



PROFESSIONAL CHRISTIAN COACHING TODAY

Chris McCluskey & Kim Avery

*The podcast dedicated to Raising the Standard of Coaching...
and Changing the World*

Episode 024

Feeding Body, Soul & Spirit

KIM: Well, welcome to another edition of Professional Christian Coaching Today and have we got a treat for you today. I am so excited. I'm going to have the opportunity to pick Chris McCluskey's brain. Everybody has always wanted to have that opportunity.

CHRIS: I don't know about that.

KIM: On his worship, work, and play model. So just a little bit of a heads up on what we're going to talk about today, back in 2001, Gary Collins published his seminal work really called Christian Coaching and one of the huge contributors was, of course, Chris McCluskey. In there, there is an interview between Gary and Chris where Chris talks about his worship, work, and play model of life balance. Well, I have to tell you, Chris, when I first came through training with you back in the early 2000s and you presented this model in class, truly, it was mind blowing. It opened my eyes to things and I'm sure these ugly things will come up in our conversation in my life that needed to be reoriented and cleaned up. I love teaching it to our students right now going through PCCI so they can have the same good experience. I'm looking forward to our listeners getting to learn more

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about worship, work, and play today. Chris, thank you for giving us this opportunity to kind of pick your brain about this important topic.

CHRIS: I'll tell you what, this is a treat actually because I get asked about this model probably more than any other thing I've ever written or taught on. It's taught in a lot of seminaries, a lot of Christian colleges and universities, of course many schools of Christian coaching do use Gary Collins' book, Christian Coaching, simply as one of their core texts so people are familiar with the model from there. Because in the original edition of the book, Gary laid it out like an interview kind of a format where Gary poses question, Chris responds with this, and we walk through and he drew out the model very clearly. It's in a slightly truncated version in the second edition of his book, but it is one of those things that whether I'm teaching on it or whether people are just reading about it in another course, I do seem to get more questions and more enthusiastic response than just about any other thing I've ever come up with. This is a great opportunity to get it verbally out to a very large listening audience.

KIM: Beautiful. So let's go ahead and start unpacking it. Before you even dive right into the model, what is the basic premise of your model and what are you hoping it will do for our listeners and those who understand it better?

CHRIS: Sure. The basic premise is that in the Christian faith, we have many encouragements to the idea that the whole purpose of our life is ultimately to glorify God. We have the Westminster Catechism. The portion that persons are most familiar with is the chief end of man is to glorify God. There it is in a nutshell, but as soon as I figured it out, here's the first part of that, "The chief end of man is..." its like, "Wait, stop everything else. I want to hear whatever is about to go because this is like the big existential questions like what are we here, what is it all about? It's to glorify God. The saying that is most often attributed to Saint Irenaeus in the early years of the church, the glory of God is man fully alive. Of course man was created in His image, but in His image, we fell and we often times are not very glorifying of Him, but the glory of God is man fully alive – body,

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soul, and spirit. The whole being that is a human being fully alive, fully animated, it gives great glory to God because it literally images Him to the world.

I think even the passage that we often hear from Romans 12:1 where it says “Offer your bodies as living sacrifices.” We think of the Old Testament, sacrificial system, but in the New Testament, it is our own being that is as it were being placed on the altar offered as a sacrifice, holy and acceptable for this is your spiritual act of worship, the offering of our whole selves. So the notion here behind the model was in my struggles for years first as a psychotherapist with persons in very broken states and then of course in going into coaching looking for a proactive vision driven kind of a model of wholeness. What does it look like when we are fully alive when we are offering our lives as a living sacrifice and it’s a spiritual act of worship? What does it mean to really live that out?

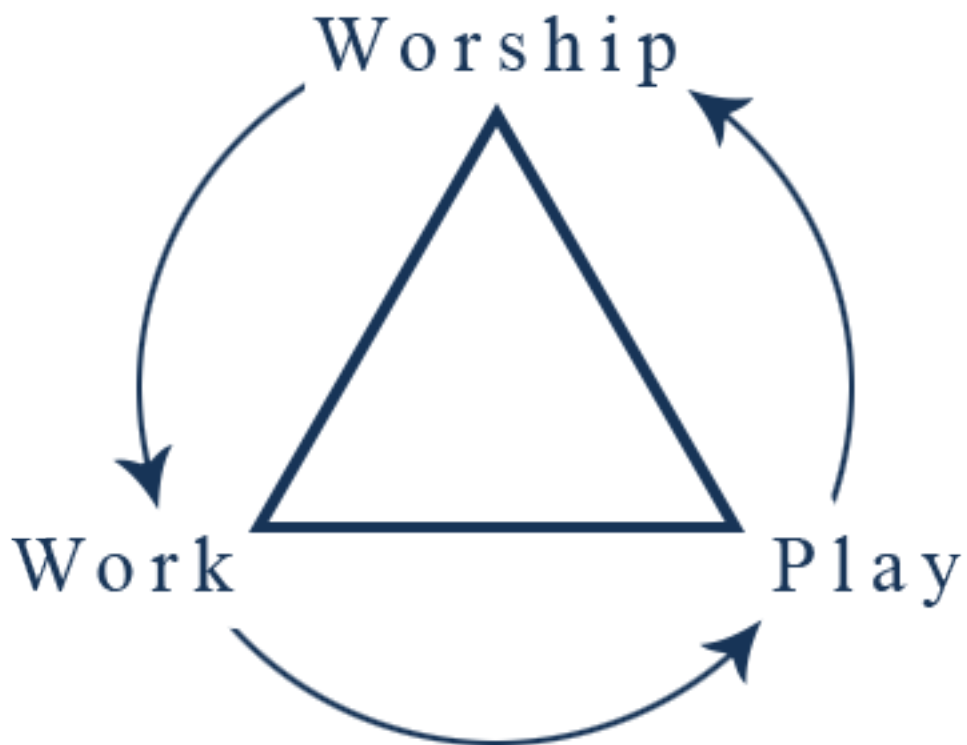
The model is an attempt, a schematic model, it’s an attempt to paint a picture as it were of what a human being looks like when they are in a relatively balanced state of living and that is in the face of the realities, the harshness of life, the surprises, the struggles and everything else, but balanced not in terms of everything being in this perfectly static state, but rather in the fluidity of life, a conscious attention all of the time to the things of body, the things of soul, and the things of spirit. How do we live those out every day and thereby in a fairly healthy balanced state moving toward balance rather than away from it, give our greatest glory to God as His image in this world.

KIM: All right, good. For those who don’t have a textbook in front of them, they are driving, they are jogging, or doing other things, can you give just a visual representation so we can hold it in our minds as we kind of pick it apart?

CHRIS: I’m going to try to. This may be a little bit tough and if you are not driving, it might be helpful for you to just sketch this out as I describe it on a piece of paper. If you have a piece of paper, you want to just draw a large triangle on your piece of paper. It’s going to take up a goodly bit of the whole page in front of you. On

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each of the points, the top point, just above where the point is, you're going to write simply one word and that word is "worship." So outside of the triangle point just above it, you're labeling basically that point of the triangle "worship." Down on the lower left hand side of the triangle, again outside of the triangle, you're going to kind of label that point "work" and over on the lower right hand side, you're going to label that little point "play." Again three points of the triangle, top one is worship, lower left is work, lower right is play.



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We're going to explore each of those three categories of being and then I'm going to add to the model as we go along. If you have drawn it out or if you're holding it

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in your mind, just know that that's not the entire model, that's where we're going to begin as our reference point.

KIM: Beautiful. Start with just a definition so we're all on the same page of each of those words before you dive a little bit deeper.

CHRIS: Yeah. The idea here is that we're going to look at the bulk of what we do in our conscious waking state in, say, a 24-hour period. We all get only 24 hours a day. You can't add another minute to the day. It's a fixed amount and about eight hours of those 24 are going to go to sleep. We're not going to attend to the sleeping time there but that does lap out a huge amount. Even if you only sleep about six hours a day, you've still also got the time getting ready for sleep and the time getting up from sleep. Those are basically utilitarian kinds of things – brushing your teeth, hitting the shower, those kinds of things. We're not going to look at utilitarian kinds of things that absolutely have to be done. You don't really have a choice about it. If you have a commute to your office, that's not going to be in this model because you got to go to the office. You might make good use of the commute, that's cool, but the commute itself is not going to be in here. Certain tasks like bathroom and all, those are just going to be in there and sleep is in there.

We're attending instead to the more consciously chosen action as you divide it out in about a 16-18-hour day. That's all the time you're going to get. How are you going to apportion your use of that time? Each of these three broad categories I'm suggesting can, as long as you define them relatively broadly, can hold the bulk of the chosen activity we engage in during the day. For worship, let's start with that top one there, Kim. For worship, what we're talking about is the things that first come to mind like being in church. Maybe that's Sunday or Wednesday night or something, being in Bible study. Maybe that's Thursday nights or whenever you do that. Morning devotions, that's a chosen conscious time. Prayer, well, that might be more throughout the day. Meditation time and listening to praise and worship, maybe that happens on the commute or listening to sermon or something. Times of silence and solitude, so you mean like when I just kind of shut out the

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world for a while and maybe go for a little sit out on the back deck or something, that might be a worship time. It's also going to be other consciously chosen activities like visiting shut-ins or volunteering for some kind of a church committee that you serve on or visiting people in the hospital.

It's going to be other times that maybe you didn't plan them but an opportunity presented itself and if you would pause and intentionally engage yourself in that moment, it becomes a worshipful time. You're out walking around nature and suddenly, you're very aware of that warm sun on your face, the breeze that just struck you, you hear the birds and you see the squirrel burying the nut. You suddenly just put a hold on all the rest of life. Time is going to keep marching on but you choose to pause and drink deeply from that awareness, not just of beauty but of order and of God's fingerprints all over everything. That becomes a worshipful time - connection with His Holy Spirit, connection with the Father God Creator, thanks to Him through the Son for all that we're surrounded by.

So these kinds of times, all of those consciously chosen activities, highly structured and not so structured, but all clearly conscious, think about those activities and recognize that when you engage your being in a worshipful activity, it requires something of you. It requires your time. It's going to chew up some of that time and it's going to require your attention. It may require your brain power if you're in a committee or something. It's going to require you not being distracted by other things. If you are in church and you're tiding. It's requiring your financial commitment. It's requiring something of you but worship not only glorifies the Father, it always pours back into us. There's a reciprocal relationship. Anytime we engage in worship that as we lift our spirits through our intentional use of self and focus, God fills our spirits even if we're facing very difficult times. Sometimes the very best thing you can do is spend some time just in worship and thanks and gratitude. That reciprocity that I'm going to intentionally pour out, give something, and it's going to fill me back, my spirit is going to be filled or nourished by God Himself during that worshipful activity.

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KIM: Okay. What I'm hearing then is that the top of the triangle and I'm assuming you put it there because it is the critical, the most important. It's what we were made to do. We were made to worship.

CHRIS: Correct.

KIM: We all know we're all worshipping something all the time but you're talking about intentionally, consciously choosing to worship our beautiful Creator and our God. When we do that, not only do we turn our attention to Him but He just, as always, He's so lavish. He pours back into us and gives us abundantly above and beyond whatever we think we may have given to that.

CHRIS: Yes, yes, yes. In fact, if the model didn't have those other two pieces of the triangle, that base of work and play, you could say, hey just everything is worship, right? I mean if the chief end of man is to glorify God then it's all about worship. Well yes but the reality is that we have to work for a living. It's part of the fall but there was work to do even before the fall in the garden and was put in charge of tending the garden. There's work and work rightly engaged in of course is a very worshipful activity, but we're going to separate it out here on the lower left hand side of the model to say, well, let's talk more specifically about the fact that the bulk of our hours most days are going to be chewed up in work activities.

That's the work that you do to pay your bills, to earn a living. It's also the work of maintaining a house, paying your bills, lawn maintenance, housekeeping, preparing meals, buying groceries. All of those kinds of things, they require something of us. They require our time, they require our attention, they require our intentional focus. They require our money and so we're giving out but of course, we get back. There is reciprocity about that. Why do we work? To take care of the body, food, clothing and shelter – the basic needs in order to survive and hopefully then to even have beyond that. Those are what primarily come back to us by being industrious. Investing ourselves in the work that is before us and doing so as unto the Lord, it therefore becomes a worshipful activity.

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But even just looking at the activity itself as work, we're saying, "yeah, the bulk of your time most days is going to be consisting of an awful lot of work activity" but that's okay because work is going to feed the body if it's fully engaged in. Now if you're peddling around with our work and you're not really investing, you're going to starve. You're going to have trouble keeping a roof over your head or whatever. If you're investing, it's a reciprocal relationship again that takes care of the body. It demands of the body, it feeds back to the body. Worship demands of the spirit, it pours back into the spirit.

KIM: Yeah. I know we're probably going to get back to this in a minute but just so I don't forget my question, it seems like this is the category that has a lot of bleed over into the play and into the worship, and you're talking about balance and it's hard to keep this one in mentally, emotionally reign it in. Let me go ahead and ask you to finish with the play part of the model and then you can perhaps teach us how we to keep these all in their proper perspective and balance.

CHRIS: I wish I could but you put your finger on one of the challenges. Of course any schematic model is going to break down at a certain point because you're trying to paint a static picture of something that is, in fact, fluid and always changing. I've never lived this model of balance perfectly. I don't know how to ever live it, but it does give me a plum line or a North Star. It's a gauge against which I am able to pause if I will at any point in my day and ask, "Well, I'm feeling kind of out of balance right now. What area of my being and therefore area of activity do I need to perhaps give a little more attention to right now because I'm starving? I'm getting a little hungry in one of these areas – spirit, body, or let's go over to the third part there on the lower right hand side of the model, the play portion.

The way I've defined play is activity that is very intentionally engaged in. This is not vegging out. That's not play. Play is going to have the same kind of definition as the others. It's going to require something of us and thankfully, play, healthy play is going to put something back. Play that is requiring something of us is something where you're choosing an activity that you really

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enjoy, the soulish part of you just gets fed. When you're horseback riding, hiking, taking a stroll around the lake, playing with your grandchildren on the floor, doing a hobby that you just really enjoy. You're not going to turn your hobby into a job. You're just doing the hobby for the sheer enjoyment of, say, painting or whatever it is you're playing, an instrument. In order to do it well, it requires something of you. You might take lessons. You might need to get a better instrument, you might need to practice. So requiring its intentional use of time and attention and money, but it's going to put back. What does it put back? It puts back a feeding of your soul.

Soul and spirit are parts of self that, of course you could spend a whole theology course on those. We're not going to parse all the finer points out but I use a simple definition of the soulish parts of ourselves as being our mind, our will, and our emotions. If your mind and emotions are in a fairly good state, you're thinking on good things and emotionally you've fed and taking care of things that will nourish and nurture, even just a good book. If your mind has been stimulated and your emotions have been stimulated, your will is going to be easier to exercise control over because our spirit is willing but our flesh is weak. It's that will part of us that says, "Oh, I'm just tired. I'm crabby. I'm cranky. I didn't sleep well last night." We have a hard time disciplining our soul, the soulish part that connects our body and our spirit.

When we play, when we nourish our soul, our will is easier to control, to bring under subjection to the desires of the spirit. Again, we're looking at all three parts of self – spirit with worship, body with work, and soul with play. We've broken out the human being into the three parts of self – body, soul, and spirit – and into the three primary activities that we principally choose during a day. Not utilitarian and not sleeping, but worship, work, and play. Each one if engaged in consciously and it's not a matter of how much time like six hours or one six hours, the other six hours and six hours for the third, no. It's not a time thing. The bulk of it is going to be work but when we're working, we're really working well, hard, giving our

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best, and it's taking care of all our financial needs, all of our body needs, and our family's needs.

When we're worshipping, we're really fully engaged in worship, not distracted thinking about the pressures back at the office, not dreaming about the football game. That would be play later on. No, we're worshipping then. When we get to play and we enjoy a football party, a pickup game of wiffle ball out in the backyard with the kids, or whatever your play activity is, you're fully engaged in that. Each one of those things fully engaged in is going to fully feed back then your body, your soul, or your spirit.

KIM: I think this is the one that got me when I was a student in my first life coaching class all those years ago because if I designed what I thought was an optimal model, it would have been aligned with two points – worship and work. The fact that I had a triangle and there was a foundation and play wasn't just something I should feel guilty about or something that, I don't know what I thought. I thought it was a frivolous thing, not an important part of feeding my soul, and so intentionally integrating play, I was very convicted that not only did I not do it, I hadn't even really consciously thought through the fact that that was a good thing to do.

CHRIS: Well, I'm glad that you said that. That's very vulnerable and I think that you're speaking for a whole lot of listeners and I know you're speaking for myself, so of course any good model better first land with self and this one painfully did for me. Good for you for acknowledging too that yeah, this hits us because I think that without a great deal of conscious intentionality, if we're not even Christians, probably we're not even a linear thing between work and worship. We're just working and then just kind of vegging out, shutting down, burning out, whatever. When we become a Christian, we understand, "Wait a minute. Did she say that man is to glorify God? Okay, so we need to have worship time." So we get very involved in worshipful activities and Bible study and such, and that's good. That's adding to the model but somehow, and I think perhaps even particularly in

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many Christian circles, we devalue play, the value of feeding the soul. If you're going to learn an instrument, well you better be using it for the praise band. Well, maybe, maybe not.

If you're going to play an instrument, you better make some money at it. If you're going to do this activity, then be sure that you're doing this part of a mission's outreach. No, play needs to have value in and of itself because you love it. You delight in it. It gives you joy just as creating gave the Father joy when He created everything and said, "This is good." This is an outgrowth of the love that the Father had with the Son in the triune state before the world began. He not only created rest on the seventh day. I believe He created play and I believe Jesus laughed a lot. I believe He knew what it was to be fully present in a delightful, soul filling moment. I believe that He had many of them with His disciples and with His childhood friends growing up.

KIM: Of course. He is the Blessed God and one of the definitions of blessed is happy. He is the deeply happy God and He is inviting us into His joy, His satisfaction, and His happiness. I'm just going to be honest with you, this was tough for me. Maybe for my very first peer coaching sessions where what is play even look like for Kim Avery? If Kim Avery ever played, what would she do? Now, you wouldn't recognize me today. You'll be glad to know I've improved just like, "Okay Kim, stop playing. It's time to get to work." It is such an important thing. I know your model also speaks, at least the typical Western mindset of what happens when we get out of balance. I love the way you kind of put words around that. Would you share those with our listeners?

CHRIS: Thanks, yes because here at this point, we'll take our listeners back to the model itself. If you have written it out, grab your pen again. We're going to draw some other pieces on the model. I think because of the conversation that Kim and I are both honestly having here about the difficulties sometimes of embracing play and the tendency that we have to become kind of human doings instead of human beings – just work, work, work, doing all the time. If we're going to worship

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while we're doing, doing, then we're burning out for Jesus, as they say. We're just kind of overworking in the ministry of the church, devaluing play.

We're going to draw some arrows on the outside of our model now from each of the words. So you're actually going to create like a circle as it were all the way around the words, but it's a broken circle. It's three arrows. So you're going to start with the word "worship" up there at the top of your triangle and where the W is, the beginning of the word "worship." You're going to begin your arrow and you're going to arc it down toward the word work and your arrow points to the word "work." So you've drawn an arrow from worship to work and that's to demonstrate that often times, we worship our work. Hold that thought because you're going to go from the word "work" and you're going to arc another arrow at the bottom of your thing over to the word "play" and you're drawing your arrow toward the word "play." That's to demonstrate that often times, we work hard at allowing ourselves to play and even convincing ourselves that anything could be valuable if it's play. So we work at play. We worship our work, we work at play, and you got it now. There's a third arc that's going to come from the word "play" up there all the way pointing to the word "worship." We oftentimes play around with our worship. Don't really give it our full attention, don't really take it very seriously, don't really dig down very deeply, and so if that's a picture of how as Kim you're saying often in Western culture we tend to live where we're worshipping work, and by that I don't mean that we intentionally made it an idol, but it gets the bulk of not only our time, it gets the bulk of our attention and like real worship is supposed to, instead of worshipping our work, it's where we get our greatest sense of self worth, value, identity. We're supposed to get that from the Lord.

Our worth, our value, our identity is to come from Him in state before Him in worship, but instead, we look to see what titles, what paychecks, and what car and whatever else, we're worshipping our work. It's becoming an idol for us. It is what we are sacrificing the best of everything that we have to and we're helping to raise

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up some corporate entity or some ministry that we belong to or whatever, but if that is our work and we are worshiping it, we are out of balance there. That will consume the bulk of our time and attention. Especially if we are working at our play, we're really saying, "It's hard for me to even give myself permission to play." I'm not really sure theologically where play falls in God's hierarchy but if you're saying it's on there, I'm going to have to think about that a while because I'm not sure. It's hard for me to give myself permission to just enjoy an afternoon away from the office. Do you know all the things that are screaming for my attention? Well yeah, I probably do because they are probably like the things that are calling for my attention.

Work will expand to fill the time available for its completion. There's never enough time to do all the work, but play doesn't have that same urgency on the practical body side. It does on the soulish part of ourselves and we all know when we're getting really crispy around the edges emotionally, mentally dull. "I'm still at work but I've reached the point of diminishing returns. I am not getting much work out of it. I am just still answering emails." I'm worshiping my work. It's work for me to play and so I'm not getting my soul fed and then to complete our arc here, if we're playing around at our worship, then it's an afterthought. "Well, I'll listen to a praise tape on the way to work or I pray while I'm in the car." Nothing wrong with praying in the car but if that's the only time you're worshiping, you are a highly distracted driver or else you're a highly distracted worshipper. You're not able to do either one well if that's the only time that you're principally focusing on the Lord.

Those times of retreat, private meditation, journaling, reflection, getting out into nature, basking in worship music, times of fasting and earnest digging in for whatever the Lord may be calling you to for discerning. Those times are going to feed your spirit like nothing else can, but if you're playing around with them, there won't really ever be much time for them and not much attention given to them and guess what, your spirit is going to be starving. If our soul is starving, getting

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crispy and burned out, if our spirit is starving, what are we basically doing? We're just working. We expanded our model to include the other two parts but we're really only focusing on work still and yet even as Christians.

KIM: You're saying so many good words and I couldn't capture them all and I'll probably end up putting some of them in my own words because of that, but it sounds like when we do that, when we worship our work, we work at our play, and we play at our worship, we're empty, we're dull, we're stressed, we're driven, we're distracted, we're tired, and we're crispy around the edges, which means to me when we're living a more fully alive balanced model that you're talking about, we know who we are and our identity in Christ. We're very self aware. We're contributing, we're creative, we're peaceful, relaxed, playful, which means we're humble, fully present in love with our God and in love with the life He has a given us. What a stark contrast between those two ways that model could work.

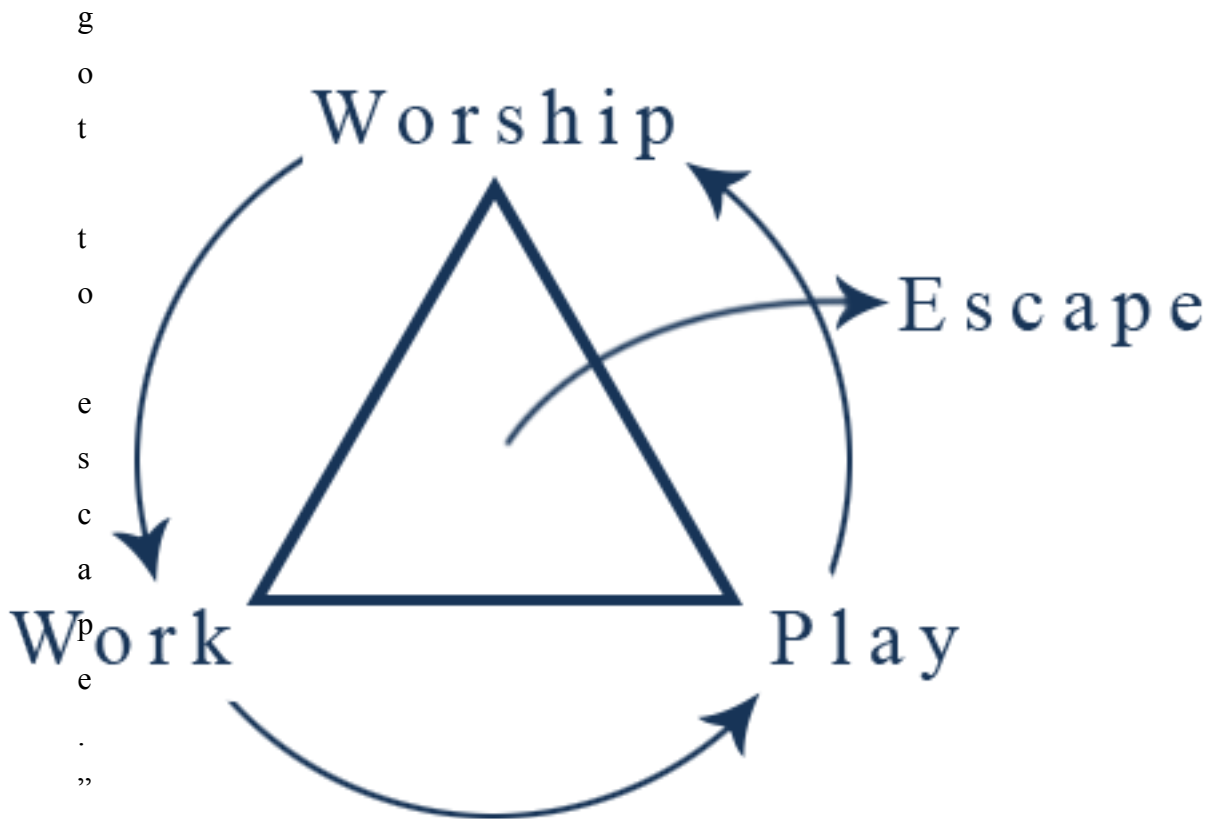
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CHRIS: Well, thanks for saying it. You actually caught my words and the spirit of what I was saying very well and probably much more succinctly. I do believe that in Western culture, Christians as well as non Christians, and Christians perhaps even more than other persons perhaps tend toward a great imbalance in this model – worshipping our work, working at play, playing at our worship. Everything feeling out of kilter and so it does mean that mostly, we're just work, work, work and oh, there's one more piece of this model. So those of you who have it in front of you, if you want to go to the center of your triangle, just kind of that space that is called your life and we're actually going to give you an escape hatch here. If that's the beginning point of your arrow, you're going to draw an arc arrow out to the right

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hand side of your page, kind of just out into space, out into nothingness, and it's going to point to a single word that floats out there and that word is "escape."

From the center of a life, if it is out of balanced in all three ways – worshipping at work, working at play, playing at worship – basically, we just live a life that is work, work, work. "I can't work anymore. I'm burnt. I'm burning out. Again, I



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just kind of check out on life, relationships, anything that could possibly really feed the soul or feed the spirit, we instead numb them, we deaden them. We call those things addictions, escapism, vegging out. It doesn't have to be drugs or alcohol. It is anything that allows you to just numb because you're so exhausted in

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body now and in soul and in spirit. Because everything is out of kilter, you just got to not feel anything. For some people, it's recreational shopping. They don't need anything and this isn't about just about enjoying an evening out with the girls. This is about medicating self. For other people, it's eating. For other people, it's surfing the web. For other people, it's far less healthy addiction. For other people, it's sports. Hey, nothing wrong with spectator sports in proper measure, but spectator sports can be play if it's soul feeding or it can be escape if it's self-medicating. Persons know that. Kim, I find over and over, when I explain the model, people know immediately to what degree the activity they are engaging in categorize as real play or real worship or real work or instead is, "Ah, actually I'm just using that to escape."

KIM: Sure. It seems like some of the distinctions is really around the intentionality of it. Like you said, even play takes poured into it, takes an investment of self. Such an interesting word we have in our culture called "amusement" like amusement parks. Muse means to think. So for a-, without, amusement, we're doing things without thinking, without intentionality. Some of that can be play but a lot of it is just that plain old escape. I do believe back to my kind of eye opening moment when you first presented this model, I thought TV watching in the evening after a really long hard day's work was play. It wasn't giving me life even though I was vegging out and my amusement, I was drained at the end of the evening. It wasn't pouring back into me because I wasn't investing any of myself in the effort. That's one of the beautiful things I think you taught me through this model, Chris, so just a big thank you for that.

CHRIS: Well, I'll tell you what. I'm really glad you pointed it out though because everybody kind of identified with that whatever our escape is. Not only does it not require anything of us but because it isn't requiring any, it's not putting anything back either. Actually, you can sit down in front of a television set, let's say for an hour or two of an evening and you say, "I deserve this. I've had a hard day. I need to just have some veg time for a while." Everybody gets that. We can all nod and

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laugh about it, but the reality is, you will probably get up from that couch an hour or two hours later or from the web surfing or whatever your thing was that you deserve, and you will feel worse than you did when you sat down. It's kind of like saying we deserve to binge on some junk food for a while. It tastes really good when it's going on and afterwards we go "ugh." Now my body is not even, I needed to eat but I didn't need to eat that. If we don't make wise decisions about anyone of these areas, you don't put in, you don't get back or you put in junk, all you're doing is escaping and you don't get back. You actually just perpetuate that downward spiral. You're still going to have to get up tomorrow morning and you're going to have to do the work thing.

The two primary points of this model, the biggest challenge for most people when I teach it of course are worship and play. That's where the real coaching comes in. So what for you are your deepest experiences of worship where you know you're investing and you know your spirit is receiving, strengthening, and renewing of your spirit, clarifying of your vision for what God has called you to and what's next and what's worthy of investing yourself in. What for you is play? What really nourishes your soul? If you didn't have to worry about whether or not it was a wise use of your money, why you got to waste money on that? Hey, time you enjoy wasting is not time wasted. You enjoyed it. It filled your soul. What is that for you? How could you begin to intentionally orient your life, your time, your decision making to allow for more of that?

KIM: Before we start to wrap up and we do have an action step people can take today to move closer to this more balanced view of life, just a personal question, Chris. What has it done for you to acknowledge and live out of these three areas of life balance versus just one or two of them?

CHRIS: Well, I certainly believe that I am healthier than I would, but I am no picture of health. I think anyone who tries to put themselves out as if they were is probably also going to try to sell you snake oil or something. What I have found is that not only in my own life now as an adult and raising our own children do I find that

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consciously stopping myself frequently and filtering what I'm doing in a given day through this model allows me to make better choices about whether to continue working or maybe it's time to stop now and what would be better for me now, a worship activity or a play activity to feed my spirit, to feed my soul?

I look back at the childhood that I came from. Kim, you interviewed me on here not long ago about the family that I grew up in, a very strong, intact Christian family. One of the phrases that my mother raised we kids with was actually, originally, it's a piece of poetry which is longer and I'll not recite the entire piece here. The butchered piece of it that she raised us with was simply this, "If I had but two pence, with one I would buy bread and with the other, I would buy hyacinth for they would feed my soul." So mom and her little country girl wisdom that she grew up with out here in the farm, hyacinth of course a beautiful flower comes around in February and March, some of the first after the snows are coming off, beautifully fragrant and many different colors. So we always buy hyacinth here, but it's not the literal translation of the poem that is the point. It is that anything that you recognize feeds your soul, needs its place in your life roughly equal to whatever would feed your body.

With one pence I would buy bread that's going to feed my body. With the other, I would buy hyacinth for they would feed my soul. When we moved out here in the country, Kim, you know we bought a couple of horses and that was probably the last thing that anybody would have said we had, any business doing when money was very tight and we were trying to build the business, but we had young kids, we were in the country and by golly, we wanted some horses and so my mare that I bought was named Hyacinth because that money and that time and intentionality spent with her and doing the horseback riding on all these hillsides here, fed our souls like nothing else. It has great value. I believe my ability to grow that practice was greatly increased when I was working because of the soul feeding there and so in that sense, I think it's true for all of us. Any degree to which we attend more consciously and intentionally to the feeding of the spirit and the

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feeding of our soul, we will reap benefits on all three parts of our being and we will find ourselves in greater balance with a less felt need to escape. What do I need to escape from if I'm in pretty good shape – body, soul, spirit – I don't. The chief end of man is to glorify God. I'm enjoying living this life He has given me with all of its shortcomings and struggles, and receiving great joy from that.

KIM: Amen. Terrific wisdom, thank you for bringing this to us today, Chris, and for those of you who are listening who, like me may discover yourself falling a little bit short in one area or the other, may I encourage you to go to our website, ProfessionalChristianCoachingToday.com and pick up a copy of our free Align Your Life Inventory. It's kind of quick checkup with God. You're going to look at a lot of these different areas and even some more details, subcategories, some great powerful questions to help you contemplate them to see if you're really where you want to be in the way you're proportioning your time, your talent, and your energy. If this has been helpful for you today, we sure would appreciate it if you'd drop by iTunes and leave us an honest rating and a review so we can grow the awareness of coaching for everyone. Well, I guess that about wraps us up for today, Chris.

CHRIS: Kim, thanks for doing the interview. I think this plays a lot better with you pumping me questions like that. I hope it has been what our listeners needed for the day. I really do encourage everybody to do as Kim suggested there. Go out and download the free Align Your Life Inventory. Again, it's at Professional Christian Coaching Today. It will invite you to take some of the material from today and dig much more deeply into your own life as you're living it right now. Kind of take a snapshot as it were of where there is balance and where there could be more balance brought in all the areas of life.

Until next time. Keep raising the standard of coaching in changing the world.

KIM: God's richest blessings to you.