Leadership and ministry, lay and ordained: insights from rural multi-church groups

Summary Report

Introduction

'It's time to end the myth of the complete leader; the flawless person at the top who's got it all figured out. In fact, the sooner leaders stop trying to be all things to all people, the better off their organizations will be.'[1]

This is a summary of a large ecumenical research report, *Leadership and ministry, lay and ordained: insights from rural multi-church groups*, which explores leadership and the development of the ministry of lay people in rural multi-church groups. Leadership of multi-church groups is complex and often difficult. It requires engagement with and understanding of diverse contexts; listening, theological reflection, vision and planning; skills in training and enabling of others. It is important to emphasise that all these skills are rarely found in a single person and so to be most effective in mission, ministry, leadership needs to be collaborative. This is particularly so in rural multi-church contexts where the distances and distinct communities involved accentuate many of the challenges shared by local churches in all contexts.

Ordained ministers and lay people from the United Reformed Church, Methodist Church and the Church of England participated in this research, which is based on interviews and case studies from the three denominations across diverse rural areas of England. Almost all participants identified the need to share ministry and leadership with others. In different ways, almost all reflected on the complexity of doing this.

Those in positions of leadership (lay and ordained) had a diverse range of styles and approaches, illustrating that there is no single way of leading rural multi-church groups or enabling the ministry of others. However, the research has identified that some approaches to leadership and of encouraging and developing the ministry of lay people have more positive outcomes. Recommendations for helpful approaches include:

- **Mentoring** helped to develop **confidence** and skills in both lay and ordained
- **Informal approaches** to training and development of lay people had the greatest impact and effectiveness
- **Formal courses** were more effective when provided as locally as possible, so that more people could participate with limited travel distances
- those whose roles included **developing the ministry of others** benefited from training and support to mentor others

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[1] Acona, D, Malone, T, Orlikowski, W, and Senge, P (2007), 'In Praise of The Incomplete Leader', *Harvard Business Review*, 85 (2): 108-118, p.110.

- **multiple shorter courses** to **build confidence** and help reflect on experience are helpful rather than longer periods of training
- **online** approaches to learning are helpful, particularly 'bite-sized' courses.

The research found only a few instances of where training and development was provided on an ecumenical basis. This is a missed opportunity as there is much to be gained from working together to provide courses or mentoring ecumenically, since it enables a critical mass of participants to be formed and allows a wider range of expertise and experience to be shared.

In many ways what the research has identified as key challenges and opportunities that are specifically highlighted in rural multi-church contexts, can also be seen as challenges and opportunities for the wider Christian Church in a religious landscape that is arguably less Christian, more secular and more religiously plural than the one that gave birth to its inherited structures and approaches to ministry and leadership. It is within these inherited structures that the narrative of the rural church must change from a story that narrates only decline to one that is able to recognise the distinctive value that the rural context offers and the positive developments that arise as a result.

Leadership and the development of lay ministry: findings from case study interviews

There is no consistent leadership style for clergy or lay leaders working in rural multi-church groups but a diverse range of approaches. It is clear that there is no one size fits all approach to leadership but common factors are at play depending on the situation and its needs. There were some frequently occurring themes illustrated in the interviews and case studies.

For the majority of ministers interviewed their leadership style was one of **encourager, enabler or facilitator**. Participants recognised that it was not possible to carry out every leadership role or task themselves in a multi-church group and that for churches to flourish mission and ministry needed to be shared with others. '*You need to be identifying potential leaders all the time and investing in them and equipping them and training them up*.' The **quality of relationships** between ministers and congregations, and with the wider community was an important factor in clergy being able to facilitate others. There was acknowledgement that multi-church groups in each denomination required a strong element of juggling as each community and congregation were different from one another and had a different set of needs and objectives. The only approach that could be adopted was one that **enabled others**; was able to **develop vocations** to a wide range of roles and opportunities; and that could **discern potential leaders**.

This **collaborative approach** to leadership generally required a high level of self-awareness by clergy in recognising that they were not always the best person to lead a project and that an important part of their role was to identify and enable others to do it well. '*I'm here to equip people to do the stuff and do it with them not for them… so they don't need me*.' Where collaboration was taking place effectively there was a vision and/or shared goals in place to which ordained and lay alike could contribute.

It was noticeable that many used **different leadership styles in different situations** adapting their normal style to fit the presenting need. Whilst the majority of interviewees reported that their preferred style was collaborative or enabling, at other times leadership would have to be directive; offer meaning, vision or identity; resolve conflict; or facilitate transitions.

However due to the complexity of large multi-church groups, some clergy spoke of the need to **manage more than lead** and others felt it necessary to use a **directive style**. One commented that some congregations had an expectation that clergy would take decisions and offer directive leadership as this had been the traditional role of clergy. Alternatively, congregations perceived themselves to be too busy, occupied with informal ministry or other church projects to take decisions. A directive approach had been particularly helpful in developing some new initiatives and introducing some new approaches but could also be disabling if the minister was following their own agenda that was not shared with others.

Some clergy were happier adopting a **servant leadership approach**. One spoke of servant leadership as being something that they 'aspired to', but then went on to emphasise that they saw themselves as an enabler and encourager and recognised that they could not do everything themselves.

Where congregations are reluctant to take responsibility for their own future or expect clergy to have all the answers, it was possible for ministers to collude with this to draw power to themselves. **Changing this top-down pyramid model** to one of corporate shared responsibility and understanding was recognised to be a slow and steady process. One interviewee commented that their approach was '*to try and kind of set people free and that brings its own kind of issues because sometimes people don't want to be set free…*'. This can make changing culture difficult, particularly if there is an expectation from the congregations that the minister will do most things. In one rural multi-church group a Strategy Group with representation from each of the churches was formed to try to address issues posed by the self-interest of individual churches. The intention was for the members of the Strategy Group to bring about change themselves and to be responsible for convincing those in their parishes. The Group started by looking at vision building, identifying spiritual gifts and passions and addressing the question of 'why?' Before addressing what was to be done or how it was to be done. A variety of approaches have been used to start to **challenge culture**, these include:

- Make **use of resources on leadership** including Germinate Leadership (G:ARC) and Growing Leaders (CPAS) as well as **focusing on discipleship courses and Bible study**.
- Use **mission action planning** and other tools to help **in developing a sense of vision and purpose**, with shared goals.
- **Major changes need to be brought in slowly**, led with church councils and/or congregation members, **with lots of consultation** and careful listening and responding.
- Make a **personal invitation to lay people** to participate in, contribute to or lead a project or training course.
- **Persevering with a new approach** can allow people **to see things working positively** which, in turn, **helps generate enthusiasm**.

It was noticeable from the interviews that whilst many rural multi-church groups had a **leadership team,** membership was mostly by clergy. Some additionally included lay ministers or pastoral assistants but this was not universal. This situation represents a disconnect between the narrative of collaborative ministry and the enabling of others, and the reality of where leadership often takes place. A decision making body that does not include lay people or does not have a relationship to other decision making bodies such as church councils, often reverts to a more directive, clergy led form of leadership.

Mentoring was identified as a helpful way of developing the ministry of lay people. It was also identified as important and beneficial for training clergy to work in rural multi-church groups. This was reflected particularly in clergy valuing participation in **peer support groups** for clergy in rural multi-church groups, either formal or informal. Those with structure were identified as providing access to formal training, good quality speakers and consultants. Other clergy had a formal one-to-one mentoring relationship with a colleague or friend. Several clergy without access to such groups identified this as a training / resourcing need. Others identified the **importance of receiving training in mentoring skills** to help develop the ministry and mission of lay leaders and their congregations.

Clergy Leadership – Recommendations

- Leadership in rural multi-church groups is characterised by **enabling and facilitating others and working collaboratively** wherever possible.
- Having a **shared vision** is an important **contributing factor in developing collaborative leadership**.
- The **quality of relationships** is important in encouraging and developing the vocations of others and **helps people discern God's call in their lives**.
- **Different styles of leadership** will be necessary **at different times**.
- In some situations, **a directive approach** to leadership **may be necessary**, particularly **to develop new initiatives**, but it is **usually disabling of congregations and indeed clergy**.
- It is important to **avoid colluding with those** congregations or clergy **who are reluctant to** accept necessary **change**.
- Access to a **peer support group or mentor** is important to reflect on practice, and **facilitates mutual support and learning from experience**.
- Recognise that **culture change is often slow** and requires significant patience.
- **Leadership teams** that are **composed only of clergy** should be **revised to include lay people**.

Findings from a review of academic literature

Leadership is a complex human process, that involves forming relationships with people who have differing responsibilities and abilities in a variety of different contexts. There are differences and similarities between leadership in church and secular organisations. It is inappropriate to assume that insights from management and leadership theory can simply be lifted and applied to rural multi-church settings. However, because a range of human and organisational dynamics are to some extent shared across all individuals and groups, whether religious or not, with careful application and interpretation there are insights that can be useful for exploring and informing an overall understanding of leadership in rural multi-church groups.

1. Transformational

Transformational leadership is about articulating and sharing a vision for the future whilst paying attention to the differences among people. This approach to leadership is about transforming (changing) individual and communal vision and ethos. It is necessary to bring about the changes needed in many rural multi-church groups. In church terms this includes taking responsibility for supporting congregations in expanding their worldview and strengthening their commitment to God (individually and corporately), to the church and to the wider community.

This can be described as an entrepreneurial approach as it is part initiating change and development and part ensuring healthy growth. All those interviewed, both lay and ordained, spoke about the need for culture change and the different approaches to achieving this. One of the issues with the complexity arising from multi-church groups is that leaders (lay and ordained) can inadvertently lose the ability to provide the motivation needed to change, often because congregations and clergy are tired from the hard work needed to sustain the current life of the church. The role of the transformational leader in this context is to encourage Christians to find a renewed purpose for their lives.

2. Servant

The servant leadership theory is patterned on the life, ministry and leadership of Jesus, and aspires to attend to the needs of others before those of the leader. It is about serving the needs of church and society constructively, tending to needs, in order to create a more caring church and a more just and caring world. Human well-being is paramount. The leader assumes the role of servant in interactions with others, with leadership legitimised not from exercise of power but from a fundamental desire to help others. Servant leadership is characterised by promoting a sense of community, and sharing power in decision-making, it is values driven and formed by trust and accountability.

It has been suggested that the servant model can be developed into different styles of leadership for use at different stages reflected in Jesus's engagement and training of his disciples.[2] These stages are:

| I do, you watch | I do, you help | You do, I help | You do, I watch |
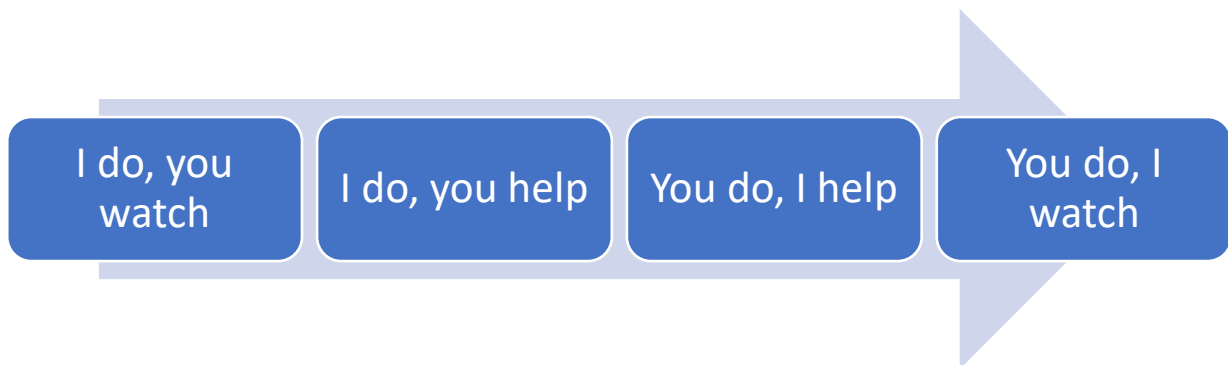
Here the servant leader enables others by moving from the directive, to the coaching to the consensus, to the enabling. This emphasises the point that different models of leadership need to be adopted at different times, depending upon the nature of the task.

The case studies illustrate the whole range of this approach to leadership being implemented in different ways, with a focus on trying to value and develop people, build community and share leadership, with varying degrees of effectiveness and success.

3. Action-centred

According to this theory leaders need to have full command of: task, team and individual (the action centred or three circle model). A balance needs to be maintained between the three different aspects, so that one does not dominate over another. To be effective groups need to have clear shared goals that are valued and striven for by all members. All members benefit from being engaged in the shared objective, with teamwork and mutual confidence being key. Working as a team enables all members to get to know each other, understand each other and learn how to work together. By building relationships, confidence is built and tasks shared to reflect the abilities of team members. It is important that individuals do not lose their own identity, so that ideas, views and concerns of individuals must be heard and valued. In other words, people should be valued.

This leadership style emphasises the value of a collaborative approach to ministry and mission in rural multi-church groups, so that working with a team of people is the norm. Many clergy, including in this research project, identified a collaborative approach as their preferred style of leadership but that it was more difficult to achieve in practice. This could be due to a lack of people to collaborate with or a reluctance in themselves to share some aspects of task or leadership.

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[2] Marshall, J. (2014) 'Keynote Address 2' in *Holding on to Hope*: *Report of the Fifth Conference of the International Rural Churches Association 2014*, pp.23-25 https://irca.online/wp-content/uploads/2016/12/HoldingontoHope.pdf

4. Oversight

Mission, ministry and leadership should be now, and will continue to be, a shared endeavour between lay and ordained. Oversight Ministry is about 'exercising Ministry through and with others rather than taking on the responsibility for doing everything oneself.'[3] Oversight ministry is therefore lay and ordained working together, with leadership usually offered by clergy, that facilitates, enables and encourages the ministry of lay people to be the body of Christ and do the work of Christ in a particular place. Each Christian community and each baptised Christian has the gifts for mission and ministry and should have the opportunity to share in this work.[4] The Methodist Church has been operating this style of ministry in its Circuits for a very long time, with one or more Stewards responsible for ensuring that worship takes place and to act as local leaders.

To implement oversight ministry requires significant change by both ordained and lay in the culture in which leadership is exercised. It relies on building networks of relationships and engaging with the complexity that will arise. Oversight ideally needs to be held by a team rather than a single person.[5]

5. Transactional

Transactional leadership is more goal-orientated than process-orientated with the ultimate goal to achieve the agreed aim(s) regardless of the process of getting there. There is a focus on results, with the leader helping others to identify what must be done to achieve the goal. Transactional leaders tend to work on the basis of management by exception, so that only things that deviate from the expected norm need to be addressed. For transactional leaders there is a strong correlation between performance and reward (the stick and carrot approach), and they tend to work at a micro-level dealing with detail. A common criticism of this approach is that the amount of interaction between the leader and the group they are working with are limited.

Positively there was very little evidence of a carrot and stick approach being adopted in the relationship between clergy and lay in the congregations studied! However, there were good examples of clergy in leadership helping others to identify the steps to be taken to achieve a particular objective. This facilitative approach to leadership, is important in helping others make use of existing skills or develop new ones.

6. Charismatic

Charismatic leadership is a unique quality exhibited only by certain people and is derived from the charisma (gifts) of the leader. It involves the ability to show and articulate a vision for a viable future for the organisation and for its members, and gain their commitment to implementing this vision. It often involves significant risk taking and adopting less

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[3] Jonathan Rowe (2017), *Oversight Ministry: What Have we Learnt?*, 9th March 2017, http://www.trurodiocese.org.uk/2017/03/oversight-ministry-conference-2017-what-we-learnt/
[4] Robin Greenwood (2016) *Sharing God's Blessing: How to Renew the Local Church*, London: SPCK, p.39
[5] David Heywood (2017) *Oversight and Reimagining Ministry*, Ministry Development Blog, 22nd March 2017, http://www.ministrydevelopment.org.uk/blog/ministry-development/oversight-and-reimagining-ministry

conventional approaches to problem solving and achieving goals. This approach also requires creativity, endurance, energy and deep engagement with the work in hand. Charismatic leaders are capable of inspiring and responding to disaster promptly and with confidence. Charismatic leaders often fail to delegate, can be unpredictable, insensitive to others and very self-centred (often exhibiting narcissistic tendencies).

None of those who participated in the research (ordained or lay) exhibited the potential weaknesses of a charismatic leadership style. However, many of the interviewees indicated the need for a clear vision and purpose for what was happening and why in a multi-church group. They also showed significant levels of energy, endurance and deep engagement with the work at hand.

Conclusion

Although the existing literature on leadership in rural multi-church groups is extremely limited, it is clear that there is no one way of leading in these contexts. This brief survey of secular leadership styles confirms that **the challenge is not to identify a single model but to use the most contextually appropriate model** at that particular time.

As a result of this research the following recommendations can be made for leadership in rural multi-church groups.

- **A clear vision and purpose** are needed for the multi-church group with clear goals to work towards.
- Recognise that leadership is partly about **helping Christians find a renewed purpose** in their lives.
- As many people as possible **need to understand why** things are being done as they are, whilst acknowledging that not everyone will accept proposed changes.
- Set people free to **use their knowledge, gifts and skills** to achieve shared goals, which will require letting go of control and allowing space for the Holy Spirit.
- Identify a group of people, no matter how small, with whom **leadership can be shared**, playing to the range of gifts and skills represented in the group.
- Build a team of people who are **able to work together**, developing mutual trust, creativity and confidence.
- Recognise that those in positions of leadership in rural multi-church groups need **significant levels of energy, endurance and deep engagement** with the work at hand.
- **Different styles of leadership** will be required at different times.

It is clear from this existing literature that no one person can hold all the skills needed for leadership in rural multi-church groups. It is ultimately about recognising that the Christian church, its presence, ministry and witness are through the Body of Christ actively engaged in the world.
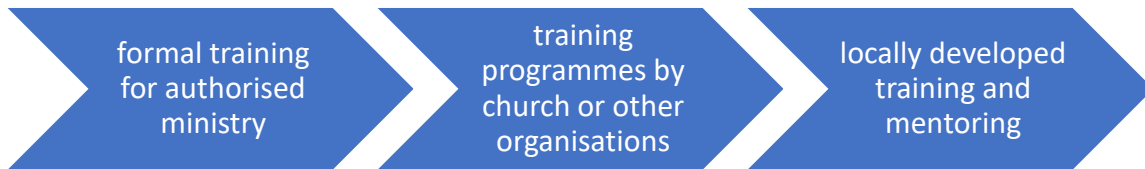
'Only when leaders come to see themselves as incomplete – as having both strengths and weaknesses - will they be able to make up for their missing skills by relating to others.'[6]

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[6] Acona et al. (2007) *In praise of the incomplete leader*, p.110

Encouraging and developing the ministry of lay people

Types of training

Training courses available for lay people fall into three categories.

formal training for authorised ministry → training programmes by church or other organisations → locally developed training and mentoring

There was **no evidence of systematic identification of the training needs of lay people, or an assessment of skills or abilities that they may already have**. The training that was provided generally focused on areas such as: mission, discipleship, leading worship, pastoral care, working with children and young people and safeguarding. These courses were usually offered irrespective of need, or with the assumption that participants would see the need through attendance on the course.

When individuals were supported to assess gifts and passions, training could then be aligned to the roles and activities they were taking part in. This approach helped enthuse members of the congregation, improve self-awareness and build confidence. This then needs to be taken to the next step to be aligned to training needs.

Formal **training for authorised ministry** was limited to those who were fulfilling a vocation to a specific role such as a Local Preacher. It was often some distance away, time-consuming and lasted several years. Whilst necessary for some authorised lay roles, this commitment acted as a psychological barrier to others to participate in other forms of training.

Courses provided by **regional church structures** such as a URC Synod, Methodist District or Anglican Diocese, or courses from **other organisations**, whilst welcomed and valued by clergy, did not always have a good uptake by lay people due to the geographical location, travel times and distances, timing, or the quality and relevance of training on offer. Lay people did not always see the relevance of these courses to their own roles or situations. These barriers to participation need to be acknowledged by regional church bodies, noting that where courses were provided more locally, were tailored to local need and relevant to participants there was better uptake by the intended audience.

Clergy often devised their **own training courses or heavily adapted** those provided by other organisations to reflect local need. This is necessary for small rural congregations in multi-church groups to get the best out of the course but time-consuming for those adapting, and clearly leads to duplication of effort, as these adapted resources are rarely shared outside the immediate multi-church group.

There were limited examples of **training being delivered ecumenically** across several denominations. Where this did happen common themes and issues could be addressed, a critical mass created and resources shared.

Mentoring

'Some of our best lay leaders actually are already doing what God's called them to do and the training they need, whilst they may need a bit of finessing … probably need mentoring and walking alongside far more than they need a course.'

Mentoring was identified as a more productive route for building confidence in lay people than attending a formal training course. For example, providing support in preparing services and writing a sermon to someone training to lead worship, was an effective way to facilitate learning. **One-to-one discussions and mentoring were found to build the individual's confidence to engage with more formal training**. It was also important that this continued beyond initial training.

'[the] relationship with my mentor who had done the course a couple of years before, I found that very interesting […] you learn the most within the discussion groups.'[7]

However, it is recognised that this is a resource intensive approach, particularly for clergy, albeit one that is often much more relevant than formal courses for the participants. To mentor others well, **clergy would benefit from training in mentoring**, and from using a mentor themselves. It is encouraging that at least one diocese ensures that all incumbents have a mentor.

Enabling participation

'I would like to empower my communities. … to find out what people can do and facilitate their growth through encouraging them to explore how best they can grow and serve, and provide the training as necessary, provide the support.'

There are several approaches that improve the participation of lay people in relevant training.

Enable lay people to **identify their own gifts and calling**, and develop this further through informal support prior to participation in more formal courses. This helps build confidence, improve self-awareness and identify how gifts could be used more widely.

Engagement in one activity, event or training can lead to engagement in other things, as confidence is built and experience gained. **Overcoming the hurdle of doing something for the first time** can be difficult, but incremental participation can flow from this, so it is important to start small and local and ensure content or approach is directly relevant to the participants. Also: make it **fun**! Encourage congregation members that have participated in mentoring, informal or formal training to be **advocates** to others.

The **style of training** on offer is important too, so that courses that were: visually engaging, interactive and used a mixture of methods, including opportunity for reflection on existing experience and practice, were more relevant and empowering.

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[7] Quote from lay participant in this research. Page 17 of the full report.

Pick the **location** for training carefully. Can you make use of a third place such as a pub or café? For a small group someone's home is likely to be much more comfortable and friendlier than a cold church. Include good quality **food** wherever possible. Provide training as locally as possible to reduce travel time and distance.

Make use of the **wide range of training resources** available, formal and informal. For example, introductory courses such as Start and Alpha may be a good starting point for some congregations, whilst others may benefit from Bible study or other discipleship courses. Growing Leaders [CPAS] has been helpful in a number of different situations to encourage the development of lay leadership.

Training for multi-church groups

With the exception of Germinate Groups [from Germinate: Arthur Rank Centre] and Thrive Communities [from CPAS], no other formal training was identified that specifically supported the ministry and leadership of lay people in rural multi-church groups. Some relevant training had been devised and delivered locally to address a specific need, but not shared more widely.

Recommendations

- Use a **skills audit / inventory** to ask lay people to assess their own skills, gifts, experience and training needs.
- Ensure that **training is available when people take on new roles**, formal and informal, provided locally as much as possible.
- Use **mentoring** to support the development of specific skills and training needs for lay people.
- Wherever possible look to **work with ecumenical partners** to deliver training.
- Make use of the **wide variety of resources and formal courses** on offer.
- **Start small and local**, encouraging people to talk with one another e.g. about different books of the Bible.
- **Pick location carefully**: comfortable, warm, friendly welcome and involve food.

Conclusions

This research has shown that there is a complex relationship between the development of the ministry of lay people and the leadership of clergy in rural multi-church groups. The style of leadership adopted by clergy varied depending on the context, the needs of the congregations or specific situations. Whilst clergy were often able to operate in their preferred style, usually perceived to be enabling and/or collaborative, this was not always possible. Although teams were commonly referred to in relation to leadership of a multi-church group, this was not universal, so that some clergy were leading on their own either through circumstance or choice, whilst others were leading as part of clergy only teams. It is not always possible to include lay leaders as part of the leadership team of multi-church group, but it is desirable to do this, offering additional perspective and expertise.

In terms of professional development of clergy operating in rural multi-church groups, formal training opportunities were limited to those offered by Germinate: Arthur Rank Centre and CPAS. However, **mentoring both formal and informal, and participation in peer support groups were both identified as useful resources for clergy in developing leadership and other skills**. This approach of mutual support and development would benefit from wider adoption across the churches, and implementation on an ecumenical basis wherever possible.

Similarly, **mentoring and one-to-one support were identified as very positive ways of encouraging and developing the ministry of lay people**. It was recognised that this could be resource intensive, but investment of time often paid off. Those who had engaged in CPAS Growing Leaders were able to evidence a range of positive outcomes that had contributed to the development of lay leadership. Whilst there are a wide variety of training courses and development opportunities available for lay people, there is little specifically for rural multi-church groups. Many respondents had **adapted existing materials to be applicable in the contexts** in which they were working. Again, this was effective, but as adapted materials were rarely shared, this approach inevitably leads to the reinvention of material and approaches. Making more use of formal or informal peer group support could potentially improve sharing of such material, as could working ecumenically.

Informal courses for accredited/authorised lay ministry would benefit from being delivered more locally, with online components where possible. **Confidence was identified as the biggest barrier to people engaging in learning opportunities**. For some the focus on formal training was a distraction from encouraging and supporting people to use their gifts. However, a range of strategies were adopted to address this and included developing activities locally, **making activities fun and interactive, using role models and mentoring**. These were identified as good ways of empowering people to participate in training.

This research suggests that having a range of training opportunities is important. A one size fits all approach is not appropriate, and mentoring, formal and informal training are all needed for both lay and ordained. Opportunities to provide training on an ecumenical basis should be adopted wherever possible. **Mentoring in particular was identified as powerful**

for those who lacked confidence and also those who were new to roles or developing new skills.

Resources

Germinate Leadership Helping lay and ordained leaders from all denominations to develop creative, entrepreneurial skills for rural church leadership. germinate.net/training/germinate-leadership/

Germinate Groups Learning communities for rural churches. Bring together a small team from your rural multi-church group to think, pray, plan and learn from others. Develop a shared vision and agree practical steps to respond to change and facilitate mission and growth. germinate.net/training/germinate-groups/

Amiel Osmaston (2009) 'Leadership Models and Skills' in *Re-shaping Rural Ministry: a theological and practical Handbook*, ed. by James Bell, Jill Hopkinson and Trevor Willmott (London: Canterbury Press).

CPAS Thrive Communities For groups of lay and ordained leaders working in multi-parish benefices. Groups come together five times over two years and with opportunity for groups of leaders to step back, reflect, learn, share ideas and then take action. cpas.org.uk/advice-and-support/multiparish-leadership/#.XIuPd7jgqUk

CPAS Growing Leaders Aims to develop mission-minded leaders to help Christians exercise leadership in church and community. Run over 10 months with one session per month, each participant is allocated a mentor to help integrate learning with life and leadership. https://www.cpas.org.uk/church-resources/growing-leaders-suite#.XIuSqrjgqUk

CPAS Mentoring Matters An easy-to-use resource with everything you need to start a church-based mentoring network. cpas.org.uk/church-resources/mentoring-matters/#.XGBr-rjgqUk

University of Derby: International Centre for Guidance Studies

Religion and Belief Research and Training Ltd

Germinate: The Arthur Rank Centre