

**Talent Management for Future  
Leaders and Leadership Development  
for Bishops and Deans:  
A New Approach**

**Report of the  
Lord Green Steering Group**

**September 2014**

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## Introduction

1. In his first address to the General Synod (July 2013), the Archbishop of Canterbury spoke of the ministry of the Church as:

*“Custodians of the gospel that transforms individuals and societies....called by God to respond radically and imaginatively to new contexts”.*

2. Last year the Archbishops’ Spending Plans Task Group considered several papers requesting extra funding for leadership development for bishops and deans and a number of talent management initiatives. The funding was to cover a three year period, up to the end of 2016. Whilst they endorsed the proposal in principle, the Group expressed particular concern on governance issues and programme design. They recommended that an external consultant be engaged to develop the proposals in more detail. Christopher McLaverty, formerly Head of Talent and Learning at BP, was engaged to do this work.
3. At the request of the Archbishops and the Development and Appointments Group (DAG), Lord Green was asked to chair this project and also to review talent management and leadership development for senior clergy. The terms of reference required the review to meet the Archbishops’ challenge of being sufficiently radical and imaginative in response to new contexts. His Steering Committee started work in January 2014, with the goal of presenting proposals to the Archbishops’ Spending Task Group on 11th June 2014. The Steering Committee worked closely with the Archbishops in finalising these proposals.
4. The Archbishops have signed off this report, recognising that the initial focus of the new programmes for 2015-2016 is on bishops and deans. The aspiration for the next triennium is to extend the offer to participate in these programmes to teams and individuals in other senior leadership roles within dioceses.
5. It is expected that the on-going work of the Group will act as a catalyst for thoughts and actions within the wider landscape of CMD, especially as the House prepares to discuss the outcomes of the national review of clergy CMD.
6. The following report begins with a theological exploration of principles and context. It then recommends a new and dynamic curriculum to support the leadership development needs of current bishops and deans. The report also recommends radical change in the way exceptional individuals are identified and developed for future strategic leadership roles in the Church. Developing talent for the future and the development of current senior clergy are two deeply inter-connected processes. Change in one process will impact the other. It is essential that both are reviewed together.
7. Considered in total, the new approach outlined in this report requires an additional investment of £2.083 million between 2014 and the end of 2016. The need for investment in talent management and leadership development will not be limited to this timeframe. It is estimated that £785,000 will be needed per annum in 2017 and beyond.

8. The report emphasises the vital role of the Archbishops. The recommendations in this report mark a culture change for the leadership of the Church. It is therefore important for the Archbishops to lead the communication to the broader Church regarding why changes are required at this point in time and to demonstrate their commitment to the leadership development modules and talent management events. Finally, it is important that the Archbishops are actively involved in MDRs for bishops whilst acknowledging the time commitment this entails. This will give an important signal to all clergy and enable conversations about performance, learning and development and change to occur at the highest level in the Church.
9. The report concludes with details on implementation, including governance and staffing changes, the need to continue to embed the MDR process across the Church, communications and project planning.

## **Principles and Context**

**Seek first his kingdom and his righteousness, and all these things will be given to you as well.” (Matt 6.33)**

### **The new approach**

10. As earlier noted, the Archbishop of Canterbury said, in his first presidential address to the General Synod in July 2013, that we are the “custodians of the gospel that transforms individuals, nations and societies ... called by God to respond radically and imaginatively to new contexts”. Within this frame, it is the Church’s responsibility to enable its senior ordained leaders in their discipleship in Jesus Christ, and to give particular priority to:
  - Ensuring a profoundly prayerful cadre of bishops and deans who are confident as leaders and evangelists, releasing energy for mission and growth across the Church as the urgent priority set by the Gospel;
  - Enabling bishops to develop a clear sense of individual and collegial leadership of the Church of England within the College and House of Bishops for the sake of the Church and the nation;
  - Ensuring a broad and appropriately equipped pool of candidates with exceptional potential for the senior leadership roles in the Church's ministry for the Kingdom of God in the nearer term and for the next generation;
  - Developing a sustainable capacity within the organisation of the Church to deliver its mission priorities, with particular emphasis on building and modelling collaborative teams of disciples, lay and ordained;
  - Developing the management capabilities of those in accountable roles to ensure that structures and people are overseen with confidence and competence; and
  - Supporting the formation and development of individuals in the full range of their ministry, their discipleship and life of prayer, so that they are enabled to embrace these challenges.

## Principles and Ambitions

11. This approach is not limited to concern for those who might emerge to become bishops and deans. The intention is to develop clergy of exceptional leadership potential to make a significant impact in every area of the Church's endeavour and to be more open to the emergence of leaders from a wider variety of backgrounds and range of skills than is currently predictable (cf. God's choice of David over his brothers, 1 Samuel 16.1-13). The Church must be more intentional about drawing in those with high potential who do not appear to "fit in" (cf. Barnabas securing Paul's transition into Christian leadership - Acts 9 and 11).
12. In this way we pray that the Church will be able to be more adventurous in its readiness to choose exceptional potential leaders from among the clergy who will help redefine and reshape the Church's leadership roles. These will include future leaders of mission agencies, superiors of religious communities, team rectors and the leaders of larger parish churches. The hope is to encourage the joy and resilience of future and our current senior leaders, to tap into their energy and hope in the cause of growth in depth and number (2 Cor. 4.1-15).
13. This will be possible because the Church has set in place a demanding and radical enough pattern of development for senior ordained leaders and their teams that they are better equipped to take risks for the Gospel. They need realistic confidence in their ability to manage well, to handle complexity, and to nurture the maturity of the organisation. Francis Bridger provides helpful theological guidance here. He quotes Richard Gula who writes, 'Aligning "having a vocation" with "being a professional" ...affirms all that we do in ministry is a response to the presence of God in and through the community, calling us to act on its behalf as signs and agents of God's love.' Bridger argues that it is not a matter of unwarranted managerialism to enhance professional behaviour through guidelines for professional conduct. Bridger says, 'They simply set out what it means to act in a manner consistent with a calling to ministry and should be seen as an attempt to work out in concrete terms the practice of vocation in a contemporary setting. As a result, 'profession' in a clergy context must be seen as possessing not one meaning but two: on one hand to describe the sociological reality of a group of people who operate according to conventions and practices developed by the group; and on the other, as an indication that this group stands for - professes - a set of transcendent values and principles which derive from a theology of vocation. Both senses of the term profession must be kept in mind' (*Draft Guidelines for the Professional Conduct of the Clergy 2014: A Theological Reflection* by Dr Francis Bridger).
14. We shall be making use of the wisdom to be gained from professional partners; but we shall hold before us the ambitious request of Solomon for wisdom from God (1 Kings 3.1-15) and the understanding of the purpose of that wisdom (Ephesians 1.15-23). God's wisdom is our measure of how we learn to manage better. Such wisdom builds trust, good order and flexibility. The Faith and Order Commission's document on leadership speaks of 'faithful improvisation' as a key characteristic of Christian leadership. This is exactly what this plan promotes.

15. Chapter Four of Pope Francis' book, *The Church of Mercy*, begins with the sub-heading, "Do Not Be Afraid". What Pope Francis writes chimes beautifully with Archbishop Justin's emphases on the renewal of the religious life and prayer, evangelism and reconciliation. Francis refers to Acts 5.12-42 which records both that the apostles filled Jerusalem with their teaching and withstood fierce persecution. "It is clear that only the presence with them of the risen Lord and the action of the Holy Spirit can explain this fact....Their faith was based on such a strong personal experience of the dead and risen Christ that they feared nothing and no one, and even saw persecution as a cause of honour that enabled them to follow in Jesus' footsteps, and to be like him, witnessing with their life." This confidence is rooted entirely in the victory of Christ (John 16.33). This is what enables senior leaders to take tough decisions in the service of mercy.
16. The *Ordinal* says, "Bishops are ordained to be shepherds of Christ's flock and guardians of the faith of the apostles, proclaiming the Gospel of God's kingdom and leading his people in mission...With the Shepherd's love, they are to be merciful, but with firmness; to minister discipline, but with compassion." Bishops are called to exercise authority "to heal, not to hurt; to build up, not to destroy."(*The Ordination and Consecration of a Bishop*).
17. The strength needed for leadership development will be underpinned by continuing spiritual formation, so that senior leaders will be filled with grace and power, both through action learning sets as an integrated part of any challenging leadership programme and through transformative spiritual exercises by engagement with contemplative communities. We intend a conscious inter-weaving of the spiritual and strategic formation of senior ordained leaders. We intend to form clergy who integrate and demonstrate strategic and spiritual gifts. "The ever-changing reality in the midst of which we live should awaken us to the possibility of an uninterrupted dialogue with God... A dialogue of deep wills." (*New Seeds of Contemplation* by Thomas Merton, 1962). Our ability to anticipate, innovate, question, and adapt is directly related to that dialogue (Romans 8. 26-30). We want leaders so centred on God that they exhibit neither neurosis nor narcissism.
18. Our focus for now is on our existing primary ordained leaders. Initially, diocesan bishops will be the priority participants on the first leadership programme. The expectation is that suffragan bishops and deans will be drawn into full participation in the whole programme. We wish to pay full attention to the development of all bishops for the sake of the Church and the world. We are very mindful of the 2004 Report on Suffragan Bishops and what it has to remind us both about the role of the suffragan bishop which needs to be cherished and about what we still have to learn about collegiality.
19. To quote the 2004 Report, the office and role of suffragan bishops 'gives them the responsibility and privilege of carrying out the essential work of ministry to the fullest degree, in support of the ministry of the diocesan bishop...In their freedom from the responsibilities of the ordinary, they have the time to get to know the people of God, and to be known by them, and to share that knowledge with a diocesan bishop as they share together in the ministry of oversight within a diocese....In their collaborative work with the diocesan bishop, we believe it to be right to speak of their collegiality with him/her, within the diocese in which they serve. Moreover this collegiality of bishops within a diocese can act as a balance to that concentrated focus on the diocesan bishop that is unavoidable when the diocesan bishop is on his/her own. Suffragans also share in the wider collegiality of

bishops within a province, led by the Primate, and indeed also in the collegiality a diocesan bishop has with his clergy within his diocese' (*Report on Suffragan Bishops* by Martyn Jarrett to House of Bishops. 2004).

20. This approach to collegiality points to work that remains to be done to enhance the value and effectiveness of the working of the College and the House of Bishops. Beyond that, however, bishops need to build appropriate ambition and flexibility into the leadership capacity of their senior teams, including the bishop's staff team and the bishop's council. The same applies to the capacity to build stronger middle management, not only by archdeacons but by their close colleagues, the area deans.
21. A primary responsibility of bishops and deans is to identify, appoint and work closely with the best possible lay people, qualified by experience to be diocesan secretaries and cathedral administrators. The same applies to the vocation of those called to be chairs of diocesan boards of finance and lay members of cathedral chapters. The relationship between the senior ordained leaders with their key lay colleagues is a vital way in which to model shared leadership as fellow-workers (I Cor 3.9; Phil 4.3) who bear the yoke together (Acts 6.1-7).
22. Pope Benedict XVI coined the phrase 'bourgeois Pelagianism' to explain how organisations can settle entirely for pragmatic goals and outcomes (*Ratzinger's Faith* by Tracey Rowland, 2008). The goal is more ministry, not more bureaucracy. Organisations which have come late to the rigorous management of risk can easily read across from management to aversion. A fairly recent insight into leadership from family therapy is the capacity of good leaders to serve an emerging agenda for growth and development by creating spaces of safe uncertainty in which creative and emotionally intelligent change can happen. We are advocating the embrace of credible risk as an integral part of our adventure in Christ. We are proposing a radical step change in our development of leaders who can shape and articulate a compelling vision and who are skilled and robust enough to create spaces of safe uncertainty in which the Kingdom grows.

## Context

23. The joyful and demanding calling of the Church of England to share the good news of the Gospel and to serve the community provides the context for this new approach. Faith in the Gospel and leadership in mission are absolutely critical to make the Church's vocation a continually renewed reality. We seek to be a growing and responding Church in a fast changing world, living the Preface to the Declaration of Assent, "in bringing the grace and truth of Christ to this generation" and making him known to those in our care. Our ministry is "to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith, and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ." (Ephesians 4.12-13)
24. The Church's ordained leaders are called to be generous and visible servants of Jesus Christ who enable abundant living in individuals, Church and community by making Christ known. They are called to be radical and ambitious as holy people who are single-minded in their desire to ensure that their leadership serves the building of the kingdom of God. In a culture which often speaks about values derived from its Christian roots, there is a serious

and shared apologetic task to emphasise that values are not sufficient. “The ‘ideas’ of Christ cannot be separated from Him, and so they are of no use to the world unless they are fought for by Christians who believe in Christ...” (A *Theology of History* by Hans Urs von Balthasar, 1963, quoted in *The Dying of the Light?* by Tracey Rowland, 2014). We believe that we are the children of a good God who has engrafted us into his story of salvation through the life, death and resurrection of Jesus. “A church so formed cannot help but be a challenge to a social order built on the contrary presumption that I get to make my life up.” (*The Politics of the Church and the Humanity of God* by Stanley Hauerwas, 2012).

25. Here lies a major set of challenges for the Church. Bishops and deans have a serious measure of influence locally and regionally, where the brand of the Church of England is still deeply embedded, including within the local media and local government culture. Yet these centres of influence are themselves under threat economically and culturally. The traditional forms of influence exercised by bishops in general, nationally and particularly in Parliament, have diminished. Our situation reflects the wider culture in concentrating continuing influence in the persons of the archbishops. There is an opportunity to renew and refresh the Church’s understanding of the role of ‘bishops of England’ in the House of Lords in the service of the common good.
26. Currently, the Church of England influences for good the lives of many thousands of children and young people through church schools and organized youth work, thus proclaiming visibly that every child matters to God. On the other hand, the experience of some bishops is that the cost of taking a stand on some subjects and the failure to take a sufficient stand on others has led to young people seeing the leadership of the Church, if not the Church itself, as toxic. This is a potential threat as well as a challenge. We still attract a diverse range of young people, not least as ordinands; but we know already that we are not attracting a sufficient number of young women or people from Black, Asian and Minority Ethnic (BAME) communities. The Church needs urgently to develop leaders who embody and exemplify the generous diversity of the Church.
27. We recognize that the Church has always engaged with diverse stakeholders in society. Recent conversations with those who reflect on and participate in our political life suggest that there is emerging an opportunity for senior leaders in the Church to be innovative and to initiate new forms of social and political capital. This will involve being daring enough to open conversations which politicians fear to start on their own. The evidence for this is already present in the positive response to the language of Archbishops Justin and Sentamu and Pope Francis with respect to widening inequalities and the challenge to build more communitarian models of authority and transparency. As the *Ordinal* states: “Following the example of the prophets and the teaching of the apostles, they [bishops] are to proclaim the gospel boldly, confront injustice and work for righteousness and peace in all the world.”
28. There is positive evidence that church leaders can exercise considerable influence through the social media if they establish a voice. The development of our personal and organisational leadership will require skill development in this area, alongside a thoughtful rationale from apologetics and pedagogy for how we engage.

29. This is the reality within which the primary ordained leaders of the Church are priests, prophets, theologians, evangelists and heirs of the apostles. Alongside the apostolic call, bishops, like deans, are also responsible for extensive budgets and investment portfolios, for business and for process. Church leaders, like all disciples, are called into the character of Christ and so is his Body, the Church, as both community and organisation. Being spiritual and strategic go together in witness and action as senior ordained leaders seek to take the Church forward into growth: organisational flourishing is as necessary a springboard as active mission. Without the visible resilience of the body corporate, the Church, the name of Jesus dies on the nation's lips.

## **Leadership Characteristics for Bishops and Deans**

**30. The foundation for both talent management for future leaders and leadership development for current senior clergy is a definition of the leadership characteristics of bishops and deans.**

- For leadership development, they inform the design and evaluation of any learning modules.
- For talent management purposes, the characteristics help to determine early indicators of potential to fill senior leadership positions.

31. Whilst it is unlikely that any one individual will embody all of the characteristics, considered collectively, the characteristics highlight the leadership challenge facing the current and future leaders of the Church. The characteristics focus on:

- Contributing to the common good;
- Re-shaping Ministry; and
- Leading the Church for Growth.

Underlying all three of these characteristics is the need to build a healthy organisation.

32. The leadership characteristics have been informed by the organisational goals specified in GS1815, the Ordinal, by Charges set by Archbishops to newly appointed bishops, "Building up a Picture of Episcopate", by consultations with CNC representatives, various working parties, individual bishops and through reflection and amendment by the Steering Group chaired by Lord Green. They have been reviewed by the Archbishops. The complete set of characteristics is shown below.

## Purpose

Develop a prayerful cadre of Bishops and Deans who are confident as leaders and evangelists who release an energy for mission and growth across the Church, as the urgent priority set by the Gospel.

### Common Good

- Speaks the Gospel clearly and effectively into the public square
- Communicates clearly what the CoFE stands for
- Masters 21st century communications and media
- Understands how communities work and thrive
- Builds partnerships with community and civic leaders, other Christian denominations and other faiths

### Re-Shaping Ministry

- Recognises and develops unique gifts, creative steward of lay and ordained talent
- Directs and supports on-going ministerial development, capable coach and mentor
- Models learning and creates a learning organisation
- Sponsors and enables talent management for the wider church

### Leading Growth

- Aspires to numerical and spiritual growth, alert to opportunity
- Demonstrates hope for the future of the church, has infectious confidence in the Gospel, builds the faith of others, with an attentiveness to their own spiritual growth
- Leads strategically, a capable planner, who balances the long and short term, who prioritises scarce resources
- Innovates and shares best practice

## Building Healthy Organisations

- Provides direction and momentum, builds high performance teams, a leader of leaders who liberates team members through wise delegation
- Displays financial acumen, able to lead fund raising and resource allocation, can identify and manage risk
- Fights inertia, a loyal critic of the Church, a vocal advocate of best practice
- Discerns and articulates a clear vision, a leader for change, who contains ambiguity and anxiety and owns difficult conversations

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## Leadership Development for Bishops and Deans

### Programme Design Principles

33. The Steering Committee reviewed the evaluation of the pilot leadership programme for bishops, implemented in 2013. The conclusion was that whilst certain elements of the pilot (e.g. action learning) delivered value, the leadership programme needed to be linked to organisational aspirations and priorities, in addition to personal development. **We propose a new programme that will be capable of delivering sustainable organisational change.**

34. We have therefore designed a new framework for leadership development. The key features are as follows:

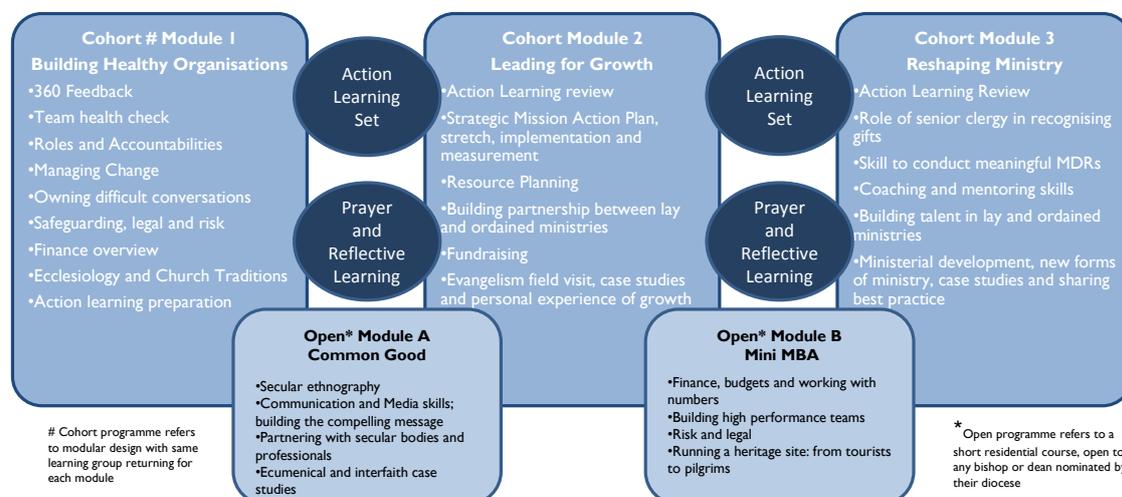
- The current pilot programme should be replaced by a modular programme that includes the best parts of the pilot (360 feedback, action learning) and adds completely new modules on building a healthy organisation and leading the team, equipping the Church for growth and re-shaping ministry. The target is for 36 diocesan bishops to complete the modular programme in 2015-2016.
- The programme will incorporate ecclesiology in the first module and will also include time for theological and spiritual reflection between the modules.
- The programme should not be run primarily by internal trainers or theological colleges. The evaluation found that these providers failed to provide sufficient challenge for a senior Church cohort. The core provider will be changed to a major university or business school (e.g. Cambridge, INSEAD, London Business School, Cass/City University). All are accredited institutions with proven expertise in blending bespoke learning with deep experience of organisation development who can provide fresh and

challenging perspectives for senior leaders, sharing best practice and learning from other organisations.

- The programmes will draw on deep theological expertise, particularly the guided action learning that will occur between modules on the cohort programme for diocesan bishops. The programmes will also draw on existing Church experience and expertise in terms of designing case studies and learning sessions for all programmes.
- The business school provider will also run a Mini MBA programme targeted primarily at deans (this could extend to archdeacons and senior lay leaders in time). We will aim for 60 individuals to complete this programme in 2015-2016. The provider will also run a new programme on Contributing to the Common Good (including digital communications skills training and a deeper insight into cultural change). The target is for 54 individuals (bishops or deans) to complete this programme in 2015-2016.
- There is a key role for both Archbishops in the programme. All leadership development interventions need the most senior leaders to set the correct 'tone from the top'. Senior leaders need to explain the context for the programme both for the organisation as a whole and for individual learners (why now, why me, what does success look like?). It will be necessary for the Archbishops to explain the objectives of the leadership programme to the wider Church and it will greatly help the programme if both Archbishops are able to attend events and even experience the learning process alongside bishops and deans. Perhaps more than any other requirement, the Archbishops need to signal to the Church and to individuals invited to participate that attendance is a vital priority and that space must be created in the diary to enable this.

35. The indicative design of the curriculum is shown below. This will evolve during the design phase and through engagement with participants.

## Leadership Development Proposal



## The Cohort Programme for Diocesan Bishops in Detail

36. The primary leadership development vehicle will be a modular development programme, spread over a time span of 12-18 months. The contents of the programme will be as follows:

- **Module One - Building Healthy Organisations.** In preparation for this module, learners will be asked to work through a suite of on-line tools that will measure the effectiveness of the team they lead. They will also be asked to participate in a 360 degree feedback exercise. The module will start by exploring the current context of the Church and the challenges and opportunities that face the organisation now and in the future. The spiritual focus of the programme will be underlined. Ecclesiology and perspectives from different traditions in the Church will be included. The 'healthy organisation' will be defined as the foundation for the success of the Church in the future. Learners will work on their team and individual 360 feedback reports and construct action plans around their development needs.

Time will be spent on approaches to change management and how to lead complex decentralised organisations through change. Conflict and coaching support for difficult conversations will be included. External perspectives will be supplied from organisations like the National Trust, BBC, NHS Health Trusts and the Armed Services. The module will conclude with examining the importance of measurement and controls, including an overview of financial and other measurement tools and techniques. Refresher and updated material will be offered to cover safeguarding and legal issues. Each cohort will be divided into action learning sets and these sets will agree development tasks focused on the healthy organisation for completion before the second module. The action learning sets will also form the basis for prayer and spiritual reflection between each module.

- **Module Two - Leading Growth.** This module will look at the challenges and opportunities presented by the intent to grow the Church. As course preparation, learners will be asked to review any planning material for their diocese and come prepared to discuss and share plans. The module will open with an exploration of growth, why evangelism is so important for the future of the Church and will examine the importance of planning for growth. The module will aim to offer peer reviews of existing diocesan plans and assistance to design and implement a plan where none exists. Work on team effectiveness from the first module will be revisited to examine in more detail the importance of building the right partnership between lay and ordained ministries. A field trip will be organised so the cohort can experience personally a part of the Church that is experiencing growth and this will lead to sessions sharing best practice and looking at successful initiatives, including ecumenical perspectives. The module will conclude with action learning sets agreeing development tasks focused on evangelism and growth, for completion before the third module. Once again the action learning set will be the basis for prayer and spiritual reflection.

- **Module Three - Re-inventing the Ministry.** The final module will focus on the capabilities required from senior leaders to improve talent management in the Church. As preparation, each learner will be asked to review the current status of MDRs in their diocese and review their senior staff meetings from the perspective of how it could be better used to identify talented individuals. This module will help participants to both conduct and receive a MDR and will work on best practice. The module will include further work on developing coaching and mentoring skills. The new approach to identifying talent within the Church will be highlighted, together with the key role of senior clergy within the process. The module will conclude with sharing best practice in ministerial development, using case studies both from lay and ordained ministries.
37. The importance of action learning between the residential modules has already been emphasised. In addition, all learners will review their actions within a framework of theological reflection and prayer. Discussions are still underway with recognised theologians who might advise on the detailed design and implementation of this framework. This will be particularly important between the first and second module when learners will be moving between a realisation of what they will need to do to build the health of their organisation and what lessons can be learnt in terms of leading for growth. At this point a spiritual retreat will be recommended as part of the overall leadership development process.

### Open Programmes

38. It is recognised that a modular residential programme alone cannot meet all of the development needs of bishops and deans. There is a requirement to offer a small number of development programmes to larger numbers of individuals in a more flexible way. With this in mind it is recommended that two short residential programmes be introduced, open to members of diocesan senior leadership teams.
39. The first open programme will be the Mini MBA. The programme will be targeted primarily at deans (but also open to bishops and possibly archdeacons – i.e. those who require deeper financial, risk and/or legal skills). Content will cover finance, budgets and working with numbers; building high performance teams with clear roles and accountabilities; safeguarding and legal issues and running a heritage site, including turning tourists into pilgrims and a field trip to explore how non-Church heritage sites are run (e.g. major museums and galleries or Blenheim Palace).
40. The second open programme will focus on the Common Good. This would be suitable for any bishop or dean seeking to gain fresh insight into social change and the impact of modern communication tools and techniques. A secular fieldtrip will be included. The purpose will be to understand and experience how a complex, modern organisation works (such as a bank, airport or hospital). Learners will be asked to reflect on how English society is changing and how to adapt preaching of the gospel to the public square to meet the changing times. The programme will include advanced communications skills training, including the digital media. Case studies will cover successful partnering with secular bodies and community leaders, together with ecumenical and interfaith work.

## **Detailed Design and Partnering**

41. This paper contains details of high level design only. The next step is for DAG to review the strengths and weaknesses of external suppliers. It may be advantageous to select different suppliers for the cohort and open programmes. This will increase the burden of administrative oversight, but will offer the Church a wider range of external expertise.
42. Once an external supplier has been appointed, members of DAG, individuals with the appropriate specialist knowledge (e.g. to build case studies), and professionals from the senior appointments and development teams will work with faculty from the supplier. In this way, external faculty can be matched with Church expertise and the detailed design can evolve as a result of a deep and detailed mutual understanding between the Church and the supplier regarding the aims and content of the programmes. The design process will begin in mid-September and detailed design should be complete by the end of March 2015.

## **Programme Capacity**

43. The combined curriculum can offer a total of 150 places in 2015 and 2016. The cohort programme for diocesan bishops can offer 36 places, the mini MBA 60 places and Contributing to the Common Good 54 places. Over the two year period it is likely that the Church will become more skilled at the design and running of leadership programmes. Components of each module can be used in other learning programmes (e.g. the high potential programme) at lower cost. The Church will retain intellectual property rights to all bespoke material designed for the programmes.

## **Evaluation**

44. All organisations recognise the need for comprehensive assessment of leadership development programmes; however this can prove difficult for a number of reasons. Learning from senior leadership development programmes is complex and difficult to assess in the abstract. The measurement of impact is highly dependent on the utilisation of learning back in the workplace. Workplace contexts are very diverse and non-standardised and it is difficult, if not impossible, to establish a control group and compare and contrast those who have experienced training and those who have not.
45. Assessments of impact have been limited in the past to qualitative methods such as self-reports, supervisor's reports collected in follow-up interviews and surveys. Despite these constraints, there are a number of steps that can be taken to evaluate the learning programmes for bishops and deans. These measures can be collected regularly and fed into a review by DAG on a quarterly basis (see Appendix I for an example).
  - Attendance measures list numbers of participants and percentages of certain groups trained, invitations, acceptances and dropout rates.
  - Satisfaction measures concentrate on the following issues: Did the programme focus on the correct areas? Was the programme valuable? Does the learner have an increased awareness of how your work contributes to the goals and objectives of the organisation? Does the learner know the changes they will implement when they return to work?

- Progress measures use 360 feedback and team diagnostics as a benchmark at a point in time. After the programme the questionnaires can be retaken by the individual or team to measure changes in individual or team behaviour.
- Usage measures monitor the degree to which frameworks or content from the programmes have been taken up and used across the organisation. The impact of planning tools in the Leading Growth module could be evaluated in this way.
- Project value measures refer to improvements implemented as a result of a programme or from action learning projects started from a programme. For example, measures of how many tourists have had an aspect of their visit to a cathedral turned into pilgrimage as a result of the mini MBA.
- Net promoter scores are a quantitative scoring system, originally developed by Bain Consulting to cover their internal courses. The key question is how likely a learner is to recommend the programme or learning intervention a friend or colleague. The numbers of 'promoters', 'passives' and 'detractors' are plotted over time and helps with continuous improvements to course content and impact.

## Induction of Bishops and Deans

46. Most organisations recognise that even exceptional individuals need support when they are promoted into more senior roles. Peer group composition and the expectations placed on an individual change radically, as do routines and responsibilities. The recommendations of the Steering Committee include, including the following:

- **The current induction process for diocesan and suffragan bishops will change from a voluntary requirement focused on the individual to a mandatory process** that fast tracks newly appointed bishops and deans and examines key organisational and mission areas in depth, both locally and nationally.
- A new induction programme for deans, replacing the current ad hoc arrangements.
- Diocesan bishops, suffragan bishops and deans will attend a core set of induction briefings together, covering safeguarding, health and safety, legal frameworks, media skills, governance and the importance of understanding roles and accountabilities. They will also receive additional material regarding their role in talent management, the use of the MDR and how to successfully manage their own induction.
- It is recognised that diocesan bishop, suffragan bishop and dean are distinct roles. This needs to be recognised through the provision of induction support that explores the specific nature of each role in sessions specifically for diocesans, suffragans and deans.
- Diocesan bishops will continue to receive support from transition coaches as part of the induction. It is recommended that newly appointed suffragan bishops and deans should be allocated a mentor. It is important for the senior appointments and development

teams to assist in the choice of an appropriate individual (chemistry and competence will be important). This is a complementary role to the spiritual director, since it will also be important to have an individual who can challenge the new bishop or dean, acting as an advisor, assisting individuals with the vital impact they need to make on appointment, how to cope with the new team dynamics and organisational aspects of their role.

- Within a year of appointment all bishops and deans will attend a guided spiritual retreat.

47. These arrangements will continue to complement local induction activities. More details appear in Appendix 2.

## Talent Management

### Principles Underpinning the New Approach to Talent Management

48. **The Steering Group recommends replacing the preferment list with a new approach to identifying and developing talent for future strategic leadership roles within the Church.** Historically there has been no systematic development of future leaders. This has led to a number of serious issues. There has been no systematic development of any individuals on the preferment list. Investment at the level of the National Church has been very limited, restricted to a small number of places on the Windsor Trust Leadership Programme and a priests and theologians network. The development that has taken place occurred on an ad hoc basis, entirely within a diocese. Individuals on the preferment list had high expectations for advancement, leading in many instances to unrealistic expectations and a lack of feedback on performance and career. It is also likely that the informal, subjective and highly networked system of patronage overlooked many people with the right capabilities for senior leadership roles.

49. The set of principles governing the design of a new talent management process were developed by the Talent Working Group, a sub-group of the Development and Appointments Group, comprising clergy and other colleagues, chaired by the Bishop of Swindon, and subsequently confirmed by the Steering Group. The principles are as follows:

- The new Talent Development Programme will be aimed at a small number of outstanding individuals, who demonstrate exceptional performance and potential over a sustained period of time to undertake key strategic leadership roles in the future.
- Individuals will be required to hit an ‘absolute’ standard (very high objective standard which means the talent pool will always be small, up to a maximum membership of 150) rather than a “relative” standard (assuming that everyone’s got talent, creating a misleadingly large talent pool).
- The criteria used to identify future leaders will not solely relate to those used to make current senior appointments. The individual will be identified as someone with exceptional strategic leadership potential for Gospel, Kingdom and Church impact. The talent pool will be aimed at those who may fulfil a broad range of leadership roles, including some “specialists” in particular fields of ministry e.g. evangelists, theologians, sector ministry etc.

- The membership of the talent pool will be for a limited duration. There will be continual rotation and it is expected that the average duration of membership (based on annual DAG review) will be 5 years. In this way, larger numbers can be developed over time in comparison to operating a static list. Approximately 30 individuals a year will become alumni and will deploy their talent pool experience to a wide variety of senior leadership roles. The quality of leadership across the Church should increase rapidly as a result.
- Individuals who join the new talent pool will be offered a place on a tailored development programme (including mentoring and work experience, as well as training). Participants will join a bishop's senior staff team for part of the programme in order to gain first-hand experience of strategic leadership. The programme will explore with individuals how their talents might be used within a range of senior leadership roles. In this way the Church can ensure it builds a cadre of future leaders capable of dealing with the challenges of growing and leading a 21<sup>st</sup> century Church.
- Members who leave the talent pool will join an alumni network. Further details appear in paragraph 71. Membership of the talent pool and the subsequent alumni network will seek to prepare individuals for senior strategic leadership roles, but with no guarantee of appointment.
- Membership of the talent pool will be reviewed annually by DAG. It will be possible for individuals to exit the pool before the maximum 5 year span, should they judge that the programme is no longer right for them or if there are changes in personal circumstances. The review process will not be a formality – if there is decline in measurable performance or potential an individual will be asked to leave. Individuals who do not meet the required standard will not join the alumni network.
- The talent pool will be a national programme overseen by the Development and Appointments Group, on behalf of the Archbishops, who will determine who participates.
- Participants will need to be aware of the commitment and challenge of balancing accelerated development with their day to day ministry.
- Nominating bishops will need to provide support for the participants from their diocese and personally commit to completing their MDR.

### **Identification of Individuals for the Talent Pool**

50. The new talent pool will be aimed at individuals who demonstrate exceptional potential for strategic leadership over a sustained period. They can make a decisive impact for the Church and the gospel. It is anticipated that there will be approximately 150 participants on the programme and that once up and running, up to 50 individuals may join and complete and leave the programme each year. The small number is a reflection of the very high level of potential being sought.

51. The criteria for joining the talent pool are outlined in Appendix 3. The key features are as follows:

- The individual shows early evidence of the leadership characteristics required for senior clergy (building healthy organisations, leading for growth, contributing to the common good, re-shaping ministry).
- The individual is acknowledged as the strongest performer in their peer group and is recognised for their outstanding credibility, authenticity and effectiveness as a leader.
- The individual displays conviction, commitment and tenacity in their vocational journey and openness to whatever God may have in store for the future. They can demonstrate how their spiritual life informs relationships with others and wider engagement with the world.
- The individual will demonstrate potential for growth (thinking beyond boundaries, curiosity and eagerness to learn, social understanding and empathy, emotional stability and maturity).

52. Individuals who may have the potential to join the talent pool will be identified at an annual review held by each diocesan bishop, and for the purposes of this process, the Bishop to the Armed Forces will be considered as a diocesan bishop. Before the review meeting, archdeacons and area bishops will be responsible for actively seeking and validating nominations. The diocesan bishop will discuss nominations with his senior staff team. The diocesan bishop will also be responsible for the diversity of nominations and will need to consider individuals in chaplaincy, self-supporting and pioneer ministries, as well as those from under-represented groups (e.g. BAME, conservative evangelicals and traditional Catholics).

53. The annual review meeting will categorise high potential individuals in the following way:

- Early Promise. Early in ministry clergy with strong performance and potential impact in comparison to their peers. These individuals should continue to develop within their diocese, with their names flagged to the Centre as 'ones to watch'.
- Exceptional Potential. Individuals who consistently demonstrate exceptional potential against all agreed criteria.
- Ready Now for Episcopal Ministry. Diocesan bishops will submit names annually. There will be no assumption that this designation is permanent. Candidates are likely to be suited for senior clergy leadership development programme.

54. Once an exceptional candidate for the talent pool has been identified and has agreed to apply for consideration, their diocesan bishop will complete a nomination statement including a detailed, evidence based report.

55. The candidate will also complete an application form including a self-appraisal of strengths and development needs, their perspective on the fit with talent programme, references and recent MDR.

### **Diversity**

56. In line with the House of Bishops' statement of guiding principles (GSI924) and the desire for people of all backgrounds and traditions to flourish in the Church of England, there will also be targeted development for individuals from groups which are currently under-represented in senior leadership positions within the Church:

- A development programme to prepare women for episcopal ministry.
- A positive action development programme to increase the proportion of black and minority ethnic (BAME) clergy ready for senior leadership roles in the Church.

57. It is expected that the talent pool be made up of clergy from across a wide age range – someone in their late 50s might well qualify.

### **Calibration of Talent and Discernment Panels**

58. Due to the historic legacy of each diocese identifying and developing talent in very different ways, there will be a need to benchmark all applications for the new talent pool in objective and transparent ways, ensuring that the programme actually fits with each individual applicant and that the applicants do represent exceptional future leaders.

59. The documentation supporting each candidate's nomination will initially be considered by the Development and Appointments Group (DAG) to ensure nominations are of consistent calibre across the dioceses, filtering out nominations where the documentation provided does not demonstrate sustained evidence of exceptional potential. DAG will ensure decisions at this stage are moderated across its' membership.

60. DAG will also evaluate the diversity of nominations, ensuring there is appropriate representation of gender, ethnic origin and church tradition. They will challenge diocesan bishops if applications from these groups are under-represented.

61. If DAG agrees to progress an individual to the next stage, s/he will be invited to attend a discernment panel. Candidates will attend for one day, and will undertake a series of assessments, and interviews to evaluate their suitability for the national talent development programme.

62. The assessors at the discernment panels will be appointed by the Archbishops, and include a mix of lay and ordained individuals drawn from across the diversity of the Church of England. The assessors will be given training so they are fully aware of the process and the desired objectives, and a key part of the training will focus on unconscious bias. The assessors will, on the basis of the written documentation provided, and observations during the selection panel, determine whether an individual shows the required level of exceptional potential for strategic leadership, and the extent to which the development programme

would be of benefit to them and the Church. Assessors will advise the Archbishops, via DAG, which individuals should be offered a place on the programme.

63. Assessors will provide a written feedback report for all individuals who participate in a selection panel, highlighting key strengths and development areas. The assessors will also provide the Archbishops with a report highlighting the overall ‘bench strength’ of potential for strategic leadership in the Church. The diocesan bishop and the senior diocesan team will be responsible for providing follow-up support and development for individuals who are not offered a place on the development programme. We recognise that this is a sensitive and difficult task, but is nevertheless an important one and a key part of the responsibilities of a diocesan bishop

### **The Development Programme to Support Members of the Talent Pool**

64. The development support will aim to broaden talent pool members and prepare them for future leadership roles that make a strategic impact for the Church. Whilst a significant proportion of participants may have future ministries as Dean or Bishop, on completing the programme we expect that they will also be well equipped for other critical roles, e.g. heads of theological colleges, mission agencies, para-church networks or significant pilgrimage centres whilst some participants may go on to lead large churches with specially significant roles in national church life (e.g. Holy Trinity Brompton and St. Martin in the Fields).

65. The development programme will have the following aims:

- To provide individuals with an opportunity to reflect on their future ministry. A mentor will be provided and the diocesan bishop will personally complete the MDR.
- To prepare individuals with the skills and knowledge needed for strategic leadership. Talent pool members will attend a modular development programme, focusing on leadership in the modern Church, building healthy organisations, change management, evangelism and the common good. This programme will be specifically designed for the talent pool and will be based in part on the leadership development programme for bishops and deans. Action learning sets with theological reflection will be a core component in between residential modules.
- To provide individuals with exposure to real time leadership experiences. It is recommended that talent pool members join their bishop’s senior staff team for a portion of the programme. In this way they will gain a deeper understanding of the running of a diocese and the challenges of episcopal leadership. They will also be expected to undertake a project with relevance for the National Church and be eligible for secondments or interim assignments that will deepen their leadership skills.

66. We are currently working with organisations which have experience in delivering leadership programmes within the Church (including CPAS and The Leadership Institute) to ensure that this talent development programme provides high quality learning experiences that will be of significant benefit to participants and draws on the best formational practice available.

67. The detail design of the programme is still to be completed, but we currently anticipate that the first two years of the programme will include core modules which broadly relate to the leadership characteristics. In the third year, participants will join their Bishop's senior staff team and take on an increased leadership role within their diocese, whilst also participating in some elective modules focussed on particular interests and development needs of the participants. In Years 4 and 5, participants will plan and lead a key strategic project to benefit the church and/or community.
68. The structured learning will be underpinned by a facilitated action learning set, and mentor support for all participants. The time commitment for the development programme is not to be underestimated. Participants will need to be aware of the demands which will be placed upon them. Diocesan bishops together with their senior staff team will need to ensure that participants are given sufficient support in order to balance the demands of their regular ministry with participation in the programme.

### **Alignment of Senior Appointments to the Talent Pool and Exit from the Pool**

69. The appointment of bishops will continue to be facilitated by the Archbishops' Secretary for Appointments through a process of search. In the short term, the ASA will need to confirm with each diocese the small number of names who are 'ready now' for an episcopal role. It is anticipated that the majority of episcopal candidates up to 2016 will come from this 'ready now' list. Increasingly over time, most of the candidates will be alumni of the talent pool. Vacancies for deans, archdeacons and other senior appointments will continue to be advertised. The expectation is that many of these vacancies will also be filled by alumni of the talent pool. However, the recruitment process will be open to all relevant applicants. It will always be possible to apply for and obtain senior positions without being a member of the talent pool.
70. A founding principle of the Talent Pool is that membership is of limited duration and will be reviewed annually by DAG. The aim is for a membership of between 3-5 years duration. Members will also leave the talent pool when they obtain:
- a senior clergy appointment (bishop or dean); or
  - a 'ready now' rating for episcopal ministry.

### **Alumni Network**

71. Over time an alumni network will develop as individuals complete the programme and reach their full potential in the Church. The network will be overseen by DAG and supported by resource from the senior appointments and development teams. There will be invitations to relevant meetings and specific development events designed for the network. The talent database will continue to track and report on the progress of all alumni. The creation of regional networks of alumni will be supported and there will be opportunities to act as mentors, coaches and role models for up and coming leaders. The alumni network is a basis for further development. It is not a preferment list and membership carries no guarantee regarding future appointments. It is hoped that CMD advisers/Directors of Ministry will play a part in the on-going support of alumni from their dioceses.

## **Governance**

72. This new approach and the resulting increase in investment suggested by this report will require different governance arrangements than are in place at present. The role of DAG will be expanded. They will approve training programme design, ensure the appropriate Church content and evaluate the programmes. They will also validate each recommendation for talent pool membership and conduct an annual review of the talent pool to ensure that membership is still relevant and that appropriate development, mentoring and on the job experience is available. DAG will also recommend budget provision for 2017 and beyond.
73. The implementation of the talent and leadership development programmes will be overseen by a new body, the Archbishops' Review Group. This advisory body will meet twice a year. It will challenge the talent and development strategy, ensure momentum, provide 'critical advocacy', review the effectiveness of programmes and the talent pool and validate the future budget for leadership and talent development. Detail on the membership of DAG and the Review Group appears in Appendix 4.

## **Staffing**

74. The details outlined in this report will only be sustainable if the capabilities of the teams supporting senior appointments and learning and development increase in step with activity levels. There will be a need for short term project management resource in 2014 to complete the detailed design and implementation of the senior clergy development curriculum and the talent pool development programme. In 2015, a full time leadership development professional will be needed to manage the programmes on an on-going basis. The talent management proposals also require an extra professional staff member, to support discernment panels and the growing number of talent pool members needing advice in terms of their development, career choices and their MDR. Administrative resource will be required to support new activity levels. A full organisation chart appears in Appendix 5.

## **Investment Required for Implementation**

75. The costs of the project build from a number of distinct components:

- Leadership Development Programmes. Costs are linked to the external provision of training and to the numbers of programmes offered each year.
- Induction. Costs are primarily linked to the provision of transition coaching for diocesan bishops.
- Talent Management. Costs arise from the provision of a modular training programme for high potentials, the implementation of discernment panels, positive action training for BAME clergy and women and building a talent database.
- The staff costs for new posts within the senior appointments and development teams which are required to ensure the new talent processes and development programmes are sustainable.
- Likely annual investment in 2017 and beyond.

76. An additional budget of £2m has been approved to fund these new programmes between 2014 - 2016.

### **Investment Required 2017 Onwards**

77. This approach focus on the Church at a particular point in time. There are large numbers of newly appointed bishops and deans. This generation of leaders faces a huge challenge in terms of balancing the development of their spiritual life and developing the skills needed to lead the Church through a period of profound change. These leaders have received little (or no) leadership training to prepare them for the challenge.

78. Arguably the investment needed for senior clergy development declines after 2017, once current leaders have accessed the programmes. However it is likely that successful senior clergy development modules will be adapted for new groups of learners (e.g. archdeacons, senior lay staff completing the mini MBA). It is anticipated that the Church will continue to invest in leadership development beyond 2017, and the on-going investment is likely to be in the region of £785,000 per annum, including staff costs.

## **Conclusion: Strategic journey, the role of the Archbishops and Implementation Planning**

### **Strategic journey**

79. The challenges facing the Church require more than a stand-alone solution to talent management and leadership development. Work is already underway looking at simplification, resourcing the future and ministerial education. It will be increasingly important to place talent management and leadership development within the context of broader change. To ensure that leadership development and talent management remain totally aligned to the desired culture change within the Church, a number of additional actions need to be considered.

- On-going governance and building linkages with other programmes for change. The Archbishops' Review Group and DAG will need to ensure that the findings and actions of other steering groups are aligned to leadership development and talent management initiatives. It is reasonable to expect that the leadership development curriculum will evolve as decisions are taken regarding organisation design, financing the Church and planning for the future. Projects arising from other steering groups may offer rich development opportunities for newly identified high potentials. There is also an obvious overlap between the criteria for ordination of priests and the development of priests in the first years of their ministry and subsequent talent identification. These are not yet fully aligned and more work will be required between the Wash House and Ministry Division.
- The MDR process for senior clergy needs to be standardised across the Church and have more objectivity, transparency and detail. Performance management should provide the foundation for talent management and leadership development activity.

If done to a high standard and on a regular basis, the steps of objective setting, review of performance and progress against objectives, the discussion of leadership behaviours and a review of learning priorities all feed into a sustainable and dynamic talent management process. Performance management can identify high potential individuals, can highlight learning priorities and blockages and be used as a source of measurement for the success or failure of senior leadership development programmes. The current MDR process is too fragmented and of variable quality to provide a suitable foundation for talent and leadership development processes. The recommendations of this report have needed to work around and supplement the MDR process. Extra work has been required to fill in the gaps. There are many signs of engagement with the MDR process in the wider Church (e.g. MDR happens in some dioceses, there is a willingness to include feedback from lay and ordained leaders), however there needs to be one common MDR process that covers all bishops and deans and everyone in the talent pool. The process needs to be frequent (at least annual) and be focused on both theological and organisational issues.

- 'Career Paths' (acknowledging of course that this is an inadequate term for vocational journeys) for future leaders will need more consideration. The combination of a very flat organisation structure, long tenure in role and the strong sense of vocation (rather than career), make it difficult to map typical career paths that individuals follow on their way to becoming senior leaders in the Church. It is understood that Ministry Division has already sponsored research to identify the types of roles individuals would need to occupy to prepare themselves for senior positions. It is important for the findings to be integrated into the operation of the talent pool. If it becomes difficult to rotate high potential individuals through these roles, it will be important to think of other developmental alternatives such as secondments, interim posts or projects.
- The role of suffragan bishops has been much explored in previous Church reports and the leadership lens of this project has underlined the complexity of the role of this ministry. Detailed examination of this issue is beyond the remit of this group but a Dioceses Commission symposium in October 2014, developed in conjunction with FAOC and DAG, may stimulate further work in this area which will have implications for future programme design.
- The collegial life of bishops, both within the college and in the more formal synodical responsibilities exercised by the House of Bishops, continues to require attention. As a corporate body bishops have a significant role to play in the life of the Nation and the Church and some funding has been set aside to enable the Archbishops to design an appropriate exercise to enhance this collective leadership. Further work will be required to scope this element of the programme which remains undefined pending further conversation with them.

## **Role of the Archbishops**

80. It is also important for the Archbishops to lead the communication to the broader Church, stating why changes to leadership development and talent management are required at this

point in time. The programme will be formally launched when the College of Bishops meets in September 2014.

81. Following this, the Archbishops have agreed to hold smaller meetings with the diocesan bishops (with eight attendees per meeting). These meetings will be held between September 2014 and the end of 2015 and are currently being diarised. The new leadership development curriculum is ambitious and the Church has no experience of releasing senior clergy for programmes. Space in senior clergy diaries is booked a long time in advance, and there is a risk that they will be reluctant to release time to attend the development activities. One of the themes to emerge during the consultation phase of this project was that bishops would welcome programmes mandated by their archbishop, to enable them to free time in their diaries.

82. The Archbishops have a key role to mitigate this risk by:

- a. being role models in freeing up their time to meet with the bishops and
- b. setting the context for the programmes, the high priority placed on attendance and the role of the diocesan bishop in supporting the development of senior clergy.

83. The effectiveness of the arrangements, established by the Archbishops, for bishops' MDR are vital to creating an appetite and culture for learning and growth across the Church. A bishop who is on the receiving end of a high quality MDR discussion is much more likely to be personally motivated in his/her ministry but importantly more likely to ensure an effective scheme for their clergy. Currently there is some difference in focus between Lambeth and Bishopthorpe and future work will be required to establish a common vision for the scheme and to ensure that a re-designed Archbishops' MDR Scheme is aligned with the new leadership characteristics. Enabling honest review of past performance and owning the need to learn and grow will be a significant element of encouraging an openness to change at the highest level in the Church.

84. The Archbishops will need to consider their personal role in terms of attending leadership development modules and talent management events. It is likely (and desirable) that leadership programmes trigger an appetite for more change and it will be important for the Archbishops to participate in the dialogue and the outcome of projects, action learning or group learning. They will also need to consider if they will participate themselves in the programmes. This would provide a powerful set of role models for other learners.

85. It will be vitally important to communicate both the intent of the talent and leadership development programme and the linkages with other projects, to the rest of the Church. An important first step will be to consider the names of programmes and projects. Currently, corporate labels such as "talent management", "leadership development programme", "talent pool" and "alumni network" have been used. These should perhaps be replaced by terms meaningful to the Church.

86. The first major communication of this new approach will be to the College of Bishops on 17th September 2014. It will also be important to consider how the world outside the Church views the recommended changes. A small number of consistent messages regarding

the content and desired outcomes of the programmes will be drafted to cover possible media interest.

87. This work forms a major investment for the Church. There will be many separate project components and many stakeholders with different priorities. Rigorous project management will be needed to implement the recommendations, and DAG will monitor progress against project objectives and timelines.

### **Urgency**

88. This new approach is ambitious both in scope and detail because we are convinced that we should be even more intentional about the development of our senior ordained leaders for the complex and wide-ranging responsibilities which they exercise in obedience to God in their calling as successors of the apostles. This calling is to serve the whole of God's economy in the world, which for us is every community in England, and more beyond the church door than inside it.
89. These changes to talent management and leadership development are undergirded by our conviction that we have a unique opportunity in this moment in our common life to equip our current and upcoming senior leaders at a time when the future shape of the Church of England will be determined. The Church has a choice to make, and needs to act while the decisions are the Church's to take. So often in the face of real opportunity many organisations, including the Church, do too little too late. We "get there late," as it were. Our commitment is to "get there early," while there is time for imaginative response, agility, and a range of possibilities. In short, we want to model in this work the growth we wish to see in our senior clergy and emerging leadership. Our desire to develop our capacity on this scale takes its real urgency from our belief that the growth which we wish to serve and model is God's earnest call on all our lives.
90. This will require both an even more directly evangelistic model to be established by senior ordained leaders and also a higher level of engagement by the Church corporately in the apologetic task to make the Gospel and the Church matter in our society. The challenge is for us to take a major new step in our development of both individual and organisational leadership.

# Appendix 1: Evaluation “Dashboard”

## Appendix: Training Evaluation Dashboard



Satisfaction scores			Attendance Measures			Usage measures		
	Score (out of 5)	Trend		% Diocesans	% Suffragans		6 months	12 months
Cohort 1	4.3	↓	Cohort 1	40	10		30%	70%
Common Good	4.1	↑	Common Good	50	40		MDR completion rate	10% 40%
Mini MBA	3.6	↑	Mini MBA	5	15	50	Team surveys complete	30% 75%
Talent programme	4.5	→						

Project Value Measures			Diversity			Net promoter scores				
Project name	Completion date	Value / business case	Training Programme	% Women	% BAME		% Promoter	% Passive	% Detractor	Trend
			Cohort	12	0	Cohort 1	55	35	10	↓
			Mini MBA	15	2	Common Good	60	0	40	↑
						Mini MBA	75	25		↑
						Talent	80	5	15	→
						Actions				

# Appendix 2: Summary of New Induction Arrangements

## An overview of 'stepped-up' induction for bishops and deans

**Scope:** All those in transition to new episcopal and decanal ministries, including those bishops translating from suffragan to diocesan roles.

### Features

- Participation in both corporate and local induction to be mandatory<sup>1</sup>.
- Planned to explicitly address both the organisational and theological challenges of new ministries.
- Menu of both common and distinct elements for each role<sup>2</sup> with appropriate tailoring to context and existing knowledge/experience, documented in an Individual Development and Learning Plan (IDLP) to be reviewed; clearly linked to a strengthened MDR process.
- Local induction activity planned to meet agreed 'national standard' of good practice.

### Methodologies

Based on accepted best practice for adult learning, methodologies will include:

- Transition support – for diocesan bishops, 6 meetings with an approved transition coach throughout the first year and support from a mentor bishop; for deans and suffragan bishops, support from an experienced mentor bishop/dean.
- Distinctive 48 hour consultations, exploring theological and ecclesiological distinctions of role and operational expectations of diocesan and suffragan bishops and deans.
- 'Hands-on' skills development, e.g. handling the media, making good appointments, auditing current safeguarding arrangements.
- For new diocesan bishops and deans, coaching support to implement a 'healthy team diagnostic' to explore team strengths, weaknesses, resulting in an action plan.
- Information briefings, e.g. legal responsibilities, bishop/dean as leader in mission and as 'talent developer'.
- Guided spiritual retreat at the 'bridge' of years 1 and 2, just ahead of first MDR meeting.
- Participation in new Senior Leadership Development programme or individual modules therein<sup>3</sup> and on-going access to core CMD programme (including theological seminars).

### Timing

- IDLP to cover the first two years in new ministry, although main focus of briefing and coaching to happen ahead of assuming appointment and within the first year.
- First MDR meeting as the first summative review of the IDLP between the bishop/dean and his/her reviewer, ahead of on-going development in year two.
- Maximising use of time between appointment to new role and consecration/installation.

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<sup>1</sup> Participation in key corporate induction briefings has to date been 'expected', with the recent exception of safeguarding awareness for new bishops. This level of induction activity for deans has until now not been made available.

<sup>2</sup> i.e. diocesan bishop, suffragan bishop and dean.

<sup>3</sup> 2015-2016. SLDP participation for new diocesan bishops as priority, but individual modules open to deans and suffragan bishops by nomination.

## Appendix 3: Criteria to Join the Talent Pool

### Introduction

The issue of defining potential and building robust processes in talent management is a challenge that faces all organisations. At stake is the sustainability and long term vitality of the organisation. A December 2004 article in the Harvard Business Review notes in relation to Talent Management:

*“The responsibility for solving the problem rests primarily with a company’s senior executives. Only they have their hands on all the necessary levers of change. Top managers must work tirelessly to break down silos and forge imaginative career paths.....They must acknowledge that there will be no easy answers and take decisive action instead of running from the ambiguity surrounding the challenge”.*

(“How to grow great leaders” Douglas A Ready)

The current approach to identifying future senior leaders within the Church is based on current senior appointments. There is a focus on the characteristics needed to occupy these hierarchical leadership roles now and in the recent past. This is too narrow a definition, given the challenges facing the Church. The Church is not a monolithic institution but a network of different activities. Other roles, in addition to bishops and deans, such as leaders of mission agencies, significant para-church organisations (e.g. New Wine, Alpha), community bodies (e.g. Children’s Society) and learning establishments (e.g. colleges, universities) also have significant potential for “radical and imaginative impact”.

The Church therefore needs a pool of people who will be able to fulfil a broader range of leadership roles, who will come from a wider range of backgrounds. These will include church leaders, specialists in particular fields of ministry e.g. theologians, evangelists, and those in sector ministry. The key issues for identifying leaders of the future will be around transformation impact, radical and imaginative message and a clear potential to make an impact in different contexts and across the wider agenda. There is greater likelihood of a wider variety of people coming into the high potential pool.

A five step approach is recommended to identify high potential individuals.

- Leadership skills required for the implementation of the Church’s vision and future strategy
- The individual’s current and past performance
- Spiritual and theological depth
- Consideration of the individual’s potential against growth factors
- Consideration of contra-indicators, personal and vocational factors

### Step I – Leadership Skills

It would be expected that high potential individuals display many of the leadership skills and characteristics identified on page 8 of the report albeit at an early and relatively undeveloped level.

## **Step 2 - The individual's current and past performance record**

This programme is aimed at high performers. Outstanding performance in their current role will be essential, as will a sustained track record of strong performance in previous roles. Evidence will be sought for transformational, radical and imaginative problem solving. High performance as both an individual and a team member will be important as will the context (e.g. was the role particularly difficult and demanding in any way or straight forward?)

## **Step 3 - Consideration of Spiritual and Theological Depth**

The depth of the individual's spiritual and theological frame of reference and evidence that this has developed and grown over time will be a central requirement for joining the talent pool. The maturity of the individual's spirituality and faith as a foundation for life and ministry will be examined. Another important factor will be a robust theological understanding of their ministry and the ministry of the Church. Experience of developing the spiritual and theological life of Church and community will be essential.

The candidate will also need to have an inner sense of call that this is the right time for them to explore their ministry through this programme

## **Step 4 - Consideration of the individual's potential against growth factors**

Growth factors indicate the extent to which an individual may be capable of accelerated development. It is possible that a high performing individual may fall short at this stage, lacking the flexibility, agility and capacity for intense and rapid change that demarcates a genuine high potential from a strong high performer with little capability to progress beyond their current level. Four fundamental growth factors are recommended when considering an individual's potential for growth. These are as follows:

**Thinking beyond the boundaries.** This is the application of conceptual ability to broad questions and ability to make connections beyond normal boundaries. This is about making complex issues straightforward, about edginess and innovation - thinking creatively and radically about the big questions facing Church, gospel and community, building connections and partnerships, and reaching beyond that which is evident. It would involve interpretation of the contemporary world through scripture and tradition, seeking new possibilities, reaching out across difference and embracing diversity to connect people.

**Curiosity and Eagerness to learn.** The evidence of a natural curiosity and eagerness to learn in new ways and across a variety of disciplines, taking on new challenges, and a willingness to take risks for the sake of the Gospel. This is about an appetite for exploration and stretch through study, spiritual exploration and more practically taking advantage of developmental and educational opportunities and engaging in initiatives and assignments which stretch and lead to growth. It would reflect a desire to see others grow in their Christian discipleship and witness, sharing learning in teaching and encouraging risk and experimentation.

**Social understanding and empathy.** This is the desire and ability to understand others and to reflect the love and compassion of Jesus Christ in all relationships. This is about leadership, influencing and team work skills and empathy and honesty in relationships. It reflects the need for an innate understanding of others, their motivations and subtexts, in all their complexity and diversity.

**Emotional stability and maturity** How do people respond when things do not go smoothly in their relationship with God, their personal lives and in their ministry? This is about balance, emotional resilience and realistic hope. It relates to insightful and humble reflection on personal strengths and weaknesses, showing appropriate vulnerability in relationships with others, to recovery and learning from mistakes and failure, to a wise and prayerful understanding and acceptance of the sacrificial cost of ordained ministry and to blending care and nurture of others with care of self.

One advantage of using these growth factors is that they have been used and validated by a large number of organisations seeking to identify potential (they were originally identified by the Hay Group).

### **Step 5 - Consideration of any contra-indicators and personal factors**

A number of issues would be explored here. Identifiable strengths are often accompanied by a downside. It is important to consider these alongside strengths. Some contra-indicators will be the opposite of growth factors, others might be the growth factor played to excess. They may be individual or organisational. Finally personal issues may mean that the programme is not suitable for an exceptional individual at this particular point in time.

**Individual Contra-indicators** – these are aspects of the individual that interfere with growth thus detracting from potential. Examples include – a priest where personal charisma dominates rather than living out the gospel message, boundary stretching to an extent that a community is left stressed and floundering, theological interpretation/exploration and little action, over attuned to empathy and a failure to confront issues, unable to work collaboratively.

**Organisational Contra-indicators** these are organisational issues that interfere with growth. Examples include – the nominating bishop being unable to commit time to supporting the candidate's development, the candidate is not provided with support in the home parish so is too busy to learn, placing someone on the programme too early when they have not had time to embed in their personal ministry, and giving individuals too much responsibility too early, particularly without appropriate levels of support and oversight.

It is important to consider personal and vocational factors alongside individual performance and future potential for growth.

**Personal issues** – for various reasons the individual may not be willing to engage in this programme at this time e.g. family issues, time commitment. Such factors are critical to the individual's success on the programme, and the benefit they gain from the learning, so it is essential that potential participants consider whether the time is right for them to commit to an intensive development programme.

### **Summary**

A summary which draws all steps together is set out below:

## THE VOCATION OF THE CHURCH

“Custodians of the gospel that transforms individuals and societies – called by God to respond radically and imaginatively to new contexts”

### STRATEGY – TO MAKE A TRANSFORMATORY IMPACT IN:

Shaping the common good?

Re-imagining ministry

Growing the Church

Developing a healthy and flourishing organisation

**POTENTIAL = FIT BETWEEN CURRENT ABILITY AND THE NATURE OF LEADERSHIP REQUIRED IN THE FUTURE TAKING INTO ACCOUNT CAPACITY FOR GROWTH, DERAILERS AND INDIVIDUAL VOCATION**

#### Current

- Exceptional performance and transformatory, radical and imaginative delivery over a sustained period and in demanding leadership context
- Measured v strategic leadership characteristics
- Spiritual and theological frame of reference as foundation for life and faith

#### Capability for growth

- Thinking beyond boundaries
- Curiosity and eagerness to learn
- Social understanding and empathy
- Emotional stability and maturity

#### Derailers and contra-indicators

- Individual
- Organisational

#### Individual vocation

- Does this fit personal circumstances?
- Is there an inner sense of God's call to this challenge at this time?

# Oversight and Governance

## Accountabilities

### Archbishops' Review Group

- Chaired by a representative from business, and includes:
- The Chair of Archbishops' Council Finance Committee
  - Chair of DAG (non voting member)
  - Representative from Church Commissioners
  - Bishop nominated by the Archbishop of Canterbury
  - Bishop nominated by the Archbishop of York
  - A Dean nominated by the AEC and Dean's Conference
  - Learning & Development professional from industry
  - Representative from another Christian denomination

- Meets twice a year
- Challenge the strategy, ensures momentum, 'critical advocates'.
- Reviews effectiveness of programmes and talent pool
- Validate future budget for leadership and talent development

### Development & Appointments Group

- Bishop of Ely (Chair)
- 4 diocesan bishops
- 2 suffragan bishops
- 2 deans
- A regional female representative from the House of Bishops
- A diocesan secretary

- Recommend future budget 2017 onwards
- Programme design, attendance criteria and evaluation
- Oversight of theological context and Church content
- Validate nominations for the talent programme
- Annual review of talent programme projects and exits

### The Wash House

- Staff team and external suppliers

- Project management of the design and implementation of the programmes
- Interface and management of relationship with suppliers
- Budget management
- Evaluation and measures

## Appendix 5: Organisation chart

### THE WASH HOUSE STRUCTURE 2015 - 2016

