

PERSONAL EVANGELISM & SMALL GROUPS IN WINCHESTER BAPTIST CHURCH

June 2009 v4

1. The purpose of this paper is to describe how the Leadership Team (LT) propose to develop values of personal evangelism in WBC via the trialling of a model of *multiplying missional communities* which we call "Clusters". It is written for all worshippers at WBC, not just members, who would like to contribute to the debate on whether we should try this model and it provides all the information needed for the members meeting on June 25th

Background - Why new groups?

2. Back in 2007 our vision process raised a number of questions regarding how we "do" church, for example:
 - "Why is it so difficult to get people committed to projects / missions / outreach?"
 - "Why does it seem it's the same minority of worshippers organising activities for the majority?"
 - "Why do only less than one-third of worshipping adults choose to attend housegroups?"
 - "Why do so many newcomers choose not to join housegroups?"
 - "Why do our numbers grow mainly (but not exclusively) by transfer rather than conversion?"
 - "Where can more people feel comfortable to practice emerging gifts and ministries without fear of failing?"
3. The Leadership Team reached the following conclusions regarding how best to address these issues:
 - i. Every regular worshipper needed to see mission as a personal value and not the responsibility of others.
 - ii. More emphasis needed to be placed on equipping, training and encouraging the majority of worshippers not currently involved in missional activities to do so.
 - iii. More emphasis needed to be given to identifying and raising up new leaders.
 - iv. Every regular worshipper should be encouraged to be a part of a small group and to make themselves accountable to others as part of their discipleship growth.
 - v. It was felt that mission-oriented groups were likely to be highly attractive to folk not currently involved in small groups as working together and seeing fruit as a result would be a tremendous blessing and encouragement.
 - vi. Mission would be most effective when done in a low-key way through relationships with other i.e. *showing* the love of Jesus through our actions towards them rather than just *telling* them (NB large-scale missions such as Just 10 would always be needed as "harvest" events to prompt a commitment)
4. Furthermore, the LT concluded that:
 - i. Any changes in respect to the above points should not damage what WBC already valued i.e. the gathered congregations for celebration on Sundays, at EDGE and with Seniors; the pastoral and teaching elements of current housegroups and other group activities such as Friday Fun and Tuesday Ladies Fellowship.
 - ii. Previous attempts to create groups with an outward focus had not succeeded as much as expected because there was no underpinning pool of members dedicated to support the work; previous groups often drawing on ad hoc support. The lesson learned was that advocates of similar initiatives in the future needed to be able to draw on a dedicated group of supporters, who shared the vision and were wholly committed to the work.
 - iii. Current housegroups predominantly had teaching / study & pastoral work at their heart rather than mission. Efforts should be made to encourage them to become more missional but additional small groups should also be tried which had a predominantly missional intent.
5. Accordingly, the LT began to look for an approach which would meet all the above criteria but, above all, encourage & enable personal evangelism. Several models, or more accurately parts of models, were researched and although there was much to commend these approaches, they either (a) didn't place mission at their centre e.g. pastorates or (b) required a more radical change to our

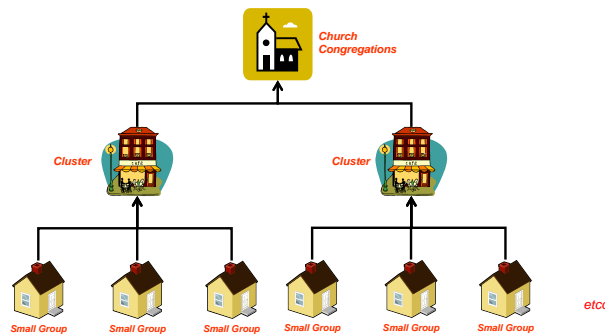
congregational model e.g. cells. It was the clusters concept from St Thomas Crookes¹ that was felt to most closely match our requirements.

6. In recommending the cluster model, it is not being argued that this is the ultimate answer to the issues raised during our vision process but it does “tick all the boxes”, support our church values and, as will be seen later, can be implemented without disrupting what we already hold dear. There are other models that deliver similar qualities of multiplying missional communities but, having examined some of these, the LT sense they are underpinned by the same principles as clusters.

What is the basic cluster model?

7. Adopting a cluster model in fact implies introducing two groups called “Small Groups” and “Cluster Groups” which work together with our existing congregations as shown below (NB. for a picture of how this model works with WBC housegroups please see section 11)

Fig 1



Congregations

It is planned that the WBC congregations remain entirely untouched by the introduction of cluster groups and small groups with the exception that (a) some cluster groups may choose occasionally to hold their monthly evangelistic meeting (described below) on a Sunday and (b) as more folks are saved, the increase in worshippers may require the creation of an additional congregation e.g. perhaps a second one on Sunday mornings. As the overall impact is minimal, congregations are not discussed any further.

Also not discussed in this paper are prayer triplets and other accountability groups. The task of encouraging everyone to create / join one regardless of whether they are in housegroup, cluster group or not has already begun.

Small Groups

Small groups are the building blocks of the cluster model. They function in similar ways to housegroups in that groups of 4 – 12 Christians meet in people’s homes, for prayer, practical help, mutual support, scriptural study, meals etc. Key points about them are:

- i. The expectation that a single person takes on a co-ordinating role to ensure the meetings are organised but each member is expected to take a turn at leading the group as part of identifying leaders and growing gifts
 - ii. These groups meet only twice a month (instead of the more usual 3 or 4 times with housegroups). Instead, one week a month there are no church activities either centrally in the main church building or within clusters and members of the small group are invited to take part in any activity of their choosing as long as it develops friendships with non-Christians e.g. social club, hobby group, BBQs with neighbours, pub, etc etc. In this way members are “building their community” of non-Christians to invite to the monthly “Cluster events” (which are explained in more detail below).
 - iii. There is an emphasis on training small group leaders to offer a first line of pastoral care.
- Each small group could meet on a day, at a time and in a location that suits the members; homes, coffee shops, restaurants, parks in the summer etc could all be venues for small group meetings.

The emphasis of these small groups is less on traditional, presentational bible-study (although study of the Word is a key purpose of the groups) and more on

- Honest, open, sharing relationships between members
- Accountability for actions as the Word is lived out and applied
- Helping each other grow as disciples

¹ St Thomas Crookes is an Anglo – Baptist church in Sheffield. Have a look at their website if you want to know more but please note although we are adopting their model we have adapted it for our needs so what you read in their material is not necessarily what is being proposed for WBC.

- Practical pastoral care and help for each other
- Everyone in them owning mission on behalf of WBC

Cluster Groups

The main purpose of cluster groups is to own mission on behalf of the church. In practice this means there will be several of them, each one focussed on a particular community they are trying to evangelise. For example, there could be a Seniors cluster, one or two Families clusters, one aimed at reaching students and yet another focussed on newly-retired folks. Clusters could also reach a geographic area (South Wonston, Fulflood, Hiltingbury etc) so long as the majority of the members of that cluster are from the locality.

Clusters are led by someone who has the heart / passion / vision to evangelise a particular community. As per figure 1 above, all small groups fit under one or other of the clusters, not for reasons of hierarchy but because the members of small groups subscribe to the vision of the cluster leader to evangelise a particular community and, as a result, provide the manpower to organise and run the monthly cluster events. These are events to which members of the small groups in a cluster can invite their non-Christian friends, primarily to draw them into the church community in low-key, non-threatening way. The events may contain a short prayer or similar but it is intended there is no overt gospel presentation. Instead, the primary method of introducing the non-Christians to the gospel is through the salt and light they experience via their friendships with cluster members (us!). Alpha courses organised and run within the cluster are a key tool to lead folk to faith.

The relationship between Congregations, Clusters and Small Groups is summarised in figure 2 below.

Fig. 2



- The Congregation meeting provides the worship and is our **UP** towards God. These are “bigger the better” celebrations in a holy place where participants feel part of something more substantial that God is doing which blesses and motivates. They are led by trained and experienced professionals.
- The Cluster groups provide our missional focus, our **OUT** towards the world around us. These are meetings where everyone participates and gifts are recognised, encouraged and grown. New church leaders come to the fore and those with maturity bless the whole group. They provide an attractive meeting point for non-Christians to be introduced to the wider church community.
- The small groups provide a place of learning, prayer and worship amongst groups of believers who chose to hold themselves accountable to each other. This is our **IN** towards one another. Individual characters are developed through the loving discipleship and pastoral care provided.

To avoid confusion, the rest of this paper uses the terms:

Congregation – our Sunday, Edge and Senior gatherings for UP activities

Small Groups – gatherings of Christians in groups of c.10 people for IN activities as described above

Cluster Groups – the gathering of small groups together to run missional activities as OUT activities

Cluster Model – the overall model of Cluster Groups and Small Groups working together

Housegroups – existing bible-teaching, prayer and support groups

Other groups – existing friendship and task groups for example, Women’s fellowship, MAG, CAP

Accountability groups – for example prayer triplets

8. It is possible to apply the above cluster model without adopting the underpinning principles. The experience of St Thomas Crookes is that this is a mistake and leads to clusters groups becoming just another internally-focused meeting rather than bringing a transformation to the mission life of a church. Therefore, these essential principles need to be built into any implementation plan;

Cluster groups and small groups are:-

- i. established with mission as the primary purpose which is continually reinforced
- ii. "High on accountability, low on control" meaning they are free to develop vision but they are also held accountable to the church via the LT for making sure what they felt called to do by God was being implemented.

Cluster groups and small groups are not:-

- i. another church programme and they should not be run alongside centrally-organised activities i.e. wherever possible, central church events should be devolved to cluster and small groups
- ii. static groups, they are open to all-comers and should grow through evangelism and divide when they reach a certain size
- iii. to be seen as just a new structure or programme, they are an enabler of a change to heart, values & lifestyle

9. The strengths of the cluster model are that they:

- i. Seem to fit God's plan going back as far as Abram (Gen 12) where God creates Abram's nuclear family, promises blessing on him and his wider family and then commissions them to become a great people as a means of blessing all nations. It seems part of God's plan from the very beginning that we should be in a covenant relationship with him (UP), sharing his blessing amongst ourselves (IN) and sent out to bless other in turn (OUT).
- ii. Help develop a church of individuals with missional hearts through providing clear structure, support and accountability for friendship / relationship-based mission, giving an outlet for people's passion and creativity.
- iii. Provide a critical mass of people with a common heart to support missional activities to particular communities i.e. small enough to have a common heart, big enough to make a difference.
- iv. Avoid the trap of becoming homogeneous i.e. like only attracting like and not appealing to a diverse section of the congregation. Clusters do this by combining a cause and community i.e. you don't have to be a senior to join the Senior's cluster, just have a heart to introduce them to Jesus
- v. Eventually develop into many clusters, enough to reflect the large swathes of local community needs.
- vi. Create strong healthy discipleship communities of believers where people have a place of belonging in the wider WBC church.
- vii. Provide attractive, supportive communities for new believers and new worshippers at WBC and enable new people to integrate into the church more quickly.
- viii. Rediscover the interactive, participative biblical nature of working together in mission as described in 1Cor 11-14
- ix. Release growth in the body of the church, unlocking and nurturing the God-given potential in each one of us.
- x. Promote leadership growth with opportunities for development to those for whom leading in a congregational or large-group setting would be too big a first step.
- xi. Present a model of vibrant, serving, vulnerable and growing church to our young people.
- xii. Challenge existing WBC groups to don the mantle of mission.
- xiii. Replace existing meetings so don't add to the busyness of church life

10. The weaknesses of the cluster model.

- i. Perhaps the single biggest weakness is that the cluster model could be adopted without the necessary underpinning change to personal values and life patterns i.e. a failure to embrace mission as the *raison d'être* of the group. Just adopting the model won't achieve any positive change.
- ii. The model conflicts with the deep-seated western church notion that members support (pay) a professional staff team to organise and run mission on their behalf. In the cluster model, every member is expected to "get their hands dirty" which is why an accompanying change of personal value is so important to stop busyness being an excuse for not taking personal accountability for evangelism in the church.

- iii. Although there is no evidence this will happen, there is a risk that a model where so much of the work of the church is dispersed there could be less cohesion at the congregation level. The right approach to take here would be
 - a. Protect the congregational gatherings that bring larger segments of the church together
 - b. Consider introducing whole church gatherings (sometimes referred to as “festivals”) where the entire church regardless of congregation could be gathered for celebration
 - c. Train the cluster leaders to be aware of this problem and avoid *regular* scheduling of monthly cluster group meetings that clash with Sunday congregational gatherings
 - d. Set up the governance of cluster groups and small groups in such a way that a balance is achieved between cohesion and releasing clusters to their God-called mission
- iv. Again, although there is no evidence this will happen, there is always the possibility of a two-tier membership developing (those who are in clusters and those who are not). The LT would need to make sure everyone felt equally valued and included
- v. Small groups to some extent overlap with the well-understood, existing study and pastoral support offered by housegroups even though small groups are intended to appeal to folk currently not in housegroups. This will be difficult to avoid as we are committed to offering housegroups alongside small groups.
- vi. The cluster model is not straightforward to explain and involves what some might see as too much jargon.
- vii. The centrally organised work and events of the church could inadvertently swamp the missional cluster group activities. Conferences, evangelistic events, Alpha courses, monthly prayer meetings etc all take time, energy and attention from missional efforts. The right approach to take here would be to:
 - a. Remind the LT of the impact on people’s time of the activities they plan.
 - b. Review church activities and stop those which could be handed over to groups like housegroups or cluster groups in order to remove potential conflicts over time.
- viii. Finding enough committed leaders to begin the cluster experiment could be difficult in a church where folk seem so busy, although once established part of the function of new groups would be to identify new leadership potential. It is fair to say that the success of the model stands or falls on the quality of the leaders available.
- ix. There would be practical issues regarding size of venues for monthly cluster group events (indoor locations capable of holding c.25 people at short notice on wet days would not be easy to come by) so church booking procedures would have to be adapted.
- x. There could be increased costs arising as a result of supporting the missional work of the clusters model e.g. subsidising social events for non-Christians, building & equipment hire etc. Running costs would have to be submitted by cluster leaders as part of the annual budgeting round.

What would clusters look like in WBC?

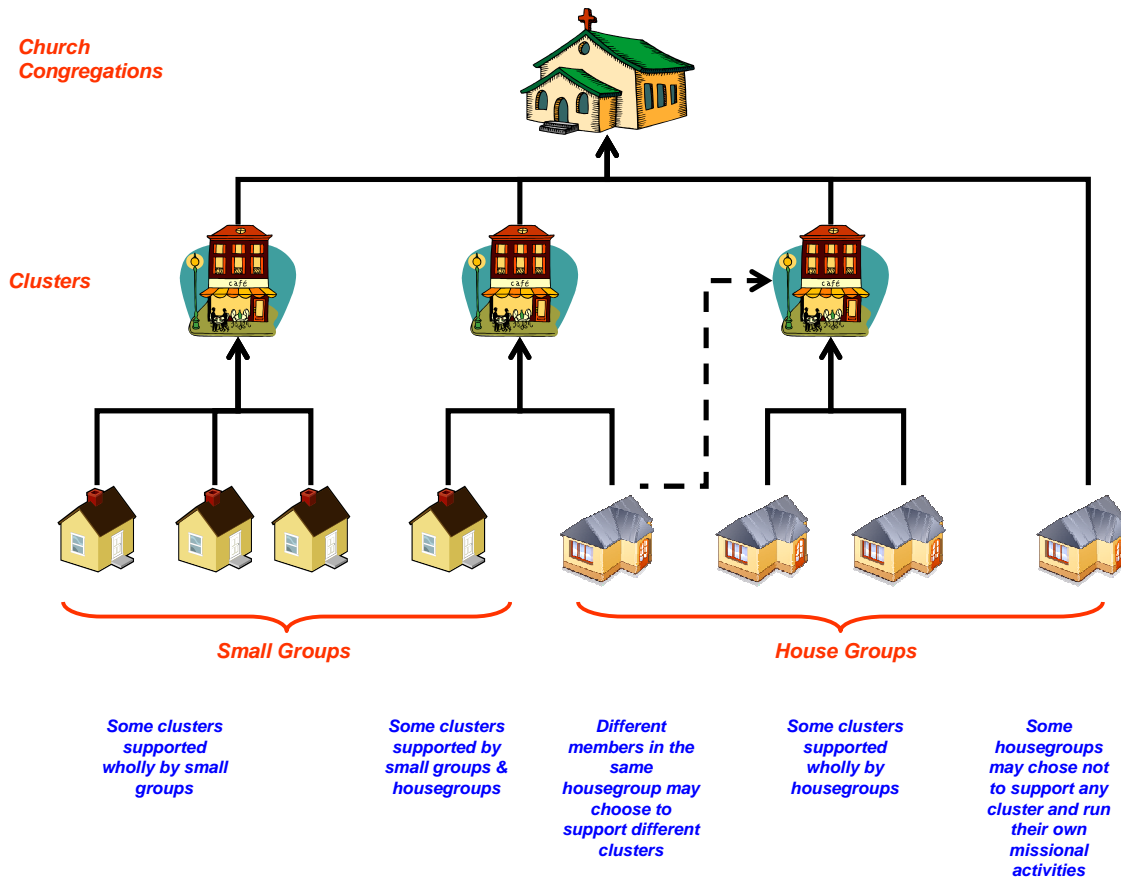
11. The preceding section has described the cluster model, the following one describes how it might work in WBC. It suggests we start a trial to test the model, gives some examples of what cluster groups we could establish to start the trial, explains how we might govern the trial and address how the trial would directly impact the life of WBC.

At the outset it is important to re-emphasise that the trial is about making the individuals in WBC more personally accountable for mission rather than just introducing a different group meeting structure. As a result, housegroups will have a key part to play in the process. Practically speaking this means:

- any study material produced for small groups will be made available for housegroups to use if they wish
- housegroup members can join in with any of the cluster evangelistic events if they wish
- housegroup leaders will be invited to all meetings for cluster and / or small group leaders
- new comers will receive as much publicity about housegroups as clusters
- any cluster and small group web site and communication will be open to housegroups

Figure 3 below represents the model of clusters proposed for WBC

Fig 3



12. Trial proposal

It is proposed that WBC start a trial from October 2009 and lasting for up to 2 years. Since the evangelism practiced by cluster groups is relationship-based, it will take that long to see fruit and judge the success of the changes. The model for the trial is that shown in figure 3.

The aim is to see whether introducing the cluster model will make us more intentionally evangelistic in our personal relationships via:

- Introducing dedicated missional groups, adapting them over time as we learn what works for WBC
- Encouraging existing housegroups to adopt mission as part of their purpose

Success will be measured by:

- The increase in the numbers of WBC worshippers taking part in cluster or similar personal / small-scale evangelism
- The growth in congregation numbers through evangelism.
- The volume of success stories emerging in testimonies and in times of sharing at the end of services

The trial will be organised by a team of three people accountable to the LT for its success.

- *Tim Williamson* as an Elder will be in overall charge, directly accountable to the LT. Tim has extensive experience of planting and nurturing small groups from his time at Godmanchester and Glasgow
- *Gareth Bartlett* will ensure that the development of the cluster model fits with all other small group work in WBC and that housegroups are encouraged to flourish during the trial (assumes Gareth's re-election in July)
- *Andy Marshall* will organise and run the trial

The trial team will report to a members meeting every 6 months on progress, problems and developments. At these meetings members can vote to stop the trial. Doing so would involve stopping the advertising of cluster groups in the church but the groups could not be compelled to stop meeting if they wished to continue. At the end of two years members will be asked to vote on whether to make cluster groups a permanent feature of church life.

13. How the trial will work

Assuming an endorsement from members in June 09, during the first 4 months from July to October, the team will set up the trial, including:

- Finalise the initial clusters and small groups, including their leaders
- Publicise these to housegroups and consult with them to see how they might like to be involved
- Develop a web site as a way of sharing information between clusters, small groups and housegroups
- Write first term's small group study material which will be made available for housegroups to use if they wish
- Set up the meetings that support the cluster and small group leaders
- Start running those meetings
- Help new leaders turn their vision into termly plans
- Work with the LT to reduce centrally-organised events to a minimum over the period of the trial acknowledging there will always be essential programmes and activities to run. This is to avoid too much change and commitment on the congregation at once.
- Hold a "Cluster Sunday" when all the cluster leaders will describe what their cluster is about and provide an opportunity for members of the congregation to sign up

The Cluster Sunday represents the end of setting up the trial which will start in earnest from November 2009.

The first report to the church meeting will take place around Jan 2010.

One of the principles to test is that centrally-organised church activities such as Alpha and monthly prayer meetings should be devolved to cluster and small groups. Therefore, at the second report to the church meeting around July 2010 the team will present the case for not running (at least for the remainder of the trial) activities such as these.

No later than July 2011, members will be invited to vote on whether clusters and small groups should be permanent in WBC life.

14. What clusters will we start with in October 2009?

The answer is we won't know until the planning takes place between July and October 2009. However, after the Cluster conference in June when folk were challenged to think about possible cluster groups they would run or like to be involved in, the following were suggested (they are all in the very earliest stages of development so don't assume they will be part of the trial).

Cluster Name	Organised by	Supported by which small groups
"Crooked" (new) for families	Judy Marshall	tbc
"Real Life" (new) for retired or semi retired	Tony Mundy	Not small groups but members of different, existing housegroups
"Transition" (new) for young adults	Nai Tuft	tbc
"Create Faith" (new) those with creative arts & talents	Becca Wellburn	tbc
"Outward Bound" (new)	Martyn Davey	tbc
Kingsworthy (new)		Small groups based in the Kingsworthy and surrounding area
"Cabin Fever" (new) housebound folk	tbc	May be incorporated into a Families cluster?
Socially Disadvantaged (new) for homeless, families in need	tbc	tbc
Disability Awareness (new)	tbc	tbc
"Find it, Fix it" (New) for teen boys	tbc	tbc

<i>Families</i>	<i>tbc</i>	<i>As a link to the work of Friday Fun</i>
<i>Social outreach (new) based in a geographic area</i>	<i>tbc</i>	<i>tbc</i>
<i>EDGE (existing)</i>	<i>Tim Williamson</i>	<i>tbc</i>
<i>Senior (existing)</i>	<i>Liz Stacey</i>	<i>Not small groups but members of different, existing housegroups</i>

Please note how existing housegroups are incorporated without having to change their structure or membership. Members of the same housegroup can support activities from different clusters or housegroups can choose to organise their own missional activities – the aim is make us more missional, not the prescriptive adoption of a model.

(“Real Life” and “Crooked” are explained in more detail in Annex A as examples of how a cluster might be described to newcomers).

15. A typical 3 months

Once the trial has started, a typical 3 month period for a cluster might resemble the following pattern.

	Small Group activity	Cluster Mission activity	Build a community	Leaders meeting
Week 1	X			Small Group Leader meet with Cluster Leader
Week 2			Time away from church to mix with non-christians	
Week 3	X			Cluster Leaders meet together
Week 4		Missional event planned and run by one of the Small Groups in the Cluster. Non-Christian friends invited		
Week 1	X			Small Group Leader meet with Cluster Leader
Week 2			Time away from church to mix with non-christians	
Week 3	X			Cluster Leaders meet together
Week 4		Missional event planned and run by one of the Small Groups in the Cluster. Non Christian friends invited.		
Week 1	X			Small Group Leader meet with Cluster Leader
Week 2			Time away from church to mix with non-christians	
Week 3	X			Cluster Leaders meet together
Week 4		Meeting of all Small Groups without non-Christians to reaffirm purpose of Cluster		

Therefore, the time commitment each month is:

Small Group Member - 2 x small group meetings, 1 x Cluster event (the “build a community” time is just a social activity with non-Christians, not a meeting)

Small Group Leader - as above plus 1 x meeting with cluster leader

Cluster Leader - as above plus 1 x meeting with cluster leaders together

However, please note that this is a recommended pattern and, if wanted, can be varied e.g. two missional events a month

16. Further information

For more details, please contact one of the proposed trial team (Tim, Gareth or Andy).

For an honest account of how this style of small group changed the missional life of a church, read “Breakout” by Mark Stibbe & Andrew Williams (ISBN 978-1-86024-596-1).

END

ANNEX A

Descriptions of two possible new clusters

Name:	Crooked The name is taken from, "You shall love your crooked neighbour with your crooked heart", a line in the W H Auden poem "As I Walked Out One Evening".
Led by	Judy Marshall and AN Other
Vision	We encourage each other to use the talents and opportunities already given us by God to show the truth of Jesus to friends and families in simple, loving acts of service
Aim	We are a cross-age group, welcoming families, singles & couples to our small groups. We believe it is not always necessary to do new things in order to reach our un-churched friends and family. We turn up to the events and activities in which our members are already involved for example helping at school fetes, providing teams at local quiz nights, helping at BBQ and firework displays, providing help with gardening and decorating projects for neighbours, lending a hand at charity fund raising events etc etc. We consider these as God-given opportunities to get to know local people, develop deepening friendships with them and preach the gospel without using words.
Meetings	We meet in our small groups every other week but instead of a monthly missional cluster event we agree a termly list of the events we will support as a cluster. There are two or three each month and cluster members are encouraged to support as many of these as possible. All our small groups get together once a term to celebrate as a whole cluster.

Name:	Real Life
Led by	Tony Mundy
Vision	To befriend those who are retired or semi-retired
Aim	Like good company, varied conversation and meals out? Retired or semi retired with a bit of time on your hands? Enjoy gentle walks around Hampshire? Then we are the group for you. We are a group of retired and semi-retired couples and singles. We meet every Friday for coffee & chat round someone's house, followed by a walk which ends up at pub / café for a meal. If the weather is bad we skip the walk and head straight to the pub!!! All abilities and fitness levels accommodated. The conversation, walks and meals are a great way to invite and get to know friends and neighbours. Our members don't come from dedicated small groups like some clusters but mainly from housegroups in Kingsworthy and Badger Farm although any individual is welcome to join.
Meetings	We meet in our housegroups every week and meet for walks every Friday.

Both of these are good examples of how the standard model can be adapted to have a different meeting pattern in the case of "Crooked" and use the support of existing housegroups in the case of "Real Life"

ANNEX B

Some Frequently Asked Questions (FAQs)

Q: *How frequently will Small Groups and Clusters divide?*

A: There are no hard and fast rules to this but cluster and small group leaders will have been planning for this to happen by identifying and nurturing potential new leaders. Generally speaking a small group will thinking about dividing when it reaches 12 adult members and a cluster when it reaches about 5 small groups. A small group needs around 6 adults to get started and a cluster can start with just one small group

Q: *How are church ministries (e.g. worship, HOTS or COGs) affected by clusters?*

A: It is not expected that any ministry associated with congregation meetings will be affected (COGs, FRESH, worship etc). Some other outreach ministries may choose to become new clusters e.g. HOTS.

Q: *I am already doing the "missional bit" amongst my friends so do I need to join a Cluster and Small Group?*

A: Not to do the missional work but you might consider joining one of the housegroups or small groups to benefit from the pastoral support, teaching, love and friendship they offer.

Q: *I am already doing the "missional bit" amongst my friends AND I belong to a housegroup so what do I need to do differently?*

A: Bless you for all you do. If it is seeing fruit, keep doing it in the same way.

Q: *I take part in the evangelistic events in my cluster but can I also take part in other missional activities that they can't support?*

A: Absolutely, yes. Many folk are involved in wonderful outreach work e.g. prison visiting that isn't part of a cluster.

Q: *What is the LT role during the trial?*

A: The role of the LT isn't affected by the trial. If we adopt clusters as a permanent feature in the future we will need to look at individual roles but this won't happen until 2011 and will be subject to consultation with and agreement by members.

Q: *Can I be, for example, a worship leader and a cluster leader?*

A: Yes you can if you have the time and your family don't mind! However, part of the reason for this trial is to learn how to spread the burden of leadership throughout the congregation so you have to do both unless you feel God is calling you to do so.

Q: *How are small groups part of the pastoral system in WBC?*

A: Small group leaders would be chosen partly because they have recognised gifts in caring for and growing others. In addition to these God-given talents, the trial team would organise for these individuals to be trained (if necessary) and supported throughout the trial. The Elders remain accountable for pastoral care and issues which small group leaders feel unable to deal with will be escalated to Tim as trial leader and Elder who will pass them to other Elders as appropriate.

Q: *Can we involve other churches*

A: Absolutely. We hope the success of cluster groups will be attractive to many folk and we'd welcome the support of other churches in mission. However, the expectation is that these groups grow through conversion rather than attracting Christians from other places.

Q: *If I am in a geographical cluster group e.g. South Wonston and I moved out of the village, would I be expected to change group?*

A: No.

Q: *You've shown housegroups as part of this trial but what happens if some don't want to be a part – will you try to close down those ones?*

A: No.