

THE ANGLICAN CHURCH IN THE DIOCESE OF TRINIDAD AND TOBAGO

STRATEGIC PLAN
2016 - 2020

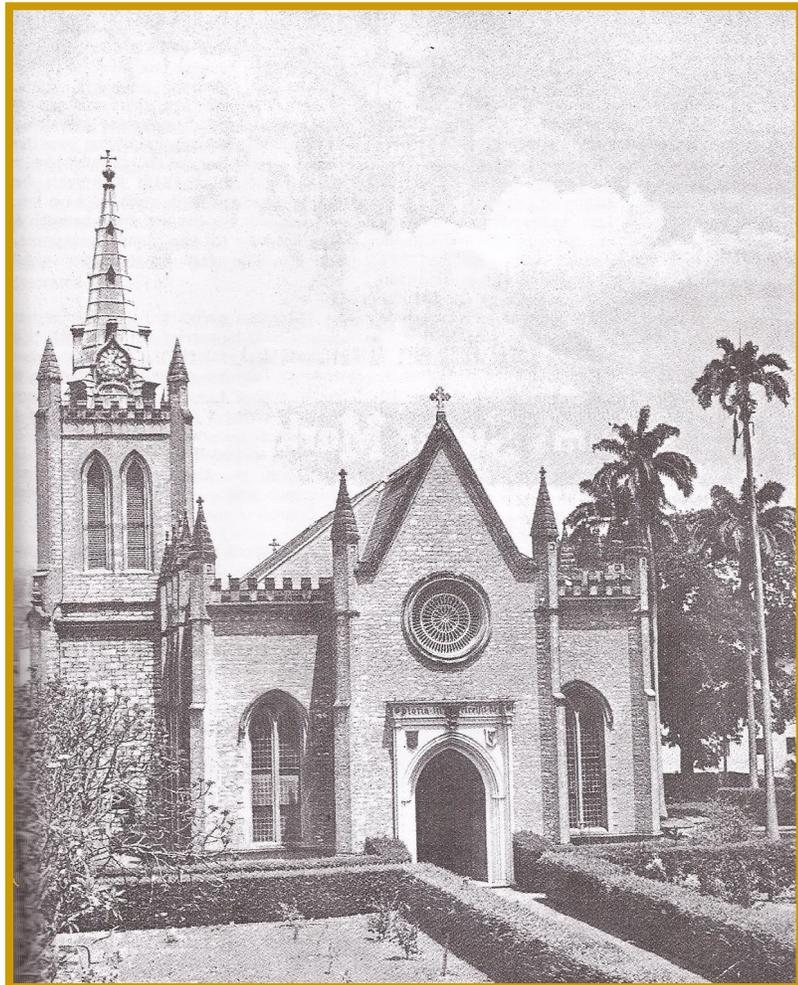


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A. Statement from the Bishop

I wish to begin by thanking The Leadership Firm for their timely input to our efforts at working the plan established by the PricewaterhouseCoopers Report and my vision. We are grateful to Mrs. Hazel Manning and her team for the value added to our clergy caucus in the area of Leadership Development.

Our encounter with The Leadership Firm began when we received an invitation to attend a John Maxwell seminar for various levels of leaders in the country. One of our clergy with a group from a particular parish attended the seminar and reported favourably on the content of the program. The clergyperson considered that this program was in keeping with matters that we were grappling with in the recent past. At the same time, Mrs. Manning seemed to be of the firm view that she had something to offer the church in terms of her standing as a coach with the John Maxwell Team. Following on the initial workshop, Mrs. Manning met with me to discuss how the John Maxwell Team might be of assistance to the Church.

The meeting with Mrs. Manning discussed my vision that was presented to the electoral committee of the Synod at the time of the election of a Bishop. The vision statement is expressed as follows - "To continue the transformation of the Anglican Church in the Diocese of Trinidad and Tobago into a New Wine Vineyard where the entire community of stewards, labourers, tenants and others know and love God and each other, and where all branches are cared for and firmly connected to the vine; and in which the productive processes are high-level, sustainable and accountable functions resulting in a high-quality abundant yield of New Wine."



Six priority items were identified for immediate and urgent action in setting the groundwork for the establishment of the New Wine Vineyard. These are: Leadership Development; Christian Education; Rationalisation of Resources - Human and Physical; Finance; Youth; and Reconciliation.

The meeting discussed this statement with priority items and gave a sense of what the thinking was in striving to move the diocese forward. We provided the Leadership Firm with copies of the report from PricewaterhouseCoopers' work in 2010; recent copies of Synod booklets and other material as requested.

The upshot of this meeting is that The Leadership Firm made us an offer, which we could not refuse. The church was invited to send its clergy to a ten-week study of the 21 Irrefutable Laws of Leadership. The response of the clergy was enthusiastic and TLF remained faithful to the task of taking us through self-understanding, leadership techniques, case studies, problem solving exercises and more. While this procedure was ongoing, TLF challenged us as the leadership of the church, to formulate a strategic plan using the Vision and Pillars that had been in reference for some time.

I must extend my gratitude to the clergy for their unstinting participation in the process of visioning and strategising. We are well on our way to charting a new course of operations and practice for our diocese and this augurs well for the future. Similarly, I wish again, to thank The Leadership Firm and in particular, Mrs. Hazel Manning, for the commitment to assisting our church in making a difference through the building of capacity in leadership teams. My gratitude is also extended to the Office Staff including my own Secretary, for the work done in coordinating the various meetings and activities.

It is my hope therefore, that the exposure gained and the information made available, coupled with imagination, creativity and determination, will move us to a new standard in being church in our given context. Our leadership is being tested and our keen response will bring us to a better place. John Maxwell declares, "The True Measure of Leadership Is Influence - Nothing More, Nothing Less." He compounds that thought by saying that, 'leadership is a form of service.' I invite the team to reflect on these assertions and to join hands to transform our church for the greater good of all who would receive our ministry.



B. Statement from the Clergy

In May 2015, the clergy of the Anglican Church in the Diocese of Trinidad and Tobago gathered at St. Mary's Parish Hall to undergo training in an executive leadership programme and to develop a strategic plan for the Diocese. The event led by the Leadership Firm headed by Mrs. Hazel Manning, provided an opportunity for each member of the clergy to experience what turned out to be a very in-depth, revealing, and exciting personal journey.

Mrs. Manning's quiet, but firm approach quickly put members at ease and enabled us to interact as never before. We were placed in Regions and that increased the level of interaction among us. The programme, which modelled the John Maxwell Leadership framework forced us to do very in-depth reflection that put us in touch with ourselves. Further, it gave us a chance to look at who we are and our practices in ways we had not done before.

The Wheel of Life, my Daily Edge, the 15 Minute Miracle, the Motivational Gifts Survey, and What's Your Story were some of the handouts that called us to deep personal reflection and elicited responses from us. This reflection led us to develop our personal plans within our families and our parishes. We were encouraged to add value to the people we come into contact with as we learn, live, love, and leave a lasting legacy. There was guided discussion on the 21 Irrefutable Laws of Leadership by John Maxwell. These were: The Law of the Lid; The Law of Influence; The Law of Process; The Law of Navigation; The Law of Addition; The Law of Solid Ground; The Law of Respect; The Law of Intuition; The Law of Magnetism; The Law of Connection; The Law of the Inner Circle; The Law of Empowerment; The Law of Picture; The Law of Buy-In; The Law of Victory; the Law of the Big Mo; The Law of Priorities; The Law of Sacrifice; The Law of Timing; The Law of Explosive Growth; and the Law of Legacy.



Parallel with the discussion on the 21 Irrefutable Laws of Leadership, we engaged in an exercise to develop the strategic plan for the church. New vision and mission statements were developed together with articulated core values.

The New Vision statement of the Diocese reads: **“The New Wine Vineyard - revealing Christ through the power of the Holy Spirit.”**

This New Wine Vineyard Vision has given new meaning and new impetus to members of the clergy. This can only be beneficial for us. The Mission Statement is **“To give honour and glory to God by making disciples of Jesus Christ, empowering them to live according to the principles of God’s Kingdom through the ministry and mission of the Church.”**

The core values are: **love, faithfulness, communication, worship, integrity, reconciliation, service, and accountability.**

A SWOT (Strengths, Weaknesses, Opportunities, Threats) Analysis for the Diocese was conducted giving rise to the seven pillars or strategic priorities with which the church must align all of its goals, objectives, and deliverables, if it is to attain the vision.

Interestingly, we were able to come to a consensus on all the areas and give all present a new perspective on the challenges facing the Diocese. There was among the clergy a renewal of our commitment to persevere in ministry in the Diocese and to be effective leaders. We pray that our personal development in the area of leadership would have a positive effect on the advancement of Christ’s kingdom.

Each person was invited to develop and present a social contract which included their personal vision, mission, and core values. This exercise stimulated very deep personal reflection and produced some important presentations which will form the basis of future personal action.

This programme indeed made a significant contribution to the work of the clergy and the growth of the Church in the Diocese. Sincerest thanks to Mrs. Manning and her team.



C. Executive Summary

The Anglican Church in the Diocese of Trinidad and Tobago has developed a roadmap to take the Church to a new era of Anglicanism. Guided by its vision of the future: "The new wine vineyard - revealing Christ through the power of the Holy Spirit," has its foundation in Christ making wine - new wine (His first miracle) at the wedding feast. Similarly, the Anglican Church in the Diocese of Trinidad and Tobago's future will involve new and innovative ways of doing the things that have been done for years in the vineyard - the Diocese of Trinidad and Tobago.

The Church has articulated a mission that is in keeping with the Bible. It says that this is our work and how we will in attainment of the future - the vision: "To give honour and glory to God by making disciples of Jesus Christ, empowering them to live according to the principles of God's kingdom through the ministry and mission of the Church".

A very important aspect in attaining the vision is to have the right culture. The culture of an organisation comes from its values, which is translated into behaviours and then becomes the standard way of behaving, inclusive of attitudes in the organisation. Eight (8) core values were identified: Love, faithfulness, communication, integrity, reconciliation, worship, service, and accountability. A communication plan is being developed for operationalising these values in our daily life - making it a lifestyle.

The strategic planning process identified the gaps that were a deterrent to the Anglican Church achieving its vision. These gaps became the seven (7) strategic priority areas with corresponding goals that would be focussed on over the next five years. These are: (1) Leadership Development (2) Church Development (3) Church Education (4) Youth Development (5) Management of Finances (6) Reconciliation (7) Utilisation of Physical and Human Resources. Objectives and deliverables were derived for each strategic priority and goal with corresponding timeframes and persons or groups who would be responsible for taking the necessary action within the given deadlines.



Responsibility for monitoring the execution of the strategic plan has been assigned to a management team headed by the Bishop.



D. Introduction

By letter of invitation dated November 14, 2014, The Leadership Firm invited The Right Reverend Bishop Claude Berkley, head of the Anglican Church in the Diocese of Trinidad and Tobago (ACD TT) to participate in a Mastermind Group Workshop based on the leadership concepts and philosophy of the book "The 21 Irrefutable Laws of Leadership" written by John C. Maxwell.

Bishop Claude Berkley accepted the offer and at a meeting with The Leadership Firm agreed to expand the terms and conditions of the offer by also undertaking to deepen the exercise for the development of the Strategic Plan of the Anglican Church in the Diocese of Trinidad and Tobago that was already underway.

The initiative to undertake the development of a Strategic Plan for the Anglican Church in the Diocese of Trinidad and Tobago was as a result of previous evaluations. In 2009, the then head of the Diocese, Bishop Calvin Bess, invited PricewaterhouseCoopers, Jamaica to investigate and report on the state of the Anglican Church in the Diocese of Trinidad and Tobago.

In 2010, The PriceWaterhouseCoopers Report--*On Track to Change*--reported that the Anglican Church in Trinidad and Tobago was experiencing a decline in membership and participation in services. The report referenced the Central Statistical Office which in its 2000 Census Report indicated that "the Anglican faith by population declined from 14.7% of the population of 1980, to 10.9% in 1990, and 7.8% in 2000." At the annual Synod in 2008, a resolution was passed for the Anglican Church to embark on a three-year programme of capacity building.

Research conducted by The Leadership Firm showed a further decline in the Anglican faith to 5.4% of the population based on findings of the 2011 Census Report. It was proffered that an intervention was needed to stop the falling membership.



Working with The PriceWaterhouseCoopers Team, the leadership of the Anglican Church identified that the following was needed to alleviate the problems of the institution:

Institutional introspection in terms of the effectiveness of the Church and its role in nation building, resulting in communities that reflect a Christ-like lifestyle within the society.

Implementation of capacity building exercises to address:

- the falling membership of the Church
- the difficulties faced in recruiting and attracting young persons to the ordained ministry
- the strengthening of the existing organisational structures and policies to allow for greater efficiency and accountability

Bishop Calvin Bess began work to build capacity in the Anglican Church in the Diocese of Trinidad and Tobago and Bishop Claude Berkley continued the in-depth development with the deliverable of a Strategic Plan to refocus the leadership of the church in preparing to make it more relevant in its role of nation building in Trinidad and Tobago.



E. Organisation Profile and History

The first presence of the Anglican Church in Trinidad and Tobago occurred in Tobago in 1763 when the island, then a single colony, was confirmed as a British possession by the Treaty of Paris. Rev. Walter Carew, the first Chaplain on the island, was sent to offer pastoral care to the British community of troops and planters that was being established. Although British possession was interrupted by the French occupation in 1781 to 1793, the Anglican presence was firmly established on the island which remained predominantly Anglican by the time the British captured Trinidad from Spain in 1797. In Trinidad, where the British population was outnumbered by the French element of planters and their enslaved possessions, the British administration was forced to engage in a long struggle to anglicise the dominant Roman Catholic population with its French culture. The first Chaplain was sent to minister to the forces and the Anglican Church devoted itself to serving the newly arrived British planter and merchant community increasing its influence by legislation and educational policies across the 19th century.

The Rev. J. H. Clapham became the first Rector on the Island. He was joined in 1823 by the Rev. George Cummins. The southern and rural territories of Trinidad were developed by missionaries. Church administration was strengthened in 1824 when both Tobago and Trinidad were included in the archdiocese of Barbados and the Windward Islands. The archdiocese of Barbados and the Windward Islands was further subdivided into three (3) dioceses. Barbados, Trinidad, Grenada, St. Vincent, Tobago and St. Lucia formed one diocese - the diocese of Barbados. In 1844, the first ordination in the Anglican Church in the colony of Trinidad took place when Bishop Parry ordained five deacons. An Ordinance was passed regulating the duties of Clergy and sixteen (16) parishes, seven (7) formed Rectories and nine (9) formed Curacies. The State paid the salaries of the Clergy and monies to assist with church buildings came from the Society for the Propagation of the Gospel in Foreign Parts (S.P.G.) and the Society for Promoting Christian Knowledge (S.P.C.K.)



These developments enabled the church to have a stronger presence and place greater focus by 1848 on outreach activities in the rural communities of both islands. Religious instruction was provided to East Indians and other immigrants and the Daily Meal Society and Friendly Societies were established at Holy Trinity Church.

In 1857, the St. Mary's Children's Orphanage at Tacarigua was established along with the St. Mary's Parish Church and adjoining lands through a generous gift from the estate of the wealthiest man on the island at the time, William Hardin Burnley, at the hand of his general manager, William Eccles. The church, with the help of the Government established a reformatory for boys in Diego Martin which became known the St. Michael's School for Boys.

In 1870, the church decided that Trinidad should be released from the Diocese of Barbados and so a council was formed in 1871. In 1872 Queen Victoria authorised the formation of a new Diocese and Richard Rawle was elected and consecrated Bishop.

In 1888, James Thomas Hayes succeeded as Bishop. He facilitated Tobago, which was formerly part of the Diocese of the Barbados and the Windward Islands, within the Diocese of Trinidad in 1891. Tobago became a Ward of Trinidad and Tobago in 1889 around the same time Trinidad looked over congregations in Venezuela in an arrangement which continued until 1975.

The close relationship between Church and State was a feature of British Colonial times. The Anglican presence in Trinidad and Tobago is mixed within the very fibre of civic life since the Church was considered more than a faith institution but also a repository of the English culture and method of governance. The Anglican Church in Trinidad and Tobago has always enjoyed a cross pollination of the State's involvement along with all the benefits.



Important unions occurred that helped in shaping the colourful Anglican

Church. One example of this is the marriage between Governor Harris and Archdeacon Cummins' daughter Lady Sarah. Cummins as a priest owned large parcels of land within the old Tranquillity Estate. Another example is that of William Gordon, a Scottish planter and partner of Gordon and Grant and Company. He married Gertrude Maude the daughter of John Scott Bushe, Colonial Secretary for 29 years, who sometimes acted as Governor. Gordon and his wife were generous benefactors of All Saints Church in Port-of-Spain which still benefits from the trust set up to maintain the Home for Senior citizens though it was originally meant for the widows of priests.

The era of Bishop Arthur Henry Anstey brought fresh zeal during the period 1918 to 1945. He, the first bishop to be consecrated locally, was also Archbishop of the West Indies. He constructed churches, schools, colleges, and established hostels for the young. He worked closely with the underprivileged while he also functioned as a parish priest and financed many projects from his own funds.

In 1943, the Church pioneered technical training with the San Fernando Junior Technical School. In 1948, the Church established the Association to aid the deaf and in 1953, the Church in observance of the wedding of Princess Elizabeth joined the effort of providing education for the physically challenged.

In the 1970's, the Church welcomed its first native Bishop, Clive O. Abdullah, who took the Diocese into the modern era. He influenced the use of steel drums in the liturgy. In 1972, he commemorated the diocesan centenary by setting up a pension scheme for the clergy and an Anglican Centre. In 1972, he called for the setting up of a Youth Council with a representative to the Synod. In 1974, the Order of Franciscans was established and began work in the diocese. The Anglican Church pioneered legal aid programmes before the state created its option.



There was also a fresh look at lay ministry and a special training course

for lay persons was developed, eventually being absorbed into the Diploma course in theological studies. Seventy persons were enrolled in the Diploma programme for lay persons and the first graduation was in 1982. Parish stewardship programmes were encouraged to boost membership along with programmes being offered in areas such as Christian Education for school teachers. There were also programmes for lay professionals (e.g., Nursing Personnel). The Christian education materials were produced to meet the needs of a changing society.

The Anglican Church in the Diocese of Trinidad and Tobago has played an important role in the development of the local community by empowering people and much of the church's ministry has been for the benefit of the people of Trinidad and Tobago regardless of religious affiliation.

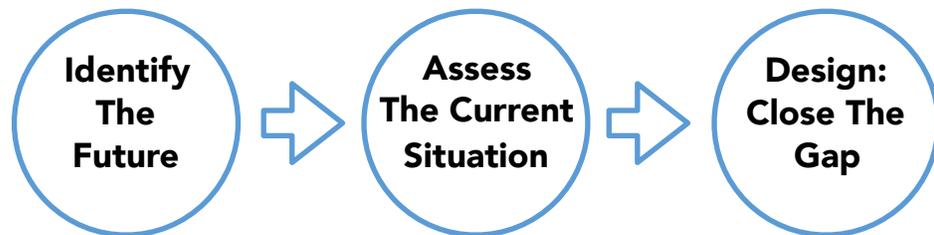


F. Strategic Planning

The Anglican Church of the Diocese of Trinidad and Tobago's Strategic Plan for the period 2016 to 2020 will be the blueprint for the success of the church. The Strategic Plan was developed through the dedication and commitment of the Bishop and Clergy of the Anglican Diocese of Trinidad and Tobago. They were united in their need to strategically plan for the future of the church and refocus their goals.

Over a three-month period, from May to July 2015 and continuing in two all day sessions on March 10 and April 12, 2016, the team engaged in a thoughtful process and lively discussion which was guided by prayer and included brainstorming and information analysis. The approach included three phases (see Figure 1):

Figure 1: Strategic Plan Approach



Phase 1 - Identify: The Future

In this phase there are three deliverables: the Vision, Mission and Core Values. The Clergy envisioned the future of the Anglican Church in the Diocese of Trinidad and Tobago by way of the Vision Statement and operationalised that future through the development of the Mission Statement. The development of Core Values highlighted the behaviours or guiding principles of the church that would give rise to a new culture that is critical to successfully attaining that future. It is the foundation upon which the operations of the strategic plan is based.



Phase 2 - Assess: The Current Situation

Having an understanding as to what is taking place within the internal and external environments of the church is of great importance if the Anglican Church wishes to make itself relevant in its role of nation building in Trinidad and Tobago. In this regard, the SWOT (Strengths, Weaknesses, Opportunities and Threats) and PESTLE (Political, Economic, Social, Technological, Legal and Environmental) Analyses were utilised, which looked at both the internal and external environments of the church.

Phase 3 - Design: Close the Gap

The internal and external surveys allowed members of the Clergy to take stock of their situation - what was working well as against that which was not, and to identify the Strategic Priorities or Pillars that are critical to attaining the Vision. Once these priority areas are identified, the subsequent goals, objectives and deliverables will be also identified, together with timeframes for attaining them and the responsible person(s) for making these deliverables a reality.



G. Vision, Mission, and Core Values

OUR VISION

THE NEW WINE VINEYARD - REVEALING
CHRIST THROUGH THE POWER OF THE
HOLY SPIRIT

OUR MISSION

TO GIVE HONOUR AND GLORY TO GOD
BY MAKING DISCIPLES OF JESUS
CHRIST, EMPOWERING THEM TO LIVE
ACCORDING TO THE PRINCIPLE OF
GOD'S KINGDOM THROUGH THE
MINISTRY AND MISSION OF THE
CHURCH



OUR CORE VALUES

Love: We love because God first loved us. Jesus commanded us to follow His example by loving God with all our heart, mind, soul and strength and to love our neighbour as ourselves (Matthew 22:37- 39; John 3:16; John 15:12; 1 John 4:16).

Faithfulness: One of the fruit of the Spirit is faithfulness. The Holy Spirit is God's presence in the world. Faithfulness is an essential characteristic of the Christian life which must be developed as part of our spiritual growth and practiced in all aspects of life (Matthew 10:22).

Communication: Communication is the purposeful activity of information exchange between two or more participants to convey a message. For this reason, communication is important to the church. Proper communication is essential for the church to carry out its mission and ministry. Communication among its members ought to be clear, concise and relevant. The church must use all available media to communicate the message of the gospel (Numbers 12: 6 NRSV).

Integrity: Integrity an expression of the Christian way of life. That is, living by the principles and precepts of Christ (Matthew Chapters 5 - 7).

Reconciliation: The church through Christ has been given a ministry of reconciliation and must help people to have a right relation with God and with each other.
(2 Corinthians 5:18-21, Philemon).

Worship: Responding to God's love and goodness in keeping with our culture and tradition (John 4:24).

Service: Service is using God's given gifts to help people to experience God's love (Matthew 25:31-46; Mark 10:46).

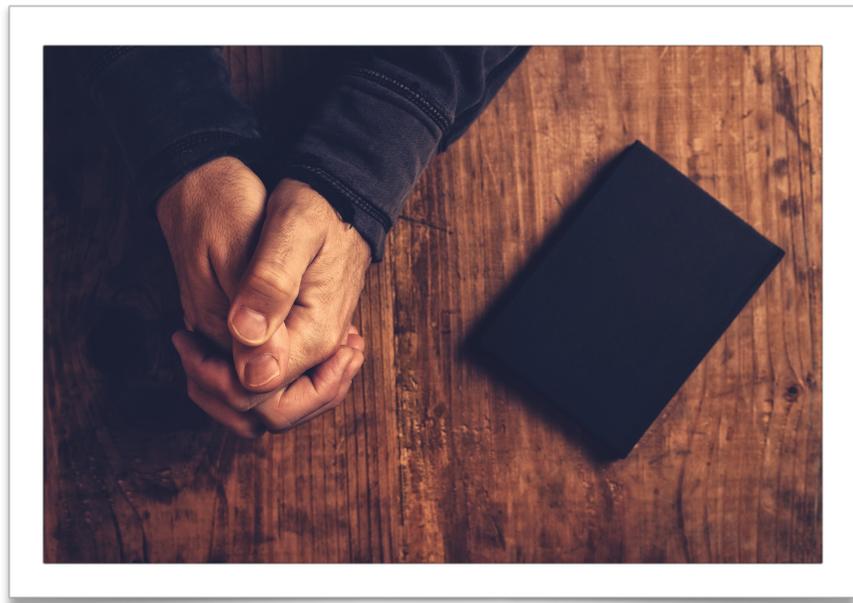
Accountability: Ultimately, we are all accountable to God for the use of all God's resources (Matthew 25:31- 46).



H. Strategic Priorities

The Anglican Church in the Diocese of Trinidad and Tobago will focus on seven strategic priorities over the period 2016 to 2020 to bridge the gap between its current reality and the future. A description of each priority articulates the goal for each and further identifies the objectives essential to achieving the vision. The strategic priorities are:

1. Leadership Development
2. Christian Education
3. Utilisation of Physical and Human Resources
4. Youth Empowerment
5. Management of Finance
6. Process of Reconciliation
7. Church Development



STRATEGIC PRIORITIES

Leadership Development:

The Anglican Church in the Diocese of Trinidad and Tobago is committed to identifying potential leaders and nurturing and equipping them with the requisite knowledge, skills and attitudes to become servant leaders, both lay and ordained in God's Church.

Church Development:

The Anglican Church in the Diocese of Trinidad and Tobago will form and transform communities through which God can pour the good news of salvation into the world by fostering vital practices that promote growth, strengthen church systems, help the Church remain relevant and further the mission of God.

Christian Education:

The Anglican Church in the Diocese of Trinidad and Tobago will nurture disciples in every generation by teaching the faith of Christ while promoting the spiritual practices that support and encourage continuing growth in faith.

Youth Empowerment:

The Anglican Church in the Diocese of Trinidad and Tobago accepts that the youth are the source of new ideas and much energy and that the future of the Church lies in their hands. In this regard the church will develop strategies to guide our youth to become faithful Disciples of Christ.

Management of Finances:

The Anglican Church in the Diocese of Trinidad and Tobago stands committed to prudent management of its financial resources, in ways that will always promote the Kingdom of God and glorify God's name. The Church will encourage proportional sacrificial giving in response to the abundant grace that is so freely distributed among us.

Process of Reconciliation:

The Anglican Church in the Diocese of Trinidad and Tobago embraces reconciliation as essential to salvation. The Church will promote reconciliation, unity and harmonious relationships among all the people of God regardless of age, social standing, colour, creed, gender and race.

Utilisation of Physical and Human Resources:

The Anglican Church in the Diocese of Trinidad and Tobago recognises its responsibility to mobilise all the available physical and human resources and to deploy them wisely in the execution of its God given mandate.



I. Deliverables

The success of this strategic intervention relies on the identification and execution of deliverables relative to each objective under the relevant priority area or pillar. The matrix of priorities, goals, objectives and deliverables detailed hereunder paints a clear picture of the direction that the Anglican Church in the Diocese of Trinidad and Tobago will take in operationalising the strategic plan.

The initiatives have been identified by the Clergy and each Parish will in turn develop Action Plans stemming from these deliverables. Each Parish may have unique circumstances and require action specific to that space in relation to a deliverable. On the other hand, a parish may not require any action under the same deliverable, since the circumstance may not be relevant to that Parish's situation. In such case, the Parish may undertake actions unique to them or not at all, but all must lead towards the attainment of first the objectives and subsequently the goals.

The Appendix details the matrix of (a) the strategic priority defined with the goal, (b) the objective, and (c) the deliverable. In addition, these deliverables are time bound, identifying the responsible persons for the tasks.



J. Monitoring and Evaluation

Monitoring and Evaluation of the implementation of the strategic plan resides within the Office of the Bishop and will be a formative and summative process. A Management Team (members to be determined) will assist the Bishop in the monitoring and evaluation process.

Each Parish shall develop annual Action Plans extracted from the Operational Plan of the strategic document and continuous evaluation will be accomplished through:

1. Monthly reports on activities within each parish
2. Quarterly reports on achievements of stated objectives
3. Annual review comparing deliverables with actual achievements
4. Annual Review of Transformation processes
5. Annual Review of Financial Performance

A Mid-term Strategic Review will be undertaken to inform any adjustments needed to ensure achievement of the vision.



Appendix : Strategic Plan 2016 - 2020: Operational Matrix

Strategic Priority: **LEADERSHIP DEVELOPMENT** – The Anglican Church in the Diocese of Trinidad and Tobago is committed to identifying potential leaders and nurturing and equipping them with the requisite knowledge, skills and attitudes to become servant leaders, both lay and ordained, in God’s Church.

OBJECTIVE(S)	DELIVERABLE(S)	TIMEFRAME	RESPONSIBILITY
<p>To intentionally expose and train the members of the Church in the core aspects of leadership to improve administrative, pastoral, liturgical, personal, and spiritual functioning in the Diocese.</p>	<p>1. A needs assessment tool to prioritize the core areas for training.</p>	<p>Immediate</p>	<p>Vestries and Clergy</p>
	<p>2. A Leadership Month in each Parish during which the theme discussed at services, Sunday School etc. is leadership from a biblical perspective.</p>	<p>Short term and ongoing</p>	<p>Vestries and Clergy</p>
	<p>3. All leaders (vestries, church and institution) participated in the Leadership Mastermind Programme</p>	<p>Short term</p>	<p>Regional Council and Vestries</p>
	<p>4. A culture of leadership in each Parish modelled through discipleship and communicated in diverse ways (speaking, singing, writing, action)</p>	<p>Short term and ongoing</p>	<p>Clergy</p>
	<p>5. At least two future leaders in each parish participate in the Leadership Mastermind Programme annually</p>	<p>Short term and ongoing</p>	<p>Clergy</p>
	<p>6. A mentoring programme for children and youth, teaching and modelling leadership principles and providing opportunities for practice within the life and ministry of the church</p>	<p>Short term and ongoing</p>	<p>Vestries and Clergy</p>

Strategic Priority: **CHURCH DEVELOPMENT** – The Anglican Church in the Diocese of Trinidad and Tobago will form and transform communities through which God can pour the good news of salvation into the world by fostering vital practices that promote growth, strengthen church systems, help the Church remain relevant and further the mission of God.

OBJECTIVE(S)	DELIVERABLE(S)	TIMEFRAME	RESPONSIBILITY
1. To reconfigure the physical boundaries of the Parishes to better serve the needs of the population.	1. Study on population shifts and changing demographics in Trinidad and Tobago and the implications for church planting and Parish boundaries in the Diocese 2. Strategy developed for reconfiguration of boundaries and church planting.	Immediate to Short Term Short to Medium term	Diocesan Council Diocesan Council, Regional Council and Vestries
2. To utilise “Team Ministry” as a means of optimizing resources and building relationships intra-and inter-parish.	Annual church education and training programmes/ activities utilizing the pool of lay and clergy resources across parishes and regions.	Immediate and ongoing	Regional Councils and Clergy.
3. To upgrade and maintain the infrastructure of church properties	1. Development of a scheduled programme for (a) maintenance of churches and other buildings and (b) enhancement of their environment and programmes for at least 5 churches and/or buildings completed annually. 2. Feasibility study on establishing a Diocesan or Regional Maintenance and Construction Company.	Immediate to Short term Immediate to Short term	Vestries and Wardens Diocesan Council or Regional Council
4. To cater to the needs of the differently abled.	Established ministries for the differently abled to enable meaningful participation in Worship and access to other services	Immediate to Short term	Clergy, Vestry and specific Parish groups

Strategic Priority: **CHRISTIAN EDUCATION** – The Anglican Church in the Diocese of Trinidad and Tobago will nurture disciples in every generation by teaching the faith of Christ while promoting the spiritual practices that support and encourage continuing growth in faith.

OBJECTIVE(S)	DELIVERABLE(S)	TIMEFRAME	RESPONSIBILITY
To establish a Diocesan Christian Education Department	1. A Diocesan Christian Education Committee appointed comprising 7 to 10 persons from the Regions with terms of reference and a mandate to develop the job description for a Director/ Coordinator of Christian Education	Immediate	Commission on Ministry
	2. An inventory tool for documenting Christian Education activities circulated to all Parishes and feedback documented	Short term	Christian Education Committee and Christian Education Director
	3. Consultations held in all Regions to get the input of persons involved in Christian Education in formulating a Christian Education Plan	Short term	Christian Education Committee and Christian Education Director
	4. Draft Diocesan Christian Education Plan completed and circulated for comments	Short term	Christian Education Committee and Christian Education Director
	5. Final plan distributed and also made available on the Diocesan website	Short term	Same as above
	6. A programme of sensitization and training is developed for Christian Education teachers by members of the Christian Education Committee	Medium to Long term	Same as above

Strategic Priority: **YOUTH EMPOWERMENT** – The Anglican Church in the Diocese of Trinidad and Tobago accepts that the youth are the source of new ideas and much energy and that the future of the Church lies in their hands. In this regard the church will develop strategies to guide our youth to become faithful Disciples of Christ.

OBJECTIVE(S)	DELIVERABLE(S)	TIMEFRAME	RESPONSIBILITY
1. To encourage youth to participate in existing programmes and empower them to develop new programmes that nurture their skills in teaching and preaching.	1. An inventory conducted of existing programmes and new programmes identified (if needed) 2. 5 persons trained annually from each region in existing and new programmes. 3. A policy for transfer of knowledge developed.	Immediate Immediate to long term Immediate	Vestries, Regional Councils, Youth Department Regional Councils, Parish Vestries. Youth department and Regional Councils
2. To incorporate co-curricular activities in Regions to enhance discipline.	1. Organized sports and cultural activities in parishes 2. An operational regional sports and cultural league promoting a schedule of tournaments, competitions and shows. 3. A project plan for a triennial provincial competition that coincides with Provincial Youth Gathering.	Short term Short to Medium term Long term	Parish Youth Councils Regional Councils Youth Department, Regional Youth Coordinators, and Parish Youth Councils.
3. To enhance and develop music and ICT as tools to foster appreciation of Anglicanism in our Caribbean reality.	1. Three persons identified from each parish to access the award of 3 scholarships each in music and ICT annually 2. Annual regional and diocesan fora to explore the interaction of Anglicanism and contemporary culture.	Short term and ongoing Medium to long term.	Vestries Vestries

Strategic Priority: **MANAGEMENT OF FINANCES** - The Anglican Church in the Diocese of Trinidad and Tobago stands committed to prudent management of its financial resources, in ways that will always promote the Kingdom of God and glorify God's name. The Church will encourage proportional sacrificial giving in response to the abundant grace that is so freely distributed among us.

OBJECTIVE(S)	DELIVERABLE(S)	TIMEFRAME	RESPONSIBILITY
1. To encourage sacrificial and thankful giving to God	1. Teaching material developed by residential experts using biblical references, article, regulations and Canons of the Province of the West Indies and Book of Common Prayer which will be preached and taught during a month dedicated to Stewardship 2. A documented increase of 10% per year in the number of pledging units and the quantity of money collected through tithes and offering in each Parish	Immediate to Long term Immediate to Long term	Clergy and Vestries Vestries
2. To provide training in financial management in the Parishes	1. Training in budgeting carried out for Vestries, Parish Treasurers and Regional Coordinators by Financial Advisors and Accountants from the Diocesan Board of Finance and Trustees 2. Training in preparing for retirement provided for Clergy and other church workers	Immediate to Long Term Immediate to Long Term	Trustees and Financial Advisors Trustees and Diocesan Board of Finance
3. To improve revenue generation in Parishes	1. Parish Vestries trained in revenue generation and entrepreneurship 2. A documented increase of 10% per year in net revenue in each Parish	Immediate to Long term Short to Long term	Diocesan Board of Finance and Vestries Vestries
4. To improve retiree benefits within the Diocese	An approved revised retirement policy with upgraded benefits	Immediate	Diocesan Board of Finance and Trustees

OBJECTIVE(S)	DELIVERABLE(S)	TIMEFRAME	RESPONSIBILITY
5. To maximize financial benefits from Church lands and properties	<ol style="list-style-type: none"> 1. An accessible land and property registry 2. An adequately staffed Property Department located in the Diocesan Office 3. A 10% per year increase in revenue from Church land and properties through innovative business activities 4. A system for monitoring and analysing the finances of the Parishes 	<p>Immediate</p> <p>Medium Term</p> <p>Immediate</p> <p>Medium term</p>	<p>Trustees, Property Dept., Vestries, Diocesan Council</p> <p>Trustees</p> <p>Diocesan Council, Regional Councils and Vestries</p> <p>Diocesan Council, Regional Councils, Vestries and Parishioners</p>
6. To ensure prudent yet income generating investment	<ol style="list-style-type: none"> 1. The Diocesan Investment Committee re-established 2. Investment opportunities circulated among Parish Vestries 	<p>Immediate</p> <p>Immediate</p>	<p>Diocesan Board of Finance and Trustees</p> <p>Same as above</p>

Strategic Priority: **RECONCILIATION** - The Anglican Church in the Diocese of Trinidad and Tobago embraces reconciliation as essential to salvation. The Church will promote reconciliation, unity and harmonious relationships among all the people of God regardless of age, social standing, colour, creed, gender and race.

OBJECTIVE(S)	DELIVERABLE(S)	TIMEFRAME	RESPONSIBILITY
1. To establish a Diocesan Commission on reconciliation which will set up mechanisms to facilitate reconciliation and ensure that practices are consistent throughout the Diocese	1. Appointment of 5-7 persons with suitable and relevant skills to form the Commission empowered by a Diocesan philosophy and scope of intention for the commission	Immediate	The Cathedral Chapter
	2. A Diocesan awareness and sensitization drive to educate the membership about the importance of reconciliation and about the implementation process.	Immediate and ongoing	The Reconciliation Commission
	3. Training seminars for members of the clergy and persons selected as mediators in the reconciliation process.	Immediate	The Reconciliation Commission

Strategic Priority: **UTILISATION OF PHYSICAL AND HUMAN RESOURCES** - . The Anglican Church in the Diocese of Trinidad and Tobago recognises its responsibility to mobilise all the available physical and human resources and to deploy them wisely in the execution of its God given mandate.

OBJECTIVE(S)	DELIVERABLE(S)	TIMEFRAME	RESPONSIBILITY
1. To identify Anglicans and friends with the requisite skills and experiences which will strengthen the diocese in the execution of its mission	1. A well utilized electronic database available to all parishes linking names of individuals and groups and their addresses with skills needed by the Diocese.	Immediate	Parishes and Diocesan Office
2. To nurture potential for vocations in the sacred Ministry from an early age.	1. A continually replenished cadre of young persons exposed to formal and informal experiences which develop their spiritual gifts and other talents for Ministry. 2. Servers' guilds throughout the Diocese which have approved programmes that intentionally promote the ordained ministry. 3. Three to five young ordinands coming forward out of the diocese annually.	Immediate Immediate Short to long term	Parish Clergy, Commission on Ministry, The Bishop Clergy in charge of Diocesan Servers' Guild Parish Clergy, Diocesan Servers' Chaplain, Commission on Ministry, The Bishop.
3. To update and complete the documentation on all properties owned by the Diocese.	1. Complete and updated property records available online with controlled levels of access for pertinent categories of Diocesan and Parish staff 2. Maintenance schedules for all buildings and equipment.	Immediate to long term Short term	Parish Vestries and Diocesan Council Diocesan Council, Vestries, Diocesan Property Dept.

OBJECTIVE(S)	DELIVERABLE(S)	TIMEFRAME	RESPONSIBILITY
<p>4. To update and complete the documentation on all properties owned by the Diocese. Cont'd</p>	<p>2. A development plan for each property owned by the Diocese that fits into an overall plan for the optimal utilization of diocesan properties in the execution of its mission</p>	<p>Medium to Long term</p>	<p>Diocesan Council, Diocesan Property Department and Vestries</p>
<p>5. To determine the value of equipment and sacred property in each Parish and decide on appropriate use</p>	<p>1. Annually updated Inventories of equipment owned and in the care of each parish. 2. Well maintained classified set(s) of sacred vessels in each church.</p>	<p>Immediate to long term Short to long term.</p>	<p>Vestries and Archdeacons Vestries and Wardens</p>