

STRATEGIC PLAN
ANGLICAN DIOCESE OF ACCRA



A FIVE YEAR PLAN

2018 – 2023

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FOREWARD

Strategic planning is a process which aids in focusing and aligning the unique gifts and resources which God has given us and to take advantage of opportunities available to us. It is derived from the Vision-Mission Statement of an organization/institution as the prophet Habakkuk puts it “Write the vision and make it plain on tablets, that he may run who reads it.” (**Habakkuk 2:2**). We need to plan, taking cognisance of God’s direction and let Him do the leading as we pray and seek His guidance. In supporting this position, Rev. Polycarp Kimeli Meger of St. Luke Cathedral, Kenya asserts “As Christians, we have to realize that this plan is not simply a projection-based document but the realization that through prayer and obedience to God’s word, we can be a catalyst to help bring about a future that is in alignment with God’s will.”

The process of completion of the Strategic Plan for 2018 to 2023 took almost a year to finalize. A lot of work from many participants including the Diocesan Bishop, the Rt. Rev’d Dr. Daniel Sylvanus Mensah Torto who constantly provided the much needed motivation and drive for the completion of the plan. In addition, the Diocesan Corporate Planning Committee and initial Strategic Planning Committee chaired by Messrs Nii Boi Ayibotele of blessed memory and Mr. John Frimpong did a commendable job in the gathering and compilation of information and data for the plan. This made the duty of the Strategic Plan Committee easy. It is envisaged that the Dean/Archdeacons will become part and buy into this plan since they would eventually be charged with the oversight and implementation of the plan. This strategic plan has Six Parts.

The First Part includes the History of the Anglican Diocese of Accra thus defining the Diocese in terms of her Social, Economic, Cultural, Political and Religious Context.

The Second Part focuses on the setting the Agenda which amongst others includes the Slogan, Vision, Mission and Core Values.

The Third Part presents a recommended organogram for the entire Diocese, within its functions and operational framework.

The fourth part explains the present realities in terms of 'SWOT' Analysis, 'Smart' Analysis, Environmental Scanning and Cost-Benefit Analysis (CBA).

The Fifth Part is the Strategic Direction of the Strategic Plan. It explains the Diocesan Strategy for the planning which focuses on the Five-Pillar vision of the Diocesan Strategic Plan. It spells out the Strategic Plan and Specific Objectives.

Sixth Part concludes the strategy for implementation for the key activities for the realization of the Vision-Mission of the Diocese. The sources are attached.

This Strategic Plan helps us to reflect on the Vision, Mission and Core Values of our church, it also defines what is most important for achieving our set objectives and goals. This will indeed help all Church Agents - Clergy and Laity in planning, decision making and implementation of church programs and activities. Most importantly, it will help all of us (Lay and Clergy) to be focused and single minded in our approach to

church work and activities. This is the paradigm shift that we need if we are to develop physically, materially and spiritually.

The Strategic Plan is in tandem with our motto **“If we build...They will come”** and it is to inform, reform and transform the Diocese of Accra into a more effective, efficient and practical church in liturgy and pastoral work. It has five (5) strategic priorities aimed at making the Diocese Vital, Vibrant and Viable. These are spelt out as follows:

- **Equipping and Empowering Church Agents for Excellence**
- **Deepening Spirituality**
- **Growth Based on Integrity and Discipline**
- **Financial Sustainability**
- **Social Impact**

We envisage that if the Anglican Diocese of Accra actualize the framework outlined in this blueprint and operate it with efficiency, it will provide the church, parishioners and indeed the entire nation the needed spiritual guidance and direction.

This Strategic Plan incorporates strategic objectives and highlights which will give directions as we pursue our slogan **“If we build... They will come”** It is my hope and prayer that the clergy and laity will own this document and prayerfully work towards the realisation of our goal and objectives. Our collective effort is needed in the implementation of this strategic plan and all church agents and members must put their shoulders to the wheel if we are to achieve the objectives we have set for ourselves. To

this end, I call upon all members of the Church everywhere to commit themselves, their time, and efforts to this noble and notable task.

To say the least, the easier part of our task is the preparation of the strategic plan, the daunting task ahead is the implementation of the plan. It is my prayer that we will individually and collectively play our part; and God being our helper so to unleash our potentials as his creatures and as he purposed for us to the Glory of His Holy Name.

It is our prayer that the good work that God began in the Strategic Planning process will be carried through the implementation process for the development and progress of the Diocese of Accra and for God's Greater Glory and extension of His Kingdom.

GOD BLESS.

RT. REV'D DR. DANIEL SYLVANUS MENSAH TORTO
(BISHOP, ANGLICAN DIOCESE OF ACCRA)

ACKNOWLEDGEMENT

We are grateful to our God, creator and provider of knowledge and wisdom who gave us life, patience and energy as we carried out this work to produce the Diocesan Strategic Plan 2018 -2023. We would like to acknowledge with deep gratitude and appreciation the contributions of all those who assisted in making this Strategic Plan a reality, especially to the Lord Bishop Rt. Rev. Dr. Daniel Sylvanus Torto for entrusting us with the challenge to produce the Strategic Plan 2018–2023.

We would like to appreciate the contributions of the facilitators, and members of the Strategic Planning Committee for working hard on various assignments and sacrificing so much of their time and energy to complete the Strategic Plan. We further wish to extend our sincere appreciation to both the Clergy and Lay who in diverse means participated and proffered ideas and through whose prayers and encouragement led to the production of the document. We are grateful to the Secretaries especially Ms. Hagar Donkor of St. Barnabas Parish, Osu for processing the document. We particularly wish to express our profound gratitude to the east while Diocesan Corporate Plan committee chaired by Nii Boi Ayibotele of Blessed Memory and members of the Immediate Past Strategic Planning Committee chaired by Mr. John Frimpong for their invaluable contributions, reports and ideas which brought this document to fruition. Rev'd Canon Prof. John S. Pobee, Rev'd Canon Samuel Lanquaye Lamptey, Rev'd Fr. Albert Cyril Akai-Nettey, Rev'd Fr. Eric Mark Owusu, Mr. Ben Berko and Mr. K. B. Asante at the Diocesan Secretariat who placed their expertise at the disposal of the committee for the

production of the Strategic Plan. The diocese is really indebted to them for their selfless devotion and sacrifice. Finally, special thanks go to the Diocesan Bishop, the Rt. Rev. Dr. Daniel Sylvanus MensahTorto for his encouragement and for sharing his vision and wisdom with us.

We believe the Strategic Plan for the Anglican Diocese of Accra will be a roadmap to direct and lead the church into achieving its set objectives and goals for the planning period, for **“If we build...They will come”**.

EXECUTIVE SUMMARY

The Strategic Plan for the Anglican Diocese of Accra is a follow-up of the initial Diocesan Corporate Plan directed by the Standing Committee of Synod and the Lord Bishop for the formulation of a plan that will be the plan of action for the diocese. The plan has gone through consultative processes and brings together inputs from various stakeholders.

The formulation of this Strategic Plan began with a review of the Diocesan corporate Plan I & II; Synod Decisions and ACTAS. The Technical Committee provided the leadership to the process and were responsible for coordinating and gathering the necessary information from stakeholders.

The work of the Diocesan Strategic Planning Committee became fairly easy as their major task was to review and to polish the work of previous Diocese Corporate Plan Initial Strategic Planning Committee and Synod Decisions and ACTAS. The following are the highlights of the proposed strategic plan.

DIOCESAN SLOGAN

“If we build.....They will come”

VISION OF THE DIOCESE

- A people transformed and renewed in Christ to witness the love of Christ through the enablement of the Holy Spirit.

MISSION OF THE DIOCESE

The Diocese of Accra exists for mission in building up the people of God and making the body of Christ live for mission. Therefore:

- We proclaim the Word of God as presented to us in Scripture.
- We celebrate the Sacraments as in Scripture and as handed over by tradition.

- We make and disciple new believers
- We contribute to the health and wellbeing of society through social responsible activities.
- We advocate against all manner of societal injustices and discriminations of all forms.
- We promote environmental stewardship and good governance.

CORE VALUES

Mission Outreach

We seek, equip and empower God's people for work of ministry. **(Eph. 4:11-13)**

Stewardship

We contribute to the health and wellbeing of society through social responsible activities and interventions **(Matthew 9:35-36)**

Relationship

We evangelize the community with the Gospel of Christ for total human transformation **(Heb. 10:24-25)**

Spiritual Growth

We encourage full participation in worship and sacrament as established by Christ and the Church fathers. We allow members to grow in faith, knowledge and character **(Rom. 12:20; Prov. 19:2)**

Integrity and Discipline

We seek to be above reproach in all our dealings by being truthful, sincere and honest, accountable and transparent. **(Titus 2:7)**

Lay Ministry

We challenge God's people to evangelize and prepare all persons for the kingdom and kingdom work. **(Luke 4:18-19).**

Worship

We grow ourselves as Christians in Anglican Worship as we gather as a community of faith. This serves as a means of witness to the wider world. **(Psalm 95: 9-7, John 4:24).**

Human Dignity

We affirm and uphold the dignity and rights of all manner of persons irrespective of their race, colours, tribe, nationality etc.

This Strategic Plan has six (6) sections.

Section one deals with the general introduction which focuses on the history of the Anglican Diocese of Accra as well as defining the Diocese.

Section two focuses on the Accra Diocese as it used to be and as it is now – Thus, it considers the Diocese in retrospect and the Diocese in perspective. It also defines the agenda of the Diocese.

The Third Section focuses on the Organizational Structure for the Diocese, the Diocesan Secretariat, Archdeaconries, Districts and Parishes/Congregations.

The Fourth Section focuses on the present realities of the Diocese. It takes into accounts the defined managerial decision making tools. These include the SWOT Analysis, SMART Analysis, Environmental Scanning and Cost Benefit Analysis.

The Fifth Section of the Strategic Plan explains the Diocesan Strategy for the planning period which includes the priorities and specific objectives.

The Sixth and final section outlines the strategy for implementation of the key objectives outlined above.

The compilation of this plan is a milestone in the life of the Diocese. Church agents are entreated to support the implementation of the plan for the development and growth-physically, spiritually and materially of the church. This Strategic Plan provides a clear strategic direction for the Anglican Diocese of Accra to achieve its stated goals and objectives. With prudent management coupled with good governance and right leadership from the Parish to Diocesan level, we should be able to achieve our strategic contribution towards the socio-cultural, politico-economic and religious needs of our members and the country at large.

SECTION ONE

GENERAL INTRODUCTION

1.1. A HISTORY OF THE ANGLICAN DIOCESE OF ACCRA

The Anglican Diocese of Accra was carved out of the Anglican Diocese of Equatorial Africa on 4th January 1909. It was the fruit of the work of the Society for the Propagation of the Gospel in Foreign parts (S.P.G.) started at Cape Coast in 1751, later United Society for the Propagation of the Gospel (U.S.P.G.), now United Society (U.S). For some two centuries, the mission spread through the Gold Coast. This growth was in consonance with Anglican Polity of Synodically Governed, Episcopally Led. The colonial era of the Gold Coast, saw the Anglican Diocese led by expatriate Bishops who were lampooned as colonial Bishops. Though not officially established Church of the British Colonial nation, the Gold Coast, the Anglican Church appeared to be closest to the British government.

When the British took over in 1720, the Royal African Company asked the Society for the Propagation of the Gospel in Foreign parts (S.P.G.) to recommend suitable persons to act as chaplains at their fortified trading stations in the colony. The Rev'd Thomas Thompson arrived at Cape Coast in 1752 and established several other stations on the coast besides Cape Coast. In 1876, the seat of government of the Gold Coast had moved from Cape Coast to Accra; meanwhile Cape Coast remained the commercial capital. Due to this, the Colonial chaplain remained at Cape Coast because of the many trading activities of the English in that vicinity, since he needed to serve the Forts and Castles along the coast; he paid intermittent visits to Accra.

The origin of the first Anglican Church in Accra dates back to the last quarter of the nineteenth century. On 9th August, 1894, the first church building in Accra was completed, under the supervision of Mr. Barnes from Cape Coast. That was exactly a year after Governor Griffith had laid the foundation stone. It became the centre of worship for Anglicans in Accra and was consecrated by the Rt. Rev'd Ernest Graham, diocesan Bishop of Sierra Leone, on Saturday 28th March, 1896.

In 1904, the Venerable Nathaniel Temple Hamlyn – Archdeacon of Lagos, was consecrated bishop and made in charge of Accra (as seat of government) but had his Diocesan Headquarters (see) at Sekondi probably due to the convenience of the main seaport of Sekondi. He resided at the Bishop bourne, St. Andrew Church, Sekondi. Meanwhile, Bishop Hamlyn's official Episcopal signature was +Nathaniel Accra. He introduced the church Mission Society's Grammar school to the Gold Coast. With the assistance of Hon. Thomas Hutton-Mills; Bishop Nathaniel Hamlyn succeeded in his venture with the opening on 4th January 1910 of the S. P. G. Grammar School at Cape coast under the Headmastership of the Rev'd G. B. Brown. He resigned in the later part of 1910 due to ill-health. As there was no immediate successor, the retired Bishop of Antigua of the British West Indies, Rt. Rev'd Herbert Mather, was appointed as an interim Bishop from 1911 to 1912 and paid Episcopal visits by sea to Accra.

Bishop Mowbray Stephen O'Rorke, an Irishman, assumed office in 1913, arriving at Sekondi in March with his residence at Bishop bourne, Sekondi. His Episcopal signature in Latin was +Mowbray Acrentis. Bishop Mowbray O'Rorkewas succeeded by the Rt. Rev'd John Orfeur Aglionby, an Englishman in 1924. On assumption of office, he moved the Bishop's residence to Accra into Bishopscourt which has the famous inscription-'*Occupy Till I Come*' and later proclaimed Holy Trinity a Cathedral Church, and installed the first batch of Canons. Bishop John Aglionby retired during Eastertide in April 1951 after 27 years' episcopacy. He was succeeded by Bishop John Charles Sydney Daly, who was translated from Gambia and enthroned as Bishop of Accra.

Though the Archbishop of Canterbury declared Accra a Diocese in 1909, it was not until 1949 that the Holy Trinity Church attained a Cathedral status. The Rev'd George Ekem Fergusson Laing was the first Provost and Chairman of the Chapter; being among the first batch to be made Canons of the Cathedral Church of Holy Trinity, Accra.

During the tenure of Bishop J. C. S. Daly, the Rev'd Ezra Douglas Martinson was consecrated Bishop in the Holy Trinity Cathedral, Accra on 18th October 1951. Bishop Martinson thus appointed Joseph Ayitey Quartey-Papafio Okwabi, Jonas Peter Larbi, and Kofi PariSakyiama as Honorary Canons of the Cathedral; Kofi PariSakyiama was the First Chapter Clerk of the Holy Trinity Cathedral. Bishop J. C. S. Daly was translated to Korea in 1955. In January 1956, the Rev'd Richard Reginald Roseveare, SSM Provincial, South Africa was consecrated in Freetown and enthroned the successor of Bishop Daly in Accra. This was when the size of the clergy had increased considerably to 58, so had the ministry expanded to 35 parishes, and the need for more clergy was still a pressing matter, as the Bishop himself had stated '*The need for Priests is desperate*'.

During his tenure, females were admitted into the Church Choir and a second Ghanaian was consecrated Bishop on 5th May 1963 in the person of Ven. Ishmael Samuel Mills Lemaire and stationed at Sekondi as Assistant Bishop. This was followed by two others together on 11th December, 1966 – John Benjamin Arthur who was stationed in Kumasi and Aruna Kojo Nelson, the first Ghanaian Chaplain to the Ghana Armed Forces with the rank of Major stationed in Accra to assist the Episcopal administration of the diocese. This was in anticipation of a future carving of more dioceses from Accra. It was the Lamberth Conference of 1968 that the C.P.W.A. bishops elected the Rt. Rev'd I. S. M. LeMaire and enthroned in Accra on 1st December 1968, to succeed Bishop Richard Roseveare as the incumbent. He thus became the first Ghanaian and sixth Diocesan Bishop of Accra. Bishop A. K. Nelson continued to serve as Provost of the Cathedral Church of Holy Trinity, Accra. The Office of Chalice Assistant was established on 7th December 1972 when the Rt. Rev'd I. S. M. LeMaire commissioned the first batch of 22 lay members. These were distinguished by their blue tippet. Their function is to assist the clergy in the administration of the chalice at the Holy Eucharist.

During the episcopacy of the Most Rev'd Dr. Ishmael Samuel Mills LeMaire, Kumasi was carved on 12th June 1973 with the Assistant Bishop of Accra in-charge of Kumasi, the Rt. Rev'd John Benjamin Arthur enthroned as its first Diocesan Bishop. The St. Nicholas Theological Seminary was established by Bishop Ishmael LeMaire in 1975 with the Rev'd Robert G. A. Okine as its first Rector. Bishop Ishmael LeMaire initiated the building of the Diocesan Complex of seven storey structure at the forecourt of the Bishopscourt to cost 6 million cedis at that time, and parishioners in the then Diocese of Accra contributed towards its building. The amount realized was shared among the new dioceses carved from Accra in 1981 at their request; so the project experienced still-birth. Also during the episcopacy and archiepiscopacy, four more bishops were jointly consecrated at the Holy Trinity Cathedral, Accra on 18th October 1981 for the newly carved dioceses. These were inaugurated as follows: 20th October for Sekondi with Rev'd Fr. Theophilus Samuel Anyanya Annobil, 21st October for Cape Coast with Venerable John Alexander Green Ackon, 23rd October for Koforidua/Ho with Venerable Robert Garshong AlloteyOkine and 5th October for Sunyani/Tamale with Venerable Joseph Kobina Dadson as consecrated and enthroned as various Diocesan Bishops respectively.

The Diocese of Accra has been part of the Church of Province of West Africa from its inception on 17th April, 1951 and three Ghanaian bishops have, so far, had the opportunity to serve as its Archbishops and Primate – Ismael S. M. LeMaire – GM, DD – 1981 -1982, Robert G. A. Okine OV, DD – 1993 – 2003 and Justice O. Akrofi, LHD -2004-2012. With the creation of the additional four new dioceses, carved from the Diocese of Accra in 1981, the number of autonomous Anglican dioceses in Ghana rose to six.

Before the episcopacy of the Rev'd Canon Lt. Col. F. W. B. Thompson-rtd, diocesan bishops in the Church of the Province of West Africa were appointed by the Archbishop in consultation with the Provincial Synod. Election of bishops by Diocesan Synod started with the successor to I. S. M. LeMaire as Diocesan Bishop

of Accra in 1982 and then the Rt. Rev'd Lt. Col. F.W.B Thompson, 1983 – 1996. At the 2011 Diocesan Synod, Justice O. Akrofi – OV, LHD, announced his impending retirement and proffered the option of electing a bishop-coadjutor on Saturday 21st January 2012. So on Sunday 24th June 2012 – feast of the Nativity of John-the-Baptist, the Synod-elected bishop coadjutor – the Venerable Dr. Daniel Sylvanus Mensah Torto, Archdeacon of Accra East and the Diocesan Director of Programmes. He was consecrated at the Cathedral Church of Holy Trinity, Accra on Sunday 11th November, 2012. He was thus enthroned as the 9th Diocesan Bishop of Accra.

1.2. DEFINING THE DIOCESE

It is instructive to refer briefly to the social, economic, cultural, political and religious context in which the church operates and within which the plan was to be implemented.

1.2.1. GEOGRAPHIC FEATURES

The Anglican Diocese of Accra defines its geographical boundaries as per the national boundaries of the Republic of Ghana; therefore, the Greater Accra Region of Ghana, Accra as the Regional Capital is synonymous with the demarcation of the Anglican Diocese of Accra in its entirety.

1.2.2. SOCIO – ECONOMIC FEATURE

The church operates within a social and economic context. In this respect, any policy decision must take into consideration the social and economic condition of the country, especially that of the Greater Accra Region of Ghana of which the church defines herself. It is imperative to note that the Accra Diocese comprises of number of members with varied status as well as widely dispersed socio economic conditions and backgrounds. The critical pointers to this fact include:

- Poverty Level

Many parts of the Greater Accra Region, the catchment area of the Diocese is bedeviled with poverty. Even though the region is perceived as the most advantageous in terms of quality of life and resource allocation, in most parts of Greater-Accra Region, farmers and fishermen continue to be those mostly engulfed in Poverty.

- Urbanisation

The urban areas particularly Accra and Tema, continue to pull people from the rural areas because of better access to jobs and services. This pull is so strong and fast that there is insufficient space and infrastructure to accommodate them

thereby urban slum areas like 'Sodom and Gomorrah', Ashaiman and Madina, Nima persist. Unemployment is on the ascendency. Because of the influence of TV, Radio and the Internet, the trend to abandon our own tradition and culture in preference to foreign ones is on the increase. Our identity as a people is therefore under threat.

- Human Rights

A number of human rights and advocacy groups continued to fight social ills like human trafficking (children and women), domestic violence, gender inequality, HIV Aids, STD's, drugs, physical disabilities and old age. The prisons continued to engage public attention from time to time in terms of overcrowding, health, and prison custody of suspected law breakers.

- Education

Educational reforms were introduced to make pre-school part of the basic education system, to improve gender parity and teacher upgrading. Educational facilities were expanded at all levels - primary, secondary and tertiary. However, the demand for education is outstripping the supply. There are many places in the rural areas where the educational infrastructure can be described as rudimentary. The churches continued to help and the private sector is getting involved in a significant way. With the declining moral state in the county it is the clarion call for the administration of schools to revert to the churches.

- Health

Regional and district health facilities have seen some improvement. The National Health Insurance Scheme was introduced to ensure that everybody has access to health care. While the scheme is beneficial, there are a number of challenges to be addressed to make it more effective. The shift of policy from curative to preventive health is dependent on good sanitation. Improper sanitation is bedeviling efforts to improve health particularly in the poor urban areas.

1.2.3. POLITICAL FEATURES

Ghana as a Nation, by the promulgation of the 1992 Republican constitution, joined the world of democratic countries. This democratization led to the creation of political parties. The constituents of the political parties form the bedrock of the church's membership. It is very significant therefore that the notion of Partisan Politics must be a critical consideration in guiding and guarding the operations of the Diocese in their Pastoral and other commitments to its members as well as the general society. There is a stable political atmosphere and emergence democracy in the political context. 2016 ended with presidential and parliamentary elections. The incumbent government was democratically changed through the ballot box.

1.2.4. RELIGIO – CULTURAL FEATURES

Accra as the national capital is fast becoming a cosmopolitan community with person from all walks of life irrespective of their cultural, religion and faith. For this reason, the influence of the church on her members as well as the 'outside world' is competing with these religio-cultural forces. The relevance of the church in this regards will be determined by the Policy statements and directions as to how to deal and live and to affect the community with these diverse features. In the religious arena, Islam seems to be making strides by way of schools, health facilities, social centres, mosques etc. However, Pentecostals and Charismatics continue their penetration in both urban and rural areas. The ease by which they have been gaining acceptance provides lessons for other churches, particularly the orthodox. Churches targeting the youth and the needy with prosperity messages and the working of miracles to change people's economic and social conditions persisted.

SECTION TWO

ACCRA DIOCESE IN FOCUS

2.1. SETTING THE AGENDA

2.1.1. DIOCESE IN RETROSPECT

The Accra Diocese in the immediate past episcopate of ‘The Most Rev. Dr. J. O. Y. Akrofi’ did put in place strategic plans and policy directions aimed at getting the Diocese operations and programs in line and in harmony. These Documents D.C.P, I & II gave the strategic direction of the church. These among others include:

- The churches relationship with herself and others
- The creation of vital, vibrant and viable Archdeaconries/Parishes
- The upgrading of the caliber of Priest/Clergy and Lay Workers

Thus, the Diocese has taken a giant step in reasserting herself in the way and manner that she will meet the exigencies and the challenges of the times. The D.C.P I & II did serve as the blue-print by which the Diocese was pastored and administered.

2.1.2. DIOCESE IN PERSPECTIVE

On assumption unto the highest office of ‘SERVANTHOOD’, the Diocesan, RT. REV. DR. D.S.M TORTO spelt out his intensions to continue in the previous direction yet with a much greater impetus. He came out with his vision which is encapsulated in the theme “**IF WE BUILD.... THEY WILL COME**”. With this, he spelt out his ‘Five –Point’ Thematic objective:

- **Equipping and Empowering Church Agents for Excellence**
- **Deepening Spirituality**
- **Growth Based on Integrity and Discipline**
- **Financial Sustainability**

- **Social Impact**

The policy direction of the Diocese has therefore been guided by these pointers. It is this that has also informed the formulation of the 'DIOCESAN STRATEGIC PLAN'. Implementation, monitoring and evaluation of the FIVE POINTS THEMATIC AREAS are crucial for the success of the Strategic Plan.

2.2. DEFINING THE AGENDA

2.2.1 DIOCESAN SLOGAN

"If we Build.....They will Come"

2.2.2. DIOCESAN VISION

- A people transformed and renewed in Christ to Witness the love of Christ through the enablement of the Holy Spirit.

"Where there is no Vision, the people perish" – Proverbs 29:18

2.2.3 DIOCESAN MISSION

The Diocese of Accra exists for mission in building up the people of God and making the body of Christ live for mission. Therefore:

- We proclaim the Word of God as presented to us in scripture
- We Celebrate Sacrament as in scripture and as handed over by tradition.
- We make and disciple new believers
- We contribute to the health and wellbeing of society through social responsible activities.
- We advocate against all manner of *societal injustice* and discrimination of all forms.
- We promote environmental stewardship and good governance.

"So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the

Son of God and become mature, attaining the whole measure of the fullness of Christ.” Ephesians 4:11-13

2.2.4 DIOCESAN CORE VALUES

These are timeless principles that guide the Anglican Diocese of Accra. They represent deeply held beliefs or behaviours that are demonstrated through the entire life of the church for the achievement of our vision and mission as a body of Christ.

Mission Outreach

We seek, equip and empower God’s people for work of ministry. **(Eph. 4:11-13)**

Stewardship

We contribute to the Health and Wellbeing of society through social responsible activities and interventions **(Matthew 9:35-36)**

Relationship

Evangelize the community through the Gospel of Christ for total human transformation **(Heb. 10:24-25)**

Spiritual Growth

Full participation in worship and sacrament as established by Christ and the Church fathers. We allow members to grow in faith, knowledge and character **(Rom. 12:203; Prov. 19:2)**

Integrity and Discipline

We seek to be above reproach in all our dealings by being truthful, sincere and honest, accountable and transparent. **(Titus 2:7)**

Lay Ministry

We challenge God’s people to evangelize and prepare all persons for the kingdom and kingdom work. **(Luke 4:18-19).**

Worship

We grow ourselves as Christians in Anglican Worship as we gather as a community of faith. This serves as a means of witness to the wider community. (Psalm 95: 9-7, John 4:24).

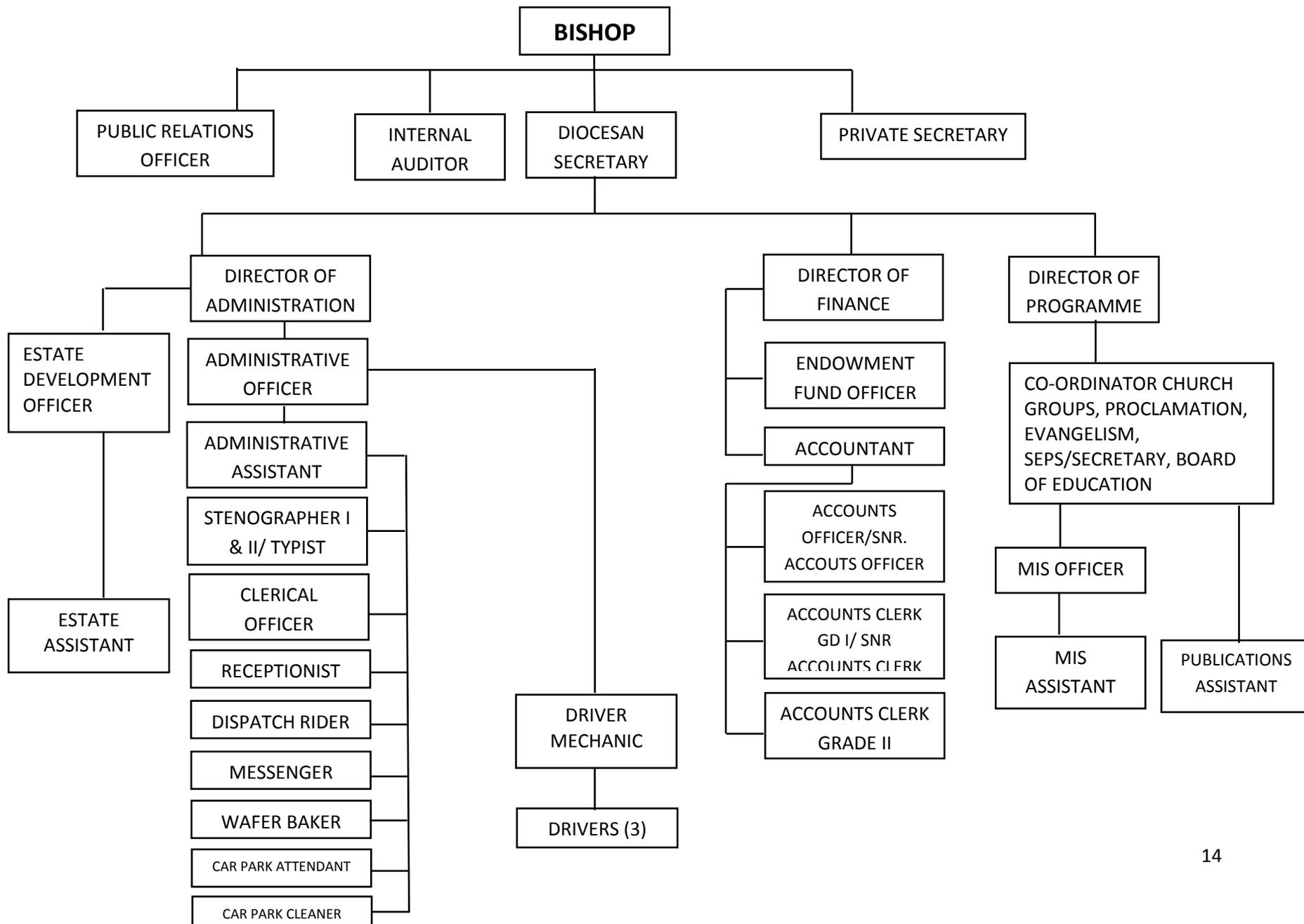
Human Dignity

We affirm and uphold the dignity and rights of all persons irrespective of their race, colour, tribe, nationality etc.

SECTION THREE DIOCESANORGANOGRAM

3.1

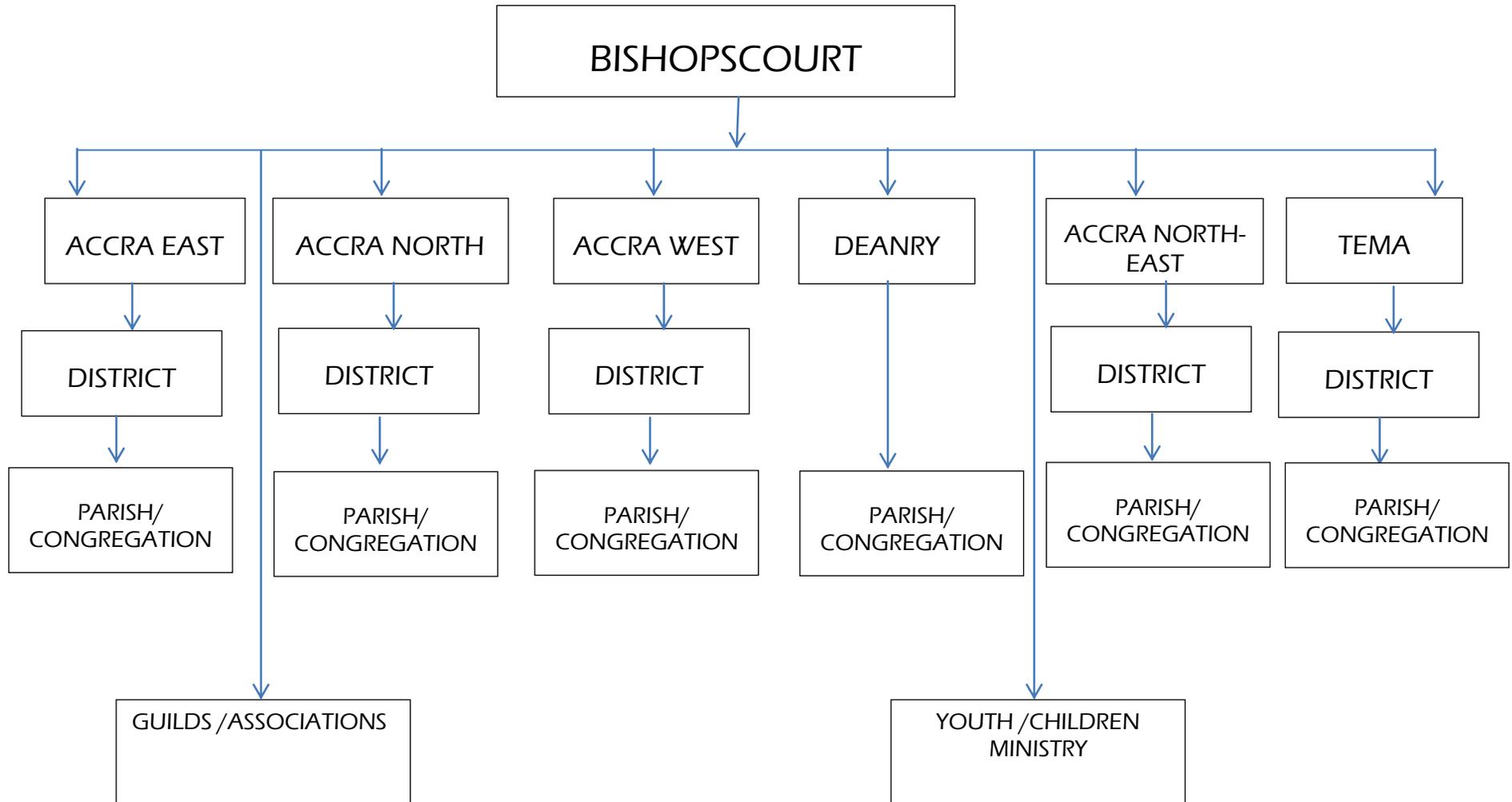
ORGANOGRAM OF DIOCESAN SECRETARIAT (BISHOPSCOURT)



ANGLICAN DIOCESE OF ACCRA

3.2

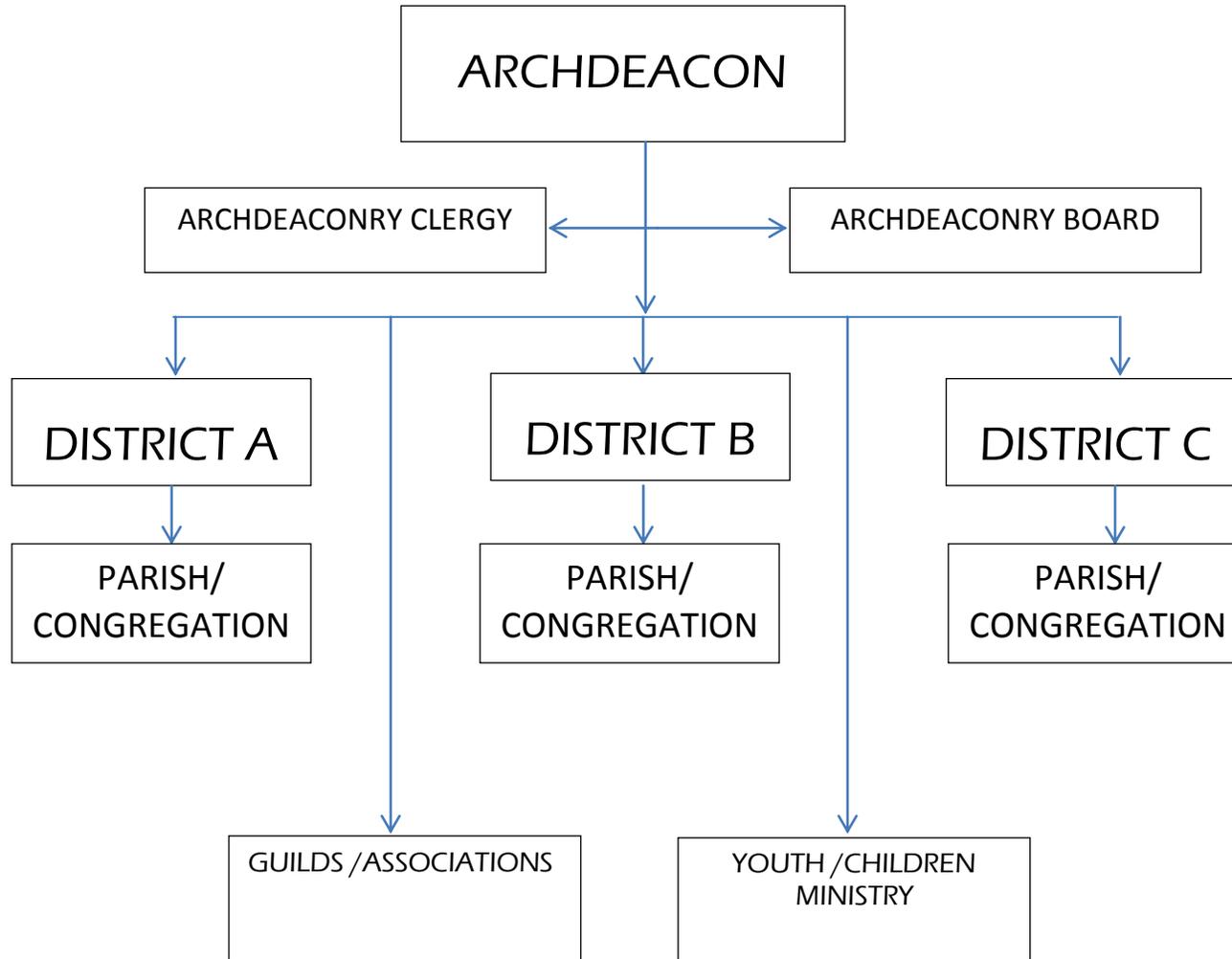
DIOCESAN STRUCTURE



ANGLICAN DIOCESE OF ACCRA

3.3

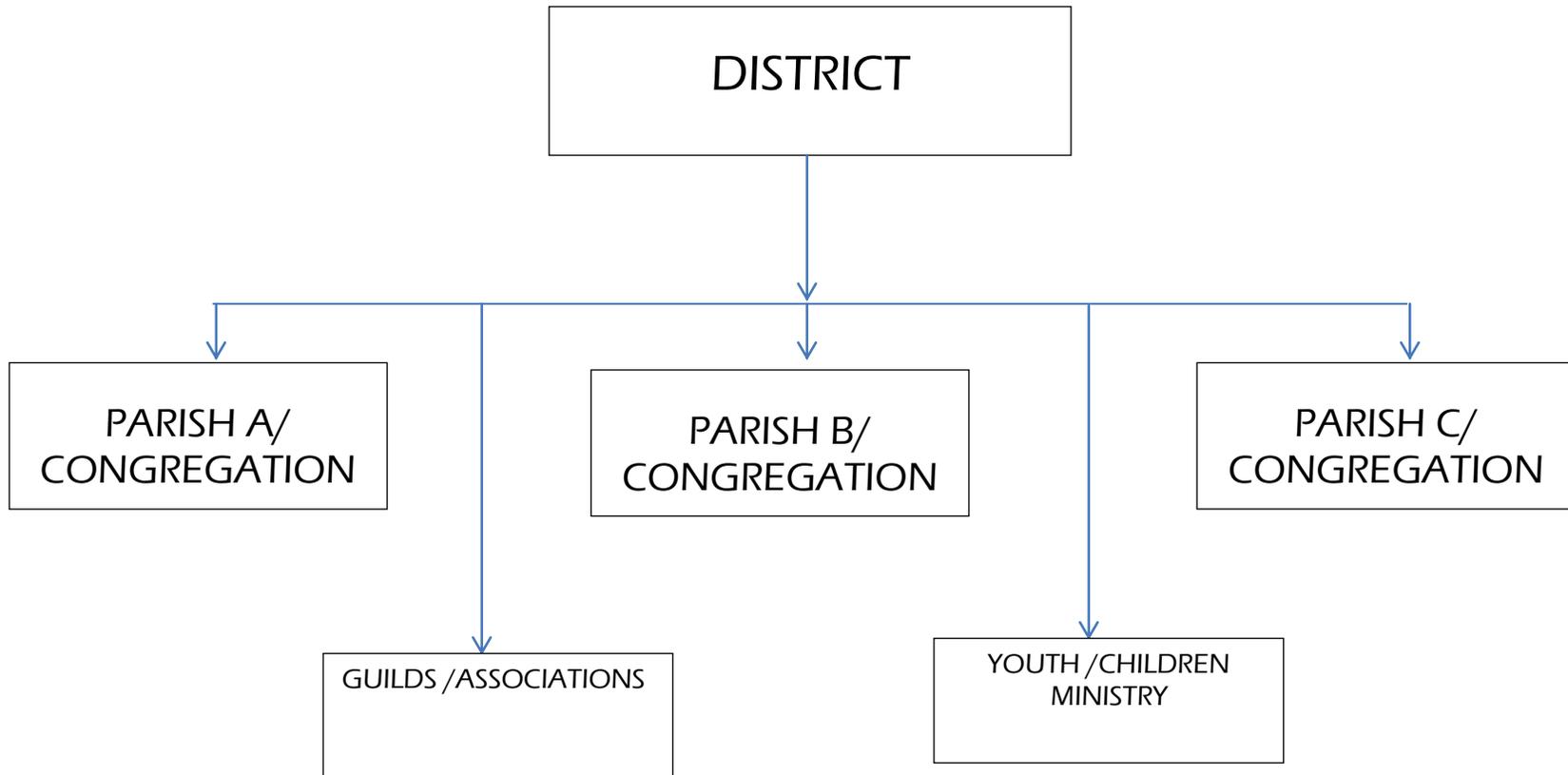
ARCHDEACONRY STRUCTURE



ANGLICAN DIOCESE OF ACCRA

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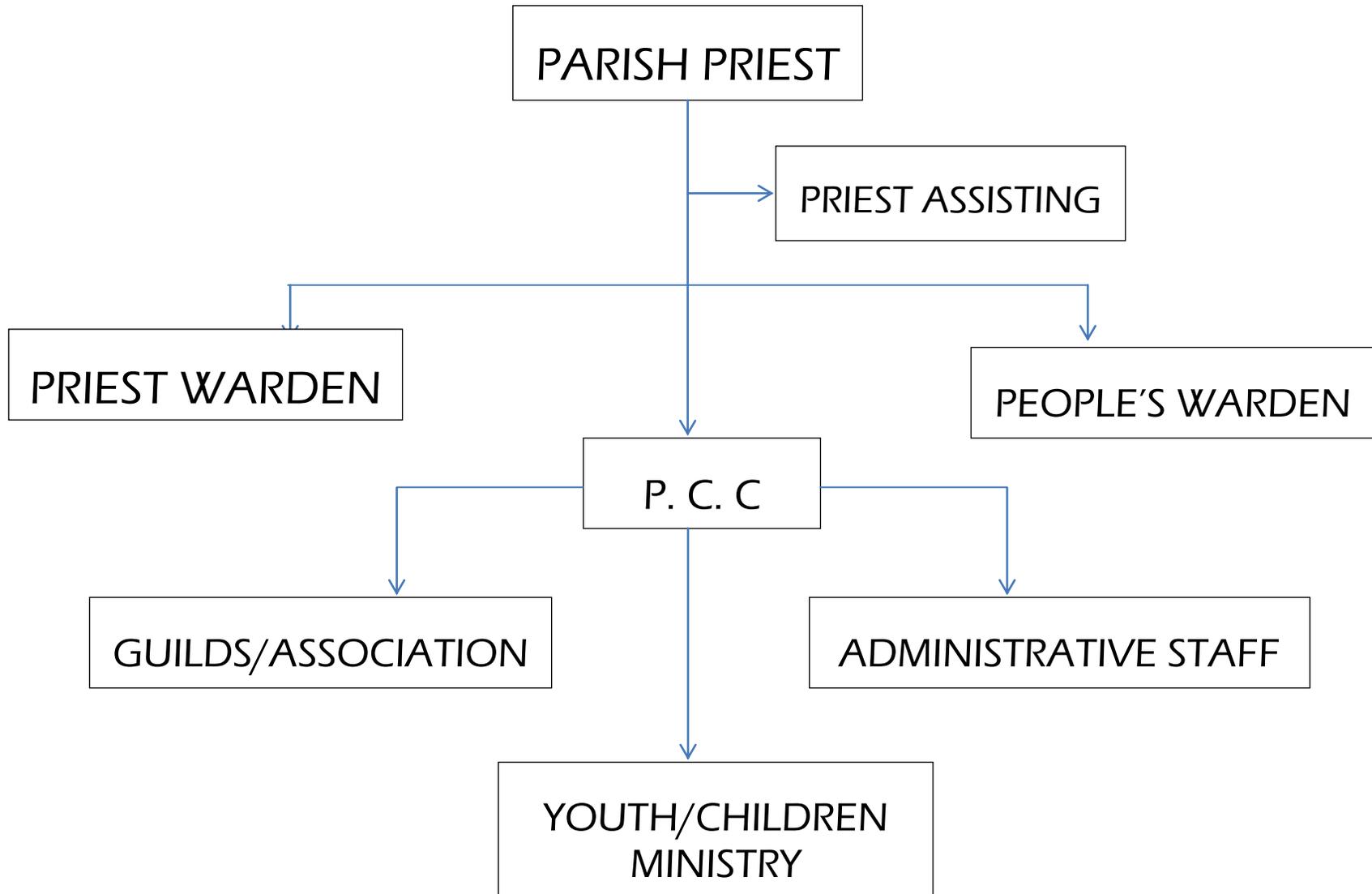
DISTRICT STRUCTURE



ANGLICAN DIOCESE OF ACCRA

3.5

PARISH/CONGREGATION STRUCTURE



SECTION FOUR PRESENT REALITIES

The various managerial Decision Tools are very crucial for any organization. Their usefulness are defined in terms of their engagements by management in respect to policy formulation, direction and implementation. These 'Tools' though 'General' can always be adopted to fit into any strategic planning processes. As a church, the combination of these 'Tools' are significant in directing, allocating, managing etc. of the churches available resources – Human, Financial, Material and Time.

4.1 SWOT ANALYSIS

This is used in analyzing the capabilities and the capacities of the churches internally and externally. It takes into consideration the resources available for the church usage. It also takes into accounts how the church harnesses her internal strengths to deal with her internal weakness. Also, on how the church brings on board her External opportunities to fight her External threats.



INTERNAL FACTORS

STRENGTH

- Traditional church with Time Tested Liturgy
- Institutionalized church with clear governance structure
- Vibrant Youth
- Open and accessing church i.e. accommodating to all regardless of creed.
- Educated, well trained clergy who are able to lead the church and perform their priestly functions effectively and efficiently to the Glory of God.

- Human Resource Capital among Parishioners
- Solid Assets base (lands, etc.)
- A solid and strong physical infrastructural base
- Strong corporate social responsibility
- Existence of Ministerial Training School to train laity in various Ministerial and Pastoral fields.
- Globally Networked

WEAKNESS

- Lack of effective Liturgical Renewals Policy Statement (Contextualization)
- Non-adherence to established orders and traditions of the Church.
- Low-level publicity of Anglican activities within and without the Church.
- Perceived as Aristocratic Church.
- Inadequate publicity of church programmes.
- Under-resourced personnel which negatively impacts performance
- Low Income base arising out of inadequate income generating ventures
- Poor record keeping on assets and other valuables of the Church.
- Parochialism

EXTERNAL FACTORS

OPPORTUNITIES

- Unhindered access to all communities
- Cordial relationship with government, traditional authorities and other churches and para-organizations and Institutions.
- Available Human Capital which can be tapped for the positive enhancement of the church.
- Easy access to media and media coverage (Accessibility of the Media)
- Linkage to the world-wide Anglican communion
- Basic Freedoms enshrined in the Constitution of the Republic of Ghana with regards to religious tolerance and pluralisms.
- Media Freedom

THREATS

- Existing and emerging churches and institutions with strong capital and material resource base.
- Religious syncretism and relativism.
- Imposition of foreign cultures in the name of Human Rights and other international unilateral declarations.
- Materialistic world view
- Bias media and media reportage
- Well-equipped and competent human capital of competitors.
- Secularism of government policies on education
- Negative perception of the church through the activities of other Provinces and Dioceses

4.2 SMART ANALYSIS

This 'Tool' is crucial in measuring the churches goals/objectives and their achievements. It takes into accounts the stated objectives and goals and how the available resources can be brought to bear in order that they can be attained.

S	-	SPECIFIC (STRETCHING)
M	-	MEASURABLE
A	-	AVAILABLE
R	-	RELEVANT (REALISTIC)
T	-	TIME BOUND (TIMELY)

4.3 ENVIRONMENTAL SCANNING ('PESTLE')

It is a 'Tool' used mainly in the overall assessment of the churches behavior within her location/ operative zone

It takes into consideration the:

- Political Climate/Terrain
- Economic Systems and Structures
- Socio-Cultural Dynamics and Values
- Technological Advancement and Usage
- Legal Framework upon which the church finds herself in the community in general and specifically her operational zone
- Environmental factors that confront the church in her operative zone
- Demographic factors will involve the moment of the population to and fro the define location and the operating zone of the church.

4.4 COST-BENEFIT ANALYSIS – CBA

This is used in measuring the non-monetary value of an organization operations, activities and functions. It matches the cost of an undertaking in relation to the benefit to be derived. The determination of a project is not based technically on

the 'Profit' (Return on Investment – ROI) but rather the benefit for the general good of all concerned. Thus, the Social Impact of the Project becomes more of the focal point than the profit (monetary gains) to be made.

SECTION FIV E

STRATEGIC DIRECTION

5.1. THE PRIORITIES

For us to achieve our goal and objective in this Diocese, we need to bring everybody on board, the ministry of all believers. This means that every Clergy and Lay take responsibility to contribute in an effective way to the life of the Church and to be an effective Christian presence and witness in the broader and wider community. This calls for team work. Laurie Miller, a management guru suggested that "If the manager is to make effective use of staff, it is important to have them working in groups and teams, it is necessary to recognize the nature of human relationship and the functions, roles and factors that influence team performance and effectiveness."

With that spirit and team work, Nehemiah **rebuilt** the broken walls of Jerusalem. One thing that is certain about team work is that everyone is unique with different strengths and characteristics; however, the important thing that is required of effective teams is to blend the different strengths to achieve a common objective and to support each to overcome their weaknesses. Essentially therefore, as a diocese we look for not only the people who are capable, descent, honest and bright but also those who have the needed Skills, Knowledge and Ability. As you will agree, good people will naturally work together as a team, will interrelate well and will want each other to succeed. If we build the Anglican Diocese of Accra as a team, they will come. Hence slogan "***If we build, they will come***". The five solid pillars that will underpin our vision to build the Anglican Diocese of Accra are: -

1. **Equipping and Empowering Church Agents – Clergy to Deliver Excellence**
2. **Deepening Spirituality**
3. **Growth based on integrity and Discipline**
4. **Financial Sustainability**
5. **Social Impact**

They are the key strategies driving these pillars to achieve a spirit-filled and financially sustainable Diocese to the glory of God. To fulfill the mission of the Church, the Spirit of God must first be nurtured in the members for them to become true and practicing Christians. Members are enjoined to worship God as part of the process of nurturing the spirit in them to obey the commandments and the will of God.

5.1.1 EQUIPPING AND EMPOWERING CHURCH AGENTS – CLERGY TO DELIVER EXCELLENCE

It is people that make things happen in an organization and in our church; these people are either clergy or laity. The most important asset in the church is the church agents and their effective management leads to its success. Therefore, for the church to achieve greater level of parishioners' satisfaction, church agents need to be motivated, to be competent and knowledgeable. To succeed in today's fast paced and competitive environment, organizations, of which the church is no exception, need to ensure that their most valuable assets, church agents - clergy and laity have access to critical information and are motivated to handle their responsibilities well. We will therefore aim at resourcing, empowering and motivating the Clergy and lay leaders to achieve excellent results.

The initiative is intended to build institutional and individual abilities and capabilities, especially the evangelistic and management competence of key church agents. Evidently, responsible stewardship, accountability, and transparency are key ingredients in entrenching prudent management of church affairs and resources for effective transformation of the diocese.

The results of this drive will lead to the continual spiritual growth of all members which will lead to a deepening relationship with God, oneself, creation and others. Central to this formation will be the development of Gospel values in our lives as individuals as well as one united viable, vital and vibrant church. The

spiritual formation will involve the strengthening of our personal prayer life, Bible study, corporate worship and the ministry of reconciliation, concern for people and the environment, giving our time, talent and treasury to support the work of the church, giving personal service to the church and living a holy and healthy lives. All these involve a conscious and determined effort on the part of all stakeholders including the clergy, PCC Members, Guild Leaders and all other parishioners of the church.

5.1.2. DEEPENING SPIRITUALITY

Our spiritual growth and ministry of all believers will depend on vital, vibrant and viable parish life and ministry and to be spearheaded by a motivated and dynamic church agents in which the active participation of the youth and children is encouraged and valued through the construction of children and youth development centres and to place more focus on the future of the church by empowering the children and youth ministry.

The acquisition of knowledge is a continuous process and never stops. So is the prayer life of members. This must be built from the individual to the family, community and parish levels. Presently, most members are less knowledgeable and have little interest to further knowledge. Prayer lives are taken for granted without realizing that this adversely affects spiritual growth. One of the root causes is that the church in recent years has attached less importance to imparting knowledge to its members in order that the spirituality can be much enhanced.

The liturgy of the Diocese and worship therefore must be enhanced to become more dynamic, contemporary, relevant and exciting. There is the need to uphold discipline at all levels of the church's life and society.

The establishment of small focus groups to build up the individual into a mature Christian, where Christ is experienced, made visible and extended to our local

communities is paramount as well as extending chaplaincy services to the Police Service, Educational Institutions, Fire Service, Custom, Excise and Preventive Service. Finally we will uphold discipline at all levels of the church's life and society and grow leaders through capacity building and mentoring at all levels of the church.

5.1.3. GROWTH BASED ON INTEGRITY AND DISCIPLINE

Mission and Evangelism are inherent in the Church. Deepening Spirituality must be predicated on evangelism. Our vision requires that we strengthen our evangelistic programmes. The field for evangelism is like a market place in which the church must be attractive to get patronage. The negative perception of Anglicans drinking alcoholic beverages in public is not attracting the needed patronage but rather reducing membership. If our evangelism drive will yield any meaningful result there is the need for attitudinal change.

Guilds, Associations, Confirmation classes and others need to be spiritually healthy. In line with 2 Tim.2:2, these meetings must one seen as discipleship and Christian growth and maturity classes. Pastoral Ministry of the faithful must ensure that new converts are followed up in order to nurture and develop to the full measure of Christ.

To be able to nurture the spirit in members, they need to be equipped, formed or educated to understand and also grow in their relationship with God and their neighbours. They will need to be disciplined especially with the management of time given to us. So that for example couples who delay over thirty minutes on their wedding day, wasting people's precious time will desist from that. We need to bring discipline into our lives as a church in this regard. Our members must be equipped to live and express their faith within their communities. Finally we intend to strengthen the existing churches and planting new churches in the Dangbe East and West Districts, Ga North District and especially in the new developing communities like Tse-Ado.

5.1.4. FINANCIAL SUSTAINABILITY

A working definition of financial sustainability: *“it is a process through which an organization would draw resources, investments, ownership, security and stewardship for the good of the community in the present and for the future for the financial support of its mission”* We improve our financial security through a structured approach to the teaching on Giving/Tithing and the inherent blessings thereof while religiously holding ourselves Accountable to the approved Financial Regulations of the Diocese.

The Anglican Church, like a number of traditional churches, has traditionally been dependent on the payment of church Dues, Tithes, Donations, Monthly freewill offerings, etc. as a means of raising funds to support her work. This mode of raising funds has also proven not to be totally dependable, experience has shown that “giving” in church fluctuates from time to time due to varied economic and personal conditions. For a very effective management of the resources of the ADOA, there is the need for the church to redirect her focus from traditional ways of raising funds to an approach that proves to be more financially sustainable. The adoption of business strategies and methods that are financially sustainable.

The need to prepare for a financial future through long-term strategic financial planning i.e. drawing of sound business plans and wisely seeking higher interest earning investment opportunities which are secure. We have repeatedly reiterated the need to move away from the days of donor support to a more financially self-sufficient regime. Now is the hour.

The church must use all available resources: human, financial and material, in procuring, using and managing its finances. Technical expertise in its lay membership should be put to good use in the exercise of its stewardship.

5.1.5. SOCIAL IMPACT

The Church must be responsive to the impact of economic and social activities in the communities in which it operates. Our vision of the **Ministry of the Faithful** requires that we transform the socio-economic conditions of the less fortunate in our churches and consciously empower in entrepreneurship.

The church is to ensure healthy life of our members and the community through provision of health facilities and campaign for personal hygiene and clean environment, devoid of filth and refuse.

We further have to commit ourselves for environmental friendliness and campaign for “Green Environment” by encouraging the Faithful to plant trees in and around their parishes, homes and work places. This will also reduce the air pollution.

The Diocese has been in the forefront of provision of education to the community at large. This must be intensified especially in the secondary and tertiary institutions in order to resuscitate the degrading moral and ethical values of the nation as we inculcate knowledge and acquisition of education/excellence in the youth.

Our vision requires growing inter-dependent relationship with other denominations in Ghana and other Dioceses within the Anglican Communion. It requires that we cooperate with ecumenical organizations and work to achieve our common objectives.

Our vision is also intended to transform the socio-economic conditions of the less fortunate in our churches by establishing credit union system within the Diocese through the Parishes and other welfare schemes to support each other as we consciously put in place scheme to empower parishioners in entrepreneurship. As part of corporate social responsibility, intelligent but needy children would be

supported to excel in their educational endeavours and also to take active interest in the affairs of the aged and invalids to feel as part of the church.

If we assiduously own our vision, our church will have a tremendous impact in our society, thereby enhancing the Anglican brand and making the Anglican influence fully felt.

When Nehemiah saw the plight and state of Jerusalem, he saw the need to bring everybody - artisans and professionals alike - together to rebuild the walls of Jerusalem, he called an assembly, he put his vision to them and directed **“Let us rise and build”** for **“If we Build, They will come”**

SECTION SIX

STRATEGY FOR IMPLEMENTATION

STRATEGIC DIRECTION 1: EQUIPPING AND EMPOWERING CHURCH AGENTS

NO.	OBJECTIVES	ACTIVITIES	TIME FRAME	RESPONSIBILITY	PERFORMANCE INDICATOR
1	Re-structuring of the Diocesan Office for efficient delivery	i. Creation of additional administrative structure- Human Resource (HR) Directorate, Christian Education Department, Public Relations Officer, etc.	Short term	Diocesan Bishop	i. Effective and efficient organization ii. Smooth and Harmonious Interpersonal relationship, effective and efficient Administration and communication
2	Development of Human Capital	i. Complete a full Human Resource Review in the Diocese to assess persons fit for current and future roles/functions. ii. Identify gaps that may exist and offer training and build capacity to address gaps for advancement of person identified. iii. Deploy and appoint person with requisite knowledge and skills to position. iv. Provide enabling environment for	Short term to long term " " "	Diocesan/ Synod Secretary " "	Possibilities of succession to roles and function within in the Church and Diocese Church Structure and that of the Diocese

		effective performance			
3	Intensify Ecumenical and Inter-faith challenge	<ul style="list-style-type: none"> i. Organization of workshop and seminars of inter and intra faith discourses and deliberations. ii. Engagement /Collaboration with other faiths on inter faith issues. iii. Joint Programs with other faiths in operative zones. 	<p>On-going</p> <p style="text-align: center;">"</p> <p style="text-align: center;">"</p>	<p>Diocesan Bishop/Clergy</p> <p>Director of Programmes</p> <p style="text-align: center;">D.M.T.S</p> <p style="text-align: center;">"</p>	<ul style="list-style-type: none"> i. Peaceful Co-existence ii. Improvement in socialization ii. positive Perception of Church
4	Empower and Equip Church Groups	<ul style="list-style-type: none"> i. Build the capacities of church groups through Training Workshops and seminars. ii. Assign accountabilities and functions to Church Groups. 	On-going to long term	<p>Diocesan Bishop</p> <p>Diocesan /Synod Secretary</p> <p>D.M.T.S.</p>	i. Improve functions of church groups
5	Harmonize Activities of Congregation, Parishes, Districts,	i. Yearly, Quarterly and monthly programs and activities must be made available	On-going	<p>Diocesan/Synod Secretary</p> <p>Clergy</p>	i. Smooth Programme and activities at all levels of Church Structure

	Archdeacons with Diocese.	to all		Wardens P.C.C. Guilds and Associations Leadership	
6	Conduct Human Resource Review to Assess Manpower base of the Diocese	<ul style="list-style-type: none"> i. Conduct full review of the Diocesan organogram and make the necessary changes and recommendations ii. Implement Recommendations 	Short term	<ul style="list-style-type: none"> Diocesan Bishop Standing Committee Director of Administration 	<ul style="list-style-type: none"> i. Efficient organization ii. Skills, Knowledge and Ability match, Duties and Functions. v. Improvement in Performance
7	Re- tool and Equip the Diocesan Ministerial and Training School (DMTSA) to achieve Excellence	<ul style="list-style-type: none"> i. Define role and functions of the D.M.T.S. ii. D.M.T.S. to draw up programme of activities and make them known and functional iii. D.M.T.S. to engage other partners with skill, knowledge and ability to assist in programmes and activities. 	On-going to short term	<ul style="list-style-type: none"> Diocesan/Synod Secretary Director of D.M.T.S Director of Programmes 	<ul style="list-style-type: none"> i. Improved operation and function of Church Agents at all level of the Church life ii. Visibility of D.M.T.S. in all parishes.
8	Training and Capacity Building of Church Agents to improve	<ul style="list-style-type: none"> i. Workshops and Seminars on stated objectives. ii. Defined 	On-going to term	<ul style="list-style-type: none"> Diocesan/Synod Secretary Director of 	<ul style="list-style-type: none"> i. Church Agents functions in accordance with skills and competences,

	administration, Pastoral, Liturgical, Personal and spiritual functioning in the Diocese	programmes organized on regular basis for church Agents.		D.M.T.S. Director of Programmes	and Holy Spirit Directives ii. Improved Church and Spiritual Life
9	Develop Scheduled Program for Acquisition and Maintenance of church and other buildings/land ed properties	i. Locate and document all church lands and fixed properties. ii. Prepare maintenance schedule	On-going and long term	Project Committee Clergy Wardens	i. Proper acquisition and Documentation of all church's land and properties

STRATEGIC DIRECTION 2: DEEPENING SPIRITUALITY

NO.	OBJECTIVES	ACTIVITIES	TIME FRAME	RESPONSIBILITY	PERFORMANCE INDICATOR
1	Review and contextualize liturgy to enhance worship	i. Develop a supplemental Diocesan lectionary Directing preaching and teaching based on themes and goals (e.g. tithing evangelism /stewardship (as decided by the Diocesan) ii. Equip/educate preachers to deliver	Immediate to short term	Diocesan Bishop	i. Attitudinal change and increase church attendance and punctuality. ii. Increase in church membership. iii. Increase in church income.
2	Emphasizing liturgical order for spiritual growth.	Enhance sound teachings through: i. Training Evangelists, Lay Preachers /Bible Study Leaders etc. ii. Develop study materials on liturgy and Anglicanism and beliefs iii. Teach and follow up of new teachings.	Short term to long term	i. Board of evangelism/ Proclamation ii. Clergy	i. Matured stable church, ii. Full participation of parishioners in church activities. iii. Numerical growth of church.

3	Review engagement with media as an evangelistic tool.	<ul style="list-style-type: none"> i. Appoint persons with relevant skills to review engagement of media as evangelistic tool. ii. Diocesan awareness and sensitization drive to educate membership on media as evangelistic tool. ii. Encourage networking among church members. 	On - going to long term	<p>Diocesan Bishop</p> <p>ADOA Media</p> <p>Professional Groups and Association.</p>	<ul style="list-style-type: none"> i. Submission of technical and reports ii. Effective Communication and Engagement within Parishes and members. Increase use and engagement through media, Diocesan Voice Whatsapp, Website, Twitter etc. iii. Accessibility to service of professionals in the church.
4	To nurture potential for vocations in the church.	<ul style="list-style-type: none"> i. Identification of young person to formal and informal experience which develop their spiritual gifts. ii. Youth, Servers and Children Service to have programs which promote vocations. 	Immediate to short term	<p>Clergy/ Chaplains</p> <p>PCC.</p> <p>Youth and Children's Desk Directors</p>	<ul style="list-style-type: none"> i. Increase in number of Church Agents. ii. Good knowledge and understanding of missions and vocations

5	Ensure parish growth and sustainability.	<ul style="list-style-type: none"> i. Re-enforce Bible study in all churches ii. Encourage prayers Retreats /fast. iii. Encourage personal devotion. iv. Set up and monitor church cell groups and initiate activities through the cell groups. v. Encourage and Strengthen Church Prayers Warrior Ministry in Parishes. 	<ul style="list-style-type: none"> On- going to long term Immediate to long term Immediate to long term On-going To long term 	<ul style="list-style-type: none"> Evangelism committee clergy Evangelism committee/ clergy Clergy Clergy/PCC Evangelism committee/ Clergy 	<ul style="list-style-type: none"> i. Vibrant and spirit filled church and members. ii. Church Growth.
6	To engage members of the church in the core aspects of liturgical, pastoral and spiritual life of the Diocese	<ul style="list-style-type: none"> i. Engaging the guilds and associations in spiritual growth and development programmes. ii. Intensifying bible discussions, prayer life, fasting and personal devotion among guilds, associations and individuals. iii. Intensifying week-day activities of the 	<ul style="list-style-type: none"> On-going to Long Term 	<ul style="list-style-type: none"> Priest PCC Evangelism Committee 	<ul style="list-style-type: none"> i. Vibrant and spirit-filled workshop ii. Increased Membership

		<p>church and membership participation.</p> <p>iv. Ensuring that guilds and associations' activities are in line with the Diocese's intimate objectives.</p>			
7	Empower Children and Youth Ministry	<p>i. Ensure full implementation of Youth Policy</p> <p>ii. Explore possibility of continuation of children and youth development centre.</p> <p>iii. Appoint Management Team for Centre</p>	<p>On-going to long term</p> <p>Short term to long term</p> <p>Long term</p>	<p>Diocesan Bishop</p> <p>Diocesan Bishop</p> <p>Diocesan Bishop</p>	<p>i. Active participation of youth in church.</p> <p>ii. Vibrant Church</p>

STRATEGIC DIRECTION 3: GROWTH BASED ON INTEGRITY AND DISCIPLINE

NO.	OBJECTIVES	ACTIVITIES	TIME FRAME	RESPONSIBILITY	PERFORMANCE INDICATOR
1	To establish counseling teams in all parishes	i. Identify and train counselors and those with counseling qualities ii. Set up discipline and counseling committees and enforce recommendations iii. Mandate counselors to work	On-going to long term	i. Diocesan Bishop ii. Clergy and PCC	i. Attitudinal change in spiritual life of members ii. Spiritual growth iii. Reduction in number of indiscipline activities among church agents and parishes etc.
2	i. Establish a Diocesan committee on reconciliation and conflict management ii. Enforce the Codes of Discipline as enshrined in Church Constitution and Administrative Directives	i. Appoint persons with requisite and relevant skills and knowledge to form a committee ii. Educate and sensitize members to be aware of the importance of reconciliation and the implementation process. iii. Make available the Churches Constitution to Members iv. Workshop and Seminars on Objectives to Church leadership	Short term to long term Immediate and short term	Diocesan Bishop Diocesan/ Secretary and Directors of Administration, Finance and Programmes Clergy PCC	i. Cordial and harmonious relationship among all persons (clergy and laity alike). ii. Church based on love and forgiveness iii. Attitudinal Change iv. Acting in line with Constitutional Codes and mandate

3	Upholding discipline in church life and society.	<p>i. Teaching of virtue of honesty, transparency and accountability among parishioners and church agents.</p> <p>ii. Impose disciplinary sanctions/code of conduct</p>	On-going to long term	Diocesan/Synod Secretary Clergy	i. Reduction in number of indiscipline activity and cases among church agents and Parishioners.
4	Ensure that Principles of Accountability and Responsibility are core in Church Management and Administration	i. Organization of Workshops and Seminars on Accountability & Responsibilities for those in Management and Administrative positions to adhere to Managerial and Administrative Procedures and Policies of the Diocese	Immediate and short term	Diocesan/Synod Secretary Clergy P.C.C	<p>i. Officers of the Church will be responsible and accountable</p> <p>ii. Enhancement of Integrity of Church Agents</p>
5	Ensuring that all activities performed by Church agents are in line with Diocesan Policy Procedures and Programs	<p>i. Workshops and Seminars to spell out Diocesan Policies , Procedures, Programs and objectives</p> <p>ii. Set up Monitoring & Evaluating team to ensure Conformity.</p>	On-going to short term	Diocesan / Synod Secretary Church Groups, Guilds and Association Leadership	<p>i. Administrative procedures are followed by Church Agents</p> <p>ii. Church Functions in line with the directed policy framework</p>

6	Encourage churches to have Business Plans	<ul style="list-style-type: none"> i. Prepare Business Plans indicating clearly identified targets with objectives and Strategies 	Immediate to short term	Diocesan/ Synod Secretary Parish Priest P.C.C.	<ul style="list-style-type: none"> i. Business-like attitude in Church ii. Physical Development iii. Spiritual Maturity
7	Ensure the Protection of and Security of all Church property	<ul style="list-style-type: none"> i. Provision of Asset Registrar ii. Proper documentation of all church property iii. Keeping all Church Property safe and secure. 	On-going to long term	Clergy And P.C.C Projects Committee Finance Committee	<ul style="list-style-type: none"> i. Existence of Asset Register ii. Availability of Stock Register iii. Movements of Asset are recorded
8	Encourage and empower youth to participate and develop new programmes as a means of Christian worship	<ul style="list-style-type: none"> i. Review tactical areas in youth policy (if needed) ii. Workshop, Symposia and Seminar for Youth 	Short term to long term	Youth Director Clergy P.C.C	<ul style="list-style-type: none"> i. Vibrant Youth and Church Growth.
9	To enhance and develop music and ICT as a tool to foster Anglicanism	Formation of committee to explore the interaction of Anglican and contemporary music /ICT.	Short term to long term	Program Director Diocesan Choir Executives	<ul style="list-style-type: none"> i. Vibrant and harmonious worship and service

STRATEGIC DIRECTION 4:

FINANCIAL SUSTAINABILITY

NO.	OBJECTIVES	ACTIVITIES	TIME FRAME	RESPONSIBILITY	PERFORMANCE INDICATOR
1	Encourage Sacrificial and Thankful Giving	i. Development of Teaching materials on Giving and Tithing. ii. Preaching and Teaching on Giving and tithing with Biblical references.	Immediate to long term	Diocesan/ Synod Secretary Clergy Finance Committee	i. Timely production and teaching aids and materials by last quarter of the year. ii. Documented increase on the tithe, offerings and donation.
2	Identify Anglicans and Friends with the necessary resources to strengthen the diocese in the execution of its mission	i. Follow-ups of Strategic Workshops and Seminars to sell Vision of the Diocese, Targeted Groups/ Individuals.	On-going to long term	Diocesan Bishop Board of Finance	i. Increase in the support for programs and mission of the Diocese
3	Provide training and Financial Management to Church Agents	i. Training in Financial Management, Budgeting to be carried out for Wardens, Counselors and Diocesan Officials by Finance Experts. ii. Training in Investment, Retirement Planning for clergy and other church Agents.	Immediate to long term Immediate to long term	Board of Finance Board of Finance and Diocesan Secretary	i. Timely and Accurate Financial Reporting ii. Number of Church agents trained in a year

4	To ensure prudent income generating ventures	i. Training in Income Generation and Entrepreneurial Ventures	Immediate to long term	Board of Finance	i. Documented increase in net revenue in Parishes
5	Improve the Financial base of the Church	<p>i. Review Status/Position of all income generations venture of Diocese Retreat center, Botwe, Car Park, Heritage Fund, Transit Quarters etc.</p> <p>ii. Further Training in Revenue Generation and Entrepreneurship for Parishes.</p>	<p>Immediate to long term</p> <p>Immediate to long term</p>	<p>Diocesan Bishop</p> <p>Board of Finance</p> <p>Diocesan / Synod Secretary</p>	<p>i. Documented increase to Funds being generated</p> <p>ii. Increase in number of entrepreneurial Ventures undertaken</p>
6	Improve compensation Package for Clergy and other Church Agents	<p>i. Review of Condition of Services for Clergy and other Church Agents.</p> <p>ii. Put in place a system of monitoring and analyzing finances of Parishes, Archdeaconries and diocese</p>	Immediate to short term	<p>Board of Finance</p> <p>Diocesan/ Synod Secretary</p>	<p>i. Percentage increase in compensation package.</p> <p>ii. Accurate of timely submission of Financial Report Revenue and Expenditure.</p>

7	Ensure Integrity in financial Accounting		Immediate	Internal Auditor	<ul style="list-style-type: none"> <li data-bbox="1154 186 1404 451">i. Audit verification and certificate and financial Statements and Reports. <li data-bbox="1154 451 1404 810">ii. Universal application of financial reporting as Pertain in the Diocesan Financial regulations.
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STRATEGIC DIRECTION 5: - SOCIAL IMPACT

NO.	OBJECTIVES	ACTIVITIES	TIME FRAME	RESPONSIBILITY	PERFORMANCE INDICATOR
1	Strengthen church impact in the community through its Social Responsibility activities	<ul style="list-style-type: none"> i. Engagement of the church with the community in social interventions. ii. Study demographic changes and implication for Archdeaconry boundaries. 	Immediate & on-going	<ul style="list-style-type: none"> Diocesan Bishop Clergy P.C.C 	<ul style="list-style-type: none"> i. Improve social relationship with communities. ii. Visible presence with the community
2	To check the boundaries of Archdeaconries to better serve the community	<ul style="list-style-type: none"> i. Clearly define the Archdeaconry boundaries with respect to proximity and geographical location. 	Immediate and short term	<ul style="list-style-type: none"> Diocesan Bishop Standing Committee 	<ul style="list-style-type: none"> i. Effective outreach and church planting.
3	Provide support for needy and socially challenged in society	<ul style="list-style-type: none"> i. Join other interested group within the community for social intervention. Extend welfare support to the community ii. Extend welfare support to the community as far as practicable. ii. Assist the community with a needed 	Immediate & On-going	<ul style="list-style-type: none"> Diocesan Archdeacon P.C.C Parish Priest 	<ul style="list-style-type: none"> i. Increase in membership. ii. Good relationship

		support when called upon.			
4	Empower Parishes in Entrepreneurial Ventures	<ul style="list-style-type: none"> i. Workshop and Seminars on entrepreneurial ventures ii. Provide Financial and other support base for those in various economic ventures 	Immediate and short term	Diocesan / Synod Secretary	<ul style="list-style-type: none"> i. Skill acquisition ii. Improved lifestyle and financial base. iii. Increase in church financial and other support
5	Extend Chaplaincy Services to Police service, Educational Institutions, Fire Service, Customs Exercise Service of Ghana Revenue Authority	<ul style="list-style-type: none"> i. Prepare Clergy for Chaplaincy Duties in lines with the various institutional needs 	On-going and short term	Diocesan Bishop	<ul style="list-style-type: none"> i. Visible presence of church in institutions. ii. Evangelizing the services.
6	Set up intervention programme and activities in emergencies	<ul style="list-style-type: none"> i. Create a social intervention department ii. Strengthen the welfare support fundings 	On-going to long term	Diocesan Standing Committee Clergy	<ul style="list-style-type: none"> i. A functional office for social intervention services ii. Improved and efficient and effective welfare schemes
7	To develop a database for the churches Corporate Social	<ul style="list-style-type: none"> i. Define and put the church's in blocks ii. Monitor and 			

	Responsibility	<p>evaluate the social cost and benefit of the CSR on the church and the community</p> <p>iii. Engage appropriate church agents in the performance of the CSR</p> <p>iv. Create Ecumenical base for the CSR</p> <p>v. Train and engage the youth for the CSR so as to create the needed Social Impact.</p>			
8	Provide support for needy and socially challenged in society	<p>i. Join other interested group within the community for social intervention. Extend welfare support to the community.</p> <p>ii. Extend welfare support to the community as far as practicable.</p> <p>iii. Assist the community with a needed support when called upon or necessary</p>	On-going to long term	Clergy P.C.C.	Increase membership Good Relationship

9	Concern for the Environment	i. Planting of Trees ii. Community Cleaning	Immediate and On-going		i. Building a good rapour with the environment. ii. Greening the environment in which we operate.

- Industrial/Business Relations Chaplaincy to tap into Business Community
- Roles of relationship with other Dioceses and world-wide congregation.

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