

ONE·PARISH

2007 STRATEGIC PLAN



“Let there be no more delay”

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Executive Summary

Forty years ago, Trinity embarked on a strategic planning process. The “One Peppercorne” plan was put into place and served as a guide and a foundation for Trinity’s ministries in the years that followed.

The world we live in today is vastly different from anything we could have imagined at the writing of “One Peppercorne” – our everyday world is the whole world. People of lands near and far are connected as never before through the interdependence of globalization and the speed of technology.

In the face of dramatic change, Trinity chooses to build on its traditions and its identity as a historic Christian church. What we have been we will continue to be. We commit to excellence. We pledge active participation in the Anglican Communion. We promise to uphold the value of diversity. We celebrate beauty, God-given and man-made. We continue to teach, to preach and to convene. Our reach is global. We are a host and neighbor in a wondrous world city.

From this vantage point, we articulate our Core Purpose:

The Episcopal parish of Trinity Church-St. Paul’s Chapel seeks to effect transformational change in individuals and in neighborhoods near and far. To do this we will develop and use our spiritual, human and financial resources in partnership with people, communities and organizations for dialogue and action.¹

THE TRINITY WE DECLARE

Our objectives, goals and strategies reflect a series of foundational shifts. These are grounded in a belief that it is relationships that are the core unit of our work in the world. And, further, that these relationships live and flourish in a fluid network.

We will build on the strengths of one of the most diverse congregations in the world, opening our doors wide and embracing all who come. The One Parish culture will truly embody congregation, staff, vestry and partners working in collaboration. We will strengthen our commitment to Lower Manhattan and continue our significant investment in our global ministries and mission.

We will develop new partnerships and take our partnering to a new level. Expressing what it means to be a Christian in the 21st century, we will get our hands dirty and our feet wet taking action in the world and we will thread the values of a Christian “Way of Life” into all of our efforts and programs.

¹ Adopted March 1, 2006 by the Rector, Church-Wardens, and Vestrymen of Trinity Church

OUR GOALS AND STRATEGIES

In our early work in setting a framework for planning, we identified two thematic expressions – Love of God and Love of Neighbor. From these two defining circles of intention, we worked together as One Parish to establish a program plan for twenty years and our goals and strategies.

Love of God

Goal: Engage each and all who come to Trinity-St. Paul's in a deeper relationship with God, however and whenever they come.

- Continuing and enhancing our traditional worship offerings, make available a wide range of worship opportunities and choices that welcome all to our table and our Anglican message.
- Create a constant, visible and inviting presence in Lower Manhattan through welcome, chaplaincy, accessibility and refreshment.
- Foster, develop and continue to ever expand a range of self-organizing “vitality groups” – of small size and great impact.
- Reflecting our learning and transformative history at St. Paul's Chapel, create an experience for pilgrims and visitors that inspires and ignites a sense of hope for peace through an understanding of how to live and express the value of the Way of Life.

Goal: Transform lives and communities by practicing and teaching the Christian Way of Life embodying the six values of creative work, holy leisure, stewardship, diverse community, humility and peace.

- Begin with “ourselves,” developing Trinity Church-St. Paul's Chapel as a living witness to the Gospel, reflecting in practice the six values of the Way of Life.
- For our congregation, develop a life-stage curriculum based on the Way of Life through the concept of lifelong spiritual formation.
- Act as a vital center drawing together a national and global network for small groups of clergy and lay leaders for transformation through work, study and reflection, sharing the Way of Life.
- Continue to develop Trinity's electronic communications media to proclaim Trinity's reach as a Christian community where the Way of Life for the 21st century is practiced.

Love of Neighbor

Goal: Establish Trinity as a Center of Community in Lower Manhattan – in the near-term, a network of focused programs; in the longer term, a physical center with a wide range of suites and spaces. Incorporate three Centers in one Center.

- Develop the **Parish Center** as a place for fellowship and learning and as a home for the Trinity congregation.
- Launch and develop a **Neighborhood Center** that will house Trinity's programs and services for our Lower Manhattan neighbors.
- Found the **Center for Social Action through Arts and Culture** to shine a light on the power of Art to produce positive social change.

Goal: Inspire and engage everyone we touch in the experience of Love of Neighbor through service around the world.

- Leverage Trinity's current Anglican and other network relationships to optimize outcomes for social transformation around the world.
- Provide opportunities for leadership development through service engagements and experiential learning.
- Build and model sustainable capacity for raising-up a generation of young people who are healthy, productive and empathetic.
- Identify and develop mutual partnerships, providing human expertise, funding and other key assets.

Chapter One — History and Background

One Parish, One World

The faith community of Trinity Church-St. Paul's Chapel will spread the Gospel and promote the betterment of human life according to God's vision in our parish community, within the Anglican Communion, and throughout the world, through our spiritual, human and financial resources. We acknowledge the inheritance that has enabled the parish historically to pursue this ministry. Accordingly, we recognize our particular responsibility as Rector, Church-Wardens, and Vestrymen of Trinity Church, in the city of New York to conserve and enhance the patrimony of the parish for our future ministry.²

In 1697, Trinity Church in the City of New York received its charter and a land grant from King William III of England.

The history of Trinity Church from that time until the present is marked by a striving to understand and respond to a changing world. Our “world” as defined in the early 1700s was approximately 215 acres of land on what would become the west side of downtown Manhattan – the gift of the Queen’s Farm in 1705 from Queen Anne of England. Over the years, Trinity has given away 95% of the farm to found or support what historian Clifford Morehouse counted as over 1,200 churches, schools, hospitals and other ministries.

Our “world” today is the globe – the peoples of lands near and far connected as never before through the interdependence of globalization and the speed of technology.

To measure our accomplishments and visit our history is to explore a deep and underlying commitment to promoting the betterment of human life according to God’s vision – a commitment to excellence, to education, to the Anglican Communion, to our New York City, to social transformation, to justice, to peace.

What have we learned? What have we achieved? How have we used the blessings of our gifts and talents? What strengths and results can we now build upon as we set into motion new objectives and strategies?

Some milestones along the 310 years of our history are worth noting: as a reflection of our foundation of accomplishment, commitments and strengths.

In 1709, Trinity founded the Charity School for the children of working class parents. This school is now Trinity School and the oldest educational institution in continuous operation in New York City. Trinity also provided funding for a “Free School” for New York’s freed African slaves.

² Adopted March 1, 2006 by the Rector, Church-Wardens, and Vestrymen of Trinity Church

These schools were the Parish's first outreach efforts, followed by the grant of land for King's College, now Columbia University.

- Throughout its early years, Trinity supported the mission and ministries of parishes over a wide geographic area. Special ministries for immigrants, seamen and sailors were initiated. St. Cornelius on Governor's Island, a Trinity chapel, became a chaplaincy to the U.S. Army and later the Coast Guard.
- In the 1700s and 1800s Trinity built a series of chapels throughout Manhattan to address the diverse needs of a fast-growing New York City, starting with St. Paul's Chapel on Fulton Street where George Washington worshiped after his inauguration on Wall Street.
- During the Depression of 1873 and again in the 1930s, Trinity responded with programming that provided relief and began the rebuilding of the human spirit. The Trinity Mission House was constructed on Fulton Street.
- In the 1970s the Trinity Grants Program was born. To this day our philanthropic efforts have worked to transform the lives of New Yorkers and have reached across the globe, in 85 countries in Africa, North and South America, Asia, Europe, the Middle East and the South Pacific.
- We have identified the critical moments of our day, supporting Desmond Tutu in his crusade against apartheid. Trinity grants and alternative investments led to the building of thousands of Nehemiah homes in Brooklyn and Bronx. Trinity has worked with collaborative partner networks to help eradicate hunger in New York City through advocacy and policy change. We have developed an electronic network across much of Africa to provide access to important information and to build community and facilitate ongoing communication.

It is with a sense of gratitude and humility that we move into the next century of our work. We have accomplished much. We are grateful for our resources. Yet the path forward appears, at times, fraught with peril and filled with the rhetoric of doom.

Our vision is founded on our deep sense of identity and our commitments, as always, to be a true Christian community and to attend to what we see are the essential needs of the humanity that surrounds us.

Chapter Two — The Landscape

Using a business planning model, this chapter outlines the findings and conclusions from customer, market and competitive research conducted throughout the strategic planning process. The United Nations Millennium Development Goals, established in 2000, provided a framework for research and investigation in the second phase of market analysis.

The United Nations Millennium Development Goals³:

- Eradicate extreme poverty and hunger
- Achieve universal primary education
- Promote gender equality and empower women
- Reduce child mortality
- Improve maternal health
- Combat HIV/AIDS, malaria and other diseases
- Ensure environmental sustainability
- Develop a global partnership for development

Research findings are described in two areas:

1. Customer and Marketplace Conditions
2. Competitive Environment and Best Practice Learnings

CUSTOMER AND MARKETPLACE CONDITIONS

Trends and conditions are considered from four perspectives:

- Trinity Church-St. Paul's Chapel Congregation
- Lower Manhattan
- Web and In-Person Visitors
- The Episcopal Church and the Anglican Communion

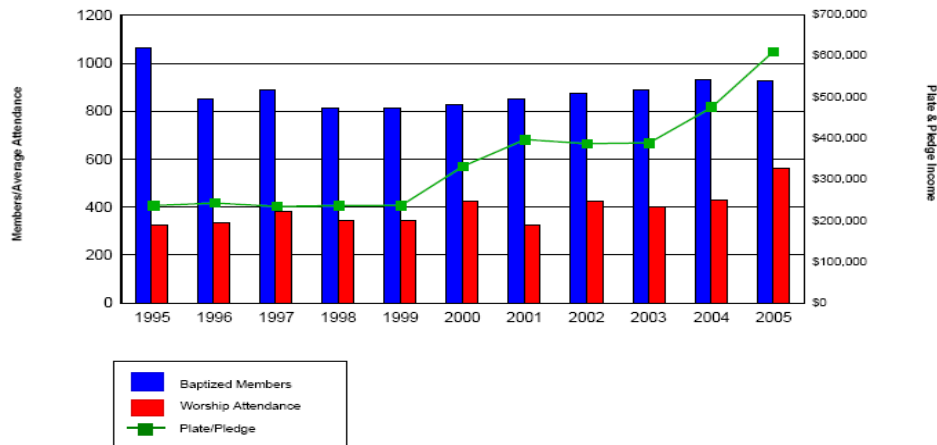
TRINITY CHURCH-ST. PAUL'S CHAPEL CONGREGATION

The membership of Trinity-St. Paul's is approximately 925 members, 85% of whom live in Manhattan and Brooklyn. Since 2000, and through 2005, Trinity has seen a slight increase in membership, steady attendance and a healthy increase in financial stewardship as shown in the chart below.⁴

³ The United Nations Millennium Development Goals (<http://www.un.org/millenniumgoals/>)

⁴ 2006 Parochial Report -Trinity Church, Episcopal Church USA

Participation & Giving Trends
Trinity Parish, New York, NY (5646-9877)



Over 45% of Trinity’s members have joined the church in the past five years. Over 30% have been members for over ten years. Ethnically and racially, the congregation remains diverse. Approximately 50% of members are white, 34% black and African-American, 8% Hispanic and 7% Asian. Compared to the national average for Episcopal churches, Trinity has a larger percentage of its membership within the 24-44 and 45-64 age groups, reflecting the younger demographics of the surrounding areas.⁵

Surveys, focus groups and interviews were conducted to understand the diverse needs and interests of the congregation. The congregation expressed a strong desire for Trinity to build its future with consideration of its historical strengths including its commitment to diversity and world-class music and liturgy.

General themes of the analysis included:

- Emphasis on youth- building future Christian leaders and providing a safe place for recreation, learning and support
- Enhanced opportunities for families with children
- Expanded opportunities for service to community and those in need
- Improved Parish hall facilities
- Serving as a voice of the Christian middle with regard to key issues facing society

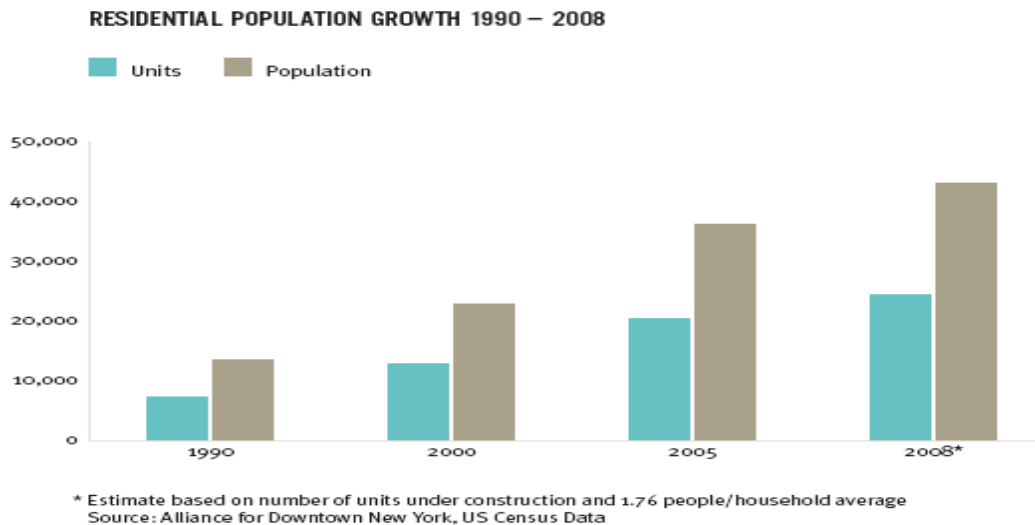
⁵ 2006 Parochial Report, Episcopal Church USA and Trinity Church membership rolls

LOWER MANHATTAN⁶

Demographics and needs in Lower Manhattan are described for three groups: Residents, Workers and Students.

Residents

In relation to its resident population, Lower Manhattan is experiencing dramatic change. Since 9/11, a large number of commercial to residential conversions and a healthy jump in new construction have resulted in a 3.5% population increase in Manhattan. Sixty-Six percent of these converted units are in Lower Manhattan. As shown in the table below, the population south of Chambers Street is expected to grow by 6,000 persons, to 42,000 by 2008.⁷



In addition to the growth of the residential population, a socio-economic transformation is underway. In Manhattan, nearly three out of five residents are college graduates and one out of four hold advanced degrees, forming one of the highest concentrations of highly-educated people in America. Residents of Lower Manhattan have a high per capita income far exceeding estimates of New York County and New York State.⁸

The trend may help reduce the demand for social services and drive down crime rates; however, some sociologists say it is evidence that lower-income residents are being pushed out of the area.

⁶ Data used in this section referring to “Lower Manhattan” are generally sourced from the New York City Department of City Planning, U.S. Census Bureau and the Downtown Alliance, and include only the area south of Chambers Street.

⁷ Alliance for Downtown New York, U.S. Census Data. Estimate based on the number of units under construction and 1.76 people/ household average.

⁸ Per Capita income on Lower Manhattan (south of Chambers) from the Alliance for Downtown New York (<http://www.downtownny.com/dobusiness/retail/locate/numbers/residentmarket/summary/>)

Data on New York County and New York State was published in the *New York Times*, data provided by OnBoard LLC compiled from U.S. Census Bureau, Bureau of Labor, IRS, FBI and local municipalities located at <http://www.nytimes.com/pages/realestate/communities/index.html>.

According to market research data from Percept on the sixteen zip codes⁹ immediately surrounding the Trinity and St. Paul's properties, several key factors highlight residential tendencies including general faith receptivity:

- The Anglo population in the area is generally consistent with the national average of 67%; however the Asian population comprises 15 – 25% of many zip codes, significantly higher than the 4% national average.
- The 25 – 40 age group, the largest single group, makes up approximately 35% of the population, compared to the 29% national average.
- Key concerns of the residential population include: finding companionship; finding life direction; satisfying job/career; social injustice; and affordable housing.
- Compared to the national average, the population scored from “very low” to “somewhat low” for faith receptivity.
- The preferred church-style for the population was evenly split between traditional and nontraditional.

Various qualitative methods were considered when identifying customer needs of residents. Through interviews with congregation, staff and non-congregation residents, several key needs were expressed including:

- Safe and productive place for youth to congregate, play and learn;
- Opportunities to meet and connect people of similar interests and life stage; and
- Enhanced opportunities for entertainment, education and other events.

Workers

Roughly 311,000 people are employed in Lower Manhattan:¹⁰ 211,500 (68%) in the private sector and 99,400 (32%) in the public sector. Driven by the Financial, Insurance and Real Estate (FIRE) industries, Lower Manhattan has an extremely high average income which rose 3% from 2003 to 2004. These trends reflect the fact that Lower Manhattan continues to house the headquarters and front-office operations of many financial firms. Positions located at these sites are highly compensated and occupied by the most highly skilled employees.¹¹

FIRE continues to be the biggest employer in Lower Manhattan; however, over the past three years, smaller firms have moved into the area as a result of post-9/11 business incentives. The graphic below highlights these changes.¹²

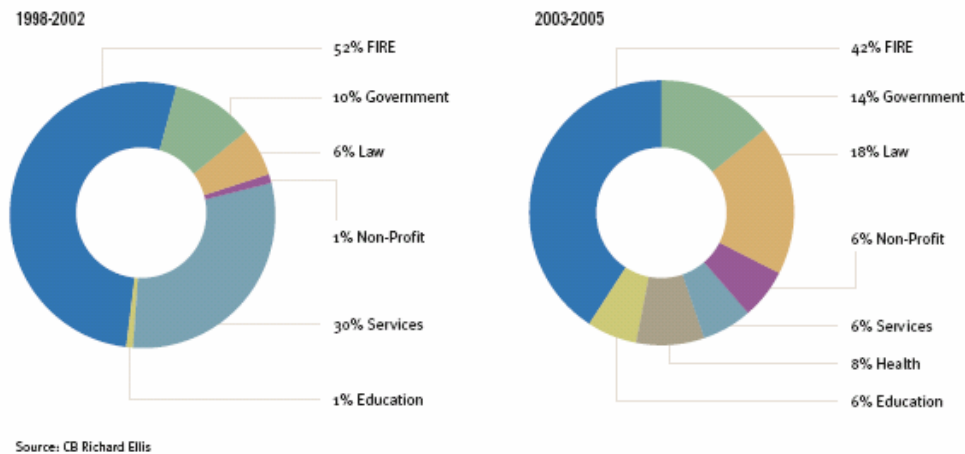
⁹ Percept studies were purchased for the following sixteen zip codes surrounding Trinity Church: 10004, 10005, 10006, 10007, 10009, 10012, 10013, 10038, 10280, 11201, 11205, 11206, 11211, 11217, 11222, 11231. These zip codes include Lower Manhattan and Brooklyn neighborhoods. Percept studies combine demographic and behavioral statistical market studies (using primary and secondary data) to create reports.

¹⁰ See footnote 3. Lower Manhattan refers to south of Chambers Street.

¹¹ Alliance for Downtown New York.

¹² The State of Lower Manhattan, 2005; chart data from CB Richard Ellis.

LEASES GREATER THAN 25,000 SQUARE FEET BY SECTOR



Recent additions include boutique law firms, non-profit organizations, and technology-related business firms. At the median, firms currently employ an average of 27 workers – a decline of 10% – highlighting the changing face of business in Lower Manhattan business.¹³

In focus groups and interviews, we found that a significant portion of the current congregation came to Trinity because they worked or had worked in the area. Because demographic trends show that the residential growth in Lower Manhattan is overwhelmingly white, reaching workers is vital to maintaining the ethnic, racial, and economic diversity that is characteristic of Trinity. Tapping into the employment sector is also an effective way of reaching people who live in the outer boroughs.

Key needs expressed by the working community were:

- Community center for programs, education and cultural events convenient to working hours;
- Opportunities for Bible studies and worship services during the week at times convenient for the working community;
- Childcare/daycare programs close to work; and
- Opportunities to meet and connect people of similar interests and life stage.

Students

Similar to the working community, connecting with the Lower Manhattan student population is critical for maintaining and enhancing Trinity's diversity and reach. Approximately 26,000 students are enrolled in colleges and universities in Lower Manhattan. In addition, 4,500 students of New York University, Pace University and St. John's University live in dormitories in Lower Manhattan.¹⁴

¹³ Alliance for Downtown New York.

¹⁴ Trinity primary research. Interviews of and data collection from school registrars.

There are also adult educational facilities including New York University School of Continuing and Professional Studies, Berkeley College Extension Center, Borough of Manhattan Community College, and New York Law School, which is currently under renovation and expansion.

Also, the youth population that attends downtown specialized public schools, like Stuyvesant High School, is diverse and comes from all parts of the city. The principal at Leadership and Public Service High School, located on Trinity Place, estimates his student body is 40% black, 40% Hispanic and 14% white.

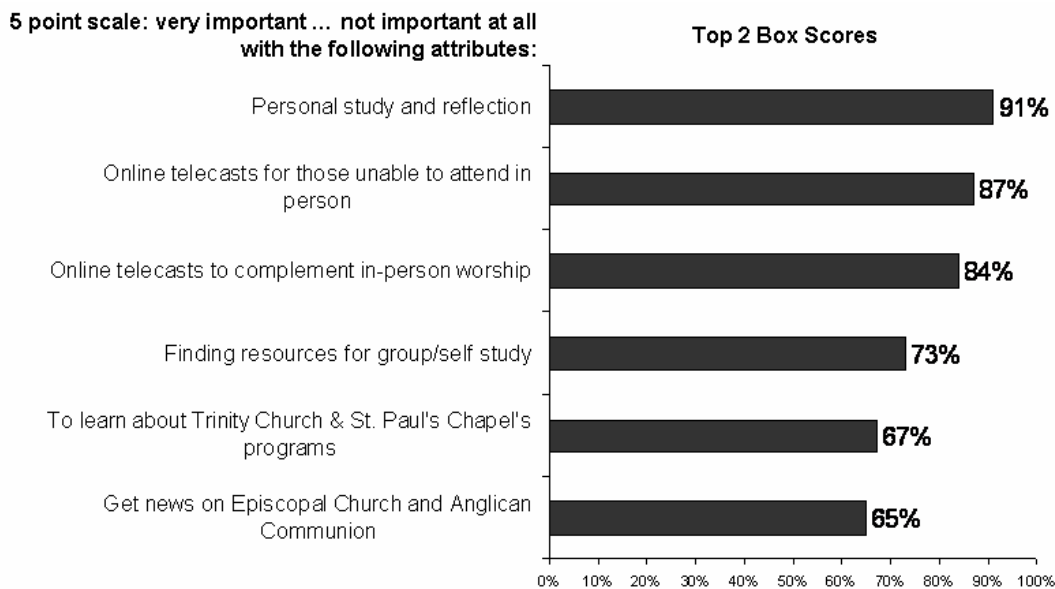
Needs expressed by the student population of both high schools and colleges include:

- Opportunity to make connections and create a “family of friends” while away from home;
- Safe and convenient place to relax with friends; and,
- Opportunities to contribute to others through service.

WEB AND IN-PERSON VISITORS

Web Users

The Pew Foundation estimates 64% of adult Internet users have used the Web for spiritual or religious purposes.¹⁵ Between January and November 2006, there were approximately 900,000 visits to www.TrinityWallStreet.org. Approximately 11% of these visits included watching a sermon or a full worship service.¹⁶ During the research phase of strategic planning, Trinity conducted a survey of its users. When asked to identify the most effective uses of Trinity’s Internet presence and ministry, participants highlighted the following:¹⁷



¹⁵ The Pew Foundation, Pew Internet and American Life Project.

¹⁶ Trinity website usage data.

¹⁷ Survey conducted at www.Trinitywallstreet.org in conjunction with the strategic planning process. 143 website users completed the survey from mid-October to mid-November 2006.

These data, coupled with site traffic indicate the continued importance of Trinity’s current and future Internet ministry. Respondents also noted that the Web holds promise not just for communication to members, but also as an outreach tool.

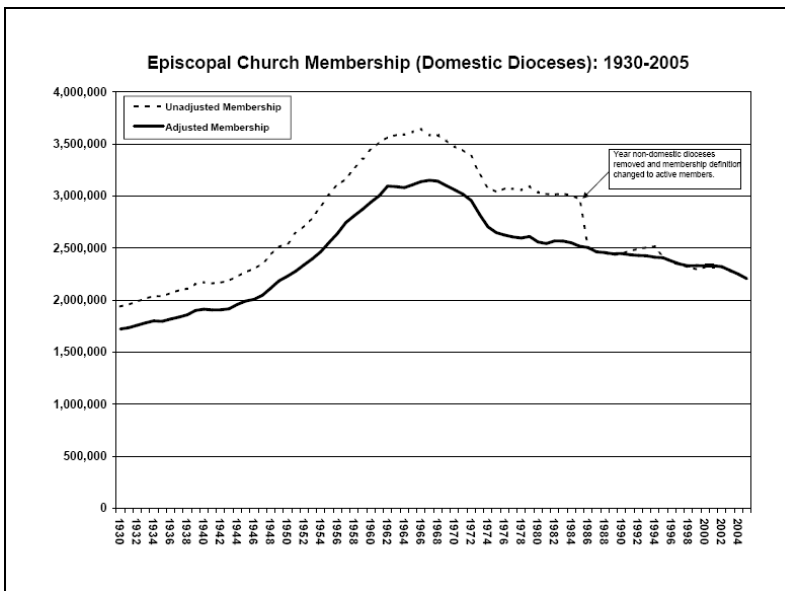
In-Person Visitors

With Trinity’s 9/11 ministry and two strategic locations of historic interest, Trinity-St. Paul’s has a combined 1.8¹⁸ million visitors a year. Upon the completion of the Fulton Street transportation hub, this number is expected to increase.

While no studies were conducted of visitors to Trinity and St. Paul’s, the staff and congregation noted a desire to have more intentional impact on these “pilgrims” through hospitality, education and communication.

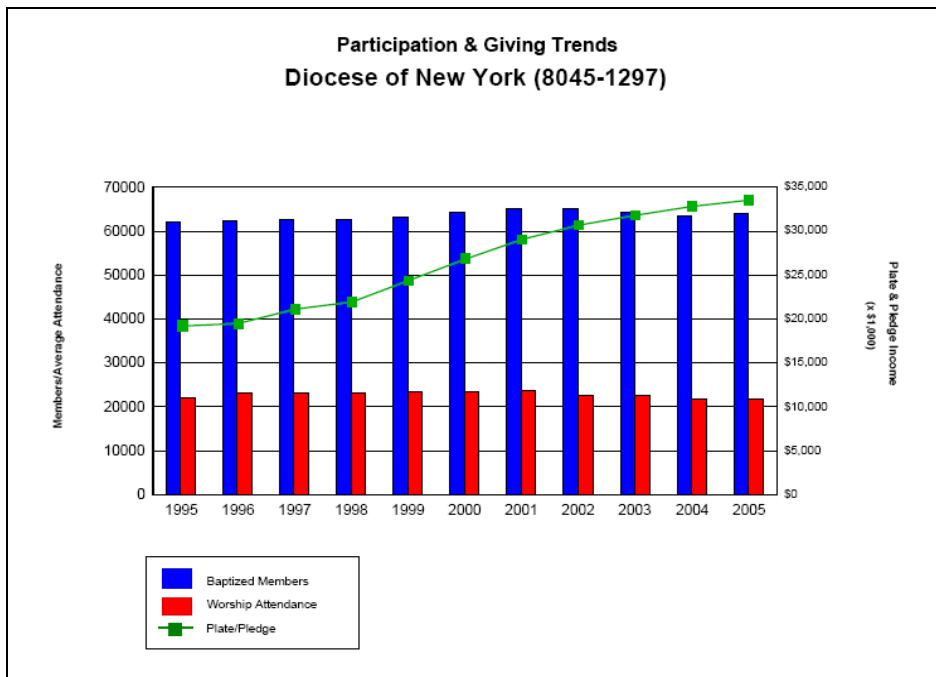
The Episcopal Church and the Anglican Communion

Studies show that membership in the Episcopal Church in the United States has declined; however, the Diocese of New York has been relatively stable (shown below).¹⁹



¹⁸ Trinity estimate.

¹⁹ 2006 Parochial Report, Episcopal Church USA.



While these data show a loss in overall U.S. membership of one million members during the last thirty-five years, research finds no conclusive singular rationale for the decline. Many point to the Episcopal Church’s liberal stance on highly political issues; others statistically tie the decline in membership to birthrate among white Americans.

There are approximately 7,550 active Episcopal clergy in the United States.²⁰ According to the Association of Theological Schools in the U.S. and Canada, “only about half of those graduating with an M. Div. (in the U.S. and Canada) now enter parish ministry. The portion entering parish ministry has fallen sharply in a generation and declined ten to fifteen percentage points in the last five years alone.”²¹

Interviews with numerous constituents throughout the Episcopal Church in the United States and the Anglican Communion, suggested a common set of needs including:

- Safe and respectful forum for convening people of disparate backgrounds and perspectives in dialogue and reconciliation;
- Clergy training and education;
- Clergy and church-leader training, especially in the global South on key elements of development, including the Millennium Development Goals; and
- Models for congregational growth that can be used in other Episcopal churches.

²⁰ Episcopal Church USA, Church Pension Fund.

²¹ Association of Theological Schools in the U.S. and Canada.

COMPETITIVE ENVIRONMENT AND BEST PRACTICE LEARNINGS

Direct and indirect “competitors” were considered to both understand Trinity’s potential positioning and to learn from effective models employed elsewhere.

These findings fall into four areas:

- Congregational Growth and Development
- Education and Formation
- Community Centers
- Philanthropic and Outreach Organizations

Congregational Growth and Development

In the New York City Metropolitan area, there are approximately 6,000 churches (including church-related facilities and institutions).²² Thirty to forty can be considered traditional direct “competitors” of Trinity and its ministries and programs. While in many ways these churches represent Trinity’s competitors, given the low faith receptivity²³ in New York City, we have found the true competitors range from work and family to Starbucks and Sunday brunch with friends. As a result, we looked to other churches primarily as a source of best practice learnings.

There are churches across the United States whose exponential growth has sparked a renewed interest in contemporary congregational development. Saddleback Church in Lake Forest, California has over 50,000 members and has grown using the concept of a cellular church, one thriving on a network of small groups. These small affinity groups form around a variety of interests including age, life stage, location and other general areas. A critical success factor for these small groups is training for their group leaders. Willow Creek Community Church, located outside of Chicago, and Radiant Church in Arizona have both developed parish space for fellowship that is in step with nontraditional, contemporary competitors. This parish space includes coffee, food, Internet connections and comfortable seating. Lastly, the Brooklyn Tabernacle is an example of a thriving urban church. Brooklyn Tabernacle uses its programs and resources to connect with those who might not otherwise come to a church by hosting adult literacy programs and a youth center.²⁴

Education and “Formation”

The concept of Christian education for clergy, lay leadership and lay individuals is beginning to evolve from its traditional educational roots to a formative focus, incorporating a more experiential, holistic and multimedia-based framework. As stated in an interview with Trinity’s Christian Formation Coordinator, “we recognize that formation is more than an intellectual pursuit.”

²² New York Metropolitan Phonebook, 2006.

²³ Percept studies noted in footnote 6.

²⁴ Multiple sources including the Hartford Institute for Religious Research, www.purposedriven.com, individual church websites and articles; The New Yorker, “The Cellular Church,” September 12, 2005.

Several models of Christian and non-Christian education and formation were considered and two models emerged as unique and transformational: the 12-Step framework and the Benedictine model of education – The Rule of St. Benedict.

The first model, the 12-Step model, was an early to mid-twentieth-century product of American religious revivalism. The concepts which were codified in print in the 1950s have become the most widely used and recognized method for recovery from substance abuse and other addictions. The model's effectiveness lies in its centeredness around belief in a higher power and re-socializing one's life around positive, healthy norms that lead to abundant life. Two additional factors have also been highlighted in relation to the effectiveness of these programs; the experiential nature of the transformation and learning and the creation and reliance on a fellowship community.

The second model, the Benedictine model of education, rejects the idea of rote-learning and reinforces a learning model which is inquiry-based and integrative across all aspects of life. The Rule of St. Benedict, developed in the sixth century, provides a model for the ordering of one's life and loves. Joan D. Chittister, OSB elaborated on Benedict's rule using six core principles: creative work; holy leisure; stewardship; loving community; humility; and a commitment to peace.²⁵

Both models provide strong connection to a possible contemporary notion of faith formation for clergy, lay leadership and lay individuals.

Community Centers

Until recently, there have been few community centers in Lower Manhattan; however, the residential boom has resulted in the launch of several community centers that represent both competitors and models to consider. Emerging community center competitors and models range in focus including a focus on recreation, education and culture.

Two community centers are planned within the immediate vicinity of Trinity that will offer traditional recreation-based activities: Manhattan Youth Center and Battery Parks City Conservancy. Also, the newly opened Houston Street Community Center, a collaboration between the Chinatown YMCA and University Settlement, is farther away, but a notable competitor in the recreation-based space.

The arts and cultural center landscape in the upper areas of Lower Manhattan, especially TriBeCa and SoHo, are saturated; however, there are minimal offerings, including studio and performance space, in the southern areas of Lower Manhattan.

²⁵ Joan D. Chittister, OSB, "How Shall We Live", Spirituality & Health, 2003

A key competitor and best practice model of center excellence is the 92nd Street Y. While its primary facility is uptown, the 92nd Street Y has announced the launch of a second center to serve the growing Lower Manhattan communities. This second center will be located in Hudson Square as a tenant of Trinity. The 92nd Street Y's model strikes a unique and successful balance of serving the Jewish religious community while, at the same time, providing educational, cultural and recreational offerings to people of all races and religions.

Also critical in considering the landscape of centers in the area is the importance and connection of a center in the life of Trinity's congregation. Our research indicated a correlation between church growth and frequent community activities including religious programming, sports teams, schools and cultural offerings.

While Sunday-morning churches appear on the decline, seven-day-a-week churches with community programming are thriving. Further, many mega-churches use programming in their centers to connect with those who would not traditionally find their way to a church through religious needs.

Philanthropic and Outreach Organizations²⁶

Over the past decade and with the formation of the United Nation's Millennium Development Goals, a greater level of dialogue with, and across, philanthropic and humanitarian institutions has resulted in the emergence and dissemination of leading and best practices for humanitarian work. In interviews with approximately twenty leading philanthropic and humanitarian institutions, several insights emerged.

One key trend is the shift from a traditional service-based model to one of in-country and in-community capacity-building, most notably exemplified by UNICEF's recent shift in strategy. By building local capacity, programs and improvements become more sustainable, allowing the provider organization to exit and transition full ownership to the community or government. Several organizations pointed to the critical nature of having and communicating the conditions of this exit strategy.

A critical element of capacity building is listening and local involvement. In planning and executing "Taste of the Nation," Share Our Strength involves the local food banks, recipients of the funds raised, throughout its process to ensure needs are fully understood and addressed.

Lastly, the importance of partnerships in philanthropic and humanitarian endeavors was highlighted by several leading organizations. Partnerships are a means to expand the reach of staff and support. Share Our Strength partners with a variety of organizations including Betty Crocker and American Express to co-market and co-implement its key programs. Village Reach, an organization focused on increasing community access to healthcare and other essential services in developing countries, pointed to the importance of flexibility in their partnerships, especially in partnering directly with governments. The use of partners in program execution was noted as a critical element of sustainability.

²⁶ Information collected through in-person interviews with approximately twenty leading global and national philanthropic institutions.

CONCLUSIONS

The breadth of existing and potential strategies for Trinity as an institution is significant, ranging from local congregational development to global humanitarian efforts. Across the research, several concluding, overarching themes emerged including the importance of:

- Listening and building relationships;
- Partnerships – not “going it” alone; and
- Community, belonging and fellowship.

This customer, market and competitive research was used to inform and focus the recommended strategies described in the remainder of this document.

Chapter Three — A Vision for the Future

*Trinity Church-St. Paul's Chapel in the City of New York is a historic, Christian church in the Episcopal tradition that is committed in everything it does to restoring people to unity with God and each other.*²⁷

Forty years ago, the then-Rector and Trinity vestry embarked on a strategic planning process that would become “One Peppercorne,” ultimately spinning off the chapels (except for St. Paul’s and St. Cornelius), creating Trinity Institute, the Trinity Grants Program, and freeing resources that would be used to create John Heuss House, a 24 hour drop-in center, St. Margaret’s House, a housing facility for the elderly, and the Trinity Preschool. The process took ten years to implement, guided by two rectors, and set the foundation for Trinity’s ministries in the years that followed.

The world we live in today is vastly different from anything we could have imagined at the writing of the “One Peppercorne” plan.

In the face of dramatic and continuing change, Trinity chooses to build on its traditions and its identity as an historic Christian church. With this identity as our source, we will reach into the world to respond to the requirements and opportunities of our emerging global landscape.

What we have been we will continue to be. We commit to excellence. We pledge active participation in the Anglican Communion. We promise to uphold the values of diversity and multiculturalism. We celebrate the arts, music and beauty. We continue to teach, to preach, to convene.

As we look into the future we will read the signs of the times and take advantage of opportunities that we can see or predict. We have come to understand that to do this, we will need to sharpen our focus and transform our way of being in the world.

From this vantage point, we articulate our Core Purpose:

*The Episcopal parish of Trinity Church-St. Paul's Chapel seeks to effect transformational change in individuals and in neighborhoods near and far. To do this we will develop and use our spiritual, human and financial resources in partnership with people, communities and organizations for dialogue and action*²⁸.

²⁷ Adopted March 1, 2006 by the Rector, Church-Wardens, and Vestrymen of Trinity Church

²⁸ *ibid.*

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Our objectives, goals and strategies reflect a series of foundational, interrelated shifts. Many, if not all of these, speak to our understanding that it is relationships that are the core unit of our work in the world. And, further, that these relationships live and flourish in a fluid network.

Building on the strengths of our richly diverse congregation, we will open the doors of our Church as wide as we can – embracing all who come – those of faith and those of no faith. We will guide people on a spiritual journey finding just the right path for each and all that will lead them to God.

We will open our culture to become one that truly embodies One Parish – with congregation, staff, vestry and partners working in continuous collaboration to achieve mission priorities.

Our beloved New York City is a global village, with the full array of cultures and systems working out harmonies for life and survival. We will renew and strengthen our commitment to Lower Manhattan. We will become a vibrant center and willing host.

We will continue our commitment to our global ministries and mission, bringing whatever resources and leadership we have to a world in need. We will assure an appropriate balance between this global mission and focus and our service to our neighbors here at home.

We will deepen and enlarge our three-century commitment to philanthropy – by taking partnerships to a new level, by widening opportunities to share in our common mission, and by expanding the range of assets available for these tasks. We will focus on seeding lasting capacity for transformation while remaining nimble enough to respond to new opportunities we discover with our partners.

We will get our hands dirty and our feet wet. We will take action in the world, living a life that tells the world that to be a Christian in the 21st century requires working in service for all of humanity.

We will articulate, translate and develop the values of a Christian Way of Life – a framework for living that will thread through all of our efforts, programs, and policies.

We will use technology wisely, keeping current and finding ways to reach out far and wide to educate, inform and convene.

While our goals and strategies are focused around two broad themes, we will work to ensure that the interrelationships, interdependencies and synergies are exposed and optimized.

The Plan for Program

The plan that follows is a plan for the program of Trinity. With the development of this program plan, the plan for the Trinity Portfolio and the Financial Plan, we will have three plans, that together, will guide our Parish over the next twenty years. The plans embrace the full operations of the Parish.

The Plan for the Trinity Portfolio

The strategic plan for real estate, now under development, focuses on enhancing the value of Trinity's real estate portfolio. It will do so consistent with the mission and values of Trinity Church-St. Paul's Chapel.

The Financial Plan

With respect to the financing of our program, Trinity is committed to building our "Second Farm" – an endowment that, when fully funded, will provide significant support for our program and help to protect the Parish's ministries from the vicissitudes of the marketplace.

Note: In the goals and strategies that follow, except where specifically designated, we define "Lower Manhattan" as the area south of Houston Street and across the full breadth of the island.

Chapter Four — Objectives, Goals and Strategies

LOVE OF GOD

“Love the Lord your God with all your heart, and with all your soul, and with all your mind....”

Love of God, as a thematic expression and a defining term for planning, articulates Trinity’s intention to work to connect all peoples, near and far, with God drawing upon our Anglican tradition of faith in God through Jesus Christ.

We are opening wide our doors and our hearts. We are aware that each and all of us, everywhere, are spiritual beings. We know that without an engaged and engaging diverse congregation, we have no pulsing heart to ensure our sustenance. We know that without a vehicle for inspiring those who approach us, in whatever way they come to us, we have no true vitality embracing all and each of God’s people. And we know that without an understanding and realization of our global reach, our potential for significant worldwide leadership is diminished.

Objective: Love of God -- Trinity and St. Paul’s as the Hub and Icon for Christian Vitality

Goal: Engage each and all who come to Trinity-St. Paul’s in a deeper relationship with God, however and whenever they come.

For each of the key strategies below, we will identify, develop and implement specific approaches to attract and engage target demographic groups – our congregation, New York City residents, workers, students, visitors and Web users.

Strategy: Continuing and enhancing our traditional worship offerings, make available a wide range of worship opportunities and choices at Trinity and St. Paul’s that welcome all to our table and our Anglican message.

We invite all to worship. We value community and fellowship. We promote diversity. We make authentic and exciting connections between what we proclaim and how we work and live, our Way of Life. We spread the Gospel. We promote an appreciation of beauty through excellence in music. We continue our long tradition of strong preaching and teaching. We find ways for our children to participate. We live from the foundational sense of the ancient traditions of Christianity. We continue our 11:15 a.m. Trinity service that has become the centerpiece of our worshiping identity.

Strategy: Create a constant, visible and inviting presence in Lower Manhattan through offering welcome, chaplaincy, accessibility and refreshment.

We will open our arms wide, finding innovative, 21st century opportunities for invitation and engagement at Trinity and St. Paul's. Cafés, kiosks, breakfasts, greeting and attending to workers and visitors, store-front sites to relax and refresh will give all who come to Trinity a place and a path for community, fellowship, learning and relationship.

Strategy: Foster, develop and continue to ever expand a range of self-organizing "vitality groups" – of small size and great impact.

Small groups are a proven pathway through relationships toward Jesus. They provide a home base for finding God, for connecting with self and neighbor. Rather than being a program or formula, vitality groups at Trinity and St. Paul's will follow a simple structure and will be self-organizing. Vitality groups will emerge in three broad categories – Christian Formation and Spiritual Development; Life Stages and Wellness; Ministry for the Church and the World.

Strategy: Reflecting our learning and transformative history at St. Paul's Chapel, create an experience for pilgrims and visitors that inspires and ignites a sense of hope for peace through an understanding of how to live and express the values of the Way of Life.

On September 11, 2001 there was devastation, destruction and alarm. With its rich history and past, St. Paul's Chapel became an essential place of respite, nurturing, listening, loving. Since that time, St. Paul's has remained and will continue to remain a place for remembering, for learning, for grieving and for finding God's love amid destruction. This is and always will be St. Paul's Chapel for the world.

It is with this always in mind that we turn our faces to the future, to what it means to be a Christian as we enter the early years of the 21st century. How can we move from destruction, from devastation to the possibility of a peaceful planet? We will work to provide every person who enters our Chapel with an experience of the Way of Life as the path to peace. We will give volunteer guides from all over the world an opportunity to find meaning and purpose in contributing and giving.

Objective: Love of God -- Trinity as a leading resource for Faith Formation

Goal: Transform lives and communities by practicing and teaching the Christian Way of Life embodying the six values of creative work, holy leisure, stewardship, diverse community, humility and peace.

A Way of Life

The followers of Jesus in earliest times were known as the “People of the Way” – there were no Christians at that time. There were, however, individuals who lived a life grounded in what we now know as Christian values.

To live into this calling, we propose focusing all of our Parish life and work around a Way of Life embodying the values that formed the basis of the Rule of St. Benedict. As Joan Chittester, OSB, vividly describes, communities living by these values transformed Western Europe in the sixth century, a time that suffered from vast systemic ills as we do today.

Trinity’s Christian formation programs will emphasize experiential learning in small groups, combining action, prayer and reflection, study and community building. We will address life holistically, not dividing the sacred and the secular. We will read Scriptures in light of our current realities of pluralism. We will honor listening and service. We will support authentic community through our use of media.

We envision Trinity as a dynamic and engaged institution where having a vocation and having a job are not at odds, and people of all faiths and none work side by side animated by a vision of justice and peace; where time is taken to ask the important questions as persons and as a society, listening to all voices, not only those of the powerful. We see an organization that uses its resources mindful of the needs of our descendants seven generations out. We want a church that finds in its and other people’s religious identities a source of healing, not conflict, and a community that learns from each person with whom it comes in contact.

As we move into the next century, the Trinity vision for faith formation is not education. It is not teaching although we will continue to educate and to teach. Our vision is “formation” – forming our lives and ordering our loves through incorporating the Way of Life values. We say that our faith and our spirituality are not what we profess to believe, not what we say or what we teach but how we live and how we love.

Strategy: Begin with “ourselves,” developing Trinity Church-St. Paul’s Chapel as a living witness to the Gospel, reflecting in practice the six values of the Way of Life

Trinity will support this practice in every aspect of our corporate life, including liturgy, educational programming, and our relationships with our neighbors, city, national church and the global Anglican Communion. We will incorporate the Way of Life into our policies, programs and institutional culture. We believe that, if we are to spread our message of Christian life to the world, we must first live it in our collective and individual lives.

Strategy: For our congregation, develop a life-stage curriculum based on the Way of Life through the concept of lifelong spiritual formation.

Trinity will address developmental stages and life questions associated with each stage. As these programs for our congregation find life, we will identify their usefulness for other parishes and other institutions. We will use Trinity’s media ministry, conferences, classes and resource materials to provide models for others near and far.

Strategy: Develop Trinity as a vital center, drawing together a national and global network of small groups of clergy and lay leaders for transformation through work, study and reflection, sharing the Way of Life.

Trinity has a rich and significant history in providing theological education and leadership development to clergy and lay leaders across our nation and the world. As we design initiatives to support clergy and lay education, we will honor the principle that learning is mutual and experiential. We will challenge our larger Church to do the same, and provide resources and education to support this progress.

Strategy: Continue to develop Trinity’s electronic communications media to proclaim Trinity’s reach and reputation as a Christian community where the Way of Life for the 21st century is practiced.

Staying current and state-of-the-art, Trinity will be the premier media vehicle for faith formation programming and interactive community. We will be a bridge to local church communities and a portal for inspirational and informative online experiences. We will reach out to individuals near and far, providing dynamic forums to examine societal issues from a faith and spiritual perspective.

LOVE OF NEIGHBOR

“Love thy neighbor as thyself...”

What does it mean to love a neighbor, to be a neighbor? To truly love a neighbor, to be a neighbor is to not only heal the afflicted on the side of the road. To be a neighbor is to make the road safer for all travelers.

With this in mind, our Love of Neighbor goals reflect Trinity’s commitment to social action and to service. We are the church in the world and our world is our own extraordinary Lower Manhattan/Wall Street home and those in parishes, those in forgotten lands and in underserved communities around the world. Our neighbors are in the South Bronx and in South Africa. Our neighbors are in Chad and in Chinatown.

We are committed to hands-on, on-the-ground, feet-wet, hands-dirty action. We will get out there, listen, hear need, relate, engage others in our shared mission and ministry. We will intentionally work to find partners – in our Anglican Communion, in New York City, in the host of organizations and communities we know, and will know, to work alongside us – investing, as we will, with expertise, labor, time and funds.

Objective: Love of Neighbor -- An Anchor and Hub of Community Fellowship and Learning in Lower Manhattan

Goal: Establish Trinity as a Center of Community in Lower Manhattan
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The Trinity Center will bring people together with aligned values and diverse perspectives to take individual and collective action, and to make the world more beautiful, peaceful and just.

The Center will be celebrated for activities that become social action and social action that becomes social transformation through relationships, dialogue and expression. The Center will serve as a container for Trinity’s parish activities and as an open door for Trinity’s neighbors – to meet, to generate new ideas and to improve communities. The Center will take full advantage of Trinity’s unique, iconic location – at the head of Wall Street and in a neighborhood that is expanding and redefining itself in the aftermath of loss.

A unique characteristic of the Center will be its role in exploring the transformative nature of arts and culture, reflecting the belief that it is through the arts that we feed our inner beings, express our unique voices and rise above our differences.

Near-Term and Longer-Term

In the near-term, the “Center” will be a network of focused and innovative programs. Programs will be housed in current Trinity commercial and noncommercial spaces. In addition, we will work with partners in co-founding and launching programs and identifying spaces outside of Trinity’s current portfolio where programs may reside.

Once robust programming has been developed, we will focus on the longer-term, a physical center - a “green” building - will be erected that will contain a wide range of suites and spaces that can provide for expanded programming and an enhanced Parish Hall.

Three in One

The Trinity Center will house three interdependent and synergistic Centers – and, as such, will act as home to all of Trinity’s programs, activities, mission and ministries.

Strategy: Three in One – Develop the Parish Center

The Parish Center explicitly proclaims Trinity’s identity as an Episcopal Church in the Christian tradition. The Center is a place for fellowship, for learning. Trinity’s Youth Group, Vitality Groups, families, elders, children and young adults – all find a place to be in community within its walls. Faith Formation initiatives take place within the Parish Center. It is home for our congregation, a place of entry for all people of faith and for people who are seeking meaning and vocation.

Strategy: Three in One – Launch and Develop the Neighborhood Center

The Neighborhood Center will house Trinity’s programs and services for our Lower Manhattan neighbors providing a place where the social, civic, cultural and spiritual can converge to generate action for the good of individuals, the community and the world. The Neighborhood Center will offer a variety of programs that support physical, emotional, cultural and intellectual well-being. The Center will convene discussions and dialogues and facilitate community and civic connections among residents, visitors, workers and students.

Strategy: Three in One – Found the Center for Social Action through Arts and Culture

Art is a prayer. Art is a means to produce positive social action outcomes. This third “Center” will begin its life as a laboratory, an incubator, a place of research, thought and exploration that will shine a light on the intersection of social action and the arts and culture.

As the thinking and the discourse continue to shape and inform the role and work of the Center, Trinity will present events, communal programs and participatory programs for our neighbors and our community that use and experiment with all forms of art and culture as a universal language for transformation.

Objective: Love of Neighbor -- A strengthened and focused Trinity program of service, locally and globally, for transformative social change grounded in Christian love

Goal: Inspire and engage everyone we touch in the experience of Love of Neighbor through service around the world

Through ten generations' work – from reconciliation in South Africa to rebuilding the South Bronx – Trinity has learned that when people discover they can make a difference and take action, the world around them changes as well. God asks us to “let your light shine before others, so that they may see your good works.” Our history of activism and philanthropy opens a significant opportunity to engage the world in transformational activity and transformational leadership. Our current relationships, our network of Anglican leaders, our strength in developing leaders can respond effectively to a global imperative for change as it shows itself over time.

What can be our legacy? We can work to make sure that the ground under our youth is secure. We can work with partners, with congregation, with our Anglican family, with organizations with a common vision, to find ways and means to raise up a generation of young people who are healthy, productive, empathetic. This will not mean the same kinds of programs or partnerships all over the world. This will require that we learn first ourselves – that we train ourselves to listen, to observe and identify need, to find partners, to optimize, convene and catalyze our networks. We will need to work in context and in community.

Strategy: Leverage Trinity's current Anglican and other network relationships to optimize outcomes for social transformation around the world.

The Anglican Communion and its network of parishes around the globe have a unique and powerful opportunity to identify neighborhood needs and to coordinate and link efforts to address the Millennium Development Goal outcomes and the needs for community and social transformation.

In addition, the network is optimally positioned to respond to disaster, to provide relief and to stand for the Christian Way of Life when darkness falls.

As we have done, we will continue to do – we will identify and respond to opportunities as they arise to address necessary immediate and long-term social change requirements through activating partnerships, identifying and supporting leaders and convening mission-focused dialogue.

Strategy: Provide opportunities for leadership development through service engagements and experiential learning.

There is a hunger for taking action – in our young people, in our “baby boomers,” in our congregation and in our staff. We will shift from talking to doing, from thinking to action. Trinity will develop and conduct a series of leadership development experiences open to our One Parish and the public at large that will provide opportunities for learning the Way of Life and for learning the skills and qualities of transformational leadership. We will send people out into the world to listen, to engage and work side by side with people in communities and villages the world over to find specific solutions to the critical dilemmas.

Strategy: Build sustainable capacity for raising up a generation of young people who are healthy, productive and empathetic.

Trinity believes that it cannot, ultimately, work to create a changed and enlightened world without addressing the needs of our youth. Our young people are the leaders of tomorrow. And today they require sustained and focused attention if the world is to ever be loving and just.

We intend to work with partners around the globe, to send leaders and to model the sending of leaders. We will work to create an environment that surrounds every young person with what is needed for him or her to survive and contribute. Over time, we will continue to shift our resources to invest in this critical strategy.

Our work in this regard will know no national or theological boundaries. We are a global parish. Our parish, our One Parish, is the whole world. Our work for young people, through supporting community resources that surround them, will reflect and optimize the relationships we have developed over the last generation and identify new partners who share our focus and values.

Strategy: Identify and develop mutual partnerships providing human expertise, funding and other key assets.

We have already begun the important work of shifting our relationship paradigm from funder to partner. We see that our most important resource is our people. And the most important vehicle for sustained change is strong and loving relationships.

An appreciation of the power of networks in these changing times, however, has altered our notion of successful relationships. Relational strategies must become more horizontal, collaborative and adaptive rather than, as previously conceived, vertical or hierarchical.

Our strategy for mutual partnerships requires changes in how and who we fund, what we offer and what we seek from others. We will explore innovative strategies for co-investing, co-funding, grantmaking. We see our offer of expertise, of physical space, of problem solving, of sending leaders and seeding ideas as critical building blocks of the new 21st century partnership paradigm for doing God’s work in the world.

Chapter Five — Implications for Implementation

What will be required for implementation? How will we move forward to put in place the structures, systems, culture, policies, practices that will guide us? How will we prioritize? Implementation of our plan presents a challenge: we need to create a way of living, with systems and practices that foster fluid and reciprocal networking and continuous collaboration – between partners, congregation, staff and vestry – while, at the same time assuring a sharp, business-wise model for accountability, strong management practices and measures for success.

Many mission-drive organizations face this challenge today. Our prediction, however, is that, as we move further into the 21st century, we will need to become masterful as an organization in finding innovative, organic, people-driven solutions to building and sustaining networks. To do this we will need to build a new generation of leaders who know how to tap into the wisdom and talent of people at all levels and in all geographies, gently guiding them to our vision and their results. We will need to develop clear metrics and continue to train a cadre of strong managers who manage for results and insist on highest performance standards.

Our implementation strategy will involve attention to the following aspects of our institutional life:

Culture and Our Life Together

The Way of Life presents us with a framework for enriching our culture. By developing a way of working together that is guided by these values we can sustain communication, build horizontal relationships within and reaching outside of Trinity. We will work together as One Parish to understand how we can “practice” the Way of Life identifying, each for ourselves, the specific behaviors and practices that reflect these values. We will continue to find ways to engage our staff, partners, congregation and vestry in meaningful vocation, in collaborative problem-solving and idea generation. We will create a vibrant culture that is informed, energetic and mission-focused.

People and Talent

Our commitment to building lasting relationships and networks requires that we develop our own capacity to identify and train talented leaders inside and outside our Trinity organization. We will work to assure that we have a system in place for talent review and talent acquisition that matches the needs of our strategies with the skills necessary to accomplish them. We will develop and implement a diversity plan and a management succession plan and create learning programs that build the capacity for hospitality, facilitation and mission management. Our Human Resources strategy will work from a clear philosophy, guided by the Way of Life values of our culture and the requirements of our plan to develop leaders and managers equipped for this next century of work.

Diversity

Trinity is committed to diversity and multiculturalism. This requires constant attention and focus as well as planning. We will develop a One Parish Diversity Plan, involving Vestry, congregation and staff, in creating and communicating methods and practices that will assure the diversity of our congregation and our staff in the years ahead.

Structure and Organization

Building a fluid, flexible and nimble program network within and outside Trinity will require that we continue to revisit our current staff, congregation and governing structures. As the plan unfolds, we will assure that the structures we have in place enhance our ability to communicate and collaborate while assuring effective project management and executive decision-making.

In addition to building a responsive structure, Trinity will identify new and integrated mission priorities and develop a system to monitor results against specific outcomes.

Branding and Marketing

As our vision unfolds and our programs to realize our goals and strategies begin to take shape, we will launch a parish-wide branding initiative. This initiative coupled with a targeted marketing plan will send our message, clarify our identity and announce our intentions to the full range of our stakeholders, customers and partners in Lower Manhattan and around the world.

Fund Development

We will create a fund development infrastructure within the Trinity organization to build robust relationships with those individuals and organizations that can support our programs, ministries and general operations through providing financial resources. We will reach out to donors, to corporations, to co-funding partners to help us to maximize the impact of our program vision. We will investigate a wide variety of funding opportunities that will allow us to realize the full power of our program priorities.

Communications and Technology

Trinity will remain at the forefront of using television, new media and technology to reach out to persons within and beyond our church walls. We will reach out to a global community with our program message, convene media forums and dialogues, create and develop our media ministry, and to advance our internal and external communications through the continuous development and maintenance of cutting-edge 21st century technology.

Evaluation and Metrics

An early and continual task will be to establish specific criteria for program and partner selection, to develop milestones and interim steps, and identify measurements for success for each of our strategic initiatives. We also commit to continuing to evaluate our progress relative to our strategic goals, and to work with our Vestry to make course corrections as necessary to reflect external and internal change.

Business Systems

We will continue to streamline and sharpen our financial and management information systems and develop reports that provide up-to-the-minute data and analysis in support of our ongoing decision-making and evaluation of results.

A FIVE-YEAR PROJECTION OF MAJOR OUTCOMES

Through our key strategies in each of the four Objective and Goal Categories, we hope to accomplish the following outcomes in the first five years of the planning period.

Goal: Engage each and all who come to Trinity-St. Paul's in a deeper relationship with God, however and whenever they come.

- Develop welcoming worship through presence, time choices, materials and space.
- Expand services and styles and reconfigure worship spaces.
- Provide a presence and materials for visitors with access to transportation, common area for community building, café kiosks, street-level café. Generate opportunities at Fulton Street Hub.
- Create self-organizing vitality groups for workers, students, residents. Find and nurture group leaders. Create linkages between groups and hospitality programs.
- Develop a "Way of Life" experience at St. Paul's Chapel, recruiting and training volunteer guides from all over the world.

Goal: Transform lives and communities by practicing and teaching the Christian Way of Life embodying the six values of creative work, holy leisure, stewardship, diverse community, humility and peace.

- Create opportunities for One Parish reflection of Way of Life for daily living. Create discernment group to review Trinity's policies and practices in light of the Way of Life. Incorporate values into all aspects of Trinity's life.
- Create Christian Formation Task Force, study existing curriculum models for the congregation and, once accomplished, test first with children's program and expand to create new curricula for other life stages. Make resources for Christian Formation available to congregations far and near.
- Build Diocesan network of Trinity formation program content partners throughout the United States, providing training of trainers and ultimately expanding the network for a global reach.
- Develop Way of Life program offerings through national clergy and lay leader conferences and workshops using a small group model. Feed new programs and curriculum into an expanded network and formalize materials and resources for other parishes.
- Make Way of Life materials available on the Web, including an online TV portal capacity, podcast capacity and clergy, lay leader and children's resource areas. Develop web content that addresses stages of life.

- Develop virtual online neighborhoods. Continue online telecasting of Trinity liturgy and events and develop a weekly Trinity Forum for conversations on social issues from a spiritual perspective.

Goal: Establish Trinity as a Center of Community in Lower Manhattan.

- Enhance our site at Trinity Place as the Parish Center and Parish Hall to provide an inviting space of hospitality and refreshment for the Trinity congregation, staff and visitors.
- Found the Center for Social Action through Arts and Culture. Form Advisory Board to guide work. Select, develop and partner to provide programming. Convene large and small groups to explore the intersection between the arts and social action. Continue to expand center's profile, programming and partners. Select an "Artist in Residence."
- Develop and promote the Neighborhood Center programs, developing relationships with key downtown leaders and organizations. Where appropriate, repurpose existing Trinity programs to fit the new Neighborhood Center mission. Create co-funding partner opportunities and, having prepared and identified space, host community groups. Develop or support new programs to meet neighborhood needs.
- Develop and implement a capital campaign for a new building on the site of 68/74 Trinity Place.

Goal: Inspire and engage everyone we touch in the experience of Love of Neighbor through service around the world.

- Launch and continue a local and global "seeding" initiative that focuses resources on building capacity for the flourishing of youth. Direct funds and expertise to identified partners around the world.
- Focus and expand Trinity's investment in developing lasting capacity for youth transformation, while remaining nimble enough to respond to new opportunities.
- Create and continue hosting regular symposiums and gatherings of local and global leaders on Youth and Social Transformation.
- Implement a leadership development service program that sends people out into the world equipped with the skills necessary to engage communities and neighborhoods for social transformation.
- Support networks of Church and Anglican leaders, identifying areas of greatest opportunity and convening dialogue.
- Invite and support congregation and staff in active involvement in social transformation activities with the vision of 100% engagement.