

The Episcopal Diocese of California
Strategic Vision Plan
2026-2028

Introduction

Rooted in Christ, bearing fruit for the healing of the world

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Our Vision

A growing Church, alive and transformed in Christ,
serving a diverse and interconnected Bay Area and wider world.

Our Purpose

To follow Jesus, as a community that embodies God's justice, love,
and mercy for all and to equip our congregations, institutions, and
leaders with the support and resources to effectively pursue our
vision in partnership with the communities we serve.

Our Values to Build Trust

Mattering
Collaborating
Collectively Empowering
Sufficiency
Belonging

Engaging This Strategic Vision Plan

The plan is arranged into seven focus areas, beginning at level of the individual and opening to the congregation, the Diocese, and the world:

1. Christian Formation and Leadership Development
2. Congregational Development
3. Mission Congregations
4. Finances
5. Multicultural and Multilingual Ministries
6. Repair and Healing
7. Experiencing and Embodying the Love of Jesus Beyond Our Church Doors

In each focus area, this plan presents a prose introduction, 3-4 major goals, and a detailed outline of initiatives to move toward those goals, including a phased timeline, priority levels, responsible actors, and metrics for evaluating implementation and effectiveness.

This plan seeks to address many significant aspects of our collective life, providing something of relevance for everyone. Therefore we hope readers will find themselves in these pages and discern which elements are most pertinent for their own unique ministries, gifts, and needs.

Here are three possible ways to engage this document, grounded in the tradition of the Ignatian Examen:

1. For a brief overview (15-30 minutes)

Pray. Become aware of God's presence. Ask God to bring clarity and understanding.

Read. Read Bishop Austin's preface, the introduction, and the plan summary outlining seven focus areas and the goals for each area.

Pray. Choose one feature of what you have read and pray from it. Allow the prayer to rise spontaneously from your heart, whether intercession, praise, repentance, or gratitude. Looking toward tomorrow, what invitation do you hear for yourself and for our diocese? Ask God to bring guidance, courage, and hope.

2. For your invitation to ministry (1-2 hours)

Pray. Become aware of God's presence. Ask God to bring clarity and understanding. Review your ministry with gratitude for the ways God has been present.

Read. Read the preface, introduction, visioning process, and plan summary.

Notice. As you review the summary of focus areas and goals, notice which resonate most strongly with you and your ministry. Are you drawn to strengthening our mission congregations, our acts of public witness and service, our regional collaborations, our financial and governance practices, or something else?

Read. Navigate to the focus area and goals that most stand out to you. Within one goal, review the initiatives, timelines, roles, and metrics proposed.

Pray. Pay attention to your emotions. Where is the Spirit moving you? Choose one feature of what you have read and pray from it. Allow the prayer to rise spontaneously from your heart, whether intercession, praise, repentance, or gratitude. Looking toward tomorrow, what invitation do you hear for yourself and for your ministry? Ask God to bring guidance, courage, and hope.

3. For a body of many parts (1-2 hours)

Invite. Invite a group to review the plan together. This might be your ministry team, your committee, your Bible study group, or your colleagues and friends.

Pray. Become aware of God's presence. Ask God to bring clarity and understanding. Review your day or your time as a group with gratitude for the ways God has been present.

Read. Read the preface and introduction together. Share what strikes you. Where do your group's experiences and hopes connect?

Share. Divvy out the focus areas. Take time to review in silence or in pairs, then share out with one another what you have learned from each section. What invitation to ministry have you heard?

Pray. Choose one feature of what you have read or discussed and pray from it. Allow the prayer to rise spontaneously from your heart, whether intercession, praise, repentance, or gratitude. Ask God to bring guidance, courage, and hope.

Preface by the Rt. Rev. Austin Keith Rios

On May the 4th of 2024, we gathered in Grace Cathedral and began a journey together. As heavy rains poured on Nob Hill and the great golden Ghiberti doors opened wide to the world outside, we heard John's unique telling of one of Jesus' resurrection appearances.

I chose that reading—and asked that Chapter 21 be read in its entirety—because it contains so much of what I believe our calling as disciples is about: not only in general, but specifically as members of the Diocese of California.

In the Gospel scene, Peter has gone back to fishing—back to the work he did before Jesus called him and his brother from the shores of Galilee. His pain and sadness over denying Jesus and seeing his rabbi crucified is palpable. But suddenly, Jesus is there on the shore, and Peter's weeping turns to joy. He's so moved that he dives out of the boat and swims to shore to meet Jesus.

This is what resurrection does to us. Once we've experienced the new life that Christ offers, we can hardly contain ourselves and rush to meet the new possibilities that await us. Do you remember the first time the transformative power of Easter dawned in your life? There is nothing like the realization that death has no more dominion over you, even though the shadow death casts is long.

But once Peter reaches the beach, where Jesus invites him to warm himself by a different charcoal fire and eat some fish, the reality of Peter's denial begins to set in. After saying he would never abandon Jesus, he, and all the other disciples who broke bread in the upper room, had done just that. A different kind of Messiah might have held that against them and returned to take vengeance on them for their abandonment and betrayal. Sometimes I imagine Peter's fingers trembling as he reaches for that first bite of Easter breakfast...

But that's not the kind of leader Jesus is. Instead of shaming and blaming Peter, Jesus invites him into a new life and ministry. He asks Peter to leave behind his failure and embrace a life of service—a life that will involve feeding and tending sheep and will require his utmost abilities and faithfulness. When Peter says yes to this calling, he is saying yes to trusting Jesus to do things through him that he can't yet fully imagine. He is saying yes to life lived in a community that is known less by the walls it erects and more by the Spirit that overflows from it.

Peter, and all those early disciples, worked very hard to see the fledgling Jesus movement grow from a small band of Galilean Jews into the multi-ethnic and multi-lingual force that was the early church. They had to spend time organizing themselves and finding ways to administrate the details of their common life as the power of the resurrection changed more and more people and the movement grew.

But they never lost sight of the nature of their calling in Christ—to allow God to use them as instruments to transform the world through the power of love. The healing they witnessed Jesus doing in his public ministry was miraculously happening through them. Their testimony changed the hearts and minds of kings and lepers. It inspired poor and rich alike to hope and work for a world where greatness wasn't measured in political power, social

status, or amassed worldly treasure, but rather in the healing and freedom they experienced together as members of Christ's Body.

When I said yes to the call to be your bishop, I did so with the hope that we in the Diocese of California might taste, see, and experience the precious gift that a life lived together in Christ's name could bring. I had no illusions as to how much work it would take to reconnect the parts of our common life that were broken or the challenge it would be to organize and administer our efforts in a world that has grown weary of superficial Christianity. But throughout the past year among you, I have glimpsed how God is working among us and have gained an even greater appreciation for the enormous potential we have to bear fruit for the healing of our world.

There is a hunger for meaning and community within our Diocese, and that hunger is present in the many peoples and souls that make up the Bay Area, too. It is my firm belief that the more we go deeper in the practice and promise of our faith—rooting ourselves in the spiritual soil that is Christ—the more the fruits of the Spirit will be cultivated among us. Such fruits are life-giving to us who have been baptized in Christ, and they are meant to be shared widely and liberally for the healing and joy of our larger world.

My vision is of a Bay Area, and wider world, alive and transformed in Christ—which I believe is what animated Peter, the apostles, and generations of faithful Christians who have come before us. But if that vision were simply mine alone, then it would be impossible to realize. Even worse, if I merely said these words, but had no mechanism to understand how this call would be specifically rooted in our context and organized among us as a Diocese, then the power of us moving and working together would be diminished.

Over the last year, the Strategic Visioning Committee and I have listened to you and learned where the Spirit is already active and empowering among us. We have prayed for the freedom within spiritual discernment to understand how Christ is calling us to act together in this moment. We have sought to better learn what structures and practices are life-giving and build up the Body, and which ones have damaged trust and impeded our ability to walk together in the Way of Christ. It has not always been easy work, but it has been holy work, and as we have pursued it together, the Holy Spirit has been knitting us together and expanding our capacity for shared and transformative ministry.

In the pages ahead, you will hear more details about how our vision has arisen, and the specific goals and initiatives that will help us begin to realize it over the next three years. This vision plan is not simply a secular business plan, driven by indicators or outcomes. Rather, it is an invitation to immeasurable ministry, in response to the Holy Spirit's ongoing movement and invites our ongoing discernment. My prayer and hope is that every person within our Diocese will find at least one piece of this extensive plan that resonates with their own sense of personal and congregational call and be empowered to take up that work for the good of our entire Body. As we do so, and as we make progress in these focus areas, we will continue to explore further steps that evolve and emerge as we remain faithful to the Spirit's guidance.

I am overwhelmingly appreciative for the chairs and members of our governing bodies, the members of the Strategic Visioning Committee, the hundreds who attended listening sessions and our values video premieres to provide feedback and input, our diocesan staff, our clergy, and all those who have labored to see this vision plan come into being—especially The Rev. John Kirkley and Jocelyn Sideco, our SVC co-chairs, and The Rev. Dr. Nancy Wiens, our faithful consultant in this process. Our ability to move into this next chapter of our common life would not be possible without all of you.

Jesus called Peter into a life of resurrection instead of regret. That life was most fully realized as he worked alongside his fellow disciples to share the testimony of what Christ's love and freedom was doing among them.

May we, over the years to come, labor together in this corner of God's vineyard called the Diocese of California, to cultivate and share widely the fruits that come from being rooted together in Christ. And may we, in our own time, know the fullness of the joy, peace, and world transformation that they did.

In Christ's name,

+Austin

Introduction

Following the election of the ninth bishop of California in December 2023, the Executive Council requested that Bishop Rios develop a Strategic Vision Plan for our Diocese. Bishop Rios chose a committee of the Executive Council, which became the Strategic Vision Committee, as the vehicle for the development of the Strategic Vision Plan. Formation of the Committee commenced in the Spring of 2024, and it began its work in June 2024.

Bishop Rios articulated three guidelines for the Committee's work:

1. That its membership should represent a variety of perspectives from across our Diocese of California;
2. That the development of the vision plan should be a collaborative process that expressed our shared values and hopes as a diocese;
3. That the process should be one of discernment grounded in deep listening to the movement of the Holy Spirit.

With these guidelines in mind, Bishop Rios hired the Rev. Dr. Nancy Wiens to serve as the consultant to the Strategic Vision Committee (SVC), utilizing the Social Discernment Cycle as the model for our discernment). The Committee's work was deeply shaped by this approach, which is rooted in contemplative prayer for freedom to respond to God's call in our collective lives. We also took inspiration from Bishop Rios' desire that the process and outcome reflect the wisdom of St. Paul the Apostle:

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. (1 Corinthians 12:12,26)

And the vision attributed to St. John the Evangelist:

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month, and the leaves of the tree are for the healing of the nations. (Revelation 22:1-2)

The collective calling we have discerned is old, yet ever new: the call to conversion of life. We invite each member of our Diocese to embrace anew the riches of our tradition and the means of grace through which we grow into the fullness of Christ. It is our profound hope that this Strategic Vision Plan will help us practice our union within the Body of Christ and equip us to share the life-giving water that flows from the Godhead for the healing of the world.

As you will see in the following report, we present a description of the vision process, the Vision and Purpose Statements, our shared values, the goals and initiatives in the focus areas, a timeline for implementation, and various appendixes.

We are grateful to all those who participated in this process, for Bishop Rios' partnership in discernment throughout, and for the prayerful support of all those who will bring this vision to life.

In Christ,

The Rev. Todd Bryant, The Ven. Miguel Bustos, Tricia Christensen, Canon Amy Cook, Felicia Demann, Evan Deocariza, Adam Dormus, The Rev. Laura Eberly, The Rev. John Kirkley, Jacob Moody, The Rev. Will Scott, Jocelyn A. Sideco, The Rev. Liz Tichenor, Debie Thomas, The Rev. Dr. Nancy Wiens

Who are We as the Diocese of California?

We are a multicultural church rooted in the Anglican tradition and united by our Baptismal Covenant; continually renewed by the sacraments, common prayer, and personal devotional practices. Through Baptism, we are joined with Christ in his death, resurrection, and ascension, and share Christ's reconciling love with the world. Continuing in the apostle's teaching and fellowship, in the breaking of bread, and in the prayers, we receive the grace and power to resist evil, repent and forgive, proclaim the Good News, seek and serve Christ in all persons, and strive for justice and peace.

As one of six dioceses in California, we reach across five counties surrounding the San Francisco Bay Area. We minister in many places: 71 congregations--21 mission congregations and 50 parishes--11 Institutions, 8 Ministries, including 2 camps and a retreat center, 5 diocesan schools, and numerous diocesan preschools. All these ministries are led by countless, dedicated lay people, numerous members of vowed religious orders, and approximately 375 active and retired clergy.

Please see the Appendices for more information on our Congregations, Institutions, and Ministries.

The Visioning Process

The Social Discernment Cycle is a model of prayerful listening and responding to God's call. It is "social" in the sense that it focuses on human communities in their social-structural dimension, rather than a personal or interpersonal focus. It is "discernment" in that it is a process of listening for God's call in a particular situation, sifting through all the other voices and influences that might distract from the Spirit's movement. It is a "cycle" in that each completed iteration of the cycle prepares for the next one. Thus, this Strategic Vision Plan is meant to be implemented over the next three years in preparation for the next cycle of discernment.

The Social Discernment Cycle has five stages. The first stage is *Noticing and Describing* the current situation in the community (Diocese of California in our case). The Committee members used the spiritual practice of the Examen to look at our own experience of our

Diocese from our particular place within it. We also used the Examen as a method to invite reflection from members of our Diocese across a series of seven listening sessions with deanery members, clergy, affinity groups, and governing bodies during Fall 2024. These listening sessions included approximately 450 people and elicited approximately 385 stories of personal and communal experiences. They were supplemented with data previously gathered to build our diocesan profile for the episcopal election in 2023.

The second stage is *Social Analysis*, looking at the history, culture, ethos and assumptions operative in the community. This phase looks at how power is used within our diocesan systems to make decisions and allocate resources. Research was undertaken in the Winter/Spring 2025 to understand better how the various structures within our Diocese function – governing bodies, deaneries, Commission on Ministry, Institutions, Ministries, etc. We reviewed relevant canons and policies, as well as conducted interviews and inquiries with 130 leaders of various ministries.

At this point, we also began to review the strategic plans of several other dioceses of the Episcopal Church, e.g. Missouri, Washington D.C., and San Diego. These informed the structure of the Strategic Vision Plan. We found the structure used by the Diocese of Missouri to be particularly helpful in providing an adequate level of detail to make the Plan actionable instead of vague.

The third stage is *Theological Reflection and Prayer*. While prayerful reflection undergirded all of our work, including our bi-weekly Committee meetings, we entered into a particularly intense stage of discernment during Lent 2025, including a day-long retreat with every member of the Committee and Bishop Rios on March 15, 2025. It was during this retreat that our shared values became clear as we reflected on the listening sessions and our research. The focus areas of the Strategic Vision Plan also began to come into view, as we shared in a “mid-term” report in May.

The main issue that emerged in the course of our discernment is the need to cultivate trust and practice trustworthiness in our Diocese. That is the central concern animating the five shared core values discovered through the listening process: mattering, collaborating, collectively empowering, sufficiency, and belonging. These values, and the ways in which they are lived in our Diocese, are so important that we developed a five-part video series on “Building Trust as a Diocesan Community,” initially presented by Bishop Rios and the Rev. Canon Sierra Reyes this past summer. The videos demonstrate the places where each value is alive and thriving, nourishing trust among us. They aim to prepare the soil of our common diocesan lives in preparation for the seeds in this Strategic Vision Plan. Continuously cultivating these values fosters the trust necessary to respond to God’s call in our diocesan life.

The fourth stage is *Decision and Confirmation*. The focus areas of the Strategic Vision Plan were drafted this past spring and summer. Each focus area contains 2-4 goals as well as sets of initiatives (or actions) related to each goal. Each initiative is prioritized, in terms of timeline and sequencing, and associated with actor(s) and metrics for implementation. Through the summer and into the fall, we began to “resonance test” the focus areas with

stakeholders across our Diocese, to confirm the accuracy of our listening and applicability of our proposed actions.

Based on our resonance testing, the Strategic Vision Plan continued to be refined until approved by Bishop Rios and confirmed by the Executive Council for presentation at the 176th Convention of the Episcopal Diocese of California in October 2025.

The fifth stage of the discernment process, *Implementation and Evaluation*, will be the work of the next triennium (2026-2029) in preparation for another iteration of the cycle of discernment. It is the recommendation of the Strategic Vision Committee that an implementation oversight group—consisting of the Canon to the Ordinary and one member of the Standing Committee, one member of the Executive Council, and one member of the Committee on Governance—be appointed by the Bishop to oversee, advance, and assess the implementation of the Strategic Vision Plan. This group would report on the progress of implementation to the respective governing bodies quarterly, and to the Diocesan Convention annually.

The Strategic Vision Plan offers a set of phased next steps, beginning with the current situation. These steps enact our values, as they plot a path that moves toward fulfillment of our purpose and vision. As the Stage 1 steps occur, new capacities will build, new insights will emerge, new collaborations will develop, new challenges will arise. Those will necessarily revise the pathways forward. We anticipate that the 2nd and 3rd stages of the plan will be revised based on learnings from the prior year. Our listening to the movement of the Holy Spirit will continue. We can move with confidence because we trust the Holy Spirit to guide us on the Way of Jesus.

Summary of Focus Areas and Goals

Focus Area I: Christian Formation and Leadership Development

Nurturing Christian formation and leadership with particular attention to the spiritual practice of discernment, to help all people of our Diocese deepen their relationships with Jesus and partner in the healing of the world.

Since congregations, chaplaincies, and Institutions are central ministries in our Diocese, then investing in the spiritual formation of the whole people of God and equipping lay and clergy leaders for their work rise to paramount importance. This focus area responds to this prioritization, including structures and processes to support lay and ordained leadership recruitment and development. It seeks to build on the foundation of common prayer, the grace of the sacraments, and spiritual practices (scripture study, personal prayer and meditation, spiritual direction, hospitality, works of mercy) that nurture our common life in Christ and give shape to the servant leadership in which we all share in different ways.

Lay leadership is essential at every level of our common life – congregations, deanery meetings, Institutions and diocesan leadership. Supporting their ongoing skill development and understanding of our polity, theology, Anglican tradition, and values is essential to the vitality of our ministries. We recognize that we have an incredibly gifted pool of lay leaders in our Diocese and that we can do a better job of engaging and recognizing them. We are committed to supporting our lay leaders with the resources, tools, and connections they need to help our ministries thrive across our Diocese. Simultaneously, this focus area highlights the importance of forming ordained leaders at the beginning of their vocations and during transitions.

One of the hopes expressed in the listening sessions was for greater regional collaborations, especially to increase our capacity for ministry with children, youth, and young adults. Exploring shared ministry models and new possibilities for collaboration happen naturally at the grassroots level, where inspirations emerge from hearing colleagues and congregants share their successes and needs. At the same time, diocesan staff play an important role in fostering diocesan-wide leadership training, discernment days, and events for children, youth, young adults and adults, in collaboration with congregational and deanery officers. Finally, partnerships with diocesan Institutions can be explored; for example, to integrate our Camp and Conference Centers in children and youth ministries and our university chaplaincies in young adult ministries.

Goal 1: Support Christian formation in our congregations to equip children, youth, young adults, and adults to know and share the love of Jesus, by helping local, grassroots collaborations flourish.

Goal 2: Foster a culture of discerning the Holy Spirit's guidance for the whole people of God and for those discerning a vocation of Holy Orders, that we all become more deeply rooted in Christ.

Goal 3: Improve recruitment, training, and support of diocesan leaders to deepen our relationships with God and grow our capacity to share the transforming Love of Jesus.

Focus Area II: Congregational Development

Centering the gifts and needs of congregations to support their health and growth in embodying God's love, justice, and mercy, aligning diocesan staff and resources with those gifts and needs, and equipping congregations to be innovative and collaborative in their ministries.

Congregations are where most people exercise and experience ministry in our Diocese. In congregations, the assembly gathers for worship, teaches the way of Jesus, and creates the community in which individuals are incorporated into the Body of Christ. Congregations nurture people's transformation into the fullness of Christ, in which we are empowered to share the love of Jesus with the world.

This view of our congregations as centrally important is widely shared throughout our Diocese, and their health and growth are deeply held, common desires. Therefore, this theme influences all the focus areas of the Strategic Vision Plan. A related desire is also shared by many: for increased support of the business functions of congregations (bookkeeping, property use and management, human resources, technology, and school management) so that clergy and lay leaders are freed to focus on the spiritual life of the congregation.

One of the main culture shifts envisioned in this plan is to foster congregational partnerships as primary incubators of ministry innovation, with the Bishop and diocesan staff providing support of those innovations. Rather than the Bishop and diocesan staff being the primary generator of new initiatives implemented by congregations, it trusts local leaders to know their people and contexts and to discern their communal calling. This approach will enable collaborations at local levels and include partnerships with diocesan Institutions as well.

Numerous congregations already benefit from programs that support health and growth, like Vital & Thriving and the College for Congregational Development. Other models may serve our Diocese as well, given the diversity of our congregational needs. By "congregational development," we mean to point to a whole field of work dedicated to helping communities of all kinds, sizes, and conditions become more healthy, effective, and sustainable in living out God's unique call to them. This development includes leadership

development, resources for navigating change, tools for managing conflict, doing the work of neighborhood ethnography, and practicing discernment about how we are called to live as the beloved community. In providing more opportunities for lay leaders and clergy in the diocese to learn and practice the tools of congregational development, we aim to create a common language across the diocese, offer more chances to team up as practitioners of this work, and support organic grassroots collaborations among our leaders.

It is clear that the needs of our congregations both vary widely and have some common overlap. Therefore, a primary step in this focus area is learning the detailed gifts and needs by listening to clergy and lay leaders. Once these are established, the resources to collaborate among congregations and with diocesan staff will be more evident and development of new resources able to begin. In this focus area, then, we center learning about congregational gifts and needs, aligning diocesan staff accordingly, making available robust resources in support of congregational development, and strengthening collaborations across congregations.

A final and key note for this focus area: the stories of our congregations have shown that the binary category of parish and mission, which is currently determined by finances, is not a faithful way to understand God's calling to each of our congregations. Therefore, we believe that re-evaluating our canonical definition of parishes and missions is necessary in order to open to the breadth of our congregational variety of callings. We envision a broader pallet of congregational types when they are described in terms of their ministries, not just their finances. Then, we will be better suited to meet congregational needs and to celebrate and support our diverse ways of being the Body of Christ in the Bay Area.

Goal 1: Foster congregational health and collaboration across our whole diocesan community

Goal 2: Strengthen the capacity of deaneries to function as partners in diocesan governance and to foster connection and collaboration between congregations.

Goal 3: Evaluate, realign, and support diocesan staffing to collaborate with congregations in partnering with the communities we serve.

Focus Area III: Mission Congregations

Developing structures and processes to support organized Mission Congregations' vitality as we live Christ's message with people on the margins.

Twenty-one of 71 congregations in our Diocese are designated as organized missions. This status encompasses a wide range of churches with diverse charisms and a variety of needs for congregational development and diocesan support. But in our common parlance, the term "mission" has come to evoke a congregation in financial and numerical decline, rather than one with a unique identity or strategic vocation.

It is time for our Diocese to reimagine what we mean by mission and how we can strategically develop congregations that are not financially self-sustaining. This focus area

outlines a process and structures to help us do that, based on the hopes and concerns we heard from organized mission congregations throughout the diocese.

When diocesan staff opened conversations to re-establish the Congregational Development Committee earlier this year, a group of vicars wrote, “Too often, even well-intentioned efforts to support marginalized mission congregations have been decided about us, without us. Over decades, this has led to stricter oversight, more haphazard and unrealistic requirements, and less control for our congregations, rather than greater resource and capacity.”

The initiatives below seek to rectify these harms and build a foundation for strategic investment and sustainable growth. With faith that we can transform systems and power dynamics when we work together, this area relies first and foremost on collaborative efforts led by organized mission congregations themselves.

This plan envisions a Diocese where each mission congregation is grounded in its vocation, resourced in its operations, and effective in its aims, connected and cultivated as an essential part of the shared mission of the broader Church.

Goal 1: Renew our collective commitment to organized Mission Congregations, and develop corresponding strategies for collective stewardship and investment in them, as central leaders in sharing the Gospel.

Goal 2: Strengthen structures and processes to support Mission Congregations in their unique call to bring God’s love, justice, and mercy to those on the margins.

Goal 3: Align resources to support Mission Congregations’ strategies to embody the Good News.

Focus Area IV: Finances

Fostering participation, transparency, and accountability in financial management and fundraising, and aligning diocesan governance structures with our values to steward our money for building Christ’s Kingdom.

One of the tensions uncovered in the listening process is between the desire to increase our collective investment in various forms of ministry (support for mission congregations, youth ministry, business functions of congregations, etc.) and the desire to reduce the diocesan assessment paid by congregations. This tension emphasizes two of our five values in particular: 1) sufficiency – fostering trust that when we offer ourselves and our gifts to God, then God multiplies them to enable us to respond to God’s calling to love and serve; and 2) belonging – embodying the grace that we are one body, interconnected with each other.

Thus, this focus area aims to build trust in how our finances are used, allocated and accounted for. It looks at specific ways to improve our processes of information sharing, transparency, and accountability with respect to the stewardship of money in our Diocese. It fosters shared responsibility for our diocesan budget as an investment in

common mission and ministry, with an eye to building trust in the structures of decision making and accountability.

This focus area also invites us to be experimental and innovative in investing in new ministry endeavors and willing to learn from those experiments that don't bear fruit. A few theological and philosophical assumptions underlie these approaches: 1) "All things come of thee, O Lord, and of thine own have we given thee." I Chron. 29: 14; BCP 1892 and 1928; 2) We learn and grow by trying and failing; and 3) If we are constricted and fearful around issues of money, we will be inhibited in our collective capacity to adapt to new challenges and opportunities, and turn away from God's calling to us.

Goal 1: Foster participation, transparency, and accountability in diocesan financial management.

Goal 2: Foster participation, transparency, and accountability in diocesan fundraising, purposely trusting in God's sufficiency.

Goal 3: Evaluate and revise governance structures, which relate to finances, to enable them to serve our Diocese's embodiment of the Gospel in the Bay Area.

Focus Area V: Multicultural & Multilingual Ministries

Strengthening multicultural and multilingual ministries in our diverse and connected Diocese with particular attention to ministry with people of Indigenous, African, Hispanic/Latiné, Asian and Pacific Islander descent, and whose heart languages are Chinese, Spanish, Tagalog, and Tongan.

San Francisco Bay Area residents come from more than 140 countries and speak about 160 languages according to the [Bay Area Equity Atlas](#).

We know that people in our congregations come from all over the world. We are immigrants from other lands and children of immigrants from many combinations of lands and past accumulated stories. Our religious imaginations were given life, breath, and expressions within the contexts of many countries, cultures, and experiences.

We speak a variety of languages. We listen with tender hearts and souls that capture nuance and perception. A turn of phrase captured in one language may or may not be easily communicable in another. And therein lies God's presence, in the liminal space within and between us all.

One of the hopes expressed from our listening sessions is that all our siblings, including people of Indigenous, African, Hispanic/Latiné, Asian and Pacific Islander descent, can pray and participate in this church as full members able to listen, speak and participate bearing the gifts of these cultures and languages. In addition to individuals with past stories connected to a multiplicity of lands and cultures dispersed throughout our 71 congregations, a few distinctive languages continue to emerge as a communal tool of

prayer, participation, and witness. Congregants and Church leaders pray together in Chinese, Spanish, Tagalog, and Tongan, as well as English.

**Please note that the above-mentioned categories may include a number of languages, dialects and other regional or social variations.*

This area of the strategic vision plan shines a light on the richness of our cultural diversity. It establishes a collective way forward to raise our standards of care, practices of mattering and belonging, for people whose cultural and linguistic roots and practices might have been ignored or neglected due to the predominance of an English-only attitude, practice, habit, and policy.

God is present within and between us. We are called to listen, speak and connect using all the gifts we have been given. This Focus Area invites us to celebrate the multicultural gifts of our Diocese while honoring the cultural and linguistic distinctiveness of our local communities in our liturgies, programs, governing documents, and gatherings. When we are curious about one another and live into practices of mattering and belonging, we are able to consider, hold, and experience a multiplicity of expressions that continue to generate invitation, cultivate connectedness, and express our love of God and one another. We are enriched by the shared faith and values expressed in many cultures and languages. We take responsibility for one another when we co-create experiences that allow us all to respond to our individual and collective baptismal call.

Goal 1: Foster collective empowerment and belonging of people from diverse communities in our Diocese.

Goal 2: Develop and grow in the expansive practice of linguistic and cultural inclusion, including official policy for translation and interpretation of governance, financial materials, liturgical materials, gatherings, and events.

Goal 3: Create pathways to ordination for non-English speakers.

Goal 4: Train leaders in linguistic and cultural competency, and foster diversity, equity, inclusion, and belonging throughout our diocese.

Focus Area VI: Repair & Healing

Facilitating the repair and healing of relationships where trust has been broken and building diocesan structures of resiliency.

This Focus Area does not address the richness of spiritual growth and pastoral care that we want for all people in our Diocese. Those areas are included in the Christian Formation Focus Area and are offered faithfully and generously in most of our congregations, much of the time. Instead, it addresses numerous realms of harm that need repair from the past as well as transforming structures to prevent future harm and to resiliently weather growing societal and climate crises.

We recognize the depth of pain and injustice that currently influences our Diocese and disrupts our trust in each other, including our relationships with and the range of feelings concerning the episcopate. Some of the harms we experience are rooted in societal, systemic injustices. Others stem from broken diocesan structures and culture, and still others are rooted in interpersonal fractures. They impact both lay people and clergy.

We need both a common lens on the whole of them to diminish unintended, negative consequences and a specificity of strategy to re-weave the fabric of our common life to be shaped by respect, honesty, accountability, and justice. Common lens: While the wounds point to different origins of the harm, an interdisciplinary approach to healing and justice points to a common set of tools and practices that support both repairing relationships and transforming structures. At the intersection of sociology, psychology, neuroscience, and Christian spirituality, we find insightful scholarship and effective practices on healing and resilience.

Two-pronged strategy: With these insights and practices, our strategy falls into two broad categories to address past harms and present challenges, and nurture a resilient diocesan culture whose ability to care is deep, wide, and trustworthy.

- Repair and Healing: addressing personal and communal wounds from the past and present via a group of therapists, mediators, and facilitators.
- Building structure-wide resilience and culture change: in-depth training and practicum in nervous-system resiliency and systemic change for our staff, governing bodies, and leadership across our Diocese.

We will see success in these areas when we are free from patterns of shaming, blaming, and judging one another and the painful burdens we carry, while also holding each other accountable to our shared values as a Diocese. In the end, we long to embody and bear God's reconciliation. We aim to become a more trusting and trustworthy, connected body of people, congregations, and ministries, whose strength is our healthy care for ourselves and one another. As we engage in this courageous work, we will join a growing number of Christian communities who lead ministries that bridge healing and justice to meet the growing needs of the world in which we serve.

Goal 1: Provide opportunities for individuals and groups to receive pastoral and spiritual care to address personal and communal wounds from the past and present via a care team of therapists, mediators, and facilitators.

Goal 2: Transforming Diocesan Structures: Developing organizational practices and culture to strengthen system-wide resilience and well-being and developing leadership capacity.

Goal 3: Nourish communal reconciliation, drawing from the breadth of the Anglican theological tradition of confession, repentance, atonement, lament, and reconciliation.

Focus Area VII: Experiencing and Embodying the Love of Jesus Beyond Our Church Doors

Illuminating and connecting the myriad ways we follow Jesus out into the world through strengthening our prophetic witness, partnerships for justice and service, diocesan Institutions, and the diaconate.

Jesus sent the disciples into the public square to meet people wherever they gathered, wherever they were hurting, and wherever broken human systems cried out for God's justice and mercy. Faithful Episcopalians throughout our Diocese have done this work of embodying the love of Jesus for generations – from crying out in protest in the streets to feeding the hungry in parish halls to welcoming the stranger and building communities of hospitality at camps and retreat centers.

But we have not always tended the ties that bring us back to one another for formation, strength, and renewal. People maintaining our justice and mercy ministries often feel disconnected or unsupported. This focus area aims to repair those connections where they have frayed and create regular points of connection and support among peace-, justice-, and mercy-oriented ministries.

This focus area offers a structure for regional social justice assemblies to foster cross-pollination and local partnerships. It calls for targeted reinvestment in the many diocesan Institutions already moving people from the pews to the streets, as well as in formation and recruitment of deacons, whose vocational and ecclesial task is connecting the Church to the needs, concerns, and hopes of the world.

Goal 1: Publicly model Jesus' nonviolent, prophetic, and loving leadership in the face of fear, division, and violence.

Goal 2: Connect and strengthen partnerships for justice and mercy with a locally responsive approach, empowering the people of our Diocese to share the Love of Jesus beyond our church doors.

Goal 3: Position diocesan Institutions as vital opportunities for living out our baptismal call to seek and serve Christ in all persons.

Goal 4: Position the diaconate to deepen and broaden the Church's connectedness to the needs, concerns, and hopes of the world.