

The Episcopal Diocese of California
Strategic Vision Plan
2026-2028

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

Table of Contents

Engaging This Strategic Vision Plan	4-5
Preface	6-8
Introduction	9-20
Who are We as the Diocese of California?	10
The Visioning Process	10
Summary of Focus Areas and Goals	12-20
Next Faithful Step: Walking Together With Stage One Initiatives	21-61
Focus Area I: Christian Formation & Leadership Development	21
Focus Area II: Congregational Development	28-33
Focus Area III: Mission Congregations	34-35
Focus Area IV: Finances	38-45
Focus Area V: Multicultural & Multilingual Ministries	46-50
Focus Area VI: Repair & Healing	51-54
Focus Area VII: Experiencing and Embodying the Love of Jesus Beyond Our Church Doors	55-64
Proposals for Successive Initiatives	65
Appendices	94-103
Draft Budget for Stage One Initiatives	97-98
List of Congregations	99-101
List of Ministries & Institutions	102-106

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.

Next Faithful Step: Walking Together With Stage One Initiatives

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.

Initiative	Priority	Actor(s)	Metric
1.1 Gather leaders from around the diocese who are experiencing successes with their	Stage One Priority One	Christian formation leaders and clergy, with	Implementation: Host gatherings at diocesan convention, clergy retreat, and in

children, youth, and young adult ministries to share stories, mutual support, and best practices with those who are ready to experiment and learn more.		support from Diocesan staff	different deaneries during the spring and summer months. Effectiveness: Leaders across the diocese share resources, cross-pollinate each other's ministries, and offer new ministries with young people. Orientation of formation is toward membership and belonging, rather than simply education.
1.2 Support lay leaders and clergy to discover more ways that God is at work in their local context and to explore new connections with the gifts and needs of children, youth, and young adults in their neighborhoods.	Stage One Priority Two	Clergy and lay leaders, supported by Diocesan staff	Implementation: Gather lay leaders and clergy for training in congregational development, specifically focused on neighborhood mapping and contextual responsiveness. Effectiveness: Congregations and Institutions are more aware of, connected to, and embedded in their local contexts. Leaders have the tools they need to more effectively serve with children, youth, and young adults in their areas.
1.3 Give lay leaders and clergy a robust set of practices, resources, and collegial opportunities to better identify the particular gifts of their congregation, discern God's unique call for their community, and gain new skills in sharing their story and invitation with the wider community.	Stage One Priority Three	Clergy and lay leaders, supported by Diocesan staff	Implementation: Gather lay leaders and clergy for training in congregational development, specifically focused on discernment, story-telling, and evangelism. Effectiveness: Leaders can more easily articulate the gifts of their community, God's call to them, and invite others to participate in this good news.
1.4 Building on the work of the Young Adult Task Force, all clergy under 45 years old and all college chaplains meet	Stage One, Priority One	Young Adult Task Force, Clergy 45 and	Implementation: Meet quarterly to innovate about young adult ministry in our Diocese.

with the task force members to discern next steps in young adult ministries.		under, College chaplains	Effectiveness: Collaborations, new initiatives, etc. emerge to build young adult ministry with an eye toward growing multigenerational churches.
1.5 Curate online list of Christian formation curricula for all ages and continuing education opportunities for formation ministers, integrated with the communication platform(s) in 1.7.	Stage One, Priority One (underway)	Diocesan Formation Staff	Implementation: Publicize list and update annually Effectiveness: Monitor usage and connect congregations interested in using the same curricula.
1.6 Create and maintain a directory of congregational leaders responsible for children's, youth, young adult, and adult formation across our Diocese. Draw from directory in Congregational Development 2.1.	Stage One Priority One	Diocesan Formation Staff with assistance of clergy-in-charge of congregations, deanery officers	Implementation: Solicit the relevant information from congregation and deanery officers (congregation, contact info, type of formation, etc.) and update regularly. Effectiveness: Directory is accessible by formation leaders to foster connection.
1.7 Create and administer a communication platform for Christian formation leaders in each age category within and between deanery regions.	Stage One Priority Two	Christian formation leaders with support from Diocesan Communications staff	Implementation: Support existing platforms and establish new ones, where necessary, create groups, and invite the leaders from the directory in 1.2. (e.g., a Whatsapp Community) Effectiveness: Solicit feedback from leaders, monitor usage to coordinate and publicize events.
1.12 Support the participation of youth and young adults in programs sponsored by our diocese and The Episcopal Church (e.g., The Episcopal Service	Stage One Priority One	Diocesan Formation Staff, Coms staff, clergy and lay leaders	Implementation: Organize and publicize annual calendar of events for children, youth, and young adults, respectively, in consultation with clergy and lay leaders in those ministries. Effectiveness:

Corps, Episcopal Youth Event)			Track participation and evaluation form of participants
-------------------------------	--	--	---

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.

Initiative	Priority	Actor(s)	Metric
2.1 Develop a list of spiritual directors and provide this list to those in vocational discernment. The list will include a note that the provision of this list does not constitute endorsement of these professionals. This resource will be available to those seeking such referrals.	Stage One Priority One (underway)	Vocations Officer & Formation Staff	Implementation: Develop referral list through research and consultation with seminaries and other institutions, and update annually. Make available as requested. Effectiveness: People of the diocese have an accessible resource for exploring spiritual direction.
2.2 Provide a list of discernment resources to the Bishop, Standing Committee, Commission on Ministry, and all LDCs, in order to develop a shared and spiritually-robust set of practices to use with those who are in vocational discernment for ordained ministry.	Stage One Priority One (underway)	Commission on Ministry, Diocesan Formation Staff, Vocations Officer	Implementation: Curate the list of resources, drawn from other Dioceses's best practices, and develop a shared practice of discernment. Effectiveness: All participants grow in the art of spiritual discernment and experience it guiding the preparation of those discerning calls to Holy Orders.
2.4 Promote a culture and an orientation of relational ministry throughout the COM's discernment journey with aspirants. Acknowledging the significant power differential between	Stage One Priority One	Bishop, Vocations Officer, Commission on Ministry	Implementation: Review materials thoroughly, and focus on relational connections to strengthen discernment in COM meetings with aspirants. Effectiveness: There is a consistent experience of discernment at each stage of

COM and aspirants, COM prayerfully reviews all application materials submitted by postulants, candidates, and ordinands. Make space for those who have connected with the person and their materials to lead the conversations with aspirants.			the process, with a view to lifting up well-suited, future ordained ministers, and communicating to aspirants that discernment guides their decisions.
2.5 COM to review the paperwork/materials, interview structures and practices, and any other points of contact between discerners and COM, in order to strengthen the aims of 2.4. Consider what platforms aid people to tell the stories COM needs to hear to discern well with them.	Stage One Priority Two	COM	Implementation: COM reviews their processes accordingly. Effectiveness: COM receives helpful information to support discernment with aspirants, who experience discernment at each stage of the process.
2.10 Create liturgical markers of transitions in the discernment process, ie: from aspirant to postulant, postulant to candidate, etc.	Stage One Priority One	Bishop, Cathedral Canon Precentor, and Vocations Officer	Implementation: Create experimental rites approved by the Bishop; celebrate rites and evaluate for further revision. Effectiveness: Church liturgically celebrates transitions in discernment and supports those discerning calls to Holy Orders.
2.12 Arrange the ordination calendar such that the canonical six-month requirement is met without additional delay between ordination to	Stage One Priority One (underway)	Bishop, Vocations Officer, Cathedral Canon Precentor	Implementation: Where the calendar prevents a Saturday liturgy, consider celebrating Diocesan Ordinations on alternative dates. Effectiveness:

the transitional diaconate and priesthood.			Transitional Deacons are able to be ordained Priests at the next diocesan ordination date, instead of being delayed by the six-month requirement.
2.13 Arrange for newly ordained transitional deacons to meet in cohorts with the Archdeacons, for training and support. (To be addressed more systematically when 2.14 is implemented.)	Stage One Priority One	Archdeacons	Implementation: Develop topics for discussion and schedule meetings. Effectiveness: Transitional deacons understand and appreciate the charism of the diaconate.
2.14 Reformulate the Fresh Start program for new calls, with attention to the variety of contexts: Vocational Deacons, Clergy in Charge, Assisting Clergy, Curates, and bi-vocational clergy. Connect new clergy and clergy in new calls with opportunities for learning and practicing congregational development.	Stage One Priority Two (underway)	CTO, Archdeacons	Implementation: Develop and offer the curriculum for new clergy, with context specific cohorts. Effectiveness: Track participant's evaluations and revise accordingly.

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.

Initiative	Priority	Actor(s)	Metric
3.1 Create job descriptions for all elected and appointed diocesan leadership roles, specifying responsibilities, time commitment, and necessary skills and experience. Some	Stage One Priority One	Committee on Governance, Committee on Nominations	Implementation: Committee on Governance creates and publishes job descriptions, updating annually. Effectiveness: Use of job descriptions by the Committee on

deanery officer job descriptions vary according to deanery region and needs.			Nominations and others to recruit leaders
3.7 Clarify and strengthen the role of the Standing Committee as a council of advice to the Bishop. Address any barriers to collaborating, collectively empowering, and building trust with one another. Communicate frequently about shared values for supporting our Diocese.	Stage One Priority Two	Bishop, Standing Committee	<p>Implementation: Clarify the roles of the Standing Committee in relationship with the Bishop. Develop a shared, written understanding of collaborative leadership and develop skills for working creatively across complexities and differences.</p> <p>Effectiveness: Increased capacity to provide helpful feedback and support to the Bishop. Shared sense of collaboration on all people's parts.</p>

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.

Initiative	Priority	Actor(s)	Metric
1.1: Conduct a survey of congregations to better understand their particular gifts and capacity for deanery-wide collaborations, and types of desired support from our Diocese, as they live out their mission.	Stage One Priority One	Regional Deans, Congregational Development Committee, CTO	Implementation: Develop and conduct survey. Effectiveness: Use results to inform Initiatives 1.3, 1.4, 1.5, and 3.3.
1.2: Curate a list of existing congregational development programs, and provide financial support to make them accessible to congregations that wish to participate.	Stage One Priority Two (underway)	Congregational Development Committee	Implementation: Create list and scholarship application process. Provide subsidy to participants. Effectiveness: Up to 10 congregations receive training in the theory and practice of congregational development.

1.8 When a congregation-clergy relationship ends, support the lay leadership by helping them assess their gifts and needs to prepare them for their next steps, and to help them get support from other congregations in the interim.	Stage One Priority One	CTO, Canon for Transition Ministry	Implementation: Assess lay leadership capacities, financial stability (upgrade Congregational grade structure), language and cultural needs, history, aids to building trust Effectiveness: Congregation successfully transitions to new leadership
1.11 Provide a report to Diocesan Convention of the break down by deanery of types of congregations, Parishes and Missions, and their leadership configuration (e.g. Clergy-agreement permanent, Clergy-agreement long-term supply, In transition, with Interim In transition, with long-term supply clergy, Lay-led congregation)	Stage One Priority One (underway)	Canon for Transition Ministry	Implementation: Create report and share report Effectiveness: Increase mutual understanding and belonging.

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

Initiative	Priority	Actor(s)	Metric
2.1 Create a directory of all clergy: active and retired deacons and priests. Establish a use-policy that facilitates clear and easy communications throughout our Diocese. Viewable only to clergy and staff of our Diocese with the password. Use this main directory to	Stage One Priority One	Canon to the Ordinary, diocesan staff	Implementation: Using customer management relations program, create a directory to be password accessible by all clergy, editable only by them or the administrator, with options for clergy to

support those in particular ministry areas, e.g. Christian Formation 1.2. Ensure contact information for clergy who are new to a deanery is shared with both Regional Deans as well as deanery officers, including interim clergy.			choose what information is viewable to those with the password. Directory can be searchable by fields (deanery, role, active or retired, ministry focus areas, member of affinity group, etc.) Effectiveness: Directory is kept up to date by clergy, connections are easily made among staff and clergy. Collaborations are facilitated.
2.2 Create a Deanery Strengthening Task Force to understand the current situation in each deanery governing body. It develops strategies for strengthening relational connection, communication, leadership development, and effectiveness in collaboration. It draws on what is working in other deaneries within and beyond our Diocese, recognizing the distinctiveness of each of our six deaneries.	Stage One Priority One	Deanery Strengthening Task Force appointed by the Bishop	Implementation: Evaluation of our deanery governing bodies and gathering best practices. Foster understanding of the purpose of deaneries, the role of leaders, and the canonical expectations of clergy and delegates. Effectiveness: Deaneries are regional bodies that support the vitality of participating congregations. They meet regularly, communicate effectively, and facilitate collaboration and community.

2.3 Clarify the roles and responsibilities of the Regional Deans.	Stage One Priority One	Committee on Governance	<p>Implementation: Develop a shared understanding of the role of the Regional Deans in relationship to the work of deanery regions and officers and to the Bishop.</p> <p>Effectiveness: Regional Deans foster connection and collaboration between congregations, support the work of deaneries.</p>
---	---------------------------	-------------------------	---

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

Initiative	Priority	Actor(s)	Metric
3.1: Conduct evaluation of diocesan staff skills and identify strengths and gaps based on current needs of congregations.	Stage One Priority One (underway)	Bishop & CTO	<p>Implementation: Revise staff job descriptions, tied to strategic plan.</p> <p>Effectiveness: Conduct annual ministry reviews, based on key performance indicators; incorporate self-evaluations to provide development.</p>

3.2: Develop and publish diocesan staff directory identifying areas of support and expertise.	Stage One Priority Two (underway)	CTO, diocesan staff	Implementation: Publish online staff directory and distribute to congregations and Institutions. Make it easily searchable online. Effectiveness: People inside and outside our Diocese easily find the staff members they need to reach so that communication facilitates collaboration.
3.5: Develop and publish online resource templates for congregational use (e.g., personnel manual, congregation by-laws, lease agreements, referral lists for professional services – law, accounting, construction, etc., audits).	Stage One Priority Two	Executive Council, Diocesan Staff	Implementation: Publish templates online Effectiveness: Monitor use and feedback to update as needed
3.8: Train diocesan staff in nervous-system resiliency and provide ongoing practicum support.	Stage One Priority Two	Consultant, Bishop, CTO	Implementation: See Initiative 2.1 in Repair and Healing Focus Area Effectiveness: Staff are equipped to support people of our Diocese in ministry contexts. Staff culture helps to develop resiliency across our Diocese.

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.

Initiative	Priority	Actor(s)	Metric
1.1: Conduct a process to adopt a new diocesan definition of mission, focusing on the unique vocational identity of our mission congregations rather than simply on financial capacity (Canons XI and XII). See Congregational	Stage One Priority One (continuing into Stage 2) Stage Two	Clergy-in-Charge of mission congregations draft, led by CTO; Send to Task Force comprising members of the Congregational Development Committee, Governance Committee, and	Implementation: Definitions published, canons are revised to facilitate clear understanding and collective support of the diversity of our congregations. Effectiveness:

Development initiative 1.12	Priority One	Committee on Constitution and Canons	Definitions facilitate alignment of mission strategies and resources. Move beyond the parish/mission binary and the perception of mission congregations as “failed parishes.”
1.2: Support existing mission congregations to define their missional call.	Stage One Priority One	CTO and Clergy-in-Charge; Congregational Development Committee	<p>Implementation: Missions have and use congregational development tools on vocation and identity</p> <p>Effectiveness: Missions can clearly name their unique vocation and Diocese has cohesive map of missions’ calls</p>

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.

Initiative	Priority	Actor(s)	Metric
2.1: Redesign the Congregational Development Committee (CDC) and amend canons and charter as needed to align with the stated needs of missions; consider expanding scope to include all congregations. Appoint and convene.	Stage One Priority One	<p>Clergy in Charge of mission congregations, led by CTO</p> <p>Committee on Governance, if amendments are needed</p> <p>Bishop</p>	<p>Implementation: CDC charter published; CDC members recruited and convened</p> <p>Effectiveness: CDC purpose and authority are clear and aligned with the stated needs of missions. CDC functions as a strong team, able to provide timely, impactful support to mission congregations.</p>
2.2: Work with diocesan staff to ensure that trainings, events, and communications consider	Stage One Priority Three	Diocesan staff, led by CTO, Bishop	Implementation: Diocesan offerings consider and serve missions from first steps of planning

and serve mission congregations			Effectiveness: Missions consistently take advantage of diocesan offerings, are included in and proportionately represented at diocesan events
---------------------------------	--	--	---

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

3.1: Develop a transparent and equitable process for allocating and disbursing funds from the mission line item of the diocesan budget. Empower mission congregations to apply for multi-year grants based on published criteria. Consider aggregated data gathered from applications to inform the appropriate amount in the diocesan budget’s mission line item in future years.	Stage One Priority One	Clergy-in-Charge advise Congregational Development Committee and Program & Budget Committee	Implementation: CTO meets annually with clergy-in-charge of Mission Congregations to discuss funding amounts and distribution timeline. Process for disbursing mission-related funds is published and accessible. Effectiveness: Missions know what to expect in financial support. All who pay assessments have insight into mission support.
--	---	---	---

3.2: Develop an efficient process and clear guidelines for mission congregations to access the funds held in trust or invested for them by our Diocese (see Finances 1.13)	Stage One Priority Two	Finance Committee	Implementation: Finance Committee reviews funds held in trust and creates processes and guidelines to request funds and for distribution and reporting to EC and to funding recipients. Effectiveness: Congregations, Institutions, and ministries understand the funding available to them and how to access it in a timely manner.
--	---	-------------------	---

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.

Initiative	Priority	Actor(s)	Metric
1.1 Clarify the role of the Canon for Finance and the Executive Council and its committees with respect to budget and financial oversight; the Canon for Finance provides information, the Committee on Program and Budget and Finance Committee provide	Stage One Priority One	Bishop, Treasurer, Executive Council, Canon for Finance, Committee on Program and Budget, Finance Committee	Implementation: Develop a shared understanding of the roles and process for information sharing and decision making. Effectiveness: Executive Council and its committees have the information they need for financial planning and policy

analysis and recommendations, the EC makes policy decisions.			development. Congregations and Institutions are able to get needed financial information in a timely manner.
1.2 Appoint members of the Committee on Program and Budget and the Finance Committee in accordance with governing canons. Publicize their membership and meeting minutes on our diocesan website.	Stage One Priority One (underway)	Bishop, Executive Council Chair, Communications staff	Implementation: Make appointments and update diocesan website. Effectiveness: Information on membership and minutes are easily available.
1.3 Create and publicize a process and timeline for developing the diocesan budget that provides for input from congregations, deanery meetings, diocesan staff, committees, commissions, and Institutions before the draft budget is presented to the Finance Committee; and present the draft budget to deanery meetings for feedback before it is presented to Executive Council for approval.	Stage One Priority One	Committee on Program and Budget	Implementation: Budget process and timeline is publicized online and presented at deanery meetings; leaders at all levels are equipped to understand the diocesan finances (see Formation & Leadership initiative 3.3) Effectiveness: Increased understanding of, and participation in, the budget process.
1.4 Present draft assessment formula(s) in conjunction with draft budget at each stage of the process.	Stage One Priority One	Committee on Program and Budget, Finance Committee	Implementation: Proposed assessment formula is publicized online and presented at deanery meetings for comment as part of the budget process. Effectiveness:

			Increased understanding of, and support for, the assessment formula.
1.5 a) Provide current-year, line-item budget, last-year-to-date actuals, and 3-year trend analysis of income and expenses to Committee on Program and Budget as a baseline; and b) develop line-item draft budget (or multiple budgets with various scenarios) for Finance Committee and Executive Council approval.	Stage One Priority One	Canon for Finance, Committee on Program and Budget	Implementation: Canon for Finance provides baseline information, and the Committee on Program and Budget creates the draft budget. Effectiveness: Committee on Program and Budget has a comprehensive understanding of diocesan finances to make informed decisions.
1.6 Provide monthly financial report of actual income and expenses compared to line-item budgets and balance sheet statements to Finance Committee and Executive Council.	Stage One Priority One	Canon for Finance, Treasurer	Implementation: Canon for Finance provides report formats that facilitate the exercise of the fiduciary responsibilities of the EC and its Committees Effectiveness EC has a comprehensive understanding of diocesan finances to make informed decisions.
1.7 Provide monthly financial reports of actual expenses compared to line-item budgets to senior staff responsible for budgets in their ministry area.	Stage One Priority Two	CTO, Canon for Finance	Implementation: Canon for Finance provides report formats that facilitate the work of diocesan staff members. Effectiveness: Diocesan staff members understand the resources available to them to make informed decisions regarding program planning.
1.8 Ensure clear communication of recommendations of the Finance Committee to the	Stage One Priority One	Executive Council Chair, Treasurer, Executive	Implementation: Report recommendations and decisions in a timely manner and record in an accessible format.

Executive Council and of decisions of Executive Council back to the Finance Committee; create a robust record of EC and Finance Committee decisions in their minutes.		Council Secretary	Effectiveness: Institutional memory is preserved, and there is continuity in decision making.
1.9 Track funds associated with expenses over the lifetime of a project to provide financial rigor, link the expenditures with the stated mission goals, and learn from successes and mistakes; create a record of decision in Finance Committee and Executive Council minutes (see 2.2 below).	Stage One Priority One	Canon for Finance, Finance Committee, Executive Council, Executive Council Secretary	Implementation: Canon for Finance tracks expenses, Finance Committee reviews and evaluates, Executive Council oversees. Effectiveness: Funded special projects are tied to mission goals, and oversight contributes to the creation of a trusted, continuous learning community.
1.10 Develop and publish a clear process for appointments of members to the Assessment Relief Committee.	Stage One Priority Two	Bishop, Executive Council	Implementation: Appointment process is publicized. Effectiveness: Greater transparency about the composition of the Committee.
1.11 Develop and publish a clear process for application for assessment relief and guidelines for evaluation of applications, including clarifying the meaning of relevant canons.	Stage One Priority Two	Executive Council, Assessment Relief Committee	Implementation: Application process is publicized. Effectiveness: Clergy and lay leaders understand the process and how decisions are made, and guidelines are consistently applied.
1.12 Provide a clear process for allocation of funding for mission	Stage One Priority One	Committee on Program and Budget,	Implementation: Program and Budget Committee and CDC share the allocation

congregations, including input from mission congregations.		Finance Committee, Congregational Development Committee (CDC), CTO	process with mission congregations, and Finance Committee reviews line-items for each mission congregation in the monthly financials to ensure compliance. CTO meets annually with clergy-in-charge of Mission Congregations to discuss funding amounts and distribution timeline. Effectiveness: The process for making funding determinations for mission congregations is clear, and mission congregations have input into the process.
1.13 Develop an efficient process and clear guidelines for access to funds held in trust or investments managed by our Diocese on behalf of congregations, Institutions, or other ministries, including regular statements delivered directly to the body for whom funds are held.	Stage One Priority Two	Finance Committee, Institution's liaison on Standing Committee	Implementation: Finance Committee reviews funds held in trust and creates processes and guidelines to request funds and for distribution and reporting to EC and to funding recipients. Effectiveness: Congregations, Institutions, and ministries understand the funding available to them and how to access it in a timely manner.
1.15 Appoint an Assessment Formula Task Force to evaluate the current formula and ensure alignment with our Vision, Purpose, and Values.	Stage One Priority One	Bishop, Executive Council Assessment Formula TF	Implementation: Task Force is appointed by Bishop and Executive Council. Task Force conducts a review and makes recommendations to the Bishop, Finance Committee, and Executive Council. Effectiveness: Recommendations are presented to the 177th Convention of the Diocese of California for implementation beginning in 2027.

1.16 Change Canon XII.07 to fold the responsibilities of an Investment Committee into the Finance Committee.	Stage One Priority Two	Committee on Governance, Chancellor, Bishop	<p>Implementation: Write the resolution for Convention 2026 to be implemented 2027</p> <p>Effectiveness: Meeting the canonical requirements for an Investment Committee without adding another committee to EC</p>
--	---------------------------	---	--

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

Initiative	Priority	Actor(s)	Metric
2.1: Develop a comprehensive multi-year diocesan fundraising plan aligned with the Strategic Vision Plan and coordinated with diocesan Institutions, including policies governing the allocation and disbursement of funds and fundraising reports to the Executive Council and Diocesan Convention. Ensure that trust-building practices, learned from analyzing the Expanding Horizons Campaign, are integrated, including learning from the experiments with the Brentwood Farm Church and Blue Bird Village.	Stage One Priority One	Bishop, Executive Council, Standing Committee	<p>Implementation: Identify priorities based on the Strategic Vision Plan (SVP), and develop a three-year fundraising plan.</p> <p>Effectiveness: Evaluate fundraising efforts against goals shaped by the SVP.</p>
2.2: Provide a comprehensive annual report to Executive Council and Diocesan Convention accounting for money raised and disbursed through the Expanding Horizons Campaign, until such times as campaign donations and disbursements are completed. Provide monthly financial report of actual income and expenses to	Stage One Priority One	Canon for Finance, Finance Committee, Bishop, Executive Council	<p>Implementation: Create and present report. Utilize report(s) to evaluate the effectiveness of the Expanding Horizons Campaign and learnings to inform future fundraising efforts.</p> <p>Effectiveness: Financial reporting on the Expanding Horizons Campaign is timely, clear, and transparent.</p>

<ul style="list-style-type: none"> Vital & Thriving congregations 			
2.5 Explore potential collaborations with congregations and Institutions for staff sharing to support diocesan fundraising; recruit and hire appropriate staff, paid and volunteer, where necessary.	Stage One Priority Two	Bishop, Executive Council	<p>Implementation: Collaborations explored for mutual benefit with congregations and Institutions; evaluate common and unique needs, current capacities, etc.</p> <p>Effectiveness: Determine staffing, based on needs and capacities, guided by Initiatives across the SVP.</p>

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.

Initiative	Priority	Actor(s)	Metric
3.1 Schedule bi-annual joint meetings of Standing Committee and Executive Council to review the Strategic Vision Plan progress, improve communication between them, address shared responsibilities, and foster collaboration.	Stage One Priority One	Executive Council, Standing Committee	<p>Implementation: Schedule meetings</p> <p>Effectiveness: Improved coordination of shared governance responsibilities aligned with the Strategic Vision Plan.</p>
3.2 Publicize membership of Executive Council Committee; schedule an annual calendar of all EC Committee meetings, to take place at least two weeks in advance of regular EC meetings.	Stage One Priority One	Executive Council	<p>Implementation: Schedule meetings</p> <p>Effectiveness: Improved coordination of shared governance responsibilities aligned with the Strategic Vision Plan.</p>

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.

Initiative	Priority	Actor(s)	Metric
1.1 Reconvene La Comisión Hispana/Latina, in partnership with Spanish-speaking congregations.	Stage One Priority One (Underway)	Clergy and lay leaders from Spanish-speaking communities, Bishop, Canon for Racial, Social, and Environmental Justice	Implementation: Leaders convene and recommend membership and structure of La Comisión to the Bishop; Bishop approves and appoints the members of La Comisión by Diocesan Convention 2026. Effectiveness: Newly reconstituted La Comisión Hispana/Latina continues to meet regularly with support from the Canon for Racial, Social, and Environmental Justice.
1.2 Develop a Multicultural Commission made up of people of Indigenous, African, Hispanic/Latiné, Asian and Pacific Islander descent, to develop and guide our diocesan multicultural ministries and support our congregations.	Stage One Priority One	Canon for Racial, Social and Environmental Justice, CTO, Commission Members	Implementation: Bishop appoints Commission which convene quarterly; Collectively address matters pertinent to their congregations and communities, including leadership recruitment and formation; Collaboratively determine financial and human resource allocation for our multicultural/lingual congregations; Coordinate diocesan-wide events that celebrate and deepen our cultural understanding and competency; Prayerfully discern and respond to emerging needs

			<p>and current events as the Commission's ministry evolves.</p> <p>Effectiveness: Increased sense of mattering and belonging in our Diocese as unique cultures; increased communication and collaboration; increased respect and value of our diversity; clear and mutually agreed-upon process for equitable and transparent resource allocation; integration of multicultural perspectives into diocesan decision-making processes; cross-cultural participation in events and worship services and desire for more events together.</p>
--	--	--	---

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.

Initiative	Priority	Actor(s)	Metric
2.1 Consult clergy and lay leadership of multicultural/lingual congregations on the need for translation and interpretation of diocesan materials and events; assess resources for providing translation and interpretation.	Stage One Priority Two	Multicultural Commission	<p>Implementation: Meet to learn more about needs and assets. Document needs for translation or interpretation.</p> <p>Effectiveness: Responsive partnering that leads to more involvement.</p>
2.2 Draft a policy on translation and interpretation to share with Bishop and Executive Council for	Stage One Priority Two	Multicultural Commission, Advisory Council for Translation & Interpretation,	<p>Implementation: Identify who is responsible for providing translation and interpretation and how it is funded.</p>

approval, drawing upon the work of TEC Task Force on Translation and Interpretation.		Executive Council, Bishop	Share with congregations. Update website. Publish templates online. Effectiveness: Policy is adopted.
2.4 Develop and publish a directory that names resources and contacts for for translation and interpretation familiar with doing this work in church contexts	Stage One Priority Two (underway)	Diocesan Communications Staff	Implementation: Publish “Resources for translation and interpretation” Effectiveness: Survey congregations annually to evaluate services provided
2.5 Develop funding strategy for translations and interpretations and resourcing of Multicultural Commission coordination, celebrations, and integration into deanery- and diocesan-level events.	Stage One Priority Two	Bishop and Executive Council, Multicultural Commission	Implementation: Fund personnel and resources Effectiveness: We have what we need to communicate with one another; diocesan staff and Multicultural Commission become more engaged with people and congregations whose primary language is not English.
2.6 Develop and equip a team of translators and interpreters; Name an advisory council for Translations and Interpretations	Stage One Priority One	Communications staff, Multicultural Commission	Implementation: Recruit required personnel to translate/interpret Effectiveness: Increased provision of translation and interpretation

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

Initiative	Priority	Actor(s)	Metric
3.1 Convene a special committee to develop a discernment process and new pathways leading to	Stage One Priority One	Standing Committee, with help from Vocations	Implementation: Develop a proposal by May 2027 Discernment Day Effectiveness:

ordination for non-English speaking populations.		Officer, COM, Multicultural Commission	Diocesan Resources are clearly connected to the Anglican Communion, members of the Anglican Communion serve in an advisory role in development new pathways
--	--	--	---

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

Initiative	Priority	Assignment	Metric
4.3 Build on the foundations of the Episcopal Church's Becoming the Beloved Community framework and the Sacred Ground circles with continued opportunities for collaborative anti-racist formation and action.	Stage One Priority Two	Canon for RSEJ, congregations and Institutions who have engaged Sacred Ground or similar programs	Implementation: Regular offerings continue to refresh and deepen anti-racist formation throughout the diocese. Effectiveness: The church's work toward racial reconciliation is collectively and broadly held, and it is manifest in diverse local and regional ways.

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.

Initiative	Priority	Actors	Metric
1.1 CTO partners with a consultant to form care teams of therapists, mediators, and facilitators.	Stage One Priority One	CTO, consultant, care team members	Implementation: Team assembled and briefed on Repair and Healing's purpose, scope, and goals. Effectiveness: Team members ready for assignment and on task.
1.2 CTO and consultant create a resource list of professionals for referrals for work beyond the scope of our Diocese drawing on Church Pension Group's Employee Assistance Program and private practitioners.	Stage One Priority One	CTO, consultant	Implementation: List with pertinent contact information, hours, etc. created in an accessible format. Effectiveness: People have greater ease in getting the care and help they need.
1.3 CTO reaches out in particular to those whose stories were gathered during the Strategic Vision discernment process; support to be provided for experience(s) that occurred within diocesan life, up to four sessions; includes practices for ongoing healing and references to additional professional resources, beyond the diocesan scope, when needed. In no way is confidentiality compromised at any time.	Stage One Priority One	CTO, care team	Implementation: Care team members assigned based on the needs of individuals and groups; prioritizing group processes wherever appropriate because of the benefit to the wider diocesan system's healing. Individuals and groups identified and contacted to ascertain their interests. Matches between care team and recipients. Effectiveness: Develop a culture of repentance, amendment of life, forgiveness, and healing.

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

Initiative	Priority	Actor(s)	Metric
2.1 Consultant provides training for key diocesan leaders.	Stage One	Consultant, Bishop, CTO, Cn. for Racial,	Implementation: Training provided. Effectiveness:

<p>Learning goals:</p> <ul style="list-style-type: none"> ● Understand the impact of traumatic conditions and stress ● Develop cultural humility and demonstrate equitable practices ● Develop skills in creating environments that feature safety and stability ● Grow in compassion and dependability so as to avoid future harm ● Name collaborative and empowering responses ● Grow in resilience and recovery 	<p>Priority Two</p> <p>Stage One</p> <p>Priority Three</p>	<p>Social, and Environmental Justice, and Archdeacons</p> <p>Diocesan staff</p>	<p>Participants are able to articulate the value of nervous-system-regulated care in our diocesan setting.</p> <p>Participants leave with awareness of their nervous system capacities, how to regulate and expand them, and how to co-regulate with colleagues.</p> <p>Participants grow in their ability to practice regulated-nervous-system responses.</p>
<p>2.2 Consultant meets with Bishop, CTO, and staff to strengthen structures and culture by exploring actual situations in a practicum format.</p> <p>Meet every two months.</p>	<p>Stage One</p> <p>Priority Two</p> <p>Stage One</p> <p>Priority Three</p>	<p>Consultant, Bishop, CTO, diocesan staff</p>	<p>Implementation:</p> <p>Practicum provided every two months at staff meetings;</p> <p>Facilitate the transformations of structure and culture and to facilitate practicum efficacy.</p> <p>Effectiveness:</p> <p>Bishop, CTO, and staff practice nervous-system-regulated responses as challenges arise. Decisions are made with an eye toward awareness of nervous system capacities, regulation and expansion of them, and co-regulation among colleagues.</p> <p>They evaluate the effectiveness of regulated-nervous-system responses and continue to iterate them.</p>

	Stage One Priority Three		Bishop and CTO have growing resources to manage naturally arising crises and to de-escalate and address challenges for staff, on governing bodies, and among leadership.
--	-----------------------------------	--	--

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.

Initiative	Priority	Actor(s)	Metric
1.1 Sustain our Diocese's public and prophetic witness to Christ's solidarity with those on the margins. Continue participation and leadership (where invited) in public events, special liturgies, direct actions, and legislative and policy advocacy that advance justice for the most vulnerable. Examples include Trans Day of Visibility, rallies for immigrant rights, Pride parades, and solidarity statements on Episcopal Public Policy Network policy priorities. Extend this witness	Stage One Priority One (underway)	Congregations, lay leaders, working groups, collaborating with Bishop, Canon for Racial, Social, and Environmental Justice (RSEJ)	Implementation: Maintain current relationships and develop new opportunities that emerge Effectiveness: The Episcopal Church in DioCal is looked to by community partners as a powerful witness to Jesus' love in action, demonstrated by consistent invitation

beyond San Francisco to consistently encompass all parts of the Bay Area			and positive feedback from partners
1.2 Nurture and deepen our Diocese's relationships with ecumenical and interfaith coalitions and other public partnerships addressing injustice and oppression throughout the Bay Area (e.g., Faith in Action, San Francisco Interfaith Council, Interfaith Movement for Human Integrity, Interfaith Power and Light). Share and update information about these partnerships regularly in Diocesan communications and deanery gatherings. Create and facilitate opportunities for congregations and individuals to connect and participate.	Stage One Priority One (underway)	Congregations, Lay leaders, Working Groups, collaborating with Bishop, Canon for RSEJ, Archdeacons and Regional Deacons, and the Episcopal representative to the Board of Directors of San Francisco Interfaith Council	Implementation: Diocesan newsletters and deanery meetings share opportunities to learn and work with partners. Congregations are supported to explore organized participation and membership with deanery-level collaboration Effectiveness: Congregations and individuals join faith-based networks or other partnerships and take action together
1.3: Continue to invest in our deputation to General Convention, both its efficacy and its charism of bringing justice for the marginalized to the center of our common life as TEC. Support efforts to maintain a diverse and grassroots-driven pool of deputies. Create and strengthen regular channels for communication between Institutions, affinity groups, and other peace and justice-oriented groups to inform deputation's advocacy agenda. Specifically:	Stage One Priority One (underway)	Program and Budget Committee, passed by Convention, supported by staff	Implementation: Convention and budget continue to invest in deputation. Recruit diverse new members as needed Effectiveness: Deputation remains diverse and effective. Deputation's agenda is well-informed by organized groups engaging with the world beyond Church doors

<ul style="list-style-type: none"> • All diocesan Institutions • <u>Affinity groups</u>: Afro-Anglican Commission (AAC), Asian Pacific Islander Commission (APIC), Indigenous Convocation, La Comisión Hispana/Latina • <u>Peace and Justice-oriented groups</u>: Commission on Peace, Hunger, and Justice; Disability and Deaf Access Task Force; Global Companions Commission; Immigration Task Force; Task Force on Christian Nationalism; Trans/Non-binary Working Group; Truth-telling, Reckoning, and Healing Task Force; Union of Black Episcopalians (UBE) 			
<p>1.6 Publicize and promote resources created by the Trans Task Force (and now the Trans/Non-binary Working Group) to support formation and action in congregations.</p>	<p>Stage One Priority One</p>	<p>Trans/Non-binary Working Group collaborate with Communications and Formation staff</p>	<p>Implementation: Trans/Non-binary Working Group resources and recommendations are published on the website and promoted in newsletters and through speaking engagements or training opportunities</p> <p>Effectiveness: Congregations are aware of resources</p>

			<p>available and feel equipped to take action on the local level</p> <p>Resources and lessons learned are shared between congregations and deaneries</p>
1.7 Complete the report from the Disability and Deaf Access Task Force. Accept the report at Convention and implement recommendations.	Stage One Priority One	Disability and Deaf Access Task Force, Bishop, Dispatch of Business	<p>Implementation: Disability and Deaf Access Task Force completes its report and makes recommendations to Convention</p> <p>Effectiveness: Report provides resources and clear next steps for action at multiple levels of diocesan life, encompassing congregations, Institutions, and governance bodies. Recommendations are implemented.</p>
1.8 Support and strengthen the work of the Afro-Anglican Commission (AAC), Asian Pacific Islander Commission (APIC), Indigenous Convocation, La Comisión Hispana/Latina, and Trans/Non-binary Working Group to connect members throughout our Diocese, through budget allocation and continued promotion in newsletters and events.	Stage One Priority One	AAC, APIC, Indigenous Convocation, La Comisión Hispana/Latina, and Trans/ Non-binary Working Group collaborate with Canon for RSEJ	<p>Implementation: Coordinate communication and outreach efforts. Disburse funds to groups and promote participation.</p> <p>Effectiveness: Groups meet regularly, recruit effectively, and create spaces of belonging and</p>

			organizing for members and larger Diocese.
--	--	--	--

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.

Initiative	Priority	Actor(s)	Metric
2.1 Convene a team of deacons to inventory existing partnerships and ministries beyond our church doors, including those with local congregations, Institutions, peace and justice-oriented groups, and affinity groups	Stage One Priority One	Archdeacons and deacon team collaborate with congregational, deanery, and Institution's leaders, and Institution's liaison to Standing Committee	Implementation: Develop data gathering tool and conduct inventory Effectiveness: Clarity about the existing ministries with useful details for eliciting wide participation
2.2 Empower participation by individuals, congregations, and deaneries by creating and publicizing a database of existing partnerships on our diocesan website to host details and link to partner programs	Stage One Priority Two	Deacons, Archdeacons, Communications staff	Implementation: Database is published Effectiveness: Database is accessible, easy to navigate, and accessed frequently by people from across our Diocese. Database can be edited easily and accurately by deacons.
2.3 Amplify and support existing local partnerships by supporting deanery-level social justice assemblies focused on connecting regionally.	Stage One Priority One (underway)	Deanery officers, Canon for RSEJ	Implementation: Assemblies developed Effectiveness: Deanery members find their passions magnified in the assemblies and opt to participate in them. Assemblies effectively communicate opportunities and needs within existing social justice

			partnerships and ministries. Assemblies develop skills in effective discernment around opportunities to pursue or create new partnerships together.
--	--	--	--

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

Initiative	Priority	Actor(s)	Metric
3.1 Standing Committee (SC) liaison to Institutions is in regular contact and building relationships with Institutions to support clear governance (per Canon XVII), strong relationships with SC, and opportunities for collaboration.	Stage One Priority One (underway)	Standing Committee (SC) and SC liaison to Institutions	Implementation: SC Liaison connects regularly and intentionally with Institution leaders Effectiveness: SC and institutions are mutually informed and up to date on one another's work. Institutions trust and rely on liaison for appropriate connections and support
3.2 Conduct a process of repair and restitution with diocesan Institutions that were financially impacted by the Expanding Horizons campaign promises. Ensure the lessons learned inform future joint fundraising endeavors. Prevent similar harms in the future. (Finance & Fundraising initiatives 2.2, 2.3, 2.4)	Stage One Priority One (underway)	Repair and Healing Care Teams, Bishop, Institution leaders, Executive Council, Canon for Finance, Institution's liaison to Standing Committee	Implementation: See Repair and Healing Goal 1. Implement Finance measures (2.2, 2.3., 2.4) Effectiveness: Institutions have repaired relationships with diocesan staff and are open to rebuilding trust, shown in a willingness to participate in future collaborative efforts
3.3 Identify needed areas of repair between diocesan	Stage One Priority One	Repair and Healing Care Teams,	Implementation:

Institutions and staff, especially focused on experiences of conflict, access to information and money, power and authority in relationship to decisions and resources. Build trust through participation in the Repair and Healing processes. Foster strong connections that support the identity of Institutions as diocesan ministries that add great value.	(underway)	Bishop, Institution leaders, Institution's liaison to Standing Committee, pertinent diocesan staff	See Repair and Healing, Goal 1 Effectiveness: Institutions and diocesan staff develop a level of trust that enables them to work together for mutual thriving
3.6: Strengthen Institutions' connections with one another through regular gatherings.	Stage One Priority Two	Institution's liaison to Standing Committee, Standing Committee, Institution leaders	Implementation: Convene gatherings Effectiveness: Institution leaders participate in consistent opportunities for collaboration, formation, information sharing, and relationship building
3.8 Heighten awareness of Institutions and their ministries through a variety of measures including deanery meeting invitations, the Diocesan Cycle of Prayer, newsletter spotlights, website presence, and annual reports and presence at Convention	Stage One Priority One (underway)	Institution leaders, Institution's liaison to Standing Committee, Communications staff, deanery officers, Formation staff	Implementation: Promote Institutions in various communications and groups Effectiveness: Clergy and lay leaders throughout our Diocese are familiar with Institutions and their ministries. Congregations and individuals participate more often as volunteers, donors, and supporters and have a sense of these ministries as part of

			our diocesan identity and purpose.
--	--	--	------------------------------------

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

Initiative	Priority	Actor(s)	Metric
4.1 Identify needed areas of repair (especially between deacons and diocesan staff and between deacons and priests) for attention during the Repair and Healing Process. Address the areas identified.	Stage One Priority One (underway)	Repair & Healing Care Teams, Archdeacons	<p>Implementation: Areas for attention identified. See Repair & Healing 1.3; Structures are reformed; see Repair & Healing 2.5</p> <p>Effectiveness: Relationships are repaired in ways that make future collaboration possible. Structural inequities and other consistent sources of harm are identified and can be addressed.</p>
4.2 Increase awareness of the diaconate as an order and of the specific ministries of deacons in our diocese through promoting the School for Deacons, publishing deacon profiles, and creating opportunities to present at congregations, deanery events, and vocations/discernment events	Stage One Priority One (underway)	Archdeacons, School for Deacons, Deacons' Council	<p>Implementation: Publish profiles; congregations invite deacons and Archdeacons to present</p> <p>Effectiveness: Clergy and lay leaders in our Diocese can articulate and appreciate the unique role of the diaconate and have specific models they can point to and be in relationship with</p>

4.3 Continue and grow the deacons' Homily Respite program to raise awareness of the diaconate, engage retired deacons, and provide respite support to struggling congregations and to clergy in need of respite.	Stage One Priority One (underway)	Archdeacons lead, deacons opt in, congregations invite	<p>Implementation: Publish information about the program in newsletters and word of mouth</p> <p>Effectiveness: Deacons are regularly invited to provide homily respite at congregations where it is needed. Congregations engaging the program connect with the diaconate and their baptismal vocations in new ways</p>
4.4 In partnership with the Vocations office, increase recruitment for the School for Deacons through partnership with local congregations, deanery meetings, and diocesan communication platforms. Equip all clergy to explain the role of the diaconate and feel confident identifying potential postulants	Stage One Priority One	Archdeacons, School for Deacons, Vocations officer, communications staff, Regional Deans	<p>Implementation: Promote School for Deacons through multiple channels. Provide language and framing for all clergy engaging potential postulants to the diaconate</p> <p>Effectiveness: School for Deacons sees a sustained increase in inquiries and applications</p>
4.8 Council of Deacons and the School for Deacons continue their respective meetings and retreats as key forums for collaboration, pastoral care, and organizing. Maintain an emphasis on accessibility and connection for bi-vocational and working deacons.	Stage One Priority One (underway)	Archdeacons, Council of Deacons, School for Deacons	<p>Implementation: Gatherings continue</p> <p>Effectiveness: Deacons participate in consistent opportunities for collaboration, formation, information sharing,</p>

			and relationship building
4.9 Adopt the practice of an annual conversation between deacons, Archdeacons, and Bishop to assess diaconal resources, emerging needs, and diaconal ministries' alignment in shaping diocesan vision, purpose, and values.	Stage One Priority One	Bishop, Archdeacons, deacons	<p>Implementation: Annual meeting convenes relevant stakeholders</p> <p>Effectiveness: The meeting results in heightened alignment and awareness, opportunities for collaboration, and stronger relationships</p>

Proposals for Successive Initiatives: Stages Two and Three

Focus Area I: Christian Formation and Leadership Development

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.

1.8 Create opportunities for children, youth, young adult, and adult formation leaders to build relationships and learn from each other, building on 1.1, 1.2 & 1.3.	Stage Two Priority One	Diocesan Formation staff, Lay and clergy leaders, deanery officers	Implementation: Organize quarterly Diocesan Learning Days held in different deanery regions. Effectiveness: Track participation and evaluation form of participants. Collaborations grow.
1.9 Explore the possibility of collaboration in formation programming for children, youth, young adults, and adults, connecting congregational leaders engaged in these ministries.	Stage Two Priority Two	Lay and clergy leaders with support from Diocesan Formation staff	Implementation: Identify opportunities for collaboration and develop shared ministry agreements ; ensure participants are connected on the communications platform. Effectiveness: At end of the year, participants evaluate the collaboration
1.10 Support the creation, funding, and professional development of children, youth, and young adult ministry positions at the level of congregations, deanery regions, and college chaplaincies.	Stage Two Priority Two Stage Three Priority One	Lay and clergy leaders with support of Diocesan Formation staff	Implementation: Identify opportunities for collaboration through existing and new staff positions based on 1.5 and develop funding models to support them. Transition from volunteer to paid staff positions and hire for new positions where desired and possible. Effectiveness: Increased investment in staffing of children, youth, and young adult programs, honoring the

			professional skills and gifts of those who do this work..
1.11 Ensure integration of camp and retreat center (Bishop's Ranch, St. Dorothy's, St. Columba's) programming in diocesan-wide intergenerational formation (e.g. summer camps, contemplative formation retreats), including potential for shared retreat center/diocesan staff positions.	Stage Two Priority Two	Bishop, EC, Retreat Center Boards, Diocesan and Retreat Center Staff	Implementation: Regular meetings between camp and retreat center boards; regular meetings between camp and retreat center and diocesan staff; integrated calendar and event communication; publicize workshops and retreats. Effectiveness: Increased collaboration in camp and retreat center/diocesan programming and staffing; increased participation in camp and retreat center programs and events, fostering spiritual growth across our diocese.

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.

2.3 Develop a theologically rich set of resources for those in vocational discernment and who long to deepen their baptismal lives. Focus on theological education as well as spiritual education and formation. Develop opportunities for shared faith and learning experiences for our Diocese.	Stage Three Priority One	Commission on Ministry, Diocesan Formation Staff	Implementation: Specialized speakers, diocesan book studies, Episcopal identity resources, multicultural strands of faithfulness in music, art, theology. Include theological training of LDCs and Vestries/Bishop's Committees in leadership formation. Effectiveness: Discernment is an embraced practice throughout our Diocese.
2.6 Evaluate and consider revising the multicultural requirement for Holy Orders. Consider	Stage Two Priority One	Commission on Ministry in conversation with Vocations Officer, Canon	Implementation: Review and revise. Effectiveness:

revising its timing to avoid conflicting with other requirements for placements during the Candidacy stage. Aligning it with the current needs of our Diocese, as guided by the Multicultural Commission in 2.7.		for Racial, Social & Environmental Justice, and the Multicultural Commission (see V.1.2)	Multicultural requirement is phased appropriately and enhances ministry.
2.7 Evaluate and possibly revise the language requirement for Holy Orders, to better align with the needs of our Diocese; consider a mentoring component to the requirement, and offering language learning beyond candidacy into continuing education for the clergy.	Stage Two Priority One	CTO, Multicultural Commission (see V.1.2), Commission on Ministry	Implementation: Review and revise. Effectiveness: Language requirement is aligned with ministry needs, effectively meets those needs, and is a regular component of clergy continuing education.
2.8 Consider the changing landscape of seminary education and its impact on our Diocese, in terms of the ways Church Divinity School of the Pacific (CDSP) drew new clergy to our Diocese and offered us rich resources through the presence of seminary professors.	Stage Two Priority Three	Bishop, CTO, Vocations Officer, and a Standing Committee representative with council of recent or current Seminary Professors.	Implementation: Assess the impact of CDSP moving to a fully non-residential format, and how our Diocese may need to supplement vocational formation and theological education. Consider how the presence of other seminaries in the Graduate Theological Union might allow for building relationships with some of their faculty. Effectiveness: New models and resources for theological reflection and vocational discernment are developed.

2.9 Consider the changing landscape of seminary education and the emotional and spiritual impact on those in the discernment process, with a view to offering them needed opportunities for community and formation.	Stage Two Priority Three	CTO, Vocations Officer, and a Commission on Ministry representative	<p>Implementation: Assess the impact of CDSP moving to a fully non-residential format, and how our Diocese may need to supplement the social/communal/formational support of our seminarians. Consider the presence of other seminaries in the Graduate Theological Union and how they might support our students with in-person community.</p> <p>Effectiveness: Diocesan seminarians have a sense of local, Christian community and collegial formation.</p>
2.10 Create liturgical markers of transitions in the discernment process, ie: from aspirant to postulant, postulant to candidate, etc.	Stage Two Priority One	Bishop, Cathedral Canon Precentor, and Vocations Officer	<p>Implementation: Create experimental rites approved by the Bishop; celebrate rites and evaluate for further revision.</p> <p>Effectiveness: Church liturgically celebrates transitions in discernment and supports those discerning calls to Holy Orders.</p>
2.11 Design a mentoring cohort for those in the vocational discernment process. To meet 4-6 times a year. Focus on promoting relationships, mattering, and belonging as they journey through the vocational discernment process to diminish loneliness as in-person seminary formation diminishes.	Stage Three Priority One	Commission on Ministry, Archdeacons, Vocations Officer, School for Deacons	<p>Implementation: Offer support and guidance relationally and through the structure of vocational discernment, including CPE and placement. Priest or Vocational Deacon as mentor. When those in the cohort become Transitional Deacons, have the leader be a Vocational Deacon to mentor them in this phase of their vocations.</p> <p>Effectiveness: Postulants and candidates for Holy Orders have a community of support. Postulants and</p>

			candidates for Holy Orders have a community of support.
2.15 Foster ongoing clergy continuing education and wellness practices for clergy at all stages of their vocation, including for bi-vocational and retired clergy. Give special attention to continuing education in the area of congregational development for those in parochial settings.	Stage Three Priority One	Clergy Continuing Education Working Group	<p>Implementation: Bishop appoints a working group to curate a continuing education program for clergy, including clergy wellness practices.</p> <p>Effectiveness: Increased support for ongoing formation and wellness of clergy. Retired clergy experience support.</p>

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.

3.2 Include diocesan leadership discernment as part of Diocesan Discernment Day events.	Stage Two Priority One	Committee on Governance; Canon for Formation	<p>Implementation: Incorporate into the curriculum for Discernment Days</p> <p>Effectiveness: Increased understanding of the gifts for diocesan leadership and the role of discernment in becoming a diocesan leader.</p>
3.3 Develop a Diocesan Leadership Academy to provide training for diocesan leaders and create a pool of candidates for leadership. Root this Diocesan Leadership Academy in best practices of congregational development.	<p>Stage Two Priority One Develop curriculum and recruit trainers</p> <p>Stage Three Priority One Recruit and train initial class</p>	Committee on Governance, with support of Diocesan Staff	<p>Implementation: Create curriculum and conduct Leadership Academy training in, for example, meeting facilitation, conflict transformation, communication, budgeting, Anglican polity, etc.</p> <p>Effectiveness:</p>

			Revise training based on participants' evaluations
3.4 Develop anti-bias training and diversity, equity, inclusion, and belonging resources on race, class, and gender for diocesan leadership bodies, especially the Nominating Committee.	Stage Two Priority One	Executive Council & Standing Committee, in consultation with Multicultural Commission (see V.1.2, V.1.11) and with Truth-telling, Reckoning, and Healing Task Force	<p>Implementation: Training is regularly offered to those holding and discerning diocesan leadership roles</p> <p>Effectiveness: Track training utilization rates and publish aggregated demographics of those in diocesan leadership roles</p>
3.5 Track and publish data on demographics of diocesan leadership bodies and monitor for disparities or bias along lines of race and gender.	Stage Three Priority Two	Executive Council & Standing Committee, in consultation with Multicultural Commission (see V.1.2, V.1.11)	<p>Implementation: Data is gathered and reviewed by our governing bodies and the Bishop..</p> <p>Effectiveness: Disparities in diocesan leadership opportunities are made empirically visible and can be acted upon.</p>
3.6 Develop a program of leadership support and recognition, including mentorship of new leaders by existing leaders and an annual diocesan leadership celebration.	Stage Three Priority Two	Committee on Governance, with support from Diocesan Staff	<p>Implementation: Committee on Governance develops orientation and mentor program for Diocesan Leaders; hosts annual Diocesan Leadership Celebration</p> <p>Effectiveness: Revise orientation program based on participants' evaluations</p>

Focus Area II: Congregational Development

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

<p>1.3: Explore and support collaborative programs shared by multiple congregations across a variety of ministries (e.g. children, youth, and family ministry, evangelism, outreach and social justice advocacy, multicultural ministry)</p>	<p>Stage Two Priority One</p> <p>Stage Two Priority Two</p> <p>Stage Three Priority One</p>	<p>Clergy and lay leaders supported by Diocesan Staff</p> <p>Clergy, Lay Leaders</p> <p>Clergy, Lay Leaders</p>	<p>Implementation: Recruit and support leadership teams, drawing on best practices in congregational development.</p> <p>Implement Programs</p> <p>Evaluate programs</p> <p>Effectiveness: Strengthen existing and create new collaborative ministries. Evaluate programs and include learnings in future trainings.</p>
<p>1.4: Explore and support possibilities for shared ministry models tailored to particular contexts, as agreed specifically between partnering congregations through a Memorandum of Understanding.</p>	<p>Stage Three Priority One</p>	<p>Clergy and lay leaders, supported by Diocesan staff</p>	<p>Implementation: Identify opportunities for collaboration in existing and new programs and leadership positions based on 2.2 and develop funding models to support them.</p> <p>Effectiveness: Pilot shared ministry models; make adjustments as needed.</p>
<p>1.5: Provide for an evaluation of the sustainability of each of our congregations, with an orientation toward adaptive re-constitution. Follow the process developed in III.1.6 with congregations at the end of their life cycle where necessary.</p>	<p>Stage Three Priority One</p>	<p>Congregational Development Committee</p>	<p>Implementation: Draw on TEC resources to assist with the evaluation process, building on the work of III.1.4.</p> <p>Effectiveness: Use evaluation to inform the strategic plan for congregational</p>

			development in II1.6 below.
1.6 Create a strategic plan for congregational development across our Diocese, with special attention to the needs of underserved communities, and opportunities for new ministries, church concepts, and evangelism.	Stage Three Priority One	Special Committee appointed by Bishop, Executive Council, Standing Committee	Implementation: Draw on TEC resources to develop the plan, align with the work of IV1.14. Effectiveness: Use evaluation to develop the next iteration of the strategic vision plan.
1.7: Recruit, train, and deploy a team of Interim Clergy serving congregations in transition, with skills in fostering congregational healing, forming lay leaders, and bringing congregations into compliance with diocesan canons and guidelines, as well as cultural/linguistic competency.	Stage Two Priority Two	CTO, Canon for Transition Ministry	Implementation: Recruit a team of trained specialists in this ministry with appropriate competencies. Effectiveness: Add 3-5 new Interim Clergy, track success of transitions and demographics of new clergy hires.

1.9 Update the formula for the Congregational Grade Structure by revising the data points and scales the formula draws upon.	Stage Two Priority One	Congregational Development Committee proposes, Diocesan Convention approves; consult with Canon for Transition Ministry	Implementation: Revise Congregational Grade Structure reflecting the diversity of congregations and our values. Effectiveness: Clarify current realities of our congregations.
1.10 Provide a report to Diocesan Convention of the total number of congregations in each updated Congregational Grade Structure.	Stage Two Priority Two	Canon for Transition Ministry	Implementation: Create and share report Effectiveness: Increase mutual understanding and belonging.
1.12 Review and revise Canons XI and XII on the designation of congregations as parishes and mission, to reflect current realities of congregations as well as their diverse contexts and callings.	Stage Three Priority One	Task Force comprising members of the Congregational Development Committee, Governance Committee, and Committee on Constitution and Canons	Implementation: Evaluate the utility of the current designations of parish, organized mission, specialized mission, and parish mission, and consider alternate models (e.g. Diocese of Lincoln in the CofE). Effectiveness: Move beyond the parish/mission binary and the perception of mission congregations as “failed parishes.” Canons are revised to facilitate clear understanding and collective support of the diversity of our congregations.

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.

3.3: Identify what support congregations need to manage “business” functions (e.g. human resources, property use and management, financial management, technology, and school management) as part of 1.1 above. Identify where congregational leaders might support these services within deanery regions and where diocesan staff support is needed, and create access to such services as an option for congregations.	Stage Two Priority Two	Bishop, CTO, Program and Budget Committee	Implementation: Drawing on survey of congregations in 1.1, which chronicles specific needs, brainstorm possible resource solutions for these expressed needs, formulate recommendations, develop and implement strategies. Effectiveness: Congregations will be equipped with support to carry out healthy business practices.
3.4 Equip congregations and institutions with updated information about public benefits (e.g., CA paid family leave, sick days, disability insurance, etc.), local labor laws, and model policies for equitable employment practices, especially those relevant to people who are low-income, caring for dependents, or disabled.	Stage Three Priority One	Diocesan staff, with assistance from key informants (Chancellor or potentially outside counsel), Institution’s liaison to Standing Committee	Implementation: Share resources and information to all diocesan employers. Effectiveness: Lay and clergy employees in the diocese are informed and empowered to access available rights and benefits.

3.6: Further revise current diocesan staff structure aligned with congregational needs identified in Stage One, including potential for creating shared diocesan and cathedral staff positions.	Stage Two Priority One	Bishop, CTO, Cathedral Dean, diocesan and cathedral governing boards	<p>Implementation: Create shared staff positions and change staffing structure to meet emerging needs.</p> <p>Effectiveness: Staff configuration is aligned with Strategic Vision and values.</p>
3.7: Develop diocesan staff as a continuous learning community, with focus on equipping diocesan staff to support congregational development, and to support all diocesan organizations in being healthy and sustainable.	Stage Two Priority One	Bishop, CTO	<p>Implementation: Provide a robust offering of ongoing training and skill-building for staff members.</p> <p>Effectiveness: Staff is equipped to fulfill their evolving job descriptions.</p>
3.9 Reimagine Episcopal visitations to include congregational development consultations.	Stage Two Priority One	Bishop, Diocesan Staff, Clergy-in Charge of congregations and lay leaders	<p>Implementation: Episcopal visits are planned with clergy-in-charge and lay leaders in advance; visits include appropriate diocesan staff members and/or leaders to support specific areas of congregational development; include an opportunity to provide feedback and follow-up on the visit.</p> <p>Effectiveness:</p>

			Episcopal visits are occasions of celebration, substantive learning, and collaboration between diocesan staff and congregational leaders.
--	--	--	---

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.

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.

1.1: Conduct a process to adopt a new diocesan definition of mission, focusing on the unique vocational identity of our mission congregations rather than simply on financial capacity (Canons XI and XII). See Congregational Development initiative 1.12	(Continuing from Stage One) Stage Two Priority One	Clergy-in-Charge of mission congregations draft, led by CTO; Send to Task Force comprising members of the Congregational Development Committee, Governance Committee, and Committee on Constitution and Canons	Implementation: Definitions published, canons are revised to facilitate clear understanding and collective support of the diversity of our congregations. Effectiveness: Definitions facilitate alignment of mission strategies and resources. Move beyond the parish/mission binary and the perception of mission congregations as "failed parishes."
1.3: Identify and provide congregational development resources	Stage Two &	Congregational Development Committee in	Implementation: Mission clergy and lay leadership have access

needed by each mission congregation to live sustainably into its vocation.	Stage Three Priority One	collaboration with Clergy in Charge	to culturally relevant congregational development tools <i>Effectiveness:</i> Missions regularly make use of tools to support and enliven their ministries
1.4: Identify financial and operational resources needed by each mission congregation to live sustainably into its vocation.	Stage Two & Stage Three Priority One	Congregational Development Committee in collaboration with Canon for Finance and Clergy-in-Charge	<i>Implementation:</i> Each mission has a clear financial plan for the next five years. <i>Effectiveness:</i> Missions move toward financial self-sustainability where possible.
1.5: Provide clear process guidelines and logistical support to those seeking to launch new mission congregations.	Stage Three Priority Three	Governance Committee and Congregational Development Committee	<i>Implementation:</i> Process published and resources (incl. staff time) available when needed <i>Effectiveness:</i> New missions can launch in under two years from beginning formal approval process
1.6: Provide clear process guidelines, logistical support, and pastoral care to congregations changing their canonical status or approaching the end of their life cycle.	Stage Two Priority Two	Governance Committee, Congregational Development Committee, Clergy and members of recently closed or closing congregations advise	<i>Implementation:</i> Process published and resources (incl. staff time) available when needed. <i>Effectiveness:</i> Congregations have a clear understanding of the process to change canonical status (parish, mission, etc.) Closing does not come as a surprise.

			Congregations have increased choice and agency, and come to a holy close when necessary, marked by a sense of completion and release of energy to other ministries.
--	--	--	---

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.

2.3: Identify capital improvement needs for Mission Congregations and develop a long-term strategy that encompasses all diocesan-held properties for the purpose of serving God in our buildings and infrastructure. (see IV 1.14)	Stage Two Priority Two	Real Estate Committee, in collaboration with Clergy in Charge	<p>Implementation: Strategy and proposed timeline for capital projects published</p> <p>Effectiveness: Missions, Standing Committee, and financial and Governance Committees are aware of upcoming and deferred capital needs and can plan accordingly by assembling resources to meet those needs or pursue other solutions</p>
2.4: Explore developing a fund for capital improvements in support of the long-term strategy in 2.3.	Stage Two Priority Two	Bishop, Executive Council	<p>Implementation: Feasibility findings are published</p> <p>Effectiveness: Diocese decides whether or not to develop a managed fund dedicated to capital improvements</p>

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

Initiative	Priority	Actor(s)	Metric
------------	----------	----------	--------

3.3: Create an accessible process by which missions can apply for additional or project-specific funds when available.	Stage Three Priority Two	Congregational Development Committee; Clergy-in-Charge consult	<p>Implementation: Process guidelines are published and opportunities are widely and clearly communicated</p> <p>Effectiveness: Missions consistently apply for and make use of special funds when available</p>
3.4: Provide grant support by maintaining a list of relevant TEC grants and related resources, communicating about application cycles and funding opportunities, and assisting with grant writing as appropriate.	Stage Three Priority Three	Congregational Development Committee (CDC); CTO	<p>Implementation: CDC regularly updates missions on resources available and provides technical assistance to applicants</p> <p>Effectiveness: Missions consistently apply for and make use of funds when available</p>

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.

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

1.14 Diocesan Real Estate Committee to evaluate existing real estate assets and recommend plans for adaptive use that generate income aligned with our purpose, mission, and values. Consider utilizing designated Expanding Horizons	Stage Three Priority One	Bishop and Executive Council, Diocesan Real Estate Committee	<p>Implementation Undertakes study and presents report to Bishop, EC, and Standing Committee</p> <p>Effectiveness: Recommendations are integrated into the Strategic Plan for Congregational Development (see II.1.4)</p>
---	-----------------------------	--	---

funds from the "Resource Assessment and Development" category for the evaluation costs.			
---	--	--	--

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

2.1: Develop a comprehensive multi-year diocesan fundraising plan aligned with the Strategic Vision Plan and coordinated with diocesan Institutions, including policies governing the allocation and disbursement of funds and fundraising reports to the Executive Council and Diocesan Convention. Ensure that trust-building practices, learned from analyzing the Expanding Horizons Campaign, are integrated, including learning from the experiments with the Brentwood Farm Church and Blue Bird Village.	(Continuing from Stage One) Stage Two Priority One	Committee on Program and Budget, Finance Committee	<p>Implementation: Integrate these priorities into the annual budget planning, financial reporting, and diocesan grant making cycles.</p> <p>Effectiveness: Evaluate fundraising efforts against goals shaped by the SVP.</p>
2.4: Develop an updated policy and process for the allocation and disbursement of remaining funds raised by the Expanding Horizons Campaign, aligned with previously agreed-upon Campaign goals and donor intentions, with particular attention to these areas because the recipients are not specified in the Campaign materials: <ul style="list-style-type: none"> Matching Grants to support Global Mission—by congregations and Institutions 	(Continuing from Stage One) Stage Two Priority One Stage Three Priority One:	Executive Council Executive Council	<p>Implementation: Implement policy and process; approve allocation of funds.</p> <p>Continue disbursement of funds in keeping with policy and receive reports from recipients on use of funds</p> <p>Effectiveness:</p>

<ul style="list-style-type: none"> • Advocacy Grants for Climate Change—supporting existing initiatives in our Diocese • Adapt & Nourish Innovation Fund—new and renewed ministries, staff positions, or other endeavors that deepen vitality practices • Housing Initiatives—Clergy Housing initiatives • Clergy language study grants for the languages of our Diocese: Chinese, Tagalog, Tongan, and Spanish • Vital & Thriving congregations 			Participation in the application process and evaluation of reports on use of funds.
2.5 Explore potential collaborations with congregations and Institutions for staff sharing to support diocesan fundraising; recruit and hire appropriate staff, paid and volunteer, where necessary.	(Continuing from Stage One) Stage Two Priority One	Bishop, Executive Council	Implementation: Recruit and hire staff, and create a volunteer council of advice to support this work. Effectiveness: Determine staffing, based on needs and capacities, guided by Initiatives across the SVP.

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.

3.3 Create a process for Executive Council consultation with deanery officers for input on major policy decisions and communication of policy decisions to deanery meetings. Actively foster collaboration with lay and clergy leaders in deanery regions. Ensure Regional Deans and deanery officers have the link to EC minutes, which	Stage Three Priority Two	Governance Committee, Executive Council, Deanery Officers	Implementation: Governance Committee proposes a process, approved by EC and deanery officers. Effectiveness: Improved collaboration in governance responsibilities aligned with the Strategic Vision Plan.
--	-----------------------------	---	---

include a list of deanery-focused matters.			
3.4 Review the size and composition of the Executive Council and Standing Committee and propose canonical changes as needed to ensure that they are effective deliberative bodies reflective of all orders of ministry. For example, a smaller Executive Council might free up leaders for other ministries; diaconal representation on Standing Committee, as the council of advice to the Bishop, might be desired.	Stage Three Priority One	Governance Committee, Committee on Constitution and Canons, Diocesan Convention	Implementation: Governance Committee proposes changes, approved by Bishop, EC and Standing Committee, ratified by Convention through appropriate resolutions to enact changes to the canons. Effectiveness: Improved collaboration in governance responsibilities aligned with the Strategic Vision Plan.

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.

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

1.3 Make recommendations for diocesan staffing and resource allocation to support existing and hoped-for multicultural ministries.	Year Two Priority One	Multicultural Commission	Implementation: Recommendations are made to the Bishop and Program & Budget Committee Effectiveness: Diocesan staffing and resources for multicultural ministry are effectively allocated following the leadership of multicultural communities.
--	-----------------------------	--------------------------	---

<p>1.4 Indigenous Convocation continues to partner with the Canon for Racial, Social and Environmental Justice to build an Indigenous ministry for our Diocese and in particular to connect and work with the Office of Indigenous Ministries of the Episcopal Church</p>	<p>Stage Two Priority One (underway)</p>	<p>Indigenous Convocation, Canon for Racial, Social and Environmental Justice</p>	<p>Implementation: Continue educating the people of our Diocese about the Indigenous peoples of the lands where we minister (workshops and written resources). Build relationships with these Indigenous peoples, and, where appropriate, mend relationships. Develop relationships with Indigenous Episcopalians in our Diocese, both lay and ordained people. Learn with the Office of Indigenous Ministries of TEC about specific ways to dismantle the Doctrine of Discovery. Develop concrete alternatives to Land Acknowledgments as a way to be attuned to relationships between lands and peoples, e.g. Prayer of the People.</p> <p>Effectiveness: Lament of the shared history of all the impacts of the Doctrine of Discovery, boarding schools, missions, assimilation, and generational trauma. Growth in community with people who share a unique spirituality and understanding of our Creator and our relationship with land and place.</p>
---	--	---	---

1.5 Consult with clergy and lay leadership of multicultural groups when governance, financial materials, liturgical materials, gatherings, and events address topics that pertain to their groups.	Year Two Priority One	Multicultural Commission, Advisory Council for Translations & Interpretations, EC, Canon for Finance, Cathedral Canon Precentor, Committee on Dispatch, Communications team	Implementation: Decisions that speak about or address particular multicultural groups include those voices. Effectiveness: Collective empowerment and partnering that communicates respect, belonging, and mattering.
1.6 Multicultural Commission leaders are consulted and included in planning of Anti-racism trainings.	Year Two Priority One	Multicultural Commission, Cn. for Racial, Social, and Environmental Justice	Implementation: Multicultural Commission leaders influence the way trainings are offered to magnify their voices and to align content with methods. Effectiveness: Anti-racism trainings build relationships across our Diocese and develop communities of allyship; not resented or seen as barriers to leadership.

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.

2.3 Draft a resolution for Convention 2027 to promote the policy on translation and interpretation.	Stage Two Priority One	Multicultural Commission	Implementation: Submit by deadline Effectiveness: Survey congregations annually.
2.7 Develop and publish core resources in multiple languages (e.g.	Stage Two	Advisory Council for Translations and	Implementation:

Constitution and Canons, Safe Church Policy, Budget Packets, etc.)	Priority One	Interpretations; Communications Staff	<p>Publish translated documents as identified in the translation/interpretation policy in 2.1; implement translation button in various languages on diocesan website.</p> <p>Effectiveness: Increased capacity for participation in diocesan ministries and governance.</p>
2.8 Develop and publish regular diocesan communications about multicultural ministries; invite contributors to share in desired language.	Stage Three Priority One	Communications Staff, Congregational Development Committee liaison	<p>Implementation:</p> <p>Curate and feature stories about multicultural ministries in diocesan publications.</p> <p>Effectiveness:</p> <p>Increased awareness and appreciation of multicultural ministry.</p>

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

<p>3.2 Translate all vocational discernment resources online (Deacons and Discernment) (https://www.diocal.org/resource/)</p> <ul style="list-style-type: none"> • Tongan • Español • Tagalog • Chinese 	Stage Two Priority One	Diocesan Comm Staff, Advisory Council for Translations and Interpretations, Vocations Officer, Multicultural Commission	<p>Implementation:</p> <p>Website is updated by September 2027</p> <p>Effectiveness:</p> <p>Multicultural Commission shares resources and connects with Vocations Officer who is able to operationalize an onboarding process for people and congregations in discernment</p>
--	---------------------------	---	---

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

4.1 Assess the multicultural state of our current church and the Bay Area and offer specific recommendations for increasing cultural competency in our congregations and Institutions.	Stage Two Priority One	CRSEJ, Multicultural Commission members	Implementation: Administer the Intercultural Development Inventory for interested congregations or leaders. Consult wider Episcopal resources and develop guidance to share with entire Diocese. Effectiveness: Congregations begin to engage in the recommendations of the Multicultural Commission to increase cultural competency.
4.2 Provide opportunities for ongoing language learning and cultural awareness for staff and leadership of congregations and deaneries.	Stage Two Priority Two	CRSEJ, Multicultural Commission members	Implementation: Provide a list of learning opportunities that can be accessed while working/serving. Effectiveness: Track number of participants; interview first 5 to understand value
4.4 Develop anti-bias training and diversity, equity, inclusion, and belonging resources on race, class, and gender for search committees, vestries, bishop's committees, and clergy in charge to equip our congregations to recruit and support diverse leadership.	Stage Two Priority One	Canon for RSEJ and Canon for Transition Ministries, in consultation with Multicultural Commission (see V.1.2, V.1.11)	Implementation: Training is regularly offered to search committees, vestries, and bishop's committees as part of the call process, and to clergy in charge as part of regular professional development Effectiveness: Track training utilization rates and publish aggregated demographics of lay and clergy employees throughout the diocese.
4.5 Audit annual Clergy Compensation Report for pay and position disparities	Stage Two	Finance Committee	Implementation:

by race and gender. Publish mean and median compensation by demographic category, role, and congregation size.	Priority One		Develop and publish data in the Finance Report for Diocesan Convention. Effectiveness: Evaluate changes in disparities over time.
--	--------------	--	---

Focus Area VI: Repair & Healing

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

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.

2.1 Consultant provides training for more diocesan leaders. Learning goals: <ul style="list-style-type: none"> ● Understand the impact of traumatic conditions and stress ● Develop cultural humility and demonstrate equitable practices ● Develop skills in creating environments that feature safety and stability ● Grow in compassion and dependability so as to avoid future harm ● Name collaborative and empowering responses ● Grow in resilience and recovery 	(Continuing from Stage One) Stage Two Priority One Stage Two Priority Two	Consultant, EC, Standing Com, COM, Deacons Priests, vestries, Bishop's Committees, Deanery officers, Regional Deans	Implementation: Training offered, not mandated. Effectiveness: Participants are able to articulate the value of nervous-system-regulated care in our diocesan setting. Participants leave with awareness of their nervous system capacities, how to regulate and expand them, and how to co-regulate with colleagues. Participants grow in their ability to practice regulated-nervous-system responses.
---	---	--	---

2.3 CTO researches how other Dioceses solicit and use feedback from their experiences of working across diocesan structures. Creates a program for our Diocese to build trust via responsibility and accountability.	Stage Two Priority One	CTO	Implementation: CTO researches and designs a system that continues to build trust. Effectiveness: Trust grows such that feedback is a welcome component of collaboration. Communication supports fulfillment of diocesan goals, supportive affirmation, and accountability for leaders.
--	---------------------------------	-----	---

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

Initiative	Priority	Actor(s)	Metric
3.1 Responding to the graces received from both Repair and Healing and structural reform, our Diocese experiences the fruit of communal reconciliation.	Stage Three Priority One	Bishop, people of our Diocese	Implementation: When participants in Goals 1 and 2 indicate their readiness, the Bishop leads our Diocese in opportunities for communal reconciliation. Effectiveness: Our diocesan culture grows in trust and trustworthiness, experiencing our own collective healing and enabling us to minister to those beyond the Church who experience personal and systemic harms with resourcefulness, innovation, and resilience, sharing the healing power of Jesus.

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

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

1.3 Continue to invest in our deputation to General Convention, both its efficacy and its charism of bringing justice for the marginalized to the center of our common life	(continuing from Stage One) Stage Two Priority One	General Convention Deputation, supported by Canon to the Ordinary (CTO),	Implementation: Convention and budget continue to invest in deputation. Recruit diverse new members as needed
---	--	--	---

<p>as TEC. Support efforts to maintain a diverse and grassroots-driven pool of deputies.</p> <p>Create and strengthen regular channels for communication between Institutions, affinity groups, and other peace and justice-oriented groups to inform deputation's advocacy agenda.</p> <p>Specifically:</p> <ul style="list-style-type: none"> • All diocesan Institutions • <u>Affinity groups</u>: Afro-Anglican Commission (AAC), Asian Pacific Islander Commission (APIC), Indigenous Convocation, La Comisión Hispana/Latina • <u>Peace and Justice-oriented groups</u>: Commission on Peace, Hunger, and Justice; Disability and Deaf Access Task Force; Global Companions Commission; Immigration Task Force; Task Force on Christian Nationalism; Trans/Non-binary Working Group; Truth-telling, Reckoning, and Healing Task Force, Union of Black Episcopalians (UBE) 		<p>and Canon for RSEJ, Institution's liaison to Standing Committee</p>	<p>Effectiveness:</p> <p>Deputation remains diverse and effective. Deputation's agenda is well-informed by organized groups engaging with the world beyond Church doors</p>
<p>1.4 Adopt the practice of an annual conversation among peace and justice-oriented groups to assess resources,</p>	<p>Stage Two Priority One</p>	<p>Group leaders collaborate with Bishop, Canon for RSEJ</p>	<p>Implementation:</p> <p>Annual meeting convenes relevant stakeholders</p>

emerging needs, and alignment in shaping diocesan vision, purpose, and values			Effectiveness: The meeting results in heightened alignment and awareness, opportunities for collaboration, and stronger relationships
1.5 Adopt the practice of an annual conversation among affinity groups, Canon for RSEJ, CTO, and Bishop to assess resources, emerging needs, and alignment in shaping diocesan vision, purpose, and values	Stage Two Priority One	Group leaders collaborate with Bishop, Canon for RSEJ	Implementation: Annual meeting convenes relevant stakeholders Effectiveness: The meeting results in heightened alignment and awareness, opportunities for collaboration, and stronger relationships
1.9 Based on areas of need identified by General Convention deputation, the peace and justice-oriented groups, and affinity groups, develop a variety of diocesan-wide and deanery-level formation opportunities such as reading groups, workshops, and curricula for congregations or small groups.	Stage Two Priority One	Relevant partners from the bodies listed collaborate with Formation staff	Implementation: Drawing on learnings from 1.4, 1.5, 3.7, and 4.8, identify key opportunities for formation. Create resources to meet those opportunities. Effectiveness: Formation addresses concerns, needs, and hopes brought by organized members of most-impacted populations.

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.

2.4 Empower congregants to participate locally with each other by communicating at deanery meetings about the varied partnerships. Invite networking within deanery regions.	Stage Two Priority One	Deanery social justice assemblies, Communications staff	<p>Implementation: Deanery communications include regular updates about partnerships beyond our church doors.</p> <p>Effectiveness: Participation, effectiveness, connectedness, and hope increase. Innovations begin to emerge locally.</p>
2.5 Create opportunities to connect and collaborate across issue areas at the diocesan level (e.g., prison ministry, climate justice, immigrants' rights, LGBTQ rights, hunger, housing, etc). Convene annual gatherings for those engaged in similar partnerships to share and learn with one another	Stage Two Priority One	Local ministries leaders; deanery officers, Canon for RSEJ, Communications staff	<p>Implementation: Issue area-based gatherings are hosted and connections are made</p> <p>Effectiveness: Connected leaders participate in consistent opportunities for collaboration, formation, information sharing, and relationship building</p>
2.6 Establish a Regional Deacon in each deanery to encourage local participation, nourish existing partnerships, and communicate with local congregations. Liaise with Archdeacons and Canon for Racial, Social, and Environmental Justice, coordinate social justice assemblies, support involvement of retired deacons and priests, and monitor and update partnerships data. These	Stage Three Priority One	Bishop, Archdeacons, Committee on Governance, Committee on Program and Budget	<p>Implementation: Regional Deacon position is created, funded, and filled in each deanery</p> <p>Effectiveness: Deacons are prepared and eager to fill the role. Role is effective at organizing and facilitating regional social justice ministries and partnerships and liaising with diocesan-level staff and efforts</p>

would be stipended, 3-year appointments parallel to Regional Deans			
--	--	--	--

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

3.4 Support Institutions' continued financial success through measures outlined in Finances & Fundraising Focus Area.	Stage Two & Three Priority One	Executive Council, Canon for Finance, Institution leaders, Institution's liaison to Standing Committee	Implementation: Implement Finance measures (IV.1.13 & 2.1) Effectiveness: Institutions have clear and predictable information about their finances and the ability to rely on planned support
3.5 Based on misalignments identified during this repair process, make any needed clarifications or changes to the structural relationships between specific Institutions and our Diocese (e.g., governance structures, dispensation of property, financial management, reporting, access to funds) (Repair & Healing, Goal 2)	Stage Two & Three Priority One	Institution leaders, Committee on Governance, Standing Committee, Institution's liaison to Standing Committee, others as needed	Implementation: Adjust and clarify lines of authority and governance as needed for trustworthy relationships and collaboration Effectiveness: Institutions and diocesan governance bodies have mutual expectations for the roles, responsibilities, and authority of each Institution. Institutions view our Diocese as a collaborative partner, rather than a distant or domineering authority
3.7 Strengthen Institutions' connections with diocesan leadership by adopting the practice of an annual conversation between Institutions' leaders, SC liaison, and Bishop to assess	Stage Two Priority One	Bishop, Standing Committee liaison, Institution leaders	Implementation: Annual meeting convenes relevant stakeholders Effectiveness:

Institutional resources, emerging needs, and ministries' alignment in manifesting diocesan vision, purpose, and values			The meeting results in heightened alignment and awareness, opportunities for collaboration, and stronger relationships
3.8 Heighten awareness of Institutions and their ministries through a variety of measures including deanery meeting invitations, the Diocesan Cycle of Prayer, newsletter spotlights, website presence, and annual reports and presence at Convention	(Continuing from Stage One) Stage Two Priority One (underway)	Institution leaders, Institution's liaison to Standing Committee, Communications staff, deanery officers, Formation staff	Implementation: Promote Institutions in various communications and groups Effectiveness: Clergy and lay leaders throughout our Diocese are familiar with Institutions and their ministries. Congregations and individuals participate more often as volunteers, donors, and supporters and have a sense of these ministries as part of our diocesan identity and purpose.
3.9 Facilitate and encourage congregational and deanery-level recruitment efforts to reach potential volunteers, Board members, donors, participants/campers, etc. Highlight Institutions' recruitment efforts in newsletters and social media. Equip parochial clergy and lay leaders with strong theological and ecclesial messaging for this recruitment	Stage Two Priority One	Institution leaders, Institution's liaison to Standing Committee, Regional Deacons, deanery officers, Communications staff, Formation staff	Implementation: Promote Institutions' recruitment efforts Effectiveness: Institutions can more readily and effectively fill positions for volunteers, Board members, etc
3:10 Develop and maintain a pool of potential Institution Board members	Stage Three Priority Two	Institution's liaison to Standing	Implementation: Database is created

for cultivation to assist Institutions in fulfilling canonical requirements and maintaining effective boards		Committee, Formation staff	Effectiveness: Institutions can more readily and effectively fill positions for Board members and other skilled volunteers
3.11 Increase Institutions' capacity by supporting employment and HR functions, aligned with how diocesan staff and administrative contracts support congregations	Stage Three Priority One	CTO, diocesan staff, Institution leaders, Institution's liaison to Standing Committee	Implementation: Based on needs and opportunities identified in 3.6 and 3.7, consolidate and support HR/employment functions for Institutions seeking that support Effectiveness: Institutions and diocese function as more efficient and effective employers
3.12 Develop clear processes and guidelines for Institutions to be established, to affiliate, and to dissolve or dis-affiliate as needed (i.e., process instructions for how to follow Canon XVII)	Stage Three Priority Two	Institution's liaison to Standing Committee, Standing Committee, Institution leaders	Implementation: Develop guidelines in collaboration with Institution leaders Effectiveness: Institutions and would-be Institutions have a clear road map for developing their Institutional relationship with our Diocese. Diocese uses its Vision, Purpose, and Values to assess its relationship with Institutions.

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

4.1 Identify needed areas of repair (especially between deacons and diocesan staff and	(Continuing from Stage	Repair & Healing Care Teams, Archdeacons	Implementation: Areas for attention identified. See
--	------------------------	--	---

between deacons and priests) for attention during the Repair and Healing Process. Address the areas identified.	One) Stage Two Priority One		Repair & Healing 1.3; Structures are reformed; see Repair & Healing 2.5 Effectiveness: Relationships are repaired in ways that make future collaboration possible. Structural inequities and other consistent sources of harm are identified and can be addressed.
4.5 Anchor School for Deacons' growth and diaconal discernment/formation in diocesan culture, such that it is regularly on people's minds for recruitment and engagement. Recruit mentors, develop field placement opportunities, and highlight current students and graduates	Stage Two Priority Two Stage Three Priority Two	Archdeacons, School for Deacons, Vocations officer, communications staff, Regional Deans	Implementation: Promote School for Deacons through multiple channels. Provide language and framing for all clergy engaging potential postulants to the diaconate Effectiveness: School for Deacons sees a sustained increase in inquiries and applications
4.6 Increase structural support for the diaconate through personnel practices. Ensure the process for each new deacon placement (or call of a new priest to a congregation where a deacon is already serving) includes education for the deacon, other clergy, and vestry or Bishop's Committee on benefits due to deacons, letters of agreement, mutual	Stage Two Priority One	Transitions Officer, Archdeacons	Implementation: Outline policies, maintain template letters of agreement, meet consistently with congregations with a new diaconal call Effectiveness: Deacons and their congregations are clear on mutual

expectation setting, and distinctions between orders.			expectations for deacons' role and benefits
4.7 Fund the Council of Deacons to provide financial support for diaconal participation in the deacons' retreat, clergy retreat, and other diocesan events.	Stage Two Priority One	Program and Budget Committee, Convention	Implementation: Council of Deacons budget is funded Effectiveness: Deacons are supported financially to participate in the life of our Diocese and clergy gatherings

Appendices

Draft Budget for Stage One Initiatives

Focus Areas	Estimated Budget	Possible Sourcing
Christian Formation and Leadership Development--18 Initiatives	0	
Congregational Development--11 Initiatives		
1.2: Curate a list of existing congregational development programs, and provide support to make them accessible to every congregation.	Estimated cost of \$80K for 10 congregations to train a team of 4 leaders	\$315K available in V&T curriculum
2.1 Create a directory of all clergy: active and retired deacons and priests. Establish a use-policy that facilitates clear and easy communications throughout our Diocese. Viewable only to clergy and staff of our Diocese with the password. Use this main directory to support those in particular ministry areas, e.g. Christian Formation 1.2. Ensure contact information for clergy who are new to a deanery is shared with both Regional Deans as well as deanery officers, including interim clergy.	low annual fee; potentially no new costs if use current system	
3.7: Train diocesan staff in nervous-system resiliency and provide ongoing practicum support.	See Repair & Healing	
Mission Congregations--4 Initiatives	0	
Finance--21 Initiatives	0	

Note: Proposed <u>Stage Three</u> Initiative 1.4 for a Diocesan Real Estate committee to evaluate assets		Consider using Expanding Horizons "Resource Assessment & Development" funding; currently available \$550,000; projected available \$660,000 in 2026.
Multicultural & Multilingual Ministries--8 Initiatives		
2.1: Consult clergy and lay leadership of multicultural/lingual congregations on the need for translation and interpretation of diocesan materials and events; assess resources for providing translation and interpretation.	No new funding; in 2026 budget	
Note: Proposed <u>Stage Two</u> Initiative 2.7: Develop and publish core resources in multiple languages (e.g. Constitution and Canons, Safe Church Policy, Budget Packets, etc.)	TBD	Consider using Expanding Horizon funding in the category of Advocacy and language; \$52,000 currently available; \$71,000 projected available end 2026.
Repair & Healing--5 Initiatives		
All of Stage One	\$34,400	Consider using Expanding Horizons funding in the Category of Investing in Leadership Staff; \$777,500 currently available; \$1M projected available end 2026.
Love of Jesus Beyond Our Doors--19 Initiatives	0	

Congregations According to Deanery, as of September 2025

Congregation	Deanery
All Souls, Berkeley	Alameda
Christ Church, Alameda	Alameda
Christ the Lord, Pinole	Alameda
Church of Our Saviour, Oakland (worshipping in San Lorenzo)	Alameda
Good Shepherd, Berkeley	Alameda
Holy Trinity/La Santisima Trinidad, Richmond	Alameda
St. Alban's, Albany	Alameda
St. Augustine's Oakland	Alameda
St. Clement's, Berkeley	Alameda
St. James/Iglesia de Santiago, Oakland	Alameda
St. John's, Oakland	Alameda
St. Mark's, Berkeley	Alameda
St. Paul's, Oakland	Alameda
Church of the Resurrection, Pleasant Hill	Contra Costa
Grace Church, Martinez	Contra Costa
Holy Spirit Church, Concord	Contra Costa
St. Anna's, Antioch	Contra Costa
St. Anselm's, Lafayette	Contra Costa
St. Mark's, Crockett	Contra Costa
St. Paul's, Walnut Creek	Contra Costa
St. Stephen's, Orinda	Contra Costa
St. Timothy's, Danville	Contra Costa
Christ Church, Sausalito	Marin

Church of Our Saviour, Mill Valley	Marin
Church of the Nativity, San Rafael	Marin
Church of the Redeemer, San Rafael	Marin
St. Aidan's, Bolinas	Marin
St. Columba's, Inverness	Marin
St. Francis of Assisi, Novato	Marin
St. John's Episcopal Church, Ross	Marin
St. Paul's, San Rafael	Marin
St. Stephen's, Belvedere	Marin
Christ Church, Los Altos	Peninsula
Christ Church, Portola Valley & Woodside	Peninsula
Church of St. Matthew, San Mateo	Peninsula
Church of the Epiphany, San Carlos	Peninsula
Good Shepherd, Belmont	Peninsula
Holy Child and St. Martin's, Daly City	Peninsula
Holy Family, Half Moon Bay	Peninsula
Iglesia El Buen Pastor, Redwood City	Peninsula
SEA Episcopal, San Bruno and South San Francisco	Peninsula
St. Ambrose, Foster City	Peninsula
St. Bede's, Menlo Park	Peninsula
St. Edmund's, Pacifica	Peninsula
St. Mark's, Palo Alto	Peninsula
St. Paul's, Burlingame	Peninsula
St. Peter's, Redwood City	Peninsula
Transfiguration, San Mateo	Peninsula
Trinity, Menlo Park	Peninsula

All Saints, San Francisco	San Francisco
Christ Church Sei Ko Kai, San Francisco	San Francisco
Church of the Advent of Christ the King, San Francisco	San Francisco
Church of the Incarnation, San Francisco	San Francisco
Grace Cathedral, San Francisco	San Francisco
Holy Innocents, San Francisco	San Francisco
St. Aidan's, San Francisco	San Francisco
St. Cyprian's, San Francisco	San Francisco
St. Francis, San Francisco	San Francisco
St. Gregory of Nyssa, San Francisco	San Francisco
St. James, San Francisco	San Francisco
St. John the Evangelist, San Francisco	San Francisco
St. Luke's, San Francisco	San Francisco
St. Mary the Virgin, San Francisco	San Francisco
Trinity+St. Pater's, San Francisco	San Francisco
True Sunshine, San Francisco	San Francisco
All Saints, San Leandro	Southern Alameda
Holy Cross, Castro Valley	Southern Alameda
St. Anne's, Fremont	Southern Alameda
St. Bartholomew's, Livermore	Southern Alameda
St. Clare's, Pleasanton	Southern Alameda
St. James, Fremont	Southern Alameda

Ministries & Institutions

As of September 2025, there are eight **Ministries**, including chartered organizations, special missions, parochial missions, and a retreat center.

Bayview Mission: Bayview Mission, a special mission of the Diocese, provides much-needed services, food and supplies to residents of the Bayview and Hunters Point neighborhoods. The Bayview Mission was established by the Ven. Canon Nina Pickerrell in a house once owned by her grandfather. Bayview Mission has adapted throughout this unprecedented and challenging time in our world and continues to serve our local community with love and dedication.

Community of Saint Francis: The Community of St. Francis is an international religious order for women in the Anglican Communion. Our ministry in the United States is centered at St. Francis House in San Francisco, CA. We have been part of the Diocese of California since 1974. The sisters offer hospitality at the convent, prayer support, and ministry in the church and wider community, especially focused on the poor and marginalized.

EcHouse: Ecumenical House (EcHouse) is a progressive Christian ministry of our Diocese, serving the San Francisco State University community. After a three-year hiatus, EcHouse reopened its doors this past Spring 2025—and had an immediate impact. Our “Free Coffee and Sandwiches” Tuesdays quickly became a stop for students, staff, faculty, service workers, neighbors and passersby.

Through our partnership with the Presbyterian, Methodist, and UCC Churches, this upcoming school year we will continue our “Free Coffee and Sandwiches” Tuesdays, open up a “Free Study Cafe” on Wednesdays, explore opportunities to create a community garden, offer Spiritual Care, and explore ecumenical Christian fellowship with interested students.

Episcopal Resource Center: A library & resource center serving both the Diocese of California and the Diocese of El Camino Real.

Holy Hikes: Holy Hikes® is a Christian network of eco-ministries committed to rebuilding Communion between all of God's Creation. We are committed to a common practice of worshiping God in the beauty of the outdoors and hold liturgical hikes throughout the year to immerse ourselves in what John Muir called God's "first temples." *Holy Hikes—San Francisco Bay Area* is one of 16 Holy Hikes

ministries around the country, and gathers in Redwood Regional Park to commemorate the solstices and equinoxes.

San Damiano Friary: The Society of St. Francis is a world-wide Anglican/Episcopal Franciscan religious order for men, serving the Diocese of California from San Damiano Friary in the Mission District of San Francisco. The Order was founded in 1919, and the friary in San Francisco opened in 1971. The members live in community under vows of poverty, chastity and obedience. The brothers support the church by participating in the life of several parishes as members of the congregations. When called upon, the brothers contribute to the life of the Diocese as supply clergy and preachers, offering spiritual direction and pastoral accompaniment, facilitating programs on spirituality. Individually they exercise ecumenical Franciscan ministry for justice and pastoral care for the poor and marginalized especially the homeless and LGBTQIA+, and care for the environment. Brothers volunteer with the Open Cathedral, St. Anthony's Dining Room, Queer Chorus, The SF LGBT Center, Castro Senior Center and the Botanical Garden in Golden Gate Park.

Sojourn Chaplaincy: Since 1982 Sojourn has practiced the mission described in its name: "to stay with for a time." Sojourn Chaplaincy has provided Multi-Faith Spiritual Care for Zuckerberg San Francisco General for over 40 years. Our organization was founded in response to the HIV/AIDS crisis through an interfaith endeavor with the Episcopal Diocese of California. We started with a community chaplaincy program that educated and supervised volunteers to care for those affected by the epidemic. The community chaplaincy program grew to care for the entire hospital. Since then, we have developed a deep partnership with ZSFG, and have grown into a robust Spiritual Care and Counseling department providing innovative, comprehensive spiritual care to the patients, families, and staff of ZSFG with volunteer and professional chaplains.

St. Columba's Inverness: St. Columba's Inverness Mission is an historic Episcopal Church, welcoming all who seek quiet, contemplative respite in the rustic beauty of the Retreat House and the tranquil environs of the Point Reyes National Seashore. They invite both private and group retreats that can accommodate up to 32 overnight guests. Amid the Redwood and Oak forest, this sacred space includes a meditation path, library featuring the largest Thomas Merton collection on the West Coast, an outdoor summer amphitheater, and lots of gorgeous, rustic charm.

As of September 2025, there are 11 canonically-related* **Institutions**.

Since 1947, [The Bishop's Ranch](#) has welcomed guests to its 360-acre campus in the rolling hills of Sonoma County, offering hospitality that nourishes spirit, mind, and body. As a year-round retreat and conference center, The Ranch hosts a diverse range of groups whose purposes align with its mission—churches, schools, nonprofits, civic organizations, families, and individuals—working together to weave a community of reflection, renewal, and connection.

Hospitality is at the heart of life at The Ranch. Surrounded by vineyards, woodlands, and sweeping views of the Mayacamas mountains, guests are invited to rest, recharge, and rediscover beauty in both the landscape and in one another. From quiet moments on the labyrinth, to shared meals in our beloved Refectory, to evenings of conversation by the fire, the Ranch offers sacred space where people can slow down, reconnect, and be restored.

[Braid Mission](#) is a community of more than 150 active volunteers. These volunteers represent a wide variety of backgrounds, ages, and interests. Every week they gather in teams to surround foster youth with hope, presence, recreation, and community. More than half of Braid's youth have been matched for two years or longer.

Since its founding in 2014, Braid has educated and inspired thousands in the Bay Area and beyond with a message of hope, through outreach events, trainings, and collaborations with partner organizations like the Foster Youth Museum.

[Cal Episcopal](#) is a storied place of great beauty and compelling history, yet it is more than the '60s and music from the campanile tower. Students today lead particularly stressful lives. Political pressures impact grad student research, and undergraduates face an uncertain future. The Episcopal Church is needed more than ever. While Berkeley Canterbury Foundation is our formal name as a diocesan Institution, we are here to meet the student needs in daily life.

Each year, we engage students in compelling conversations, provide worship reflective of our venerable tradition and our diverse reality, and simply offer retreat from modern stress.

[Clausen House](#), founded in 1967, provides housing, wellness programs, and advocacy for adults with developmental disabilities in Oakland and the surrounding East Bay area. Our clients are adults challenged by autism, cerebral palsy, Down syndrome, and other intellectually and developmentally disabling conditions.

Clausen House clients benefit from the warm and supportive environment in our four residential buildings in the Adams Point area of Oakland, California,

and the Clarence J. Woodard Community Center near Lake Merritt where they build life skills through art, nutrition, health, money management, and information technology classes.

[Episcopal Community Services of San Francisco](#) has provided essential services to individuals and families experiencing homelessness in San Francisco since 1983, utilizing a holistic approach that addresses the multiple causes leading to homelessness. This past year, we served more than 13,000 people across four counties in the San Francisco Bay Area, guided by our mission to help homeless and very low-income people every day and every night obtain the housing, jobs, shelter, and essential services each person needs to prevent and end homelessness.

[Episcopal Impact Fund](#) channels our community's time, talent, and treasure to support local organizations and programs dedicated to increasing access to dignified housing in order to break the cycle of intergenerational poverty in the Bay Area.

[Good Samaritan Family Resource Center](#), founded in 1894, supports vulnerable families in accessing needed services, developing self-sufficiency, and fully participating in the San Francisco community. Every day, Good Samaritan helps low-income families gain the skills, support, and resources necessary to overcome the challenges of poverty and displacement, so we can work together to improve the world we share. When every family thrives, our entire community becomes stronger.

[Ohlhoff Recovery Programs/Henry Ohlhoff House](#) is a nonprofit addiction treatment organization that has served the San Francisco Bay Area since 1958. Located at the historic Henry Ohlhoff House near Alamo Square, Ohlhoff offers a full continuum of care—from non-medical detox and a 30-day inpatient stabilization program known as the Skip Byron Primary Program (SBPP), to long-term residential tracks for working adults, and structured outpatient services including intensive outpatient, continuing care, and teen-specific interventions.

[The School for Deacons](#) offers affordable, innovative programs that enable diaconal candidates to bring the needs, hopes, and concerns of the world to the church and show the church how to serve the world.

Established following the liturgical renewal movement, which culminated in the 1979 Book of Common Prayer, the school equips students not only with theological knowledge but also the practical skills required for impactful

diaconal ministry, including community engagement and advocacy for the needy, the voiceless, and others on the margins of society.

The School for Deacons is committed to fostering growth in spiritual, pastoral, and social ministry, empowering each student to serve in transformative ways. Students journey through a program that integrates academic rigor with hands-on ministry experience. Through prayer, study, and reflection, candidates develop the skills necessary to lead with wisdom, compassion, and vision.

[Stanford Canterbury Foundation](#), together with the Diocese of California, funds an Episcopal chaplain to support students, faculty, and staff at Stanford University. Our current chaplain, Dr. Travis Stevens, partners with the pastor of University Lutheran Church to support a student group called Progressive Christians at Stanford: Episcopal Lutheran Campus Ministry, which is the only LGBTQ-inclusive Christian campus ministry at Stanford. Learn more at our [diocesan description](#).

[St. Dorothy's Rest](#) has served since 1901, providing "a place of rest" in a redwood forest in Sonoma County. Operating year-round as a camp and retreat center, St. Dorothy's caters to a wide range of community-centered groups whose missions align with its own. These include church groups, recovery communities, artist and writer groups, families, and civic and volunteer organizations, all contributing to the patchwork quilt of faith, hope, love, and luck that is the community of St. Dorothy's.

At the heart of our mission is Summer Camp, and especially the camp for children whose lives have been impacted by illness or the social diseases of poverty and discrimination. We partner with Bay Area children's hospitals and healthcare organizations to offer camps for children living with major organ transplants. Additionally, we collaborate with community organizations such as YES and Braid Mission to ensure there is space for children who might otherwise never attend camp.

*A diocesan institution is an "entity formed for any religious, charitable, or educational purpose that is recognized by the convention" and by our Diocese as a diocesan institution. The Standing Committee and the Bishop must first recommend that an organization become a diocesan institution, and the Chancellor must certify its articles of incorporation and bylaws meet the requirements as set forth under Canon 17. *All diocesan institutions have language in their bylaws stating that they shall conform to the canons of the Episcopal Church and the canons of the Episcopal Diocese of California.* The Standing Committee partners with them on their compliance with the canons.