Invitation to DISCERN WITH US
We in the Episcopal Church in the Diocese of California welcome you to join us on our journey of discernment to call our ninth bishop. This time of spiritual listening provides opportunities for us to reflect deeply on the blessings and challenges of our shared history, on God’s call to us today, on the opportunities God is setting before us, and on the qualities that will best serve our ninth bishop.

WE WRITE THIS PROFILE at an unprecedented moment—a transitional moment—for the church and the world; it reflects the challenges the diocese faces in this post-pandemic time. We trust it also reflects the depth of our hope in Jesus Christ, our confidence in God’s power to lead us forward, and our eager anticipation of the new things the Spirit is calling forth among us. The people of the San Francisco Bay Area do not shrink from innovation. Our history is dynamic: we have rebuilt after earthquakes and fires, and found new ways to forge civic and personal relationships. Thanks to wise and selfless leadership under our current bishop, we have weathered the pandemic, living through one of the longest and most comprehensive lockdowns in the country. We are ready and able to change now, for the sake of the new life God has in store for us.

AS YOU READ THIS PROFILE, we encourage you to deepen your understanding of the San Francisco Bay Area beyond what you may have seen portrayed in the media. The Diocese of California is one of six dioceses in the state of California. It includes five Bay Area counties connected by multiple bridges and a network of highways. We are blessed by the rich abundance of our natural environment, from the Pacific Ocean to fertile agricultural lands, redwood forests, and mountains. Our congregations are in rural, suburban, and urban communities, home to people from every part of the world whose diverse perspectives and experiences enrich us.
THE GOLDEN GATE BRIDGE IS AN ICONIC VISUAL IMAGE OF THE BAY AREA.

But it is just one of the many bridges that span the San Francisco Bay, connecting land masses, islands, and peninsulas. Similarly, within our shared Episcopal tradition, we have diverse people and congregations whose experiences cannot be captured by a single image. In the last century, engineers envisioned and builders created bridges to connect the beautiful diversity of people and places around the Bay. Today and for the years ahead, we seek our next bishop: someone who will be a transformational bridge builder. We seek someone who can create a vision with us, repair relationships and injustices from our history and the present time, and be responsive to the Spirit as we serve God’s mission.

WE INVITE YOU TO USE THIS PROFILE TO GET TO KNOW US. We hope you will read it with an open heart and mind as you learn more about our challenges and aspirations, and how we in the Bay Area are listening to God’s call. We invite you to discern whether you or someone you know might be called to walk with us, collaboratively lead us, and enter into loving relationship with us as we listen to one another and to the Holy Spirit.
Geographical Context of the Region

THE CITY OF SAN FRANCISCO (locally known as “the City”) is also a county, and sits on the west coast of the United States between the Pacific Ocean, the San Francisco Bay, and the Golden Gate Strait, on forty-eight picturesque hills. From some of these—Nob Hill, Potrero Hill, and Russian Hill—there are spectacular views of the islands in the Bay. These include Alcatraz, Treasure Island, Yerba Buena Island, Alameda Island, Red Rock Island, and Angel Island.

The Bay Area includes the five counties along the San Francisco, San Pablo, and Suisun Bays: Alameda, Contra Costa, Marin, San Mateo, and San Francisco. The Bay Area’s cities and neighborhoods are connected by a public transportation network including the San Francisco Bay Ferry, regional buses, light rail trains, BART (Bay Area Rapid Transit, the local subway), the regional CalTrain system, and Amtrak trains, as well as by a network of highways.

THE CHILLY PACIFIC OCEAN borders the Bay Area on three sides; eight key bridges across the San Francisco Bay and Suisun Bay also connect the region. These include the Golden Gate Bridge connecting San Francisco with Marin County, and the Bay Bridge between San Francisco and East Bay communities, including Berkeley and Oakland. The Richmond-San Rafael Bridge links the northern part of the East Bay to Marin County. The Carquinez and Benicia-Martinez bridges connect the areas north and south of Suisun Bay. The Dumbarton Bridge and the San Mateo-Hayward Bridge connect areas of the peninsula south of San Francisco (locally called “the Peninsula”) to the southern part of the East Bay.
General History of the Diocese

THE HISTORY OF OUR DIOCESE is interwoven with that of the state of California. As a result of the Gold Rush and the western expansion movement, Episcopalians were holding services in the Bay Area by the first half of the nineteenth century. At the peak of the Gold Rush, in 1849, these Episcopalians built their first simple church, Holy Trinity, in San Francisco. In 1850, California became a state, and the Diocese of California, encompassing the entire state, was established. In the early years of the diocese’s history, growing numbers of Episcopalians established new congregations, and the administrative challenges of such a large diocese led to several subdivisions. The first was in 1875, creating the Diocese of Northern California, with its cathedral in Sacramento. The second division, which created the Diocese of Los Angeles, occurred in 1895; in 1910, a division occurred to create the Diocese of San Joaquin. In 1970, the Diocese of San Diego was created by dividing the Diocese of Los Angeles, and the final division occurred in 1980 with the creation of the Diocese of El Camino Real.

In 1910 the Rev. J.W. Gresham laid the cornerstone of Grace Cathedral in San Francisco, on land at the top of Nob Hill donated by William H. Crocker, whose mansion on the site had been destroyed in the 1906 earthquake and fire. Construction of the cathedral was delayed many times: by the First World War, the Great Depression, and then the Second World War. Construction was finally completed in 1964, resulting in the third-largest Episcopal cathedral in the nation. In 1965 the Rev. Dr. Martin Luther King, Jr. preached at Grace Cathedral to celebrate its completion and consecration.
Racial History

The organization of the Diocese was influenced by the views of our founders, whose first missionary bishop arrived in California with the early nineteenth-century movement. This movement was fueled by ideas of manifest destiny, federally-issued Native American removal acts, and the zeal for economic growth. The founding of our diocese is entangled with the complex history of racism in this country, particularly on the West Coast.

This legacy of racism resonates through our diocese today, especially given our predominantly white membership and leadership. Unlike many other institutions in California, we in the Diocese of California have not always held ourselves accountable for our history; we have relied on our traditions and polity to maintain the status quo of wealthy white privilege. The historical timeline available here details the ambiguous and conflicted history of our diocese concerning issues of race.

These complex systemic issues of racism include the founding of various “ethnic missions” of the diocese, resulting in congregations that remain under-resourced. Another example is our ordination process, which has historically not acknowledged cultural or linguistic differences. Repeated efforts to provide appropriate Spanish-language theological education and to ordain Spanish-speaking and Latiné priests remain largely aspirational. Our long-standing Tongan congregation has for many years sought to nominate candidates for ordination, who have been hampered by racialized understandings of educational requirements and vocational call.
In recent years we have become more aware of our past, its ongoing role in shaping our present life together, and the work we must do to address racial injustice. With God’s help, we have begun to make efforts to address deeply ingrained patterns of inequity. There are many examples of this in the diocese: Approximately 700 people from thirty-five congregations have participated antiracist education through the Sacred Ground series, reflecting a sense of accountability that is gaining momentum at the congregational level. Our diocesan Executive Council is considering the urgent need to hire a Canon for Racial, Social, and Environmental Justice. We are becoming more attentive to the linguistic and liturgical expressions of our public worship, and of the processes we use to conduct our business at diocesan gatherings. We are becoming more responsive to the members of the Body of Christ who speak languages other than English, and whose cultural history is other than white American. All these steps are necessary moves toward justice—and there is much more we must do. We are eager to continue this work, and we look for a bishop who will join us in our commitment to become more fully God’s beloved community.

**History of Diversity in Sexual Orientation and Gender Identity and Expression**

THE SAN FRANCISCO METROPOLITAN AREA has a higher percentage of adults who identify with LGBTQIA+ communities than any other metropolitan area in the country; 6.2 percent of the area’s residents identify with these communities.

As early as 1964, *Life* magazine identified San Francisco as the “Gay Capital of the U.S.” In 1978, Harvey Milk became one of the first openly gay men elected to public office in the nation. His activism, and his assassination, inspired greater awareness and action in support
of equality regardless of sexual orientation or gender identity. This history of social action ensured that the diocese’s LGBTQIA+ communities were already mobilized to respond when the HIV/AIDS crisis arose in the 1980s.

The diocese has a long history of working with LGBTQIA+ communities. For example, as early as 1981 an innovative ministry called the Parsonage opened on Castro Street in San Francisco to offer support to LGBTQIA+ people. Our diocese, led by our seventh bishop, William E. Swing, welcomed and supported people affected by HIV/AIDS, especially at Grace Cathedral, where a core group of gay men with pastoral and practical ministries formed the heart of the diocesan response. For many other congregations, including St. John the Evangelist and All Saints, San Francisco, ministry with those living with HIV/AIDS was robust, compassionate, and practical. This Spirit-led and Christ-centered welcome fueled greater awareness of the need for pastoral inclusivity and honored the many spiritual gifts LGBTQIA+ communities bring to the church.

As the Episcopal Church discerned and debated the inclusion of LGBTQIA+ people in the ordination process, Bishop Swing quietly ordained numbers of faithful clergy from these communities. Our diocese has ordained openly transgender and non-binary clergy since at least 2006, and at least two transgender clergy are heads of congregations. We have multiple parishes with transgender and non-binary members of all ages, and the diocese has created a Trans and Nonbinary Task Force, one of only two in the Episcopal Church.

In 2004, then-San Francisco mayor Gavin Newsom defended his LGBTQIA+ constituents by defying lawmakers who wanted to restrict marriages to those between a man and a woman, and issued more than 40,000 marriage licenses. This activism eventually led to the struggle that culminated in the 2015 Supreme Court ruling recognizing marriage equality. Here in the Diocese of California, we were blessing civil marriages as soon as the law allowed, and advocated within the Episcopal Church for new and approved marriage liturgies that would be fully inclusive.

To find out more about the complex history of social justice in the diocese, please see the historical timeline of civic and diocesan events found here.
The Bay Area is known for the tech economy and the workers who drive it. Creativity, entrepreneurship, and scientific discovery in medicine, science, computer science, engineering, and bio-engineering are significant contributions of the Bay Area to the world. However, there are also consequences of our tech-heavy economy that negatively impact those who live here. The high cost of living in the Bay Area creates social and economic challenges for many, including for clergy and congregants.

There are many challenges we face as we address the economic inequities within our diocese. Our members share their hopes that we will do more for the sake of justice and equity; this includes sharing economic resources more equitably among congregations. Additionally, we want to work with congregations to expand their memberships so that our churches look more like the neighborhoods they serve. Finally, we seek a bishop who will rely on the help and guidance of the Holy Spirit to lead us in working for economic and social equity.

Housing in California is Expensive

The median monthly cost of housing in California is twice that of the national average. Housing costs in the San Francisco Bay Area are the highest in the state; this reality affects our ability to attract people to the diocese and provides long-term financial challenges for those who discern a call here. Our diocesan Executive Council appointed a task force that is currently working to address the cost and limited availability of clergy housing.

The high cost of housing poses economic risks for people who live in or desire to move to the Bay Area, and it reflects the even larger challenge of the region’s extreme economic inequality.

Our congregations seek support in developing innovative ways to address housing insecurity, including collaborating with other congregations and community-based programs.
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**The Disruptions of the Pandemic**

**The Disruptions of the COVID Pandemic** that began in 2020 have created long-term shifts in the lives of our congregants, which translate into lower affiliation and church attendance. The Bay Area experienced some of the nation’s most prolonged and conservative lockdown periods during the pandemic of 2020 and subsequent surges in 2021 and 2022.
We are a technologically privileged community; as a result, online rather than in-person church attendance became the norm, not only for vulnerable individuals but for a wide swath of people with busy lives. As a result of losses in the pandemic, many congregations must work to stabilize their financial health.

Innovative practices of virtual worship needed during the pandemic now have to be considered regular parts of congregational life and the building up of Christian community. Some congregations need support adapting their ministries in a post-pandemic world, including help with online and virtual outreach, programming, and engagement.

Religious Skepticism

A COMMON PHRASE WE HEAR IN THE BAY AREA IS, “I AM SPIRITUAL BUT NOT RELIGIOUS.” This is certainly evident from a survey published in the American Values Atlas¹ in 2015, with thirty-three percent of those surveyed in the Bay Area identifying as “religiously unaffiliated” compared to twenty-three percent for the rest of the country. The percentage of people who identify as Protestant in the Bay Area is less than half the national average.

For many people living in the Bay Area, Christian belief, church affiliation, and participation in Sunday worship are not part of their daily lives and spiritual practices. Our congregations require support and encouragement to reimagine their identities and to share the spiritual gifts they can offer their communities. Members of the diocese express an interest in expanding the use of church facilities as community-facing centers that embody Christian faith by welcoming people across faith traditions, including those who do not claim faith. This work will require broader collaboration with secular, civic, and public organizations, especially those that involve youth and young adults.

This moment represents a tremendous opportunity as well as a daunting challenge. As we reach out to more people, we must plan ministries in a cultural context that seldom, if ever, includes church attendance on a Sunday morning. At the same time, we must honor and respond to a well-attested hunger for spiritual and meaningful ways of living. We must also remember that while we sometimes think of our region as post-Christian or even post-religious, the Bay Area remains home to a significant diversity of faiths and religious bodies, especially in immigrant communities.
God Both Calls and Empowers Diocesan Members to Fulfill God’s Mission. We strive to take up this calling as lay and ordained leaders. In our striving and challenges, we gain wisdom for our ministries, carrying out the work Jesus began. One example emerged when the pandemic disrupted virtually every part of our congregational and diocesan life. These disruptions challenged us to reimagine new ways of carrying out our ministries within congregations and in the communities we serve.

Although we have passed through the worst of these days, we continue to work not only toward technical fixes to our challenges but toward reimagining the church in a radically changed world. We seek a gentle but bold leader who will inspire us to become more courageous people for the sake of the Gospel. We seek a leader who will consider the costs, reflect on our abilities and challenges, and lead us to act. We seek a transformational leader who has the experience, skills, and character to mutually discern with us a long-term, shared vision, and a strategy of systemic, adaptive change for the diocese. We especially look for support in the areas of:

- Congregational and diocesan life
- Relationships among congregations
- Addressing diversity, and our history of racial and economic injustice
- Sustainable systems

Our next bishop needs to be someone who listens with an open mind and heart, without judgment, to learn about our experiences, perspectives, gifts, and challenges—a leader inspired by our current ministries and our hope to expand them in new ways. Members of the diocese express the need for a bishop who will equip clergy and laity for mutual leadership, and who understands that the bishop and people learn from each other. We hope for a bishop who will be our partner as we work together in God’s mission.

We acknowledge the tension between our desire for transformation and our fear of change. But we gain courage as we follow Jesus, who calls us to repent, to turn, to change our minds as well as our plans. We seek a transformational leader to guide us in truth and compassion, to acknowledge whatever inhibits vitality and fosters injustice, and to help us set these things aside as the first disciples set down their nets to follow Jesus.
We know that the church and the world are changing; we continue to discover the extent and implications of this change. Although we do not know what the future holds, we trust that God is leading us forward. We seek a bishop who will join us on this journey, listening to our hopes as we expand the ministry we have shared with our current bishop, Marc Andrus, and create a new vision for the future. We seek a leader who understands the power of adaptive change for our congregations and who will discern with us how to expand our welcome to people from every part of the Bay Area—especially those who have little connection to the church. We want to share with them the fullness of life in Christ, and learn from them how to welcome even more people to gather at Christ’s table.

Experience and Characteristics of our Ninth Bishop

AN ESSENTIAL PART OF PREPARING THIS PROFILE WAS LISTENING TO MEMBERS OF THE DIOCESE. The Bishop Search and Transition Committee asked four questions during eight listening sessions (one in Spanish) across the diocese:

- What do we need from our next bishop, and what do we want?
- What are the most critical issues facing the diocese?
- What gifts or skills will our next bishop need to lead the diocese?
- What do candidates for bishop need to know about the diocese?

We also conducted an online survey, which received responses from fifty-one congregations, four institutions, and nineteen vestries and bishop’s committees. We also received numerous emailed comments from individual members of the diocese. This information helped the Committee discern themes about the challenges and promises we face, and a clear sense of what we as a diocese need in our next bishop.²

We appreciate that each applicant will bring unique experiences and characteristics. We acknowledge that no single person will have a complete breadth of experience and embody all the qualities we hope for. We are not offering a list of requirements, but examples of what we believe will serve the next bishop and the diocese well. We also offer examples of ministries that are happening already in the diocese, in the hope that they will inspire applicants to consider how they can use their gifts and abilities in partnership with us.
EMBERS OF OUR DIOCESE RECOGNIZE THAT BUILDING VITAL CONGREGATIONS, equipped to participate in God’s mission in the world, is essential for our diocese to flourish. Clergy and laypeople are eager to discover who their congregations are now, and the contextual challenges and opportunities before them. They want to explore creative experimentation for ministry, including partnership with other congregations and community groups. To this end, twenty-four congregations are enthusiastically participating in the first two cohorts of the new Vital + Thriving Congregations initiative.

We hope our new bishop will join us in equipping our congregations to invite, welcome, and include people who do not look like them, have never experienced a faith community, or have had negative experiences with religious institutions. In particular, we hope to develop authentic ways to engage with those frequently marginalized in the church, such as children, youth, young adults, non-English speakers, unhoused and poor people, people from the LGBTQIA+ communities, and people with ability and mental health differences. We seek a leader with experience in empowering people to develop their gifts in the service of God’s mission, and one who is eager to reimagine, with our smaller congregations, ways to use their resources to do God’s work. We also seek a leader who has gained these experiences in a parish.
context, working as a part of a leadership team with real responsibility for ministries that further God’s mission in the world.

Wholehearted attention to congregational development will require us to embrace God’s call to evangelism. We look for a bishop who shares the Gospel with eloquence and enthusiasm and can equip clergy, laypeople, and congregations to do the same. We want our next bishop to embrace new ways of evangelism to bridge barriers of class, race/ethnicity, culture, age, sexual orientation, gender identity and expression, economic status, and physical and mental health differences. We long to share the grace we have received, so that we may answer those who ask, “Why be a Christian?” with a contagious and authentic witness.

Building Clergy and Diocesan Relationship

THE LOVE OF GOD POURED INTO OUR HEARTS empowers us to live in enduring, faithful, loyal relationships. As a diocese, we commit to building trust—because God’s mission in this place, at this time, comes with an urgency that requires honest, deep relationships between the clergy and the bishop.

One of the themes we heard in our listening sessions was a desire for greater trust between congregations and the diocese, among congregations, and between the bishop and the clergy.
This kind of trust can only be built when the bishop is fully present with members of the diocese in large and small ways, and when diocesan members have an authentic connection with the bishop.

Building a godly community requires effort; it does not happen automatically. We build trust intentionally over time in small increments. We strengthen trust when we pay appreciative attention to each other and the work we share for God’s mission. We seek a bishop for whom building trust will be a high priority. Coupled with this goal is a desire for transparent and robust communication among the bishop, the clergy, the diocesan staff, and congregations. We strengthen trust when we communicate openly and clearly; our new bishop should be a clear and skilled pastoral communicator in various media.

We recognize that relationships between the clergy and their bishop are complicated, and that sometimes relationships are broken. Yet we must nurture these relationships toward reconciliation, even in our brokenness. We acknowledge that healthy relationships between the clergy and their bishop are worth the hard work it takes to maintain them; our new bishop will strive with us for healing and restoration to build trust.

**Addressing Justice Issues and Leadership in Justice Work**

**WE RECOGNIZE THAT WE MUST DO MORE TO ADDRESS SOCIAL JUSTICE**, especially in terms of race, culture, sexual orientation, gender identity and expression, and the environment. This work includes welcoming and embracing the leadership of congregations...
that reflect the diversity of our communities in the Bay Area. It also involves continuing the inspiring work of our current bishop toward abating environmental hazards that disproportionately affect marginalized communities. Our history in addressing the grave injustices and inequalities in the world, and our past practices of standing in solidarity with marginalized communities, give us hope as we look ahead.

**ONE AREA OF MINISTRY THAT KINDLES HOPE IS OUR WORK FOR HOUSING JUSTICE.**

The largest provider of housing and services for people experiencing homelessness in San Francisco is [Episcopal Community Services](#), an institution of the diocese that began its work by setting up cots in the basement of Grace Cathedral forty years ago. In 2021, ECS provided almost 300,000 interim shelter beds for unhoused people and over 400,000 meals. ECS also provides permanent supportive housing in nineteen sites, serving 2,313 formerly homeless adults. Some of our congregations are involved in developing affordable housing; just two examples include [Jordan Court](#) (All Souls, Berkeley) and [St. Paul’s Commons](#) (St. Paul’s, Walnut Creek). As well, [Bluebird Village](#) is imagining the use of nine vacant acres owned by the diocese in Brentwood, in far-east Contra Costa County. The vision for the site includes affordable housing along with a farmscape/worship/community space.

Our current bishop has provided bold, Gospel-centered leadership in global climate justice. We seek strong leadership from our new bishop in this area, especially at the intersection of economic justice and the environment, so we can build on this history with the help and guidance of the Holy Spirit. We hope to live more fully in our commitment to justice and equity through healthy mutual listening that resists defensive postures, forms respectful partnerships, and welcomes diverse gifts to serve God’s mission.
BOTH EXPERIENCE AND A HISTORY OF ACTION IN SOCIAL JUSTICE WILL SERVE OUR NEXT BISHOP WELL. In addition, we invite applicants with records of support for and participation in antiracism initiatives, environmental/creation care projects, LGBTQIA+ ministries, support for people with physical and mental ability differences, and work with those experiencing housing insecurity.

We look forward to hearing how applicants have initiated changes in congregations or institutions to create an inclusive community. We are interested in how applicants have technically nurtured inclusion, through efforts such as language translation protocols in worship, governance, print materials, signage, or virtual materials. In addition, we hope applicants will share their experiences mentoring, instructing, teaching, and advancing people from underrepresented groups for leadership roles in the church. We hope to learn how applicants have advocated for people from diverse and nontraditional backgrounds to serve in ordained and lay leadership positions.

We especially invite candidates who have worked in churches or other institutions with members who are:

- Predominately Black
- Indigenous/Native American
- Hispanic/Latiné
- Asian/Pacific Islander
- Predominately LGBTQIA+
- From other underrepresented communities

We hope our next bishop will also speak lovingly to those who benefit from systems of inequity, helping them raise awareness of their privilege without shaming them.
Stewardship of Our Resources: Leadership, Management, Finance, and Structural Change

MEMBERS OF THE DIOCESE RECOGNIZE THAT WE NEED BOLD, VISIONARY, mission-driven leadership. We also acknowledge the need for a bishop who understands complex systems and possesses senior leadership skills. We need a leader ready to face multiple challenges who can work with other leaders to determine strategic changes for the diocese’s long-term flourishing.

At the same time, we seek a leader who will steward the resources we have received from past generations. Finally, we seek a bishop who understands that management is as much an art as a function, and who sees the moral and spiritual dimensions of balance sheets.

For our next bishop, we seek someone who will work together in strong teams; one who can listen to members of the diocese, think creatively about challenges, and work to envision bold, compelling, Spirit-led strategic change across the diocese. This will require a person who can provide the resources, training, and support to diocesan staff and volunteers that they need to excel at the work entrusted to them. We are not looking for a micro-manager, but for someone who trusts the team they oversee to carry out the work needed to equip diocesan members for their ministries. We seek a leader who understands respect and collegiality, and acknowledges that each person brings valuable gifts to the work of ministry.

For our next bishop, we seek someone who appreciates the need to evaluate institutional systems that are not working, and who will work for transformation and wholeness.

OUR NEXT BISHOP MUST MANAGE FINANCIAL RESOURCES SUSTAINABLY. In 2015 the diocese launched a capital campaign called “Expanding Horizons.” Between the launch and 2019, we raised over $20,000,000 from over twenty congregations, nearly a thousand individual donors, and three diocesan institutions. These funds benefit congregations, diocesan programs, and diocesan institutions. As of January 2022, this fund has allocated over $500,000 for local and international ministries and initiatives. Further allocations have gone for congregational development, essential housing projects, and exploring options for new ministries in the diocese.

Although parish assessments and legacy gifts generously support us, our financial resources are not unlimited. We seek a leader who will prioritize financial allocation based on missional objectives supported throughout the diocese. We are not looking for a fund manager, but someone with a good understanding of finances and experience managing substantial budgets. Because a bishop’s first job is not financial management, we seek someone who will
delegate detailed financial management to a qualified team. We hope our next bishop is open to new approaches to assessments and diocesan budget practices that are both sustainable and mission-centered. This will require someone who can envision and develop creative uses of the diocese’s assets and underutilized properties, and who is ready to do so through collaborative relationships, with deep love and grace.

The diocese is blessed with many creative leaders—this is one of our greatest strengths. We seek a bishop who recognizes that one person cannot be an expert in every area and who is ready to collaborate and share leadership with others within the Body of Christ. We are interested in someone who recognizes the great wealth of expertise among us, and is eager to share authority with clergy and laypeople as leaders. The health and wholeness of our diocese will increase with a collaborative leader who is committed to transparency, honesty, and mutual support in strategic planning.

**WE RECOGNIZE THAT THE PANDEMIC HAS CHANGED US.** Congregations in the diocese learned a great deal in the pandemic; many of these learnings continue to inform our mission and ministries. We seek a leader who can bring their own experience of supporting mission in the pandemic and also learn from us how we adapted our practices during this challenging time. Post-pandemic, we continue to balance innovation with tradition, recognizing that some aspects of our shared life may have permanently changed. We seek someone ready to address the pandemic’s effects on attendance, participation, and financial giving. We also hope for someone who knows that, despite the challenges we have faced in the pandemic, God's mission is alive, active, and all around us so that even now, new things are springing forth.
PERSONAL CHARACTERISTICS

- TRUST AND BUILDING RELATIONSHIPS
- INTERCULTURAL COMPETENCE
- COMFORT WITH CONFLICT AND MESS
- SPIRITUAL AND PSYCHOLOGICAL DEPTH AND MATURITY

Trust and Building Relationships

Our listening sessions revealed that clergy and laypeople desire authentic, mutual relationships with the bishop and each other. Together, we build relationships on a foundation of trust. We seek committed leadership from our next bishop, who, with God’s help, will work with us to build the bridges of trust that lead to authentic, loving relationships and transformation in the diocese.

Our next bishop must find joy in building relationships with people and listening with curiosity and compassion to their stories, challenges, and aspirations. We believe someone who genuinely loves people and meets them where they are without judgment will inspire us to do the same.

We hope to develop greater collegiality and collaboration among clergy and laypeople. For our next bishop, this will include sharing leadership responsibilities in order to facilitate open deliberations, transparency in decision-making, and accountability for outcomes. Our deacons especially look forward to developing relationships with our next bishop as they pursue their call to share Christ’s love with the world and bring the needs of the world to the church.

We need our next bishop to advance lay and ordained leaders who fully represent the diversity of the Bay Area, and a bishop who will develop new models of discernment and education to equip a missional church.

Intercultural Competence

Our next bishop must have intercultural competence—the cognitive, affective, behavioral, and linguistic ability to communicate and work well with people from different cultural backgrounds. Our next bishop will experience diversity as positive and life-giving. They will value opportunities for trust and collaboration, sharing experiences and actively listening to people from a wide variety of backgrounds.

We heard at our listening sessions the strong desire for a bilingual or multilingual bishop, ideally a person of color, whose experience reflects the diversity of the San Francisco Bay area. We look
for familiarity with and respect for diverse cultures—those that might celebrate Las Posadas, the Lunar New Year, Juneteenth, Pride, or other traditional observances. We need our next bishop to intentionally engage people from different cultures and communities to expand our Anglican identity.

Our new bishop will embrace people of all sexual orientations and gender identities and expressions as beloved children of God, bearing the divine image. They will engage with people of all ages, financial circumstances, educational levels, and ability levels with respect and dignity, and acknowledge that not all people and cultures of the Bay Area are uniformly progressive.

**Comfort with Conflict and Mess**

As imperfect humans, our efforts to work together frequently include conflict and messiness. To create and maintain healthy, meaningful relationships and serve God’s mission together, we must address conflicts lovingly, compassionately, and fearlessly. To do so requires commitment and practice.

Someone who has pastoral experience addressing conflicts, including those in which they are directly involved, will guide us in developing skills and effectively using them in response to conflicts as they arise. This may include the ability to tell difficult truths to foster health and wholeness, without shaming, for the sake of God’s mission. We are looking for a person who is able to live creatively with messiness, who can enthusiastically jump into the uncomfortable process of experimentation to effect adaptive change. These gifts may help us, individually and collectively, to do the same.
Spiritual and Psychological Depth and Maturity

WE RECOGNIZE THAT THE ROLE OF THE BISHOP IS COMPLEX, DIFFICULT, AND OFTEN ISOLATING. For the well-being of both the diocese and the person who accepts the call as our next bishop, we seek someone with spiritual and psychological depth and maturity, as well as an authentic and contagious faith.

Our ninth bishop will be someone who views life through a Jesus-focused lens and enables others to do the same. We hope for a passionate preacher, for whom every step into the pulpit is an opportunity to help others see Jesus; a pastor who sees Jesus in every person at the altar rail while pressing the Eucharistic bread into their hands. We look for someone whose life is rooted in private prayer and corporate worship, for whom a major festival in our grand cathedral and a quiet Sunday in Ordinary Time in the tiniest mission church are both opportunities to gather together and meet Jesus. And we seek a leader aflame with the Spirit, for whom the evil, deprivation, inequality, and need in the world spur righteous anger and action in the name of the Gospel.

WE NEED A BISHOP WHO VALUES WHOLENESS OF SPIRIT, MIND, AND BODY, both for their own sake and as a necessary foundation for serving others. To enliven their spiritual vitality, they will consistently engage in spiritual practices to ground them in their relationship with God. They will be sustained by God’s love, following the way of Jesus. To cultivate their physical and emotional well-being, we anticipate they will practice reflective self-care and set boundaries that allow them to pursue the relationships and activities that enrich and invigorate them. To develop and maintain their wholeness, they will humbly acknowledge the need for loving support and actively seek guidance from a dedicated group of family, friends, and colleagues, including clergy outside the diocese.
GENERAL DIOCESAN INFORMATION

The Diocese of California is one of six dioceses in the state of California. It includes five counties of the San Francisco Bay Area: Alameda, Contra Costa, Marin, San Francisco, and San Mateo, along with the city of Los Altos and portions of Santa Clara County. Within the diocese are twenty-one missions, fifty-one parishes, and two specialized ministries. We refer you to this interactive map of congregations, with links to their websites, and to the list of congregational sizes in Appendix 1.

DIOCESAN TRENDS

The health of the church is most simply measured using the basic statistics from the parochial report with results. Statistical trends for the Diocese of California mirror those of the larger church, and indicate that the challenges we face are not unique: plate and pledge contributions are increasing slightly, while membership and average Sunday attendance trend downward.

CLERGY

<table>
<thead>
<tr>
<th>Role</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transitional Deacons</td>
<td>3</td>
</tr>
<tr>
<td>Deacons</td>
<td>79</td>
</tr>
<tr>
<td>Active Priests</td>
<td>142</td>
</tr>
<tr>
<td>Retired Priests</td>
<td>151</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>375</strong></td>
</tr>
</tbody>
</table>

In April 2023, thirteen congregations in the diocese are in the process of clergy transition. The makeup of our clergy does not fully reflect the communities we serve. The Bishop Search and Transition Committee is currently collecting more detailed data on the ways that clergy of this diocese self-identify, and we will present that information to candidates later in the search process. The new bishop will need to advocate for diversity in all clergy vocations in order to make progress in this vital area.

Congregations whose primary services include languages other than English, or that are made up primarily of people of color, include:

- Christ Church Sei Ko Kai, San Francisco (Japanese)
- Church of our Savior, Oakland (Cantonese/Mandarin)
- Holy Child and St. Martin, Daly City (Filipino)
- Iglesia El Buen Pastor, Belmont (Spanish)
- Iglesia Episcopal de Santiago, Oakland (Spanish)
- La Santisima Trinidad, Richmond (Spanish)
- St. Augustine’s, San Francisco (Historically Black)
- St. Cyprian’s, San Francisco (Historically Black)
- St. Paul’s, Burlingame (Tongan)
- Incarnation, San Francisco (Chinese)
- True Sunshine, San Francisco (Cantonese/Mandarin)

DIOCESAN STRUCTURE

Leading the governance of the diocese are the Standing Committee and the Executive Council. The Executive Council serves as our board of directors. Its duties include assisting Diocesan Convention in implementing budgets, policies, and programs. The Standing Committee advises the bishop on various ecclesiastical and temporal matters and acts as the ecclesiastical authority in the absence of the bishop. It comprises four clergy members and four lay members elected by the Diocesan Convention.
The Diocesan staff, which includes both part-time and full-time employees, is structured into flexible working groups organized around various support functions. These working groups include Episcopal Ministry, Congregational Ministry, Faith Formation Ministry, Youth and Family Ministry, Camps and Campuses Ministry, Communications Ministry, Multi-Cultural Commissions Ministry, Justice, Peace, and Integrity of Creation Ministry, Planned Giving and Stewardship Ministry, Finance Office Ministry, and Administrative Ministry.

The dedicated staff serving the diocese at this time are:
- **Canon Amy Cook**, Canon for Formation
- **Sarah Crawford**, Payroll and Benefits Coordinator
- **Matt Duke**, Executive Assistant to the Bishop
- **Canon Jim Forsythe**, CFO Emeritus (part-time)
- **Canon J. Davey Gerhard**, Canon for Stewardship
- **Shari Gonzales**, Associate for Finance and Operations
- **The Rev. Canon Debra Low-Skinner**, Canon to the Ordinary
- **Canon Stephanie Martin Taylor**, Canon for Communications
- **The Ven. Hailey McKeefry Delmas**, Archdeacon
- **Caren Miles**, Associate for Faith Formation
- **Canon Denise Obando**, Canon for Transition Ministries
- **The Ven. Canon Nina Pickerell**, Archdeacon
- **The Rev. Canon Michele Racusin**, Canon for Diocesan Finance and Chief Financial Officer
- **Elizabeth Simpson**, Communications Associate

Max Remele, Senior Accountant (part-time)

Dr. Travis Stevens, Vocations Officer (part-time)

Michael Stroup, Archivist (part-time)

Please find additional information about our diocesan staff [here](#).

The Diocese of California supports eleven non-profit organizations, called diocesan institutions, that provide a variety of services to individuals in need in the Bay Area. Among those served by our institutions are young people in foster care, college students, Spanish-speaking residents and immigrants, individuals with developmental and cognitive disabilities, and unhoused people. Our two diocesan camps/retreat centers and an organization that provides financial grants on behalf of the diocese are also among our diocesan institutions, as is the Episcopal School for Deacons, which is part of the Deacons Formation Collaborative (DFC) of Bexley Seabury. The diocesan institutions are:

- The Bishop’s Ranch
- Braid Mission
- Berkeley Canterbury Foundation
- Clausen House
- Episcopal Community Services of San Francisco
- Episcopal Impact Fund
- The School for Deacons
- Good Samaritan Family Resource Center
- Ohlhoff Recovery Programs
- Stanford Canterbury Foundation
- St. Dorothy’s Rest

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**RESOURCES**
Additional information about our diocesan institutions may be found in Appendix 2.

GRACE CATHEDRAL

Like most cathedral churches in the Episcopal Church, Grace Cathedral was founded as a parish church. In 1910 the Rev. J.W. Gresham was chosen as the first dean of the cathedral, a post he held for thirty years.

The cathedral is governed by its Board of Trustees, consisting of thirty-seven members. Nine members are elected by the board from the congregation and the community. The bishop of California serves as the president, and the dean of Grace Cathedral serves as vice president. In addition, the cathedral’s congregational council and deanery delegates are elected to further Grace Cathedral’s mission to the community, and to serve as members of the San Francisco Deanery.

The bishop’s role in the cathedral is both liturgical and governmental. As president of the Board of Trustees, the bishop shares in the authority to manage the Cathedral Corporation. The dean of the cathedral is specifically charged with the care of the cathedral congregation, serving as the bishop’s vicar in this role.

The cathedral’s role in San Francisco, and in the Bay Area generally, is historically significant; it is considered a “House of Prayer for All People.” You may learn more at its [website](#).

DIOCESAN INITIATIVES

**Justice Initiatives and Convention Resolutions**

One way in which our diocese takes action in matters of social justice and lives out its faith is through initiatives launched at the annual Diocesan Convention. For example, in 2021, the diocese passed a resolution to widen racial and cultural inclusivity and offer greater welcome to people in the Spanish-speaking and Latiné community, by ensuring that the Day of Discernment event (the entry point for our vocational discernment process) is offered in Spanish.

Another example is a resolution passed in 2020, the first in the Episcopal Church, to observe Juneteenth. Convention resolutions have also directed the diocese to recognize and honor the lives and ministries of Barbara Harris, Absalom Jones, and Florence Li Tim Oi. Since 2019, our diocesan conventions have continued to direct our missional goals in the area of social justice: supporting the Emmet Till anti-lynching resolution, listening to the voices of Indigenous leadership, expanding Spanish-language translation services for all diocesan gatherings, and advocating for churchwide anti-racism, social, and environmental justice work at the General Convention.

Climate justice initiatives also feature heavily in our resolutions, marking our growing commitment to this important area at the intersection of creation care and racial justice. Discussions and presentations on racial reconciliation at conventions in recent years have led to wide participation in Sacred Ground, an important churchwide anti-racism education program. Resolutions have also established task forces to offer greater welcome to youth, members of the trans and non-binary communities, and those with differing physical and mental abilities.

Certified resolutions are available [here](#).
**Vital + Thriving Congregations**

Vital + Thriving Congregations is a new diocesan initiative envisioned by our current bishop in collaboration with the Center for Church Innovation, an affiliate of the Graduate Theological Union in Berkeley. Vital + Thriving guides a small cohort of individual congregations through a discovery process to understand where they are now and to discern God’s preferred and promised future. The process includes resources for creative experimentation to address missional challenges, both for individual congregations and for collaborating cohorts of congregations. The pilot cohort of twelve congregations began in the fall of 2021 to learn from one another. All congregations in the diocese will have an opportunity to participate.

[https://www.vitalthriving.org/about/](https://www.vitalthriving.org/about/)

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**FINANCIAL INFORMATION**

**DIOCESAN FINANCES**

**Sources of Income for Ministry**

Slightly over eighty percent of the funds used each year to fulfill our mission come from assessments collected from the congregations in the diocese. Endowments, contributions from the bishop’s discretionary fund, and fees comprise the remainder of the approximately $4.5 million budget. Historically, assessments have been paid in full by almost one hundred percent of our congregations. Our diocesan Executive Council is sponsoring work to study the assessment formula in the post-pandemic world.

**Funds Used for Ministry**

The diocese has an annual budget of roughly $4.5 million. The 2023 detailed budget can be found [here](#). Approximately half the funds spent by the diocese annually go to cover staff salaries. The next largest category (fourteen percent) provides support for the wider church. Seven percent of our expenditures support missions.

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**MINISTRY 2023 BUDGET**

- **Assessments** $3,600,000 (80%)
- **Endowment/Discretionary Fund** $545,000 (12%)
- **Fees/Misc** $349,000 (8%)
- **Total** $4,494,000

**Funds used for Ministry**

- **Salaries** $2,221,963 (51%)
- **Support to Wider Church** $627,000 (14%)
- **Administrative** $465,700 (11%)
- **Mission Support** $320,000 (7%)
- **Episcopate** $240,000 (5%)
- **Finance Office** $221,000 (5%)
- **Communications** $134,000 (3%)
- **Other** $155,460 (4%)
- **Total** $4,385,123
Endowment Funds

The Diocese of California has a number of endowment funds. The balances of each type of fund at the end of 2022 were:

Endowments with donor restrictions $9,783,774
Endowments without donor restrictions $7,442,404

Administrative Challenges

The diocese has addressed a major challenge faced by congregations by accurately processing their payrolls. In response to the challenge of limited financial acumen within some of our smaller congregations, the chief financial officer of the diocese also sponsors regular learning sessions. Topics have included budgeting, completing parochial reports, appropriate use of rectors’ discretionary funds, proper financial controls, and answers to congregations’ other financial questions. Through these sessions, congregational treasurers have begun to build relationships with one another and with the chief financial officer.

Bishop’s Compensation and Housing

The diocese will offer our next bishop a compensation package appropriate to the high cost of living in the Bay Area. We will share specific details with candidates during the discernment process. We are fortunate in this diocese to own a bishop’s residence, located in the Pacific Heights neighborhood of San Francisco near the Presidio, an area known for its architecturally significant homes. The lovely Victorian residence consists of more than three thousand square feet, with four bedrooms and three bathrooms; while we hope it will meet the needs of our next bishop, other housing options are negotiable.

Bay Area Demographics

The Bay Area’s racial and ethnic demographic differs from that of the United States as a whole, with stark economic disparities by race. The data represented in the charts below highlight these differences. We believe that understanding the disparities will provide insight, along with opportunities for actively addressing our missional challenges.

<table>
<thead>
<tr>
<th>THE BAY AREA’S RACIAL AND ETHNIC DEMOGRAPHICS COMPARED TO THE UNITED STATES AS A WHOLE⁴</th>
<th>FIVE BAY AREA COUNTIES</th>
<th>UNITED STATES</th>
</tr>
</thead>
<tbody>
<tr>
<td>White Alone</td>
<td>2,227,528</td>
<td>204,277,273</td>
</tr>
<tr>
<td>Black or African American Alone</td>
<td>338,831</td>
<td>41,104,200</td>
</tr>
<tr>
<td>American Indian and Alaska Native Alone</td>
<td>25,899</td>
<td>3,727,135</td>
</tr>
<tr>
<td>Asian Alone</td>
<td>1,341,802</td>
<td>19,886,049</td>
</tr>
<tr>
<td>Native Hawaiian and Other Pacific Islander Alone</td>
<td>33,826</td>
<td>689,966</td>
</tr>
<tr>
<td>Some Other Race Alone</td>
<td>482,666</td>
<td>27,915,715</td>
</tr>
<tr>
<td>Two or More Races</td>
<td>295,415</td>
<td>33,848,943</td>
</tr>
<tr>
<td>TOTAL POPULATION</td>
<td>4,745,967</td>
<td>331,449,281</td>
</tr>
<tr>
<td>Hispanic or Latiné of Any Race</td>
<td>1,056,728</td>
<td>63,051,173</td>
</tr>
</tbody>
</table>

⁴ The data presented here is based on the 2020 Census.
WE HOPE WE HAVE CAPTURED YOUR CURIOSITY AND SPARKED YOUR IMAGINATION about the abundant opportunities in the Diocese of California at this critical point on our journey in faith. We have walked with our current bishop in ways that have transformed us, and we look forward to new challenges to come. The work of discernment has kindled our yearning for bold, imaginative episcopal leadership that will inspire and empower us to follow God’s call in this time and place. We offer this profile confident in the hope that you, or someone you know, will desire to continue with us on our journey of discernment. Come and walk with us in God’s transforming grace, as we build new bridges that will connect us as the Body of Christ; come participate with joy in the unfolding of the beloved community in the Diocese of California.

The application for nomination is available here. Please contact the Bishop Search and Transition Committee with any questions at diocalbishopsearch@gmail.com.

### BISHOP SEARCH AND TRANSITION TIMELINE

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 17, 2023</td>
<td>Profile and application for nomination published</td>
</tr>
<tr>
<td>May 31, 2023</td>
<td>Deadline for submitting applications for nomination</td>
</tr>
<tr>
<td></td>
<td>Applications must be submitted by midnight Pacific Daylight Savings Time</td>
</tr>
<tr>
<td>June 19–July 25, 2023</td>
<td>Applicant interviews via Zoom</td>
</tr>
<tr>
<td>August 28-31, 2023</td>
<td>Candidates’ retreat at The Bishop’s Ranch for those continuing in the process</td>
</tr>
<tr>
<td>September 22, 2023</td>
<td>Slate of nominees announced. Application for nominees by petition will be available at <a href="mailto:diocalbishopsearch@gmail.com">diocalbishopsearch@gmail.com</a></td>
</tr>
<tr>
<td>October 27, 2023</td>
<td>Additional nominees and final slate announced; there will be no additions to the slate after this date</td>
</tr>
<tr>
<td>November 1–6, 2023</td>
<td>Meet and greets. Opportunities to meet the nominees for the ninth bishop of California will be made available to all members of the Diocese of California; November 1 and 6 are reserved for candidate travel; meetings will be held November 2-5</td>
</tr>
<tr>
<td>December 2, 2023</td>
<td>Convention to elect a bishop coadjutor who will succeed Bishop Marc and become the ninth bishop of California</td>
</tr>
<tr>
<td>December 11, 2023 –</td>
<td>Consent Process. The Standing Committees and bishops with jurisdiction in the Episcopal Church have this period to consent to California’s episcopal election</td>
</tr>
<tr>
<td>March 20, 2024</td>
<td>May 4, 2024</td>
</tr>
<tr>
<td></td>
<td>Consecration of the bishop coadjutor who will succeed Bishop Marc and become the ninth bishop of California</td>
</tr>
<tr>
<td>July 24, 2024</td>
<td>Transition. Bishop Marc retires, and the bishop coadjutor becomes the ninth bishop of California</td>
</tr>
</tbody>
</table>

2. Diocesan Participation in Listening (page 13) The Bishop Search and Transition Committee endeavored to listen to as many people in the diocese as possible as we gathered information to inform our discernment process. The committee hosted listening sessions in each of the six deaneries, as well as a diocese-wide Spanish-language listening session. In addition, the committee hosted a listening session with diocesan staff, and another with our current bishop. Approximately one hundred and eighty people participated in these sessions. Nineteen vestries and bishop’s committees met and submitted responses to the questions posed during the listening sessions.

The committee encouraged everyone in the diocese to respond to an online survey where they could share their views confidentially. Of the approximately two hundred survey participants, one hundred and forty-nine, from fifty-one congregations and four diocesan institutions, disclosed their congregational or institutional affiliations. During the fall 2022 clergy conference, clergy discussed the challenges of our diocese, and their aspirations for our next bishop. The committee also received numerous independent communications from clergy and laypeople, and included their responses with the other data collected.

3. Financial Information (page 27) (including budget and spending) 2022 Diocesan Convention

4. Information Related to Race, Ethnicity and Income (Page 28) Claritas 360 Pop-Facts Demographics, as generated in March, 2023 with Pop-Facts Premier 2023
## APPENDICES

### APPENDIX 1 - DIOCESAN CONGREGATIONS BY SIZE

_Congregational Size from 2019 and 2021 Parochial Reports_

<table>
<thead>
<tr>
<th>ALAMEDA DEANERY</th>
<th>2019 AVERAGE SUNDAY ATTENDANCE (PRE-PANDEMIC)</th>
<th>2021 AVERAGE SUNDAY ATTENDANCE (REFLECTS COVID RESTRICTIONS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Souls, Berkeley</td>
<td>485</td>
<td>241</td>
</tr>
<tr>
<td>Christ Church, Alameda</td>
<td>434</td>
<td>149</td>
</tr>
<tr>
<td>Christ the Lord, Pinole</td>
<td>52</td>
<td>41</td>
</tr>
<tr>
<td>Church of Our Saviour, Oakland</td>
<td>158</td>
<td>55</td>
</tr>
<tr>
<td>Good Shepherd, Berkeley</td>
<td>44</td>
<td>25</td>
</tr>
<tr>
<td>Holy Trinity / La Santisima Trinidad, Richmond</td>
<td>155</td>
<td>55</td>
</tr>
<tr>
<td>St. Alban's, Albany</td>
<td>90</td>
<td>36</td>
</tr>
<tr>
<td>St. Augustine's, Oakland</td>
<td>102</td>
<td>78</td>
</tr>
<tr>
<td>St. Clement's, Berkeley</td>
<td>690</td>
<td>104</td>
</tr>
<tr>
<td>St. Cuthbert's, Oakland</td>
<td>29</td>
<td>14</td>
</tr>
<tr>
<td>St. James / Iglesia de Santiago, Oakland</td>
<td>33</td>
<td>16</td>
</tr>
<tr>
<td>St. John's, Oakland</td>
<td>410</td>
<td>100</td>
</tr>
<tr>
<td>St. Mark's, Berkeley</td>
<td>500</td>
<td>131</td>
</tr>
<tr>
<td>St. Paul's, Oakland</td>
<td>260</td>
<td>112</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CONTRA COSTA DEANERY</th>
<th>2019 AVERAGE SUNDAY ATTENDANCE (PRE-PANDEMIC)</th>
<th>2021 AVERAGE SUNDAY ATTENDANCE (REFLECTS COVID RESTRICTIONS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church of the Resurrection, Pleasant Hill</td>
<td>323</td>
<td>109</td>
</tr>
<tr>
<td>Grace Church, Martinez</td>
<td>272</td>
<td>77</td>
</tr>
<tr>
<td>Holy Spirit Church, Concord</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Merger of St. John's, Clayton</strong> and St. Michael's, Concord</td>
<td>78</td>
<td>42</td>
</tr>
<tr>
<td>St. Anna’s, Antioch</td>
<td>95</td>
<td>43</td>
</tr>
<tr>
<td>St. Anselm’s, Lafayette</td>
<td>334</td>
<td>71</td>
</tr>
<tr>
<td>St. Mark’s, Crockett</td>
<td>30</td>
<td>8</td>
</tr>
<tr>
<td>St. Paul’s, Walnut Creek</td>
<td>316</td>
<td>128</td>
</tr>
<tr>
<td>St. Stephen’s, Orinda</td>
<td>1080</td>
<td>161</td>
</tr>
<tr>
<td>St. Timothy’s, Danville</td>
<td>712</td>
<td>204</td>
</tr>
</tbody>
</table>
### Appendix 1 - Diocesan Congregations by Size (cont’d)

*Congregational Size from 2019 and 2021 Parochial Reports*

<table>
<thead>
<tr>
<th>MARIN DEANERY</th>
<th>2019 Average Sunday Attendance (Pre-Pandemic)</th>
<th>2021 Average Sunday Attendance (Reflects COVID Restrictions)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christ Church, Sausalito</td>
<td>186 81</td>
<td>75</td>
</tr>
<tr>
<td>Church of Our Saviour, Mill Valley</td>
<td>422 90</td>
<td>64</td>
</tr>
<tr>
<td>Church of the Nativity, San Rafael</td>
<td>187 39</td>
<td>17</td>
</tr>
<tr>
<td>Church of the Redeemer, San Rafael</td>
<td>46 19</td>
<td>13</td>
</tr>
<tr>
<td>Holy Innocents', Corte Madera</td>
<td>92 0</td>
<td>0</td>
</tr>
<tr>
<td>New Skellig Celtic Christian Community, Inverness</td>
<td>0 0</td>
<td>0</td>
</tr>
<tr>
<td>St. Aidan's, Bolinas</td>
<td>46 12</td>
<td>19</td>
</tr>
<tr>
<td>St. Columba's, Inverness</td>
<td>124 50</td>
<td>30</td>
</tr>
<tr>
<td>St. Francis of Assisi, Novato</td>
<td>105 45</td>
<td>28</td>
</tr>
<tr>
<td>St. John's, Ross</td>
<td>833 180</td>
<td>103</td>
</tr>
<tr>
<td>St. Paul's, San Rafael</td>
<td>283 70</td>
<td>33</td>
</tr>
<tr>
<td>St. Stephen's, Belvedere</td>
<td>756 118</td>
<td>73</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PENINSULA DEANERY</th>
<th>2019 Average Sunday Attendance (Pre-Pandemic)</th>
<th>2021 Average Sunday Attendance (Reflects COVID Restrictions)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christ Church, Los Altos</td>
<td>349 116</td>
<td>32</td>
</tr>
<tr>
<td>Christ Church, Portola Valley</td>
<td>236 62</td>
<td>58</td>
</tr>
<tr>
<td>Church of St. Matthew, San Mateo</td>
<td>426 160</td>
<td>154</td>
</tr>
<tr>
<td>Church of the Epiphany, San Carlos</td>
<td>450 95</td>
<td>37</td>
</tr>
<tr>
<td>Good Shepherd, Belmont</td>
<td>36 25</td>
<td>4</td>
</tr>
<tr>
<td>Holy Child and St. Martin’s, Daly City</td>
<td>102 40</td>
<td>20</td>
</tr>
<tr>
<td>Holy Family, Half Moon Bay</td>
<td>63 28</td>
<td>13</td>
</tr>
<tr>
<td>Iglesia El Buen Pastor, Belmont</td>
<td>144 17</td>
<td>17</td>
</tr>
<tr>
<td>SEA, San Bruno and South San Francisco</td>
<td>123 60</td>
<td>28</td>
</tr>
<tr>
<td>St. Ambrose's, Foster City</td>
<td>151 58</td>
<td>37</td>
</tr>
<tr>
<td>St. Bede's, Menlo Park</td>
<td>97 31</td>
<td>33</td>
</tr>
<tr>
<td>St. Edmund's, Pacifica</td>
<td>33 22</td>
<td>28</td>
</tr>
<tr>
<td>St. Mark's, Palo Alto</td>
<td>534 131</td>
<td>69</td>
</tr>
<tr>
<td>St. Paul's, Burlingame</td>
<td>536 148</td>
<td>85</td>
</tr>
<tr>
<td>St. Peter's, Redwood City</td>
<td>100 34</td>
<td>22</td>
</tr>
<tr>
<td>Transfiguration, San Mateo</td>
<td>359 98</td>
<td>35</td>
</tr>
<tr>
<td>Trinity, Menlo Park</td>
<td>870 152</td>
<td>53</td>
</tr>
</tbody>
</table>
### Appendix 1 - Diocesan Congregations by Size (cont’d)

**Congregational Size from 2019 and 2021 Parochial Reports**

<table>
<thead>
<tr>
<th>SAN FRANCISCO DEANERY</th>
<th>MEMBERSHIP</th>
<th>2019 AVERAGE SUNDAY ATTENDANCE (PRE-PANDEMIC)</th>
<th>2021 AVERAGE SUNDAY ATTENDANCE (REFLECTS COVID RESTRICTIONS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Saints’, San Francisco</td>
<td>116</td>
<td>44</td>
<td>30</td>
</tr>
<tr>
<td>Christ Church Sei Ko Kai, San Francisco</td>
<td>92</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td>Church of the Advent of Christ the King, San Francisco</td>
<td>88</td>
<td>53</td>
<td>57</td>
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<th>MEMBERSHIP</th>
<th>2019 AVERAGE SUNDAY ATTENDANCE (PRE-PANDEMIC)</th>
<th>2021 AVERAGE SUNDAY ATTENDANCE (REFLECTS COVID RESTRICTIONS)</th>
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*The 2021 Parochial Report did not distinguish between in-person and online attendance, and congregations reported their attendance differently depending on gathering protocols, ability to live-stream liturgy, and holding hybrid in-person/online liturgies.*
The Bishop’s Ranch
Our diocesan leadership has lovingly maintained a special place of retreat and contemplation at The Bishop’s Ranch (El Rancho del Obispo). This retreat and conference center, owned by the diocese, sits on unceded Pomo land outside the town of Healdsburg. The Ranch offers lodging, meeting facilities, recreational activities, and wonderful food to host diocesan groups, youth and family camps, and community non-profit, religious, and educational groups.
https://www.bishopsranch.org

Braid Mission
Braid Mission was developed under the leadership of Bishop Marc in 2014 by two diocesan priests committed to providing much-needed support for foster care youth. Each week, more than 150 volunteer mentors from diverse backgrounds gather in teams “to surround foster youth with hope, presence, recreation, and community.”
https://braidmission.org

Berkeley and Stanford Canterbury Foundations
Our diocese is home to some of the world’s most famous centers of education and learning. Through the Canterbury Foundations, our diocese supports the presence of chaplains, spiritual support services, and a variety of events for students at the University of California, Berkeley and Stanford University.

Clausen House
Consistent with the diocese’s commitment to social justice and to offering care for the most vulnerable, Clausen House provides advocacy and assistance for adults with intellectual and developmental differences. Since 1967 it has served adults living with such differences in Oakland and the surrounding East Bay area. Clausen House offers housing, independent and supported living, supported employment, adult education, and social recreation.
https://clausenhouse.org/

Episcopal Community Services
Housing insecurity and homelessness pose one of the greatest challenges to people in our communities. We in the Diocese of California live out our Christian witness by taking action through Episcopal Community Services, which was founded in 1983 with the motto “Dignity, Respect, Integrity, and Compassion.” ECS provided essential services to more than 13,000 people experiencing homelessness in San Francisco in 2022 alone. ECS takes a holistic approach that addresses the multiple causes of homelessness by providing housing, shelter, job training, and essential services. https://ecs-sf.org/

Episcopal Impact Fund
The Diocese of California lives out its faith and its focus on social justice through the Episcopal Impact Fund. With a mission to advance pathways out of poverty, EIF supports organizations that work to alleviate the root causes of poverty in our communities. Partnering with more than thirty local organizations that serve 45,000 people, EIF distributes financial grants to support those left out of the prosperity that has come to define the Bay Area. In 2022, EIF made grants to forty-seven organizations including twenty-two diocesan congregations. www.episcopalimpact.org

The School for Deacons
The Diocese of California created the School for Deacons following the liturgical renewal movement that culminated in the approval of the 1979 Book of Common Prayer. It has evolved to fit the needs of a changing church, but its primary mission remains forming deacons who can bring the needs of the world to the church and lead the church in serving the world. Our diocese continues to be a leader and innovator in offering formation and theological education for
deacons. Under the leadership of Bishop Marc, this leadership expanded in March 2023 when the Venerable Hailey McKeefry Delmas, Archdeacon of the Diocese of California and Director of the School for Deacons, assumed an additional role as the first Director of the Deacons Formation Collaborative (DFC) of Bexley-Seabury Seminary. Born out of partnerships among dioceses across the Episcopal Church, DFC has worked to create an experience-based, variable-modality program to equip the deacons of the future for a changing church and world. [https://schoolfordeacons.org](https://schoolfordeacons.org)

**Good Samaritan Family Resource Center**
Honoring our faith's requirement to welcome strangers, the Good Samaritan Family Resource Center (El Centro Buen Samaritano) has worked with growing numbers of immigrant families seeking safety in our community for more than twenty years. Good Samaritan partners with local organizations in San Francisco to ensure that Spanish-speaking immigrants and residents with young children have opportunities to receive educational, health, and housing support. [https://goodsamfrc.org/](https://goodsamfrc.org/)

**Ohlhoff Recovery Programs**
Addiction fuels many of the social challenges in our community, and our diocese has stepped in to support those who live with this disease. Ohlhoff Recovery Programs have provided addiction treatment in the Bay Area for more than sixty years. Ohloff has expanded and evolved in recent years, and now provides residential, inpatient and outpatient services, and accompaniment for individuals working toward recovery. [https://www.ohlhoff.org/](https://www.ohlhoff.org/)

**St. Dorothy’s Rest**
Our diocese recognizes the importance of spiritual retreats and seeks to make them accessible to all through its support of St. Dorothy’s Rest, a camp and retreat center that has operated for more than a hundred years among the California redwoods. St. Dorothy's continues to host spiritual and recreational activities, welcoming individuals and groups for retreat and offering summer camps for children. Two weeks during each summer are reserved for the St. Dorothy's hospital camp for children with cancer or undergoing organ transplants. [https://www.stdorothysrest.org/](https://www.stdorothysrest.org/)
Community of St. Francis
The Community of St. Francis is an international community of women in the Anglican Communion who seek to live the Gospel life fervently in the Church and the world, following the example of St. Francis of Assisi. Sisters of the community share a house in San Francisco.

Companions of Dorothy the Worker
The Companions of Dorothy the Worker is an ecumenical Christian community. Its members live dispersed or together, encouraging and supporting one another in ministry and living by the work of their own hands. The community strives to make God’s love felt in the queer community, which has been marginalized by the Church and the world.

Cursillo
For many years, members of the diocese have participated in Cursillo, learning more about their vocations as leaders in the church.

Diocesan Altar Guild
The diocesan altar guild serves as a resource by providing informational exchanges, programs, and workshops, and by sharing best practices among congregations.

Episcopal Resource Center
This is a multi-diocesan resource, located at St. Thomas, Sunnyvale. The center is open every week, and provides a library of free formation materials.

Episcopal Schools
- Cathedral School for Boys, San Francisco, K – 8
- Episcopal Day School of St. Matthew, San Mateo, Pre-K – 8
- St. Paul’s Episcopal School, Oakland, K – 8
- Trinity School, Menlo Park, Pre-K – 5
- Ventana School, Los Altos, Pre-K – 5
- There are also several parish preschools in the diocese

Holy Hikes
This ministry has been inviting people to deepen their relationship with the Earth through regular worship outdoors. Participants gather for a hike and celebration of the Holy Eucharist.

Parish-Based Food Pantries
Independent food pantries in congregations across the diocese give away food to hungry people.

Open Cathedral
This is an outdoor worship service offered by the San Francisco Night Ministry, in partnership with congregations in the Bay Area who provide lunch for the participants.

San Damiano Friary
The Franciscan brothers in the Episcopal Church live and work at the friary, located across from Dolores Park in San Francisco.

Sojourn Chaplaincy
This spiritual care chaplaincy serves San Francisco General Hospital and Trauma Center, providing multi-faith spiritual and emotional support for patients, families, and staff.
THE BISHOP SEARCH AND TRANSITION COMMITTEE

Ms. Brenda Paulin, Co-chair
St. Augustine’s, Oakland

The Rev. Dr. Paul Fromberg, Co-chair
St. Gregory of Nyssa, San Francisco

Ms. Mary Balmana
St. James, San Francisco

Ms. Kathleen Crisp
St. Anna’s, Antioch

The Rev. Kevin Deal, Chaplain
St. John the Evangelist, San Francisco

The Rev. Dn. Margaret Dyer-Chamberlain
St. Aidan’s/Holy Innocents, San Francisco

Ms. Birgit Eschmann
St. John the Evangelist, San Francisco

The Rev. Maggie Foote
All Souls, Berkeley

The Rev. Dn. Vincent Jang
Church of the Advent, San Francisco

Ms. Marj Leeds
Grace Church, Martinez

Mr. Don Miller
St. Clement’s, Berkeley

Mr. Neil Penick
Holy Innocents, San Francisco

Cn. Kathleen Piraino
Church of Our Saviour, Mill Valley

The Rev. Chris Rankin-Williams
St. John’s, Ross

Mr. Mike Scrutton
St. James’, Fremont

The Rev. Susanna Singer, Ph.D.
St. Gregory of Nyssa, San Francisco

Pamela J. Stevens, Ph.D.
El Buen Pastor, Belmont

The Rev. Dn. Stephen Tiffenson
Holy Trinity/La Santisima Trinidad, Richmond

Ms. Debbie Veatch
St. Mary the Virgin, San Francisco