

**2006 Congregational Mission Profile
St. Francis Lutheran Church of San Francisco
An Independent Lutheran Congregation**

CONTACT/GENERAL INFORMATION

A. Congregation: St. Francis Lutheran Church of San Francisco

Year of Organization: 1899 (See Attachment 1)

Address: 152 Church Street
San Francisco, CA 94114

Phone: 415-621-2635 **Fax:** 415-621-8819

E-mail: St.FrancisSF@sbcglobal.net

Web Site: www.st-francis-lutheran.org

B. Call Committee:

Chair: Dale Leininger

Address: 245 Bayview Circle
San Francisco, CA 94124-2276

Phone: 415-821-0639 (Home) 415-308-5130 (Cell)

E-Mail: dleiningersf@comcast.net

Members: Scott Beckerley scottbeckerley@klwines.com
Rob Byrne mobysfo@pacbell.net
Marilyn Jackson mjackson@sfsu.edu
Susan Kools susan.kools@nursing.ucsf.edu
Jim Kowalski jkowalsk@pacbell.net
Deb Tully deboratully@yahoo.com
Marsha White mmw49@comcast.net

C. Congregation President: Grant Burger

CURRENT STAFFING

A. Pastor(s)

Lead Pastor

Robert M. Goldstein, 7 months at St. Francis **FULL TIME**
ELCA Pastor on leave from call

B. Other Salaried Positions

1. Parish Administrator **FULL TIME**
2. Music Director **PART TIME**

C. Other Paid Positions (Hourly)

1. Sexton **PART TIME**
2. Senior Program Coordinator (Interim) **PART TIME**
3. Cooks **PART TIME**

D. Key Volunteers

1. Regular office volunteers
2. Many active volunteers who serve on the Church Council, standing and other committees that carry out our mission and ministry (e.g., worship, seniors, finance, property, St. Francis Foundation, to name a few)

PROPERTY

A. Church Building, 152 Church Street

Construction Date:	Completed and dedicated December, 1906
Insured Value:	\$1,592,100
Total Debt:	\$423,296 (as of May 2006)
Overall Condition:	Excellent

Renovations

1. June 2006 the congregation approved an organ refurbishing plan that will be done in phases based on pledges received over a three year period.
2. January 2006 the congregation hired Keynote Properties to manage the 132-142 Church street businesses and tenants. Keynote also coordinates repairs at our 50 Belcher Street property.
3. In March of 2003, it was determined that the stained glass windows on the north and east sides of the church were dangerously close to collapsing. In May of 2003, the stained glass windows were removed, re-leaded, cleaned and replaced at a cost of \$47,605, which was borrowed from our line of credit.
4. 1999. In March, construction began on "A Place for Gathering". The project included new wiring, a fire sprinkler and alarm system, exterior lighting, and a new memorial courtyard. Certain modifications to the existing church building, including remodeling of access to the parish hall, the back bathroom and the former library were required for compliance with the Americans with Disabilities Act. The cost of the project upon completion in 2001 was \$1.1 million. Over \$300,000 was raised for the initial phase of this project and donations continue to come from members. A capital campaign was conducted in 2005 to help further reduce the debt from this project.
5. 1997/1998. The pipe organ was tripled in size with the addition of 12 ranks.
6. 1992. The sanctuary was restored to much of its original 1906 decor and

the chancel expanded forward to accommodate the modern liturgy. Major repairs were made to the stained glass and brickwork on the south side of the church building that was damaged in the 1989 Loma Prieta earthquake.

B. Property Other Than Church Building

1. 50 Belcher Street and 50A Belcher Street

Construction Date: Completed and dedicated in 1936

Insured Value: \$ 846,800

Debt: 0

Overall Condition: Good

50 Belcher Street. Formerly Gethsemane Lutheran Church, 50 Belcher Street is now the home of Friends of St. Francis Childcare Center (ground floor) and Thrivent (upstairs, formerly the sanctuary).

The Childcare Center (founded 23 years ago by St. Francis) serves 38 children, 26 of whom come from low-income families. St. Francis provides the Childcare Center with annual budgeted support of \$12,480. Four members of St. Francis serve on the Childcare Center's Board of Directors.

Thrivent Foundation for Lutherans occupies the upstairs space.

50A Belcher Street, the parsonage, currently serves as the residence for Pastor Goldstein.

Renovations

1. 1999. The kitchen at the Childcare Center was repaired and remodeled. The upstairs sanctuary space was converted to office space for Thrivent.
2. 1996. The parsonage was renovated and the entire Belcher Street property (parsonage and Friends of St. Francis Childcare Center) was repainted.

2. Rental Properties (managed by Keynote Properties)

Residential

132-134 Church Street

140-142 Church Street

152 Church Street (a small apartment on the church property)

Commercial

El Castillito, 136 Church Street

Burgermeister, 138 Church Street

Construction Dates:	Approximately 1900
Appraisal Value (May 2004):	\$2,000,000
Debt:	\$0
Overall Condition:	Good

Philosophy of Use of Income from Rental Properties.

The income from our rental properties allows St. Francis a much more expanded ministry. In 2005, \$256,661 of St. Francis' \$534,721 operating revenue budget came from the St. Francis property account. Property revenue exceeded property expense by \$95,543.

FINANCIAL MATTERS

A. Mission and Ministry/Property Budget

2006	\$565,657
2005	\$532,778
2004	\$528,422
2003	\$505,092

B. The St. Francis Foundation

The St. Francis Foundation (the "Foundation") is a ministry of St. Francis Lutheran Church through which members and friends can make a lasting contribution to the ministry of this congregation.

The Foundation was established in 1982 for the purpose of creating a permanent fund to receive bequests and gifts. According to the St. Francis bylaws, only the income earned from this fund can be distributed, thus enabling a donor to establish a lasting, perpetual gift.

For example, in 2005 we distributed income in the amount of \$29,500 which benefited the ministry of St. Francis (50% of it going to the St. Francis Mission and Ministry budget) and community, national and international needs, e.g., Ebenezer Lutheran Church, The Glaucoma Research Foundation, The San Francisco Night Ministry, The AIDS Research Institute Breakthrough Fund, Christ Lutheran Church Internship for Robin Ressler, Chris Wogaman educational expenses, Central City Lutheran Mission, Mission Learning Center for Dia de Los Nino, Lutheran World Relief, San Francisco Freedom School, American Refugee Committee, Lutherans Concerned One Voice Capital Campaign, AIDS Walk San Francisco, Lutheran Church of The Cross (YEAH) and Larkin Street Youth Services.

The assets of the St. Francis Foundation have grown from \$1,000 in 1982 to \$770,480 in 2005.

MEMBERSHIP AND CONGREGATIONAL ANALYSIS

A. Congregational Statistics and Demographic Information

(Statistics are based on congregation database unless otherwise noted)

Members: 130 Voting Members: 122

Average Worship Attendance: 70

Gender

Male 63.5%
 Female 36.5%
 Transgender 0%

Sexual Orientation *(based on anonymous voting member survey with 52% response)*

Gay male 42%
 Straight 29%
 Lesbian 15%
 Bisexual 13%
 Other 1% (Gay Female)
 Declined to state 0%

Age	Female	Male
0 to 14	0.5%	0.5%
15 to 20	0.5%	0%
21- 35	5%	3%
36-50	11%	25.5%
51-65	12%	23%
Over 65	7%	12%
	36%	64%

Gender Identity *(based on anonymous voting member survey with 52% response)*

52% Male, 44% Female, 3 % Other (Bi-gender, Butch/Femme/Andro)

Ethnicity

White (88%), Black/African American (3%), Asian (4%), and Latino/Hispanic (1%) members, Multi-racial (4%).

Children

We have eleven children less than 14 years of age in the congregation. The Visioning Process identified a desire and need to address needs of children of confirmation age and expand our services to welcome families with children.

Couples

33% of our members are single, 4% are divorced, 61% are married/partnered, and 2 % are widowed.

Distance Members Live from the Church

Within neighborhood: 28% (within a one-mile radius)

Outside neighborhood, inside San Francisco: 55% (beyond one mile)

Outside the City of San Francisco: 17%

San Francisco is a city of neighborhoods. St. Francis is located in the heart of San Francisco in the neighborhood known as The Duboce Triangle. Almost one-third of our members live either in the Duboce Triangle or in the adjoining neighborhoods known as The Castro and The Mission. Another third of our congregation lives outside the neighborhood but within the City, with the remaining third commuting from outside the City. There are also a few members who live out-of-state.

Annual Household Income: *(based on anonymous voting member survey with 52% response)*

<\$25,000	12%
\$25,001 - \$50,000	24%
\$50,001 - \$100,000	27%
\$100,001 - \$250,000	27%
>\$250,000	10%

Pledge Amounts

For fiscal year 2006, we received pledges totaling \$182,210.

Fiscal year 2006 Pledges

Range in Dollars	# of Households
1-500	16
501-1000	14
1001-2000	22
2001-5000	16
5001 and above	9
Total Pledges	77

Level of Involvement

We have a congregation that is very active and involved, with strong lay leadership. Of 129 Voting members, 54 members are currently active on one of our committees. At least 96 members have served in an active volunteer capacity and/or participated in worship services in an active role in the past 3 years

Education Level of Adult Members

St. Francis is a well-educated congregation. Over 80% of its adult members whose education level is known have 4-year college degrees; 36% of those have masters or doctorates.

B. Location

St. Francis Lutheran Church is located in the heart of San Francisco, a beautiful city, with good weather, economic health, excellent restaurants and lots to offer in the way of arts and entertainment. The primary business/industries in San Francisco include tourism (restaurants, hotels), business and finance, and technology.

Specifically, St. Francis is located a half block north of Market Street at 152 Church Street, next door to a Blockbuster Video and across the street from a Safeway Supermarket. Our neighborhood known as The Duboce Triangle is home to gay, lesbian, bisexual, transgender and straight people. It welcomes diversity and allows people to express who they are. The primary businesses in The

Duboce Triangle are restaurants, bars and retail shops. The intersection of Church and Market Streets is a transfer point for the City's underground railway and many surface bus lines, so that St. Francis is very accessible by public transportation.

C. Neighborhood Demographics and Significant Trends

The 2000 U.S. Census reports that approximately 30,574 people live in our Duboce Triangle neighborhood, with men and women evenly represented (51%). Though most residents are White (75%), people of diverse racial, ethnic, and sexual orientations are represented in our neighborhood. The Census indicates that at the present time 12.5% of residents are Latino, 12% are Black, 3.6% are Asian, and 2.4% identify as bi- or multi-racial. The proximity of our neighborhood to stores, public transportation, and popular entertainment venues, appeals to younger adults between the ages of 20 to 44, who comprise approximately 59% of our population. However, the neighborhood also is home to middle-aged adults between the ages of 45-54 (17%), seniors over 54 years of age (15%), and children under 9 years of age (5%).

Our neighborhood borders the areas popularly known as The Mission District and The Castro. The Mission District is the historical heart of San Francisco, which began as a Spanish mission settlement in 1776. La Misión de San Francisco de Asis (Mission Dolores) is designated as the number one registered landmark of the City and County of San Francisco. The Mission Church is the oldest intact building in San Francisco, and one of the oldest Mission Churches in California. The first mass celebrated at the Mission was on June 29, 1776 (5 days before the signing of the Declaration of Independence). Mission Dolores was the sixth of 21 missions established by the Franciscans. The Mission District continues to be predominately Latino, but as the population of the city grows and numerous clubs and restaurants move into old storefronts, this area is beginning to see a major economic transformation that threatens its traditional Latino character. Like The Mission, The Castro also has seen transformation from its earlier days as a predominately lower to middle-class Italian and Irish neighborhood to later days, in the 1970's and 1980's, when it became "ground zero" for the gay, lesbian, bisexual and transgender movement. The Castro attracted many GLBT persons from around the country and the world, hoping to find a place where they could escape the cultural and familial strictures that prevented them from living fully self-affirming lives. Among these cultural pioneers was former San Francisco Supervisor and Castro business owner, Harvey Milk, who was assassinated in November of 1978. Even today, The Castro, with its giant Rainbow flag flying over the intersection of Castro and Market Streets, remains a beacon of hope and refuge for GLBT persons and others who value a

relaxed, non-judgmental and accepting environment. Though the GLBT community remains strong in The Castro, there has been a noticeable increase of straight residents and business patrons in recent years. The same can be said to describe the Duboce Triangle area, which shares much the same character and history of its immediate surrounding neighborhoods.

Like much of the rest of San Francisco, the Duboce Triangle neighborhood is home to people who live with HIV/AIDS, thanks to medical advances in the care and treatment of the disease. The disproportionate impact of the epidemic on San Franciscans since the first diagnosis of HIV/AIDS in the early 1980's, resulted in a network of organizations established to respond and care for those in need. One of these organizations, the Maitri Residential Care Facility, began its history on Hartford Street as a residential hospice for the chronically ill in 1987, and moved to its present location on Duboce Avenue in our neighborhood in 1997. Maitri was established to provide hospice and long-term skilled nursing care, and short-term intensive transitional support to people severely debilitated by AIDS, and it continues to offer an innovative, multi-focal program designed to meet the changing needs of people living with AIDS in a dignified and caring manner.

Like many other cities, San Francisco deals with an increasing population of homeless youth and adults, as well as other economically disadvantaged and displaced people. Our city and our neighborhood struggles to find solutions to the housing and employment problems that encourage and exacerbate these challenges. For its part, St. Francis Lutheran Church reaches out to those in our neighborhood who are homeless or economically disadvantaged with programs such as our Sunday morning hospitality hour and Community Night, and our active support of the Friends of St. Francis Child Care Center. We also maintain a chapter of and actively participate in the St. Vincent DePaul Society, and offer our facilities for community meetings and gatherings, many of which seek to discuss and address the problems of homelessness, economic disadvantage, and the often related problems of alcohol and chemical addiction and abuse.

St. Francis Lutheran Church supports an inclusive definition of family. We welcome all families, whether composed of unmarried couples, married couples, single parents with children, or unmarried or married couples with children. The Duboce Triangle neighborhood has a variety of families. While the majority of our households consist of single adults (75%), the remainder (25%) are households with married and unmarried couples, both gay and straight. Many of these families include children below the age of 18.

Even after the "dot-com" boom of the 1990's, housing prices in San

Francisco remain higher than in many other parts of the country. Rents and other costs of living are relatively comparative, however, with those of larger American cities offering similar social and cultural amenities as San Francisco.

Nevertheless, as San Francisco's population and that of California continue to grow steadily, affordable housing is in short supply and the demand remains extremely high. Our neighborhood, being one of the most popular residential areas of the city, continues to experience difficulties associated with the shortage of available and affordable housing. At the current time, average rents for a one-bed room flat range between \$1,200 and \$3,000, depending upon location and the age and condition of the building. Current rental listings are available by visiting Craigslist, which started in San Francisco (www.craigslist.org), or through Rent Tech (www.renttech.com), or Metro Rent (www.metrorent.com).

Those who call the Duboce Triangle area home appear to be middle- to upper- middle class. Most residents reportedly are college educated or professional individuals, couples, and families, both gay and straight of varying age groups. The Census reports that the median family income for the city is \$63,545. Incomes in San Francisco have not kept up with rising rents, similar to the situation in other American cities. Still, there are few neighborhood housing programs receiving private and/or city subsidies to address the significant need for affordable housing. The same is true for the availability of emergency shelters and rent-controlled housing, which are in short supply due to the increasing demand for permanent housing in the city in all price ranges. In 2004, an affordable housing complex was built at 1 Church Street in our neighborhood, just one block from St. Francis Lutheran Church. This facility made new, high-quality housing available to low income and disabled individuals and families, some of whom have accepted invitations to participate in St. Francis's Community Night and other neighborhood programs.

Finally, San Francisco has been described as an "Eastern City on American Soil." The city's population includes many immigrants and descendants of immigrants from Far Eastern countries, and the rich cultural and spiritual influences of this part of the world are widely apparent and familiar to San Franciscans. Many people in our city embrace or explore the faith traditions of the Far East, and there is interest in our own faith community of studying and possibly incorporating elements of these Far Eastern faith traditions into our own worship. After 9/11, many San Franciscans including those of the St. Francis community, responded to this national tragedy by attempting to learn more about the fundamental tenets of Islam. Recognizing that many Bay Area communities are home to significant Near Eastern and Muslim residents, the people of St. Francis reached out to the religious leaders of this community to help educate us

about themselves and about their own faith journeys. Interfaith relations are not new to St. Francis Lutheran Church, as our community regularly and actively participates in many events that attempt to bridge spiritual and doctrinal differences and to unite religious communities in the common struggle against religious, racial, ethnic, gender, and sexual intolerance. Among the interfaith activities supported by St. Francis Lutheran Church are the Mayor's Annual Interfaith Breakfast and the San Francisco Interfaith Counsel. In addition, our lead pastor, Rev. Dr. Robert Goldstein, regularly participates in interfaith outreach activities with Jewish, Muslim, Christian, and Baha'i clergy.

D. Neighborhood and Community Ministries We Sponsor and Support

St. Francis continuously reaches out to our neighborhood and local communities as well as the global community through congregational supported ministries and members' involvement. We support these ministries with our gifts of money, time, and talent as members of the congregation and through our congregational benevolence.

Neighborhood Ministries:

Weekly Senior Program; St. Vincent de Paul Society of St. Francis (hospitality to homeless population); Neighborhood Thanksgiving Dinner; and Christmas Angels (an anonymous gift program benefiting children and parents of the Friends of St. Francis Childcare Center).

Local Communities:

Hazel Betsy House, Lavender Youth Recreation and Information Center (LYRIC), Maitri Hospice, Riley Center for Battered Women, and San Francisco Night Ministry, Larkin Street Youth Services, San Francisco Gay Men's Chorus, Pets are Wonderful Support (PAWS) of San Francisco, Drop-In Center of the San Francisco Conference of Lutheran Churches, Community Alliance of Family Farmers

Nationwide Ministries:

Habitat for Humanity, Lutheran Lesbian & Gay Ministries (LLGM), Lutheran Social Services, Lutheran World Relief, Lutherans Concerned, the Reconciling in Christ Conference, One Voice Campaign (Lutherans Concerned, LLGM, & Wingspan Ministries).

Global Communities:

St. Francis continuously supports nationwide and international ministry as well as social justice and disaster relief efforts.

We sponsor our missionary, the Rev. Pieter Oberholzer, the only openly identified gay pastor in South Africa, in his Christian outreach to gay and lesbian people through Inclusive and Affirming Ministries (IAM) of Cape Town, South Africa.

We hold in prayer, Catharine Coon in her ministry to disadvantaged children in the 'Children of Hope' project, who are living in poverty in Uganda.

We historically have supported various disaster relief efforts. For example, we contributed to the 9/11 Emergency Funds and supplied funds that were used to purchase covering tarps for people living in Indian slums to use during the rainy season. More recently, we contributed to relief efforts for Hurricane Katrina by supporting Louisiana Relief for Gethsemane Lutheran Church and by hosting a fundraiser for a former member of St. Francis, who lost her home in New Orleans.

OUR VISION FOR MISSION

Mission Statement

St. Francis Lutheran Church is a visionary Christian community:

Striving to be a beacon to the wider church and the world;

Focusing on the Gospel and our Lutheran tradition of grace;

Living gratefully within and by Christ's all-encompassing, all-embracing love; and

Claiming our wholeness and sharing God's peace.

This revised mission statement was developed by our visioning team in 2003 and 2004 and accepted by the congregation in September 2004 as part of an overall vote to accept the visioning team report.

Key Parish Priorities

Following are key parish priorities that we believe are important for the development of our congregation over the next one to three years.

- Our Call as a teaching and learning parish:

We see the future of St. Francis as a teaching and learning parish and training ground for Extraordinary Candidacy Program pastors and seminary graduates of Lutheran or other mainline denominations that wish to develop pastoral skills while working in an inclusive environment. This will serve the joint purpose of giving seminary graduates and junior pastors on-the-job training and exposure to a diverse community while helping us expand our ministry with additional perspectives and ideas. Part of this vision is also to create a more fluid, interactive and open relationship with the ELCA, seminaries and other educational institutions, and other mainline Christian denominations and individual congregations throughout the country. We are an independent Lutheran congregation, but we seek relationship, engagement, dialogue and partnership in mission with others in the wider church.

- Our Call to Justice and Advocacy:

Even before the 1990 ordinations of Pastor Ruth Frost and Pastor Phyllis Zillhart, our congregation has been drawn to issues of social justice and advocacy. We need to renew our call to work for social justice – in the church and in the world – through service and advocacy on behalf of the oppressed and disadvantaged.

- Maintain Gospel-centered preaching that connects with the ordinary person.

We are not your traditional Lutheran crowd. Our Sunday morning worship attracts a broad range of people (Ph.D.'s to the homeless) with varying degrees of church background who enter our doors for reasons as individual as the person. We have been blessed with preaching that, while in-depth and theologically based, speaks to everyday people dealing with everyday problems with messages of faith, hope and love. This must continue.

- Expanded Worship and Music Program:

For over 20 years, our worship planning has been done by a team of both clergy and laypeople. The resulting liturgy is traditionally Lutheran, following the basic form of the mass while taking advantage of texts, music and prayers from other Christian traditions. While the majority of the congregation likes this traditional approach, we also recognize that a more relaxed and informal contemporary worship service might be more attractive to populations that we do not currently serve in large numbers, such as families with children. We want to explore the possibility of a second weekly worship service to reach them, worship which both expresses continuity with our distinct liturgical heritage and practice while it provides for other kinds of experiences. The music must be of the highest quality possible while also being accessible and culturally diverse.

- Development of Deaconate Program:

We are looking to develop a deaconate program for the training and commissioning of dedicated lay leaders to assist with the pastoral care, programs, worship and education components of our ministry. We are blessed with many individuals in our community who contribute already to what we do in lay spiritual leadership roles. The deaconate program is intended to officially recognize these valuable contributions, encourage others who would like to contribute and provide oversight and training for these efforts.

- Stabilization of our Financial Position:

Our annual offerings have increased from approximately \$130,000 to approximately \$190,000 in the past 5 years with no growth in membership. We continue to generate stable property rental income from the buildings that we own, and the St. Francis Foundation provides a modest grant to our mission and

ministry each year. At the same time, it has become more difficult to balance our budget each year. The amount of subsidy that our property generates to support our ministry has been affected in recent years by increasing operating costs and additional debt service payments, mostly related to our yard, building and grounds project completed in 2000. Many of our other costs, such as health insurance for our employees and their families, have increased significantly in recent years.

On Sunday, March 6, 2005, St. Francis launched its four-year capital campaign, "Realize the Vision," to help continue implementing the vision for the future of the congregation's mission & ministry. The focus of the campaign was to reduce the congregation's debt of nearly \$575,000, and thereby free up funds paid annually. All members and friends of St. Francis were asked to make four-year pledges, over and above their annual mission & ministry giving, to the campaign. The results were amazing! There were 55 pledges from 64 individuals totaling \$322,920, exceeding the campaign's goal of \$250,000 by 29%. This will increase the funding for mission & ministry by \$24,219 every year going forward from 2008, assuming an interest rate on the long-term debt of 7.5%. As of July 2006, pledge payments toward the capital campaign were ahead of projections. An additional set of pledges to "Realize the Vision" from new members and from those unable to pledge in 2005 will be sought during summer 2006.

St. Francis currently has, and will continue to have, a smaller pastoral staff that we had become accustomed to in the previous 10 years. We need to learn how to balance our plans and ambitions for ministry with the resources we have. We need to make sure that we work together as effectively and efficiently as possible to be the best stewards of the resources we do have.

- An Organic Plan for Growth in Membership:

For the past several years, our active membership level has remained stable but has not been growing. We need to create a strategy of parish growth which draws from our current strengths but intentionally extends our welcome and hospitality to a broader population. Potential sources for growth include our immediate neighborhood, the concentration of young adults in this census area, people with interfaith backgrounds and/or interests and people who participate in our programs but are not members and families with children, and GLBT families.

EXPECTATIONS OF PASTOR OF PARISH PROGRAMS AND CONGREGATION

EXPECTATIONS OF PASTOR OF PARISH PROGRAMS

(adapted from Parish Profile [Visioning Team Report](#))

PASTOR OF PARISH PROGRAMS (PPP): St. Francis Lutheran Church, independent Lutheran congregation in San Francisco California, seeks pastor to fill a position created following a visioning process. We are diverse in age, background and sexual orientation. We believe that God calls us to minister to straight persons, gay men, lesbians, seniors, singles & families (gay and straight, with and without children). Under the direction of our Lead Pastor, the PPP must be capable of managing congregational programs (seniors, children/youth, community outreach and deaconate), providing pastoral care, preaching and leading worship. Candidate must be willing to serve an independent Lutheran congregation with an evolving relationship with ELCA. Three year call possible to meet ELCA on leave from call requirements. We welcome expressions of interest from ECP and ELCA rostered pastors as well as other denominations with appreciation of Lutheran polity, tradition and liturgy. Compensation negotiable.

Submit a cover letter and resume by **October 1, 2006** to:

Dale Leininger, Chair, Call Committee, 245 Bayview Circle, San Francisco, CA 94124-2276 or dleiningersf@comcast.net

Parish Profile and Visioning Report are available at: <http://www.st-francis-lutheran.org>. Screening Process begins **September 1, 2006**

Lead Pastor Profile

St. Francis has always had high expectations for the lead pastor and, in Pastor Robert Goldstein, we have been fortunate to find such a talented person fill to this role. In general, the pastor is a leader, who guides us in the Gospel and leads us forward into an expanding realization of our vision. He teaches us and learns from us and with us. He is responsible for outreach and pastoral care. He is both a spiritual leader and a practical one, helping us to always be guided by Christ's teachings but also able to care for the material needs of the congregation, including, but not exclusively, the needs of alternative family and LGBT parishioners. He serves as the lead administrator and works within a multi-staff, multi-program congregational setting.

The role of the lead pastor is to provide the congregation with the following:

SPIRITUAL LEADERSHIP: The pastor is a spiritual guide who helps each of us to more fully embody our Christian identities.

WORSHIP LEADERSHIP: The pastor is the leader of worship and directs and shapes the worship practices. He is skilled and knowledgeable in liturgy and ritual, can articulate the Gospel through effective preaching, and is theologically grounded, progressive and creative.

EVANGELISM LEADERSHIP: The pastor is a role model, who teaches, encourages and helps us to evangelize (that is, spread the Good News about God in Christ Jesus).

SOCIAL JUSTICE LEADERSHIP: - The pastor is an advocate for sexual minority people in the parish, neighborhood, city, nation (including the ELCA) and world, for the sake of Christ. The pastor comprehends and supports lesbian, gay, bi-sexual and transgender peoples. Because we are not solely a "gay church," the pastor understands, honors, and contributes to the synergistic effect of this ministry upon other ministries of St. Francis, and upon the broader church.

EDUCATIONAL AND VOCATIONAL LEADERSHIP: The pastor is a mentor, who teaches, trains and helps educate the members of the congregation, visitors, students, interns, and the wider church. The pastor provides guidance in vocational discernment for people considering the diaconate or other forms of ministry.

ORGANIZATIONAL LEADERSHIP: The pastor is the lead administrator, who keeps a proactive eye on the big picture and the details, provides guidance, encouragement and reminders to staff and volunteers, and picks up the slack when necessary (particularly in relationship to follow-up with visitors, and absent and ill members).

FINANCIAL, BUSINESS, AND PROPERTY MANAGEMENT LEADERSHIP: The pastor is a manager, who takes an active role in the management of the congregational finances, business management, and property concerns.

Parish Concerns

During his tenure the lead pastor is endeavoring to address the following:

- Outreach to visitors and the community and in-reach to parishioners

- Pastoral presence in the Senior Program and committee meetings
- Supervision of lay leadership

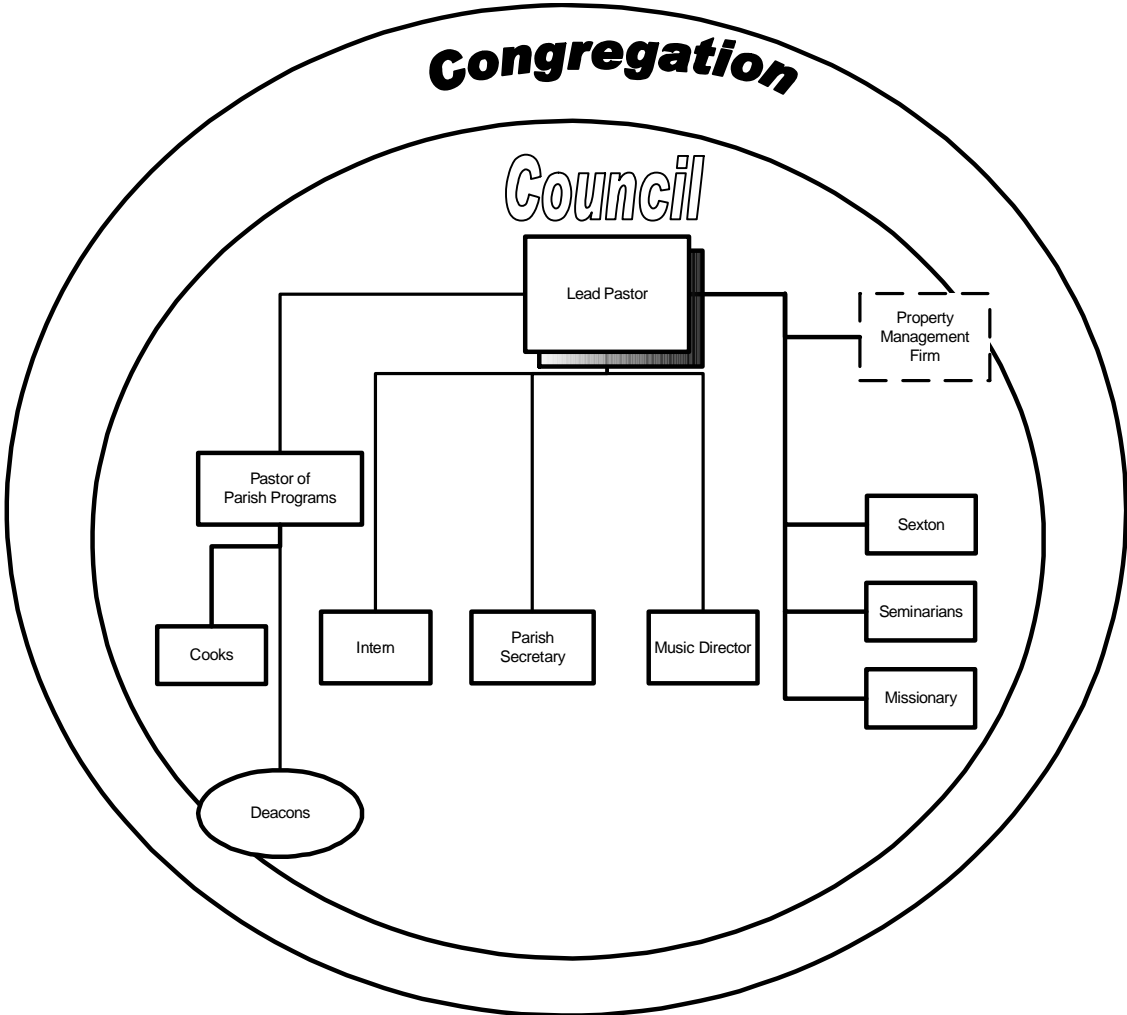
Call of the Lead Pastor

Open call that is reviewed every five years although the position is annually evaluated.

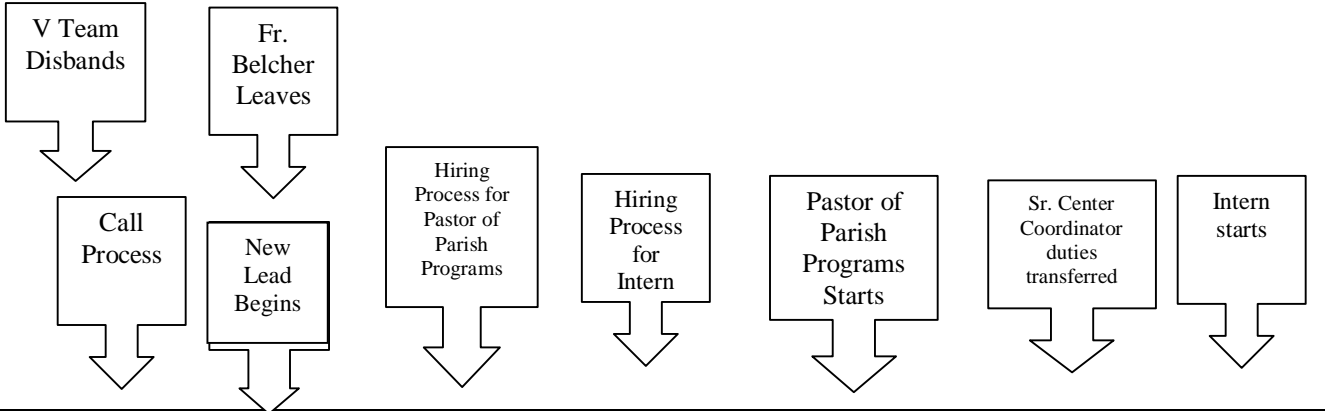
Specific Responsibilities of the Lead Pastor

Coordination of all programs
 Coordination of content and publishing the Times (weekly bulletin)
 Coordination of fund-raising and development activities
 Ex-officio member of all committees
 Financial and business management (including property)
 Liaison to seminary and parish students
 Maintenance of relationship with ELCA
 Network with community
 Outreach and In-reach
 Overall worship program
 Pastoral care
 Pastoral Liaison to Congregation Council
 Public Relations and interpreting St. Francis to larger community
 Scheduling and participating in preaching rotation
 Spiritual growth of parish
 Stewardship
 Supervise and manage all staff
 Teaching (education of children, Bible Study, Deaconate, new members)
 Training of lay members in the role of the deaconate
 Training and mentoring of Intern
 Other duties as identified with Council

Proposed St. Francis Lutheran Organization Chart



Projected Time Line



In September 2004, the Congregation adopted the Vision Plan and accepted the proposed staffing and time line as direction for future discussion. The concept of a Pastor of Parish Programs to facilitate the numerous programs of St. Francis as well as the concept of a permanent position to be filled by seminarians or recent graduates was accepted, in that no formal adoption of the positions was made, but the Congregation agreed that the ideas bore additional study. It was the intent of the Visioning Team, Council and Congregation that the Lead Pastor would facilitate those discussions.

Congregation

Members of St. Francis are accustomed to active leadership, seeking new ways to do Christ's work. We are conscious of the larger sense of the church and have a sense of mission and responsibility; we consider ourselves a pilgrim church, taking risks and engaging in radical discipleship.

The Role of the Congregation in Carrying out Our Key Parish Priorities

As a congregation, we will:

1. Welcome the new pastor, find ways to work together during the transition, and support his/her understanding of our key priorities with Christian love and respect.
2. Intentionally develop and implement a plan for the growth of St. Francis that includes inviting people to visit and become acquainted with St. Francis. As new people arrive, warmly encourage their participation in the life of St. Francis and accept and honor their participation.
3. Prayerfully accept the inevitability of change, embrace that change and choose to be active participants.
4. Actively support our ongoing neighborhood and global community ministries.
5. Bear witness of our faith and commitment to and involvement with St. Francis with those whom we encounter daily.
6. Continue to work for the full inclusion of gay, lesbian, bisexual and transgendered people in the church and society by:

- working with Lutheran Lesbian and Gay Ministries
 - remaining in conversation with the ELCA on the ordination of gay and lesbian pastors
 - supporting the work of our missionary in South Africa, the Rev. Pieter Oberholzer, in his Christian outreach to gay and lesbian people
7. Continue partnering with other organizations and religious groups and vigorously engaging in social justice and advocacy issues.
 8. Support and participate in the San Francisco Conference of the ELCA.

Attachment 1 Historical Background

Reviewing our history, beginning with our predecessor Lutheran congregations, First Finnish (later named Gethsemane) and Ansgar (Danish), helps us see two things about ourselves. The calling to hospitality and service to others, as well to our members, has remained **constant**, while the congregations have been **adaptable** through many changes: economic, social, as well as pastoral (nineteen pastors in the predecessor churches, and seven full-time and four part-time pastors since the merger in 1964).

First Finnish, founded in 1890, served not only the Finns who lived throughout San Francisco, but, by being situated on Howard near the Embarcadero, merchant seamen. The Danish church was organized in 1905 and built at the present site to serve the city's Danes. Before that building was even dedicated, they used the social hall as a hospital and food distribution center for nine months after the earthquake and fire of 1906.

After the relocation of the Finnish Church to Belcher Street in 1935, both congregations continued to minister to their respective ethnic groups. However, in addition to Finnish and Danish, some services were conducted in English and "Americans" joined the churches through marriage or proximity. By the 1950s, many neighborhood children were attending Ansgar's Sunday School even though their parents did not attend services.

After the congregations merged in 1964, ethnic identification ceased to be a focus and the new congregation became more diverse in membership. Outward-directed programs such as the Senior and Childcare Centers were started. A Vietnamese refugee family was sponsored for two years. In the early 1980s, St. Francis joined other churches as a refuge for Salvadorans escaping the war in their country.

After Pr. DeLange's arrival in 1981, awareness of the need for evangelism and justice for Lesbian Gay Bi-sexual and Transgender (LGBT) people resulted in real growth in church membership for the first time in decades. Jim Lokken and Michael Hiller joined the staff as openly gay clergy.

Up until December 31, 1995, St. Francis was a member of The Evangelical Lutheran Church in America (ELCA). On that date, St. Francis was expelled from the ELCA for violating church policy on the ordination of openly gay and lesbian pastors. Effective January 1, 1996, St. Francis became an independent Lutheran

church. Following is a brief account of the events leading up to the expulsion.

In the spring of 1989, a steering committee, drawn largely from San Francisco and Oakland congregations (including St. Francis) organized Lutheran Lesbian and Gay Ministry for three purposes: (1) to call openly gay and lesbian pastors to serve the growing gay and lesbian population; (2) to advocate within the church for gay and lesbian rights; and (3) to minister to people with HIV and their families.

First United Lutheran agreed to call a gay male pastor, and St. Francis agreed to call a lesbian pastor. After a nationwide search, St. Francis called Ruth Frost and Phyllis Zillhart as a lesbian clergy couple. The Bishop refused to ordain them, so the two congregations decided to perform the ordinations without the Bishop's consent. The ordination ceremony for Ruth Frost, Phyllis Zillhart and Jeff Johnson (called by First United) was held Saturday, January 20, 1990, at St. Paulus Lutheran Church. The next day, at the Sunday morning services, their respective congregations installed the three new pastors.

On Monday, January 22, 1990, St. Francis was charged with violating the ELCA constitution. Six months later, the ELCA held three days of disciplinary hearings. Nine days after the hearings the ELCA Discipline Committee announced the suspension of both St. Francis and First United from membership in the ELCA. In a separate decision, the Discipline Committee ruled that if the congregations did not rescind the ordinations within five years (or the ELCA did not change its policies) the congregations would be expelled. Neither the ELCA nor the congregations changed their position. On Sunday, December 31, 1995, at its regular worship service, St. Francis marked its expulsion from the ELCA. Then, just after midnight, St. Francis concluded a New Years Eve party with a brief service to mark the moment of its dismissal from the ELCA. Nevertheless, the current bishop of the Sierra Pacific Synod has participated liturgically in our worship nearly once a year since our expulsion.

By ordaining Phyllis Zillhart and Ruth Frost in 1990 and subsequently being expelled from the ELCA, we became a national and even international leader and example of a new understanding of LGBT people in the church.

This activity did not distract the congregation or clergy from other ministries, memorably caring for those sick or dying from AIDS; nor did it hinder development of the Senior and Childcare programs. It also did not stop the improvement of the appearance and function of the church property so it could better serve our many ministries.

After 18 years of service, Senior Pastor Jim DeLange retired and the congregation had an unintentional interim period of 18 months with a new Senior Pastor working with the existing staff. This was followed by an intentional interim period that allowed for a serious insightful search for the true vision of St. Francis Lutheran Church. We were fortunate to be lead through this process under the capable hands of Fr. George Belcher, an Anglican minister from Calgary, Canada. We examined the structure of our organization and elected, in September 2004, to move from the Senior Pastor with Associates model of staffing to a Lead Pastor in a teaching parish model.

During the intentional interim period (and at their own initiation, one-by-one), Associate Pastors Michael Hiller, Ruth Frost and Phyllis Zillhart resigned their calls. In September 2005, the Rev. Dr. Robert Goldstein was called to be Lead Pastor of St. Francis. His first Sunday was the First Sunday of Advent, and he was installed on Sunday, March 26, 2006. Since then, eight new members of St. Francis were received at the Easter Vigil, worship attendance is up by ten percent and the committees are re-engaged in their service to the congregation. Mission and Ministry giving is growing, and pledge payments toward the capital campaign (conducted during the interim period to reduce the congregation's debt by more than \$320,000) are ahead of projections. The Nominating Committee received very enthusiastic responses from members when seeking candidates for the Call Committee currently searching for the Pastor of Parish Programs.

As has been the case since 1890, our church has ministered to and cared for others as well as ourselves, and has attracted members who both live nearby and who must travel a distance to be with us. Over the years, we have adapted to changes in staff and the composition of the neighborhood. For more than a century we have welcomed those changes as our membership becomes ever more diverse and as we continue to look for ways to be more effective in living the gospel.