



Office for  
Transition  
Ministry

# Ministry Portfolio

*Full Portfolio (last updated Jul 16, 2021)*

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## Transfiguration, California

3900 Alameda de las Pulgas, San Mateo, CA 94403, United States

Contact:

Rector / Vicar / Priest-in-Charge | Receiving Names until 08/30/21.

[deniseo@diocal.org](mailto:deniseo@diocal.org)

Weekly Average Sunday Attendance (ASA)	Number of Weekend Worship Services	Number of Weekday Worship Services	Number of Other per Month Worship Services
98	2	1	
Current Annual Compensation	Cash Stipend	Housing / Rectory Detail	Utilities
SECA reimbursement	Compensation Available for New Position	Housing Available for	Pension Plan <b>We're in compliance with CPF requirements.</b>
Healthcare Options	Dental	Housing Equity Allowance in budget	Annual Equity Amount
Full family	Yes		
Vacation Weeks	Vacation Weeks Details	Continuing Education Weeks	Continuing Education Weeks Details
4			
Continuing Education Funding in budget	Sabbatical Provision	Travel/Auto Account	Other Professional Account
	Yes		

*Diocesan compensation - "C" congregation classification*

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Describe a moment in your worshipping community's recent ministry which you recognize as one of success and fulfillment.

The first Easter we spent in remote worship last year after the lockdown began was very difficult for everyone. We were missing being together, desperately wanting something that would make worship feel inspiring and beautiful. Our choir does so much to make festival Eucharists feel special, and music is central to our worship. For this service, the choir recorded a beautiful version of Calvin Hampton's Repeating Alleluia, with each person singing individually from their home. One of our volunteers edited the audio and videos together into a moving zoom alleluia which amazed us all and made the service feel both poignant and joyful. We thank the choir for this gift, and their ministry of music - it has brought us so much fulfillment as a community.

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How are you preparing yourselves for the Church of the future?

A current member who is a professional videographer assisted us through the pandemic with live-streaming services, pre-recording music, and editing pageants filmed one actor at a time on green screens. Despite the limitations, many enjoyed the flexibility of attending worship, Vestry meetings, and other groups online. As we transition back to in-person worship, we hope to keep some online presence and modes of gathering, especially as this technology also helps us stay connected with members who have moved away. We recently had 10 youth attend a Dismantling Racism training through Grace Cathedral, and we are planning an adult anti-racism training in partnership with other local churches as well. We want to make the future Transfiguration as welcoming as possible to all, and we want to lead in our community on social justice issues. Our commitment to providing a rich experience for youth and involving them in every aspect of the life of our community is literally building the church of the future as they grow into leadership positions in our parish and at diocesan camps.

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Please provide words describing the gifts and skills essential to the future leaders of your worshipping community.

faithful, engaging, flexible, collaborative

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Describe your liturgical style and practice for all types of worship services provided by your community.

Once a month, Sunday morning begins with a contemplative Rite I service. Then, every week we host a “Joyful Noise” family service. This short service centers on a Godly Play-inspired story and features lively music, often enthusiastically paired with full-body movement or gestures. Young children are invited to sit around a floor-level altar for the Eucharist. We expect children to wander and make noise and try to help them feel safe and welcome no matter what their attention span might be any given week. A Rite II/EOW service follows every week with varied choral and organ music by classical and contemporary composers. Psalms and the Eucharistic prayer are sometimes chanted and sometimes said, depending on the liturgical season. This service also aims to be family friendly while providing deeper opportunities for intellectual and spiritual reflection in a thoughtful, challenging sermon. The parish is open to newer liturgical resources (New Zealand Prayer Book) and enjoys exploring community liturgical art projects and dramas based on scripture passages from time to time. A dedicated group meets for weekly morning prayer, and a daily meditation group has been meeting.

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How do you practice incorporating others in ministry?

In the Joyful Noise service, toddlers and young children take on the “jobs” of the service - collecting offerings, handing out stones or pouring water as part of the confession, and drawing their prayers. Parents and grandparents often lead the stories. Lay participation is also strong in the Rite II service, with a wide variety of youth and adults serving as greeters, ushers, readers, musicians, acolytes, EMs, Sunday school leaders, coffee hour hosts, and healing ministers. We periodically invite lay and guest preachers as well. Art projects and pageants draw in all ages and talents. For all its drawbacks, zoom worship has allowed members to participate in worship in new ways. Families have been leading the prayers of the people from their sofa, children have been reading the Lord’s Prayer, musicians with non-traditional instruments (including the ukulele, the double bass, and the accordion) have contributed postludes, and choir members have risen to sing solos online in new ways.

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As a worshipping community, how do you care for your spiritual, emotional and physical well-being?

While many turn to the rector for pastoral care, we also care for each other like family. The Parish Care Committee watches over us, arranging meal delivery for families with newborns or those recovering from illness. They assist the rector with home-delivery of communion and check-ins with elderly members. Many find emotional and spiritual support in morning prayer, meditation, and Gospel preview, all of which encourage questioning and wondering. A “Good Grief” group provides support through loss. A member noted: “I came to Transfiguration because I lost my parents, but I stayed because I found support in a church family.” The recent renovations to our space and grounds grew out of our desire to show care for the physical well-being of all, making bathrooms, ramps, and parking ADA compliant and accessible to those with mobility challenges (or strollers!). Playground coffee hours provide fellowship for our littlest members and a support network for parents with young kids. “Community of Wonder” and “FaithLab” provide school-age youth a safe space to play, make bonds and grow emotionally and spiritually. Annual retreats renew our bonds to each other and help us grow in faith.

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How do you engage in pastoral care for those beyond your worshipping community?

Transfiguration cares deeply about social justice issues and tries to show the love of God beyond its walls. About 10 years ago, we led the establishment of the Interfaith Housing Network (now Home and Hope), which provides temporary dinner and housing in church buildings for families experiencing homelessness. Once our parish hall renovations are complete, we hope to again offer our space and time to this program. Individual members have shared their passions for other local service organizations by initiating Christmas and Lenten outreach programs serving foster youth, at-risk newborns and mothers, victims of domestic abuse, and food-insecure communities locally and internationally. We have hosted a booth for the past few years at the San Mateo County Pride festival to show solidarity and support, and we contribute to Episcopal emergency relief efforts in times of natural disasters, such as the California wildfires of the last few years. "Sandwich Sunday" is a periodic favorite activity of youth who get sticky with peanut butter and jelly while packaging bag lunches for Samaritan House with food donated by church members.

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Describe your worshipping community's involvement in either the wider Church or geographical region.

Transfiguration and its rectors have been very involved in the diocese. We have four members serving as Deanery representatives and several on the boards of Diocesan organizations, including Executive Council, Convention Resolution Committee, and our camps/retreat centers. Many of our youth attend these summer camps, and in recent years, five youth have continued into leadership positions as counselors and assistant camp directors. We have collaborated with neighboring parishes, especially Epiphany in San Carlos, on worship, Lenten series, community outreach, and youth programming. Our space is in many ways a community space, used by choral groups, educational programs, and support groups. We housed a preschool for decades, and following at least a two-year lease of our renovated school space to a local private school, we plan to extend our involvement in the local region by opening an Early Learning Center to serve the childcare needs of our community.

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Tell about a ministry that your worshipping community has initiated in the past five years. Who can be contacted about this?

Most recently, our church has provided financial support and volunteer hours to the Peace Pantry, a program at neighboring Hillsdale High School that provides free bags of groceries and essential items to families in need. The program serves about 150 families. Members bake bread and cookies and donate home-grown vegetables in addition to showing up to assist with weekly distribution efforts. We look forward to deepening this involvement as a long-term relationship. Church participation in this program has been led by Bill Peters.

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What is your practice of stewardship and how does it shape the life of your worshipping community?

In addition to annual stewardship drives, we recently completed a successful \$1.6 million capital campaign to fund the renovations to our buildings. The work of a capital campaign does not stop when the fundraising is complete, so perhaps more impressive than the financial numbers are the hours of expertise church members have given to the project, providing their services as lawyers, project managers, architects, childhood education specialists, and contractors. Church members give generously of their time and talents. In November of 2019, we transformed our sanctuary into a space for a candlelit soiree with a silent auction, where the most popular items were services we could perform for one another (e.g., surfing or voice lessons, ice cream of the month deliveries, small group dinners). We see this type of stewardship as a win-win – it helped support our worship and our programming, but it also deepened our bonds with each other, not only during the event, but for the whole year following as the social events were held and services exchanged.

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What is your worshipping community's experience of conflict? And how have you addressed it?

A few years ago, the community faced some difficult questions surrounding our practice of holding separate men's and women's retreats. The women's retreat is a beloved tradition of many long-standing members, but some wanted to see changes to the programming. Others questioned whether the practice of holding gendered retreats is affirming, welcoming or enriching for all, particularly for our LGBTQ members and others who may identify as non-binary. As a community, we held a number of talking and listening sessions led by the rector and senior warden, where different people could express what they valued about the retreats in their current format and their experiences of feeling more or less included or comfortable. We did not come to a consensus but agreed to a joint planning process where aspects of the men's retreat were carried over into the women's retreat and vice versa. With the pandemic receding, we have a new opportunity to continue reflecting. But in this case, as in many instances of conflict at the church, we made clear our commitment to talking and listening to each other, even when we don't agree, so that we can build greater mutual understanding and respect.

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What is your experience leading/addressing change in the church? When has it gone well? When has it gone poorly? And what did you learn?

"Let's try this for a month and see how it goes" has been the unofficial Transfiguration motto for the last nine years. The congregation is probably more flexible than most about trying new things – including moving the pews into different arrangements, reducing the frequency of our 8:00 Rite I Eucharist, reorganizing the Altar Guild to a Sacristan Team, shifting the Vestry committee structure, and, of course, reimagining how to worship remotely. When we are well-prepared for the changes by having frank discussions of the issues involved, and when our opinions and feedback throughout the "trial" period are welcomed and taken seriously, we have been able to navigate change quite well. The Bay Area sees a fair amount of movement of people in and out for job reasons, so in some ways the church is always in a continuous process of saying goodbyes and forming new friendships. Our ability to value relationships with each other over structures and routines and our openness to exploration are two of Transfiguration's strengths.



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### Prior Incumbents

Name	Position Title	Date Begun	Date Ended
The Rev. Bob Kossler	Interim	2020-10	

Name	Position Title	Date Begun	Date Ended
The Rev. Matthew Woodward	Rector / Vicar / Priest-in-Charge	2011-03	2020-08

Name	Position Title	Date Begun	Date Ended
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Church School	Number of Teachers/Leaders for Children School	Number of Students for Children School
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Number of Teachers/Leaders for Teen/Young Adults School	Number of Students for Teen/Young Adults School	Number of Teachers/Leaders for Adults School	Number of Students for Adults School
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Day School	Number of Students for Day School	Number of Teachers for Day School	Number of Total Staff for Day School
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Worshipping Community Web site: <https://www.transfig-sm.org/>

Media Links:

Online References:

Languages Significantly Represented:

**English**

Provide Worship or Classes in:

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### References

Bishop:

**The Rt. Rev. Dr. Marc  
Andrus**

Diocesan Transition Minister

**Denise Obando**

**deniseo@diocal.org**

Current Warden/Board Chair

Previous Warden/Board Chair

Search Chair

Parish/Institution

Local Community Leader