

# The Episcopal Church of the Incarnation

## Parish Profile



March 2017

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# Episcopal Church of the Incarnation

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## Our Discernment Committee Prayer

*It is with reverence that we pray that we may be genuine in our self-reflection, tireless in our commitment, patient in our discernment, loving in our communion, open and forthright in our search, accepting of new challenges for our future and daring in our faith. As we seek to welcome, instill in us your grace; as we seek to challenge, commit us to your mission; as we seek to inspire, fill us with your spirit. All this we pray, empowered by the love of Jesus Christ.*

The Discernment Committee of the Church of the Incarnation has been prayerfully charged with providing insight about our church in Highlands, North Carolina, for prospective candidates for Rector. It is with this prayer in mind that we undertake the task of exploring who we are, our beliefs, our commitment to serving Jesus Christ in the world, our strengths, our short-comings, and our expectations for a new Rector.



## Who We Are

The Incarnation family is a diverse blending of 300-350 full-time and seasonal members in good standing. Some of our congregation are descendants of the original founders and have been active in the church for many generations. Others have joined Incarnation after moving to Highlands and have found it to be a welcoming church. Many of our members are retired, but we have an ever-increasing core still in the work force, including families with young children.

[Click Here to view our video](#)

## How We Worship

Incarnation has a broad church liturgical style. From Easter through the fall we offer two Sunday services; Rite I at 8:00 a.m. in our chapel, and Rite II at 10:30 a.m. in the upstairs nave with organ, piano, full choir with frequent guest vocalists and instrumentalists. We move the 10:30 a.m. Rite II Eucharistic service to our chapel for January and February when our seasonal members are away from Highlands. We predominately select hymns from the hymnal and we have lay ministers who serve as acolytes, lectors, chalice bearers, choir members, ushers, Eucharistic Visitors, greeters, and altar and flower guild. Vestry members serve as hosts for the coffee hour following the 10:30 a.m. service.



# Our Beginnings



*Highlands Episcopal Church of the Incarnation in 1896*

## History of Incarnation

As early as 1879, just four years after the founders of Highlands, NC laid out streets and roads for their concept of the future town, Episcopal services were held in people's homes. In 1896, those congregants petitioned the Bishop to build a mission church on property at the corner of Main and Fifth Streets. The estimated cost for the church to be built was \$2,000. Within months, the church was completed and was consecrated on August 18, 1896 as the Episcopal Church of the Incarnation in appreciation for the financial support from the Church of the Incarnation in New York City.

Surrounded by native rhododendron and mountain laurel, the church's high-pitched roof and circular belfry combined durable strength with beauty. Its sturdy native timbers withstood winds that buffeted other churches off their foundations. Heavy thirty-foot beams supported the roof and native chestnut and tulip poplar paneled the inside walls. The pews were handcrafted by the Reverend James T. Kennedy, Rector of St. Cyprian's Episcopal Church in Franklin, NC. A bell was placed in the bell tower inscribed "Ring it out among the hills that the Lord is King", and it remains in place today.

The first clergy was the Reverend Archibald Deal who traveled on horseback among Episcopal Churches in Cashiers, Highlands, Murphy, and Franklin. At first the church conducted services only in the summer months as the winters were too difficult and dangerous to travel, both for the clergy and the parishioners.

Eventually the population of Highlands increased, roads began to be paved, and a rectory was built in 1941. Incarnation remained a mission church until 1956 when it became an independent parish. In 1958 it became a self-sustaining parish.

Clergy serving Incarnation in the first 100 years included approximately 68 Bishops, Priests, Priests-in-Charge, Deacons, Supply Clergy, Rectors and Lay Ministers. In some years, no records were kept of clergy who served the parishioners, so exact names and numbers are not known. Since the centennial year, 1996, Rectors were the Reverends Michael Jones, Brian



Sullivan and Dr. Bruce Walker. They were assisted at times by the Reverends Robert Duvall, Peter Corday, Howard L'Enfant and the Reverend Deacons Joe Ward, Alan Hetzel, Susan Harrison, and Priscilla Wodehouse who is still active. Interim Rectors during those years were the Reverends Steve Hines, and Denson Franklin. The Reverend Maurice "Rusty" Goldsmith is the interim Rector at this time and is assisted by the Reverend Margaret Waters during the summer months.

During Father Jones's tenure, the need for a larger nave and facilities became evident. In 2002, choosing to stay in town and not disturb the original church which is on the National Register of Historic Places, the decision was made to maximize the use of the property. In 2003 the new addition was completed increasing nave seating capacity from 100 to 240 congregants. New offices, a modern kitchen and an enlarged great hall were added. The original church was deemed a chapel and is still used for small events and services on a year-round basis. During January and February Sunday services are held primarily in the chapel.

In 2002, a partnership with Transfiguration Episcopal Church and school in Tierra Muscady, Haiti was formed. Incarnation helped build a church and school, a fish farm, goat farm and a garden to help the church have a sustainable income. The children are given spiritual, educational and nutritional care. The skills learned from the farms are shared with the village.

The little mission congregation in Highlands, NC that banded together in the 1890s has evolved into a congregation that cares for its parishioners, the local community, and global community in friendship, support and love as Christ taught us. With the help of our Lord Jesus Christ we work to pass to future generations the kind of blessings earned for us by the founders of the Church of the Incarnation.

Moses was faithful as a servant in all God's house, testifying to what would be said in the future. But Christ is faithful as a son over God's house. And we are his house, if we hold on to our courage and hope of which we boast.  
Hebrews 3:5-6 (ASV)

# Our Ministries

In serving Christ, a ministry is an activity carried out by Christians to express or spread their faith. At the Church of the Incarnation our ministries consist of seventeen separate, but inter-connected ministries that work together to achieve the mission of our church. They are as follows:



*Flowers to the glory of God -  
Flower Guild*



*Growing in Christ  
Christian Formation*



*Music*



*Leave a Legacy*

Please place in the offering plate or return to the church office



*Stewardship*



*Building and Grounds  
Committee*



*Altar Guild*



*Celebrating God's Creation  
Garden Committee*



*Gifts, Memorials,  
& Fine Arts*



*Nursery Guild*

*"Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven".*

*Matthew 5:16 (ASV)*





# *Parish Life*



*"For we are all baptized by one Spirit so as to form one body."  
Corinthians 12:13 (NIV)*



*Holy Eucharist at Chestnut Hill*



*Feed my sheep*

# Pastoral Care



*Blanket and Shawl Ministry*



*Elder Care at Chestnut Hill*

*“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”  
Matthew 11:28 (ASV)*





*We Support Highlands School*



# Outreach

*Clergy from Haiti*



*Free Dental Clinic*



*Community Care Clinic*



*Ministry in Haiti*



*Highlands Food Pantry*



*Episcopal School Children of Haiti*

*“Be merciful, even as your Father is merciful.”  
Luke 6:36 (ASV)*





## Worship



*“Let us be grateful and worship God in a way that will please him, with reverence and awe.”*

*Hebrews 12:28 (ESV)*

Three additional committees complete the present complement of ministries at Incarnation. The **Communications Committee** assists with the website, newsletter and other social media systems, signage and bulletin boards; the **Personnel Committee** makes recommendations to the Rector and Vestry concerning personnel matters; and the **Membership Committee** deals with issues related to growing the membership and helping present and potential members feel welcome and involved.



## History of Highlands

Although the Highlands Plateau was created more than 350 million years ago on the crest of the world's oldest mountains, the village of Highlands, NC was founded in 1875 by two developers from Kansas. According to legend, they took a map in hand and drew a line from New York to New Orleans, then passed another line between Chicago and Savannah. These lines were predicted to be trade routes of the future, and where they crossed would someday be a great population center.



What evolved was a health and summer resort at more than 4,000 feet on the highest plateau of the Southern Blue Ridge Mountains. This settlement, at the time, the highest incorporated town east of the Rockies, provided neutral ground for both Northern and Southern pioneers a decade after the Civil War. By 1883 nearly 300 settlers from the Eastern states were calling Highlands home. Prior to the settlement of the village of Highlands, these uplands were sacred hunting grounds for the Cherokee.

The 1880s saw the start of local businesses specializing in groceries, hardware and general merchandise, a post office, a hotel and boarding house for summer

guests, a public library (the oldest library in the state of North Carolina), a school, and four churches (Presbyterian, Baptist, Methodist and Episcopal). The Episcopal Church of the Incarnation was consecrated in 1896.

In 1883 over-development became an issue when a developer threatened to build a hotel on the summit of Satulah Mountain overlooking the town. The Highlands Improvement Society was formed and raised funds from the community to purchase that property as a public park. That organization eventually evolved into what is now the Highlands-Cashiers Land Trust, the oldest land trust in North Carolina and one of the 20 oldest in the United States. and protects more than 3,000 acres of property of the highest conservation value.

Very little changed until the late 1920s when the Cullasaja River was dammed to form Lake Sequoyah to provide hydroelectric power. A spectacularly scenic road from Highlands to Franklin was carved into the rock walls of the Cullasaja Gorge.

By 1927, early settlers in Highlands with interests in natural history and private collections, established a small museum of natural history. In 1928 a naturalist from the American Museum of Natural History in New York urged the museum to include a laboratory to study the unique biodiversity



of the Highlands area. Today that laboratory is known as the Highlands Biological Station and is devoted to higher education. Students from all over the world come to study the biodiversity of the Appalachian Mountains and the Station is affiliated with the University of North Carolina and Western Carolina University.

By 1931 the town population had increased to 500 with 2,500-3,000 summer guests and 25 businesses. Highlands was mostly unaffected by the Great Depression because most of its residents were accustomed to surviving hard times, growing their own meat and vegetables so no one went hungry.



Entertainment was homegrown as buck dancing, square dancing and mountain clogging served to amalgamate winter and summer residents into a single class of foot-stomping revelers swinging to the twangs and whines of banjos and fiddles.



The first hospital was completed in 1951 and served the community until 1992 when a new hospital was built between Highlands and Cashiers. Today that hospital is a part of the Mission Health System in Asheville, NC, and serves more than 1,000 year-round and 20,000 to 25,000 seasonal residents.

Since its founding in 1875, the demographic mixture of Highlands has been remarkably unique. Founded by hardy people from across the nation, industrious tradesmen from the North, Scotch-Irish laborers and craftsmen from the surrounding mountains and valleys, and wealthy aristocratic planters and professionals from the South, the town has served as a cultural center for artists, musicians, actors, authors, photographers, scientists and botanists who have thrived in its natural beauty.

The result is a town too cosmopolitan to be provincial, too broadly based to be singular in attitude and perspective, too enamored of its natural surroundings to be totally indifferent to them, and isolated enough and small enough to be anxious about the benefits and setbacks of growth and development.

Reference: Highlands, North Carolina: A Brief History by Ran Shaffner, Highlands Historical Society archivist.

## Overview of Our Community

Highlands could be called an enigmatic little mountain town in Western North Carolina. Because of its natural beauty and cool mountain breezes in the summer, years ago it became, and still remains, a busy resort and tourist destination bustling with activities. When the “Leaf Season” is over in the fall and the seasonal population returns to their homes in other parts of the country, Highlands becomes a quaint, quiet, intimate, close-knit family of residents who call these mountains home. It is then time to slow down, relax and enjoy family, neighbors and the many wonders of nature. Because of the altitude spring arrives late, sometimes not until the last of May. When it emerges in all its ephemeral beauty, the seasonal population returns and the atmosphere again becomes more eventful.

No matter if one is a summer resident or a year-rounder, everyone loves Highlands, and everyone is welcome to enjoy and care for this unique and beautiful part of God’s creation.

For a comprehensive community profile [Click Here](#).



*Thus, says the Lord God, “I will also take a sprig from the lofty top of the cedar and set it out; I will pluck from the topmost of its young twigs a tender one and I will plant it on a high and lofty mountain”.*

*Ezekiel 12:22 (ASV)*





## *The Episcopal Diocese of Western North Carolina*

THE RT. REV. JOSÉ ANTONIO MCLOUGHLIN  
BISHOP

Dear Prospective Candidates:

Thank you for your interest in the Diocese of Western North Carolina and, particularly, your interest in Church of the Incarnation. The congregation will tell you their story in this Profile. Please allow me to tell you a bit of the story of our Diocese.

Our diocese consists of 28 counties in Western North Carolina. We are made up of 62 parishes and eight summer chapels and worshipping communities. Around 15,000 people make up the Diocese. Although we have several larger churches, many of our towns and parishes are smaller in size, but just as strong in faith. We are, of course, situated in or near beautiful mountains, streams, and valleys.

That is a demographic view of the Diocese. We are so much more. Our mission statement is: "Walk in the Way. Widen the Walls. Wake up the World." This mission statement guides all we do to serve God's people and share the love of Christ.

Our clergy are collegial, friendly and committed to serve our Lord. If you are called to serve here, you will participate in Fresh Start to help you become acclimated to the Diocese and have a support group among your fellow presbyters, including a mentor.

We are a diocese of faithful lay people and clergy striving to better know Christ and to serve God in varied and dynamic ways. Our parishes are sometimes very different, more importantly, they are all drawn together by a call to serve and a sense that they are part of the wider Body of Christ.

May God bless you and the Discernment Committee as you begin a process of mutual discernment.

Faithfully,

A handwritten signature in black ink, appearing to read "José A. McLoughlin", with a small cross symbol to the left of the name.

+José A. McLoughlin  
VII Bishop, Western North Carolina



# Our Vestry



Front Row:

Ruthie Oliver, Jeannie Chambers,  
Lana Jordan, Linda Arnold, Vernon Skiles

Back Row:

The Rev Dr. Maurice Goldsmith, Julie Farrow,  
David Moore, Selwyn Chalker, Ron Leslie,  
Cathy Crosby



Tom Claiborne & Martha Wright

# Our Staff

Seated:

The Reverend Dr. Maurice Goldsmith - Interim Rector

Standing:

Kirsten Huscusson - Church Administrator

Teresa Hollingsworth - Financial Secretary

The Rev Deacon Priscilla Wodehouse

Oscar Vanegas - Sexton



# Our Discernment Committee



Seated: Ruthie Oliver, Jane Chalker (Chair), Hilary Wilkes (Vice-Chair) Standing: John Mitchener, Midge Rothermel, The Rev. Toby Summerour (DC Consultant), Nick Scielzo, Patricia Catchings, Tom Claiborne, Mercedes Heller, Bill Reeves, & Gary Moore (Spiritual Advisor)



## Our Church Demographics

### Parish Properties:

The Church of the Incarnation is located at the corner of Main and Fifth Streets and the property has been fully utilized with the 2003 addition of a larger nave and sanctuary, office space, great hall, library, and vestry room. Located in a niche on the north side of the original church is a small memorial garden that is currently being renovated. Also, on the north side is a fenced children's play area that incorporates a small portion of land owned and provided by an agreement with neighboring Our Lady of the Mountains Catholic Church.



A rectory is owned by the parish and is for the use of the Rector and his/her family. It is a sophisticated “mountain style” home with 4 bedrooms and 3 ½ baths. It is conveniently located within the Highlands town limits approximately one mile from the church.



## Profile of Parishioners:

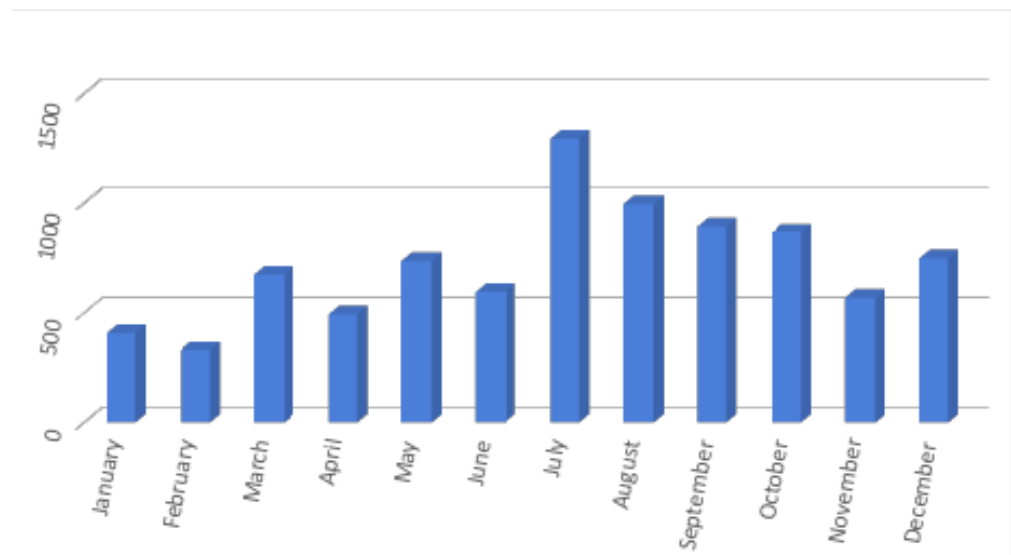
Because the average age of the population of residents in the Highlands area is 62+ years, it is expected that the age of most of the parishioners at Incarnation also falls into that age category, and that holds true. We have several families with children who are members, but for one reason or another do not presently attend Incarnation services despite the fact they have been baptized and confirmed in the Episcopal Church. Only two young families are actively involved in Incarnation at this time.

The congregants are predominantly Caucasian. We have one African-American member, and three Latino children who are associated with Big Brothers Big Sisters organization, and attend church with their sponsoring mentor. Many visitors of other ethnic backgrounds visit Incarnation, and we especially enjoy visits by the clergy and their families from our Haiti mission. These visiting clergy often take part in the worship services at Incarnation.

- More than 50% of the parishioners have graduate degrees or higher.
- The average household income is \$171,355.
- The average percent of income given to the church is 1.90%.
- The average contribution per household is \$3,249.

## 2016 Average Monthly Attendance

January	412
February	327
March	676
April	493
May	737
June	591
July	1294
August	996
September	898
October	871
November	566
December	751



Tenure	Under One year	1-2 years	3-4 years	5-10 years	11-15 years	16-20 years	Over 20 years
	5%	8%	9%	23%	17%	17%	21%



The following is a summary from the consulting firm we engaged in October, 2016 to survey and assess Incarnation parish community.

# HolyCOW!

C O N S U L T I N G

The Congregation Assessment Tool was recently administered in your church. 328 persons were invited to participate; of these, 182 persons responded. A response from every member is not required to provide valid results. A summary of the report is provided below.

Overall, approximately 43% of your members are clearly satisfied with things in the church. This, along with other information, often means that groups in the church are energized, but they are energized by different things that may not be aligned with a central vision for the church.

Not every question is of equal importance to members. When asked how satisfied they are, members tend to focus on the issues addressed in the questions below. When they feel more positive in these areas, they tend to feel more positive overall.

- Problems between groups in this church are usually resolved through mutual effort.
- Persons who serve as leaders in our church are representative of the membership.
- In important decisions in our church, adequate opportunity for consideration of different approaches is usually provided.
- The whole spirit in our congregation makes people want to get as involved as possible.
- There is frequently a small group of members that opposes what the majority want to do.

Conversely, when your members feel less positive about the areas above, they tend to feel less satisfied with their experience in the church overall.

Every church exhibits patterns in its life that contain strengths and potential weaknesses. Your church has potential strengths related to openness and structure of religious practice. Potential weaknesses include a tendency to become tradition-bound and overwhelmed with needs.

As members look to the future, their top four goals are

- Make necessary changes to attract families with children and youth to our church.
- Develop and implement a comprehensive strategy to reach new people and incorporate them into the life of the church.
- Develop ministries that work toward healing those broken by life circumstances.
- Provide more opportunities for Christian education and spiritual formation at every age and stage of life.

In comparison to other churches, three goals that are unusually strong for your church are

- Expand outreach ministries that provide direct services to those living on the margins of society. (i.e. homeless, immigrant, transient persons)
- Strengthen the pastoral response of the church in serving people with special needs.
- Strengthen the management and support of persons in various ministries so that they are able to do best in work that is meaningful and celebrated. These may warrant attention from the leadership even if they are mid-level priorities.





# Holy Conversations



[Click Here](#) to view the Holy Conversations Summary

*“Listen to what the spirit is saying to the Church.”  
Anglican Book of Prayer, New Zealand (ABPNZ)*

## WHAT WE HEARD

As mentioned above, the Discernment Committee members have been open and receptive to feedback and information. There have been many opportunities for active listening. As a result of the parish’s on-line survey, the many facilitated Holy Conversations, the one-on-one discussions, prayer, the reading and digesting of Holy Scripture, worship, research, and discernment, we share the following:

- Our Challenges
- Our Opportunities
- The Rector We Seek
- What We Offer a New Rector

## Our Challenges

We are familiar with the reports presented to General Convention from the State of the Church Committee; therefore, much of what we learned through our discernment was without surprise. As a mainline Protestant church, we recognize we are aging, we struggle to be relevant to generations coming after us, we may have been more focused on what goes on inside our walls than outside in our community and the world, and we tend to love our traditional liturgy, worship style and musicality, disregarding whether this engages newcomers or draws non-churched visitors inward.

Having not been surprised by what we learned in discernment, does not mean we have not been disappointed and challenged by some of what we have heard. (You will see more of that in Our Opportunities, below.) We heard many people express **they did not feel as connected or as fully invited as we may have assumed**. Our communicants' **high median age** sets us slightly apart from most Episcopal parishes. We are **somewhat geographically distant** to metropolitan centers which may give some the impression we lack certain resources or sophistication. We **do not see children and young adults** to the degree we would like, even if explained by many in the parish congregation moving to Highlands as a retirement destination. A younger population exists in the community, but we do not seem to be connecting in meaningful ways.

*“Spirit of God, search our hearts.”*  
ABPNZ

While we are enjoying our Interim Rector even as he frequently stirs and challenges us from familiar and comfortable habits, it is fair to say that **we have experienced challenges in the past which revealed incompatibility and, as a consequence, disappointments**. We respect that frustrations arising from these circumstances affected the efficacy of our clergy's leadership and much of the parish's willingness to follow. We acknowledge the need for healing and reconciliation. We also pray for the holy gifts of patience and forbearance.

Also, evident from the Survey and Holy Conversations, our parish is blessed with an **above average number of highly accomplished executives, professionals, community leaders and successful entrepreneurs, many with high expectations and needs for control**. Some begin attending Incarnation as seasonal residents, then with any luck as we say, they move into a full-



time status in Highlands. This demographic can bring both challenges and opportunities. With appropriate direction and inspiration, these leaders can help other parishioners demonstrate and reveal the mission and ministry of the parish well beyond our walls. If these leaders who volunteered for service are not appropriately directed and inspired, there can be miscommunication and misunderstandings of the core missional response. We know that the commercial/secular world of work is mightily different than the work of the Church.

The dynamics of having a **large seasonal congregation and a much smaller year-round congregation bring its own challenges**, not unlike many Episcopal communities in resort locations or where Snow/Sun Birds migrate. While many of the seasonal folks do engage in parish life as if full-time residents, there are as many who likely enjoy vacation mode while visiting in the summer. We believe that a better connection with these seasonal members would enhance our parish life and ministries within the parish and out into our community.

Which brings us to this issue: Is there a ministry for every person and is there a person for every ministry? We heard from **some members of the congregation that they would like to participate more intimately in the life and holy work of the church**, but they have not been asked and they are hesitant to volunteer, or make a suggestion. Moreover, some of our lay ministry chairpersons have been in place for many years and have helped serve the needs of many. They have been a blessing! However, without formal term-limits, this poses challenges and can insulate the leadership from being inviting to others, or of seeing things through fresh eyes and the new energy they bring. Identifying a person's gifts and pairing those with an existing ministry, or creating new ministries as our community changes, is a new focus of our parish. And, it is a challenge to each of us.

**Currently we do not have worship opportunities that may appeal to those in our larger community who cannot/do not desire to attend the traditional Sunday morning offerings.** Are there **Christian formation opportunities supported/sponsored away from the parish campus that may be attractive to young persons in the community?** Not yet. Have we activities for children (of various ages) during the weekday afternoons or weekend? Like many Episcopal parishes, we lack these activities.

From the photographs and data provided regarding Incarnation, it may be evident that our parish population is almost entirely Caucasian. While there is not a large diverse population of year-round residents in Highlands, **there are growing numbers of Latinos and other nationalities working and living in the Highlands area, seasonally and permanently.** The reality is that we as a parish have not reached out effectively to our brothers and sisters in the Latino Community or to the growing international community.

As we have listened, it has been helpful to figuratively dig into the weeds of our parish life—our parish garden, if you will—to see what is obvious and to learn of issues below the surface of our everyday relationships. It might be slightly embarrassing, it might even expose some buried issues, but we pray that we are mature enough to know that if we do not explore more about who we are and how we might grow and learn in preparation for ministries, then we may commit the same or additional mistakes. We are sinners, after all. Tending to the weeds, cultivating the soil, protecting/respecting each living plant, and making sure all receive the healing beneficial light in the garden that will produce beautiful living witnesses.

From the garden level to the birds-eye view, it is also clear to us that **the evolving spirit at Incarnation appears to be a desire to move from what could be termed a transactional ministry to a transformational ministry emanating from the corner of 5th Street and Main Streets in Highlands.** Are we simply attending, praying and paying —only belonging and believing— or are we forming, committing and living our lives as the transformational believers God calls us to be?

There is work to do. We hope we are aware of most of it. And we are open to where our new Rector will lead us. Importantly, we are eager to dream with our new Rector and to serve together as we manifest what our Presiding Bishop Michael Curry calls the “loving, liberating and life-giving way of Jesus”.

*“I will bless the Lord who gives me counsel; my heart teaches me night after night.”  
Psalm 16:7 (ESV)*



## Our Opportunities

Because:

We have a heart for the community of Highlands and Western North Carolina.

We have a heart for our brothers and sisters in the villages and countryside in Haiti.

We have a heart for those who have not heard the Gospel.

We have a heart for friendship, for trust and for genuine relationships.

We have a heart for the lonely, the vulnerable, and the broken (and that includes all of us).

We have a heart and desire to be the hands and feet of Jesus the Christ in the world.



HIS HANDS HIS FEET

The awareness of these opportunities enlivens us to see opportunity every day of the week, not just one in seven.

Immediately prior to the point in our corporate worship where we join in the Lord's Prayer, the Celebrant exhorts that **"We are bold to say"** [Our Father...]. And, so it is with our Opportunities: **We Are Bold to Say** that our parish is blessed and drawn forward by a plethora of opportunities, many emanating directly from what we have discerned in Our Challenges, above.

There are opportunities which reach beyond our nearly homogenous

appearance to **invite and engage persons of color, diverse nationalities and cultures, those of different or no faith traditions, young families with children or young adults working or living in our community.** That effort may take the form of different services at various times of the week. It may include hosting gatherings to talk about faith in non-traditional settings. It may mean less time spent with each other inside the parish campus and more time out in community. It will be different and it will most likely be in addition to our usual worship and formation opportunities.



A natural and important result from this extension beyond our parish campus is to learn of **even more community outreach opportunities**. We've listed many above, but when we go into community and engage others, we learn what is important to them, what is missing from our existing programs, and we learn that as demographics and economic conditions change, so too, do our opportunities to serve. Highlands is perceived to be an affluent little resort town; but when the seasonal residents depart for warmer climates, the leaves fall from the trees and the skeletons of poverty are more apparent. We are concerned that some of the neediest families in the community may be neglected, and may feel that they are not welcome at Incarnation or in Highlands generally. Our Baptismal vows call us to reach out to those in our community.

From an examination of the percent of giving based on household income, a significant opportunity appears to be in our **parish stewardship program**.

Already this past year we have had a healthy, generous, and happy response that exceeded our goals and certainly sped beyond the year before. Fundamental to financial support is this premise: when people of faith believe, actively belong and intend to be part of transformational ministry, they also give. And they give generously. Such giving could be used for the alternative worship services and opportunities we've discussed or to fund much larger outreach opportunities.



For sixteen years, we have had an **intimate relationship with people in a small corner of Haiti**. As the recent letter from our Presiding Bishop highlighted, there are church leadership challenges in Haiti. There is also promise. It is palpable each time we visit. And, there are countless people who need us and who are immune to the goings-on in a distant diocesan office. We explored part of our ministry in Haiti earlier in the Profile. Aside from partisan or church politics, we have a deeply conscious belief that challenges in the Haitian Plateau are God's opportunities for us: **we see prospects for growing educational programs, farming and livestock improvements, dental and physical health and other sustainable life-cycles emerging**



from our relationships and support of the Episcopal School and Parish of Transfiguration at Tierra Muscady. We help these brothers and sisters learn to provide for themselves, and as they become more sufficient to literally keep themselves alive, they grow more fully in service to Christ. Over what is likely to be several generations of working together in the future, we will continue the shared hope and joy of a life in Christ.

We look to **resuscitate ministries that have gasped for leadership and “followship”**. The **Stephen’s Ministry** calls for extraordinary people to work together to provide extraordinary care for persons in need. The **Daughters of the King** and **Episcopal Church Women** are additional small group settings which help formation and in action and ministry. **Education for Ministry** is a popular formation opportunity and we look to revive it with additional mentors and facilitators.

Our parish has year-round and seasonal membership, many of whom are incredibly talented and experienced. We believe there are sound opportunities to be gained by conducting skills and spiritual gifts exercises. Moreover, there are many seasonal folks who are transitioning to more permanent status and who bring many potential skills and gifts to the community. How to identify the transferability of those skill-sets to the work of the Church and how to channel that energy effectively is a great opportunity. Additionally, an Asset Based Community/Parish Development model will likely reveal many more talented and motivated parishioners to help lead and support many of the current ministries and to identify additional avenues of Christian service. **Increasing leadership opportunities and inviting others to join in support** also helps avoid the burnout of those long-serving committee chairs. New leadership also breathes fresh air into the work of the ministries. **Pairing communicants to ministries and discerning new avenues of transformational ministry while raising up Christian leaders to those new avenues are significant opportunities.**

The Episcopal Church has long been on the front-line of many theological interpretation issues and justice battles. And we know the front-line is the bloodiest place to be. Those battles have, in many parish communities, created a **casualty of membership**. Whether through the extraordinary front-line battles of The Episcopal Church, or by our own inaction or disaffection, or struggles in past leadership, we believe there are **opportunities to reach**

**the many people** who were once active in our parish, those who may be unchurched but have heard of The Episcopal Church justice issue leadership positions. We believe that we can be more effective inviting these people into our parish life, beginning with social gatherings (on the parish grounds or at alternative sites) or by meeting them where they are. Some people feel they have been harmed by a religion or by a church. We know that being a friend leads to trust, and when people trust us, we more effectively share the Good News. This will draw us out into the very community we are called to serve.

We also clearly see more **ecumenical opportunities** around our community of Highlands. There are many needs and concerns that can more readily be achieved by way of cooperative ministry and collegiality among the clergy of Highlands. Small communities more readily engage and adapt in **shared ministry**, we believe. Elsewhere in the Profile, there are examples of shared ministries with other Christian faith traditions in the area. We see much more opportunity to do that going forward.

We also have the opportunity to **morally, spiritually, physically and financially support the Clergy and Lay Ministers** in our parish. There will be a time of transition for our new Rector. We recognize this as a part of our inward ministry which enables our external ministries to be more effective. **Clergy Care** is not just a catch-phrase or something discussed during CREDO. We also recognize that as activities and ministries expand, and parish population enjoys growth, additional clergy support is necessary. If Clergy are not healthy, we are not healthy. The reverse is also true.

It has not escaped us that being located at 4,118 feet above mean sea level, we may quite literally claim to be “closer to Heaven” than most other faith expressions. However, we believe that we are called to manifest the redeeming love of Jesus the Christ to everyone, and to invite all to live into the Dream that He intends for us.

*“When I consider Your heavens, the work of Your fingers, the moon and stars You have set in their courses, what is man that You should be mindful of him?”*

*Psalm 8:3-4 (ESV)*



## The Rector We Seek

By this time in your review of our Profile you're probably thinking we are far too serious. We have devoted page upon page to Surveys, Discussion Groups, Our Community and Parish's History, Demographic Data, Our Climate, Parochial Reports, Our Parish Challenges and Opportunities, and the like. Whew! We hope it's been informative, but not weighty. We are joyful and hopeful, and we believe the Episcopal Branch of the Jesus Movement is calling us into exciting ministries.

So you are sensing a call to us, but you also have reservations for one reason or another. Relax, we feel a bit awkward, too. God uses this slight anxiety, and excitement, for a good purpose. Please continue with us in discernment. But before we describe "The Rector We Seek," here's a short, illustrative story of an Episcopal parish not far from any other:

Following a successful discernment and transition, the new Rector immediately exhibited the energy and excitement of a young priest and the wisdom of a seasoned clergy. The newcomer had the administrative skills of a Fortune 500 CEO but the pastoral sensitivities of The Great Shepherd. Sermons from the pulpit and extemporaneous homilies were being measured against the Sermon on the Mount. Aging populations felt as included in parish life and meaningful opportunities as did the GEN Xers, and Millennials. Creative ministries and worship opportunities invited and engaged those who were not members of other churches, and cradle Episcopalians continued to enjoy their favorite traditional liturgical styles. Mission and Ministry became everyone's bywords. From the busyness inside the walls of the parish campus, the laity went forth into the community both near and far sharing the Good News and engaging in Peace and Social Justice Activities. The excitement associated with the new Rector was tempered with a sense of inner peace. The fresh white collar appeared at nearly every school event in support of the numerous youth now attracted to the parish. On Thursday evenings at the local pub a small group gathered to grapple with challenging questions about "Faith & Doubt". When not personally visiting or using a device called a phone, or actively blogging, live streaming and dosing out tweets and posting on Facebook and Instagram, the new Rector was being interviewed by NPR and receiving calls from the PB, the ABoFC and Pope Francis. Bumper stickers with a tasteful Episcopal logo appeared on nearly every automobile in town exclaiming "The Church Has Officially Left the Building!"



One idyllic late afternoon the Inquirers Class met at the beach of a local lake and began Vespers/Evening Prayer. During a short homily associated as a teaching point, the new Rector slipped off her shoes and stepped onto the lapping, fresh water. Across the lake was a parish communicant dining on his veranda when he spotted what looked like a person walking on top of the water. He lowered his wine glass. As this image drew closer, the church member recognized it was the new Rector actually walking on water. In a basso profundo voice which ricocheted across the lake he exclaimed: “I knew she couldn’t swim! I tried to warn you she was not perfect, but you wouldn’t listen. I’m calling an emergency meeting of the Vestry!” He snapped a photo with his smartphone. And so began the ending of an unprecedented ministry.



NOTE: This is why we do not require your swimming ability. You will not find that topic in our discussion of desired qualities, skills, abilities and spiritual gifts. Said in another way, perfection is not desired or required.



Unless you skipped ahead in this Profile, you have read what we perceive are our Challenges and Opportunities. You probably noticed, as have we, they are linked or inter-related. From this we have a prayerful sense that The Rector We Seek will not be perfect-- and may not know how to swim-- but will be, or will possess....

**A sense of humor:** That does not mean belly laughs prompted by non-stop jokes from the pulpit, but it does mean that our Rector not take himself/herself too seriously. A clear sense of purpose, with a dose of humor, helps smooth off the sharp corners we encounter in life.

**A joyous and joyful heart:** That we will know and experience by the life, energy, and gift of community you bring and cultivate in us, and among all serving in mission and ministry.

**A deeply spiritual leader:** Commissions on Ministry help identify whether there is a call and discernment to ordained ministry, but we recognize at times spirituality can wane along the way in a clergy's ministry. Arrive with this gift of spirituality and we will mutually continue to cultivate it.

**A learned mind and the gift of preaching:** We seek to learn, we are open to new texts, to new ways of looking at old writings, and we will be drawn to worship as we anticipate the Word and theological reflections, even when we are challenged out of our comfortable pews and into community, near and far.

**A skilled administrator:** While we are not a "program size" or "corporate size" parish, we do have a very nice parish campus, small number of staff, budgets, endowment fund, and many energetic volunteers engaged in many outreach opportunities. A high emotional intelligence quotient coupled with an appreciation of finances, staff and volunteer management is appreciated.

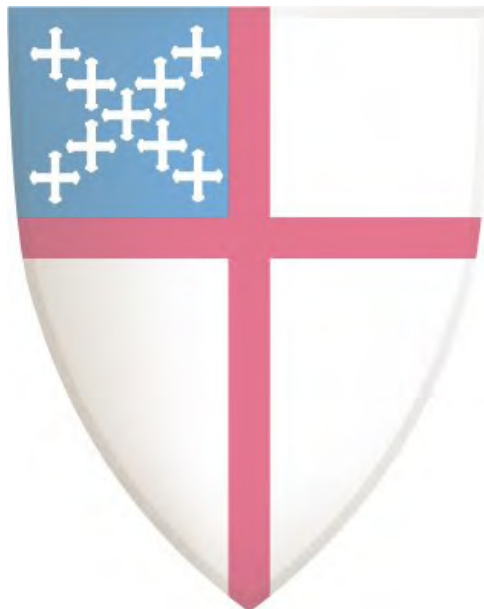
**A mediator and conciliator:** We recognize that as long as we humans are involved in things, there will be misunderstandings and different points of view. We accept that. There's some healing to attend to and we desire our new Rector to help guide us in that reconciliation process. The work is ours to do and a trusted guide will help us on the journey.

**A friend and mentor to younger families and youth:** It does not escape us that nearly all churches in transition, especially Episcopal parishes, focus on the near absence of young families and youth. We don't see them here even when we see them attending other churches around town. We dream of this connection while at the same time we believe we could at least reach a generation younger than our above average age. We understand that means change. Scary, but a good kind of scary.

**An effective communicator, savvy with traditional and social media:** Relationships are fundamental to family life as well as parish life. Being present to us manifests itself in many ways. Being open to ideas, being flexible, while clearly communicating the vision and the means to attain goals, are important to us. Communicating in person, by phone, print or electronically, are key to the social nature of a parish. Substantive communication is more important to us than the form of it.

**A great planner guided by vision:** A visionary who can plan and lead the parish in effecting our shared vision.

**A Rector for the parish, engaged in community life beyond our walls:** We take to heart our Presiding Bishop's call to go to "Galilee." While we may be formed, and find continued renewal at our home-base, we realize that our mission and ministry are beyond our walls, into community, into the shops, schools, assisted living facilities, into the challenges of Haiti and the lives of our brothers and sisters in Christ; in short, out into Galilee.





## What We Offer a New Rector

Every parish is unique and most every parish believes it is the best possible parish. The level of fellowship, connectedness, and sense of mission and ministry all cause us --or any parish--to have a certain level of humble pride when discussing themselves.

Therefore, we believe we can offer Our New Rector

- A welcoming reception for our new spiritual leader.
- A loving, caring community of believers and followers of Jesus the Christ that accepts varied life styles.
- A debt-free facility with an endowment fund for care and maintenance.
- The talents of an accomplished music director and choir.
- Respect and protection for your personal time, of family needs, and clergy-care.
- Permission to be yourself.
- If applicable, spousal or partner identity-independence.
- A sharing of tears of sorrow, joy and gratitude.
- Encouragement for you to stretch us and lead us into new places.
- A community “close to heaven” in which to live and minister.
- A Vestry who has worked with the Rev. Tom Ehrich in visioning our future in the next 3-5 years to include the following elements:
  - A tithing congregation
  - a welcoming home to a diverse community, supported by diverse ministries
  - A focus on our community beyond our walls in the perceptible transformation of people’s lives
  - A willingness to take risks, to make mistakes, to be open and willing to change
  - To implement best practices in our process, leadership, administration and programs
  - Engage a fulltime communications capacity and expertise
  - Permission to have fresh ideas, recruit fresh leaders and experience failure at times.
- An opportunity to leave the comfort and security of this beautiful parish campus and go with you to Galilee.

We invite you to come be with us, dream with us, enliven us, lead us, and, if you want, you may even swim with us.

*“Breathe fresh life into your people. Give us power to reveal Christ in word and action. Father, enliven the church for its mission that we may be salt of the earth and light to the world”*

APBNZ

## How to Apply

March 5, 2017 – Our search process is led by the Holy Spirit. We have heard it and felt it through the voices of our parishioners at our meetings, and through the survey and Holy Conversations. Our prayers have brought us to this point, and now we are ready to hear from you.

Please email to The Reverend Canon Augusta Anderson the following items including a brief letter explaining why you believe you would be a good fit as Rector for the Church of the Incarnation:

- Letter of Interest
- Resume
- OTM Portfolio

The Reverend Canon Augusta Anderson, Canon to the Ordinary

Diocese of Western North Carolina  
900-B Centre Park Drive  
Asheville, NC 28805

Email: [canonaugusta@diocesewnc.org](mailto:canonaugusta@diocesewnc.org)

Also, read our entries on the Office of Transition Ministries website [episcopalchurch.org/page/transition-ministry](http://episcopalchurch.org/page/transition-ministry), and the Transition Ministry Conference website [transitionministryconference.org](http://transitionministryconference.org)



# Appendix A

## Finances:

The Bell Tower Endowment (BTE) is an enduring legacy that provides funds for perpetual maintenance and capital improvements for our church and grounds. The BTE funds are kept separate from the church operating accounts. The principal continues to increase through donations and bequests. The BTE may contribute a maximum of 6% of its total value annually as needed for maintenance of the building and grounds.

BTE has a Board of Directors who make recommendations to the Vestry and Rector and are responsible for managing the funds. The current amount of the endowment fund is approximately \$1.2 million.

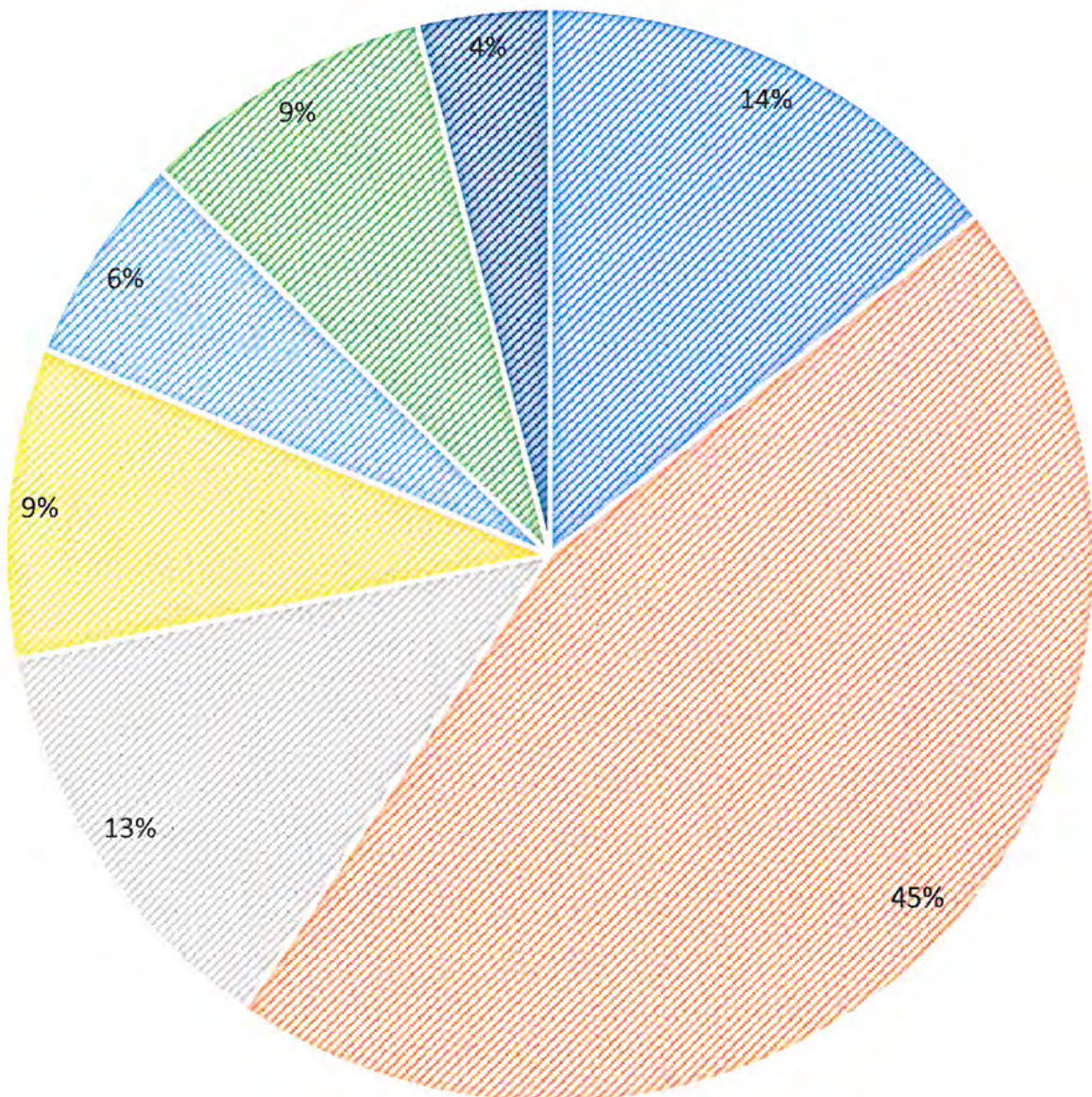
Salary Range: Total salary in the \$120,000 range.



# 2016 Expense Summary

Facilities - Church/Rectory	\$87,524.00	14%
Clergy/Personnel	\$276,671.00	45%
Music Program	\$75,778.00	13%
Outreach	\$56,728.00	9%
Office	\$38,173.00	6%
Diocese Support	\$53,400.00	9%
Parish Life/Worship/Vestry	\$24,070.00	4%
	<hr/>	
	\$612,344.00	100%

## 2016 EXPENSE SUMMARY





Date : 02/23/2017  
Time : 9:32:53 AM

Church of the Incarnation  
Balance Sheet  
General Operating Fund  
January 2017

Accounts

<b>Assets</b>		
Current Assets		\$547,520.87
Fixed Assets		\$5,573,822.49
Other Current Assets		\$1,461.06
<b>Total Assets</b>		<b>\$6,122,804.42</b>
<b>Liabilities, Fund Principal, &amp; Restricted Funds</b>		
<b>Liabilities</b>		
Long Term Liabilities		\$180,078.43
<b>Total Liabilities</b>		<b>\$180,078.43</b>
<b>Fund Principal</b>		
300-00-00 - Members Equity	\$5,351,021.05	
301-00-00 - Operating Fund Balance	\$292,368.56	
Excess (Defecit) Cash YTD	\$40,013.39	
<b>Total Fund Principal and Excess (Defecit) Cash YTD</b>		<b>\$5,683,403.00</b>
<b>Restricted Funds</b>		
Total Temporary Restricted	\$207,467.21	
Total Permanent Restricted	\$51,855.78	
<b>Total Restricted Funds</b>		<b>\$259,322.99</b>
<b>Total Liabilities, Fund Principal, &amp; Restricted Funds</b>		<b>\$6,122,804.42</b>

## 5 Year Giving History

2016	2015	2014	2013	2012
\$632,266.27	\$610,443.99	\$581,083.67	\$491,125.89	\$492,354.55

### Pledge/Plate Giving





# Appendix B: *Our Rectory*



The rectory offers a two-car connected, enclosed garage, mud room, large landing upstairs that could be a family room, amazing storage, laundry room, well-planned kitchen, dining area and living room/tv/fireplace room(s). Fenced dog yard, propane grill, study attached to master bedroom, mail delivery, twice per week garbage collection, new HVAC, partially covered large deck in rear, same in front.