



Office for
Transition
Ministry

Ministry Portfolio

Full Portfolio (last updated Nov 20, 2012)

Good Shepherd, Western North Carolina

Box 677, Hayesville, NC 28904, United States

Contact:

Rector / Vicar / Priest-in-Charge | Receiving Names until 2013-02.

jimprittcett1@me.com

Weekly Average Sunday Attendance (ASA)	Number of Weekend Worship Services	Number of Weekday Worship Services	Number of Other per Month Worship Services
167	2	2	2
Current Annual Compensation	Cash Stipend	Housing / Rectory Detail	Utilities
\$54000		\$12000 annually	\$6000
SECA reimbursement	Compensation Available for New Position	Housing Available for	Pension Plan
\$0	\$70000		We're in compliance with CPF requirements.
Healthcare Options	Dental	Housing Equity Allowance in budget	Annual Equity Amount
Vacation Weeks	Vacation Weeks Details	Continuing Education Weeks	Continuing Education Weeks Details
One month, including 5 Sundays (standard)		2 (standard)	
Continuing Education Funding in budget	Sabbatical Provision	Travel/Auto Account	Other Professional Account
\$501-\$1000/year	Yes	Yes	

Salary + Housing Range = 70-75k, depending on experience and education. \$1000 Continuing Ed.

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

During Holy Conversation, the Celebration of Arts & Spirituality was cited as the parish's most meaningful recent ministry. Upon completing our new facilities in Spring 2011, Good Shepherd observed this month-long celebration. Over 60 parishioners worked together to make this celebration a reality, staging a 2-week Art Show in which 75+ parishioners (almost 1/3 of our membership) showed 350+ pieces of their art. Over 10 artists demonstrated the making of their art. Three parishioners gave a vocal and piano concert. During each of the Sundays leading up to Easter, Adult Spiritual Formation programming centered around the Arts & Spirituality theme. Two bishops, family members, friends, and many community members visited and celebrated with us during the various events. Donations from both the concert and the sale of art pieces generated almost \$3000. These proceeds were used to help fund our youth's Jamaica mission trip and Good Shepherd's new sign, and to reduce construction debt. Through this series of events we learned more about one another and our talents and our connection to God through our creativity, and welcomed our community into our new facilities.

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

Our website, www.goodshepherdhayesville.org, contains information about the church, its services, events, policies and ministries. Constant Contact newsletters are emailed weekly. We will be initiating a Facebook page. Our new parish hall is outfitted for AV teaching or entertainment. The church has internet access through DSL. The nave audio system receives periodic upgrades for best audibility. We offer amplified headsets and a parishioner signs for the deaf; there are children's and large-print bulletins available. Our new undercroft has space for youth, classes, or meetings; it will become more accessible to all ages when we install an elevator. All facilities are ADA compliant. We have a Master Plan for church facilities expansion. We seek to reduce our carbon footprint by using energy audits, efficient heating and cooling, and recycling. Our new signage makes us more visible; we send news about what we do to local papers. Good Shepherd strives to be inclusive and to reach all whom God is calling.

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

dynamic, personable, spiritual, pastoral

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

The liturgical style of Good Shepherd is within the general category of Broad Church, neither High Church nor Low Church. Clergy and acolytes wear albs, and the priest wears a chasuble for the Eucharist. The early service is Rite I, with sermon and no music, except for Easter. The priest is assisted by two chaliceists. The late service is Rite II with vested choir. The priest is assisted by the deacon, two chaliceists and one or more acolytes. There is a Gospel procession. The psalm is generally sung or chanted. The priest only rarely chants the beginning of the Eucharistic prayer but the Lord's Prayer is usually sung by the congregation. Contemporary praise songs and Taize chants are usually used during Communion in addition to the 1982 Hymnal. Healing prayers by OSF member are offered following both services, and during Communion at the late service. A brief message for children and youth is given following the Collect of the Day, after which the children exit for Children's Church, returning at the Peace. The Peace is shared enthusiastically. Water is blessed for the font at 8:00, and members may light votives as they return from Communion. Incense is not used.

How do you practice incorporating others in ministry?

Our Newcomer Ministry is the initial vehicle for welcoming newcomers and talking to them about the life and ministries of the church. Those in that ministry attempt to discover through conversation where newcomers' interests lie, give them a Ministry Handbook, and discuss opportunities for them to participate according to their time and talents. We have an annual Ministry Fair to showcase ministries to the parishioners. Time and Talent cards are sent with annual pledge cards, allowing ministry heads to call on people who express an interest in ministries, such as reading on Sundays, setting up the Altar, staffing Country Fare, helping organize a Parish Life function or teaching Sunday School. The acolyte ministry incorporates young people into the life of the church. We encourage congregational participation in Outreach ministries that serve the wider community, such as taking meals to the homebound or walking the yearly CROP walk or serving at the County Food Pantry. For those not having time to give, there are opportunities to minister via donations to Thanksgiving baskets and buying presents for needy children via the Christmas Angel Tree.

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

Both parishioners and clergy actively participate in this area. Our Pastoral Care Coordinator plays a vital role in ensuring that those with needs receive assistance including prayer, transportation to church and doctors' appointments, and prepared meals. We offer spiritual growth for adults through Bible studies, Lenten soup-salad study series, Sunday morning Adult Spiritual Formation, Living the Questions, EFM, Cursillo, and choir. Spiritual growth for youth includes Feasting on the Word, an active ecumenical youth group (LifeSavers), and Order of St. George - a weekly ecumenical Bible study for young men and fathers. Our Order of St. Luke chapter, LEVs, Daughters of the King, Stephen Ministry, Prayer Shawl Ministry, Meals for Friends, and Bereavement Hospitality provide spiritual, emotional and physical support for our church, surrounding communities and around the globe. We also plan events for fun and fellowship.

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

Following Jesus' call to help children, widows, and the poor, Good Shepherd has been a community-minded church offering pastoral care to NC, GA, and the world since its founding in 1955. We have 12 ministries devoted to the community; over 18 percent of our resources goes to outreach organizations. We helped start the Clay County Food Pantry in the mid 90s and continue to be its number one contributor. Parishioners work in the Food Pantry. We deliver meals to senior citizens. At Thanksgiving, we provide food baskets to low-income families. We host an annual blood drive, build homes for families, built a dining room for the homeless shelter, fill school supply bags for area children, and provide Christmas gifts through Angel Tree. Our two weekly healing services serve the wider community. We sent our youth to Jamaica for a mission trip to the deaf and to Lake Junaluska, NC, to help the underprivileged. Members of our OSL healing ministry and medical personnel travel yearly to India to hold prayer services, lead healing workshops, and provide medical services to members of our sister diocese in Durgapur.

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

We have worked with other churches to build 6 houses in our area; to build 2 houses in Mexico; to establish and co-own (with the Catholic Church) DeSoto Square Housing for Disabled & Elderly in Hayesville; and to send 21 of our people (14 youth, 7 adults) to work with children in Jamaica's Center for Deaf. After Hurricane Katrina, our parishioners made six 1-week trips to Mississippi to provide food and labor. With a grant from the Diocese, we built a dining hall and kitchen at the local homeless shelter. For 4 years teams have gone to our companion Diocese in Durgapur, India, to teach healing ministry to clergy and laity and to support Good Shepherd medical clinics. We also work with other churches in the LifeSaver Youth Group and Order of St. George, a young men's and dads' weekly breakfast and prayer group. The Bishop appointed our Deacon to the Pastoral Response Team, and lay members serve or have served on Architectural Commission, Commission on Ministry, Parish Lay Discernment Trainer, Companion Diocesan Committee for India, and Cursillo Secretariat.

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

What started as a tiny middle school Bible study evolved into a thriving ecumenical youth group. Six boys, our Deacon and an adult leader met in a small room at First Methodist Church where boys read scripture aloud, often stopping to wrestle with meanings and applications. When the group grew to over 40 boys, we were given the larger fellowship hall. Because some of the boys rode dirt bikes on weekends, they were dubbed the Mudpuppies. The group continued Bible study at First Methodist for three years, then moved to a lunch meeting at school with parents providing a noon meal and the principal providing support. The Mudpuppies met through their high school years, adding new boys annually. As they grew up, they changed their name to The Order of St. George (dragon slayers, rescuers of young maidens) and began meeting for breakfast before school. Older men joined the Order. Now churchmen arrive at our Parish Hall at 6 am on Thursdays and prepare breakfast for the 20-35 teens who show up for student-led devotions before heading to class. After eight years, we have Christian leadership in the school, in the community, and in the Church through strong, committed boys and men.

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

Good Shepherd's stewardship begins with parishioner involvement in all aspects of the church. Our ministries are the backbone of our stewardship program; each ministry is staffed by parishioners who give their time, talents, and treasure to support our church, the wider Episcopal Church, and our communities. Our Stewardship Campaign is centered on the theological approach of pledging back to God a portion of everything that God has given us. Vestry members have personally committed to work toward the tithe as a model. We participate in many fund raisers to support the wider community, such as Country Fare, CROP Walk, Holy Smoke, Food Pantry, and Meals for Friends, as well as support the Diocese through contributions to Lake Logan, Freed for Ministry, etc. Our parishioners also pledge their time and talents to Good Shepherd's 50 ministries. We hope and pray that parishioners will hear the call for them to give back to God through tithing and ministry.

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

Fortunately, our Good Shepherd family has been blessed with little conflict during the last few years. Aside from some differences over building expansion plans (described in Essay 11), our most serious conflict occurred almost 10 years ago during the controversy over the National Church's decision to ordain an openly homosexual Bishop. Our priest at this time expressed strong differences with National leadership. As a result, he and nearly a third of Good Shepherd's parishioners abruptly left the Episcopal Church over differences with decisions made at General Convention. We worked closely with the Diocese during this time and received a Priest-in-Charge who helped us heal. During this stressful time, our congregation became much closer, and as wounds healed, the church began to grow again. We learned to listen to one another, accept different points of view, and never forget that God loves us more than we can imagine.

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?

While the decision of the Vestry to begin a Capital Campaign for remodeling and adding to our facilities was generally well received, there were some parishioners who did not support it. However, after involving other parish leaders and communicating clearly and regularly with all the parish, the efforts went well. During construction, regular meetings with staff were essential. We learned that we had to explain our process and rationale carefully, while being inclusive and sensitive to all; that we had to accept others' objections, not dismiss them even if we could not please everyone; and that we had to be flexible enough to make changes in execution. In another example, preparing for our most recent Rector's departure required the same sensitive approach to communication, inclusive planning, and an openness to the new possibilities that come with change.



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Prior Incumbents

Name	Position Title	Date Begun	Date Ended
The Rev. John Rice	Rector / Vicar / Priest-in-Charge	2003-05	2012-02

Name	Position Title	Date Begun	Date Ended
The Rev. Donald O'Malley	Rector / Vicar / Priest-in-Charge	1997-01	2003-01

Name	Position Title	Date Begun	Date Ended
The Rev. Charlotte Woldroup	Rector / Vicar / Priest-in-Charge	1988-01	1995-01

Church School	Number of Teachers/Leaders for Children School	Number of Students for Children School
	2	7

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
3	11	5	18

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: www.goodshepherdhayesville.org

Media Links:

www.hayesville.org
www.mountaintopga.com

Online References:

www.diocesewnc.org
www.NCmtinchamber.com

Languages Significantly Represented:

American Sign Language

Provide Worship or Classes in:

American Sign Language

References

Bishop:

**The Rt. Rev. G. Porter
Taylor**

828-225-6656 ptaylor@diocesewnc.org

Diocesan Transition Minister

The Rev. Cn. Jim Pritchett

828-450-7500 jimpritchett1@me.com Send ltr of interest addressed
to Discernment Committee, OTM, Resume

Current Warden/Board Chair

Previous Warden/Board Chair

David Larson

Please contact Canon Pritchett

Search Chair

Parish/Institution

Local Community Leader

Teresa Waldroup

Communities in Schools, twaldroup@clayschools.org