

parish life

Yesterday, Today, and Tomorrow



ST PAUL'S
EPISCOPAL



Cover: The artwork on the cover is based on, and includes, a watercolor by parishioner Gladys Roy. Special thanks to her daughter, Deborah Malmo.

Above: Repairs in the Nave continue throughout this summer.

FROM THE EDITOR

Jason Franklin



A majority of my time on staff at St. Paul's has been spent under the progress of renovations. One of my first projects, having just freshly moved across the country, was to photograph the opening of the Station at St. Paul's.

During the quarantine, I was one of only a few people who were in the Nave every Sunday as we navigated a live-stream for the first time. I got to see the stained glass be reinstalled, panel by panel, month by month, as people in the parish slowly joined me for in-person worship.

And now, as my husband and I approach our fourth summer in Winston-Salem, our life at St. Paul's continues to evolve under repairs.

It was in contemplation of the current restoration inside the Nave (pictured left) and in Dalton Gardens, that I pitched the idea for this issue of Parish Life; a look at the past, present, and future of our church home.

Martin Luther King, Jr. said, "We are not makers of history. We are made by history." I think that sentiment rings true for St. Paul's. While some of us have been here for decades, others may just be stepping through the door this Sunday.

Regardless of how new, or not new, you are to St. Paul's, every person who worships, volunteers, and gathers here at this moment, either physically or not, is made up of the history of this place. Conversely, what we do now in our individual ministries will undoubtedly define the "great cloud of witnesses," that will gather here when we no longer do. If we are made by history, it is my hope for us at St. Paul's today, that our actions will shape those who will follow us.

Every injustice that we fight, every person we love when it would be much easier to judge, and every piece of scripture we struggle with together, will inevitably become a defining part of the history of our church home no matter how big or small you think your contribution is.

In this issue of Parish Life, staff, clergy, and parishioners share stories about this place; pieces of our history, a look at where we are now, and some of the things that are ahead.

I hope you enjoy this issue.



Jason Franklin is the Director of Communications at St. Paul's.

parish life

Summer 2022 | Vol 50, Issue 2

Parish Life, the official publication of St. Paul's Episcopal Church in Winston-Salem, NC, seeks to share stories from parishioners, staff, and clergy that examine society, challenge conceptions, and build compassion for our neighbors.

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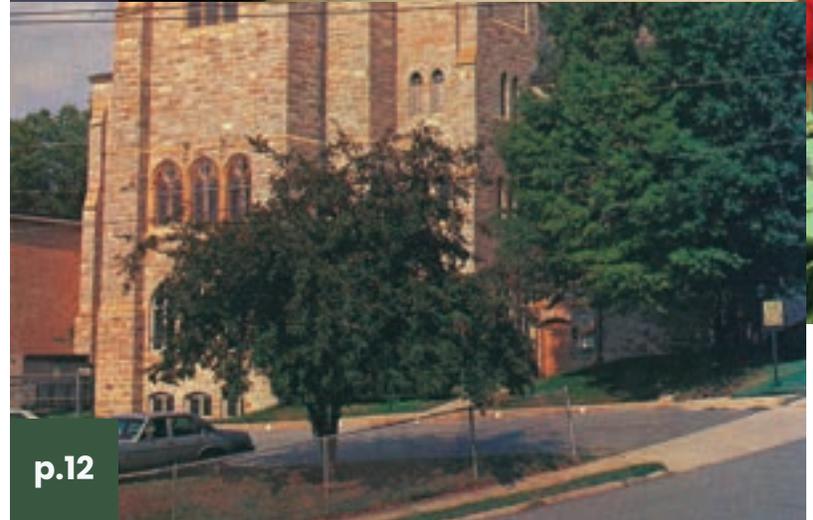
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PARISH LIFE IS PUBLISHED 4 TIMES A YEAR BY:

St. Paul's Episcopal Church and School at
520 Summit St., Winston-Salem, NC 27101

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OUR LEGACY



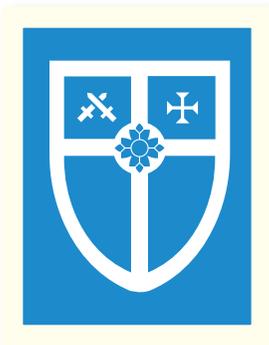
50 is a special number for St. Paul's this year. Not only is this the 50th volume of Parish Life, it is also the 50th anniversary of Summer Enrichment.¹



THE CHURCH RESPONDS

The St. Paul's new logo received the Polly Bond Award of Excellence in Graphic Design.³

AWARD WINNING



GOOD TO KNOW

Ukraine: As the St. Paul's *Daring Disciples* help raise money to support Ukraine, parishes throughout the church are assisting the country in a variety of creative ways.²

A curated list of good news from our parish, city, state, and beyond.

Research from **Charity Navigator** showed that Americans have significantly increased donations to non-profits since the pandemic began.⁴



AMERICAN GENEROSITY

1. You can learn more about the Summer Enrichment legacy in this issue of Parish Life (p.16). **2.** You can read more about what the Episcopal Church is doing by visiting stpaulsww.org/ensukraine (photo: Reuters). **3.** The Polly Bond Awards recognize excellence in communications inside the Episcopal Church. **4.** You can learn more by visiting www.stpaulsww.org/generous.

SABBATH, SABBATICAL, AND SUMMERTIME

The Rev. Dr. D. Dixon Kinser

As you may have heard, I am taking my first-ever sabbatical this summer. Sabbaticals are times of renewal away from work when clerics in our tradition rest, reflect and recharge for their next season of ministry. They are common in many professions; however, they are far from novel.¹ The word “sabbatical” comes from the Hebrew word “sabbath,” and the idea of intentional time away from work goes back to the book of Leviticus.

In Leviticus, God gives Moses detailed laws and regulations that the formerly enslaved Hebrews were to use to build a new society. Their common life was supposed to demonstrate what God was like to their neighbors.² One of the critical parts of this witness was their economics. Leviticus 25 details how the community was to stop farming land and let it rest every seven years. “Do not sow your fields or prune your vineyards. Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest.” (Lev 25:5) Part of God’s intention for work is that it includes times of rest. This rest is good for both the people and the land, and it is the origin of the practice of sabbatical.³



Now, my sabbatical will be a more modern interpretation of the practice. As I mentioned in my parish email last month, I was awarded a Clergy Renewal Grant from the Lilly Foundation. This grant means that in addition to a time of rest, I was also able to design a unique capstone experience: a guided, three-week family pilgrimage to the United Kingdom.

The idea behind the pilgrimage was to create an experience for my whole family to explore

some of the oldest sites of English Christian history while also growing in faith in the way only pilgrimage can make happen. To accomplish this, we are bringing along one of our family friends to serve as our spiritual director. Her presence will provide space for all of us to grow as pilgrims, including me! By design, I will not be in charge.

The pilgrimage begins when we fly to Manchester and head north to the Newcastle area. There we will explore, among other things, Bede’s museum, St. Paul’s, Jarrow, and Hadrian’s Wall. We continue northwest and spend the next three days on Holy Island in Lindisfarne. Holy Island is a tidal island, so we

1. In our culture you may also be familiar with sabbaticals being taken by lawyers and academics. A fitting association, given that priests, lawyers, and academics in our tradition all shared parts of a common wardrobe about 150 years ago. **2.** This is part of why it reads like the “Terms and Conditions” page of new operating system software. It is all about the details. Which also means that if a particular regulation seems strange or out of place remember – they would not have had to say something if it was not a problem in the community. **3.** Allowing fields to rest is a key practices in sustainable farming to this day.



will time our arrival to walk the ancient pilgrim path to Aidan’s monastery, only available at low tide. Next, we head south to Durham and the great cathedral, where the Venerable Bede and St. Cuthbert’s relics reside. However, it will also not be

lost on us that Durham Cathedral doubled for Hogwarts in the first two Harry Potter films. One should fully anticipate the pilgrims taking note with relish.

From Durham, the pilgrimage continues south to Whitby, where we explore, among other things, Hilda’s abbey and the influence of the Synod of Whitby. Leaving Whitby, we conclude with three full days in York exploring the city, the Minster, and Rievaulx abbey (Aelred!). From here, our guide departs, and my family spends our final four days being tourists in London before flying home.

This itinerary is full of things to do and places to see, but it also includes time to reflect and pray, including a few days of solitude. The intention of the pilgrimage is to explore what it means for us to practice our faith together as a family as our dynamics change and my children leave the nest. That, and whatever else God decides to surface while we are away. In either case, it promises to be a once-in-a-lifetime experience together.

I want to acknowledge what a privilege sabbatical is in our culture and also thank all the people sacrificing to make it possible. This includes the staff and the vestry, but also you. Our parish has been so supportive of my time away, and for that, I am incredibly grateful. Please keep us in your prayers, and I’ll see you in September.

Grace and Peace,

Dixon+



Dixon’s sabbatical began on Jun 6 and will conclude on Sep 6. His first Sunday back will be Sep 11.



ACOLYTES AND A DILEMMA SOLVED

History Crosses into Today

Margie Hodgkin

Liturgy is the rhythm of Episcopal worship: It binds Clergy, worship team, and every person in a pew in a profound spiritual experience. Nick VanHorn describes the uniqueness of our liturgy as “the expectation that all participate and that God is the audience. Leadership in liturgy is integral to balance Clergy and Lay in our worship setting.” Cliche’ aside, we are all in this together.

This includes children. St. Paul’s has a strong history of youth participation, which can nurture a sense of ownership and worth in their church family. Reverend Nick emphasizes to parents “the importance of encouraging youth to participate in AND lead different aspects of liturgy.” He believes, “the more they do, the more they understand how and why they’re doing the actions given to them, thus enriching their worship experience.” Being an Acolyte is one way to participate.

“Acolyte” means “assistant.” Reverend Lucy shares, “The history of acolytes goes back to carrying torches to light the Gospel text as it was read. That it is still done today speaks more broadly to their role: setting the tone and helping people know where to direct their focus and attention.”

Acolytes are often youth, but adults also serve. At St. Paul’s, both perform the same roles, yet often at different types of services. Adults sometimes serve with youth on Sundays. However, they primarily serve at funerals, Evensong and the Great Vigil. While teens were awaiting a covid vaccine, adults were the sole acolytes.

Current and past acolytes relate their experiences:

Quinn Kinser shares how “it is cool to get to know the people on my team. Being close to the altar and seeing things up close adds to the specialness of Communion.”

Stephanie Lovett was not a youth acolyte - only boys were allowed then. The reward for her now, she shares, is being of service at funerals. It is no small feat arranging last-minute coverage (funerals are always unexpected), but Stephanie manages this flawlessly as leader of the adult acolytes.

Having grown up in St. Paul’s, Dixon recalls, “Acolyting was just what you did, but then I got turned onto faith and serious about church stuff in high school. I liked it. Felt like I was helping with something important.” His experience pays off for current acolytes as he recalls, “I think there was a certain amount of anxiety that I’d make the clergy mad, so I’ve tried to carry that into my own posture with acolytes.” This is often evident in a discreet “thumbs-up” during services or a “you rocked!” after.

While youth often “grow into” acolyting, adult acolytes’ motivations might be more intentional. “I am in a season of rebuilding faith and reconnecting to my faith community,” relates Stacy Holley. “Coming from a non-liturgical faith tradition, acolyting is a brand new experience for me. I find it a good way to practice joy.”

This author was a youth acolyte, enjoying assisting the Clergy and getting to ring that church’s bell. Now I find it profoundly spiritual on many levels. Sadly, though, St. Paul’s bells don’t require rope-pulling.

Our dedicated Acolyte Masters are: Stephanie Lovett (Adults), Norman Butler, Keith Gooze, Kyle Moore, and Megan Marshall-Wicker. Each makes sure acolytes get a turn as Crucifer, Torch-bearer, Book-bearer, or Thurifer. The teams serve on rotating Sundays. Masters serve all three services on their Sunday. This is a huge commitment and we are grateful for both acolytes' and leaders' dedication. Please consider acolyting or leading if you are looking for a fulfilling role in serving St. Paul's.

Acolyte training includes learning liturgy and "altar etiquette." At St. Paul's, add to that the strength to lift and carry one of the heavy, albeit beautiful, processional crosses - easy for taller, stronger acolytes, but sometimes unwieldy for the shorter, less-conditioned of us, or those with physical limitations or pain.

Enter Dixon "Indiana Jones" Kinser: Taking a trip to the Tower Room, where historical items are professionally and lovingly curated by our wonderful Archives Team, he "unearthed" a beautiful, lightweight brass processional cross with the inscription:

In Memoriam George Edward Buxton Easter 1904

This treasure met our need for a lighter cross, but also serendipitously spurred a peek into St. Paul's

Below: St. Paul's Choristers with the cross.



worship history and legacy of youth participation.

The Archives Team (Cathy Boyer, Margaret Varner, Sara Weatherman and Mike Sprinkle) did exhaustive legwork in researching George Buxton and family, and St. Paul's historical documents pertaining to the cross. Sadly, the entirety of this fascinating research is too copious to include here, but appreciated beyond measure by this author.

George Edward Buxton was the oldest of three children of Mr. and Mrs. J.E. Buxton, a founding family of St. Paul's. Tragically he died from typhus in 1903, aged 14 years. The cross and other worship items were donated in memoriam by his family. Poignantly, the vestry minutes noting these donations were signed by George's father, who was on the vestry at that time.

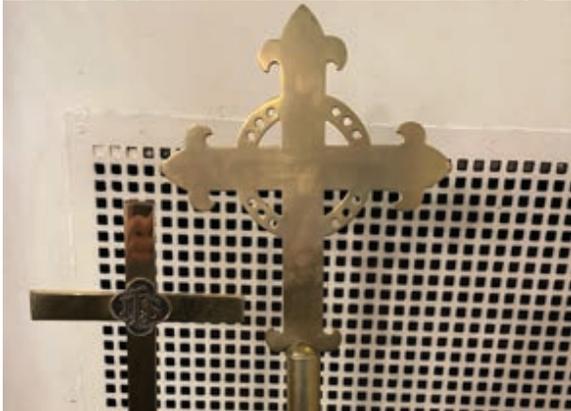
George's obituaries state he was a bright,

Below: A photo of Mr. Buxton and his son, George.





Above: The Rev. Dixon Kinser with current St. Paul's acolytes



Above: Recent pictures of the cross which is currently being further restored.

much-loved, and industrious boy, even having a part-time job. He was a member of the Brotherhood of St. Andrew (lay Christian organization with historical roots in the Episcopal Church). George might have been an acolyte, as the Brotherhood emphasizes community and church service. We can only imagine who he may have grown to be within St. Paul's and the community. So loved was George, the Brotherhood submitted a statement of grief and tribute to the Winston-Salem Journal.

The memorial cross was beautifully restored by Cliff Dossel and has since been used in processions. Some may remember the cross from earlier years of our current church - while not an "action" shot, the cross can be seen in a 1935 posed photo.

George would have only known the first church, yet his memory now lives on in our sanctuary.

Poignantly, a memorial to a child lost in an epidemic resurfaced as we are re-gathering out of our pandemic season. It reminds us to honor through story-telling those who planted and grew our church through life's joys and tragedies. In today's world fraught with war, pandemic, and hateful division, may we learn from their stories, love in the present, and, now together again, walk toward the future. Remember that George Buxton's particular memorial is, after all, a cross. As we enter into worship and as we "go forth" out of it, may it be lifted high as the symbol of Christ's sacrificial love, hope, and, most importantly, Resurrection.



Margie Hodgin is a mom, retired Mental Health Nurse, and has been an acolyte at St. Paul's as a youth and now as an adult,



JOSIAH'S INSTRUCTIVE MESSAGE

The Rev. Lucy Strandlund



If you are following the Bible Challenge or if you have ever spent much time reading 1-2 Kings or 1-2 Chronicles, you will be familiar with the phrases, “So-and-so did what was right in the sight of the Lord” or “So-and-so did what was evil in the sight of the Lord.” These books in the Bible give an account—a history—of the kings who led God’s people, to varying degrees of success and with varying degrees of humility.

There is one such story near the end of 2 Chronicles that has always intrigued me. King Josiah was one of the good ones, and he did what was right in the sight of the Lord and did not get distracted by worship of other gods. 2 Chronicles 34 tells us that Josiah became king at the age of eight. His immediate predecessors had strayed from God’s commandments, but young Josiah was committed to seeking God and following God’s commands. He instituted reforms, ridding Jerusalem and Judah of shrines to other deities, such as altars to Baal. He restored Jerusalem as the central place of worship and initiated work to repair the Temple. In 2 Chronicles 34:8-13, Josiah’s representatives meet with the high priest and deliver money that had been collected from the people for the restoration of the Temple:

They delivered it to the workers who had the oversight of the house of the Lord, and the workers who were working in the house of the Lord gave it for repairing and restoring the house. They gave it to the carpenters and the builders to buy quarried stone, and timber for binders, and beams for the buildings that the kings of Judah had let go to ruin. The people did the work faithfully.

It is in the process of these repairs that Hilkiah, the high priest, finds the book of the law of the Lord given through Moses. It is hard to imagine this important text ever having been lost, and yet it is in the upheaval of the repairs that the book is found. It is delivered to the king, and when Josiah hears the words, he is distressed. He knows his predecessors have not kept the word of the Lord and that their actions have brought hardship to the people. Josiah then gathers the people of Jerusalem and Judah, “all the people both great and small,” and reads the book of covenant in their hearing. Josiah makes his own covenant to the Lord, to follow God’s commandments “with all his heart and soul.” Then he leads all present to do the same, and “All his days they did not turn away from following the Lord the God of their ancestors.”

This story is remarkable in many ways: Josiah’s youth, the significant reforms taken on by both Josiah and the people, and the discovery of the book of the law and recommitment to it. It is not only a story about Josiah; it is a story about history, about taking stock of the present, and about redirecting the future path. I want to focus on three ways it is instructive for us, thousands of years later.

First, in revisiting this story, it stood out to me that revelation came in the midst of upheaval. While shrines were being torn down and work was being carried out to repair the Temple, the book of the law was found. It was the discovery of this book that then led both the king and the people to

turn back to God and renew their commitment to the covenant.

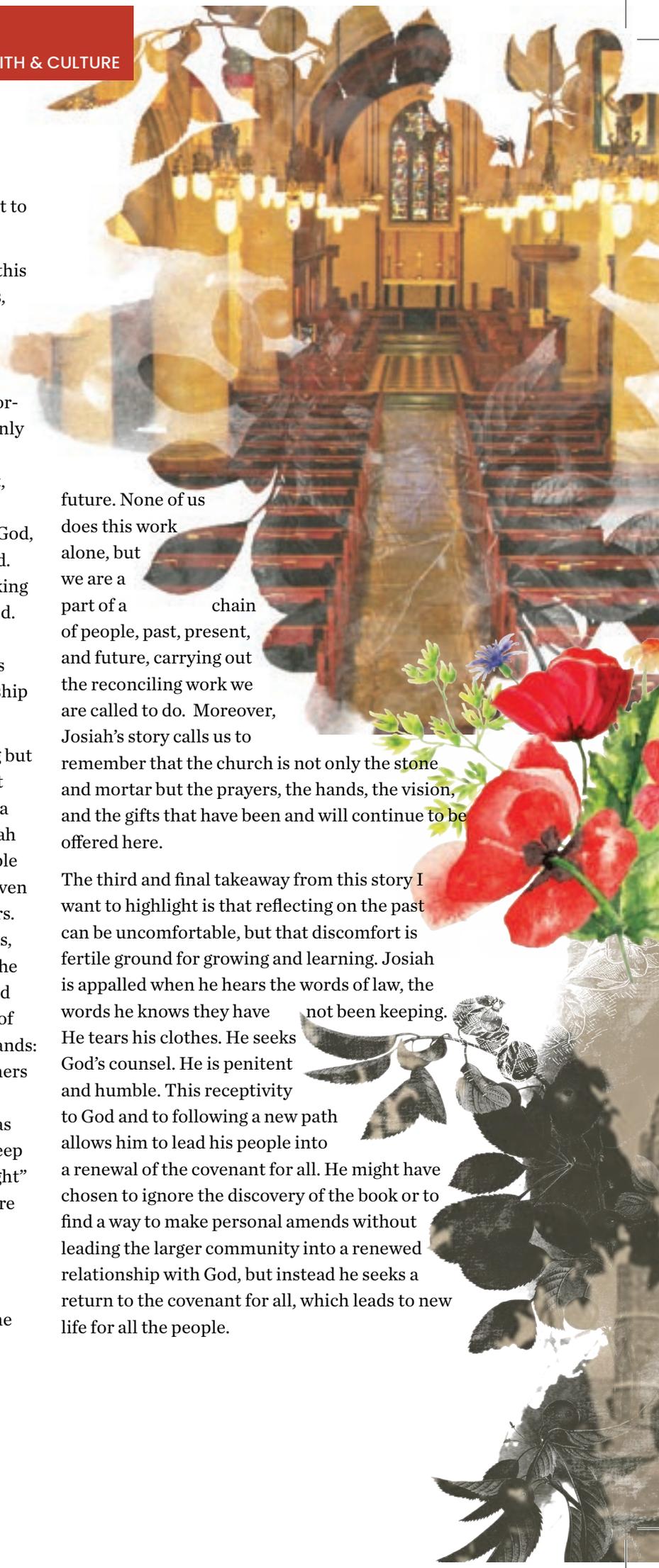
Times of upheaval are disorienting. We know this well from the upheaval of the last couple years, and on a smaller scale, we are experiencing it during the renovation of our primary worship space, the nave. And yet sometimes it is in the midst of change that we have the clearest opportunity for reflection. When things shift, suddenly something becomes clear that previously was not. The Bible, particularly the Old Testament, contains many examples of people in times of upheaval who begin to reflect, to turn back to God, and then to do things differently going forward. Likewise, we are in a moment of reflecting, taking stock, and reimagining how we want to proceed. It is in times like this that we are called to pay attention to what realization or re-discovery is awaiting us, inviting us into renewed relationship with God.

Second, this story focuses not only on the king but on the work of the people. It is a reminder that aligning with God's will is a group project, not a solo one. From the beginning of the story Josiah relies on others: the money to repair the Temple is collected from across the region and then given to the workers, the carpenters, and the builders. The house of the Lord is built with many hands, both literally—the skilled craftspeople doing the work—and figuratively—those who contributed financially to the repairs. Then once the book of the law has been found, the group project expands: Josiah consults the prophet Huldah, then gathers the elders of Judah and Jerusalem, and finally assembles all of the people to share what he has learned and invites them all into a pledge to keep the covenant. Josiah's efforts to "do what is right" cannot be done in isolation. Rather they require cooperation and the work of many.

Likewise our ministry as St. Paul's is the work of many who commit themselves to God over generations, in this present moment, and in the

future. None of us does this work alone, but we are a part of a chain of people, past, present, and future, carrying out the reconciling work we are called to do. Moreover, Josiah's story calls us to remember that the church is not only the stone and mortar but the prayers, the hands, the vision, and the gifts that have been and will continue to be offered here.

The third and final takeaway from this story I want to highlight is that reflecting on the past can be uncomfortable, but that discomfort is fertile ground for growing and learning. Josiah is appalled when he hears the words of law, the words he knows they have not been keeping. He tears his clothes. He seeks God's counsel. He is penitent and humble. This receptivity to God and to following a new path allows him to lead his people into a renewal of the covenant for all. He might have chosen to ignore the discovery of the book or to find a way to make personal amends without leading the larger community into a renewed relationship with God, but instead he seeks a return to the covenant for all, which leads to new life for all the people.



Likewise, when we learn about or reflect on our own history, we encounter moments when we wish we had known better or done better. This is the risk of learning history, but it is also a gift and an opportunity to reflect, to repent, and to return to God. Additionally, we act with the awareness that future generations may learn about what we do and, with the benefit of hindsight, see what we could have done better. But in this moment, we are part of a community doing our best to live into a commitment to God and to one another. We can reflect on our history, keep what we have learned to be the wisdom of previous generations, and with humility change what we need to change for the future. We are a part of a chain of people, doing the best we can in our own day to honor God as we work alongside one another and trust that future generations will carry on the work.

Psalm 78:4-7 reflects beautifully on the importance of sharing history and telling stories from one generation to the next, saying,

I will open my mouth in a parable; I will declare the mysteries of ancient times. That which we have heard and known, and what our forefathers have told us, we will

not hide from their children. We will recount to generations to come the praiseworthy deeds and the power of the Lord, and the wonderful works he has done... That the generations to come might know, and the children yet unborn; that they in their turn might tell it to their children; So that they might put their trust in God, and not forget the deeds of God, but keep his commandments.

Reflecting on our history, taking stock of the present, and imagining the future help us to live more fully into our commitment to God and one another. It gives us an opportunity to celebrate the incredible ways God shows up here and exercise our faith that God will continue to show up here amongst us. This issue of Parish Life looks at some of the history of St. Paul's, gives us insight into where St. Paul's is now, and offers some dreams for the future. May we be open to the gifts of insight and wisdom from past, the opportunities available to us right now, and the invitation to courageously and humbly follow the path that lies ahead, witnessing to God's healing work across the generations.



The Rev. Lucy Strandlund is the Associate Rector for Pastoral Care and Liturgy at St. Paul's.

SUMMER ENRICHMENT AT 50

Rhett Butler and Aleisha Oakes



Every July, the Summer Enrichment Program offers a full camp experience for children in our community at no cost to their families. Campers eat breakfast and lunch here at St. Paul's and have a wide variety of activities and field trips.

For Aliesha and Rhett it all started at a YBA basketball game. He ran the clock, and she kept the books... for opposing teams. Their daughters were playing against each other then, but the significance of that day would become known to them weeks later at St. Paul's Episcopal Church. They met a second time and became leaders of the same team in a partnership that has spanned two decades. Since solidifying God's purpose for bringing them together, Aliesha and Rhett continue to reflect on the many years they have celebrated with the intentional goals of sharing God's love and building character in the youth they have been privileged to serve through the summer enrichment program.

In the fifty years since the Rev. Dudley Calhoun shared and witnessed the actualization of his vision, the Summer Enrichment Program has left its mark in the Boston-Thurman, Weatherwood, Ardsley, W. Broad St. and former W. Green St.

Communities. For generations, families have counted on this safe place for their children to learn, play, grow, be fed, and simply have fun summer memories to cherish for their lifetime. Aliesha and Rhett say it never fails that, on the days of their recruiting, they encounter someone who says, "I was in that program when I was little," or "Oh yes. That's a good program. I was in it when I was a kid, and I send my children too." Best among such encounters was the day they happened upon Monte, playing in the yard, perhaps anticipating that last week in June when their team personally delivers enrollment forms. Upon seeing the bus roll to a stop in front of his house, he excitedly exclaimed, "Oh yeah! There go my people!"

The St. Paul's Episcopal name on the buses and the familiarity of their faces has created that "my people" sentiment for generations. The Summer Enrichment Program has been *my people* who

taught Jaylan to swim and earn that coveted green bracelet. *My people* who helped Natasha to catch her first fish. *My people* who helped Jordan overcome the fear of bees and taught Rodney to try new foods. The Summer Enrichment Program has been *my people* who gave Charlotte new friends and didn't write Leonard off when he needed to be shown how to be kind. *My people* who gave Anotha the opportunity to learn a little Shakespeare and helped him find his place on the stage. The Summer Enrichment Program has been *my people* who excited Maddie with chemistry and gave Trey the tools to whip up healthy dishes in the kitchen. It has been *my people* who recognized that Cris was in the 10th grade and wanted to return to earn Crosby Scholar service hours as an extra set of hands, giving him the opportunity to return to serve.

Congratulations to the St. Paul's parish, committee members, volunteers, benefactors, and friends whose unwavering support makes this fiftieth year celebration possible. Not even a pandemic could stifle your commitment to the families who count on what Aliesha, Rhett, and their talented teams of counselors affectionately call "the best four weeks of summer." St. Paul's

Episcopal Summer Enrichment Program has been and will continue to be *my people* - a communal legacy of familial love and opportunity that facilitates personal growth and development of its participants.



Aliesha Oakes, Program Director, and Rhett Butler, Assistant Program Director have been the driving force behind Summer Enrichment for 20 years. Their dedicated leadership is a testament to the program's continued success.



Fifty FOR 50



Help us celebrate 50 years! Summer Enrichment is a combined effort of parishioner support, volunteers, and exceptional program staff. We need you to keep this program running for another 50 years! You can donate \$50 to celebrate 50 years! Help us continue to offer this extraordinary program for years to come. Scan the QR code, mail a donation or visit www.stpaulsww.org/fifty



3.



1. Restoration of the Nave continues. 2. Children learn about the role of a bishop. 3. Parishioners smile for a group photo at the Parish Retreat in Kanuga Camp and Conference Center.



4.



6.



7.

8.



5. →



4. During the repairs in the Nave, parishioners worship in the Colhoun Room and Chapel with plans to return to the Nave in the fall. 5. Confirmants pose for a picture with the Rt. Rev. Mary Gray-Reeves. 6. In St Paul's Outreach Ministries, Laundry Love made its return. 7. The Good Neighbor Team, pictured here with the Rahmani family, who recently immigrated to NC from Afghanistan.

AT ST. PAUL'S

10.



11.

9.



9. From fire juggling, to a new live-streaming system, Easter at St. Paul's was both familiar and new as we gathered this year. **10.** Many of the activities and services that were on hold last year, returned this year, including the Pancake Supper on Shrove Tuesday. **11.** Children show off their foreheads during the children's program on Ash Wednesday.

14. →



12.



13.

12. Dr. Mark and youth choir members participating in a service of Evensong at Duke Chapel. **13.** Hiking in Western North Carolina during the Parish Retreat in May. **14.** Details of a column in the Nave during the restoration shows the difference between what is restored (left side of column) and what still needs to be restored (right side of column).

ST. PAUL'S EPISCOPAL SCHOOL

Then, Now, and Going Forward

The Rev. Lauren Villemuer-Drenth

St. Paul's Episcopal School began in September 1957 as a Kindergarten and included classes for four year-olds to help them get ready for school. As a place of learning, St. Paul's became known for its education program. As Kindergarten grew to become a part of the public education system, St. Paul's Preschool opened its doors to three year olds. Eventually, as both parents working became the norm, St. Paul's started an infant and toddler program for morning childcare. The program was a three hour play based program for those up to Kindergarten Readiness. Many people from St. Paul's Episcopal Church have a deep connection to the preschool, including our current rector, Dixon Kinser.

As our community has been changing, so have their needs. During Covid, the preschool temporarily closed its doors. We used the time wisely to ask the question, "What is God calling us to do?" We also asked, "How best can we serve God and serve our community?"

In Fall of 2021, a Visioning Committee was formed. It was made up of parents, educators, administrators, as well as, our rector, Dixon and the Director of Children's Ministries, myself. We worked with a school consultant, who gave his time to us for free. We asked the questions above, but also, "How can we guide the school to do ministry that benefits families in our church and in our community?" After many weeks of meetings and subcommittee work, the vision of St. Paul's Episcopal School had begun: The School will recognize itself as a ministry of St. Paul's Episcopal Church. The school will be Episcopal. The school will have an "All Day" offering. The school will be Reggio-Influenced. The school will be an inclusive outreach ministry that reflects the diversity of our community.

Thanking those committee members for their very hard work, we set out to learn more about what Reggio-influenced and Episcopal School meant. Erin Adams and myself visited St. Anne's Day School in Atlanta, GA. St. Anne's is known for the successful way it merges these two programs for over 40 years. We were very impressed with what we saw and returned excited. We learned we would need to make changes to our rooms and want an administrator to head our school. We want an After-School Program, including elementary-aged children. We would need a Search Committee specialized and that Search Committee would transition into an Advisory Board (with added members). We would need to learn more about the Reggio Emilia Method. We would start with two classrooms- for those age three and four. We would let the Spirit lead us as we increase the classrooms as to what age or grade to add next.





What is the Emilio Reggio Approach? The Reggio Emilia philosophy and approach to early childhood education has developed and continues to evolve as a result of over 50 years of experience within a system of municipal and preschools in Reggio Emilia, Italy. Parents, who started the schools in the 1940s, continue to participate to ensure the schools reflect the values of the community. The distinguishing features of the education of young children that have made the Reggio Emilia approach so notable include: The Image of the child as the center, the many languages of children, teachers and children as partners in learning, self-motivated projects, children's relationships, the role of community, and the role of space.

What identifies a school as Episcopal? Episcopal schools are created to be communities that honor, celebrate and worship God as the center of life. They are created to be models of God's love and grace. They are created to serve God in Christ in all persons, regardless of origin, background, ability, or religion. They are created to "strive for justice and peace among all people and [to] respect

the dignity of every human being." They seek educational excellence and learning.

Next, a Job Description Committee was formed. They were tasked with studying Reggio Emilia Schools and National Association of Episcopal Schools Director Job Descriptions. A Job Description was written in February 2022. It includes our vision of responsibilities with the Advisory Council, Finances, Personnel, Church Engagement, Education/Pedagogy, Enrollment/Communications/Relationships, Daycare Licensing/Accreditation, Building and Grounds/School Inventory, and Other Duties and Responsibilities. A complete Job Description can be found at the school's website. The committee, also, wrote the minimum qualifications such a position would need. We felt it was important to for the new director to have a complete picture of what would be expected of him or her.

A Search Committee was formed in March 2022. The members are Erin Adams, Carol Davis (Vestry), Samantha Franklin, Bonnie Flythe,

Esharan Monroe-Johnson (Read Write Spell), Julie Smith, Parker Tegeler, and Lauren Ville-muer-Drenth. Together, we wrote the Mission Statement, Vision Statement, Statement of Commitment to Diversity, Equity, Inclusion and Values for School. Then we wrote the Job Posting. We will begin making physical changes needed to rooms. This Committee will become the Advisory Board with new members added once we hire a director.

The Mission Statement: St. Paul's Episcopal School is a ministry of St. Paul's Episcopal Church. The school will:

- Give children the confidence and competence to become life-long learners through play, exploration, invention, problem-solving and critical thinking.
- Build a loving, Christian community that models God's love and grace, fostering in its students a desire to strive for justice and peace among all people and to respect the dignity of every human being.
- Create space for children to grow spiritually, educationally, and creatively.

The Vision Statement: St. Paul's Episcopal School develops students who become lifelong learners committed to striving for justice and peace among all people and who place God as the center of their lives.

The Commitment to Diversity, Equity, Inclusion: The foundation of SPES is trust, acceptance, inclusion, collaboration, and community with God as the center. SPES values inclusion and fosters an environment that prioritizes equity and belonging. SPES welcomes and values all children and all families.

A list of the Values can be found at the school website: www.spepiscopal.org, as well as the new school logo and more information on the process and the position.

The posting for the job is going up on NAES, North American Reggio Site, our Diocese, and The National Episcopal Church.

Please help us! Pray for the Search and for the Committee. If you know of anyone, pass along our website for job description. We are forming sub-committees to fundraiser, change rooms, etc. Let me, or someone on the committee know, if you would like to be a part of this. Think about giving funds to help transform our school classrooms. Think about giving funds to help build a scholarship/financial aid fund to ensure all children are able to attend.

I am very excited for this next phase of St. Paul's School and I am very grateful for the past; for the many parents, children, and teachers who have been a part of this rich history. As we grow, we can never forget to honor all the faces of St. Paul's School, who have helped us to be who we are today and where we are going tomorrow.



The Rev. Lauren Ville-muer-Drenth is Director of Children's Ministries at St. Paul's

A HOLE IN THE WALL

Throughout this issue of Parish Life, contributors have touched on how we interact with our past.

In the Rev Lucy Strandlund's signature article, she talks about how Josiah's discovery during construction teaches us about our own witness at St. Paul's. Margie Hodgin told us the story of a found cross and the rediscovered story behind it. In fact, almost every article in this issue touches on the impact of the past, as we look towards the future.

Case in point, a story shared by Junior Warden, Matthew Phillips.

During renovations in the Nave, the construction crew discovered an exposed hole behind a pew on the lectern side.



Special thanks to Matthew Phillips for providing the photos and story for this article.



It is likely that, at some point in the past, the wall was opened up for a project that was later postponed. Sitting peacefully inside, a small metal cross has rested, presumably left by someone from that project.

Whatever the reason for the hole and for the cross, it can serve today as a reminder of the care and love that is attached to this building. Something future parishioners will hopefully see, through the work we do today.



ST. PAUL'S YOUTH

The Rev. Nick VanHorn and Megan Speziale

Here at St. Paul's, we have a rich history of youth ministry. While the concept of youth ministry as an institutional necessity is still in its historical infancy, it has taken different shapes in the past. Much like church as a whole, we are constantly reevaluating what youth ministry means today through two lenses. First, what are the strengths of the church and second, what is the most need. 100 years ago, kids started in the work force at a much younger age, and, because of the high illiteracy rate, churches stepped up and provided classes for young ones to learn math, reading, and basic language skills - this is where Sunday School came from. From then on, how church attended to the needs of younger people constantly evolved with the times (some mistakes were made i.e. the "unchurch movements in the 90's and 2000's), but it has moved to a place where youth ministers are sometimes the second or third hire even in the most rural churches with multiple staff because we have learned the necessity for it. The story that Megan shares here is just a drop in the narrative ocean of youth ministry; what it has done, and what it continues to do.

As a youth minister entering into their 20th year, I have seen many changes within the profession as well as within myself. 7 years ago, I was at a cross roads - I witnessed even the largest churches experience a decline in participation and the reactions some churches took lacked creativity. What worked in the turn of the previous millennium no longer did and youth leaders didn't know how to do anything else. Before I returned to St. Paul's, I had taken a small sabbatical from youth ministry focusing on what I felt needed to change and what youth ministry needed to look like for the next generation. When I stared in

2015, the leadership of St. Paul's understood my concerns and I received the most support I had ever had to try something new — or old. Rather than being "flashy," we at St. Paul's decided to create true community. A place and space where people would be comfortable with who they are without prejudice - this is how the church started. For far too long, youth ministry had focused on being the "cool" place when we should have been trying to be the authentic one. This is what we have done at St. Paul's. We have created a space where our youth love to be here because they love the people who surround them knowing that they are loved themselves. This is the need of our youth today and this is what St. Paul's is good at. With God's help we will continue to give youth a space to question, to cry, to laugh, and to love.





My family has always been active in the church, so St. Paul's has always been a part of my life. Church was what we did, but Episcopal Youth Community (EYC) made it who I am. This is where church became a sanctuary and not an obligation.

EYC truly changed my life. I found a group of true friends who welcomed each other with open arms and accepted each other for who they are. We weren't perfect. We were a hodgepodge of personalities and interests. But, we all got along and found our way to friendship thanks to EYC.

As a teenager, I couldn't wait for Sunday night so I could go to EYC. Laura Smith Lipscomb would play her guitar and the "yellow couch" would always get in trouble for talking. We laughed and sang and bonded. This group taught me true friendship. Most of us are still friends to this day. Many of us attended Tuesday night Eucharist with a bible study afterwards. I don't even need a BCP because I know those words from heart thanks to FEBS (Folk Eucharist Bible Study). We loved, laughed, teased, cried, supported and uplifted.

A few years ago, Dixon spoke to a group of formation teachers and asked us to remember an adult who made an impression on our lives. I immediately thought of Laura Lipscomb. He told us to think about why that person had such a big

impact on us. It wasn't how they dressed or what car they drove. We remember them because they loved us. Laura Lipscomb loved us. We knew it and we felt it. When dealing with my own students, I focus on loving them first just like Laura did. This has helped me build strong positive relationships with my students and become a successful teacher as a result.

Next year, my own daughter will start EYC at St. Paul's. I'm excited for her to continue to build those friendships that have started thanks to formation, Kanuga, choir and Daring Disciples. I pray she finds her church family, too, and create those incredible strong bonds that will last into her adulthood. Maybe she'll be writing an article for *Parish Life* in 30 years!



*The Rev. Nick VanHorn,
Director of Youth
Ministries, co-wrote
this article with former
St. Paul's youth Megan
Speziale.*

A MUSIC DIRECTOR'S REFLECTION

A brief anecdotal history of music at St. Paul's Church.

Dr. John Cummins

Now in my 14th year on the staff at St. Paul's and at a time of incredible restoration of this historic house of worship I am delighted to be asked to contribute a few words about the history of music at St. Paul's. Because I tend to remember things best when there are entertaining and engaging anecdotes surrounding the facts, I thought I would share a few of these with you that have stuck with me over the years.

Now in my 14th year on the staff at St. Paul's and at a time of incredible restoration of this historic house of worship I am delighted to be asked to contribute a few words about the history of music at St. Paul's. Because I tend to remember things best when there are entertaining and engaging anecdotes surrounding the facts, I thought I would share a few of these with you that have stuck with me over the years.

In her book *St. Paul's Episcopal Church 1876-1976* editor Elizabeth Bariel Byrd notes that in 1899 "Miss Boo" was paid \$5 per month to serve as parish organist. It must have been quite shocking that "Miss Boo's" successor Miss Rosa Dean was given a raise from \$10 to \$12 per month in 1904. It was also noted in 1900 that the work of the choir was supported by half of the offering at Sunday evening services. Prior to 1925 there were nine organists and since then there have only been FOUR, Mary Frances Cash (1925-1963), Margaret Mueller (1963-2001), Jack Mitchener (2001-2008) and yours truly (2008-present). Margaret Mueller is still living and attends services as often as possible at 98 years old.

Parishioner Margaret Sandresky, who has just celebrated her 101st birthday, remembers coming with her best friend to children's choir rehearsal at the 4th and Cherry Street church in the mid-1920s (Margaret was a Presbyterian at that time). The director was Miss Mildred Lott. Margaret wanted to come because Miss Lott gave out lollipops at the end of rehearsal. Margaret continues to thrive as an outstanding composer having spent over half her life as a St. Paul's parishioner.

Kernersville resident, Neal Oerter remembers singing in The Boys' Sanctuary Choir of Winston-Salem which rehearsed at St. Paul's in the 1940s. He and his wife Betsy have been attending the Feast of Lights since before they were married. Betsy still makes all the beautiful paper bobeches for the congregational candles used in the Feast of Lights each year.

In 1946 Helen Savage Cornwall became the choir director and remained in that post for 40 years. She worked with only two organists and three rectors. Current choir member Jack Scruggs shared one of his favorite memories of the time Margaret Mueller began playing the wrong hymn one Sunday morning and Helen leaped up on her stool and reached across the top of the organ console and vigorously pointed to the correct hymn on the other side of the page. This caused Margaret to utter one of her famous "HOOTS" quite loudly and she transitioned seamlessly into the correct hymn never missing a beat.

Internationally acclaimed composer and St. Paul's parishioner Dan Locklair shared that his most



performed work for the organ RUBRICS was inspired while listening to sermons by long time rector, Dudley Colhoun. I often play my favorite movement from that suite “The Peace may be exchanged” at services at St. Paul’s and in recitals.

When I first arrived at St. Paul’s I was honored to be asked to socialize after choir rehearsals with a few members of the choir known as “The Bad Children.” They had been so named by Director of Music, Barbara Beattie (1986-2007) because of their boisterous activity in the back of the bus on the choir’s trip to England and Wales in 1999. “The Bad Children” still gather occasionally to this day.

I hope these stories behind the scenes give an insight to the delightful experiences of being a part of a music program such as ours at St. Paul’s. They are inspirational to me and bring joy and spirit to my work here. I hope they will be so to you as well.

Soli Deo Gloria!



Dr. John Cummins is the Director of Adult Choirs and Organist.

READING AND ACHIEVING

The Founding Mothers and Read Write Spell

Sara Fox featuring Becky Clingman

Sitting on the coffee table of Becky Clingman's home are two children's books: *From Tree to Sea* and *The Rainbow Fish*. Knowing Becky, this was not a surprise. Rather they offered a natural conduit for our stream of conversation about our place in the world and finding the strength in sharing.

Becky, who along with Susan Uphoff and Trudy Winstead, was one of the Founding Mothers of *Augustine Literacy Project*[®], which became *Read Write Spell* in 2015. Becky was its first volunteer Executive Director and continues to actively serve on its Advisory Board.

Becky links us to the beginning of our story, our place in this community: An organization that provides help to children, unlocking their ability to learn to read, write, and spell.

It was Becky's relationship with June Orton, the widow of Dr. Samuel Orton, who helped Becky find her place in the world, and ultimately ours.

Dr. Orton, who is known not only as a first cousin of President William Howard Taft, but also more relevant to this story, the person who identified dyslexia – known at the time as “word blindness” -- as a physiological issue with the brain.

June worked with Dr. Orton in a “Mobile Mental Hygiene Clinic” as a social worker in the late 1920s. After Dr. Orton's first wife's death, he and June married. His work continued with colleague Anna Gillingham as they puzzled through how to develop a remedial reading process to help dyslexic people. The work was based on visual, auditory, and kinesthetic links (think of the likes of Annie Sullivan teaching Helen Keller the alphabet by writing on the palm of her hand), which became

today's multisensory approach to phonics known as the Orton-Gillingham approach. Which is now known as a method using the science of reading.

Dr. Orton retired at 69 on Oct. 1, 1948. He had every intention of spending time with June at their New York country retreat, Hwimsy. (And yes, that's a nod

to dyslexia.) Dr. Orton died within seven weeks. Within a couple of years, June accepted an offer to start a language clinic at the Bowman Gray School of Medicine in Winston-Salem in 1950. When the clinic disbanded in 1957, June opened her own practice, The Orton Reading Center.

As a teacher, Becky taught wherever her husband's time in the Army and graduate school took them. She asked herself the same question that Dr. Orton had asked himself while working in his Mobile Hygiene Clinic: “I was always concerned about



why some of my students, who seemed bright, had difficulty reading,” she said. “I did a lot of research and began to learn about dyslexia.”

When her husband’s job brought them to Winston-Salem, it also brought Becky to June. Shortly after she arrived and discovered not only that June Orton had settled in Winston-Salem, but also that she had a reading clinic in town. It wasn’t long before Becky met June and asked if she could train with her. June told her she could. But within a few months, Becky’s plans hit a snag.

“I was three months pregnant and afraid she would not allow me to continue. But she just smiled when I told her I was pregnant and said she knew.” When it came time to juggle a newborn and her work after her oldest son was born in 1968, the two of them worked out a plan. “She let my students come to my house as long as I had a babysitter.”

She spent four years working with June at The Reading Center, a time during which another baby was born, and she and her husband discovered that one of their sons was dyslexic.

“I believed this was extremely important because so many students can’t learn to read otherwise,” Becky said. With that diagnosis, “...it became even more important.

For the time, Becky turned her attention to her children. It wasn’t long before she was contacted by Forsyth Country Day School to start an Orton-based practices program. She taught there for 17 years before teaching in private practice.

After retiring, a new idea occurred to her, starting a nonprofit, volunteer tutor program based on the Orton method.

“I had been thinking about this for a few years and heard about the Augustine Literacy Project that was started at the (Episcopal) Church of the Holy Family in Chapel Hill. It seemed like a perfect opportunity,” she said.

She and Susan Uphoff approached The Rev. John Shields at St. Paul’s Episcopal Church, where she was a member. “I told him about this Augustine Project, He encouraged me,” she said. “He later said that he knew enough about her to “say yes to Becky and get out of her way!”

Becky spoke with fellow St. Paul’s member Susan Uphoff, whose daughter-in-law worked in Chapel Hill for Augustine Literacy Project®. Susan agreed to help, especially managing the money and logistics. She next turned to Trudy Winstead, who helped with plans.

“We started with five volunteers using the manual we used with classroom teachers.” Becky became the organization’s first Executive Director and has been an active Board Member since leaving that position.

At its pre-Covid peak, RWS had trained hundreds of tutors in the ALP program; as a partner with Project Impact in this first year of “return to the new normal,” RWS staff has trained 90 first-grade tutors Reading Warriors program, and some of the experienced tutors engaged in its kindergarten program.

It is evidence of the lessons we can learn from reading: Our Founding Mothers looked at their place and noticed the relationships between reading and achieving. It wasn’t a lack of ability. It was a lack of the benefit of being taught using the science of reading.

From Tree to Sea to “from three to we,” indeed.



(Previous page, L to R) Trudy Winstead, Becky Clingman, and Susan Uphoff; Founding Mothers of Augustine Literacy Project®.

ST. PAUL'S

Past, Present, and Future

Annette Lynch

I cannot presume to write about St. Paul's past as fully as those before me who have sung the hymns, knelt in prayer, and walked the aisles of our beloved church.

The marks of the past are all around me, however, in the magnificent stained glass windows, the exquisite wood carvings, and the stone statuary of the original building, as well as in the loggia, chapel, Colhoun Room, kitchen, classrooms, parlor, and other spaces built and preserved more recently to serve St. Paul's growing parish family.

As co-chair with Ricky Shore of the Parish Family Division for the Building for God's Community campaign in 2002, I was so moved by the personal stories told by the volunteers we assembled in the old dining room (now the Youth Room). They recounted their intentional selection of, or chance landing at St. Paul's from other denominations (Catholic, Baptist, United Church of Christ, Methodist, Presbyterian, Lutheran, and others) and shared what they loved most about being part of the parish family. For many, it was the liturgy. For others, it was the strength of our caring clergy. Some spoke about the richness of our music, the formation provided through Christian Education, or opportunities for outreach to the community. For still others, it had been the place where life events such as baptisms, confirmations, weddings, and funerals had provided joy, connection, love, support, comfort, and many, many memories. The stories shared by our volunteers revealed the depth and texture of their faith, and, in the retelling, the stories enabled special memories to resurface. I believe these stories are what keep us connected to St. Paul's, worshipping together in

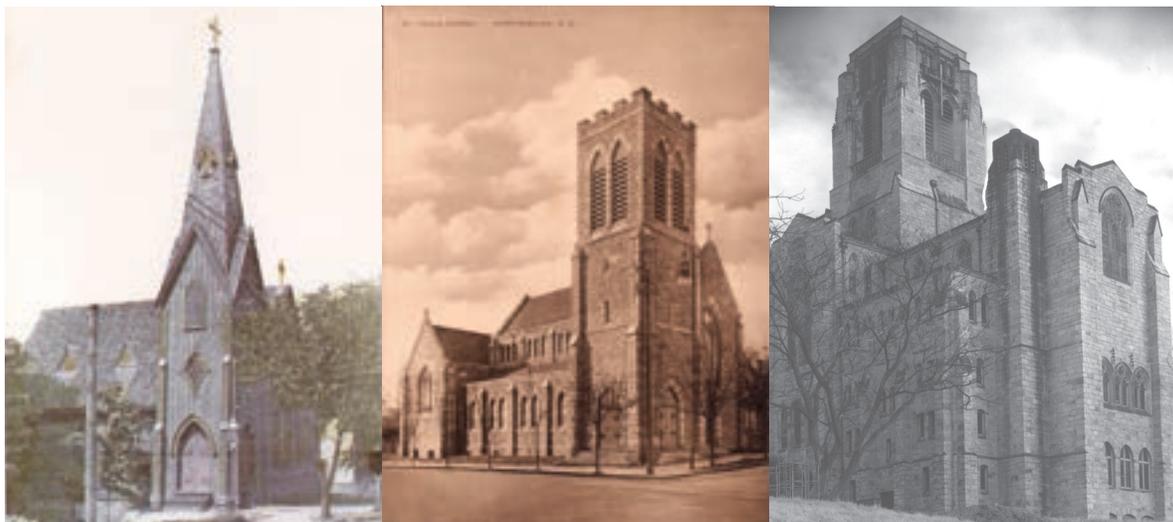


Rendering used for the Education Building Capital Campaign.

the pews (or online), and they are what move us to tithe.

My own faith journey began at age 12, when my Baptist mother and Methodist father finally settled on a church family in Wilmington. The good fortune for me was that it was an Episcopal church, a denomination I would learn later was very hard to leave. I was heading into junior high school and Confirmation. My early experience had been in a Presbyterian church, and I had started down the path with my peers to learn the Catechism. Although I remember nothing of the Catechism, I can recall being baptized in the Episcopal Church as an almost teenager and feeling the Holy Spirit associated with becoming part of a church community.

Today, I feel wholly enveloped in St. Paul's and grateful for the chance to encourage others to feel its pulse and purpose. St. Paul's is a thriving parish family, gathering temporarily in the Colhoun Room and Chapel while the infrastructure of our buildings and memorial gardens is strengthened for future generations. And yes, it takes money to manage these repairs and improvements. How fortunate we are to have had parishioners with the foresight to embed St. Paul's in their philanthropy—during lifetime and at their deaths—to provide their treasure to meet our ongoing needs; to respond to the extraordinary efforts of cam-



St. Paul's throughout its history, only made possible by the generosity of parishioners.

paigns past and present including: Building for God's Community, Renewal, and Renewal 2.0; and to endow their giving for the future.

As chair of the St. Paul's 1876 Society, I have watched a core group of members grow to more than 72 parishioners who have included the church in their plans for future giving, whether by will, beneficiary designation, retirement plans, life insurance, investment accounts, annuities, through charitable trusts and living trusts, or with the assignment of other assets to St. Paul's. We recently celebrated this group with an inspiring presentation from Clare Jordan and a lunch gathering with St. Paul's Senior Adult Ministry.

Clare's message intertwined poignant stories with scripture and verse. Her presentation, titled "The Gift You Gift without Getting to see it Opened," touched on the notion of "cathedral thinking," which is giving without being present to see the impact of your gifts. She moved some of us to tears in the telling of a mother of young children who, upon learning she had an incurable illness, purchased gifts and wrote letters to each of her children to be opened and read on their birthdays, graduations, marriages, and births of their children. This powerful story illustrates so beautifully the "joy in generosity" the mother

received from her actions, even as she never saw her gifts opened.

Stories from the past and present illustrate deep-seated connections to St. Paul's and faithful convictions about the future. These, coupled with the joy in generosity, are what lead us to give, whether tithing during our lifetime or sustaining our lifetime giving at death. A final thought from Clare: "We die twice—once when we leave our bodies and again when our name is spoken for the final time." With a legacy gift to St. Paul's, there are numerous chances for our names to be spoken again and again, as the power of our philanthropy transforms lives and preserves memories forever.



Annette Lynch is Vice President, Advancement for the Winston-Salem Foundation and Chair for the 1876 Society here at St. Paul's.



ST PAUL'S

EPISCOPAL

Currently, St. Paul's has many ways to worship, both in-person and online. Our regular service times until September are 8 am (Rite 1), 10 am (Rite 2), and 5 pm (Rite 2). Online Sunday worship is at 10 am.

VISIT US

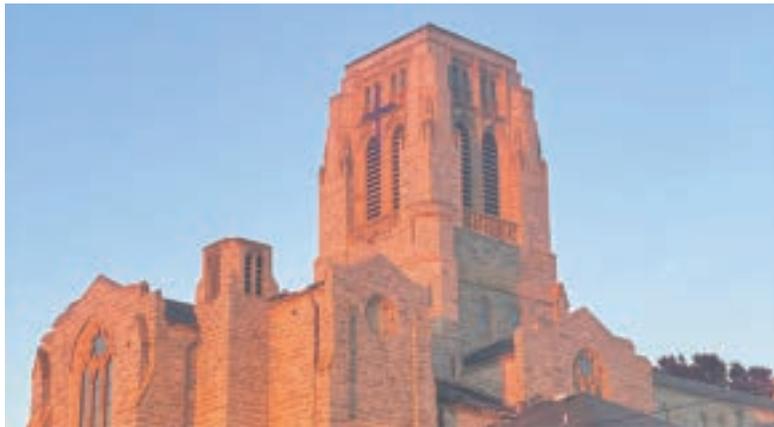
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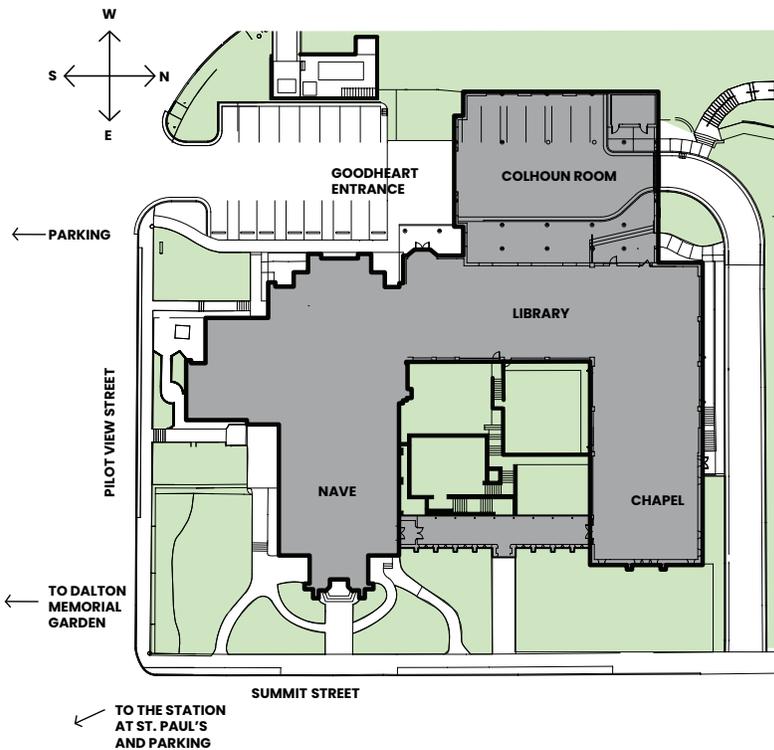
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ABOUT ST. PAUL'S

Glorify, Inspire, Serve, and Transform

St. Paul's is a vibrant parish family that strives first to follow Christ. We are a large, downtown congregation in Winston-Salem, North Carolina with a long history of moving worship, active Christian formation, and transformational outreach. St Paul's offers both sanctuary and challenge. It is a church grounded in the grace of God that seeks to bring God's love and light into the world. We gather together so that we may go out into the world, radically loving our neighbors.



TRANSITIONS

BIRTHS

Sarah Ruth Taylor

February 1, 2022

Daughter of Brinson and Allison Taylor, granddaughter of Dan and Gwynne Taylor, niece of Winslow and Greer Taylor

Lucy Elizabeth Hallman

April 2, 2022

Daughter of Molly and Cameron Hallman

William Hyde Ray

April 27, 2022

Son of Lela Newell Ray and Davis Ray, grandson of Liz and Bob Newell

Marlowe Ann McDowell

May 17, 2022

Granddaughter of Anne and Tom McDowell

BAPTISMS

Emmalee Ward Blank

January 9th, 2022

Daughter of Zachary and Hannah Blank

Christopher P. Bannigan

January 9, 2022

Lily Catherine Webster

January 9th, 2022

Daughter of Catherine and William Allen

Elizabeth Anne Webster

January 9th, 2022

Daughter of Catherine and William Allen

Mary Alexandra Kendrick Webster

January 9th, 2022

Daughter of Catherine and William Allen

Wesley Alan Neal

February 20, 2022

Alan Anderson Franklin

February 27, 2022

Son of Elizabeth Cox-Franklin and Eric Franklin

William West Brooks

February 27, 2022

Son of Neel and Stuart Brooks

Alyson Baker

February 27, 2022

Caroline Clarke Barton

April 16, 2022

Daughter of Elizabeth and Bryan Barton

Eleanor Margaret Phillips

April 16, 2022

Daughter of Chiara and Andrew Phillips

CONFIRMANDS

Confirmed Youth:

Patterson Butler

Rebecca Ann Kvam

John Moser

Ella Grace Patterson

Grady Phillips

Ruth Rackley

Emily Addison Shute

Lily Webster

Helen Wilson

Stuart Vaughn, III

Adults

(Confirmed)

Catherine Allen

Alyson Baker

Christopher Bannigan

Michael Kelley

David Sink

(Received)

Whitney Byrd

Cameron Hallman

Mary (Molly) Hallman

Jonathan Hoffman

Laura Hoffman

Heather Phillips

Sandy Seeber

(Reaffirmed)

Stacy Holley

NEW MEMBERS

Kelly and Rob Gould and children Hudson and Barrett

Maddie Weierbach

Paige French

Barbara Johnson

Mary and Will Grantham and baby Elsie

Albert Linder

Terry and Monica Cox

Denzil Strickland and daughter

Emma Strickland

Nicole and Adam Witten and

children Eli, Mason and Mallory

Laverne Edwards

TRANSITIONS *(Continued)*

NEW MEMBERS

Elizabeth Stover

Annie and Drew Leyes and their son Luke

Larion Gopadze

Jeanne and Dave Crass

Lisa and Bob Gfeller

Gail Marshall

MARRIAGES

Austin Humbert and Wesley Neal

February 26, 2022

Adele Roberts and John Tucker

March 12, 2022

Autumn Sorrells and Joshua Brundige

March 18, 2022

Mary Anne Broughton and Robert Daniel

May 21, 2022

Kerry Hernandez and Brian Bristol

May 29, 2022

DEATHS

Cary Taylor

February 28, 2022

brother of Mrs. Stewart Butler

Richard David Murray, Sr.

March 2, 2022

Husband of Cecily, father of Rick, Tom and Catherine

Katherine Scales Lethgo

March 2, 2022

sister of member Toni

Corpening

Arabella 'Ella' Grace Carr

March 05, 2022

Niece of member Laura Carr

Caroline Cobey Goodwin

March 6th, 2022

Aunt of member Elizabeth Allen

Prudence Hahn Belcher

March 7, 2022

Martha James Keiger

March 13, 2022

Mother of member Jane Gehrig

Slema Cater Scott

April 7, 2022

Mother of member Betsy

Whaling and mother-in-law for Bob Whaling

Afuh Nelson Nchia

April 12, 2022

Cousin of John Paul Mua

Alice Greer Flythe

April 14, 2022

Mother of Jimmy Flythe,

mother in law of Bonnie Flythe,

grandmother of T., Walker and

Woody Flythe

Richard Evans

April 21, 2022

Father of member Cynthia

Tessien, father-in-law of

Bill Tessien and grandfather

of Genya, Billy, and Tommy

Tessien

Angela Whitney Carr

April 23, 2022

Mother of former member Drew Carr

James Archer Butler

April 23rd, 2022

Father of member Archer Butler,

father-in-law of Missy Butler

grandfather of CeCe, Patterson

and Tee, brother of Albert Butler

Viola Hairston

April 23, 2022

Mother of staff member Vivita

Hairston

Lucy Purifoy Pierce Spruill

April 23, 2022

Sister of member Sally Corp-

pening, sister-in-law of Charles

Corpening, aunt of Pierce and

Allen Corpening

William Fletcher Earthman

(Bill), III

April 24, 2022

Father of Brooke McChesney,

father in law of Matt and grand-

father of James and Julia

Karen Johnson

April 25, 2022

Aunt of member Mary Hilliard

Moran

Helen Hamilton Ralston

April 28, 2022

Mother of member Er Ralston,

mother-in-law of Cathy

Ralston, grandmother of Brad

Ralston and Holly Ralston

Farnell

William Dallas Noah

May 6th, 2022

Father of Margery Brown,
father-in-law of Andy Brown

Laura Lively Felts

May 8, 2022

Mother of Sherrie Fain,
mother-in-law of David Fain
and grandmother of Jake and
Bouldin Fain

Dennis McNeil

May 12, 2022

Brother of member Gail
Kirkwood

Willow Dula Carter

May 15, 2022

Grandmother of Alieshia Oakes

Robert Duncan Borgman

May 24, 2022

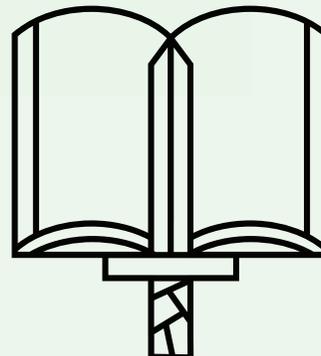
Husband of Jerri Borgman



This list represents transitions since the last issue of Parish Life. If you would like to request a correction or addition to this list, please email Betsy Reiners at breiners@stpauls-ws.org.

**JOURNEY WITH US!
GET STARTED HERE**

Visit www.stpauls-ws.org/hello
to learn more.



UPCOMING HIGHLIGHTS

F Parish-Wide Bible Challenge

Join us as we continue to read the Bible in 365 days. Visit stpaulswinstonsalem.org/readings-1/ to download the full list.

† Wednesday Holy Eucharist

Wednesdays at 12 pm in the Chapel

♂ Men's Prayer Breakfast

Fridays at 7 am in Colhoun B&C



♂ St. Paul's Walking Group

Fridays at 9 am in Reynolda Gardens

The St. Paul's Walking Group is an opportunity for fellowship outdoors. The group meets at Reynolda Village and walk the grounds. This is a great opportunity to get to know other people at St. Paul's. To learn more, contact Anne Rahn at arahn@stpauls-ws.org.

Y Youth Summer Trip

Sun, June 12 to Jun 16

Keep our youth in your prayers as they venture to Charleston, SC for a church pilgrimage.

Senior Adult Lunch; Episcopal Relief & Development **♂**

Wed, June 15, fellowship begins at 12:15 pm with lunch at 12:30 pm

We are delighted to welcome Josephine Hicks, Vice President for Episcopal Church Programs, will present Working Together for Lasting Change. Episcopal Relief & Development facilitates healthier, more fulfilling lives in communities struggling with hunger, poverty, disaster and disease and it is committed to demonstrating a measurable impact in three transformative program priorities: women, children, and climate. Lunch is \$6. Friends are most welcome! For more information or questions please contact Anne Rahn at 336-749-4906 or arahn@stpauls-ws.org.



Laundry Love at Fresh Spin **♀**

Tue June 21 from 6 to 8 pm

Sign up at www.stpauls-ws.org/laundry.

Family Support Group **♂**

Monthly, Wed, Jun 22 from 3 to 4 pm in the Parlor

Join us for a monthly support group for families who have a member experiencing mental health issues or emotional distress. We discuss concerns and stresses coming from these challenges and will share encouragement and ideas for dealing with them. For more information or questions contact Anne Rahn at arahn@stpauls-ws.org.

C Children's Ministry: Superhero Sunday

Sun, June 26 during the 10 am service

Children are encouraged to come dressed as their favorite superhero. In Children's Chapel, children will hear the story of St. Paul, a real life superhero. Afterwards, join us for Popsicles in the Playground.

Y Young Adult Taco Tuesday

Last Tuesday of the Month, Jun 28, at 6 pm at Wise Man Brewing

All young adults are welcome to join this group for fellowship and camaraderie. For more information, please email the Rev. Sara Ardrey-Graves at sardrey-graves@stpauls-ws.org.



Y Sunday Afternoon at the Dash

Sun, July 10 after the 10 am service

Come to the 10 am service and walk to the ballpark afterward for a Winston-Salem Dash game. St. Paul's is hosting a day at the ballpark with seating all together behind home plate. Dress comfortable for worship and wear your ball cap. Tickets can be purchased in advance at the reception desk or you can email Betsy Reiners at breiners@stpauls-ws.org.

O Summer Enrichment Sunday

Sun, Jul 17 at the 10 am service with reception to follow

Join us in celebrating the fiftieth anniversary of the Summer Enrichment Program. We will have a guest speaker during the 10 am service followed by a reception in Colhoun B & C after the service.

C Vacation Bible School

Mon, Aug 1 through 5

Save the date! Sign ups and details coming soon. Email the Rev. Lauren Villemuer-Drenth for sign up details at villemuer-drenth@stpauls-ws.org.

C Kindergarten Breakfast

Sun, Aug 21 at 9 am in Colhoun B & C

Incoming kindergarteners and their parents are invited to this annual breakfast.

C Y Blessing of the Backpacks

Sun, Aug 28 at the 10 am service

Y Parish Picnic

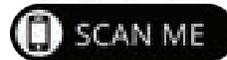
Sun, Aug 28 after the 10 am service

Everyone is invited to a picnic outside of the Goodheart Entrance following the 10 am service.

The following events are subject to change. For the most up to date information, please sign up for email updates or visit the website. You can sign up by visiting www.stpauls-ws.org/email



View more online:
Scan the QR code to view more events and the most up to date information online.



F Fellowship **O** Outreach **T** Worship **C** Children **Y** Youth **F** Formation **N** Newcomer **M** Music

parish life

Summer 2022 | Vol 50, Issue 2

Parish Life is published by:
St. Paul's Episcopal Church
520 Summit St.
Winston-Salem, NC 27101-1195



PREMIERING THIS FALL!

A new podcast from St. Paul's.

Who is the craziest saint? The most dysfunctional family in the bible? The worst apostle? Join host Jason Franklin as he referees two presenters from St. Paul's sharing their stories and opinions. Once all is said and done, you decide who shared the most compelling story.

First three episodes available September 22, 2022, wherever you listen to podcasts.

the MatchUp