



June 2008

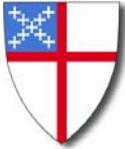
Down By The Riverside

Gloria Dei (Old Swedes') Church Columbus Blvd & Christian St, Philadelphia, PA 19147 215-389-1513

"Make Us One with Christ"

In 2005, the Council of Bishops of The United Methodist Church adopted a covenant relationship of *Interim Eucharistic Sharing* with The Episcopal Church. A similar resolution was approved by the General Convention of the Episcopal Church in June of 2006.

Historic Study Group Blossoming Into a New Relationship



This *Interim Eucharist Sharing* has allowed certain Methodist and Episcopal churches to do something they haven't officially done in more than 200 years.

For the last several months, members of Historic St. George's United Methodist Church and Gloria Dei (Old Swedes') Church have been gathering together to learn about each other's history, traditions and beliefs. As is typical of any Gloria Dei gathering, and, as I found out, of St George's as well, there was much lively conversation and plenty of snacks to eat.

We are in dialogue to explore the possibilities of "Full Communion" between The United Methodist Church and The Episcopal Church, where we recognize and accept the

This past winter representatives from Historic St. George's and Gloria Dei (Old Swedes') Church joined in a study group preparing the way for the United Methodist Church and the Episcopal Church coming to full communion in 2012. Selected by our respective bishops, our churches joined several others in Eastern Pennsylvania - and dozens around the country - in sharing respective histories, faith in common, the structure and politics of our churches, our theologies and practices of ministry towards planning and celebrating Holy Communion together. A shared celebration of the Eucharist between Gloria Dei (Old Swedes') and Historic St. Georges is planned for the Fall, with other cooperative study groups and shared mission endeavors as well.

(continued page 2)

(continued page 4)

(continued from page 1)



ministries of each other, while maintaining our own identities. The goal is not absorption of one church by another, but the bringing about of an ecclesiastical community on the basis of “unity in necessary things.”

During these meetings, we learned a bit about our histories, including the stories behind the founding of each and what separated us from one another, as well as likenesses and the differences between the two churches today. We talked about our individual experiences and beliefs, recognizing much in common. The hope is, as the EIR handbook states: “that if churches are firmly grounded in what is essential to unity, they will find wide room for diversity.”

We are now talking about the next step in our dialogue, where we bring the two congregations together to worship. By doing so, we hope to open the dialogue further, inviting all members of both congregations to ask questions, discuss concerns, offer ideas and help as we continue this journey. You can join us as we prepare our joint services. If you are interested, you can ask Joy, from Gloria Dei, or Fred, from St. Georges, for more information.

For some background information, go to these links:

<http://www.historicstgeorges.org/>

<http://www.old-swedes.org>

[http://www.umc.org/site/apps/nlnet/content3.aspx?
c=1wL4KnN1LtH&b=2072519&ct=3866691](http://www.umc.org/site/apps/nlnet/content3.aspx?c=1wL4KnN1LtH&b=2072519&ct=3866691)

http://www.episcopalchurch.org/6947_29783_ENG_HTML.htm

[http://www.umc.org/site/c.gjJTJbMUIuE/b.2102713/k.D095/
United Methodists put pact with Episcopalians into
practice.htm](http://www.umc.org/site/c.gjJTJbMUIuE/b.2102713/k.D095/United_Methodists_put_pact_with_Episcopalians_into_practice.htm)

I know that some of you are thinking “OK, *Dave*, so we have the background, we see the next steps, but there are bigger questions here: What is the point? Why are we doing this at all? Why should I care?”

I can answer those questions only from my own heart, not from the more cosmic perspective. For me, the idea of meeting with another Christ-centered community, especially one whose history we shared until a few hundred years ago, seemed intriguing. I thrilled at the idea that, someday, all Christian churches might be able to come together, to put aside the man-made divides, and get back to the common thread of our existence, that of experiencing and spreading the Good News of Christ.

I am not an idealist. I know that, perhaps by design, we are faulty creatures and our own interests have the capacity to keep us far apart from one another... even while proclaiming the same beliefs.

I have learned in our discussions that, while we share common missions, there are differences between us. The differences that stood out most for me, though, were not ones that should keep us apart. Instead, they cry out to us to come closer together, to work more together, to accomplish more together. Our differences speak to the many sides of my own being; the “*intellectually-spiritual*” and the “*emotionally-spiritual*”, the “*fellowship-driven*” and the “*Gospel-driven*”.

Gloria Dei is more than a fellowship of people; it is the touchstone of my life in Christ. I need the Gospel, the people, the shared goals, the coffee hour, the yard days, the flea markets, the worship services...I need all of it.

I can't help but wonder...if I open my life to others -not just to those in my own church, but across the divide - how much more does Christ have for me? Can I learn more of what God has in mind for me by listening to others, even those who do things a little different from me?

It seems an obvious answer, doesn't it? Yet, why should I leave the comfort of the familiar, the cocoon of my own beliefs, to experience something new and different?

I have to go back to the life and lessons of Saul. Saul was comfortable...no, more than comfortable, he was RIGHT! Saul was more than a believer in God, he was a Pharisee and as such he played a prominent role in the political and religious life of Jews. This was his life. To be open to a new experience was unthinkable. Yet, if not for Saul, would Christians even BE today? What did it take to open Saul's mind, to turn him into “*Paul*”?

I am not a Pharisee, I have no answers and I can't convince others of the rightness of God's word. Yet, I am no different from those who opposed the early Christian church. I have my ideas, my beliefs and I am comfortable with them. Why can't I just remain being Dave? Why should I become Paul (or “*Jim*” as Pastor Fred likes to call me)?

We have a new conversion experience open to us today. Like Saul, I need the word of God to be freed of my preconceived notions of right and wrong. By opening myself to others, perhaps I can experience more of God's grace. Maybe even offer God's grace to them.

Thank you – and God's Peace.

Dave Sampieri

- Rector's Warden, Gloria Dei

(continued from page 1)



The seven session study not only blossomed into additional sessions but a real bonding between the participants meeting at alternating church sites. “What made the discussion so meaningful is the deep and rich history of each church that continues through today,” said one of our St. George’s participants. “We sat in the same pews as the people who started our churches here in the new world. It was interesting to learn the traditions of each denomination. Though some of the ways we actually celebrate Holy Communion are different, it’s still the Lord’s Table and not our own.”

We learned about Gloria Dei (Old Swedes’) and the Episcopal Church... William Penn’s welcoming the Swedes before 1700, Lutheran beginnings supplied with missionary pastors from Sweden, becoming part of the Episcopal Diocese of Pennsylvania in the mid 19th century, the ship models that hang from the ceiling of the sanctuary as mementos of colonists perilous journeys across the Atlantic, the two wide eyed cherubim and open Bible adorning the balcony, the annual Santa Lucia festival each Advent, the growing congregation today.

We learned about the richness and unity of the Book of Common Prayer, the Episcopal church’s love for beauty and rich symbolism, the three legged stool for understanding and doing theology – scripture, tradition and reason – the Episcopal Church’s love for order, its heart for seeking “the middle way,” its cherishing the Eucharist and the real presence of Jesus in it, its breadth from high church to low church to broad church and the Worldwide Anglican Communion.

We remembered our own history, so intermingled with the Episcopal Church...our first name, The Methodist Episcopal Church, John Wesley’s Prayer Book sent to the emerging American Church grounded in the Book of Common Prayer, Holy Communion being central to the Wesleyan Revival in England, the Eucharistic themes of Charles Wesley’s hymnody, the sense of “practical divinity,” balancing piety and social action, John Wesley’s “irregular ordination” of Thomas Coke that divided our paths for a time, the evangelical heritage that took us down different roads, the ways that we are coming together again because of a renewed interest in and passion for the centrality of the Eucharist in worship.

Through it all we are discovering that we are richer, stronger and better together than we are alone. In a time in history when we read so much about schism threatened in our churches, it’s good to be talking about coming together.

What does this mean for the future? Some kind of merger between the Methodist and Episcopal Churches? No, not at all.

Our time together – St. George’s and Gloria Dei (Old Swedes’), as with others around the country, brings a fresh understanding about the gifts and strengths our two denominations offer each other and how there is nothing – as there has been in the past – to keep us from recognizing one another’s clergy in presiding at the Lord’s Supper in each other’s churches. But even more than that, to be open in exploring how sharing the Lord’s Table empowers us to discover and act on Jesus’ bidding here in Old City and Society Hill – some things we may do better together than by ourselves.

Watch for details about the shared Eucharistic services coming in the Fall.

Elaine Barnes, Kate Crumrine, Linda Day, Bruce Gallup, Jan Koppie, Vicki Lock, Laticia Stauffer and Fred Day, Pastor.

Fred Day



A Second Perspective:

When we began the Methodist Episcopal study months ago, I had a lot of misconceptions about the Methodist church. I knew the two denominations had a shared history, but I assumed Methodists had evolved into something similar to Main Line Baptists. Instead I discovered that that many Methodist churches are sacramental and liturgical. We read the same Bible lessons each Sunday at church. We say the same creeds. We even pray some of the same prayers.

The members of Gloria Dei and Historic St. George have even more in common. We are both city churches. We both have the same interest in preserving historic roots that go back before the Revolution.

But what does that mean to us, other than being an interesting fact? Perhaps it is like two families who attend the same church. Each family lives in its own home, but at church they become friends – the children play together, the parents work on committees together. Perhaps the families become very close – visiting each other at home, supporting each other in times of crisis. This is way to view Methodists and Episcopalians as well. We are all members of the Universal Church established by Christ Jesus. Churches are made of people, individuals relating to each other in friendship, support, conflict and forgiveness. Perhaps at this time in history, churches should reach out to each other in the same way, helping to strengthen the holy catholic church to the greater glory of God.

Julie Daye

Calendar

- June 1** 10:00 AM Outside Service
- June 3, 10, 17, 24** Accelerated Degree Program Evening Classes, in Roak Room - 6:00-10:00 PM
- June 4, 11, 25** Simply Eucharist - 6:30 PM in Church
- June 7** Finnish Service 2:00 PM - Church and Riverside Hall
- June 8** One Service 10:00 AM (Baptisms today)
YCCA Fundraiser
- June 11** Vestry Meeting 7:00 PM
- June 16 - 23** Rector away (continuing education)
- June 21** Swedish Service - 11:00 AM
- Church and Riverside Hall
Tour 1:30 PM
Rock-a-billy Concert in Church 7:00 PM (Riverside Hall)
- June 22** 10:00 AM Service - The Rev. Christine Ritter
- June 26** Rector leaves for vacation
YCCA Graduation - 6:00 PM Riverside Hall
- June 29** 10:00AM Service - The Rev. Christine Ritter



The Lectionary for June

June 1st, Proper 4

O God, your never-failing providence sets in order all things both in heaven and earth: Put away from us, we entreat you, all hurtful things, and give us those things which are profitable for us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

1st Reading: Genesis 6:9-22; 7:24; 8:14-19 Psalm: 46

2nd Reading: Romans 1:16-17; 3:22b-28, (29-31) Gospel: Matthew 7:21-29

June 8th, Proper 5

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

1st Reading: Genesis 12:1-9 Psalm: 33:1-12

2nd Reading: Romans 4:13-18 Gospel: Matthew 9:9-13, 18-26

June 15th, Proper 6

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

1st Reading: Genesis 18:1-15, (21:1-7) Psalm: 116:1, 10-17

2nd Reading: Romans 5:1-8 Gospel: Matthew 9:35-10:8, (9-23)

June 22nd, Proper 7

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

1st Reading: Genesis 21:8-21 Psalm: 86:1-10, 16-17

2nd Reading: Romans 6:1b-11 Gospel: Matthew 10:24-39

June 29th, Proper 8

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

1st Reading: Genesis 22:1-14 Psalm: 13

2nd Reading: Romans 6:12-23 Gospel: Matthew 10:40-42

Sunday School Recap

Our 07-08 Sunday School journey began
When we came home from Camp Wapiti Land.

It was in the heat of the summer at Gloria Dei
Bluebond Festival came our way.

We sold chicken on a stick to the musicians
Raising money for the general fund was our mission.

Sign-up for Sunday School came in September
It was great to see new and old members.

October we brought our animals to be blessed by Rev. Joy
And celebrated Halloween wearing costumes in church - oh boy!

Breads, cookies & cakes we made for our bake sale in November
The money we raised we gave towards stewardship, remember?

December we learned the doxology in sign language for the bishop
Celebrating our friends in confirmation to help our spirits life up!

Lucia came and went
And soon it would be time for Lent.

In January we celebrated the three kings
Making 3 cakes made us sing.

On Fat Tuesday, the dinner was super!
The youth group made pancakes for our supper.

In February we sold soup for Souper Bowl Sunday,
The proceeds went to Old Saint Joseph's Soup Kitchen to do what they may.

Nightwatch was at the Cathedral in NYC
The youth group thought it was really pretty.

Good Friday painting and filling Easter eggs was our job
It was for Easter Sunday, wow what a mob.

Awesome april was a little chilly
We gave the money to Project HOME in Philly, silly!!!

Sunday School is coming to an end
Pentecost is here my friend

We will come marching in
And we can't wait for it all to begin again.

On the last day, our teachers Jill, Paula, Megan, Diane, Christine and Jeanette
Will help us make sundaes on that you can bet.

Thank you Gloria Dei congregation
Because of you we're always in celebration.

Thank you all parents
for your children
for future of Gloria Dei

Paula Minacci

Spring Flea 2008

Saturday May 17th, 2008 was a glorious day. A sunny beautiful day was enjoyed by all who worked at and attended the Spring Flea.



Thanks to all our wonderful church members who volunteered their time to make this years Flea such a success. We sold baked goods, scooped Alicia's Water Ice, served up hot, soft pretzels from Philadelphia Pretzel Factory, heated up soup and chili in the Riverside kitchen, prepped and served hot coffee and tea, sold and refilled cold soda and water from our many coolers, and most importantly cooked and grilled 400 hot dogs and 20 lbs of chicken on our brand new grill.

So . . . now to wrap up. The 2007 Spring Flea brought in \$4,200.00 in Flea Revenue. This year's 2008 event brought in \$5,500.00 in revenue. Also of note is that we had 113 paid vendors and our church table raised over \$750.00 which will help offset church costs of sending Josh Myers and Grace Chatman-Royce to Guatemala this summer. Once again, congratulations to all!

Jim Minacci

SIMPLY EUCHARIST

Wednesday evenings during the summer:

June 4th and 25th July 16th, 23rd, 30th August 6th, 13th, 27th

Church attendance drops during the summer as many travel, particularly on the weekends. We celebrate Eucharist every Sunday during the summer at 10am. But for those who travel on the weekends as well as for those who remain in the city and would like a simple, quiet midweek worship experience we have added a service on certain Wednesday evenings (see dates above). We will gather in the church at 6:30pm on some Wednesdays in June, July, and August for a simple, informal, short, contemporary language celebration of the Eucharist. Mark the Simply Eucharist celebration dates on your calendars, come and pray with us, nourish yourself at the table of the Lord, and feast on the fellowship of the gathered community.

Prayer
Chain

Requests For Prayers Are Always Welcome

Please contact the church office (215) 389-1513
or Barbara Sampieri (856) 296-9752

Intercessors will pray on behalf of those in need

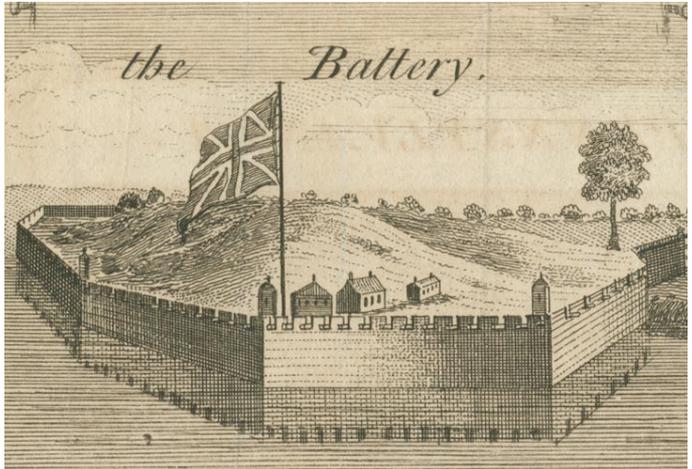
The Battery

Did you know that there are historical markers on the Church property that have no direct connection to Gloria Dei? One of the closest is on the outside of the front of the building just opposite the alter. In part it says "About 300 yards downstream from this marker stood the Association Battery of 27 cannons erected in 1748 by Ben Franklin's Pennsylvania Association during King George's war. The Battery was later enlarged to 50 cannons and was again manned during the French and Indian war. The British Army activated the Battery during the occupation of Philadelphia in 1777-1778. The site became part of the old Navy yard in 1800."

In 1747, England and her Atlantic colonies were at war with France and Spain. Spanish warships ventured up the Delaware River seizing 15 Philadelphia merchant vessels in two years. The Pennsylvania Assembly, dominated by pacifist Quakers,

refused to fund any sort of defense. This attitude incensed the city's shipbuilders and other craftsmen. Benjamin Franklin, a printer, called for better military preparedness in Pennsylvania in his 1744 pamphlet "Plain Truth." This launched his political career. He used a lottery to fund the 1000 men needed to build and staff the fort. The group was called the Associators and the fort, the Association Battery.

Pictures of the fort show three buildings enclosed by a brick or stone wall rising out of the water to a height of perhaps 15 feet. Guards were posted every night, and no boat was allowed to pass between 8 p.m. and 4 a.m. By the time of the Revolutionary War, the Association Battery was described as abandoned, although British troops briefly mounted three cannons there. According to the book, "The Buried Past: An Archeological History of Philadelphia," the site is near Pier 56 South. It says that archaeologists suggest the fortification likely survives under the soil.



Bob Josuweit

Gourds, Gourds, Gourds...Why Gourds?

Bob and I recently were married at Old Swedes' and we tried to "go green" for our wedding. We had our florist use family heirloom hankies to wrap the bridesmaids and attendants bouquets and the centerpieces at reception were Pennsylvania-grown gourd bowls filled with live African violets. The bridesmaids even wore green.

One of our wedding guests was touring the Church graveyard before the ceremony and was so taken aback by the poor condition of the birdhouse over Alexander Wilson's grave that she quickly crafted and donate a new gourd birdhouse to hang over his grave. She is actually the same person that made all the gourd bowls for our centerpieces. It is only fitting that author of "The American Ornithology" help return Philadelphia to it's green origin that William Penn envisioned many years ago.

Gourds are native to southeast Asia and agriculturists feel that the seeds were brought into America through the land bridge at Alaska and down into the Americas. Previously it was it believed that gourds were brought to America during African slave trade. The native Africans are still credited with bringing various gourd crafts and cultivating ideas to the Americas. Growing gourds usually requires a lot of space.

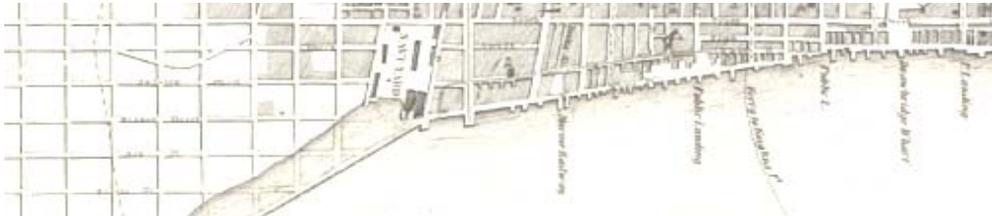
Gourd growing is a way of leaching toxins such as arsenic and other heavy metals. In Canada, the government actually grows cucurbits (a type of gourd) at their super fund sites. They incinerate the crop at high temperatures to burn off the toxins. Some of the toxins are recaptured and a small portion are unfortunately scattered to the winds. This leaves the site essentially clean.

Crafting with gourds requires the artist to wear a respirator while cutting, drilling, sanding or burning so the toxins are not inhaled. Gourds may be a wonder plant for their ecological value, but working with them is a double-edged sword. The toxins are stabilized in the finished gourd and the utilitarian purposes for gourds are almost endless, but to arrive at the finished piece there is a price to pay.

Who knows what other interests can be sparked just by taking a walk around the grounds and buildings of Gloria Dei-Old Swedes' Church? Please visit Alexander Wilson's grave and welcome one of newest additions...the gourd birdhouse.



Beth Josnweit



WELCOME the Newest MEMBERS
... of Gloria Dei Church baptized on
May 11, 2008

Angelo Joseph Colasante
Dylan Margaret Esposito

Memorial Cards were purchased last month in
loving memory of:

Albert Esposito by Roberta Kubiak
Elizabeth Boyer
by Joe & Dolores Collins, Marge Lord
and Roberta Kubiak

A Statement of Purpose of Gloria Dei (Old Swedes') Church

We the Congregation of GLORIA DEI (Old Swedes')
CHURCH, existing by and for the Glory of God, knowing
that God, through this Congregation, helps us to find our
way and to use our gifts, gather together

- To honor and celebrate the acceptance of our
differences and uniqueness;
- To be an inviting, welcoming, sustaining, loving
community;
- To respond to the needs of others;
- To preserve and build upon the beauty, tradition,
and heritage of this sacred place.



Sunday Services:

10:00 AM

Through Aug 31

Office Hours

Tuesday-Friday 9:30-2:30

CLERGY

The Very Rev. D. Joy Segal, Rector

STAFF

Paul Fejko, Music Director
Terry O'Brien, Parish Administrator
Paula & James Minacci, Sextons
Candace Roberts, Dir. of Comm.
Mark Roberts, Treasurer

VESTRY

Jerome Buescher
Barbara Chilcott
Dave Hammond
Diane Honor, Acct. Warden
Robert Jenkins
Dolores Kromchad
Rosanne Morison
Heather Myers, Secretary
James Parsons
David Sampieri, Rector's Warden
Connie Twist
Jeanette Woehr

STANDING NOTICES

Weddings

Weddings at Gloria Dei (Old Swedes') Church must be
scheduled with the clergy at least three months in
advance. All weddings in the church will be governed by
the Canons of the Diocese of Pennsylvania and the Book
of Common Prayer. Pre-marital counseling is a
prerequisite. No weddings will be conducted during
Lent.

Funerals

When death occurs a family member is asked to contact
the clergy so that timely arrangements for a funeral may
be made. It is appropriate for the funeral of a Christian
to take place in the church. It is also appropriate that
funeral arrangements be made in advance and kept in a
file in the church office. Burial plots are available for
members of the parish in the church's cemetery.
Consult the church office for costs and details.

Baptisms

The sacrament of Holy Baptism is celebrated during one
of the principle Sunday liturgies and is governed by the
Canons of the church and the Book of Common Prayer.
Baptism is normally celebrated on one of the four
appropriate feast days designated in the Book of
Common Prayer. These are: The Baptism of our Lord
(1/13/08); The Great Vigil of Easter (3/23/08);
Pentecost (5/11/08); and All Saints Sunday (11/2/08).
Other Sundays may be chosen, if necessary, with the
advise of the clergy. Baptism instruction will be provided
for parents and godparents beforehand.