



*May 2012*

# Down By The Riverside

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

## Rector's Report for Annual Meeting 2012

Numbers can be informative, but numbers can also be deceiving. Looking at Gloria Dei's numbers, as reported to the diocese and National Church each year, it looks as if we've had a bit of shrinkage in terms of average Sunday attendance, and a bit more than a bit of shrinkage in terms of dollars received in pledge and plate income.

"Inside" these numbers, though invisible on a spreadsheet and really unreported anywhere, are things that can affect numbers greatly - like snowstorms, which affect attendance, and recessions, which affect monetary giving. Also invisible, because of the way in which our reporting has become less than helpful, are the numbers that reflect good news - growth, health, and activities within the parish and on the property that have begun to rejuvenate, reenergize, and renew the mission and ministry at Gloria Dei.

This past year has been one of change for us at Gloria Dei. Facing the changes in our community, in our social and economic lives, in the life of all churches in the 21<sup>st</sup> century, has forced us to face our fears, our doubts, and our hopes in new ways. We have begun to re-imagine what and who we are and what our vision for the future of Gloria Dei might be. In that process we have made some changes that have challenged us to move in new directions and to see and know each other in new ways.

And so, we worship as one body now, at one service on Sunday morning. We experience new liturgies as the seasons of the church year change. Folks are involved in new ministries and encouraged to consider ways in which Gloria Dei can not only seek newcomers but step out to meet the community where there is need. Some are tutoring at St. James School, some are helping the St. John's Food Pantry, some are knee deep in discovering ways and words that enliven our worship. These activities, along with the many ongoing ministries at Gloria Dei, imbue our parishioners with new found enthusiasm for doing the work of the Gospel. Their excitement is infectious and leads to new ways in which we become aware of how amazing and wonderful it is when we can be the church, not fearful but hopeful, not doubtful but faithful, not angry but full of love for all God's children. Doing the work of mission awakens us and encourages us to be the disciples we say we want to be.

This year some took on the Bible Challenge - reading the entire Bible in one year. This is another "awakening" experience. It is often hard work,

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sometimes uncomfortable, even troubling. But reading the Scripture every day has an effect on how we see ourselves as part of the story of humanity seeking God and God seeking us, and how we understand ourselves as a part of God's creation. It is an amazing experience, and this activity of a few in the congregation will, I believe, act as something of a Trojan Horse within our community in the days to come.

This year we managed to add to our many events, whether designed for fun, for worship, or for fund-raising. So many worked so hard to insure that those events that Gloria Dei hosts, and is famous for, continued to be ways in which we showed our faces and our hearts to visitors, neighbors, newcomers, and those in need. We have added new signage around our property as we reach out into the community, assuring all who come near, pass by, or enter to know that "All are welcome, all the time." In the same way, we have increased our presence "electronically" with our newly designed website and our Facebook page. More and more people are hearing about the exciting things happening at Gloria Dei.

As always, there are not words enough to express my thanks to all who work tirelessly for Gloria Dei – offering time, talent, treasure, prayer, words of encouragement, constant presence, consistent care, devotion and love for all who come here and all we do here.

Finally, I wish to thank our incredible staff, who serve us all so faithfully, representing the face of Gloria Dei each day with amazing grace and tireless care. They are the first to greet strangers, answer questions, encourage folks to join us, and take time for words of support for all of us doing the ministry of Gloria Dei. They interface with our partners, insure that the property, inside and out, is presentable, and make our workdays and Sundays times of comfort as well as celebration. Jim, Paula, Terry, and Paul – thank you for sharing your gifts, working so hard, and caring so much!

The changes, the new ways and words, events and actions, will cause even more changes. It is the nature of the times we live in. So we must be prepared to greet the new day with joy, and with confidence, that we have been called to this place at this time to do the Lord's work.

*Such is the confidence that we have through Christ towards God. Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not of letter but of spirit; for the letter kills, but the Spirit gives life.*  
(2 Corinthians 3:4-6)

And now on to 2012!

*Joy +*

## Thoughts from the Rector's Warden

Easter will have been three Sundays ago when you receive this – but it's Easter Season and that lasts all the way to Pentecost. I want to write about Easter and specifically about Easter at Gloria Dei, Old Swedes.

I'm sure I've said it enough times that you may be are tired of hearing it but – my first experience at Gloria Dei was on March 27, 2005 – Easter Sunday that year. I came to the 5:30 AM vigil service, chased there by a very good friend of mine who knew my grief over having buried my wife of thirty years just four weeks before that. Yes, her burial office was held on a Sunday.

I walked in the dark to Gloria Dei at about 5:00 AM, stumbled my way into a pitch-dark church (the vigil service was not for sissies that year), sat in a pew near the front on the south side, and had that magnificent service wash over me. Lighting the new fire. Lighting the Easter candle. Passing the fire from the candle up the aisle of the church. Carrying the candle to the front with three cries of “The light of Christ.” Then the readings, beginning with that incredible first chapter of Genesis with its vision of God expanding himself into a creation – dark, light, seas, dry land, plants, animals, humans, and seeing that all he had made was good, indeed *very good*. I very much needed to hear that – that everything that happened and that happens now was not only good but *very good*. And all through that reading, then the story of the flood and the rainbow, the story of deliverance from the Egyptian charioteers, the story of the valley of self-assembling bones, the soothing words from Isaiah – light appeared and drove away the darkness, the darkness outside the church, the darkness inside the church, and the darkness within my soul.

Hallelujah – Christ is risen – Hallelujah. And to my complete shock, the church erupted in bells, rattles, clappers – the “joyful noise” of Easter.

And as soon as Father Betz had passed down the aisle, Nina Dubois zipped across that aisle, shook my hand, told me her name, and proceeded to introduce me to a lot of people, beginning with her husband Jim. Christ was risen, the darkness was gone (or at least on its way out), and I was “home.”

My experience this year at the vigil service was the same. Since Joy's been here, we've begun in the graveyard, lighting the fire there, lighting the Easter candle, passing the light, and then walking into church with the light and the three cries of “The light of Christ.” I like the “new way” very much – Jesus came from the tomb, we come from the graveyard.

The same incredible readings, the same appearance of light outside and inside, the same outburst of “joyful noise.” I love that service and will love it always.

We all went to Riverside to enjoy the unbelievable (wait – this is Gloria Dei,

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why should it be unbelievable?) breakfast spread. Food, fun, fellowship, and rejoicing in the risen Lord.

None of that, none of that prepared me for the 10:00 AM service. The church was packed, hardly a seat in the downstairs and even a few adventurers in the lofts. The church was buzzing, just buzzing, with energy.

There were baptisms scheduled, as in the ancient church we read about in Acts. When 10:00 AM arrived, one of the babies hadn't yet arrived. Joy delayed the service until they arrived - five or ten minutes later. If you were present for our Guatemala Sunday presentation you heard Sally Daly skewer me for my harping on punctuality during our trip to Guatemala last July. But I was just fine with the delay in the start of the service - a gift of the newly arisen Lord, I suppose.

The parents and their infant arrived and proceeded to the front pew - baby on one arm and the largest can of Red Bull I've ever seen in the other hand. And I, Jerry Buescher, saw that it was good, indeed that it was *very good*, - another gift of the newly arisen Lord.

There was special music within the service, some provided by our organist Paul Fejko, some provided by singers of Paul's acquaintance, some by the Gloria Dei Ringers, and some a gift from our seminarian Paul Gibson. It was all good, *very good*.

At the baptisms, the whole front of the church was filled with babies to be baptized, their parents, their sponsors, friends of the family, and the children whom Joy always invites to "come up front where you can see." The responses of the parents and sponsors were strong and assured, and those of the congregation just as strong and assured. It was all good, *very good*.

There were many infants and children in the church for the service and they did what infants and children do - they made noise, made a joyful noise, to the Lord. One little girl dashed from the back of the church up the south side aisle to the rail - and was retrieved by her mother. And, as the instructions on shampoo bottles put it, "lather, rinse, repeat," over and over and over. And it was good, indeed it was *very good*.

Our church, our Gloria Dei, our Old Swedes at that Easter Sunday service - that's what a living, breathing, thriving church looks like. To be there, to be part of that, to work toward making that happen every Sunday and perhaps some other days - was good, *very good*.

*Jerry Buescher*

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(Old Swedes')

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## Would you like to receive *Down by The Riverside* via email?

It's very simple, navigate to [www.old-swedes.org](http://www.old-swedes.org), scroll to the form on the home page, fill in your contact information and you will be subscribed to our monthly newsletter. We will send you a link to download or view the PDF version of *Down by The Riverside*. (It's really more of a news source! Complete with stories about the congregation activities and the occasional history lesson. We are over 300 years old after all!)

And we will never, ever share your information with third parties or bother you in any way. This will simply keep you apprised of events like Jazz 'n Joe, the bi-annual Flea Market, the Sexton SideShows and all the community programs happening at Gloria Dei (Old Swedes' Church)



**Please sign up for our newsletter,  
"Down by the Riverside" to keep up  
with our community events and  
activities:**

First Name	<input type="text"/>
Last Name	<input type="text"/>
Telephone	<input type="text"/>
Email	<input type="text"/>
Street	<input type="text"/>
City	<input type="text"/>
State, Zip Code	<input type="text"/>

I would like to receive the Gloria Dei Newsletter  YES

I prefer receiving communications by  Email  
 Mail



## Rev. Simes provides for the future of Gloria Dei

In 1871 there were 295 sittings in the Church, of which 123 were rented at \$6 annually, 128 at \$5 and 36 at \$4. Five sittings were assigned to the Rector and two to the sexton. There were 19 sittings unrented. The pew rents amounted to over \$1,500. By 1886 the pew rents totaled \$1,816.00 and in 1915 pew rents totaled \$1,900.00. The chief source of income was from ground rents on property held by the Church from the founding days. However, many of the properties owned in the early days were lost by neglect. Rev. Simes collected the pew rents twice a year. There is no record of any pew rented as a whole, each seat was separately assigned.

In 1879 the Endowment Fund was started. The fund was not allowed to be used until the 200<sup>th</sup> Anniversary of the Church in 1900 and then used to support the Church. After one year there was \$233.35 in the fund. The donations ranged from \$.25 to \$1,000. Fifty years after the Endowment Fund was begun the principal sum was \$200,000. In 1869 a series of United Services was held with the Church of the Evangelists, 8<sup>th</sup> near Catherine Streets, Trinity Church on Catherine above Second and Gloria Dei. This continued with other Churches joining in including Church of the Redeemer, Catherine and Swanson Streets, Church of St. John the Evangelist, Third and Reed Streets and St. Timothy Church at 8<sup>th</sup> and Reed Streets. On many occasions these Episcopal Churches combined for common worship.

The first 6 am Easter Day service was held on April 5, 1874. On Easter Sunday 1879 the following attended the 6 am service 76 men, 242 women and 59 children for a total of 377. At the 10:30 am service 105 men, 258 women and 167 children attended for a total of 530. That year 907 people attended Easter Day services. On October 16, 1870, Christine Nilsson, a Swedish soprano attended church services. On September 30, 1904, His Grace Randall Cantuar, Archbishop of Canterbury, paid a visit to Gloria Dei. On Sunday, October 4, 1908, the official municipal service of "Founder's Week", being the two hundred and twenty-fifth anniversary of Philadelphia was held at Gloria Dei.

The Sunday School was very important to Rev. Simes. When he was at Gloria Dei for 10 years he proudly reported to have 26 teachers and 600 students. There were also two Bible classes of 126 members and a Men's Bible Study of about 90 men. There was also a Mother's meeting of 150 women and a sewing school of 250 members. During his first ten years, 43 adults and 507 infants were baptized, 161 persons were confirmed, 421 couples were married and 253 funerals were held. On June 13, 1915 Rev. Simons preached his last sermon at Gloria Dei. While on vacation in Falmouth, Mass he was taken ill and died on July 18<sup>th</sup>. Rev. Simes is buried on the south side of the grave yard outside of the Church doors.

*Jeanette Woehr*

# Calendar

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**May 1, 8, 15, 22, 29** Evensong 6:30PM – 7:00PM church  
Gloria Dei Ringers practice immediately following – 7:00PM  
Yoga – 7:15PM, drop in class, all levels welcome  
\$8.00 a session

**May 2, 9, 16, 23, 30** Tai Chi (Classes are \$10.00) 10-11:00AM  
All levels welcome

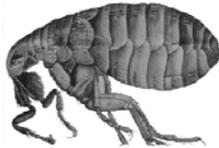
**May 3** Lunch for Park Service & Liberty Tree 11:00AM – 1:00PM

**May 6** 10:00AM Service – followed by Annual Meeting and elections

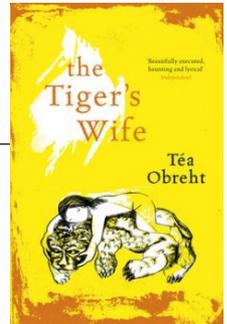
**May 13** Swedish Service – 4:00PM

**May 16** Vestry Picnic – 6:00PM

**May 19** Flea Market – 8:00AM – 3:00PM



**May 21** Book Club – 7:00PM – Riverside Hall  
*The Tiger's Wife* • —————  
by Tea Obreht



**May 24** *Jazz & Joe* – Riverside Hall – 7:30PM  
at Gloria Dei

**May 28** Sexton Sideshow – Memorial Day Picnic



# The Lectionary for May

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## May 6th, Fifth Sunday of Easter

O God, you give us your Son as the vine apart from whom we cannot live. Nourish our life in his resurrection, that we may bear the fruit of love and know the fullness of your joy, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

1st Reading: Acts 8:26-40

Psalm: 22:25-31

2nd Reading: 1 John 4:7-21

Gospel: John 15:1-8

## May 13th, Sixth Sunday of Easter

O God, you have prepared for those who live your joys beyond understanding. Pour into our hearts such love for you that, loving you above all things, we may obtain your promises, which exceed all we can desire; through Jesus Christ, your Son and our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

1st Reading: Acts 10:44-48

Psalm: 98

2nd Reading: 1 John 5:1-6

Gospel: John 15:9-17

## May 20th, Seventh Sunday of Easter

Gracious and glorious God, you have chosen us as your own, and by the powerful name of Christ you protect us from evil. By your Spirit transform us and your beloved world, that we may find our joy in your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

1st Reading: Acts 1:15-17, 21-26

Psalm: 1

2nd Reading: 1 John 5:9-13

Gospel: John 17:6-19

## May 27th, Day of Pentecost

Mighty God, you breathe life into our bones, and your Spirit brings truth to the world. Send us this Spirit, transform us by your truth, and give us language to proclaim your gospel, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

1st Reading: Acts 2:1-21

Psalm: 104:24-34, 35b

2nd Reading: Romans 8:22-27

Gospel: John 15:26-27, 16:4b-15

# Heaven

Article for the Riverside from our seminarian at CDSP

*In the midst of my Lenten journey, I thought about death a lot. Perhaps this preoccupation with “heaven” came about because attending this last Ash Wednesday’s service felt like I was attending my funeral. I must say, however, that I did so in light of the resurrection (even though Easter had “not” yet happened liturgically). Then I began to reflect on how many people think about similar things. In fact, I thought about how many people are driven (consciously or unconsciously) by what they think of the after-life. Thus, I was inspired to do some questioning, and without sounding morbid, I thought I would share my thoughts with you.*

Our culture, at the risk of over-simplifying, is obsessed with destinations and end-products. We value efficiency, and at the end of the day, we can all be like that man in the Bible who asks Jesus what he must do in order to go to heaven. In other words, we have a fascination with the after-life. If our current lives are *not* going well, a better after-life gives us hope. This is a common mindset among the truly oppressed. People who are in horrible circumstances, who feel powerless to change their fortune, feel like liberation can only happen after death. In contrast, if our lives *are* going well, we might be tempted to maintain the status quo. Jesus said, after all, we will always have the poor, so why try to change. Both of these logics are dangerous. And while you or I may not think this way, this type of thinking permeates our societies in very sneaky ways. Therefore, I want to raise up all of the annoying questions about heaven.

Speaking of raising up questions, *what is the difference between Lazarus being raised and Jesus’ resurrection?* Lazarus was re-animated and brought back to the life he had been living. Jesus’ resurrection is a *complete* transformation. Many large Christian denominations acknowledge that Jesus’ physical body was turned into a glorified body. I do not know what that means, but that is the “linguistic” difference between the Resurrected Jesus and the Holy Spirit (for who is Jesus after he sheds his human body?). But in reality, so much of what we know of these mystical things is utterly unknown. All we can attempt to do is paint a picture that cannot contradict our ideas about God, creation and salvation. So if we know something about the character of God, humanity and redemption, we might be able to form some conception of heaven. This task can be very awkward in a culture that is death-denying. Lent, however, is about going into the darkness so that we can understand and appreciate the light. We are a people of cross *and* resurrection. So I propose that we do face death, so that we can learn something about living life more fully.

So here are some common questions that I hear about heaven: *What do we do in heaven? Do we have form in heaven? What age will I be in heaven? If my mother is there, how will I recognize her?* These types of questions prevent easy answers. If we keep with the Christian story, the drama of Jesus is fleshy, meaty, and concrete through-and-through. Let us consider our own identity. It is

completely wrapped up in our bodies. I would *be* a different person if I wore a different body. Renee Descarte's "I think therefore I am," is a belief statement that conflicts with what we read in the Bible. We are embodied creatures. We Episcopalians worship in an embodied way – we stand, bow, eat. That Jesus' risen body could digest food and be touched is the ultimate vindication of creation. If Jesus only returned in Spirit then material things would have less value. Christians should be relieved that we do not separate body and soul into bad and good. Such dualism would teach us that taking care of people's earthly needs is useless. Instead, we have a God who cares about this life. So while one may be content and satisfied to let these questions remain unanswered, it is important that we ask them.

Some other questions: *Is heaven the "eternal reward," and if so, a reward for what? Is Jesus the only way to heaven?* The New Testament says that we are not to say who will ascend or descend. We are finite and "fallen" and salvation is entirely the work of God. This means "who goes" is decided by God alone, without regard for our beliefs. But God's sovereignty begs a few more questions. First, if God chooses, does this mean that God wills some to go to hell? Another option is that God saves some and then the others are not condemned *per se*. But these are not fulfilling. A third option is universal salvation. This is the idea that all are included in God's saving act. The major dilemma here is that universalism can make evangelism irrelevant. It might make Jesus' particularity unnecessary. Or, the idea that *all* will eventually be swooped up and saved by the Triune God makes other religions look like players in a Christian drama. So what to make of it? A very famous, contemporary Catholic theologian, Rahner, said that God honors human freedom and dignity so much that the choices people make do have consequences. In this lifetime, we work on crafting our own identities, and these identities remain a part of us forever. So if people have no desire to be joined with God, maybe that is a real option. But we must understand that this option frustrates the belief that God will *eventually* draw all people to Him - including the devil. These ideas may be off-putting, and if they are off-putting to you, you are not alone. I hardly have them ironed out. (And if I ever think I have it figured out, I'm in trouble.) I love the concept of universal salvation and yet I understand why it bothers people. Think of the laborers in the field in Matthew (20:1-16). They are insulted that the landowner would give them the same fee for different amounts of work. Or think about the prodigal son who resents the elaborate welcome party the father extends to his reckless brother (Luke 15:11-32). We cling to the idea that we deserve to go to heaven.

This is not to imply that grace is cheap or sacraments are useless. Such gifts should transform our lives in powerful ways. When we are in the church, our lives are nurtured in community. This path is meaningful and abundant. It should inspire us to tell everyone whom we meet about what God has done.

Nevertheless, our conviction will always be mingled with our uncertainty.

*Will I recognize my sister who died in infancy? Will you see people who have hurt you? Do dysfunctional relationships mend?* All of these questions have the ability to temporarily shatter all assurance I once had. These questions lead me to wonder: can all of this be so? When Jesus rose, he ate fish, few people recognized him, and he still had scars from the cross. *Is this how we will be preserved? Who am I in heaven if I am not in relationship? How can I be “me” if my memory and identity is erased? How can evil be redeemed, how can all of our pain be redeemed if we can still recall it?* One woman I spoke to said this about her tragedy: “it may be awful, but it’s mine. If you take this away from me, what else do I have? This is who I am; for decades after my experience my anguish consumed me. I have nothing – I am no one – without these memories.” On the other hand, some argue that heaven involves some forgetting, but I’m hesitant to share this belief. Again, if we look at Jesus’ glorified self, we learn that human relationships may not take same form after the resurrection (Luke 20:34-5). *So if we maintain some of our uniqueness in heaven, can we communicate to those on earth? Can people in heaven see what’s going on? Can they influence our lives?* Or maybe the right question is: if your long-dead grandfather can see you, how does that change your life?? All that matters is that God sees us (Ps 139:1-3), and how does that makes us change our lives?

Ultimately, it’s okay to not know where heaven is located. I am not planning on getting there on my own anyway. Christianity is not about certainty. But Christianity is about freedom, and we should be free to ponder and wonder and imagine and hope for the Easter God to break into our lives and comfort us. “Heaven” will always be a part of our Christian promise, and a *hyper-focus* on it may not be the most spiritually fruitful endeavor; but, tending to our fears regarding life and death has healthy potential as well. When I can think about death and not despair, I feel compelled to sing Charles Wesley’s hymn, “Love Divine, All Loves Excelling”. There is a verse that says, “we cast our crowns before Thee, Lost in wonder, love, and praise.” I wonder what are the “crowns” that I cling to, and what must I discard in order to free myself to love God and my neighbor? How might I feel relieved to be *lost* in wonder, love and praise?

May this Easter season befuddle you until you surrender to the awesomeness of God’s love.

*Rhian Roberts*



GLORIA DEI OLD SWEDES  
FAMILY PICNIC  
SEXTON SIDESHOW  
MEMORIAL DEI MUSIC FEST

MAY 28TH, 2012

Wild Rompit Lucy Stone  
Ben O'Neill Sweetbriar Rose  
W.C. Lindsay Modern Colour  
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## THANK YOU! THANK YOU! THANK YOU!

Thanks to all the Altar Guild members who served in April, the most challenging month for these folks: Peggy Buescher, Candy Roberts, Dolores Collins, Marge Lord, and Barbara Potts, Jeanette Woehr, Rita West.

Thanks to those who helped with our Sunday morning Hospitality in April: Peggy Buescher, Jerry Buescher, Ree Henning, and Barbara Potts. And thank you to all who baked or bought goodies for our Sunday fellowship.

Thanks to those who served at St. John's Food Cupboard in March: Dolores Collins, Joe Collins, Sally Daly, Kathy Furber, Ree Henning, Rita West, Floss Brook, Sarah Eisenstein.

Thanks to those who tutored at St. James School in March: Ann Blackstone, Maria Reilly, Barbara Chilcott, Joy Segal.

Thanks to those who helped make our Seder a wonderful evening of worship, food, and fellowship. Special thanks our Stewardship Co-chairs, Diane Honor and Kristen Van Buren, who organized the event and insured that the evening was truly amazing.

Thanks to Jim and Paula Minacci for another wonderful Easter Brunch. And thanks to all who contributed to the tables overflowing with delicacies.

Thanks to Jill Duink, Sarah Eisenstein and Judy Lenhart for gathering our children for the Easter Egg preparation on Good Friday morning and the wonderful Easter Egg Hunt in our graveyard on Easter Day.

Thanks to Paul Fejko for an amazing, music filled Easter Day. Thanks to our guest musicians and our own Bell Ringers for making the day so joyous.

Thanks to the "groundskeepers" who worked so hard to remove bushes and plant grass and flowers in our graveyard: Uri McMillan, Carol and Bob Jenkins, Ben Baron, Jerry Buescher, Joy Segal, Dave Hammond, Jeanette and Richard Woehr, and Paul Gibson.

Thanks to those who write cards and make phone calls to those who cannot be with us on Sunday, and to those who pray daily the names requested, and to those who read and serve at the altar on Sundays, and to those who serve on our committees, and to those who guide and tend to our children.

Thanks to all who serve in so many ways at Gloria Dei.



The Jazz Sanctuary, Inc. presents a Jazz & Joe event:

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### **Alan Segal Quartet**

alan@alansagal.net 215-208-7314

Eddie Etkins – George Sinkler – Alan Segal – Leon Jordan

**Thursday 5/24**  
**7:30 to 9:30 - Riverside Hall**



### **Altar Flowers**

If you would like to provide flowers for an upcoming Sunday please call the office and let Terry know. You may provide the flowers yourself or you may provide funds for flowers and our volunteer “flower person,” Diane Honor, will purchase and place the flowers for you.



**Prayer**  
*Chain*

### **Requests For Prayers Are Always Welcome**

Please contact the church office (215) 389-1513  
or Florence Brook (267) 273-5175,  
fbrook529@hotmail.com

*Intercessors will pray on behalf of those in need*



## WELCOME the Newest MEMBERS

... of Gloria Dei Church baptized on  
April 8, 2012: **Michael Robert Figueroa**  
**Malani Lynn Cuculino**

Additional Names to be added to our Memorial  
Flower List for Easter are:

*Fred Spillard, Leora & Alufheil*  
*Les Stammer, Alice & Attilio Greco*  
*Tom & Edna Scott*

By: Jim & Cathy Ufheil

*In Memory of Loved Ones By:*

Bob & Maria Reilly  
Francis Collins

## 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 Service:**  
10:00 AM  
Tuesday Evensong 6:30 PM  
**Office Hours**  
Tuesday-Friday 9:30-2:30

## CLERGY

The Rev. D. Joy Segal, Rector

## STAFF

Paul Fejko, Music Director  
Terry O'Brien, Parish Administrator  
Paula & James Minacci, Sextons  
Deirdre Flint, Dir. of Comm.  
Mark Roberts, Treasurer; O.S.C.A.R.  
Seminarian, Paul Gibson

## VESTRY

Megan Bartlett  
Florence Brook  
Jerome Buescher, Rector's Warden  
Robert Dieters, Acct. Assistant  
Carol Jenkins  
Dolores Kromchad  
Heather Myers  
Barbara Potts  
Lisa Reeves, Secretary  
Mark Roberts  
James Ufheil, Acct. Warden

## 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 (1/8/12); The Great Vigil of Easter (4/8/12); Pentecost (5/27/12); and All Saints Sunday (11/4/12). Other Sundays may be chosen, if necessary, with the advise of the clergy. Baptism instruction will be provided for parents and godparents beforehand.