

The Episcopal Church in
Gettysburg, PA



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From the Priest in Charge

The Rev. Jim Strader-Sasser



Photo by [Jad Limcaco](#) on

You were once darkness, but now you are light in the Lord, so live your life as children of light. Light produces fruit that consists of every sort of goodness, justice, and truth. Therefore, test everything to see what's pleasing to the Lord, ... (Ephesians 5: 8-10)

Ephesians Chapter 5 is a sort of a moral compass. The author(s) of Ephesians (maybe including St. Paul, or maybe not) provide(s) something of an ethical/religious map for his (their) readers. One assumption is that this epistle was intended for the early "Christ believing" community in Ephesus. 1st Century CE Ephesus was a pluralistic and large city – perhaps with more than 150,000 citizens. It was a Roman provincial capital located on the Ionian Sea's coastline. Consequently, it was a vital location for trade and commerce. It was consequently

a leading political and intellectual center. (Ephesus Tours, n.d.). Clearly Jewish and Gentile communities , along with other sects were plentiful.

Some historical sources indicate that St. Paul spent two to three years in Ephesus (52-55 CE). If true, he sought to create a (in broad terms) a Judeo-Christian faith community in a diverse and largely polytheistic imperial center. For example, there were large temples there including one dedicated to the Roman Emperor Hadrian and another to the Greek Goddess Artemis (Roman Goddess, Diana). Many artisans and other

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workers were directly connected to sustaining themselves and their beliefs. Ephesus would have been an ideal setting for Paul to debate with opponents of his Christ-centered theology alongside of his efforts to establish a set of communal moral and doctrinal behaviors for the faithful community he was “planting.” [Rev. Margaret Aymer, Ph.D.](#) writes:

“The author of Ephesians seeks to set boundaries and ethics for life together as a community of faith, boundaries that call community members to pursue goodness, justice (or righteousness) and truth. ... One can understand, in light of the likely fragile nature of a community built around multiple ethnicities and cultures, the need for honesty, forthrightness and transparency in community dealings. Such an ethic would be critical for the survival of the “blended family” of the early church.” (Aymer, 2020)

The Koine Greek [term περιπατέω](#) ([peripateō](#)) appears more than 30 times in the epistles attributed to Paul. The two primary means of this verb are to walk (as one does when exercising) and how a person conducts her or himself. (Blue Letter Bible,

n.d.) It is, generally speaking, unwise to lift the elements of a religious letter out of its historical cultural context and (literally) place the teaching into our present-day context. For example, The author(s) directs women (wives) to be submissive to their husbands. (Ephesians 5: 22-23) This moral guidance, especially when it is unaccompanied by the verses following it (Ephesians 5: 24-29) is abhorrent. Nonetheless, such directives are indicative of 1st Century moral codes. There are, in fact, contemporary Christian communities who literally apply this instruction in their familial/congregational relationships.

More than 100 years ago, American Baptist Pastor and theologian wrote these words:

“We have a Social Gospel. We need a systematic theology large enough to match it



and vital enough to back it. ... Every forward step in the historical evolution of religion has been marked by a closer union of religion and ethics and by the elimination of non-ethical religious performances. This

union of religion and ethics reached its highest perfection in the life and mine of Jesus.” (Rauschenbusch, 1917)

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Much more recently, The Episcopal Church’s Presiding Bishop, The Most Reverend Sean Rowe wrote:

“These days, it can seem like we are living in a wasteland created by the forces that keep people trapped in violence and division, separated from one another and from God. Drawing on the story of the Exodus, I call this condition Pharaoh’s imagination, and these days, I think much of our world is captive to it.

Our vocation as Christians is to turn away from Pharaoh’s imagination toward God’s imagination. In the Bible, we are called again and again to understand the world as God sees it—as a place where divisions and hatred are overcome by God’s love, which makes all things new.” (Rowe, 2026)

I’m emphasizing Gospel-based ethics and praxis because, in many ways, we are in something of a similar moral and spiritual situation as was the early Ephesian community. The world around us is pluralistic, culturally and religiously. This is

even true within differing and often extreme understandings of who Jesus is and how we are his faithful disciples. Our manners of life away from worship and parochial activities are important. How do we “show up”? Our Anglican moral compass provides “5 Marks of Mission.” These are:

To proclaim the Good News of the Kingdom (Reign)

To teach, baptize and nurture new believers

To respond to human need by loving service

To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation

To strive to safeguard the integrity of creation, and sustain and renew the life of the earth (Anglican Communion, 2026)

Lent is a time to tie together our prayerful and actionable Christian lives. Let us all take time to prayerfully ponder how we distinguish ourselves from unhealthy secular trends even as respond prophetically and pastorally as people of God and faithful Episcopalians, as a parish and as individual efforts to live more fully into God’s Grace in troubling times.

Blessings along The Way, Jim





Self Care

By now, most of us are well on our way in our Lenten journeys- those things we've given up or taken on. Less chocolate, peanut butter or television- more Bible study, silent prayer, visiting the sick or giving to the poor. These are valuable things if they bring you closer to the Lord. But maybe there are other things we can do that can help us in other ways. I'm thinking of **Self-Care**. Why not use the season of Lent to refine the way we take care of ourselves- inside and out- for, after all, we are the beloved children of our Heavenly Father.

There are the basics that we all need to pay attention to- our meds that seem to stack a little higher every year, taking our blood pressure or sugar, scheduling those annual physicals and mammograms. *Yikes!* *When did we get so old?* I guess I'm more concerned with self-care from a biblical perspective. Don't bother trying to look it up in the Old or New Testament. It's not there- as a term. But Jesus demonstrates it for us faithfully.

He shows us that it is important to set aside time for God- for daily prayer and contemplation- for spiritual reflection and rejuvenation. He shows us that we need to

build community, even though we still need time alone. Father Jim mentioned that on Ash Wednesday. He also mentioned "*self-compassion*." Most of us are pretty good at showing compassion- but not always to ourselves. Scripture tells us that our bodies are a temple for the Holy Spirit. We are called to glorify God in our body. We must care for that body with good physical care, plenty of rest, healthy food, fun and friendship- and a sense fulfillment. I think that part of self-care is personal growth. It should never stop! Jesus joins us on that journey and leads us or pushes us as needed.

But the road is not always easy. Getting old is not for sissies! I'd like to share a couple of verses that can be helpful along the way. It is from **Matthew 11:28-30**:

"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

We never have to carry the load alone. With Jesus sharing the yoke with us, the burden is automatically cut in half. And your Christian brothers and sisters are there for you too. God is love. Take good care of yourselves this Lent- what a holy habit to cultivate! Amen. God bless you,

Reverend Cathy+

Want to be a Holy Stroller

Come walk with Don and Ed on these easy monthly brown bag Saturday morning strolls! The plan is to leave from Prince of Peace at 9:00 a.m. and carpool or you can meet us at the walk site. At the walk site we'll start with a brief Noonday prayer service from the Book of Common Prayer before heading out on a leisurely stroll. At the end of the walk, we'll enjoy a picnic lunch together. If you are unable to walk with us you are welcome to come and sit and breathe in the beauty of the surrounding area and join us for lunch. Bring a friend! Mark your calendars now! Details on each walk will appear in the Sunday service program in advance of each walk.

April 18- "Par for the Course": Walking the old Gettysburg Country Club Golf Course

May 9- "A Walk in the Park": Norlo Park, Fayetteville, Franklin County

June 20- "Battlefield Ramble": Monterey Pass, Blue Ridge Summit

July 18- "Orchard Views": Boyer's Nursery & Orchards

August 8- "Witness to Peace": Eternal Light Peace Memorial Loop

September 12- "Farmers Market Foray": Gettysburg Farmers Market

September 12- "Lake to Lake": Pine Grove Furnace State Park

Cat and Dog Product Donations



We continue our monthly ingathering of products for the two no kill shelters in the area we are supporting: Forever Love in Gettysburg and

the Helen Krause Animal Foundation in Dillsburg. When you go to the grocery store think about "God's Little Ones" and pick up a can or two or a bag of cat or dog food to help these shelters feed, rehabilitate and find good loving homes, "Forever Homes". We thank everyone for the very generous outpouring of support on Sunday, February 22nd. The bin was filled once again and Lee has picked the products up for delivery to the shelters. He expresses his sincere thanks to everyone who donated. The bin will be in place for the next scheduled intake date, March 29th .



Gettysburg Cares

Our parish is scheduled to make breakfasts for GETTYSBURG CARES April 7- April 13. Breakfasts are served at the Keyser-Foltz Youth house at 121-123 York St. volunteer cooks usually arrive @ 6 am (except for 6:40 on Wednesday). There are directions that we will follow. Guests leave by 8 am; we are usually finished by 8:20.

If you are interested in helping with this, please sign up in the church lobby or contact Nancy.

We are also scheduled to do blanket laundry on Monday, April 13. This is an 8:30 arrival at Falloon's Laundry at 839 Biglerville Road. Please sign up if you are available for this work.

And, finally, if you are interested in offering an evening devotion that week, please contact Nancy for details.

Lenten Soup & Discussion



“We (Anglicans) began by affirming that the Scripture should be available to the people in the streets, and not simply to the learned religions. Living has always seemed more important to us that logic,

praxis better than Theoria...” (Elmen, 1983)

We will gather for Lenten Potluck meals on Tuesdays March 10, 17, 24, and 31—beginning at 5:30 pm. You’ll be amazed at the culinary skills of this parish’s members!

Thereafter, Rev. Jan Heller Ph.D. and Jim will guide discussions on the paradoxical ethical and spiritual tenets of forgiveness and repentance as well as mercy and judgment. Is there an unforgiveable sin? Are there evil acts when God and/or faithful people should pronounce judgment? How do we choose to What do Anglican Moral Theology and Scripture have to offer on these matters. ‘Much food for hunger and thought!

Educational Seder

We are once again joining with our Jewish Community Neighbors to share an educational Seder as they approach Passover and we approach Holy Week



and Easter. This meal along with its history and rituals will begin at 1 pm on Sunday, March 15th. Please contact Marrie (princeofpeace@gettysburgepiscopal.org) or 717 (334-6463) by Wed. March 11th if you) and others) intend to attend this special occasion.

From the Organist and Choir Director



The Prince of Peace Choir

It is never too late to become a part of the church's Music Ministry: all those who currently sing in the Prince of Peace Choir, or have sung in the choir in the past, OR would simply like to consider singing in the choir and just haven't gotten around to it . . . consider yourselves invited to join us on **Thursday evenings at 7:00 PM**

Anyone from high school age on up is welcome. Please come and bring a friend as we celebrate together, *"Singing and making melody unto the Lord,"*

The Prince of Peace Handbell Choir

The church has a three-octave set of handbells, as well as a three-octave set of choir chimes, and at one time had quite a fine handbell choir.

Might there be an interest in starting up the Prince of Peace Handbell Choir again? If you can hold a bell and count to 4, you have what it takes to ring. If interested in learning more, please speak with Cathy to discuss possibilities.

HYMNAL HIGHLIGHTS:

During the month of March, as the season of Lent continues, there will be many opportunities to sing some of the following well-known hymns from the Hymnal 1982 during Sunday worship.

On March 1st (Lent II), the Recessional Hymn, *Lift High the Cross*, was written in 1887 by **George Kitchin (1827-1912)** and later revised in 1916 by Michael R. Newbolt. Kitchin wrote his hymn in while he was the Church of England Dean of Winchester for the Society for the Propagation of the Gospel. It has been suggested that the hymn was inspired by the story of Constantine the Great's conversion to Christianity after seeing a cross with *"In hoc signo vinces"* (*"By this sign, conquer"*) on it. It was intended as a festival hymn and was first performed in Winchester Cathedral.

Lift High the Cross was set to the tune of **CRUCIFER** by **Sidney Nicholson (1875-1947)**, and is often sung during Lent or Holy Week, but is also used as a processional or recessional hymn.

On March 8th (Lent III), the Recessional Hymn *Guide Me, O Thou Great Jehovah*, also know as *Guide Me Ever, Great Redeemer*, has been used for worship in congregations around the globe and across denominational

lines. It was incorporated in two of the most televised services of the last two decades, the funeral of Princess Diana of Wales (1997) and the royal wedding of Prince William and Catherine Middleton (2011).

The author of this hymn is Welsh Methodist minister **William Williams (1717-1791)**, born in Carmarthenshire, Wales, and became known as the most famous hymn writer of Welsh Methodism.

Williams interweaves imagery from the Old Testament book of Exodus to evoke a sense of God's guidance through strife. This hymn has influenced a broad array of congregants because of the universal subject of struggle. Every Christian, indeed everyone, encounters difficulties. "*Guide Me, O Thou Great Jehovah*" affirms the reality that God provides for us and redeems all wrong in the world. This God who provided for the Hebrew people wandering amidst "barren lands" with "Bread of Heaven" is still and ever will be a God of provisional grace.

The hymn is most commonly paired with the Welsh tune **CWM RHONDDA (1907)** composed by **John Hughes (1873-1932)**. The tune's present form was developed for the inauguration of the new organ at Chapel Rhondda, in Hopkinstown in the Rhondda Valley in 1907

The first version of this famous tune was written in 1905 for the *Cymanfa Ganu* (hymn festival) in Pontypridd, Wales, and for today's hymn requires repetition of the final line of text in the English translation.

The original Welsh text has often been paired with the mid-nineteenth century tune *CAPEL Y DDÔL*.

On March 15th (Lent IV), the Communion Hymn, *Deck Thyself, My Soul, With Gladness*, was written by German hymn-writer and lawyer, **Johann Franck (1618-1677)**. He held several positions in civil service, including councilor and mayor of Guben. A significant poet, second only to Paul Gerhardt in his day, Franck wrote some 110 hymns, many of which were published by his friend Johann Crüger.

The tune, **SCHMÜKE DICH**, was composed by **Johann Crüger (1598-1662)**. Crüger attended the Jesuit College at Olmutz and the Poets' School in Regensburg, and later studied theology at the University of Wittenberg. He moved to Berlin in 1615, where he published music for the rest of his life. Crüger's hymn collection, *Neues vollkommliches Gesangbuch* (1640), was one of the first hymnals to include figured bass accompaniment (musical shorthand) with the chorale melody rather than full harmonization written out.

Crüger was one of the most distinguished musicians of his time. Of his hymn tunes, which are generally noble and simple in style, some 20 are still in use, the best known being, "*Nun danket alle Gott*;" – "*Now Thank We All Our God*."

On March 22nd (Lent V), the Recessional Hymn, *Awake, O Sleeper, Rise from Death* was written by a man thought of as the "American Dean of hymn writers," the **Rev. Francis Bland Tucker (1895-1984)**, a 20th-century Episcopal minister, translator and hymn writer. In his last 20 years, he was a

rector of Christ Church in Savannah, Ga., pointing out many times that he was in fact a successor to John Wesley in that position.

“Awake, O Sleeper” is based on Ephesians 5:14 and other portions of Paul’s letter. Tucker wrote of this text: *“The first two lines (Eph. 5:14) are a quotation from a very ancient Christian hymn, probably. There is no copy of it in existence; so I filled it out with quotations from other verses in the epistle.”*

Tucker takes chapters 3, 4 and 5 from the epistle as his source and uses it to create themes of God’s redemption and *“a charge to all people to follow the way of Christ.”*

We are reminded that there is only *“one Lord, one faith, and one Baptism, one Father for us all,”* and that we are called to Christian service as we are asked to *“walk in love as Christ has loved, with kind and gentle hearts [forgiving] as Christ forgave.”* We are finally invited to *“rise from death”* to *“arise, and go forth in faith.”*

On March 29th (Sunday of the Passion/ Palm Sunday) the hymn ***All Glory, Laud, and Honor*** is traditionally sung as a part of the Liturgy of the Palms

The text for this hymn was written by **St. Theodulph of Orleans** in 820 while he was imprisoned in Angers, France, accused of conspiring against the King, Louis I, with whom he had fallen out of favor. The text acts as a retelling of the triumphal entry of

Jesus into Jerusalem.

According to legend, during a procession in Angers, Emperor **Louis I** heard the hymn being chanted loudly and melodiously from above, and to his astonishment, he discovered that the singer was his imprisoned prisoner, **Theodulph**. Moved with compassion, the emperor **pardoned Theodulph**, returned him to his see, and decreed that the hymn be sung on **Palm Sunday** henceforth.

The hymn was translated by 19th century translator, **John Mason Neale**, and sung to the majestic 17th-century German tune by **Melchior Teschner**.

SING “THE HALLELUJAH CHORUS” on EASTER SUNDAY

Those members of the congregation wishing to join the Prince of Peace Choir and Brass Quintet in the singing of Handel’s *“Hallelujah Chorus”* on Easter Sunday (April 5th) are invited to a **brief rehearsal on Palm Sunday, March 29th between worship services at 9:20 AM in the sanctuary.**

Music will be provided. All are invited!





Music, Gettysburg!
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Moorhead, Minnesota,
Michael Culloton,
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a cappella choir**

**Works by J.S, Bach, John Rutter,
Lucy Walker, Susan LaBarr, Cerdric Dent
and René Clausen**

**Friday evening, March 6, 2026,
at 7:30 PM**

**Gettysburg Seminary Chapel:
The Church of the Abiding Presence**

***Save the date - mark your
calendars -***

**Choral Evensong – Saturday,
April 18th at 5:30 PM – at Prince of
Peace—A service in celebration of
Creation and the Springtime**

Mark Your Calendars

Please mark your calendars for the upcoming events at Prince of Peace:

Saturday March 7, 11:00 AM

Book Club Stahle Parlor

Monday, March 9th 5:00 PM

Vestry Meeting Stahle Parlor

Tuesday, March 10th

Quilt Bee Upstairs Conf. Room **9:30 AM**

Lenten Pot Luck & Discussion

Dinning Room **5:30 PM**

Sunday, March 15th, 1:00 PM

Educational Seder— Parish Hall

Tuesday, March 17th 5:30 PM

Lenten Pot Luck & Discussion Dinning Room

Thursday, March 19th 12:00 PM

Service Participant Information Due

Tuesday, March 24th

Lenten Pot Luck & Discussion Dinning Room

**SERVICE SCHEDULE
SUNDAY WORSHIP**

8:00 a.m. Holy Eucharist

10:15 a.m. Holy Eucharist

WEDNESDAY WORSHIP

12:00 Noon Holy Eucharist

HOLY WEEK—2026

Palm Sunday, March 29

8:00 AM Liturgy of the Palms, Holy Eucharist
10:15 AM Liturgy of the Palms, Choral Holy Eucharist.
12:00 Noon—Reading of The Passion

Tuesday of Holy Week, March 31

8:00 AM Morning Prayer (Zoom)

Maundy Thursday, April 2

8:00 AM Morning Prayer (Zoom)
7:00 PM Holy Eucharist with foot washing
and stripping of the altar
9:00 PM—7:30 AM
Garden of Gethsemane Vigil

Holy Saturday, April 4

11:30AM Holy Saturday Prayers

Monday of Holy Week, March 30

8:00 AM Morning Prayer (Zoom)

Wednesday of Holy Week, April 1

12:00 Noon Holy Eucharist

Good Friday, April 3

8:00 AM Morning Prayer (Zoom)
3:00 PM—Stations of The Cross
6:00 PM-Ministerium Good Friday
Worship Service—Presbyterian
7:00 PM Good Friday Liturgy

The Sunday of the Resurrection, 11:00 April 5

8:00 AM Festive Eucharist
10:15 AM Festive Choral Eucharist



A Prayer for Lenten Grace

Loving God,

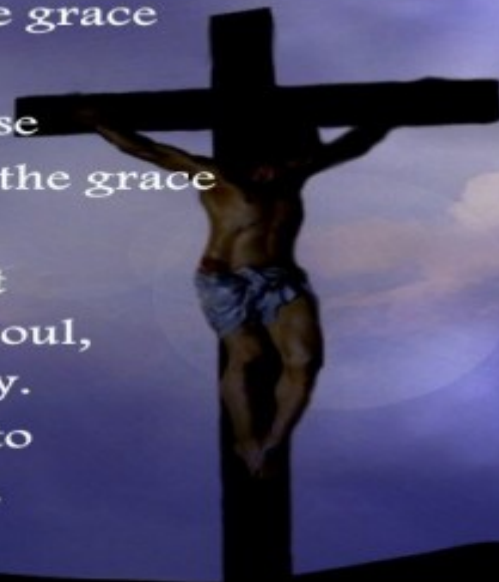
During the sacred season of Lent, bring me closer to you. Prepare a place in my home and heart for silence and solitude, so that I may re-discover the grace of a prayer-full life.

Enlarge my heart so that I give to those in need and, in so doing, re-discover the grace of gratitude and generosity.

Help me to fast from those things that threaten the well-being of body and soul, remind me of the grace and simplicity.

May this season be grace-filled time to rekindle my love for and faith in you.

Amen.



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LECTIONARY

March 1: Lent 2

Genesis 12:1-4a
Romans 4:1-5, 13-17
John 3:1-17
Psalm 121

March 8: Lent 3

Exodus 17:1-7
Romans 5:1-11
John 4:5-42
Psalm 95

March 15: Lent 4

1 Samuel 16:1-13
Ephesians 5:8-14
John 9:1-41
Psalm 23

March 22: Lent 5

Ezekiel 37:1-14
Romans 8:6-11
John 11:1-45
Psalm 130

March 29: Palm Sunday

Matthew 21:1-11
Psalm 118:1-2, 19-29
Psalm 31:9-16
Isaiah 50:4-9a
Philippians 2:5-11

The Memorial Church of the
Prince of Peace

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Gettysburg, PA 17325-3005
Telephone: 717-334-6463

The Rev. James Strader-Sasser
Priest In Charge

The Rev. Pamela Cooper White Ph.D. Priest
Associate

The Rev. Richard A. Ginnever
Priest Associate

The Rev. Cathy McKinney
Chaplain for Pastoral Care
Cathy Elkiss
Organist and Choirmaster

Marrie Sanders
Parish Administrator
princeofpeace@gettysburgepiscopal.org

Tim Back, Sexton
Office Hours:
Monday-Thursday
9:00 a.m. to 3:00 p.m.