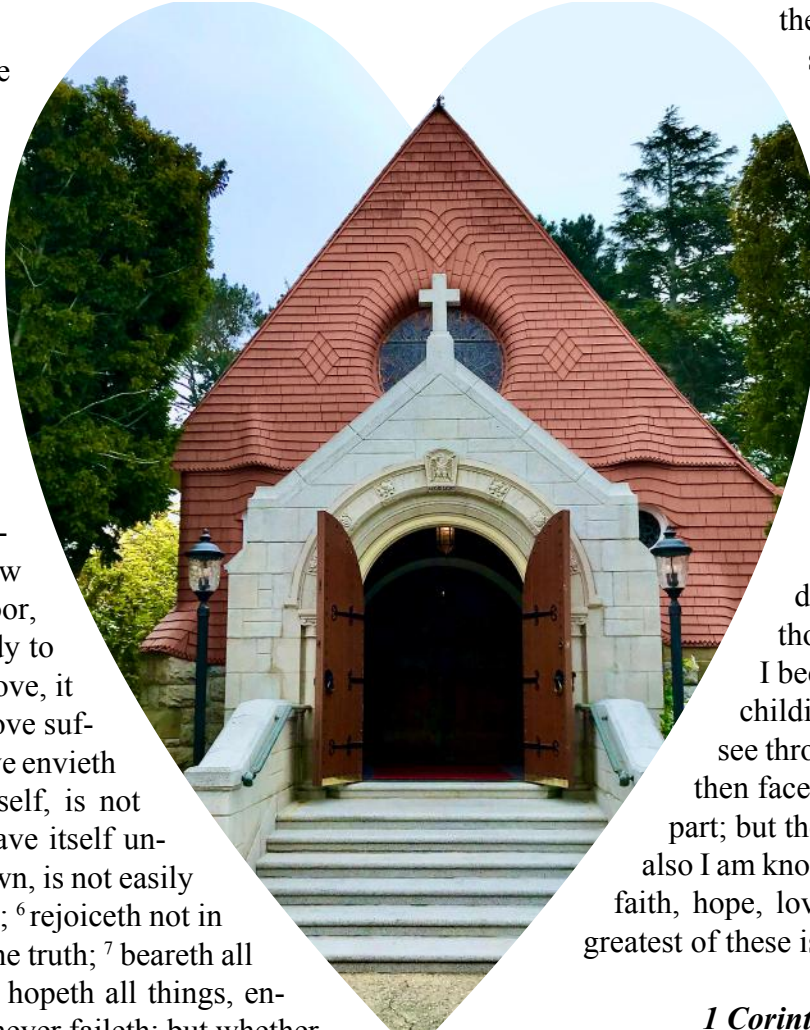


LOVE!

¹ Though I speak with the tongues of men and angels, and have not love, I am become a sounding brass, or a tinkling cymbal. ² And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not love, I am nothing. ³ And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. ⁴ Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, ⁵ doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; ⁶ rejoiceth not in iniquity, but rejoiceth in the truth; ⁷ beareth all things, believe all things, hopeth all things, endureth all things. ⁸ Love never faileth; but whether



there be prophesies, they shall fail; whither there be tongues, they shall cease; whither there be knowledge, it shall vanish away. ⁹ For we know in part, and we prophesy in part. ¹⁰ But when that which is perfect is come, then that which is in part shall be done away. ¹¹ When I was a child, I spake as a child, I understood as a child, I thought as a child: but then I became a man, I put away childish things. ¹² For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known. ¹³ And now abideth faith, hope, love, these three; but the greatest of these is love.

1 Corinthians 13

Valentine's Day

With thanks to Wikipedia

Also called Saint Valentine's Day or the Feast of Saint Valentine, is celebrated annually on February 14. It originated as a Christian feast day honoring one or two early Christian martyrs named Saint Valentine and, through later folk traditions, has become a significant cultural, religious, and commercial celebration of romance and love in many regions of the world.

There are a number of martyrdom stories associated with various Valentines connected to February 14, including an account of the imprisonment of Saint Valentine of Rome for ministering to Christians persecuted under the Roman Empire in the third century. According to an early tradition, Saint Valentine restored sight to the blind daughter of his jailer. Numerous later additions to the legend have better related it to the theme of love: an 18th-century embellishment to the legend claims he wrote the jailer's daughter a letter signed "Your Valentine" as a farewell before his execution; another tradition posits that Saint Valentine

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Early Priests at St. John's Chapel, Part 10

by

Richard and Elizabeth Barratt, St. John's Historians

Affectionately called Dean by parishioners even after he left his position as Dean of Grace Cathedral to serve at St. John's Chapel, the Rev. Bernard Lovgren (1892-1967) arrived in Monterey as Rector during a time of great decision making regarding the chapel's future.

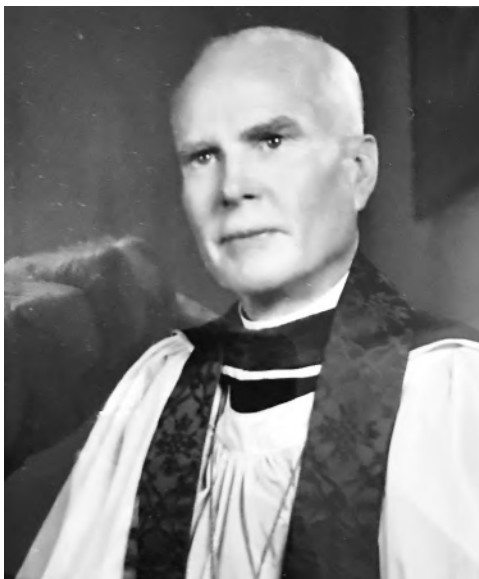
Born in Red Wing, Minnesota, he was raised an only child from age six after his father suddenly died. He graduated in 1914 with a B.A. from the University of Minnesota and then earned his B.D. (Bachelor of Divinity) in 1917 at the Episcopal Theological School in Cambridge, Massachusetts. He continued graduate studies at Harvard University, was ordained Deacon in 1917 and into the priesthood in 1918. He served for a year as a Navy Chaplain before returning to his home state as curate of St. John the Evangelist Church in St. Paul Minnesota (1919-1921). He then headed to Norman, Oklahoma to replace a retiring priest-in-charge at the town's St. John's Church. His enthusiasm was catching, according to the church's history, "Bernard Lovgren was young and enthusiastic. He needed to be both, for only seven people appeared for his first service. But he soon made his presence felt, and on his fourth Sunday the shabby little church was stuffed with 87 souls." During his time in Oklahoma



Wife of the Rev. Bernard Lovgren, Mrs. Veroqua Lovgren was a popular dramatics teacher who also acted in local theater.

(1921-1927) he met and married Veroqua Sheldon Petty, a dramatic arts professor at the University of Oklahoma.

From there, the pair moved to Joplin, Missouri where Fr. Lovgren was rector of St. Philip's Church (1927-30) before serving a long stretch at St. Paul's Church in Concord, New Hampshire (1931-1945).



Rev. Bernard Lovgren

He was appointed Dean of Grace Cathedral in 1946, a position he held until 1951. During that time, he served on numerous Diocesan committees as well as the executive committee of the San Francisco Council of Churches. A highlight during his time at Grace Cathedral was to serve alongside Bishop Karl Morgan Block at the funeral of newspaper magnate William Randolph Hearst. It was the largest funeral San Francisco had seen in ages, according to the August 27, 1951, Time Magazine, "[Hearst] was buried last week as he liked to live, in a blaze of regal pomp. The governor was there, the

mayor, notables of publishing, screen, stage, and public affairs. A movie-studio publicist shepherded the press. Flashbulbs blinked; newsreel cameras whirred. Somewhere in the crowd of 1,500, a woman fainted." California's governor at the time was future Supreme Court Justice Earl Warren.

Dean Lovgren arrived at St. John's Chapel in June 1951 along with his talented wife Veroqua. The pair soon joined in church and community activities. Veroqua, originally from Essex, New York, had graduated from the Emerson College of Oratory in 1911 and taught university-level dramatics over the years. In Monterey, besides leading programs at St. John's, she acted with the Carmel Players in local productions. The Lovgrens had purchased a home in Carmel three years prior to the move to Monterey, so were already familiar with the local community by the time they arrived.

Only a year into his rectorate at St. John's, Fr. Lovgren and the Vestry were served notice that the State of California planned to construct a major highway along the portion of Fremont Street running between St. John's and the Naval Postgraduate School. At first, portions were to be taken along both sides of the street, one side bordering the Navy property and the other, a lot north-east of the chapel. This would obliterate the driveway into church property and plans re-

Continued on p. 4

A Short History of the Episcopal Church, February 2024 Part 17



George Whitefield was a preacher who came to America from England. He was popular for his charismatic personality and passionate sermons. His preaching style was new. Typically, preachers would just drone on in almost a monotone way during readings and sermons. George Whitefield allowed his emotions forth, passionately yelling while he preached. Thousands of colonists flocked from all over to hear him speak, unleashing their own emotions as well.

The first impulse on the eve of the new 19th century was an Evangelical Movement. It was felt in common by all the churches on both sides of the Atlantic Ocean. The great Awakening and the Great Revival had met in George Whitefield, who spoke for both. On the last day of his life in 1770, he preached from morning until night. He spoke by candlelight until the flame burned out and the warmth and light of religion burned down into smoke and ashes. The Evangelicals lighted the old fires again. They returned to the doctrines of Whitefield and Wesley. The first camp-meetings were held in the summer of 1800 and the assault on apathy proved most successful. At the same time, the Sunday school, the invention of a Churchman, Robert Raikes of Gloucester, was brought into the active ministry of religion, first in England, then in this country. Presently, there was a generation of men and women to whom the Christian faith had been taught systematically. Despite defects and errors of method, the Sunday school changed the attitude of society toward religion. It reestablished the parishes on enduring foundations. Meanwhile, the evangelical ardor was awakening a new zeal for missions. In 1799 in London, the English Church Missionary Society was stated. It encircled the globe. In America, a little band of students at Williams College in Massachusetts held a prayer meeting and devoted themselves to the foreign field. These young men compelled the formation of a missionary society and in 1810 the American Board of Commissioners for Foreign Missions was organized. In that year there was only one theological seminary in the country, at Andover. From there, missionary societies

and seminaries followed in all the churches.

Excerpts from "A Short History of the Episcopal Church," by George Hodges, first published in 1907, reprinted by Forward Movement Publication, 1967. This series to be continued.

Valentine's Day, Continued from page 1 performed weddings for Christian soldiers who were forbidden to marry.

The 8th century Gelasian Sacramentary recorded the celebration of the Feast of Saint Valentine on February 14. The day became associated with romantic love in the 14th and 15th centuries when notions of courtly love flourished, apparently by association with the "lovebirds" of early spring. In 18th-century England, it grew into an occasion in which couples expressed their love for each other by presenting flowers, offering confectionery, and sending greeting cards (known as "valentines"). Valentine's Day symbols that are used today include the heart-shaped outline, doves, and the figure of the winged Cupid. Since the 19th century, handwritten valentines have given way to mass-produced greeting cards. In Italy, Saint Valentine's Keys are given to lovers "as a romantic symbol and an invitation to unlock the giver's heart," as well as to children to ward off epilepsy (called Saint Valentine's Malady).

Saint Valentine's Day is not a public holiday in any country, although it is an official feast day in the Anglican Communion and the Lutheran Church. Many parts of the Eastern Orthodox Church also celebrate Saint Valentine's Day on July 6 in honor of Roman presbyter Saint Valentine, and on July 30 in honor of Hieromartyr Valentine, the Bishop of Interamna (modern Terni).



Early Priests, Continued from p. 2 quired a new drive to be constructed from Sylvan Road into the parking lot. The announced changes at first brought impetus for church campus improvements, to include painting and repairs to the chapel interior, installation of three new stained-glass windows, and trimming the property's massive oak trees. Problems soon arose when the Navy refused to allow its property to be seized. The freeway project was redrawn closer to St. John's. So close, that major shifts were required. St. John's at the time faced Fremont Street, and if not moved farther back on the grounds and turned 90 degrees, the chapel would find the new highway and its traffic passing right below the front steps. For the next four years, numerous modifications included the possibility of moving the chapel to an entirely new site and hiring experts to estimate various costs and changes.



St. John's Chapel & grounds as depicted in a 1952 brochure

Consultants and state representatives conferred over the project's ramifications until a satisfactory agreement was finally reached. It called for not only the chapel's repositioning but also for expansion to increase church seating. By the end of 1957 a new parish hall was constructed where services would be held in the interim, allowing for major work to begin on taking the chapel apart in sections to be repositioned on its new foundations.

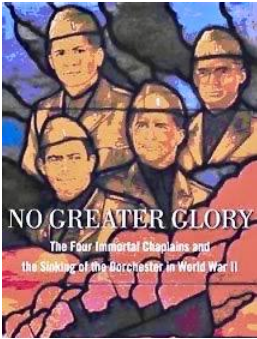
Sadly, Veroqua died on December 7, 1957, just as all major plans were in motion. Fr. Lovgren remained on as Rector at the newly reconstructed St. John's until 1962 when he retired from the priesthood. He lived in Carmel until his death on January 10, 1967. The pair are buried in Veroqua's family plot in Essex, New York.

St. John's Chapel, Del Monte February 2024 Schedule

Date	Activity	Notes
February 4	10:00 AM Holy Communion	Fr. Mills presiding
February 11	10:00 AM Holy Communion	Fr. Leslie presiding
February 13	5:00-7:00 PM Shrove Tuesday	Traditional Pancake Supper: Pancakes, Sausages, Fruit, and Chocolate for Valentine's Day
February 14	Ash Wednesday	TBD
February 18	10:00 AM Holy Communion	Fr. Leslie presiding
February 25	10:00 AM Holy Communion	Fr. Bob Ott presiding

Four Chaplains Interfaith Memorial Service

by Elizabeth Barratt, Excerpted from original published 19 February 2015 in MoCoMOAA's The Nugget



This annual event, observed in many parts of the United States and even considered a minor feast day on the Episcopal Church calendar, commemorates the lives of four United States Army chaplains who went down to sea to save the lives of other soldiers who might otherwise have drowned.

On February 3, 1943, the USAT Dorchester, carrying approximately 900 troops, was making her way through icy Atlantic, headed toward Greenland. The ship had entered submarine waters and the captain directed the men to keep on their outer gear and lifejackets at all times.

Under cover of darkness, an enemy submarine fired a torpedo toward the ship. It entered the boiler room, exploded, destroying the ship's electrical system, and causing clouds of ammonia gas to fill the space. Many men died instantly or were trapped below decks. The ship began taking on water and it was clear it was going to sink.

There were four chaplains on board the ship: Lt. George L. Fox (Methodist), Lt. Alexander D. Goode (Jewish), Lt. Clark V. Poling (Dutch Reformed), and Lt. John P. Washington (Roman Catholic). These four had already made friends with each other at Chaplain School while stateside. On board, they had gone among the men, offering encouragement, sharing a joke, listening to their fears, and conducting religious services.

When the torpedo struck and it became apparent the ship was lost, the four chaplains calmed the frightened men who had made it onto deck, urging them to get into lifeboats and abandon the ship. When it became evident that no more lifeboats could be launched and that many lifejackets had been lost below decks, these brave men took off their own lifejackets and offered them to soldiers who had none.

As the ship went down, the four chaplains linked arms, sang hymns and said prayers as they sank into the waves.

The brave sacrifice of these four individuals has been memorialized across the United States in various ways, in stone, in chapels and in scholarships. Memorial services dedicated to their heroic act are held as well, often sponsored by local veterans' groups. The services are held on the date closest to February 3, to commemorate the day these men went down to sea.



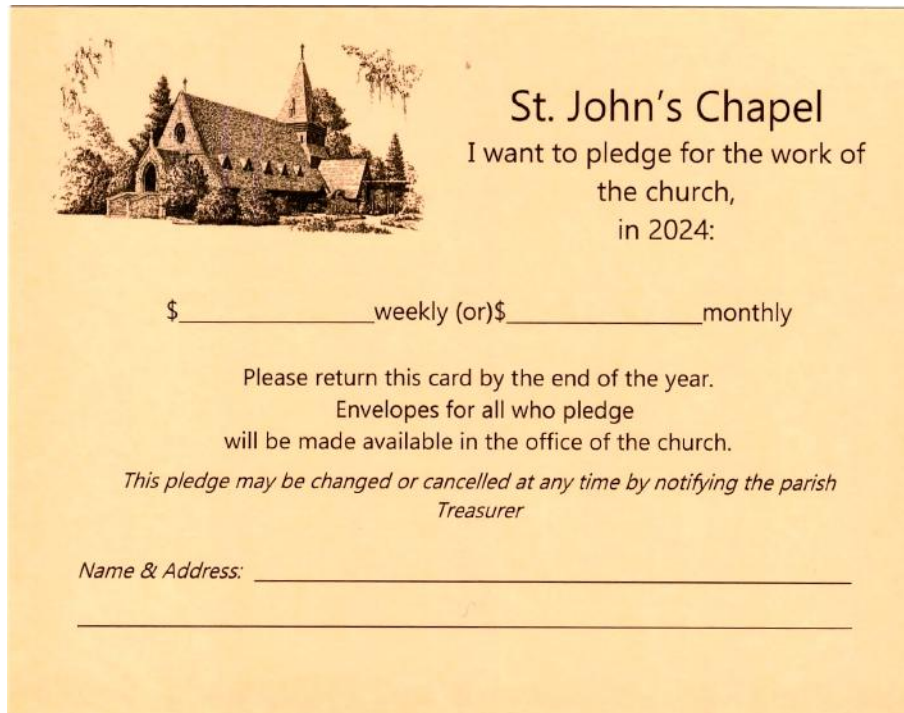
St. John's Benefit Shop Accepts

Clean, gently used clothing.
Clean, working small appliances.
Chinaware, Glassware.
Clean Kitchen items.
DVDs and CDs.
Knick knacks and bric-a-brac.
Small furniture items in good condition.
Art and Art objects.
Holiday items.
Jewelry.

WE DO NOT ACCEPT

Soiled or worn clothing
Printers or copiers
Electronics (laptops, computers, cell phones, TVs)
Cassettes or VHS videos
Non-working small appliances
Broken, chipped, or cracked items
Worn kitchen ware
Broken jewelry or watches

Please note: volunteers operate the Benefit Shop's intake, sorting, pricing, display and sales. We do not have the woman-power to dispose of unsaleable items. Please do not leave items at the gate, it is unlawful. Thank you for your cooperation.



In the event you may have missed this in your pew we're attaching hereto a copy of this year's pledge card. As noted in the bulletin for Sunday, January 21, 2024, we are more than a few pledges (and consequently dollars) short for the 2024 year. If you haven't pledged yet would you prayerfully consider making a commitment to support the work St. John's is committed to? We've recently added a new Adult Children of Alcoholics group on Tuesday night. All of our outreach programs here at St. John's continue and are helping the community at large. We still accomodate the women of the One Starfish Program sleeping in our parking lot at night. The I-Help Women spend the night at St. John's on Wednesdays. We have a calendar from Monday through Thursday when our Parish Hall is in use. Your pledge helps us plan, coordinate, and support all these outreach programs. Additionally, it's only by pledging that we're able to budget for the day-to-day expenses of keeping the doors open, the lights on, and supporting our beloved congregation as we continue work behind the scenes to attract a new Rector and seek to return to our dynamic, pre-pandemic institution.

Should you also wish to help and support a specific group please contact the office, (831) 375-4463, or Cynthia at (831) 392-6049. We thank you for your consideration and support.

**St. John's Annual Meeting
January 28, 2024**

Following yet another lovely Holy Communion service conducted by Canon Martha Korienek of the Diocese, attendees gathered in the parish hall for this year's Annual Meeting (and, of course, a Pot Luck luncheon). Senior Warden Geoffrey Holland provided an overview of the current status of the parish. A report was provided by the Junior Warden, Art Brost, concerning the heavy maintenance projects of 2023 re-

quired to keep the Chapel safe and "user friendly." Elizabeth Barratt provided an update on the the Rector Search Committee. Margee Bennett gave an update on the Benefit Shop. An update was given by Treasurer Brienne Goldberg (with an appeal to please turn in 2024 Pledge Cards!). Overall, our parisioners got a clearer view of the very real need for all the members of St. John's parish to continue support of the church as we move forward.



Senior Warden Geoffrey Holland addressing the parish at St. John's 2024 Annual meeting.

Editorial Policy

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