

# St. John's Chapel Newsletter

## Unmistaken Identity

John 20:14-15

*With great thanks to Andrea Burke, Author, Grace Road Church.*

The sun has not yet risen above the eastern hill, and here in this dusty blue haze, I am taking the short walk from my porch to the garden gate. The morning air is damp, and the birds have just begun to sing. The true wonder of the garden happens when no one is here to witness it—while we're on vacation; during a thunderstorm; and in this case, overnight, while we all rested. Today the earth smells fresh and new, the roots have done their work, and the garden has grown without our involvement at all. Fruit has emerged, flowers have budded and are ready to open as soon as the sun breaks through the trees, and I feel as though I am the last one to arrive at the symphony as it rises in a morning crescendo.

Sometimes, the most victorious things happen in the dark.

Here, in this early morning dirt, I think of Mary Magdalene. I think of her, spices in hand, eyes swollen from shock and grief, heading toward the tombs before the sun has even risen. Before the hills are dusted with that vibrant light, she is looking for Jesus. The women have risen early to care for the body of the Man who knew them by name. The Man who looked them in the eye and welcomed them into his followers, who did not snub the lowly, who wasn't concerned with status and charm, but

who instead tended to their hearts as the one who created them.

Anyone near her that morning would realize she is a woman in mourning, as the scent of the herbs would give it away. She is exhausted, afraid, and carrying the heavy weight of grief all the way into that garden cemetery.

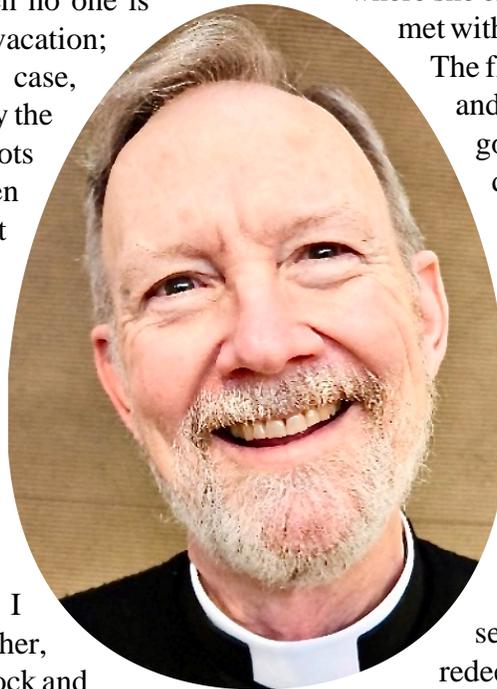
Yet, as her eyes begin to adjust to the predawn light, where she expects to find the body of Christ she is met with an empty tomb and a radiant stranger.

The flurry brings an abrupt change of plans, and after the disciples have come and gone, she is once again alone in the garden, fumbling still in the wake of grief and confusion. The symphony has already begun, and she's just about to hear it rise.

It's here she turns to see a man and thinks he is the gardener (John 20:14–15).

And of course, the beautiful irony is that he was the gardener, and he still is, but not in the sense she imagined. Here, the Gardener himself, the one who tends to all those he has redeemed, is not simply wandering around looking for something to do. He is a man at work with a purpose. Where once a garden was a place of defeat and sorrow, where Eden was broken and couldn't save us, Christ has returned as the gardener to make all things new.

Christ—who knows Mary's heart, her eyes, her tears—calls her name. "Mary." *Continued on page 2*



## 2026 Holy Week Schedule

Thursday, April 2 Maundy Thursday Service with Holy Communion @ 1 PM

Friday, April 3 Good Friday Solemn Liturgy with Holy Communion @ 1 PM

Easter Day, April 5 Easter Feast Day Service with Holy Communion @ 10 AM

**"Identity," Continued from page 1**

We know the voices of the ones who love us. We each know the sound of our name when it rings out in a familiar voice. For Mary, this is the same voice that called forth Lazarus, that spoke the words "Talitha koum" with power (Mark 5:41), that cried "Tetelestai" from the cross (John 19:30).

Mary enters the garden in fear and grief, and in Matthew 28:5, the angel says to her, "Do not be afraid." This call echoes from Christ's conception (Luke 1:30) and birth (2:10) to here in the garden tombs, and Christ will announce this once and for all when he returns:

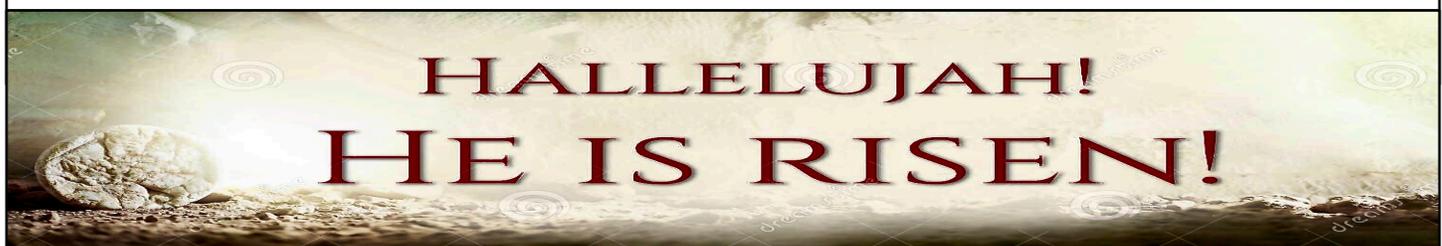
"Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and now look, I am alive for ever and ever! And I hold the keys of death and Hades" (Rev. 1:17-18).

Fear not, those of you who walk in the dark, who rise early and await the brilliance of the morning light, who long to be seen by a Redeemer who knows you by name. Fear not, you who walk amid the aroma of death; you do not need those spices to mask your pain. Here in our dirt, our grief-aroma-filled world, do not mistake him for just the gardener. He is indeed the Gardener, the King of Kings, the Lord of Lords, the one who knows your name better than you know your own soul. Dawn has broken. The Gardener has faithfully brought life in the darkness. The symphony is rising, and we can join the chorus: Christ is risen, and he holds the keys forevermore!

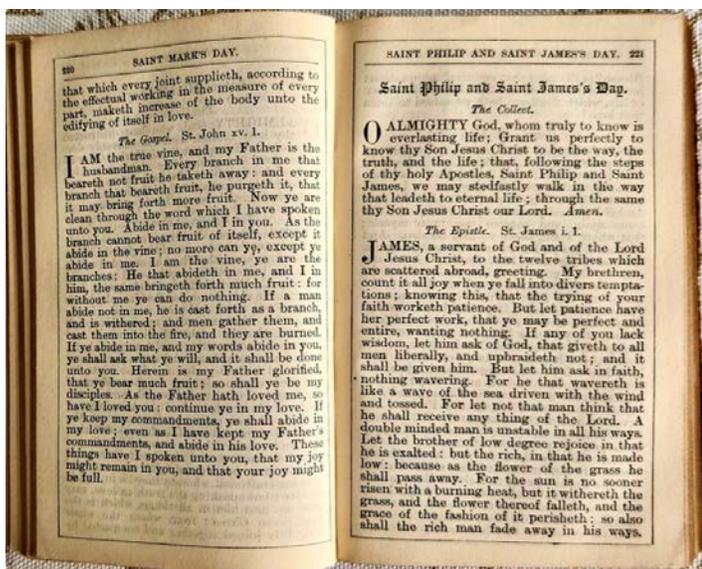
Blessings,  
Fr. Rick

**St. John's Chapel, Del Monte  
April 2026 Schedule**

Date	Activity	Notes
April 2 <i>Maundy Thursday</i>	1:00 PM Holy Communion	Fr. Richard Miles Officiating
April 3 <i>Good Friday</i>	1:00 PM Holy Communion	Fr. Richard Miles Officiating
April 5 <i>Easter</i>	10:00 AM Holy Communion	Fr. Richard Miles Officiating
April 12 <i>Easter 1</i>	10:00 AM Morning Prayer	Licensed Lay Reader Conducting
April 19 <i>Easter 2</i>	10:00 AM Holy Communion 11:30 AM Vestry Meeting	Fr. Richard Miles Officiating Meeting in Centennial Hall
April 26 <i>Easter 3</i>	10:00 AM Morning Prayer	Licensed Lay Reader Conducting



## Modern American Revisions to the Prayer Book



1892 Prayer Book  
Esty.com

apprehension.” At Yale commencement on this “dark day,” Timothy Cutler, president of the college, and six other Puritan divines, announced their conversion to “the Communion of the Catholic Church” - that is, the Church of England in the American Colonies.

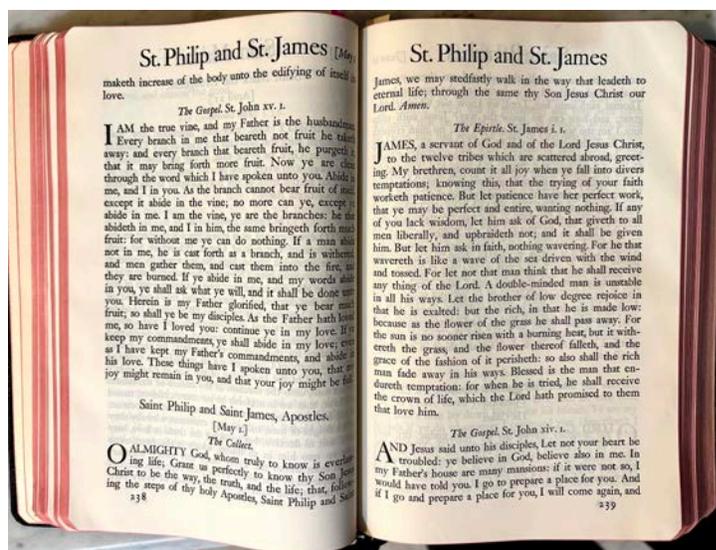
Why did they do it? Why have hundreds of others, before and after them, been drawn to our communion? Some have come along the path of historical or theological study. But certainly, the most powerful force drawing men toward the Episcopal church has been the compelling attraction of The Book of Common Prayer.

For Episcopalians the Prayer Book is above all a strong bond of unity. We have among us different schools of thought. Our freedom allows a variety of approaches to the presence of God. But it is perhaps the greatest glory of the Episcopal Church that it still holds together in unity those divergent points of view which in other Christian bodies have often been the cause of separation. We do so through our common Prayer Book. However marked be our differences, they are not as strong as the unity we find when we come together humbly to acknowledge our sins before God, to hear His Word and to sing His praise, and to kneel before the altar of the Bread of Life.

Why does the Prayer Book exert such compelling force upon those outside the Church? Why does it form such a powerful bond of unity within the communion? The answer to both questions is the same. First, The Book of Common Prayer is a Scriptural Book. Its ideas and language are those of the Bible. In all its prayers and services of worship we are kept close to that revelation of God’s will and purpose which the Scriptures contain. One cannot open the Prayer Book without an immediate awareness of standing close to God’s Holy Word. This scriptural character of The Book of Common Prayer accounts for a large part of its tremendous power in *Continued on page 4*

In the past, the American Prayer Book was revised twice following its first publication, once in 1892 and again in 1928. Each time the revision was in the direction of greater enrichment of the services and more flexibility in their use. Revision of the Prayer Book is a slow but natural process in a changing world. While the Prayer Book preserves and brings to us the heritage of Christian devotion of all the past ages, yet at the same time it is expressing the worship of the living community of Christians in the present. Thus, it lives and grows with the Church.

On September 11, 1792, Puritan New England was stunned by an announcement which, in the words of a contemporary, “shook New England Congregationalism like an earthquake, and filled all its friends with terror and



1928 Prayer Book  
RHBarratt

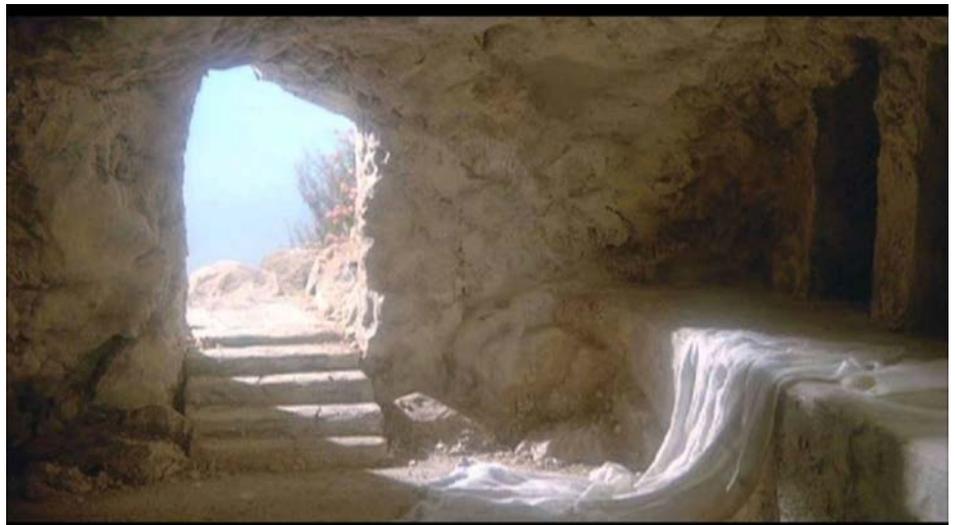
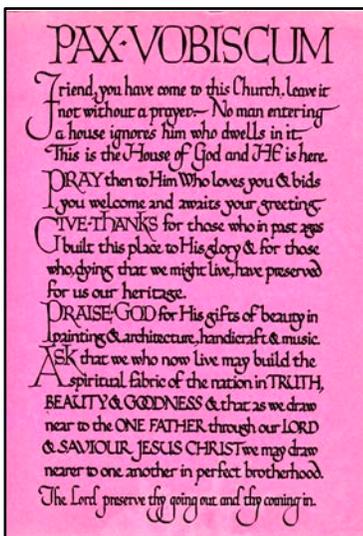
**Prayer Book, Continued from page 3** the hearts of people. The religion of the Prayer Book is the religion of the Bible.

Secondly, it is the Church's book. The Christian prayers and services which have stood the test of two thousand years of time and human experience are brought to us in the Prayer Book. There are moments in the service of Holy Communion when we offer ourselves to God in the words of the first generation of Christians, when our actions in worship unite us with those who stood close to our Lord.

And finally, in the Prayer Book we find the presence of Christ in His Church. Precisely because these things are true, the Prayer Book speaks to the deepest needs of all people. We are reminded of the human pride and selfishness which beset us. We come to see our sinfulness as God sees it. Yet repeatedly we are brought to the experience of His forgiveness. We learn that He looks beyond our frailty to the people that His companionship can make us to be.

The Prayer Book teaches us what wholehearted trust in God really means, what Christian self-sacrifice ultimately involves. In the frustrations of failure, and in the pains of illness, in the ache of loneliness and in the pangs of remorse, in the perils of success, and in the selfish moments of forgetfulness, in all the Prayer Book speaks to each of us, words of warning, of forgiveness: words of comfort, of new resolution; and words of God's strengthening companionship. In the end we come to hear His Voice: I will be thy guide, in thy most need, to go by thy side.

*Excerpted from "the Struggle for the Prayer Book," The National Church, 1945*



## St. John's Chapel, Del Monte & Our Military Connection



David Jones, longtime member of our congregation, is undertaking the daunting task of chronicling the members of St. John's who have served in the military. Our connection to the military goes back even before the US Navy acquired the Del Monte Hotel. David is asking everyone in the congregation to search their memories and provide him with names, photographs in uniform (or partial thereof), any military memorabilia, and any history you might have. He can be reached at [davediane1@comcast.net](mailto:davediane1@comcast.net), or you're welcome to chat with him during "coffee hour" after service on Sundays.

CHRIST BEFORE US



SHADE ABUNDANTLY IN  
EVERY GOOD WORK  
2 CORINTHIANS 9:6

## Annual Giving Campaign - Pledge Card 2026

St. John's Chapel + Del Monte

Our/my gift is \$ \_\_\_\_\_ per [week | month | year] for an annual total of \$ \_\_\_\_\_  
(circle one)

Name(s): \_\_\_\_\_

Address: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Telephone(s): \_\_\_\_\_ E-mail: \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

I do not wish to receive pledge envelopes. (you will automatically receive pledge envelopes unless you check the box.)

## It's Not too Late to Pledge!

Pledge cards (see above) are still being accepted for the 2026 Pledge Year. We need your help! The new St. John's budget will be drafted with pledges as a major source of income. If you need a pledge card, there are extra cards on the table at the back of the Sanctuary. You may also email or call the church office to have one sent to you. The Vestry appreciates your continued support as we begin our 135<sup>th</sup> year. It's not too late to pledge!

### Prayer Lists Reset

It's time to do a reset of the lists of people for whom we pray. We will purge these lists and begin anew on Sunday, January 4, 2026. If you have names of people you'd like to add to the prayer list, please email or call the office.

[stjohnschapel@redshift.com](mailto:stjohnschapel@redshift.com)

(831) 375-4463

For all names added, please give us your contact information (as requester) and expect a monthly call or email for an update on the status of your requests. This will help us to manage the lists and help us all to pray better.

**Altar Flowers: The Flower Chart is in its usual place in the Parish Hall. Reserve those important dates now. Costs are \$30.00 for regular seasonal flowers, greenery and candles, OR \$40.00 for roses.**



We'll be celebrating St. John's 135<sup>th</sup> Anniversary on June 14, 2026, with several special observances. To help fund the event, Elizabeth Barratt is offering for sale this set of 8 luncheon/dessert plates from the historic Hotel Del Monte. Although priced at \$120 per plate, she is offering them to St. John's members at \$100 each for 7 plates in pristine condition, one for \$75 with a small chip not visible on the top; or \$775 for the set. These Syracuse China Co. plates date to the 1930s. If you are interested, please email Elizabeth at [HRHANDQE3@gmail.com](mailto:HRHANDQE3@gmail.com) or call 831-241-6927.



## BENEFIT SHOP

### THE BENEFIT SHOP ACCEPTS

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

### WE CAN NOT ACCEPT

- ELECTRONICS: such as MEDICAL EQUIPMENT, PRINTERS, COPIERS, LAPTOPS, CELL PHONES, TELEVISIONS, OR COMPUTERS.
- Soiled or worn-out clothing or shoes
- Cassettes or VHS videos
- Non-working small appliances
- Broken, chipped, or cracked items
- Worn kitchen ware
- Broken jewelry or watches

***Please Note: We do not have the woman-power to dispose of unsaleable items. Please do not leave items at the gate, it is unlawful.***

**Editorial Policy**

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