



The Evangel

An Updated Pastoral Directive from the Episcopal Bishops of Michigan

Dear Friends in Christ,

As people of faith, we follow the commandment Jesus gave us - to “love our neighbors as ourselves.” Loving our neighbors these days, in the midst of the COVID-19 pandemic, means setting limits. This is how we love our neighbors - by working to slow the spread of this extremely contagious, life-threatening virus. We know that coming together, even for the best of reasons, can spread this disease.

On March 17th, we issued a pastoral directive that put all of our 203 congregations on hiatus from in-person gathering until May 10th. Today, we extend that directive and offer a plan for how we might engage re-entry when it is advisable to do so. We know that if we resume gatherings prematurely, we will force our most vulnerable members to make the choice between keeping themselves safe and participating in congregational life.

The linked “*Plan for Re-Entry for Great Lakes Episcopalians*” articulates three phases for re-entry into our new normal. Currently, we are in Phase I and will remain in Phase I until further notice, pending further recommendations from public health experts and the State. When we are able to progress into Phase II, we will communicate the return date at least ten days ahead of the change.

Furthermore, as we continue to respond to this pandemic in the way we gather for worship, formation, and fellowship, we must consider how to respond more fully to



the injustices being revealed by this pandemic - food insecurity, racial bias, access to healthcare, a living wage, housing, and education. As a people of faith who believe in the power of resurrection and new life, we are committed to naming and addressing these injustices so that the kingdom of God may come nearer. We must be asking - how might our faith communities use this crisis as a catalyst for re-imagining our ministries and priorities to come alongside a world in grief? What tangible steps will we take to address these issues?

And, as we continue to follow recommended guidelines for safety, please remember to embody hope as we pray. Pray for the ill and recovering, for the grieving, and for the lonely. Pray for researchers, medical professionals, health policy experts, front line workers, and for those who clean and stock and ship. Pray for our clergy and our staffs. And pray for each other - that we may be filled with God's courage and compassion in the midst of fear and unknown.

Peace be with you,

The Rt. Rev. Wayne M. Hougland, Jr.

Bishop, The Episcopal Dioceses of Eastern & Western Michigan

The Rt. Rev. Dr. Bonnie A. Perry

Bishop, The Episcopal Diocese of Michigan

The Rt. Rev. Rayford Ray

Bishop, The Episcopal Diocese of Northern Michigan



Plan for Re-Entry for Great Lakes Episcopalians

Published on May 1, 2020.

The Coronavirus continues to impact our communities across the world. As Episcopalians, we have a deep desire and call to care for our people, our communities, and each other through this situation.

Our goals include:

- Offering Hope to our communities in this uncertain time.
- Continuing to provide our people and communities with the very best pastoral care now and in the months to come.
- Providing the continuity of prayer and worship, whether gathered in person or digitally
- Protecting the most vulnerable among us by limiting contact and initiating practices to slow the spread of infectious disease

The following multi-phase plan contains practices for how Episcopalians in the State of Michigan will undertake re-entry after hiatus, pending further recommendations from health officials and our governor. **The way forward will not be immediate and may not be linear.** It is through a faithful balance of science and pastoral care that we will respond accordingly.

The plan contains the following:

- [Phase I](#): Hiatus
- [Phase II](#): Re-entry
- [Phase III](#): Deeper Participation
- [Other](#): Summer Programming
- [Appendix A](#): Questions for the Vestry
- [Appendix B](#): Resources

We recognize that all ministry is contextual. The guidelines articulate practices that fall into categories of “requirement” and “recommendation.” Requirements are mandatory and enforceable by the bishop and are listed using the phrases “*must...*” and “*...are prohibited*”. Recommendations, listed below using the phrase, “*we advise,*” are best practices and may be modified as appropriate to your local context under the authority of the vestry and/or clergy leadership.

And, as we continue to follow guidelines for safety, please remember to pray for the ill and recovering, for the grieving, and for the lonely. We pray for researchers, medical professionals, health policy experts, front line workers, and for those who clean and



stock and ship. And we pray for each other - that we may continue to be a people of hope in the midst of fear and unknown.

Contact your diocesan office with any questions or clarifications, using the following contacts:

- Eastern and Western Michigan: Canon Katie Forsyth, kforsyth@eastmich.org
- Michigan: Anna Stania, astania@edomi.org
- Northern Michigan: Canon Jane Cisluycis, jane@upepiscopal.org

Phase I: Hiatus

Building and Office Use Guidelines

We advise that staff members be permitted to work from home, as appropriate to their duties.

In-building staffing must be minimal and drop-in to maintain essential operations (deposits, mail processing, etc.) Staff members must communicate to ensure there is only one person in the building at a time and common surfaces, including door knobs, counter tops, and office electronics, must be disinfected before and after use.

We advise maintaining your standard count procedures with modifications to ensure safety and transparency.

Worship & Formation

Churches are prohibited from in-person worship and all congregations are recommended to find means of gathering using online tools, including but not limited to:

- Sunday Worship
- Daily Office prayers
- Bible Studies
- Small Group formation and fellowship

Required Guidelines for Worship:

- Live-streaming from inside a church building is prohibited unless authorized by your bishop
- "Drive-thru" Eucharist is prohibited



- “Virtual communion” in which a minister “blesses” bread and wine through a phone or online connection is prohibited. Please see footnote for Presiding Bishop Michael Curry’s “Word to the Church”.
- Graveside funerals of ten people or fewer are permitted, while following physical distancing and mask guidelines
- Outdoor weddings of five people or fewer are permitted, while following physical distancing and mask guidelines
- Baptisms are permitted on an emergency only basis

Recommendations for Gathering while Separated

We advise offering opportunities to gather your community while physically separated using digital tools like video conferencing and social media, for ongoing worship, formation, and fellowship.

We advise identifying a method by which your leadership will continue to engage your non-online parishioners, whether by phone, training and assistance to get access online, or some other means.

We advise that all pastoral care be conducted virtually, as you are able. In-person contact must be minimal.

Service and Outreach:

- Requirements for group size, physical distancing, sanitation, and use of masks must be followed.
- Distribution ministries must limit volunteer time spent inside the building. Distributions may only take place outside or on a curb-side basis.
- There must be no preparation of food in the building unless authorized by your bishop.

Phase II: Re-Entry

Please remember that many of our congregations are composed of individuals that meet the description of vulnerable population. Re-opening might not be appropriate for every congregation. Congregations might also consider stepping up in scale, offering, and size to reach the new limit.

Before you choose to re-open, please work with your vestry to answer the questions listed in [Appendix A](#).



Preparing the Church for Re-Entry

Before any re-entry, congregations must deep clean the entire church building, including pews, bathrooms, doorknobs, light switches, stair railings, and microphones. Please see [Appendix B](#) for current cleaning guidelines from the CDC.

We advise the consideration of removing all non-essential items from rooms so that there are fewer surfaces to touch.

We advise posting signs and making announcements about non-contact greetings and reminders to refrain from shaking hands and hugging.

We advise communicating with your congregation before they arrive about the preparations you have done for their re-entry and to reiterate that, if they are sick or are of a vulnerable population, they should stay home and join online, if available through your congregation or another.

Building Use Guidelines

Office Guidelines

We advise that staff members continue to be permitted to work from home, especially the immunocompromised, parents of children, and those older than 60.

We advise keeping in-office functions as minimal as possible, only to ensure essential operations.

Any staff members working from church-owned buildings must continue to follow social distancing and sanitary guidelines, including:

- Maintaining six feet of separation between individuals
- Regular handwashing and sanitizer use
- Regular disinfection of common surfaces including door knobs, countertops, and office electronics.

Other Guidelines

Congregations must follow all physical distancing and hygiene guidelines including use of non-surgical masks. Please consider having a supply for those who arrive to your building without one.

Buildings must be thoroughly cleaned regularly and between user groups, paying extra attention to high-touch surfaces.



We advise posting signs outlining COVID symptoms and urging people to stay home/seek medical attention if they experience symptoms or feel unsafe.

We advise maintaining appropriate stock of tissue, soap, hand sanitizer, and disposable paper towels for drying hands.

We advise the consideration of allowing building users/rental groups back in (music lessons, etc.) on the condition that they are able to observe gathering limits and hygiene protocols.

We advise creating an emergency plan for possible outbreak and how you might respond in care, in communication, and in cleanliness.

We advise maintaining a visitor log (including phone numbers and email addresses) for all who enter the building in the event that they may have come in contact with someone with the disease and reporting is required. To the extent possible, the log should be managed by a greeter or an office staff-person or volunteer or follow some other no-touch method.

Worship Guidelines

Congregations may choose to begin to offer small worship gatherings while following the following guidelines.

The following options might be appropriate considerations as congregations begin to re-enter:

- Maintaining some online worship and formation opportunities for those that will still be unable to join an in-person gathering, either due to risk or sense of safety
- Multiple services with fewer attendees to spread out the number of people gathered at one time
- Having people sign-up for services in advance while allowing space for visitors who may drop in
- Creating and assigning fixed seating to maintain safe distances
- Holding services outside

All common surfaces must be cleaned before and after worship, including door knobs, counter tops, pews, electronics, and sacramental items.

Requirements for Gathering Size and Contact:

- Limit events and meetings that require close contact. Most, if not all, meetings and formation opportunities should continue to take place online.



- Limit any in-person worship gatherings to no more than 50 people, or the maximum number for your space while allowing 6 feet of total separation between households, whichever is fewer. If your ASA is above 50, consider how hybrid-worship or multiple service times might spread out the number of people gathered at any one moment.
- Non-surgical masks are required. Please consider having a supply for those who arrive to your building without one.
- To avoid crowding and bottle necks, there is no receiving line following a service.
- There is no nursery or in-person Sunday school or coffee hour following a service. Continue encouraging people to leave the building rather than mingling in-person.

Requirements for Worship:

- Sharing in the Eucharist is prohibited. Maintain the use of Morning Prayer on Sundays.
- Live-streaming may resume from inside the church building while maintaining appropriate physical distancing with any participants.
- There is no physical touching during the passing of the peace.
- There is no passing of an offering plate through the pews. Encourage worshippers to offer financial gifts online or to a stationary plate as they come in or during the course of worship to limit contact.
- Households must sit at least six feet apart, 360°, if gathered for in-person worship.

Recommendations for Worship:

- Singing is among the riskier behaviors when it comes to spreading the virus. We advise refraining from singing when gathered in-person, or consider how you might make extra precaution to further separate singers from the congregation and from each other.
- We advise the consideration of removing prayer books, hymnals, and bibles from pew racks during this time. Worship services may be followed using single-use bulletins (that are picked up rather than handed out), by sending a digital copy for people to access on their personal devices, or by use of screen and projection. Please make every provision for recycling single-use bulletins and limiting the number of bulletins printed for one household.
- We advise developing a plan for dismissing congregants in an orderly way to ensure social distancing as people exit.
- We advise empowering your ushers to remind participants about these guidelines and state requirements.
- We advise developing a plan to reduce the number of doors that people must touch to enter your service, including the use of door stops or greeters.



Requirements for Special Services:

- Baptisms, weddings, and funerals may resume and must be limited to fewer than 50 people in attendance, while following distancing plans.

Service and Outreach:

- Requirements for group size, physical distancing, sanitation, and use of masks must be followed.
- We advise that distribution ministries limit time spent inside the building and allow for outside or curbside service.
- Any food distribution must be to-go, or served by a person using gloves. Buffets are prohibited.
- Food may not be prepared inside the church building unless authorized by your bishop.

Phase III: Deeper Participation

Building Use Guidelines

Events and in-person gatherings are permitted. We advise making every provision to avoid crowding.

In-person meetings are permitted. We advise considering how you might enable your high-risk members to join your gathering digitally.

Regular office operations are permitted. We advise considering how you might maintain flexibility for staff members that are high-risk or have children unable to attend school or access childcare.

Communal spaces must continue to be cleaned on a regular basis, including before and after gatherings.

We advise maintaining a visitor log (including phone numbers and email addresses) for all who enter the building in the event that they may have come in contact with someone with the disease and reporting is required. To the extent possible, the log should be managed by a greeter or an office staff-person or volunteer or follow some other no-touch method.

Worship Guidelines

Worship gatherings of all sizes are permitted with the following guidelines:



- We advise considering maintaining an online/hybrid worship option for people that are high-risk and needing to maintain stay-home precautions.
- Physical distancing is not required. We advise avoiding crowding in the sanctuary and building to the extent possible. Consider offering multiple services to help people spread out.
- We advise considering continuing to remove prayer books, hymnals, and bibles from pew racks during this time and instead use single-use bulletins or digital copies for people to access on their personal devices. Please make every provision for recycling single-use bulletins and limiting the number of bulletins printed for one household.
- Congregations must continue the use of no-touch alternatives for the passing of the peace.
- Congregations must continue the use of no-touch alternatives for the offering.
- We advise setting aside special space within your worship area to be designated for people of vulnerable populations

Eucharist is permitted, with the following guidelines:

- Clergy must wash their hands with soap and water before services and use hand sanitizer visibly before distributing communion. If a clergy person or parishioner feels sick or has any symptoms, they should remain at home.
- We strongly advise against using the common cup. Though it may seem counterintuitive, intinction is not a safer choice. Please remember that receiving in one kind (bread or wafer only) is full participation in the Eucharist and congregations may consider making provision for distribution without the use of a common cup.

Coffee hours are permitted with the following guidelines:

- Congregations must make every provision to ensure adequate space to avoid crowding.
- A gloved person must distribute any food or drink. Buffets and self-serve are not permitted.

Other: Summer Programming

We advise against offering in-person summer programming, including Vacation Bible Schools and Mission Trips.

While the risk to children appears to be somewhat lower, there is an ongoing risk of carrying the virus back home and sharing with other family members. We advise considering providing an online or no-touch drop off at-home activities.



This plan was compiled in conversation with the bishops, staffs, and elected leadership of the Episcopal Dioceses in the state of Michigan, following current recommendations of the CDC, and with resources offered from [the Episcopal Diocese of Texas](#), [the Wisconsin Council of Churches](#), and the Office of the Presiding Bishop.

Appendix A: Questions for the Vestry

We offer this list of questions for your vestry to consider in consultation with your clergy and parish staff. When we enter Phases II or III, we recommend you work through these questions before deciding to re-open for in-person gathering.

- How will you maintain connection with those who cannot gather in-person, even when restrictions are lifted?
- How many people can your worship space hold if you are worshipping with household groups sitting six feet apart?
- How will you discourage congregating after worship services?
- How will you continue to be invitational and open to people that are not yet part of your community?
- How will you ensure sanitation and disinfection for your communal spaces?
- How might your building use agreements need to be updated to reflect the new realities revealed by the pandemic?
- How will you maintain necessary stewardship to maintain operations while the congregation, or part of it, is dispersed?
- What assets do you have (space, yard, volunteers) that might be used to respond in service to your community in light of the pandemic?
- If someone contracts COVID-19, how will you communicate with your congregation and members who may have come into contact with that individual, while remembering privacy and pastoral care?
- If someone who has been in your building contracts COVID-19, how will you conduct an intensive cleaning prior to its next use?
- How will you communicate your safety plan and best practices to the congregation?

Appendix B: Resources

[MapDash-COVID-19](#) - an online resource for checking COVID-19 data on a local level

[Centers for Disease Control](#) - vast resource for COVID-19 precautions and suggestions

- [Cleaning your Facility](#) - guide for building cleaning
- [Sanitizing Office Spaces](#) - guide for frequently used spaces
- [Preparedness for Sacred Spaces](#) - a set of best practices for religious institutions

[State of Michigan Coronavirus Information Hub](#)



Remember Our Homebound Members

Stop by to visit or drop a card to our parish members who are homebound.

Alma Dickerson

461 E. Wing Rd., Mt. Pleasant
772-2516.

St. John's Prayer Group

The 16 members of the Prayer Group offer petitions daily for the church and for specific requests. All parishioners are welcome to become members of



the Prayer Group or to submit requests by calling Sandy Wood, 773-9326, Martha Rarick, 773-7510, or the church office at 773-7448.

Home Communion

Just a reminder: you should let the parish office know if you are ill and wish to receive communion or a visit from either the clergy or a Lay Eucharistic Minister.



David Blackburn	5
Jacob Hartshorne	10
Patricia Claussen	16
Candy Henderson	17
Donald Schurr	18
Katie (Brockman) Hodgkins	19
Yvette Crandall	20
Ulana Klymyshyn	28
Emily Scott Shaffer	29
Joan Kadler	31



Rod Leslie & Marian Matyn

The 2020 Altar Flower Calendar is posted near the back door of the Church. Please consider a Sunday that is a good date for you to honor or



remember a loved one and sign up to provide altar flowers. Flowers are a wonderful addition to worshiip! Thank you!



Outside the Tent

Recently I read *Late Migrations: a Natural History of Love and Loss*. Margaret Renkl, the author and a frequent contributor to *The New York Times*, muses about the life and death of flowers, birds, rabbits, snakes, and human beings. And that is the short list! I'm a fairly good gardener and bird-watcher, but she has sharpened my appetite for observing the creatures all around me as I till the ground or listen to the woodpeckers further down my street. It's a jungle out there: woodpeckers hammering away at the bugs in a rotting tree; a hawk one frosty January morning bouncing off the side of the house, then swooping away with a small bird clutched in his claws.

Earlier this afternoon Henry handed me *The Week*, our favorite news magazine, which had printed a short "Viewpoint" by Ms. Renkl, reflecting on the pandemic. She says: "My siblings and my oldest friends call more often now, and I know it's because they're worried. Every online gathering, every phone call, every just-saying-hi email carries an undercurrent of mortality. Even if we don't say it out loud, we recognize that our time for checking in may run out. We have always been mortal beings, but until life serves up a memento mori like the new coronavirus, people tend to spend each day as though they had an endless supply of days. As though they had all the time in the world to say, 'I love you.'"

I've had endless time during these weeks of quarantine to survey our house, its endless array of books, antique furniture, art and family portraits. Through the years of our marriage we have written and re-written our wills, realizing that some day our children would be sorting through these rooms we love, burdened by the weight of finding someone to arrange an estate sale. "Don't mope about this," I tell myself as I go outside to spend an hour cultivating the overgrown herb beds, a certain tonic for a heavy heart. "Don't worry," I repeat as I slip on my face mask before setting off on an errand. I adjust the mask, this modest reminder of my oneness with all the world. And for just a few minutes I am my old self, trusting that God will take care of me as I blunder through a world changed beyond my reckoning.

Peace to you all in these days of "plague."

Nancy Casey Fulton
April 20, 2020



Minutes for Special Session of the Vestry April 3rd, 2020.

Clancy DeLong moved that Vestry authorize him to obtain a loan not exceeding \$14,000 under the Paycheck Protection Program, Adam seconded.

Adam Baker and Clancy DeLong voted in favor over email. Nancy Herman-Kinney and DJ Proctor both voted in favor by text message to Adam. David Shirley, Ulana Klymyshyn, Eric Vinceguerra, Ella Jo Regan, and Tom Cochrane voted in favor of the motion. That brings the total to 9, above the needed number for a quorum. Motion is approved.

Faithfully submitted,
Adam BakeFebruary 2020 Financial Report

Below is a summary of operating fund activity through the end of February (16.67%).

Unrestricted operating fund receipts	\$ 23,485.92 (13.78% of budget)
Unrestricted operating fund expenditures	<u>25,307.16</u> (14.85% of budget)

During this period when St. John's is closed, your financial support gifts may be sent in the following ways:

- 1 Mail to the church office.
206 W. Maple Street
Mt. Pleasant, MI 48858
2. Drop off through the mail slot at the church office door.
3. Pay by credit card. Call Clancy DeLong at (989) 400-6546 to provide card information.



March 2020 Financial Report

Below is a summary of operating fund activity through the end of March (25.00%).

Unrestricted operating fund receipts	\$ 33,632.17 (19.74% of budget)
Unrestricted operating fund expenditures	<u>37,157.93</u> (21.81% of budget)
Operating fund receipts over (under) expenditures	\$ (1,821.24)

As expected, income is down due to the coronavirus. Thank you for keeping your pledges up to date. However, no checks have been cashed since March 8th because all cash counters are in the high-risk health category with age and health history, and social distancing measures imposed by the state. The Endowment Fund is down nearly 15% (\$12,000) due to the market crash.

On an upscale note, we are financially healthy where we don't need to risk the lives of our counters. Finally, we applied for a forgivable Payroll Protection Plan loan on the first day applications were accepted. The SBA has accepted our loan and we may close on it as early as the week of April 20th.

Cash balances on March 31, 2020 are as follows:

Checking Account.....	\$ 66,108.23
Savings.....	\$ 26,747.71
Certificate of Deposit.....	\$ 15,897.07
Endowment Fund Investment Account.....	\$ 70,854.07

Capital Campaign funds balance on March 1, 2020.....\$ 22,610.32

Capital Campaign funds balance on March 31, 2020.....\$ 20,892.96

Capital Fund Activity For March:

Capital Fund Receipts	\$ 2,948.00
Interest Income.....	3.33
Bank/Credit Card Fees.....	0.00
Mortgage Principle.....	(4,248.28)
Mortgage Interest	(420.41)
Net Activity	\$ (1,717.36)

BUILDING PROJECT

Total Capitalized Expenses.....	\$ 442,345.71
Non-Capitalized Expenses (Bank Fees/Interest) ...	27,132.17
Subtotal	\$ 469,477.88

Anticipated Expenses:	
Mortgage Interest	\$ 6,333.04
Bank Fees/Credit Card.....	100.00

TOTAL PROJECT COST.....\$ 475,910.92

Outstanding mortgage balance as of March 31, 2020\$ 105,619.82

Clancy



ANGLICAN WORTHIES

356. Liddon, Henry Parry (1829-1896)
Priest

Edward *Pusey, one of the four pillars of the *Oxford Movement, lived until 1882, but though the movement officially came apart after 1840 when *Newman converted to Rome, his influence grew stronger long after the movement had finished. By the 1860s the principles of the Movement began to gain strength in the Victorian Church against the revolution of Biblical scholarship and the rationalism of *Jowett, Matthew *Arnold, and others. Warre Cornish's second volume of the history of the English Church in the nineteenth century suggests that during the last forty years of that period the administration of the Church was troubled with continual protests over the increased use of ritualism and other recommendations of the Movement. This is where the tradition of Anglo-Catholicism began and has been with the Church in England and the Episcopal Church in this country ever since. One of the more talented preachers of this group was Henry Liddon.

Liddon was distinguished in his early years by a seriousness of manner which he took to Christ Church, Oxford very soon after Newman had defected to Catholicism. (Liddon's parents had been advised not to send their son to Christ Church because it was feared he too would convert!) Micheal Chandler states that the Tractarians had become *personae non gratae*, and association with them could endanger one's ecclesiastical career. Liddon got to know Pusey then, but at that time had no interest in the Tractarians except "in their perception of doctrinal truth." But once ordained, Liddon became a disciple of the former Movement.

Abroad 1852, he stopped in Rome. His personality and interest had preceded him, and one of the Pope's assistants tried to convert him, even arranging an audience with the pontiff himself. By this time Liddon had resolved to remain celibate like a Catholic priest.

Ordained by Bishop Wilberforce in 1852, Liddon was placed as a curate at Wantage, in Oxfordshire, near the university, and at once developed a reputation for preaching. However, his health was such that he could not bear the daily responsibilities of parish work. Wilberforce appointed Liddon Vice-Principal of a college seminary. As second-in-charge Liddon shifted the culture of the seminary toward "Tractarian principles" and ritualism so intensely that students complained. As Chandler says, "Certainly his views were presented with a rigour which soon alienated those unhappy with the Anglo-Catholic revival." Liddon aggravated this by his studied appearance. "He was described as 'Italian-looking' and with glittering-eyes," whatever that implied. He wore his cassock all the time (as our late priest did), which was not typical. Then he was moved to St. Edmund Hall, Oxford, as Vice-Principal. Here he made his name in a series of sermons he delivered Sunday evenings, as Newman had done before him. The crowds grew so great that the services had to be moved to Christ Church.

In 1866 Liddon was invited to give the annual Bampton Lectures. Chandler explains that this series was established for the defense and exposition of the Christian faith. Rather than discuss the tenets of Anglo-Catholicism, he was advised by Pusey to "tone it down." Published as *The Divinity of our Lord and Saviour Jesus Christ*, the lectures ran into fifteen editions and were his best treatment of



traditional theology. In 1867 Liddon spent months in Russia with Charles Dodgson (1832-1898), the mathematician, another Christ Church student.

Liddon acquired an ideal situation in 1870 when he was appointed a canon at St. Paul's in London. He also preached at St. James, Picadilly; Chandler implies that his reputation grew more from this appointment; preaching in London mattered. But the venue at St. Paul's was so attractive that the service had to be moved down into the nave. His sermons, Chandler says, were "characterized by his fervor, firm orthodoxy, and the silvery quality of his voice." And while he authored a number of theological titles, his sermons were his best sellers.

Liddon wore distinctive vestments suitable for the celebration of the Eucharist and faced the east end of the altar. As an obvious figure who challenged the judgment of the Public Worship Act of 1874, he escaped discipline, probably because of his popularity. Nowadays Anglo-Catholic "high" services are infrequent and run the seeming risk of negligence and faults in minor ritual acts. In the Anglo-Catholic service, more has to be "performed" to make the service "effective." A friend of ours, a priest from England, is a great fan of Anglo-Catholic parishes in our country, i.e. the Church of the Advent in Boston, "Smokey Mary's" in New York (incense), and Mariners in Detroit. For our friend, if one step, one kneeling, is omitted, then it is as though the entire liturgy leading up to the bread and wine does not "take."

Liddon thrived on controversies. In 1871 members of the clergy petitioned to remove from the ancient Athanasian Creed the "'warning clauses" that stress the punishment of sinners. This lengthy creed was spoken in place of the Nicene Creed no more than once a month—if that; reciting it is an unpleasant experience. (See pp. 364-65 in the Prayer Book.) Needless to say Liddon did not want any part of this creed touched, and threatened to resign his vows if it were. In 1871 he was accused of "disseminating" Roman theology in his writings, which could lead his audience to defect, like Newman.

And when several priests sought to restore sacramental confession, a catholic practice, Liddon helped Pusey draft a "Declaration on Confession and Absolution" to submit to the House of Bishops. Published in *The Times*, it was endorsed by twenty-nine priests. He participated in conferences in Bonn over the dogma of papal infallibility, which the first Vatican Council had passed in 1876; he incurred the wrath of the Foreign Office when he criticized their leniency toward atrocities committed by the Turkish government.

Toward the end of his life he toured the Holy Land and Egypt, hoping to convince Orthodox priests to oppose the plan of his Church to share with Prussia the bishopric of Jerusalem to oversee English and German Protestants in those areas. He was named Bishop of Edinburgh, which he declined, and other positions as well.

In his final years, as Pusey aged, Liddon took over the leadership of the Anglo-Catholic Movement. After Pusey's death, Liddon began work on his mentor's biography. It ran four volumes. Liddon wrote two and part of the third. He died in 1890 and was buried at t. Paul's.

I have one volume of Liddon; it is signed "Lawrence Dawson."

--hlf



Saint John's Episcopal Church

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Phone: 989-773-7448

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E-mail: saintjohnsmp@gmail.com

Website: www.stjohnsmtpleasantmi.com



St. John's Mission:

St. John's Episcopal Church, with God's help and in the Episcopal Church tradition, lives to proclaim the Gospel of Christ by ministering through worship, outreach, fellowship and education. We welcome all who enter our doors, and we support the diverse callings of each member as we seek to serve Christ in every person.

Associate Priest, The Rev. Sr. Diane Stier, ec 989-807-0215

Deacon, The Rev. Nancy Casey Fulton, 773-7193

2020 Vestry Officers

Sr. Warden: David Shirley: 773-3463

Jr. Warden: Nancy Herman Kinney: 989-546-5424

Treasurer: Clancy DeLong, 989-400-6546

Co-Treasurer: Lynne L'Hommedieu, 772-8340

Vestry Clerk: Adam Baker: 989-492-1626

2020 Vestry Members

Tom Cochrane, 989-317-3561

Marcia David, 775-8086

Ulana Klymyshyn, 772-5 616

David Proctor, 772-7715

Ella Jo Regan: 772-3587

Eric Vinciguerra, 517-657-9196

Harriett White, 773-3880

Organist:

Dennis Flynn, 231-460-6000

Choirmaster:

Chase Simpson, 248-302-0532