

The Bishops of Maryland and Easton



Thos. J. Claggett

Only four bishops served Maryland before the Eastern Shore became a separate diocese. The first was Thomas John Claggett, a native Marylander, made bishop in 1792.¹ In addition to his Episcopal duties, Claggett managed his estate in Prince George's County and served as rector of a parish there. In 1800 he was appointed chaplain to the United States Senate when the Federal Government moved to nearby Washington in the newly-created District of Columbia. During the War of 1812, visitations to the Eastern Shore had to be suspended because the British fleet had invested the Chesapeake. British troops also marched through Claggett's parish and burned the new capital.

In 1811, Bishop Claggett called for a Suffragan Bishop, and in 1814 James Kemp was elected. The Eastern Shore was particularly under his care, but he lived in Baltimore and served throughout Maryland due to Claggett's poor health. Kemp was elected with right of succession, and became diocesan when Claggett died in 1816. He had been born in Scotland, read for orders under the Rector of Great Choptank, and served as Rector himself there for twenty years. Kemp was an energetic 48 years old when consecrated, and rejuvenated the diocese. In 1815 he became provost of the University of Maryland. He supported the creation of Missionary Societies, Sunday Schools, and the General Seminary. During his episcopate the number of active congregations increased from thirty-one to sixty-six. He consecrated twenty-one churches and ordained forty-five men to the priesthood. He traveled tirelessly, and died as the result of a stagecoach accident in 1827 at the age of 63.

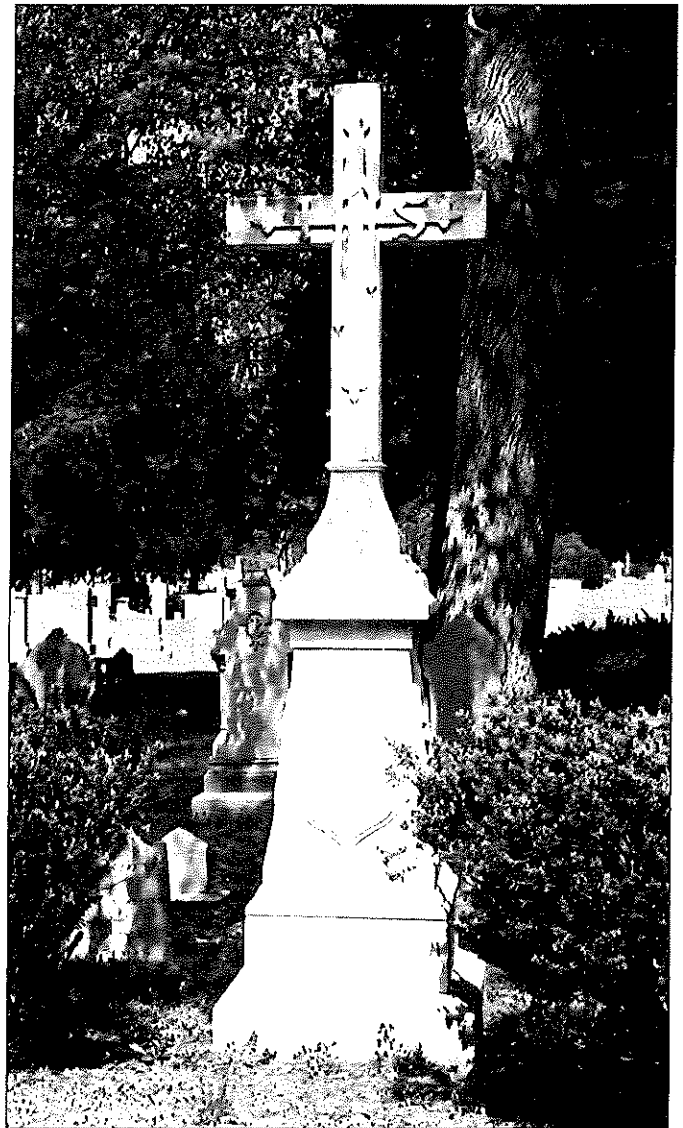
After Kemp's death, party strife in the church deadlocked the diocesan convention for three years as it had at the time of Kemp's election. The divisions between Aformalists@ and Aenthusiasts@ gradually evolved into the Ahigh church@ and ALow Church@ divisions of the late nineteenth century. In 1830, the famous Francis Scott Key, a lay delegate to the Maryland Convention, proposed that a small committee find a compromise candidate. The proposed candidate, unanimously elected by the convention, was a native Eastern Shoreman, William Murray Stone, the great-grandson of one of Maryland's provincial governors.

Stone had been born on the family farm near Salisbury, went to school in Princess Anne, and received his Bachelor of Arts from Washington College, in Chestertown in 1799, and Master's in 1802. He was ordained that year and returned home to Stepney Parish where he was to serve as Rector until 1829. At that time, Stepney Parish was part of Somerset County and included St. Peter's Church in Salisbury and all of what we now call West Wicomico.² Stone was very successful as a parish priest and active in diocesan affairs, being repeatedly elected to the Standing Committee and as a deputy to General Convention. In 1821, Stone's wife died, and he withdrew from all diocesan activity to raise his six young children. In 1829 he moved to Chester Parish to avoid the constant travel Stepney Parish required.

When elected bishop, it was said Stone Asubmitted without murmuring, but with obvious regret, to the responsibilities of the station.@³ He immediately moved his family back to the farm which he continued to operate between Salisbury and Spring Hill and lived there throughout his episcopate. He suffered several periods of ill health which prevented him from making episcopal visitations beyond the Eastern Shore in some years. However, when he could, he traveled throughout the state of Maryland and in one year he made forty-three visitations, primarily on horseback. On Sunday, June 22, 1834, in Saint Stephen's, Earleville, Bishop Stone ordained William Douglass, the first African-American ordained south of the Mason-Dixon Line. At the same time, Stone himself was a slaveholder. His defenders argue that since Patty Cannon and other kidnappers were very active in the area, Stone was protecting his slaves Aknowing what faced a free Negro on the

lower Eastern Shore.@⁴ Stone died in 1838 and was buried on the farm in the family plot. He house, much extended, still exists outside Salisbury. In 1877, the mortal remains of William Murray Stone and his wife were removed to Parsons Cemetery in Salisbury where there is a marker in “Bishop’s Circle.” (see below)

After his death, a contemporary wrote this assessment: *All the worth of Bishop Stone is to be estimated by the results of his labours in an Episcopate of seven years, then it must acknowledged that he had left behind him an honourable memorial. Singularly unostentatious and humble, he coveted not the reputation of greatness, but yielded to the nobler ambition of being good. It is no disparagement to him to say that there have been men of more intellectual powers and brilliancy of parts than Bishop Stone possessed; but he was by no means deficient in that plain, sober, common sense that often, in a quiet way, accomplishes more than is wrought out by minds of a superior order... In proportion to the time he held the Episcopate, if we may judge from the results, he did at least as much to advance Christianity and the Church in his diocese as either of his predecessors.*@⁵



The diocese entered another two years of controversy after the death of Bishop Stone, and finally turned in a very different direction, electing a professor of Church History from General Seminary, a native of New York

City. William Rollinson Whittingham was 34 years old at the time of his election, and would serve the Diocese of Maryland for the next 39 years. At the time of his death, it was said he possessed the largest private library in the country, which he left to the diocese. Considered a representative of the High church party, he was no ritualist. As late as 1874, he forbade the use of an instrument or ornament known and designated as a processional cross . . . and pronounce the same to be not in accordance with the decency and order of public worship in this Diocese.⁶

Southern sentiment on the Eastern Shore may have played a role in the creation of the Diocese of Easton in 1868, but the division had been considered many times since before the beginning of the nineteenth century. Whittingham himself said, *Since the first years of my experience in office, I have been thoroughly satisfied that the Diocese of Maryland would never thrive as it might and ought to do, until divided into three or more.* His address to the Convention of 1867 continued *In order to [promote] such division, I hereby place at the free disposal of the Convention every right and claim which I have or which it may be imagined I have, as Bishop of the Diocese. . . Nothing could more gratify me than such action of the Convention as should divide the present jurisdiction and income of the Diocese into three, and set off two new sees of Washington and Easton.* Whittingham, who himself had refused any salary increase for the past decade, had the trust funds of the diocese divided to create an income for the bishop of the new Diocese of Easton when it was approved by Convention and set off in the following year. (The Diocese of Washington was carved out in 1896.)

The Diocese of Easton chose as its bishop a Southerner, Henry Champlin Lay, who had been missionary bishop of a territory extending from Arkansas to Arizona. During the war, Lay wrote, *I am now Southern, Secession and all that, but I could weep night and day for the misery before us and the folly that brought us to it.*⁷ As soon as the war was over, he was one of two Southern bishops who worked for the immediate reunification of the divided church.

Ten Bishops of Easton

The first two bishops of Easton were "translated," that is, they had previously been consecrated bishops for other jurisdictions and were called to the Diocese of Easton. The clergy and lay delegates of the diocese newlycreated from the Diocese of Maryland elected Henry Champlin Lay as Easton's first bishop. He was translated on April 1, 1869,

Bishop Lay was a native Virginian, educated at UVA and Virginia Theological Seminary. He was ordained priest in Alabama and in 1859 was consecrated Missionary Bishop of the Southwest, which included territory from Arkansas to Indian Territory beyond Arizona. He served with the Protestant Episcopal Church in the Confederate States of America during the war, and was one of two Southern bishops who attended the General Convention of 1865 after the war to seek the reunification of the church. He was a prolific writer, and in 1867 was given an honorary LL. D. by Cambridge University when he traveled to England to attend the first Lambeth Conference. An energetic man of 45 when he assumed his duties in Easton, he brought with him a missionary zeal.

During his first two months in office, Bishop Lay visited 23 congregations and confirmed 214 persons. At his first convention in June of 1869 he asked that the offerings at Episcopal visitations be given to Diocesan Missions and that missionaries be sustained in every county. The three Convocations were established at that convention as the subordinate Missionary Organizations of the diocese, required to meet three times a year to hold missionary services and collect offerings for missions. A major institution of the diocese, "The Home for Friendless Children of the Eastern Shore of Maryland" was established in the following year. Bishop Lay and his wife were closely involved with the Children's Home from the very beginning. The first residents stayed with them the night before the formal opening in January, 1871.

The relief of children and missionary activities were popular causes in the 1870's, but a third project of the bishop was less well received. Many American bishops were impressed with "the cathedral system" when they visited the first Lambeth Conference, and the first American Cathedral was built in 1869. Bishop Lay, who had no church of his own, wanted a cathedral in Easton. His proposals were politely received but turned aside by the Vestry of Christ Church in Easton and the Diocesan Convention. In 1875, after two years of study a committee reported to the Convention that the diocese should "adopt the wise and eminently practical views of the bishop" but certainly not "attempt to carry them out."

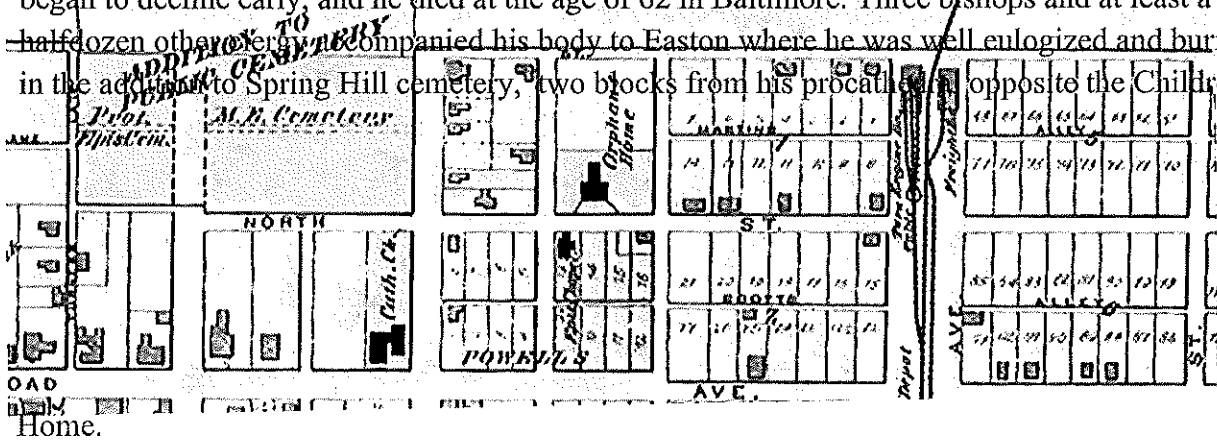
The Bishop proceeded to raise funds on his own, had a lot donated by the Superintendent of the Maryland and Delaware Railroad, and began to hold services for a new mission in the railroad depot. Since the Bishop presented enough signatures, the Convention of 1876 then gave permission for the creation of a new congregation under the name of "Trinity Cathedral" and in 1877 a frame structure was built on the lot in front of the Children's Home.

Bishop Lay was frustrated by some of the reactionary attitudes in the church. In a 1879 metaphor he said, "when the train seems to be in motion this layman and that layman seems to think it his duty to put on the brakes and keep things from going too earnestly and with too much

enthusiasm." Perhaps the clergy also seemed resistant to his leadership. In his 1881 convention address Lay said, *"This Church of ours is sadly militialike in its working. When the order is given, >eyes right,' every man in the ranks is apt, instead of looking to the right, to begin to argue that >eyes left' would have been a more suitable command."*

Lay was at heart a missionary. In the same 1879 address quoted above he complained, *"It seems to be understood that there is something lost if the contributions of a congregation are not spent within their parochial limits If we could only spread, with some reference to the actual wants, the good things of God, then I believe the Church might be catholic in the truest sense of that word, in meeting the wants of all classes of men."* The final directive of his 1880 Lenten Pastoral to the diocese was *"Let us all, Bishop, Priests, Deacons, Laymen, and Laywomen, agree during the present Lent to ponder well the word of the Lord Jesus, how he said, 'To the poor the Gospel is preached.'"*

It was said that the bishop himself was such a preacher that when he visited the various parishes of the diocese, people of all denominations came to hear him. Unfortunately, his health began to decline early, and he died at the age of 62 in Baltimore. Three bishops and at least a half-dozen other clergy accompanied his body to Easton where he was well enulogized and buried in the addition to Spring Hill cemetery, two blocks from his parochial home, opposite the Children's



Bishop Lay died in the September 1885. The Standing Committee, under the leadership the Reverend Thomas Barber of Cambridge, was the Ecclesiastical Authority for almost two years while six elections were held. Finally, Bishop Adams, another Southern missionary bishop, accepted the call from Easton.

William Forbes Adams had been born in Ireland, but was raised in Kentucky and became a lawyer before his ordination in 1859. After serving Mississippi parishes for fifteen years, he was consecrated Missionary Bishop of New Mexico and Arizona in 1875. However, he had to resign for reasons of health in 1877. He was translated to Easton, on August 4, 1887.

On the occasion of his thirty years of service, the diocese said of him, *"Some Bishops have tried to be the bishops of the clergy; some have endeavored to be the bishops of the laity with more or less success. William Forbes Adams has been the Bishop of the whole flock. ... a thorough churchman himself, he has dealt considerably with all allowable views and practices, with the result that party spirit is unknown in this diocese."* This last was quite an accomplishment at a time when many new practices such as vested choirs and altar candles were

being introduced. By 1910, onequarter of the churches in the diocese had a weekly celebration of Holy Communion. New churches in the new railroad towns, although wooden, were built in the "gothic" rather than old "colonial" style. The present Trinity Cathedral was built in 1891 with stone from Port Deposit and a new bishop's residence was purchased one block away. The later years of Adams' episcopacy also saw the building many "parish houses" as there was a new emphasis on "the church as a center of social life" and church organizations. Adams himself is credited with creating the Women's Auxiliary in the diocese.

Bishop Adams was the oldest and most senior bishop of the Episcopal Church when he died in office in 1920 at the age of 87. He was remembered as a man of humor, piety, and "the most eloquent of the American Bishops." He is buried in Easton about a hundred yards from Bishop Lay.

After 33 years in office, Bishop Adams, who had been ordained before the Civil War, died at the age of 87 in 1920. At that time the United States was just entering a time of economic and technological expansion. Use of telephones, automobiles, and motion pictures were becoming more common and commercial radio broadcasts began in the 1920's. One Eastern Shore priest who built his own radio wrote of the promise of having "the best speakers, the greatest music, and the events of the day" brought into the Rectory. The Episcopal Church had been growing in urban areas, but "Town and Country Work" received new attention as the rural population of the US dropped below 50%. Women had just won the right to vote and in Maryland the Vestry Act was amended to permit women to serve on Vestries if a parish received permission from Diocesan Convention. The Modern Churchman's Union was formed to uphold the "right to interpret faith through scholarship" among other goals. In 1929 a popular course at the Peninsula Summer School was "The Religious Aspects of Psychiatry." Times were changing, and the next bishop of Easton would initiate many changes in the diocese.

The first two bishops of Easton had both been Southern missionary bishops translated to Easton. The next two were men with some local connection, called to the episcopacy specifically for the Diocese of Easton. In 1920, the convention elected George William Davenport, who had spent part of his childhood in Queen Anne's County where his father had served as Rector. Yet Davenport was a Northerner, born in Vermont, and having served as Secretary of the Province of New England, he was working for the in New York City at the time of his election.

At the time of his election, Davenport was just 50 years old and serving as General Secretary of the Seaman's Church Institute. He brought to the diocese considerable energy, infectious enthusiasm, and organizational skill. He created the Executive Council of the diocese with functioning departments of Missions, Social Service, Finance, Publicity, and Religious Education. His enthusiasm for Christian Education helped create the Peninsula Summer School for Town and Country Ministry jointly with other denominations at Washington College. At the other end of the diocese an annual summer training conference, held in Ocean City or Rehoboth, was begun in cooperation with other dioceses for Sunday School teachers, Clergy, other Church Workers and Young People. Those institutions have been lost, but two of his creations endure to this day.

When Davenport began his episcopacy, he started sending "The Bishop's Bulletin" to parishes four times a year. By November of 1922 this became a monthly diocesan newspaper, "The Eastern Shore Churchman," including articles, excerpts from the bishop's journal, finance reports, and news from the parishes. Paid for by subscriptions and advertising, it continued regularly until the Great Depression forced suspension of publication. However, this creation of Bishop Davenport was the beginning of the "Eastern Shore Episcopalian."

Another lasting institution created by the Bishop in 1922 was Camp Davenport, "for the purpose of bringing together under Church leadership and influence, the young people from various parts of the Diocese, in healthful outofdoor recreation, and wholesome companionship, that individualism and parochialism might give place to a corporate diocesan spirit." The original Camp Davenport was held on a farm loaned to the diocese on the mouth of the Choptank River, five miles from Trappe. In 1928, Wm. Henry DeCourcy Wright Thom and his wife gave the diocese the 150 acres of "Friendship Resurveyed" on Kent Island so long as it was used for the purpose of a summer camp for boys and girls. A requirement of the deed changed the name to "Camp Wright," but Bishop Davenport's memory is preserved in the name of Davenport Hall.

One problem Bishop Davenport did not have to contend with which had much occupied his predecessors was the relief of "disabled and superannuated clergy." The creation of the Church Pension Fund during the 1920's provided for the retirement of clergy. Therefore Davenport himself could become the first Bishop of Easton to retire rather than die in office. When he retired in 1938 he reported a 25% increase in the communicant strength of the diocese over the eighteen years of his episcopacy, and it was calculated that over \$350,000 had been spent in the diocese on church building projects.

These were good years for the Episcopal Church elsewhere as well, with 1934 being the high water mark for Sunday School enrollments. Despite the Great Depression, church life was supported by strong town life on the Eastern Shore. The extensive railroad system provided a way to get agricultural goods to market, but few people traveled frequently beyond the Eastern Shore. There were many local papers, baseball teams, movie theaters, and other entertainments. Many smaller towns had Episcopal Churches which no longer exist today such as St. Marks, Kingston; St. James, Port Deposit; Good Shepherd, Cordova; Holy Trinity, Greensboro; Epiphany, Preston; Holy Cross, Stockton; Holy Innocents, Claiborne; and St. John'sbythebay in Betterton. Many parish halls were built in the first half of the 20th century and were used for community organizations and activities, with an emphasis in the literature on "the church as a center of social life." A leader in serving rural churches in the diocese would be elected the next bishop of Easton.

In spite of numerical growth during the episcopacy of Bishop Davenport, the Diocese of Easton, which had a communicant strength of 4500 and an episcopal endowment of only \$40,000, was considered below the level of viability for a diocese according to a national church study. At the retirement of Bishop Davenport there was serious discussion of merging with the Diocese of Delaware which was also preparing for an episcopal election, (the issue would be revisited ten years later) but this option was rejected. Therefore on December 13, 1938 a Special

Convention was held at which seven men were nominated. The "Investigating Committee" also nominated three others. At the voting meeting of the Convention on January 31, 1939, despite the wide field of candidates, William C. McClelland was elected by both orders on the fifth ballot.

McClelland had lived in the Rectory at East New Market and served the five or six rural Episcopal congregations of the Dorchester Mission with distinction for fifteen years. As much of his work focused on strengthening local leadership and much of his financial support came from the diocese, he was essentially what we might call today a Diocesan or Area Missioner. He was also a good pastor, and in a published paper on the Rural Church Work in Dorchester County, he reported that during his first five years there he had presented fifty candidates for confirmation. He was consecrated the fourth Bishop of Easton on June 2, 1939 in Christ Church, Easton. He rallied a diminished supply of clergy to give leadership during the Second World War and attempted to keep in touch with the over 600 Episcopalians from the diocese who were serving in the Armed Forces. He continued his commitment to the small church and after the war his efforts laid the groundwork for the restorations at Old Wye and Old Trinity which would be completed after his death in office in 1949. By his request, he was buried at Old Trinity, Church Creek.

Bishop McClelland's commitment to small churches would create new challenges. Twenty years before his death he had written, "In communities of the size in which our churches are located, especially where the population is static, '>good times' and more so '>bad times' are ever dangling before our eyes and have a distressing influence on the work of the church." At a high point there were 62 parishes and missions, but these numbers could not be sustained in the postwar years. The local canning industries collapsed due to irrigation in the West, better roads "shrank" the distance between towns, and the building of the Bay Bridge changed forever the isolation of the Eastern Shore. For its next bishop, the Diocese would choose a toughminded scholar and administrator from outside the diocese.

The last six bishops of Easton served during dramatically changing times for the Eastern Shore and the Episcopal Church. In 1950, most residents had been born here, there was no Bay Bridge, television broadcasts did not reach the Eastern Shore, the Bible was read daily in schools, and racial segregation of public facilities was enforced by law. The Episcopal Church was committed to the 1928 Prayer Book, the King James Bible, and a male priesthood. An all-male General Convention had just decided to permit the remarriage of divorced persons under some conditions without having to determine the innocent party. @.

After Bishop McClelland's death in office, Allen Jerome Miller was elected the fifth bishop of Easton in 1949 on the tenth ballot from a field of eight well-known candidates. Born in Jersey City at the beginning of the twentieth century, he had earned a doctorate from Edinburgh, and was Rector of the Church of the Messiah in Baltimore at the time of his election. He inherited a diocese of fifty-eight congregations served by twenty-seven clergy. Building a training program for diocesan Lay Readers was one response to the clergy shortage. He also found it necessary to close many of the tiny churches supported by the diocese, including St. Margaret's of Cambridge, the one remaining ANegro Mission @ of the diocese due to Athe

fewness of our communicants and their exclusion from the Altars of almost all our Eastern Shore Churches...@

When Bishop Miller began, his residence and the diocesan office were one, located in a house a block from the Cathedral. ⁸ His secretary was the only diocesan staff. Bishop Lay=s frame Apro-cathedral@ still stood and was used as a parish hall. Bishop Miller had this eighty year old temporary structure razed to build the first diocesan office 1959, and the old site was used in 1965 for what today is called AMiller Hall.@⁹ The old Bishop=s House was sold and the bishop and his wife moved to a home on the water near St. Michael=s.

Bishop Miller=s concern for the structure and stability of the diocese was also responsible for revising the Canons and doubling the diocesan endowment. He and his wife Etta retired in 1966 to a house in Florida, provided by the Diocese of Easton. Remaining active in ministry until his death at age ninety, he left over a million dollars to the diocese in trust to maintain the diocesan offices and provide for mission clergy, two central concerns of his episcopacy. He is buried at Old Trinity Church in Church Creek.

In 1966, Bishop Miller held a convention to elect his successor. Twenty-five names were placed in nomination, and George A. Taylor, who was serving in the diocese as Rector of Saint Paul=s in Kent was elected on the third ballot. He was well-loved as a down-to-earth pastor of the Aold school.@ Before her untimely death from heart failure, his wife Alice wrote How to be a Minister=s Wife and Love It, based on their experiences. In part because of her health, the Taylors chose to live in a rancher in the town of Easton. George Taylor=s enthusiasm for the gospel encouraged the diocese to support the beginning of a new mission in North Ocean City which eventually became the Church of the Holy Spirit. His positive personal connection to both clergy and lay people did much to keep the diocese together during the period of Vietnam, Watergate, race riots, and trial use of Athe Green Book@ and Athe Zebra book@ in the church.

Differences between clergy and lay leaders became apparent in the selection of his successor when at age 71, George Taylor announced his intention to retire. Twelve candidates were nominated, but the convention quickly deadlocked between two, with the clergy favoring one candidate and laity the other. The Special Convention of January >74 met, recessed, and met again. Finally, it was adjourned without an election after twenty-six ballots. The Presiding Bishop intervened, asking both front runners to withdraw, and a new Nominating Committee was created with assistance from a new APastoral Development@ committee from the National Church. A Research Committee made videotapes of twenty-four candidates, and all the names were presented to a new Special Convention in November. By the third ballot, the convention had chosen William Moultrie Moore, Jr., who was Suffragan Bishop of North Carolina. Born near Charleston, South Carolina, Moultrie Moore had spent almost his entire ordained ministry in the Diocese of North Carolina before coming Maryland at age 59. An avid sailor, he adapted readily to the Eastern Shore. He was fond of saying, AWe are living in difficult times.@ Bishop Moore believed that Aevery sermon should bring a believer a little closer to Jesus@ and was a strong supporter of the Cursillo movement.

Moultrie Moore also was concerned for the spiritual welfare of parish clergy and was an

active supporter of Camp Wright. During this time the Director of Camp Wright was Allen Spicer, who had served in that role since coming to the diocese in 1965. Since 1972, he had also served as Dean of the Cathedral and Administrative Assistant to the Bishop. Bishop Moore kept him in those roles throughout his episcopacy, despite the fact that Dean Spicer had been one of the two front runners in the failed episcopal election of January 1974. Bishop Moore also kept Isabel Ross, the secretary who had served since Bishop Miller's time. While they remained the only diocesan staff, administration of the diocese was aided by long-serving laymen like the Chancellor, Treasurer, and Chair of the Finance Committee who were appointed or elected to the same posts year after year. However, the bishop greatly increased the number of lay people participating in other diocesan activities. On June 11, 1972, his 66th birthday, Bishop Moore announced his intention to resign, and called for the election of his successor.¹⁰

The Rev. Charles O'F. Mastin was again appointed chair of a Research Committee and this time, aided by the national office of Pastoral Development, the committee narrowed an original list of fifty-seven candidates down to three which were presented to a Special convention. There were no nominations from the floor. On April 30, 1983, the Special Convention met just forty-five minutes and elected Elliott Lorenz Sorge on the first ballot. However, the unanimity of the electing convention was quickly replaced by dissent when Bishop Sorge asked the diocese to sell the residence in Easton and assist him in purchasing a home on the water while he sold his New York home. Although this action had been approved in principle by the annual diocesan Convention, a lawsuit to block the action was filed by one of the parishes, stories appeared in The Washington Post, and at length another Special Convention was called on November 13, 1983 at which no less than fourteen resolutions were introduced. The replacement of the Cathedral Dean and Bishop's Assistant with two different people and the modernization of office space were other actions recommended before his election, for which Bishop Sorge received the criticism in the early months of his episcopacy in Easton.

Though not argumentative, Elliott Sorge did not back off from controversy. He had both served and started a number of small congregations in North Dakota and Brazil before being elected Bishop of the Diocese of South-Central Brazil in 1970. Since 1980 and at the time of his translation to Easton, Bishop Sorge was the National Church's Executive for Mission and Ministry Development. He was quick to point out what he saw as archaic procedures, but was not autocratic. Partnership was an important concept for him. He sought full disclosure of diocesan funds so that parishes and convention delegates could be partners in budgeting. He sought out new clergy who would be willing partners in ministry with their bishop. He developed and strengthened lay ministry training programs led largely by laity.

Much of what Bishop Sorge did met resistance. He required every parish to use the 1979 Book of Common Prayer. He pushed for the inclusion of Black Episcopalians in leadership roles and for the ordination of women as priests. He asked people to address issues of alcoholism, AIDS, and substandard housing. Yet during his episcopacy the number of baptized members grew and the diocesan endowment increased from \$1.8 to \$7.5 million. In the last years of his episcopacy he pushed for a capital campaign and the appointment of a year-round director for

Camp Wright. Again, these actions were much-criticized at the time, but they prepared Camp Wright to comply with contemporary regulations and liability concerns, and the expectations of parents today.

Because he felt his own transition into the diocese had been difficult, in 1991 Bishop Sorge called for the election of a Bishop Coadjutor who would succeed him, but first serve alongside for a time. The Special Convention to elect a Bishop Coadjutor was held on July 11, 1992. The Search Committee had nominated and presented three candidates to the diocese. Two others were nominated by petition and one from the floor. On the initial ballots the clergy were split between Aliberal@ and Aconservative@ candidates, but by the third ballot they followed the strong lead of the laity in electing Martin Gough Townsend who had been nominated by the committee. He was consecrated in November 1992, and served as Bishop Coadjutor until March 1, 1993.

After Martin Townsend became the ninth bishop of Easton, the diocese began to have a new Alook.@ At age 49, he was the youngest bishop of Easton in a half-century. The stationary began to look less monarchical and referred to the diocese as Athe Episcopal Church on the Eastern Shore of Maryland.@ The diocesan newspaper received a facelift and the diocese acquired a presence on the emerging World Wide Web. The bishop composed a collect for the diocese which appeared on coffee mugs. He established the School for Total Ministry, assisting small congregations in developing local priests and deacons under "Canon IX." He encouraged congregations to move beyond the Avillage church@ model, emphasized baptism as the call to ministry, and advocated for clergy support groups. For greater financial accountability, Bishop Townsend began moving the diocese toward the narrative budget and full accounting of all restricted accounts.

His desire to teach new ways and quickly move in new directions seemed to some as an arbitrary exercise of authority, and his episcopacy was characterized by ongoing conversations between the Bishop, clergy and lay leadership which sought to define a strategy for the diocese. Sensing an impasse in these discussions, in July of 2000, Bishop Townsend announced his intention to retire in 2001 and encouraged the diocese to take some time before another election. On September 28, 2002, James J. Shand, a priest serving in the diocese since 1975 was elected bishop out of a field of four candidates. He was consecrated in January 2003. He was widely appreciated for his pastoral gifts and willingness to respond to every crisis. However, the financial recession led to decreasing diocesan budgets. It took Bishop Shand ten years of advocacy to get funded a part-time Diocesan youth minister, which had been an objective of the diocese in electing him.

The Rt. Rev. Santosh K. Marray was elected XI bishop of Easton on June 11, 2016 The following is his biography from the diocesan web site:

The Rt. Rev. Santosh K. Marray, 58, serves as the Assistant Bishop of the Diocese of Alabama, a diocese of 90 congregations, campus ministries, and Camp McDowell. As bishop he shares

collaborative and collegial ministry with the bishop, and diocesan staff and leadership. He was Bishop Assisting of the Diocese of East Carolina 2009-2012. From 2005-2008 he was the Bishop of Seychelles, Province of the Indian Ocean, and led the diocese through re-imagination, change, and clergy and laity empowerment. When the diocese returned to sustainability, he returned to his family in the US.

Prior to being elected bishop, he served a small parish in Florida, and multi-church parishes in his native country Guyana and the Bahamas, leading the revitalization of struggling congregations of various sizes. He has also planted new churches and carried out numerous successful capital campaigns. He taught for 10 years in the Bahamas Public School System.

Murray was the Province of the Indian Ocean's representative on the Anglican Communion Covenant Design Group and was later appointed by Archbishop Rowan Williams as Commissary to the Anglican Communion.

Murray is a convert from Hinduism, the faith of his parents. His passion for Jesus and his Church is undergirded by his conviction that a loving Jesus who came looking for him in a small remote village in South America populated by majority Hindus and Muslims in Guyana deserves his love and devotion.

He was ordained to the diaconate and priesthood in 1981, and bishop in 2005. He holds a degrees from Codrington Theological College, Barbados; the University of the West Indies, Barbados; General Theological Seminary, New York; the University of Wales, UK, and Colgate Rochester/Bexley Hall Divinity School.

Murray is married to Nalini 'Lynn' since 1977. They have two grown children, Ingram and Amanda, and a granddaughter.

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1. Claggett was the first bishop of the Episcopal Church consecrated on American soil, and his consecration by the four American bishops (Seabury, White, Provost, and Madison) united the Scottish and English lines of the apostolic succession.
 2. The original chapel of this parish was built where St. Bartholomew=s, Green Hill, now stands. All those congregations which were once part of Stepney Parish continue to have an annual reunion service on the Sunday closest to St. Bartholomew=s Day, August 24th.
 3. Maryland Gazette: (Annapolis, March 8, 1838) p 4. Quoted in unpublished typescript biography of Bishop Stone by AJerry@ [G. F. Vaughn] in the Diocese of Easton Archives.
 4. G. F. Vaughan p. 35.
 5. The Reverend Frances L. Hawkes, Contributions to the Ecclesiastical History of the United

States (Maryland Volume) (John S. Taylor; New York, NY 1839) pp 476-488. Quoted in G. F. Vaughan. Pp 37-38.

6. Quoted by Garner Rainey in The Increase, p.14.

7. Civil War Veteran, Church Peacemaker: The Eastern Shore=s First Episcopal Bishop. (Typescript) Diocese of Easton archives.

8. AThe Bishop=s House@ at the corner of Goldsborough and Aurora streets in Easton is today a bed and breakfast, restored to a Victorian grander far beyond what it was in Bishop Miller=s day.

9. The first office is now the reception area, and offices of the Canon and Bishop=s Secretary at Bray House. There have been five additions to Bishop Miller=s the original building project.

10. Age 67 was then the Anormal@ retirement age under the Church Pension Fund rules.

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