

# Reports from Previous Conventions' Resolutions

## Response to Resolution 10 from the 138th Convention, 2006: Windsor Report

### Background

Resolution 10 (see pp. 7-8), which was carried with dissent at our 138th Diocesan Convention, encouraged our elected clergy and lay deputies to the 2006 General Convention to give intentional and prayerful consideration to the Windsor Report in advance of the Convention, to note the mind of this diocese as it may be expressed in Resolution 4 (see p. 4), which was carried with dissent, and Resolution 5 (see pp. 4-7), which was defeated 84-39, and challenged all the clergy and laity of the Diocese of Easton to commit to healing and reconciliation by engaging in dialogue within our diocese and parishes with those holding differing convictions on issues raised by the report.

Resolution 10 encouraged the bishop and the council to implement in 2006 the three recommendations of the Windsor Task Force Report:

1. “As recognized in the Chicago-Lambeth Quadrilateral, an episcopate at once local and universal is therefore an essential element of the life of the Anglican Communion. And, to link once more with scripture as the central fact of unity within the Communion, it is the bishop’s role as teacher of scripture that is meant, above all, to be not merely a symbolic but a practical means of giving the Church the energy and direction it needs for its mission and therefore the motivation and the groundwork for its unity.” (WR, para. 63) We urge Bishop Shand to implement this recommendation by:
  - a) making bible study an integral part of his parish visitations;
  - b) including bible study at meetings of Convocations and Convention;
  - c) devoting at least one workshop during our Annual Convention to the challenge of understanding and interpreting Scripture.
2. Our sense is that in the Diocese of Easton there is by and large a lack of awareness of the history, spirituality, polity and ethos of the Anglican Communion in general, the Episcopal Church in particular. A number of dynamics may be at work here, not the least of which is the fact that many adult Episcopalians have come to this branch of Christendom from other Christian traditions. We believe that our clergy could be helpful here in educating our members on the spiritual and catholic heritage of the Episcopal Church. As noted above, the Windsor report itself could be a rich resource for this endeavor.
3. The WR is one result of a breakdown in community within the Anglican Communion. “[T]he churches of the Anglican Communion, if that Communion is to mean anything at all, are obliged to move together, to walk together in synodality. It is by listening to, and interacting with, voices from as many different parts of the family as possible that the Church discovers what its unity and communion really mean. (WR. Para.66) We ourselves live in a time when the difficulties of living in community, whether at the parish level or diocesan level, are manifest. The challenge “to move together, to walk together” here in the Diocese of Easton needs to be addressed by our diocesan leaders. We would urge that this work be undertaken in such a manner so as

to foster community as we work towards a stronger sense of community. We cite the Dorchester Council of Episcopal Churches as one example of how this challenge can be creatively addressed. (The DCEC is comprised of lay and ordained leaders of the six Episcopal Churches in Dorchester County. This group has met more or less monthly since 1999 for the purpose of sharing resources.

### **Progress on Implementation**

Bishop Shand and the Diocesan Council did not report to our 139th Convention on the progress achieved towards implementing the above ideas and recommendations and regret being a year late implementing and reporting on these important issues. Nevertheless, progress is being made in most of the areas recommended in Resolution 10. The following is a point-by-point explanation of that progress.

#### ***Recommendation 1a:***

##### ***Making bible study an integral part of parish visitations***

Bishop Shand understands and accepts his role as teacher of scripture, not just in a symbolic but a very practical sense, as a means of giving the Church the energy and direction it needs for its mission and ministry, and in providing the groundwork for its unity. As a rule, for instance, all Diocesan Council meetings begin with bible study. For the most part bible studies are not done during parish visitations, because the Sunday morning forums, if they occur, are usually time to share what is going on in the life of the diocese. Approximately one-quarter of the parishes hold such forums at present. His preaching, however, is always scripturally based—following the lectionary—with a focus on the call to mission and ministry.

While the desire to make bible study an integral part of parish visitations is worthy and commendable, our current visitation system has built-in time constraints that make it impractical in most cases. Some dioceses have extended parish visitations to include Saturday evening. This approach allows time for the bishop to share a meal with the clergy and their families, as well as time with the vestries for bible study and discussion about the specifics of mission and ministry in each congregation. This and other possibilities could be explored by the bishop and Council.

#### ***Recommendation 1b:***

##### ***Including bible study at meetings of convocations and Convention***

At the 2007 Diocesan Convention, bible study was held in the morning, and this will occur again at the 2008 Convention. Also, each convocation meeting in February 2008 included a bible study produced and led by the Spiritual Life committee. Bible study was also held at the special convocation meetings in July 2007, before discussing the Communion Matters document. This practice will continue in the future at convocation gatherings and other meetings in the diocese.

#### ***Recommendation 1c:***

##### ***Devoting at least one workshop during our annual Convention to the challenge of understanding and interpreting scripture.***

Although in 2007 there was no workshop devoted specifically to bible study or hermeneutics, the Rev. Ian Douglas's workshop on the development of the Church since its inception included hermeneutical reflections throughout. At the 2008 Convention, Canon Howard Anderson and Bishop Mark Dyer's presentations will be scripturally based and directed. The

bishop and council will continue to find ways to integrate biblical interpretation into convention workshops.

### ***Recommendation 2***

The need for education and formation in the spiritual and catholic heritage of the Episcopal Church and the Anglican Communion is being addressed in several ways in the diocese. In the fall of 2007, Diocesan Council held the first Theology Forum to provide an opportunity for people from across the diocese to develop skills for thinking theologically and sharing different views in an atmosphere of love and respect. This group continues to meet monthly under the leadership of the Rev. Gregory Powell.

Inquirer's classes, which help to orient and ground people in the catholic heritage of the Episcopal Church, are held in most of our parishes, and the bishop encourages parish clergy to make provision for this kind of instruction and formation on a regular basis. The Spiritual Life committee is available upon request for consultation regarding formats and resources in helping to meet this important need.

### ***Recommendation 3***

The challenge to move together, to walk together and to foster community is of utmost importance to the bishop and Diocesan Council at this time. It is in listening to one another in patience and love, and working as ministers and missionaries together in the power of the Spirit, that we discover what unity and communion really mean. The bishop and Council strive to set an example of healthy community by encouraging honesty and openness with regard to differing positions and opinions on theological matters, spiritual and pastoral issues, and administrative concerns. Our diocese, like many, represents a rich diversity of individuals and congregations—some liberal, some conservative, some blended.

The desire to be in community, notwithstanding real differences that may exist, is expressed in many ways across our diocese. The Northern and Southern convocations meet regularly as a clericus for professional collegiality and worship. Some clergy from the Middle convocation meet periodically for conversation and fellowship, and the hope is to find a more formal approach in the year ahead.

The Communion Matters convocation meetings provided a forum opportunity for respectful conversation regarding not only theology but the wider life of the Church and the Anglican heritage we share. The hope is to have similar events in the future to foster community and provide an outlet for sharing information and concerns.

The office of the bishop, with the support and encouragement of Council and Standing Committee, has been intentional in improving communication within the diocese, through the *Eastern Shore Episcopalian*, the mid-month newsletter *connections*, and regular e-mailings to clergy, parish administrators, and lay leaders.

The diocese has sponsored an increasing number of events to support the work of the parishes and the spiritual lives of individual parishioners including church finance, parish audit and building seminars, parish administrator and wardens' conferences, a church growth seminar, annual spirituality conferences, and the Presiding Bishop's visit in October 2007. A small church conference is being planned for April 2008. In the area of ministry with children and youth, Camp Wright reaches 1600 young people annually. We have diocesan-wide youth meetings at camp (R&R), the Episcopal Youth Event (EYE) this summer, and a Godly Play workshop for children at Diocesan Convention. In 2007, the bishop added to the diocesan staff a part-time Youth Director, Shelby Morrison, who will spend part of her time on the road working with individual parishes to build youth ministry. All these are efforts to bring people

together, create connections throughout the diocese, and learn more about the Episcopal Church and the Anglican Communion.

Finally, developing a Companion Diocese relationship will open up further avenues for sharing, understanding and ministry with those in another province of the Anglican Communion. Currently, the bishop and teams of clergy and laity are exploring the possibilities.

### **Conclusion**

The spirit of Resolution 10 is alive and well, and much progress is being made toward implementing its recommendations. Bishop Shand, Diocesan Council and the committees of the diocese are prayerfully and actively committed to the proposition of honest, healthy community and expressions of ministry within the diocese, the national church and the wider Anglican Communion, in spite of real differences and conflicts that certainly exist across the board; we desire to be a community of healing and reconciliation. Searching the scriptures together, engaging in honest, frank, yet loving and patient discussion around our differences, and working to equip one another for ministry are priorities for the bishop and Council. Together, with God's help, our primary call is to take courage and step out of the safe confines of our church buildings into the mission fields that are ripe for harvest all around us.

Respectfully submitted by: Ernie Cornbrooks, Esq. (St. Peter's, Salisbury), Shelly Diller-Leptner (St. Paul's-Kent, Chestertown), the Rev. David Green (Christ Church, Kent Island), the Rev. Gregory Powell (St. Mary's, Pocomoke)

---

### ***For reference : Resolution 4 from 2006***

---

*Resolved*, That this 138th Annual Convention of the Diocese of Easton acknowledge that the preamble of the Constitution of the Episcopal Church in the United States in America states: "The Protestant Episcopal Church in the United States of America ... is a constituent member of the Anglican Communion," a fellowship of churches "in communion with the See of Canterbury;" and be it further

*Resolved*, That this Annual Convention of the Diocese of Easton express its collective desire to continue "to move together, to walk together" (WR para. 66) with the Anglican Communion, acknowledging that we, as members of the Episcopal Church, are bound to this Communion not just by "bonds of affection" (WR para. 134) but also by the plain language of the Preamble of our Church's Constitution; and be it further

*Resolved*, That the Secretary of this Diocesan Convention forward a copy of this resolution to the Executive Officer of the General Convention before March 31, 2006.

Submitted by: The Windsor Report Task Force

---

### ***For reference : Resolution 5 from 2006***

---

*Resolved*, That this 138th Annual Convention of the Diocese of Easton urge the 2006 General Convention of the Episcopal Church to honor and insofar as possible implement the following five recommendations of the Windsor Report:

a) "the Episcopal Church (USA) be invited to express its regret that the proper constraints of the bonds of affection were breached in the events surrounding the election and consecration of

a bishop for the See of New Hampshire, and for the consequences which followed, and that such an expression of regret would represent the desire of the Episcopal Church (USA) to remain within the Communion” (para. 134)

b) “the Episcopal Church (USA) be invited to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges.” (para. 134)

c) “Because of the serious repercussions in the Communion, we call for a moratorium on all such public Rites [of blessing of same sex unions], and recommend that bishops who have authorised such rites in the United States and Canada be invited to express regret that the proper constraints of the bonds of affection were breached by such authorisation.” (para. 144)

d) “We remind all in the Communion that Lambeth Resolution 1.10 calls for an ongoing process of listening and discernment, and that Christians of good will need to be prepared to engage honestly and frankly with each other on issues relating to human sexuality. It is vital that the Communion establish processes and structures to facilitate ongoing discussion. One of the deepest realities that the Communion faces is continuing difference on the presenting issue of ministry by and to persons who openly engage in sexually active homosexual relationships. Whilst this report criticises those who have propagated change without sufficient regard to the common life of the Communion, it has to be recognised that debate on this issue cannot be closed whilst sincerely but radically different positions continue to be held across the Communion. The later sections of Lambeth Resolution 1.10 cannot be ignored any more than the first section, as the primates have noted. Moreover, any demonising of homosexual persons, or their ill treatment, is totally against Christian charity and basic principles of pastoral care. We urge provinces to be pro-active in support of the call of Lambeth Resolution 64 (1988) for them to ‘reassess, in the light of ... study and because of our concern for human rights, its care for and attitude toward persons of homosexual orientation’.” (para. 146)

e) “We call upon those bishops who believe it is their conscientious duty to intervene in provinces, dioceses and parishes other than their own:

- to express regret for the consequences of their actions
- to affirm their desire to remain in the Communion, and
- to effect a moratorium on any further interventions.

We also call upon these archbishops and bishops to seek an accommodation with the bishops of the dioceses whose parishes they have taken into their own care.

We further call upon those diocesan bishops of the Episcopal Church (USA) who have refused to countenance the proposals set out by their House of Bishops to reconsider their own stance on this matter. If they refuse to do so, in our view, they will be making a profoundly dismissive statement about their adherence to the polity of their own church.” (para. 155); and, be it further

*Resolved*, That the Secretary of this Diocesan Convention forward two copies of this resolution (and the note below) to the Executive Officer of the General Convention before March 10, 2006.

Note from the Task Force: The five recommendations in Resolution #2 are intended by the Windsor Report to be a “package deal.” In other words, all five are essential. We have been aware that in recent months some individuals have focused on (b) & (c) and apparently forgotten about (d) & (e). The reverse is true as well. Yet, each single recommendation depends on the presence of the other four; take away one or two and this carefully crafted compromise quickly collapses. Therefore, we (the Task Force) encourage members of Diocesan Convention to defeat any proposal to “divide the question.” (Dividing the question is a parliamentary means by which a resolution such as this one, comprised of several issues, can be separated into its constituent parts. Then each recommendation would be voted on separately.) An up or down vote on the whole package of five proposals would be more helpful at this point and also honor the intent of the Windsor Report itself.

Sixteen months have passed since the WR was released. The absence of clear time lines in the last four recommendations has now become a real issue. In addition, many wonder how long it will take for “some new consensus in the Anglican Communion” to emerge [see (b) above]. So, it is important to note the following: the operative clause of Resolution #5 “urge the 2006 General Convention of the Episcopal Church to honor and insofar as possible implement” the five recommendations from the Windsor Report. Under the polity of the Episcopal Church, the decisions of one General Convention can be changed by the next General Convention. Thus, “insofar as possible” for all intents and purposes means a maximum of three years. While the Windsor Report invites us to observe a moratorium until “some new consensus” emerges, in effect we can honor that request only up to the General Convention of 2009.

Furthermore, we should avoid any assumptions as to just what “some new consensus” actually means. For example, on the question of ordaining women to the priesthood, the Anglican Consultative Council (meeting in 1970 in Limuru, Kenya) and the 1978 Lambeth Conference agreed that each province of the Communion was authorized "to make its own decision about the appropriateness of admitting women to Holy Orders" (see paragraphs 14-16 of the WR). Thus, while there was no universal agreement on the issue within the Communion, there was consensus on how to move forward.

The word “moratorium” itself means a temporary cessation. But it is reasonable to ask: how long is temporary? Thus, we (the Task Force) believe that recommendations (b) through (e) should be clarified as follows: (b) & (c) need an end point, (d) needs a clearly stated starting point, and (e) needs a deadline. Such clarifications (if agreed to) could be best implemented by the appropriate committee(s) at the 2006 General Convention. Our own recommendation would be the 2009 General Convention for (b) and (c) and the 2008 Lambeth Conference for (d) and (e).

Submitted by: The Windsor Report Task Force

\*\*\*\*\*

**For reference : Resolution (as amended)  
Adopted by the 137th Annual Convention of the Diocese of Easton (2005)**

Whereas, Our Bishop, the Rt. Rev. James J. Shand, has urged Episcopalians in the Diocese of Easton to “... continue to pray for one another, listen to all sides, celebrate the eucharist together, and read scriptures for the revealing of God’s will ...” (*Eastern Shore Episcopalian*, October 2004); now, therefore, be it

(1) *Resolved*, That this Convention acknowledges the publication of the Lambeth Commission's Windsor Report and the importance of its recommendations not only to the world-wide Anglican Communion but also quite specifically to the Episcopal Church in the United States of America (ECUSA) and those Dioceses which, through their representatives, voted to give consent to the election of the Rev. Gene Robinson as Bishop of New Hampshire; and be it further

(2) *Resolved*, That a copy of the Windsor Report be provided to clergy and lay members of the Diocese who submit a request, the expense to be covered either by the allocation in the Diocesan Budget for Christian Education and/or the Task Force on Spiritual Formation or by some other means as determined by our Bishop and Diocesan Council; and be it further

(3) *Resolved*, That this Convention encourages our Bishop to appoint a Task Force to prepare a summary of the Windsor Report which will be presented to each one of the Convocations at a meeting to be held after Easter and before Pentecost 2005; and be it further

(4) *Resolved*, That the time necessary for the presentation of the Task Force and the time allotted for discussion at the Convocation meetings shall be more or less equal in length; and be it further

(5) *Resolved*, That, since the Windsor Report is addressed to different Anglican constituencies, the Task Force be encouraged to emphasize the ways in which the issues addressed in the Report also seem to be issues of current concern in the Diocese of Easton itself; and be it further

(6) *Resolved*, That the Task Force submit a written report by July 1, 2005, which may include recommendations for further action, to the 138th Annual Convention of the Diocese of Easton.

Submitted by: Ms. Sally Breul, Chestertown; the Rev. Sheila N. McJilton; Ms. Charlene Miller, Salisbury; the Rev. Charles E. Osberger; the Rev. Nathaniel W. Pierce; Mr. David Sharretts, Chestertown; Ms. Judy Sharretts, Chestertown; Mr. Con Stevenson, Quantico; the Rev. David Tontonoz

Explanation: The Windsor Report is a significant document which addresses a number of important issues, some of which are of primary significance to ECUSA and, we believe, also concerns in our Diocese. This resolution, if adopted, will effectively respond to the request by our Bishops and other national leaders that the Report be discussed throughout the Episcopal Church.

---

***For reference : Resolution 10 from 2006***

---

*Resolved*, That this 138th Annual Convention of the Diocese of Easton encourage our elected clergy and lay deputies to the 2006 General Convention (a) to give intentional and prayerful consideration of the Windsor Report in advance of the 2006 General Convention; and (b) to take note of the mind of this diocese as it may be expressed in other resolutions on the Windsor Report on which this Convention takes action; and be it further

*Resolved*, That the clergy and laity of this diocese commit themselves to the Windsor Report's stated purpose ["It is part of a pilgrimage towards healing and reconciliation." (p. 11)] by engaging in dialogue and reconciliation within our diocese and parishes with those holding differing convictions on issues raised by the Report, so that we may grow in unity of mission in this diocese; and be it further

*Resolved*, That Recommendations (1), (2), and (3) of the Diocese of Easton Windsor Report Task Force be implemented in 2006; and be it further

*Resolved*, That our Bishop and Diocesan Council report to our 139th Annual Convention on the progress achieved towards implementing these three recommendations.

Submitted by: The Windsor Report Task Force

Explanatory Note: The first two "resolved" clauses have been modeled (with some clarifications in wording) after a resolution adopted by the Convention of the Episcopal Diocese of Iowa last November. This resolution encourages our deputies to General Convention "to take note of the mind of this diocese as it may be expressed in other resolutions on the Windsor Report." The sponsors of this resolution understand that any attempt to "instruct" our deputies (four clergy and four lay) on how to vote would be inappropriate. They are deputies, not delegates. This resolution has been worded carefully so as to avoid any confusion on this point (unlike some resolutions adopted in other dioceses).

## **Response to Resolution 9 of the 139th Convention, 2007: Companion Diocese Relationship**

In February 2007, the 139th Convention of the Diocese of Easton passed Resolution 9 stating that "recognizing and seeking to strengthen the relationships between the Episcopal Church USA and other churches within the Anglican Communion around the world..." our diocese would establish a committee charged to "begin exploring a formal relationship with another diocese within the Anglican Communion, as well as guidelines and goals for this relationship." Bishop Shand appointed a Companion Relationship Committee during March and early April and the Committee began meeting in early May.

The first task at hand was to fully understand the National Church's Companion Diocese Program. Br. Edward Munro, BSG, the Province III Companion Diocese Network Consultant, met with the Committee at its first meeting and helped us to understand the process and timeframe needed. The Companion Diocese Program is one aspect of the "Partners in Mission" initiative of the Anglican Communion. Companion Relationships are people-oriented and exist for the purpose of face-to-face mutual support and the strengthening of mission in the companions' own churches. The purpose of a Companion Relationship is two-fold: To help strengthen the Anglican Communion through direct experience of interdependence across cultural and geographical boundaries within the Body of Christ; and to strengthen one another for mission, by building a relationship in which each partner is both giver and receiver.

An initial challenge was for the newly constituted Committee to discern what our diocese's goals and expectations would be for the relationship. After three weeks of prayer, conversation and deliberation, our members agreed to the following goals and expectations:

1. We desire that Bishop Shand and the bishop of the diocese with which we establish a relationship recognize one another's apostolic succession and respect one another's ability to fulfill his or her ministry as a bishop;
2. We desire that the companion diocese respect and accept the orders of all ordained men and women within our diocese;
3. The companion diocese must be in an area of the world that is not considered physically unsafe for travel as determined by the U.S. Department of State;
4. The companion diocese must be a place in which we can "benefit from the witness of the church" as well as "make a difference" through both the giving and receiving of resources, e.g. MDG monies, church planting, shared missions and leadership exchanges;
5. The location of the companion diocese should allow for reasonably affordable and accessible travel and face-to-face relationship building between the dioceses; and
6. The financial commitment and expectations between the two dioceses must be realistic to our means.

The next step in the Committee's work was exploring and evaluating the many places with which we might develop a partnership. Numerous Churches (or Provinces) were considered including: the Church of the Province of Southern Africa; the Church of the Province of Central Africa, the Church of the Province of West Africa; the Anglican Church of Mexico; the Anglican Church of the Central American Region; the Church in the Province of the West Indies; the Anglican Church of Canada; the Episcopal Church in Jerusalem and the Middle East; and the United Churches of India. The current political and theological climate within the Communion meant that some Provinces such as Nigeria, Rwanda and the Southern Cone were unavailable for consideration.

Throughout June and July the members performed initial due diligence on the dioceses of Cape Town, Northern Zambia, Central Zambia, Eastern Zambia, Southern Malawi, Cape Coast, Egypt, Cyprus and the Gulf, Nandyal, North Kerala, Tirunelveli, Mexico, South-Eastern Mexico, Guatemala, Nicaragua, Panama, Costa Rica, North Eastern Caribbean & Aruba, Barbados, and Trinidad & Tobago. The Committee's plan was to continue its discernment until it could settle upon four dioceses to recommend to Bishop Shand: one in Asia, one in Africa, one in Latin America and one in the West Indies.

The Committee was constantly challenged to evaluate and prioritize its own goals and expectations. Was it more important to enter into a relationship with a diocese that could become the primary receiver of our diocesan Millennium Development Goal (MDG) funds even if travel to that diocese was considered unsafe and/or prohibitively expensive? Or was it more important to enter into a relationship with a diocese to which many Episcopalians in our diocese could afford to travel? Also, how important was it for young people to participate in the life of the companion diocese via parish youth group and diocesan youth group mission and work trips? Lastly, how could we mitigate and offset travel costs for the people of the diocese with which we would partner in order to increase interpersonal relationships?

Additionally, the internal turmoil within the Anglican Communion eliminated many dioceses from consideration because several bishops would not enter into a partnership with a diocese of the American Church that had voted to consent to Gene Robinson's election as

Bishop-Coadjutor of the Diocese of New Hampshire in 2003. Requiring the diocese to respect and honor the ordination vows of women clergy of our diocese also eliminated some dioceses. Concern for physical safety for our travelers reduced the pool of dioceses, as did our concern for keeping travel costs relatively affordable. For example, \$2,000 could allow for five people to travel to Barbados, Guatemala, Mexico or Nova Scotia, while \$2,000 might allow just one person to travel to most of Africa. As the Committee continued its work it became increasingly clear that certain areas of the world such as the Far East, Oceania, the Indian subcontinent, and much of sub-Saharan Africa failed to meet our criteria. The sense of loss over this was heartfelt and the members of the Committee decided to uncouple the need that our partner be the primary recipient of MDG funds from determining a suitable companion relationship. This allowed the Committee to focus on meeting the majority of its goals and expectations while permitting us to recommend many worthy organizations and programs for diocesan MDG grants.

In mid-July the Committee recommended to Bishop Shand four dioceses and asked that he contact the bishops of these dioceses to further explore entering into a relationship with one of these dioceses:

- Diocese of Cape Town (Church of the Province of Southern Africa);
- Diocese of Nova Scotia & Prince Edward Island (Anglican Church of Canada);
- Diocese of Barbados (Church in the Province of the West Indies);
- Diocese of the North Eastern Caribbean and Aruba (also Province of the West Indies)

In late-August Bishop Shand presented to the Committee his findings and reflections regarding these four dioceses. He recounted that Bishop Errol Brooks in the Diocese of the North Eastern Caribbean and Aruba shared with him how he knew the Diocese of Easton and had served on the staff of Camp Wright as a seminarian (in the 1970s and 80s, the Diocese of Easton maintained a relationship with the Diocese of Antigua and many of that diocese's theological students served at Camp Wright during the summer). Bishop Shand's excitement about the connection he shared with Bishop Brooks was genuinely palpable and the Committee encouraged him to continue to explore a relationship with the Diocese of the North Eastern Caribbean and Aruba (NECA).

The Committee then made the decision to invite Bishop Brooks and representatives from the Diocese of NECA to visit our diocese. From Friday, December 7th through Thursday, December 13th, we hosted Bishop Brooks and his wife, Rosena; the Venerable Peter Daley, one of two Archdeacons; and Mr. John Cole, the diocesan youth minister. During their stay the delegation visited the Northern, Middle and Southern Convocations, attended Bishop and Mrs. Shand's Advent Open House, as well as the monthly Clericus gathering and Deacon Lori Babcock's ordination to the priesthood, which was held at Trinity Cathedral. Bishop Brooks preached in Chestertown and Archdeacon Daley preached in Kennedyville. John Cole attended services at Christ Church in Easton and attended their Sunday evening youth group. Most importantly, the bishops and staff members from both dioceses met and spoke candidly with one another about challenges within the two dioceses, as well as their own sense of the general state of the Anglican Communion regarding issues of biblical interpretation and human sexuality. By the end of their visit, the vast majority of the clergy and hundreds of laypeople from our Diocese had met and/or spoken with a member of the delegation.

In order to complete the Committee's due diligence work and move forward in the Companion Diocese process, the next step is for a delegation from the Diocese of Easton to visit Bishop Brooks and the Diocese of the North Eastern Caribbean and Aruba. This will enable Bishop Shand to assess the compatibility of the two dioceses and to look for obvious

linkages where we can partner our material and spiritual resources. A four-member delegation is scheduled to visit the Diocese of NECA from Tuesday, February 12 through Monday, February 18.

The Diocese of NECA is located due east of Puerto Rico and contains eleven islands running south to the Venezuelan coast-Anguilla, St. Martin, St. Barts, Saba, St. Eustatius, St. Kitts, Nevis, Barbuda, Antigua, Montserrat and Dominica-plus the island of Aruba, which lies farther west. With twenty-two parishes and almost sixty congregations (with an average Sunday attendance of 150) NECA is about a third larger than the Diocese of Easton. It is a diocese where the traditional economies of agriculture, fishing and shell fishing are being displaced by a sophisticated tourism industry and an influx of second-home owners. Another challenge with the diocese is the departure of young people who leave for university studies and never return due to a lack of job opportunities within the diocese. Thus, in many respects the Diocese of Easton and the Diocese of NECA share similar situations and challenges.

As our diocese moves forward in the process, the Committee is keenly aware that the success of a Companion Diocese Relationship is predicated upon the absolute commitment of Bishop Shand and the people of our diocese. It will require mutual understanding and mutual decision-making, the drafting of an agreement between the two partners and an openness to how others within the Anglican Communion worship and experience God in their lives.

Respectfully submitted on behalf of the Committee: The Rev. Mark Nestlehutt, Chairperson

Companion Relationship Committee: Mrs. Sally Breul, Emmanuel, Chestertown; the Rev. Bryan Glancey, St. Andrew's, Hurlock; the Rev. Frieda Malcolm, St. Alban's, Salisbury; the Rev. Gordon Morrison, Christ Church, Easton; the Rev. Mark Nestlehutt, Christ Church, St. Michaels; the Very Rev. Charles Osberger, Wye Parish/St. Luke's, Wye Mills/Queenstown; the Rt. Rev. James Shand, Diocesan Bishop; Ms. Julie Waterhouse, St. Mary Anne's, North East; Mr. Carl Widell, Christ Church, St. Michaels

## Response to Resolution 6 of the 139th Convention, 2007: Reporting of Cathedral Ministry

**“Welcoming all who enter its doors to hear the glad tidings of the Kingdom of Heaven...”**

True to its charge, Trinity Cathedral is a community of persons who welcome all and gather to worship God in spirit and in truth. One of the most distinctive features of the cathedral community is its generous hospitality. Sunday morning guests to the cathedral are welcomed warmly whether they are in search of a church home, or are drawn to this historical and sacred space while visiting the beautiful Eastern Shore.

Trinity Cathedral also extends its hospitality into the surrounding community. The Cathedral Cupboard, a ministry begun in 2006 expanded its reach in 2007 and now serves over fifty people per week. We expect to extend our ability to serve the hungry even more through a newly formed partnership with the Maryland Food Bank. On a different note, for the past two years the cathedral teamed with persons of various faiths to organize conversations to increase understanding, appreciation and respect for the common heritage of the Jewish, Islamic, and Christian faiths. We hosted a program for adults last fall which provided a comprehensive look

at the beliefs and practices of Islam, along with a program of activities for children to explore all three of these faiths.

One new and particularly well-received program of formation was offered at Trinity Cathedral last summer. Termed “Sunday on Wednesday,” it was designed to make weekly worship possible even for those who travel on weekends. We met for study of the book of Revelation, shared a meal, and then celebrated the Eucharist.

Finally, the people of Trinity Cathedral also exercise our unique call by serving the people of the Diocese of Easton as we host special services such as diaconal ordinations, the monthly gathering of the Clericus, and for most of the past year, the cathedral was the primary meeting space for Integrity. The Bishop serves as rector of Trinity Cathedral and exercises his role of chief pastor of the diocese by serving as Celebrant on Christmas, Easter, and other holy days. His presence with us is a symbol of unity and reconciliation; and the people of Trinity Cathedral are regularly reminded by his presence that all Christians are called to proclaim the promise of God’s reign.

While the cathedral has undergone a change in clergy leadership this year, it remains a vibrant worshipping community, seeking to respond to the ever-changing call of the Holy Spirit.

Submitted by: the Rev. Lori H. Babcock, Priest-in-Charge; Scott Smith, Bishop’s Warden:  
Susan Moore, People’s Warden