Cathedral Discernment Task Force Report to the Chapter of Christ Church Cathedral

BACKGROUND

In July 2014, Bishop Ian Douglas convened the Cathedral Discernment Task Force and issued the following two-part charge: What type of cathedral, if any, is needed by the Episcopal Church in Connecticut as it lives more fully into God's mission in the 21st Century? What is the vocation, going forward, of Christ Church (Cathedral) in the city of Hartford and beyond?

The Task Force members include The Rev. Harlon L. Dalton, Task Force Convenor and Priest-in-Charge, Christ Church Cathedral, Hartford; Timothy Cole, Parishioner, Christ Church Cathedral, Hartford; The Rev. Whitney Edwards, Rector, Christ & Holy Trinity Church, Westport; The Rev. Jack Gilpin, Priest-in-Charge, St. John's Episcopal Church, New Milford; The Rev. Everett Perine, Rector, St. Peter's Episcopal Church, Hebron; Anne Watkins, Associate for Member Incorporation and Parishioner, St. Paul's on the Green, Norwalk; and Patricia Wrice, Parishioner, Christ Church Cathedral, Hartford.

The Task Force began its work by reading up on the history of cathedrals, both in England and the United States. When, why and how did they come into being? What purposes did they serve? Have these purposes changed over time?

We then turned our attention to the present. What, if anything, should cathedrals "be" in this day and age, especially in the tiny corner of the kingdom aborning known as The Episcopal Church in Connecticut? What, if anything, should cathedrals "do"? To gain purchase on these questions, we examined several contemporary commentaries on the nature and purpose of cathedrals. We then commenced an extended conversation with colleagues across the Episcopal Church in Connecticut on whether the "cathedral ideal" has anything to offer the reimagined church as we seek to meet the challenges of the 21st Century.

In October 2014, the Task Force invited the Cathedral Chapter to reflect on ways in which a cathedral might convene disparate elements of our diocese, connect the Episcopal Church with religious and secular institutions that are pursuing the common good, catalyze new and vibrant ways of expressing God's love in the world, and build up the capacity of all the faithful to participate in God's mission of restoration and reconciliation in and through Christ Jesus. In November, we sought the views of the Cathedral's congregation regarding what it means to be a cathedral amidst the challenges and opportunities of today. In December, the Task Force engaged in a similar conversation with the "joint leadership" of our diocese (composed on the Executive Council, Standing Committee, Commission on Ministry, and trustees of Donations and Bequests.

In the bleak midwinter, we scheduled listening sessions at six strategically located sites. Unfortunately, we wound up canceling them because of low registration. In March, the Task Force conducted several workshops at a "Spring Training" gathering of engaged laity (and a smattering of clergy) from across the diocese. That same month, we engaged in conversation with clergy who gathered at Christ Church Cathedral to renew their ordination vows. In April, we met again with the Cathedral's congregation to share some of what we have been learning and to invite feedback and reflection. In May, the Task Force hosted a "dinner and conversation" for a representative group of wardens and lay leaders.

In most of these conversations, the Task Force invited participants to consider the following questions:

- What are some possible purposes of a cathedral in this age?
- How does a cathedral differ from a parish church… or does it?
- Is there a place for a cathedral in the Episcopal Church in Connecticut?
- If yes, what might that look like in the context of living out God's mission in and through the Episcopal Church in Connecticut?
- If a cathedral building is envisioned, where should it be located?
- If a cathedral without walls is envisioned, what might that look like?

FINDINGS

As outlined in the preceding section, the Task Force has been hard at work since July of 2014. This Spring, we progressed to the point where we were able to focus on the questions put to us by Bishop Douglas in his charge. What type of cathedral, if any, is needed by the Episcopal Church in Connecticut as it lives more fully into God's mission in the 21st Century? What is the vocation, going forward, of Christ Church (Cathedral) in the city of Hartford and beyond? Following much prayerful consideration, we now present the following findings and recommendations.

Strictly speaking, a cathedral is more than a place. It is grounded in a set of ideas, ideals, and responsibilities. Therefore, it should not be limited by the space it inhabits. Rather, a cathedral should partner or affiliate with other institutions as necessary in order to fulfil its responsibilities.

Cathedrals do not exist for themselves. They exist for the benefit of the entire church within a diocesan or other ecclesial boundary as it seeks to follow Christ Jesus. Therefore, if a cathedral ceases to serve the entire church, or if the church no longer has need of a cathedral, that cathedral's continued existence is called into question.

The idea that cathedrals exist for the good of the whole was well understood over a century ago when Bishop Chauncey Brewster first proposed to Diocesan Convention that "a large and worthy parish church"[1] be designated as a cathedral. The Convention embraced the Bishop's recommendation, and directed a committee to devise a plan of action. Based on the committee's report, the Convention "resolved to secure a charter, which was granted by the General Assembly in 1913 for 'The Cathedral Church of the Diocese of Connecticut.'"[2]

In 1917, the Diocesan Convention voted to designate Christ Church, Hartford as that cathedral, and in 1919, Christ Church formally "accepted the invitation"[3] In 1921, "[Christ Church Hartford's] name was changed to 'Christ Church Cathedral.' *At that time, the charter was amended to merge the parish with the corporation, … [and] the Cathedral became a completely diocesan institution.*"[4] (emphasis added).

Since cathedrals exist for the benefit of the entire church within a given ecclesial boundary, they are typically supported by the entire church. This was the original practice in our diocese. In 1920, the Diocesan Convention adopted a canon specifying that all offerings collected during Episcopal visitations to parishes would be used to support the cathedral. This provision no longer appears in our Constitution and Canons. We do not know when it was removed, or why. Currently, the "diocesan" support for Christ Church Cathedral is less than $5,000 per year.

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1 Burr, *The Story of the Diocese of Connecticut: A New Branch of the Vine*, Church Missions Publishing Company, Hartford CT, 1962, p. 209

2 Ibid., p. 210

3 Ibid., p. 210

4 Ibid., p. 210

Traditionally, clergy leadership for cathedrals has been vested in a Dean of the Cathedral. The role of a cathedral dean is unique. Just as cathedrals exist for the benefit of the whole diocese, cathedral deans serve the entire diocese. If a cathedral maintains and supports a worshiping congregation, the Dean of the Cathedral also functions as the congregation's de facto rector.

While these roles are compatible, they sometimes exist in tension with one another. For example, a cathedral congregation's preferences regarding the use of space may not mesh perfectly with the cathedral's overall needs. Likewise, a congregation's preferences regarding the liturgy may not admit of the variety that is appropriate for a cathedral. When such tensions arise, the Dean of the Cathedral must prayerfully navigate them, seeking win/win solutions whenever possible, and fostering within the congregation an appreciation for the unique opportunities afforded it to nurture the cathedral ideal.

We have carefully reviewed the purposes that have animated cathedrals over the centuries, and have discerned, in conversation with the faithful across the diocese, what purposes might animate cathedrals today and in the foreseeable future. The "historical" answers and the "contemporary" answers are largely the same.

As set forth more fully in the "Discussion" section of this report, these purposes include:

1. Embody and enhance our common identity as Anglicans within a particular geographic region
2. Preserve a house of prayer and devotion open to all
3. Maintain excellence in the quality of worship
4. Assist the bishops in their role as the public face and voice of the Episcopal Church
5. Provide sanctuary and serve as a meeting ground
6. Engage with other faiths, religions, and wisdom traditions
7. Embody and extend the bishops' apostolic call to make Christ Jesus known and manifest in the world
8. Collaborate as a center for theological learning and spiritual growth

As so often is the case, "reimagining" involves a fair amount of "remembering." However, our backward look has been of a particular kind. While respectful of the nostalgia that was expressed from time to time in our various conversations, we have sought to mine the past for insights and inspiration that propel us forward, so that we can proceed from strength to strength, reclaiming old values as we adapt to changing times.

In listing these enduring reasons for maintaining a cathedral, we are struck by how many of them were highlighted nearly a century ago when Christ Church Hartford was tapped to be our diocesan church. Far from being a monument to Bishop Brewster or a symbol of the Episcopal Church's cultural ascendancy, Christ Church Cathedral was intended from the very beginning to be "a working center, a house of prayer for all people, continually open and ministering to human needs in the city's heart. Its worship … [should] center in the Holy Communion, not for a few intensely devout souls, but as a dignified and popular service."[5] In developing and articulating this vision, "Bishop [Brewster's] thoughts eventually turned to Christ Church in Hartford as the finest expression of his ideal. … For many years it had been engaged in a cathedral-like social ministry to the poor, the Negro, the deaf mutes, and the homeless of the Open Hearth Mission."[6]

The year-long discernment process leading to this report has not been a referendum on how Christ Church Cathedral has fulfilled the mission of a cathedral. Rather, this process has afforded the Episcopal Church in Connecticut an opportunity to take account of the changing

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5 Ibid., p. 209

6 Ibid., p. 209-210

times in which we live, and to consider what role, if any, a cathedral might play henceforth in deepening the capacity of the emerging church to participate in God's mission of restoration and reconciliation in Jesus Christ, through the power of the Holy Spirit.

DISCUSSION AND RECOMMENDATIONS TO THE CATHEDRAL

In this section we expand on the purposes of a cathedral and offer a set of recommendations intended to guide its work.

1. Embody and enhance our common identity as the Episcopal Church in Connecticut

In conversation after conversation, clergy and laity alike stressed to us the significant role that cathedrals can and should play in helping Episcopalians in Connecticut maintain and express our common identity. This yearning has been articulated in a variety of ways. Cathedrals are "a unique expression of the one holy, catholic, and apostolic church." "Wherever I travel, I visit the cathedral and feel that I am home." Cathedrals enable me "to feel a part of something larger." Cathedrals have "an iconic function." "A cathedral belongs to everyone, not just to those who worship there. "A cathedral should be a place where you can say 'this is our church,' not 'this is my church.'"A cathedral should be a place that "encourages us to live outside our silos." "A cathedral should be a symbol of our unity as Episcopalians. After all, we are not Congregationalists."

This latter observation reflects what Bishop Chauncey Brewster believed when he first proposed that a cathedral be designated for the Episcopal Church in Connecticut. He was concerned that the religious and cultural landscape of Connecticut made it difficult for Episcopalians to appreciate that the diocese rather than the parish is our fundamental unit of church life. His hope was that the cathedral would help to communicate this reality, by serving as a physical/spiritual tie that binds. Thus, in his address to the 1912 Diocesan Convention Bishop Brewster explained that, "The Cathedral is to be a Diocesan House of God and a Symbol of the Unity of the Diocese." These words are inscribed on the wall of Christ Church Cathedral's Founders' Porch.

Recommendation: The cathedral should continually look for ways to convene worshiping communities, communities of practice, and affinity groups from across the diocese.

The cathedral might, for example, invite all the parishes named after a particular patron saint to worship together. Or it might host a gathering of parish altar guilds as used to be done with some regularity. Similarly, the cathedral might create an opportunity for people from across the diocese to pray, dream, and plan together how to be better stewards of the environment. Such gatherings would provide an opportunity for geographically-dispersed Episcopalians to engage in common worship, explore areas of mutual interest, develop bonds of affection, and delight in their common identity.

We recognize that many people long for the opportunity to gather the entire Episcopal Church in Connecticut in one place at one time. We also understand that doing so presents significant organizational and logistical challenges. We believe that smaller pan-diocesan gatherings have many of the same virtues, and should be a mainstay in the life of a cathedral.

Several of our conversation partners suggested designating multiple cathedrals both to ease travel and so that the work of the cathedral can be shared. While this idea has virtue, a single cathedral is far better as a symbol of unity and common identity. This does not mean that all cathedral functions have to take place in a single venue. As we observed in our Findings, "a cathedral should partner or affiliate with other institutions as necessary in order to fulfil its responsibilities."

Moreover, in the 21st Century it is incumbent upon cathedrals to employ "virtual" as well as "real" mechanisms for gathering the faithful. To that end, cathedrals have a responsibility to help parishes develop the capacity to function comfortably and gracefully in a digital environment.

2. Maintain and preserve a house of prayer and devotion open to all.

In conversation after conversation, people have emphasized to the task force the importance of having a cathedral that exemplifies the Episcopal Church at prayer.

Over the centuries, cathedral churches have been at their best when they are open for prayer throughout the week, and when they are inviting to people from many faith traditions. In addition, cathedral churches have been at their best when they attract pilgrims who do not embrace any faith tradition, yet long to experience the holy and the ineffable.

As one of our conversation partners put it, "cathedrals can and should be inviting to outsiders, the non-churched, and those who have been scarred by the church." And in the words of another, cathedrals may be uniquely gifted in "speaking to a generation that does not understand religious tradition."

Recommendation: The cathedral church should be open for prayer, devotion, and quiet contemplation throughout the week, and should provide structured worship at least once a day.

History has shown that cathedral worship spaces are most inviting to pilgrims when they are open, spacious, and easily navigated. This conclusion was echoed by ECCT clergy and laity alike at nearly every task force gathering. Many participants said that when they travel across the country or abroad, they are drawn into cathedral buildings by a sense of openness and spaciousness.

Recommendation: The cathedral church should be configured with flexible seating rather than fixed pews and furnished in such a way that it invites pilgrims to enter in and wander about, even when weekday worship is taking place.

The flip side of being accessible and inviting to all—disciples, seekers, and pilgrims alike—is that cathedrals should be spiritually anchored in a stable, ongoing worshiping community that is committed to following Jesus Christ. Such communities inevitably have their own distinctive character, based on the particulars (tastes, gifts, needs, background) of the people who attend on a regular basis. At the same time, cathedral congregations serve as a "second church home" to every Episcopalian in the diocese and beyond. Therefore, the ECCT's cathedral should foster a culture within its congregation that is open, inviting and embracing.

Recommendation: The cathedral should maintain and support a regular worshiping congregation that is committed to following Jesus.

3. Maintain excellence in the quality of worship

When English cathedrals threatened to lapse into irrelevance in the mid-19th century, they sparked a comeback in part by improving the quality of their music and worship, and by self-consciously setting a high standard for the sake of the diocese as a whole.

Bishop Brewster had this purpose in mind for Connecticut from the very outset. In encouraging the faithful to generously support the new cathedral, he stressed it "would welcome the throngs in the street and offer them services of 'simple stateliness' to elevate the standard of reverence, worship, and devotion."[7]

This historical experience resonates with what the task force heard from people across the church. Many of our conversation partners expressed a strong desire for a cathedral that maintains the

[7] Ibid., p. 209

highest traditions of "Anglican worship," with that phrase signifying for them a particular liturgical style. An equal number expressed a strong desire for a cathedral that maintains the highest traditions of "Anglican worship," meaning a catholicity of liturgical expression. Common to all was an understanding that cathedrals should play a key role in fostering liturgical excellence.

We are not suggesting that a cathedral is the only place within a diocese where quality liturgy happens, nor do we think it is incumbent on a cathedral to provide the "best" worship experience within a diocese, if such a thing can be said to exist. Our point is simply that the cathedral should represent our Anglican liturgical traditions well, given its role as a place where Episcopalians far and near can gather for worship and prayer, and as a place where people from diverse traditions can experience the Episcopal Church.

Recommendation: The cathedral should have a sizable worship space that accommodates different liturgical styles, and a staff that has the capacity to craft and execute exemplary worship services open to all.

During our Spring Training workshops, several parish worship leaders expressed a longing for a safe environment in which to burnish their craft. Undoubtedly many parishes and worship leaders are confident in their ability to offer "services of simple stateliness [and] … reverence." However, we are confident that many would welcome and benefit from an opportunity to stretch and grow.

Recommendation: The cathedral should continually look for ways to develop the capability of liturgical leaders across the diocese, and enable them to share best practices with one another.

4. Assist the bishops in their role as the public face and voice of the Episcopal Church in Connecticut

Not only do cathedrals manifest our common identity for the sake of the faithful. They also embody and "represent" the Episcopal Church to the world beyond our many red doors. This was articulated in a number of ways by the people who participated in task force gatherings. "The cathedral represents the broader church and makes a statement about what the broader church is and stands for, beyond what a local parish can do. The Cathedral speaks to the larger identity of the church as a whole." For people who are not Episcopalian, "the cathedral is who we are." Cathedrals provide "a voice for the issues of the day; embracing all religions and a voice for those who have none."

Recommendation: The cathedral should develop ongoing relations with civic leaders, and with organizations and institutions that are devoted to the common good.

Recommendation: Under the guidance of the bishops, the cathedral should develop and maintain the capacity to function as a public policy arm of the Episcopal Church in Connecticut on issues in which our institutional interests are at stake or the church's moral leadership is needed.

5. Provide sanctuary and a serve as a public meeting ground

Throughout history, cathedrals have on occasion provided sanctuary for individuals and groups who are battling injustice or fleeing oppression. At other times, especially in moments of crisis, cathedrals have offered themselves as a public meeting ground, where seemingly intractable differences can be aired, and issues that threaten to pull society apart can be addressed. There is every reason to believe that as we live deeper into the 21st Century and into an increasingly uncivil society, these roles will need to be reprised time and again.

Recommendation: The cathedral should develop and maintain relations with people from all sectors of society.

Recommendation: The cathedral should routinely encourage governmental agencies, civic organizations, and community groups to use its various spaces for meetings and gatherings, so that when a crisis arises, all will regard the cathedral as familiar, safe and welcoming.

Recommendation: When appropriate, the cathedral should use its sanctuary as a meeting ground for civic engagement. There will be times in which a space saturated in prayer is uniquely able to provide comfort and solace to a hurting people. And there will be times in which a space saturated in prayer is uniquely able to hold disparate groups together and to remind them of their common humanity and frailty.

6. Engage with other faiths, religions, and wisdom traditions

The reimagining that is taking place within the Episcopal Church is a response to sweeping changes in society and culture as we more fully inhabit the 21st Century. No longer is religion culturally mandatory in these United States. People can spend their Sunday mornings in bed or at a Starbucks or on the soccer field without fear of social censure. And among people who profess a religious faith, Christianity no longer preempts the field. At home and abroad, other religions, faith traditions, and spiritual practices vie for attention. And within Christianity, the Episcopal Church no longer wields influence that far exceeds our numbers.

Therefore, now more than ever it is incumbent upon the Episcopal Church in Connecticut to engage with other faiths, religions, and wisdom traditions, in order to identify our similarities, bridge our differences, learn from one another, and make common purpose whenever possible. The cathedral can play a significant role in fostering such engagements, by entering into them on behalf of the ECCT as a whole, and by encouraging and equipping parishes to do so on the local level. In addition, the cathedral can invite the kind of historical and theological preparation that is necessary in order for such engagements to be fruitful.

Recommendation: The cathedral should foster within the ECCT a critical self-examination of our own history (as Christians) and theology (as Anglican Christians), with particular attention to the barriers they might pose to engagement with other faiths, religions, and traditions.

Recommendation: The cathedral should develop ongoing relationships with organizations and institutions that seek to foster meaningful engagement across faiths, religions and traditions.

Recommendation: The cathedral should gather leaders from different faiths, religions and traditions to engage in mutual learning, and to identify areas of collaboration.

Recommendation: The cathedral should encourage and equip the ECCT's parishes to engage with other faiths, religions and traditions at the local level, and should lift up and support parishes and collaborations that are doing so already.

7. Embody and extend the bishops' apostolic call to make Christ Jesus known and manifest in the world

By definition, cathedrals serve as the bishops' "seat." However, as the task force has frequently noted, for the first 75 years of the Episcopal Church's existence our bishops managed to get along quite nicely without a designated place to sit. Bishop Seabury was firmly of the view that his cathedra traveled with him.

To be sure, there is much to be said for designating a church where bishops can comfortably celebrate and worship whenever they do not have official responsibilities elsewhere. However, it is the cathedral's role as an extension of the bishops' unique calling to be an apostle that has captured the attention of the task force. Bishops are sent into the world to make Christ Jesus known and manifest, and to carry the faithful along with them, eager to participate in God's mission of restoration and reconciliation. Thus, if a cathedral is to be "the bishops' church" in

more than a trivial or tautological sense, it needs to meaningfully support the bishops in their role as chief missioner.

This theme was echoed by the clergy who gathered on Holy Tuesday at noon to renew their ordination vows, having spent the morning "encountering God in the neighborhood." Although many different formulations were offered, on priest summed it up succinctly: "cathedrals are a place to connect and do missionary work."

Much of the literature about cathedrals speaks of the relative freedom that they have (as compared to parishes) to be creative and experimental. This is true with respect to liturgy, and it is even more powerfully true when it comes to mission. In part, this is because of the unique relationship that cathedrals have to the bishop, the chief missionary of the diocese. In part this is because cathedrals' governing bodies tend to be less internally focused than is the typical vestry. And in part this is because the culture of cathedrals is such that even the most comfort-seeking members of its congregation tend to embrace an external identity.

This rings true in Connecticut. In conversation after conversation, the task force was told that cathedrals are able to take risks that parishes cannot, or will not unless they can piggyback onto the efforts of others. We were told that because of their unique situation cathedrals are free to try things on, free to fail, and free to abandon projects that do not bear fruit. None of this absolves parishes, or individual disciples, of their obligation "to respond to human need by loving service, seek to transform unjust structures of society and challenge violence of every kind." (Excerpted from "Five Marks of Baptismal Mission"). It does, however, recognize the unique role that cathedrals can play as catalysts for mission.

Recommendation: The cathedral should see itself as a catalyst for mission, identifying ways in which parishes can work together, connecting parishes with other faith communities that are participating in God's mission, and connecting the faithful with secular "missionaries."

Recommendation: The cathedral should explore new mission fields from time to time, using its resources to clear a pathway for others to follow.

8. Collaborate as a center for theological learning and spiritual growth

In our conversations around the diocese, a surprising number of people stressed, with great fervor, the role that cathedrals can play in providing spiritual direction for the whole church and in promoting theological learning. Perhaps this should not have come as a surprise. After all, these are among the most ancient and venerable of the functions that cathedrals have played over the centuries. Moreover, spiritual and theological direction are consistent with the bishop's unique calling to be a teacher. Therefore, if the cathedral is to be "the bishop's church" in more than a tautological sense, it makes sense for it to be a center of learning.

This particular understanding of cathedrals' reason for being is a growing edge for the Episcopal Church in Connecticut. It is therefore important that the ECCT be particular intentional about developing this capacity. We note that the cathedral need not be limited to its own immediate resources in carrying out this (or any other) responsibility. For example, the cathedral could partner with existing theological institutions or centers for spirituality. Similarly, it could partner with the diocesan camp and conference center which is embarked on a parallel exploration.

Recommendation: The Cathedral Chapter should develop structures that will enable the cathedral to function as a center of theological learning and spiritual growth for individuals and congregations.

PRELIMINARY CONCLUSIONS

The Episcopal Church in Connecticut, gathered in Convention, should affirm the ongoing need for a diocesan cathedral to exercise the responsibilities and pursue the purposes outlined in the preceding section of this report.

The Episcopal Church in Connecticut, gathered in Convention, should resolve that its diocesan cathedral be supported from common funds. The bishop, together with the body authorized to act on behalf of the ECCT in between Conventions, should present a plan to Diocesan Convention 2016 for providing such support.

The Bishop should appoint a body to consider what staffing levels are needed by the cathedral to accomplish purposes outlined in this report, and to propose changes in the polity of the cathedral, if any are needed to accomplish the purposes outlined in this report.

NEXT STEPS

Now that the Task Force has issued this report, it is incumbent upon the Chapter and congregation of Christ Church Cathedral to prayerfully discern whether Christ Church Cathedral is called to live creatively and energetically into the vision that has been laid out. The Chapter's discernment should be guided by the Bishop Diocesan in concert with the Vicar of the Cathedral, and the congregation's discernment should be guided by the Vicar. Our hope and expectation is that this important discernment work will be completed by the beginning of September, at which point the Task Force can begin preparing the recommendation it will submit for consideration by the Diocesan Convention in November.

RESPECTFULLY SUBMITTED BY THE CATHEDRAL DISCERNMENT TASK FORCE JULY 14, 2015

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Christ Church Cathedral, Hartford

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APPENDIX A - RECOMMENDATIONS TO THE CATHEDRAL

The cathedral should continually look for ways to convene worshiping communities, communities of practice, and affinity groups from across the diocese.

The cathedral church should be open for prayer, devotion, and quiet contemplation throughout the week, and should provide structured worship at least once a day.

The cathedral church should be configured with flexible seating rather than fixed pews and furnished in such a way that it invites pilgrims to enter in and wander about, even when weekday worship is taking place.

The cathedral should maintain and support a regular worshiping congregation that is committed to following Jesus.

The cathedral should have a sizable worship space that accommodates different liturgical styles, and a staff that has the capacity to craft and execute exemplary worship services open to all.

The cathedral should continually look for ways to develop the capability of liturgical leaders across the diocese, and enable them to share best practices with one another.

The cathedral should develop ongoing relations with civic leaders, and with organizations and institutions that are devoted to the common good.

Under the guidance of the bishops, the cathedral should develop and maintain the capacity to function as a public policy arm of the Episcopal Church in Connecticut on issues in which our institutional interests are at stake or the church's moral leadership is needed.

The cathedral should develop and maintain relations with people from all sectors of society.

The cathedral should routinely encourage governmental agencies, civic organizations, and community groups to use its various spaces for meetings and gatherings, so that when a crisis arises, all will regard the cathedral as familiar, safe and welcoming.

When appropriate, the cathedral should use its sanctuary as a meeting ground for civic engagement. There will be times in which a space saturated in prayer is uniquely able to provide comfort and solace to a hurting people. And there will be times in which a space saturated in prayer is uniquely able to hold disparate groups together and to remind them of their common humanity and frailty.

The cathedral should foster within the Episcopal Church in Connecticut a critical self-examination of our own history (as Christians) and theology (as Anglican Christians), with particular attention to the barriers they might pose to engagement with other faiths, religions, and traditions.

The cathedral should develop ongoing relationships with organizations and institutions that seek to foster meaningful engagement across faiths, religions and traditions.

The cathedral should gather leaders from different faiths, religions and traditions to engage in mutual learning, and to identify areas of collaboration.

The cathedral should encourage and equip the Episcopal Church in Connecticut's parishes to engage with other faiths, religions and traditions at the local level, and should lift up and support parishes and collaborations that are doing so already.

The cathedral should see itself as a catalyst for mission, identifying ways in which parishes can work together, connecting parishes with other faith communities that are participating in God's mission, and connecting the faithful with secular "missionaries."

The cathedral should explore new mission fields from time to time, using its resources to clear a pathway for others to follow.

The Cathedral Chapter should develop structures that will enable the cathedral to function as a center of theological learning and spiritual growth for individuals and congregations.