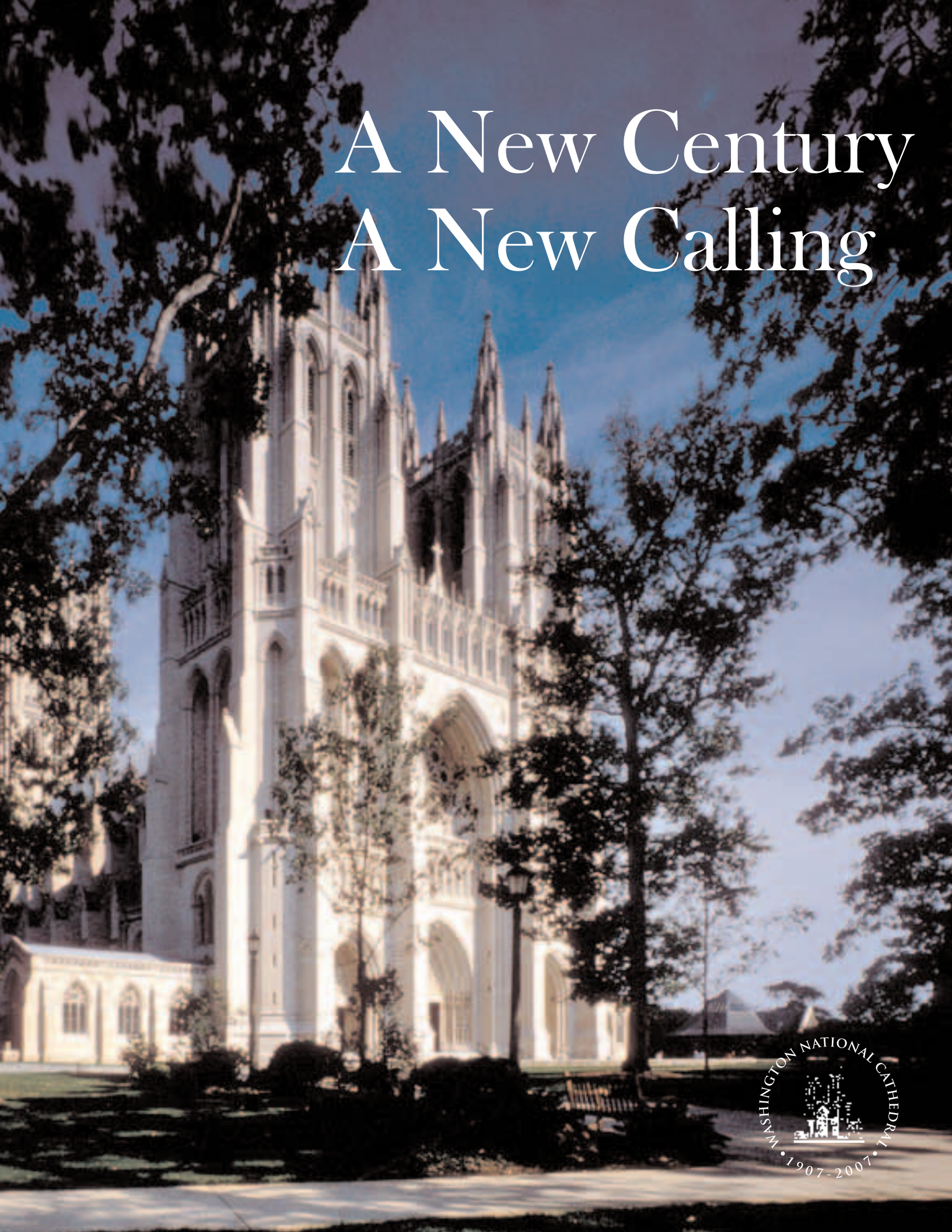


A New Century A New Calling





Dear Friends,

You have in your hands the record of an exciting journey of discovery. The Dean and Chapter of the Washington National Cathedral called together a Strategic Vision Committee at a moment of significant convergence in its life -- the coming together of the hundredth anniversary of the Cathedral, the beginning of the ministry of a new Dean, and an acute sense that the nation, the world, and indeed the Episcopal Church were going through times of major transition and division.

It was clear that our centennial celebration called us to celebrate our past and also to launch the new ministries to which God is calling us in the next century. The first century of the Cathedral's life was devoted primarily to building our magnificent edifice and establishing our presence in the nation, enterprises that required profound devotion and generosity over many years. But with the building completed, and our full energy now released to focus on our ministry, what precisely is our new work? This question, and my arrival as Dean, helped to foster wide-ranging conversations with the Chapter, with former and current leaders and friends in the Cathedral community, and then with the Strategic Vision Committee.

The Committee plunged into this work keenly aware of a new, interconnected world in which the Christian church and our own Cathedral are called to minister. The world has never seemed so small, and rarely so divided. The Episcopal Church itself has been going through a crisis of historic proportions. And in the midst of this stands Washington National Cathedral, a spiritual home to the nation. We believed our opportunities and responsibilities are immense.

Here now is the result. It was no small task to explore all the possibilities and questions that emerged as we dreamed, discussed, and prayed, and then began to pare away and decide. In all our work, though, we were sustained by the hopefulness and goodwill we found in each other's company, and in the profound sense that God is doing something new and exciting in the Cathedral's life.

I want to thank all those who gave themselves so generously to this labor of love and faithfulness. And I want now to invite you to engage this vision and bring to it your own energy and ideas. Creating a Cathedral of "living stones" worthy of the glorious limestone Temple bequeathed to us by our forebears will call out the best in us all.

Yours in Christ,

The Very Reverend Samuel T. Lloyd III
Dean

January 18, 2007

“Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood...”

1 Peter 2.4-5a

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Introduction

The sun had at last come out following a rainy, overcast morning, September 29, 1907. A remarkable group of visionary leaders gathered on the heights of Mount Saint Alban with President Theodore Roosevelt and some 30,000 others to lay the foundation stone for Washington National Cathedral. They were launching a bold, some might have said quixotic, venture – to build an immense cathedral to be the spiritual home for a robust and young nation.

The architectural style would be medieval Gothic, evoking the sense of transcendent harmony and beauty of an earlier era and symbolizing in its grandeur the God of all nations. And it would be located at one of the highest points in the city, overlooking the halls of government, the monuments, the signs and symbols of a nation's life. Indeed, a visitor to the nation's capital would see a city presided over by two prominent hills, on one the U.S. Capitol, where the destiny of the country is shaped, and on the other higher promontory the nation's house of prayer.

After many stops and starts, Washington National Cathedral was completed and consecrated in 1990 – an extraordinary achievement entailing heroic devotion and determination that consumed the first century of its life. Now, in the early years of a new century, with the celebration of its centennial nearly upon us, the Cathedral is entering a new phase of growth and service.

In October, 2005, we on the Strategic Planning Committee were called together under the leadership of our Dean to discern the Cathedral's distinctive vocation and mission for this moment in its history and in the history of our nation and world. We did so with a deep sense of gratitude for the dedication of our forebears who, in completing the construction of this edifice, have made possible this fresh moment of discernment. The stones of the Cathedral are in place. Now our full attention can be focused on building "the spiritual house" of the Cathedral, to use the words of I Peter in the epigraph, a house made of the living stones of people worshiping, praying, living the gospel, embodying Christ's love in this city and beyond. We have sensed in our

deliberations about the Cathedral's future a tremendous opportunity and responsibility: to envision the shape of our calling to be a vital agent for God's work in an era of profound national and global change.

We are living in exciting, uncertain times. Many are suggesting that the world is going through a period of change as profound as any since the Industrial Revolution, perhaps since the Renaissance. The impact of the internet can hardly be overstated in the way it has shrunk our world a new reality captured by the term "globalization." This new interconnected, interdependent context is changing the shape of life around the globe economically, culturally, indeed in every conceivable



way. The consequence is that we are now part of a world ripe with possibility for new arrangements and engagements, but also deeply divided and fraught with the danger that its cultural, ethnic, and religious differences could destroy us. In addition, we are seeing a precipitous decline in the strength of mainstream, intellectually balanced religious faith in the West and the rapid expansion of fundamentalism across the globe, and find ourselves in a time when religion is often more a part of the world's problems than an instrument for its healing.

It was with an awareness of such powerful forces shaping our lives and the life of the Cathedral that thirty of us began a process of study, listening, learning, and then of imagining and discerning where we believe God is calling this Cathedral to go in these critical times. What is the unique contribution only we at this Cathedral can make? Who and what are we being called to be and do?

Washington National Cathedral holds a symbolic place like no other. It is, to use a British term, an "ecclesiastical peculiar," with a set of responsibilities and relationships that fits no single category. It combines the roles served by three great churches in England – Westminster Abbey, the nation's sacred shrine; St. Paul's Cathedral, the cathedral for Britain's capital city; and Canterbury Cathedral, the mother church for Anglicans in that country.

Our Cathedral carries the term "national" because it was built as a spiritual home for the nation, and in many public ways it is precisely that. But it is neither funded by the state nor answerable to it. It is a "house of prayer for all people," a calling that transcends national boundaries. It is called to be rooted in the hospitality of God's love in Christ, yet radically open to all faiths and peoples. It plays a distinct role within the Episcopal Church in the U.S., and is called to play a special role as "chief mission church of the Diocese of Washington." Its roles are at once national, global, and local. These responsibilities clearly call for the weaving together of a wide range of communities in order to be faithful at so many levels to so many different constituencies.

The Work

In a real sense the work of this planning process began with the Dean's installation sermon on April 23, 2005. There he laid before us three charges that have continued to provide the vocabulary and context for our exploration. As we began our work we saw no more fruitful way of shaping the process, and no stronger sense of where the Holy Spirit is calling us, than in those charges that the Cathedral be

a voice of generous-spirited Christianity,
a place of reconciliation,
and a people serving a broken world.

We met regularly for seven months, initially in plenary gatherings and subsequently in three task forces, one for each of these three charges. We prayed together, shared our views and ideas, read articles and books, met with focus groups and experts in the field of communications, and consulted with leaders from other religious institutions.

Our mandate was to create a strategic vision, a first step toward a more detailed implementation plan, which we anticipate in the near future. We were to identify the challenges of this moment and through the Spirit's leading to chart a direction in each of the three areas of focus.

Thanks to the leadership of Ann Carol Brown, co-chair of our Committee and our in-house consultant, early on in our work we grappled with an important essay called "The Work of Leadership" by Ronald Heifetz and Donald Laurie, which challenged us to think beyond modest improvements in the way we are currently working to new ways of approaching the Cathedral's life and ministry. What fresh patterns and approaches might there be that would take our work in yet unimagined directions? What are we willing to risk and what changes are we willing to undergo in order to be faithful to the gospel amid the urgencies of this moment?

The journey of these last months has been demanding and sometimes the burden of responsibility has weighed heavily. But overriding everything else has been a sense of excitement and expectation. We believe this to be what the New Testament calls a kairos moment, a time of clarification and decision for the Cathedral's future. It seems pregnant with possibility, and our work has filled us with anticipation. We believe God is summoning us to think fresh thoughts about the life of the Cathedral, both on Mt. St. Alban and in the ways we serve the city, the nation, and the world.

Building on the foundation laid down for us, we have sensed a new calling for a new century, one that is rooted in the achievements of the first hundred years but now summons us to new occasions and

new duties. We recognize that the results of our inquiry may not match the immensity of the responsibility with which we have been entrusted, but we trust that they are a solid beginning. And we offer our proposals with the confidence that the One who called us will continue to work through these proposals and through the life of this Cathedral for the spreading of God's reign of love in ways we cannot yet conceive.

Preliminary Reflections

Preparing this Strategic Planning Report almost exactly a hundred years after the Cathedral's founding, we believe this moment calls for a vision and commitment as bold as the one that launched the century-long construction of this great building. Now we are engaged in the work of creating an edifice made of living stones, of human spirits imbued with God's own Spirit being built into a temple of people and prayers, music and ministries, committees and communities.

Many cathedrals required several centuries for their last stone to be lowered into place. Though it took only eighty-three years to complete our first century's labor, we begin the work of our second century aware that we too are launching a vision the final results of which we may not see. Indeed, like those first builders, we have no complete blueprint for the full shape of this new "spiritual" building. But we wish to lay out the broad architecture of our future, and we know enough to begin, to go to work in a number of areas in which the Spirit is clearly calling us. We seek to describe in the coming pages the shape of this new temple and, along with it, the more particular design of those first pieces of construction.

In the next three sections we will describe what we believe God is calling this Cathedral to become in three key areas – as a Voice, a Place, and a People. In the final section we will list some initial steps we believe to be most critical, and will conclude with a few snapshots of the Cathedral we see ourselves becoming through the leading of the Holy Spirit.

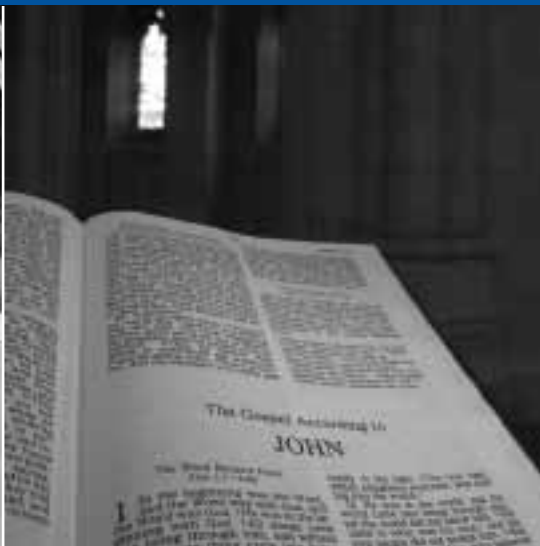
A Voice of Generous-Spirited Christianity

"I believe we are called to be a Voice of generous-spirited Christianity. What is missing in our public discourse is... an open-minded, intellectually probing, compassionate Christianity."

Installation Sermon

"Have you not known? Have you not heard? The Lord is the everlasting God... He gives power to the faint, and strengthens the powerless..."

Isaiah 41.28-31



It might be said that the voice of Washington National Cathedral was first heard on that September Saturday in 1907 as the throng gathered to lay the foundation joined in song and prayer to ask God's blessing on this new sacred space. From that day to this the voice of this Cathedral has gone out, within the city of Washington and far beyond, articulating a vision of faith, hope, and the possibility of reconciliation.



One has only to glimpse from across the Potomac River the view of Washington Cathedral as it floats above the city, with its Gothic towers reaching into the heavens, to recognize the potential power of its voice. It is hard to imagine a platform, a bully pulpit, better positioned to speak to the city, the nation, and the world.

This voice has been expressed in words proclaimed from the Canterbury Pulpit, in the glories of organ and choir, in the sweep of the building's great arches and the splashes of color across its limestone piers, in conferences and lectures held at the old College of Preachers and the new Cathedral College, in dramatic worship services drawing together people from across the nation and the world. Beginning in the 1930's this voice was transmitted by radio, since the 1950's by television, in the 1990's on the Web, and in the early years of the twenty-first century through iPod downloads and internet streaming.

In its explorations, the Voice Task Force pondered the complexities inherent in the Cathedral's voice. For example, ours is called to be a specifically Christian, indeed Anglican, voice, yet we must speak and live that vision in an encompassing way that can speak to people of many faiths and none and can build bridges of understanding in fractured local, national, and international settings. How can the voice of this Cathedral, in effect, speak in tongues, expressing its vision in ways that those of many spiritual languages can grasp that vision and join us in acting on it?

Some on this Task Force and others as well have asked what exactly we mean by "generous-spirited Christianity." Must we not know exactly what it is we are communicating before we devise the precise strategies and programs to do so? The simple answer is that generous-spirited Christianity represents no innovation, no new "product" to be sold, no new take on Christian faith. It is simply the essence of the faith handed down through the centuries, understood, embraced, and lived out in the welcoming, compassionate, intellectually open way for which it was intended.

Generous-spirited Christianity speaks of God's love for the whole world, lived out in one life, one cross, one empty tomb, revealing One who is endlessly seeking the whole human race in countless traditions and ways, to build a community of love as large as the world itself.

Reflecting on the fact that our Cathedral draws its inspiration from the medieval cathedral, with a monastic community at its heart sharing its faith and learning with the wider public, we looked for a myriad of possible ways in which the Cathedral could spread its voice to inspire, educate, and connect with a diverse community of believers. With an average annual attendance of over 300,000 worshippers and millions more during telecasts of special worship services, the Cathedral is already a magnet for those seeking a voice of Christian welcome and conviction. But we are called to do much more.

It is no small responsibility to be entrusted with such a powerful tool for Christ's work in the world. What follows are our proposals for making this voice a bold, articulate, and effectively communicated expression of the Cathedral's vision and ministries.

Worship

Cathedrals are, above all, great houses of worship, and they should be centers for inspiring liturgies and public services. Worship at the National Cathedral is rooted in the English cathedral tradition – the regular round of the daily office, including choral evensong, and Holy Eucharist. This is the undergirding pattern of our life. And yet the church's prayer and praise, while rooted in the past, must be re-imagined in every succeeding generation. This reality posed for us questions that do not have simple answers: In what idiom, with what words, music, and gesture, can we best sing God's praises, proclaim and hear God's word, and offer "our selves, our souls and bodies, as a holy and living sacrifice" to God? What shape should worship take in a "house of prayer for all people"? If this Cathedral seeks to be a church for the nation, to what degree should its worship be more American and less English, more ecumenical and less Episcopal, more interfaith and less distinctively Christian? Such is the challenging context within which we on Mt. St. Alban worship.

We believe that the leaders of the Cathedral worship life should continue to offer Anglican worship of the highest order, and continue to explore and implement different kinds of worship, responding to a variety of interests and tastes in those whom we either welcome now or hope to welcome in the future. These might include

- exploring innovations in our current services with the intention of making them more accessible to the unchurched and to seekers;
- continuing and enhancing the use of a wide range of expansive languages and music, especially those reflecting the contributions of the African American and Latino traditions, as we serve a city and nation of diverse communities; exploring the possibility of service in a different language, such as Spanish or Chinese;

- creating specific liturgies intended to offer different ways of encountering God, such as the current Taizé services do;
- using the full range of the arts – music, theater, the visual arts, and dance – in our worship (indeed the Cathedral, with appropriate resources, is positioned to become a center for liturgical creation that could inspire creativity around the U.S. and beyond);
- experimenting with the use of traditional Morning Prayer on Sunday morning, or some similar service focusing on a more accessible liturgy of music and the Word rather than the Eucharist;
- exploring services that might speak directly to the young, such as the Sunday night Compline service that has been so successful in the cathedral in Seattle;
- experimenting with the possibility of creating a public liturgical festival, perhaps once a year, in partnership with those of other religious and ethnic traditions of the city and surrounding regions.

Sermons

We gave special consideration to the importance of preaching at this Cathedral. Sermons should reflect the Cathedral's commitment to generous-spirited Christianity, maintaining high standards of homiletic excellence. Although the Dean should be the primary preacher, as the chief articulator of the Cathedral's mission and message, it is important for other voices to be heard, both from within the staff and beyond. We recommend developing an ongoing visiting preacher series to include the most outstanding preachers in the church.

Education and Other Programs

The Cathedral College

The center of the Cathedral's educational enterprise is the Cathedral College, the successor to the College of Preachers and the Program and Ministry Department of the Cathedral. The Cathedral College is off to a vigorous start in its new life, with a redesigned and broader mission as an educational center for the whole people of God, lay and ordained. We strongly endorse the development of a wide-ranging program to educate adults to be informed Christians in their work and to provide classes on important religious and ethical issues. We look to the College, also, to offer seminars and colloquia bringing together significant thought leaders for discussions of critical topics such as capital punishment, racism, the ethical challenges of biotechnology, and the threat of global warming.

In addition, the Cathedral College should be offering significant courses in faith formation, such as DOCC (Disciples of Christ in Community), an Inquirers' Class, and basic courses on the Bible and on prayer. Given the

widespread spiritual hunger of our time, we believe the Center for Prayer and Pilgrimage should play a larger role in teaching the life of prayer more broadly to more participants.

The College should continue to explore the possibilities of distance learning with national and international dimensions, and to examine the possibilities of creating certificate-granting programs.

We support the ongoing work of the Cathedral College of Preachers as it continues its historic and still essential work of assisting in the training of preachers. We applaud its recent effort to develop programs for preachers from communities of color, especially Spanish language preachers, as well as for younger preachers in the church. We look forward with anticipation to the launching of the Doctor of Ministry in Preaching program soon to be offered in conjunction with Virginia Theological Seminary and the Lutheran Theological Seminary at Gettysburg.



Sunday Morning Forum

We strongly endorse the Dean's commitment to launch a Sunday morning public forum series before the 11 o'clock service. We envision this as a major offering to the city of Washington, bringing together the liveliest minds available to reflect on the issues of the day in the context of Christian faith. We anticipate this being made available by Web-cast, including simultaneous casts, across the country and possibly promoted to policy-makers, influential thinkers, and others.

Partnerships

We are especially enthusiastic about the developing relationships with other major Episcopal and Anglican churches who can join in offering a public "voice of generous-spirited Christianity," and we look forward to developing specific programs with such institutions as Trinity Church, Wall Street, Grace Cathedral in San Francisco, Duke Divinity School, and perhaps some English and Canadian churches and cathedrals.

Integrated Communications Delivery

It is extremely important that we identify our core messages and use the most effective communications media for a compelling articulation of our "voice." And then we should use the most effective technologies available to deliver that voice. Different people obtain information from different sources. Therefore, we recommend a comprehensive study be launched in the near future to consider what audiences we most wish to address

and how best to reach those specific audiences. This study should weigh the benefits and costs of such media strategies as Sunday morning television broadcasts, simultaneous Web-casts, radio broadcasts, a televised discussion of public events from a Christian point of view, and signing on with Belief.net as a regular contributor.

We recommend that an additional study be made of how to integrate methods of communication in use at the Cathedral, with an emphasis on electronic media. Serious consideration should be given to investment in the most cost-effective technology currently available, with periodic upgrades. In addition, we believe it is important in implementing the various initiatives in this plan that ways be explored to amplify their impact through the most effective strategies for reaching our most significant audiences.



Visual and Performing Arts

Cathedrals have historically been major centers of the arts – choral music, theater, dance, painting, and sculpture. The centerpiece of our Cathedral’s ministry in the arts is our excellent choirs and the classic tradition of Anglican church music. Building on that, we envision a cathedral program in the arts devoted to telling God’s story and reflecting on God’s world in the most imaginative ways possible. To this end, we urge the exploration of such offerings as

- continuing to develop our annual music festival, and, when resources are available, including other art forms such as drama and dance;
- creating a poet-in-residence program that would include periodic poetry readings;
- expanding the current Labyrinth offering;
- highlighting the visual and tactile arts with displays of photography, tapestry, and stained glass, and, eventually, organizing a film festival on the Close;
- offering a jazz mass and using other kinds of music – rock, folk, Latino, African American, African – for major worship events or for concerts that are thematically related to the commitments of the Cathedral.

Measurable Results

We believe that all of our initiatives should be assessed and measured to the degree possible in order to decide what is most cost-effective. An implementation plan, to be developed over the next 24 months, should include schedules for periodic assessment of all of our ongoing

programs and initiatives. Other ways of measuring effectiveness, while in themselves no full measure of the Cathedral's faithfulness, should include continuing to track worship and event attendance, Web hits, NCA attendance, giving and volunteering levels. These should be reviewed regularly as indicators of our effectiveness.

Making Choices

Perhaps the best piece of advice the Task Force received from those whose counsel we sought was, "You can't boil the ocean." We need to make choices. Concentrating on two or three specific goals, involving ourselves whole-heartedly and communicating in ways relevant to our targeted communities will ensure that the Cathedral's voice of generous-spirited Christianity will be influential and, by the grace of God, compelling and fruitful.

A Place of Reconciliation

“We Christians are called, as St. Paul said, to a ministry of reconciliation... We cannot turn from that work... Programs that seek the ways of understanding and peace are essential for us.”

Installation Sermon

“All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting (our) trespasses against us, and entrusting to (us) the message of reconciliation”

II Corinthians 5. 18



From their earliest days, cathedrals have stood as signs of unity, their sweeping arches pointing to a harmony that holds all of God's creation as one. Cathedrals have symbolized the harmony of the cosmos, the unity of the church, and the communion of a particular diocese. At times they have provided sanctuary, a safe space where not even the arm of the law can reach. And they have often provided common ground, a place where alienated groups and people can meet to address their differences.

Our world is going through a particularly divisive time. Instant communication has made the world's deepest divisions apparent with the click of a computer key. Passions around the world are daily inflamed through the fiery Web of the internet. Misunderstandings that once were relatively insignificant now can be lethal as CNN and Al-jazeera tell their stories in towns and villages from Delhi to Dubuque. Conflicts are rife not only around the world, but within this country and in the District of Columbia, where divergent groups of all colors, ethnicities, and economic classes struggle to bridge the gaps in trust and understanding that divide them. Rock Creek Park continues to stand as a dividing line between what often seem to be two parallel, mutually uncomprehending worlds, one largely white and prosperous, one far more diverse and, at least in many neighborhoods, economically stressed. Religion itself has been a source of division, with deep conflicts emerging among the three Abrahamic faiths -- Jews, Christians, and Muslims. Indeed the Episcopal Church is itself living through a time of division, unable to be a sign of hope and reconciliation as it labors under the weight of its own conflict.

In these times, especially, we believe that the Cathedral is called to be a place of reconciliation, where people can address their differences and, indeed, reach beyond their differences to work together for larger goals.

The Place Task Force was moved by a vivid metaphor for this calling to provide common ground – that of being a “third place” to which people turn, according to writer Ray Oldenburg in his book *The Great Good Place*, beyond the first place of their homes and of the second, their work space. This third place is that “place where citizens of a community or neighborhood meet to develop friendships, discuss issues, and interact with others...they nourish relationships and a diversity of human contact.”

Common ground, a third place, sacred ground where all are welcome regardless of their views or convictions – this gracious space for gathering is part of a cathedral's calling.

Beyond that, the Cathedral is called to a vigorous ministry of reconciliation – building bridges of understanding, bringing people together to address their differences, calling alienated groups into community to make common cause with each other as they address mutual problems and crises.

We were inspired by Coventry Cathedral's sixty-year commitment to reconciliation as its primary work. This grew out of the devastation of that ancient cathedral during the bombing of England in the Second World War. Out of the rubble of the old cathedral came a powerful calling to make reconciliation the center of their entire ministry. From that commitment emerged the Community of the Cross of Nails, a worldwide network of congregations who have chosen to share in the vision of reconciliation Coventry articulated. We also were inspired by two cathedrals in this country, Christ Cathedral, Cincinnati, and St. Mark's, Minneapolis, which have focused their ministries primarily on reconciliation. They confirm our own conviction that reconciliation is at the heart of our mission.



One inescapable dimension of the Cathedral's ministry deserves specific mention – its call to offer a prophetic voice to the city and the nation. Prophecy has, of course, been an essential part of the role of religion, certainly since the days of the Old Testament prophets. Christians are called to speak God's truth as they understand it to their institutions, leaders, and communities, and as followers of Jesus to be voices and agents for peace, justice, and the needs of the poor and underserved. Prophecy, however, brings with it the moral danger that the prophet arrogates to himself or herself the exclusive moral high ground, impugning the faithfulness of the other while missing the flaws in his or her own position. We believe it is important to nurture not simply a prophetic pulpit but a prophetic church. And that calls for building a community of discernment and conversation, out of which prophetic words and actions can come.

A cathedral called to the work of reconciliation will need to speak strong words at times. But they should be grounded in a community of reflection that respects an array of points of view, and those words should be spoken with the modesty and respect that befits a reconciled people.

The Work Begins At Home

It is clear to us that this Cathedral cannot enter into this work from a position of superiority or settled achievement. The work of reconciliation must begin within the walls of the Cathedral and the confines of the Close, even as it endeavors to carry out its public work of bringing alienated groups together to find common ground. (A discussion of the various Cathedral communities and of the challenge of diversity follows in the "People" section.)

Gathering and Convening

Washington Cathedral has a history of bringing divergent groups together to address differences. At a recent gathering of women to plan the next Sacred Circles conference on women's spirituality, a Muslim woman described how hard it is being Muslim in post-9/11 America, but, she said, the National Cathedral is one place she feels "safe" and welcome. Indeed, our Cathedral has been described by both politicians and international visitors as a "safe" place to enter into conversation with those who differ. This was the testimony of the religious leaders who came together for the Consultation on Ending Global Poverty in September, 2005. The visit of former President of Iran Mohammed Khatami indicates, too, the power of coming to a religious "place" that is at the same time "safe." And, on a regular basis, representatives of the three Abrahamic faiths meet at the Cathedral College for their Abrahamic Roundtable discussions.

Not only does the Cathedral provide sacred common ground on which to meet, it possesses what can be described as "convening authority." Because of its location in the nation's capital, its architectural and geographic prominence, and the role it plays as the nation's church and as a gathering place for so many purposes, it is blessed with a remarkable capacity to bring people together to engage one another. We believe this convening authority is a gift entrusted to us by God requiring our most thoughtful and informed stewardship and use. We urge the Dean and his staff to continue to explore ways to offer this sacred space for the "breaking down of the dividing walls" in our nation's life and in the life of our global community.

Hospitality

The acts and gestures of welcome are themselves reconciling endeavors. We believe the entire life and ministry of the Close suffers from the lack of gathering places for people to come together informally for meals or conversation. We strongly urge the creation of a café or a restaurant, perhaps both, as places where visitors, staff, and volunteers can gather. This is a high priority. Creating such a space will markedly improve the sense of community and common understanding within the Close.

We also urge ongoing training and preparation for all who serve the visitors who come into the life of the Cathedral, particularly our docents and ushers, to ensure that visitors are warmly welcomed as pilgrims and fellow sojourners. (More on this in the section "People" under "Visitors.")

Interfaith Understanding

We believe the Cathedral should continue its interfaith work, particularly the ongoing Abrahamic Roundtable. Beyond that, we should offer courses through the College to facilitate rudimentary understandings of other faiths and should, whenever possible and productive, include interfaith perspectives in discussions of important public issues.

The Cathedral has been careful on a number of significant occasions to incorporate an important interfaith presence in our worship, such as in the installation of the new Dean and in the national service after 9/11. We have also hosted services for the Interfaith Conference of Metropolitan Washington that are fully interfaith. We believe the Dean and clergy should continue to consider carefully the proper role of other faiths in the Cathedral's worship if we are indeed to be a "house of prayer for all people."

Reconciliation in the City

We live in a racially and economically divided city, a reality reflected in the Cathedral's life every Sunday morning. In that light, we support the initiatives currently underway to develop new relationships with individuals and churches across the city, and especially in the African American and Latino communities, as well as longstanding endeavors such as the literacy program and Cathedral Scholars, a program for high school students from underserved communities in the city. Our credibility in being a cathedral for the city, the nation, and the world rests on our willingness to be reconcilers close to home.

We urge the Dean and other clergy to continue developing an array of relationships across the barriers of race, ethnicity, and class. We believe the Cathedral should explore intentional ways to respond to pressing concerns in the city, such as the racial implications of the rapid gentrification of Washington, discrimination in employment, and immigration issues. We celebrate the Cathedral's decision to become a member of Washington Interfaith Network, reflecting its commitment to work as a partner alongside the other churches of the city.

We urge that the work of racial reconciliation remain at the center of the Cathedral's mission, applaud recent efforts to include African American choirs and music in our Cathedral offerings, and look forward to a wider Latino inclusion as well.

Given the painful divisions of the Episcopal Church at this time, we believe the Cathedral should be a place that builds bridges, welcoming gay and lesbian people fully into its life, while also reaching out to seek common ground with those who are opposed to the decisions of the Church.

Global Reconciliation

Washington National Cathedral has a vital global mission. Global reconciliation is a phrase that is daunting, if not grandiose, and we must be clear that while we at the Cathedral pray for global healing, the projects we take on are limited and specific.

Thus far the impressive efforts by the Center for Global Justice and Reconciliation have focused on bringing disparate groups together, helping them find common ground and common cause, and following through with the new relationships and plans that result. We celebrate the Consultation on Global Poverty in September of 2005 and the Consultation on Malaria in Mozambique in the spring of 2006, both of which were widely applauded and, in the case of the malaria conference, resulted in expanded aid to Mozambique.

We believe that a significant challenge ahead involves clarifying our institutional goals in this area. Up to this point our achievements have been built on the diplomatic experience and skills of the Canon for Global Justice and Reconciliation. The next step, we believe, is to articulate a mission and process that can extend beyond this phase of the Center's life. We believe answering the following questions would be helpful: What should this department look like five or ten years from now? Are there specific programs we should launch? Or is our work more opportunistic, watching for the convergence of the Cathedral's position and resources with a place of need and division?



Training and Supporting the Reconcilers

Given the “reconciler” talent on our staff, we believe the Cathedral should explore opportunities to provide education and training in reconciliation. We believe it would be valuable for the Canon Missioner and the Canon for Global Justice and Reconciliation to explore what replicable models might the Cathedral offer in the training of others involved in this vital ministry. We encourage them to develop and offer to the wider church models of mediation and reconciliation. Perhaps they might ask church leaders who have dealt with conflict over the past three decades what they have gleaned in the way of skills and wisdom to be handed on to others. We believe there should be the potential of a specific education component to the work of reconciliation. It might also be fruitful to explore the possibility of convening reconcilers from outside the religious world, such as labor mediators, USAID workers, and diplomats.

We encourage the work already underway to offer a program of training in urban ministry involving participants both within the city and Diocese and across the country. This Cathedral should be a center for urban ministry.

The Cathedral has a record through the years of bringing together groups with common interests to support one another and to explore possibilities of long-term collaborations. The Consortium of Endowed Parishes was spawned from one such conference. Major discussions of nuclear non-proliferation and biomedical ethics began with conferences bringing together people of strongly held, frequently opposing views and from these encounters came long-term dialogues and common areas of agreement. We believe it is well worth repeating such offerings.

Weaving the Fabric

For the work of reconciliation to emerge with integrity from the life of the Cathedral much work lies ahead. The ministry of reconciliation is a way of life, not simply a set of programs. Reconciliation should be part of the Cathedral's voice; it should be discussed from the pulpit, woven into the words of welcome from our docents, embodied in the life of the staff and the Close. It should be woven into the spiritual and intellectual fabric of this sacred place. And, as with every other part of our ministry, hard decisions will need to be made about where we will focus our energies.

People Serving a Broken World

"We are called to be a People... committed to serving a broken and hurting world... Those who come into this beautiful space to glimpse Christ must go out ready to see and serve him in the suffering of the world around us... This Cathedral is called to form a people for mission and service in Christ's name."

Installation Sermon

"Once you were not a people, but now you are God's people."

1 Peter 2.10a



What is a church without people? How can the gospel of Jesus Christ be proclaimed and lived without a group of people seeking to do that together? How can the Body of Christ be alive and well at Washington Cathedral without a fellowship of clergy and laity seeking to be Christ's Body with one another?

A Community of Communities

The range of the National Cathedral's constituencies is staggering: To be a house of prayer for all people, to serve as a church for the nation, to carry out important ministries in relation to the schools on the Close, the city of Washington, the Diocese of Washington, the nation, the national Episcopal Church, the worldwide Anglican Communion, and, indeed, to a complex and divided world. For the Cathedral to serve so widely in so many different ways requires a veritable army of people participating in the Cathedral's life and ministries. The only way the Cathedral can be effective is by weaving together a wide range of communities and individuals into greater wholes. Indeed, the Cathedral by its very nature must be a community of communities, a gathering of a host of groups and interests all drawn into a common commitment to its ministry. And so, at the core of the Cathedral's life is the call to build up a people who will be the Body of Christ in this place, developing and nurturing communities as small as a DOCC (Disciples of Christ in Community) reflection group and as large as the 14,000-member National Cathedral Association.

Of course, from its earliest inception the Cathedral has depended for its life and ministry on many communities, from the earliest fundraising committees Bishop Satterlee organized to launch the building of this new cathedral, to the dedication of All Hallows Guild in caring for the landscape of Mt. St. Alban through the years, to the tour guides and Altar Guild members who have been fixtures in our life. Today the communities are too numerous to name, but include Chapter leaders, docents, participants in the Center for Prayer and Pilgrimage, and volunteers on countless committees and NCA chapters across the country.

A Worshiping Community

It has become clear to us, though, that despite the myriad communities within the Cathedral and the many more with whom the Cathedral is engaged in ministry, there has been a missing piece – a worshiping and praying community at the heart of the Cathedral's life. Of course, there have always been a small number of people who have made the Cathedral their regular place of worship and whose spiritual lives were centered on Mt. St. Alban. Now we believe the time has come to create an ongoing worshiping community of people whose spiritual lives are being formed and lived out through the ministries of the Cathedral.

From its earliest years, there has been an understanding that the Cathedral would serve city, diocese, and nation, and would not become a parish. The missions of cathedral and parish are different – one focused on the broader scope of the church’s public witness, one focused on the nurture and formation of a particular group of parishioners as the Body of Christ. Drawing that distinction sharply, however, has often left the Cathedral a house of generals with no army, a place of proclamation and education with little or no capacity to draw on faithful members for the essential teaching, pastoral care, and ministries of justice and compassion that necessarily flow from the gospel. The insistence that even the most active volunteers take their spiritual lives elsewhere has led to an absence of intimate engagement in the spiritual life of the Cathedral among many of its most dedicated volunteers.

A cathedral that embodies God’s love needs to be rooted in a common life where people are praying together and living out the gospel with one another. As Hugh Dickinson, former Dean of Salisbury Cathedral, put it, “Within the building guarding its soul... there must be a community of men and women committed to prayer calling upon the powers of the Holy Spirit to be ‘the singing master of its soul’, tuning [the Cathedral’s pervading spirit] to the purposes of love and holiness.” And from that life of prayer can come the Cathedral’s heart, hands, and feet. The words proclaimed from the Canterbury Pulpit need to be lived out on the streets of Washington and across the country as people are inspired, supported, and formed as disciples through their engagement with the Cathedral.



We believe this Cathedral must be as attentive to its spiritual and human foundations as it has been to the soundness of the towers and buttresses that sustain its physical foundations. Its life and ministry must be undergirded by a community of prayer and witness. Many of the great cathedrals were founded by monastic communities, and it was the prayerful lives of those monks that provided the spiritual grounding for their work. Today, with those monastic foundations long vanished, many, if not all, of the English cathedrals have developed communities of faithful laity who embrace the cathedral as their spiritual home and the focus of their own ministries.

The precise shape of a new Cathedral community will have to emerge over time. We envision a Christian body made up of regular and occasional worshippers, who want to share in some intentional way in the Cathedral’s life. We imagine that volunteers, members of governance committees, and docents may want to join, often as an addition to their lives in their home parishes. And we anticipate the largest contingent of new members to be recent arrivals in our life, many of them not necessarily Episcopalian, many perhaps unchurched, at least

in the recent past. We imagine that it will take time for this community to emerge. We have much to learn about what living in Christian community can mean at this Cathedral. Initiatives are already underway that have borne fruit – offering coffee after services and launching the newsletter Cathedral Voice. In the fall an adult men and women’s volunteer choir is for the first time singing for the 9 o’clock service.

With the arrival of a new Vicar and a Canon for Community Life with a new job description as builder of this community, we anticipate a vigorous process of experimentation and discovery. There will be much to explore about the possibilities and limitations of such a community. We will continue to learn from other cathedrals that have built communities, among them Canterbury, St. Paul’s, and Salisbury in England, and Grace Cathedral and St. John the Divine in this country.



There will be many questions to be answered: What will it mean to be a member? What kinds of gatherings will this community have? Will it have the canonical standing of other non-parish ministries such as chaplaincies? How will the community relate to the Chapter? Will members of this community have opportunities to participate in decision-making? What level of pastoral care can the Cathedral offer? How can community be nurtured, given the limitations of the Cathedral’s spaces for bringing people together?

It should be noted that considerable care will have to be given to the Cathedral’s relationship with St. Alban’s Parish. Indeed the Dean and Vicar are already engaged in monthly conversations with the wardens and new Rector of St. Alban’s. This relationship will call for careful attention and respectful nurture, as the two communities explore fresh ways of sharing ministry on the Close that can be mutually enriching.

We anticipate that what the Cathedral learns as it becomes a place of evangelism, Christian formation, and community life will bear fruit in its offerings to the larger church. For example, DOCC, a program currently offered at the Cathedral, is now to be offered to parishes across the country.

Challenges for Our Cathedral Community

The People Task Force conducted several group interviews, with a gathering of younger professionals, a group of caregivers and advocates for the underprivileged, and a group of clergy and laity from the Diocese of Washington. Based on these conversations and others, we can report some troubling insights. The perception among many is that

the connections among the constituencies and communities at the Cathedral are, as one person put it, “a mile wide and an inch deep.” We learned that a number of troubling images of the Cathedral exist, namely, that the Cathedral appears to be privileged, isolated, not very diverse, and not sufficiently involved with the metropolitan community or with the other churches in the Diocese.

The Cathedral is credited with good intentions, but faulted for our short attention span. We take up issues in our rhetoric, they tell us, only to leave it to others to follow through. We are unparalleled in the beauty of our sacred space and the excellence of our worship, but outdone by smaller churches, they suggest, in the authenticity of our purpose.

The People Task Force noted a common perception that there have been many “silos” on Mt. St. Alban. Our conversations underscored the fact that the various institutions on the Close, while living in intimate proximity, generally live parallel, unconnected lives. Even as the schools use the Cathedral for worship events, the level of deeper conversation and engagement between Cathedral and school staffs varies widely. While each of the institutions on the Close achieves excellence in its own way, we believe that something of value is lost because there is so little collaboration, particularly among the schools and the Cathedral.

A first meeting convened by the Dean with representatives of the three schools enabled a lively exploratory discussion and intimations of several avenues to pursue. We believe that this ongoing exploration should continue.

Visitors

This is our largest group of “people” – those who visit us from every state and from around the world, some 500,000 of them each year. Our ministry to them will rarely result in their becoming part of a “people” on Mt. St. Alban, although that will sometimes happen. Rather, ours is a ministry of hospitality and generosity, welcoming the traveler with grace and inviting him or her to ponder a majestic building and the faith that produced it. Our hope, of course, is so to move and inspire our visitors with the beauty and spiritual power of this magnificent edifice and all it represents that tourists become pilgrims in the time they are with us.

We believe it will be important to work closely with our committed docents and other volunteers in helping them embrace and articulate the emerging mission and ministry of the Cathedral. We believe an encounter with the Cathedral should be, albeit modestly and often implicitly, an encounter with the gospel of God’s love. Expansive conversations with our docents and other volunteers about how to achieve that in this vital dimension of the Cathedral’s life could bear much fruit.

The Diocese of Washington

We recommend a concerted effort to strengthen, and in some cases, to rebuild the relationships between the Cathedral and the Diocese. The focus group of diocesan representatives stated pointedly that the Cathedral should work to 1) shed its elitist image and seek to reach out to the 93 diocesan congregations; 2) create worship opportunities that are family-oriented; 3) create education opportunities; 4) pay greater attention to the needy and to the service of a diverse surrounding population.

Important initiatives are underway in this regard, and we anticipate many more. We encourage the Dean and staff to explore ways to invite the parishes of the Diocese to participate in the Cathedral's life, as is already happening in our DOCC offerings and in a number of other initiatives. If the Cathedral is to be the "chief mission church of the Diocese," it must find ways to offer support for education, social justice ministry, Christian formation, and community-building within the Diocese. We recommend ongoing conversations with clergy and lay leaders of the Diocese to develop this mission.

The City of Washington, the Dioceses of Virginia and Maryland



A cathedral's first responsibility is to the diocese to which it belongs, but cathedrals can recognize no arbitrary bounds to their ministry. They exist as well for the cities in which they stand, and the regions surrounding those cities. We at the National Cathedral must continue to cultivate a wide range of ecumenical and interfaith relationships in order to enable our Cathedral to serve as a center of faith for the city as a whole. We encourage the Dean and his staff to continue to build bridges with the other faith traditions.

In addition, we must recognize that the city's penumbra hardly stops at the Potomac River or at the outside boundaries of Montgomery County. We have to be aware that the Cathedral has the potential to reach and connect beyond the borders of Washington, D.C., and, indeed, there may be many who could be drawn into the Cathedral's life were we to explore ways of building awareness and interest. The suburbs of Northern Virginia and Maryland should be on the agenda of this Cathedral.

The Challenge of Diversity

As noted above, the Cathedral is widely viewed as a largely white, economically prosperous institution. While this is accurate in many ways, it is not the whole story. Significant efforts have been made

to expand the diversity of our staff. The Cathedral College is taking important steps in offering programs focusing on both Latino and African American clergy. Similarly, our special worship services have demonstrated remarkable ethnic and economic diversity, as evidenced by, for instance, the service for the Consultation on Ending Global Poverty, the White House service for the victims of Katrina, and the Bread for the World service entitled “Hunger No More.”

Still, the majority of our volunteers and staff tend to be middle-class Caucasians, even as we are called to be a cathedral for the entire city of Washington and, indeed, a spiritual home for a diverse nation. We urge the Cathedral leadership to undertake a review of its activities and ministries and explore ways in which to develop a more diverse Cathedral community. We recognize the challenge the Cathedral faces by virtue of its location, but we must not be daunted. We encourage the volunteer and staff leadership to undergo training in racial and ethnic understanding and reconciliation and to consider the value of having conversations regarding diversity and racial understanding within the staff and among our volunteers. We urge the Dean and his staff to continue to explore ways to make all our forms of public expression, including worship and communications, inclusive and welcoming.



A Cathedral Community for the Nation

Washington National Cathedral, while standing in the midst of the nation's capital, is seeking to become, or at least to participate in, a nation-wide movement of generous-spirited Christianity and reconciliation. That will require that the people who make up this ministry and movement and financially support it be located not simply in the District of Columbia but across the country. In short, we need to focus major attention on extending the ministry of the Cathedral to Montpelier, Birmingham, and Santa Fe.

Historically, our instrument for this extended reach has been the National Cathedral Association, whose 14,000 members carry on a decades-long tradition of supporting the ministry of the Cathedral from around the country. Both NCA leaders and Cathedral staff agree, though, that this is a crucial time of discernment and redirection regarding the future of the NCA. Its first mission was to raise money to build the Cathedral, and from that came a strong loyalty engendered by a love of the Cathedral and its environs. But membership is declining, and contributions are down as well. With our building completed, the focus has shifted to the Cathedral's mission and ministry, and so the key question becomes, What is the role of the NCA in the emerging 21st-century ministry of this Cathedral?

We believe the NCA has a role yet to play as one of the extended arms of the Cathedral's ministry, and discerning that new mission deserves the best time and attention of its leaders. We envision a nationwide community of conversation, witness, and prayer in support of the Cathedral's work, drawing not only on the NCA but on the expanding resources of the internet to build "virtual communities." We imagine small groups in cities around the country coming together to explore the mission of thoughtful Christianity and the work of reconciliation, praying together to discern their own calling, and then working together to share in the Cathedral's mission from where they live.

Two endeavors at the Cathedral are already pointing toward this new mission. One is the exploration being carried on in the Center for Prayer and Pilgrimage concerning collaboration with the Friends of St. Benedict, a nationwide community of prayer. This holds the promise of creating prayer and ministry partners in many communities that share a rule of life and a commitment to the Cathedral's vision.

The second is the work of the Canon Missioner in creating a nationwide network of men and women called to urban and social justice ministry. This, too, promises to build a network that connects ongoing ministries around the country to the vision and life of this Cathedral.

An Aging Membership, Welcoming the Young

The Episcopal Church continues to decline in numbers, and the age of its members continues to rise. In a recent survey of donors to the Cathedral, we learned that the median age of a Cathedral donor is seventy-one. That is a startling statistic, documenting what many have long sensed – that the age of our worshippers, volunteers, and donors is high, and markedly out of step with the broader American population.

That fact alone can function as a challenge to the Cathedral and the church at large. Are we being faithful in our mission when we are failing to communicate the Christian faith effectively to people middle-aged and younger? What will become of a church that is drawing its primary support from such an aging constituency?

Those concerns comprise one strong argument for a special ministry to which we believe our Cathedral is being called. We believe that we have a special opportunity and calling to reach out to the generation of young adults, largely in their twenties, who come to Washington when they complete their education to begin discovering their vocations. Washington is a magnet for these recent college and professional school graduates, due to its wide variety of government, non-profit, legal, and other professional opportunities.

These young people tend to be single, relatively affluent, not particularly connected to organized religion (although they may be very spiritual) and seeking to build social networks of all kinds. Many are experimenting with different types of professional and social interaction at work and sometimes struggling to make sense of the unstructured, less goal-oriented nature of post-academic life.

Washington Cathedral is ideally suited to reach these young seekers in ways that are typically not available to local parishes and that are likely to be more effective than traditional, parish-based membership initiatives. In so doing, we will fulfill part of our evangelical mission by reaching an important, under-churched segment of our area's population. We will also begin to build the broad base of leaders and supporters required to carry out our national aspirations and fund our programs for the future.



Programs such as DOCC and local and global outreach and service opportunities are promising avenues already in place for this ministry. In addition, we recommend offering vocational exploration opportunities to these young adults, engaging them in helping us develop worship that is appropriate for them, and seeking their guidance on the best ways to offer hospitality and occasions to get together. We believe this endeavor deserves significant attention and resources.

Envisioning a Community

As the Dean declared in his installation sermon, the Cathedral is called to be “a people serving a broken world.” A broken world awaits us – of that there is no doubt. And so we see the imperative of deepening our life as God’s people, weaving together the bonds of community, imagining a new dimension in the Cathedral’s life – a community of worshippers who find themselves called to work, pray, serve, and give as they share their lives together at this Cathedral. And then we see across the Close, the city, and the country a range of other communities joining forces with this new worshipping community, woven together in a “community of communities,” Christ’s Body at work through the life of Washington National Cathedral.



A Note on Financial Resources and Facilities

A theme that surfaced constantly during these explorations has been the challenges the Cathedral faces in securing the financial resources and meeting spaces it needs for its expanding programs and ministries. In order to make possible the bold vision of our future articulated in this plan, the Cathedral is going to have to expand significantly the number of donors who are committed to its work. Through all its work of developing communities and inviting people to join in its mission, the Cathedral must be inspiring supporters to give generously. The number and size of the gifts supporting our life must grow substantially. We believe it is fair to say that no other church in the nation has the potential to proclaim a gracious, intellectually alive, reconciling Christian faith in a difficult time. The case for extraordinary support for our work is compelling. We must be unabashed in making that case and recruiting partners in our mission.

Without question we will need to sharpen our messages, create integrated strategies weaving together communications, marketing, and fundraising, and challenge people with substantial resources both currently in the Cathedral's life and beyond it to join our mission. We urge the Dean, the Associate Dean for Cathedral Advancement, and the Chapter to make this a foremost concern in the coming months and years.

The limitations of our physical spaces pose a challenge nearly as daunting. Even before the launching of the Cathedral College, with its expansive vision as a major educational center in the Episcopal Church, the College of Preachers was feeling the pinch of worn facilities in need of considerable upgrading, including making them handicap-accessible. But perhaps even more worrisome is the severe limitations on its programs because of space shortages. The College lacks classrooms, a lecture hall, seminar rooms, and adequate sleeping facilities. Many programs simply cannot be offered now because there isn't the space for them.

The Cathedral building itself is woefully inadequate when it comes to any gathering other than a worship service. Given the location of the Perry

Auditorium and the Pilgrim's Observation Gallery in towers served by only two elevators, there is no readily accessible place to host larger receptions, present lectures, or hold classes. The new Dean's Forum, for example, will have to be held in the Nave, which is visually and acoustically a poor place to listen to and engage a lecturer.

In short, we lack the facilities to be either an effective place of hospitality or a well-functioning educational center. We believe the leadership of the Cathedral should initiate a review of the possibilities and constraints of our facilities and develop a plan for addressing those constraints.

Much of the success of this new phase of the Cathedral's life will depend on inspiring people in the Nation's Capital and across this country to give of their time, talent, and treasure providing the material resources to make this vision a reality. We believe God has urgent work for this Cathedral to do, and that work will require heartfelt, sacrificial giving by a great many if our mission is to be fulfilled.

Snapshots of Our Future

Those are the initial marching orders. Here are a few snapshots of a future we have begun to envision.

- We see a Cathedral that is no longer known primarily for its building and its beauty, but for its mission and ministry for church, city, nation, and world.
- We see a Cathedral that is at the vanguard of a movement for generous-spirited Christianity, using all the media channels available to present to the country a way of being Christian that is at once deeply grounded in Christ and at the same time gracious, reflective, and intellectually alive.
- We see a weekly Cathedral Forum on Sundays, broadcast live on the Web, attracting the most thoughtful speakers of the day to discuss public questions and issues in the light of Christian faith.
- We see a thriving Cathedral College using its state-of-the-art education facilities to offer courses from explorations of the Old Testament prophets, to seminars on public concerns such as capital punishment and global warming, to major consultations on issues such as the moral dimension of biotechnology.
- We see a Center for Prayer and Pilgrimage that is teaching the life of prayer to more and more of the throngs who hunger now for a deeper spiritual life, while nurturing a nation-wide community of prayer.
- We see a thriving worship life offering the best of contemporary practices, and the most moving music and art, and serving as a liturgical laboratory and center for the enrichment of the greater church.
- We see Mt. St. Alban as a place to which people from across the country travel to develop the vision and skills for ministry in our urban centers.



- We see members of the Cathedral community ranging out across the city of Washington in service to the poor and struggling – tutoring, building homes, advocating for better schools, safer streets, and adequate health care.
- We see this Cathedral at the center of major efforts to address issues of global health and justice and to build bridges of understanding in alienated parts of the world.
- We see a new center for vocational exploration for people in their twenties bearing fruit in an increasingly younger group of worshippers in our life.

Undergirding all this we see a lively, engaged community of faith composing the Cathedral worshiping community. This body is growing in Christ with each other through their lives of worship, prayer, and service, and is providing the backbone and muscle for attracting new people to the Christian faith, for helping seekers to become disciples, and for reaching out in ministry to the struggling and underserved in our city.

This is only a first sketch of some of the places we believe God is calling us to go. If anything, we believe our vision is too modest. It is difficult to know which of these glimpses will ultimately exceed our wildest dreams, and which will fall by the wayside. Construction always brings the unanticipated. But somewhere in these pictures is, we believe, our future.

“Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.”
(Ephesians 3.20-21)

Addendum

Summary of the Process

In October of 2005 the Dean invited a group of approximately thirty people with widely varying levels of engagement in the life of the Cathedral, to be part of a Strategic Planning Committee to discern the shape of the Cathedral's life and ministry as it enters the second century of its life. The Dean challenged us with this central question: How can the Washington National Cathedral, recognized worldwide as an architectural masterwork and a holy building, become equally significant as an edifice of the Spirit embodying a voice of generous-spirited Christianity, a place of reconciliation, and a people committed to serving a broken and hurting world?

We began our work with some in-depth exploration of the meaning of Christian discernment, what it means for a group to attend to the leading of the Spirit and to discover what they believe God is calling them to be and do. Then as we turned to our work we chose to use the Dean's installation sermon as our starting point and to flesh out the vision expressed there into a fully articulated conception for the next phase of our life.

We formed ourselves into three task forces based on the three clarion calls of the installation sermon – a Voice, a Place, a People. Each task force organized its methodology in ways particular to its focus, drawing on the skills and experience of its members. Over a six-month period we met regularly, sometimes weekly, as individual task forces and in plenary sessions. We read and discussed biblical texts, books and magazine articles, and attended presentations made by experts in fields relevant to our mission. Members of task forces either visited or communicated with representatives of churches and organizations engaged in successful reconciliation and community outreach programs. We assembled five focus groups composed of educators, artists, philanthropists, government officials, public policy-makers, caregivers and advocates for the underserved, and members of the Diocese, as well as those of various

non-Christian faiths. We asked them to offer their thoughts and ideas concerning the Cathedral's mission and ministry on local, national, and international levels. And then we drew together our conclusions – the insights, priorities, and programs that seem most essential for the shaping of our future. Each task force produced its own report summarizing its work and recommendations. (Copies of these may be requested from the Dean's office.)

In May of 2006 the task forces presented their findings at a weekend retreat with the Cathedral Chapter and clergy. Discussion by the entire group followed each task force's presentation. As a final exercise, the Dean asked participants to list what we considered the most important first steps on the Cathedral's journey into its second century.

From this intensive discussion came a preliminary draft of our final report. This draft was subsequently reviewed and refined. The Chapter undertook a full discussion of the Report at its September meeting, and at its October 18, 2006 meeting the Chapter unanimously endorsed it.

While we recognize that this process is only a prelude to the creation of an implementation plan and to ongoing planning and discernment in the coming years, we believe that our report provides a faithful and indeed exciting place to begin. We are all grateful to have had the opportunity to participate in this vital work of shaping the Cathedral's future.

Members of the Task Forces

Voice

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Bruce W. Sanford
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William Barnwell	David Ware*
Bradley Belt	Anna Woodiwiss
Heidi Christensen	
Paul Cooney	* <i>Task Force Chairs</i>

Resources

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A study of biblical texts
A study of branding strategies
A study of Cox Communications, Atlanta, Georgia
A study of the differences between technical and adaptive change
A SWOT (Strengths and Weaknesses, Opportunities and Threats) analysis
of the Cathedral's current voice
A panel discussion with representatives from Cox News' Washington
Bureau, Cox Communications' Washington Bureau and WashingtonPost.com
A presentation by Steven Waldman of Belief.net
Studies of church-based reconciliation programs, specifically:
The Community of the Cross of Nails based in the United
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Christ Church Cathedral, Cincinnati, Ohio;
St. Marks' Cathedral, Minneapolis, Minnesota;
Trinity Wall Street, New York, New York;
The Center for Reconciliation, Duke Divinity School, Durham,
North Carolina;
Richmond Hill, Richmond, Virginia;
Interfaith Youth Core, Chicago, Illinois;
Plowshares Institute, Simsbury, Connecticut;
Creative Resources for Coexistence and Reconciliation, a virtual
resource center;
The International Arts Movement's 2006 conference, "Artists as
Reconcilers"

Five focus groups with three specific audiences: professionals with
an emphasis on youth, caregivers and advocates for the underserved,
and clergy and laity of the Diocese of Washington.

Meeting of the heads and three staff members from each of the four
Cathedral institutions to explore possibilities for collaboration.

