

The Re-Entry Committee

Dean's report

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*This report includes two sections:
a consensus report followed by
data presented as appendices.*

Table of Contents

Introduction, page 2

Our Consensus Answers to the Dean's Questions, page 4

Committee's Further Insights, page 6

- Pivot rather than Re-entry
- Mourning and celebration
- Hybridity of in-person and online presence
- Welcome
- Concerns

Appendices, page 14

- Our Methodology
- Sandwich Ministry: A Case Study
- Parishioners' Feedback
 - Adult Forum
 - Choir
 - Ushers
 - Sunday School
 - Francophone Mission
 - Ministers of Communion
 - Sandwich Ministry
 - Lectors
- Additional Concrete Idea Space

Introduction

We have spent the past eighteen months feeling scared, brave, anxious, joyful, productive, overwhelmed, triumphant, depressed, angry, serene, and the list goes on. We have grieved, celebrated, adapted, pivoted, simplified, prioritized, learned, slept, not slept, prayed, screamed, procrastinated, doubled down, let go, and we have got the job done. We have experienced the dichotomy of life and death, of joy and suffering, with a more acute awareness than ever felt comfortable. We know that we want to move forward, but we don't want to forget - we want to be mindful of what we lost and what we gained, take the discomfort that delivered us insights about who we are, and use our creativity, resourcefulness and faith to cast this pandemic as an event that brought us closer to God and to each other.

It is no surprise that we keep hearing the words "radical" and "welcome" paired together now, in the larger world and here at the Cathedral. The borders of our empathy have broadened, because even the most fortunate among us now knows what it is like to:

- be anxious about our health and the health of our community
- not be able to send our children to school
- be isolated from our loved ones
- be or feel financially insecure
- have no idea what is coming next
- have our movement across borders restricted
- not be able to gather to worship God

These existential burdens and physical restrictions did not stop us from being a church.

When we couldn't serve meals in our Parish Hall, we made bag lunches, and then more bag lunches, and then even more bag lunches, and now we make them two days a week, and the "we" is expanding to include more communities from within our community. The Sandwich Ministry combines our newly, deeply felt awareness and our resources and privilege to pursue the very same values we always had as a Christian people, but with renewed gusto and purpose.

The digital tools we use in our everyday lives, that we used to only ever mention in church in terms of turning them off, have become another avenue via which we welcome newcomers into our Cathedral, convey our sense of fellowship and community, and express our devotion to our faith. The very same devices that were an enemy to mindfulness, a distraction, we are now using in the service of our faith. Thanks to our clergy and staff, we use them to pray, listen to hymns and organ recitals, celebrate holidays, connect with one another, and worship together.

Our children, youth and their adult leaders have crafted online productions at Christmas and Easter that spread the gospel of our Lord far beyond our traditional offerings of the past.

Our choir, which cannot sing as it used to, which means it cannot worship as it used to, is waiting patiently to return in full force, and in its scaled-down version continues to deliver impactful, inspiring music both in-person and online.

Our ushers have put themselves on the front line to welcome us *and* protect us even as we assemble in an enclosed space and approach the altar to take communion in the midst of a pandemic.

The very task of this committee, which has been to consider the significance of the changes and challenges that were thrust upon us, has brought us as individuals closer together, seeding inter-ministry partnerships among us. It has also encouraged frank engagement within our respective ministries as we sought feedback, and our outreach to the parish via the Adult Forum elicited surprising and valuable commentary. The time spent apart, alone, seems to have given us the courage to tell each other how we feel now that we are back together again; some of us have never really felt like we belonged, even in this community where we hear, every Sunday, that all are welcome at God's table and that there are no restrictions.

In short, our church has done remarkable things, and now is no time to stop doing them. In fact, we have no idea when we could stop doing them - now as ever, there is no clear end to the pandemic in sight. We can, however, take a deep breath, evaluate the intention and strategy behind the myriad tools we have harnessed and adaptive measures we have developed. We can decide how, at this very moment in time, we will grow as a community of faith in God, and how we will share that faith with the world.

To that end, we present the findings of our committee. These are our answers to the Dean's questions, which take into account feedback from within our ministries and from participants in two conversations with the Adult Forum, and our insights, which are the fruit of many hours of spirited discussion. In no way could our findings be exhaustive, but we humbly submit that they are suggestive, and it is our hope that the Dean and the Vestry will find this report useful as they continue to steer us through these uncertain times.

Our Consensus Answers to the Dean's Questions

- *When is it over?*

Consensus is that we are in a period of constant flux, so we cannot really determine specifically when it will be over. Instead, we will have a progressive, cautious journey, embracing a “new normal”. It will require open hearts, flexibility and a constant eye on inclusivity.

- *How do we mourn? How do we celebrate?*

We have many ways to mourn and celebrate, acknowledge and commemorate starting with the liturgical calendar. The opportunities are in many instances, naturally built into that calendar and permit us to do so progressively.

From All Saints and All Souls to Thanksgiving and Christ the King, it will be essential to provide “hybrid” occasions and parish-wide activities with the objective to rekindle fellowship, to reflect, observe and share our individual and collective experiences. In doing so, we will be able to move forward and embrace what our new normal can be.

- *How will we be changed?*

Because of the pivot, we've touched internal and external audiences in ways that we could never have imagined. We questioned how we welcome and do outreach: a better approach adapted to a new, challenging and ever changing context.

- *What do we want to go back to?*

Return to in-person gathering for worship, sacrament, fellowship and celebration for those seeking it. But it needs to be progressive, inclusive and sensitive to individuals not yet comfortable to return fully. How can we do this progressively, how can we assure that everyone is feeling comfortable and integrating at their own pace? What can we offer to these people? How can we, with intention, sustain the hybrid model for the individual who wishes to continue connecting online, and use it to our advantage?

- *What do we want to jettison? What new things do we want to keep?*

From our discussions and exchanges, we have understood that the systems of “welcome” vs “greeting” should be reviewed and updated. How should we welcome

back parishioners and friends and “welcome in” the outsider? Some outsiders are already among us and trying to find a way to be seen and to connect.

Digital outreach, clearly essential, should be rethought with intention and strategy to avoid overburdening our clergy and staff. How can we create and share enriching, hybrid moments of worship, fellowship, education and music that compel and engage deeper involvement in our community?

How can we evolve practices central to our faith like the Eucharist and the Peace, to ensure all feel safe and have options?

- *What new challenges are we facing?*

The pandemic is not behind us yet and there may be future emergencies we cannot anticipate, so we need to consolidate resources to support our staff and clergy, and the hybrid model that is vital for us to continue to engage and minister to our community near and far. Flexibility to allow parishioners to get engaged or re-engaged at their own pace.

- *How will the church be different?*

We are changed, and change, and open hearts to accept it, is necessary for the Church to survive and continue to grow. This period has given us insight into what needs improving, has been missed, and our strengths. Maybe we will offer various ways for people to get engaged, to convene and to serve?

Our faith, our liturgy and the fundamentals of what we believe as Episcopalians and as Christians have not changed. Those fundamentals have shown us the light and reinforced the truth that we should be guided by the Spirit with love for one another as we pave the way to our new normal.

To close, Jacques cited four points from an Instagram source that we should consider on our journey forward:

- Nothing should go back to normal
- Normal wasn't working
- If we go back to the way things were, we will have lost the lesson
- May we rise up and do better

Committee's Further Insights

Over and over again, three features of the experience of the Cathedral have been noted, our 'brand' so to speak: music, eucharist, liturgy. These are what bring people in and what keep people coming back. They are our core identity, over and above our Americanness.

Pivot rather than re-entry

A word on the importance of 'pivoting.' A pivot represents a conscious decision to adapt to a changed environment, to keep, change, or drop certain things, and to re-clarify the why and how of what we do going forward. Pivoting must take into account our desire to trace out what we will do as a community "no matter what" - we don't know what the 2022 flu season will look like, or what else the future holds. Pivoting must also take into account the different rhythms and comfort levels that various people and ministries experience and express. Finally, it must acknowledge people who by definition are far away: Friends and people from other churches who contribute time, talent, and experience to the Cathedral, such as visiting clergy and musicians.

Similarly, as we prepare to pivot it will be important very quickly to communicate about how we plan to move forward: people want to feel included in such a process, and early, inclusive communication will help us build momentum and support (including with Friends). The medium *is* the message; the way we involve people in the process speaks to what the Community wants to do.

With all of this in mind, and thanks to the many candid conversations we have had with the Cathedral community, we have identified three themes that capture our parish's most salient concerns at this time:

- Mourning and celebration
- Hybridity of in-person and online presence
- Welcome

In the pages that follow, we have detailed our committee's insights about how to intentionally strengthen our Cathedral Community going forward, *come what may*.

Mourning and Celebration

We propose that the month of November officially mark the pivot, even though the pandemic situation both globally and locally is likely to evolve and surprise us. Liturgically it suits all the needs for an acknowledgement of our losses, our blessings, and our desire for celebration.

All Saints' Day - November 1 - Commemorative Service
Christ the King - November 21 - The end of the liturgical year
Thanksgiving - November 25 - Celebratory Service
First Sunday in Advent - November 28 - The turn to a new year and a new beginning

We evaluated the ideas that came up in a brainstorm on potential activities throughout the month of November according to a rating system that gauges level of ease vs. level of impact. In the appendix are listed many additional concrete ideas on this theme and others.

High Impact & Easy	<ul style="list-style-type: none"> - Reading of Names at All Saints' Service - deaths, births, baptisms, marriages, and so forth, since March 2020
High Impact & Moderately Easy	<ul style="list-style-type: none"> - Make and widely distribute invitation cards to All Saints' Service - light candles for each person lost - write names on hearts and post them on church gate - involve Convocation, Friends and Choir in production of online offerings
High Impact & Moderately Hard	<ul style="list-style-type: none"> - Mount a commemorative exhibit in Cloister and/or Parish Hall - Evensong in-person and online - Communication and press coverage of memorial events
High Impact & Hard	<ul style="list-style-type: none"> - Lighting effect on church exterior/spire
Moderately High Impact & Easy	<ul style="list-style-type: none"> - Musical choices at All Saints' Commemorative service can include When the Saints Go Marching In, Saints of God and/or a fully sung mass, such as Mozart Requiem
Moderately High Impact & Moderately Easy	<ul style="list-style-type: none"> - Meditation Event - Thanksgiving Celebration - Rededication of Garden
Moderately High Impact & Moderately Hard	<ul style="list-style-type: none"> - Special issue of Trinité Magazine - Choir Cabaret
Moderately High Impact & Hard	<ul style="list-style-type: none"> - Assemble Book of Remembrance and Thanksgiving
Moderately Low Impact & Easy	<ul style="list-style-type: none"> - Assemble a time Capsule for the Dean's Garden - Sleepovers at the Cathedral for Youth/20's & 30's - Mums subscription (like Easter lilies)

Hybridity of In-Person and Online Presence

As we spoke with parishioners, it was clear that there is a strong desire to maintain our digital presence, both for the purposes of outreach as well as as a resource for current members, their families and friends, and members abroad. Due to the negatives listed below, however, it would be advisable to identify the intention behind the myriad online offerings, set priorities, and review our strategy to enable a sustainable online and in-person hybridity.

Positives	Negatives
<ul style="list-style-type: none"> - Enhanced opportunity for at-risk, reduced mobility, and parishioners abroad to engage - Music, high production values, pageantry, sermons are very engaging elements - Inclusion of lectors from abroad (Friends) or from whom we hear rarely (children), guest preachers - Extends our reach and enhances connection to a far greater number of people across a far greater geographic area - Youth groups have engaged more fully and really enjoyed both the online and in person gatherings - Production of online offerings provides an opportunity for fellowship; the final product provides an opportunity for outreach - Enhances our ability to fundraise to a wider community that is already committed to the Cathedral (eg Organ recital series => capital campaign) 	<ul style="list-style-type: none"> - Zoom fatigue is keenly felt by professionals working from home and young children - The first phase of moving everything online does not appear sustainable and the logic of what has moved there is not always clear - Clergy and staff are exhausted and their time has been absorbed by online ministry - Online eucharist gets very mixed reviews, feels lacking for most - For some, the online service does not adequately compensate for the lack of an in-person, shared ritual

Welcome

Welcome has emerged as an issue at the Cathedral. A wide variety of people, from newcomers to 40+ year parishioners, from Vestry alumni to simple Sunday attendees to longtime parishioners who are no longer in Paris, have expressed that finding a way to feel part of the community can be very difficult. As one parishioner put it graciously, coming to church at the Cathedral feels like one is visiting a family, but it takes years to feel like one is a part of that family. We have heard time and again that:

- It's (too) easy to remain anonymous and invisible at the Cathedral
- Coffee Hour can be isolating and intimidating
- First-time attendees can feel actually unwelcome
- There are cliques and silos that are difficult to penetrate
- Only those who participate a great deal at the Cathedral 'count'
- There is insufficient transparency and communication about what goes on behind the scenes for people to feel included, or that they could get involved

Initially, we were surprised to receive this feedback, given that we articulate welcome to the Cathedral via:

Our mission statement: *The mission of the American Cathedral of the holy Trinity in Paris is to share the good news of God in Christ by worship, word and example, as a parish church in the city of Paris and as a cathedral in Europe, living our faith and serving the common good, inspired by our American, Episcopal, and Anglican heritage and open to the cultures, languages and faiths that surround us. We pursue this mission through prayer, observance of the sacraments, fellowship, education, stewardship, and outreach to our community and the world beyond.*

Our vision statement: *We believe that all people are connected in Christ, and that by our work we strive to translate God's love into action.*

The footer of Bulletin: *The American Cathedral of the Holy Trinity welcomes all people. Wherever you are on our spiritual journey, whatever your questions, whatever your situation, we are glad you are here and invite you to find out more about our life together.*

At the invitation to the Eucharist each Sunday: *There are no restrictions at the Lord's Table, all are welcome.*

It appears that, although we do express welcome, these messages could figure more prominently on our various communication channels and that, furthermore, we have work to do if we want to foster a *culture* of welcome.

We have heard, time and again, that people have felt excluded or alienated by cliques or by overt Americanness. However, we have also heard that when people were invited by clergy and lay leaders to become more involved, the sense of exclusion or alienation fell away and a new layer of the church was apparent and accessible to them. It appears that the work to be done is twofold: to sincerely welcome those who pass through our doors, and to elaborate a protocol that makes it easier for our ministries to truly reach newcomers and involve those seeking to fulfill a call - including those who may have been worshipping with us for a long time.

Certain ideas kept coming up over the course of our discussions on welcome at the Cathedral. We believe that these may help put into practice the values expressed in the mission statement, in the bulletin, and by the clergy at Communion.

By reaching out now to current members for their support and involvement and providing occasions for newcomers to get more involved, we will accomplish our missions even as we cultivate a stronger welcome culture.

Confirm that the Cathedral's mission statement (or an abbreviated version) and vision statement are posted conspicuously on the website, in the bulletin, and everywhere our church is visible; give greater prominence to the statement - which expresses a strong and pithy welcome - that is currently in small type on the front and bottom of the bulletin

Shift the culture for all people - from the clergy to the newest attendee - to one of inclusion and radical, unconditional welcome that values the individual inherently and not by their level of participation

Establish a cross-ministry leadership committee that accepts the mission to:

- Lead by example and cultivate a culture of welcome at the Cathedral, both for newcomers and current members
- Render a greater organizational transparency so that avenues of involvement are more readily perceived
- Build an alignment among lay leaders and share ideas and practices across ministries
- Promote more permeability and interaction between 'silos' of committees, missions, and groups, via joint work on initiatives such as the Sandwich Ministry

Develop a hybrid approach to contact that combines our new digital ministry skills with in-person contact via higher-touch methods including:

- Create a new staff position to manage digital offerings
- Creating a volunteer tech support ministry for parishioner accessibility to online offerings at home
- Identifying the homebound and bringing communion to them

- Creating social media groups for increased interactivity among parishioners
- Enhancing the Pastoral Care ministry with lay volunteer participation
- Using our mailing lists (paper and electronic) with stronger, more directed strategies
- Planning more social occasions, both virtual and in-person

Address parishioners' health and safety concerns during the pivot period by providing a worship time and space that has a lower number of attendees and maintains the possibility of spacing out by:

- Reestablishing the 9 am morning service and branding it as especially cautious with respect to Covid protocols
- Reinstating Sunday School during the 11 am service
- Having a soloist and pianist play music during the morning service

Maintain the increased visibility of Sunday School and Youth Group that has emerged as a positive consequence of the pandemic and keep up the relationship established with ministries such as Lectors and the Sandwich Ministry. Seek out points of intersection between Children & Youth and other ministries at the Cathedral.

Host a more deliberately inclusive coffee hour where:

- Welcomers (and eventually everyone) would mingle and seek out new, or new-to-them faces
- Ministries could take turns hosting coffee hour and present their mission to parishioners and invite them personally to get involved
- Opportunities for individual and small group contact could be proactively facilitated
- Parishioners who are unable to attend may participate via a hybrid virtual/in-person presence
- Invite all to wear name tags (can have a permanent set for regular parishioners)

Identify opportunities to support the Francophone ministry, including:

- Making sure one of the readings is always in French at the 11 am service
- Continuing to print the Lord's Prayer in the bulletin in French as well as in English
- Making sure to express the welcome at communion in both French and English
- Singing a hymn in French
- Making announcements available in French on banners, the website and on social media/newsletters

Increase transparency by:

- Compiling a one-stop online list of all leaders, staff, clergy, groups and ministries within the Cathedral community, and publish a parish directory with contact information
- Send out Vestry meeting agendas in advance, reiterating invitations to attend, and sharing minutes afterwards
- Making the Cathedrals policies and bylaws easier to access on the website

Concerns

On the specific topic of welcoming people back for in-person liturgy, there are concerns and issues to be addressed beyond the Welcome culture.

New, but persisting issues include:

- The dilemma between wanting to return and being afraid to do so
- Concern about how to return to traditional practices (e.g. passing the offering plate, drinking from the common cup)
- The difficulty of enforcing mandatory health protocols (mask wearing, gel)
- How to adapt the physical plant to address ventilation, social distancing
- The different “speeds” of adaptation or levels of comfort among us
- New hybrid offerings may pose challenges to Cathedral resources in terms of staff bandwidth and finances

In addition, the crisis has made many long-standing issues more acute:

- Vulnerability
- Estrangement
- Mistrust
- Fear
- Loss
- Anger/resentment
- A new appreciation for what people value

Transition moments are delicate for any parish, and the work of pivoting is important for our future. If we are deliberate and transparent about what we choose to do and why, this moment becomes an opportunity for community-building.

We can declare that we are moving forward, and focusing on what is important to us spiritually and as part of our mission of building the Kingdom here and now.

Crises may change how we do things but not why or what we do, fundamentally. A key success factor will be our shared tolerance for different levels of comfort, gradually moving from a zero-risk approach to a “reasonable risk” approach. We can communicate and model inclusiveness so that we keep the bridges open between those who can and will re-engage physically and those who cannot or are afraid to do so. We can develop language that makes people’s preferences easy to understand and acknowledge - for example, how to take or refuse the chalice, and how ministers of communion will respond accordingly.

This could be a very exciting new chapter in the life of our Cathedral, as we deploy our empathy to carry through on our promise, a House of Prayer for all.

Appendices

Our Methodology

The Reentry Committee met each Saturday morning for an hour (after an initial 3-hour virtual retreat) starting March 20, and submitted its report to the Dean on June 1.

We have used the following tools:

- The Mission Statement of the Cathedral, the vision statement, bulletin statement, and Dean Laird's invitation at Communion

- The prompts provided by the Dean

- A framework taken from Harrison Owen's work to engage with the prompts:
 - What is the question behind the question?
 - What do we already know?
 - What could it look like when we have 'cracked it'?
 - First practical steps

The six of us who have participated in the calls represent the following groups or missions within the cathedral:

- Ministers of Communion
- Ushers
- Lectors
- Choir
- Sunday School
- Adult Education
- Mission & Outreach
- Digital Communication committee
- Vestry
- Francophone mission

Several weeks into our mission, we reached out for feedback to:

- The general community via Adult Forum
- A selection of our respective ministries

This feedback has been collated and is included in the appendices below.

At the Bishop's request, a brief overview of the work of the committee was provided for the Board of Foreign Parishes.

Recognizing that despite the variety of the missions that we represent, our sole voices are not adequate to provide either a full spectrum of the ideas and needs within the cathedral community, nor do we represent all the 'silos' within the cathedral. Notably missing are:

- Staff
- Clergy
- Friends of the Cathedral
- All unaffiliated cathedral community members
- Altar Guild
- Ventures clients
- ...

Sandwich Ministry: A Case Study of Our Capacity to Pivot and Pursue the Church's Mission in the World, "No Matter What"

The Sandwich Ministry was created as a pivot from the Friday Mission Lunch, which was suspended due to the high-risk factor of such gatherings and the restrictions put in place during the pandemic.

Outreach:

The Ministry reaches out to serve the needy: 100 guests on Tuesdays and Fridays. Several guests have become volunteers; of those, a few have become parishioners. (Mainly, these are francophone guests, so it's a double outreach.

Fellowship:

This Ministry has offered an opportunity for several Cathedral 'silos' to become more interactive: Scouts, Youth, external organizations, clergy have all participated as volunteers. Members of PCS and the Choir have also been invited to sing for the guests.

The heart of the Ministry is one of radical welcome: each person, regardless of their role (guest/host, etc.), is recognized as a child of God, equal in value and contribution. The volunteers have discovered humility, a true sense of service. They have built a strong sense of being an effective team with each member taking on particular tasks and fully able to fulfill all. The meal and the bags are prepared, then the group stops for prayer and song before sharing the joy of service through God's love to the guests. The guests have formed their community, supporting and sharing fellowship (as well as the occasional spat). Most are regulars; they come at least once, often twice per week, rain or shine. One guest often comes with a borrowed guitar to play and sing for his fellow guests (we are hoping to find a guitar to present him as a gift).

There has been no publicity of this Ministry beyond word of mouth. The numbers have steadily grown over the past year from about 60 once a week to about 100 twice a week.

The Ministry is supported in part by the Cathedral community through M&O, but direct support has come from individual donors. It is a significant expense, and the team is constantly looking at ways to bring the costs down and make the most out of what can be offered.

Opportunities:

- Enhance our Ministry to the needy by collecting clothing, shoes, toiletries, household goods and distributing them.
- Replicate this ministry model across the Convocation (several Girl Scout groups have already launched their own initiatives modeled on this one).
- Communicate about the Sandwich ministry beyond our walls. As an example of how the Cathedral lives the teachings of Christ to serve God in one another.

Parishioners' Feedback

In the interest of inclusion and transparency - values expressed time and again by fellow parishioners during our communication with the Cathedral community - we include here the oral material that we gathered and transcribed over the course of our committee's work.

Their input has been gathered and organized thematically in the space below. The organizational logic here mirrors the themes along which we have presented our Further Insights, so that the Dean may cross-reference the committee's feedback with the larger parish community's contributions. These have been slightly edited for clarity, but none of the notes taken during these conversations were altered or deleted.

Adult Forum

General Insights

The unifying element at the Cathedral is the 11 am eucharistic liturgy. Until that can be fully restored, it's an uphill battle.	Music is incredibly important.
Music has been missed.	Some people were drawn to the Cathedral by parishioners' willingness to engage with people. So this is a skill we have, even if not a universally practiced one.
Community is a key element of life at the Cathedral - in the past an entire issue of <i>Trinité</i> was dedicated to how the Cathedral offers community.	Sacraments have been missed.

Pivot

Maybe as we go back we won't take being together for granted. Maybe we will be more tolerant, more loving.	We should also reach out across the Convocation (the Bishop is doing this, with input from Sue Sturman on our committee process) and to other parishes, here and abroad, to see what they are doing.
Friday Mission Lunch had fewer crossover (guests -> volunteers -> attending services) than the Sandwich Ministry- internally, more groups within the Cathedral have interfaced and participated with the Sandwich Ministry than with FML (which was co-produced by several different faith organizations; Sandwich Ministry is all Cathedral).	Bishop Mark Eddington commented that the Church is one of shared governance, and that it is in fact up to the parishioners to have the 'big ideas' for the vision of the community. It is the parish who shapes the vision of the church.

<p>People have learned about the discomfort of being alone with themselves. This forced people to find out what they really need in their lives, and taught them to say to themselves, "This isn't working, I need to go deeper and understand why this is difficult."</p>	<p>It is the Bishop's role to provide guidance as to the practice of liturgy, and then the clergy along with the Vestry that applies those guidances into practices at each individual church.</p>
<p>We will need to become more sensitive in the moment to peoples' needs. This is a new skill we need to develop: how do we 'read' one another?</p>	<p>Regarding the peace specifically, people should absolutely do what works for them: for instance, if they don't want to shake hands they can clasp their own in front of them to indicate that.</p>

Mourning and Celebration

What we have lost:

<p>Some of our music, despite the wonderful small choir now singing for the services: we have lost the rest of the choir, singing with the choir, congregational singing, in-person concerts, PCS, LAGV, and other musical events</p>	<p>Sacraments in-person: no wine for those at the cathedral table, and no physical sacraments for those attending virtually</p>
<p>People physically together in the cathedral, the in-person community</p>	<p>Friday Mission Lunch</p>
<p>In-person meditation</p>	<p>Junior Guild in-person meetings and their fundraising sales</p>
<p>Income</p>	<p>Faith, for some people - those who are very angry at God for the pandemic</p>
<p>The illusion of community in our society and in the wider world</p>	<p>Activities where people are in close proximity, such going out for a beer after a rehearsal or a meeting</p>
<p>We had the illusion of shared values but we see people behaving selfishly/badly during the pandemic</p>	<p>There is a sense of lost community within the larger society</p>

When a loss is a gain:

<p>The “loss” of the flags lining the sanctuary is a huge gain.</p> <p>Visually, they were annoying for two reasons:</p> <ol style="list-style-type: none"> 1. They cluttered the beautiful soaring lines of the vault 2. They fluttered in the breeze and would often block the lights and make it seem that they flickered in and out, causing distraction and making it harder to read the bulletin <p>The acoustics of the cathedral have improved since the flags were taken down. Given the importance of our music, this (positive) effect of their “loss” should be taken into account.</p> <p>Finally, state flags are not a Christian symbol, they are a symbol of secular authority and separation - showing the unity of one group as distinct from another. Do we want to highlight that, rather than our unity as Christians? We have many non-American members and attendees at the Cathedral, and having American state flags seems a bit of a slap in the face to them, suggesting that they are in some way outsiders. We as a community want to encourage our brothers and sisters from any and every country to join us, rather than discourage them. If we also want to honor the various states by having flags present at the Cathedral, they could be hung in the Parish Hall so that it doesn’t appear that we are worshipping them.</p>
<p>Women colleagues at work seem to be relieved that the ‘bise’ - going around kissing everyone every morning - is going away</p>
<p>Mourning and loss? I am enjoying creative life</p>

What we have gained:

<p>This first thing is a negative, but there are additional burdens on the clergy and staff, so they have gained work</p>	<p>A combined community of people from around the world, those who are unable to be at the cathedral physically but can join us because of the technological advances</p>
<p>We have met people we never would have met and discovered liturgy, music, etc., from other parts of the world</p>	<p>The ability to “attend” additional services made available online to those who live too far away for it to be practical to get to the Cathedral for Morning Prayer, Compline or Evensong</p>
<p>Sandwich Ministry, which extended its outreach past Friday Mission Lunch’s capacity, since we serve about 100 guests twice a week instead of 64 once a week. Note: 2 or 3 of the guests have become volunteers and 2 have also started attending services</p>	<p>A deeper understanding of our priorities and personal values, which could be supported in some forums or study groups taught by clergy or adult education volunteers</p>

Hybridity

I love the Zoom Adult Forum: it's good for not-morning people!	Virtual coffee hour suggested, as coffee hour and other social interactions around events at the Cathedral are missed
A lot of people want to be with others - but that is not so important for introverts	Zoom is great for those who don't want to come into until fully vaccinated, but want to be together
One person has "been" to concerts all over the world	Looking for broader connections via Zoom groups and services (eg. Evening and Morning prayer see lots of people from outside Paris), bible study, etc.
Zoom opens us up to "being" with people from other parts of the world	Having been absent for a year from in-person attendance, one participant notes that he most keenly misses the sense of community, the services, and taking communion
I haven't been to communion in a long time. Online, I am comforted by the prayer and find the eucharist just as significant online as in person.	I participate in Sunday morning online services, the Ascension evening service, and Wednesday meditation on Zoom
The Cathedral has done a fantastic job of creating online offerings: midweek and Sunday services, forums, educational offerings, meditation, bible study...but all at a distance.	A true hybridity would "beam" people into the space and allow them to "attend" services with in-person worshippers. This version of hybridity could be used for events like weddings, funerals and baptisms, and could be interesting to entities renting the space
Pre-recorded "highly-produced" services are important as we are in a TV culture where the "performance" aspect is highly valued	The Friends are actually feeling more closely connected to the Cathedral and participation online has increased
The Friends of the Cathedral have not yet been consulted. We hope to have the chance to give input on this, even if it's after the June 1 deadline. This input has financial impact for the Cathedral, and spiritual impact for the Friends, and needs to be gathered.	Perhaps a community-wide survey (anonymous?) could be sent out to gather ongoing input

Welcome

<p>Not easy to be together and be superficial - discomfort has helped us to better understand why we come together</p>	<p>Maybe we won't take being together for granted - maybe we will be more tolerant, more loving - when you look inside, you realize that the cover of the book is not all there is</p>
<p>When we get back together, it would be wonderful to be more tolerant - every person present at the Forum could be considered a blessing because they are there - beyond tolerance, appreciation! - we could engage people more</p>	<p>What drew a participant to the Cathedral was a perceived willingness among community members to engage with people - it is important to try having a conversation with someone you're not familiar with, or not comfortable with - don't reduce welcoming to a group of Welcomers - welcome should be everywhere! - each of us would feel like welcomers - and would feel the presence of others - this would be very individual - each person counts! - when we are touched individually, its starts to affect the group</p>
<p>Another participant said that even despite participating in many of these online offerings, they feel alienated, and never quite felt welcomed after 40 years of association with the Cathedral, or felt part of the community- this person is a Catholic who loves the Cathedral but feels like they are supposed to stay off to the side somehow</p>	<p>Another participant who describes themselves as an introvert said that they could empathize with the person who spoke about having trouble feeling a part of the in-group at the cathedral - perhaps a Ministry Fair could be held as part of the fellowship time, in the nave rather than the Parish Hall, and various ministries could, on a revolving basis, set up a table with a sign and materials to show what they do, with someone there to explain to passers-by what the ministry does and how to get involved - this could happen on a weekly basis - this would benefit current parishioners as well as newcomers</p>
<p>We could welcome one another as humans rather than making distinctions among participation levels and make it a more generous welcome, especially for occasional attendees</p>	<p>Another participant described perceiving a sense of a 'politburo' and commented that this is human: in any organization there are hierarchies, and we sometimes exclude ourselves.</p>
<p>Radical welcome would include elements of unconditionality, proactivity, and invitation</p>	<p>In the future, every person present at the forum would be considered as a blessing because they are there - beyond tolerance, appreciation! - we could engage people more</p>
<p>In addition to a survey, outreach via personal</p>	<p>People who don't get involved beyond just</p>

<p>contact - face to face, one-on-one, or in groups, is another strong way to get input, and it carries the added benefit of enhancing connections</p>	<p>attending services tend to be invisible: they may be in hospital and no one from the cathedral reaches out to them, for instance - this is disappointing to people</p>
<p>People have told a Forum participant that they feel marginalized because no one has talked to them, and they have experienced no outreach</p>	<p>We need to be more communicative of what is happening behind the scenes: one participant reports not knowing that this data-gathering process was even happening, and was surprised and disappointed by that</p>
<p>Another participant commented that, based on experience at another parish, a Hospitality Ministry could be formed, with a structure and a cadre of volunteers on call - a rubric in the weekly emails and the bulletin could be created, outlining the upcoming Hospitality Ministry events and inviting people to volunteer, attend, and donate</p>	<p>The same participant (as in the box just above) wonders what is happening with events at the Cathedral (not ventures, but Cathedral events), and observes that there is no real organization within the Cathedral to support large hospitality type events - it has always been left to a very small cadre of people, either volunteers or the Parish Coordinator, to either try to pull together a group of volunteers or more often doing all the work themselves with very little help - it's a heavy load</p>
<p>Artistic projects may be a good, safe way to socialize - for example, people could gather to build advent calendars from old Christmas cards</p>	<p>A few years ago the Cathedral produced a theater piece for the Parish (not a kid's show) - we could do this on a Sunday evening and it could be a fundraiser - this kind of activity builds strong, lasting bonds</p>
<p>What would it look like if there was a transformation of the welcome at the Cathedral?</p>	<p>Not every production the Cathedral produces is visible, so there is not a cadre of many volunteers easily mobilized to do the work</p>

Concerns

<p>There will need to be a New Normal: the Peace is problematic for me - I will no longer be giving my hand to be shaken - how will we deal with that?</p>	<p>We don't know when the pandemic will be over, and it's not for the church to decide that</p>
<p>Communal food events may be problematic for us for the foreseeable future - we may not</p>	<p>There are parallel epidemics: one of distrust and wariness, and one of anger at the</p>

be able to socialize around food for some time to come - what other things can we do?	selfishness of others - we may have to face this in our pastoral and liturgical practices and messages
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Choir

For singers, the acts of

- Singing together (rehearsals and services and performances)
- Singing for and with the congregation
- Serving as a music ministry along with the clergy

Are all the core of their experience at the cathedral, it's what links us and makes us a community within the community.

Mourning and Celebration

<p>What we miss:</p> <ul style="list-style-type: none"> • Rehearsals • Singing together • Communion as an act together (not virtual) <p>For many of us, singing IS worship.</p>
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Hybridity

<p>What is missing from the prerecorded services and the online services in general is the experience of the shared ritual, the human experience of going through the ritual together. Watching a service online with a cup of coffee on hand, chats scrolling by, and other distractions, in the privacy of your own home, in your PJ's, is not at all as engaging or satisfying.</p>
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Welcome

We are more connected with our fellow singers, and with the clergy, than we are with the rest of the community, unless we participate elsewhere on other ministries	LAGV through its ticket sales and sponsorships offers performances (brings people into the building) and raises money for the choir program
Music is a mission and outreach function and brings a lot of bodies into the building	PCS is at the cathedral but not of the cathedral; the building and Zach are the connection and it is unique as an anglophone choir in Paris

Ushers

Hybridity

Streaming was not great at the beginning, but is much better now	Streaming is not ideal but enables us to cast a wider net and reach a larger audience
Online presence gives people an opportunity to check us out	It addresses the needs of older parishioners who might be more comfortable attending the service digitally and still want to participate in the congregation

Welcome

One usher shared with us that 7 of her coworkers have tried to attend services at the cathedral but have not felt welcome	We might consider putting together an Outreach/Garden Party but we should get medical advice first
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Concerns

Regarding current ushering services:

Going back to normal is not about to happen soon	Rate of transmission is still increasing in France and vaccination is low (plus there is a strong antivaxer movement)
We face the potential for another wave this summer	We need to continue to be very cautious
There is not enough ventilation in the cathedral	All doors should be kept open at a minimum (reduces rate of infection by up to 36%)
Basket-on-a-stick is not a good idea - it still reduces social distancing	The viral propagation will most likely increase this summer when the Indian variant will hit our shores
Ushers are concerned about people lowering their masks when receiving the wafer at communion	Installing HEPA filters near the organ and the sacristy would help - at a minimum keep the doors open

Regarding coordination of the communion service:

There needs to be more coordination between the ushers at communion time. Ushers releasing people from various sections of the pews creates traffic	We need to provide cheat-sheet with pictures of who does what at the Cathedral for ushers to refer to when facing questions
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Sunday School

Feedback from Sunday School parents runs the gamut from questioning the existence/purpose/name of the committee, to pleasure in being asked for feedback, to excitement about seeing the committee's actionable plans.

General Insights

The Cathedral presents as an open-minded, liberal community	This church community is more stable/less transient than other expat communities in Paris
A long-time American member likes the connection to the American community and considers the cathedral's US identity as really important	Conversely, a non-US member articulated that for a long time, the church felt like it was for Americans and so they didn't feel entitled to get involved in the social and volunteer community (this feeling didn't interfere with worship, however) -
Once parents started volunteering, they felt like another layer of the Cathedral opened up to them	It took encouragement from clergy and lay leaders to overcome feelings of alienation or not-belonging

<p>One parent offered a paradigm for thinking about potential newcomers:</p> <ul style="list-style-type: none"> - Two profiles of people <ul style="list-style-type: none"> - Permanent expats - they choose between the American Cathedral and attending a local church (especially if a spouse is French Catholic) - Transient expats - they choose between the American Cathedral and the American Church <p>When we discuss how to attract and retain families, the parent suggests that we should keep these two profiles in mind</p>
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Pivot

A number of parents have requested that we pivot back to Sunday School during the 11 am service; more on this is listed under the 'Concerns' rubric.

Mourning and Celebration

Mourning:

This has been a traumatic time for children - imagine having this be a part of your childhood? We still don't know what the long-term effects will be on them	At the beginning, the lack of boundaries/structure between work and home (and no commute) was refreshing, but it has gotten to be too much
Loss of grandparents to Covid in the US	One parent reported seeing a psychologist, and her daughter getting depressed
At the end of the day, we are social animals and the isolation has been too much	Families have felt the loss of music and singing and would like to sing with masks on
I would have wanted to use this time to get closer to God, and with the first confinement it was possible to do this and find the time to pray together more as a family, but once things started picking back up again, that intention fell away and it doesn't feel good	We can't read along to the words, either, and miss that, too; we would be comfortable handling hymnals or would like an insert in the bulletin so that we can read along like we can in the online service (although we realize that if we're not supposed to be singing, including the hymns would complicate that because there would a temptation to do it)

Celebration:

This pandemic time has not been easy, but in the end happy to have gone through it because of the lessons learned (about self/family priorities)	It was very difficult at first, but now we have accepted it and are making the best of it
We are ready for happiness, celebration and fellowship; ready emotionally to turn the page, to count our blessings	We are looking forward to seeing people again, to people coming back
We spent our free time this year out in nature, cooking together	We feel done with mourning and want to celebrate our blessings together

Hybridity

Families love the podcast <i>Hope & Joy</i>	The online services and programs are beautifully done
We should be strategic in our planning of digital offerings - it is important to offer them, but also to be intentional because there is a cost (demand on time, resources, staff, lay leaders and parish participants)	Having the 11 am service online was much appreciated during strict lockdown, and it would be nice to still have it moving forward so that when families go away on vacation, they can stay connected; families share the link with extended family in other places
Zoom is tough for the youngest children - families didn't want to get back on Zoom after a week of work via Zoom	Online Youth and Sunday School meetings were great for community-building
Who are we trying to reach? Our own church, or further beyond? Why? How? Digital presence is a means, not an end unto itself - what should we offer and how much?	Pageant and Stations of the Cross were very special and widely shared
Advent and Lent programs online were helpful, as were the devotionals	Technology helps, but nothing can replace our need to mingle

Welcome

Coffee hour was good, want that again when it will be possible	Events and meetings during the week are a no-go for many families
Being asked to serve as a Sunday School teacher was meaningful; parents report that they had to be asked several times, or "recruited" and reassured, but this was a positive experience	It took a long while to feel settled at the church - it took years of Halloween activities, invitations to dinner, lunches after church; and then these events led to friendships among parents as well as children
For a long time, going to church felt like visiting a family, but it took years to feel like they had become part of that family	One parent expressed being reluctant to commit unless they could fully commit
It's hard to feel like you belong	Another parent would like to assist in strengthening our culture of welcome, in facilitating relationships among families

Because this is such a large church, the best way to feel a part of things is to get involved - to make people feel welcome, we need to involve them	Becoming a regular teacher helped with feeling welcome because one learns the children's names and sees them grow, meets the parents over and over
Regarding the Francophone welcome - during 11 am service, make sure at least one reading is read in French, and it is good that the Lord's Prayer is printed in the bulletin in both French and English	Love the 11 am service, feel very welcome there - the liturgy, the music (familiar to Catholics and Anglicans) - makes one feel at home instantly worship-wise
Would like to see more activities that bring families in church together	Being approached and welcomed by Dean Lucinda was important - bestowed a feeling of acknowledgement, of being seen; Lucinda's invitation to serve as an usher was a turning point for one parent; Lucinda "has a power to make you feel at home"
Adult Forums enjoyable although not social, because there isn't mingling	Smaller gatherings like the Pancake Supper were great
It was clear that we (the Cathedral) cared about the families that were not coming in, and outreach like the snail mail devotionals were sincerely appreciated	For newer families, who might have been somewhat isolated socially, it could have been a good idea to do active, personal outreach (via phone)
We could plan special social meetings for parents at church, as they don't get to mingle much at coffee hour	Plan a regular Bring & Share lunch in the garden
Plan BBQs in the Dean's Garden	Facilitate plans to go out to lunch together after church
Organize a series of dinners and especially invite newer families to longtime parish families' homes - clergy could be involved in these dinners	Plan retreats for families, church lock-ins, camps and mission trips https://www.dwtx.org/what-we-do/children-youth/camp-capers

Concerns

Family Service:

Hard to get to church so early, especially for those using public transportation, and for those living in the suburbs - it's just too early	If one chooses to attend 11 am service and do Sunday School beforehand, that is a lot of time spent at church
It was appreciated as a measure during the pandemic BUT it doesn't need to be every Sunday, certainly not as we move forward, and might not be best use of clergy resources	Could have a Children & Youth Service more frequently than once a year, in place of a weekly family service
Would be better to have Sunday School during the 11 am service, like we used to	Parents like having the time to themselves for quiet prayer and reflection
They don't want to have to manage/shush their children/bring toys or crayons	The space at the back of the church isn't helpful as is - dark, set off, not enough material on hand
It's okay for children in church to be bored, from a developmental standpoint - kids these days are overstimulated	Smallest children (pre-first communion age) could stay in Sunday School for the whole service, older children could come down at communion time (again, like it used to be)
Some Sundays, some parents will want to have children attending the service; other Sundays, they will put them in Sunday School	Bring children back in for communion; older children for both sermon and communion
Not ideal for the older children/Youth, as with the teenagers especially it is hard to get them out of bed	When attending the service together, Youth should be up near the front
Youth don't get enough time together, although online meetings do help address that	Teenage years are really crucial for creating a lasting bond with the church

Communion:

Families are overall comfortable with taking the eucharist	They had varied reactions to drinking from the common cup - once the majority of the country is vaccinated, most probably will feel comfortable although they don't know for sure - some people miss it, others don't
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Two questions arose concerning Pastoral Care:

What is the status of the pastoral care committee?	Are lay ministers helping the clergy, who must be exhausted?
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Regarding Volunteers:

<p>One parent's analysis is that a negative cycle exists: a few volunteers carry the water for a long time and then burn out; then other volunteers step up and burn out, and so on</p> <p>This parent expressed the following:</p> <ul style="list-style-type: none">- The burnout happens when people don't feel compensated by appreciation and by other people coming on board to get involved- It is unrealistic to ask volunteers to do as much as they do when they have young children- The common case at the cathedral of a core group of dedicated (older, retired) volunteers doesn't work as well with Sunday School because adults with young families and job don't have the time- A more sustainable model would be to bring on a young person from the States to coordinate and run Sunday School in exchange for a stipend and a place to live; it would be their job to make the program exceptional and to take the edge off volunteers- Parents who are not available on Sundays could be available to volunteer for short-term assignments, like committees or special projects

Francophone Mission

This is a group that is virtually "digital native" as the mission started right around the time of one of the waves. There wasn't much sense of "loss" as this is a new adventure. It is important, they say, to keep the positives in mind.

Pivot

Use music, one of the strengths of our Anglican and Episcopal tradition:

For the "Fête de la Musique", open up the cathedral to celebrate our restored freedom of movement, in music.	To create "re-entry" events around music and take advantage of these moments to communicate about the francophone mission - show the link between that mission and our musical tradition.
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The idea of an event or series of events (the November project) interests the Francophone mission :

<p>Opportunities can be created within this framework to communicate about the mission's work "in communion with the Cathedral" and the fact that we are all part of the Convocation.</p>	<p>Reach out to Belgium (where some French speakers have expressed an interest in singing in French), Switzerland, and probably elsewhere. Indeed, some of the events (virtual or in-church) of November could target the participation of French speakers in these international groups.</p>
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Hybridity

<p>One of the hallmarks of this mission is that it is able to reach people who otherwise would not be able to come to the Cathedral, for whatever reason</p>	<p>The paradox of this strange time is that we have been isolated yet have been able to reach out in ways we did not before - the notion of what is our "territory" has changed and expanded.</p>
<p>Be sure to keep this form of worship (Zoom)</p>	<p>How can we reach out to those who would like to take part in services, cannot come to church, and are challenged by technology (especially older people)?</p>
<p>Be ready to welcome those who <u>can</u> come physically to the Cathedral (learn to be hybrid)</p>	<p>Using technology to spread the Good News: people have cried with joy when this form of contact with the liturgy is opened up to them - we need to develop communication with these people (usually after a couple of attempts, they start to appreciate and know how to connect)</p>

Welcome

<p>Another line of development is to make French speakers who "come" to the Cathedral virtually or physically for another reason (concert, wedding) feel welcome by letting them know that they can participate in liturgy in French - some are put off by the idea of having to deal with English.</p>	<p>Enhance use of French even in the regular Cathedral services, to make French-language visitors feel more welcome (use of songs in French by the choir, maintaining one of the lessons in French)</p>
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In addition to “welcome”, we need to reach out - to people who have shown an interest and are francophone	Reach out to the “hidden” francophone communities in France (Madagascans, Haitians, Africans) - There are already contacts established with communities at St. George’s and in Strasbourg
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Concerns

Support ministry to people who are suffering from depression as a result of the crisis	Hold a session with Youth of the Cathedral to address these issues (in English and French)
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Ministers of Communion

Pivot

The Eucharist is central to who we are as Christians. We need to review the points below and have a discussion with clergy on how to address our concerns.

Welcome

There is a desire to find a way to return to service. Ministers are the lay link between the congregant and the clergy - part of our role is to welcome all to God’s table. We need to communicate that welcome and let everyone know that there are options for those who wish to opt out of any part of the Eucharist.	There is a desire to offer and partake of both Eucharistic elements. Do we continue to offer the chalice to those desirous and alternatively offer, under new protocols, individual crystal goblets presented in adapted silver serving trays (found in some Episcopal and Church of England parishes, and other Protestant denominations) ?
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Concerns

Protocols: additional communication and confirmation of sanitary controls in addition to current hand-washing practice, in order to reassure congregants, should we reintegrate both elements	Minister and communicant alike need to feel safe and reassured -
we need to review with clergy what that	How do and can we carry communion to

format and new roles for MC might look like on the altar and at other “new” additional eucharistic stations	those unable to come to church? MC outreach groups have a potential to be formed - maybe exclusively the territory of the priests and diaconate
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Sandwich Ministry

Welcome

Our newest parishioner feels extremely welcome as they find a good number of SM volunteers in church on Sundays, and they have also been introduced to other parishioners. The cathedral is now their “loving spiritual home.”	One of the people who has been a parishioner for 10 yrs. was warmly welcomed when she first arrived but admits having friends in common with parishioners which might have helped. They found it difficult to find out how to get involved. Their questions were answered and many suggestions were given but she received no responses from outreach to ministries that were of interest to her initially; they eventually found their way and have been very active in the community ever since.
The three others don’t recall the initial welcome but mentioned that it took a while to feel comfortable enough to inquire about how to get involved. They have more reserved personalities and from the outside looking in there was a feeling of warmth from others but also a “thanks for asking but we don’t need any more volunteers” attitude.	All felt that once you can find your way around or know who the contact person is for the things that might interest you, the cathedral community is a loving one.

Mourning and Celebration

These parishioners miss In-person Church with the full choir! All agreed that because we have been on campus, serving from the nave on occasion, talking with staff and clergy throughout these times of confinement, they don't feel a lack of community. There is no "fear of missing out" (FOMO).

Concerns

Areas for improvement include:

Information sharing (signage, brochures at the reception desk) for French speakers. Same for website and other social media.	Coffee Hour - an idea to have different ministries "host" and mingle. Encourage parishioners to "invite" those sitting near them to coffee hour (if they are going as well).
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Lectors

Because proclaiming the Word remained a central part of our worship together, lectors continued to participate in services throughout the recent period, either by reading in-person at the Cathedral or by pre-recording lessons and prayers. Their feedback covers the full range of their worship experience.

Pivot

The Cathedral community was highly resourceful during this period, and the lectors hope that this vision of who we are as a parish will continue.

Signs of our adaptability and changes to retain for the future include:

Going "live" and online with services almost immediately and then moving to more sophisticated equipment	Expanding our list of lectors to include families and kids, thus involving parishioners of all ages in our online services
Spontaneously adapting our ministry to the hungry through our Sandwich Ministry - those who were involved in the early weeks of this ministry (started April 2020) agreed that our FML guests should not go hungry - the	Developing the Francophone ministry - while FM was not a child of the pandemic, it was nevertheless impacted by it - after a few in-person services, that mission was obliged to go online, allowing the ministry to create an

ministry has become a source of pride for our community	international community beyond our Parisian and French borders - we hope to maintain this cross-national identity
Making our Youth Group/Sunday School once again a very visible, vibrant part of our community, often intersecting with other ministries, such as lectors and the Sandwich Ministry	The involvement of family lectors should continue, including parent/child combinations for the readings of the prayers during in-person service
New readers involved in the Francophone ministry have found places as lectors at the 11 am service as well - this kind of transversal cooperation between the Francophone and Anglophone services should be encouraged, with as much cross-over and interaction as possible between the Cathedral and the Francophone ministry, for mutual benefit	We should continue to propose the Sunday Forum both in-person and online and perhaps share some Forum speakers before both Anglophone and Francophone services
There is an opportunity to make parishioners more aware of and involved in the work of Mission & Outreach, and to let them know how M & O is evolving during the pandemic	Lectors are eager for a return to the full choir, which was always such an important part of the 11 am service

Hybridity

Not everyone sees the need for both pre-recorded and in-person services, but we should continue to reach out to our larger online parish through live recordings of our services	The occasional pre-recorded services of special events would also be welcome - Evensongs? Lessons and Carols? - these might be enhanced by Andy's very fine <i>mise en scène</i>
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Welcome

One of our great strengths at the Cathedral is our philosophy of radical welcome	We need to cultivate radical welcome and make it the responsibility of each and every members of our parish to welcome others
As we re-open, it is wonderful to see so many people coming back - we welcome each other back!	Moving forward, it will be very positive and at the same time will feel safe to meet other parishioners for coffee in the garden (this is dependent on the weather)

Additional Concrete Idea Space

Our meeting notes contain a plethora of concrete ideas that came up over the course of our discussions. Some of these reached consensus status and appear in the body of the report; however, we wanted to include here the full variety and level of detail that emerged over the course of our meetings. We kept in mind that our work on this committee should encompass multiple points of view, especially including both the ‘institutional’ view (eg, specific ministries, directives from clergy, etc) and equally our own thoughts as individuals with our diverse personal needs, experiences here and elsewhere, and objectives.

We are fully aware that it is not the Reentry committee’s job to enter into the operational details that are being worked on by other committees; rather we have taken the liberty to offer suggestions that can then be considered in the appropriate places. We are aware that we may not have the full picture, and that our ideas may not be accepted, and for very good reasons (or not).

<p>Bring ministry leaders together in a ministries retreat to discuss hybrids and crossover opportunities, engagement, etc., to promote a culture of radical welcome. Clergy should also participate fully in welcome and engagement. There may need to be a culture shift within the community towards a new model of welcome and engagement, including the laity, leadership, and clergy.</p>	<p>Meet and greet program initially planned for Nat’s arrival but never achieved: create an online and in-person hybrid version that can evolve as the situation evolves.</p>	<p>Put the text, currently at the bottom of the front page of the leaflet, more prominently on the leaflet and even on the website:</p> <p><i>“The American Cathedral of the Holy Trinity welcomes all people. Wherever you are on your spiritual journey, whatever your questions, whatever your situation, we are glad you are here and invite you to find out more about our life together.”</i></p>
<p>Consider these questions:</p> <p>How to make our use of email lists more personal?</p> <p>How to give people the experience of being in touch, but also keeping a balance (not inundating people)?</p> <p>How does something like a call ministry evolve when separation becomes chronic?</p>	<p>Mailing lists are ‘sticky’: two examples were cited of people who got on another church’s email list and thought they didn’t want to be, but then found that they valued the sense of being folded into this other community and so they stayed</p>	<p>Create a Hospitality Ministry (this idea is based on experiences at 3 other parishes)</p>
<p>Outreach to hotel concierges in the Paris area to advertise our in-persona and online offerings</p>	<p>Develop or identify themes and do ‘campaigns’ periodically</p>	<p>Name-tags for both parishioners and guests/visitors/newcomers. Vestry badges</p>

Consider how to make outreach more personal	Personal calls from clergy or staff and lay leaders	Revive the Choir cabarets (which also serve to fund the Music ministry)
Encourage at-home gatherings	Parish dinners	Hybrid 20's & 30
Crypt lunches on Sundays hosted by different groups	Dean's dinners	Virtual and/or hybrid cocktail hours
Hybrid virtual/in person coffee hour	Groups of people to gather at home for a season (Bishop Mark's idea) - in the past these were based on neighborhoods - can include bible study or not	Potlucks (either true potluck or prepared by a team of volunteers)
Periodic clergy listening tours	Make greater use of facebook: organize communities around activities; share what we love, it's easy to click on a link - use viral marketing principles	Weekly ministry table at coffee hour - Different groups in the cathedral take turns hosting coffee hour rather than having a separate table off to the side
Nat's idea of an American All Saints initiative: nominate 'saints' as part of our month of November project	Have choir members sing for the sandwich ministry clients and volunteers; continue to encourage the children to participate with the sandwich ministry	An additional, "Who We Are" page on the website (as distinct from what we do and as distinct from our aspirations, eg, welcoming LGBTQ)
Develop a congregation-wide survey, to elicit peoples' vision for moving forward, to elicit ideas along the lines of Lucinda's questions: who are we, what do we want and need, what don't we need any more, what might we add, etc.	Some additional question ideas for a survey: In what way(s) has the pandemic been a 'blessing in disguise'? Why did you come to the Cathedral, and what made you stay? (Do we want to ask about people's background?)	Develop Arts Ministry that encompasses: Dimanches musicaux, concerts, organ recitals, PCS, art fair, travelling installations (eg, among Convocation churches), school/art supply drive, youth art exhibition, Whelan Memorial creative arts fund at the Convocation level