

BRECON CATHEDRAL

EGLWYS GADEIRIOL ABERHONDDU



People | Passion | Priory
Brecon Cathedral, The Heart and Soul of Community
Cadeiriol | Cariad | Cymuned
Eglwys Gadeiriol Aberhonddu, Calon ac Enaid y Gymuned



LITURGICAL PLAN

1. HISTORY AND CONTEXT

- 1.1 Brecon Cathedral, listed Grade I, is in origin a 12th century Benedictine Priory, rebuilt in the 13th and 14th centuries, with 15th and 16th century additions. The chancel, crossing tower and transepts are early 13th century and the aisled nave later 13th and 14th centuries. After the Reformation, the building became a Parish Church. A major Victorian restoration was carried out by Sir George Gilbert Scott and, in 1923, the Church attained Cathedral status within the newly created Diocese of Swansea and Brecon.
- 1.2 Brecon Cathedral is set in the only walled Cathedral Close in Wales, which, together with other listed buildings in the Close, form an exceptional Medieval and sub-Medieval group. Other listed buildings and structures include the Priory walls and Tithebarn (both Grade II*), the Almonry and Lychgate (both Grade II). The buildings within the Cathedral Close provide the administrative centre for the Diocese, housing for the Cathedral clergy, an events space, café/restaurant and shop.
- 1.3 The Cathedral contains treasures spanning 1,000 years of history. While little evidence of the Priory building remains, its 12th century Romanesque font survives. Other Medieval survivors include a Cresset Stone (a pitted stone to hold candles for night-time prayers) and the pulpit has angels from the Medieval

hammer-beam roof over the chancel and possibly fragments from the now-lost Golden Rood screen, which made the Priory a place of pilgrimage. Later treasures include the Games Memorial dating to 1555 and one of only 100 wooden carvings left in Wales, the Aubrey tomb dating to 1312, and the finest set of post Reformation floor ledgers in Wales. In partnership with the Regimental Museum, we jointly promote such military treasures as the Zulu War and Chillianwala Battle Colours, and the Wreath of the Immortelles, given to the Regiment by Queen Victoria, all housed in our 14th century Havard Chapel.

2. CATHEDRAL PRACTICE OF LITURGY

- 2.1 Simon Oliver, a Professor of Divinity at Durham University and once a member of a faculty in Lampeter, wrote that a theology of Cathedrals rest within the study of ecclesiology. The study of the nature and mission of the Church.¹ The question of why the Church has Cathedrals and what is their purpose, identity and vision then, rests in an ecclesiological theology. In 2014 G.R. Hall also wrote about the purpose of Cathedrals from a theological perspective that is embodied in the episcopacy. He argued that Cathedrals are unique compared to parish or greater churches, because of the distinctive association with the episcopacy, and should therefore 'exemplify the salient characteristic of a bishop's ministry'.² In effect the bishop is the 'Diocese-in-the-cathedral'.³

¹ Oliver, S., 'The Cathedral and Rooted Growth', in Platten, Stephen (ed.), *Holy Ground: Cathedrals in the Twenty-First Century*, (Durham: Sacristy Press, 2017), p. 25.

² Hall, G.R., *The Purpose of Cathedrals* (Anglican Theological Review, 2014, p. 730).

³ The Foundation for Church Leadership. The Association of English Cathedrals, *Spiritual Capital: The Present and Future of English*

2.2 Cathedrals, however, are complex churches, and they are a locus for many gatherings, open every day of the year, for large civic, military, and cultural gatherings. But, they also have their own local congregations, faithful disciples who worship and serve regularly. They have opportunities to welcome visitors and tourists, traversing faith-boundaries, connecting at an interface between the sacred and the profane, where all are welcome. The scope of Cathedral ministry is wide, providing professional music, investment in the buildings as heritage hubs for visitors and education programs, exhibitions, artistic and liturgical experimentation. They have a place within the religious, cultural, public square and social landscapes, where the walls could be described as 'porous' to the 'public square', tourist, pilgrim and stranger.

2.3 The Theos and Grubb Institute acknowledged the tensions between Cathedral and parishes. Some people 'resent Cathedrals' because they think cathedrals are funded through the Diocese and their parish share, and an abundance of clergy, recognizing that cathedrals are obvious targets of 'scapegoating', and there is much misunderstanding.⁴ Brecon Cathedral Deans and Chapters are

committed to further work in developing the visibility of unity between the Cathedral and the parishes and Ministry Areas across the Diocese of Swansea & Brecon, and in the local communities and schools it serves. Because of the demanding work, it is vital that Cathedral governance, finance, restoration and relationships, are undergirded with a clear understanding of values and purpose of Cathedral ministry and purpose.

2.4 Brecon Cathedral exists to worship God and be the sacred space that connects with everyone who 'touches the cloak' of Cathedrals' garments.⁵ Therefore, consideration is given to the value of human dignity and well-being, as a collective value for all.⁶ Christian baptism is a witness to God's gift of salvation, that brings renewal and healing to weakened, fragmented, and broken humanity. It is also entrance and welcome into the Church. For this reason, when visitor, worshipper and tourist enter the Cathedral they are greeted with the font at the West entrance. The new West entrance will give a clear vista from font (the welcome) to the nave (Worship), to the Altar (receiving God's gift of the Bread of Life and Cup of Salvation). God is concerned with the whole person, physical, emotional, social, and spiritual well-being. Scripture teaches human beings are made in the image of God

Cathedrals, (London: Theos and Grubb Institute, 2012), p. 46.

⁴ The Foundation for Church Leadership. The Association of English Cathedrals, *Spiritual Capital: The Present and Future of English Cathedrals*, (London: Theos and Grubb Institute, 2012), pp. 49-52.

⁵ Matthew 9:21. In verse 20, a woman who suffered for twelve years came up behind

Jesus and 'touched the fringe of His cloak'. In verse 21 she said, 'If I only touch his cloak, I will be healed'.

⁶ On 12 December 2017, the Welsh Government will publish a new strategy document, committing grant funding, relating to the well-being of society. At the time of writing this paper, the strategy was not available.

(Psalm 8: 5-6). The reordering and West entrance will be the symbolic welcome that is inclusive of all who come and 'enter in'.

- 2.5 The value of human dignity is a solid rock of Christian discipleship, when considering the values in which Brecon Cathedral operates, because humanity is sacred, and the Cathedral is called to welcome the stranger and vulnerable. The Word became flesh to make us 'partakers in the divine nature' (2 Peter 1:4). Athanasius understood the dignity of all human beings when considering the incarnation. For He was made man that we might be made God; and He manifested Himself by a body that we might receive the idea of the unseen Father; and He endured the insolence of men that we might inherit immortality (St Athanasius, *On the Incarnation*).

3. BRECON CATHEDRAL PURPOSE

- 3.1 The Report of the Cathedrals' Commission in 1927 described the primary purpose of Cathedrals as,

To give continuous witness to the things unseen and eternal, and to offer continuous and reverent worship to Almighty God.⁷

The primary purpose then, of Brecon Cathedral is primarily to be a place of

⁷ Church Assembly (1927), *Report of the Cathedrals' Commission*, (London: SPCK, 1927), p. 9 in Francis, J. Leslie (ed.), *Anglican Cathedrals in Modern Life: The Science of Cathedral Studies*, (Hampshire: Palgrave Macmillan, 2015), p. 30.

worship. A place where people gather to celebrate through liturgy, symbols, sacraments, and scripture. It is a place where the triune God is invoked and expressed, and this is what makes the Cathedral a holy places, a building of all seasons (Advent, Christmas, Harvest, Remembrance, civic and national events). Cathedrals have been described as both a sacred space and common ground.⁸ Common ground because Cathedrals should also be centres for debate on key social issues of the day, a place where all may come regardless of political attachments. Brecon Cathedral is a place of inclusivity, because cathedrals can also be places of creativity and artistic skill, where people work on stone and stained glass, and some cathedrals even commission art work and host artistic exhibitions, all adding to the cultural value of the place they exercise service.

- 3.3.2 The significant secondary purposes is that Cathedrals develop education programs. There is greater potential for Brecon Cathedral to engage and build on this 'pillar' of purpose. While the purpose of Cathedrals emerges from the theological platform, the Cathedral conveys a sense of the spiritual and sacred, not only to Christians, but to those on the margins and outside the Church, tourists, and pilgrims to Brecon Cathedral. 'In an age of amorphous, 'emergent' spiritualities, this presents cathedrals with enormous potential.'⁹

⁸ Carr, W. (ed.), *Say One for Me: The Church of England in the Next Decade*, (London: SPCK, 1992).

⁹ The Foundation for Church Leadership. The Association of English Cathedrals, *Spiritual Capital: The Present and Future of English Cathedrals*, (London: Theos and Grubb Institute, 2012), p. 12.

Stephen Platten wrote,
'as well as focusing the local and universal, cathedrals also, through their ministry to visitors and tourists, touch upon implicit religion.'¹⁰

Many cathedrals already have well developed schools' programs, coordinating the delivery of education with the National Curriculum. Brecon Cathedral in rural Wales is faced with a challenge to engage more fully with this potential with creative reordering. Consideration that the education provision is articulated clearly as part of the mission of Brecon Cathedral, integrating liturgy and education with local schools and the Diocesan Church in Wales Schools across the diocese will be integral to the future mission of Brecon Cathedral. Schools will engage and consider Brecon Cathedral as offering the spiritual development of children and young people, and care should be given not to simply provide the National Curriculum, but also integrate faith-related education.

- 3.3 Owen Edwards and Tania ap Sion, provide insightful conclusions in their research study, helpfully identifying four defined areas of educational activity.¹¹ What is unique about their research. It also includes research of the Church in Wales cathedrals.¹² The four areas of educational activity are; school-related education; faith-related education; visitor related

¹⁰ Platten, S. (ed.), *Holy Ground: Cathedrals in the Twenty-First Century*, (Durham: Sacristy Press, 2017, p. 18).

¹¹ Edwards, O and ap Sion, T, *Cathedral Engagement with Young People*, in Francis, J. Leslie (ed.), *Anglican Cathedrals in Modern Life: The Science of Cathedral Studies*, (Hampshire: Palgrave Macmillan, 2015), pp.29-49.

education; and music-related education. Brecon Cathedral,, if explicitly communicating its mission and vision under the educational activities described, are also advised by the authors of the research to follow the advice of John Inge in *Dreaming Spires*, that cathedrals should not solely deliver the curriculum, but should 'enable reflection on the significance and meaning of life itself'.¹³

4. CURRENT LITURGICAL PRACTICES

The Eucharist

The Eucharist, also known as the Lord's Supper, Holy Communion or Mass, is the central act of worship of the Christian Church instituted by Jesus at the Last Supper on the night before he was crucified. It is the re-enactment of the paschal or Easter mystery of the saving death and life-giving resurrection of Jesus, a foretaste of the heavenly banquet. Whilst it may be celebrated every day it is specially celebrated on Sundays and on other Christian festivals and saints' days.

As the Church grew during the latter half of the first century a pattern of worship developed in local churches presided over by a bishop. It was the bishop's ministry to preside and preach at the eucharist. As the church grew further, after Christianity became a 'religio licita' or 'permitted religion', after the edict of Milan in 313, presbyters or priests increasingly began to share in the bishop's liturgical ministry.

¹² There has been a great deal of research and written work about English Cathedrals, and their growth (although, growth is not universal of all Cathedrals), but there is little research about Welsh cathedrals.

¹³ Inge, J., *Cathedrals, Outreach and Education*, in Platten, S., and Lewis, C., (ed.), *Dreaming Spires? Cathedrals in a New Age*, (London: SPCK, 2006).

Whilst this practise has been well established for nearly two millennia, there is still a sense that the bishop is the 'ordinary' presiding at the Eucharist, especially in his or her cathedral church.

There are two celebrations of the Eucharist in Brecon Cathedral every Sunday throughout the year at 8.00am and 11.00am.

The 8.00am Eucharist is a said service from the 1984 Book of Common Prayer. Much of the service is drawn from the 1662 Book of Common Prayer and is traditional in flavour. The congregation is aging and relatively small at around 10 most Sundays. A portable nave altar is placed at the head of the nave and the president faces west. If a concert takes place the night before the service takes place in the Havard Chapel. This allows the verger to set up for the service in the late afternoon on the day before rather than coming in quite late at night to set up.

The 11.00am Cathedral Eucharist is a choral service during term time, Easter and Christmas. The service is presided over by three clergy, the president, deacon and sub deacon. When available there are also a server holding the president's missal, a crucifer carrying the processional cross and a thurifer for the incense. The first part of the liturgy, the ministry of the word, is presided over from three chairs placed on a dais in the presbytery. The sermon is preached from the pulpit situated at the head of the nave. After the peace, the ministry of the sacrament is presided over from the high altar with the deacon and sub deacon on either side of the president. When it is time for communion the choir and congregation walk up to the altar rail to receive communion. If there is a member of the congregation with mobility issues

the sacrament will be taken to them in their seat in the nave, which happens most Sundays. The Cathedral choir sing a mass setting and a motet during the service from the choir stalls in the chancel under the Cathedral tower. The Director of Music conducts the choir from the cantores side of the quire (left hand side). Over recent years the choir has diminished in size to around twenty. However, at full strength the choir should be around thirty and it is a priority to work with local schools in the near future to address this decline.

It is the practise of most cathedrals to celebrate the eucharist daily except Good Friday. This was the practise in Brecon Cathedral until a few years ago. However, those attending these services regularly diminished through illness or death and now there is only one celebration on a Wednesday at 12.00pm. This service is said and celebrated in the Lawrence Chapel.

Choral Evensong

Choral Evensong takes place during term time on a Thursday and Friday at 6.00pm and on a Sunday at 3.30pm. The service is sung by the choir and accompanied by the organ. At the service the choir sings the preces and responses, a canticle and an anthem. Before evensong the choir practise for half an hour in their choir stalls accompanied by the organ.

Morning and Evening Prayer

The Office of Morning and Evening Prayer is said daily during the week except Saturday. Morning Prayer is said at 9.00am and Evening Prayer at 5.30pm. The service is attended by the Cathedral clergy and is open to anyone to attend. The Office is said in the Keynes Chapel. The practise of saying the Office draws heavily from the

monastic tradition of the Church. During the Reformation Archbishop Cranmer of Canterbury took the seven services said by the monks daily and incorporated aspects of them into the offices of morning and evening prayer.

Baptism

Baptism or Christian initiation is the beginning of a pilgrim's journey in faith. It is the means by which one becomes a Christian and is a dominical sacrament or a sacrament ordained by Jesus in the Gospels. The first followers of Jesus would have been baptised as adults but there is reference in Acts 16.15 to whole households being baptised which may well have included children. The first explicit reference to children being baptised is from Irenaeus (c. 130–202) in his work *Against Heresies*. Almost all the baptisms in the Cathedral are of infants or young children. They take place after the Cathedral Eucharist at 1.00pm. The twelfth century font is used for all baptisms with the family and friends sitting behind the font whilst the parents and godparents congregate around the font.

Confirmation

In the early church baptism and confirmation were part of the same rite presided over by the bishop on Easter Sunday morning at the Easter Vigil. However, as the Church grew and spread to rural areas it was not possible for the bishop to baptise all the faithful. As a result, the practise of separating baptism from confirmation grew and it has been the liturgical practise of the church ever since. There is normally one confirmation in the Cathedral every year presided over by the bishop. The service takes place within a celebration of the Cathedral Eucharist on a Sunday morning. The

bishop lays hands on the confirmands at the dais in the presbytery and anoints them with the oil of chrism.

Marriages

There are several marriages each year. These usually take place on a Saturday. Prior to the sixteenth century the marriage ceremony was seen primarily as an exchange of contracts and was performed in the presence of a priest and two witnesses in the porch of the church. However, the practice changed in the sixteenth century and the ceremony took place in the church itself. Since the eighteenth-century marriages have been formally legislated for by the state and the present marriage laws come under the Marriage Act of 1949.

The marriage ceremony in the Cathedral takes place at the head of the nave next to the pulpit. The bride and groom exchange vows and have their marriage blessed by the priest. They then walk up to the high altar rail where they kneel for the prayers. After this they proceed to the Lawrence Chapel and the marriage form is signed in front of witnesses before they process out of the Cathedral. The ceremony is accompanied by the organ and occasionally the Cathedral choir.

Funerals

There are a number of funerals every year. The coffin is borne into the Cathedral via the north door. Due to the high level and quantity of steps at this entrance, manoeuvring the coffin in procession is not only difficult, but dangerous. When it reaches the head of the nave next to the pulpit the coffin is placed on trestles at. At the beginning of the funeral a pall is placed on the coffin. At the end of the service the pall is taken off and the coffin

is censed and blessed with holy water. The funeral is normally accompanied by the organ with hymns being sung. The officiant sits in the back row of the choir stalls and takes his part of the funeral either from their or the lectern.



View from inner double doors towards two steps up to outer double doors



Other Services Throughout the Year

Liturgical processions are conducted a great deal for all services throughout the year. While funerals are only accessible through the north entrance, liturgical processions take place through the south entrance, which is far from ideal. This is another reason a west entrance is so

crucial, and not just for accessibility for all people.

This south entrance below also leads to the public toilets and the Dean and Bishop's vestries. When processions are lined up before services, the public are often entering through this south entrance, often disturbing silence and prayer.

The Advent Procession

This begins as a candlelit service involving the Cathedral Choir and Consort singing in front of the font. After they have finished the choir move up to the choir stalls and then a series of readings, anthems and hymns are sung. Towards the end of the service the choir process to the presbytery (in front of the altar rail) to sing an anthem and then after the blessing they process out.

The Crib Service

The Cathedral is usually filled to capacity between 250 -300 people for this service. This takes place on the afternoon of Christmas Eve and is one of the most well attended service of the year. The service is designed for children who attend with their families. The families sit in the nave and towards the end of the service candles are lit and the congregation turn to face the crib at the back of the Cathedral and prayers are said whilst a child places a figure of the baby Jesus into the crib.

The Epiphany Carol Service

This takes place on the third Sunday in January at 3.30pm. It is a service of music and carols sung by the Cathedral Choir.

Ash Wednesday

There are two Eucharists on this day at 12.00pm and 6.00pm. The 12.00pm is a said Eucharist with the imposition of ashes and the 6.00pm Eucharist is sung with choir and the imposition of ashes.

Palm Sunday

This a sung Eucharist. The service begins outside with the blessing and distribution of palms after which the congregation, choir and clergy process into the Cathedral behind a donkey, if we can find one!

Monday Tuesday and Wednesday in Holy Week

At 6pm a Eucharist is said with an address.

Nine Lessons and Carols

The Cathedral is usually filled to capacity between 350 -400 people for this service. This takes place at 1730 on Christmas Eve. The Cathedral Choir and Consort sing various Christmas anthems and Carols from the choir stalls. It is well attended with the congregation sitting in the nave.

Rorke's Drift

The Cathedral is usually filled to capacity between 350 -400 people for this service. The Cathedral is the home to the Regimental Chapel of the South Wales Borderers (24th Foot) of Rorke's Drift fame. Every year on the third Sunday in January the Regimental Association hold a service to commemorate the defence of Rorke's Drift and the Battle of Isandlwana. The service is loosely based around mattins and is accompanied by the choir and organ. A large number of serving and ex-military attend the service. At the

beginning of the service regimental association banners are marched into the cathedral and placed in stands in the sanctuary. The same process in reverse happens at the end before the singing of the national anthems.



Easter Day

The Cathedral is usually filled to capacity between 350 -400 people for this service. The Cathedral Eucharist is presided over by the Bishop who also preaches. It is a sung Eucharist and accompanied by the organ and choir. With a few additions it follows the same pattern as a normal Sunday just with a bigger congregation.

Remembrance Sunday

The Cathedral is usually filled to capacity between 350 -400 people for this service. This is a civic service and takes place on the nearest Sunday to the 11th November. The service takes place at around 11.30pm after a separate service which takes place in the town centre by the war memorial. At the beginning and at the end of the service regimental standards are paraded up to the high altar where they are placed in stands. The Cathedral choir and organ accompany the service.



Services to Commemorate National Events

Many people attend churches at significant times of national celebration and grief. Most recently the deaths of the Duke of Edinburgh, Her Majesty Queen Elizabeth, and the Coronation of King Charles and Queen Camilla. The King and Queen also visited Brecon Cathedral, their first visit to Wales since their Coronations in July 2023.



Diocesan Service of The Chrism Eucharist

Traditionally this takes place on the morning of Maundy Thursday. However, this is not convenient for many of the clergy, so it takes place on Tuesday in Holy Week at 12.00pm. The Bishop presides and the clergy of the Diocese robe in the song room and are seated either in the choir stalls or in the presbytery. During the service the priests and deacons renew their ordination vows, and the Holy Oils are blessed and then distributed to the parishes of the Diocese. A light lunch then follows in the South transept. The Cathedral can have as many as 250 people attend this service.

Mauudy Thursday

The Liturgy of Mauudy Thursday takes place at 7pm. During the Eucharist the president washes the feet of members of the congregation in the nave. This replicates Jesus' actions on the night of the Last Supper. At the end of the Eucharist the altar and sanctuary are stripped and the Watch at the Altar of Repose begins in the Keynes Chapel until 10.00pm. The Eucharist is sung by the choir.

Good Friday

The Liturgy of the Day begins at 2.00pm. The Bishop is in attendance and sits on his throne. The services is presided over by one of the Cathedral clergy along with two colleagues. The choir sing various pieces of music during the service from the choir stalls. A crucifix on a stand is situated at the head of the nave and during the service the clergy and members of the congregation walk up to the crucifix and venerate it either by kissing or bowing. Towards the end of the service the choir and congregation walk to the high altar rail and receive the host from the reserved sacrament.



The Easter Vigil

This takes place at 8pm on the night before Easter Day. The Eucharist is sung by the choir and begins outside the north door where a fire is lit, and the Paschal or Easter Candle is blessed and lit. After this the clergy and congregation process into the Cathedral in semi darkness carrying candles. The deacon processes up to the high altar where he places the Paschal Candle in its holder. The deacon then goes to the pulpit and sings the Exsultet. After this the Eucharist continues with a few additions in the usual way.

All Souls

A said requiem Eucharist is celebrated at 12.00pm. A small non-Eucharistic service is held every year at 7.00pm. During the service the departed are commemorated by name and families of the deceased are encouraged to come and light a candle. The congregation normally sit in the choir stalls. This is a simple service of the word with hymns.

Admission of choristers

When joining the choir choristers begin a probationary period normally of six months. During this time, they wear a plain cassock without surplice. On successful completion of their probation they receive the surplice during a short ceremony at either the Cathedral Eucharist or Choral Evensong, this is normally done by the Dean.



5. DIOCESAN SERVICES

At Diocesan Services the Cathedral is usually filled to capacity between 350 -400 people.

Services of Installation of Canons

The Installation and Collation of residentiary and honorary canons takes place during choral evensong. The canons are collated by the Bishop and installed by the Dean. The oaths and promises are made at the head of the nave with a dais installed for that purpose. Once the oaths and promises are made the canons are vested in their copes, for residentiary canons and mozettas, for the honorary canons. After which the canons are led to their stalls by the Dean.



Diocesan Service of Ordination

The Cathedral is usually filled to capacity between 350 -400 people for this service. The ordination of deacons and priests

takes place at the end of June normally on a Saturday at 2.00pm. In the past there have been separate ordinations liturgies for deacons and priests due to the numbers being ordained but that is the exception not the norm. The service is a sung Eucharist with choir. At the service candidates make their vows in front of the dais in the presbytery and then kneel before the bishop for the laying on of hands. After this the service continues in the same way as a Sunday sung Eucharist.

Diocesan Service of Enthronement of Bishop and Installation of the Dean

These are infrequent in nature and are planned for as one-off liturgies which change each time. They draw large congregation of up to 600 requiring more seating than the usual full capacity.



Diocese Services of School Leavers and Diocesan Mothers' Union

The Cathedral is usually filled to capacity between 350 -400 people for this service. These are annual services in May and July to celebrate the life of Church in Wales Schools across the Diocese and the work of Mothers' Union.

6. CATHEDRAL EVENTS

The Cathedral is also busy throughout the year welcoming tourists and visitors, but also hosting events. Some have included:

- Lectures
- Interfaith Services
- Music Festivals including the Baroque, Brecon Choir Festival and Brecon Jazz
- Concerts of music of all genres and styles
- Several visits by Zulu royalty, the king and queen of Zululand
- Annual children's event *Cathedral Chaos*. The Cathedral is cleared to accommodate a wide range of children's activities
- Filming for television



FUTURE ASPIRATIONAL LITURGICAL SERVICES

All seating and altar moveable from tower platform for different style of liturgies, concerts and events as outlined in this Liturgical Plan to ensure the space is flexible for multiple use, securing new streams of income for long term sustainability.

SEATING

- Bishop's throne to be retained.
- Chairs for Cathedral Senior Clergy: The Dean, The Precentor, The Minor Canon
- Seating for Cathedral Canons x 10 or 12
- Seating for Choir maximum 30
- Seating for servers: Thurifer, President, Deacon, Sub-Deacon, Crucifer, plus 2 (could use Canon's seating)
- Seating for Registrar, Chancellor and Verger. The current could be retained, if adapted for easy movement
- Central circular platform under the tower, easily moved for multifunction purposes.



APPENDIX 1

BRECON CATHEDRAL'S VISION STATEMENT

DESCRIPTION

WE ARE...

"...contend for the faith that was once for all entrusted to the saints." Jude 1.3

Brecon Cathedral has stood within sight of the Brecon Beacons since it was founded by Benedictine monks in 1093. Since then, the Cathedral has witnessed faithfully to the risen Christ as a priory, pilgrimage site, parish church, and since 1920 as the seat of the Bishop of the Diocese of Swansea & Brecon.

VISION

WE ASPIRE TO BE...

"... citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone." Ephesians 2:19-20

The Cathedral Church of St John the Evangelist seeks to be an inclusive, faithful, and holy community rooted in the active love of God, his creation, and our neighbours through prayer, fellowship, and service.

PURPOSE

WHAT WE DO...

"As good stewards of the manifold grace of God, each of you should use whatever gift he has received to serve one another." 1 Peter 4:10

Grounded in daily prayer and worship, uplifted by our choral tradition, and enlivened by our fellowship and teaching, we confidently witness to the reconciling good news

of Jesus Christ through our mission and ministry to Brecon, the Diocese, and the world.

PILLARS

IN PARTICULAR....

Prayer & Worship

- The cathedral stands as a monument to worshipping God “in the beauty of holiness” (Psalm 96:9). The monks who once lived here devoted their lives to the daily discipline of prayer. After the Reformation, this building became a place of worship for mainly the poor of Brecon. Prayer and worship continue to shape the life of the Cathedral community through regular public services of Eucharist and Evensong, group devotions, and the personal prayers of all the people who visit us.

Hospitality

- Scripture calls the Church the Body of Christ, the gathered people of God, a fellowship of love. Being a Christian is thus as much about belonging as it is about belief. As beautiful as our building is, Brecon Cathedral is primarily the people who worship, pray, sing, love one another, learn, and enjoy each other’s fellowship. We strive to be a place and people where others can see and experience God’s love.

Learning

- Study, reflection, and formation have always been central to the Christian faith. Jesus called twelve disciples, who later instructed others about what they had seen and heard. Later, the church preserved ancient learning, founded schools, and invented universities. Once this Cathedral housed one of the largest libraries in Wales. That tradition continues today with our weekly bible study, study groups, academic conferences, children’s activities, choir, and work with Priory School. We seek to form people in the teachings of Christ and to encourage the pursuit of wisdom and understanding.

Generous Stewardship

- God created humankind to be stewards of his creation, seeking always to foster the flourishing of all. This requires generosity and compassion, by which we stand ready with our talents, money, and resources to share in Christ’s redemptive mission to “make all things new” (Rev. 21.5) and to offer the “abundance of life” (John 10.10). We are committed to the good stewardship of finance and giving, local communities, our Cathedral heritage in developing and engaging with partner organizations with eco-friendly initiatives.

Service

- Love is the reason why we are Christians. Christ said, "I give you a new commandment, that you love one another. By this everyone will know that you are my disciples, if you have love for one another" (John 13.35). We seek to obey Christ's command by loving and supporting one another and those who come to us. Both clergy and laity visit the sick, help those in need, console the bereaved, work with local charities, and provide care in other ways.

VALUES

WE BEHAVE...

Who we are and what we do are underpinned by our shared commitment to the values of our faith as revealed in the person of Christ Jesus. These are most succinctly expressed as the "fruits of the spirit", which are "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Gal. 5.22-23). Our values shape both our ministry to others and our collaborative work together. More specifically, we seek to be a place of:

- **Inclusive welcome** where all may find a place to belong, be listened to, and encouraged. As the Mother Church of the Diocese of Swansea & Brecon, we seek to be a home for all who belong to our Diocese. As a place of worship in Brecon, we seek to be welcoming to all who live in and around our town. As a historic attraction, we seek to greet pilgrims and tourists from all over the UK and the world. Indeed, we seek through the care of our grounds to be hospitable to all creatures that live within our ancient precincts. This is a place to be accepted by others while being transformed by God.
- **Generosity** where we put the needs and welfare of others before our own, even when we disagree. Because God has been generous in creating and redeeming each one of us, we believe we must be generous to others. In this way, we try to demonstrate the love and unity into which God calls us as Christians.
- **Compassion** where we seek to bear one another's burdens and to practice mercy. Such compassion requires us to be patient with one another, encourage rather than blame, and actively to support each other in our mission and ministry.

- **Joy** where we are thankful for God's immeasurable blessings and seek to delight in each other and God's creation. We strive to express God's joy in our work and fellowship with each other.

