



CHRIST CHURCH CATHEDRAL

The Grapevine

JUNE 2013

From Harlon L. Dalton, Priest-in-Charge

Sunshine, baseball, cotton candy, hotdogs on the grill, sandals, sunscreen, mosquitoes, taking a vacation from church. Which one of the above does not belong on the list? If you said "mosquitoes," you flunk the test.

A little over a year ago I was chatting with a clergy colleague who serves a parish in Fairfield County. When the conversation turned to liturgical planning, he mentioned, almost casually, that two-thirds of his congregation disappears during the Summer. I was stunned. After explaining that many of the parishioners have second homes or travel extensively, he conceded that this does not fully account for the Summer drop-off. He then told a revealing story about a parishioner he bumped into at a store the previous July. After exchanging pleasantries, the priest mentioned to the man that he had not seen him in church lately. The parishioner responded that he was reluctant to attend church during the Summer because it would reveal to everyone that he had no place else to go. He reasoned that as long as he stayed home, people would assume that he was off sailing somewhere or perhaps on a tour of France.

I usually do not look back with fondness on the time when people showed up at church because they were supposed to. Social pressure and the desire to "see and be seen" do not strike me as the most spiritual of motivations. Then again, I know from firsthand experience that people's motivations for showing up are not all that important. Once they are in the midst of the people of God, amazing things can happen. Plus, compared to being embarrassed

about attending church, showing up "because you are supposed to" does not look so bad.

I understand the lure of sea and sand, and the many other delights associated with summertime. At some point between now and September I will take a couple of weeks off to worship God in the splendor of salt marshes and tidal ponds. I know that God's majesty and power and healing grace are present in all of creation, and that churches are simply one place of many to encounter the ineffable and restore ourselves so that we can be active agents of God's work in the world. At the same time, I know that "I need a break" or "I can worship God in Nature" can also be excuses for neglecting the obligations and challenges of Christian community. Being a disciple is not a solo act. We are called to pray together, work together, support one another, and hold one another accountable. Not all the time (like Jesus, we do get to escape from the maddening crowd now and again), but most of the time. And even though many of us are fortunate enough to have "someplace else to go," no matter how enjoyable that place is, it is no substitute for the gathering of the faithful.

So then, here are some suggestions for the Summer. (1) Come to church. Jesus shows up 52 weeks a year. (2) When you are not at church, take time to pray for your sisters and brothers in Christ, and for all those of every stripe who are in need. Consider using one of the Prayers of the People. (3) When you travel, take a prayer book with you. We call it the Book of Common Prayer for a reason. Not because the prayers are "common" as in "everyday," but because they are

the prayers that bind us together as community of faith. Take the prayer book with you, open it up from time to time, and think about those who are praying for you. (4) When you are away from home on a Sunday, try worshiping at a church near where you are. It is o.k. to search for one with a service that is short, and that begins at a reasonable hour. That is what I do. It can be inspiring to be in the midst of God's people at worship, even if you do not know a single soul and are not especially fond of the liturgy. In fact, you don't even have to go inside if you are worried about feeling out of place. Some of my most holy moments when traveling have been spent sitting on a bench across the street from a lively church that has its doors and windows open during the Summer, listening to the words and the music on the breeze, and seeing the faces of the faithful as they come and go.

Enjoy the Summer. I look forward to seeing you, and sharing it with you.

Blessings, Harlon+

June Calendar

- 2 Adult Forum on Trauma, 11:30 a.m.
- 8 St. Barnabas Annual Picnic (see separate item)
- 8 Ordination of Transitional Deacons, 10:30 a.m., with reception following
- 9 Annual Summer Picnic for congregation and Church Street Eats guests, 11:30 a.m.
- 16 Adult Forum on Trauma, 11:30 a.m.
- 18 Soup & Services, 5 p.m.

Happy May Birthdays

Jilda Aliotta
June Aziz
Yolanda Benjamin
James Bradley
Jane Bradley
Margaret DelVecchio
John Henderson
Andrew Huntsman
Moses Kelly
Kareena McCalla
Kayanna McCalla
Ida McKenney
Ethan Miller
Julia Morris
Leah Paige
Angel Parks
Jordan Parks
Christopher Rivers
Michael Sacharko
Lily Scarola
Linda Spiers
Kadeem Ward
Diane Woodward

Annual Summer Picnic

Following the 10 a.m. service on June 9, an event that has now become a tradition, will be held in the Cathedral House auditorium and on the patio (weather permitting). It's the annual summer picnic for the congregation and Church Street Eats guests. Plan to stay after the service and enjoy good food and fellowship!

Looking ahead: Annual Jazz Mass

Mark your calendars: the very popular Jazz Mass returns to the Cathedral on Sunday, July 21, at 10 a.m. as part of the annual free Hartford Jazz Festival in Bushnell Park. Featured again will be Ross Tucker's Hot Cat Dixieland Jazz Band. If you've never been, just ask someone who has—you'll be told not to miss it!

Talking with Robin Hammeal-Urban

In September 2012, Robin Hammeal-Urban, Diocesan Canon for Mission Integrity and Training, was assigned by Bishop Ian Douglas to work with the leadership and congregation of Christ Church Cathedral on a mission of restoration and reconciliation in response to a pastoral crisis. Recently your editor sat down with Robin to talk about her work here.

Can you explain what "Mission Integrity and Training" in your title means?

The "integrity" piece has to do with anything happening in a congregation where there are boundary issues. It could be misconduct by a layperson or a clergy person, or it could be poor communication patterns or power struggles within a community of faith.

The "training" part specifically focuses on training for lay ministers throughout our Diocese.

Let me quickly add that my involvement with the Cathedral has nothing to do with these roles. Whenever a priest-in-charge is appointed, a consultant is also appointed to help the priest and parish to remain focused. Because of my familiarity with the Cathedral, Bishop Douglas asked me to take on this responsibility as well.

Let's focus first on the training part, which is probably easier to understand. Can you give examples of what you do?

My focus is mainly on enhancing the capacity of lay ministers through a number of activities. I recently initiated a series of dinners for our bishops and parish wardens. The dinners are designed to be an informal time to get to know each other through direct face-to-face communication. All three bishops have attended the three dinners we've had so far. We have a fourth one coming up soon and four more will be scheduled for next year... The dinners have been incredibly successful. For the Cathedral, the persons who would be considered "wardens" are the chair and the vice chair of the Parish Committee.

The dinners are an opportunity for the bishops to teach and build relationships with and among wardens. At a recent dinner I was seated at a table with wardens from a large parish, a medium parish, and wardens from a parish that can afford clergy on Sundays and only one other day during the week. All three had the same issues dealing with budgets—there's not enough money! They all talked about the issue of linking stewardship with faith and spirituality vs. just needing money for the church.

We recently held our first annual full-day training event for laypersons—Spring Training for God's Mission. After a plenary session there were workshops on a variety of topics. Clergy were encouraged to attend but the focus is on developing lay leadership and equipping new leaders. Workshops included Vestry 101 and Finding God in our Vestry Experiences.

I also oversee safe church training. This program is designed to increase awareness of sexual misconduct and abuse of power, as well as steps toward prevention and intervention when needed. The training incorporates key information to better equip people serving in a variety of ministries.

How has your own background led you into what you are doing?

Everything I've done has led me to what I'm doing now, professionally and personally. Professionally I was trained as a lawyer. I went to the University of Connecticut School of Law, and when I came out I knew in my gut I was meant to be a legal aid lawyer. I worked at Greater Hartford

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Legal Aid for 16 years where I did mostly housing law. That involved cases with individual landlords and tenants as well as a case representing 360 families in a race discrimination suit against the Hartford Housing Authority. I came to the Diocese part-time while still at Legal Aid part-time, and for a year did both positions.

For the Diocese, I first focused on clergy misconduct issues. It became clear to me that lay people were involved in instances of boundary violations to a greater extent than clergy. My work broadened to help congregations and clergy respond when there's inappropriate behavior by lay people.

In 2005 I took over the responsibility for safe church training and became a full-time member of Diocesan Staff. I also serve as adjunct faculty at Tunxis Community College where I teach one course a semester, either legal issues in human services or family violence intervention. I love teaching—it's part of my ministry in the world that is outside my role of Diocesan Canon.

How did you advance into the area of parish integrity?

It just grew from doing the work. When I first came to the Diocese it was hard to figure out how to help a congregation move forward after a betrayal of trust by a lay or ordained leader. There is a disciplinary process set up by church canons which you follow, but you have a congregation that wants information and deserves to have accurate information. It also has people who have been impacted in different ways and they need help to move forward together—to become whole again.

I've learned the integrity piece by trial and error working with the bishops and other colleagues. We've learned a lot together.

And it's been your experience and skills that brought you to the Cathedral.

The Cathedral is not a situation where there was misconduct. Rather, the Cathedral struggled with communication patterns and some power differentials that made the community not the healthy, vibrant community it needs to be. I was brought in with a specific focus on enhancing the capacity of the lay leaders. If you enhance the capacity of the lay leaders, then you can share leadership with the ordained leaders. There will be more of an equal partnership between the lay and the ordained. Many parishes now engage in mutual ministry—a shared leadership model. There are still specific things that only ordained people do or only lay people do, but it's become very important everywhere to strengthen lay leadership.

That's what I started doing at the Cathedral last fall and still am doing. Added to that has been working with Harlon when he became your interim priest-in-charge. All priests-in-charge have a consultant assigned to them. It's a relatively new model that becomes effective when a congregation gets a priest-in-charge. There are different factors that lead to having a priest-in-charge. It could be a congregation that had a lot of money and full-time clergy but is moving to part-time clergy. It could be where there has been misconduct. It could be where there was one rector for 30 years and the congregation is facing new dynamics. When a priest-in-charge is called, a consultant will work with him or her and with the congregation to set goals and explain ways to achieve them. The consultant also helps keep the priest-in-charge on track.

Bishop Douglas asked me to be the consultant at the Cathedral for the interim priest-in-charge since I was already working with the congregation. If at some point there is something other than an interim

From the Register

Baptisms

March 31, 2013 – Grant Manuel Montgomery Scott and Maya Isabel Pamela Scott, son and daughter of Julian and Natacha Scott of Stoneham, MA

Confirmands

March 30, 2013 – Sarah Elizabeth Ingram, Thomas Benjamin Ingram, Raymond Daniel Robidoux, Aisha Imani Russell, Lorena Garay

Marriages

May 3 – Sherry Vallee and Bernard Senior
May 18, 2013 – Amanda Sheetz and Scott Trahan

Deaths

May 24, 2013 – George S. Cox

AGO Recital at the Cathedral

The American Guild of Organists (AGO) will be holding their regional convention in Hartford this year. They asked the Cathedral to host their Closing Concert on July 3 at 8 p.m. The concert is open to the public and will feature Nathan Laube. His organ recital, *Program of Fantasies*, will include:

Bruhns: Praeludium in e

Alain: Deux Fantaisies

Saint-Saëns: Deuxième Fantaisie en Ré-bémol, Op. 101

Mozart: Adagio und Allegro in f-moll für ein Orgelwerk, K. 594

Reubke: Sonata for Organ in C-minor ("Der 94ste Psalm")

Have a Favorite Hymn?

If you have a favorite hymn (or two or three), please let Harlon Dalton know or pass the information along to the Cathedral Office. You can email office@cccathedral.org or call 860-527-7231, extension 101.

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priest-in-charge, I expect that there would be a different priest-in-charge consultant and I would stay in my first role of enhancing lay leadership. I can understand why my role can be confusing to the Cathedral congregation.

Are other similar consultants on the Diocesan staff?

No. Priest-in-charge consultants are people who are already trained or are being trained to address issues that come up during the time of a priest-in-charge and are assigned as needed. They are compensated in part by the Diocese and in part by the parish.

When you were called by the bishop to help at the Cathedral, what was the first thing you had to tackle?

I was first faced with a number of angry people and people who were sad, which is quite normal when there has been some kind of strife or crisis. When you have people in such a painful situation, it's vital to be able to help them talk without hurting each other. One of the first things Ian and I did together was to go over the guidelines for conversations for mutuality. I have seen the Cathedral leadership use those guidelines effectively. In the beginning, some leaders would not say much. They appeared to feel that their opinion didn't matter or that no one wanted to hear it. Now I see all leaders express diverse opinions and make decisions for the good of the whole.

When you are in a place where there's strife and you get to a place where you're trying to hold on to what you have, it's really hard to try something new. I can see new things happening.

What are you working on now?

I'm in pretty regular contact with Harlon and I still work with Bill Kondrath [a consultant and author of *God's Tapestry*]. There will be further meetings with Bill and the congregation. One goal is to fully incorporate the former St. James' parishioners into the life of the Cathedral. This is a unique time in the life of the Cathedral.

How do you apportion your time? How many parishes can you work with at the same time?

With the intensity of the work at the Cathedral since last fall, it's hard to focus on more than one parish at a time. Frankly, my colleagues and I struggle how best to apportion our time. I have also taken on responsibility of handling human resources at Diocesan House. Some things out of necessity will get less attention.

What do you foresee for the Cathedral?

I am so hopeful and excited about what the Cathedral's becoming. I don't know what ultimately that will look like, but I can tell you, you've got the necessary gifts, spirit and energy among the members. It's not that I have hope that things will happen—it's what I already see happening. The Cathedral is becoming what is needed to fully engage in God's mission of restoration and reconciliation. It has been a privilege for me to work with all the people of the Cathedral.

A Prayer for Christ Church Cathedral

Most loving God, we thank you for the ministry of this Cathedral and for the work you guide us to accomplish in this place. You have called us to be beacons of hope for all who enter our doors—to be a place that accepts all peoples and rejoices in all of your creation. As we move toward a new chapter of life together and begin our transitions, continue to bless us with patience and wisdom and clarity in discerning our future. Where we differ, open us to understanding and love. Where we struggle, reveal your strength. Where we are wounded, bring healing. Where we grieve, fill us with your peace. Where we rejoice in our past and present, give us grateful hearts. In these and all things we pray in the name of your Son, Jesus Christ our Lord. Amen.

In 2003 Christ Church Cathedral was in a time of discernment and transition between the retirement of one dean and the calling of another. With the Cathedral today in another period of transition, this prayer may speak again to our faith community. No credit for the prayer was given in the brochure in which it first appeared. If anyone has information about its author, The Grapevine would like to hear from you.

The Grapevine is a monthly newsletter for the Christ Church Cathedral audience. Copies are available in the Cathedral, in the Cathedral House, via e-news and online at cccathedral.org/documents/June2013Grapevine.pdf

Deadline for July issue:
June 15

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