

Spiritual Growth Development Prototyping Process *of the* Spiritual Growth Design Team

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Based on Discussion & Contributions from the Spiritual Growth Design Team

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Spiritual Growth Development Prototyping Process of the Spiritual Growth Design Team

Introduction

According to the Strategic Plan of 2017, a goal of the diocese is to develop and sustain spiritual growth, vitality, curiosity, and well-being within our churches. This plan was based on feedback received from hundreds of people in the diocese, including both clergy and laity which was then received and reviewed by the Strategic Initiatives Group (SIG) and Bishop Robert Fitzpatrick and Canon Sandy Graham.

What the Strategic Initiatives Group (SIG) heard re: Spiritual Growth:

- There was a need to identify what spiritual growth is, test some ideas for how to “do” spiritual growth in the congregations and share what was learned—hopefully, including some suggestions for what works.
- People desire to share their stories but they need tools for:
 - Creating the conditions/container where such stories could be invited and shared.
 - Questions/methods for inviting the stories.
 - Tools for discernment to move from story sharing (reflection) to action and then to repeat the cycle.
- The Diocese is better at action than reflection/contemplation.

The Spiritual Growth Design Team (SGDT)

As a result of the findings of the SIG, three Strategic Initiatives Design Teams were formed to address concerns in the areas of Spiritual Growth, Ohana and Communications. The Spiritual Growth Design Team (SGDT) was assigned to promote spiritual growth by developing designs, testing their concepts and developing a piloting strategy around spirituality in the diocese. The SGDT was made up of the following members: Dana Anderson, The Rev. Lani Bowman, Sylvia DeGooyer, Fran Kramer, Louisa LeRoux, The Rev. Katlin McCallister, The Rev. Sara Shisler Goff (**Team Leader**), Carol Taylor, and Stanley Yon. Please see Appendix D for their short biographies.

This paper documents the Spiritual Growth Design Team (SGDT) efforts in accordance with the following guiding directives:

Vision:

The people of the Diocese of Hawai'i are spiritually nourished and engaged.

Mission:

To foster the ongoing spiritual growth within congregations and in the Diocese of Hawaii in a manner that reflects our Christian heritage and Baptismal Covenant. To continue to identify and provide resources, as well as identify a variety of prayer and study practices drawing from Christian Monastic and Mystic Traditions. To embrace Hawaiian values (such as Aloha, Ho'ohana, 'Imi ola, Mahalo, Kākou) and practices. To recognize that each individual, as well as each congregation, is a unique garden for spiritual growth nourishing the Body of Christ.

Based on the above vision and mission the SGDT discerned the following to be the objectives of their collective work:

Objectives:

- *Encourage a Diocese-wide spiritual revival that will draw people to the joyful faith presence of Jesus Christ in our churches.*
- *Acknowledge time, talent and treasure already invested in the spiritual vitality of our Diocese, and as far as possible, vest the same in the future where needed.*
- *Identify, evaluate and learn from our congregations' programs already blessed with a vibrant and engaged spirituality as well as nurture other existing and new programs in other congregations to grow as they feel the Spirit leads them.*
- *Continue to support and encourage listening, quiet prayer, and silence as a key ingredient in our Love of God, our Love of self, our Love of neighbor, and Love of God's creation.*
- *Create safe, nurturing environments where individuals can talk openly and share the stories of their spiritual journeys and how they have been transformed by their faith in Jesus Christ.*

The Spiritual Growth Development Prototyping Process:

The SGDT developed a Spiritual Growth Development Prototyping Process involves six phases: 1.) Establish design concepts, 2.) Test the concepts, 3.) Develop a piloting strategy, 4.) Conduct pilots, 5.) Evaluate the program's effectiveness in promoting spiritual growth, and 6.) Develop implementation strategies.

1. Establishing Basic Design Concepts

When the SGDT met to begin establishing basic design concepts, they found a need to define spirituality and the key components of a spiritual program as opposed to other types of programs. Recognizing the vagueness of the term "Spirituality," the Spiritual Growth Design Team (SGDT) thought it was important to share their own spiritual stories and prayerfully reflect on spirituality, what constitutes a good spiritual program, and take a look at spiritual programs which are already available in the Diocese, the Episcopal Church and the wider church. After this reflection and investigation they concluded the following:

Defining Spirituality

- 1) Incarnational Spirituality is characterized by the meeting of the Divine within the earthly elements and the nature of one's relationships: a profound relationship with God, with others, with creation and with self.
- 2) Episcopal spirituality is practiced in the framework of the Christian tradition and the Baptismal Covenant with God as creator, Jesus as Savior and the Holy Spirit as the source of wisdom and inspiration.
- 3) Spirituality reflects the values and insights of culture, therefore recognizing and valuing expressions of spirituality in the many local ethnic groups and the Hawaiian heritage is important.

Defining Spiritual Growth

Because the quality of one's relationships reflects the presence of spirituality, spiritual growth can be simply viewed as a continuing process of growing in one's love of God, self, neighbor and God's creation. Any program to develop spirituality needs to recognize that each person is at their own stage in the spiritual journey; and that there are many levels of awareness. A program needs to be flexible to accommodate where people are in their spiritual journey.

According to Renewal Works, (<http://renewalworks.org/>) an Episcopal organization committed to growing spirituality within congregations, spiritual growth in individuals has four stages:

- 1) **Exploring:** The believer has an affirmed trust in God, although he/she is not sure what faith claims to make about Christ. Generally faith is not significant in their day-to-day life.
- 2) **Growing:** The believer is committed to the Christian faith but still has many questions and has not developed a personal relationship with God in Christ.
- 3) **Deepening:** The believer transitions to valuing a personal relationship with God over their church membership. They feel closer to Christ and dependent on Him daily for guidance.
- 4) **Centered:** The believer has a strong personal relationship with God in Christ that is the most important relationship in their lives. However, this relationship with God is a dynamic journey requiring a lifetime; it does not mean the spiritual journey is over.

Renewal Works sees that there are four catalysts for spiritual growth:

- 1) Engagement with Scripture.
- 2) Transforming power of the Eucharist.
- 3) A deeper prayer life.
- 4) The heart of the leader.

These key points that define spirituality and spiritual growth would be foundational for any spiritual program design concept and determine key components of a spiritual program in a Christian Episcopal Hawaiian environment.

While there are many kinds of activities and programs within a church setting, many may not be considered spiritual or necessarily helpful in allowing people to grow spiritually. The SGGT thought that programs with spiritual depth would need to encompass certain values and attitudes associated with spirituality such as Wholeness, Presence, Awareness, Attentiveness, Quietness, Humility, Prayerfulness, Stewardship and Transcendence. Keeping this in mind along with the relationship-centered definition of spirituality, one can arrive at design concepts around the question "What are the components of a spiritual program?"

Key Components that Make a Program "Spiritual"

- 1) Openly valuing and nurturing spirituality (the deepening of all relationships) as an important aspect of the program, underscored with policies and practices that support the flourishing of relationships such as mutual respect, compassion and forgiveness.
- 2) Including a form of prayer, scriptural study or meditation in a program in order to center the participants, bring them in the presence of the Divine or help them to hear Word of God.
- 3) Providing space for all people to be accepted as they are with the freedom to tell their spiritual story and attentively hear the stories of others.
- 4) Recognizing and affirming God's work in every aspect of our lives and the lives of others, leading us to confident and positive problem solving to better serve others and appreciate ourselves.
- 5) Showing evidence of transformational healing as characterized by the concept of the "Wounded Healer, leading us to better appreciate ourselves while serving others more confidently and with deeper understanding.

The SGGT Approach

This team decided to approach the task by focusing our efforts on the spiritual growth of congregations. We acknowledge the further need to address clergy spiritual growth as identified by the SIG as an overall spiritual growth goal, although the programs we focused on can easily work for both clergy and lay people. The basic design of spiritual programs would thus encompass those that are based on the feedback heard by the SIG, the mission statement, objectives, definitions of spirituality and spiritual growth and has the four key components given above. These programs can be characterized by following a broad framework, metaphors and contexts.

Framework or Container for Understanding our Spiritual Growth Work:

Because we are part of the Episcopal Church in Hawaii, the SGDT concluded that programs of spiritual growth would be contained or framed within the context of the:

- Baptismal Covenant
- Jesus Movement & the Way of Love
- Three characteristics of our diocese: catholic, Progressive, and Hawaiian.

Our Working Metaphor—the Spiritual Garden

In order to grant freedom to the congregations to consider the spirituality of their particular parish and the spiritual programs that would best suit their context, the SGDT chose to convey the promotion of spirituality in terms of metaphor. The metaphor of the Garden was chosen because it is a common symbol used in spiritual language and because it is so appropriate for our island living.

The Garden: The “garden” represents our communal life together where spiritual growth occurs. Each individual and each congregation is its own “garden.”

The Gardeners: The “gardeners” are everyone; but more specifically, the priests and the lay leaders of the congregation who are interested in “growing” spirituality in their congregations are the “gardeners.”

The Seeds: The “seeds” the grace and mercy of God always being planted in our hearts.

The Flowers and Vegetables: The “flowers” and “vegetables” and references to plants represent our growing spiritual life.

The Shed: The “shed” represents a place on the Diocese of Hawaii’s website where the “tools” are stored so they can easily be located by the “gardeners.”

The Tools: The tools are the resources for spiritual growth. These include:

- Programs and resources of any kind.
- Relational skills for inviting conversations, listening, discerning, building trust, etc.
- Tools for evaluating a program's effectiveness in promoting spiritual growth. The SGDT created an evaluation resource that can be found in the Appendix
- Communication tools: means for sharing information both internally in the parish and externally to the wider community.

When engaging congregations in their project, the SGDT used the metaphor of a garden. The SGDT discerned their task is to both till the diocesan spiritual “garden” and provide resources for congregations and individuals to till their own gardens.

Each congregation has its own plot in the garden and is encouraged to grow whatever “flowers” (programs) it might prefer. Some congregations may even wish to combine their plots for certain varieties of flowers. The diocese serves this spiritual garden by providing seeds, fertilizer, gardener education/training, etc.

The specific work of the SGDT was to develop and test a prototype process for how to seed, fertilize, and provide gardening skills such that one or two plots might successfully grow their own spiritual flowers. Their goal in so doing was to find successful processes that may be replicated in all the varied plots (congregations) in our diocesan spiritual garden. God is the

Master Gardener. Bishop Bob is the steward of this corner of the garden and we are the workers (1 Cor. 3:6.). Bishop Bob has reminded the Diocese that our garden conditions are “Hawaiian, progressive and catholic.” That is to say, the flowers planted in the gardens need to be compatible with these conditions for all to flourish. This does not in any way imply that the flowers must be Hawaiian; but rather, they must be compatible with this specific place recognizing the history of the Episcopal Church in Hawaii while being sensitive and responsive to our host culture.

Each congregation’s garden should be capable of nurturing new varieties and hybrids without endangering other plantings in the different plots. Fostering existing and encouraging new spiritual growth flowers is the progressive context suggested by Bishop Bob.

When Bishop Bob reminds the Diocese of our Catholic condition, this is taken this to include capital “C” as well as lower-case “c” — Anglican- Catholic and Protestant-Episcopal, Via Media.

So-called "Off-The-Shelf "programs (flowers), though “proven” in other Episcopal spiritual gardens, may not be entirely suitable for our spiritual garden due to the local specific climate, soil conditions and gardening skills. However, the experience of other gardeners may be helpful as each congregation endeavors to successfully plant and nourish their garden — without “reinventing the wheel”.

What is important is not the specific nature of any program, but rather how individuals and congregations (gardeners) select any program (seed) and then prepare the plot, plant its chosen seeds and eventually produce its flowers. A prototype should be one that helps our gardeners choose their own seeds and enables them to sustainably grow healthy plants.

Contexts for Congregation Spiritual Growth Development:

The SGDT recognizes that spiritual programs can be as diverse as the individuals and the congregations themselves and can take many forms, such as:

- Small groups having shared interests (reading/discussion)
- Adult Formation (include series related to Spiritual Growth/Ways of Praying)
- Personal faith histories
- Scripture reflection
- Contemplative practice
- Individual rules of life
- Retreats, workshops
- Use of Spiritual Directors, Prayer Partners, Spiritual Companion
- Worship, study, and fellowship among clergy peers
- Clergy/Laity/Clergy Spouses
- Pilgrimage
- Service/Outreach
- Mission trips
- House Church

Immediate Goals for Our Working Group:

- To encourage the formation of a Spiritual Growth Group at each Congregation.
- That each Congregation Group will come up with their preferred programs.
- To create a “storehouse” or “shed” where spiritual growth resources can be housed and found. These resources can be used for starting conversations about Spiritual Growth in our congregations and can be referenced for the congregations to adopt, design or build

their own programs. A list of resources was drawn up of various types of spiritual programs and activities. See Appendix A for more detailed information on the following:

- Bible Study
- Episcopal Spirituality
- Prayer
- Proven Programs ("Off-the-Shelf")
- Speakers & Spiritual Authors
- Spiritual Director/Direction
- Tips for Success
- Worship Resources

2. Testing the Concepts

The SGDT selected four possible test sites that either had 1) viable spiritual programs which could be observed and learned from or 2) were willing to develop such pilot programs. The following congregations were considered because SGDT members had either a good working relationship with the priest or the members themselves belonged to those congregations. The initial congregations selected were:

- St. Clement's, Honolulu
- Holy Nativity, Aina Haina
- St. Stephen's, Wahiawa
- Holy Apostles, Hilo

3. Developing a Pilot Strategy

A question was raised concerning the way congregations would be contacted and how the SGDT team would work with them to either start a program, or acknowledge an existing program and showcase it as an example of a vital spiritual program. SGDT members from the **Diocesan Spiritual Growth** committee would provide support to each congregation including lay leader training, workshops, retreats, speakers, Information resources, etc., shared by all. A list of recommended actions was made:

- 1) **Define the Role of SGDT Members:** The role of SGDT members as they relate to the congregations is one of contact person to the congregation, resource person, facilitator and cheerleader—not leader of the program.
 - a. The SGDT member would be the person to make contact with a selected congregation and be invited to:
 - i. Tell about the goal, mission and objectives of the design teams.
 - ii. Network with congregation leaders. Evaluate and report on current programs while showcasing an already existing vibrant program that can be learned from.
 - iii. Elicit interest in either forming a new spiritual program. or showcasing an already existing vibrant program to be learned from.
 - iv. Facilitate the congregation in forming a new program.

- v. Help the congregation create its own Spiritual Growth Committee to ensure that their programs(s) get what they need to envision and encourage the start of new program in the congregation.
- 2) **Form a local Congregation Spiritual Growth Committee** would design their own program(s) with training and support from the Diocesan Spiritual Growth Committee. A principal lay leader and one or two other leaders would take ownership of a new program created or lead an already existing program.
- 3) **Define the Role of Congregation Leaders:** The role of the leaders would be to work with interested congregation members to plan, create organize, and keep the program running as well as function as contacts for the SGDT.

As the new programs grow and current ones are identified and acknowledged, the SGDT and congregation leaders can work together to consider a “Potential Spiritual Activities” expo during Convention.

A Summary of Completed Work to Develop Test Strategies

To date, the following is the latest summary of what has been done to develop a test strategy in each of the selected congregations. The first steps to developing a Pilot Strategy were as follows:

a. St. Clement's, Honolulu

An evaluation was done to see what is being done at St. Clement's. There were a number of fully developed programs led by clergy and those led by lay people. This congregation is a good example of how much lay people can do to start, organize and run spiritual programs.

Programs developed by the clergy include:

- The two Sunday services
- Adult Discussion Group which meets between Sunday services
- Monthly Eucharist held at the nearby Arcadia Retirement Community
- The Wednesday morning Healing Service
- School Chapel three days a week
- Food Distribution one Saturday a month
- Choir

Programs developed by the laity include:

- Weekly Bible Study following a program called Reading Between the Lines
- Month Prayer Group
- Education For Ministry (EFM): Ongoing Classes
- Meals on Wheels: Six to eight members of the congregation deliver food to shut-ins.
- YO!: Cooking for a drop-in center in Waikiki.
- IHS Men's & Women's Shelters: Every two months cooking, delivering & serving Sunday meals
- RYSE: Once per month PB&J sandwiches prepared for dispersal
- School Chapel Participation two days a week

b. Holy Nativity, Aina Haina

Participants for the "Prayer and Temperament Program" were selected to create interest within their community, create a sign-up sheet, promote the program and eventually be the liaison for Holy Nativity to the Diocese. They were informed about the work of the Spiritual Growth Design Team and its efforts to build a future storehouse of programs, spiritual directors, speakers, retreats and events for all the islands, to be shared by all.

Ongoing activities and programs were identified. These include the Altar Guild, Eucharistic Ministers/Lectors, the Reading Group and Centering Prayer.

c. St. Stephan's, Wahiawa

An SGDT member contacted Fr. Patterson and explained the SGDT mission, goals and objectives with the request to visit St. Stephen's on a Sunday and give a short talk to the congregation, seeking their interest in either showcasing or starting a spiritual program as a test model.

The Sunday visit was conducted on July 1, 2018. The SGDT member gave a short presentation after the service and was given a very warm reception. A number of people came to talk after the

service. The SGGT member gave them her contact information. As a result of the first conversations with them, plans were made to move forward and a follow-up meeting with the Vicar was held.

d. Holy Apostles, Hilo

Holy Apostles was volunteered by their priest to participate as a test site and was accepted by the team specifically because Holy Apostles is an outer island church.

4. Conducting Pilots

The following activities were initiated to conduct pilot tests at the selected congregations.

a. St. Clement's, Honolulu

St. Clement's assessed their parishioners' spiritual growth needs during a series of shared meals. Hosts and moderators provided topics planned around open-ended faith questions for each gathering. This is the adaption of a Sharing Faith Dinners program that has been used in other dioceses.

The congregation had a Ministry Fair on All Saints Sunday with one service for both congregations at 9:00 a.m. and the Ministry Fair to follow afterward.

With the help of St. Clement's new curate, The Rev. Dr. Ha'aheo Guanson, new ideas for spiritual growth such as group hikes and meditation programs will be requested.

b. Holy Nativity Church (HNC), Aina Haina

The Church of the Holy Nativity in Aina Haina introduced a spiritual practices test program based on Prayer and Temperament: Different Prayer Forms for Different Personality Types (Michael, C.P. & Norrissey, M.C., The Open Door). Following a discussion of objectives and opportunities between the interim rector, curate and SGDT representatives (Holy Nativity parishioners), the program was conceived as a five-week clergy-led gathering. An objective of the program was to introduce an array of spiritual practices that individuals might try, allowing that one practice or another might be preferred depending on an individual's personality. Personality types were identified based on the Myers-Briggs Temperament Index (MBTI). These, in turn, were associated with different prayer forms such as Ignatian prayer, Augustinian prayer, Franciscan prayer, Thomistic prayer, and Lectio Divina.

Holy Nativity's Pilot "Temperament and Prayer" started with eleven participants led by Fr. Luis and

Fr. Chris. Dates of the meetings were August 15, 22, & 29 and September 5 & 19 from 6:00 - 7:30 pm in the HNC Meeting Room. Other churches were invited but there were no attendees from these churches.

c. St. Stephan's, Wahiawa

As a result of meeting with congregation members on July 1, along with the follow-up meeting with the Vicar on July 5, the SGDT member helped to identify already existing pilot programs by attending a Bible Study and Evening Prayer Service.

Lectionary Bible Study With Hawaiian Translations

The SGDT member attended the Lectionary Bible Study on Tuesday, July 10 at 11:15 am. This event is held once a month and covers the Lectionary readings of the month which are accompanied by Hawaiian translations.

Before the Bible Study, a handout giving 10 principles of engagement was distributed which enumerated how the meeting would be conducted in a respectful manner, allowing all to safely participate. The Vicar led the group and acted as academic resource person, giving many insights on Hawaiian concepts and how they relate to the readings. Given that some of the participants were Hawaiian, this approach was particularly significant and appreciated. Afterwards, the SGDT member distributed the Evaluation Form and received responses back from all twelve

participants including the Vicar. Gail Honda the junior warden, has led the group for two years and is the contact person. The meeting opened and closed with a prayer and was very lively, with everyone participating.

Evening Prayer Service with Supper

The SGDT member also attended an Evening Prayer service that is followed by a meal on July 11, 2018. This event is held weekly and formed by congregants who live in the Waialua area as a way of getting together socially, as well as pray for and support each other. The vicar knows about the meeting but does not attend it. It is a lay led event with a lay person leading Evening Prayer. Members do the readings. An interesting note is that invocations are made by each person selecting desired prayers from the Book of Common Prayer, starting on Page 810. Two members (who were off island and not present at this session) often sing using Taize music. The service is held either at a member's home or at Camp Mokuleia if it is available. The bishop's warden emailed the SGDT member the location, this time being held at a private home on the beach in a very scenic setting. The contact is Kurt Eschbach, the Senior Warden.

d. Holy Apostles, Hilo

The Reverends Katlin and Lani met and outlined a five-week series that was integrative for personal and communal engagement to grow spiritually. Sources of input and inspiration included the invitation by the Presiding Bishop Michael Curry to participate in the Jesus Movement with a program based on scripture, history, tradition and practices that were both individual and communal. The structural elements of the program included:

- A sermon series
- A Brief Teaching Moment during "Announcements"
- Prayers of the People
- Sunday Classes
- Weekday Offerings (experiential or class)
- Wide Distribution of Materials and Resources

5. Evaluating Designs

How and why to evaluate programs was discussed at length by the SGDT. Program Evaluation Forms were developed using the key components that make up a spiritual program (see Page 6 above.) A number of questions asked people to talk about or comment on their experience with the programs. See Appendix B for form samples. See Appendix C for response results.

a. St. Clement's, Honolulu

There are areas or programs needing additional work, enhancement and replenishing. The Labyrinth is an interesting and fully completed project; however, it is located in a parking area so it can only be used when cars are not there. It can be used for young and old alike, and ways to creatively use it can be explored.

Another area that will need to be considered in the future is worker replacement. Most workers have been in programs for a long time. Perhaps it is time for them to mentor others to help carry the load, with an eye on one or two to replace current workers. This is especially true in the food distribution program.

b. Holy Nativity, Aina Haina

Both a Program Evaluation and Process Evaluation were conducted. The Program Evaluation Form and Process Evaluation Form can be found at Appendix B, Evaluation Forms.

c. St. Stephan's, Wahiawa

After attending the Lectionary Bible Study and the Evening Prayer Service with Meal the SGDT member distributed the Evaluation Form which is meant to take an initial evaluation of a program. The questions asked directly relate to the Key Components of a Spiritual Program as indicated earlier in this paper. See Appendix B, Evaluation Forms for the blank form used.

A summary of the responses is at Appendix C, Responses.

Both the Lectionary Bible Study and the Evening Prayer Service are programs that could be adopted and used in other congregations.

d. Holy Apostles, Hilo

A self-assessment was conducted. The form can be seen at Appendix B. A follow-up form will be developed and participants of the five-week program will be asked to fill it out.

6. Developing Implementation Strategies

The following implementation strategies were undertaken:

a. St. Clement's, Honolulu

In terms of implementation strategies, the Sharing Faith Dinners program will be presented to vestry with a goal to establish a coordinator (outside the SGDT) for the program. Specific dates, venues, numbers of people, will be determined once leadership is in place.

The Ministry Fair will also be presented to vestry with a goal for a coordinator. Each current ongoing ministry needs to be contacted to prepare information for the fair on All Saints Sunday to follow an all congregation service at 9:00 a.m.

Reverend Deacon Ha'aheo Guanson will be approached by Pastor Heather in regards to setting up a way to generate and implement new ideas for spiritual growth.

b. Holy Nativity, Aina Haina

The gatherings on "Prayer and Temperament" took place as planned. There were five one-hour Monday meetings held at 6:00 pm, accompanied by Compline.

c. St. Stephan's, Wahiawa

Two programs, the Monthly Lectionary Bible Study and the Weekly Evening Prayer with Meal, are already in place. The SGDT member will be in contact with these groups, periodically attend future meetings of these groups and do another evaluation just before the Convention to see what changes have transpired. An SGDT member attended another Weekly prayer with Meal on August 29th. Two regular members attended besides the SGDT person; however, the singing, prayers and reflections were very moving. The meeting was held at beautiful Camp Mokuleia. The SGDT member felt like she had been on a mini retreat.

The Monthly Lectionary Bible Study has taken a temporary hiatus due to the hospitalization of a key member.

d. Holy Apostles, Hilo

The Rev. Katlin McCallister met with the pre-existing lay leader team and recruited creative input and facilitators to help implement the outlined plan.

The Approach of the Series

Holy Apostles took an integrative, multi-media approach to offer opportunities for a variety of engagements. These opportunities for engagement were printed for Sunday bulletins, posted digitally on Facebook, emailed, and intentionally addressed through sermons. The activities included:

- 1) **Five Sunday Classes:** Sunday classes were experiential and informational. The September Sunday classes were offered for one hour between services. They included:

Class 1: Introduction to spirituality and its benefits on daily life, distribution of spiritual self-assessment. Facilitated by clergy.

Class 2: Learning about and composing Prayers of the People for use in liturgy. Facilitated by lay leaders.

Class 3: Discovering our truest selves in God's view through spiritual journey reflection. Facilitated by lay leader.

Class 4: Understanding and applying Anglican Spirituality to our lives and suggested spiritual practices.

Class 5: Brene Brown video from National Cathedral speech on corporate spirituality.

- 2) **Five Weeks of Spiritual Reflections:** Questions such as, "What is my spirituality?" "Why do I go to church?" and "What is my spirit seeking?" were posed as an invitation to get participants to reflect on spiritual matters. These were offered in print and digitally for easier engagement.

- 3) **A Weekly Writing Series:** Participants were encouraged to write about their reflections.

- 4) **Facebook Posts:** Facebook posts specific to spiritual growth were also made.

Education Day Presentation

The Spiritual Growth Design Team will give a presentation about its work to date on Education Day, Oct. 26, 2018 as part of the annual convention. At this event the other two design teams, Communications and Ohana, will follow with presentations of their own.. To date, the proposed SGDT presentation includes:

- 1) **Introduction:** Opening Meditation and Introduction Focusing on the SGDT Task (**The Rev. Katlin McCallister**)
 - a. Introduction of SGDT members (1 minute)
 - b. Meditation (3 minutes)
 - i. Imagery of nature/life force of God/breath
 - ii. Silence
 - iii. Prayer
 1. Nature sounds (slides/sound)
 2. Lavender, Sandalwood scent
 3. Visual picture (slides)
 - c. The SGDT Task (3 minutes)
 - i. The vision and mission from SIG.
 - ii. The stated goal presented to SGDT.
2. **The Broad Scope of Spiritual Growth:** Statement acknowledging the broad scope of “spiritual growth” (**Stanley Yon**) (3 minutes)
3. **Summary & General Outcomes:** Visual presentation giving a brief summary and general outcomes from the prototyping process through the image of the garden (**Fran Kramer & Louisa LeRoux** - 12 minutes)
 - a. **Defining Spirituality.** What is spirituality? What is spiritual growth? (The Garden-- and the Layout)
 - i. How did they arrive at their definition of spiritual growth? Members told their stories. They cultivated the soil, and developed their identity as gardeners).
 - b. **The Four Pilot Programs.** The SGDT engaged in “pilot programs” at four congregations in the diocese, identifying plants that already exist, identifying diverse plots, planting new seeds and tending the garden.
 - i. There four congregations were St. Clement’s, Holy Nativity, St. Stephen’s and Holy Apostles.
 - ii. The programs were all different in nature and content, and yet, we found the following general outcomes. There is no “one-size-fits-all” program.
 - c. **Outcomes Relevant to the Entire Diocese**
 - i. A wealth of resources (tools) for spiritual growth and access points already exist in each of the four congregations. (plots)
 - ii. There is significant interest, participation, and desire for more spiritual growth. (seeds/grace)
 - iii. Conditions for spiritual connecting with the people around us must be intentionally cultivated and created, such as: trust, confidentiality, acceptance, active and deep listening. (rain, fertilizer)
 - iv. The following tools need to be made available.
 1. Skills of workers who know about tending the garden and are willing to share them with those who are willing to learn.

2. A list of resources to be compiled on the diocesan website (the shed to house the tools).
 3. Good Communications: Advertising what is available either at the diocesan or the congregational level through various means, is essential.
 - v. And last but not least, the fertilizer of funding is important. The Diocese and its congregations must make a statement that spiritual growth is important enough to fund. How the Diocese and its congregations spend their money speaks to values. If the Diocese and congregations value spiritual growth, there must be a budgeted line item to account for it. The more the Diocese and its congregations grow spirituality, the more people will recognize the value of spiritual growth, and will be willing to fund it..
4. **Participant Engagement:** Each participant will turn to their neighbor and discuss the following questions (**The Rev. Lani Bowman/The Rev. Katlin McCallister**)- 10 minutes)
As leaders of the Diocese:
 - a. How do you stay close to God?
 - b. Where do you see yourself in the garden?
 - c. What do you need to support your growth and your ministry as a gardener?
 - i. These questions will be up on a slide.
5. **Poll Everywhere:** A large group conversation (**The Rev. Lani Bowman/The Rev. Katlin McCallister** - 5 minutes)
 - a. How do you stay close to God?
 - b. Where do you see yourself in the garden?
 - c. What do you need to support your growth and your ministry as a gardener?
6. **Spark the Fire:** - A baptismal call to be spiritual learners and the benefits of spiritual growth. (**The Rev. Katlin McCallister** - 2 mins)
 - a. What are you willing to commit to grow spiritually?

Conclusions, Challenges & Recommendations

Conclusions

What the SGDT Team Learned from the Process

Our experience and processes were different in every test congregation but the following is what was commonly learned:

- 1) Understanding what needs to go into the actual process/experience of engaging/inviting conversation about spiritual growth. For example, it is important to form questions that initiate conversation about spiritual growth, create safe space, etc.
- 2) How to talk about Spiritual Growth: What it is and why it is important.
- 3) How to engage in active listening. The process has taught all of us that active listening, an art of spiritual direction, is key for anyone who hopes to be a part of growing spirituality in the Diocese. *Discussion on the importance of active listening led us to recognize that as the SGDT team, we needed to learn something about active listening and the art of asking questions that move a process forward.* As a result and on Stanley's Yon's recommendation, Kay Lindahl, an expert on the subject, and a person Stanley Yon met at the Episcopal Convention in Texas, was invited by the Diocese to come and give a workshop on Active Listening and Affirmative Inquiry. The workshop was held on August 19, 2018 in the Von Holt Room and was attended by members of the SGDT team.
- 4) The importance of listening to and validating the personal stories significant to people's lives. Telling and owning all the aspects of one's own story, the good and the bad, are important to spiritual growth.
- 5) Identifying/discerning the spiritual needs of the congregation and how to meet them.
- 6) The variety of resources are already out there.
- 7) Developing measures for evaluating the program's effectiveness. A series of evaluation questions were drawn up and made into a test evaluation form. See Appendix B.

The Fields are Fertile

From what the SGDT has learned from its work so far, the SGDT has concluded that there are indeed fertile fields in the Diocese ready for spiritual growth. The SGDT team saw a genuine interest in, and a desire for spiritual growth in the four participating congregations. If there is any reticence or reluctance to move forward, it is because of:

- 1) A certain lack of confidence--perhaps because not that many lay people have had experience as spiritual lay leaders who can lead prayers, teach simple meditation techniques or contribute thoughtful insights based on their personal stories. These obstacles can easily be overcome as lay people are given support and assistance.
- 2) A fear of adding more work to the priest's workload, especially if the congregation can't support a full time-time priest. As has been noted elsewhere, many spiritual programs such as Centering Prayer or Evening Prayer do not require a priest. All that is needed are persons who are interested, willing to learn, and are able to actively listen to the stories of other people.

Challenges

There may be many challenges with maintaining, and introducing new programs (rotating crops as well as lay leaders, as it were) in a congregation's spiritual garden. Willing gardeners, of course, are always a necessity. Some foreseeable challenges include:

- 1) **Involving the interest of the congregation priest.** Most of the priests of the Diocese have quite a bit on their plates already managing their current programs. They are ultimately responsible for any program that is developed. This can be seen as a hindrance to developing a program if the priest is already on overload or has other plans for the congregation's growth; however, it can be seen as an opportunity for the priest to empower lay people to take the initiative and do something to enrich their own spiritual lives and that of the congregation.
- 2) **Encouraging and/or allowing lay leaders to take a spiritual lead.** Priests are asked to consider: Is the congregation ready to have a lay person lead a spiritual program; and if so, what type of program and by whom? Priests recognize their responsibility and most likely understand that many spiritual activities do not require the presence of a priest. The priest just needs to know what is going on 1) to support individuals should they have questions to discuss with their priest, and 2) be available to the lay leader(s). Furthermore, many of the "Off-The-Shelf Programs" have much of the creative work already done and have the stamp of approval of clergy within the Episcopal Church. These programs usually come with guidelines.
- 3) **Sustaining interest and the initial excitement of a new program.** If the priest does not start or lead a spiritual program, it is up to the program leaders to keep interest alive. It is hoped that a Diocesan Spiritual Growth Committee will be available to help congregation lay leaders in future endeavors beyond the convention date. See the Recommendations section below.
- 4) **Resisting change to spiritual perspectives or practices.** Spirituality is a notion that is of often nowadays connected to "New Age" practitioners, Hindus, and Buddhists mainly because these traditions have been most notably talking about spirituality in the public media. Many Christians, especially in the Protestant denominations, are not aware that spirituality and spiritual practices such as meditation have always been the bedrock of deep Christian faith. Unfortunately, this secret has been hidden too long in monasteries and other exclusive domains not readily open to the average lay person.
- 5) **Lacking resolve to commit financially.** If we say we value spiritual growth we have to be willing to pay for it.

Recommendations:

- 1) **Create a Diocesan Spiritual Growth Committee** providing support to each congregation including lay leader training, workshops, retreats, speakers, Information resources, etc., shared by all
- 2) **Encourage each Congregation to create a Spiritual Growth Committee** to design their own programs with training and support from the Diocesan Spiritual Growth Committee which can:
 - a. Share what our team learned from the initial work.
 - b. Assist in or facilitate the process/experience of engaging/inviting conversation about spiritual growth with congregations in the diocese.
 - c. Listen to and affirm the stories shared in the congregations.
 - d. Aid congregations in identifying/discerning the spiritual needs of their congregations and how to meet them.
 - e. Share resources we created for evaluating a spiritual growth program's effectiveness.
- 3) **Consider a "Potential Spiritual Activities" expo during our annual diocesan convention.**
- 4) **Consider a congregation or a group of congregations representing the Diocese be present at spirituality related conventions such as those that are held at the Blaisdell Center.** Example: The Body, Mind, Spirit Expo which is usually held annually in Honolulu. Having a table at one of these events sends a message that spirituality is not just for New Agers but is an important part of the Christian way.
- 5) **Plan for possible Diocesan funds for future growth:**
 - a. A budget line item in the Diocesan budget (\$8,000?) for:
 - i. Speaker's stipends and travel cost
 - ii. Scholarships
 - iii. Equipment purchase (on loan to Parishes)
 - iv. Diocesan wide "Gardener's" training retreat
 - v. Website management of the "Shed" of online resources. See Technology Use below.
- 6) **Enlist and train volunteers** for work on projects that come from funding.
- 7) **Plan for a possible congregation budget line item for each congregation that would be dedicated to spiritual growth programs.** The amount set aside would be up to the congregation and reflect their degree of participation, and capability of doing so. The budget item could cover workshops, handouts, refreshments, etc. Congregations may combine their efforts.
- 8) **Plan to Use Technology:**
 - a. The appointment of a skilled, paid part-time person to create and update the "Shed" ("Soul care") website and support the efforts of the Communication and Ohana Team.
 - b. This person will guide the "Gardeners" re video recording, basic stage lighting and set up, attractive back grounds, for each workshop event, with equipment on loan from the shed" following tech guidelines.
 - c. He/she will process the videos; analyze content, edit and place on website, accessible to "members", free by registering, which helps us to build a contact data base to send regular event invitation e mails to (constant contact)
- 9) **Plan to Market:** In order to get the word out, we need to collaborate with the Communications group on how to reach a wider audience. Promote the "Garden events" beyond the Parish and Diocese.

- a. We need a person who will contact the newspaper, *Catholic Herald*, Emerging Church and other Christian organizations to publicize our events.
- b. Every parish needs to be reminded by the Priest and "Gardeners", weekly, to sign up for e-news, look at the Diocesan website to see "what's on." The link needs to be printed in all Church bulletins and Newsletters.

Appendix A: Resources & Tips

The following information is only the beginning of a collection of resources that can later be made available in the "Shed" on the diocesan website.

Bible Study:

- The Kerygma Program
- The Revised Common Lectionary Weekly Bible Study
- Baibala Pule: Bible Study of the revised common lectionary gospels utilizing the Hawaiian English Bible.

Episcopal Spirituality:

- Renewal Works—renewalworks.org/
 - a catalyst for refocusing congregations on spiritual vitality. Through self-reflection, sharing and workshop discussion congregations are challenged to refocus on spiritual growth and identify ways God is calling them to grow.
 - A ministry of Forward Movement
- Forward Movement
- The Way of Love: Seven practices for a rule of life for all Episcopalians to adopt

Prayer:

- Centering Prayer
- The Book of Occasional Services
- New Zealand Prayer book
- Celtic Prayer Book
- Ignatian Prayer
 - The Daily Examen
 - Lectio Divina
- Benedictine prayers
- Franciscan Prayers
- Prayer Circles

Proven Programs ("Off-the-Shelf"):

- Bible Workbench <https://progressivechristianity.org/resources/bible-workbench/> ("Reading Between the Lines")
- Renewal Works <http://renewalworks.org>
- Breaking Bread (Dinner Church) <https://www.slateproject.org/breakingbread.html>; The Rev. Sara Schliser Goff, Seabury Hall, Maui is a co-founder.
- The Daring Way <https://thedaringway.org>; The Rev. Sara Schliser Goff, Seabury Hall, Maui is trained to facilitate this program. Know Thyself: Training in the Enneagram and Myers Briggs
- Eucharistic Minister Training
- Godly Play

- Living the Questions
- The Alpha Course
- Lesson Plans that Work: Anglican Cycle of Prayer
- The Pilgrim's Way
- I Will With God's Help by Mary Lee Wile; Episcopal Confirmation for Youth and Adults
- The Sacred Art of Listening
 - Kay Lindahl, author and facilitator; founder of the Listening Center, residing in California.
 - Fran Kramer, a locally trained facilitator in active listening
- Education For Ministry (EFM) (particularly the tools for sharing one's spiritual autobiography)

Speakers & Spiritual Authors

- Richard Rohr
- Dietrich Bonhoeffer
- Telliard de Chardin
- Thomas Merton
 - *The Book of Hours* by Thomas Merton
- Forward Day By Day:
 - http://prayer.forwardmovement.org/forward_day_by_day.php?d=8&m=9&y=2018
- Thomas Keating on Centering Prayer
- Carl Arico
- Joan Chittester
- The Rev. William Menninger, OCSO, American Trappist Monk
- Teresa of Avila
 - *On a Spiritual Garden from Life, The Way of Perfection; The Interior Castle of the Soul*
- Alister E. McGrath – *Christian Spirituality*
- Authors on Healing: Agnes Sanford; The Rev Dennis and Rita Bennett; The Rev Leo Thomas; The Rev Dennis Linn, Shelia Fabricant & Matt Linn; The Rev Francis MacNutt
- Bishop Steven Charleston

Spiritual Director/Direction:

- Rose Mary Dougherty system for group spiritual direction
- Lynda Tyson's work on Spiritual Accountability partners

Tips for Success:

- Meet Sunday mornings between Services
- Actively invite people to participate

- Ensure safe “spaces” for spiritual growth communities

Worship Resources:

- Taize
- Iona
- Music that Makes Community
- Music
- Dance
- Art
- Poetry
- Film
- Drama
- Chant
 - Gregorian
 - Benedictine
 - Hawaiian

Appendix B: Evaluation Form Samples

Evaluation Form Used at Holy Nativity

PROGRAM EVALUATION — “Temperament & Prayer”

Thank you for your participation in “Temperament & Prayer”. This 5-week series has been offered at Holy Nativity as a test program in the diocese for nurturing the growth of parish spiritual practices. Your thoughtful responses to these questions will help the Diocesan Spiritual Growth Design Team in the process of encouraging parish-based spiritual growth practices throughout the diocese.

1. What were your expectations of the program when you decided to participate?
2. Did it meet your expectations?
3. Was the program helpful to your personal spiritual practices?
4. How might the program have been improved?
5. After this, what kind of spiritual practices program or activity would you find most helpful?
6. Other comments

Initial Questionnaire (Draft) for Active Church Groups: Where We Are At

Instructions: Circle those choices that apply. Give a brief explanation. There are no wrong or right answers as each case is different and the purpose for your meeting is unique.

Does this program/study group/meditation/exercise session help you:

- Listen to the Word of God more deeply? Yes/No/NA
Why? _____

- Seek to and serve others? Yes/No/NA
Why? _____

- Get to know and appreciate yourself better? Yes/No/NA
Why? _____

- Learn to appreciate and respect the dignity of others? Yes/No/NA
Why? _____

- Learn to appreciate and love God's creation? Yes/No/NA
Why? _____

- Have opportunities to share your spiritual story and hear the stories of others? Yes/No/NA
Why? _____

How can this program/study group/meditation/exercise session help you further grow your spiritual life?_____ If this this program/study group/meditation/exercise session was suggested, would you be willing to:

- Be a leader, start or help organize it and keep it running? Y/N
- Be an active member, help support activities and attend gatherings regularly? Y/N

Evaluation Form Used at Holy Nativity

Pre-Self-Assessment Form Used at Holy Apostles

Spiritual Growth Pre-Self-Assessment

This assessment is to gain a sense of where you are spiritually at the beginning of this series. After the series, we will provide a post-assessment.

Please rate yourself on the following scale 1 to 5.

1 = not at all, never

2 = a little, very rarely

3 = unsure

4 = a lot, very much

5 = absolutely, all the time

Do you think you are in union with God?

Would you like to be in further union with God?

How much do you sense God's presence within you?

How often do you encounter God in the world around you?

How often do you encounter God in the people around you?

Do you feel distant from God?

Is God very present in your life?

How often can you hear God's voice and message in your life?

Do you have an active prayer life?

Would you like a more active prayer life?

How is the health and wellness of your Spirit?

Are you satisfied with your sense of spirituality?

Do you want to learn more about Spirituality?

Do you identify with Jesus?

Do you identify with the Father?

Do you identify with the Holy Spirit?

Appendix C: Summaries of Evaluation Form Responses

A brief summary of the program evaluations is as follows:

a. St. Clement's, Honolulu

Our process will be conversation based. Hosts and moderators will convene after each event to compile common themes and plans for moving forward.

b. Holy Nativity, Aina Haina

Holy Nativity used a Process Evaluation Form to report on current programs and a Program Evaluation Form used after the conclusion of the new "Temperament & Prayer" Program . Both forms were completed as follows:

PROCESS EVALUATION — Church of the Holy Nativity

1. Identify current, ongoing spiritual growth programs/activities

- *Altar Guild*
- *Eucharistic Ministers/Lectors*
- *Reading Group*
- *Centering Prayer*

2. Was this a new or existing program?

- *New*

3. Was this a fixed term or ongoing program?

- *Fixed Term (5 sessions)*

4. Was this led by clergy or laity?

- *Clergy*

5. Number of participants? ASA?

- *10 participants vs ASA of 60 over period of program (16%)*

6. Publicity? (Sunday announcements, newsletter, other)

- *Sunday announcements beginning one month ahead of first session*
- *Weekly newsletter*
- *Invitations extended to nearby Episcopal churches*

7. Meetings (day of the week, meeting length, number of meetings)

- *5 one-hour Monday meetings @ 6pm*

8. Prayer/meditation included in meeting?

- *Compline*

9. Expected follow up

- *Clergy-led 4-6 week series, "Walk in Love"*

10. Other comments

- *Unable to identify individuals in parish willing to commit to a Spiritual Growth ministry, let alone assume a leadership role*
- *No one attended from nearby churches*
- *A variety of spiritual practices were introduced and experienced by all participants*
- *Participants enthusiastically encouraged clergy leaders to offer future series related to spiritual practices*

PROGRAM EVALUATION — "Temperament & Prayer"

Thank you for your participation in "Temperament & Prayer". This 5-week series has been offered at Holy Nativity as a test program in the diocese for nurturing the growth of parish spiritual practices. Your thoughtful responses to these questions will help the Diocesan Spiritual Growth Design Team in the process of encouraging parish-based spiritual growth practices throughout the diocese.

(A through G are alphabet designators for each of the seven participants. For example, "A" would be the same person, A, answering each of the six questions.)

1. What were your expectations of the program when you decided to participate?

- A. A person who is trained as a psychologist, I wanted to see Myers-Briggs related to prayer and spirituality. Wanted to increase my knowledge base.
- B. Uncertain, unclear. Expected less structure.
- C. To improve my prayer life
- D. I thought I'd learn a new way to pray that would suit me "better"
- E. To have a better appreciation of the variety of personality temperaments and how to make it relevant to me.
- F. To be enriched in understanding my fellow parishioners
- G. I didn't have any expectations— I was curious

2. Did it meet your expectations?

- A. Greatly met my expectation, more informative
- B. More satisfactory
- C. Yes
- D. No, because these series were a bit too “high” for me
- E. It was better because of the academic focus on spirituality.
- F. Yes
- G. Exceeded my expectations

3. Was the program helpful to your personal spiritual practices?

- A. Yes. Made me more conscious of my own prayer life.
- B. Yes
- C. Yes
- D. Not too much, but that is OK, because it was a good study
- E. Yes, where I identified with the specific personality type. I like the praying of the saints.
- F. Yes. Encouraged to look at Summa Theologica
- G. Yes — helped me understand myself and my way of accessing and engaging with God and others

4. How might the program have been improved?

- A. More opportunity for participants to interact with each other, rather than too much emphasis on the lecturer
- B. A little more time for attendees to exchange ideas, questions, insights
- C. Use case studies in the style of each temperament category for prayer
- D. It was just fine, I guess, for those who could follow it “better” than I could, so no need for improvement
- E. Perhaps, if we knew everyone’s each night and shared where we identified ourselves
- F. More time for questions & discussion — add 1/2 hour
- G. Perhaps 30 minutes longer to engage in more discourse with each other

5. After this, what kind of spiritual practices program or activity would you find most helpful?

- A. More events to build sense of community among members of the Parish
- B. Different prayer styles and structures (e.g., litany) during “prayers of the people”
- C. [No comment]
- D. Book studies, Bible studies, sharing. Simplifying faith, not complicating it
- E. Studies of the saints
- F. A day or weekend retreat
- G. Ones that address our individual temperaments and help us understand ourselves and how we all have gifts/strengths to offer the Body of Christ (each other)

6. Other comments?

- A. [No comment]
 - B. Course well taught!
 - C. It enhanced my experience in watching the series “Madame Secretary”. I now better understand the discussions of Dr.McCord, the theologian, writer, and teacher
 - D. I’m always ready to participate in prayer studies, even though it may not always “appeal” to me — I still have learnt something for which I am grateful, always. Thank you.
 - E. Nicely presented by Father Luis. His study and preparation were much appreciated.
 - F. Fr. Luis teachings were informative and inspirational, he was an excellent leader. Time was too short. A course length of 4 or 5 events = sustainable would be a lovely follow up with a day retreat to incorporate all prayer types.
- [No comment]

Process Evaluation at St. Stephen's, Wahiawa

The Lectionary Bible Study had a very positive response that supported the enthusiastic participation of the members.

- Nine of the twelve participants marked Yes to all responses indicating a favorable answer to all the questions.
- Three marked some answers as N/A because they thought the question did not apply to their group.
- Only one person gave one No and that was to the question about the program helping to get

to know oneself better.

The Evening Prayer with Meal also had a very positive response that supported the prayerful, engaging and pleasant evening at a member's home.

- Everyone (all four members present) answered Yes to all the questions.

The Evaluation Forms indicate that these meetings are valued by the participants and are a true expression of their faith and spirituality.

Appendix D: SGGT Member Biographies

Dana Anderson:

Dana Anderson is a member of St. Clement, Honolulu. A vestry member, she is involved in House and RYSE ministries and serves as a Lay Eucharistic Minister. She is a retired English professor and bookseller; and is currently an instructor at the Osher Lifelong Learning Institute (OLLI) at UH, Manoa. She is a writer.

The Rev. Lani Bowman:

Lani Bowman, a native Hawaiian and life-long resident of Kohala, Hawaii, presently serves as Deacon at St. Augustine Church. Lani has been very involved in the Diocese for the last 40 years. Lani's passion is networking, community service, social justice and bringing joy, humor and hope to our spirits.

Sylvia DeGooyer:

Sylvia DeGooyer attends Trinity Episcopal Church By-The-Sea, Maui. She is a member of the Society of the Companions of the Holy Cross and has been involved in the Episcopal denomination for 40 years during which she served in a variety of roles. She has lived in four dioceses and has prior experience in prayer team ministry after completing a two-year Formation for Healing Ministry program. In 2004 Mrs. DeGooyer's spouse was ordained, thus beginning her journey as a lay clergy spouse.

Fran Kramer:

As educator, writer, life coach and owner of [The Healing Dream Garden LLC](#), Fran Kramer explores with her students and clients the relationship of dreams and intuition to spirituality, health and wellbeing. In addition, she has taught many college courses such as World Religions, Comparative Mysticism, Death & Dying, and Introduction to Philosophy. Her blog on dreams and spirituality, www.frankramer.wordpress.com, has received over 25,000 views from around the world and continues to draw more readers. She is certified as a Spiritual Care Volunteer, Hospice Hawaii Volunteer, and Intuitive Heart™ Trainer. She serves on the Bishop's Committee at St. Luke's, Nu'uano.

Louisa LeRoux:

Louisa LeRoux is an architect who experienced a life-changing three-day coma in 1996 that graced her with new awareness of God's love. She credits priests at Holy Nativity for helping her. She joined the Spiritual Life Center led by the Rev. Nancy Conley and became a board member. Ms. LeRoux served as an Education for Ministry (EFM) mentor for 11 years, served at the YWCA, Salvation Army Treatment Center for Women with Children and recently on the Board of the Coalition for Specialized Housing. She reads voraciously, loves walking with her dog in nature, retreats, solitude and silence.

The Rev. Katlin McCallister:

The Rev. Katlin McCallister is Priest-in-Charge at Church of the Holy Apostles, Hilo. She has a Bachelors of Science in Family Studies and Human Development from the University of Arizona, a

Masters in Divinity from Virginia Theological Seminary with elective focus on practical ministry and spirituality, and she completed a residency in clinical spiritual care through Pacific Health Ministry. Katlin seeks to be a life-long learner of spirituality to continuously grow closer to God and help others do the same. She has a heart for learning and engaging a variety of spiritual practices with people across faith traditions.

The Rev. Dr. Sara Shisler Goff (Team Leader):

The Rev. Dr. Sara Shisler Goff is the chaplain at Seabury Hall on Maui. She received her MDiv and STM from Yale Divinity School and Doctor of Ministry from Episcopal Divinity School where her research focused on re-imagining the church for the twenty-first century. In 2013, Sara co-founded the *Slate Project*, an alternative Christian community rooted in the ancient, the arts, and the commitment to social justice. She is the former Director of Communications and Ministry Development for Listening Hearts Ministries, a faith-based non-profit committed to teaching individuals and groups the practice of spiritual discernment. She has trained with Brené Brown and is a certified Daring Way™ facilitator. In September she released her first book, [*The Art of Feminine Spiritual Leadership*](#) which can be found on Amazon.

Carol Taylor Kim:

Carol Kim is a fourth generation Arkansan who relocated to Oahu in May of 1994. She was a member at St. Christopher's in Kailua before moving to Honolulu in 2003 and then became a member of St. Clement's. New this past year to the vestry, Carol has been active on the Property Committee and now the Spiritual Growth Development Team for the diocese. She is a founding member of St. Clement's Reading Between the Lines "formerly Bible Workbench." She is a full time realtor and lives in Makiki with her husband.

Stanley Yon:

Stanley Yon is a member of Church of the Holy Nativity, and formerly of the Cathedral of St. Andrew. He served on the 'Iolani Guild and was a General Convention Delegate (Alternate). He is retired from City of Los Angeles (Port and Airport), and his experience includes strategic planning, economic development, property management and geographic information systems.