

# Discovery: Spiritual Profile

This Spiritual Profile is used as a pilot at Calvary Episcopal Church, Memphis, with the permission of Kathleen Floyd, SVP of Church Pension Group, for use in the Discovery Class.

The Spiritual Profile is an invitation and an opportunity to engage in an exercise that may indicate preferred ways to live into and encounter God. In other words, the over-arching purpose of this exercise is to:

- deepen understanding of one's spiritual identity
- identify ways to sustain, strengthen, and develop one's spiritual life
- discern and engage in ministries in the Calvary community

Please take 10 minutes or so to complete the attached survey. Once you have completed the survey, you will then chart your responses to the questions on a graph. The graph will allow you to map your "preferred spiritual type." Once you have filled in the graph, you will be given reflection questions, to be answered alone and in small groups. These questions will provide the opportunity to think more deeply about what your preferred spiritual type indicates about where you are now and what practices will allow for future growth.

The profile is to be used as a guide only and is not a definitive marker for who you are spiritually or how you relate to God. It can help you explore ways to work with your natural inclinations as well as to foster growth by moving beyond practices that are well used and comfortable.

After completing the profile, you will be given a copy of the CALVARY WORKS brochure, which outlines all the many ways you can become involved in the ministries of this community. You will be invited to discuss these opportunities in your small group and bring back the completed form with indicated interests and commitments to the final Discovery session.

## Instructions to Complete Question Pairs

All of us are unique in our particular combination of characteristics, whether physical, mental, emotional, or spiritual. There are two comparative responses to each of the following 17 questions. Each pair of responses presents a choice that would more often/less often describe your spiritual preferences or approaches in life contexts presented by the question.

The possible combinations for the two responses to each question are:

**5: describes me in all situations; and**  
**0: does not describe me in any situation**

**4: describes me in most situations; and**  
**1: describes me in rare situations**

**3: describes me in some situations; and**  
**2: describes me in fewer situations**

Regardless of the order, the combined score for each pair always totals 5 (0 & 5, 1 & 4, 2 & 3, and so on). Your choice in each question thus measures your *relative* (rather than absolute) preference of one response to the question compared to the other response.

A choice of 0 & 5 or 5 & 0 would represent a *strong preference* of one response over the other. A choice of 1 & 4 or 4 & 1 would represent a *moderate preference* of one response over the other. A choice of 2 & 3 or 3 & 2 would represent a *slight preference* of one response over the other.

Note that there is no completely neutral choice. The idea of indicating a preference, even if slight, is to make a choice in favor of which of the two responses in the pair best or most habitually describes your own behavior or approach.

1. I am most aware of God's presence:  
 a. when I see people's lives and circumstances being changed in visible ways.  
 b. at a deep, inward level within myself.
2. I find that my faith is most meaningful to me when:  
 a. I understand it in terms of clear and recognizable facts.  
 b. I can understand it in terms of fresh and new perspectives.
3. I have the closest sense of community with people:  
 a. when we are engaged in established worship rites in the context of the Church.  
 b. in a variety of different environments, some outside of the Church.
4. In coping with conflict or stress, my primary means to regain inner peace is through:  
 a. outward expression or action.  
 b. interior reflection.
5. I most sense God at work in my own and others' lives by:  
 a. observing outward signs of God's actions (for example, through people's actions or changing circumstances).  
 b. silently sensing inward changes, even when there are apparently no outward signs of God's actions.
6. I come to know and comprehend God mostly through:  
 a. disciplined study of timeless truth and historical facts of God working in the world.  
 b. learning from other perspectives and traditions.
7. I worship God most meaningfully:  
 a. with predictable and regular patterns of worship within the Church.  
 b. when I can participate in a diversity of worship experiences, not necessarily constrained by traditional worship patterns.
8. If I could experience greater growth in one area of my spiritual life, I would most want it to be:  
 a. in the area of my behaviors and actions.  
 b. in an area that primarily involves contemplative reflection.
9. When I think of the greatest changes in my relationship with God, I recall that they were stimulated primarily:  
 a. by seeing God at work in the visible world around me.  
 b. at a deep, inward level that did not necessarily depend upon circumstances or events occurring around me.
10. I can best make sense of my faith when:  
 a. I have a sense of foundation and certainty of truth.  
 b. I am not confined by unchangeable boundaries and interpretations.
11. I prefer to connect with people:  
 a. who are from my own religious community.  
 b. from diverse communities, not always from within my own religious community.

12. I am most aware of God when:  
 \_\_\_\_\_ a. I participate in service-oriented activity. b. I engage in inward reflection.  
 \_\_\_\_\_ b. I engage in inward reflection.
13. I am most likely to deal with difficulties in my life by:  
 \_\_\_\_\_ a. drawing upon the established and enduring truths that inform my faith.  
 \_\_\_\_\_ b. considering a variety of ways in which faith can be known and understood.
14. I see the sacred:  
 \_\_\_\_\_ a. primarily within the context of a well-defined pattern of worship.  
 \_\_\_\_\_ b. in a variety of contexts and communities.
15. I am most aware of God when:  
 \_\_\_\_\_ a. I am actively participating in God's on-going work in the world.  
 \_\_\_\_\_ b. I have stepped away from the activity of life to give my full attention to God's unseen presence.
16. My trust in God is most strongly experienced when:  
 \_\_\_\_\_ a. I can make sense of events by focusing within the clear boundaries of what I  
 have been taught and have come to believe.  
 \_\_\_\_\_ b. I cannot make sense of events in usual ways, and I am challenged to think about my beliefs from  
 a different perspective.
17. My faith is sustained and deepened primarily:  
 \_\_\_\_\_ a. through the outward practice of my faith.  
 \_\_\_\_\_ b. in times of quiet contemplation and reflection.

### Compiling Your Score

Instructions: Transfer the numbers you wrote in the blanks for each of the 17 questions as designated below. Please check the a. and b. letters to make sure your scores are recorded in the appropriate blank below. Total your scores in each column. The greater of the two totals in each dimension (Exterior/Active versus Interior/Contemplative—EA or IC; Factual/Religious versus Mystery/Spiritual—FR or MS) reflects your preferred type.

Exterior/Active (EA)	Interior/Contemplative (IC)	Factual/Religious (FR)	Mystery/Spiritual (MS)
_____ 1 a	_____ 1 b	_____ 2 a	_____ 2 b
_____ 4 a	_____ 4 b	_____ 3 a	_____ 3 b
_____ 5 a	_____ 5 b	_____ 6 a	_____ 6 b
_____ 8 a	_____ 8 b	_____ 7 a	_____ 7 b
_____ 9 a	_____ 9 b	_____ 10 a	_____ 10 b
_____ 12 a	_____ 12 b	_____ 11 a	_____ 11 b
_____ 15 a	_____ 15 b	_____ 13 a	_____ 13 b
_____ 17 a	_____ 17 b	_____ 14 a	_____ 14 b
		_____ 16 a	_____ 16 b
total EA: _____	total IC: _____	total FR: _____	total MS: _____

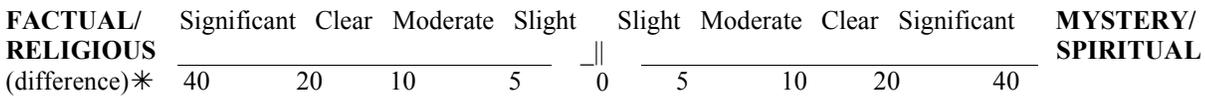
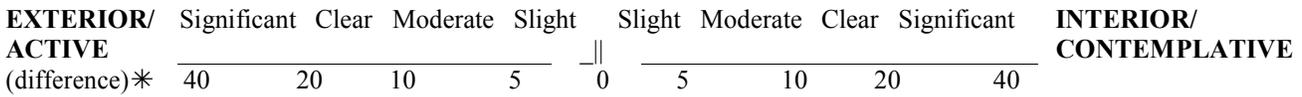
## Plotting Your Score

The difference in these totals will indicate a significant, clear, moderate, or only slight preference of one perspective over the other according to the following:

Absolute *difference* between EA and IC, and between FR and MS:

Absolute Difference	Strength of Preference
from 0-5	slight preference
from 6-10	moderate preference
from 11-20	clear preference
from 21-40	significant preference

Your Preferred Spiritual Type is therefore (plot difference score on side of highest total):

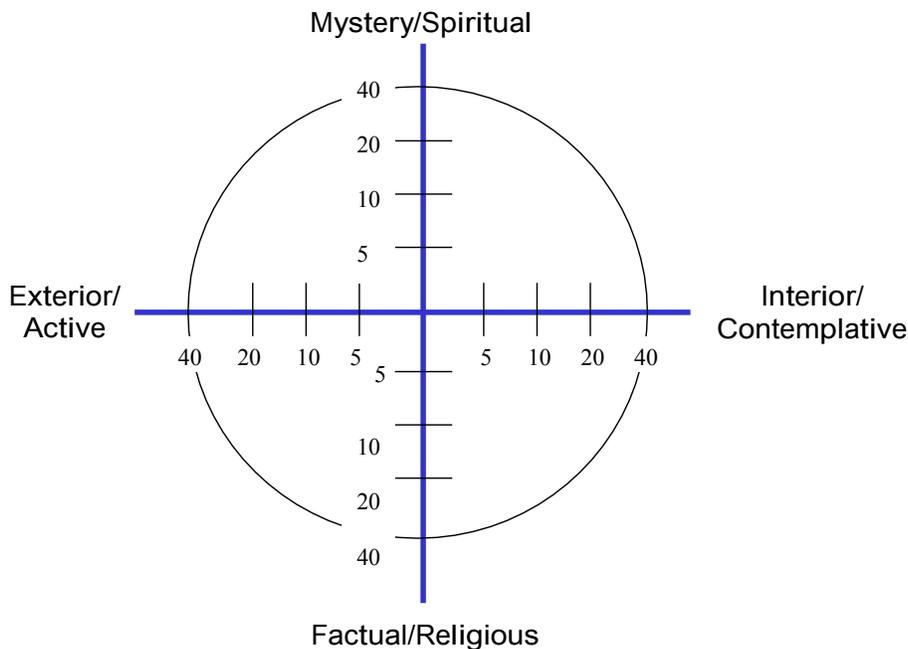


Next, transfer your difference results above to the circular diagram or “map” below.

## Charting Your Score

If you could map the above preferences for spiritual type based on your total scores onto this two-dimensional figure, where would you place your spiritual type?

(not drawn to scale; plot is designed to enhance minimum differences, while compressing maximum differences)





## Group Reflection

Drawing upon the insights from your personal reflection, please meet in small groups for 10-15 minutes to discuss the following questions:

- What were the surprises for me about the results of my profile?
- How is my current spiritual identity being shaped or re-shaped by the practices I am doing at the present time?
- What practices might help me go beyond my current spiritual preferences in order to develop in new ways?
- How might my spiritual preferences be deepened or strengthened by exploration into new experiences/practices?

## Spiritual Profile Dimensions Defined

Dimensions (Preferred Orientation)	Definition of Preference	Example of Preference
Exterior (E)	An <i>objective</i> orientation to reality (reality is out there”). One’s internal sense of being is cued by objective, external stimuli.	Those who are “awakened to the movement of God when they are aware of the palpable action of God in the world.”
Interior (I)	A <i>subjective</i> orientation to reality (reality is what I perceive it to be internally). One’s internal sense of being is cued by subjective, internal stimuli.	Those who “feel a unity with God at a deep, inward level.”
Factual (F)	Sense-making is accomplished predominately through <i>rational</i> or <i>tangible</i> cues.	Those who predominately “make sense of their faith when they have a sense of foundation and certainty” through “clear and recognizable facts.”
Mystery (M)	Sense-making is accomplished predominately through <i>experiential</i> or <i>intangible</i> cues.	Those who predominately “make sense of their faith when it is not confined within unchangeable bounds” and in “endless ways in which their faith can be known and understood.”
Active (A)	Faith is strengthened through <i>externally-focused expression</i> that could motivate further external action.	Those who “seek to participate energetically in the ongoing creation of the world.”
Contemplative (C)	Faith is strengthened predominantly through <i>interior reflection</i> and contemplation that could, in turn, motivate one to external action.	Those whose “ministry in the world moves out from that stillness.”
Religious (R)	Framework for transformation involves institutionalized boundary choices that move toward <i>differentiation</i> . The boundary that marks the limits of self’s community and “other’s” communities and contexts are kept distinct, stable and well-defined.	Those who prefer “assurance of... predictable and regular worship patterns in a defined community.”  This is viewed as a necessary part of the transformation that prepares one to live his or her faith outside the worship community.
Spiritual (S)	The framework for transformation involves boundary choices that move towards <i>integration</i> with others. Boundaries are more permeable and inclusive of other contexts and environments as part of “worship” and “community.”	Those who seek out “freedom to worship God in a variety of environments... amidst diverse and changing communities.”  This is viewed as a necessary part of a transformation that makes it possible to express or share one’s faith in ways that will be accessible to diverse others.