

THE SPIRITUALITY WHEEL ASSESSMENT

Circle the responses that connect with your sense of the spiritual life and worship. In some cases, you may choose more than one response. Place a spoke in the Spirituality Wheel in the appropriate quadrant for each response. Add up the number of spokes in each quadrant to determine your first and second styles. The quadrant opposite your greatest strength will be a place of new learning.

THE ORDER OF WORSHIP

1. A carefully planned and orderly worship service is a glory to God.
2. A deeply moving and spontaneous meeting is a glory to God.
3. Simplicity and some silence are important elements needed for worship.
4. It is not a service, but ordering ourselves to God's service that is important.

TIME

1. Stick to announced beginning and ending times of worship services.
2. It is important to extend the meeting time if one feels led to do so.
3. All time is God's time. A sense of timelessness is important.
4. Gather whenever and as long as you need in order to accomplish the task.

PRAYER

1. Words express poetic praise; we ask for knowledge and guidance.
2. Let words and feelings evoke God's presence in this moment.
3. Empty the mind of distractions and simply BE in the presence of the Holy.
4. My life and my work are my prayer.

MUSIC

1. Music and lyrics express praise to God and belief about God.
2. Singing warms and unites us and expressed the soul's deepest heart.
3. Chant and simple melody bring the soul to quietness and union with God.
4. Songs can mobilize and inspire to greater effort and dedication.

PREACHING

1. The Word of God, rightly proclaimed, is the centerpiece of worship.
2. The gospel movingly preached is the power of God to change lives.
3. Proclamation is heard when the Spirit of God speaks to the inward heart.
4. What we do is our "preaching" and speaks louder than anything we say.

EMPHASIS

1. My central purpose is to fulfill my vocation (calling) in the world.
2. My central purpose is to learn to walk in partnership with the Lord.
3. My central purpose is to be one with the Creator God.
4. My central purpose is to obey God's will completely.

SUPPORT OF CAUSES

1. Support seminaries, books, scholarship, education, preaching to others.
2. Support invitation, missions, hospitality, evangelism, spreading the Word.
3. Support places of retreat, spiritual direction, prayer ministries, healing services.
4. Support action to establish justice in society and its institutions.

CRITICISM

1. Sometime people say that I am too intellectual, inflexible, and dry.
2. Sometimes people say that I am too emotional, inflexible, and anti-intellectual.
3. Sometimes people say that I am escaping from the world and am not realistic.
4. Sometimes people say that I have tunnel vision and am too moralistic.

THEMES

(If necessary, circle the words that apply and select categories with the most circles.)

1. Discernment, discipline, knowledge, order, grace, relationship with Jesus.
2. Love, conversion, witness, spontaneity, growing in grace and likeness to Jesus.
3. Poverty, humility, wisdom, letting go, transcendence.
4. Simplicity, purity of heart, action, mission, obedience, surrender.

MEMBERSHIP CRITERIA

(What is necessary for membership in the church.)

1. Assent to belief and mission, baptism, welcome by the congregation.
2. A personal inward experience of God, baptism, public testimony.
3. All who face Godward are incorporated into the Holy.
4. Solidarity with humankind is membership in God's kingdom.

THE WORDS OF WORSHIP

1. The words of a worship service evoke memory and presence, creating traditions, gathering people together.
2. The traditions of worship and other ceremonies are not of great importance.
3. Ritual and scripture are ways in which God becomes present to us.
4. Ritual and the words of worship are one way we make statement about inner conviction.

CONCEPT OF GOD

1. God is revealed in scripture, sacrament, and in Jesus Christ and the cross.
2. I can feel that God is real and that Christ lives in my heart.
3. God is mystery and can be grasped for, but not completely known.
4. We participate in the mystery of God when we become co-creators with God in the world.

The Quadrants

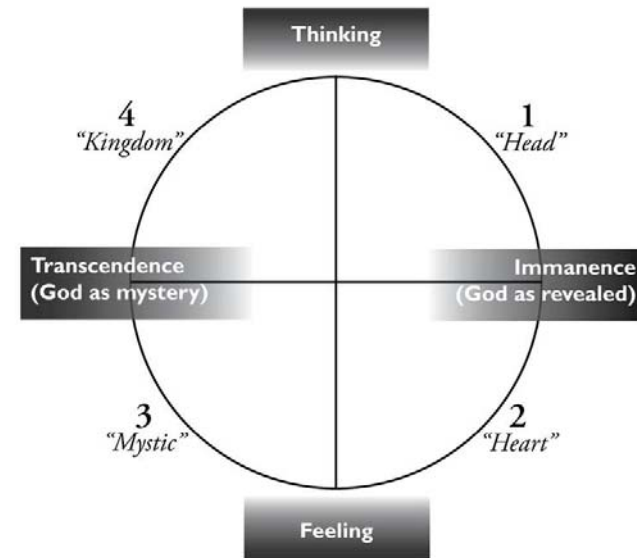
Quadrant 1, the upper right, is **head spirituality**. This form of experiencing and knowing God favors what it can touch, see, and imagine. Content and order and alignment of ideas and concepts satisfy the Quadrant 1 person. This person likes Bible study that digs deep and is theologically reflective. The danger of a Quadrant 1 spirituality that is not tempered by other means of experiencing God is that it can lead to an overly rationalistic approach that lacks feeling.

Quadrant 2, the lower right, is **heart spirituality**. This area emphasizes the constant presence of God. Scripture is central and serves the purpose of revealing God so that God can be known intimately. A Quadrant 2 type will witness and testify to God's presence in anthropomorphic terms, as in "my daily walk with Jesus." The person with heart spirituality can experience great highs and lows that are very persuasive to others. This person studies scripture to help him or her live a more faithful life. Application is important here; information for the sake of information can deflate the interest and enthusiasm of a Quadrant 2 student. A danger in excessive heart spirituality is pietism that is exclusive and closed to new thought.

Quadrant 3, the lower left, moves to the transcendent way of knowing God and is called the **mystic spirituality**. Mystics experience God as a union with the Holy that powerfully affects and renews the inner life. They hear God, in addition to speaking to God, who is vaster than anything else known. This spirituality is inspiring and uplifting, comfortable with the unknown. One danger of a very strong Quadrant 3 type is spiritual passivity and an exaggerated retreat from the world.

Quadrant 4, the upper left, is **kingdom spirituality**. This area will fuse activism with prayer — and prayer with activism. The crusading spirit of a Quadrant 4 type can be single-minded in doing his or her part of bring God's reign to fruition. With God in ultimate control, this student will want to see how Bible study makes a difference for justice and change. While this student will have a passion for taking up the cross to transform society, he or she is in danger of holding an extreme moralistic vision.

The Spirituality Wheel



The Continuum of Preferences

Imagine a circle that is divided into four quadrants. The vertical line that divides the circle into right and left halves is the continuum that describes *how one goes about knowing God*. The upper quadrants reflect a *speculative* knowing. We think about God, using our intellect and cognitive abilities to form relationship. The lower quadrants reflect an *affective* way of knowing God. We feel God's presence in our hearts.

The circle is also divided into upper and lower halves by a horizontal line. That east-west line describes *how we conceptualize God*. The west side emphasizes the transcendent identity of God — a God who is experienced as in control, but "out there" — a mystery that is above and beyond us. The east side describes a God who is *immanent*; that is, revealed and knowable.