Take the Test

Part One

The response sheet for taking Part One of the Spiritual Identity Self-Test is located on page 24. You may photocopy this page if more than one person is taking the test. While taking the test, respond to every statement—don’t skip any or it will skew your results; however, the test is designed so that you can answer occasional questions more tentatively and it will still tabulate accurately. Take the test by yourself or with others. Read each statement and mark your response by placing a checkmark in the appropriate letter column on the response sheet. Use the following letters for each response:

- a = I agree completely
- b = I agree somewhat
- c = I don’t agree
- d = Not applicable to me/I don’t think that way

First, take Part One, responding to each of the twenty-four statements. Mark your answers to this first set of statements on the response sheet. You will not tabulate your Part One responses until you also complete Part Two.
7. Faith is well-grounded belief.
8. Spiritual truth is discovered more within oneself than in books.
9. The way to eliminate doubt is through faith.
10. It is not necessary to have religious faith in order to be spiritual.
11. Spirituality begins with having a basic set of beliefs.
12. In the search for what is true, the heart is the ultimate guide.
13. Spiritual understanding has a divine source.
14. Religions are relics of the past—and in most ways irrelevant for us today.
15. Belief should be the result of reliable evidence.
16. Living a spiritual life means increasing our ability to see the Divine all around us.
17. Holy scriptures are our most reliable resource for knowing how to live.
18. Religious commitment is unnecessary for living a spiritual life.
19. The ability to express what you believe is one of the most important tests of faith.
20. Nothing about the Ultimate Reality can adequately be expressed by words.
21. The gift of faith can be sudden, complete, and everlasting.
22. There are some things that we are not supposed to understand—and the Divine is one of them.
23. Increasing one's knowledge is the most reliable way to truth.
24. We should not strive to explain the Divine; we should rather strive to experience the Divine directly.

Part Two

Now that you have completed Part One of the test, move on to Part Two. The response sheet for Part Two can be found on page 26. Part Two consists of sixty-three statements, which you answer using the same response options used in Part One.
The Spiritual Identity Self-Test™: Part Two

1. God has come to earth in human form.
2. Our perception of an individual “self” is an illusion.
3. God’s name is ultimately unspeakable, unknowable.
4. Believers are all called by God to become a single community of faith.
5. God contains many opposites. God is both Creator and Destroyer.
6. Religion usually hinders spirituality.
7. We are accountable only to ourselves and to each other for our actions.
8. Acknowledgment of and repentance for sin is the first step in a relationship with God.
9. We are capable of comprehending the truth entirely through our own efforts.
10. God is the author and guide of everything that has been created.
11. God has been revealed to the world primarily through a series of prophets, including Jesus and Muhammad.
12. Each one of us is part of God, in the way a tiny drop of water is a part of the ocean.
13. The recovery of the Divine Feminine is an urgent need of our age.
14. Choosing not to believe in an unproven afterlife liberates us to live fully in the present.
15. To love God and your neighbor sums up the essence of God’s law.
16. Knowing whether or not God exists has no particular bearing on living a spiritual life.
17. The Divine has no form whatsoever.
18. God is both merciful and just, in perfectly equal balance.
19. The Divine is capable of appearing in innumerable manifestations, and has done so throughout time, throughout the world.
20. Relying upon the wisdom of our higher self is the one sure spiritual path.
21. It is impossible to know what happens after we die. The only honest view is that our consciousness expires along with our bodies.

22. The original sin of humanity destroyed some of our original intimacy with God—intimacy that will be restored and surpassed in Heaven.

23. The most common characteristic of human life is suffering; the most worthy spiritual goal is the elimination of suffering—our own, as well as that of others.

24. There is an era of peace and justice coming that will arrive through the cooperation of all people with God’s help.

25. In each age, the prophets of God are sent to establish God’s justice on earth.

26. Each of us goes through a cycle of death and rebirth with the purpose of gaining wisdom and of ultimately becoming one with God.

27. We are all divine by nature.

28. There is nothing from which we need to be saved.

29. The Bible is the inspired word of God.

30. The idea that we each have an individual soul is an illusion.

31. Moses was the first and most important prophet.

32. Submitting to the will of God is more important than asking God to grant our requests.

33. The Divine can be worshiped in many forms.

34. Every person is his or her own best judge of their own personal way to God.

35. The idea of God is simply an externalization of unrealized qualities and aspirations found in all of us.

36. God is a Trinity of Persons—a mystery of unity in diversity.

37. Nothing we perceive to exist—including our soul—lasts forever.

38. Keeping God’s commandments is the primary way of living a spiritual life.

39. It is possible for war to be justifiable, but only when it is a holy struggle against evil.

40. The eternal and uncreated universe we inhabit undergoes cycles of creation and destruction.

41. We live in an era of new consciousness, in which we can experience entirely new levels of spiritual understanding.

42. It is our duty to liberate all people from oppression—institutional, religious, or otherwise.

43. The incarnation of God into the world is a unique and unrepeatable event.

44. Spiritual practices are a means to enlightenment.

45. God is present in all things.

46. Everything belongs to God; we are merely caretakers of our possessions, and we should be generous with them.

47. Image-worship is an important step on the way to God.

48. Only by reclaiming and honoring the Earth as sacred will the world find balance and harmony.

49. Traditional religions are nothing but relics of the past.

50. Salvation comes through faith, by God’s grace.

51. Each of us has our own karma to deal with—the accumulation of our past deeds both good and bad.

52. We are called by God to repair the world.

53. We find salvation through devotion to God in this life, and through obedience to God’s commands.

54. Truth is One; the wise have given it many names.

55. The imagination and the self are divine.

56. Critical intelligence liberates us from the need to rely on faith.

57. Faith without good deeds is dead.

58. Wisdom and compassion are the supreme spiritual values.

59. Created in God’s image, we each have free will and a powerful moral capacity.
The spiritual life is incomplete without charity—the sharing of one's material wealth with others.

2. Death is only a shedding of the body—after which the soul moves on to a new incarnation.

3. Spiritual growth comes more through spiritual practices than traditional religious observance.

4. After death we live on, but only in the memories of the living.

**Tabulate your results for Part One:**

**Discover your Spiritual Type™**

The next step in this process of spiritual discovery is to tabulate the results of your answers to Part One and Part Two of the Spiritual Identity Self-Test—eighty-seven statements in all.

**Step 1**

Four responses to the twenty-four statements of Part One are organized into four vertical sections, marked F, S, T, and C. Look at the first section—labeled Section F. Your responses within Section F are organized into four vertical columns: a, b, c, and d. Tabulate the total number of a's and r's and enter that total in the box provided, as in the sample at right.

Now, do the same for each of the other three sections in Part One. Write those numbers in the appropriate boxes on your response sheet.

<table>
<thead>
<tr>
<th><strong>Section F</strong></th>
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<tbody>
<tr>
<td>a</td>
</tr>
<tr>
<td>1</td>
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<tr>
<td>5</td>
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<tr>
<td>9</td>
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<tr>
<td>13</td>
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<tr>
<td>17</td>
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<tr>
<td>21</td>
</tr>
<tr>
<td><strong>TOTALS:</strong></td>
</tr>
<tr>
<td><strong>A+B:</strong></td>
</tr>
</tbody>
</table>

**Step 2**

Next, look at the totals you have written in each of the four boxes. Two of these totals determine the first important element of your Spiritual Type. Look first at Section F and Section S—which of these two boxes has the highest total?

Write that letter here: (F or S) _______

Look now at Section R and Section C—which box has the highest total? (This is the second element of your Spiritual Type.)

Write that letter here: (R or C) _______

These two letters form your Spiritual Type. They are a key to how you believe what you believe, and how and where you seek spiritual growth. For instance, is the spiritual side of life important to you? Do you talk much about it? Do you believe more with your head or your heart? Or, do you have more doubt and skepticism than belief? Do you learn more from experience than from scriptures or texts? Do you believe that some spiritual matters are factually true?

There are two poles of how we believe that are measured here. All of us range between:

- **Faithful-Skeptical**
- **Contemplative-Rational**

Are you more faithfully inclined or skeptically inclined, contemplatively inclined or rationally inclined? Here is a brief summary of each of the four Spiritual Type possibilities. Read about the type that includes the two poles toward which you tend and see if you agree:

**FR: Faithful-Rational**

Often the most self-assured and vocal of all the Spiritual Types, the Faithful-Rational person believes with great confidence and is ready to explain to naysayers why what (s)he believes is true. FRs usually rest their faith on the promises to be found in scripture and tradition. They often can quote scripture from memory and see scripture
as divine truth. The FR’s spiritual life is strengthened most through study, and (s)he usually craves conversation with others to stimulate ideas. Often dynamic leaders, FRs can find great benefit in belonging to a religious community and may even see taking a leadership role in one as an obligation.

FC: Faithful-Contemplative
The Faithful-Contemplative person believes sometimes even in the face of evidence that (s)he cannot explain away and that (s)he often doesn’t care to explain away. Often the most devout and devotional of the Spiritual Types, FCs can be the most dedicated of spiritual practitioners—devoted to daily prayer or meditation, for example. Also the most visionary of the Spiritual Types, FCs believe so strongly in their hearts that they have little interest in dogma or spiritual teaching that seems too intellectual and irrelevant. They can create fascinating spiritual conversations, if you can get them to share their thoughts with you. The FC’s relationship to the Divine can sometimes be like a relationship between lovers—intimately personal and also volatile, as FCs can feel at times slighted by the Divine because their relationship is so personal.

SR: Skeptical-Rational
The Skeptical-Rational person has little time for spiritual matters. SRs do not believe that dwelling on spiritual things accomplishes much in life. But they often focus on improving the planet, themselves, or their communities with a spiritual zeal. The rarest of the four types, SRs can be very knowledgeable of religion and spiritual traditions, but they do not view that knowledge as offering any evidence for belief. Often the most transitional of the Spiritual Types, many SRs grew up as FRs but have since changed perspectives. Similarly, many SRs go on to become SCs. The most common spiritual practice for SRs is found in their neverending effort to actualize their own full human potential, as well as that of others.

SC: Skeptical-Contemplative
The fastest growing of the Spiritual Types, the Skeptical-Contemplative person may not be completely sure what (s)he believes about spiritual things but is interested in discovering what there might be to discover. SCs often do not adhere to any one spiritual tradition exclusively, and they rarely join spiritual groups. They find a variety of spiritual practices and religious traditions stimulating. If they worship, they often do so on their own terms—sometimes participating in religious services but holding on to their own personal convictions in matters of faith. There is an underlying mystical strain in a percentage of SCs as they are intellectually skeptical of all spiritual teaching, but at the same time hold great faith in the guidance of the spirit within them to find the truth.

Tabulate your results for Part Two: Discover Your Tradition Indicator

Step 1
Your responses to the sixty-three statements of Part Two are organized into seven vertical sections. Tabulate the total number of a’s and b’s for each of the seven sections and enter those totals in the boxes provided, just like you did in tabulating Part One.

Step 2
Next, look at the totals you have written in each of the seven boxes. The highest total determines your results.

Write that letter here: _______

This letter is a key to the spiritual tradition that most closely matches your beliefs. It is a positive indicator of what you believe and what you don’t believe—the questions in life that you are asking and trying to answer. This letter represents, in the very broadest of terms, one
of seven major spiritual/religious traditions in which your Spiritual Identity will most likely be found. The Tradition Indicators are:

C = Christian Spirituality
B = Buddhist Spirituality
J = Jewish Spirituality
I = Islamic Spirituality
H = Hindu Spirituality
N = New Consciousness Spirituality
U = Humanist Spirituality

You can begin exploring your Spiritual Identity by exploring your Tradition Indicator in all of its many aspects. Keeping in mind your Spiritual Type as well, you can now find resources that will feed your spiritual growth in new ways: people, books, magazines, websites, and spiritual organizations, just to name a few. Chapters 5–7 provide brief summaries of several movements within each of the seven traditions listed above, offering this information for the next stage on your journey.