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The Spiritual Care Series

A Volunteer Training Course

Episode 2: Spirituality in Ageing

Participant workbook

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Episode topics

Episode 1: Understanding the Ageing Process

Episode 2: Spirituality in Ageing

Episode 3: Good Communication

Episode 4: The Power of Story Telling

Episode 5: Dementia

Episode 6: A New Home and a New Way of Life

Episode 7: Grief, Loss, Death and Dying

Episode 8: Roles, Boundaries and Self-care

Episode outline - Spirituality in Ageing

Key themes of session

Practical activities for participants



Spiritual Care may be defined as:

Meaning, purpose, self-transcending knowledge, significant relationships, love and commitment, as well as a sense of God amongst us. John Swinton

Spiritual care has to do with being alongside people in ways that recognise and respect their spirituality, and which strive to facilitate the person's ongoing search for meaning, purpose, hope and value.

Devotion - Philip listens to God

Acts 8:26-38

Now an angel of the Lord said to Philip, "Go south to the road—the desert road—that goes down from Jerusalem to Gaza." So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of queen of the Ethiopians. This man had gone to Jerusalem to worship, and on his way home was sitting in his chariot reading the Book of Isaiah the prophet. The Spirit told Philip, "Go to that chariot and stay near it."

Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked.

"How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him. This is the passage of Scripture the eunuch was reading:

"He was led like a sheep to the slaughter and as a lamb before its shearer is silent, so he did not open his mouth. In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth."

The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?" Then Philip began with that very passage of Scripture and told him the good news about Jesus.

As they travelled along the road, they came to some water and the eunuch said, "Look, here is water. What can stand in the way of my being baptized?" And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.

Discussion:

Having read the passage above, discuss in your pairs/group

1. What did Phillip demonstrate as a spiritual carer that made him effective?
2. Do you think this premise is valid: God invites us to join Him in what He is doing in the lives/story of other people? What did Phillip do that assisted in that process?

Good spiritual care

Your notes on *Good spiritual care* (video discussion)

1. Why is managing change such a key issue when it comes to ageing?
2. How does a healthy spirituality help us manage the change ageing brings?
3. John Swinton said that Spirituality answers four questions. What are they?
4. Is it fair to say that a healthy spirituality will also mean better health in a range of other areas of our lives?

Spiritual Care assessment (SCA)

(Bank of questions)

Who am I?

- How do you connect with others (family, friends, community and carers)?
- In what ways are you connected to nature/creation?
- What are your sources of hope, strength, comfort, peace and joy?
- Are there things that you struggle with now?
- What do you believe in or have faith in?
- What is your faith tradition?
- How do you exercise faith in your life?
- Are there any barriers as we relate to you, based on your spirituality that we need to be aware of?

Where do I come from?

- When you've experienced peace – how did that feel / what did that look like?
- Looking back over your life, what do you remember with sadness, and what do you remember with joy?
- What do you hold onto during difficult times - what sustains you and helps to keep you going?
- Are you fearful of anything? If so, what triggers these fears?
- What has been your faith journey?
- Is religion and/or spiritual life important to you? If yes, in what way?
- Has your faith helped you in coping through difficult times? If yes, how?
- Do you ever share your struggles and joys with God? In what ways has this helped you?

Where am I going?

- What do you value in life that you still want to continue with?
- What do you connect to most of all that brings you peace, hope or joy?
- What communities have you connected with in your life that you would still like to be involved with going forward?
- What is the importance of your spirituality in your daily life?
- Describe the beliefs and practices of your faith
- Do you belong to a spiritual/faith community? Does this community help you? How?
- What aspects of your spirituality would you like us/me to be aware as we care for you?
- Are there particular aspects of your care that you wish to forego or have withheld because of your faith?
- Going forward, what spiritual goals do you want to explore or grow into?

Why?

- What brings meaning to your life?
- Are you hopeful? What do you hope for and why?
- What do you want from life?
- What brings good quality to your life?
- What is really important to you now and in the future?
- What makes life worth living now and in the future?
- Is spirituality important to you and why?

Adapted from the following sources:

- Elizabeth MacKinlay (27.11.2011) *Radio National – Ageing Well*
<http://www.abc.net.au/radionational/programs/encounter/ageing-well/3686464#transcript>
- Koenig, HG. (2002) *Spirituality in Patient Care, Why, How, When and What*
Templeton Foundation Press, Radnor Pennsylvania
- Fletcher, J. (2016) *Understandings and perceptions of spirituality held by multidisciplinary professionals involved in a community based palliative care organization: implications for professional practice.*
(Doctoral thesis, Australian Catholic University). Retrieved from:
<http://researchbank.acu.edu.au/theses/552>

Example of Spiritual Care Assessment

This is an example of a spiritual assessment for spiritual carers, drawn from the SCA Bank. Use this to complete a spiritual assessment on **yourself**. You will use your responses in a practical exercise later where you will do work in pairs.

Who am I?

- What are your sources of hope, strength, comfort, peace and joy?
- How do you connect with others (family, friends, community and carers)?
- Are there things that you struggle with now?

Where do I come from?

- What has been your faith journey?
- When you've experienced peace – how did that feel/what did that look like?
- What do you hold onto during difficult times - what sustains you and what keeps you going?

Where am I going?

- Do you belong to a spiritual/faith community? Does this community help you? How?
- Going forward, what spiritual goals do you want to explore or grow into?

Why?

- What makes life worth living now and in the future?
- Are you hopeful? What do you hope for and why?

Core values of good spiritual care

While viewing the video clip, write your notes for each of the following questions or statements.

1. What is the goal of good spiritual care?
2. Does it differ for non-religious or religious people?
3. It must be an eye opener to religious and especially non-religious people that there is spiritual life there for everyone.
4. What core values of good spiritual care did you hear spoken about during the group discussion or in Anam Cara Care Home where they use the Eden Philosophy of Care?

Spiritual Care scenarios

1. Form pairs. Partner 1 and 2.
 - Select a scenario from one of the five scenarios below
 - Partner 1 is spiritual carer and the listener
 - Partner 2 is the older person
2. After 5 minutes swap roles
 - Select a different scenario from the workbook
 - Partner 2 is the spiritual carer and listener
 - Partner 1 is the client
 - Before you begin the conversation, the facilitator gives Partner 2 a handout to read.
3. After 5 minutes the facilitator will debrief the activity

Five Scenarios

1. The house is becoming too much to manage, but I didn't think I'd ever land up in a place like this (residential aged care). Now I'm stuck here!
2. Mum left my father in 1963. We just got home from school one day and she handed us each a bag of clothes. We caught a taxi to her mother's house. I only saw my father a few times a year after that. He turned to the drink and he died before Ted and I married.
3. I don't get out into the garden anymore. That gardener bloke just cuts the lawn and sprays a bit of weed killer then he's gone. I hate to see it going downhill ...
4. I'm slowing down now, but I can't complain. Life has treated me pretty well. I can still read my books. Some poor souls end up with nothing.
5. I was so afraid of my Dad. He used to come home from the races in a foul mood and he'd belt us kids for virtually no reason at all. Saturday was the worst day of the week.

Building a sense of belonging and supporting individual spirituality

Write notes while viewing the video discussion in the session

1. What are the spiritual tasks we can help people engage in?
 - a. Who am I? _____
 - b. Where do I come from? _____
 - c. Where am I going? _____
 - d. Why? _____
2. How can we foster a sense of belonging among the people we see?
3. Spirituality doesn't have to refer to religion, but in what ways does a sense of God have a role to play in meaningful ageing?
4. Why is it important to take account of a person's religious faith?
5. How might a person's faith shape and help their responses to life's transitions?

Personal reflection and application

Having completed Episode 2: *Spirituality in ageing*, take some time now to reflect on:

1. What thoughts do you have on the role of a spiritual carer in assisting with the spiritual care of a person who is ageing?
2. What have you learned about your own spirituality and how will this impact on how you relate to people?

Pre-work for Episode 3

1. Complete your Spiritual Care Assessment
2. Read the article: *Exploring our Spiritual Pathway to God* adapted from an article by Gordon Miller, World Vision New Zealand and based on Bill Hybels book *Courageous Leadership*.

Identify your spiritual pathway and what helps you to connect to God

3. Optional hyperlink to view *Father's love letter*.
<http://www.fathersloveletter.com/fllpreviewlarge.html>

Exploring our Spiritual Pathway to God

I heard about the devotional pathways from Bill Hybels in his book *Courageous Leadership*. He said he'd noticed over many years that leaders come to God by different pathways; so he noted the pathways they used and reflected on their significance. Then he read Gary Thomas' *Sacred Pathways* that helped him clarify the issues further. I've reflected further on the pathways and, hopefully, this summary will help you discover a closer walk with Christ. Bill Hybels limited his presentation to seven and there may be more.

1. The Relational Pathway

Many people who start following Jesus find devotions on their own very hard work. No matter how much they try, how focused they are or what method they use, they always end up with the same result—devotions bore them, they don't meet Christ, and they go away feeling disappointed with God and themselves. If later they try spiritual retreats on their own they come back depressed. The longer they're on their own with God, the more depressed they become.

However, when they're part of a *group* they join in the discussion, enjoy the experience and go away feeling spiritually energised. If they go on spiritual retreats with others, they come back on a high because they need a community element in their spirituality—such as personal devotions that are over and above any studies they may do in their small groups. If we don't tell these people about the pathways, they may think there's something wrong with them, because they do everything their friends do but get nowhere. If we're like this, we should take several others on their retreats, and in between our retreats have discussions of a spiritual nature with others on a fairly regular basis. These joint experiences will have a spin-off for our own walk with Jesus. Bill says that when relational pathway people lean into their pathway they "grow like a weed".

Does this sound like you or others in your group? If so, find one or two others who also enjoy coming to God this way. Meet together on a fairly regular basis, and, when that's working well, experiment with your own time with God until you find something that is reasonably effective. Your own time with God may never be brilliant, but you'll be much better than before due to the inspiration of the group interaction lifting your time with God to a new level.

Many people come to God best by this pathway. It's also worth noting there is a link between our personality types and our preferred spiritual pathways so we can take all this further. For example, people with bright, bubbly, out-going personalities "click" with the relational pathway—just as intellectual and contemplative pathway people don't usually connect with this pathway at all!

2. The Intellectual Pathway

Some people get closest to God when they do their Bible reading with Study Bibles and Bible commentaries because they love wrestling with profound issues and difficult questions—intellectual breakthroughs bring them close to God. These people rarely get excited at services that focus on people's stories and testimonies because they're looking for something that stimulates their minds.

Without that stimulation they're restless and unfulfilled because their hearts and wills are never moved till their minds are challenged by truth. However, once their minds are convinced about something, they can have an extraordinary influence for good—sometimes out of all proportion to their numbers. They come to God by the intellectual pathway.

Bill Hybels suggests that Paul, trained by the top teacher of the day (Acts 22:3) and with his huge emphasis on the mind (Romans 12:2, etc), came to God by this route—and he reshaped the religious world of his day. Thomas Aquinas, the "angelic doctor" of the High Middle Ages who argued from 1 Timothy 2:1 that prayer in every case must include an ascent of the mind to God, probably made this his primary pathway to God. Martin Luther, who rediscovered justification by faith, and John Calvin with his teaching on the sovereignty of God, both probably came to God by this pathway. Francis Schaeffer, who grasped the intellectual supremacy of the Christian worldview and gave us his monumental *How Shall We Now Live?*, is another who comes to God by the intellectual pathway. Lee Strobel, who researched Christianity for two whole years before he bowed the knee to Christ, also comes to God by this pathway. We could list many others.

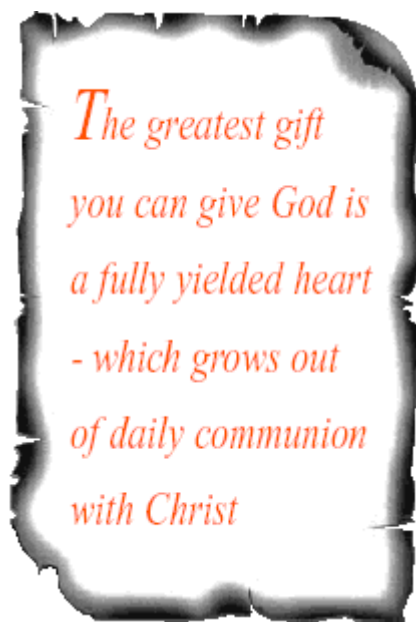
So just as relational pathway people need to develop a spiritual formation plan to get closer to God, intellectual pathway people should do the same—but their pathways will be very different. Do a quick check to see if this sounds like you. If it does, ensure you make use of some basic tools to stimulate your minds in your time with God. Use a good Study Bible like *The NIV Study Bible*, Bible commentaries like the *IVP New Bible Commentary*, Bible Dictionaries like the *IVP New Bible Dictionary*, and theology books that wrestle with issues from a renewal perspective. You don't need to get all these books at once; but if you can get some tools to help them with their devotional reading and thinking, then you too will "grow like a weed" because you can only make significant spiritual progress when your mind is fully engaged.

3. The Serving Pathway

A third very different group of people get closest to God when they're helping others do the work of the Kingdom. You can always tell who these people are because when you ask them when they feel closest to God they'll say it's when they're serving—not when they're praying, worshipping or doing other "religious" things which they may also enjoy up to a point.

Bill Hybels has a Board member at Willow Creek who took early retirement and shifted to just across the street from the church so he could spend several days a week doing voluntary work around the church—because he feels closest to God when he's serving. When Willow Creek had one of their baptismal services, this Board member was in tears as he watched person after person being baptised because he'd had a little part in these people's faith journey. Take away this man's opportunity to serve and you'd close the door on his pathway to God.

Many in our churches here are like that man, and we sometimes get impatient with them and want to get them fired up about "more important" things. That would be a real mistake. Church leaders should remember that these people too "were all baptized by one Spirit" (1 Corinthians 12:13), that they're the Lord's infantry, and that their contribution is critical to the effective functioning of the local church. To take Paul's analogy of the body, they may not be the mind that



thinks up our great church dreams. Nor may they be the eye that sees where all these dreams may lead. However, they are the feet and hands that bring our church dreams to pass. Without them, those dreams can never come true. Wise leaders do not despise these people's "day of small things" (Zechariah 4:10).

So help any serving people in your cell group to find the church and community activities they'd love to help with, because if they can find their niche, they too will grow strongly in Christ with a huge spin-off for their devotions.

4. The Contemplative Pathway

Some people get closest to God when they spend long periods of time on their own with him—enjoying his presence, meditating on his goodness, thinking through great issues like suffering and the cry of the poor, writing songs that bless us and books that stretch us. They come to God by the contemplative pathway; and they love being alone with God for long periods. As a result, they tend to steer away from relational activities because people and activities drain them. Contemplatives live for their relationship with God: they are happiest when they gaze into his face and worship him with holy passion.

Contemplatives may not be as large a group as some of the other groups but they've exerted an extraordinary influence on the Church through the ages. Augustine had a contemplative side—as did Thomas Aquinas, the great thinker of the High Middle Ages. Indeed Aquinas said that we know the bliss of contemplation in direct proportion to our withdrawal from the world, and that desire is the most important thing in the contemplative life.

In the 16th Century, Teresa of Avila and John of the Cross majored on the contemplative pathway. In the 20th Century, Thomas Merton and Henri Nouwen both came to God by this pathway. Indeed, Merton said that if our Christian life is no more than a few bits and pieces of devotion and service, we'll never know and enjoy the wonder of God's mighty love. We find that love when we go hard after him.

However, contemplation is easier for some than for others. Do you find you get closest to God when you are enjoying his presence on your own? When you talk about your own relationship with him, is your focus on loving him, being his friend and adoring him more than anything else? If you do, the contemplative pathway probably suits you best, so get them started on this pathway though reading some of the writers I've mentioned. Then they too will grow and flourish in their walk with Christ. A caution: Don't try to pressure contemplatives into a more active, service-focused faith. They're reflective thinkers more than servers, worshippers more than activists. Let them exercise their God-given ministry.

5. The Activist Pathway

Some people feel closest to God when they're living at the edge of their potential—charging into battle to lead great causes and grow great churches when the odds are overwhelmingly stacked against them and the only hope of victory is divine intervention.

Moses, Elijah and Habakkuk in the Bible probably came to God by this pathway. John Wesley leading the charge for spiritual renewal and social reform, George Whitefield preaching himself into exhaustion from the day he was ordained, D L Moody amazing his associates with how much he did, and Bill Hybels starting from nothing and growing one of the greatest churches and networks of churches in the Western world—these and many others have felt closest to God when they cried out in desperation "O God, save us!"

These most gifted activists are generals in God's army and gather round them armies of helpers who share their great dreams, live for the same cause and pour themselves out with the same passion. They and those who join them change the course of history; Bob Pierce, the founder of World Vision, may have come to God by this pathway because he was certainly an activist.

You'll know this is you if you get closest to God when you are fighting for justice, leading the charge to help the poor, active in running events, writing letters to government and newspaper editors, and calling the Church to wake from its apathy and get on with winning the world for Christ. If this sounds familiar, you are probably an activist pathway person: disciplines like journaling may be helpful to focus your energy. For all their passion, activists do sometimes struggle with burn out and depression through taking their activism too far, as Elijah did in the Bible and Bill Hybels says he did earlier in his ministry. Group members need to help activists find balance, by giving themselves permission to rest and so they live to fight another day.

6. The Creation Pathway

Some people feel closest to God when they get into the natural splendour of creation—praying outdoors, living where they can see great views, walking on tracks across great mountains and holidaying in the open spaces. Put them "somewhere in creation" and God seems very close; tie them down to living and working in big cities without any respite and they dry up inside. They're creation pathway people and need regular contact with creation to get close to God.

Many through the ages have been like them. Anthony (born 251) made famous by Athanasius' writings, said his "book" was the nature of created things and whenever he wished to read God's words, that book was at hand. Bernard of Clairvaux (1090-1153) the most influential leader of his age, said that we find more labouring in the woods than we'll ever find in books; woods and stones teach us what we can never hear from any master.

Francis of Assisi (1182-1226) was another who loved creation and enjoyed it greatly. Jonathan Edwards (1703-1758) the great New England theologian alluded to creation frequently. Last century, millions of Christians have delighted to sing, *O Lord my God, when I in awesome wonder, consider all the works Thy hands have made ... How great Thou art, how great Thou art.*"

Creation nourishes the faith of millions and is pivotal for many thousands. More recently, some of the Vineyard songs by Brian Doerksen with songs like *Creations Calls—How could I say there is no God, when all around creation calls, a singing bird, a mighty tree, the vast expanse of open sea*, express this yearning.

Do you get closest to God when you are out in creation, but feel frustrated when you are just listening to speakers and singing songs? Are you more moved out in nature than they ever are in church or fighting for social causes? If you are like this, you're probably a creation pathway person. Shift your time with God out of doors whenever possible, check out various spots until you finds places that "click" for you. Then other experiences, like attending church, will become more meaningful because you are connecting with God on a regular basis.

A special caution. Building your walk with God around your love of creation is not the same as moving into a New Age spirituality which says God is within every person and substitutes creation for the God of the Bible. The two are quite different; one is biblical faith, the other is false New Age teaching.

7. The Worship Pathway

Some people, like David in the Bible, feel closest to God when they're worshipping with their whole being (Psalm 103:1-5); they come to God by the Worship Pathway because worship is their greatest delight. Bill Hybels knows a business leader who had attended a particular church for many years, but all he got from this church was a lot of head knowledge and an empty heart that craved for something more. Then he started attending a friend's church in another part of town where they worshipped with a lot of spirit and passion; and for the first few weeks he cried like a baby through the services because he'd found the God-honouring worship he'd yearned for years. Discovering meaningful worship was like a dam breaking inside him.

Then he joined a church like his friend's church, and now whenever he's got a big business decision to make, or has an overflowing heart, he takes some worship CDs and goes for a long drive in his car. Sometimes he has to pull over to the side of the road because God's presence so overwhelms him that he can no longer drive. Worship is his primary pathway to God and many in our churches are like him. When ministers ignore their need for inspiring worship, or try to deflect them from their passion, they do them incalculable harm because full-on worship is their primary pathway to God. Without that worship, which is their lifeline to God, they die inside.

Do you feel closest to God when you worship him with abandonment and passion? If you do, develop a spiritual formation plan that builds in vast amounts of worship, because if you get the worship your heart longs for, you will "grow like a weed" and be very fruitful for Christ.

Using our Spiritual Pathways to God:

Now some comments to help us find and use our pathways.

First, many of us have one primary pathway and elements of some of the others. Someone who comes to God by the intellectual pathway may also have a contemplative tendency (the two sometimes go together), be an activist when fired up about something, love being out in creation, and know moments of deep emotion when worshipping with others. However, their relationship with God primarily grows out of their daily times of profound "intellectual" reflection on the Bible.

Second, when we've found our primary pathway, we should lean into it with all our might—like Bill Hybels' businessman friend: what a tragedy that he lived for years virtually cut off from the God he adored. So if we're relational pathway people, let's fill our lives with the friendships and activities that bring us close to God. Or if we come by other pathways, let's lean into them so we find the deeper walk with God to which he calls us.

Third, once we're established in our primary pathway, we should also experiment with other pathways as they'll all help us grow to maturity in Christ. So the serving pathway people will benefit from reading intellectually stimulating books from time to time. Activists can enjoy creation for a while or try the contemplative approach. Contemplatives should come out of their seclusion and party with the relational types—they'll love to have them! To really grow, lean into your pathway but experiment with others so you grow to full maturity.

Fourth, if we're in leadership we should try to help everyone in our churches identify their pathway—because when we do we give them a gift that will bless their walk with Christ to the end of their lives. This article comes with an assessment tool.

Fifth, if we're leaders we should also remember that most churches will have people from all the pathways. So we, and our worship leaders, should remember this when we plan and lead our services. Perhaps we're intellectual types with a contemplative streak, and our services reflect this. However, what about the worship pathway people who, die inside if they can't get the worship they yearn for? Maybe we're full-on activists who speak and lead with huge emotion and passion. If so, do our services also provide for the contemplatives and intellectuals who crave moments of quiet and reflection, and messages that speak to the mind as well as the heart? If we thought about these things more, and wove the pathways into our services, we'd help people grow spiritually.

Adapted from an article by [Gordon Miller, World Vision New Zealand](#). Based on material in Bill Hybels' book—*Courageous Leadership*.

Spiritual Pathways Assessment

This resource is designed to assist you in discovering **your** preferred method of connecting with God.

Instructions:

A. Respond to each statement according to the following scale:

3 = Consistently/definitely true of me

2 = Often/usually true of me

1 = Once in a while/sometimes true of me

0 = Not at all/never true of me

B. Transfer the numbers you answered for each statement to the answer grid.

C. Total each column. The column with the highest total identifies your preferred spiritual pathway; the next highest total, your secondary pathway.

Spiritual Pathways Statements:

- _____ 1. *When I have a problem, I'd rather pray with people than pray alone.*
- _____ 2. *In a church service, I most look forward to the teaching.*
- _____ 3. *People who know me would describe me as enthusiastic during worship times.*
- _____ 4. *No matter how tired I get, I usually come alive when a challenge is placed before me.*
- _____ 5. *Spiritual reality at times feels more real to me than the physical world.*
- _____ 6. *I get distracted in meetings or services if I notice details in the surroundings that haven't been attended to.*
- _____ 7. *A beautiful sunset can give me a spiritual high that temporarily blocks out everything that bothers me.*
- _____ 8. *It makes me feel better about myself to be with people I know and like.*
- _____ 9. *I've never understood why people don't love to study the Bible in depth.*
- _____ 10. *God touches me every time I gather with other believers for praise.*
- _____ 11. *People around me know how passionate I feel about the causes I'm involved in.*
- _____ 12. *I experience a deep inner joy when I am in a quiet place, free from distractions.*
- _____ 13. *Helping others is easy for me, even when I have problems.*
- _____ 14. *When faced with a difficult decision, I am drawn to walk in the woods, on the beach, or in some other outdoor setting.*
- _____ 15. *When I am alone too much, I tend to lose energy or get depressed.*
- _____ 16. *People seek me out when they need answers to biblical questions.*
- _____ 17. *Even when I'm tired, I look forward to going to a church service.*
- _____ 18. *I sense the presence of God most when I'm doing his work.*
- _____ 19. *I don't understand how Christians can be so busy and still think they're hearing from God.*

- _____ 20. *I love being able to serve behind the scenes, out of the spotlight.*
- _____ 21. *I experience God in nature so powerfully I'm sometimes tempted not to bother with church.*
- _____ 22. *I experience God most tangibly in fellowship with a few others.*
- _____ 23. *When I need to be refreshed, a stimulating book is just the thing.*
- _____ 24. *I am happiest when I praise God together with others.*
- _____ 25. *"When the going gets tough, the tough get going" – that's me!*
- _____ 26. *My family and friends sometimes tease me about being such a hermit.*
- _____ 27. *People around me sometimes tell me they admire my compassion.*
- _____ 28. *Things in nature often teach me valuable lessons about God.*
- _____ 29. *I don't understand people who have a hard time revealing personal things about themselves.*
- _____ 30. *Sometimes I spend too much time learning about an issue rather than dealing with it.*
- _____ 31. *I don't think there's any good excuse for missing a worship time.*
- _____ 32. *I get tremendous satisfaction from seeing people working together to achieve a goal.*
- _____ 33. *When I face a difficulty, being alone feels most helpful.*
- _____ 34. *Even when I'm tired, I find I have the energy and desire to care for people's problems.*
- _____ 35. *God is so real when I'm in a beautiful, natural setting.*
- _____ 36. *When I'm tired, going out with friends refreshes me.*
- _____ 37. *I worship best in response to theological truth clearly explained.*
- _____ 38. *I like how all of the world's problems – including mine – seem unimportant when I'm praising God at church.*
- _____ 39. *I get frustrated with people's apathy in the face of injustice.*
- _____ 40. *I sometimes feel guilty for enjoying silence and solitude so much.*
- _____ 41. *I am happiest when I find someone who needs help and I can help*
- _____ 42. *People know that if I'm not around, I'm most likely outside in a beautiful place.*
- _____ 43. *People around me describe me as a people person.*
- _____ 44. *I often read lots of books to help me work through a problem.*
- _____ 45. *When I get overwhelmed, there's nothing like a good worship service to get me back on track.*
- _____ 46. *I should probably take more time to slow down, but I really love what I do, especially ministry.*
- _____ 47. *Sometimes I spend too much time mulling over negative things people say about me.*
- _____ 48. *I experience God's presence as I support someone who is struggling or in trouble.*
- _____ 49. *When I see natural beauty, something wonderful stirs in me that is difficult to describe.*

Please transfer your scores to the answer grid and total each column.

Spiritual Pathways Assessment Scoring

Transfer the numbers from the assessment to this grid, and total each column.

1.	2.	3.	4.	5.	6.	7.
8.	9.	10.	11.	12.	13.	14.
15.	16.	17.	18.	19.	20.	21.
22.	23.	24.	25.	26.	27.	28.
29.	30.	31.	32.	33.	34.	35.
36.	37.	38.	39.	40.	41.	42.
43.	44.	45.	46.	47.	48.	49.
Total	Total	Total	Total	Total	Total	Total

A **B** **C** **D** **E** **F** **G**

Please total your scores in each column before proceeding to find your preferred Spiritual Pathway.

Spiritual Pathways

[A] Relational – I connect best to God when I am with others.

[B] Intellectual – I connect best to God when I learn.

[C] Worship – I connect best to God when I worship.

[D] Activist – I connect best to God when doing great things.

[E] Contemplative – I connect best to God in silence.

[F] Serving – I connect best to God while doing kingdom tasks.

[G] Creation – I connect best to God in nature.