

simplify the wording, and to put it in more ordinary terms. However, it usually became clear that the depth of meaning in the original statement had been lost, and the replacement was not worthwhile.

There are, unavoidably, in the questionnaire, words and questions of which some respondents are unsure. Two strategies address this problem: First, the questions progress in a manner likely to enlighten the respondent as one thinks them through. Second, the scoring is simple, but allows a range of answers to each question, and this range reflects degrees of affirmation to the question, and also disagreement. So the answers available allow much room for individual differences and tend not to lead to the kind of frustration that is felt when one confronts questionnaires that force one to affirm or deny each question, while, at the same time, one feels inclined to provide answers that are qualified. The questions are written in a way that assumes that the more spiritual a person is, the stronger would be one's response to them and the higher the number assigned to each.

The test was designed to detect degrees of spirituality, but does not assume that everyone is spiritual to some degree. Some people who take the test are found to be markedly lacking in spiritual inclination. The scoring structure describes each degree of spirituality in either honorific terms or else, at least, in neutral terms. No one has, as yet, complained of being maligned by the test or its results. The Inventory is as follows:

Your Spirituality: A Personal Inventory

Rate the following on a scale of 3, 2, 1, or 0 where

- 3 indicates I strongly agree;
- 2 indicates I agree;
- 1 indicates I agree just a little
- 0 indicates I do not agree at all or do not understand the statement.

- I.
 1. I marvel at aspects of nature that are not understood by modern science.
 2. I have had experiences that no one could ever explain.
 3. There are realities in the universe that could not ever be understood by the human intellect.
 4. There are many decisions that people make in daily life for which there is a significant lack of evidence.
 5. There is a way of knowing that is different from use of the senses, reason, and conscious thought.

II.

6. It is important to do some things that will never result in measurable benefits.
7. It is important to contribute in material ways (by, say, contributing time, money, or energy) to causes that will never be known or proven to be fully successful.
8. I can imagine a situation so serious that it might be worthwhile to set myself on fire to protest a war.

III.

9. Some things that happen in the universe are not governed by natural laws at all.
10. There is just as much reason to think some truths of faith are true as to think the truths of science are true.
11. Nothing that happens in the universe is due purely to coincidence or chance. That is, every event that appears to be due to chance is in fact the result of arrangements by some higher power.
12. It makes more sense to say that the inexplicable aspects of the universe are due to God than to scientific principles we have not yet discovered.

IV.

13. I have experienced spiritual influences in my life.
14. I have experienced a spiritual connection among some things in the universe.
15. All things in the universe have a spiritual connection.
16. Human beings are made of chemicals and in addition some spiritual elements.
17. There are higher powers in the universe than what can ever be known by science.

V.

18. Spiritual faith involves a kind of knowledge.
19. The truths of faith are known to be true independently of any evidence.
20. We can know things about human life and well-being that are revealed to us through some avenue other than the senses, conscious thought and the use of reasoning.
21. There is a kind of spiritual knowledge that is not rational in any ordinary sense.
22. I trust my beliefs and feelings about spiritual matters more than my beliefs that are based on ordinary experience, conscious thought and reasoning.