

Assessment Reflection Paper

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I have had experience with some form, or exact the form, of each assessment prior to this class. The prior experiences demonstrated that the results vary during different seasons and life stages. Being in a new life stage, I was eager to take the assessments and reflection upon the results. In the following paragraphs I will share the assessment results, my personal interpretations, and address the assignment questions in a summary conclusion toward the end.

Out of the three assessments, the Spiritual Gifts Tests (<https://gifts.churchgrowth.org> n.d.) (<http://www.kodachrome.org/spiritgift/> n.d.) were the most familiar and frequently used. I took both tests. Between each test the top 5 overlapping gifts were Teaching, Shepherding, Apostleship, Exhortation, and Administration. This time around, there were two surprises: the first was the rise of the Administration gifting *into the top 5*. And the second was the lowering of the Evangelism gifting *out of the top 5*. Being that my ministry work has involved more coaching and incarnational ministry this past year, it is understandable, but my heart is more inclined to evangelism and apostolic planting than to administration and organization. I used to view the latter as a necessary evil, until it resulted in more restful patterns of life and ministry. It seems that during times of change and transition, the Administration gifting becomes more prominent to counterbalance the desire to plant new things and reach lost people. This seems to be a demonstration of the Holy Spirit's ministering to me by bringing order, patience, and self-control.

The Emotionally Healthy Spirituality assessment (<https://www.emotionallyhealthy.org> n.d.) calculated my results as 'Emotional Adolescent'. While I agreed with the level of assessment, there were some descriptions of that level that I did not identify with. This could mean that I'm on the line between 'Emotional Adolescent' and 'Emotion Adult'. But I certainly agree that there are clear and felt gaps, especially regarding areas that include receiving

feedback, controlling outcomes, and being before doing. I tend to be on the defensive in many circumstances, like when I'm tired or adjusting to new circumstances or uncertain about something. When in conflict with those closest to me, the initial temptation is to blame-shift. And because of a lower ability to perceive social situations, I am more prone to analyze behaviors and speech. But my analysis is sometimes bookended by worst-case assumptions and pessimistic conclusions. Much of this can likely be traced to a lack of rootedness in God's love and receiving my identity, affirmation, and affection directly from Him instead of from deeds done or performed.

The Enneagram assessment (<https://www.enneagraminstitute.com/rheti> n.d.), was the least familiar of the three. I scored evenly for 2 and 6, with a wing 1, or *'Helper'*, *'Loyalist'*, and *'Reformer'*. While I agree with much of the assessment, each category features so many ranges and descriptive facets it seems almost too broad to mischaracterize a person. At any given point in time, I feel that most of the numbers could have some degree of applicability. But I recognize that the goal of the assessment is to identify the dominant traits, and, to that end, it seems to have succeeded. I'll only touch on the tied high scorers: the *'Helper'* and the *'Loyalist'*.

Beginning with the *'Helper'*, I both function and lead in interpersonal and relational ways. Because I am highly and personally invested in people and relationships, that investment can sometimes lend itself to the assessment's described possessive tendency. As for the *'Loyalist'*, this has obvious interplay with the possessive and interpersonal qualities of the *'Helper'*. My commitment to people comes in part from experiences of being bullied and isolated in my youth. Because of the compassion, relational nature, and my role in vocational ministry, I tend to overcommit relationally and am often left having very few people with whom I can delegate and pass along developing students. The nature of the work tends to be isolating

by default. It is a feature I am hoping to change by recruiting committed volunteers. But, again, that is a relational solution.

Lastly, I'll address the questions in summary form:

*“What was helpful?” And “How will your awareness of these assessments enhance your growth as a ministry leader?”*

I feel particularly loved and led through encouragement. That said, because I have been steadfast with inner work, I am encouraged by the felt experience and visible progress on the EHS assessment. I also feel affirmed to function, lead, and develop as a *‘Helper/Loyalist’* – I enjoy building healthy relationships, healthy people, healthy disciples, and healthy organizations, but I recognize the need for slow, deep, intentional cultivation in that space. It requires not only my own careful, personal cultivation, but also necessitates limits on who and how many I can invest in and lead.

Finally, for the Spiritual Gift Assessment, while I long to see progress made and ministry planted through the Evangelist and Apostle giftings, I recognize that I cannot force, coerce, build, or manipulate growth or fruitfulness. The Lord seems to be drawing out the Administrator, Pastor/Shepherd, and Teacher giftings primarily for my own growth, pacing, and development in this season as I continue to abide, praying that fruit will be borne in its season (Psalm 1:3; John 15). I also recognize His repositioning of my giftings in order that I might not lead in isolation or in a vacuum but on a mutually supportive team. All these assessments and giftings point to my growing into a healthy leader and team player.