ABSTRACT

Rick C. Dye

Thesis Statement

A retreat model can be developed which will enable campus ministry participants to understand their own personality type (utilizing the Myers-Briggs Type Indicator) and discover a devotional style for this stage in their lives by experimenting with methods of prayer and meditation which draw upon one or another of the four mental functions.

Title: PERSONALITY TYPE AND THE DIFFERING STYLES OF PRAYER AND MEDITATION FOR STUDENTS INVOLVED IN CAMPUS MINISTRY.

Using both descriptive and empirical methodologies, this study attempts to discover the personality type of students involved in campus ministry units in the Memphis Annual Conference of the United Methodist Church and show how personality types are influential in the development of a meaningful prayer temperament. This effort at fostering spiritual formation among college age students is seen as central to the task of campus ministry.

Chapter 1 introduces the project setting. Particular attention is paid to the condition of campus ministry at the University of Tennessee - Martin. Statistical information is presented showing religious

preference. The difficult conditions surrounding the implementation of effective campus ministry programs are discussed. This chapter also looks at the retreat model that became the foundation for this project/dissertation.

Chapter 2 is a review of the related literature in the areas of personality type and theory, prayer temperaments, and spiritual formation. A review of various database searches are given, along with references to important resources. A Biblical foundation for this project/dissertation is also highlighted.

Chapter 3 studies the relationship between personality theory and principles of spiritual formation. In this chapter, terms are defined, the relationship between soul and spirit are discussed, a biblical doctrine of humankind is presented, a Biblical anthropology is presented, the uniqueness of creation, and the relationship between psychology and spirituality is explored. The chapter concludes with a section on different prayer temperaments.

Chapter 4 is a full description of the project development. Information is shared about the process used to plan the retreat and various checklists and questionnaires are presented, along with a retreat schedule.

Chapter 5 describes the retreat event in full detail. A breakdown of participation from the various campus ministry units and the different personality types is given. This chapter also shows how the various personality types are related to prayer temperaments. The concluding section of the chapter deals with a worship service which was developed, using the different prayer temperaments as a guide.

Chapter 6 is a reflection and evaluation of the retreat. While the overall rating of the retreat was positive, suggestions are made to improve this model of spiritual formation. The questionnaires are evaluated and student responses are given. Several adjustments are suggested to make the retreat model more effective.

Chapter 7 looks at the effectiveness of this project/retreat and offers specific suggestions to campus ministry units to improve their efforts in spiritual formation. A major accomplishment of the retreat was the simple awareness of how different we are in personality, yet still connected to God and each other through creation.

The Appendix contains copies of the various handouts that were used for the retreat.

The Bibliography lists the resources used for the retreat, along with numerous resources which were consulted over the long process of developing, implementing, and evaluating this project/dissertation.

PERSONALITY TYPE AND THE DIFFERING STYLES OF PRAYER

AND MEDITATION FOR STUDENTS INVOLVED IN

CAMPUS MINISTRY

by

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CHAPTER 1

The Nature and Scope of the Project/Dissertation

Purpose

The purpose of this dissertation is to examine
how one effort toward understanding the crisis facing
campus ministry can be addressed through a
project/retreat designed to increase college students'
awareness of spiritual formation. The project/retreat
was designed to be a self-contained program.

Problem Statement

Campus ministry is no longer enjoying the support
it did a few years ago. The reasons are many and
varied, but in a large part can be explained as
"surrender" of mission to the university campus.
Several mainline denominations are declining in
membership and financial resources. The tendency is to
retreat and cut any ministry which may seem expendable.
Because of a residue of campus ministry images from the
1960's and the current image of self-centered college
students, church leaders and laity are questioning the
current status of this ministry.

Because of the confusion surrounding this specialized type of ministry, it is important to offer programs and methods which will help identify and strengthen the spiritual formation processes of today's college students. This project/retreat is one attempt to address this problem.

Assumptions

I am making several basic assumptions in this dissertation. First, I am taking an advocacy role for the function and mission of campus ministry. While I want to be fully aware of the legitimate criticism of campus ministry, I believe strongly in this specialized ministry. I believe that the mission of campus ministry to college students and the secular university has a significant role to play in the future of the church.

Secondly, I also assume a basic commitment to the Christian faith and the processes of spiritual formation that take place in a Christian's life. I realize that while there are differences of interpretation as to how this formation occurs, the spiritual formation of college students is a primary focus of this dissertation. I also believe this should be a primary goal and function of every campus ministry unit.

Finally, I also assume a basic understanding of the link between our human psychological development and the processes of spiritual formation. The purpose of this dissertation is not to discuss this connection but, to show how our understanding of human personality type relates to our understanding of spiritual formation.

Limitations

This dissertation is not an exhaustive review of psychological development, Jungian typology, Myers-Briggs personality theory, or all of the principles influencing spiritual formation. I will not attempt to promote one theory over that of another theory. In fact, I believe that there are several good points that can be gleaned from all of these disciplines. My hope is to provide one example of how an intentional effort at spiritual formation can strengthen campus ministry.

Shape of the Dissertation

The shape of the dissertation follows a logical progression. The first order is to establish a basic foundation and understanding of the crisis facing campus ministry and the conditions of this ministry on the campus of the University of Tennessee - Martin. I will then focus on the need to conduct a retreat event and how to develop one. A review of related literature,

journals, and databases will be reported. The

foundation for the project/retreat will be developed in

Chapter 3. This chapter will deal with the

relationship between psychology and spirituality.

Chapter 3 will look at the relationship between soul

and spirit, a biblical doctrine of humankind, a

biblical anthropology, connecting psychology and

spirituality, the uniqueness of creation, and how all

of this provides a foundation for understanding prayer

temperaments. Chapters 4, 5, and 6 will deal with the

retreat event in full detail. Chapter 7 offers a

summary to the broader issues affecting campus

ministry. A simple outline of the dissertation is:

Broad Overview of Campus Ministry - Chp. 1

Review of Related Literature - Chp. 2

Theological Reflection - Chp. 3

Retreat Planning - Chp. 4

The Retreat Event - Chp. 5

Analysis of the Retreat - Chp. 6

Concluding Chapter - The Next Step - Chp. 7

Campus Ministry at the University of Tennessee - Martin

"Campus ministry today is in shambles.
It has lost its aim. It is not responding to
new structures in higher education. It has
isolated itself from the local church. Campus
ministers have become 'lone rangers' who
carry the total burden of the ministry on
their own shoulders. If they succeed,

they're praised. If they fail, they are highly criticized."[1]

It does not take long to realize that campus ministry is facing a difficult future. There are even some people within the Church who question its validity as a ministry. Some of this opposition comes from those whose see campus ministry as an unnecessary expense or simply a place to put ministers who cannot make it in the pastoral ministry. The greatest temptation is just to look at a few figures about attendance at various campus ministry functions and come up with some very simple, and incorrect, conclusions about the state of such ministry.

I was appointed as the Director of the Interfaith Center, an ecumenical campus ministry unit at the University of Tennessee - Martin, in June of 1987. UT Martin is located in the northwestern corner of Tennessee and caters to the students of this rural region. The University of Tennessee - Martin has a strong academic program and draws students from the entire state.

I came to campus ministry after spending seventeen years in the pastoral ministry. Because of problems

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[1]Hallman, W.E., ed. <u>Challenge of the Community College to the Church</u>. Valley Forge: United Ministries, 1980, 101.

with the previous director, the Interfaith Center was
in need of strong, organized leadership.

This chapter will give an overview of campus
ministry, especially as it is being lived on the
campus of the University of Tennessee - Martin. After
two and a half years in this appointment, I can see the
possibilities for significant ministry and also
appreciate the concerns raised by many of the critics
of this ministry. Looking at campus ministry from an
anthropological perspective allows one to avoid the
ever present trap of short sightedness and simplistic
solutions. Campus ministry is a genuine ministry to
the students attending our institutions of higher
learning. Any attempt to dilute this ministry will
adversely affect the church's witness.

<u>Today's College Student</u>

There is no question the college student of today
is different from the college student of even a
few years ago. College protest and social agendas have
been replaced by excessive alcohol and drug abuse and
a general concern for individual rights instead of any
concept of social justice.

While they do have similarities with past genera-
tions of students, the average student of today is:

* self-concerned and me-oriented
* non-ideological
* disenchanted with politics

* moderate in political attitudes
* liberal in social attitudes
* weak in basic skills
* career-oriented
* competitive
* diverse in lifestyles and background
* pessimistic about the future of the country
* optimistic about his/her individual futures
* interested in material success
* friendly and pleasant
* pragmatic [2]

Students on the college campus today are also different from the students of the 1960s and 1970s. Today's student is older, less socially motivated, often training for a specific occupation, and does not look for the university and its organizations to give them social identity.

The University of Tennessee - Martin is known as a "suitcase" campus. This reputation is consistent with college life across the nation. "Today, the experience of 'going away to college' is the exception, rather than the norm. At older, traditional residential colleges, the percentage of commuters has increased dramatically. Consider the following percentages:

* 75% of students commute.
* 56% of all full time students live at home.
* College is no longer the providence of a small privileged group, and it is not only for the young.

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[2] Alden, Betsy and Neinast, Helen. eds. <u>Church and Campus Ministry</u>. Nashville: Board of Higher Education and Campus Ministry, 1986, 25.

* 38% of 17-22 year olds are enrolled in college.
* 33% of all college students are over
  twenty-five years old."[3]

What I Found at the University

of Tennessee - Martin

The students I found at the Interfaith Center were well entrenched. They had formed as a rather large group during their Freshman year, and I now faced twelve Seniors who had a definite idea of how things should be done. The Interfaith Center had become just another group on campus meeting the psychological, emotional and communal needs of the participating students, but not involved in much ministry to the university. When I learned I was appointed to campus ministry, I only had a small hint of the problems I would soon face.

Typical problems were:

1. The previous campus minister had left the Interfaith Center and the ministry during the middle of the school year.

2. The organizational structure of the Interfaith Center was far from efficient. The students had pulled a silent coup and had taken control of the Center. There was a great deal of resistance to my leadership when I first arrived.

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[3] Ibid., 57.

I realized I would need time to change the direction of the Center and I would need to be cautious in my approach. I started by improving the physical image of the Center. I cleaned up messes that had been left for months, mopped floors, and shared the "vision" of the Center as often as I could, not only with the students, but also with ministers and conference leaders.

3. While the students were initially resistant to change, they began to see I really had their best interests at heart. They had genuine feelings of betrayal, not only from the previous director, but from the way my appointment was handled. They were justified in their concern for the Center.

Campus ministry at the University of Tennessee - Martin has enjoyed a congenial relationship with the university administration and support staff. There seems to be a policy which has developed over time that recognizes the mutual responsibility each segment has to offer to the life of the students.

This is not to say problems do not exist. The most obvious and difficult issue to address seems to be the need for a common understanding and appreciation for the role of the campus ministry. There are three recognized campus ministry units at the University of Tennessee - Martin. The Interfaith Center, which is an

ecumenical ministry of United Methodist, Roman Catholic, Presbyterian U.S.A., and Episcopal churches; the Baptist Student Union; and the Church of Christ Student Center. While these units are given a time to "promote" campus ministry during the First-year Student Studies Week, the units are not given much input into the rest of university life.

Nevertheless, the University of Tennessee-Martin has been very supportive and open to campus ministry. All of the campus ministry units take advantage of this openness and present a united front in our ministry to the college population. The different campus ministry units organize to promote religious development generally and do not fall into the temptation of trying to compete with each other.

Student Religious Preference

In order to gain a better picture of the possibilities of campus ministry at the University of Tennessee - Martin, the following breakdown of student religious preference is presented. These figures are based on the 1988 Fall Semester. It is important to remember that students voluntarily report this information, so the numbers do not reflect total enrollment nor accurately make some distinctions in church denominations i.e., Church of God.

Church Preference	Resident	Commuter
Assembly of God	15	10
Baptist	798	476
Catholic	112	84
Christian	23	19
Church of Christ	150	139
Church of God	14	4
Church of the Nazarene	3	1
Cumberland Presbyterian	8	6
Episcopal	20	10
Evangelical and Reformed	1	1
Jewish/Hebrew	3	1
Latter Day Saints	3	4
Lutheran	15	12
Methodist	260	191
Muslim	5	9
Presbyterian USA	1	2
Presbyterian	67	47
Seventh Day Adventist	1	2
Unitarian/Universalist	1	0
Other Protestant	19	19
Other Religion	18	6
None	367	405
Total	**1,905**	**1,448**

Grand Total   3,353 [4]

The University of Tennessee - Martin also hosts a large number of international students. While many of these students are on campus for only a few months, the Interfaith Student Center has made a deliberate effort to be in ministry to these students. A breakdown of the students reveals the following countries of citizenship:

Iran - 2   Kuwait - 14
Jordan - 9   Syria - 7
Saudi A. - 30   Egypt - 5

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[4] Computer Search. "Student Religious Preference." University of Tennessee - Martin Computer Center. Martin, Tennessee, 9 August 1988.

Vzla. - 2	Japan - 38
Canada - 2	Korea - 30
Honduras - 9	Thailand - 3
Ecuador - 2	Malaysia - 3
Brazil - 1	Indonesia - 4
Pakistan - 2	Lebanon - 6
Hong Kong - 1	India - 1
Panama - 2	Mexico - 2
Sri Lanka - 1	Finland - 1
Singapore - 1	Iraq - 2
Un. Ar. Em. - 1	Germany - 1
Sweden - 1	Peru - 1
El Salvador - 1	Guinea Bizad- 2
Costa Rica - 1	

Total 188 [5]

While this may not seem like a large number of international students, remember that the University of Tennessee - Martin is located in a rural section of Northwestern Tennessee. I believe the international students add a much needed cultural diversity to the campus. These students provide the campus an opportunity to learn about different cultures and faiths.

In looking at the student religious preference information above, the following conclusions can be made.

1. The largest religious preference groups (Baptist, Church of Christ, and United Methodist) have campus ministry units.

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[5] Ibid, "International Students." 7 September 1989.

2. There is a broad representation of different religious preferences on campus. While there are some parachurch organizations on campus, ie. Sunrise, Vineyard, and Young Life, these groups do not seem to be very strong.

3. Twenty-three percent of the student body had registered no religious preference. Remember, this is just from the students who took the time to write, "None." This is surprising for a college campus located in the Bible Belt. While it is not unusual for students to avoid checking religious preferences, these figures do point to a need for more intentional evangelism on campus.

4. The significant number of international students presents a genuine opportunity for cross cultural ministry. The Interfaith Center has made significant progress in ministering to this segment of the college population.

I wish all the campus ministry units could reach just a small part of the students identified with the various churches. The different campus ministry units are reaching students, but not on any broad scale.

A Specialized Ministry

In looking at ministry on the campus, it is important to remember the differences in theological positions and how this affects the tolerance and

diversity each unit would allow in its student groups.
In many ways, the Interfaith Center will have to
struggle to maintain more participation because we
have a more "open interpretation" about faith matters.
While this has its drawbacks, it is also a point
of strength we need to recognize and advertise to the
campus. The Interfaith Center has a firm foundation of
religious faith and belief, but we permit more
interpretation of this foundation.

The main problem with the Interfaith Center was
that the message of "acceptance and diversity" was not
being communicated to the college community or to the
district and conference churches. Hence, a negative
image was being projected by the Center. As I worked
to improve the physical image of the Center, I also
demanded we produce a higher quality of material to
tell our story to the campus and the churches. This
was a central ingredient in my plan to create a better
image for the Center.

Conference Study

The Memphis Conference of the United Methodist
Church is in the process of studying the effectiveness
of campus ministry in our conference. It has been a
long process which has sought to have input from all of
the various factors in the conference: Conference Board
of Higher Education and Campus Ministry, Local Campus

Ministry Boards, Ministers of United Methodist Churches located close to campus ministry units, and campus ministers themselves. This report,[6] to be published in June of 1990, highlights several different concerns facing campus ministry. Among the issues raised in this report are:

1. For the most part, campus ministry's effectiveness is being judged by the same yardstick used to measure ministry in the local church. People want to look at "bottomline" statistics of attendance and money raised to judge campus ministry's effectiveness. This yardstick does not work in the local church, much less campus ministry.

2. Many people misjudge the activities that take place in campus ministry. Campus ministry is often judged as hedonistic, dealing with people who are not serious about life. An important point to remember is that our "pizza party" is just as important as the monthly "potluck" dinner in the local church. Both are efforts to build community.

3. Some people still judge campus ministry from the perspective of the 1960's and 70's. Student protest is a thing of the past. Issues of war,

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[6]Ripski, J. Michael. Campus Ministry Subcommittee Report to the Memphis Annual Conference Study Committee, 28 November 1989.

justice, peace, social awareness are not on the minds of most college students. The radicals are gone and student protest is dead on most campuses. In fact, a major mission of campus ministry should be the encouragement of more student involvement in these crucial issues. For example, racism is still present on the college campus, and campus ministry units have a unique opportunity to address this and other issues.

4. Others believe that campus ministry is too independent and not tied as close to the local church as it should be. This reflects an attitude of looking at the college campus as something that should be benefiting the local church, instead of seeing the local church's responsibility to minister to all of the students on the college campus. The direction of ministry is at stake. Does the church view the campus as a mission field or just as a resource for the local church?

5. Some criticize the work schedule of the campus minister as being different from that of the local church pastor. While local pastors often enjoy relatively stable congregations, campus ministers are constantly facing an ever changing student group. Leadership development is a constant agenda item for campus ministers. It is also important to realize that students will only participate if they desire.

College students have no social, traditional, or cultural pressure to be a part of a campus ministry unit.

6. Unfortunately, campus ministry is being judged as less than valuable by the ever increasing number of ministers who have entered the ministry as a second career. Some of these ministers have had little exposure to campus ministry and therefore do not appreciate its ministry.

7. Like some mainline denominations, the United Methodist Church is a "graying" church whose membership no longer has any direct contact with college students or the college campus. This loss of contact contributes to the isolation campus ministry is experiencing.

8. Many local churches view specialized ministries and "appointments beyond the local church" with a great deal of suspicion. The gap between community and educational institutions has always existed. After serving in two university communities, I can definitely testify to the gap between "town" and "gown" in these communities.

9. Campus ministers have created some of his/her own problems by inappropriate professional and private behavior. The past mistakes of some campus ministers continue to haunt the present work of other campus

ministers. It is ironic that campus ministry enjoys anonymity when the ministry is doing well and conference-wide scrutiny when problems exist.

10. Campus ministry is often judged as leading college students away from the traditional faith of the church. Many times students report the liberal attitudes they find at a campus ministry to his/her local pastor. This creates a misunderstanding about the role of campus ministry in spiritual formation. The proper function of campus ministry is to challenge the faith of students and encourage them to grow, just as they are growing in his/her intellectual and academic skills. The Conference Study Committee has done an effective job at listing many of the problems facing campus ministry in the Memphis Conference.

A Program for Spiritual Formation

During my ministry, I have become increasingly aware of how one's personality is in interaction with one's spiritual identity. Much of this awareness comes from my own struggle to claim a spirituality which was true to my own inner being. I well remember my efforts to imitate the spirituality of others and the hollow feelings I experienced. I soon realized I would have to come to a better understanding of my own

personality before I could ever develop a spiritual identity which would be genuine.

Much of my concern for the spiritual lives of college students comes from the awareness of how my religious faith offered me a sense of stability and direction in my own life. I would like the young people involved in our United Methodist campus ministry units to experience the same sense of security my faith has given to me.

The purpose for this project is a desire to help define, explain, and encourage students to understand how his/her personality type affects his/her individual program of spiritual formation, which includes prayer, meditation, and scripture reading.

The administration of the Myers-Briggs Type Indicator (MBTI)[7] provides a good profile of student's personality type. The profiles give a better understanding of the types of students attending the Interfaith Center.

The Retreat Model

After becoming aware of the issues involved in personality types and the processes of spiritual

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[7]Myers-Briggs Type Indicator, Center for Application of Psychological Type, Inc., 2720 N.W. 6th St., Gainsville, Florida.

formation, I studied the possibilities of developing a retreat to allow a controlled setting in which to administer the MBTI. The MBTI would provide a way to learn the basic personality traits of the students involved in the retreat. This information could then be used to guide the students to better understand some of the unique processes involved in his/her own spiritual growth. A major portion of the time was used to discuss the disciplines of prayer, meditation, and the use of scripture. An analysis of this event would provide valuable insights into the types of students involved in campus ministry. The results of this retreat can be used by campus ministry staff to gain insights into the development of possible programming. Furthermore, students can gain self understanding of the processes of spiritual formation and have an exposure to a wide variety of devotional resources.

I discussed the possibilities of this type of retreat with the campus ministers of the Wesley Foundations at Murray State University and Memphis State University. They agreed to allow me to conduct this retreat during the weekend of September 15, 16, and 17, 1989. We held the retreat at Lakeshore Assembly, the campground of the Memphis Conference of the United Methodist Church. This would be a Friday

evening to Sunday noon event, which permitted ten hours of instructional time.

It was realistic to expect between twenty-five and forty students to participate in the retreat. Since the students were coming from three different campus ministry units, an analysis of the profiles of the MBTI allowed for discussion of different personality type comparisons, and it would also indicate the differences between students, campus ministry units, denominational loyalties, male/female, and campus ministry staff. This retreat also focused on developing the students' awareness of his/her own spiritual identity and the various components of prayer, meditation, and scripture reading which contribute to this discipline.

I used several different methods to communicate the principles of psychological type and spiritual formation during the retreat. While the first order of the retreat was to administer the MBTI, I also used videos, study sessions, reflection groups, awareness techniques and worship experiences.

It should also be noted that discovering one's personality type would be of interest to many people and would use basic curiosity about self to open doors of self discovery. Since many college students are seeking insights into his/her lives, the study of

personality type offers a good opportunity for reflection.

For the individual student, an important result of this retreat would be the knowledge of how one's personality type allowed a person to experience freedom and growth in his/her spiritual life, including a better appreciation for the disciplines of prayer, meditation, and scripture reading. Because of this knowledge, students would be given an opportunity to broaden his/her spiritual perspectives. Students would be able to see that God wants us to experience our spirituality in correlation with our personality. Once we understand this relationship, we would be free to make the commitments needed to live a Christian life which is faithful to Christ's call.

Research Methodology

I will use the Descriptive Model of research in this project. This model will allow me to identify and study the issues of personality type and spiritual formation as it affects campus ministry in the Memphis Annual Conference of the United Methodist Church. The analytical portion of my research will be the analysis of the MBTI of the students involved in the retreat. This will provide an opportunity to see the similarities and differences between the students of the various campus ministry units.

I believe when we separate psychological development from spiritual formation in one's life, a breakdown in inner direction and conviction often results in our lives. While psychological insights play an important role in a student's educational process, spiritual formation is seen by too many students as simply being baptized and joining the local church.

Campus ministry is a place where students often begin to question and express the inner conflicts between his/her personality and spirituality. I believe this is why campus ministry units have a unique opportunity to help college students deal with the tension between his/her psychological temperament and the need for spiritual formation in his/her lives. This project is a unique opportunity to address these issues and to offer guidelines to college student for his/her spiritual development.

CHAPTER 2

A Review of Related Literature

Interest in spiritual formation is growing and many efforts are being made to relate spiritual formation with psychological temperament. The Myers-Briggs Type Indicator,[1] based on Jungian typology, is one attempt to understand the differences in people.

> People are different in basic ways. They want different things; they have different motives, purposes, aims, values, needs, drives, impulses, urges. Nothing is more fundamental than that. They believe differently; they think, conceptualize, perceive, understand, comprehend, and cogitate differently."[2]

I have used the Myers-Briggs Type Indicator (MBTI) as the personality inventory instrument for this research. The Myers-Briggs Type Indicator is a valid model to learn the basic personality type of individuals. This instrument gives the following

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[1]Myers-Briggs Type Indicator. Palo Alto, California: Consulting Psychologists Press, 1987.

[2]Keirsey, David and Bates, Marilyn. Please Understand Me. Del Mar: Prometheus Nemesis Book Co., 1984, 2.

characteristics: Extraversion and Introversion, Sensing

and Intuition, Thinking and Feeling, and Perceiving and

Judging. The use of the Myers-Briggs Type Indicator

will permit a temperament profile to be developed using

Keirseyan Temperament Theory.

There are several distinct differences between

Keirseyan Temperament Theory and the Myers-Briggs Type

Indicator. The booklet, Introduction to Temperament,[3]

gives a good overview of these differences.

> A commonly held view of Keirsey's
> approach is that it is just another way to
> group the scales of the MBTI. The difference
> is actually greater and deeper than that.
> Some of the basic assumptions about the
> nature of the universe are different in each
> theory.

> One of the primary differences is in
> how the theories divide the universe of
> people. Myers divided the universe of
> people first into extroverts and introverts
> and then looked at how each operated in the
> outer or innerworlds...Keirsey divided the
> universe of people first into schizoid and
> cycloid, and then divided each into two
> subgroups.

> Another difference lies in the basic
> theoretical perspective of each theory.
> The functions in Jung/Myers Type Theory
> are constructs of hypothesized mental
> processes presumably explanatory of
> observed actions. The "temperaments"
> are also constructs, not of mental
> processes, but of activity patterns.
> The Jung/Myers conception is said to be
> "dynamic," and as such the faculties,

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[3]Giovannoni, Louise C., Berens, Linda. and Cooper,
Sue A. Introduction to Temperament. Telos
Publications, Huntington Beach, California, 1987.

functions or parts have energy of his/her
own and are thought to combine, interact
or even change. Keirsey's conception is
static, yet holistic, the whole have a
uniting theme which persists from birth
through death. Jung/Myers Type Theory,
as it is used, is a dynamic parts model,
which posits basic psychological "attitudes"
and "functions" which can be consciously
manipulated. Keirseyan Temperament Theory
is a systematic model which focuses on the
configuration of the whole. The first is
reductionist, the second, holistic."[4]

A word of caution does need to be mentioned.
Human existence and personality are much more dynamic
than any personality inventory. We react and interact
with the world around us. Therefore, we must not fall
into the temptation of labeling people and thinking
that we know his/her lives and hearts because of this
type of information. We must recognize the divine
nature of human existence and that God does change and
direct a person's life without regard to temperament
profiles.

Limits of Study

I have not make an attempt to cover all the
material related to Myers-Briggs, personality type and
temperament, and prayer temperament in this chapter.
My primary goal is to show the reader the basic
material used to develop my project/retreat and to
offer a basic list of resources. The reader should

[4] Ibid., 13-14.

keep in mind that my main objective was to give the students a basic understanding of personality type and prayer temperament. I was not trying to provide an overview or understanding of Jungian typology at this retreat.

The Bibliography at the end of this dissertation lists many references which will give the reader numerous resources to develop a more comprehensive understanding of personality type theory.

Primary Resources for Jungian-Myers Personality Type Theory and Keirseyan Temperament Theory

For the purposes of this project/retreat, I used these primary resources. The books listed below, give a general overview of personality type, prayer temperament, and the connections between these two disciplines. While it is not my intention to provide an exhaustive analysis of this material, I will provide a short annotation of each resource.

Gifts Differing.[5]

This is the basic textbook of Myers-Briggs Indicator Type. This volume gives an overview of personality type and how the inventory was developed. A detailed discussion of the various preferences is supplied, with information of how these preferences

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[5] Isabel Briggs Myers, Gifts Differing. Palo Alto, California: Consulting Psychologists Press, 1980.

interact with one another. Chapters in the book deal
with Theory, Effects of the Preferences on Personality,
Practical Implications of Type, and Dynamics of Type
Development. Especially helpful are sections on
obstacles to type development and how to use the
knowledge of one's type in various areas of life. This
book is basic to any understanding of the Myers-Briggs
Indicator Type and its use.

Psychological Types.[6]

Psychological Types is one of Jung's most
important works. In this work Jung gives general
descriptions of the various types and definitions of
the principal psychological concepts behind the various
types. Jung draws from a variety of sources: including
literature, aesthetics, religion, and philosophy. Jung
spent nearly twenty years writing this book, and his
efforts are evident. While this is not an easy book to
read, it is basic to any understanding of Jungian
typology.

From Image to Likeness[7]

"From Image to Likeness correlates Carl Jung's
psychological types with Gospel themes and Christian

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[6] Jung, C. G. Psychological Types. Princeton,
New Jersey: Princeton University Press, 1971.

[7] Grant, Harold G., Thompson, Magdala & Clark,
Thomas E. From Image to Likeness. New York: Paulist
Press, 1983.

values."[8] The authors use the catagories of
Myers-Briggs and help the reader see how our use of
these categories help us relate to God and to each
other. This volume is basic to gaining a better
understanding of our existence and of the gifts we have
to offer God and the rest of creation. It is important
to know that this volume does not deal with Keirsey's
interpretation of personality. <u>From Image to Likeness</u>
is a book which explores Jungian psychology from a
Christian perspective.

Primary Resources for Studies of Prayer/Spirituality and Type/Temperament

<u>People Types and Tiger Stripes</u>.[9]

This book, gives a basic explanation of how
personality type is used in the learning processes.
While this book is written primarily for educators and
teachers, those in the religious professions will find
this material helpful. The book gives several
different exercises that can be used to help facilitate
the learning process.

Topics of the book include: understanding type
concepts, recognizing your own type behavior, using

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[8] Ibid, Backcover

[9] Lawrence, Gordon. <u>People Types and Tiger Stripes:
A Practical Guide to Learning Styles.</u> Gainsville,
Florida: Center for the Application of Psychological
Type, 1982.

type as a way of identifying learning styles in students, recognizing type biases in school expectations and procedures, planning instruction for the various types, and finding ways to help all students make the most of the assets of his/her type (using strengths to strengthen weaknesses).

Please Understand Me.[10]

In this book, Keirsey and Bates construct the bridge between personality type and personality temperament. As stated earlier in this chapter, there are distinct differences between these two approaches to personality theory. The authors deal with personality theory in relationships, children, and leadership. They also provide an insightful analysis of each of the sixteen types. This book is widely used and gives many people his/her first awareness of Myers-Briggs. The book also contains a Keirsey Temperament Sorter to give the reader the ability to have a basic awareness of his/her temperament. This book is important to understanding personality type and temperament.

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[10]Keirsey, David and Bates, Marilyn. Please Understand Me. Del Mar, California: Prometheus Nemesis Press, 1978.

<u>Celebrate, My Soul</u>.[11]

This volume is one of the latest books to use personality type, personality temperament and biblical imagery to give the reader an awareness of how personality influences, and possibly directs, Christian faith and commitment. In a world, including the Christian world, where conformity is constantly being encouraged, this book allows the reader to understand how our personality is a gift from God and needs to be developed instead of denied. The classification of the various types with biblical characters gives the Christian added impetus to learn more about his/her personality. The author also provides exercises and learning experiments for the reader to use at the end of each chapter. While it would be difficult to use this book on a short weekend retreat, it is an excellent resource for an extended study.

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[11]Johnson, Reginald. <u>Celebrate, My Soul</u>. Wheaton, Ilinois: Victor Books, 1988.

<u>Prayer & Temperament: Different Prayer Forms for</u>

 <u>Different Personality Types</u>[12]

These two authors bridge the connection between
personality temperament and prayer temperament. The
authors show how different personality types will be
influenced and helped by participating in different
prayer forms. This volume provides an excellent
history of how personality temperament has affected
Christian spirituality. The four primary prayer
temperaments of Ignatian, Augustinian, Franciscan, and
Thomistic Prayer are discussed in length and prayer
suggestions follow each section. This is a basic book
for learning about prayer temperaments.

<u>God's Gifted People</u>[13]

Harbaugh has written a helpful book that explores
the connection between human personality and our
spiritual personality gifts. Chapters include: What
Kinds of Personality Gifts Are There?, The Gift of
Practicality, The Gift of Personal Helpfulness, The
Gift of Possibilities for People, The Gift of Looking
Ahead, and Having Gifts That Differ . . . Let Us Use

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[12]Michael, Chester P. and Norrisey, Marie C.
<u>Prayer and Temperament: Different Prayer Froms for</u>
<u>Different Personality Types</u>. Charlottesville,
Virginia: The Open Door, Inc., 1984.

[13]Harbaugh, Gary L. <u>God's Gifted People</u>.
Minneapolis: Augsburg, 1988.

Them. Harbaugh uses the Myers-Briggs Type Indicator
and Holy Scripture to establish a matrix which will
guide the reader to a better self-understanding.

These books give a good overview of the
Myers-Briggs, Keirsey's Temperament, and the intercon-
nection with spiritual formation and prayer.

The information used for the project/retreat did
not come from any one book or author. I endeavored to
glean material from several different sources. The
volumes listed above provide a basic resource for
this type of retreat.

An important source for material related to
Myers-Briggs and personality type is the catalog from
The Center for Applications of Psychological Type
(CAPT), located in Gainsville, Florida. This catalog
listed many resources and handouts that can be used for
various retreats and learning experiences. The
handouts related to religious themes are especially
helpful. Anyone wanting to learn more about Myers-
Briggs and personality type should consult this
resource guide.

Journals and Databases

There are several journals which would be of
interest to anyone wanting to learn more about
personality theory and its related fields. I would
recommend the following journals: Journal of Psycholog-

ical Type,[14] Journal of Personality and Social

Psychology,[15] Journal of Personality,[16] Review of

Religious Research,[17] Religious Education,[18] and Review

for Religious.[19] These journals offer good insights

into the current developments concerning personality

theory. It will not be difficult to locate reference

material for this type of project. However, I did

discover that there was not much information concerning

the particular topic I had chosen for my

project/retreat.

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[14]Center for Application of Psychological Type,
Gainsville, Florida.

[15]American Psychological Association, Inc., 1400
North Uhle Street, Arlington, Virginia 22201.

[16]Duke University Press, Box 6697 College Station,
Durham, North Carolina 27708.

[17]Review of Religious Research, 108 Marist Hall,
Catholic University of America, Washington, DC 20064.

[18]Religious Education Association, 409 Prospect
Street, New Haven, Connecticut 06511-2177.

[19]Review for Religious-Catholics, P.O. Box 6070,
Duluth, MN 55802.
A survey of this journal for the past ten years
revealed several important articles. For example:
"Jungian Typology and Christian Spirituality" by Robert
A. Repicky, C.S.B., Vol. 40, 1981 and "Jungian Types
and Forms of Prayer," by Thomas E. Clarke, Sept.-Oct.,
1983. Anyone doing research in this area should
consult these journals.

Religious Publications

I found the following Religious Publications to be helpful in planning my project/retreat: Praying,[20] Spiritual Life,[21] and Weavings.[22] I did not find any one article that gave me a step-by-step guide for planning my project/retreat. Most of the articles in these publications offered general insights in the areas of spirituality and the processes of spiritual formation.

I believe that this project/retreat is one of the few documented efforts to bring personality theory, prayer temperament and college students involved in campus ministry together for a structured learning retreat.

To gain a clearer understanding of the material that might have already been available, I conducted three database searches. The first database search was

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[20]Praying, National Catholic Reporter Publishing Company, Inc., 115 East Armour Boulevard, Kansas City, Missouri 64111.

[21]Spiritual Life, Washington Province of the Discalced Carmelite Friars, Inc., 2131 Lincoln Rd., N.E., Washington, D.C. 20002-1199.

[22]Weavings, The Upper Room, 1908 Grand Avenue, P.O. Box 189, Nashville, Tennessee 37202.

of the <u>Religion Index</u>.[23]   This database search yielded

little direct references to personality type and

spiritual formation and/or prayer temperament.   I made

several different cross references, i.e. Myers-Briggs

Type Indicator, Personality Type, College Students and

Personality, Spiritual Formation and Personality,

Student Religious Life and Personality, and Temperament

and Personality and found few references that

specifically applied to my chosen topic.   I did not

find any citations for these references: Jungian

Typology and MBTI, Campus Ministry and Personality,

Church Work with Students and Personality, Chaplains,

University, College and Personality, and Young Adults

and Personality.   It should be noted there is much

material from a psychological perspective about

Myers-Briggs.   I did not find any direct references

from this database search which would help me develop

my retreat model.

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[23]<u>Religion Index</u>.   American Theological Library
Association, Chicago, Illinois.   January 24, 1989.
    <u>Religion Index</u> provides indexing and abstracts
to articles from over two hundred journals, and
indexing for over three hundred multiple author works.
The journal literature covers church history, biblical
literature, theology, history of religions, and
sociology and psychology of religion, as well as
related areas in the humanities, social sciences, and
current events.   Book reviews are also indexed.
Multiple author works include Festschriften, collected
essays, proceedings, irregular series, and other
publications on religion and theology.

My second search was of the <u>Dissertation Abstracts</u>
<u>Online</u>,[24]   The <u>Dissertation Abstracts Online</u> revealed a
few dissertations that made some use of Myers-Briggs
material.   However, none of the dissertations directly
related to college students, retreats, or prayer
temperaments.   I found the following citations:

Myers-Briggs Type Indicator   -   239 Citations

Jungian Typology   -   31 Citations

MBTI and Jungian Typology   -   7 Citations

I did not find any references for the following
categories: MBTI and Campus Ministry, MBTI and
Spiritual Formation, Temperament and Campus Ministry,
and Temperament and Spiritual Formation.

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[24]<u>Dissertation Abstracts Online</u>. University
Microfilms International, Ann Arbor, Michigan.   January
24, 1989.
    <u>Dissertation Abstracts Online</u> is a definitive
subject, title and author guide to virtually every
American dissertation accepted at an accredited
instituion since 1861, when academic doctoral degrees
were first granted in the United States.   In addition,
citations for thousands of Canadian dissertations and
an increasing number of papers accepted abroad are
included in the database. Professional and honorary
degrees are not accepted. All subject areas are
covered. Abstracts are included for a large majority
of the degrees granted after January 1980.

My third database search was of PsycINFO[25]
(formerly Psychological Abstracts).   In the PsycINFO
database the following citations were found:

Campus Ministry	–	3 Citations
MBTI, Col. Stud., Jungian Psy.	–	2 Citations
Personality and Spirituality	–	32 Citations
Spiritual Formation and Personality	–	3 Citations
Spirituality and College Students	–	5 Citations
Jungian Psy. and College Students	–	25 Citations
Jungian Psy./Col. Stud./Per.Traits	–	9 Citations
Jungian Psy. and Spirituality	–	8 Citations

There were no citations for: MBTI and Spiritual
Formation, MBTI and Spirituality, Personality/
Spirituality/College Students, Spiritual Formation and
Temperament, Spiritual Formation and College Students,
and Jungian Psychology and Spiritual Formation.

Most of these citations noted books or articles
that have already been highlighted in this review of
related literature. Some of the citations were of

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[25]PsycINFO. American Psychological Association,
Washington, D.C.   January 24, 1989.
PsycINFO covers the world's literature in
psychology and related disciplines in the behavioral
sciences. Over 1,300 journals, technical reports,
monographic series, and dissertations are scanned each
year to provide coverage of original research, reviews,
discussion, theory, conference reports, panel
discussions, case studies, and descriptions of
apparatus.

specialized interest and did not apply to this project/
retreat.

I have also consulted the <u>Myers-Briggs Type</u>
<u>Indicator Bibliography</u>.[26] The references located in
the <u>Myers-Briggs Type Indicator Bibliography</u> were
minimal. For example the following number of
references were found for the following categories.

Spiritual Formation   -   No References

Spirituality   -   No References

Temperament   -   Fifteen References

Prayer   -   Two References

Retreat   -   No References

Meditation   -   Three References

The database searches showed that little has been
done to relate type theory and the different forms of
prayer and meditation. The most often cited resource
was <u>Prayer and Temperament: Different Prayer Form For</u>
<u>Different Personality Types</u>,[27] by Chester P. Michael
and Marie C. Norrisey. One should also read <u>Prayer and</u>

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[26]<u>Myers-Briggs Type Indicator Bibliography</u>, Center
for Application of Psychological Type, Inc., 2720 N.W.
6th Street, Gainsville, Florida.

[27]Michael, Chester P. and Norrisey, Marie C.
<u>Prayer and Temperament: Different Prayer Forms for</u>
<u>Different Personallity Types</u>. Charlottesville,
Virginia: The Open Door, Inc., 1984.

<u>Different Types of People</u>.[28] This book looks at the type differences in prayer and is a useful resource. A pamphlet of interest is <u>Cherishing Our Differences</u>.[29] My review of related literature focuses on material dealing with personality type/temperament and the differing styles of prayer and meditation.

I did not find any articles that directly dealt with my project/retreat. Please understand that there is a plethora of articles dealing with spirituality, spiritual formation, and other related areas. In fact, I believe this has become the most rapid growing subject in religious publishing. The <u>Religious Index One: Periodicals</u>[30] will give the reader an abundant number of general references. However, when I cross referenced the key words dealing with my project/retreat, I did not find any articles that addressed my situation.

Chapter Five gives a listing of some sixteen articles and handouts that were used during the retreat. This material should be considered a part

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[28]Bryant, Christopher. <u>Prayer and Different Types of People</u>. Center for the Application of Psychological Type, Gainsville, Florida 32609, 1980.

[29]Ackerman, John. <u>Cherishing Our Differences</u>. Dove Publications, Pecos, New Mexico 87552.

[30]American Theological Library Association, Evanston, Illinois 60201.

of the review of related literature. It gives much of
the basic information needed to lead this type of
project/retreat.

Biblical Foundations

As an example of the interest in personality type
and spiritual formation, Robert Mulholland, Jr. affirms
the importance of spiritual formation and psychological
development when he writes:

> The most significant implications of
> psychological type for our spiritual formation
> is that if we are to move toward wholeness;
> both the dominant and subordinate elements
> of our personality must be nurtured. Here
> is where much of our spiritual formation
> falls short. We tend to adopt those
> disciplines and practices of spiritual
> formation which suit us. This means that
> we are, for the most part, adopting dynamics
> of spiritual formation that nurture our
> dominant characteristics, leaving the
> subordinate characteristics woefully
> undernourished."[31]

The administration of the MBTI at this retreat
was an opportunity to put the elements of psycholog-
ical type theory and spiritual formation principles
into a significant learning experience. The retreat
both allowed students to discover insights into
his/her personalities and permitted them to learn
about the areas of his/her personality that need
further development.

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[31]Mulholland, Jr. Robert M. Shaped by the Word:
The Power of Scripture in Spiritual Formation.
Nashville: The Upper Room, 1985, 162.

While spiritual gifts are not directly related to personality type, the Bible gives good insight into how people are different in skills and talents, yet one in Christ! A person's personality will definitely have some influence on how one uses those talents. Good examples of these principles can be found in I Corinthians 12:12-20 and Romans 12:5-8. Instead, of trying to conform to each other, we need to celebrate our differences and hold to our common bond in Christ.

While we should not try to read modern psychological principles into ancient scripture, these texts do suggest an awareness of the diversity and differences in people and specifically in Christians. Any attempt to help stimulate spiritual development must take both biblical and modern psychological principles into consideration.

Summary

Resources are not difficult to discover in the areas of personality theory in general, and Myers-Briggs in particular. While there has been some work on prayer temperaments and personality, there is still much that could be done to clarify and expand this area of spiritual formation. Harbaugh's God's

Gifted People[32] and Johnson's Celebrate, My Soul[33] are
the two best recent resources.

Anyone selecting material that might be used in a
possible workshop or retreat should keep several
factors in mind. First, know your audience and select
material that will be beneficial for the particular
group with which you plan to work. Second, do not get
too technical. Information that provides in depth
psychological analysis is usually not helpful.
Resources should be understood by the majority of
participants, not by just a few super intellectuals.
Finally, resources should be used which will encourage
the participant to learn more about the subject of the
workshop or retreat.

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[32]Harbaugh, Gary L. God's Gifted People.
Minneapolis: Augsburg, 1988.

[33]Johnson, Reginald. Celebrate, My Soul. Wheaton,
Illinois: Victor Books, 1988.

CHAPTER 3

The Relationship Between Personality and Spirituality:

A Theoretical and Theological Foundation

What is the connection between a person's personality and their spirituality? Does personality shape the development or determine the depth of one's spiritual maturity? These and many other questions confront those who study the possible relationship between personality type and spiritual temperament.

This chapter will analyze these two areas by looking at the relationship between spirituality and personality, the relationship between soul and spirit, the nature of humanity, a biblical anthropology, the uniqueness of creation, the connection between psychology and spirituality, and how temperament and prayer relate according to this understanding.

Before this relationship can be adequately established, the subject of language or terminology must be addressed. One of the common foundations between personality and spirituality is a shared language, which informs and enlightens both disciplines.

We live in a world where religious language has influenced many other disciplines, especially the social sciences.

> In comparison with other disciplines, especially the helping professions, theology is in a unique position in regard to its use of language. Its crucial words have for years been shared with the public through sermons, books, lessons, hymns, and rituals. Its primary source of vocabulary, the Holy Scriptures, has been the property of the masses since the Reformation. Moreover, that primary source is not a textbook propounding a conceptual system, as the source books of other disciplines are and do, but a collection of literary pieces as diverse as poetry and genealogical tables, myth and historical narrative, letters and visionary prophecies."[1]

Because of this interchangeable nature of terminology, we [the religious community] have a unique opportunity to help interpret the language of these other disciplines. This is true, especially when considering the personality theories of psychology. History shows that our understanding of this secular discipline has a foundation laid in theological/ religious terminology. One area in which the relationship between personality type and spiritual temperament is discovered is in language.

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[1] Pruyser, Paul W. The Minister as Diagnostician. Philadelphia: Westminister Press, 1976, 88.

Definitions

The following definitions are suggested to help facilitate an understanding of how different terms are used in this dissertation. It is important to remember that the Bible contains a rich resource of word usage which reflects and predates many of the secular concepts of psychology and personality development. For example, words like soul, spirit, grace, mind, and gifts are used frequently in Holy Scripture. Yet, social science often uses these same terms to describe the psychological condition of individuals. The following definitions have been gleaned from several sources: Funk & Wagnalls Standard Dictionary,[2] Van A. Harvey's A Handbook of Theological Terms,[3] and J.P. Chaplin's Dictionary of Psychology.[4]

> Fruit = The outcome or result of action or effort. In Christianity the Fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is seen as the result of faith and belief in God. In personality development, this term is often used to describe the talents or gifts people exhibit in their lives.[5]

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[2] Funk & Wagnalls Standard Dictionary. New York: Harper and Row, 1980.

[3] Harvey, Van A. A Handbook of Theological Terms. New York: MacMillian Publishing Co., 1964.

[4] Chaplin, J. P. Dictionary of Psychology. New York: Dell Publishing Co., 1975.

[5] Ibid., Funk and Wagnalls., 292.

Functions = The specific, natural, or proper
action or activity of anything. Any fact,
quality, or thing depending upon or varying
with another. A behavioral act or activity.
This term refers to the interrelatedness of
various factors in personality development.[6]

Gifts = The action or right of giving. A
natural aptitude; talent. In Christianity,
gifts are often seen as coming from God
and/or the Holy Spirit for the empowerment to
special service or mission. In personality
development this term is often used to
describe the person's basic personality
characteristics.[7]

Grace = The love of God toward man
[humanity]. The divine influence operating
in man. The act of showing mercy; clemency.
Grace is perhaps the most crucial concept in
Christian theology because it refers to the
free and unmerited act through which God
restores his creatures to himself. Human
altruism is the closest concept which
corresponds to grace.[8]

Mind = Processing involving thought,
interpretation of perception, imagination,
etc. A way or state of thinking or feeling.
Intellectual power or capacity.
In biblical terminology the term "mind" can
also include soul, heart, and body. There is
a certain degree of interchangeability of
these terms in biblical usage.[9]

Personality = Distinctive qualities or
characteristics of a person. The dynamic
organization within the individual of those
psychophysical systems that determine his
[her] characteristic behavior and thought.
(Jung) the integration of the ego, the

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[6] Ibid., Chaplin, 209.

[7] Ibid., Funk & Wagnalls, 303.

[8] Ibid., Harvey, 108.

[9] Ibid., Chaplin, 318.

personal and collective unconscious, the
complexes, the archetypes, the persona and
the anima.[10]

Personality Test = Any instrument or
technique used in the evaluation of
personality or in the measurement of
personality or character traits.[11]

Personality Type = A classification of the
individual into one or two or more categories
on the basis of how closely his [her] pattern
of traits corresponds to the type category.
Christians would see this as a person's
God-given personality. This would have
direct connection to the way in which
Christians view the uniqueness of creation
and God's personal awareness of the
individual.[12]

Soul = The rational or emotional part of man
[humankind], regarded as a separate entity
from the body. The moral or spiritual part
of a man [human] as related to God. In
traditional Christianity, referred to the
original seat of reason and will in the
human person. The soul can also incorporate
the total image of mind, body, and heart.[13]

Spirit = The vital essence or animating force
in living organisms, especially man
[humankind]. The part of a human being
characterized by intelligence, personality,
self consciousness, and will; the mind.
The creative, animating power of God.
Christians also view the spirit as a creative
force in life. The spirit has the ability to
change and direct the personal life and
nature of the individual. The spirit

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[10] Ibid., 380.

[11] Ibid., 381.

[12] Ibid.

[13] Ibid., Harvey, 226.

represents the human capacity to be in relationship with God.[14]

Spirituality = Of, pertaining to, like, or consisting of spirit, as distinguished from matter; incorporeal. Of or pertaining to God; holy. Most Christians view spirituality as the process by which they are in relationship with God.[15]

Temperament = The physical and mental peculiarities of an individual; nature. The individual's reactive disposition. Many Christians view this as a "God given" characteristic of life which can only be changed by the power and influence of God through the Holy Spirit.[16]

Type = a grouping of individuals distinguished from all others by the possession of a specified attribute. An individual who possesses all or most of the characteristics of a group.[17]

Typology = The study of types. A system which is used for classification of individuals according to certain criteria.[18]

Relationship Between Soul and Spirit

In looking at human existence, it is easy to see that we have various psychological and spiritual components at work in our lives. We are not only physical creatures, with physical limitations and capabilities, we are also mental and spiritual

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[14]Ibid., 228.

[15]Ibid., Funk & Wagnalls, 662.

[16]Ibid., Chaplin, 534.

[17]Ibid., 554.

[18]Ibid., 555.

creatures. When looking at the mental or spiritual dimension of humankind, it is easy to confuse the terminologies of these two very different areas. Both the terms, "Spirit" and "Soul" have specific meanings for each area of study.

In the church, Christian thinkers have been struggling with the relationship between these two terms for many centuries. T. C. Hammond, in his book entitled, In Understanding Be Men,[19] gives an excellent view of the relationship between these terms. He states that two different viewpoints have developed concerning the relationship between body, soul, and spirit. "The first view regards humanity as tripartite (body, soul, and spirit); and others view humanity as bipartite (body and soul with the spirit as the essence, or another aspect, of the soul)."[20]

Hammond gives five reasons for the bipartite view of humanity.

> 1. "Scripture never teaches us to take the view that the body is a useless impediment and clog to the soul, which is to be shed at the earliest possible moment. It is important to observe we are never encouraged to dishonor or maltreat the body. . . The body is obviously regarded as providing the means whereby the moral values inherent in the soul may be given expression.

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[19]Hammond, T. C. In Understanding Be Men, London: InterVarsity Press.

[20]Ibid., 72.

2. "Whilst the human body may possess few anatomical and physiological advantages, and, in comparison with some creatures, even disadvantages, yet Scripture teaches us to regard it with a measure of respect greater than that accorded to the bodies of other living things.

3. "'Soul' and 'spirit' are certainly not to be regarded as synonymous in scriptural language. But, on the other hand, they are not kept invariably distinct.

4. "In general, Scripture favors a bipartite division into soul and body. The former is used for the whole life of man [humankind] . . . as well as for the immaterial part of man [humankind] which survives death. The word is further used to describe an 'embodied spirit'.

5. "Those who believe in tripartite division admit that the two essential constituents are body and spirit, and when these are united the whole being (as expressed, for example, in the thought, will, and the emotions) may be described as the 'soul.'"[21]

Hammond helps to clarify the distinction between soul and spirit, while showing how the two terms can still be used interchangeably. Hammond states, "those who suggest tripartism admit that soul and spirit in the body are separable only in thought."[22] Hammond suggests three important distinctions to observe when considering the relationship between these terms.

1. "The soul is the manifestation of the immaterial part of man [humankind] towards the world, and spirit is its manifestation

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[21]Ibid., 72-73.

[22]Ibid., 73.

towards God. (He [God] is Spirit and man
[humankind] can properly approach Him only
'in spirit').

2. "The unregenerate man [person], or
'soulish,' is unable to appreciate God's
revelation, but the regenerate man [person]
is alive towards God. Hence we can speak of
the 'spirits of just men [persons] made
perfect'. The essential difference appears
to be in the possession of the divine Spirit.

3. "Some teachers have pressed this
distinction to the point of describing the
unregenerate as bipartite and the regenerate
as tripartite; and there is a sense in which
it is true. So far as man [humankind]
originally was concerned, however, he
[he/she] was possessed of soul as well as
body, and the soul was capable of a spiritual
relationship with God."[23]

It is important to realize that both the soul and

the spirit are at work in our lives. Yet, each

component has very unique characteristics.

Our spirit possess the potential for our divine

relationship with God. Without the spirit, it would be

impossible to know God. At our creation, God breathed

into humankind and gave us a spirit, a means to be in

relationship with our creator. It is our spirit,

through faith and commitment, in response to God's

grace, which gives us our spiritual identity. However,

coming to a complete understanding of the spirit and

its functions is beyond our human capabilities. Yet,

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[23] Ibid., 73-74.

we recognize the drawing power that God has through the spirit.

Our soul is the expression of our spirit in relationship to our psychological development. Each individual is the product of many different factors: environment, education, culture, and childhood development. All of these factors, and more, influence the ways in which we express ourselves. All of these factors form our soul, the way we view and interact with the world around us.

It is important to remember that the spirit and the soul are two distinct capacities of human nature. This distinction is important because it produces a tension which encourages the development of both of these areas in our lives. To better understand this tension, an overview of a biblical doctrine of humankind is required.

A Biblical Doctrine of Humankind

To continue the development of the relationship between soul and spirit, it is important to study the biblical doctrine of humankind. A foundational book for this study is, The Bible Doctrine of Man, by John Laidlaw.[24] Laidlaw offers a detailed explanation of the bipartite and tripartite positions. Laidlaw also

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[24]Laidlaw, John. The Bible Doctrine of Man. Edinburgh: T. & T. Clark, 1905.

provides good insights into how a biblical doctrine of humankind is lived out in our existence. For Laidlaw, two main points should be remembered. First, there is a basic unity in humankind's nature. Using Genesis 2:7 as a reference, Laidlaw writes,

> "It declares that the Lord God formed man [humankind], dust from the ground, and breathed into his [her] nostrils the breath of life or 'lives', and man [humankind] became a living soul. Here are plainly two constituents in the creation: the one from below, the dust from the ground; the other from above, the breath of life at the inspiration of the Almighty. Yet from these two facts results a unit. . . Nothing can be more misleading than to identify 'soul' here with what it means in modern speech, or even in later biblical language. 'A living soul' is here exactly equivalent to 'a creature endowed with life,' for the expression in these creation narratives is used of man and the lower animals in common. 'Soul in the primitive Scripture usage means, not the 'immaterial rational principle' of the philosophers, but simply life embodied.[25]

It is important to remember that language usage changes over time and that it is a mistake to impose one usage on every occurrence of the word in question. Laidlaw shows that creation gives a unity to human existence which has been lost in many modern circles of thought.

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[25]Ibid., 54-54.

Next, Laidlaw deals with the duality of humankind's nature in Scripture. He writes,

> "The pervading dual conception of man in the Old Testament, beginning from this account of creation, is that he is alternately viewed as fading flesh on this earthly side, and on the other as upheld by the Spirit of the Almighty; but this contrast of flesh and spirit is primarily that of the animal and the divine in man's first constitution. . . 'Soul', 'heart', 'spirit' are each used upon occasion as the counterpart of the lower, and as together with it, making up the whole man [person]. Thus, 'soul' and 'flesh' are used in combination. . . .The distribution of the parts, however, is not invariably nor rigidly dualistic."[26]

As Laidlaw suggests, while there appears to be a duality between spirit and soul, there is also a basic integrity between spirit and soul. Because humankind is composed of these and other factors, it is often difficult to separate them. Human behavior is complex. However, there is a continuity between these aspects of life which helps inform and direct an individual's spiritual and psychological development.

A person's psychological development will certainly inform and direct his/her spiritual formation. We work out of both of these areas in our lives, even though some individuals tend to deny or assume that only one area exists.

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[26] Ibid., 61-62.

While spirituality and personality are unique and distinct, there is a definite interrelationship. Each informs the other. Yet, individuals will discover that one area or the other will assume a predominate role in life. Emil Brunner offers some suggestions for better understanding this relationship.

A Biblical Anthropology

To gain a basic understanding of the difference between secular psychology and a biblical psychology, one should read Emil Brunner's God and Man: Four Essays on the Nature of Personality.[27] Brunner discusses the three main types of rationalist psychology: naturalistic positivist psychology corresponding to realism and treating the self as an object among objects, the idealist psychology which treats the soul as an organ of reason, and romantic psychology which treats the soul as the unity behind bodily appearances. Brunner believes that these types of psychological thinking are flawed and should not be applied to the study of Christian personality.

> Brunner states, "The Christian, or biblical psychology has two presuppositions which cannot be proved, they are peculiar to faith, and they are that man [humankind] is created

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[27]Brunner, Emil. God and Man: Four Essays on the Nature of Personality. London: Student Christian Movement Press, 1936.

by God, and that he [humankind] is fallen, a sinner."[28]

Because of this creation and estrangement, it is only the Word of God that can truly speak to the condition of humanity. For Brunner, the exercise of Christian faith is central to any proper understanding of personality.

Brunner helps us see the importance and uniqueness of our spiritual capacity. While our personality informs and directs our spiritual development, it is our spirituality which gives expression to our inner being. Our spirituality is a unique gift from God, which enables us to respond to God's love. Because of this love, we can respond to the rest of creation. Without this capacity, humankind would be unable to show the spirit of altruism and compassion, which are reflections of God's love for us.

While the spirit is a gift from God, it is still influenced and directed by our individual personality. Our unique human developmental influences determine how we respond and interact with the world around us. Yet, this is not a one way street. Our spirituality can and does inform our personality. It is at this point that the tension or balance between these two areas needs to be maintained. Our spirituality can bring our actions,

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[28] Ibid., 12.

thoughts, and attitudes into question. Our spirituality can help us see how our personality development may have been flawed and can offer corrections. Because of this unique relationship, the individual is much more aware of his/her existence and is willing to grow in his/her spiritual and personal life.

To gain a better understanding of the relationship between spirituality and personality, it is important to consider the very foundation of our existence, namely, creation.

The Uniqueness of Creation

Taking our cue from Brunner, one of the first places to look at the possible relationship between personality and spirituality is with creation. It is not difficult to see that God created a big, beautiful world filled with distinctions which we have yet to fully discover and appreciate. Just as no two snow flakes are exactly alike, so no two people are perfectly the same. It is difficult for many to appreciate the creative genius of God. It is important to realize that God created the world with a tremendous amount of diversity and uniqueness.

The uniqueness of creation is not only evidenced in the diversity of our world but, each human being has

a unique manifestation of God given spirituality and personality in his/her life.

Looking at the story of creation gives a deeper appreciation for our own human creation. If God can clothe the lilies of the field and takes care of the sparrow, can He [God] not also take care of the most blessed creation, man and woman? In the book, From Image to Likeness, the authors give a good summary of how our creation is reflected in our personality.

> First, human beings in their radical constitution reflect the very image of God. Whenever we see a human being, or husband and wife, or members of a human society struggling to shape a distinctive world for themselves, we are being shown something about God. Second, just to be human is a call or an imperative to grow, to let God's image in myself, in us, in our world, develop into Godlikeness. Third, being human involves human relationship, and most basically the relationship of man and woman: 'male and female he created them.' Fourth, being human involves responsible stewardship toward the rest of creation, through work and the ordering of life on earth."[20]

Because of the uniqueness of our creation, it is important to look at the various ways in which scholars have tried to connect psychology and spirituality.

CONNECTING PSYCHOLOGY AND SPIRITUALITY

While it might be easy to say that there is a connection between psychology and spirituality, it is

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[20]Grant, Thompson, & Clarke. From Image to Likeness. New York: Paulist Press, 1983, p.6.

harder to understand how these two areas interrelate.
Alastair V. Campbell in an article entitled, "Is
Practical Theology Possible?"[30] offers a way to look at
the way these areas can be connected.

The first way of looking at the connection between
psychology and spirituality is an inductive one.
The inductive approach advances the application of
practical theology [spirituality]. The inductive
method "teaches the minister of the Gospel to
apply...the knowledge which he has already acquired in
the theoretic domain."[31] The problem with this
approach is that it makes spirituality little more
than a function of Christian faith. The more difficult
questions about the role and scope of spirituality are
avoided. This approach tries to match different world
views into one synchronized system.

This first position does not adequately appreciate
the spiritual dimension of the individual. In this
position, our spirituality is swallowed up by our
psychology and therefore has little power of influence
in our lives. This is an example of taking the
principles of social science and using religious

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[30]Campbell, Alastair V. "Is Practical Theology
Possible?" Scottish Journal of Theology. Vol. 25 No.
2, May 1972, 217-227.

[31]Ibid., 218.

language and terminology to give it an appearance of acceptance.

The second approach is deductive. In this model, spirituality has absolute primacy over any other area. Karl Barth and Eduard Thurneysen are proponents of this approach. For Thurneysen,[32] the ultimate definition derives from a theology of the Word of God. Therefore, the message to be proclaimed is in the Gospel. This approach attempts to superimpose spirituality over psychological principles. This view would see grace as something which is superimposed on nature.

This second position is opposite of the first position. Spirituality is superimposed on psychological principles and everything is judged from this perspective. Unfortunately, this approach negates the universal awareness of our human development and the power and influence these factors continue to have in our lives.

The third approach is a juxtaposition of these two areas. This approach is neither inductive nor deductive. "The relationship is to be seen as a 'lateral' rather than a 'linear' one."[33] This relationship allows for each area to inform and support

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[32]Ibid., 221.

[33]Ibid., 225.

the other area. The major strength of this approach is its ability to allow practical questions and situations to be addressed without being bogged down in 'linear' systems. This is also its greatest weakness. "Because of the 'situation-based' method it employs, . . . [areas] can be expected to be fragmentary and poorly systematized."[34]

The third position is the most plausible position. This position recognizes the validity of both spirituality and personality and gives both areas expression in our lives. This juxtaposition allows for interaction between these two areas to occur. The boundary between these positions is not fixed. In many ways, the boundary is quite fluid and takes many other factors into consideration as well. The important point to realize is that both factors are at work in our lives, each informing the other.

This chapter has presented a way in which the original questions pertaining to the relationship between spirituality and personality can be answered. A strong relationship does exist between these two areas and it is important for the reader to understand how this relationship is being lived out in his/her

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[34] Ibid.

life. These questions directly influence the spiritual and personal development of the individual.

While the soul and spirit are identified as very distinct and unique functions, a relationship between these functions is established. This exact relationship of these two areas will be different for different individuals. Some will give primacy to the spirit, others to personality. Ideally, individuals will discover the need to maintain a healthy balance between these areas in a way that will challenge growth in each area. The juxtaposition of spirituality and personality helps facilitate this interaction and growth.

Because we are spiritual and psychological beings, it is important to see how our spirituality finds expression in our lives. Because of the process of human development, we are all unique. Yet, there are certain personality types that have been identified by social scientists.

The following information is one example of how personality types can be shown to have unique prayer temperaments. It is important to remember that we use all of these functions in our lives and that we can find meaningful expressions of faith and prayer in every type. The next section looks at the four basic

temperaments, adapted from the Myers-Briggs Type Indicator inventory.

PRAYER TEMPERAMENTS

The eight basic categories of type which come from the Myers-Briggs Type Indicator are: (E) Extraversion, (I) Introversion, (S) Sensation, (N) Intuition, (T) Thinking, (F) Feeling, (P) Perceiving, and (J) Judging. These categories can be combined to form four pairs of preferences used to discuss prayer temperament. The four pairs of preference are:

SP = Sensation and Perceiving

SJ = Sensation and Judging

NF = Intuition and Feeling

NT = Intuition and Thinking

The following material shows how these different personality preferences can be classified according to prayer temperaments. The material was adapted from workshop material from the Jesuit Center for Spiritual Growth and Prayer and Temperament: Different Prayer Forms For Differing Personality Types,[35] by Chester P. Michael and Marie C. Norrisey.

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[35]Michael, Chester P. and Norrisey, Marie C. Prayer and Temperament: Different Prayer Forms for Different Personality Types. Charlottesville, Virginia: The Open Door, Inc., 1984.

THE IGNATIAN (SJ) TEMPERAMENT AND MATTHEW

1. SJ's exist to be useful. They have to belong. They have a membership hunger. Tradition is very important. Matthew continually presents Jesus as the fulfillment of the Old Testament. His language is the most biblical (kingdom of heaven, land of Israel, house of Jacob, bind and loose, keys of the Kingdom, the gates of Sheol). He cites the Old Testament 45 times. He is the risen Lord who abides with His followers in the Church. Matthew is most interested in Jesus' founding of the church.

2. SJ's are the most dutiful of the temperaments. They are full of "shoulds" and "oughts." They are compelled to be bound and obligated. SJ's are the most responsible of the temperaments.

Matthew's pattern of five books suggest the five books of the Law. He quotes all five books of the Law. Deuteronomy is his favorite source. Matthew has been described as a Christian scribe and his gospel as a handbook of Christian conduct to be used by teachers.

3. SJ's have a belief in and a desire for hierarchy. Matthew is characterized by a special reverence for the twelve apostles because they are the hierarchical leaders of the church. He constantly praises Peter.

4. SJ's are given to working in institutions. They are teachers and conservers. Matthew shows special interest in the church. Matthew is more interested in what Jesus said than what he did. He gives five long sermons. Twelve times he calls Jesus "teacher." Matthew carefully preserved the accents and idioms of Jesus' native Aramaic. Matthew delights in showing how Jesus recapitulates the experience of Israel in his own life. He is the new Moses, the new David, the new Solomon, the prophet par excellence, the new Israel.

THE FRANCISCAN (SP) TEMPERAMENT AND MARK

1. For the SP, "action is the thing." Mark's gospel presents Jesus as a man of action. Compared to the other gospels, Mark quotes little of Jesus' teaching. One gets the sense of a Jesus always on the go. A sense of urgency characterizes Jesus' mission.

2. SP's are impulsive. Life for an SP means having impulses and acting spontaneously on those impulses.

3. SP's live more fully in the present than other temperaments. They are super-realizers. SP's work best in crisis.

Mark uses the historic present 151 times. He is noted for his realistic touches. He breathes the

spirit of an eye-witness. He offers a richness of detail.

4. SP's are good storytellers. Mark is an indifferent stylist but a master storyteller. He has an "oral style." Mark has been called a passion narrative with an introduction. The final three chapters (14-16) are devoted to the passion and resurrection - about 20% of the whole. His gospel was written for Christians who had to meet the challenge of the passion at a new moment in history.

THE AUGUSTINIAN (NF) TEMPERAMENT AND LUKE

1. NF's pursue becoming oneself. They hunger for self actualization, to become the perfect whole. They need to have meaning, integrity, authenticity.

Luke's gospel is cast in the form of a journey to Jerusalem. The journey to Jerusalem culminates in the Ascension and is actually a journey to God. The disciple and the Church is drawn forward through history to join Jesus in divine fulfillment. This is the gospel of absolute renunciation, of prayer and the Holy Spirit.

2. NF's get caught up in causes. Luke's gospel is a gospel of salvation and Jesus is the savior. It is the gospel of sinners and great pardons: the prodigal son, Zacchaeus, the good thief. It is the gospel of the poor and lowly. Work directed toward

midwifing people into becoming kinder, warmer, and more loving human beings appeals to NF's.

"Be compassionate as your Father is compassionate." This is the gospel of mercy, salvation, peace and joy.

4. NF's are drawn to the arts which involve verbal and written communication. Luke's literary excellence is noted by all commentators. His is the gospel of literary masterpieces such as the Prodigal Son.

5. NF's have special powers of empathy. They are people oriented. Relationships are important.

Luke observes mannerisms, psychological settings and reactions, and hidden motivations. He shows a favoritism for minorities, segregated groups and the underprivileged. Samaritans, lepers, publicans, soldiers, public sinners in disgrace, unlettered shepherds, the poor - all these receive special encouragement.

THE THOMISTIC (NT) TEMPERAMENT AND JOHN

1. NT's want competencies, capabilities, skills, powers over nature. The synoptic gospels end with Jesus being the constituted Son of God in power. John begins with this belief. Practically every messianic and soteriological title and power of the synoptics is given Jesus in John's first chapter. John insists Christians now possess divine life and powers that are

the goal of salvation. Jesus is resurrection and life now for those who believe in Him.

2. NT's love intelligence. They are hooked on storing up wisdom. John presupposes knowledge of the synoptic tradition. He gives a more profoundly theological vision of Christ than was attempted in the synoptics. In the early Church, John is called "the theologian." He tries to convey a "spiritual" perception of the meaning of the words and deeds of Jesus. Jesus is usually presented as a simple teacher in the synoptics, whereas in John, Jesus is a profound preacher of wise discourses. He speaks as divine wisdom all through John.

3. NT's enjoy playing with words, exploring verbal intricacies. Words are important in John for their own sake. Words and phrases have several levels of meaning at one and the same time. Profound truths are sometimes found in statements that are beyond the intention of the speaker. John continually finds a deeper ecclesial or sacramental significance in Jesus' words and deeds. More symbolism is found in John than the other gospels.

4. NT's tend to focus on the future. John's gospel is notably eschatological. It differs from the synoptics in that it is a realized eschatology. The goal of salvation and divine life is a present reality.

The post-resurrectional meaning of Jesus' words and actions are inserted into the historical present.

Conclusion

This chapter also serves as a model for the relationship between personality temperament and the different approaches to prayer. The same relationship that exists between soul and spirit exists between temperament and prayer.

1. Prayer and temperament are two distinct functions. Prayer is an expression of our inner life, of our relationship with God, and of our spiritual health. Our temperament is tne product of many different influences in our lives, most of these influences coming from secular sources.

2. Even though prayer and temperament are distinct functions, there is an interrelatedness that is not easily separated. We live in a world that is interconnected and this relationship is a basic part of our creation. Influences from each of these areas will affect the other.

3. Our basic temperament will influence the way we view and practice prayer in our lives. Prayer, like the spirit, can and does influence our temperament. For example, prayer can bring the awareness for more humility to the attention of a person, who can then work on developing this grace into his/her life.

4. Again, as with spirituality and psychology, the functions of prayer and temperament will be very unique for each person. Individuals may have the same temperament and be drawn to the same prayer model yet, find that they are quite different in their practice of prayer. We must also allow for the great diversity that exists in humankind, especially in our relationship with God and each other.

5. Just as some would want to give primacy to prayer or to temperament, we must reject both positions. The juxtaposition of prayer and temperament is the most plausible position. This position allows for interaction between these two areas to occur. Both temperament and prayer are at work in our lives.

6. Just as there is a relationship between spirituality and prayer, there is a relationship between psychology and temperament. Recognizing this relationship will allow the reader to understand how these various functions can direct the growth of his/her spiritual and psychological life. Just as there must be a healthy balance between spirituality and psychology, so must there be a healthy balance between prayer and temperament.

The section on prayer and temperament provide models for understand the unique relationship between these two areas. It is important to remember that we

use all of our temperament functions and can find
meaningful expression in all of the different
approaches to prayer. This information should not be
used to limit our approaches to prayer but, should
permit us to see the variety of approaches that are
available to us.

A full description of the project/retreat follows.
This is an attempt to put the principles of this
chapter into practice and to analyze the results from
such an experiment.

CHAPTER 4

Description of Project Development

This chapter will look at the ways in which this project was developed and planned. It is hoped that this analysis of procedure will be helpful for others planning similar retreat events. The actual planning time for the retreat only took a few days. However, the preparation of retreat material took much longer. The following is a step by step description of the planning process.

1. The first step was to establish that the retreat model would provide the time needed to complete the goals of the project. Having had some history of working with retreats and camping events, I believed that the project material could fit into a retreat context and provide an ideal project model and give the participants an adequate exposure to the material. If constructed correctly, the retreat should give the student about ten hours of instructional time.

It is important to realize that college students will also want to use retreat time for other purposes. The students will expect and need time to relax, study, and have fun and fellowship with other students.

When the students know that they will have time for these other interests, they will be more willing to participate in this type of experience.

2. I consulted my project advisor, Dr. Reg Johnson, to verify if the retreat model would meet the requirements for the program. He assured me that such a retreat would be satisfactory and that he had even participated in several retreats of this type. The retreat model would fit the type of group I was working with--college students.

3. I contacted the other campus ministers of the Memphis Annual Conference of the United Methodist Church - Mike Morris at Memphis State University, David Atkinson at Murray State University, Mark Matheny at Memphis Medical Unit and Joe Thornton at Lambuth College. They all agreed to participate fully in this effort. Early contact was made with these individuals eight months before the retreat was to happen.

4. I then contacted Lakeshore Assembly, our conference campground, to tentatively schedule the retreat. It was difficult to schedule a weekend that was agreeable to five different campus ministry units and the campground. I was finally able to schedule September 15-17, 1989, as the retreat dates.

After the retreat had been scheduled, I then started preparing material for the event. To help simplify this process, I developed a Retreat Checklist to use as a guide. I noted the things I needed to do to prepare for the retreat, and I also listed suggestions and ideas. Some notations were not developed, but they were an important part of the entire process. The Retreat Checklist is listed below.

Things to Do For the Retreat

Retreat Title: "Personality, Prayer and Walking with Christ"

1. Write News Release for United Methodist Reporter.

2. Check Video's about Prayer, Peer Pressure, and/or Being Different

3. Order video tapes for possible use.

4. Check on Movie for Saturday Night - Related to Theme of Retreat

5. Contact Alan Benson[1] about Music at Retreat

6. Develop Prayer Definition Sheet.

7. Develop Prayer Bibliography for College Students

8. Ask Joe Geary[2] for Prayer Bibliography

9. Develop Questionnaire on Prayer

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[1] Alan Benson is the Director of Music at the First United Methodist Church in Paris, Tennessee.

[2] Joe Geary is the minister of the Arcadia United Methodist Church in Paducah, Kentucky.

10. Develop Evaluation Questions

11. Equipment:

> Van
> Overhead Projector
> Cassette Recorder
> Newsprint and stand
> Name Tags and Pens
> Paper and Pencils
> Bibles
> Various Books on Prayer and Meditation
> Overhead Transparencies
> Poster Paper, Markers, Clay
> Communion Elements

12. Use Cartoon about Spiritual Progress - Humor

13. Develop Prayer Grids to Chart: What is Prayer?

    Ways to Pray? Hindrances to Prayer?

14. Plan Meditations before sessions

15. Consult Bonhoeffer's "Spiritual Care"

16. Use of Icons and Prayer Shawl

17. Develop Sheet - Affirming our Creation Gifts

18. Schedule Time to Talk with Campus Ministers

In preparation for the retreat, I administered the Myers-Briggs Type Inventory to my Reflection Group. I did this inventory on April 11, 1989, at the Interfaith Center. All five members of my Reflection Group were present. After explaining the inventory to the group, I proceeded to administer the inventory. I was surprised to discover that every member of the group registered a different personality type.

The types represented by the group were: INTJ, ISFP, INFP, ISTP, and ENTJ. My own ISTJ type added to

the broad distribution of the group. Note that only one member of the reflection group had the Extraversion component in his/her personality type.

The group discussed the results of the inventory and gave feedback regarding the directions and procedures for administering the inventory on the retreat. The group stressed the necessity of reminding the students that the MBTI was only a profile of one's personality at a given point in time. Students should not take the results too seriously or allow it to dictate decisions for them.

The benefit of allowing the Reflection Group to take the MBTI was an important part of my preparation for the retreat. It gave the group an insight into what I would try to accomplish during the retreat. While the discovery of the individual student's personality type was the main goal of the project, the retreat would provide an opportunity for the students to learn how their personality type might influence and direct their prayer temperament. Discovering the personality types of the students would only take an hour. The remaining nine hours of the retreat would be spent learning how personality type influences many areas of our lives, including our spiritual formation.

At the next Reflection Group meeting, I took the personality types of the members and showed them how

the types could be narrowed into the four prayer temperaments described in Chapter 3. We spent the entire hour discussing the four prayer temperaments. The Reflection Group was an integral part of the project development process. Their insights proved invaluable in developing the retreat.

Another item which needed to be developed was a tentative schedule for the retreat. The schedule would allow me to see just how much time I would have for each session and to help the students determine if they wanted to participate in this event.

It is my observation that college students are very possessive of their time and that they want to see time used in a productive manner. I made several adjustments in the schedule as the retreat approached. The final version was:

Retreat Schedule and Program

Fri. Nite — 8:00 Ice Breakers
             8:30 Getting Acquainted
             9:00 Getting to Know Yourself (MBTI)
             9:45 Break
            10:00 Charting our Differences –
                  Learning our Stories through
                  our Personality.

Sat. Morn — 8:00 Breakfast
             8:30 Morning Walk in Silence and
                  Listening
             9:00 Session – Personality and Prayer
             9:45 Break
            10:00 Session – Looking at the Four
                     Temperaments
            10:45 Break

11:00 Experiment - Temperament Groups
- On Your Own
12:30 Lunch

Sat. Aft.   1:00 Free Time for Study, Exercise,
Meditation, and Rest.
6:00 Cookout
7:30 Vespers
8:00 Celebrating our Differences -
Sharing
9:00 Movie
11:00 What does it mean?

Sun. Morn - 8:30 Breakfast
9:00 Group Picture
9:15 Session - Making the Good
Stronger: Ways to Strengthen
Our Campus Ministry.
10:00 Break
10:15 Student Session - Yes, But!
Evaluation
10:45 Break - Preparation for Worship
11:00 Communal Worship and Celebration
of Holy Communion.
12:00 Lunch
1:00 Start the Journey Home

The retreat schedule provided the necessary

framework for the event. An important part of the

retreat was the effort to build community among the

students. I asked the participating campus ministry

units to do some special events such as preparing our

vespers and leading the students in a morning walk.

Another task, important to the success of the

retreat, was to start publicizing the event. I printed

some posters, using a computer program, and distributed

them around campus and to the other campus ministry

units.

I also sent a news release to the <u>United</u>
<u>Methodist Reporter of the Memphis Conference</u>. The
article follows:

NEWS RELEASE

"Personality, Prayer and Walking with Christ"

-- Many students are preparing for another
year of college life. One of the first
adjustments they have to make is to realize
that dorm life, classes, and other college
activities are not always conducive to
spiritual growth. Issues of time and space
become important for students on a college
campus.

The campus ministry units of the Memphis
Conference, including Lambuth College, are
participating in a retreat September 15-17 at
Lakeshore to help students develop spiritual
skills. The theme of the retreat will be
"Personality, Prayer and Walking with
Christ." Students will have an opportunity to
learn more about their own lives and how they
can use their God given personality to enjoy
a significant prayer life.

If you are a college student or you know
of a college student who would be interested
in this retreat, please contact one of the
following campus ministers for more
information. [A list of campus ministers,
with addresses and phone numbers followed.][3]

As a part of the retreat, I wanted to develop a
prayer questionnaire which would help expose and
help understand the student's attitude about his/her
prayer life. I would administer this questionnaire

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[3] "Personality, Prayer and Walking with Christ," <u>The</u>
<u>United Methodist Reporter - Memphis Annual Conference</u>.
P.O. Box 660275, Dallas, Texas 75266. Vol. 136, # 13.

before I made the connection between personality type
and prayer temperament.

Questionnaire on Prayer

1. How many times a week do you pray?

2. How long do you spend in prayer, when you pray?

3. For me, prayer is: (Circle 3 choices) Required,
   Formal, Personal, Experimental, Talking with
   God, Listening to God, Informal, Optional

4. In ten words, give your definition of prayer.

5. How have you been taught to pray? Circle: In
   Sunday School, Example of Parents, Example of
   Ministers, Self-taught.

6. Do you have a favorite place to pray?

7. Do you see any connection between your personality
   and your prayer life?

I also developed an evaluation questionnaire to be
used at the end of the retreat. I wanted to see if the
retreat had fulfilled the expectations of the students
and had given me the necessary information I needed for
the completion of my doctoral project.

Evaluation of Retreat

1. Was the retreat helpful to you?

2. Before the retreat, did you know your personality
   type?

3. Did the MBTI inventory confirm your personality or
   surprise you?

4. Did the retreat give you a good understanding of
   the connection between personality and prayer?

5. Rate: Sessions   Great   Good   Adequate   Fair   Poor
         Videos   Great   Good   Adequate   Fair   Poor
         Exercises   Great   Good   Adequate   Fair   Poor
         Food   Great   Good   Adequate   Fair   Poor
         Facilities Great   Good   Adequate   Fair   Poor

6. Because of this retreat you will spend (Circle)
      More - Less - Same Amount of Time in Prayer
      More - Less - Same Amount of Time in
                        Meditation

7. Did this retreat bring you into a closer awareness
   of God in your life?

8. In continuing my prayer development, (Check)
   _____ I will seek a Spiritual director or
                 friend.
   _____ Start a prayer journal.
   _____ Practice meditation.
   _____ Read more books on prayer and spiritual-
                 ity.

9. Were you able to "center" yourself in prayer this
   weekend?

10. Did the awareness of your prayer temperament help
    or hinder your relationship with God?

11. Were the instructions and information presented in
    a clear manner?

12. Other Comments:

13. In about 25 words, describe how this retreat has
    affected you in your relationship with God.

CHAPTER 5

The Retreat Event

The retreat started on Friday evening, September 15, and ran through Sunday noon, September 17. The event provided an opportunity for students from four campus ministry units to attend. Thirty three individuals participated in the weekend retreat. The breakdown of the participants follows:

	Students	Leaders
University of Tennessee - Martin	7	3
Murray State University	1	1
Memphis State University	8	1
Lambuth College	12	
Totals	28	5

While I was disappointed in the turnout from Murray State University, I believe that the students who attended provided an adequate number for the purposes of the project. The first part of Friday evening was spent in learning more about each other, with the students introducing themselves and giving their home town, college year, and major. It was amazing how such a simple exercise developed community between the students.

The main goal of Friday evening was to administer the Myers-Briggs Type Indicator to the students. I gave an explanation of what I was trying to accomplish over the weekend and told the students that their participation in the personality inventory would provide the foundation for the rest of the weekend. None of the students offered any resistance to taking the inventory or participating in the project.

I administered the Myers-Briggs Type Indicator,[4] using the Form G - Self-Scorable version. I gave a single-blind inventory, not requiring the names of the students. I hoped this would permit the students to respond freely. It took about thirty-five minutes to administer the inventory and for the students to score the inventories. When the students finished the inventory, I gave them a Report Form[5] with their personality type noted on the front of the form.

After a short break, I conducted the session on "Charting Our Differences: Learning our Stories through our Personality." The first thing I did was to go through the booklet, Looking at Type,[6] using an

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[4]Myers-Briggs Type Indicator, Consulting Psychologists Press, Inc., 577 College Avenue, Palo Alto, California 94306.

[5]Ibid, Report Form.

[6]Page, Earle C. Looking at Type. Center for Application of Pyschological Type, 1987.

overhead projector. The purpose of this session was to
provide a general overview of personality type. I
dealt with the eight different components which go into
making a distinct personality type for the individual.
At the close of this session, I charted the personality
types of the students. A breakdown of the personality
types shows the following:

Campus Ministry Retreat
(N = 33)

ISTJ		ISFJ		INFJ		INTJ	
M	1	M	1	M	1	M	
F		F	2	F	2	F	
T	1	T	3	T	3	T	
ISTP		**ISFP**		**INFP**		**INTP**	
M		M		M	1	M	2
F	1	F	2	F	3	F	2
T	1	T	2	T	4	T	4
ESTP		**ESFP**		**ENFP**		**ENTP**	
M		M		M		M	
F		F	1	F	3	F	1
T		T	1	T	3	T	1
ESTJ		**ESFJ**		**ENFJ**		**ENTJ**	
M	2	M	1	M		M	1
F	2	F	1	F		F	3
T	4	T	2	T		T	4

Of the five leaders present, there was one each of ISTJ, INTP, INFP, ENTP, and ENTJ.

It was interesting to see how diverse the group of students and leaders were in their personality types. It was evident that I would need to present material in a way which would give exposure to as many types as possible. Of the sixteen possible personality types, thirteen of the types were represented at the retreat.

After breakfast on Saturday morning, the students were lead in a silent walk around the campground. The walk was to encourage the students to experience nature. Many of us may not take the time to see and experience God in nature. I wanted this experience to open students to the possibility of seeing God in a fresh way.

In the next session, I gave more information about the Myers-Briggs Type Indicator. I felt that the previous session had not given a total overview of personality type. I wanted to verify that the students had a basic understanding of personality type before I went further. During the retreat, I used several handouts to help undergird the principles I was trying to communicate. Most of this material can be obtained from the <u>Center for Application of Psychological Type</u>, Gainsville, Florida. The first seven items

in this list are handouts produced by the <u>Center for</u> <u>Application of Psychological Type.</u> The other items are footnoted for source. The handout material included:

1. "Effects of the Combinations of All Four Prefer-ences in Young People"

2. "Career Choice and MBTI Type"

3. "Talking in Type"

4. "Effects of Each Preference in Work Situations"

5. "Contribution Made By Each Preference To Each Type"

6. "Finding Your Spiritual Path"

7. "Following Your Spiritual Path"

8. "Temperament Report Form"[7]

9. "Type and Learning Styles"[8]

10. "Four Keirseyan Temperaments and Their Variants"[9]

11. "Keeping A Journal"[10]

12. "Various Forms of Prayer"[11]

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[7]Berens, Linda V. <u>Temperament Report Form</u>. Telos Publications, 16168 Beach Boulevard, Suite 111, Huntington Beach, California 92647, 1988.

[8]Anchors, Scott & Provost, Judith A. <u>Applications</u> <u>of Myers-Briggs Type Indicator in Higher Education.</u> Palo Alto: Consulting Psychologists Press, 1987, 186.

[9]Giovannioni, Louise C., Berens, Linda. and Cooper, Sue A. <u>Introduction to Temperament</u>. Telos Publications: Huntington Beach, California, 1987, 14-16.

[10]Devers, Dorothy C. <u>Faithful Friendship</u>. Washington, D.C.: Church of the Savior, 1986, 18.

[11]"Different Types of Prayer Forms," <u>The Open</u> <u>Door</u>, P.O. Box 855, Charlottesville, VA 22902, 1982.

13. "Prayer Paths"[12]

14. "Meditation Map"[13]

I had more material than I could adequately
cover for the amount of time I had during the retreat.
I believe it was important to have enough material to
provide the broadest range of information for these
students.

The next session dealt with the transition from
personality types to prayer temperaments. This was a
deliberate move from Jungian typology and Myers-Briggs
Type Indicator catagories to Keirseyan Temperaments.
[See Chapter 3] I made the transition by asking the
students to use the handout entitled, Introduction to
Temperament,[14] to determine their prayer temperament.
The authors provide a convenient chart which narrows
Myers-Briggs sixteen personality types to the four
Keirseyan Temperaments.

The student breakdown, according to prayer
temperament was:

Ignatian (SJ) Temperament   =   Ten

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[12]Johnson, Reginald. Asbury Theological Seminary,
Wilmore, Kentucky 40390.

[13]Ibid.

[14]Giovannoni, Louise C., Berens, Linda. and
Cooper, Sue A. Introduction to Temperament. Telos
Publications: Huntington Beach, California, 1987,
14-16.

Franciscan (SP) Temperament   =   Four

Augustinian (NF) Temperament =   Ten

Thomistic (NT) Temperament   =   Nine

It is interesting to see how diverse the group was in their prayer temperaments. The number of students with the Franciscan Temperament was low. This is because students with the SP or Franciscan Temperament are the smallest group of the four attracted to higher education.

After the students discovered their prayer temperaments, I discussed how we would use the different approaches to develop a more mature prayer life. For this session I used the material produced by the Jesuit Center for Spiritual Growth [See Chapter 3] and Reginald Johnson's Celebrate, My Soul.[15] This material provides an excellent resource for this type of session. The temperament categories and their corresponding Gospel writer are:

Ignatian (SJ) Temperament & Matthew

Franciscan (SP) Temperament & Mark

Augustinian (NF) Temperament & Luke

Thomistic (NT) Temperament & John

My main objective of this sessions was to show the students how different personalities are influenced and

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[15]Johnson, Reginald. Celebrate, My Soul. Wheaton: Victor Books, 1988.

affected by different kinds of worship and prayer experiences. Some people, by virtue of their personality type, will appreciate a prayer or worship experience which would be more structured or "high church". Others, because of their personality, enjoy a much freer type of prayer and worship. I cautioned the students not to categorize people. While different temperaments have a tendency to enjoy a certain type of prayer or worship experience, this tendency is certainly not exclusive of other types. A major accomplishment of this session was an increased tolerance to those of other temperaments. When students realized that they had a particular temperament, they also realized that others had different temperaments which were just as valid.

After the session, I divided the group according to their prayer temperament and asked them to help plan a segment of the Sunday morning worship service, keeping their particular temperament in mind. A campus minister served as a leader for each of the four groups. The different groups had forty-five minutes to make suggestions, from their temperament type, for a component of our Sunday morning worship. I wandered from group to group offering advice and giving guidance for the worship service.

The idea of planning a worship service served several purposes. First, it gave the students an opportunity to work together. Traditionally, the closing worship service at our retreats is the highlight of our time together. Second, the planning of the service allowed the students to see how the different temperaments are at work in our spiritual lives. This was not an easy exercise, but I believe it was an important part of the retreat. The students realized that different parts of the service could be approached from different temperaments. It is easier to plan a service, using one temperament, than to try to include all four temperament types. The students, trying to be more sensitive to the temperament preferences of others, struggled to see that all four temperaments were included in the service. This exercise gave the students an understanding of the procedures for planning a worship service that would involve all four of the prayer temperaments.

Saturday evening's session looked at how we can be different and still have a common faith. During the retreat, I used several videos to illustrate various points. Two of the videos dealt with differences between people. The first video was an eight minute film of mentally retarded students while the Beatitudes were being read. This video was entitled, <u>Blessed</u>

Be . . .[16] The second video was a music video by Carmen, entitled, "Saved to the Bone."[17] The first video was very moving and showed how even mentally retarded students could be expressive of the Christian faith. The second video showed a more evangelical interpretation of the Christian faith. Some of the students were less than enthusiastic about this second video. However, because of the students' heightened awareness of personality type and prayer temperaments, they recognized that this second video had a valid meaning to a large segment of Christianity.

Saturday evening, I showed the movie, "The Cotton Patch Gospel."[18] This musical is a rendition of Clarence Jordan's Cotton Patch Gospel. The music is great and the reinterpretation of the gospel story in Georgia is quite entertaining and thought provoking. One of the purposes of the retreat was to give the students exposure to different ways in which the gospel message might be expressed. I believe that allowing students to witness the differences would help them

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[16]Blessed Be. . . St. Vincent's School, Distributed by Paulist Productions, P.O. Box 1057, Pacific Palisades, California 90272.

[17]Carmen, Radically Saved. Distributed by Benson Co. 365 Great Circle Dr., Nashville, Tennessee 37228.

[18]Cotton Patch Gospel. MDM Productions, Distributed by Ecufilm, 810 Twelfth Ave., South, Nashville, Tennessee 37203.

feel more comfortable with their own unique style of faith commitment.

Sunday morning's session dealt with ways in which we could strengthen our campus ministry efforts. Using the material from the previous sessions, students were encouraged to think of ways in which their particular campus ministry unit might plan activities and programs. All of the campus ministry units have common programming items: worship, Bible study, fellowship experience, social issue groups, various student committees, and student leadership development programs.

During this session, we thought of various ways that we could be more inclusive of others in our student activities. For example, Bible studies would need to be varied in structure to appeal to those of different personality types. If we were to have a verse-by-verse Bible study one semester, we might want to have a more experimental Bible study the following semester. All the students recognized the need not to plan activities that just attract one type of students.

I shared with the students the results of the retreat--that thirteen of the possible sixteen personality types were present. Because the students had a better awareness of just how diverse the personality types were at the retreat, they recognized

that their particular campus ministry units were probably just as diverse.

After a break, the students were given an opportunity to evaluate the retreat. I was pleased that most of the students took this task seriously. They were honest with their observations and supplied some good insights into how to improve the retreat model.

The closing event of the retreat was the worship service. We held the service outside at the amphi-theater. An "Order of Worship" was produced which guided the students during the service and gave them an opportunity to see how the various temperaments are at work in a worship service. The service proved to be very meaningful. It is important to remember that any one component of the worship service could be approached from any of the four temperaments. The goal of this worship service was to include all four temperaments and not to identify any component as fitting only one temperament. I have added some annotations following the various components to identify how the students thought the various temperaments would fit. The following is the "Order of Worship" developed by the students:

Worship - Campus Ministry Retreat

September 17, 1989 - 11:00 A.M.

1. Gathering and Greeting at Study Area

   The students viewed this as a Franciscan activity that would appeal to a very relaxed gathering and greeting of worshipers.

2. Procession to Worship Area - Singing "Sanctuary"

   Bringing items to the worship area.

   The Procession and bringing of gifts for the offering were also seen as Franciscan.

3. Call to Prayer

   The Call to Prayer was viewed as a very traditional Ignatian activity.

4. Prayer

   This particular item was difficult to classify, since it totally depended upon the structuring and delivery by the one praying.

5. Hymn - "Amazing Grace"

   This particular hymn was viewed as being Augustinian because of the way it promoted a view of God's grace and compassion; the ability to find oneself in relationship with God.

6. Scripture Lesson - John 1:1-14

7. Meditation

8. Nicene Creed

   The Scripture Lesson, Meditation, and Nicene Creed were all viewed as being Thomistic. The emphasis was upon words and the power of verbal persuasion.

9. Prayer of Confession

10. Assurance of Pardon

These were viewed as Ignatian in the traditional way in which we worship. These could certainly convey different temperaments with use of experimental forms of confessions and pardons.

11. Offering - Response to the Word

This particular offering was Franciscan in nature. The students made offerings of items they found in nature that expressed some spiritual insight for them.

12. Lord's Prayer - In Unison

13. Hymn - "El Shaddai"

The Lord's Prayer and "El Shaddai" were viewed as Ignatian because of their traditional use in the church.

14. Celebration of Holy Communion

Served by Intinction to each other.

Communion was a combination of Ignatian, Augustinian, and Franciscan temperaments. The act of partaking of communion by intinction added a Franciscan element as well.

15. Closing Prayer

This was viewed as another Ignatian temperament because of its order and structure.

A few students commented on how all worship services seem to have an Ignatian order about them. The students also had an opportunity to struggle with the various components of this service. A worship service should permit people to bring their perspective temperaments into play. An effective worship service does not force people into any one type of worship, but permits everyone to participate.

The worship service had a beneficial affect upon the students for several reasons. First, they had a deeper appreciation for the worship styles of others. Second, they had participated in the planning and, therefore, had a genuine interest in the results of the service. They were worship planners and not just worship observers. Third, worship should always carry the potential for God's grace to be experienced. The students felt much closer to each other at the end of the service.

At the close of worship, the students had lunch and then left for home. I observed the students having a good time and many were excited about the material that was presented. As the retreat ended, I was pleased to see many students referring to several MBTI and Temperament books I had brought and several asked me to send them some additional material.

CHAPTER 6

Reflection and Evaluation of Retreat

Any analysis of the project/retreat needs to include three primary areas. First, did the results of the retreat meet the expectations set for the retreat? Second, was the project appropriate to accomplish the goals? Third, what adjustments need to be made before this model is used again.

An analysis of the retreat will show that it did meet the expectations set for this event. The students were very willing to participate in the project and were interested in learning more about their personality type. At least six students became very excited about finally beginning to see why they acted the way they did. It also gave the students some good handles to look at their career choices, study habits, and interpersonal relationships. Students spent their free time looking over the reference material I had brought to the retreat.

The students gave the retreat a good evaluation. While a couple of students did not give their full attention to the retreat, it was because they had other interests and it was not a reflection on the retreat.

It is difficult to have any group totally united in purpose over a weekend.

I believe the project/retreat was appropriate to accomplish the stated goals. Holding the retreat at a campground removed the students from many of the distractions of the college campus. It also enabled them to focus on the retreat.

To gain a better understanding of the results of the retreat, an analysis of the two questionnaires follows.

The Questionnaire on Prayer showed several interesting revelations about the students' concepts surrounding prayer. The questionnaire is reprinted with a summary of the responses.

Questionnaire on Prayer

1. How many times a week do you pray?

    Twenty-five of the student stated that they prayed quite regularly. Twenty of these students responded in a range of from five to eight times per week.

2. How long do you spend in prayer, when you pray?

    While no specific time was predominant, twenty of the students stated a range of from five to ten minutes when they prayed.

3. For me, prayer is: (Circle 3 choices) Required, Formal, Personal, Experimental, Talking with God, Listening to God, Informal, Optional.

    The three top choices were: Personal, Talking with God, and Listening to God. Only one student checked Required.

4. In ten words, give your definition of prayer.

The students gave some very interesting definitions of prayer. A few samples of their responses are reprinted.

"A reflection period to talk to God about what has been happening in my life and listening to what God has to say to me."

"A time of self-renewal, giving thanks and just meditating and talking to the Creator."

"A time to communicate with God and myself. A lot of times I find that God is my best sounding board."

"A time to talk with God seriously about concerns, hopes, dreams, and needs so far as oneself and that of others."

"It is a personal experience and you can do it anyway you want to."

"Speaking with God about your deepest feelings. Making him your advisor, counselor, father, etc."

"Thanking, requesting, praising, worshiping, talking, listening, walking, running with God."

5. How have you been taught to pray? Circle: In Sunday School, Example of Parents, Example of Ministers, Self-taught.

The three primary responses were Self-taught, Example of Ministers, and Parents.

6. Do you have a favorite place to pray?

No one place was picked by the majority of the students.

7. Do you see any connection between your personality and your prayer life?

Twenty-three of the students said, "No," three students did said, "Yes" and two made no response.

The primary tool of analysis was the evaluation questionnaire which the students filled out at the last

session on Sunday morning. The questionnaire was designed to give the students an opportunity to express their opinions about the retreat.

An analysis of the questionnaires shows a positive attitude among the students. I believe the students were honest in their comments and that they found the project/retreat to be beneficial.

Evaluation of the Retreat

1. Was the retreat helpful to you?

   Twenty of the students were very positive in their response to this question. One student said, "Yes, it helped me to focus on why I like different types of worship services." Three of the students gave negative responses.

2. Before the retreat, did you know your personality type?

   Twenty-seven of the students had no awareness of the Myers-Briggs Type Indicator.

3. Did the MBTI inventory confirm your personality or surprise you?

   Twenty-one of the students said that the MBTI confirmed the basic impression they had of their personalities. Three students were uncertain of their personality type and four students said, "No."

4. Did the retreat give you a good understanding of the connection between personality and prayer?

   Twenty-six of the students gave a positive response to this question.

5. Rate:

	Great	Good	Adequate	Fair	Poor
Sessions	23	3	2	1	0
Videos	18	6	4	0	0

Exercises	Great	Good	Adequate	Fair	Poor
	19	4	5	0	0

Food	Great	Good	Adequate	Fair	Poor
	25	4	4	0	0

Facilities	Great	Good	Adequate	Fair	Poor
	24	6	3	0	0

The numbers under each of the categories denotes the number of students who responded to this question. Not all students made responses to all categories.

6. Because of this retreat you will spend (Circle)

   More - Less - Same Amount of Time in Prayer
   More - Less - Same Amount of Time in
                        Meditation

Eighteen of the students either circled "More" and eight students circled "Same Amount . . . " to this question. Two students marked the "Same Amount of Time . . . "

7. Did this retreat bring you into a closer awareness of God in your life?

Twenty-five of the students were positive in their response. One student said, "Yes, it helped me to just be away from campus and think about all that happens everyday."

8. In continuing my prayer development, (Check)

   _____ I will seek a Spiritual director or
                 friend.
   _____ Start a prayer journal.
   _____ Practice meditation.
   _____ Read more books on prayer and spirit-
                 uality.

   All the categories received some responses.
   The largest number of responses went to "Practice meditation."

9. Were you able to "center" yourself in prayer this weekend?

   The retreat really did not develop this concept, and the students were unable to give a good evaluation of this question.

10. Did the awareness of your prayer temperament help or hinder your relationship with God?

Twenty-two of the students responded in the affirmative to this question, three students said "somewhat," and three made no response.

11. Were the instructions and information presented in a clear manner?

All the students said "Yes" to this question.

12. Other Comments:

"I really enjoyed the fellowship time and Christian discussions. I felt really comfortable with everyone here."

"The tests described my type extremely accurately.

"This was a very informative weekend. It's opened me up to new directions that I was not aware of."

"This is great! With my major in college it helped a lot. I would love to use this test and probably will when I get my doctorate."

13. In about 25 words, describe how this retreat has affected you in your relationship with God.

"This weekend I came to the realization that I am an individual. The way I pray is just fine as long as I know God and have Him as a personal Savior."

"I never realized how much a person's personality can affect their relationship with God. I feel as if I have a better grasp of the situation and I'll be able to work on our (me & God) relationship with a more positive and open mind."

"I think I will spend more time meditating and praying in private to balance the outgoing person relating side of me."

"It has made me want to get more serious in my commitment to God and become more active in my spiritual life."

"He has brought me something I've never had before and with His help, I will be able to glorify Him in it"

"This retreat has showed me how I need to improve
on my relationship with God. Sometimes I feel it
is becoming stronger and other times I feel it is
leveling off and not going anywhere. I know what
I must do to keep it growing."

"The retreat has helped me grow stronger, I'm no
longer a doubter."

"This retreat has made me see myself and others
differently. I am understanding why I and others
react in certain ways to certain things. I feel
closer to God also."

"It has made me question many things, but has
opened my understanding."

Everyone left the retreat with good feelings about

the event Sunday afternoon. This was not just because

of the learning events, but also the benefits of

fellowship and escape from the rigors of campus life.

I continued to hear good reports from the students

about the retreat. The United Methodist Student Center

in Memphis, Tennessee, included the following article

their October issue of the Commune-icator.[1]

"Lakeshore Retreat: Fun and Factual

If you weren't at our fall retreat at
Lakeshore, boy did you miss some fun! We
spent a great weekend together learning more
about ourselves, each other, and also meeting
students from U.T. Martin, Murray State,
and Lambuth.

The main focus of the weekend was a
study of personality types and how worship
styles can relate to them. We all took the

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[1] The United Methodist Student Center.
Commune-icator. Memphis State University. October 2,
1989.

Myers-Briggs Type Indicator, a widely used
'personality tester.' We then studied the
results to see what worship and prayer style
might best fit our type of person. For this,
we planned a worship service expressing the
emphases that are most meaningful for each
type. It was a cool worship service!"

Analysis of Retreat Event

There are several adjustments that need to be made

to make this model more effective.

1. It would help if the students had a prior

knowledge of their personality type before coming to

the retreat. A considerable amount of time was spent

in establishing a foundation on which to build the

"Prayer Temperament" component of the retreat. Prior

knowledge of personality type would give more time to

develop other sections of the retreat.

2. Individuals should probably know the agenda of

the retreat before they come. While I gave the

students a copy of the agenda upon their arrival, some

students came to the retreat simply to escape from

college, not to participate in a structured learning

event. While the students were open to the experience,

it would have been better if the students could have

come to the retreat with the decision to participate in

this type of learning experience. Because the students

were not fully aware of the retreat agenda, they did

not have a total commitment to the program.

A retreat where individuals were fully aware of the agenda would have a much higher level of participation. For this reason, I believe this type of retreat would be ideal for young adults who have completed their college education and are in the process of establishing home, career, and church commitments.

3. I had too much material to cover during the retreat. This was because I wanted to be sure to have enough material and I over planned. The next time I use this model, I would limit my material to one or two areas and spend more time developing these areas. The value of having a wide variety of material is that it gives something for everyone. If the participants were more aware of the focus of the retreat, those students with other interests would probably not attend, and more attention could be give to the stated agenda.

The retreat accomplished the goals that were set. It was a good experience which continues to influence some of the young people in attendance. Six weeks after the retreat, I saw students from one of the other schools and they asked some more questions about personality type and prayer temperament. I believe this type of retreat is a good event to be sponsored by campus ministry. It shows that psychological

principles and spiritual dimensions have very genuine
connections. This type of retreat is a good
opportunity to bridge the connection between the
concerns of higher education and spiritual formation.

CHAPTER 7

A Setting for Ministry: The Next Step

The primary purpose of this dissertation was to highlight how a project/retreat could affect and encourage the spiritual formation of students involved in campus ministry units in the Memphis Conference of the United Methodist Church. The results of the retreat verified the importance of this effort and were successful in reaching the stated goals and purpose.

Using both descriptive and empirical methodologies, this study attempted to discover the personality type of students involved in campus ministry units in the Memphis Annual Conference of the United Methodist Church and show how personality types are influential in the development of a meaningful prayer temperament. This effort at fostering spiritual formation among college age students is seen as central to the task of campus ministry.

Chapter 1 introduced the project setting. Particular attention was paid to the condition of campus ministry at the University of Tennessee - Martin. Statistical information was presented showing religious preference. The difficult conditions

surrounding the implementation of effective campus
ministry programs was discussed.   This chapter also
looked at the retreat model that became the foundation
for this project/dissertation.

Chapter 2 gave an review of the related literature
in the areas of personality type and theory, prayer
temperaments, and spiritual formation. A review of
various database searches was given, along with
references to important resources. A Biblical
foundation for this project/dissertation was also
highlighted.

Chapter 3 studied the relationship between
personality theory and principles of spiritual
formation. In this chapter, terms were defined, the
relationship between soul and spirit are discussed, a
biblical doctrine of humankind is presented, a Biblical
anthropology was presented, the uniqueness of creation,
and the relationship between psychology and
spirituality was explored. The chapter concluded with
a section on different prayer temperaments.

Chapter 4 was a full description of the project
development. Information was shared about the process
used to plan the retreat and various checklists and
questionnaires were presented, along with a retreat
schedule.

Chapter 5 described the retreat event in full detail. A breakdown of participation from the various campus ministry units and the different personality types was given. This chapter also showed how the various personality types are related to prayer temperaments. The concluding section of the chapter dealt with a worship service which was developed, using the different prayer temperaments as a guide.

Chapter 6 was a reflection and evaluation of the retreat. While the overall rating of the retreat was positive, suggestions were made to improve this model of spiritual formation. The various questionnaires were evaluated and student responses were given. Several adjustments were suggested to make the retreat model more effective.

This chapter looks at the effectiveness of this project/retreat and offers specific suggestions to campus ministry units to improve efforts in spiritual formation. A major accomplishment of the retreat was the simple awareness of how different we are in personality, yet still connected to God and each other through creation.

I offer these specific suggestions in regard to campus ministry and a spiritual formation retreat model:

1. Campus ministry should not shy away from promoting and implementing programs of spiritual formation and renewal. College students are often confused and at the same time searching for a deeper spiritual awareness.

2. A major revelation of this retreat centered around the personality types of the students. Popular image portrays campus ministry reaching only one type of student, usually considered the "nerds" of campus. This retreat proved that to be wrong! Campus ministry is reaching a broad spectrum of students. Thirteen of sixteen personality types participated in this retreat.

3. Another important lesson learned at the retreat was a healthier respect which developed for the differences of others. The students had an important opportunity to see that being different is not only okay, it is a reflection of the very creation of God!

4. Programs developed by campus ministry units need to make better efforts to reach the broad spectrum of students attending college today. Too many times we have limited our programs and then attempted to justify our low participation by questioning the integrity and commitment of the students.

5. We cannot make proper efforts at programming for campus ministry until we have taken the time to learn the personality traits of the students attending

our units. In too many cases, we have placed too strict a limit on the type and variety of programming that we feel comfortable doing.

6. Finally, the retreat certainly highlighted the fact that spiritual formation and the processes of life are continuous. We must not become static in our understanding of God, church, mission and ministry, or our efforts at campus ministry. Campus ministry is ever changing, just like the rest of life. We need to make every effort to make changes that strengthen our witness and program to students attending colleges and universities.

Donald G. Shockley, Chaplain at Emory University, recently wrote a book entitled, <u>Campus Ministry: The Church Beyond Itself</u>.[1] In this book, Shockley develops a basic foundation to campus ministry. This book, which should be required reading for anyone wanting more knowledge of campus ministry, deals with the historical development and present condition of campus ministry, including the spiritual dimension needed in the life of today's college student. Shockley writes:

> The world of higher education today represents a frontier which both intrigues and intimidates the church. It is in many respects a microcosm of the world and, as

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[1]Shockley, Donald G. <u>Campus Ministry: The Church Beyond Itself</u>. Louisville: Westminister/John Knox Press, 1989.

such, it is a rich smorgasbord of belief,
unbelief, and indifference. But the church
makes a serious mistake when it sees the
campus as alien territory, a land by nature
hostile to its presence. Just as Paul
discovered among the Gentiles a large
contingent of persons who admired Judaism
without actually becoming full participants
in its life, there exists in the university
today a multitude of persons who have a
genuine interest in the spiritual dimension
of life, but who are not familiar enough with
its practices to consider formal religious
participation as a live option. If the
traditionally structured local church is all
that is available, many of these persons,
particularly the students, will remain at a
distance. In my judgment, it is one of the
principal purposes of campus ministry to
provide these outsiders an alternative means
of access to the life of the Spirit.[2]

The task of campus ministry is to encourage and

enable college students to develop their spiritual

identity, even when these students are turned off by

the local church. This is not an easy task. Campus

ministry can soon find itself in a "no man's land" of

isolation from the local church and the college

community.

I believe a central task of campus ministry is the

development of student spirituality. The project/

retreat was a successful effort in this direction. The

students were intrigued by the idea of learning more

about their personality type and how it might also

relate to their prayer temperament. It was this

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[2] Ibid., 52.

blending of psychological insight and spiritual formation principles which proved successful.

Wayne C. Olson, in an article entitled, "Campus Ministry as Remedial Religion,"[3] highlights the task of campus ministry today.

> Campus ministry at a public college is, indeed, remedial, for, by necessity, it endeavors to supplement and often to correct the teaching of well-meaning local congregations and pastors--as well as parents. Through educational counseling and pastoral ministry, such remedial religion teaches students the importance of adjusting their accustomed ways of thinking about religion and faith--as students must do in all academic inquiry. Not to repudiate their faith, nor even necessarily to change it, I challenge students to adjust their faith through deeper thinking, wider experience and interaction with the diverse community present in the university setting. For the student, remedial religion requires a willingness to "unlearn," particularly with respect to "truth" affirmations so much a part of students' early training. Truth becomes much more elusive in a secular university environment, more relative than objective, more philosophical than doctrinal; and theology, in this jockeying context, becomes more stimulating.[4]

Campus ministry has a unique roll to play in helping college students develop a mature spirituality which has room for academic excellence and intellectual insights. It is sad to realize that many campus ministry units are seen as places for "Bible thumpers"

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[3]Wayne C. Olson, "Campus Ministry as Remedial Religion." <u>Christian Century</u> 13 April 1988.

[4]Ibid., 381.

who are trying to escape from the world instead of people who are genuine in efforts to wed religious faith and educational growth. Shockley states,

> " . . . no campus ministry which has failed
> to take a careful look at the university it
> serves and which has never entered into
> serious dialogue with the stated goals of
> the institution as represented in its
> curricular and extracurricular programs
> can be considered successful.[5]

Recommendations

I have made specific recommendations concerning the project/retreat event in Chapter 6. At the beginning of this chapter, I made some observations and recommendations concerning the model of spiritual formation retreats and the need for this type of event.

In closing, I want to offer a few general recommendation for the mission of campus ministry. First, I believe that more work needs to be done in strengthening spiritual formation events for campus ministry students. We must stop apologizing for holding spiritual values and start sharing those values with students. Many of us have the idea that students know about religion and have made a conscious choice not to participate in campus ministry. This is not true. Many campus ministers are shocked at the lack of

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[5] Shockley, Donald G. Campus Ministry: The Church Beyond Itself. Louisville: Westminister/John Knox Press, 1989, 105.

biblical knowledge displayed by students with church backgrounds, much less those students with no religious training. The church needs to rediscover that the college campus is its largest mission field. Failing to provide adequate spiritual direction, at this crucial point in the lives of college student, is a major blunder on the part of the church.

Second, in order for spiritual formation to be effective, religious education is going to be a primary task of the campus ministry unit. Gary L. Chamberlain states that the task confronting campus ministry is "[moving] faith development from the concrete literalism [of adolescence] through conventional understandings of faith . . . to the beginnings of independent faith."[6]

Third, it is only when we have become aware of our personality that we can fully begin to understand the meaning of an independent faith. For campus ministry to be an effective instrument of spiritual formation, units are going to need to be involved in a full range of religious education. Bible studies, worship services, discussions of ethical and moral dilemma, social conscious raising, and other traditional and non

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[6] Chamberlain, Gary L. "Faith Development and Campus Ministry," Religious Life. Vol. 74 No. 3 (1979): 314-24.

traditional methods will need to be used. Any attempt at religious education should invite the student to participate in the student's own spiritual formation.

I have found this project/retreat to be challenging. It has not only allowed me to gain and develop many good insights in the processes of spiritual formation among college students; it has provided me with a foundation on which I can develop other retreat experiences.

Campus ministry is effective because it is connected to the church. Any attempt to isolate this specialized ministry is wrong. Because of this connection, campus ministry can harvest the seed which has been planted by local church ministries. However, campus ministry also has a sacred responsibility. As we harvest, we must also plant seeds for future growth and vitality. The future condition of the church may well depend on this ministry to college students. The sacred task of promoting and guiding students in their spiritual formation is central to our mission. For this reason, we must never underestimate our influence and ministry.

MYERS-BRIGGS TYPE INDICATOR
Concepts for Understanding Type

EFFECTS OF THE COMBINATIONS OF ALL FOUR PREFERENCES
IN YOUNG PEOPLE

These capsule type descriptions were originally written for high school students by Isabel Briggs Myers, author of the Myers-Briggs Type Indicator. Today, younger and older people also find them valuable. Although she first published them in 1962, she continued to improve them for the rest of her life.

The following comments will help you see how the descriptions can give valuable information at any stage of life.

Mary H. McCaulley
Center for Applications of Psychological Type

The high school years are an important time for answering the questions "Who am I?" "What am I good at?" "What do I care about?" "How can I understand other people?" "How do I make good decisions for my life?"

By the time young people enter high school, they have traveled a long journey from helpless infants, to exploring toddlers, to learning to read and to master the world of knowledge. They have seen the world grow from the time they discovered their toes, then their family, their school, their friends, their town, their country, their world, and the universe. They have moved from a concern with the immediate moment, to a memory of the past and a picture of the future. Every human being makes this journey in a unique way. No one else -- past, present, or future -- will ever have your exact inheritance and experiences.

The high school years are the time to find the patterns in this life journey, and to set directions for being strong, happy and competent adults. The world is full of people telling us what we are like and what we ought to be. "You are just like your Uncle Joe!" "Why aren't you friendly like your older brother?" Our families, our friends, our teachers, and radio and television give us hundreds of models of what we should be or could be. Young people often "try on" different personalities to discover which one fits.

The sixteen brief descriptions inside are sixteen very different ways of being O.K. Each comes from the "theory of psychological types" of Carl Jung. Isabel Briggs Myers first wrote them after carefully watching type differences in her own children's classmates, and as part of her research on over ten thousand high school students.

The idea behind the sixteen descriptions is that all human beings are born with the eight preferences, or interests described on the back page. Each of the sixteen types has its own pattern for developing and using these important interests. Something easy or exciting to one type seems boring or difficult to an opposite type.

EFFECTS OF THE COMBINATIONS OF ALL

SENSING TYPES

WITH THINKING	WITH FEELING

<table>
<tr><td colspan="2" align="center">INTROVERTS   JUDGING</td></tr>
</table>

INTROVERTS

JUDGING

ISTJ

Serious, quiet, earn success by concentration and thoroughness. Practical, orderly, matter-of-fact, logical, realistic and dependable. See to it that everything is well organized. Take responsibility. Make up their own minds as to what should be accomplished and work toward it steadily, regardless of protests or distractions.

Live their outer life more with thinking, inner more with sensing.

ISFJ

Quiet, friendly, responsible and conscientious. Work devotedly to meet their obligations and serve their friends and school. Thorough, painstaking, accurate. May need time to master technical subjects, as their interests are not often technical. Patient with detail and routine. Loyal, considerate, concerned with how other people feel.

Live their outer life more with feeling, inner more with sensing.

PERCEPTIVE

ISTP

Cool onlookers, quiet, reserved, observing and analyzing life with detached curiosity and unexpected flashes of original humor. Usually interested in impersonal principles, cause and effect, or how and why mechanical things work. Exert themselves no more than they think necessary, because any waste of energy would be inefficient.

Live their outer life more with sensing, inner more with thinking.

ISFP

Retiring, quietly friendly, sensitive, modest about their abilities. Shun disagreements, do not force their opinions or values on others. Usually do not care to lead but are often loyal followers. May be rather relaxed about assignments or getting things done, because they enjoy the present moment and do not want to spoil it by undue haste or exertion.

Live their outer life more with sensing, inner more with feeling.

EXTRAVERTS

PERCEPTIVE

ESTP

Matter-of-fact, do not worry or hurry, enjoy whatever comes along. Tend to like mechanical things and sports, with friends on the side. May be a bit blunt or insensitive. Can do math or science when they see the need. Dislike long explanations. Are best with real things that can be worked, handled, taken apart or put back together.

Live their outer life more with sensing, inner more with thinking.

ESFP

Outgoing, easygoing, accepting, friendly, fond of a good time. Like sports and making things. Know what's going on and join in eagerly. Find remembering facts easier than mastering theories. Are best in situations that need sound common sense and practical ability with people as well as with things.

Live their outer life more with sensing, inner more with feeling.

JUDGING

ESTJ

Practical realists, matter-of-fact, with a natural head for business or mechanics. Not interested in subjects they see no use for, but can apply themselves when necessary. Like to organize and run activities. Tend to run things well, especially if they remember to consider other people's feelings and points of view when making their decisions.

Live their outer life more with thinking, inner more with sensing.

ESFJ

Warm-hearted, talkative, popular, conscientious, born cooperators, active committee members. Always doing something nice for someone. Work best with plenty of encouragement and praise. Little interest in abstract thinking or technical subjects. Main interest is in things that directly and visibly affect people's lives.

Live their outer life more with feeling, inner more with sensing.

FOUR PREFERENCES IN YOUNG PEOPLE

<div align="center">

INTUITIVES

WITH FEELING   **WITH THINKING**

</div>

INFJ	INTJ
Succeed by perseverance, originality and desire to do whatever is needed or wanted. Put their best efforts into their work. Quietly forceful, conscientious, concerned for others. Respected for their firm principles. Likely to be honored and followed for their clear convictions as to how best to serve the common good. Live their outer life more with feeling, inner more with intuition.	Have original minds and great drive which they use only for their own purposes. In fields that appeal to them they have a fine power to organize a job and carry it through with or without help. Skeptical, critical, independent, determined, often stubborn. Must learn to yield less important points in order to win the most important. Live their outer life more with thinking, inner more with intuition.
INFP	**INTP**
Full of enthusiasms and loyalties, but seldom talk of these until they know you well. Care about learning, ideas, language, and independent projects of their own. Apt to be on yearbook staff, perhaps as editor. Tend to undertake too much, then somehow get it done. Friendly, but often too absorbed in what they are doing to be sociable or notice much. Live their outer life more with intuition, inner more with feeling.	Quiet, reserved, brilliant in exams, especially in theoretical or scientific subjects. Logical to the point of hair-splitting. Interested mainly in ideas, with little liking for parties or small talk. Tend to have very sharply defined interests. Need to choose careers where some strong interest of theirs can be used and useful. Live their outer life more with intuition, inner more with thinking.
ENFP	**ENTP**
Warmly enthusiastic, high-spirited, ingenious, imaginative. Able to do almost anything that interests them. Quick with a solution for any difficulty and ready to help anyone with a problem. Often rely on their ability to improvise instead of preparing in advance. Can always find compelling reasons for whatever they want. Live their outer life more with intuition, inner more with feeling.	Quick, ingenious, good at many things. Stimulating company, alert and outspoken, argue for fun on either side of a question. Resourceful in solving new and challenging problems, but may neglect routine assignments. Turn to one new interest after another. Can always find logical reasons for whatever they want. Live their outer life more with intuition, inner more with thinking.
ENFJ	**ENTJ**
Responsive and responsible. Feel real concern for what others think and want, and try to handle things with due regard for other people's feelings. Can present a proposal or lead a group discussion with ease and tact. Sociable, popular, active in school affairs, but put time enough on their studies to do good work. Live their outer life more with feeling, inner more with intuition.	Hearty, frank, able in studies, leaders in activities. Usually good in anything that requires reasoning and intelligent talk, such as public speaking. Are well-informed and keep adding to their fund of knowledge. May sometimes be more positive and confident than their experience in an area warrants. Live their outer life more with thinking, inner more with intuition.

INTROVERTS — JUDGING · PERCEPTIVE

EXTRAVERTS — PERCEPTIVE · JUDGING

The eight preferences or interests are identified in the sixteen types by eight letters: When you answered the MBTI, you said you preferred one of each pair more than the other (though of course you are at least a little interested in them all).

E (extraversion)	Interested in the people and things in the world around you
I (introversion)	Interested in the ideas in your mind that explain the world
S (sensing)	Interested in what is real and can be seen, heard and touched
N (intuition)	Interested in what can be imagined and seen with "the mind's eye"
T (thinking)	Interested in what is logical and works by cause and effect
F (feeling)	Interested in knowing what is important and valuable
J (judgment)	Interested in acting by organizing, planning, deciding
P (perception)	Interested in acting by watching, trying out, adapting

Usually, children try out all eight interests and develop those that come naturally to them. Soon families and teachers see that one child is full of common sense (S), and another is full of imagination (N), or that a child has an amazing gift of seeing what makes things tick (T) or of understanding people (F).

Each type develops sensing (S), intuition (N), thinking (T), and feeling (F) in different patterns. Each type has a favorite, a second favorite, a third, and a fourth. In childhood, the favorite seems most important; by high school the second develops to back up the favorite. In mid-life, the third becomes more interesting, and sometimes the fourth. The note at the bottom of each description identifies the favorite and the second favorite. For extraverts, the favorite is the one that shows in the outer life; for introverts, the favorite shows in the inner life. Each type pattern is valuable, necessary, and O.K.

By the high school years, young people have the experience to discover and trust their own type pattern. They can begin to sort out all the influences and advice and "should's" around them, testing them against their own deeply-held interests. This is the time to take pride in the strengths of their own type, and to develop them. It is also a time to recognize the blindspots of their own type, and find ways to overcome them.

Each step of this discovery, testing, and strengthening makes the path clearer. As young people become clearer about themselves, and their own gifts, they come to appreciate and respect the strengths and gifts of people different from themselves. They like themselves better, and they like other people better too. School becomes easier when students understand that their teacher's way of teaching may not match their best way of learning; their problem is one of mismatch, not stupidity. Career planning becomes easier when students understand what makes work interesting and fun for different types. They look for ways to use their own strengths and gifts.

The sixteen descriptions inside show how each type looks during the high school years. These are the years to develop the strengths of the four letters in the type. Later in life, people often find themselves developing the interests of the other four letters which do not show up in the four type-letters because they are less preferred.

The descriptions of young people are of interest to people of all ages. Adults begin to identify patterns in children. Adults may look back and see descriptions of themselves and their friends in their teens, and begin to understand today's young people better.

Isabel Myers wrote fuller descriptions for each type in Introduction to Type and Gifts Differing. They show each type at its best, and then comment on that type's blindspots.

MYERS-BRIGGS TYPE INDICATOR
Concepts for Understanding Type

CAREER CHOICE AND MBTI TYPE

These summaries of some of the most significant findings from the MBTI Atlas of Type Tables are a useful introduction to exploring the relations between career choice and MBTI type. The Atlas is a compilation of data from over 300 career areas reported by over 250,000 people who have taken the Myers-Briggs Type Indicator.

These short lists can be an excellent first step in the career exploration process. Individuals may discuss aspects of the careers they believe they would like and why. Discussion could focus on tying those likes and dislikes back to their type preferences. Careers on these lists can be explored further for the purpose of discovering what functions the job entails, what skills are required and what level of education is needed.

This is often the traditional starting point in career exploration; it can now include examining careers known to be attractive to other people of similar type. This exploration is often extended to an interview with an individual working in the field. The interviewer can ask questions about daily routine as well as roles and responsibilities. Additionally, the counselee could benefit from interviewing someone with the same type preference.

In examining these tables, career counselors, personnel, and organizational development people can explore how the career titles relate to type theory, discovery of families of related career titles, and examination of the consequences of job mismatch.

This career data can also be very helpful when studying type dynamics. Many patterns can be discovered when examing the career choices. For example, careers of power and authority are least chosen by the FP types; those same careers show up on the "most chosen" lists for the TJ types. Other patterns can be discovered as well.

Related Readings

For more information on type and career choice, you may wish to read Introduction to Type or Gifts Differing, both by Isabel Briggs Myers. Also helpful is the chart "Effects of Each Preferences in Work Situations". This is contained in Introduction to Type, and is also available on a handout from CAPT entitled "Contributions/Work Preferences."

Developed by Gerald P. Macdaid

TEN MOST CHOSEN CAREERS

ISTJ	ISFJ	INFJ	INTJ
Pollution Control	Clergy & Religious	Clergy & Religious	Architects
Police Officers	Nurses: All types	Fine Artists	Computer Professionals
Steelworkers	Clerical Supervisors	Consultants: Education	Consultants: Management
Managers	Teachers: Grades 1 to 12	Physicians: Pathology	Lawyers
Corrections Sergeants	Doctors of Osteopathy	Teachers	Managers: Executives
Public Accountants	School Bus Drivers	Social Workers	Human Resource Planner
School Bus Drivers	Teachers: Pre-school	Architects	Research Workers
Bank Employees	Social Services Admin	Media Specialists	Social Services Workers
School Principals	Teachers: Speech Therapy	Physicians: Psychiatry	Engineers
Managers: Executives	Teacher Aides	Doctors of Osteopathy	Scientist: Life & Physical

ISTP	ISFP	INFP	INTP
Police Officers	Storekeepers & Clerks	Fine Artists	Entertainers
Farmers	Surveyors	Physicians: Psychiatry	Computer Professionals
Air Force Personnel	Clerical Supervisors	Psychologists	Architects
Engineers: Electronic	Dental Assistants	Architects	Research Assistants
Technicians: Electronic	Radiologic Technicians	Editors and Reporters	Fine Artists
Coal Miners	Bookkeepers	Research Assistants	Computer Programmers
Steelworkers	Operatives: All types	Entertainers	Lawyers
Transportaion Operatives	Cleaning Services	Journalists	Managers: Executives
Dental Hygienists	Carpenters	Counselors: General	Scientists
Service Workers	Nurses	Religious Educators	Pharmacists

ESTP	ESFP	ENFP	ENTP
Marketing Personnel	Child Care Workers	Social Workers	Photographers
Radiologic Technicians	Receptionists/Typists	Counselors	Marketing Personnel
Police Officers	Transportation Operatives	Journalists	Sales Agents
Service Workers	Respiratory Therapists	Teachers: Arts and Music	Journalists
Carpenters	Factory Supervisors	Research Assistants	Actors
Sales Clerks	Library Attendants	Entertainers	Computer Analysts
Managers: Small Business	Cashiers	Psychologists	Credit Investigators
Auditors	Designers	Clergy and Religious	Physicians: Psychiatry
Craft Workers	Clerical Supervisors	Radiologic Technicians	Engineers
Farmers	Recreation Attendants	Musicians and Composers	Construction Laborers

ESTJ	ESFJ	ENFJ	ENTJ
Managers: Executive	Clergy and Religious	Clergy and Religious	Consultants: Management
Managers: Fire	Secretaries: Medical	Home Economists	Lawyers
Police Officers: Managers	Hairdressers	Teachers	Human Resource Planner
Purchasing Agents	Teachers: Grades 1 to 12	Actors	Managers/Administrators
Teachers: Trade	Receptionists	Entertainers	Managers: Executives
School Principals	Restaurant Workers	Consultants: General	Credit Investigators
Managers: Financial	Student Personnel Admin	Optometrists	Marketing Personnel
Bank Employees	Home Economists	Counselors: General	Computer Specialists
Factory Supervisors	Dental Assistants	Musicians and Composers	Labor Relations Workers
Community Health	Bank Employees	Pharmacists	Psychologists

ISTJ	ISFJ	INFJ	INTJ
Dental Hygienists	Marketing Personnel	Factory Supervisors	Food Counter Workers
Fine Artists	Managers: Executives	Radiologic Technicians	Cleaning Services
Entertainers	Human Resource Planner	Surveyors	Storekeepers & Clerks
Counselors: Runaways	Consultants: Management	Child Care Workers	Receptionists
Clergy	Actors	Police Officers	Cashiers
Musicians & Composers	Photographers	Technicians: Electronic	Teacher Aides
Psychologists	Entertainers	Managers: Fire	Corrections Officers
Teachers: Pre-school	Social Services Workers	Sales Agents	Nurses: Aides & Orderlies
Public Relations Workers	Managers: Sales	Corrections Officers	Therapists: Physical
Clerical Supervisors	Social Scientists	Farmers	School Bus Drivers

ISTP	ISFP	INFP	INTP
Police: Detectives	Student Personnel Admin	Police Officers	Clergy & Religious
Clergy & Religious	Engineers	Managers: Fire	Consultants: Education
Student Personnel Admin	Dental Hygienists	Computer Operators	Home Economists
Dentists	Physicians: Pathology	Consultants: Management	Dental Hygienists
Journalists	Actors	Purchasing Agents	Managers: Fire
Radiologic Technicians	Research Assistants	Corrections Sergeants	Cleaning Services
Consultants: Education	Physicians: Psychiatry	School Bus Drivers	Air Force Personnel
Engineers: Aeronautical	Religious Educators	Managers	Corrections Sergeants
Clerical Supervisors	Credit Investigators	Coal Miners	Police Officers
Scientists: Biology	Managers/Administrators	Pollution Control	Typists

ESTP	ESFP	ENFP	ENTP
Religious Educators	Clergy & Religious	Scientists: Chemistry	Police Officers
Student Personnel Admin	Student Personnel Admin	Farmers	Factory Supervisors
Dentists	Engineers	School Bus Drivers	Home Economists
Engineers: Chemical	Police: Management	Managers: Retail Stores	Teachers: Foreign
Surveyors	Physicians: Psychiatry	Bank Employees	Corrections Sergeants
Consultants: Education	Consultants: Management	Police Officers	Fine Artists
Engineers: Electronic	Research Workers	Managers: Executives	School Bus Drivers
Technicians: Electronic	Lawyers	Steelworkers	Clergy & Religious
Photographers	Consultants: Management	Social Services Admin	Bank Employees
Dental Hygienists	Corrections Sergeants	Computer Specialists	Steelworkers

ESTJ	ESFJ	ENFJ	ENTJ
Editors & Reporters	Actors	Restaurant Workers	Detectives
Fine Artists	Physicians: Psychiatry	Computer Specialists	Clergy & Religious
Lawyers	Consultants: Management	Factory Supervisors	Factory Supervisors
Research Assistants	Architects	Farmers	Clerical Supervisors
Consultants: Education	Computer Professionals	Social Services Workers	Cleaning Services
Therapists: Physical	Psychologists	School Bus Drivers	Guards & Watch Keepers
Counselors	Police: Management	Managers	Bookkeepers
Psychologists	Lawyers	Pollution Control Tech	School Bus Drivers
Social Scientists	Managers: Executives	Bank Employees	Typists
Entertainers	Electricians	Coal Miners	Hairdressers

MYERS-BRIGGS TYPE INDICATOR
Concepts for Understanding Type

TALKING IN TYPE

TALKING WITH EXTRAVERTS (E)

-Show energy and enthusiasm

-Respond quickly without long pauses to think

-Allow talking out loud without definite conclusions

-Communicate openly--do not censure

-Focus on the external world, the people and things

TALKING WITH INTROVERTS (I)

-Include time for I's to get to know you and trust you

-Encourage responses with questions like "What do you think about _____?" but don't overwhelm the I with too many questions

-Allow time for I's to think before responding; don't expect immediate answers to questions (sending agendas before meetings helps)

-Have more individual or one-to-one activities than group activities

-Do not assume an I is uninterested; they may just be taking time to process information

TALKING WITH SENSERS (S)

-Show evidence, i.e., facts, details and examples

-Be practical and realistic, and document successful applications

-Have a well-thought out plan with the details worked out in advance

-Show how your suggestion is a continuation of what is, not a radical change

-Be direct

-Be orderly--show the steps involved

TALKING WITH INTUITIVES (N)

-Present global schemes, the concept-- give the main idea first

-Don't give lots of details unless asked to do so

-Indicate the challenges, the possibilities, and the differences your ideas will bring

-Delineate the future benefits

-Show the aspects that are nonroutine

-Be aware that work may come in bursts and spurts, not an even flow

-Let N's dream and don't burst the bubble--encourage imagination

MYERS-BRIGGS TYPE INDICATOR
Concepts for Understanding Type

TALKING IN TYPE

TALKING WITH THINKERS (T)

-Be brief and concise

-Be logical and do not ramble

-List the pros and the cons of each alternative

-Be intellectually critical and objective

-Be calm and reasonable

-Don't assume feelings are unimportant-- they are just valued differently

-Present emotions and feelings as facts to be weighed in the decision

TALKING WITH FEELERS (F)

-Get to know the person before getting down to business

-Be personable and friendly

-Demonstrate empathy by presenting areas of agreement first

-Show why the idea is valuable to people and how it will affect people

-Be aware that F's may have difficulty being critical and giving negative feedback

-Pay close attention to the process, the way you are communicating not just what you are saying; watch body language and nonverbals

TALKING WITH JUDGERS (J)

-Present a timetable and stick with it

-Don't surprise J's; give warnings of coming changes when possible

-Allow time to prepare

-Show that you also accomplish things and can be counted upon to follow through

-Show your achievements, your results

-Take a stand, don't be wishy-washy

TALKING WITH PERCEPTIVES (P)

-Allow for things to flow, not to follow your time and action calendar

-Bring in new information and ideas

-Allow time for thorough discussion; complexity is desirable

-Allow for options, for changes

-Encourage autonomy

-Realize any change in direction is not necessarily impulsiveness

MYERS-BRIGGS TYPE INDICATOR
Concepts for Understanding Type

EFFECTS OF EACH PREFERENCE IN WORK SITUATIONS

Extraverts
Like variety and action
Are often good at greeting people
Are sometimes impatient with long slow jobs
Are interested in how others do their jobs
Often enjoy talking on the phone
Like to have people around in the working environment
Often act quickly, sometimes without thinking
May prefer to communicate by talking rather than writing
Like to learn a new task by talking it through with someone

Introverts
Like quiet for concentration
Have trouble remembering names and faces
Can work on one project for a long time without interruption
Are interested in the idea behind the job
Dislike telephone interruptions
Think before they act, sometimes without acting
Work alone contentedly
May prefer communications to be in writing
May prefer to learn by reading rather than talking or
    experiencing

Sensing Types
Are aware of the uniqueness of each event
Focus on what works now
Like an established way of doing things
Enjoy applying what they have already learned
Work steadily with a realistic idea of how long it will take
Usually reach a conclusion step by step
Are not often inspired, and may not trust the inspiration
    when they are
Are careful about the facts
May be good at precise work
Can oversimplify a task
Accept current reality as a given to work with

Intuitive Types
Are aware of new challenges and possibilities
Focus on how things could be improved
Dislike doing the same thing repeatedly
Enjoy learning new skills
Work in bursts of energy powered by enthusiasm, with
    slack periods in between
May leap to a conclusion quickly
Follow their inspirations and hunches
May get their facts a bit wrong
Dislike taking time for precision
Can overcomplexify a task
Ask why things are as they are

Thinking Types
Are good at putting things in logical order
Respond more to people's ideas than their feelings
Anticipate or predict logical outcomes of choices
Need to be treated fairly
Tend to be firm and tough-minded
Are able to reprimand or fire people when necessary
May hurt people's feelings without knowing it
Have a talent for analyzing a problem or situation

Feeling Types
Like harmony and will work to make it happen
Respond to people's values as much as to their thoughts
Are good at seeing the effects of choices on people
Need occasional praise
Tend to be sympathetic
Dislike telling people unpleasant things
Enjoy pleasing people
Take an interest in the person behind the job or idea

Judging Types
Work best when they can plan their work and follow the plan
Like to get things settled and finished
May decide things too quickly
May dislike to interrupt the project they are on for a more
    urgent one
Tend to be satisfied once they reach a judgment on a thing,
    situation, or person
Want only the essentials needed to begin their work
Schedule projects so that each step gets done on time
Use lists as agendas for action

Perceptive Types
Do not mind leaving things open for last-minute changes
Adapt well to changing situations
May have trouble making decisions, feeling like they never
    have enough information
May start too many projects and have difficulty in finishing
    them
May postpone unpleasant jobs
Want to know all about a new job
Get a lot accomplished at the last minute under pressure
    of a deadline
Use lists as reminders of all the things they have to do
    someday

Center for Applications of Psychological Type, Gainesville, Florida

MYERS-BRIGGS TYPE INDICATOR
Concepts for Understanding Type

CONTRIBUTION MADE BY EACH PREFERENCE TO EACH TYPE

	SENSING TYPES		INTUITIVE TYPES	
	WITH THINKING	WITH FEELING	WITH FEELING	WITH THINKING

INTROVERTS

JUDGING TYPES

ISTJ
- I Depth of concentration
- S Reliance on facts
- T Logic and analysis
- J Organization

ISFJ
- I Depth of concentration
- S Reliance on facts
- F Warmth and sympathy
- J Organization

INFJ
- I Depth of concentration
- N Grasp of possibilities
- F Warmth and sympathy
- J Organization

INTJ
- I Depth of concentration
- N Grasp of possibilities
- T Logic and analysis
- J Organization

PERCEPTIVE TYPES

ISTP
- I Depth of concentration
- S Reliance on facts
- T Logic and analysis
- P Adaptability

ISFP
- I Depth of concentration
- S Reliance on facts
- F Warmth and sympathy
- P Adaptability

INFP
- I Depth of concentration
- N Grasp of possibilities
- F Warmth and sympathy
- P Adaptability

INTP
- I Depth of concentration
- N Grasp of possibilities
- T Logic and analysis
- P Adaptability

EXTRAVERTS

PERCEPTIVE TYPES

ESTP
- E Breadth of interests
- S Reliance on facts
- T Logic and analysis
- P Adaptability

ESFP
- E Breadth of interests
- S Reliance on facts
- F Warmth and sympathy
- P Adaptability

ENFP
- E Breadth of interests
- N Grasp of possibilities
- F Warmth and sympathy
- P Adaptability

ENTP
- E Breadth of interests
- N Grasp of possibilities
- T Logic and analysis
- P Adaptability

JUDGING TYPES

ESTJ
- E Breadth of interests
- S Reliance on facts
- T Logic and analysis
- J Organization

ESFJ
- E Breadth of interests
- S Reliance on facts
- F Warmth and sympathy
- J Organization

ENFJ
- E Breadth of interests
- N Grasp of possibilities
- F Warmth and sympathy
- J Organization

ENTJ
- E Breadth of interests
- N Grasp of possibilities
- T Logic and analysis
- J Organization

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10M-389-3452SA

FINDING YOUR SPIRITUAL PATH

An Application of C.G. Jung's Theory of Psychological Types and the Myers-Briggs Type Indicator

Note: These words are meant to suggest, not to define or to limit understanding.

PREFERRED ATTITUDE, FUNCTION, OR LIFESTYLE	EXTRAVERSION E	INTROVERSION I	SENSING S	INTUITION N	THINKING T	FEELING F	JUDGMENT J	PERCEPTION P
PRIMARY ARENA	WORLD/OTHER	IDEAS/SELF	BODY	SPIRIT	MIND	HEART	WILL	AWARENESS
PREFERENCE FOR	Action	Reflection	Sensory reality Details Status quo	Possibilities Patterns Change	Objective values	Subjective values	Initiative	Response
SIGNIFICANT ASPECTS OF REALITY	Exterior	Interior	Immediacy Concreteness	Anticipation Vision	Theory Principles	Feeling Memory Ideal	Product Categorical	Process Conditional
WINDOWS THROUGH WHICH GOD'S REVELATION IS RECEIVED	People Events Scripture Natural world	Individual experience Inspiration Inner world	Society Institutions "The Seen"	Insight Imagination "The Unseen"	Reason Speculation	Relationships Emotions	Order "Ought"	Serendipity "Is"
SIGNIFICANT ASPECTS OF GOD	Immanence Creator Imago Dei	Transcendence Identity of God and inner self	Incarnation	Mystery Holy Spirit	The Absolute Principle First Cause	Relational Familial (e.g. Father)	Judge Ruler	Redeemer Healer
APPROACH TO BIBLE, RELIGIOUS EXPERIENCE	Social	Solitary	Practical Literal	Symbolic Metaphorical	Analytical Abstract	Personal Immediate	Systematic	Of-the moment
AVOIDS (HELL)	Exclusion Loneliness	Intrusions Confusion	Ambiguity	Restriction Repetition	Inconsistency Ignorance	Conflict Estrangement	Helplessness Disorder	Regimentation Deadlines
SEEKS (HEAVEN)	Participation Reunion	Incorporation Fulfillment	Physical harmony Faithfulness Obedience	Aesthetic harmony Mystical union	Conceptual harmony Enlightenment Justice, Truth	Personal harmony Communion Appreciation	Closure Productivity Work ethic	Openness Receptivity Play ethic
PRAYER	Corporate	Private	Sensuous (eyes, ears, nose, hands, mouth)	Intuitive	Cognitive	Affective	Planned	Unplanned
NATURAL SPIRITUAL PATH	**ACTION**	**REFLECTION**	**SERVICE**	**AWARENESS**	**KNOWLEDGE**	**DEVOTION**	**DISCIPLINE**	**SPONTANEITY**
NEEDED FOR WHOLENESS	Reflection	Action or Participation	Awareness or Understanding	Service or Embodiment	Devotion	Knowledge	Spontaneity	Discipline

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FOLLOWING YOUR SPIRITUAL PATH

Note: Our aim is a balanced, centered spirituality. These words are meant to facilitate understanding, not to stifle individuality.

SPIRITUAL PATH	ACTION E	REFLECTION I	SERVICE S	AWARENESS N	KNOWLEDGE T	DEVOTION F	DISCIPLINE J	SPONTANEITY P
SOME POSITIVE EXPRESSIONS	Assertiveness Building community	Independence Deepening community	Love Pleasure	Ecstasy Anticipation	Equanimity Objectivity	Compassion Rapport Trust	Discrimination Competence	Acceptance Serenity
SOME NEGATIVE EXPRESSIONS	Anger Attack	Fear Withdrawal	Attachment	Elation Depression	Apathy Criticalness	Sentimentality Over-protect- iveness	Inappropriate control Judging others	Failure to take responsibility
UNDER- DEVELOPMENT MAY LEAD TO	Isolation Lack of circumspection	Emptiness Dependence	Abstraction Overlooking	Flatness	Confusion	Coldness Distrust	Loss of purpose Indecision	Premature closure Baseless conclusions
OVER- DEVELOPMENT MAY LEAD TO	Impatience Shallowness	Withholding Idiosyncrasy Inappropriate intensity	Idolatry Frivolity Inappropriate conformity	Illusion Impracticality Stubbornness Fickleness	Reductionism Cynicism Dogmatism Rumination	Credulity Personalizing Blaming	Rigidity Perfectionism	Passivity Impulsiveness Procrasti- nation
SPECIAL TEMPTATIONS AND VULNERABILITIES	Distraction Suggestibility	Inaction Inclusion by others	Superstition Suspicion Fear of change	Primitive sensuality Psychogenic illness	Emotional explosion exploitation indulgence Contaminated thinking	Idealizing authority Pseudo- objectivity Hurt feelings	Self- righteousness Scrupulosity	Rebellious- ness Carelessness
NEEDED FOR WHOLENESS	REFLECTION	ACTION or Participation	AWARENESS	SERVICE or Embodiment	DEVOTION	KNOWLEDGE	SPONTANEITY	DISCIPLINE

Finding Your Spiritual Path and Following Your Spiritual Path were developed to help individuals and groups use C.G. Jung's observations about psychological type as a way to find their individual and group journeys toward wholeness. The words and phrases are meant to open you to new aspects of this search.

130.

Temperament Report Form for _____ Date _____

This report form provides a summary of your Myers-Briggs Type Indicator™ (MBTI™) results which are based on your own self-report. It is recommended that your results be verified by you as accurate through feedback and interaction with a person knowledgeable about the MBTI and temperaments or through your own reading and understanding of the more detailed descriptions found in *Please Understand Me* by David Keirsey and Marilyn Bates or *Portraits of Temperament* by David Keirsey.

The MBTI reports preferences on four scales, with two opposite preferences on each scale. The strength of your preferences in response to the MBTI were:

E	Extraversion or	I	Introversion
	Energized w/ Others		*Energized Alone*
S	Sensing or	N	iNtuition
	Concrete		*Abstract*
T	Thinking or	F	Feeling
	Objective		*Personal*
J	Judging or	P	Perceiving
	Structured		*Spontaneous*

Slight Moderate Clear

The feedback from the MBTI is four letters representing preferences on these four scales. The MBTI is helpful in determining your temperament. Temperament refers to the "form" of personality and examines themes and core values expressed through behaviors. These patterns of behavior have been observed over the last 25 centuries and are briefly summarized here. (Brief descriptions of the four varieties of each temperament are on the other side.)

Your indicated temperament was: [ ]

NF's and NT's have in common
Abstract/Symbolic Consciousness

SJ's and SP's have in common
Concrete/Signal Consciousness

NF's and SJ's have in common
Affiliation/Consensus - the perpetuation of moral and social values of care and cooperation

NF   Idealists

Want to be authentic, benevolent and empathic. Search for identity, meaning and significance. Relationship oriented, valuing meaningful relationships. Romantic, idealistic, wanting to make the world a better place. Look to the future. Trust their intuition, imagination, fantasy. Focus on developing potential, fostering and facilitating growth through coaching, teaching, counseling, communicating. Generally enthusiastic. Think in terms of integration and similarities and look for universals. Gifted in the use of metaphors to bridge different perspectives. Diplomatic. Well suited for all manner of "people" work.

SJ   Guardians

Want to fit in, to have membership. Hunger for responsibility and accountability. Tend to be generous, to serve and to do their duty. Establish and maintain institutions and standard operating procedures. Tend to protect and preserve, so stand guard and warn. Look to the past and tradition. Foster enculturation with ceremonies and rules. Trust contracts and authority. Want security and stability. Think in terms of the conventional, associations and discrete elements. Generally serious and concerned, fatalistic. Skilled at ensuring that things and people are in the right place, in the right amounts, the right quality, at the right time. Frequently gravitate towards business and commerce.

NT's and SP's have in common
Pragmatism/Autonomy - the use of power for the sake of expediency

NT   Rationals

Want knowledge and to be competent, to achieve. Seek to understand how the world and things in it work. Theory oriented. Everything is conditional and relative. Future oriented. Trust logic and reason. Want to have a rationale for everything. Skeptical. Think in terms of differences, delineating categories, definitions, structures and functions. Hunger for precision, especially in thought and language. Skilled at long-range planning, inventing, designing and defining. Generally calm. Foster individualism. Frequently gravitate toward technology and the sciences. Well suited for engineering and devising strategy, whether in the social or physical sciences.

SP   Artisans

Want the freedom to choose the next act; to have and to act on impulses. Want to be graceful, bold and impressive, to have impact. Generally excited and optimistic. Absorbed in the action of the moment. Oriented toward the present. Seek adventure and experiences. Hunger for spontaneity. Trust impulses, luck and their ability to solve any problem they run into. Think in terms of variation, variations on a theme. Ability to notice and describe detail. Like freedom to move, festivities and games. Natural negotiators. Seize opportunities. Gifted tacticians, deciding the best move to make in the moment, the expedient thing to do. Frequently drawn to the arts - manual, visual and performing.

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THE FOUR VARIETIES WITHIN EACH TEMPERAMENT

INFJ Foreseer/Developer	INFP Proponent/Advocate	ISTJ Overseer/Inspector	ISFJ Provider/Protector
Theme is foresight. They use their insights to deal with complexity in issues and people, often with a strong sense of "knowing" before others know themselves. They trust their inspirations and visions, using them to help others. Private and complex, they bring a quiet enthusiasm and industry to projects that are part of their vision.	Theme is advocacy. They support anything that allows the unfolding of the person, encouraging growth and development with a quiet enthusiasm. They become loyal advocates and champions, caring deeply about their causes and a few special people. Interested in contemplating life's mysteries, virtues and vices in their search for wholeness.	Theme is inspecting. They are thorough, systematic and careful as they look for discrepancies, omissions and pitfalls. Dependable, realistic and sensible, they want to conserve the resources of the organization, group, family or culture and persevere towards that goal.	Theme is protecting, making sure their charges are safe from harm. Desiring to serve individual needs, they often work long hours. They are the caretakers, serving quietly without fanfare. They are devoted to doing whatever is necessary to ensure shelter and safety.

NF IDEALISTS / SJ GUARDIANS

ENFJ Foreseer/Mobilizer	ENFP Proponent/Messenger	ESTJ Overseer/Supervisor	ESFJ Provider/Guardian
Theme is mentoring, leading people to achieve their potential and become more of who they are. They lead using their exceptional communication skills, their enthusiasm and warmth to gain cooperation towards meeting the ideals they hold for the organization. They are the catalysts who draw out the best in others.	Theme is inspiration, both of themselves and others. They have a contagious enthusiasm for "causes" that further good and develop latent potential. Very perceptive of others' motives and interested in what is going on around them. Frequently moved to enthusiastically communicate their "message."	Theme is supervising, with an eye to the traditions and regulations of the group. They are interested in ensuring that the standards are met and the consequences for not following those standards are delivered. They want to keep order so that the organization, group, family, or culture will be preserved.	Theme is providing, ensuring that physical needs are met. They are genuinely concerned about the welfare of others, making sure they are comfortable and involved. They use their sociability to nurture established institutions. They are helpful, considerate, thoughtful and wishing to please.

INTJ Director/Strategist	INTP Inventor/Designer	ISTP Maneuverer/Operator	ISFP Performer/Compositor
Theme is strategizing. They devise strategy, give structure, establish complex plans and outline sequences of events in reaching distant goals dictated by a strong vision of the organization. They thrive on putting theories to work and are open to any and all ideas that can be put to use.	Theme is designing, not just in the "artistic sense," but in the sense of the precise arrangement of all the elements necessary for objective understanding of that part of the world that interests them. While many are drawn to science and math, the designing can be in many other realms. Interest is in theories and underlying principles.	Theme is action. This action is born of their impulses, not imposed from without. They are natural masters at using tools and instrument, becoming absorbed in operating them. They take pride in their skill and virtuosity. Keen observers of the environment, they are a storehouse of much data and facts about the things that interest them.	Theme is composing. Want to please and favor through their compositions, frequently in the visual and performing arts. With their senses keenly tuned in, they become totally absorbed in the action of the moment. Prefer action to words. Focus on the free variable in composition and the performing of their own compositions. Kind and sensitive to suffering of others.

NT RATIONALS / SP ARTISANS

ENTJ Director/Commandant	ENTP Inventor/Improvisor	ESTP Maneuverer/Promoter	ESFP Performer/Entertainer
Theme is commanding. They develop policy, establish plans, sequence events, implement strategy and direct others in reaching the goals dictated by their strong vision ov the organization. They are the natural organization builders and cannot not lead. They focus on marshalling forces to get plans into action.	Theme is inventing and adapting, not just concrete objects, but also new ways of doing things as means to an end. Interested in nearly everything and frequently go from one thing to the next, inventing prototypes and having faith in their ability to improvise, rather than extensive preparation. They are the engineers of human relationships and systems as well as the more scientific domains.	Theme is promoting. Adept at picking up on minimal non-verbal cues, they are able to anticipate the actions and reactions of others and thus win their confidence. They are the master negotiators, entrepreneurs, salespersons - taking over in all manner of interpersonal interactions. They thrive on action and the use of all resources at hand.	Theme is performing. Warm, charming and witty, they want to impact others, to evoke their enjoyment and to stimulate. Seeking to excite and please their "audience," they are masters at entertaining, showmanship and sales. They thrive on social interaction, pleasure and joyful living.

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FIGURE 1

Type and Learning Styles

Extraversion (E)

Es learn best in situations filled with movement, action, and talk. They prefer to learn theories or facts that connect with their experience, and they will usually come to a more thorough understanding of these theories or facts during group discussions or when working on cooperative projects. Es tend to leap into assignments with little "forethought," relying on trial-and-error rather than anticipation to solve problems.

Introversion (I)

Since Is may be more quiet and less active in the classroom, teachers may feel the need to press them into taking part in group discussions. Such pressure, however, will often only increase their withdrawal. Teachers need to respect their need to think in relative solitude, for that is how they think best. Is will be more willing to share their ideas when given advance notice. This will allow them time to think about how they will become active in the classroom.

Sensory Perception (S)

Ss learn best when they move from the concrete to the abstract in a step-by-step progression. They are thus at home with programmed, modular, or computer-assisted learning. They value knowledge that is practical and want to be precise and accurate in their own work. They tend to excel at memorizing facts.

Intuitive Perception (N)

Ns tend to leap to a conceptual understanding of material and may daydream or act-out during drill work or predominately factual lectures. They value quick flashes of insight but are often careless about details. They tend to excel at imaginative tasks and theoretical topics.

Thinking Judgment (T)

Ts are most motivated when provided with a logical rationale for each project and when teachers acknowledge and respect their competence. They prefer topics that help them to understand systems or cause-and-effect relationships. Their thought is syllogistic and analytic.

Feeling Judgment (J)

Fs are most motivated when given personal encouragement and when shown the human angle of a topic. Fs think to clarify their values and to establish networks of values. Even when their expressions seem syllogistic, they usually evolve from some personally held belief or value.

Judgment (J)

Js tend to gauge their learning by the completion of tasks: reading "x"-amount of books, writing "x"-amount of papers, or making "x"-amount of reports. They thus prefer more structured learning environments that establish goals for them to meet.

Perception (P)

Ps tend to view learning as a free-wheeling, flexible quest. They care less about deadlines and the completion of tasks. They prefer open and spontaneous learning environments and feel "imprisoned" in a highly structured classroom.

Adapted from McCaulley and Natter (1974) and Lawrence (1984).

AND THEN THERE WERE 16........

| ESTJ | ISTJ | ESFJ | ISFJ | | ESTP | ISTP | ESFP | ISFP | | ENFJ | INFJ | ENFP | INFP | | ENTJ | INTJ | ENTP | INTP |

| STJ | SFJ | | STP | SFP | | NFJ | NFP | | NTJ | NTP |

| SJ | | SP | | NF | | NT |

How the four temperaments branch into the sixteen styles,
along the Keirseyan dimensions
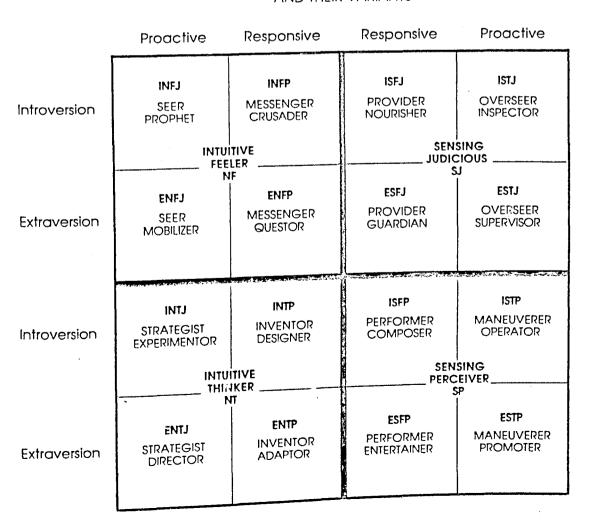

THE FOUR KEIRSEYAN TEMPERAMENTS
AND THEIR VARIANTS

	Proactive	Responsive		Responsive	Proactive
Introversion	**INFJ** SEER PROPHET	**INFP** MESSENGER CRUSADER		**ISFJ** PROVIDER NOURISHER	**ISTJ** OVERSEER INSPECTOR
		INTUITIVE FEELER NF		SENSING JUDICIOUS SJ	
Extraversion	**ENFJ** SEER MOBILIZER	**ENFP** MESSENGER QUESTOR		**ESFJ** PROVIDER GUARDIAN	**ESTJ** OVERSEER SUPERVISOR
Introversion	**INTJ** STRATEGIST EXPERIMENTOR	**INTP** INVENTOR DESIGNER		**ISFP** PERFORMER COMPOSER	**ISTP** MANEUVERER OPERATOR
		INTUITIVE THINKER NT		SENSING PERCEIVER SP	
Extraversion	**ENTJ** STRATEGIST DIRECTOR	**ENTP** INVENTOR ADAPTOR		**ESFP** PERFORMER ENTERTAINER	**ESTP** MANEUVERER PROMOTER

TEMPERAMENT NEEDS TO BE NURTURED

One's temperament can be *fostered or stunted*, never changed. All trees need nutrients to reach their full development. Just as each tree would have different nutrients from Mother Earth, so would each temperament demand a different diet and environment to achieve its fullest stature in the human community.

Part of achieving one's full status in the human community is receiving from the environment those nutrients essential for the survival and enhancement of one's temperament. The following table provides some indication of what the temperaments may need in differing environments.

APPLICATIONS

	NT	NF	SJ	SP
NEED	Competence	Authenticity	Belonging	Freedom
MEDIUM OF EXCHANGE	Power	Recognition	Service	Impact
INTERACTION STYLE	Like for Like Competitive	One Up-One Down Nurturing	One Up-One Down Nurturing	Like for Like Competitive
COMMUNICATION STYLE	Conditionals	Metaphors	Comparatives	Anecdotes
COMMUNICATION STANCE (V. SATIR)	"Super Reasonable"	"Placator"	"Blamer"	"Irrelevant"
AT WORK, PROMOTE	Efficiency	Growth	Structure	Opportunity
CAREER FOCUS	Ideas	Ideas	People-Caretaking/ Services	People- Entertainment
	Systems & Strategies	Contexts & People	Data-Monitoring Objects-Manufacturing	Data-Manipulation Objects-Promotion
STAFFING FOR STRENGTHS	Designing/Planning	Promoting/Training	Administering/Serving	Producing/Performing
LEADS BY	Developing Strategies	Giving Praise	Giving Cautions	Taking Over
SALES EMPHASIS	Anything Conceptual	Anything Valued or Believed In	Anything Practical	Anything Promotable

	NT	NF	SJ	SP
AS EDUCATORS....				
INSTRUCTIONAL STYLE	Lecture Socratic Questions	Group Participation Discussion	Lecture Workbook/Structured Learning	Activity Hands-on Learning
EMPHASIS	Content Centered	Learner Centered	Teacher Centered	Project Centered
EVALUATION CRITERIA	Results	Quality Interaction	Time on Task	Active Involvement
AS LEARNERS	Knowledge Centered Competence	Relationship Centered Growth	Authority Centered Usefulness	Impact Centered Competitive Edge
	Big Picture/Why	Big Picture/Who	Data/What & How	Data/When & How
	Expert Feedback	Highly Personalized Feedback	Hierarchy of Rewards	Immediate Reward
BEST ENVIRONMENT	Innovative Intellectual	Expressive Personal	Organized Secure	Stimulating Variety
STRESSORS	Powerlessness Incompetence	Insincerity Betrayal	Abandonment Insubordination	Constraint Clumsiness
WHEN STRESSED	Obsesses	Dissociates	Complains	Retaliates
STROKES OR ANTIDOTES FOR STRESS	Reconfirmation of Competence A New Project	Nurturing from Self & Others New Quests	Appreciation Inclusion in News & Activities	Shared Experience Change/Novelty
RELATIONSHIP ROLES	Fraternal Mentor	Maternal/Paternal Guide	Paternal/Maternal Guardian	Fraternal Player
AS DATES & MATES	Reciprocity	Romance	Stability	Challenge
AS PARENTS	Teacher	Confidante	Caretaker	Playmate
AT PLAY	Improve Skills Work As Play	Fantasy Imaginary or Real Relationships	Observances As a Reward/Ritual	Excitement Life As Play
AT WORSHIP	Seers Theology Convocations	Prophets Mysticism Celebrations	Ministers Institutionalism Conventional Rituals	Samaritans Fundamentalism Festivals
MOTTO	Be excellent in all things.	To thine own self be true.	Early to bed, early to rise....	Eat, drink and be merry...
POSSIBLE EXAMPLES	Socrates Madame Curie Eisenhower Ayn Rand	Joan of Arc Ghandi Martin Luther King William Shakespeare	George Washington Florence Nightengale Andrew Carnegie Norman Rockwell	St. Francis of Assisi Amelia Earhart George Patton Jack Benny

Suggestions concerning THE KEEPING of a JOURNAL

1. Obtain a good loose-leaf notebook to use for your journal. Loose-leaf notebook pages   will fit within the pages of this handbook.

2. Date every entry with day, month, and year.

3. Write whatever you want to write—what is on your mind, such as:
   — significant happenings, decisions, insights;
   — a description of your mood of the moment;
   — an appraisal of your day (or of the day before);
   — hopes, fears, concerns, joys;
   — assessment of a relationship with your own inner (true) self, with another person, with God, with material things, with events;
   — a "peak experience," or a failure or success in trying to fulfill what you believe is God's will for you to be or to do.

   This is your journal, for your eyes only unless you sometime consider it helpful (for the sake of another or for your own sake) to share a part of it with someone whose discretion and discernment you trust.

4. Record your insights from times of meditation and prayer, revelation or enlightenment.

5. Record every dream you have when you can remember it, or any part of it.
   a. In the hazy, half-waking time when you begin to be aware of having dreamed, train yourself to remain perfectly still and try to remember the dream in its entirety. Even the slightest move can sometimes make the memory of the dream vanish. Having remembered the dream, if it is an involved one, jot down single words or phrases to remind you of its content before you start to write it out. This procedure is especially helpful if you have dreamed two or three separate dreams—or more. Record the whole dream or dreams immediately if this is possible. Keep your journal close at hand.
   b. Include all the details, insignificant as they may seem.
   c. Think about the dream trying to determine what your inner self may be trying to convey to you—or what your inner self has been trying to work through while you slept—while your active attention to other things was at rest.
   d. Drawing a sketch of the setting or the scene of your dream may prove helpful. You don't have to be artistic—just draw as best you can—using stick figures—anything that helps to clarify the scene or the action of the dream.
   e. It is better to record your dreams as a part of your chronological journal rather than in a separate section of your notebook because of their probable relevance to your current activities. You may find that your dreams reflect your spiritual progress or retrogression.

THE KEEPING of a JOURNAL (continued)

6. It is often helpful to write out a prayer—almost like a letter to your Heavenly Father—pouring out your feelings just as they are, tumbling over one another seeking expression, or slowly wrung from out the depths of you. It is good to do this at varying times when you may be keenly aware of:
   — frustrating distractions
   — immense gratitude for grace received
   — discouragement bordering on despair
   — need for confession
   — overwhelming desire to fulfill God's will in your life— willing fervently to will His will.

7. As your journal grows, you may find it helpful to have an index with references according to date so that you can find them easily. Such an index might include:
   — names of persons (included in your journal notes, dreams, or prayers)
   — insights, experiences, topics to which you might want to be able to turn readily.

8. You might profit by having a separate section of your journal (or even a separate notebook) devoted to a kind of bibliography of books containing helpful passages related to your topical index —or you might even have the excerpts themselves included in your notebook.

SOME PRIMARY USES OF THE JOURNAL

1. Writing in your journal is one way to articulate and thus to clarify in your own mind your moods, feelings, motives, hopes, fears, loves, hates, ambitions, sufferings, joys,—all facets of your life. Such clarification makes it possible to determine your ultimate goal and the directions in which you move toward or away from that goal.

2. What matters most is your direction—not how far along you are. There is no point in comparing yourself with others—but there is validity in comparing yourself as you are today with yourself as you were a month ago, a year ago, five years ago. You can answer such questions as:
   — Are you wrestling with the same old problems?
   — Is your direction the same?
   — What about your patience? Is it increasing?—decreasing?
   — Are you understanding any more clearly what it must mean to pray without ceasing?

3. Your journal is a storehouse of your own written prayers. When you are "down" it is good to read one of your prayers recorded when you were "up"—to help you remember that the spiritual journey is a succession of valleys plateaus, peaks—not a sojourn in any one spot.

INTRODUCTION

In order to understand the vocabulary used in these prayer recommendations for the sixteen individual psychological types, a brief description of the various forms of prayer is in order. A more complete explanation of these different prayer forms will be found in THE OPEN DOOR issues of January and June 1982 and March 1983.

BENEDICTINE LECTIO DIVINA consists of four parts: Lectio (spiritual reading), Meditatio (reflection on the reading), Oratio (spontaneous prayer response to God through petition, thanksgiving, contrition, praise, etc.), and Contemplatio (being still in the Lord's presence). Since these four parts of Lectio Divina use all four of the psychological functions, it is recommended that they be used in all the methods of prayer. Lectio uses the senses of sight and hearing to receive God's word from a passage of the Bible or from some other spiritual reading. Meditatio involves the thinking function to reflect on the meaning of the reading and to discern what message God wishes to impart through his Word. In Oratio the feeling function is activated to allow us to respond to God's Word with some appropriate personal response. To remain silent when God speaks to us is tantamount to saying "no" to His call. We are expected to respond in a personal and feeling way. Contemplatio activates the intuition function and thus calls forth new insights and inspirations which are the working of the Holy Spirit. This final part of Lectio Divina may also be seen as resting in the presence of God and experiencing some of the fruits of the Holy Spirit, such as peace, joy, love, etc. (Gal 5:22-23). Lectio Divina emphasizes that prayer is a dialogue where, first, we open our minds and hearts and become attentive to whatever God may wish to say to us. Then, we reflect upon his words and make an appropriate response. Finally, we become quiet and listen for whatever further the Lord might wish to share with us.

IGNATIAN PRAYER is the type of prayer recommended in the Thirty Day Spiritual Exercises by St. Ignatius Loyola. It makes use of the sensible imagination to project ourselves back into the biblical scene and try to become a participant. The purpose is to make the Gospel or Scripture scene come alive and more real through sense perception so that we can make a personal application of the teaching contained therein. St. Ignatius always insists that we draw from the meditation some practical fruit which we can apply to our own life. Just as in Lectio Divina, all four functions, sensation (sensible imagination), thinking, feeling, and intuition, should be involved in this prayer form. We first listen and then respond to whatever message comes to us from the Lord. Therefore the prayer becomes a dialogue between God and ourselves. At the conclusion of the meditation, Ignatius suggests a three-fold colloquy or dialogue with God the Father, Jesus Christ, and the Blessed Mother.

AUGUSTINIAN PRAYER is named after St. Augustine because it is a type of prayer especially appropriate to the NF temperament; but it is also recommended for all temperaments. This type of prayer personalizes the Word of God in Sacred Scripture by transposing the words to our situation today. We try to imagine what meaning these words of Jesus or God taken from the Bible might have if they were addressed directly and personally to us in our present situation. Since the Biblical writers succeeded in capturing some of God's eternal wisdom, it has always been assumed and believed by devout Israelites, Jews, and Christians that the words of the Bible were applicable not only to the community of people to whom they were first addressed but also to the people of every generation. Augustinian prayer is built on this faith in the Bible as the living Word of God addressed personally to each of us. It is like

receiving a letter from God addressed personally to each one of us. To be fully effective, Augustinian prayer should also be a dialogue between God and ourselves. We first listen attentively to what God is trying to tell us through the words of Scripture, then we respond in an appropriate way. The Lectio, Meditatio, Oratio, and Contemplatio of Lectio Divina are quite appropriate to use in conjunction with Augustinian form of prayer. All four psychological functions of sensation, thinking, feeling, and intuition should be used, but special attention should be given to feeling and intuition.

THOMISTIC PRAYER is named after St. Thomas, not because this was the method of prayer used by St. Thomas Aquinas but, because it makes use of the syllogistic method of thinking, which is also known as the scholastic method and popularized by St. Thomas Aquinas. All four steps of Lectio Divina should be used in this method; but the most time and main emphasis will be on the orderly progression of thought from cause to effect during the Meditatio portion of the prayer. It is a type especially popular with thinking people and requires close attention to the process of rational thought in order to arrive at an appropriate conclusion. The Lectio portion of Thomistic prayer may or may not involve a direct reading of the Bible. It may simply begin with some point of revelation contained in the Bible but developed since then by further theological reflection. The subject for the prayer period may be some virtue recommended in the Bible or some fault condemned by divine revelation. Thomistic prayer is not complete or sufficient when it confines itself merely to the rational consideration of the virtue, fault, or religious practice under consideration. The Oratio and the Contemplatio of Lectio Divina should also be included. We need to respond to the intellectual consideration with feeling and personal involvement and thus involve the heart as well as the head. We need also to be still and open to any new insights or inspirations.

FRANCISCAN PRAYER is named in honor of St. Francis of Assisi since it is the method of prayer he constantly used and recommended to others. It is a free-spirit, spontaneous type of prayer that, nevertheless, involves all four functions of sensation, intuition, thinking, and feeling. Scripture, especially the scenes from the life of Jesus, is most appropriate for this type of prayer. Francis knew and understood from the Gospels the true spirit of Jesus perhaps better than any other Christian ever has. Francis discovered the presence of God everywhere he went: in nature, in birds and flowers, in the sun and moon, etc. So, Franciscan prayer uses the senses to make one open to God's presence, God's power, God's goodness and love everwhere we might turn. Meditation or reflection on this presence of God everywhere results in new insights into God's beauty, love, goodness, truth, power, mercy, life, etc. Thus both thinking and intuition are involved in Franciscan prayer in addition to sensation; but the main emphasis will be upon feelings of joy, sorrow, love, peace, commitment, etc. which result from the contemplation of God and God's works.

CONTEMPLATIVE PRAYER might be called Teresian prayer, after St. Teresa of Avila, since she is so closely connected with this type of prayer, although she also teaches us about many different forms of prayer. Contemplative prayer is imageless prayer. In a certain real sense it is prayer without any rules, steps, or procedures, except to put oneself in the presence of God and let happen whatever will happen. Actually a higher form of prayer than of the above kinds of prayer, it is the prayer used especially by the mystics and by souls called to mysticism. All sincere lovers of God will have had at least brief experiences of contemplative or mystical prayer during experiences of God's presence and love and God's answers to one's prayers of petition, etc. However, some souls, regardless of their temperament, are called very early in

in their faith journey to this type of prayer. It does not depend upon one's sanctity but simply upon God exercising his own divine freedom to call whomever he chooses to this type of intimacy with Him. If we are so called, we should not resist but should abandon ourselves wholeheartedly to whatever God wants of us. Frequently those who are called to contemplative prayer are filled with qualms of conscience since it does not seem to be real prayer in the sense of being in accord with what they have been taught about prayer. It seems as though one is doing nothing, not really praying, but simply resting; but this is what contemplative prayer really is -- "resting quietly in God's presence".

CENTERING PRAYER has been popularized by Fathers Basil Pennington and William Menninger and the Trappist Monks of Spencer, Massachusetts. There are four steps to Centering Prayer: (1) Take a minute or two to quiet one's thoughts, desires; then move in faith to God who dwells in the depths of our inner being; (2) Use a word or phrase to express the response we wish to make to this presence of God within us -- for example, "Abba", "Father", "Lord", "Yes, Lord", "Anything, Lord, everything", "Thy will be done", "Lord Jesus Christ, Son of God, have mercy on me a sinner". This word or phrase should be repeated over and over again, either aloud or in a whisper or under one's breath (3) Continue to dwell on this word or phrase for about fifteen minutes with eyes closed while sitting comfortably in a chair. Whenever one becomes aware of distractions, gently turn the thoughts to the presence of God with the prayer word or phrase. Distractions in no way prevent this prayer from being effective as long as we gently put ourselves back into the presence of God whenever we become aware that our attention has wandered. (4) At the end of the prayer period, take several minutes to come out of this contemplation of the presence of God by saying very slowly the words of the "Our Father" or some other familiar prayer. Try to make each word and phrase come alive as the prayer is slowly recited. Centering prayer is an admirable way to develop and practice contemplative or mystical prayer.

VOCAL PRAYER is prayer where we actually speak the words of our prayer. Vocal prayer may be recited aloud or whispered or merely formed with one's lips. In vocal prayer we usually use the words of someone else rather than our own spontaneously formed words. The Rosary is a typical example of vocal prayer, although it is also supposed to be meditative or contemplative prayer by reflection upon one or another of the mysteries of the life of Jesus Christ and Mary.

LITURGICAL PRAYER is the official public prayer of a community of believers. For Catholics this would consist primarily of the Eucharist. It also includes the other Sacraments and public prayers of the Church, such as the Divine Office, the Blessing of Palms or Ashes, the Christian Wake, etc.

INTERCESSORY PRAYER is prayer of petition where we ask God to grant us some favor. For some people this is practically the only form of prayer that they use, which of course is a mistake. Certainly intercessory prayer is real prayer, and one that is frequently recommended by Jesus and St. Paul in the New Testament, and practiced by nearly everyone mentioned in the Bible, but we should not confine our relationship with God to prayers of petition. Praise, gratitude, and contrition -- as well as meditation, contemplation, and reflection on God and the truths of God -- should form a major part of our prayer life.

CHARISMATIC PRAYER is a special type of prayer which has developed in recent years in charismatic prayer groups both among Catholics and other Christians. Primarily prayers of praise and gratitude to God, it usually includes praying in tongues as well as prayers of prophecy and healing. The emphasis is upon "praying

in the Spirit" and this refers to putting oneself completely in the hands of the Holy Spirit and allowing the Spirit to use our tongues and bodies and minds.

VIRTUAL PRAYER is prayer of action, whereby we express our love, faith, and devotion to God primarily by means of our actions of loving service toward our fellow human beings. The emphasis here is upon purity of intention, i.e., keeping the thought and will of God constantly in the forefront of our mind as we go about doing the work of the Lord and serving the needs of our brethren. Some types, especially the SP temperament, are able to say in all honesty that their work is their prayer. All of us should try to do this, but ordinarily we need a formal period of prayer each day to enable us to keep God constantly in the foremost place of our attention and thus consciously do all day long what God would want us to do.

PRAYER PATHS

Vocal Prayer--recitation of Psalms, other scriptures or Prayers

"Prayer of Simple Regard" (Sacrament of the Present Moment)

Relaxing in God's Presence-- "be still and know"

Gazing at a picture, listening to music, appreciating God's creation

Caligraphy--prayers/scriptures

Body prayers

Singing a hymn, creative dance, playing or listening to music before God

These are receptive ways of praying if situated in faith, putting aside all efforts to analyze or interpret and done with simplicity, quiet awareness, openness and appreciation of God.

Centering Prayer

The Breath Prayer

Meaningful Ritual

Listening Prayer

Visualizing Prayer

These are receptive forms of prayer which make use of silence and focusing or which draw oupon images and symbols, working with the flow of material from the unconscious into consciousness.

Mental Prayer--Gathering and sorting ideas carefully choosing words, formulating and construcing sentences which convey best your thoughts to God in prayer

Self-examination,

"Wisdom writing"

Writing our prayers for different occasions--copying and using the written prayers of others

Discerning Prayer

These are expressive ways of praying by which one seeks to give shape to thought and form to ideas in communication with God.

Conversational Prayer

The "Jesus Prayer"

Recollective Prayer--drawing upon memories of persons, places, experiences resulting in gratitude to God for His gifts, and for the goodness which has come to us from others.

Self-offering and formulating resoultions.

Quietly singing favorite hymns and songs, or letting their melodies flow through our inner consciousness—allowing them to stir and give expression of our hearts.

These are expressive ways of praying by which personal feelings and values are made available in communion with God.

MEDITATION MAP

engage senses	"enter scene"
read slowly	identify feelings
whisper words	recall memories
touch phrases	make associations
mark passages	personalize words
envision details	plumb images
consult maps	record insights
gather facts	express concretely... (in poetry, sketch, clay modeling, music, creative writing)
examine context	name the passage
observe repetition	
note comparisions/contrasts	

compare translations	locate grace
check definitions	examine life
ask questions	identify sin
analyze interactions	receive gospel
use concordance	admire example
compare scriptures	contemplate beauty
outline passage	affirm values
diagram sentences	formulate resolves
formulate principles	confess faith
identify central truth(s)	
consider implications	
contemplate consequences	
clarify issues	

Disk H, PATHS, page 2

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