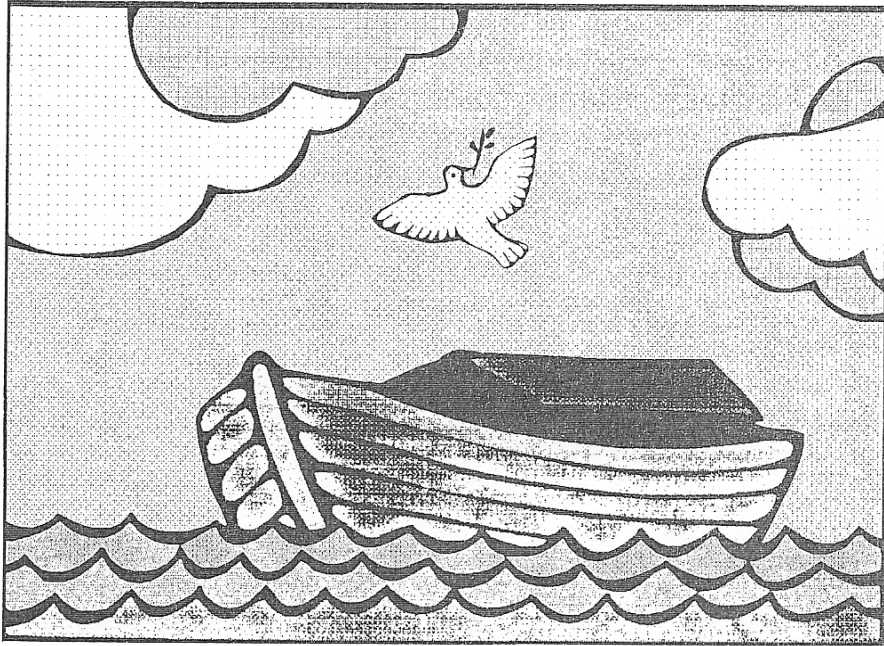


## **PERSONALITY TYPES AND PRAYER PREFERENCES**

<b>TYPE:</b>	<b>EXTROVERSION</b>	<b>INTROVERSION</b>
<b>PRAYER PREFERENCE</b>	Verbal Communal Action or Gesture	Nonverbal Alone Reflection
<b>EXPERIENCE GOD THROUGH</b>	People Events Scripture Stories Nature	Individual Experience Inspirational Scripture Internal World
<b>AVOID</b>	Exclusion Loneliness	Intrusions Confusions
<b>TYPE:</b>	<b>SENSATE</b>	<b>INTUITIVE</b>
<b>PRAYER PREFERENCE</b>	Praying with the senses: Smell - Incense Taste - Sipping Water Touch - Rosary Sight - Slides Hearing - Music, Birds The Gospel of Mark Prefer not to sit for a long period of time in meditation. Prefer simple prayers	Mystery as a way Prophetic Books of Scripture The Gospel of John Guided Imagery Prayer of a few words Likes silence and stillness
<b>EXPERIENCE GOD THROUGH</b>	Their own experience	Insights . . .
<b>AVOID</b>	Ambiguity	Restriction Repetition
<b>TYPE:</b>	<b>THINKERS</b>	<b>FEELERS</b>
<b>PRAYER PREFERENCE</b>	Cognitive – mind centered 10 Commandments Psalms of Justice The “Word” is primary Search for Truth Gospel of Matthew	Affective – heart centered Beatitudes Psalms of Praise Story Telling Remembering Gospel of Luke
<b>EXPERIENCE GOD THROUGH</b>	Primal Cause Just Judge	Abba
<b>AVOID</b>	Inconsistency Ignorance	Conflict Estrangement

<b>TYPE:</b>	<b>JUDGERS</b>	<b>PERCEIVERS</b>
<b>PRAYER PREFERENCE</b>	Planned Structured Working Prayer Closure and Productive Seven Days of Creation	Unplanned Spontaneous Playful Open and Reflective Second Creation Story
<b>EXPERIENCE GOD THROUGH</b>	Order and "Ought"	Serendipitous and "Is"
<b>AVOID</b>	Helplessness Disorder	Regimentation Deadlines



# Personality & Prayer

## Class Outline

Teresa Marotta

1. Opening Prayer
2. Introduction to Personality Type
3. "Who's on the Ark?" – your results
4. What do all these letters mean?  
Break
5. The 16 types and Prayer
6. Using what you know in ministry

**For Discussion with your Sponsor: What does all this tell you about God's unique design of you? God played with an infinite number of possibilities, and then He thought of you. What a thought!**

**NO ASSIGNMENT FOR THIS CLASS – YEAH TEAM!**

## PERSONALITY DIFFERENCES AND LEARNING STYLES

Below are found examples of how personality type is represented in the ways we learn. While we have all had learning experiences employing each of the modes, some more naturally bring out our unique personal strengths. Much of the following is a summary of themes found in Gifts Differing by Isabel B. Myers, 1980.

### EXTRAVERSION

Strengths as a student are seen early

Learn best with others

Likes learning through activity and experience

Employ trial and error to see what works and what doesn't

Go from doing to considering and then back to doing

Good at initiating

Put learning into action before the idea gets stale

Communicate learning best through demonstrating

### SENSORY PERCEPTION

Patient with routine or detailed material

Errors of fact are rarely risked or encountered

Annoyed when a part of communication is left to the imagination

Observant at the expense of imagination

Enjoy using what already learned

Like to verify what instructors say by experiencing it oneself

### INTROVERSION

Strengths as a student often surprise others later

Learn best alone or with individual attention

Likes quiet for study without interruption of concentration

Anticipate problems before plunging in too quickly

Go from considering to doing and then back to considering

Good at reacting

Pause to understand clearly before putting learning into action

Communicate learning best through describing

### INTUITIVE PERCEPTION

Patient with abstract or complex material

Errors of fact are considered natural to learning

Bored when communication is too explicit

Imaginative at the expense of observation

Enjoy learning new things

Like to create a fantasy of the situation the instructor is describing

Value soundness and usefulness of understanding

Re-examine answers to test questions to be certain

Like the chance to be precise on untimed tests

Seek understanding of new symbols in a careful and deliberate way

### **THINKING JUDGMENT**

Learn best when given a clear and objective rationale

Like giving and receiving a critical analysis

Solve problems according to "right vs. wrong" principles

Begin studying first that which should be learned

May overlook personal feelings in group projects

Good at weighing the logical consequences of alternative courses of study

### **JUDGING**

Complete tasks on time or early

Often overachieving

Trust that enough is usually known to write the paper now

Structure things now to avoid unexpected emergencies later

Give answers out of valuing decisiveness

Once finished with a project consider it satisfactory enough

Finish one project before starting another

Value quickness and originality of understanding

Trust first hunches about answers to test questions

Like the challenge of timed tests

Seek understanding of new symbols through unconscious impressions and hunches

### **FEELING JUDGMENT**

Learn best when given personal encouragement

Criticisms are often taken personally

Solve problems through determining what's most important to the people involved

Begin studying first that which is more valued personally

Seek harmony in group projects

Good at deciding what would be most rewarding among alternative courses of study

### **PERCEIVING**

Postpone unpleasant tasks

Often underachieving

Want to understand all there is to know before beginning to write the paper

Comfortable dealing with the unexpected when it arises

Seek information out of valuing inquisitiveness

Leave room for alterations to a project at the last minute

Start many projects and delay finishing most

**Characteristics frequently associated with each type**

Sensing Types

Intuitive Types

<p><b>ISTJ</b> 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.</p>	<p><b>ISFJ</b> Quiet, friendly, responsible, and conscientious. Work devotedly to meet their obligations. Lend stability to any project or group. Thorough, painstaking, accurate. Their interests are usually not technical. Can be patient with necessary details. Loyal, considerate, perceptive, concerned with how other people feel.</p>	<p><b>INFJ</b> 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.</p>	<p><b>INTJ</b> Usually have original minds and great drive for their own ideas and 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, sometimes stubborn. Must learn to yield less important points in order to win the most important.</p>
<p><b>ISTP</b> Cool onlookers – quiet, reserved, observing and analyzing life with detached curiosity and unexpected flashes of original humor. Usually interested in cause and effect, how and why mechanical things work, and in organizing facts using logical principles.</p>	<p><b>ISFP</b> Retiring, quietly friendly, sensitive, kind, 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. Often relaxed about getting things done, because they enjoy the present moment and do not want to spoil it by undue haste or exertion.</p>	<p><b>INFP</b> 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. Tend to undertake too much then somehow get it done. Friendly, but often too absorbed in what they are doing to be sociable. Little concerned with possessions or physical surroundings.</p>	<p><b>INTP</b> Quiet and reserved. Especially enjoy theoretical or scientific pursuits. Like solving problems with logic and analysis. Usually interested mainly in ideas with little liking for parties or small talk. Tend to have sharply defined interests. Need careers where some strong interest can be used and useful.</p>
<p><b>ESTP</b> Good at on-the-spot problem solving. Do not worry, enjoy whatever comes along. Tend to like mechanical things and sports, with friends on the side. Adaptable, tolerant, generally conservative in values. Dislike long explanations. Are best with real things that can be worked, handled, taken apart, or put together.</p>	<p><b>ESFP</b> Outgoing, easygoing, accepting, friendly, enjoy everything and make things more fun for others by their enjoyment. Like sports and making things happen. 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.</p>	<p><b>ENFP</b> 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 usually find compelling reasons for whatever they want.</p>	<p><b>ENTP</b> Quick, ingenious, good at many things. Stimulating company, alert and outspoken. May argue for fun on either side of a question. Resourceful in solving new and challenging problems, but may neglect routine assignments. Apt to turn to one new interest after another. Skillful in finding logical reasons for what they want.</p>
<p><b>ESTJ</b> Practical, realistic, 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. May make good administrators, especially if they remember to consider others' feelings and points of view.</p>	<p><b>ESFJ</b> Warm-hearted, talkative, popular, conscientious, born cooperators, active committee members. Need harmony and may be good at creating it. Always doing something nice for someone. Work best with encouragement and praise. Main interest is in things that directly and visibly affect people's lives.</p>	<p><b>ENFJ</b> Responsive and responsible. Generally feel real concern for what others think or want, and try to handle things with due regard for the other person's feelings. Can present a proposal or lead a group discussion with ease and tact. Sociable, popular, sympathetic. Responsive to praise and criticism.</p>	<p><b>ENTJ</b> Hearty, frank, decisive, leaders in activities. Usually good in anything that requires reasoning and intelligent talk, such as public speaking. Are usually well informed and enjoy adding to their fund of knowledge. May sometimes appear more positive and confident than their experience in an area warrants.</p>

## TYPOLOGY AND MUTUALITY

### Intuitives Need Sensing Types

To help them stay in the here and now

To apply themselves to essentials

To help them to be realistic

To deal with the “red tape”

To help them be patient and include important facts

### Feeling Types Need a Thinker

To help with objective analysis

To critically evaluate and find the flaws

To be consistent and logical

To remain steadfast against opposition

To think their way through to conclusions

### Sensing Types Need Intuitives

To help open up possibilities

To go beyond essentials to see the signs of coming change

To see the larger context

To help them tackle problems with enthusiasm

### Thinking Types Need a Feeler

To predict how others will feel

To help them appreciate the values

To arouse enthusiasm

To aid in reconciliation

To handle people skillfully

**The Intuitives’ Gifts = Clear vision of the future**

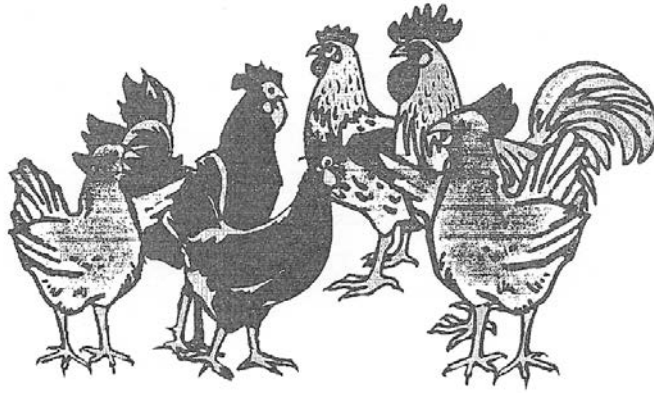
**The Sensate’s Gifts = Practical realism**

**The Thinker’s Gift = Incisive analysis**

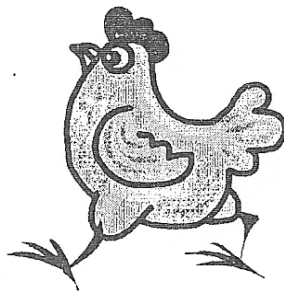
**The Feeler’s Gift = Skill with people**

Opposite types can complement one another in life and work situations. Too much oppositeness may make working together difficult. There may be less likelihood of tension when people differ on one or two preferences only. For real mutuality it is necessary to try to reach an understanding of the other person’s frame of reference.

# Personality and Prayer



**EXTRAVERT:** Someone who is energized  
by interactions with others



**INTROVERT:** Someone who runs  
away from EXTROVERTS



# Persons are Gifts

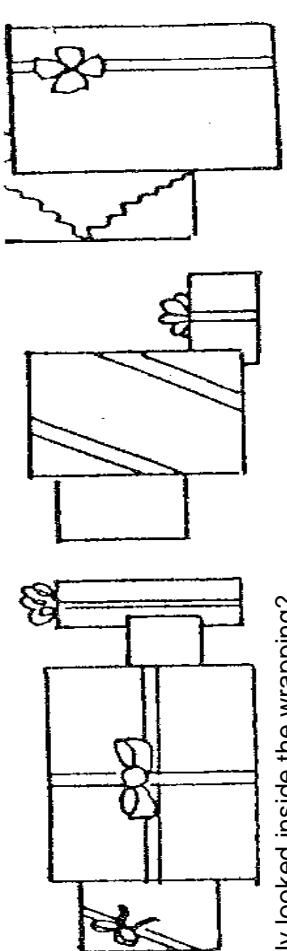
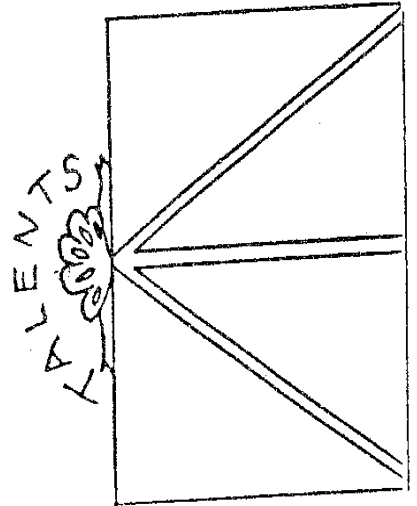
Persons are gifts which the Creator God sends to us . . . wrapped.

Some come wrapped very beautifully,  
 some in very ordinary wrapping paper.  
 Some persons are very loosely wrapped,  
 others very tightly.  
 Sometimes the gift has been mishandled in the mail.  
 Once in a while there is a special delivery!

But the wrapping is not the gift!  
 It is so easy to make that mistake:  
 it's amusing when babies do.

Some person-gifts are very easy to open up;  
 others need to be helped out of their boxes.  
 Is it because they are afraid?  
 Do they think it might hurt to be opened?  
 May be they have been opened up before  
 and thrown away!  
 Could it be that their gift is not for me?

I am a person. Therefore, I am a gift, too!  
 A gift to myself, first of all.  
 God my Creator gave myself to me!



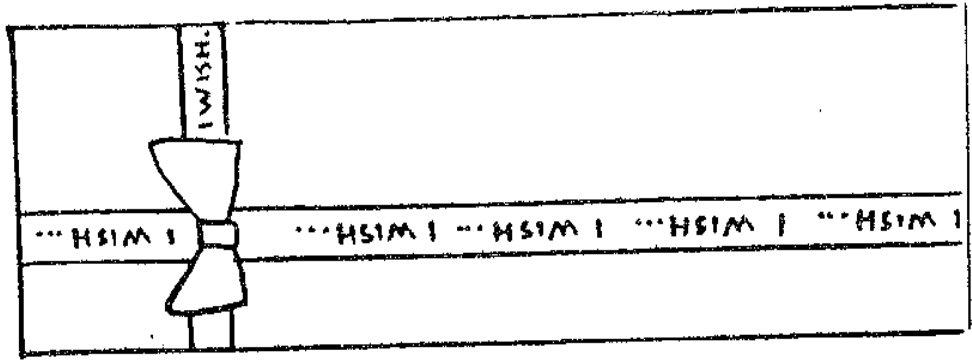
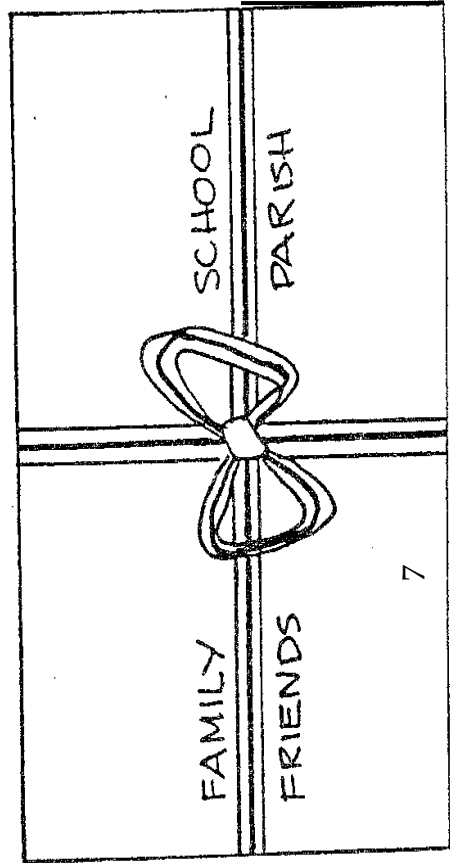
Have I ever really looked inside the wrapping?  
 Am I afraid to?

Perhaps I've never accepted the gift that I am.  
 Could it be that there is something else  
 inside the wrappings than what I think is there?  
 Maybe I've never seen the wonderful gift that I am.  
 Could God's gift be anything but beautiful?  
 I love the gifts which those who love me give to me.  
 Why not the gift of me?

And I am a gift to other persons.  
 Am I willing to be given to others?  
 to be a person for others?  
 Do others have to be content with the wrapping,  
 never permitted to enjoy the gift?

Every meeting of persons is an exchange of gifts.  
 Love is a relationship between two persons  
 who see themselves as they really are:  
 Gifts given by God to be given to others.

- author unknown



# Temperament

## PATHWAYS

## PITFALLS

**N**

- Powerful people motivators
- Emphatic
- Aware of others' feelings

- Carry/rescue everybody
- Guilt ridden
- Avoid conflict, "bullet biting"

**F**

- Powerful persuaders
- Authority in the person(s)

- **Grudge Carriers**
- Flounder when person(s) fails

**N**

- Powerful conceptualizers
- System planners
- Competent and consistent

- Mental gymnastics/game players
- Can miss immediate
- Complex and theoretical—cannot give a simple answer

**T**

- Firm minded and fair
- Authority in being competent

- They determine and define "competency"

**S**

- Powerful problem solvers
- Precise
- Take Charge

- Nit pickers
- Rigid
- Do the wrong thing

**J**

- Hold subordinates/system accountable – Don't reward what's expected

- See the negative, not the positive
- Upward accountability – "The boss or the system made me do it"

**S**

- Powerful problem solvers
- Immediate/resourceful

- Can create problems when none to solve

**P**

- Grounded/hands-on
- Quick starters
- Authority is in the moment

- Low interest beyond practical
- Low follow through
- Vague definition of authority



Idealist



Rational



Guardian



Artisan

# RATIONALS



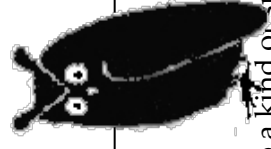
**INTJ**  
(*Introverts Intuitive*)

Need to be patient with themselves. Might initially pursue a spirituality that eventually is unfulfilling.

At first may be inclined to spiritualities based on logic, order and reason. As they progress in their spiritual life they may find themselves more "at home" in spiritualities that make more use of their intuitive nature.

**INTP**  
(*Introverts Thinking*)

Grow spiritually where a theological structure is present. Grow best in prayer, reflection, and spiritual dialogue.



**ENTP**  
(*Extraverted Intuitives*)

Readily attracted to a kind of spirituality that is most conducive to their spiritual growth.

May grow best in a climate of spiritual service to others, especially where that service leads to growth and to development.

**ENTJ**  
(*Extraverted Thinkers*)

May grow best with a theological orientation, a spirituality of orderly progress. Need a framework within which to play with ideas.

Thinking spirituality likes an ordered and logical approach to God. It may grow out of science and find God and a way to interpret life meaningfully in technology. It craves a sound basis in logical principles. Still, it must face the required leap of faith that goes beyond reason and requires acceptance without reason.

Thinkers face the challenge of accepting spiritual reality without the benefit of reason, logic, or intellectual principles. For this reason, they consider long and hard before making a spiritual commitment. They may, in fact, find sufficient satisfaction in the world and in the mind to delay serious reflection on spiritual needs for a time.

Intuitives benefit most from a spirituality that looks to possibilities. Often they live by a reflective insight into the meanings found in daily activity. They often need to share their reflections and spiritual insights with others, thereby discovering new insights and directions. They do not feel the need for specific prayer times; although the need catches up with them in time, so that they yearn to get away.

Intuitive *Thinkers* often discover spiritual growth in a theological orientation, a spirituality that embodies reason and order as a basis for reflection and the development of spiritual scenarios. They are generally content to think and rethink a meditative point and its possible implications.

Thinking *Intuitives* find spiritual growth in spiritualities that encourage reflection on possibilities and implications beyond the present event.

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# IDEALIST

## INFJ

(Intuitive Introverts)

Need to be patient with themselves. Might initially pursue a spirituality that eventually is unfulfilling.

At first may be Inclined to spiritualities based on logic, order and reason. As they progress in their spiritual life they may find themselves more "at home" in spiritualities that make more use of their intuitive nature.

## INFP

(Feeling Introverts)

Benefit most from a feeling or emotional spirituality. Will probably find spiritual growth in the broader areas of institutional change and community development.

## ENFP

(Extraverted Intuitives)

Readily attracted to a kind of spirituality that is most conducive to their spiritual growth.

May grow best in a climate of spiritual service to others, especially where that service leads to growth and to development.

## ENFJ

(Extraverted Feelers)

Will probably grow spiritually where human needs are paramount. They need to feel that the whole person is considered in their spiritual framework.

Intuitives benefit most from a spirituality that looks to possibilities. Often they live by a reflective insight into the meanings found in daily activity. They often need to share their reflections and spiritual insights with others, thereby discovering new insights and directions. They do not feel the need for specific prayer times; although the need catches up with them in time, so that they yearn to get away.

Feeling spirituality needs strong emotional dynamics for spiritual growth. Doctrine and morality are not enough. The whole person needs to be integrated into the spiritual life.

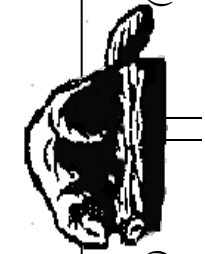
Spiritually, as personally, feelers act out of their feelings. They value what they feel, what they feel others are feeling, and what they are told others are feeling, more than they value reason or logic. Sensing feelers may adopt an institutional spirituality because they feel that is of most value to others. Intuitive feelers find a need for more personal evaluation of what is of value to themselves and to others.

Intuitive *Feelers* make their best progress in holistic spirituality, one in which the total person is involved and valued. Their spirituality may have a poetic nuance not appreciated by institutional spirituality, but not necessarily.

Feeling *Intuitives* are often attracted to a spirituality that looks to universal values and possibilities. They may be dreamers, excited by the possibilities of personal spiritual growth, or by the possibilities of community spiritual growth. They are people oriented, but only in the light of what people can be. Feeling spirituality needs strong emotional dynamics for spiritual growth. Doctrine and morality are not enough. The whole person needs to be integrated into the spiritual life.

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# G U A R D I A N S



**ISTJ**

*(Sensing Introverts)*

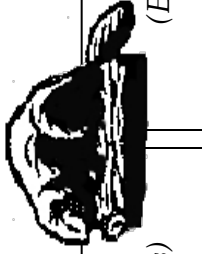
Need to be patient with themselves. Might initially pursue a spirituality that eventually is unfulfilling.

At first may be inclined to spiritualities based on logic, order and reason. As they progress in their spiritual life they may find themselves more "at home" in spiritualities that make more use of their intuitive nature.

**ISFJ**

*(Sensing Introverts)*

Benefit most from a feeling or emotional spirituality. Will probably find spiritual growth in the broader areas of institutional change and community development.



**ESTJ**

*(Extraverted Thinkers)*

Readily attracted to a kind of spirituality that is most conducive to their spiritual growth.

May grow best in a climate of spiritual service to others, especially where that service leads to growth and to development.

**ESFJ**

*(Extraverted Feelers)*

Will probably grow spiritually where human needs are paramount. They need to feel that the whole person is considered in their spiritual framework.

Judging personalities need things to be settled, find it difficult to tolerate ambiguity.

Feeling judgers are attracted to institutional spirituality. They tend to find loyalty to the institution to be a kind of spirituality in itself.

Intuitive judgers, be they thinkers or feelers, need a kind of universal spirituality that encourages them to seek out meanings and implications in an orderly fashion. Feelers might be more attracted to a spirituality that is more creative and imaginative. Thinkers are more attracted to a cognitive style of spirituality.

Sensing personalities are in such immediate contact with their environment that they have a problem when that environment is not conducive to their spiritual growth. They will spend a limited time in such situations.

Sensing spirituality may seem depressing to those who are not sensing persons, simply because the sensing individual can look at the present and not be particularly excited by future possibilities. Step-by-step growth is acceptable to the sensing person in spiritual growth.

**Thinking Sensers** are generally attracted to practical, action-oriented spirituality. Yet they need specific times for prayer. They find it difficult to see their activity as prayer. They find spiritual satisfaction in nature or in the Psalms.

*Adapted from "Who We Are Is How We Pray" by Charles J. Keating ©Copyright 1987*



# A R T I S A N



## ISTP

*(Thinking Introverts)*

Need to be patient with themselves. Might initially pursue a spirituality that eventually is unfulfilling.

Grow spiritually where a theological structure is present. They look for practical applications and activities for spiritual growth. TP need an orderly spirituality, one that "makes sense," is logical, intellectual and theological.

## INFP

*(Feeling Introverts)*

Benefit most from a feeling or emotional spirituality. They may find that spirituality in institutions. Feeling spirituality needs strong emotional dynamics for spiritual growth. The whole person needs to be integrated into the spiritual life. Needs time to reflect privately.

## ENFP

*(Extraverted Intuitives)*

Readily attracted to a kind of spirituality that is most conducive to their spiritual growth. Can find significant spiritual growth in community.

Need organization and direction within context of community. TP need an orderly spirituality, one that "makes sense" is logical, intellectual and theological.

## ENFJ

*(Extraverted Feelers)*

Need specific people orientation and to see how they contribute to the needs of others in a specific way. Feeling spirituality needs strong emotional dynamics for spiritual growth. The whole person needs to be integrated into the spiritual life. Sensitive to spiritual meaning in human events.

Perceiving spirituality is often confusing, precisely because perceivers are most open to different path and types of spiritual growth. Perceivers are inclined to risk, to try different directions, and to be comfortable with ambiguity. Probably most comfortable with an eclectic spirituality. They take from here and from there with equal enthusiasm.

Sensing perceivers are directed more by their secondary preference of thinking or feeling than by sensing. They need detail. If they are thinking, the detail needs to be logical, intellectual and theological. Logical principles are important. Firm decisions are not important.

Sensing personalities are in such immediate contact with their environment that they have a problem when that environment is not conducive to their spiritual growth. They will spend a limited time in such situations. Sensing spirituality may seem depressing to those who are not sensing persons, simply because the sensing individual can look at the present and not be particularly excited by future possibilities. Step-by-step growth is acceptable to the sensing person in spiritual growth.

Thinking perceivers, be they intuitive or sensors, need an orderly spirituality, one that "makes sense". Intuitive thinkers need the freedom and the time to review spiritual understanding over and over. They are less committed to a school of spirituality than to the spiritual discoveries they make. Intuitive feelers cannot find spiritual growth without personal growth. They must have a humanistic dimension in their understanding of God.

Thinking sensors are generally attracted to practical, action-oriented spirituality. Yet they need specific times for prayer. They find it difficult to see their activity as prayer. Their spirituality is nurtured by intellectual content.

*Adapted from "Who We Are Is How We Pray" by Charles J. Keating ©Copyright 1987*

**PERSONALITY AND PRAYER** – Some observations excerpted from Personality and Spiritual Freedom by Robert and Carol Ann Faucett.

**INFJ:** Like to practice many different kinds of prayer, and often require regular prayer-times each day. Journal-keeping helpful. Attracted to contemplative prayer. Can easily get in touch with God within. Use of imagination and symbol helpful.

**Midlife shift:** Getting in touch with prayer using senses.

**INFP:** Have a strong sense of experiencing God within. Prefer to pray alone with quiet time set aside each day. Seem to be constantly seeking new and better ways to pray in silence. Journaling works well, as does a spontaneous inner response to God.

**Midlife shift:** Getting in touch with God in creation.

**INTJ:** Tend to be logical and analytical in prayer and rather independent, preferring to experiment with prayer types and decide individually which types are best suited to them. Often uncomfortable in group prayer. Often find journal-keeping helpful.

**Midlife shift:** Getting in touch with God in creation and in everyday life, including in relationships with other people.

**INTP:** Concerned about doctrine and the truth of the Gospel. Value well-thought-out and direct preaching. Prefer praying alone. Find reading and study of the mystics and classical spiritual texts inspirational and helpful.

**Midlife shift:** May value the sharing of their experience of God with others, especially those closest to them.

**ISFJ:** Prefer to pray alone and in silence. Enjoy expressing praise, gratitude and love to God. Often drawn to traditional prayers. Certain prayer positions or postures can be helpful. Often prefer a set format and a specific place for prayer. Like to pray using senses and details.

**Midlife shift:** May want to reflect on new possibilities in their prayer life, especially focusing on the use of imagination and symbol.

**ISFP:** Have strong feelings regarding prayer. Have a sense of experiencing God within and enjoy different forms of meditation. Are apt to have a very intense and personal relationship with God and have deep meaning in their lives. Journaling is useful. Like to pray nature. Very flexible in prayer and styles and open to leadings of the Spirit. Music and art are helpful.

**Midlife shift:** May find it helpful to develop their thinking function. Might seek opportunities to share with others how God is active in their life.

**ISTJ:** Often need a large amount of time for daily prayer, which is usually structured in type, time and place. Journaling and use of meditation using senses and details are helpful.

**Midlife shift:** Helpful to move from structure to more flexibility.

**ISTP:** Prayer is geared to the practical . . . Attracted to deep thinking and have an unusual ability to concentrate during prayer. Would benefit from spiritual direction.

**Midlife shift:** Helpful to get in touch with feelings.

**ENFJ:** Use many different forms of prayer. Often view interpersonal relationships and service to others as powerful events of prayer. Drawn to Bible groups and communal prayer and enjoy sharing faith with others.

**Midlife shift:** Get more in touch with interior life and look at personal strengths and weaknesses realistically.

**ENFP:** Prefer variety in prayer life. Enjoy praying with others, especially in good experiences of liturgy. Prefer spontaneous and group prayers. Find it difficult but necessary to take time for private prayer.

**Midlife shift:** Regular prayer routine and slower pace needed to develop prayer using the senses and the events of daily life.

**ENTJ:** Like structured prayer. Find liturgy of the hours helpful. Value logic, so enjoy detailed Bible study. Tend to be more impersonal in prayer. Often enjoy leading prayer. Spiritual direction especially helpful.

**Midlife shift:** Expend prayer horizons to try different forms. Need to develop feeling function especially in sensitivity to others.

**ENTP:** Like new and fresh approaches to prayer, but want a logical and orderly movement in prayer. A new insight in prayer causes them to think carefully and to be challenged.

**Midlife shift:** A regular prayer time to slow down and listen. Need to develop more inter-personal relationships.

**ESFJ:** Especially drawn to group prayer. Intercessory prayer is central. Drawn to see God in everyday life and through their senses.

**Midlife shift:** Move from action to interior reflection. Deeper involvement in social justice ministries is likely.

**ESFP:** Especially drawn to group prayer and to prayer through giving service. Drawn to see God in creation. Different prayer postures are helpful, as are focusing on sacred pictures, lighting candles and the like.

**Midlife shift:** Develop more quiet time to focus on inner life. Drawn to a wider variety of prayer forms.

**ESTJ:** Prefer structured and traditional prayer, especially liturgy. Find the support of others important and enjoy sharing faith. Value logic in prayer and enjoy Scripture study when it leads to practical applications. Like to lead others in prayer.

**Midlife shift:** Expand prayer with new prayer styles, especially those that foster more personal relationship with God within.

**ESTP:** Drawn to the prayer of action. Find it easy to pray while working or driving. Enjoy sharing faith with others, Bible study groups and large group liturgies.

**Midlife shift:** Find quieter prayer to appreciate the inner journey and to foster use of the imagination.



## ANNOTATED BIBLIOGRAPHY

Faucett, Robert and Carol Ann. Personality and Spiritual Freedom. New York: Image Books, 1987. A clear introduction to the personality types and to the relationship between typology and spiritual development. This book is especially good for its discussion of personality types and prayer.

Giovannoni, Louise; Berens, Linda; and Cooper, Sue. Introduction to Temperament. Huntington Beach, CA: Telos Publications, 1987. This little booklet does a good job of explaining temperament theory in general and in the Myer-Briggs Type Indicator in particular. It includes useful charts that clearly illustrate how the various types relate to each other and how typology is applied in real situations.

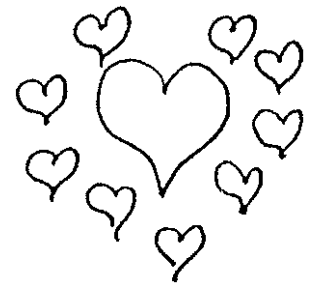
Grant, W. Harold; Thompson, Magdala; and Clarke, Thomas E. From Image to Likeness: A Jungian Path in the Gospel Journey. New York: Paulist Press, 1983. This book correlates the psychological types with Gospel themes and Christian values. It links, particularly, the functions of sensing, intuiting, thinking and feeling with corresponding virtues and forms of prayer. It also stresses how our common journey toward holiness is diversely pursued depending on our personality types.

Kiersey, David; and Bates, Marilyn. Please Understand Me: character and Temperament Types. Del Mar, CA: Prometheus Nemesis Book Company, 1984. The "Kiersey Sorter" – a shortened version of the Myers-Briggs Personality Indicator – comes from this excellent book which holds that each of us marches to a different drummer depending on our personality types. Each type is thoroughly described in clear, readable language.

Michael, Chester P. and Norrisey, Marie C. Prayer and Temperament. Charlottesville, VA: The Open Door, Inc., 1984. Monsignor Chester Michael is a Roman Catholic priest, and psychologist, and a theologian who writes on the relationship between psychology and spirituality. This book is the result of a study he conducted with 400 adults to discover the influences of personality type on personal prayer life.

Meyers, Isabel Briggs. Gifts Differing. Palo Alto, CA: Consulting Psychologists Press, 1980. Isabel Briggs Meyers was the person who developed the Meyers-Briggs Personality Type Inventory. This book includes some history of how her theory and the test developed, and perhaps the definitive descriptions of each type and their significance in human life and interactions. It is a bit heavier reading than some of the other books listed, but is a good resource for anyone wishing a more complete study of personality types.

Yabroff, William. The Inner Image: A Resource for Type Development. Palo Alto, CA: Consulting Psychologists Press, 1990. This is a fascinating book in which Yabroff, a practicing clinical psychologist presents a technique called "purposeful imagery" to help people not only gain insights about their own personality types, but also apply these insights in practical ways in daily life.



# The Person Next to You

- Leader: Look around you friends, look around. Who is the person sitting next to you?
- Voice 1: The person next to me is the greatest miracle of God’s creation .....
- Voice 2: The person next to me is the greatest mystery I will ever meet .....
- Voice 3: The person next to me is the WORD-MADE-FLESH, reminding me of God’s continuing presence in the world .....
- Voice 4: The person next to me is a unique combination of needs and possibilities, dread and desire, smiles and frowns .....
- Voice 5: The person next to me is laughter and tears, fears and hopes, anger and love .....
- Voice 6: The person next to me is evolving into something special .....
- Voice 7: The person next to me is a change agent, bringing new experiences wherever he/she goes .....
- Voice 8: The person next to me is filled with grace and beauty .....
- Voice 9: The person next to me is embodied wisdom .....
- Voice 10: The person next to me is a child of the universe reaching out to a world in need .....

Leader: Yet the person next to you can never be fully understood. He/she is more than any description or explanation. For the person next to you is a mystery . . . as the word made flesh is mystery and dwelt among us. So Friends, look around you; for God is here. Let us celebrate!

