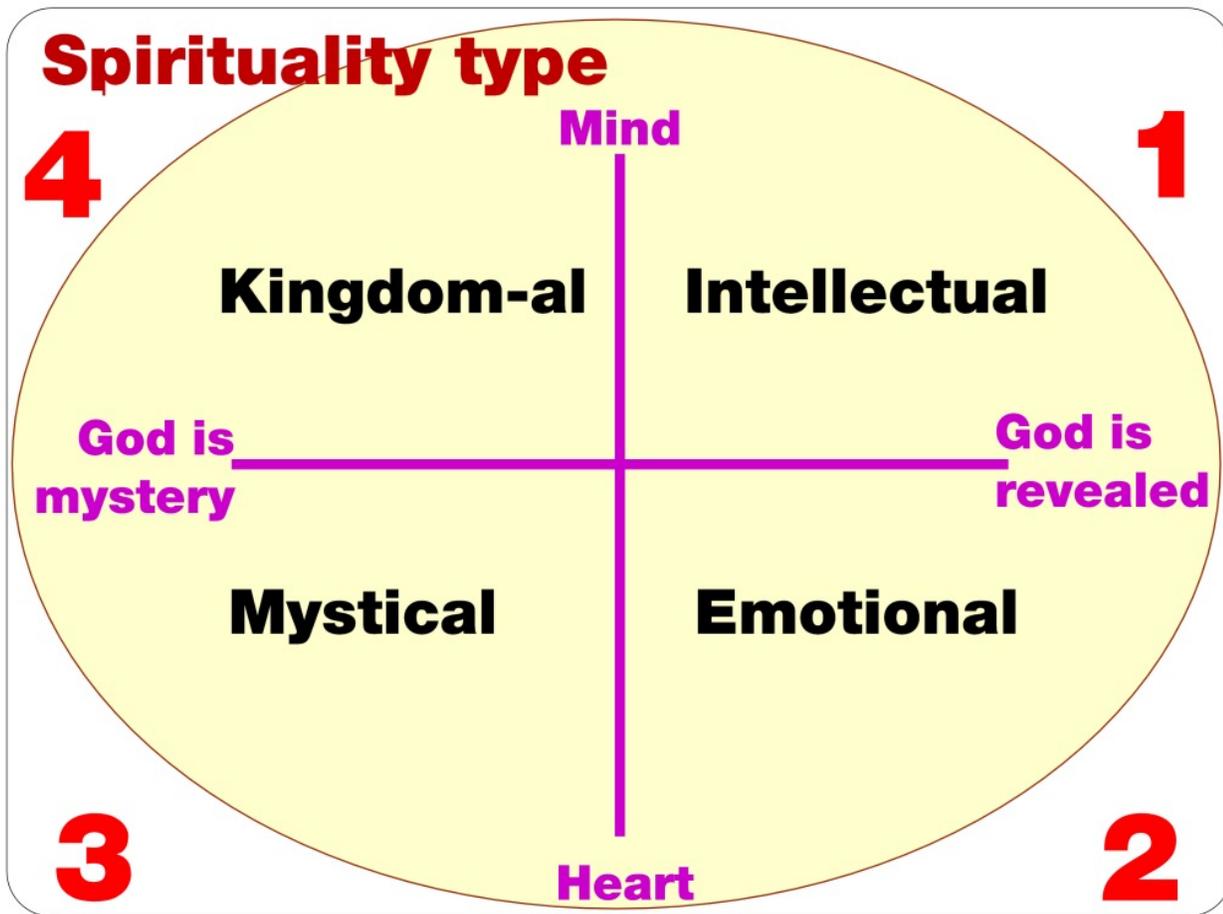


JANUARY 13, 2019

Session One: Introducing Spirituality Typology and Taking the Test

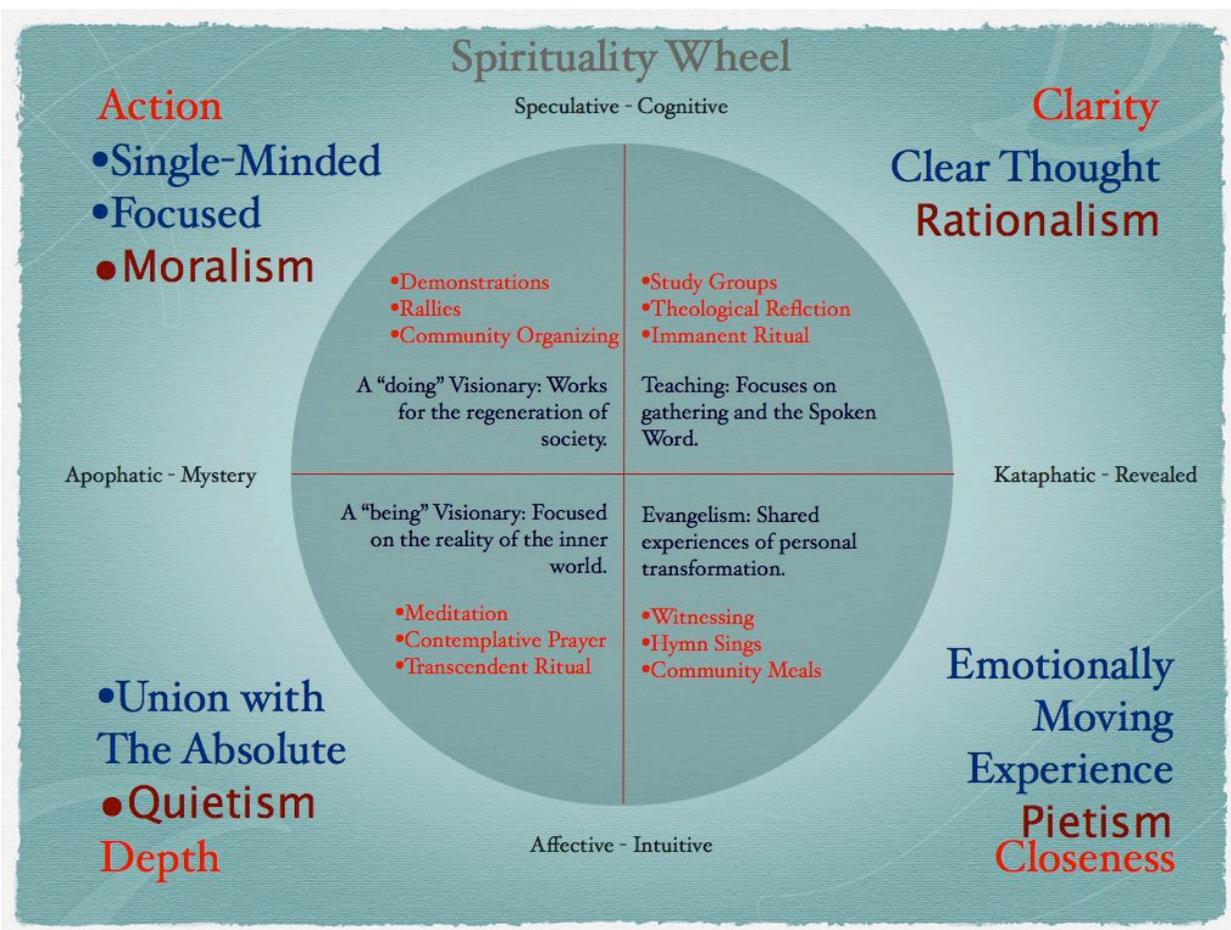
1. Questions to be answered in this 4 week module
 1. What is my own spiritual type?
 - a. Is your strength?
 - b. What is your growing edge?
 - c. Knowing our spiritual type will help guide us in our quest for connecting to the Divine
 2. How well does the style of my congregation fit with my personal style?
 3. What is the best way for me to develop my spirituality?
2. Different ways and different terms have been used used to look and talked about Spiritual Typology
 1. Renovare Resource for Spiritual Renewal uses these terms
 - a. Contemplative
 - b. Holiness
 - c. Charismatic (Spirit led)
 - d. Social Justice
 - e. Evangelical
 - f. Incarnational
 2. *Prayer and Temperament* - based on the Myers-Briggs uses these terms
 - a. Ignatian Spirituality - SJ
 - b. Augustinian Spirituality - NF
 - c. Franciscan Spirituality - SP
 - d. Thomistic Spirituality - NT
 3. Urban Holmes III and Corine Ware's Work
(basis of our study)

A priest named Urban T. Holmes devised a way of describing four different types of spirituality. His view of spiritual types considers whether we prefer to encounter God primarily through our mind, or through our heart. Like our personalities, one way is not better than another. It is who we are. But it shows us where we need balance in order to be a whole spiritual person. Just like an introvert needs to be with people to be whole.



In addition, there is a major difference if we think that God is revealed to us (that we can know God), or if we think that God is mystery. Dr. Holmes' schema gives us a four-quadrant approach to characterizing spirituality.

- The upper-right quadrant (Mind-Revealed) is the Intellectual, fed by theological study and thought-provoking sermons.
-
- The lower-right quadrant (Heart-Revealed) is the Emotional, nurtured through witnessing, music, and spontaneous spiritual expression.
-
- The lower-left quadrant (Heart-Mystery) is for the Mystic, which is very contemplative and supported by meditative practices and quiet retreats.
-
- The upper-left quadrant (Mind-Mystery) is the Kingdom place, which is very visionary. The people of this spiritual type are social activists who connect with their creator by helping others; it is not something they do because they are spiritual, but it is how they are spiritual.



- A Description of the Vertical and Horizontal Axes

Vertical Axis: Speculative (Intellectual) - Affective (Heartfelt)

This axis poses the question of how one goes about knowing. Is it through the mind or through feeling?

Horizontal Axis Apophatic (Mystery) - Kataphatic (Imaging)

"Apophatic" means "Negative." It means that a person or discipline thinks of God in noncretized ways.

"Kataphatic" means "Affirmative." It is the method of

thinking of God most familiar to Western Culture, that is, revealed and knowable.

Discover Your Spiritual Type By Corinne Ware

Now, lets take a short inventory to see where we are as individuals. When everyone is done, count the number of 1's you have circled, etc.....

When everyone is done, your leader will record the number of 1's circled,, etc.... the class has. This information will be compiled for the whole church and used in Lesson 4.

((Please circle all that apply))

THE ORDER OF WORSHIP

1. A carefully planned and orderly worship program is a glory to God.
2. A deeply moving and spontaneous meeting is a glory to God.
3. Simplicity and some silence are important elements needed for worship.
4. It is not a service, but ordering ourselves to God's service that is important.

TIME

1. Stick to announced beginning and ending times of worship services.
2. It is important to extend the meeting time if one feels led to do so.
3. All time is God's time. A sense of timelessness is important.
4. Gather whenever and as long as you need to in order to accomplish the task.

PRAYER

1. Words express poetic praise; we ask for knowledge and guidance.
2. Let words and feelings evoke God's presence in this moment.
3. Empty the mind of distractions and simply BE in the presence of the Holy.
4. My life and my work are my prayer.

MUSIC

1. Music and lyrics express praise to God and belief about God.
2. Singing warms and unites us and expresses the soul's deepest heart.
3. Chant and tone bring the soul to quietness and union with God.
4. Songs can mobilize and inspire to greater effort and dedication.

PREACHING

1. The Word of God, rightly proclaimed, is the centerpiece of worship.
2. The gospel movingly preached is the power of God to change lives.
3. Proclamation is heard when the Spirit of God speaks to the inward heart.
4. What we do is our "preaching" and speaks louder than anything we say.

EMPHASIS

1. A central purpose is that we fulfill our vocation (calling) in the world.
2. A central purpose is that we learn to walk in holiness with the Lord.
3. A central purpose is that we be one with the creator.
4. A central purpose is that we obey God's will completely.

SUPPORT OF CAUSES

1. Support seminaries, publishing houses, scholarship, preaching to others.
2. Support evangelism, missions, spreading the word on television and radio.
3. Support places of retreat, spiritual direction, liturgical reform.
4. Support political action to establish justice in society and its institutions.

CRITICISM

1. Sometimes we (I) are said to be too intellectual, dogmatic, and “dry.”
2. Sometimes we (I) are said to be too emotional, dogmatic, and anti-intellectual.
3. Sometimes we (I) are said to be escaping from the world and are not realistic.
4. Sometimes we (I) are said to have tunnel vision and are too moralistic.

DOMINATING THEMES

1. Discernment, discipline, knowledge, order, grace, justification.
2. Love, conversion, witness, spontaneity, sanctification.
3. Poverty, humility, wisdom, letting go, transcendence.
4. Simplicity, purity of heart , action, temperance, obedience, martyrdom.

MEMBERSHIP CRITERIA

(what you or a congregation believes is necessary)

1. Assent to doctrine, baptism, and endorsement by group.
2. A personal inward experience of God; Baptism; public declaration.
3. All who face Godward are incorporated in the Holy.
4. Solidarity with humankind is membership in God’s kingdom.

RITUAL AND LITURGY

1. Ritual and liturgy evoke memory and presence, teaching traditional truths.
2. Liturgy and ritual ceremonies are not of great importance.
3. Ritual and liturgy are ways in which God becomes present to us.
4. Ritual and liturgy are one way we make statements about inner conviction

CONCEPT OF GOD

1. God is revealed in scripture, sacrament, and in Jesus Christ and his cross.
2. I can feel that God is real and that Christ lives in my heart.
3. God is mystery and can be grasped for but not completely known.
4. We participate in the mystery of God when we become co-creators with God in the world.

Count the number of selections for:

1. _____
2. _____
3. _____
4. _____

Session 2 - Spiritual Types

1. Review Session 1 briefly
2. Answer any questions
3. Discussion questions
 - a. What did you discover about yourself that you did not know?
 - b. What strengths do you have?
 - c. Where is your growing edge?
 - d. Did you find excess in your life?
4. A Description of the four basic Spiritual Types
Adapted from "[What is your Spiritual Type](#)" from the Disciples of Christ.

1. Speculative-Kataphatic (Head Trip)

These folks focus on the importance of the written word and sound doctrine. Predominance in this quadrant is demonstrated in a love of order and a desire for things to be logical and consistent. You have probably found your high spiritual moments in hearing something said that stirred you to a moment of understanding or in reading a passage that seemed to say exactly what you felt to be true. If the written word has power for you, go with your strength and set out on a very intentional reading program or intentionally seek out speakers who can make interesting and congruent presentations.

The growing edge for Type 1 is the more mystic experience of those in quadrant 3. Here the head/intellectual faculty must suspend itself and practice a sort of waiting before God. The object is to quietly enjoy God and to be in God's presence as an end in itself. Thomas Merton said, "The language of God is silence." Find a time and place to be in silence for silence can indeed tune the heart.

2. Affective-Kataphatic (Emotionalism)

A person who is predominantly Type 2 may experience highs and lows in religious feeling. The high moments are uplifting, even extraordinary and memorable. The low points may be worrisome, even depressing. They may look at an active, growing predominantly Type 2 congregation and say, "If we just sing the same songs, have speakers with more "fire", and cultivate a less-structured atmosphere, we too will feel all these things."

The strength of Type 2 is in the richness of feeling. Their great gift is their ability to experience God in the moment. But they need to remember that God has not departed just because one moment is not as high as a previous moment. Since so much of Type 2 spirituality is affected by circumstance, the here and

now moment, they will want to see that they are fed by the experiences that promote their feelings of connection to God. Seek out places where a warm and informal worship style is used, where the music lifts you.

Growing toward your opposite quadrant might be very beneficial, once you accept as God-given your own spiritual strengths as well as those of others. Your opposite, Type 4 is the visionary who thinks critically. You might feel challenged to put some of your enthusiasm to work on behalf of a social cause that will benefit many people. Try volunteering or social activism.

3. Affective-Apophatic (Meditation)

Type 3 often are considered the “questers” because these people seem to be perpetually on a journey. In fact, journey is one of their favorite words. (Can you guess what spiritual type your pastor is?) They never reach the destination, of course, but it is the journey that matters. For this type, “being” is more important than “doing,” because the doing will pass away. The great gift of Type 3 is the ability to move past the temporal, past what is physically seen and heard, and to engage in a “deeper sort of knowing.” When you meet a type 3, whose spirituality is well developed, you

may feel as if you are at the eye of the storm where all is calm within the chaos. Type 3 believes there is a reality that transcends what can be named and measured.

To grow, a Type 3 needs inner silence in which to make a closer connection with God. The Desert Fathers and Mothers did not move to the desert primarily to punish or deprive themselves, but to live without distraction so that they could more fully focus their attention on God. If this is where you find your predominant tendency, my guess is that you are drawn to techniques of meditation and contemplation. Feed yourself with time alone, with poetry and meditation, with wordless prayer and with the enjoyment of nature, art and literature, and all the other things that move you to consider God with gladness.

Without some balance, Type 3 might retreat from life in a way that is too reclusive. Again the growing edge is the opposite quadrant. Type 1 can teach Type 3 to ask, "Does this make sense?" and "Is this realistic and logical?" The thinking and touching Type 1 can give Type 3 a "beneficial reality check" and grounding.

4. Speculative-Apophatic (Social Action)

Type 4 is probably the least represented in the general population, certainly within worshipping congregations. Often the roots of their social concerns come out of the church in which they grew up. They sometimes leave congregations because they become impatient with the perceived lack of concern. By promoting their visions and insisting that others join in, they can be disruptive to settled-in congregations.

If your predominant tendency is in the Type 4 quadrant, try to find a hospitable, likeminded community that shares your vision. It doesn't have to be large. It might be Habitat for Humanity folks, or people who meet and organize a CROP walk. When you feel great intensity about a certain cause, you need the support of others to keep you from burning out or becoming bitter. You may be tempted to become so involved with your cause or project that you neglect the interior reflection that means so much to you. See to it that you attend as much to the inner life as to the outer life. One will nourish the other.

In your impatient moments, you may be intensely irritated with the quadrants to each side of you. In your eyes, Type 1 may talk a good game but not accomplish anything; Type 3 has its head in the clouds and is good

for little. This analysis might be true, but do not fail to notice that each spirituality type has its own gifts-and you are the recipient of some of those gifts.

What growth opportunity does Type 2 (your opposite quadrant) offer you? The deeper religious feelings that you may have neglected Type 2 demonstrates the enjoyment of spirituality and may save you from a certain grimness. Type 2 qualities may bring you down to earth, so to speak, and persuade you to think of God as being in the present world as well as in that future for which you hope. The world needs you badly, take care of yourself and nourish the spirituality that so effectively demonstrates itself in effecting societal change.

Session 3: Lectio Divina

Lectio Divina (literally *divine reading*) is a way of becoming immersed in the scriptures very personally. It draws on the way Jews read the [Haggadah](#), a text read during Passover that retells the Exodus story. Haggadah means “telling” and along with being a physical text, the word captures the practice of telling and retelling a story.

The Christian form of Lectio Divina was first introduced by St. Gregory of Nyssa (c 330- 395), and also encouraged by [St. Benedict of Nursia](#) (c 480-547), the founder of the Benedictine order. It’s a way of developing a closer relationship with God by reflecting prayerfully on His words. In Lectio Divina, the chosen spiritual text is read four times in total, giving an opportunity to think deeply about it and respond thoughtfully. When we practice Lectio Divina, we can imagine we’re actually involved in the events of scripture — for example, hearing God’s words to the Israelites in the desert. It’s an intensely personal experience.

The late Fr. Thomas Keating describes the four stages of Lectio Divina as compass points around a circle, with the Holy Spirit moving seamlessly between them. As a

beginner, I've found it helpful to follow the stages in order. Like learning an instrument, once I've learned the basics, I'm able to improvise! Here's how to get started:

Prepare

I'd suggest 30 minutes to read, reflect, and respond to the Holy Spirit's promptings in Lectio Divina. To tune in, I like to light a candle, not because it's necessary, but because the flame and fragrance serve as gentle reminders when collecting my thoughts and calming my mind. I pray a prayer of invitation, saying something like, "God, let me hear from you," and spend a few moments sitting quietly so my mind is open to hearing from God.

Lectio (Read)

My first reading is an opportunity to get to know the scripture passage. I listen carefully for any words or phrases that seem to jump out. It's important not to force things, but wait patiently for God to give gentle guidance. One day when reading Jeremiah 31, I felt my mind drawn to the strength of God's commitment to His covenant:

"[I will make a new covenant] not like the covenant that I made with their fathers on the day when I took them

by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband.” (Jeremiah 31:32 English Standard Version)

I was struck by the image of God leading His people by the hand as an act of love – they weren’t left to begin their momentous journey alone.

Meditatio (Reflect)

The second reading of the same passage focuses further on the points I become aware of during the first reading. Often I’ll just re-read a few verses so I can reflect carefully on where God has nudged me.

Then I’ll reflect on what I believe God is saying. I try not to analyze the passage. It’s easy to slip into “study mode” and think about interesting points rather than listening to what God might be saying. It helps to ask God to make His focus clear.

Oratio (Respond)

After a third reading, it’s time to respond. I like to record my thoughts by journaling because I know I’m very prone to forgetting what I’ve learned, even by the next day! We can respond in prayer too, which gives us the opportunity for a conversation with God.

When reading Jeremiah, I journaled my wonderings. If God is so powerfully committed to keeping His covenant with me, why do I sometimes lack the commitment to stay close to God? Often the events of the day crowd in, and I don't always make time to listen to God. I prayed that God would help me to prioritize spending time with Him.

Contemplatio (Rest)

After the final reading, I spend around 10 minutes in silent contemplation. This isn't a time of prayer or meditation — I just sit quietly and allow God to work. When my mind starts to wander and dart here and there, I bring it gently back to stillness again.

It's important to remember that Lectio Divina is not an end in itself or another spiritual practice to tick off our to-do list. It helps us hear specifically and individually from God through scripture, guided by the Holy Spirit, and deepens our relationship with Him

Practice Lectio Divina

Step 1: Lectio

Read Matthew 9:9-13

Step 2: Reflect

Reread the text. What is God saying to you?

Step 3: Respond

Reread the text. How will you respond to God?

Step 4: Rest

Let God do God's work.

Which of the four approaches was easiest for you?
Which most difficult?

Do you see a connection between your spiritual style
and the style of spiritual reading you prefer?

How might this approach be useful to you?

Session 4: Jesus as a Model of Wholeness

Review what has been covered so far:

The wheel and its axes

What we discovered about ourselves

The Lectio Divina experience

The ultimate goal is a balanced Christian life. Jesus is the model of the balanced spiritual life with God.

1. We see Jesus praying and we listen to his teaching on the life of intimacy with God.
2. We see Jesus battling Satan in the wilderness and we listen to the importance of a pure heart.
3. We see Jesus ministering in great power and we listen to his teaching on the comfort, wisdom, and strength that come from the Holy Spirit.
4. We see Jesus helping the sick and the needy and we listen to his teaching on the importance of caring for our neighbor.

Reveal the overall results for the congregation.

1. Where does this congregation fit on the Spiritual Type Wheel? How would you describe us to someone else?

2. How are we different from other congregations in our community? The same?
3. What is the most important thing you have learned about your own spirituality?
4. How can we use this information to grow our congregation? What changes, if any, would you suggest?
5. What changes can you make to enhance your own spiritual growth?

