

## **Ignatian Spirituality (SJ Types) (ESFJ, ISFJ, ESTJ, ISTJ)**

- driven by duty and obligation
- connected with tradition
- generally practical and conscientious with a strong work ethic
- St. James and St. Matthew were probably this type

-Ignatian prayer is often summarized as an imaginative approach to prayer by which we put ourselves into the Gospel stories and allow the Holy Spirit to speak. This style of prayer uses the senses to enhance the experience, imagining what the scene looked like, what the weather was like, how the marketplace smelled, etc.

After your meditation on Scripture, take some time to process. Who were you in the scene? What emotions were you feeling? What did Jesus say to you? What look did you see in his eyes? Where did you go at the end? What does all this mean?

- Ignatian types will benefit from an organized prayer regimen
- traditional types of prayer, particularly the Mass and the Liturgy of the Hours
- reading longer passages in Scripture and seeing how it all connects can also be very helpful for them
- offer each day (your prayers, sufferings, and blessings) for a specific person
- when reading Scripture, they should look first to the Gospels and the historical books (especially Exodus, Numbers, and Deuteronomy) as well as Acts, Isaiah, James, and the Psalms
- pray a Scriptural Rosary
- Daily Examen

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## **Franciscan Spirituality (SP Types) (ESTP, ISTP, ESFP, ISFP)**

- Franciscans are action-oriented, open, and flexible, tending to be rather impulsive.
- Generally optimistic, they are more focused on the present than the other types and thus are more easily able to live in the freedom of the Spirit.
- They need tangible, physical things to aid them in their prayer, such as sacramentals, incense, or movement in prayer.
- St. Mark and St. Peter were more of this style
  
- Franciscan prayer is an experience of Christ through the senses. As such, it is more rooted in the physical than other types of prayer. Nature and visual art may play a bigger role, as will acts of service.
- Prayer is more spontaneous, driven by praise and gratitude
- Often a simple conversation with Jesus will be most fruitful.
- Franciscan prayer tends to be more creative, possibly involving some work done with the hands (drawing or whittling), music, or a particular posture that leads one to prayer (such as standing cruciform or lying prostrate). Sacramentals may be helpful inasmuch as they engage the senses.
- Acts of service and self-sacrifice should be intentionally undertaken as forms of prayer
- Franciscan prayer is incarnational, centered on the events of the life of Christ—particularly his passion—more than his teachings, though meditating on parables may also be quite fruitful.
- the Gospels will be the most important Scriptures in Franciscan prayer, as well as the Psalms and canticles of praise (such as Daniel 3).
  
- Go somewhere beautiful and revel in the majesty of God. Go on a hike, walk, etc...
- Hold a crucifix while you pray.
- Pick a small but regular sacrifice. Thank Jesus for his sacrifice every time you make yours.
- Do something mindlessly physical while you pray—run or crochet or paint a wall. Engaging your body can make it easier to surrender your mind.
- Every time you check your watch (or switch browser windows or change the channel or turn the page or something else frequent) stop for just a moment to remember God's presence with you.
- Sing
- Create a list of all the ways God has blessed you, taking time after you write each item to be still in God's presence and thank him for his love.
- Create a prayer space. Spend time there.
- Go visit someone who may need company. Pray with him/her.

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## **Thomistic Spirituality (NT Types) (ENTJ, INTJ, ENTP, INTP)**

- Thomistic types are inclined to be contemplative, driven by a love of truth that can lead to perfectionism and a need to be in control
- Self-doubt and fear of failure are often a result of their competitive nature
- their intellectual approach to situations can at times make them insensitive
- future-oriented with strong goals
- St. John the Evangelist and St. Teresa of Avila both seem to have been Thomistic in spirituality
  
- Thomistic prayer is by nature a search for the truth that becomes a prayerful dialogue
- The temptation is to replace prayer with study, so Thomists must be careful always to engage the feelings as well as the intellect to avoid allowing prayer to become an impersonal exercise.
- Thomistic prayer means reflecting on a virtue, fault, truth, or mystery, using the questions who, where, what, when, why, how, and with what helps to flesh out the depths of what is being contemplated. An examination of conscience is a Thomistic form of prayer.
  
- benefit from setting goals in the spiritual life
- when meditating, they should be sure to take a short lesson or consolation away from their time of prayer, something they can continue to focus on throughout the day.
- Books of the Bible: John, 1 John, Wisdom, Hebrews, Psalms, Ephesians, and Colossians
  
- Read the same Bible verse in a few different translations. What light do the differences shed on the text?
- Read the day's readings each day. Write down five things you learn.
- Do 15 minutes of spiritual reading. Spend 15 minutes talking to God about it.
- Trace a character through the Bible (Absalom, Elijah, Peter). Make an outline of his life. What virtues or vices does he emulate?
- Read a passage of Scripture (such as the Sermon on the Mount). Interrupt the reading throughout to discuss the theological implications. ("What do you think it means to be poor in spirit?" "Does Jesus want us all to be poor?" "Who comforts people who mourn? How?")
- Theologically reflect on 2 passages. Example: (Matthew 5:20-26, John 2: 13-17) What is the difference between the anger of Jesus and the anger Jesus condemns in this passage from Matthew? Why is anger so wrong that Jesus equates it with the command against killing? St. Thomas defines anger as the desire to attack violently anyone who poses a threat to something we consider valuable. What about self-defense of our country, our family, ourselves? How far are we justified to go to defend ourselves? Is the anger you sometimes feel a justifiable anger, similar to that of Jesus, or the kind of anger Jesus condemns in the Sermon on the Mount? What does one do about one's anger?

## **Augustinian Spirituality (NF Types) (ENFJ, INFJ, ENFP, INFP)**

- the majority of canonized Saints are of Augustinian Spirituality
  - less driven by the senses and less focused on the intellectual aspect of things
  - are generally optimistic and creative
  - communicate and listen well
  - they have big feelings and are people-oriented, which makes them want to avoid conflict
  - they hunger for perfection and are future-oriented
  - more than any other type, they need silence
  - St. Paul and St. Luke were most likely Augustinian
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- Augustinian prayer brings the words of Scripture forward into the present. Augustinians ask, "What is this passage saying to me in my life?"
  - Scripture can be viewed as a personal letter from God and find great meaning in it
  - meditate on shorter passages and find specific verses to memorize
  - naturally feel the most drive for spiritual growth. The idea of a "personal relationship with God," while essential for everyone, will resonate most strongly with Augustinians.
  - Symbols, parables, and analogies speak strongly
  - journaling may be helpful
  - tend to be moved more by spontaneous prayer while struggling with the repetitive
  - need a disciplined structure to their prayer life to avoid procrastinating
  - Books of the Bible: Isaiah, the Psalms, the Song of Songs, the Gospels, Paul's epistles, and the book of Hosea.
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- Pray for an image of your relationship with Christ—lovers, knight and squire, father and child, king and slave, comrades at arms—and learn through that.
  - Treat the Mass like the sacrifice it is. The whole thing is about Jesus giving himself completely for you, so listen to the readings like a challenge to surrender. Then offer your joys to him when the priest offers the bread. Offer your sorrows when he offers the wine. Offer your whole self when Jesus gives himself to you in the Eucharist. Come out changed.
  - Pray the Our Father slowly. Take ten minutes to pray it once.
  - Take a word or phrase that speaks to you ("Jesus," "Lord, have mercy," "I am yours") and pray it very slowly for 5 minutes, trying to let go of everything but that one anchor.
  - Pick a verse to memorize in the morning (example: Psalm of the day) Throughout the day, look for situations where this verse is particularly relevant. At night, ask yourself what you learned from it.
  - Read a Bible story. Take a character's name and replace it with your name. Try to imagine the Lord speaking these words directly to you. What meaning would they have for you in your present situation?

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