

DISCOVER YOUR SPIRITUAL TYPE

WORSHIP

1. A message with significant content and theological grounding is most helpful.
2. A deeply moving and spontaneous meeting is an expression of the Divine.
3. A totally silent, gathered meeting is best for me.
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.

VOCAL MINISTRY

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 faithfulness with God.
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

(If necessary, circle the words that apply and select categories with the most circles.)

1. Support seminaries, publishing houses, scholarship, preaching to others.
2. Support evangelism, missions, traveling in the ministry.
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

(If necessary, circle the words that apply and select categories with the most circles.)

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 the congregation believes is necessary, what you believe is necessary.)

1. Verification by a committee of clearness.
2. A personal inward experience of God; conviction experience.
3. All who face Godward are incorporated in the Holy.
4. Solidarity with humankind is membership in God’s kingdom.

SCRIPTURE

1. Scripture evokes memory and presence, teaching traditional truths.
2. Scripture is not of great importance.
3. Scripture is a way in which God becomes present to us.
4. Scripture requires us to work for justice and peace.

CONCEPT OF GOD

1. God is revealed in scripture, and other sacred writings.
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.

SPIRITUAL TYPES

Speculative
(head, intellectual, cognitive)

Activist Spirituality

Thinking Spirituality

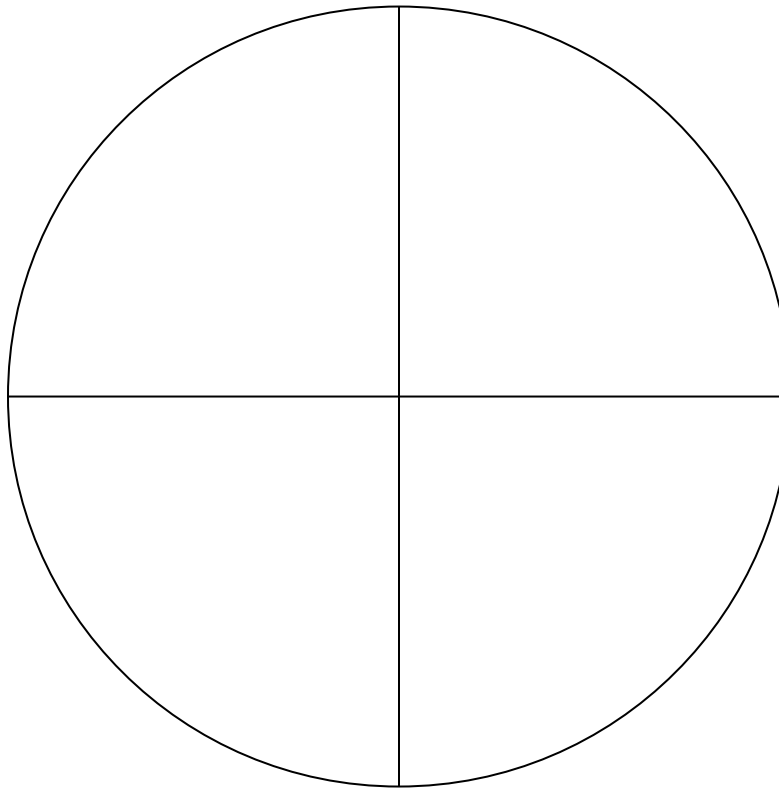
Apophatic
(God as Mystery;
emptying)

Kataphatic
(God as revealed in
some form or image)

Mystic Spirituality

Heart Spirituality

Affective
(heart, heart-felt)



1. *Thinking Spirituality*

Goal: Tries to make sense of mystical experience (often that of others), to name it and make it something to communicate to others. Content is primary; focus on congruence of thought and belief. Highly language oriented.

Emphasis: More study groups, better information on faith and practice, Quaker history, theological reflection.

Examples: Margaret Fell, Robert Barclay, Rufus Jones.

Risks: Overintellectualism and dogmatism. (Many of us came to Friends to avoid the excesses of this type of spirituality, so we tend to react strongly against any trace of this, becoming anti-intellectual and experience-only in orientation.)

2. *Heart Spirituality*

Goal: Seeks transformation and renewal of self.

Emphasis: Community, shared experience, evangelism, warmth of feeling, energy, joy, enthusiasm.

Example: George Fox.

Risks: Xenophobic attitude that we have the answer and that it is us against the world.

3. *Mystic Spirituality*

Goal: Seeks union with God, renewal of the inner life.

Emphasis: The journey of movement towards union with God. Hearing from God is more important than speaking to God. Practices simplicity to hear the inner voice. Contemplative, introspective, intuitive. Once comfortable with who they are, they are more prone to laugh than any other type.

Examples: Isaac Pennington, James Naylor.

Risks: Quietism – retreat from the world and external reality.

4. *Activist Spirituality*

Goal: To transform this world into the Kingdom of God.

Emphasis: Seeks through personal crusade to regenerate society, rectify the wrongs of this world.

Action is their spiritual expression (though they might not view it as such.) Spiritually active visionaries.

Examples: John Woolman, Lucretia Mott.

Risks: A moralistic and unrelenting tunnel vision.

Adapted from Ware, Corinne; DISCOVER YOUR SPIRITUAL TYPE, Alban Institute, 1995.

Adapted by Christopher Sammond, General Secretary, New York Yearly Meeting.