

Myers-Briggs Types

ISTJ

Quiet, serious, earn success by thoroughness and dependability. Practical, matter-of-fact, realistic, and responsible. Decide logically what should be done and work toward it steadily, regardless of distractions. Take pleasure in making everything orderly and organized - their work, their home, their life. Value traditions and loyalty.

ISFJ

Quiet, friendly, responsible, and conscientious. Committed and steady in meeting their obligations. Thorough, painstaking, and accurate. Loyal, considerate, notice and remember specifics about people who are important to them, concerned with how others feel. Strive to create an orderly and harmonious environment at work and at home.

INFJ

Seek meaning and connection in ideas, relationships, and material possessions. Want to understand what motivates people and are insightful about others. Conscientious and committed to their firm values. Develop a clear vision about how best to serve the common good. Organized and decisive in implementing their vision.

INTJ

Have original minds and great drive for implementing their ideas and achieving their goals. Quickly see patterns in external events and develop long-range explanatory perspectives. When committed, organize a job and carry it through. Skeptical and independent, have high standards of competence and performance - for themselves and others.

ISTP

Tolerant and flexible, quiet observers until a problem appears, then act quickly to find workable solutions. Analyze what makes things work and readily get through large amounts of data to isolate the core of practical problems. Interested in cause and effect, organize facts using logical principles, value efficiency.

ISFP

Quiet, friendly, sensitive, and kind. Enjoy the present moment, what's going on around them. Like to have their own space and to work within their own time frame. Loyal and committed to their values and to people who are important to them. Dislike disagreements and conflicts, do not force their opinions or values on others.

INFP

Idealistic, loyal to their values and to people who are important to them. Want an external life that is congruent with their values. Curious, quick to see possibilities, can be catalysts for implementing ideas. Seek to understand people and to help them fulfill their potential. Adaptable, flexible, and accepting unless a value is threatened.

INTP

Seek to develop logical explanations for everything that interests them. Theoretical and abstract, interested more in ideas than in social interaction. Quiet, contained, flexible, and adaptable. Have unusual ability to focus in depth to solve problems in their area of interest. Skeptical, sometimes critical, always analytical.

ESTP

Flexible and tolerant, they take a pragmatic approach focused on immediate results. Theories and conceptual explanations bore them - they want to act energetically to solve the problem. Focus on the here-and-now, spontaneous, enjoy each moment that they can be active with others. Enjoy material comforts and style. Learn best through doing.

ESFP

Outgoing, friendly, and accepting. Exuberant lovers of life, people, and material comforts. Enjoy working with others to make things happen. Bring common sense and a realistic approach to their work, and make work fun. Flexible and spontaneous, adapt readily to new people and environments. Learn best by trying a new skill with other people.

ENFP

Warmly enthusiastic and imaginative. See life as full of possibilities. Make connections between events and information very quickly, and confidently proceed based on the patterns they see. Want a lot of affirmation from others, and readily give appreciation and support. Spontaneous and flexible, often rely on their ability to improvise and their verbal fluency.

ENTP

Quick, ingenious, stimulating, alert, and outspoken. Resourceful in solving new and challenging problems. Adept at generating conceptual possibilities and then analyzing them strategically. Good at reading other people. Bored by routine, will seldom do the same thing the same way, apt to turn to one new interest after another.

ESTJ

Practical, realistic, matter-of-fact. Decisive, quickly move to implement decisions. Organize projects and people to get things done, focus on getting results in the most efficient way possible. Take care of routine details. Have a clear set of logical standards, systematically follow them and want others to also. Forceful in implementing their plans.

ESFJ

Warmhearted, conscientious, and cooperative. Want harmony in their environment, work with determination to establish it. Like to work with others to complete tasks accurately and on time. Loyal, follow through even in small matters. Notice what others need in their day-by-day lives and try to provide it. Want to be appreciated for who they are and for what they contribute.

ENFJ

Warm, empathetic, responsive, and responsible. Highly attuned to the emotions, needs, and motivations of others. Find potential in everyone, want to help others fulfill their potential. May act as catalysts for individual and group growth. Loyal, responsive to praise and criticism. Sociable, facilitate others in a group, and provide inspiring leadership.

ENTJ

Frank, decisive, assume leadership readily. Quickly see illogical and inefficient procedures and policies, develop and implement comprehensive systems to solve organizational problems. Enjoy long-term planning and goal setting. Usually well informed, well read, enjoy expanding their knowledge and passing it on to others. Forceful in presenting their ideas.

Adapted from <http://www.myersbriggs.org/my-mbti-personality-type/mbti-basics/the-16-mbti-types.htm>

Personality Type and Prayer

iNtuitive-Thinking	iNtuitive-Feeling	Sensing-Judging	Sensing-Perceiving
ENTJ	INFP	ISTJ	ESTP
INTJ	INFJ	ESTJ	ISTP
INTP	ENFJ	ISFJ	ISFP
ENTP	ENFP	ESFJ	ESFP
Thomistic Prayer	Augustinian Prayer	Ignatian Prayer	Franciscan Prayer

Thomistic Prayer

The emphasis will naturally fall to the Meditation time in Thomistic Prayer. Unless your meditative reflections during the prayer period result in a change of behaviour, they would not be considered authentic Thomistic Prayer.

Augustinian Prayer

Remember that Augustinian Spirituality makes use of your imagination by transposing the words of the Scriptures and applies them to your situation today. This provides you with a personal reflection on the presence of God in his Word.

Ignatian Prayer

The Ignatian Method of prayer places oneself in the Biblical scene where you become a part of it by way of your imagination. The Ignatian Model projects you into different scenes and experiences of the life of Jesus.

Franciscan Prayer

Franciscan Spirituality is characterized by its application. It is very popular among ordinary people, those men and women of action who want and need to do things for others. Acts of loving service can be a most effective form of prayer.

www.msgr.ca/msgr-3/personalitytypeprayers.html by Ellis Harsham

Prayers For Myers-Briggs Types

By Rod Dreher

ISTJ: Lord help me to relax about insignificant details beginning tomorrow at 11:41.23 am e.s.t.

ISTP: God help me to consider people's feelings, even if most of them ARE hypersensitive.

ESTP: God help me to take responsibility for my own actions, even though they're usually NOT my fault.

ESTJ: God, help me to not try to RUN everything. But, if You need some help, just ask.

ISFJ: Lord, help me to be more laid back and help me to do it EXACTLY right.

ISFP: Lord, help me to stand up for my rights (if you don't mind my asking).

ESFP: God help me to take things more seriously, especially parties and dancing.

ESFJ: God give me patience, and I mean right NOW.

INFJ: Lord help me not be a perfectionist. (did I spell that correctly?)

INFP: God, help me to finish everything I sta

ENFP: God, help me to keep my mind on one th-*Look a bird*-ing at a time.

ENFJ: God help me to do only what I can and trust you for the rest. Do you mind putting that in writing?

INTJ: Lord keep me open to others' ideas, WRONG though they may be.

INTP: Lord help me be less independent, but let me do it my way.

ENTP: Lord help me follow established procedures today. On second thought, I'll settle for a few minutes.

ENTJ: Lord, help me slow downandnotrushthroughwatIdo.

Amen.

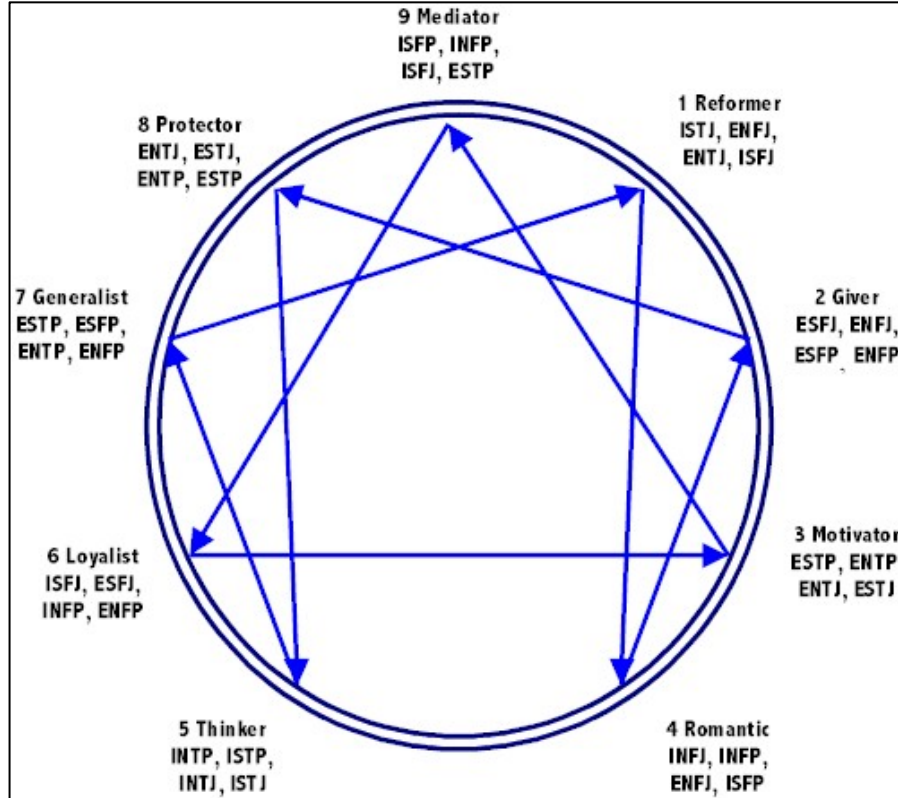
*<http://www.theamericanconservative.com/dreher/prayers-for-myers-briggs-types/>
Posted September 25, 2013, 3:24pm by Rod Dreher*

Now, Discover Your Strengths / Strengths Finder 2.0

- Achiever** - one with a constant drive for accomplishing tasks
- Activator** - one who acts to start things in motion
- Adaptability** - one who is especially adept at accommodating to changes in direction/plan
- Analytical** - one who requires data and/or proof to make sense of their circumstances
- Arranger** - one who enjoys orchestrating many tasks and variables to a successful outcome
- Belief** - one who strives to find some ultimate meaning behind everything they do
- Command** - one who steps up to positions of leadership without fear of confrontation
- Communication** - one who uses words to inspire action and education
- Competition** - one who thrives on comparison and competition to be successful
- Connectedness** - one who seeks to unite others through commonality
- Consistency** - one who believes in treating everyone the same to avoid unfair advantage
- Context** - one who is able to use the past to make better decisions in the present
- Deliberative** - one who proceeds with caution, seeking to always have a plan and know all of the details
- Developer** - one who sees the untapped potential in others
- Discipline** - one who seeks to make sense of the world by imposition of order
- Empathy** - one who is especially in tune with the emotions of others
- Focus** - one who requires a clear sense of direction to be successful
- Futuristic** - one who has a keen sense of using an eye towards the future to drive today's success
- Harmony** - one who seeks to avoid conflict and achieve success through consensus
- Ideation** - one who is adept at seeing underlying concepts that unite disparate ideas
- Includer** - one who instinctively works to include everyone
- Individualization** - one who draws upon the uniqueness of individuals to create successful teams
- Input** - one who is constantly collecting information or objects for future use
- Intellection** - one who enjoys thinking and thought-provoking conversation often for its own sake, and also can data compress complex concepts into simplified models
- Learner** - one who must constantly be challenged and learning new things to feel successful
- Maximizer** - one who seeks to take people and projects from great to excellent
- Positivity** - one who has a knack for bring the light-side to any situation
- Relator** - one who is most comfortable with fewer, deeper relationships
- Responsibility** - one who, inexplicably, must follow through on commitments
- Restorative** - one who thrives on solving difficult problems
- Self-Assurance** - one who stays true to their beliefs, judgments and is confident of his/her ability
- Significance** - one who seeks to be seen as significant by others
- Strategic** - one who is able to see a clear direction through the complexity of a situation
- Woo** - one who is able to easily persuade

<http://www.strengthstest.com/strengthsfinder-themes/34-book-resources-cat/49-strengths-finder-themes.html>

Enneagram Types



Type **One** is principled, purposeful, self-controlled, and perfectionistic.
 Type **Two** is generous, demonstrative, people-pleasing, and possessive.
 Type **Three** is adaptable, excelling, driven, and image-conscious.
 Type **Four** is expressive, dramatic, self-absorbed, and temperamental.
 Type **Five** is perceptive, innovative, secretive, and isolated.
 Type **Six** is engaging, responsible, anxious, and suspicious.
 Type **Seven** is spontaneous, versatile, acquisitive, and scattered.
 Type **Eight** is self-confident, decisive, willful, and confrontational.
 Type **Nine** is receptive, reassuring, complacent, and resigned.

http://business.nmsu.edu/~dboje/teaching/490_psl/images_mb/myers_briggs_enneagram.jpg

Love Languages

Words of Affirmation

Actions don't always speak louder than words. If this is your love language, unsolicited compliments mean the world to you. Hearing the words, "I love you," are important—hearing the reasons behind that love sends your spirits skyward. Insults can leave you shattered and are not easily forgotten.

Quality Time

In the vernacular of Quality Time, nothing says, "I love you," like full, undivided attention. Being there for this type of person is critical, but really being there—with the TV off, fork and knife down, and all chores and tasks on standby—makes your significant other feel truly special and loved. Distractions, postponed dates, or the failure to listen can be especially hurtful.

Gifts

Don't mistake this love language for materialism; the receiver of gifts thrives on the love, thoughtfulness, and effort behind the gift. If you speak this language, the perfect gift or gesture shows that you are known, you are cared for, and you are prized above whatever was sacrificed to bring the gift to you. A missed birthday, anniversary, or a hasty, thoughtless gift would be disastrous—so would the absence of everyday gestures.

Acts of Service

Can vacuuming the floors really be an expression of love? Absolutely! Anything you do to ease the burden of responsibilities weighing on an "Acts of Service" person will speak volumes. The words he or she most wants to hear: "Let me do that for you." Laziness, broken commitments, and making more work for them tell speakers of this language their feelings don't matter.

Physical Touch

This language isn't all about the bedroom. A person whose primary language is Physical Touch is, not surprisingly, very touchy. Hugs, pats on the back, holding hands, and thoughtful touches on the arm, shoulder, or face—they can all be ways to show excitement, concern, care, and love. Physical presence and accessibility are crucial, while neglect or abuse can be unforgivable and destructive.

Adapted from <http://personalitycafe.com/articles/112444-five-love-languages-explained.html>

The Personality of Worship ***Using the Myers-Briggs Type Indicator to understand worship preferences***

By Tom Schwanda, ReformedWorship.org, March 1992

Things are not going smoothly at First Church. Everything was quite peaceful and predictable until the new pastor arrived. He hadn't been on the job for more than a few weeks before changes started creeping into the liturgy.

Members of First Church are now expected to participate in written litanies and responses instead of listening, as they are accustomed to. They're also expected to look in the bulletin for hymn numbers—this pastor doesn't announce them. And he has the congregation standing when they expect to be sitting and sitting when they expect to be standing. This pastor's innovations have torn holes in the familiar pattern that the congregation grew to depend on during the eight years of their previous pastor's service.

Many members of First Church are unhappy. They want to return to their old, familiar style of worship.

Down the street, Second Church is experiencing a similar struggle. When their popular organist and choir director retired, they hired a younger person with the hope of attracting youth and young adults. But they failed to anticipate the changes this new minister would bring with her.

After she had been with the congregation for only a few months, the new minister of music began replacing the traditional and classical organ preludes and postludes with contemporary songs—sometimes even played on an electronic keyboard. She also serves as organist and has the tendency to hit the tremolo on most hymns which annoys many of the members.

As friction grows, church leaders discover that, amazingly, many of the younger people are as opposed to the new musical tastes as they are. Equally bewildering, they discover that some of the older members actually prefer this new approach.

The above vignettes will seem familiar to most of us. Although the variations are legion, these stories reflect the experiences of many who serve in the church. They are reminders that when God's people gather to worship, they do not always concur on the nature and style of worship.

Discovering the Real Issue

Sadly, many of these conflicts become quite nasty. Invariably people attack each other and make accusations about a "wrong" method of worship. Often they believe the issue centers on theology, when in reality it could be a matter of personality.

The problem is, we often forget that God has not created us generically. Just as there is a wide variety of spiritual gifts and functions (1 Cor. 12), so too there are many different personality types and preferences. As we discover and sample the smorgasbord of possibilities, we can grow and assist others to mature in wholeness in Christ.

Insights from Personality

The Myers-Briggs Type Indicator (MBTI) is a helpful tool for grasping the effect that personality has on worship. Basic to this approach, developed by Katherine and Isabel Briggs from the earlier work of Carl Jung, is the idea of preference. Just as we tend to favor either the right or left hand, so too we exhibit a particular direction in the way we view life, God, and therefore, worship.

The chart on the previous page provides a brief overview of the four combinations that comprise the MBTI. Each person has characteristics of all eight components; however, we usually prefer one function over its partner in each of the four categories.

Implications for Worship

How does one's personality affect worship? Let me suggest some preferences that are reflected by each of the eight aspects of our personality.

Extroverts

Extroverts, who receive their energy from people, will tend to enjoy greeting others rather than meditating during the prelude. They appreciate passing the peace and sermons that are full of enthusiasm. With their strong people orientation, some extroverts may have a greater desire to meet others than to meet God in worship.

Introverts

Introverts, who receive their stimulation more from ideas, will normally find it easy to focus on God. They are particularly fond of reflection and prefer sermons with great depth and well-rehearsed words. When introverts attend another church, they rarely identify themselves as visitors.

Sensors

Sensors, who enjoy details, often desire to be guided through the service. They focus most easily on the immanence, or here-and-now character of God, and they are most at home with the familiar and routine. Sensors, who typically hold a more literal view of Scripture, are more likely than intuitives to bring their Bibles to church and follow along during the sermon.

They are interested in sermons that include specific and practical applications that frequently remind them of traditional values and the proper ways to believe and act.

For sensors, neither silence nor symbols have the same meaning as they do for intuitives. Occasional use of silence is acceptable, but it must be kept to a minimum. And while these individuals enjoy the beauty of a symbol, they will tend to view it in a concrete manner. Therefore a cross is a cross on which Jesus died and perhaps not much more.

Intuitives

Intuitives, who enjoy possibilities, value innovative services. They dislike unnecessary chatter from worship leaders and find announcing hymn numbers or other information printed in bulletins redundant. Their view of God is more transcendent, and awe and majesty are key to their experience of worship.

Intuitives take a more figurative approach to Scripture than sensors do and will often find it easier to concentrate by listening rather than by following along in the Bible. These people prefer sermons that employ images and metaphors, and that leave the application to the individual listener. Symbols take on a great deal of significance, often suggesting a deeper meaning or connection to another insight of God or life.

Governed by Thinking

Thinkers value logical and analytical knowledge and normally have a great concern for truth and justice. They are particularly careful about choice of words and will often find written liturgies meaningful. Their tendency is to perceive God as one who reveals wisdom or new insights.

Thinkers appreciate sermons that are rational and that contain carefully developed ideas that provide new insights. They enjoy well-rehearsed and technically accurate music and are often more focused on text than tune.

Governed by Feelings

Conversely, those more influenced by feelings enjoy a friendly atmosphere and warmth of devotion. Echoing John Wesley, they wish for their hearts to be "strangely warmed." For such people, God is best perceived through a personal and intimate relationship rather than through the facts that thinkers appreciate. They look for persuasive sermons with emotional appeal. They like music that evokes deep feelings and warmth and are often more focused on tune than text.

Judgers

Judgers often have a strong need for order and structure. They are concerned with the total flow of the worship experience and are sensitive to beginning and ending on time. They appreciate systematic and structured sermons that have been carefully crafted.

Perceivers

Perceivers have a free spirit and enjoy a more open and flexible approach to worship. Spontaneity, variety, and a willingness to "go with the flow," regardless of where it might lead, are characteristic of these individuals. Sermons that reflect this function will often be less organized and may start and restart and go in a variety of directions.

What Does It All Mean?

This rather brief tour of personality and worship preferences reminds us of the need for sensitivity and understanding in dealing with others in our congregations. Many of the skirmishes and struggles within the church could be resolved if people realized the issue

was not centered in theology, but was rather governed by how one perceives life and God. Such awareness will come only as we dialogue and discover people's likes and dislikes in worship.

I am not suggesting that the best way to plan and lead worship is to determine the basic personality style of your congregation and create a service which reflects that style. Such a strategy produces an unbalanced liturgy. Any service that caters to one or two personality styles will necessarily exclude others within the congregation.

What is important in planning is remembering that each of us is a composite of all eight characteristics. When we emphasize only our dominant preferences, we ignore the "hidden" components of our own personality. That is to say, we reduce the full range of possibilities for ways in which we can perceive and respond to God. Jesus challenges us to seek such a balance when he reminds us: "God is spirit, and his worshipers must worship in spirit and truth" (John 4:24). If we investigate and occasionally introduce new styles of worship, we will mature in our experience of God and worship. Balancing our worship in such a manner will not only enable others to worship God more effectively but also acquaint us with the fullness of God.

I have spoken to many people who have either left their previous church or feel extremely frustrated in their present situation. Usually they feel something is wrong with them personally that somehow they have failed. In reality the issue is often traceable to a lack of sensitivity to how our personalities and preferences affect our ability to worship. An appreciation of personality can increase our awareness and reduce the friction that all too frequently afflicts public worship.