

Introverted Spirituality

- Introverts need to be patient with themselves. Frequently, they pursue a spirituality that they eventually find unfulfilling.
- Sensing introverts (ISFJ, ISTJ) may pursue spiritual paths of feeling or thinking, while their primary attraction and spiritual development are to be found in nature, in immediate reality, in friendly institutions, i.e. institutions that respond to their sensing needs.
- Intuitive introverts (INFJ, INTJ) are first inclined to feeling or thinking spiritualities, such as Thomas a Kempis or St. Teresa of Avila. They may make progress because they are following their secondary preferences of feeling or thinking. Most progress could be found in spiritualities of intuition, such as Teilhard de Chardin.
- Feeling introverts (ISFP, INFP) benefit most from a feeling or emotional spirituality. SFs may find that spirituality in institutions. NFs will probably find spiritual growth in the broader areas of institutional change and community development.
- Thinking introverts (ISTP, INTP) grow spiritually where a theological structure is present. STs look for practical applications and activities for spiritual growth. NTs grow best in prayer, reflection, and spiritual dialogue.

Extraverted Spirituality

- Extraverts are readily attracted to a kind of spirituality that is most conducive to their spiritual growth. Still, they need to know themselves.
- Extraverted sensors (ESTP, ESFP) can find significant spiritual growth in community, provided it is the right community. STs need organization and direction. SFs need specific people orientation. They need to see how they contribute to the needs of others in specific ways.
- Extraverted intuitives (ENTP, ENFP) may grow best in a climate of spiritual service to others, especially where that service leads to growth and to development.

- Extraverted feelers (ENFJ, ESFJ) will probably grow spiritually where human needs are paramount. They need to feel that the whole person is considered in their spiritual framework.
- Extraverted thinkers (ENTJ, ESTJ) may grow best with a theological orientation, a spirituality of orderly progress, such as St. Ignatius of Loyola's, or the Sulpician school of Fr. Olier. NTs need a framework within which to play with ideas. STs look for some decisiveness and finality in their spiritual direction.

Intuitive Spirituality

- Intuitives benefit most from a spirituality that looks to possibilities. They enjoy the horizons of the mystical life. Often, they live by a reflective insight into the meanings found in daily activity.
- They do not feel the need of specific prayer time; although the need catches up with them in time, so that they yearn to get away.
- Intuitive feelers (INFP, INFJ, ENFP, ENFJ) make their best progress in holistic spirituality, one in which the total person is involved and valued, such as St. Francis de Sales or Teilhard de Chardin. Their spirituality may have a poetic nuance not appreciated by institutional spirituality, but not necessarily.
- Intuitive thinkers (INTP, INTJ, ENTP, ENTJ) 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.
- Intuitives often need to share their reflections and spiritual insights with others, thereby discovering new insights and directions.
- Spiritual exercises are only a beginning of spiritual growth for intuitives. They always need more.

Sensing Spirituality

- Sensing personalities are in such immediate contact with their environment that they have problems when that environment is not conducive to their spiritual growth. They will spend a limited time in such situations.
- Sensing feelers (ISFP, ISFJ, ESFP, ESFJ) find growth most often in ordered institutions or religious communities that they perceive as meeting the needs of people. Such institutions may be monastic, contemplative, or missionary, and socially active. Because of their feeling component, people need to be of primary concern.
- Sensing thinkers (ISTP, ISTJ, ESTP, ESTJ) may find spiritual growth most productive where concrete reality and reason are valued. They may be dedicated teachers, committed scientists, or researchers who transfer their skills and needs to the spiritual life. Some of Thomas a Kempis may appeal to them. Some of Ignatius of Loyola may attract them. They may find spiritual growth in religious exercises.
- Sensing spirituality may seem depressing to those who are not sensing persons, simply because the sensing individual looks at the present and is not excited by future possibilities. Step-by-step, onerous growth is acceptable to the sensing person in spiritual growth.

Feeling Spirituality

- 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. Dedication to a church or to an organization may fill this need temporarily. The feeling person, however, is the first to be scandalized or disturbed by callous acts of the institution. Whether intuitive feelers or sensing feelers, feelers consider the treatment of people important.
- Feeling intuitives (INFP, INFJ, ENFP, ENFJ) 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 sensors (ISFP, ISFJ, ESFP, ESFJ) may find spiritual growth in either institutional spirituality or in a socially active spirituality. Judgers often favor institutional spirituality. Perceivers often favor a socially active spirituality. Introverts may find socially significant spirituality in a monastic or meditative context.
- 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.

Thinking Spirituality

- Thinking spirituality likes an ordered and logical approach to God. It is often theological in structure. 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.
- Thinking intuitives (INTJ, INTP, ENTP, ENTJ), whether thinking is their primary or secondary preference, find spiritual growth in the mysticism of Chardin or in other spiritualities that encourage reflection on possibilities and implications beyond the present event. Those favoring thinking, with intuition a secondary preference, make their best progress with an ordered spirituality, such as found in the *Exercises* of Ignatius of Loyola. If intuition is primary and thinking is secondary, there is less need for order and a greater inclination to a theological/mystical spirituality, such as found in the *Confessions* of Augustine.
- Thinking sensors (ISTJ, ISTP, ESTP, ESTJ) are generally attracted to practical, action-oriented spirituality. At the same time, they need specific times for prayer. They find it difficult to see their activity as a prayer. If sensing is a primary preference, with thinking secondary, they find spiritual satisfaction in nature or in the Psalms. Benedictine spirituality can be very attractive to them. If thinking is primary, with sensing as a secondary preference, their spirituality is nurtured by intellectual content.

- 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.

Judging Spirituality

- Judging personalities need things to be settled, find it difficult to tolerate ambiguity. They will pursue a spirituality for which they are not suited to have things settled. Of all personality types, they are the most inclined to *false starts*.
- Feeling judgers are attracted to institutional spirituality. They tend to find loyalty to the institution to be a kind of spirituality in itself. They "feel" with the institution and enjoy the discipline of the institution. Growth, at least spiritually, is most likely in the institution for them. Personal growth depends on the values and culture of the church or spiritual organization with which they align themselves.
- Thinking judgers tend to be more critical and individualistic. They find spiritual growth in the institution only after extensive reflection and observation, or they choose another vehicle of spiritual and personal growth. They recognize the good of the church or of the spiritual organization, but they are analytic about their role in the institution. They tend to seek out their own spirituality, even while remaining in the institution. Sometimes they find they need to seek God and spirituality in isolation.
- 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, e.g. Chardin, Ignatius of Loyola, Benedict. Feelers might be more attracted to Chardin and to Ignatius. Thinkers are more attracted to Benedict and Thomas Aquinas.
- Sensing judgers find spiritual growth in a "rule of life," where there are clear obligations and responsibilities. The monastic life could attract many of these personalities. Finding God in nature and work is natural for sensing judgers. Order is most satisfying to their spiritual and personal growth.

- Perceiving spirituality is often confusing, precisely because perceivers are most open to different paths and types of spiritual growth. Perceivers are inclined to risk, to try different directions, and to be comfortable with ambiguity. Probably, of all personality types, they are most comfortable with an eclectic spirituality. They take from here and from there with equal enthusiasm. Some perceivers can grow effectively with Thomas Aquinas and Chardin. Others find Thomas a Kempis and Ignatius of Loyola very effective guides.
- Intuitive perceivers will find most spiritual satisfaction in mystical guides, such as St. Teresa of Avila and John of the Cross. They need to focus on possibilities and potentialities. They are intrigued by the infinite progression of the mystical life. Infinity beckons them.
- Sensing perceivers are directed more by their secondary preference of thinking or feeling than by sensing. They need detail. That is a given. If they are thinking, the detail needs to be logical, intellectual, and theological. "Meat" is required. Logical principles are important. Firm decisions are not important. They ramble well with St. Francis de Sales and with scriptural spirituality. There they find roots without restraints.
- Feeling perceivers, whether they be primarily intuitives or sensors, need some emotional component in their spirituality. Intuitive feelers look for a personal, people dimension. Sensing feelers tend to find satisfaction in spiritual institutions.
- Thinking perceivers, be they intuitives 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. For them the Incarnation, in the sense of Chardin and the sacredness of all that is human, is most important.