

Discovering Your Prayer Personality

Instructions:

1. For each group or words in the rows **ACROSS** – choose the word that is most descriptive of you **here and now** (not what you'd *like* to be) and circle **5** in front of that word
2. For the same row-Across, choose the word that is *least* descriptive of you here and now and circle **1**
3. Circle 3 next to the second most descriptive word and circle 2 next to the third most descriptive
4. Do this for each row across
5. Then, total up the circled numbers for each vertical column (write the total at the bottom of the column)
6. See reverse side (Pg. 2). Where indicated, write in your totals from the columns on Pg. 1. Your highest total indicates a preferred prayer personality.

5 3 2 1 Independent	5 3 2 1 Compassionate	5 3 2 1 Spontaneous	5 3 2 1 Factual
5 3 2 1 Logical	5 3 2 1 Creative	5 3 2 1 Adventurous	5 3 2 1 Thorough
5 3 2 1 Straightforward	5 3 2 1 Empathetic	5 3 2 1 Adaptable	5 3 2 1 Systematic
5 3 2 1 Visionary	5 3 2 1 Idealistic	5 3 2 1 Self-determined	5 3 2 1 Dependable
5 3 2 1 Demanding	5 3 2 1 committed	5 3 2 1 observant	5 3 2 1 Organized
5 3 2 1 Speculative	5 3 2 1 Curious	5 3 2 1 Enthusiastic	5 3 2 1 Realistic
5 3 2 1 Original	5 3 2 1 expressive	5 3 2 1 Playful	5 3 2 1 Loyal
5 3 2 1 Challenging	5 3 2 1 Perceptive	5 3 2 1 Vivacious	5 3 2 1 Responsible
5 3 2 1 Clever	5 3 2 1 Friendly	5 3 2 1 Excited	5 3 2 1 Traditional
5 3 2 1 Questioning	5 3 2 1 imaginative	5 3 2 1 Tolerant	5 3 2 1 Detailed
5 3 2 1 Decisive	5 3 2 1 personable	5 3 2 1 Fun-loving	5 3 2 1 Devoted
5 3 2 1 Tough	5 3 2 1 Verbal	5 3 2 1 Pragmatic	5 3 2 1 Conscientious
5 3 2 1 Strategic	5 3 2 1 Concerned	5 3 2 1 Risk taker	5 3 2 1 Reliable
5 3 2 1 Change agent	5 3 2 1 supportive	5 3 2 1 Troubleshooter	5 3 2 1 Consistent

	← Total Column 1		← Total Column 2		← Total Column 3		← Total Column 4
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Total from Column 1:		Total from Column 2:		Total from Column 3:		Total from Column 4:	
<p style="text-align: center;">Intellect/Thinking</p> <hr style="width: 20%; margin: auto;"/> <p style="text-align: center;">Thomistic Prayer</p>		<p style="text-align: center;">Devotional/Intuitive</p> <hr style="width: 20%; margin: auto;"/> <p style="text-align: center;">Augustinian Prayer</p>		<p style="text-align: center;">Service Minded/Sensing</p> <hr style="width: 20%; margin: auto;"/> <p style="text-align: center;">Franciscan Prayer</p>		<p style="text-align: center;">Asceticism/Feeling</p> <hr style="width: 20%; margin: auto;"/> <p style="text-align: center;">Ignatian Prayer</p>	
<p>About 12% of the population follows this path, using the syllogistic method of St. Thomas Aquinas known as Scholastic prayer. The main emphasis is on the orderly progression of thought from cause to effect.</p> <p>People of this prayer type prefer neat, orderly forms of the spiritual life, as opposed to the free-spirit, impulsive attitude of the Franciscan approach. Their spirituality is centered on the intense pursuit of all the transcendental values: truth, goodness, beauty, unity, love, life, and spirit. Like St. Teresa of Avila, they are willing to exert superhuman effort to achieve their goal.</p> <p>Never accepting second best, they seek total truth and authenticity in their lives and work hard to reach the whole truth about themselves, about God, and about sanctity. This intense pursuit of truth colors their whole spiritual life. Books of prayer often call the this method "discursive meditation." In this type of prayer, one takes a virtue or fault or theological truth and studies it from every possible angle.</p> <p>Change of behavior is an essential part of this prayer-it doesn't stay at the intellectual level. There is generally a bias against this type of prayer today because it was so much in vogue before Vatican II.</p>		<p>The majority of saints are of this prayer type, as well as 12% percent of the population, and 50% of people who go on retreats or belong to small faith groups.</p> <p>This method uses creative imagination to transpose the world of Scripture to the present day-as if the scripture passage is a personal letter from God addressed to each one of us (much like St. Augustine did).</p> <p>The essential element of this prayer type is experiencing a personal relationship with God. Because they read between the lines and catch what is inexpressible and spiritual, those who follow this passion of devotion best understand symbols and their use in the liturgy. This prayer type concentrates on meditations that loosen the feelings and expand the ability to relate and love others. The stress is on the love of self, others, and God.</p> <p>Those of this prayer type can follow the four steps of the Lectio Divina: listen to what God says in Scripture; reflect prayerfully and apply it to today; respond to God's word with personal feelings (journaling, artwork, music, etc.); remain quiet and stay open to new insights</p>		<p>About 38 % of the population are this prayer type-but far fewer of this type come to church regularly.</p> <p>Like St. Francis of Assisi, those who follow this type must be free, unconfined, and able to do whatever their inner spirit moves them to do. They don't like to be tied down by rules. <i>[think of St. Peter impetuously jumping in the water to join Jesus]</i></p> <p>Franciscan spirituality leads to acts of loving service, which can be a most effective form of prayer. The gospel stories about Jesus have a special appeal, particularly the Incarnation of God in the life of Jesus, which is the center around which Franciscan life and spirituality revolve.</p> <p>Franciscan prayer is flexible and free-flowing, making full use of the five senses, and it is spirit-filled prayer. Those of this type can make a meditation on the beauty of a waterfall, flower, meadow, mountain, or ocean-all of God's creation.</p> <p>There is more stress in prayer on the events of Jesus' life than on His teaching. Like St. Thérèse of Lisieux, prayer is done with total concentration-as if this is the most important thing to be doing at this moment. Thérèse did all tasks knowing that each was part of the total harmony of the universe.</p>		<p>More than 50% of all church goers practice this type of prayer of St. Ignatius of Loyola. It involves imagining oneself as part of a scene in order to draw some practical fruit from it for today. This type of prayer goes back to the Israelite way of praying in 1000 BCE, to remember and immerse oneself in the event in a symbolic way.</p> <p>This is how Ignatius meditated on the Nativity scene: "I will make myself a poor, little, unworthy servant, and as though present, look upon them, contemplate them, and serve them in their needs with all possible homage and reverence. Then I will reflect on myself that I may reap some fruit."</p> <p>His preoccupation with order was evident in his <i>Spiritual Exercises</i>, which aimed at overcoming, as Thomas Clarke wrote, "disorderly affections, so that the retreatant may make a decision that is in keeping with God's will."</p> <p>According to Clarke, "Most souls who are willing to endure the discipline the 30 days of intense prayer activity of the <i>Spiritual Exercises</i> (also called a 30 day retreat) are rewarded with an unforgettable spiritual experience that frequently changes the whole direction of their lives."</p>	