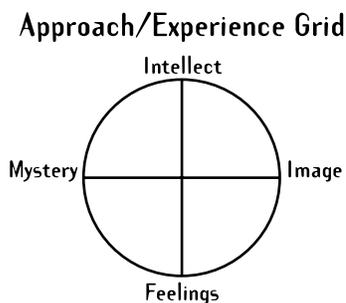


Spirituality Web Introduction

We are each gifted by the Spirit to do the work of ministry best suited to who we are and to our deep passions. We understand that it is only in linking our gifts that their true value and power are employed. If each community of faith were made up of twenty individuals, with all twenty gifts represented, that would be a good foundation from which to do ministry. But in our churches there will be several people with the same gifts but not the same interests or ways of doing things. The process of gifts discovery does not stop with naming and defining our gifts. We need to look further to really begin to know and grow with one another.

We are all in the same circle of faith but have individual ways of living and moving within the circle. The choices we make about how we deepen our relationship with God and live out our stewardship of God's gifts make each person's journey unique.

In his book *A History of Christian Spirituality*, Urban T. Holmes provides a spiritual typology that describes the different ways we approach and experience God. Holmes started with four types and later added a fifth, and we have recently recognized the need for a sixth.¹ All are represented on the Spirituality Web. Each represents a combination of



the vertical axis of Approach and the horizontal axis of Experience. Approach, to use the image of a radio, refers to the ways we transmit to God; Experience refers to the ways we receive from God.

The life of Jesus provides a model for integration of all types. He moved easily between solitude and community, study and action, praise and silence. We all experience all six types, and each has value, but one type tends to dominate for each of us. The community of faith requires individuals of each type and of all types. As with spiritual gifts, identifying our dominant type helps us know ourselves and each other and appreciate and respect our differences. In addition, studying ways we can cultivate and grow toward areas of experience and approach that are foreign to us helps us move toward integration, balance, and wholeness. The need for this integration can be underscored by a widely quoted statement by Abraham Maslow that a person with no tool except a hammer begins to treat everything like a nail.

Combined with our new knowledge about our spiritual gifts, the Spirituality Types provide an added dimension, a more detailed map or picture for understanding and developing our gifts in ways uniquely suited to who we are.

1. See *A History of Christian Spirituality: An Analytical Introduction*, by Urban T. Holmes (Seabury Press, 1980). Holmes expanded his ideas in lectures during a seminar course in Muncie, Indiana, in 1983.

Spirituality Web Lists (Individual)

Head Spirituality

- Study of Scripture is central
- Worship and education define church
- God can be known
- Faith is rational
- The Christian life has practical benefits

Heart Spirituality

- Focus is on relationship with Jesus
- Faith sharing is essential
- There is a strong commitment to prayer for others
- Experience rather than study is preferred for knowing God
- There is a praise orientation

Pilgrim Spirituality

- A person seeks meaning
- A person looks for answers
- There is openness to a wide variety of faith traditions
- A person accepts what makes sense
- Faith formation is a process—a journey

Mystic Spirituality

- Focus is on the mystery of God
- Prayer and meditation are central
- Retreat/renewal is important
- God is listened for
- Personal spiritual development is goal

Servant Spirituality

- People should be doers, not hearers
- Outlook is anti-institutional
- God is unknowable
- Christianity means being like Jesus
- Golden Rule and Greatest Commandment define faith
- Prayer is secondary

Crusader Spirituality

- Person feels single-minded devotion to call
- All time, energy, and resources are committed to success
- Spiritual discipline provides focus
- Christian community is found with like-minded crusaders

Spirituality Web Lists (Corporate)

Head Spirituality

- Focus is on theology
- Worship is liturgical
- Emphasis is on education
- Worship follows set patterns
- There is a need for right answers
- Preaching is important

Heart Spirituality

- Fellowship is important
- Worship is festive, emotional
- Singing is important
- Corporate spoken prayer
- Emphasis is on evangelism, conversion

Pilgrim Spirituality

- There is openness to questions
- Worship and activities are highly interactive
- Community is small-group based
- Worship is highly experiential
- Focus is on relevance to daily living
- Belief and action are closely linked

Mystic Spirituality

- Outlook is contemplative
- There is focus on discipline
- Silence is more important than sound (preaching/singing)
- Worship is liturgical
- There is focus on inward spiritual formation
- Writing is important

Servant Spirituality

- Faith is action
- Service is critical
- We serve the God in others
- Works define community
- Church is in the world
- There is clarity of purpose

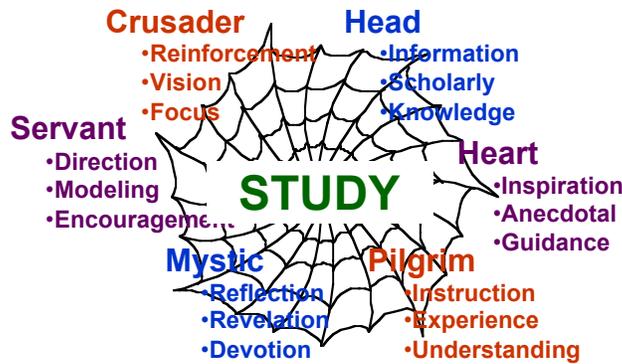
Crusader Spirituality

- Focus is on task
- All resources are geared toward task
- Everyone is in agreement on task
- Faith equals commitment to task
- Distractions are not tolerated

Spirituality Web: Prayer



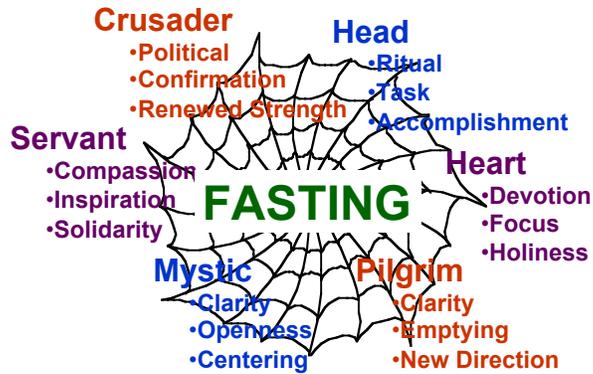
Spirituality Web: Study



Spirituality Web: Lord's Supper



Spirituality Web: Fasting



Spirituality Web: Conference



Spirituality Web: Acts of Mercy

