

In *The Five Love Languages*, Gary Chapman talks about how we can love and be loved better when we talk in the right “language.” For example, we may feel loved when we receive gifts. Usually, this means we would show our love by giving gifts. But if our partner feels loved by words of affirmation, our silence will hurt them more than our gifts will make them feel loved (and vice versa).

Gary Thomas’ *Sacred Pathways: Discover Your Soul’s Path to God* andWhat’s *Your God Language?* by Dr. Myra Perrine identify nine different ways we connect with God. By knowing our God Language, we can worship and experience God’s presence more fully.

As Worship Council continues to plan worship for Heritage, we wonder:

* What helps us worship God more fully?
* When are we aware of God’s presence among us?
* Are there changes or new things we could try that might enhance our worship experience?

At our congregational conversation and lunch on November 4, we would like to have this conversation together. To aid us in our discussion, we will explore and experience the nine God Languages in our fall worship series.

The goal of the book is to provide you with resources as we journey through the nine God Languages. It includes descriptions of each God Language, questions to help identify the God Languages we speak, and some resources to speak them. Also included are the reflection questions from each worship service to provide your notes and thoughts in preparation for our November 4 conversation.

Some of these God Languages might be foreign to you, and that’s OK. This is a journey of exploration to find our own “native” Language so we can hear the wonderful things God has done.

Questions for reflection:

* What are your expectations when you come to worship?
* What element of the worship service is most meaningful for you?
* What makes you say, “I worshipped today!”?
* What are the activities or circumstances in which you have experienced the presence of God?

Intellectualist

*September 16*

The **Intellectualist** uses their mind to ponder God. This Language is not so much about intelligence as it is about drawing near to God through thinking and study. The Intellectualist is brought into worship through new insights about God and faith.

Rate the following on a scale from 1 to 5, with 1 being not at all and 5 being an unqualified yes.[[1]](#footnote-1)

 I feel closest to God when I learn something new about my faith.

 I spend more money on books than music.

 Studying the Bible by myself or with others is an important part of my faith.

 I find it difficult to read devotional books. They seem to skim the surface rather than going deep in the truths of faith.

 I wish we had more classes, workshops, or retreats where we could learn about God together.

 I feel like people are taking the easy way out when they say, “It’s the mystery of God.”

 It is important for us to teach the doctrines of our faith. Without this understanding, we can be swayed by emotion rather than what is true.

 It is important to me to be able to understand and articulate what I believe.

 I like it when I’ve learned something in worship.

 The words of the songs we sing in worship are more important than the music itself. Even if a song is unfamiliar or difficult to sing, I value the significance of the words more than my comfort in singing.

 The sermon should include history, geography, or explanation of the original languages. This knowledge helps me to know God better and draws me into a closer relationship.

 When I find out about a knowledgeable speaker or author coming to the area, I try to attend the event.

 I feel like God is speaking to me when I learn something new.

 Without understanding what we believe and being rooted in the knowledge of God, our fellowship, worship, mission become more like a club or non-profit than the Body of Christ.

Total

Divide by # of Questions

Average Rating

An average rating 4 or above indicates this as one of your dominant God Languages.

Practices for the Intellectualist

* Psalm 119 is the song of the Intellectualist, praising and seeking God through the study of Scripture. Psalm 119 is an acrostic organized by the 22 letters of the Hebrew alphabet (the first letter of each stanza begins with the corresponding letter). Over the course of a month, read one stanza each day reflecting on how the words *decree, law, commands, commandments, statutes, ordinances, and precepts* are used to praise and seek God.
* Choose a word from the week’s Scripture reading that speaks to you. Search to see where else the word is used in Scripture, using a concordance (online concordance available at <https://www.biblestudytools.com/concordances/strongs-exhaustive-concordance/>). What do you learn about the passage by considering these other verses? What do you learn about God?
* Visit <https://www.presbyterianmission.org/what-we-believe/theology/> and spend some time reading about the tenets of our faith. Which are foundational beliefs of your relationship with God?

Questions from worship:

* How do you feel about the mysteries of God? Do you seek to understand and be able to articulate them or do you find comfort in the unknowing?
* Our final song, “Spirit of God, Descend upon My Heart” (can be found at hymnary.org/search) has both the voice of the Intellectualist (especially verse 2) and the Enthusiast (especially verses 1 and 5). Which is your prayer as you leave today?

Enthusiast

*September 16*

The **Enthusiast** embraces the mystery of God. In a way, God is known and experienced through being the Unknown. The Enthusiast lives in expectation of what God is going to do next. And while living in the midst of expectation, gathers with the community to worship in joy and celebration.

Rate the following on a scale from 1 to 5, with 1 being not at all and 5 being an unqualified yes.[[2]](#footnote-2)

 I feel closest to God when celebrating in worship.

 A worship service without music is not a worship service to me.

 Sometimes when we remain seated for our songs or prayers, it is hard for me not to stand up as I praise God.

 When I think about God, I think about joy. Even in the midst of suffering, the joy of the Lord is our strength.

 I love to hear the Bible stories of how God has used dreams to speak to people.

 Gathering with my church family on Sunday mornings is a significant aspect of my faith. It’s a celebration of God’s goodness and love.

 I would like us to use liturgical dance or the active creation of art as part of a worship service.

 Worshipping God isn’t about what I know or can even explain.

 A familiar and unchanging order of worship is boring to me. I come alive when we do something new or unexpected.

 God is exciting! Why do we make our faith and worship so boring? I love it when we have fun in worship.

 My heart soars when we clap or use rhythm instruments during worship. I really feel like I am praising God.

 I believe God is active in the world, and I look in expectation for what God will do next.

 I don’t really like silence in worship. It makes me feel separated from others.

 I find comfort in the mysteries of God.

 Celebrating God in worship is the foundation of the Church. Bible study, caring for others, personal retreats, and activism for social justice grow out of it and are empty without it.

Total

Divide by # of Questions

Average Rating

An average rating 4 or above indicates this as one of your dominant God Languages.

Practices for the Enthusiast:

* Spend a week reading Psalms 146-150. Which psalm or verses capture your idea of what it is to worship God? Create a reminder on your phone to have these verses pop up each day or place a copy on your bathroom mirror or car dash as a reminder for a moment of worship and celebration of God each day.
* Read Romans 11:33-36. Spend time reflecting on the mysteries of God. In what ways does this holy unknowing bring you peace?
* Dedicate your drive time one day a week to listening to Christian music or hymns that create a sense of celebration for the goodness of God.

Questions from worship:

* How do you feel about the mysteries of God? Do you seek to understand and be able to articulate them or do you find comfort in the unknowing?
* Our final song, “Spirit of God, Descend upon My Heart” (can be found at hymnary.org/search) has both the voice of the Intellectualist (especially verse 2) and the Enthusiast (especially verses 1 and 5). Which is your prayer as you leave today?

Naturalist

*September 23*

The **Naturalist** loves God through the experience of God’s creation. Their appreciation for nature goes beyond momentary enjoyment. Whether the grandeur of a mountain sunset or the simple complexity of spider spinning a web, the Naturalist is drawn to prayer and worship, observing spiritual truths in nature.

Rate the following on a scale from 1 to 5, with 1 being not at all and 5 being an unqualified yes.[[3]](#footnote-3)

 I feel closest to God when I am in God’s creation.

 Taking a walk outside, enjoying a sunset, listening to the rain – these things draw me into prayer and love for God.

 I would usually rather worship God by spending time outside rather than regular Sunday morning worship.

 Even though it would be inconvenient (and maybe uncomfortable), I would like our Sunday morning worship to be outside sometimes.

 My spiritual life suffers when I spend too much time indoors.

 A book about God’s handiwork in nature would be appealing to me.

 Seeing God’s beauty in nature is more spiritually significant for me than learning new concepts, worshipping in a regular worship service, serving others, or participating in justice causes.

 I agree with John Muir: One day’s exposure to mountains is better than a cartload of books.

 When I am outside, my soul rejoices.

 I enjoy seeing pictures and videos of nature in worship.

Total

Divide by # of Questions

Average Rating

An average rating 4 or above indicates this as one of your dominant God Languages.

Practices for the Naturalist:

* Take a prayer walk in your neighborhood or at a local park. Receive what God offers you in nature as a prayer of adoration and thanksgiving. Pray for those you encounter in a prayer of supplication. Reflect on how this type of prayer is different than your regular practices and how it is different from simply going for a walk.
* Drive to the lake or into the woods where you can largely avoid humanmade sounds. Listen for God speaking through the water, winds, leaves, and animals. How is God present to you in this place?
* Set aside at least an hour of time, or time each day for a week, to reflect on the seven days of Creation. As you read each day, reflect on what is good about it. Or you might use the resource at <https://lifeinthelabyrinth.com/2018/06/26/worship-to-go-god-our-creator/> ‎to guide you.

Questions from worship:

* How did you respond to the images used in worship today? Were they pretty or did they draw you into God’s presence? If you were not in worship, you can experience the prayer of adoration and confession at <https://lifeinthelabyrinth.com/2018/09/18/creator-god-prayer/>.
* Some might struggle with St. Francis’ *Canticle of Brother Sun and Sister Moon* seeming to worship nature itself, while others may see it as a conduit to God. How did your heart respond? (You can read it here: <https://www.catholic.org/prayers/prayer.php?p=183>.)
* What is your relationship to God and nature: Is God Creator of nature or does nature represent the Creator God?

Sensate

*October 7*

The **Sensate** experiences and worships God through the use of their senses. Worship services that include not just hearing and speaking but also movement, touch, smell, and taste are especially meaningful for the sensate. The Sensate is mindful of their surroundings, especially appreciating the beautiful which draws them into adoration for God. Ritual actions such as crossing oneself, lighting a candle, burning incense, and the celebrating the Sacraments allow the Sensate to more fully worship.

Rate the following on a scale from 1 to 5, with 1 being not at all and 5 being an unqualified yes.[[4]](#footnote-4)

 I feel closest to God when I use all of my senses in worship.

 I enjoy the “bells and smells” of church.

 I get easily distracted by too much sitting and talking in worship.

 Beauty is important to me. I have a difficult time worshipping in a space that is plain or dull.

 Incorporating art or movement helps me worship God.

 When I enter a beautiful space – even when it is not a church space – I come alive and am drawn into love for God.

 I would like to celebrate Communion every week.

 When I read the Old Testament, I long to experience the ritual washing before worship, the smell of incense, the colors and furnishings of the Tabernacle or Temple.

 It is important to me to have a part (speaking, singing, action) in the worship service. I don’t feel like I am worshipping God when I just sit there.

 Art and music are more spiritually significant for me than reading books, spending time in solitude, or serving meals.

 When all my senses come alive, so does my love for God.

Total

Divide by # of Questions

Average Rating

An average rating 4 or above indicates this as one of your dominant God Languages.

Practices for the Sensate:

* Find a stone, nail, or other item and set an intention, word, or verse to it. Throughout the day, touch the object and repeat its representation. For example, when touching the stone, you might say “Lord you are my rock and my refuge.”
* Add movement to breath prayer. Find a comfortable position and as you breathe in, raise your hands above your head; as you breathe out, lower your hands to the floor or to your sides. A breath prayer is a simple two phrase prayer: Lord Jesus Christ / have mercy on me; the Lord is my shepherd / I shall not want.
* Visit the Basilica of the National Shrine of Mary Help of Christians at Holy Hill, the Basilica of St. Josaphat, The Annunciation Greek Orthodox Church, or the labyrinth at Calvary Presbyterian Church (2nd/4th Sundays). Allow time to sit in the space and consider its architecture, design, colors, use of space, and art. How is God’s presence invited into this space? What worship or prayer response is invoked? Please consider leaving a donation in thanksgiving of the space.

Questions from worship:

* Today’s worship service utilized all of our senses. How did this enhance or distract from your worship of God?
* What sensate element was the most meaningful for you? If we don’t already, how might we incorporate this into worship on a regular basis?
* In the Communion liturgy, we reference the breaking of Jesus’ body and the pouring out of Jesus’ blood. As you receive the bread and dip it in the cup, how do you experience this? Is it different when you break the bread yourself?

Traditionalist

*October 14*

The **Traditionalist** loves God through the experience and connection of the greater Church and its history. Following a consistent order of worship not only connects the worship experience from week to week but also connects the Traditionalist to the Church over the ages. The Traditionalist finds that following the liturgical calendar order their life of faith. The rituals and symbols of the Church are sacramental and make God present in worship.

Rate the following on a scale from 1 to 5, with 1 being not at all and 5 being an unqualified yes.[[5]](#footnote-5)

 I feel closest to God when I participate in a familiar order of worship, comforted that I am part of thousands of years of Church tradition.

 I get distracted without the liturgy of the church (call to worship, prayer of confession, call to offering) and lose my sense of worship.

 I prefer to sing the standard doxology (praise God from whom all blessing flow) because it has always been a part of my worship experience.

 I appreciate the liturgical calendar, especially the seasons of Advent and Lent. They bring order and intentionality to my spiritual life.

 It is important that we say the Apostle’s Creed together at Baptism. I wish we would incorporate the creeds and confessions of the Church into worship more often.

 I would enjoy developing a personal rule of life. (“A rule of life is comprised of several simple statements that guide the posture of your life and the living of your days.”[[6]](#footnote-6))

 I enjoy learning about church history and how I am part of the larger story and mission of the Church.

 Worship banners and stained glass windows enhance my worship, telling the story of God and God’s people.

 The symbols of the Church are meaningful to me. I would like to learn more about them.

 It is important to sing the hymns of the Church because they have stood the test of time and represent the great cloud of witnesses throughout the years.

 Worshipping and serving together is the basis of the Christian faith and is more important than doing these things on our own.

 I like the Revised Common Lectionary (a 3-year cycle of Bible readings) because it connects me and my church to other believers all over the world.

Total

Divide by # of Questions

Average Rating

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Practices for the Traditionalist:

* Create a rule of life by visiting <https://sacredordinarydays.com/pages/rule-of-life> for resources. Follow your rule of life for a week and reflect on how God has been invited into your daily life through this new practice.
* Learn more about the symbols of the Church by visiting a nearby church and study its stained glass, art, and architecture or visit <https://www.ashleydanyew.com/posts/signs-symbols-of-the-church-and-what-they-mean>. Which symbols are most meaningful to you? What characteristics of God are made tangible?
* Set aside time during the day to pray the liturgy of the hours. These prayers are founded in the Jewish practice of praying three times a day. You may fully follow the liturgy of the hours or choose one or two to follow. The daily offices are prayed by Christians throughout the world and can be found at <http://www.missionstclare.com/english/>. Reflect on your connection to the larger Church and the ordering of your day around this practice.

Questions from worship:

* While we usually follow a traditional order of worship, we followed the more formal, full ordering found in the *Book of Common Worship*. How did the added elements (more readings, Apostle’s Creed, responses) and the prayers from the saints of the Church affect your experience of God and connection to the Church throughout the world and over the millennia?
* What needs to be included in a worship service for it to be “worship”: music, sermon, prayer, Scripture, …?
* When we use a different order of worship (such as this summer when we read full chapters from 1 Samuel through worship or when we have moved the prayer of confession until after the sermon), do you find this distracting or does it draw you in?
* We no longer worship in a traditional church space. As a result, some of the symbols of the Church are not present each week. How does this impact your ability to worship and your experience of the presence of God?

Caregiver

*October 21*

The **Caregiver** loves God by loving others. When someone is in need, they respond with practical help and kindness. Their God Language may “spoken” by praying for others or in extending hospitality. Critical to any community, the Caregiver is often overlooked in their quiet discipleship. Although their love for others often does not result in activism, they may actively serve in the missions of the church that care for the marginalized and neglected in society. Their care comes not from a sense of duty but a sense of the presence of God.

Rate the following on a scale from 1 to 5, with 1 being not at all and 5 being an unqualified yes.[[7]](#footnote-7)

 I feel closest to God when caring for someone in need.

 Jesus’ words in Matthew 25, “What you did for the least of these you did for me,” shape my faith and life of discipleship. I encounter Jesus when I care for others.

 Setting my own needs aside to care for someone else is one of my spiritual disciplines.

 The caregiving ministry of the Deacons is one of the most important in the church.

 I am often frustrated by other Christians who talk about caring for others but don’t actually respond to the needs of people in their daily lives.

 Jesus’ compassion for the lonely, the sick, and the hungry is the model for my life of faith.

 While it can take its toll, I am energized by serving and caring for others.

 The sharing of joys and concerns is often the most meaningful time in worship for me. It helps guide my prayer life, and I often follow up after the service or during the week.

 Making a meal, helping with a household repair, driving someone to a doctor’s appointment, babysitting for parents who need a break – these everyday helps are a holy offering to God.

 Working to help the poor and marginalized is important, but caring for those in need in our lives takes precedence.

 I would take the time to prepare a meal for a family going through a hard time before I would serve a meal at a homeless shelter.

 I experience God’s love when I am caring for others.

Total

Divide by # of Questions

Average Rating

An average rating 4 or above indicates this as one of your dominant God Languages.

Practices for Caregivers:

* Reflect on Matthew 25:31-36. In what ways do you encounter Jesus in your caregiving both in the people you serve and in the act of serving itself? Does your caregiving leave you depleted or despite the work, is it life-giving to your soul?
* Jesus cared for others, but he also allowed others to care for him (consider Luke 8:1-3). When is the last time you have let someone care for you? This week, allow someone to be Jesus to you.
* Review your calendar and make note of the ways that you provide care for others. Spend time reflecting on what types of care, what types of need, and where you serve. Are they all similar or is there diversity? Which bring you the most joy? Which draw you into the presence of God?

Questions from worship:

* The Minute for Mission and sharing our Joys and Concerns are ways we incorporate the Language of Caregiver into our worship services. What are other ways we can speak this Language as part of our Sunday worship?
* Martha was a Caregiver and Mary was a Contemplative. Both loved Jesus in different ways. With whom do you most identify?

Contemplative

*October 21*

The **Contemplative** delights in God’s presence. Often seen as a monastic Language due to its reflective nature, the Contemplative enjoys and nurtures relationships with others. The spiritual life of the Contemplative is often not visible to others. Their God Language speaks in quiet times, resting in the presence of God, journaling, and secret acts of devotion (“Do not let your right hand know what your left is doing”).

Rate the following on a scale from 1 to 5, with 1 being not at all and 5 being an unqualified yes.[[8]](#footnote-8)

 I am often overwhelmed as I consider God’s love for me.

 Writing in my journal is like a personal conversation with God.

 I would like to learn more about having a spiritual director, someone who could help me nurture an intimate relationship with God.

 I would enjoy a worship service that leads me in contemplation of God’s love for me.

 When Jesus calls us friend in John 15, I am almost brought to tears. Jesus’ desire to have such a close relationship with me fills my heart and feeds my soul.

 Abba, God of my life, my Beloved, my Friend, my Love, my Song – these are the names of God that speak most to my heart.

 God is the lover of my soul.

 I feel like we don’t spend enough time simply adoring God in worship – whether in word, song, or silence.

 I struggle when I feel distant from God. These times are challenges to my faith.

 My love for others, time studying Scripture, my connection to my church family, and regard for nature all grow out of reflecting on God’s love for me.

 I feel closest to God when I simply rest in God’s presence.

 Spending 30 minutes with God in quiet reflection is like spending 30 minutes with my best friend.

 I enjoy worship on Sunday mornings, but sometimes it is distracting. It’s often in the quiet of the car on the way home as I reflect on the service that I really feel God’s presence.

Total

Divide by # of Questions

Average Rating

An average rating 4 or above indicates this as one of your dominant God Languages.

Practices for the Contemplative:

* Using Lectio Divina (more information is available at https://www.contemplativeoutreach.org/sites/default/files/private/lectiodivinabrochure\_2018\_0.pdf), set aside three times this week to contemplate God in the Scriptures. You may choose to use the same passage each time (such as the Beatitudes in Matthew 5), a collection of Psalms (such as the Psalms of Ascent, 120-134), or a daily reading from the lectionary (<https://lectionary.library.vanderbilt.edu>).
* Using a rosary or a prayer cord (a simple cord with knots), pray this breath prayer. On the inhale: Jesus loves me. On the exhale: This I know. How did you experience God’s love in this time?
* Identify a secret act of devotion this week. It may be fasting, praying the liturgy of the hours, writing Scripture on your arm, getting up early to read the Bible, driving in silence, saying yes when asked to do something. How do these acts that are only between you and God bring you into God’s presence?

Questions from worship:

* Martha was a Caregiver and Mary was a Contemplative. Both loved Jesus in different ways. With whom do you most identify?
* Lectio Divina is a contemplative practice dating back to the 3rd century. How did the practice “slow down” your reflection of Scripture? Do you see this as an individual practice or one done in community?

Ascetic

*October 28*

The **Ascetic** seeks solitude and silence in order to quiet the noise and distractions of the world. Unburdened by clutter and noise, the Ascetic is drawn into God’s presence. From this place of peace and clarity, they are then able to enter the world without being of it.

Rate the following on a scale from 1 to 5, with 1 being not at all and 5 being an unqualified yes.[[9]](#footnote-9)

 I feel closest to God when I am alone.

 Praying alone or experiencing silence during worship draw me into God’s presence.

 While my faith is evident in my life, it is a quiet faith that really lives in my inner relationship with God.

 I become easily distracted by others or by things I need to get done in my house. I am able to be undisturbed in God’s presence when I find a simple, quiet place to be.

 I would like to learn more about centering prayer (a quiet form of prayer where you sit in God’s presence, using a single word to re-center when your mind wanders).

 Sometimes I feel like the worship service moves too fast. I would enjoy more times of silent prayer and reflection during worship.

 I appreciate fasting as a spiritual discipline because it allows me to remove the distraction of food from my time with God.

 I seek to simplify my life so that I can become freer to enjoy God’s presence and live in a way faithful to God’s call.

 I enjoy reading about the monastic life or the Desert Fathers and Mothers and the wisdom that came from their solitude.

 I would enjoy a silent retreat.

 While I value the community life of the Church – worship, mission, learning – my relationship with God is most vital and nourished in times of silence and solitude.

Total

Divide by # of Questions

Average Rating

An average rating 4 or above indicates this as one of your dominant God Languages.

Practices for the Ascetic:

* Consider how much time you spend each day getting dressed. For a week, simplify to seven articles of clothing and one pair of shoes (and for women, one set of earrings or accessory). Take the extra time you would normally spend dressing to reflect on Colossians 3:12 in a quiet place.
* Spend a week driving in silence. Without the distraction of the radio or MP3 player, reflect on how God is heard in the silence. You may use 1 Kings 19:11-12 as a guide. “But the LORD was not in the wind. And after the wind an earthquake. But the LORD was not in the earthquake. And after the earthquake a fire. But the LORD was not in the fire; And after the fire a sound of sheer silence.”
* Set aside at least five minutes three times this week for centering prayer. In a comfortable posture and a quiet place, choose a word, such as *love* or *grace*, to center. Sit quietly in the presence of God. When your mind becomes distracted by other thoughts, return to your word of intention. Did your centering word help reduce distractions and help you remain in the presence of God? Was five minutes long enough to find quiet? Other resources can be found at <https://www.contemplativeoutreach.org/resourceguide>.

Questions from the worship service:

* How did you respond to the times of silence? Were you distracted? Were they too long or too short? Did you appreciate the pauses to allow time for reflection during the service?
* Our worship space was free of “distractions.” Did this enhance your worship and ability to focus on God? Or were you distracted by their absence?
* How might silence or solitude be a part of your relationship with God outside of Sunday morning?

Activist

*November 4*

The **Activist** loves God by responding to injustice in the world. The Activist may not like confrontation – and certainly not confrontation for its own sake – but cannot stand idly by when faced with inequality and prejudice in the world. The Activist feels solidarity with and closeness to God when standing with God on the side of justice.

Rate the following on a scale from 1 to 5, with 1 being not at all and 5 being an unqualified yes.[[10]](#footnote-10)

 I feel closest to God when acting on behalf of justice in the world.

 I think it is important to work for social justice in our political and social systems because the well-being of all is important as my own well-being.

 I enjoy reading about current events and relating my faith to them.

 I feel that I am betraying my love for Jesus if I stay silent in the face of wrong-doing in the world.

 I would enjoy a sermon or worship service that focuses on social justice and our responsibility to it.

 I am often frustrated by other Christians who do not live their faith in public ways and seem content with Sunday worship and Bible study.

 My relationship with God is the most important factor in how I vote.

 I believe prayer is important but falls short of God’s hope for us if it is not accompanied with action.

 My heart aches for the suffering in the world. If there is something I can do to help make the world more just or alleviate that suffering, I feel the need to do it.

 I would rather attend a protest against injustice than Bible study, walk in the woods, or pray about it.

 The Church is most being the Body of Christ when it confronts evil in the world.

Total

Divide by # of Questions

Average Rating

An average rating 4 or above indicates this as one of your dominant God Languages.

Practices for the Activist:

* Visit https://www.presbyterianmission.org/what-we-believe/social-issues/ and spend some time reading about the intersection of faith and action in the public sphere. How can you better connect your faith with your activism?
* Review your calendar and checkbook and make note of your areas of activism. Spend time reflecting on the issues of justice and the methods of activism that you most engage with. Is there a common theme? Do you prefer solo (letter writing) or communal (protests) forms of activism? Which issues and methods most lead you into a feeling of solidarity with God and the marginalized?
* Reflect on a cause you feel passionately about. What drives this passion? For example, does it come from a place of guilt (recognizing your white privilege), of anger, or love? Is it based on your personal experience or a response to systematic injustice? How does your passion relate to your faith?

Questions from the worship service:

* Some see social justice as political while others see them inherent to the Gospel. How do you feel about addressing social issues in worship, aware that not all hold the same views?
* Think about a time you responded to an issue of injustice. Why did you act in that instance? Why did you respond like you did? How was God present or not present in your action?
* Is Activist an individual God Language or the universal Language of the Church? Why or why not?
1. These questions were developed based on the writings and questions in Gary Thomas’ *Sacred Pathways: Discover Your Soul’s Path to God* andWhat’s *Your God Language?* by Dr. Myra Perrine. [↑](#footnote-ref-1)
2. These questions were developed based on the writings and questions in Gary Thomas’ *Sacred Pathways: Discover Your Soul’s Path to God* andWhat’s *Your God Language?* by Dr. Myra Perrine. [↑](#footnote-ref-2)
3. These questions were developed based on the writings and questions in Gary Thomas’ *Sacred Pathways: Discover Your Soul’s Path to God* andWhat’s *Your God Language?* by Dr. Myra Perrine. [↑](#footnote-ref-3)
4. These questions were developed based on the writings and questions in Gary Thomas’ *Sacred Pathways: Discover Your Soul’s Path to God* andWhat’s *Your God Language?* by Dr. Myra Perrine. [↑](#footnote-ref-4)
5. These questions were developed based on the writings and questions in Gary Thomas’ *Sacred Pathways: Discover Your Soul’s Path to God* andWhat’s *Your God Language?* by Dr. Myra Perrine. [↑](#footnote-ref-5)
6. https://sacredordinarydays.com/pages/rule-of-life [↑](#footnote-ref-6)
7. These questions were developed based on the writings and questions in Gary Thomas’ *Sacred Pathways: Discover Your Soul’s Path to God* andWhat’s *Your God Language?* by Dr. Myra Perrine. [↑](#footnote-ref-7)
8. These questions were developed based on the writings and questions in Gary Thomas’ *Sacred Pathways: Discover Your Soul’s Path to God* andWhat’s *Your God Language?* by Dr. Myra Perrine. [↑](#footnote-ref-8)
9. These questions were developed based on the writings and questions in Gary Thomas’ *Sacred Pathways: Discover Your Soul’s Path to God* andWhat’s *Your God Language?* by Dr. Myra Perrine. [↑](#footnote-ref-9)
10. These questions were developed based on the writings and questions in Gary Thomas’ *Sacred Pathways: Discover Your Soul’s Path to God* andWhat’s *Your God Language?* by Dr. Myra Perrine. [↑](#footnote-ref-10)