

NAZARENE THEOLOGICAL SEMINARY

INCORPORATING ENNEAGRAM WISDOM FOR SPIRITUAL PRACTICE

by:

Erin Lindsey Muckleroy

Kansas City, Missouri

February 15, 2024

Doctor of Ministry Dissertation Approval

Student Name: Erin Muckleroy

Dissertation Title: *Wesleyan Acts of Piety for the Modern Day: Incorporating Enneagram Knowledge for Spiritual Practice*

Date of Defense: March 20, 2024

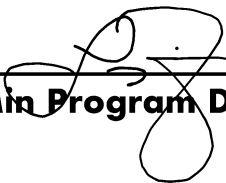
We, the undersigned, determined that this dissertation has met the academic requirements and standards of Nazarene Theological Seminary for the Doctor of Ministry program.



Faculty Advisor, Jacob Lett



Second Reader, George Gordon



DMin Program Director, Levi Jones

Acknowledgements

I am eternally grateful for the grace of God, which was the driving force in this project, God's grace held me through the best and most challenging parts of this research. I am forever grateful for my husband, Rev. Adam Muckleroy, for his support and care from beginning to end in this project. His steadfast presence was a God send, along with the dark chocolate he carried to my laptop. My children, Hannah and Jonathan, who repeated to me tirelessly, "I can do hard things." My late parents, Wanda and Robert Lindsey, who cheered me on from the cloud of witnesses, they both had this dream for me before I ever had it for myself. My family has been a constant support and source of prayer, including my cousins, aunts and uncles. Deborah and Gerald, who offered to watch our children numerous times so I could work, were a tremendous help. I am grateful for the many communities who have encouraged me on to this point including my churches at the Colfax Circuit, my students at the Tyler Wesley House, and the Texas Annual Conference of the United Methodist Church. I am thankful for my NTS cohort for their constant prayer and devotion. My friends Raegan and Ingrid took more calls than I can count, which sustained me on many occasions. I am indebted to Dr. Jacob Lett for his constant presence in refining this project and my second reader, Dr. George Gordon for sharing his expertise. I would also like to offer my thanks to the Nazarene Theological Seminary Library and Bridwell Library at Perkins School of Theology for the resources they made available for this work. I have truly received grace upon grace.

Table of Contents

Tables.....	7
Abstract	8
Chapter One: The Need for Spiritual Formation	9
Spiritual Formation	11
Chapter Two: Literature Review.....	21
Introduction	21
Enneagram.....	24
Suzanne Stabile.....	24
Don Richard Riso and Russ Hudson	26
Richard Rohr and Andreas Ebert.....	27
Christopher Heuertz	29
Todd Wilson	30
Sean Palmer	32
Chapter Three: Thesis	35
Chapter Four: Proposed Solution	37
History of the Enneagram	37
Historic Enneagram Contributors	39
History Conclusion	47
Modern Enneagram.....	47
Introduction to the Body Triad	54
The Eight.....	55
The Nine.....	59
The One	64
Introduction to the Heart Triad	68
The Two	70
The Three.....	74
The Four.....	77
Introduction to Head Triad.....	81
The Five.....	81
The Six.....	84
The Seven.....	87
Chapter Five: Conclusion.....	89
Artifact Rationale	91
Week One of Lent	95
Week Two of Lent	100
Week Four of Lent	109
Week Five of Lent	113
Week Six Lent-Holy Week	116

Standard for Publication	119
Limitations of Project.....	120
<i>Bibliography</i>	<i>121</i>
<i>Appendix A: Enneagram Diagram</i>	<i>124</i>
<i>Appendix B: Spiritual Practices Outline</i>	<i>125</i>
<i>Appendix C: Website Survey Data</i>	<i>128</i>
<i>Artifact</i>	<i>130</i>

Tables

1. 1 Equilateral Triangle	38
1. 2 Ash Wednesday Video Chart	94
1. 3 Week One of Lent Scriptures and Themes	95
1. 4 Psalm 25 Video Structure and Themes	98
1. 5 Week Two of Lent: Scriptures and Themes	100
1. 6 Psalm 22 Video Scriptures and Themes	104
1. 7 Week Three of Lent Scriptures and Themes	105
1. 8 Psalm 19 Video Scriptures and Themes	108
1. 9 Week Four of Lent Scriptures and Themes	109
2. 1 Psalm 107 Video Scriptures and Themes	111
2. 2 Week Five of Lent Scriptures and Themes	113
2. 3 Psalm 119 Video Scriptures and Themes	115
2. 4 Week Six of Lent Holy Week Scriptures and Themes	116

Abstract

The modern church is facing a crisis of people who do not know how to grow spiritually. Congregants feel their church is not preparing them to grow in their own spiritual life. The Enneagram, with its fluid structure, can help understand the motivations and needs of individuals. Using this knowledge, along with the movement of the Enneagram, can help pair individuals with spiritual practices to help encourage spiritual growth. The research shows, the problem facing the church, the functioning of the Enneagram, how the Enneagram pairs with an individual practice and paired with the website how to proceed in using the Enneagram for spiritual growth. This is beneficial to individuals and church leaders to engage in Wesleyan acts of piety for spiritual connection.

Chapter One: The Need for Spiritual Formation

The church today is facing several challenges. Among them is a need to help people grow in their own spiritual life. J.B. Chapman says in *A History of the Church of the Nazarene*, “Holiness is a state of heart and practice in conduct has been acknowledged as the true and proper standard for Christians always.”¹ Yet, the Barna Group reports that of churched adults, fifty-eight percent see the church as an essential partner in their spiritual formation.² Considering the adults surveyed already consider themselves churched and the mission of the church involves increasing a person’s spiritual life, this number is shockingly low. The church is not living into its mission. The same study by the Barna Group says forty-nine percent of churched individuals say their next steps for spiritual formation at the same church is clear to them.³ Less than half of the people at church know how to take their next steps in faith. This is an alarming statistic for pastors who oversee the spiritual care of their flock. The people in the pews on Sunday morning are unsure of their next steps in faith. The future generation of the church has become stagnant in their own spiritual growth. There is a clear need for spiritual growth in the life of the church. Church leadership will need proper tools to help the modern church grow in their own faith lives. Churches are not stepping into the role as spiritual guide for the people already in their care. There is a need to return to personal holiness, which is at the core of the Wesleyan movement. The shift back toward personal

¹ J. B. Chapman, *A History of the Church of the Nazarene* (Kansas City, MO: Nazarene Pub. House, 1926), 10.

² “New Metrics for Measuring What Matters: Flourishing People & Thriving Churches,” Barna Group, August 16, 2023, <https://www.barna.com/research/churchgoers-new-metrics/>.

³ “New Metrics for Measuring What Matters: Flourishing People & Thriving Churches,” Barna Group, August 16, 2023, <https://www.barna.com/research/churchgoers-new-metrics/>.

holiness can be achieved through regular spiritual practice which needs to be demonstrated by the church.

Throughout history, significant value has been placed on the spiritual life. The spiritual life has always influenced culture. Every ancient culture and civilization has attempted to map the universe in some capacity. Ancient ruins all over the world feature structures to capture the sunlight. Examples exist from South America Mayan civilizations to Stone Henge. Each culture is trying to understand the universe and the divine. There are attempts to understand the spirit inside of all of creation from humanity to animals. This has evolved over time to theological compositions, creeds of the church, hymns dedicated to God all trying to seek a deeper relationship with God. While there have been strides made in spiritual growth, it remains elusive to many. The world today is expressing a need for deeper spiritual care, in the church and in medical care.

The impacts of spiritual health and involvement in spiritual life can have a dramatic impact on a person's overall health. A study conducted by Harvard medical researchers claims " [For] healthy people, spiritual community participation-as exemplified by religious service attendance-is associated with healthier lives, including greater longevity, less depression, and suicide, and less substance use."⁴ There is a need for spiritual engagement in overall health. There is a shift in medical care to not only focus on physical ailments and preventative measures, but to offer whole person care. Houston Methodist Hospital is consistently ranked a top hospital in the United States and consistently the best hospital in Texas, a core value in the care provided by the hospital is

⁴ "Spirituality Linked with Better Health Outcomes, Patient Care," News, July 12, 2022, <https://www.hsph.harvard.edu/news/press-releases/spirituality-better-health-outcomes-patient-care/>.

spiritual care.⁵ The integration of spiritual life and physical care has been incorporated into this hospital and many other health institutions showing the need for spiritual care into the care of the whole individual.⁶ The need for spiritual care is a crucial component to the overall health of the individual.

Despite the growing recognition of the importance of spiritual care, the church, the traditional home of spiritual care for Christians, faces a spiritual life crisis. Society is looking for ways to engage in the spiritual world, not only for their own health, but to grow as individuals. Historically, a desire to grow in the spiritual life would lead one to the church. The church is not fulfilling its mission to help individuals grow spiritually. The purpose of the church is to lead people to Christ and to make disciples.

Spiritual formation and development have long been a source of conversation in the church and wider world. All cultures have some form of spiritual development. Spiritual formation can be highly contextual depending upon culture, religion, socioeconomic status. For this work, spiritual formation is the continual growing of the individual spirit in the spirit's relationship to God. Spiritual growth has the ability to simultaneously be a corporate and individual task. As a person works on their own spiritual life, they are also able to contribute to the ongoing work of spiritual growth of a community. The needs for spiritual formation in the evolving Christian church have both corporate and individualistic implications.

Spiritual Formation

⁵ "Best in Texas," Houston Methodist, accessed October 27, 2023, <https://www.houstonmethodist.org/for-patients/why-choose-houston-methodist/national-recognition/>.

⁶ "What We Believe," Houston Methodist, accessed October 27, 2023, <https://www.houstonmethodist.org/about-us/what-we-believe/>.

Spiritual formation has been instrumental in the life of the church since its onset. Philip Sheldrake in *Spirituality: A Brief History* offers perspective on how spirituality has been shaped over time. Time is one way of categorizing human existence. The spirituality of individuals and humanity can be placed on a historical spectrum. One are the historical spectrum has had an impact is in the evolution of spiritual traditions. There are spiritual traditions which have evolved over the course of time. Church liturgical traditions are a visible example of this effect. The Catholic mass was once in Latin, now is offered in various languages throughout the world. Literacy also contributed to spiritual development of the common person. A person able to read and interpret scripture on their own, without assistance from a religious cleric, has opened for him or herself new doors to spiritual growth.

Sheldrake points out several individuals who have influenced spiritual disciplines and the church. He walks the reader through a timeline of spirituality beginning with the early church, the impact of monasticism both in the Middle East and Europe, into the Reformation, and the Age of Reason. Sheldrake discusses the impact on spiritual disciplines from theologians like Augustine, the contributions of Julian of Norwich, Ignatius of Loyola, among others. In each section he goes over the historical significance and major influencing figures of the each time period. He focuses on leaders such as Ignatius of Loyola, the creator of the Society of Jesus (Jesuits) and how his influence helped lead to other significant figures like St. Teresa of Avila and John of the Cross.⁷ He captures major historical moments in which spiritual leaders have mirrored their context, adapting their spiritual knowledge to help better the context in which they reside. This

⁷ Philip F. Sheldrake, *Spirituality: A Brief History* (Oxford, UK: Blackwell Publishing, 2013), 133.

has influenced the evolution of spirituality. Teresa in turn saw the needs of the community around her, followed the example of Loyola and sought to fill those needs through her understanding of faith as revealed in scripture.

Sheldrake, in this text, offers some insight on the future of spirituality, especially as it engages with the secular world. He discusses the value of cyberspace as a forum where the average person can access information and create relationships.⁸ The access of information at the touch of a keyboard allows many individuals to have an opportunity to engage in an interreligious experience in addition to those experiences with which they are familiar. This opens new doors for smaller communities who have lacked exposure beyond their own tradition. This is leading to a new evolution of spiritual practices that intertwine faith traditions.⁹ The technological developments now available can increase the opportunities of spiritual practices with the exposure of new traditions.

Sheldrake reviews research in the United Kingdom showing a need for spiritual health to be a component of overall health. He states there is a need for “a more person centered approach to health.”¹⁰ He states medical care in the United Kingdom is showing research for a need for a spiritual component if a person is to be holistically healthy. He shows there is a need for spiritual health inside of every person and it must be individualized. Overall his text offers information on the history of spirituality and spiritual formation. He also offers insight on the future needs of spirituality to reflect the

⁸ Sheldrake, *Spirituality*, 206.

⁹ Sheldrake, *Spirituality*, 209.

¹⁰ Sheldrake, *Spirituality* 214.

modern time. This would include the incorporation of spiritual disciplines from various traditions applied to the needs of individuals to create spiritual health.

Sheldrake presents a wide scope in his text about where spiritual formation has been and the current needs. The foundation of the mirroring is knowing the community and staying rooted to scripture. There are some consistencies with the faith traditions mirroring their community. These are non-negotiables for the religious communities mirroring the community around them. He, for most part, agrees with other authors that spiritual formation needs to mirror the current society to some degree.

Sheldrake's argument weakens at times when he enters into a few theories on the needs of spiritual formation without offering guidance or solution. He claims spiritual health is essential to the overall health of the individual. This does seem ideal but broad in scope. Exactly how would a person's spiritual health be measured? As demonstrated above, society is beginning to agree that spiritual health is a value; it is for this reason hospitals have chaplains on staff all hours of the day and night. Sheldrake does not offer a solution on how to measure spiritual health, nor does he provide resources on how to be spiritually healthier. He merely states a need. The book begins with history, but begins to struggle when approaching modern needs.

Sheldrake offers more insight on the history of spirituality in another text *Explorations in Spirituality: History, Theology, and Social Practice*. In this book Sheldrake points out how spirituality has to be meaningful to be considered adequate, this is a qualifier for spiritual formation. The purpose of spirituality is to create something inside of the individual to have an experience of God.¹¹ Referencing his other work in

¹¹ Philip F Sheldrake, *Explorations in Spirituality: History, Theology, and Social Practice* (Mahwah, NJ: Paulist Press, 2010), 71.

displaying the influence of Augustine and Julian of Norwich, this text focuses more on the influence of mysticism in the Christian journey and the role it has played across the centuries. He provides insight on the value of prayer as an essential practice of the spiritual life.¹² Moving into the current time period, he uses the model of Thomas Merton's contribution to the spiritual life as a person who provides both a classic text and a more modern approach.¹³ Merton valued inviting readers into the story in his autobiography, creating space for an authentic approach to a spiritual journey.¹⁴ The concept of authenticity and invitation is something which will transition easily into other author's stated needs for current society.

In this second text, Sheldrake offers more insight beyond the historical significance of spirituality. Within the book there is a yearning to learn from the past and bring it into the current time. There is a need to project into the future the next needs of the church. By learning from the past it will help launch the next leaders of the church into the future to create structures to usher in the reign of God by helping spiritual growth occur.

Having reviewed Sheldrake's reflections on the impact of spiritual formation during the times of the early church, we turn to another pivotal time for spiritual formation in the church, the Holiness Movement. The Holiness Movement dating to John Wesley in the mid 1700's began with John's desire to find "real holiness." He searched

¹² Sheldrake, *Explorations*, 93.

¹³ Sheldrake, *Explorations*, 124.

¹⁴ Sheldrake, *Explorations*, 127.

for a “meaningful understanding of the demands of Christian living.”¹⁵ Eventually he incorporated teachings from various influences focusing on the themes of perfectionism, moralism, and devotion with the hope of working under the direction of the Church of England.¹⁶ Wesley would gather with his friends to create regular practices including “self-examination questions, that were arranged according to the day of the week: love of God, love of neighbor, humility, mortification, and self-denial, resignation, meekness and thanksgiving.”¹⁷ These practices would lay the foundation of the Methodist movement which would later spread to America. Wesley saw a need in his context at Oxford for a lived out Christian experience. He insisted on practical theology springing from the scriptures and a relationship with God. Wesley’s influence lead to the conversion of many and the modern United Methodist Church, among other denominations. The spiritual formation of Wesley was divided into a variety of practices to keep a person engaged in their own spiritual life.

Andrew Root in his book *Faith Formation in a Secular Age* reflects on the needs of spirituality in the modern era. While Sheldrake offered information on where spirituality has been historically before discussing the modern era, Root begins with the needs of spirituality in the modern era. Root focuses solely on spirituality in modern times. He shows the need for authenticity when it comes to spiritual growth and the growth of the church. Root begins to pick up where Sheldrake left off in his discussion on Thomas Merton. Authenticity and spiritual growth are concepts which are linked together

¹⁵ Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville, TN: Abingdon Press, 1995), 31.

¹⁶ Heitzenrater, *People called Methodists*, 31.

¹⁷ Heitzenrater, *People called Methodists*, 47.

throughout Root's writing. His understanding of spiritual growth is seen through the lens of Christianity and not any other tradition. The church in the West has begun to take on a secular construct in some capacities in an attempt to be appealing to younger generations. He points out the modern church has become obsessed with youth.¹⁸ In a society that craves authenticity, opposes all things fake and disingenuous, the church has to find its own identity in its current reality.¹⁹ Root discusses the need for faith formation for all generations. He says, "Children's ministry isn't about babysitting, it's more authentic than that—it's about faith formation."²⁰ If the mission of the church is focused on faith formation, it must do so at every level, encompassing all generations from children to adults. Root argues the church has to reflect the modern times, but also hold in tension its authentic identity, to worship God. He utilizes Paul's epistles in scripture to inform how the church can both be in a certain time period, but also profess a timeless faith. God is a God of yesterday, today and tomorrow. Spiritual formation is a full incorporation of being authentically Christian, reaching generations for Jesus Christ today using scripture which has been around for thousands of years.

Root successfully argues the need for authenticity in the church. The church has to embrace its authentic self to exist in the world around it. The problem, as with Sheldrake, is what to do with this information. He begins to provide some insight toward his conclusion, but in general lacked any depth of information regarding how a church

¹⁸ Andrew Root, *Faith Formation in a Secular Age* (Grand Rapids, MI: Baker Academic a division of Baker Publishing Group, 2017), 12.

¹⁹ Root, *Faith Formation*, 11.

²⁰ Root, *Faith Formation*, 3.

can be authentic in the society around it. His text is helpful in pointing out needs, but failed to offer solutions.

This chapter demonstrates a genuine need to grow in the spiritual faith. As Root points out in his book, this growth must take into consideration the need for spiritual practices to reflect the modern era; it has to reach people where they are. Sheldrake also offers reminders of the church's rich history in the liturgy as a component in the spiritual life. Wesley provided a pathway to practice spiritual depth in the beginnings of the Methodist movement. There is a need to incorporate the historical past, practices offered in the Wesleyan tradition and move into the modern era to offer faith practices today.

The church is struggling to offer a path of spiritual growth for its members. Yet, spiritual growth is a crucial component in discipleship and personal health. Sheldrake emphasizes the impact of saints on spiritual growth through mirroring their social context. A modern approach to spiritual growth should follow a similar pattern in mirroring the current social context. The Enneagram is a modern approach to knowing one's self.

The Literature Review in Chapter Two begins with an introduction into basic Enneagram knowledge and understanding. The Literature Review then analyzes the works of several prominent Enneagram authors and their contributions. These authors include Suzanne Stabile, Sean Palmer, Todd Wilson, Andreas Ebert, Christopher Hueretz, Richard Rohr, Don Richard Riso and Russ Hudson. Each of these authors bring something unique to the depth of knowledge in Enneagram wisdom. The Literature Review will demonstrate while Enneagram wisdom offers many paths towards spiritual

growth, there are no authors providing routes for increased spiritual growth through spiritual practices.

Chapter Three will introduce the thesis looking at the historical impact of spiritual practice while merging historical concepts for a modern approach. The Enneagram is a tool being used today for self-contemplation and understanding. The Enneagram can also be used to understand the motivations of a person. This knowledge while paired with spiritual practices can direct a person towards a deeper relationship with Jesus Christ.

The understanding of the Enneagram of a whole is revealed in Chapter Four. This chapter begins with an understanding of the Enneagram's function and historical context, looking at historical contributors of the Enneagram. The modern Enneagram as adapted by Claudio Naranjo is used as a learning tool. The Enneagram is broken into three triads, which create the structure for a majority of the chapter. The first section is on the Body Triad, followed by the Heart Triad, concluded with the Head Triad. Each section reviews the intelligence centers existing within its specific triad. There is a basic breakdown given for each Enneagram number, providing the reader with enough information to understand the major principles of each Enneagram number. Their motivations and behavioral processes are explained to help create enough understanding to provide some assistance which can lead to spiritual growth.

Chapter Five introduces the artifact as a culminating project to incorporate the importance of spiritual growth into practices inspired by information gained from Enneagram research. Each Enneagram number is assigned a spiritual practice, often requiring some level of stretching of the person. The practices are alternated based on the behaviors when stressed or feeling secure. The website's focus was to create a user

friendly tool for any individual seeking spiritual growth. It was created to offer scripturally based spiritual practices for any person regardless of socioeconomic status.

Chapter Two: Literature Review

Introduction

Sheldrake and Root displayed the need for spiritual formation stepping into the modern era which honors the past and embraces the present. The church is a vessel which can offer assistance in spiritual growth. The Enneagram is a tool which can be used to help understand the underlying motivations in each individual to help the individual engage in a spiritual practice which will keep them motivated to continually pursue a healthier spiritual life.

The journey of a Christian is complex in nature. As Jacob wrestled with God throughout the night (Gen 32:24) it is common for the Christian person to wrestle with their own purpose and spiritual life. Christians are on a journey with constant movement towards a destination. Eugene Peterson utilizes the imagery of a footprint to help articulate the journey a person makes as they strive towards a better relationship with God. Instead of a relationship with God being one moment in time, it is continual. Petersen says, “A monument only says, ‘At least I got this far,’ while a footprint says, ‘This is where I was, when I moved again.’”²¹ Every footprint marks a place where a person was at one point in time. The hope is for the Christian person to constantly seek to live a life focused on Christ constantly moving forward to deepen the relationship with God.

²¹ Eugene H. Peterson, *A Long Obedience in the Same Direction: Discipleship in an Instant Society* (Downers Grove, IL: IVP Books, an imprint of InterVarsity Press, 2021), 16.

As every Christian is on a journey it is crucial for the Christian to engage in practices that deepen their relationship with Christ. All relationships require maintenance, especially a relationship with the Almighty. If a person is to have a deep relationship with God, it will take work on behalf of the individual. Currently society is obsessed with easy quick fixes with the hopes of yielding long term results. This is not the path to a Christian life which demonstrates depth of spirit. If a person is to have a quality, deep spiritual life it will take work. It cannot be superficial or easy. Authors Eugene Peterson, Richard Foster and Dallas Willard are consistent with the message that a depth of soul cannot be achieved quickly. It requires constant attention and spiritual practice. Dallas Willard focuses on deepening a relationship with God through spiritual practice. He equates a continual focus on self to sin, showing if a person does not orient their life to God, they are not living the Christian life. Willard says, “I must plan to follow Jesus fully or not plan to follow him.”²² Willard’s comments echo the words of Jesus in Matthew 16 where Jesus says, “If any want to become my followers, let them deny themselves and take up their cross and follow me.” (Matt 16:24, NRSV). According to Willard if a person chooses to be a Christian they must engage in a journey in the spiritual life directed toward God. If a person claims to be a Christian they must then engage in spiritual disciplines which invest in their relationship with God. Willard claims you are either following God or you are not.

Understanding there are many paths which can lead to a relationship with God can help every person find their individual path of spiritual growth. The Enneagram is a

²² Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco, CA: HarperSanFrancisco, 1999), 13.

tool which understands there are nine unique personalities in the world, all motivated by different things. This tool which understands motivations, passions and shortcomings can be leveraged to help a person understand how they can connect with God in a meaningful way to provide spiritual paths to lead to God.

In Enneagram wisdom, the place of rest is the intelligence center. This is the primary number each person identifies with inside of the Enneagram. The triad in which this number is located also has distinguishing factors. The three triads are Heart, Head and Body triads. The Heart Triad is the home of numbers Two, Three and Four. The Heart Triad numbers are continually looking for the approval of others through excessive care, meeting the needs of the group or trying to engage in showmanship. The Head Triad holds numbers Five, Six and Seven. Each of these numbers rest in their head either through overthinking, anxious thought or impulsive thoughts. The Body Triad holds the numbers Eight, Nine and One. These numbers engage their body through action, rest and a desire to perfect the world around them. Each intelligence center will also have a stance. The stances show a movement the person will take towards or against others. There are three stances, dependent, aggressive and withdrawing. The intelligence centers, triads and stances are mentioned at length later on. All of these components have influence on the individual in various ways including relationships, work and their spiritual life. All Enneagram knowledge can be leveraged to increase the health of an individual especially as the person attempts to grow in their relationship with God.

Enneagram

Suzanne Stabile

The Road Back to You by Suzanne Stabile and Ian Cron is an introduction to the Enneagram.²³ Stabile brings a depth of Enneagram knowledge received from Fr. Richard Rohr. Cron brings a wealth of knowledge in Enneagram research with a psychological perspective to create this book. Stabile is considered to be an Enneagram Master offering a depth of experience in the practice. This particular text outlines each number of the Enneagram displaying the fundamental components of each number. This book is a good resource to understand the diversity of the Enneagram and overall functioning. It is focused on self-growth and understanding. Each chapter covers a specific number, ending with a bullet pointed list for that Enneagram type to focus on. This list helps the person understand how they function in the world. Stabile goes on to write two more books to help each number understand relationships, their own work life and other complexities of the Enneagram.

Stabile continued the series without Cron. The second book, *The Path Between Us* is focused solely on interrelationship work for each Enneagram type.²⁴ It offers insight on how each Enneagram number interacts with other people in relationships. This book is recommended as a second resource in the Enneagram journey, building upon the earlier work of Stabile and Cron. It is focused on helping individuals grow in relationships and specifically intimate relationships. This book gives further insights on every Enneagram

²³ Ian Morgan Cron and Suzanne Stabile, *The Road Back to You: An Enneagram Journey to Self-Discovery* (Downers Grove, IL: IVP Books, an imprint of InterVarsity Press, 2016).

²⁴ Suzanne Stabile, *The Path between Us: An Enneagram Journey to Healthy Relationships* (InterVarsity Press, 2018).

type, displaying how the numbers function together. This demonstrates the fluid nature of life and the Enneagram.

Stabile's third book, *The Journey Toward Wholeness: Enneagram Wisdom for Stress, Balance and Transformation* builds upon the other two.²⁵ The first half of the book explains each Enneagram number moves in stress and security. It is largely triad focused with the emphasis being on the Intelligence Center. Here the author provides knowledge for each number to understand their type with more depth. It goes beyond basic self-knowledge to incorporate information on how a person exists in life with stress, but also security. This book also provides information on how to use the relationships together, balancing stress and security. An example would be how an Eight uses their relationship with Two and Five in most of life circumstances, not only when life is stressful. There is further discussion on the fluid nature of the Enneagram, helping to understand the constant movement which exists within every person. The second half of the book discusses stances, how each Enneagram number falls into one of three categories of aggression, withdrawing, or dependence.²⁶ Stabile points out the Repressed Center relates to the Intelligence Center. Her book is formatted in such a way that a person can flip to their number and find most of what they would want to know about their own life. To understand the Enneagram more fully, a person would need to read all of the details for every number. She offers suggestions for each type to create balance in their own life.

²⁵ Suzanne Stabile. *The Journey toward Wholeness: Enneagram Wisdom for Stress, Balance, and Transformation*. (Downer's Grove, IL InterVarsity Press, 2021).

²⁶Stabile, *The Journey*, 135.

Stabile in her books shares thorough Enneagram knowledge with growth in mind for each Enneagram type. Each chapter ends with tips, advice and bullet point questions. Her books however lack a path for spiritual growth for the formation of the individual. She discusses growth of the soul, but notably fails to address how a person would engage with God using the information in her chapters. While Stabile occasionally refers to her own Christian tradition, faith is never a guiding factor in the growth she offers. This leaves open an opportunity for faith traditions to work through the Enneagram on their own terms. Ultimately, any journey to wholeness will be incomplete without a relationship with the Creator, and so *The Journey to Wholeness* is left with a large gap to be filled.. Her books offer a large amount of insight, and are a great starting point for anyone seeking Enneagram knowledge.

Don Richard Riso and Russ Hudson

*The Wisdom of the Enneagram: The Complete Guide to Psychological and Spiritual Growth for the Nine Personality Types*²⁷ provides a thorough understanding of the Enneagram, especially as it relates to intelligence centers. Riso and Hudson's focus is to provide more material than most. They offer insight on variants, which is something not mentioned by many other authors. The variants discussed by Riso and Hudson are the self-preservation types, social variant and sexual variant.²⁸ The self-preservation variants have a primary focus on maintaining physical needs. The social variant is preoccupied with inclusion. The sexual variant is focused primarily on the kind of pleasure and

²⁷ Don Richard Riso and Russ Hudson, *The Wisdom of the Enneagram: The Complete Guide to Psychological and Spiritual Growth for the Nine Personality Types* (New York, NY: Bantam, 1999).

²⁸ Riso and Hudson, *The Wisdom*, 73..

intensity achieved from a sexual encounter.²⁹ Their book shows how a person exists on a spectrum between disintegration and integration, this is similar to other authors concept of stress and security. Like other authors, Riso and Hudson provide information on understanding the nine intelligence centers. They do offer help with understanding the variants of each particular number. They integrate the self-preservation, social instincts and sexual instincts into their understanding of the intelligence centers.

The title of the book claims a spiritual understanding of each number. There are elements of a spiritual understanding of each Enneagram number. This synopsis is located in the back of the chapter. Each Enneagram number has a couple of paragraphs mentioning their essence. The trajectory of spiritual growth is unclear. Riso and Hudson have too broad of a perception of the divine, making their spiritual guidance weak.

Richard Rohr and Andreas Ebert

*The Enneagram a Christian Perspective*³⁰ states very clearly a key concept in Enneagram knowledge relating to spiritual growth, “The Enneagram is more than an entertaining game for learning about oneself. It is concerned with change and making a turnaround, with what the religious traditions call conversion or repentance. It confronts us with compulsions and laws under which we live—usually without being aware of it—and it aims to invite us to go beyond them, to take steps into the domain of freedom.”³¹ Rohr and Ebert acknowledge the need for self-reflection to move into personal and

²⁹ Riso and Hudson, *The Wisdom*, 74.

³⁰ Rohr, Richard, and Andreas Ebert. *The Enneagram: A Christian Perspective*. New York: Crossroad Pub., 2001.

³¹ Rohr and Ebert, *A Christian Perspective*, 4.

spiritual growth. Their book does incorporate theological concepts in the understanding of each intelligence center. In their understanding of each number, Rohr and Ebert point out a biblical representative of the particular number they are describing. In one case they claim Paul's disciple Timothy is a Six.³² This book also contains elements in each intelligence center on how the number can live out their faith, these fall under the titles of "Conversion and Maturation." Part III of their book contains several images pointing to various characteristics of each intelligence center containing their root sins, sexual subtypes, Fruits of the Spirit, etc. They do include charts to help the reader engage with the Christian tradition and their Enneagram number.

This book is one of few books which bridge the Enneagram tradition and Christianity. There are deductions made between the Enneagram numbers and lines from the Lord's Prayer.³³ This introduces the reader to similarities between the Christian tradition and a prayer which is central to the faith, but overall is not helpful. Rohr and Ebert offer suggestions on how prayer can be beneficial and a struggle in each section for the number, but do not offer methods for the number to be successful. Their contribution to the Enneagram base of knowledge shows an inclusion of Enneagram concepts and pillars of the Christian faith.

³² Rohr and Ebert, *The Christian Perspective*, 140.

³³ Rohr and Ebert, *The Christian Perspective*, 294.

Christopher Heuertz

The *Sacred Enneagram* by Christopher Heuertz³⁴ provides a basic outline for each Enneagram number.³⁵ It would be beneficial to have some Enneagram knowledge before engaging with this book.. Heuertz does include information on virtues, movements in health and basic fears in his explanation of the Enneagram types, which is consistent with other Enneagram authors. He provides a basic outline for Enneagram numbers to engage in their own spirituality.

Heuertz offers information not given by many other authors. He addresses Harmony Types.³⁶ This Triad includes Relationists, Pragmatists and Idealists. Typically, Enneagram author focus on the Intelligence Center. The concept of a Harmony type is to offer information on how each type engages with the world around them.³⁷ This differs from the Intelligence Center where the focus is perceiving the world. Harmony Types is a new grouping of three where a person would identify their Enneagram number apart from their Intelligence Center. This distinguishes him from Suzanne Stabile's work. One distinguishing component offered by Heuertz other authors do not include is a childhood wound. Heuertz claims each number has a childhood wound which impacts their identity. He also begins to show how each Enneagram number can grow spiritually by framing

³⁴ Christopher Heuertz has experienced scrutiny over questionable decisions made in his personal and professional life. These allegations are focused on ethical matters and do not have an impact on the quality of his research and information provided in his book as it relates to Enneagram research or spiritual development.

³⁵ Christopher L.Heuertz. *The Sacred Enneagram : Finding Your Unique Path to Spiritual Growth*. (Zondervan. 2017).

³⁶ Heuertz, *Sacred Enneagram*, 141.

³⁷Heuertz, *Sacred Enneagram*, 194.

each number around concepts of stillness, silence and solitude.³⁸ He pairs these concepts with consent, engagement and rest. Heuertz creates focus on each concept and its engagement with the specific Enneagram numbers.

The work provided by Christopher Heuertz is beneficial in realizing a component of spirituality with each Enneagram type. Several shortcomings exist in what he offers. The explanations on each number is not a thorough enough explanation to ultimately help any person understand their number. The problem with his spiritual formation chapters is their over simplification of the spiritual life. They encourage each Enneagram number to be in stillness claiming it will be beneficial to them, but fails to show what it will do. It leaves too many questions unanswered. If a person values rests and engages in rest, what will they achieve? The spiritual component of the text does not point to any spiritual direction. Heuertz mentions prayer as a tool but fails to say to whom the person would be praying. There are spiritual strengths in rest and solitude, but also in action. The books lacks depth in each Enneagram number, creating a challenge for a person to know their type would be after reading this book. If the intention is to have some Enneagram knowledge and this builds on prior knowledge, it lacks in offering in depth spiritual growth opportunities.

Todd Wilson

The Enneagram Goes to Church: Wisdom for Leadership, Worship and Congregational Life begins with the claim of understanding the Enneagram in terms of

³⁸ Heuertz, *Sacred Enneagram*, 195.

the Christian church.³⁹ It is true the Enneagram is not exclusively for Christian people. For the sake of this text it uses the Enneagram as a tool for Christian purposes. There is nothing in Enneagram wisdom which would prohibit usage inside of the Christian Church. Wilson provides a parallel of gaining wisdom from the Enneagram to gaining wisdom from scriptural wisdom literature, such as the Book of Proverbs.⁴⁰

While many Enneagram authors begin their work with discussing each number individually, Wilson takes a different approach and focuses mostly on triads. He is quick in his text to discuss the value of stances or the Repressed Center. The concept of the Repressed Center first appeared in 2021 at the same time as Suzanne Stabile's *The Journey to Wholeness*. Wilson's book makes an assumption most already have Enneagram knowledge and some awareness of their own type. This book is meant to help church leaders function inside of the church. He provides tips on how to preach knowing others in the congregation will receive information differently. He offers insights on understanding how others might perceive a sermon. A Five on the Enneagram will provide a sermon which is very engaging intellectually. However, presumably not everyone in the congregation would receive information in the same way, or be stimulate to learning through intellectual engagement. Wilson helps to identify other ways of listening and learning for the leader to consider. He has a similar approach to pastoral care, grieving, and leadership. Each Enneagram number will approach these tasks in a different way. Wilson wants to create space to understand the differences in the congregation and create possibilities for a pastor to become well-rounded knowing they

³⁹ Todd A. Wilson, *The Enneagram Goes to Church: Wisdom for Leadership, Worship, and Congregational Life* (Downers Grove, IL, IL: IVP Academic, an imprint of InterVarsity Press, 2021),

⁴⁰ Wilson, *The Enneagram Goes to Church*, 25.

have strengths and witnesses. Wilson seeks to shine a light on the nuances within the Enneagram to help pastors love their people better.

The information provided on the Enneagram in this book glosses over most of the Enneagram literature. It is very heavy on the needs of the church and light on what Enneagram information is offered. Where Stabile is very focuses on each number, this book groups the Enneagram numbers into triads and rarely goes outside of those categories. His work on the Repressed Center is an innovation to study of the Enneagram, and has spurred further discussion on this topic recently.

Wilson does shine a light on the differing needs of each triad but does not provide anything specific as to what they might be. If an ordinary congregant is a Five on the Enneagram, and largely needs to be fed in their Intelligence Center, how does a pastor complete that task? How can a pastor provide the information needed? It is one thing to understand this is a need, but quite another to provide the resources to fill the need.

Sean Palmer

*Speaking by the Numbers: Enneagram Wisdom for Teachers, Pastors and Communicators*⁴¹ is a book discussing Enneagram stances. Many Enneagram authors focus on the Intelligence Center, Palmer chose another route, focusing on stances.. Palmer highlights each of the stances in his book in a way that offers insights to speak to each Enneagram stance. He focuses more on the Repressed Center Triad than to individual Enneagram numbers. This book implies a person already has some level of Enneagram knowledge with a desire to strengthen some weaknesses in their profession.

⁴¹ Sean Palmer. *Speaking by the Numbers: Enneagram Wisdom for Teachers, Pastors and Communicators*. (Downers Grove, IL: InterVarsity Press, 2022).

This book for work in corporate Human Resource departments. He begins with discussing each Enneagram number and their stance, including their orientation to time, if they are past, present or future oriented.⁴² He offers some insights for each stance, things they could do to learn and grow. The following chapter for each stance includes a narrative of ways to create an impact for that particular stance. The story telling chapters assist in taking the narrative from head to heart. They offer real life scenarios to help fully grasp the concept of each particular stance.

Like Stabile, Palmer provides practical experience on how to relate to each number. This draws on some of the intellect Wilson offers regarding making well rounded leadership and in the midst of nine different types of people in any given audience. If the speaker only uses their strength, they will fail to communicate to a good majority of the audience.

There are reoccurring themes throughout all of the books mentioned. Sheldrake points to understanding the past to create the future. He sees the value in each time period and how it shapes the spiritual identity of the time. He goes on to see how more writers offering an authentic version of their own spiritual journey can shape the believers of the future. Root calls for an authentic experience of God and the church to develop the spiritual life. Sheldrake mentions the need for spiritual health as part of a holistic version of good health. He mentions how the current society can embrace various traditions and practices to experience God.

The Enneagram is an ancient wisdom tool which can be used to understand the individual and how a person functions within a group of people. Suzanne Stabile offers

⁴² Palmer, *Speaking by the Numbers*, 36.

information for each person and how to function within groups. Heuertz begins to offer practices for each number, but they do not point necessarily to a deeper relationship with God. They are contemplative at best. There is a need for further instruction on spiritual growth based upon this wisdom tradition to understand it to its full capacity. This knowledge tells us how each person moves in times of stress and security. This can easily intertwine into the needs Sheldrake mentioned for spiritual growth for holistic health. Further information is needed to create a system to engage in the full health of the individual as requested by Sheldrake in the need for spiritual health to achieve overall health.

Sheldrake mentioned a need for an individualistic approach to overall health. Each individual is different and has different needs. The Enneagram is a tool which helps individuals come to understand their own identity and how they engage in relationship with others. While the authors pointed to a need for something new in terms of spiritual development, mirroring the society in which one is living, there remains a gap in exactly how to engage in spiritual growth, engaging with God for overall spiritual development.

Chapter Three: Thesis

Looking at the needs of spiritual health and the lack of spiritual being provided by the church, there are clear areas of growth. Chief among these areas are tools to help individuals grow in their own spiritual maturity through spiritual practices. Knowing there are many parts to one body as mentioned in Paul's letter to the Corinthians (1 Cor 12:12-26), the people of God are gifted in different ways and have different ways of connecting with God.

There is a need in every individual to find a relationship with God. God is seeking a relationship with every person, empowering every person to seek a relationship with God. This is the teaching of prevenient grace, according to A.W. Tozer.⁴³ God is seeking a relationship with humanity; therefore individuals should respond to this gift by seeking a relationship with God by seeking a practice which deepens their relationship. As there are many types of people in the world, there are also many routes which point to God. Knowing individuals will have different motivations in how they can stay engaged with God, there are tools available to help every person find a practice which suits them well. The Enneagram is a personality tool which can help a person understand their own needs and a spiritual practice which will help them engage in a relationship with God which offers depth of spirit. The Enneagram can be used as a tool to engage in practices which will continually strengthen one's relationship with God. The Enneagram is considered to be a wisdom tradition. The Enneagram teaches that every person has a place where they

⁴³ A.W. Tozer, *The Pursuit of God* (Coppell, TX: CreateSpace Independent Publishing Platform, 2020), 6.

can find rest. Simple observation shows there are many different types of people wandering the planet, all of whom need a process to connect with their Creator.

This research will focus specifically on accessing spiritual health through practices based upon the Enneagram. This research begins with a history of the Enneagram, followed by research on the effectiveness of the Enneagram in counseling and psychological work, concluding with an analysis of how the Enneagram can be used for spiritual growth. Then an understanding of how the Enneagram works looking at the needs and motivations of an individual based upon their personality type. Specifically it will point to practices which can be used within the Christian religion.

Chapter Four: Proposed Solution

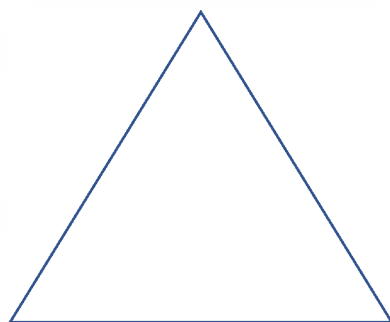
The Enneagram is a way of understanding the needs and desires of the person. It is a journey in self-discovery, not a popular quiz to be taken. There are some personality testers which function well in this format such as the MBTI, but the Enneagram is a journey more so than a quick assessment. A simple quiz cheapens the Enneagram and its intent. The Enneagram is not static, it is fluid and the only way to understand the Enneagram fully is through regular self-contemplation. The Enneagram, when used properly, can help a person understand their own sin, ways of behaving in stress, and help a person understand their own behavior when feeling secure. In this paper I will introduce historical works that paved the way to the Enneagram used today, explain the contributions leading up to the modern Enneagram and display the theory of how it works when used properly. The best usage of the Enneagram is through personal self-contemplation to create self-awareness.

History of the Enneagram

The Enneagram takes ancient wisdom recognizing the divinity inside of each individual with the hopes of helping its users recognize the interwoven nature of all of humanity to become better through self-awareness and contemplation.⁴⁴ Over time there have been several enneagrams created to understand the world. An enneagram is any nine sided shape. The Enneagram referred to in this writing was originally created by GI Gurdjieff, later modified by Oscar Ichazo, then adapted by Claudio Naranjo. It is a combination of the Law of Three and Law of Seven, meant to depict cosmic movement.

⁴⁴ Beatrice Chestnut. *The Complete Enneagram: 27 Paths to Greater Self-Knowledge*. (Berkeley, CA: She Writes Press, 2013). 38.

The Law of Three was first discovered in the fifth century.⁴⁵ It happens when 1 is divided by 3. The decimal is 0.3333 where the number 3 continues. The same occurs when the number 1 is divided by 6 creating the number 0.1666 with an ongoing single digit number and when 1 is divided by 9 creating the number 0.1111 with an ongoing 1. The mathematical mystery give the numbers 3,6,9 as the base of the Enneagram in the form of an equilateral triangle.



1. 1 Equilateral Triangle

The Law of Seven is also intriguing mathematically. When 1 is divided by 7 the result is 0.142857... This decimal features a reoccurring pattern of numbers in the same sequence, none of them are 3, 6 or 9, but does include the numbers 1,2,4,5,7,8. The numbers 1,2,4,5,7 and 8 are significant and also part of the Enneagram. When 2 is divided by 7, 0.285714... is the result. Once again it results in a series of Enneagram significant numbers, another sequential pattern is created. This continues when 3, 4, 5, and 6 are divided by 7. There is a mathematical cosmic mystery within both the Law of Three and the Law of Seven. This created great intrigue over time as philosophers attempted to discern its importance.

⁴⁵ John G. Bennett, *Enneagram Studies* (Samuel Weiser, 1983). 2.

The combination of the Law of Three and the Law of Seven was first attributed to Gurdjieff. He used them to begin to understand various mysteries existing in the known universe. Ichazo would build upon this work, using this symbol, including its movements, to understand personality. It was later taught at the school he founded, the Arica Institute. Claudio Naranjo, a psychiatrist, used this information at the Eslan Institute in Big Sur, California.⁴⁶ Richard Rohr and Andreas Ebert published their book to add to the base of Enneagram knowledge claiming, “The Enneagram brings into focus and essential truth of our soul” and to help share the compelling wisdom which is held within the Enneagram.⁴⁷ The Enneagram is a tool used to understand how personalities function. There is great wisdom in its original principles of understanding essence and personality. The Enneagram has always involved movement and fluidity through its various adaptations from Gurdjieff to Naranjo. If one seeks to understand their own life or the life of another person through the Enneagram it is crucial to know people are not static, they are fluid; therefore intense self-contemplation is needed to understand the Enneagram in its entirety.

Historic Enneagram Contributors

Gurdjieff began his work to understand the whole of humanity in the late 1800’s and early 1900’s.⁴⁸ His work on the Enneagram was never intended to be a personality tool, but a work to understand the mysteries of the universe. Gurdieff began the Enneagram as

⁴⁶ Rohr and Eber., *The Enneagram*, 20.

⁴⁷ Rohr and Ebert, *The Enneagram*, 23.

⁴⁸ P. D. Ouspensky, *In Search of the Miraculous: The Teachings of G.I. Gurdjieff* (San Diego, CA: Harcourt, Inc., 2001). 53.

an understanding of the Law of Three and its conjunction with the Law of Seven. The Law of Three is represented through an equilateral triangle located at the heart of the Enneagram. This is the basis of the Enneagram it consists of continual motion along its sides of holy affirming, holy denying, holy reconciling.⁴⁹ The Law of Three consists of regular movement of power throughout the triangle. “Each of these impulses can incorporate a considerable range of active, passive, and reconciling expressions. The affirming impulse may be firm, persistent, demanding, coaxing, wheedling, seducing, or overwhelming, just as the receptive impulse may be receiving, reciprocating, demanding, needful, resistant, denying, or inertial. Again, the reconciling impulse may be integrative, neutralizing, bridging, encouraging, or harmonizing. In addition to their specific expression, the relative strength of each impulse may be stronger or weaker and engender a permanent or short-term resolution of the three impulses.”⁵⁰ The magnitude of power pulsing through the triangle at any time can vary. For Gurdjieff this would relate to people and other dimensions as well. The core equilateral triangle will serve as the foundation for the Enneagram used today. The numbers assigned to the triangle are 3, 6 and 9 which all rest in the center of the triads containing those numbers.

The Law of Seven is also known as the Ray of Creation or the Law of the Octave.⁵¹ It brings together the remaining lines on the Enneagram (see Appendix). This same pattern coincides with scales on a musical octave (do, re, mi, fa, sol, la, ti). The Law

⁴⁹ John Shirley, *Gurdjieff: An Introduction to His Life and Ideas* (New York, NY: J.P. Tarcher/Penguin, 2004). 149.

⁵⁰ David Seamon, “Understanding the Esoteric through Progressive Awareness,” *Aries* 20, no. 1 (2020), 83.

⁵¹ Seamon, “Understanding the Esoteric,” 83.

of Seven does not have the same continual motion of the Law of Three, but is still connected nonetheless. Gurdjieff believed this to be the Alpha and Omega.⁵² All things existed within this union of the two Laws. He believed intertwining the two symbols of the Law of Three and Law of Seven is a “great cosmic mystery embedded in the symbol of the Enneagram.”⁵³ While the symbol of the Enneagram already existed as a nine sided shape, Gurdjieff was one of the first contributors to place the Law of Three and Law of Seven within the nine sided shape. He used the shape as a way of holding all of the mysteries within the universe.

Gurdjieff believed the Enneagram would contain knowledge as it relates to the whole universe. His work included illustrations on the functioning of the kitchen as movement occurring within the nine sides. He would demonstrate the perpetual motion of kitchen life falling within this diagram. The same source of knowledge would pertain to manufacturing work.⁵⁴ All processes existing in the known universe can be broken up into nine parts and placed within the Enneagram. Thorough examination will reveal the source of power, movement and relinquishing of power of a process. If a person looked closely enough, they would witness this cosmic mystery.

He had the belief humanity was moving through life in a sort of slumber, going through the motions of life until receiving a shock to become awake.⁵⁵ Gurdjieff believed most people function like machines. They would go about their normal patterns of life

⁵² Seamon, “Understanding the Esoteric,” 157.

⁵³ Bourgeault, Cynthia. *Holy Trinity and the Law of Three*. (Shambhala Publications Inc, 2013). 48.

⁵⁴ Bennett, *Enneagram Studies*, 23.

⁵⁵ Shirley, *Gurdjieff*, 159.

with very little disruption. A person would wake up, take a shower, brush their teeth, comb their hair, get dressed, have breakfast and leave for work. This would occur like clockwork until there is a shock to the system. Shocks can be presented as anything. This person who has a regular routine gets married. This shocks the system. The fullness of married life shocks the system into an awareness of the previous pattern. The shocks to the system change the energy or essence of the inner world.⁵⁶ When the shock occurs a person wakes up to see all of the things they do and how they engage with others, a full understanding of their own habits and functioning can open up a whole new world they never knew existed. Once a person realizes they are one in the universe of many and somehow intricately connected to others in the universe they experience a profound transformation of the soul.

Once a person experiences a shock they are able to see their own life within the functioning of other's lives. Their transformation would allow them to see the work of others. They would also be able to engage in the dance of life. Gurdjieff would refer to life as a dance where each individual has their part and moves around others while the music of life is playing in the background.⁵⁷ It can be quite simple to focus on the moves one dancer needs to take, but when they see how their movements correspond with all of the other dancers, that awareness creates transformation. All of a sudden they see how their movements impact everything happening around them.

Gurdjieff's work on the Enneagram led to the work of Oscar Ichazo. Oscar Ichazo was constantly seeking to understand more of the world. He would work to create

⁵⁶ Shirley, *Gurdjieff*, 147.

⁵⁷ Sophia Wellbeloved, *Gurdjieff the Key Concepts* (London: Routledge, 2005). 66.

systems to help his students raise their sense of consciousness.⁵⁸ His school was created to teach his theories to a select few students. He first incorporated the Law of Three into understanding human society by seeing a relationship between governmental powers. The three major powers being the United States, the Soviet Union and Europe.⁵⁹ He emphasized the ability for Europe to create a sense of balance or equilibrium to the other two.⁶⁰ Ichazo's work was focused on meditation and recognition of current powers. His goals were to create self-awareness in his students to prepare them to be leaders when the world would experience a great awakening.⁶¹

There are many ways Gurdjieff and Ichazo differed in their approach. Gurdjieff's goals were to place all mysteries, including humanity in the Enneagram, Ichazo was focused more on the functioning of people in his work. Gurdjieff would say there are three essence types, not personality types, the essence types are referred to as centers. For Gurdjieff the three unique centers were emotional center, intellectual center and moving center.⁶² The centers correspond with the Law of Three; the emotional center represented by holy affirming, the intellectual center by holy denying, and moving center by holy reconciling.⁶³ The moving center in Gurdjieff's work reflects a person's ability to take in information through movement.⁶⁴ The Enneagram shaped by Ichazo's work has

⁵⁸ Oscar Ichazo, *Interviews with Oscar Ichazo* (Arica Institute Press, 1982). 17.

⁵⁹ Ichazo, *Interviews*, 47.

⁶⁰ Ichazo, in his work emphasized how Japan and China were equally powerful, yet have internal conflict that must be worked out to be considered as powerful as those mentioned in the essay.

⁶¹ Ichazo, *Interviews*, 5.

⁶² Bourgeault, *Holy Trinity*, 50.

⁶³ Shirley, *Gurdjieff*, 149.

⁶⁴ Bourgeault, *Holy Trinity*, 50.

something similar referred to as triads, a head triad, heart triad, and gut triad. Two of the triads and centers align perfectly. The difference is in a gut triad (Ichazo) compared to a moving center (Gurdjieff). The center refers to absorption of information, the gut triad refers to origin of decision making. Gurdjieff believed his work more referred to essence, which a person is born with, where personality is something that is acquired.⁶⁵ While Gurdjieff did use his Enneagram to understand people and their patterns, he did not believe his students were smart enough to understand the full capacity of the Enneagram.⁶⁶ He never meant for the Enneagram to be a personality identifier, he certainly did not mean for it to be something permanent, but more fluid.

The three centers are significant in understanding the way people interpret information and make decisions. Those whose primary location is the intellectual center is the part of the person that focused on thinking. Not only would a person think for normal functioning but would also process emotions in an intellectual manner. They would seek to understand the world through logic. Their own encounters would be logical and actions would fulfill a certain purpose. The emotion center is focused on perceiving the world through feelings. If something felt right it would be more appealing to the person. It does not necessarily mean those with a focus in an emotional center are in tune with their own feelings, typically they are not. They are in tune with the feelings of others. Those whose focus is an emotional center are far more likely to be cautious of another person's emotions. They would hesitate to engage in a behavior if they perceive it

⁶⁵ Bourgeault, *Holy Trinity*, 51.

⁶⁶ Helen Palmer, *The Enneagram: Understanding Yourself and the Others in Your Life* (New York, NY: HarperSanFrancisco, 1991). 13.

could be harmful to another's psyche. The moving center, which was in Gurdjieff's model, displays a person who takes in the world as they encounter it. They are more likely to need a hands on teaching style. If they are to learn, they are to experience. This type is also more likely to have an instinctive sexual function. Since they take in the world through movement, they are more likely to use sex as a life changing experience. This is also the most likely to be used for spiritual mutation, because intimacy brings about vulnerability.⁶⁷ The gut triad, which is part of Ichazo's model, uses instinct as a location of life force.

While Gurdjieff believed a person would hold a specific center which they would operate out of normally, he also held that every person is plural or legion.⁶⁸ This is important when considering how each and every person functions. No one is static. Every person has good days and bad days. While a person might have a certain center or triad, it does not mean the person is void of characteristics of the other centers or triads. Every person experiences moments in each center or triad moving through them in perpetual motion. With intention a person can start to understand where their essence finds some amount of rest feeling most at home. This can only be achieved through self-contemplation, since perpetual motion does occur, the moments of rest can only be known to the individual.

Ichazo believed any contemplation where a person would raise their consciousness would create internal concern for the ego.⁶⁹ When anyone experiences a

⁶⁷ Shirley, *Gurdjieff*, 146.

⁶⁸ Shirley, *Gurdjieff*, 147.

⁶⁹ Ichazo, *Interviews*, 17.

shock to their system, there can be longing to return to a previous state of equilibrium.

When a person begins to know the Enneagram and see their own self within it, it does not stroke the ego but exposes a sense of fall self.⁷⁰ When the individual is awakened, they cannot go back into the slumber, machine-like life they lived before knowledge of their own role in the dance of life.

Naranjo attended the Arica Institute to learn from Ichazo. He later took this knowledge and adapted it to help create opportunities for growth. His process included individuals whom he found to be insightful psychologically to understand their manifestations of both heart and mind.⁷¹ His intentions were to create work to help individuals expand and grow personally. Naranjo specifically states one of the goals of his work is to “work towards our spiritual progress” and “become aware of the ego.”⁷² Naranjo’s hope was after self-contemplation personal awareness of sin, character and personality would lead to not only an understanding of the self, but also an awareness of how others function into the world. The Naranjo modifications were later used in spiritual centers around the world. His additions to the Enneagram have led to the Enneagram used for spiritual enrichment today. This ultimately led to many varying publications with a hope of self-contemplation encouraging understanding not only of the self, but others as well as a compassionate path to love your neighbor.

Naranjo’s contributions were to understand how the individual worked with fluid motion. His intentions were to help understand the Enneagram to create something which

⁷⁰ Rohr and Ebert, *The Enneagram*, 23.

⁷¹ Palmer, *The Enneagram*, 51.

⁷² Claudio Naranjo, *Enneagram of Society, Healing the Soul to Heal the World*, ProQuest EBook Central (Gateways Books & Tapes, 2004), accessed October 13, 2023, 17.

could be used for spiritual reasons. He could see the best and the worst of the individual which could lead towards societal progress. His scope did not rest on individuals but would look at the world as a whole, incorporating countries and their leadership and how it worked. He created an Enneagram which would demonstrate larger societal ills, this had similar movements as the individual's enneagram showing fluid motion on how people operate. His research has influenced the modern Enneagram which is now used by counselors providing therapy, but also by spiritual and religious leaders.

History Conclusion

Understanding the historical component helps with Enneagram work to realize no one number is better than the other. The Enneagram history affirms the claim of a constant desire to understand the divine. The history of the Enneagram points to several underlying truths which are at the heart of Enneagram work. Individuals are fluid. They are not static creatures. This is important when considering spiritual growth, one practice is not ideal for each human. Since individuals are fluid in nature, they should engage in more than one spiritual practice to engage their spirit. Also, each number is connected to the other.

Modern Enneagram

The Enneagram is a tool used to help understand personality both in the individual and communally. Inside the modern Enneagram there are nine distinct numbers each expressing personality. Each number represents a type. Each type will have identifying components typically displayed in the personality. Each type sits within a triad, which reflects the origin of decision making focus. The body triad holds the numbers Eight, Nine and One. The heart triad holds numbers Two, Three, and Four. The

head triad holds numbers Five, Six and Seven. Through contemplation, an individual comes to know what number they identify with the most, they are awakened to their true self. This revelation will start to bring awareness in their best and worst self. Within each type are characteristics for a person to shine personally and professionally. Within each number is also the biggest sins and downfalls of that type.

Every person on the earth has a personality which is entirely their own. They will express their personality in different ways, similarities can be found in those who share the same type. Every person will see the world differently through their own lens. Culture will play some part here, along with upbringing and biological components. The Enneagram seeks to focus on understanding the world through personality. Helen Palmer states, “The world looks very different to each of the nine, and by lending yourself to the way that others feel within themselves you can shift out of your own point of view into a true understanding of who the people in your life really are, rather than what your ideas about them might lead you to believe.”⁷³ Understanding how every person will see the world a little differently increases perspective and knowledge of everyday reality. Mistakes are made when any person believes the world is functioning as they experience it themselves. Every person is taking in information through their own center or triad simultaneously with the rest of humanity. The way information is gathered and processed varies by individual. Gaining awareness of one’s own way of taking in information can help a person understand their own functioning and help them understand others have similar goals.

⁷³ Palmer, *The Enneagram*, 5.

Through contemplation, a person can come to know their own self better. Many people journey through life oblivious to their own personal character, much less the character of others. With a thorough understanding of how of the interconnectedness of all people, this knowledge is significant because it leads to a “psychologically mature life”⁷⁴ This contemplation will shock the system out of mechanical slumber and into self-awareness. Being self-aware helps a person understand their role in the dance of life. When a person whose primary type is located in the head triad experiences a shock to their system, they begin to see how others make decisions based on their own sense of logic or they make decisions deriving from their gut or heart. All of these possibilities exist in the dance of life.

Through contemplation and study each person can come to learn about their own Enneagram type. Each type has specific traits. When learning about a type there are many common denominators. When learning about a certain type, a person will not experience all of those traits in their own life. Further every person will experience traits and similarities with other types. Through contemplation a person seeking to know their own Enneagram can discern which traits are dominant, which are occasional. A dominant trait is constant during normal healthy times for the individual. An occasional trait is a trait which exists under circumstance of health or stress. Some stressors will significantly alter a person’s behavior, which is consistent among Enneagram types.

The Enneagram is a diagram in perpetual motion. In times of stress movement occurs, also in times when a person feels safe and is at their healthiest, movement occurs. The Enneagram is a fluid diagram functioning as much of a dance as Gurdjieff claimed.

⁷⁴Palmer, *The Enneagram*, 17.

Helen Palmer claims, “the reason for discovering your own type is so you can build a working relationship with yourself.”⁷⁵ Each number on the Enneagram makes certain moves in times of security when they are at their best. When this happens they display healthy traits from the number onto which they move. For example, an Eight in security displays positive characteristics of a Two. The Eight is known for being argumentative, a Two is known for their helping nature. If an Eight experiences times of wanting to be profoundly helpful they can recognize they are operating out of security. This is an example of one move made across the Enneagram. Every number will have a specific move made in times of security. This fluid movement happens on a regular basis in the life of every single type. A One, in security, displays the positive characteristics of a Seven. The movement in times of security and health to another number follows the lines of the Enneagram (See Appendix). Through regular contemplation, an individual can start to notice patterns in their healthy behavior.

Similar things are true in times of stress. A person experiencing life stress will show traits on the negative side of the number onto which they move. Every number has a certain move that is made in times of stress. These pathways are displayed in the arrows within the Enneagram. Each number is related to other numbers along the lines of the Law of Three or along the lines of the Law of Seven. An example is an Eight moves to Five, meaning the behavior displayed will often be investigative trying to figure out the problems at hand. Palmer refers to the stress movements as passions. Each number has a particular passion which is their downfall. The naming of each passion corresponds with

⁷⁵ Palmer, *The Enneagram*, 9.

the seven deadly sins of the Christian faith with the addition of fear and deceit.⁷⁶ This particular sin or passion has the ability to manifest within the individual of its particular type. With regular contemplation and awareness a person can begin to observe their behavior in times of stress and identify those moments more easily. Shocks to the system can bump a person from their place in health to a place in stress rather easily, often triggered by their passion.

Wings on the Enneagram are the numbers located next to each type. The wing of an Eight is a Nine or a Seven. Wings show great importance because a person will show characteristics of their primary number and will lean heavily toward one of their wings. Richard Rohr notes something peculiar happens when a person does self-work: over time they start to shift and lean toward their other wing. An Eight wing Nine will likely reflect various characteristics of a Nine such as peacekeeping and trying to view as many perspectives as possible. An Eight wing Seven would still show primary Eight characteristics and include many Seven characteristics such as excitement for newness. While the wing will add some characteristics to a primary number, they are likely to be temporary where the type does not change throughout a person's life.

One large obstacle in self-recognition is what Gurdjieff referred to as a buffer. This is something that softens the blow of the shocks a person experiences in an effort to understand more of their own personality and existence.⁷⁷ Large life changing events which can trigger stress personality traits. Examples of large life events which can be triggering include: death, natural disaster or job loss. Many will experience gradual stressful events

⁷⁶ Palmer, *The Enneagram*, 24.

⁷⁷ Palmer, *The Enneagram*, 15.

which can create a slow journey towards displaying stress personality traits. Examples of gradual stressful events include items which cause small amounts of stress which add up over time, which are things like minor inconveniences at home or work. These items are still stressful, but have the potential to build into a large amount of stress. Naranjo discovered common buffers for each personality type. Buffers can be employed when an individual experiences stress as a form of self-protection to the ego. Buffers soften the blow to the system, since they can often be gradual they also inhibit a person's ability to grow.⁷⁸ Buffers often distract a person from their current reality or stress they are experiencing. Identification of stressful events and personality shifts is key to this recognition.

There is commonality between each type's point of focus. This is not apparent without a proper sense of internal reflection. Each type has areas that can unconsciously dictate their inner dialogue which is specific to their type. Examples of points of focus can be questioning whether or not they are right or wrong in a situation, an understanding of who has control in any given situation or whether a person has hidden intentions.⁷⁹ These preoccupations can consume the thoughts and actions of an individual. Through regular contemplation and awareness a person can begin to notice these preoccupations to help them stay at bay in their personal and professional life.

It is possible for a person to exist in slumber and work mechanically for the whole of their life. They can go about their ordinary business with very little capacity to see the wholeness of humanity in the world they exist in. There will at some point be shocks to

⁷⁸ Palmer, *The Enneagram*, 16.

⁷⁹ Palmer, *The Enneagram*, 52.

this system that create stress. They will display characteristics of their personality type whether or not they are conscious of it. Ideally, with contemplation and reflection they will begin to see their motives, their patterns and components of their personality. With that knowledge they can grow psychologically to create lasting benefits on the whole of their life.

At any given time a person can rest peacefully in their own type. As they contribute to the dance of life they will experience moments of great joy and great sorrow. These movements will continue to occur as life is experienced. Due to the perpetual motion of stress, security, and rest, a person will move along the Enneagram lines of their specific type. When contemplation is taken seriously a person will start to notice these patterns within themselves. Every person will at some point display characteristics which are dominant in a type differing from their own. Due to the regular motion and movement within the Enneagram, the only way to know the true self and create awareness is through regular self-contemplation.

Knowledge of the Enneagram can help individuals perform better in the workplace. Businesses have invested in their leaders for decades hoping to give them the skills to be successful managing the work force. Recently, focus has shifted to creating transformational leadership as opposed to transactional leadership. Transactional leadership is focused on teaching skills such as budgeting, supervision, etc. Transformational leadership is focusing on the ability to understand, empathize and connect.⁸⁰ The use of the Enneagram is now becoming a tool for businesses engaging in

⁸⁰ Jon Singletary, "Head, Heart and Hand: Understanding Enneagram Centers for Leadership Development," *Social Work & Christianity* 47, no. 4 (2020), 7.

transformational leadership. The church can also use the same tools for transformation in a person's spiritual life. The focus of this paper is on learning a deeper understanding of the Heart Triad of the Enneagram with a special focus of creating spiritual disciplines designed for each number. Information on each number is gained from experts in psychology, esteemed secular sources, respected spiritual authors and concluding with an analysis from a clergy perspective.

Introduction to the Body Triad

The Body Triad includes the numbers Eight, Nine and One. This triad is unique as it is the only triad in which the name of the triad varies by Enneagram author. Some refer to it as the Gut Triad, Hand Triad, Anger Triad, or Body Triad. This is because each number within this triad seeks to be in action in some way. Members of the Body Triad have an instinct which is hard to describe beyond an internal knowing the individual can feel inside of their body. It is a bodily inclination, not based upon reason or experience. Another commonality of this triad is an orientation toward social justice which is manifested differently depending on the number. While many people in other triads will be interested in social justice, it is a core component for those whose intelligence center is in the Body Triad. The social justice focus is displayed in various ways depending upon the number in the Triad. There is also an element of anger for each number. This anger is a fuel which drives the number towards something. The focus of anger is dependent upon the number as well. In this essay each number will be given an overall review of the Enneagram number, an understanding of their stance and how it plays a part in their life, how their social justice value plays out and how their anger is focused. It will also include spiritual formation practices to help each number feel at peace with their own

type. The spiritual formation practices will reflect two categories, intimacy with God and personal achievement for health.

The Body Triad is known for feeling emotions deep within their body. It is necessary for each number within the Body Triad to have an endorphin releasing physical activity to relieve stress, otherwise stress will manifest within the body. Since this triad is also known as the Anger Triad, they are also more likely to hold anger than the rest of the numbers on the Enneagram. Christopher Heuertz is one of the authors who specifically mention this demonstrating how this Triad specifically experiences tension by having butterflies in their stomach or knots in their back.⁸¹ The prayers he suggests acknowledge the physical toll of tension on the body of those in this triad. In response he offers a brief prayer to invite God to manifest within the body to help heal and offer wholeness. The prayer he offers is helpful for every person in the body triad but is simplistic in nature. The following exercises demonstrate a classic spiritual discipline each number can engage in to strengthen their relationship with God.

The Eight

The first number in the Body Triad is the Eight. The Eight is referred to as a Challenger. This is a person who will argue and disagree for sport. This person loves an intelligent debate. This can be challenging for some people who might see the discourse as difficult, but for the Eight it builds understanding. Through a debate an Eight is able to question boundaries, understand various angles of a situation and ask challenging questions. Since the Eight has an inherent need to stand against others, it can be

⁸¹ Heuertz, *The Sacred Enneagram*, 232.

exhausting for other numbers who do not enjoy debate.⁸² Eights tend to be driven individuals with a bent toward bluntness. An Eight does not try to be a bully, but can be seen as one due to their directness and a mentality for not suffering fools. The passion of the Eight is lust. This does not refer to sexual lust, but more of a desire to engage with the world. This number is very driven to achieve. Some may see Eights as an over-the-top personality.

Every person takes on new personalities to some degree when stressed. The Eight in stress moves to Five. When an Eight is not able to control the environment around them, they become angry and express their anger bluntly.⁸³ They take on the desire for understanding and problem solving. In this space the Eight is trying to understand the various components of a situation and does not trust easily. It means when under heavy stress an Eight might get very quiet, which differs from their normal outgoing personality. It is typically when the Eight takes in all the information available in an attempt to have an educated and strategic response to stress. An Eight always desires to control a situation and trusts very few people. Suzanne Stabile believes the Eight does have the ability to channel the part of a Five which is thoughtful and strategic in their decision making.⁸⁴ The part of an Eight that experiences a Five in stress is also able to use components and strengths of the Five during times of health.

⁸² Riso and Hudson, *The Wisdom*, 44.

⁸³ Adele Ahlberg Calhoun, Doug Calhoun, Clare Loughrigan, and Scott Loughrigan. *Spiritual Rhythms for the Enneagram : A Handbook for Harmony and Transformation*. Downers Grove, Illinois: IVP, 2019. <https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2030925&site=ehost-live>.

⁸⁴ Stabile, *The Journey*, 25.

In times of health the Eight moves to Two. They become focused on social justice efforts, wanting to give more than they receive. This can be observed by trying to fix the problems of others on the premise they are helping. It can often mean an Eight is pushing their own philosophies on others. Eights do want to be helpful to others, they have a passion and a drive to be successful. This can be especially true for an Eight when working with a non-profit. It is difficult to bully an Eight, they are not easily manipulated. When in a healthy position, an Eight can contemplatively access the intelligence and thoughtfulness of a Five with the heart for others of a Two.⁸⁵ This gives the Eight an ability to seek justice for those who might not otherwise have a voice. One of the challenges created in this space, is without self-reflection, an Eight can find themselves pushing around other people and not giving others a chance to participate or own a project.

The stance of the Eight is aggressive. They are typically quick to jump into conversation with others. They are not known for backing down from an argument or discussion. Typically an Eight can argue with someone until they are blue in the face. Those who are in the aggressive stance tend to repress feelings, meaning they will often choose actions over feelings or consider feelings after an action is taken.⁸⁶ There are pros and cons to this approach. The Eight can be a person you would like to have on your side whenever life is not going your way. They are fierce advocates for their friends or for anyone who is struggling. They will seek out justice and often be relentless in their

⁸⁵ Adele Ahlberg Calhoun, Doug Calhoun, Clare Loughrige, and Scott Loughrige. *Spiritual Rhythms for the Enneagram : A Handbook for Harmony and Transformation*. Downers Grove, Illinois: IVP, 2019. <https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2030925&site=ehost-live>.

⁸⁶ Palmer, *Speaking by the Numbers*, 81.

pursuits. Their passion can be exhausting to many which allow them to get results. The Eight is able to use their aggressive stance towards their social justice goals. The Eight on the Enneagram is capable of many things. They are fierce advocates for social justice. They are capable of taking their internal anger to advocate for others. They are able to access the thoughtfulness of the Head Triad and the love for others from the Heart Triad. The largest struggle the Eight faces is the ability to slow down.

The Eight has a deep sense of passion. This number could do well to engage in physical acts of personal devotion to God. It should be structured personal devotion which involves movement. Most Eights do not sit still well. Prayer walks can be beneficial to this type. Since an Eight is drawn to acts of service and being involved in the community in a healthy way, it is good to set some boundaries to not overwhelm others they engage with. This can be serving on the board of a local community non-profit. An Eight might also enjoy a physical act of creating a community garden. This is a way to love others without exerting control over other people but would have the ability to exert some control over the organization of the garden. This type of project would be good for an Eight.

While regular practice is good for anyone in their own spiritual health, the Eight could do well to strengthen their weakness. This number is always wanting to be in control. Their stress response relates directly to regaining and exerting control when things are not going their own way. In an effort to strengthen this weakness an Eight needs to meditate and come to terms with the concept of submission. Richard Foster claims there is freedom in submission saying, "It is the ability to lay down the terrible

burden of always needing to get their own way.”⁸⁷ An Eight can let go of all of the burdens they carry trying to hold on to control. When a person is able to submit to a higher power, giving control to God instead of trying to control the world around them, they are able to value others well. When cultivating the practice of submission, a person has the ability to let others be who they are without trying to make them who they desire them to be. When a person practices submission they are able to “set free from the seething anger and bitterness you feel when someone doesn’t act towards you the way you think they should.”⁸⁸ Submission for an Eight would mean they would practice letting go of control and seeing how God is moving around them. It is purposeful surrender, allowing God to be in control instead of the person. Practicing submission would be acknowledging the authority of God in the world and engaging in love for the neighbor as the neighbor is presently.

The Nine

The next number in the Body Triad is the Nine. The Nine on the Enneagram is referred to as a Peacemaker. Suzanne Stabile offers a lot of insight when it comes to understanding the Nine. This number will not choose conflict willingly as their name suggests, they were raised thinking their thoughts did not contribute to the life of anyone else.⁸⁹ A Nine wants to be invited to events but will often decline invitations in order to rest. Nines have an opinion but will often keep it to themselves unless they feel it is

⁸⁷ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (London: Hodder & Stoughton, 2008), 138.

⁸⁸ Foster, *Celebration of Discipline*, 140.

⁸⁹ Cron and Stabile, *The Road*, 67.

necessary to share. In reference to how a Nine experiences their own feelings Ian Cron points out, “They’ve stuffed their own feelings and desires for so long that they don’t even know what those thoughts and feelings are.”⁹⁰ While a Nine is not accustomed to accessing their own feelings or seeing their value, they are interested in the emotions and feelings of others. A trait which is unique to the Nine is the ability to view various sides of every story.⁹¹ If an argument arises, a Nine will try to understand the point of view of everyone involved. A Nine will carry the stress of all of their neighbors inside of their body convinced it is their cross to bear. It often means the Nine is ready to implode at any given moment. A Nine in conflict will take in information all around them and try to navigate the creation of peace in stressful situations.

Nines have an inner need for rest. Every person has a need for rest, it is especially true for a Nine since they are always trying to hold peace in the world around them. The passion of the Nine is sloth. Sloths are known for their slow hardly noticeable behavior. Sandra Maitri confirms this trait by explaining the Nine has a tendency for inertia, explaining how a Nine will resist acceleration.⁹² Nines are known for keeping a steady pace. They will resist anything that causes them to change course, which can result in a stubborn hold on the status quo. In an effort to not rock the boat in any way a Nine will resist change in any capacity which spills over into their personal relationships and social life. The stance of a Nine is withdrawing. Instead of engaging in conflict, a Nine is likely

⁹⁰ Ian Morgan Cron, *The Story of You: An Enneagram Journey to Becoming Your True Self*, (New York, NY: HarperCollins Publishers, 2021), 54.

⁹¹ Cron and Stabile, *The Road*, 69.

⁹² Sandra Maitri, *The Spiritual Dimension of the Enneagram: Nine Faces of the Soul* (New York, NY: Jeremy P. Tarcher/Putnam, a member of Penguin Putnam Inc., 2001), 55.

to withdraw. Sean Palmer points out, “movement, resolve and strategy proceed from this center, as do activity and effectiveness...Feeling unable to affect other people or situations,[the Withdrawing Stance] justify and exclusively interior approach to life.”⁹³ If a Nine decides to withdraw they are doing so as a matter of self-preservation and preservation of the peace to the people around them. The inner peace of a Nine is something they will go to great lengths to protect.

Nines are driven by social justice. This number will carry many burdens for everyone else in the world. Creating peace in difficult situations is a priority for a Nine.⁹⁴ They are driven to lift up others to achieve a societal balance. Nines are faithful, quiet volunteers to many organizations. Suzanne Stabile and Ian Cron call Nines “Supportive, nonjudgmental and inclusive, they build bridges and bring people together in a spirit of cooperation.”⁹⁵ While the Nine will not show anger as bluntly as an Eight, they do share their anger in a passive aggressive manner. This comes in the form of side comments and witty humor.

Every number will experience stress, Nines are no different. In times of stress the Nine takes on many negative attributes of a Six. The Nine will question their identity and involvement with the people around them. They will take on some of the characteristics of a Six including self-questioning and high anxiety. A Nine in stress shuts down. They

⁹³ Palmer, *Speaking by the Numbers*, 124.

⁹⁴ Adele Ahlberg Calhoun, Doug Calhoun, Clare Loughrigan, and Scott Loughrigan. *Spiritual Rhythms for the Enneagram : A Handbook for Harmony and Transformation*. Downers Grove, Illinois: IVP, 2019. <https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2030925&site=ehost-live>.

⁹⁵ Cron and Stabile, *The Road*, 84.

become quiet, physically absent, and will resist decision making.⁹⁶ According to Stabile, one thing the Nine can do to experience more wholeness is to “use your anxiety as energy for action.”⁹⁷ If a Nine can channel the anxiety which typically belongs more to a Six, they are then able to engage more with the world around them. In health the Nine moves to Three. A Nine has the ability to channel the confidence of a Three. This is where the Nine has the ability to confront challenges in a loving manner.⁹⁸ They are not struggling with momentum; they are able to engage with the world around them energetically. A Nine in health knows their contributions to the world around them including personal and professional relationships.

Nines in relationship can be a great asset. They have a heart for serving others, and the ability to be highly organized when channeling their Six and Three energy. A Nine with good boundaries will make time to engage and to rest in proper proportion. There are many things a Nine can do to engage in spiritual growth to help them maintain a growing relationship with God.

A Nine will engage spiritual formation in different ways than the other numbers on the Body Triad. Suzanne Stabile notes, “Nines have the least energy of all the numbers on the Enneagram.”⁹⁹ Stabile and Cron offer a few examples on how Nines can experience spiritual transformation, noting how Nines have an understanding of an

⁹⁶ Stabile, *The Path between*, 51.

⁹⁷ Stabile, *The Journey*, 25.

⁹⁸ Stabile, *The Journey*, 117.

⁹⁹ Stabile, *The Path*, 41.

interconnectedness with all of creation.¹⁰⁰ A Nine with a deep need for rest does well when they are able to sit on a park bench and observe the world around them. They can see the beauty in the birds, children playing and creation. They can breathe in and out and see this as a deep spiritual experience of inner peace.

A Nine could do well to engage in the spiritual practice of simplicity. A Nine is easily overwhelmed by the stressors of the people around them. There are many things in the world which will request the energy of the Nine, energy they are unlikely to have. The practice of simplicity would call for a Nine to eliminate things from their life which would cause stress. It would help the Nine create priorities for where they can spend the little bit of energy they do have. Richard Foster discusses the sickness in America in prioritizing stuff, the stuff which is prioritized does not point a person towards a relationship with God. He says, “We buy things we do not want to impress people we do not like.”¹⁰¹ While Foster points to physical items which consume the space around us, the logic would apply to relationships as well. When life is cluttered with things or people which are unimportant it uses valuable space and energy which could be used for something with deeper meaning. The Nine is constantly searching for inner peace. They work to help others experience a sense of peace, but do not offer it as a gift to themselves. By using the spiritual discipline of simplicity, they will be able to prioritize things which are important for their own life instead of constantly merging their identity with others. The very practice of simplicity takes out everything unnecessary and allows an individual

¹⁰⁰ Cron and Stabile, *The Road*, 87.

¹⁰¹ Foster, *Celebration of Discipline*, 101.

to focus on their relationship with God. They are able to see God working around them and within them in simple yet meaningful ways.

The One

The One on the Enneagram is the Perfectionist. This number has an internal drive to correct the world. There are no exemptions to this drive. When a One wakes up in the morning, they begin seeing projects which need their help as they desire to make the world “right.” A One sees their perfectionism as an asset.¹⁰² The irony in a One’s life is their perfectionism, which is their way of helping the world, is also the very thing which is eating them alive.¹⁰³ It is hard to convince a One they are not right. Externally, a One believes they know how the world should function. Internally, a One has an inner critic who is constantly conveying the message they are not enough, are not doing enough for the world around them. Suzanne Stabile notes every person has an inner voice, but the One’s inner voice is highly critical. The only way for a One to quiet the inner voice is to cross things off of their to-do list.¹⁰⁴ The Inner Critic keeps a One busy by pointing out challenges in the world which need to be addressed. The One often does not realize other people lack an Inner Critic, the voice inside of their head offering constant commentary.¹⁰⁵ A One’s drive for perfectionism is both an asset and a liability.

¹⁰² Cron and Stabile, *The Road*, 77.

¹⁰³ Cron and Stabile, *The Road*, 77.

¹⁰⁴ Cron and Stabile, *The Road*, 97.

¹⁰⁵ Cron, *The Story*, 79.

The perfectionist drive for the One can be detrimental to their health. Their compulsive need to be perfect can create within them a need to obsess over tasks or goals. Ian Cron points out a moment when a person became obsessed with a diet to the point of creating an eating disorder.¹⁰⁶ In this specific circumstance there was a demonstrated need for control, desire for perfectionism, and an emotional connection with the body. The individual in this case would avoid eating in times of anger, displaying a bodily connection with feelings. The One struggles to see the distinction between a quest for excellence and a compulsive need to be perfect. There is a physical connection between the One's obsessions and their need to perfect the intricacies to their life. It is easy for a One to have physical side effects associated with their need to be perfect when the perfection they are striving for is not achieved.

A One in stress moves to the number Four. In this move, a One can begin to experience deeper emotions like melancholy.¹⁰⁷ Fours are known for their ability to sit in emotions with no desire to change them. The draw of the Four does not have to be negative. A One has the ability to channel the creativity of a Four. This connection can help a One engage in art, music and theater, all of which might help a One heal and experience life from their stress. They can also experience the ability to confront their emotions without being overwhelmed by them.

In moments of health the One moves to Seven. The One becomes adventurous and is able to relax. They are not weighed down by the responsibility to fix everything

¹⁰⁶ Cron, *The Story*, 70.

¹⁰⁷ Stabile, *The Journey*, 120.

around them. A One in this space is able to experience freedom from the normal challenges they face attempting to correct the world around them. Typically this is seen in a One when they travel. They are not obligated to fix all of the problems at work or in their home. They can simply enjoy being in a new place with no responsibility to correct anything. This is the space where a One can let go.

The stance of a One falls in the Dependent Stance. The One is considered to be thinking repressed. Sean Palmer describes it as “responding to the present needs and present people without extended thought about one’s self. It is looking outside of one’s self for guidance.”¹⁰⁸ The One often finds they have more on their to do list than what they want, by thinking less and repressing this part of their functioning they are able to stop adding things to their to do list. They are already addressing many of the world’s struggles, they would like less on their list to accomplish. This makes the One’s desire to be around others with little expectation of them to have more to do. They simply want to be in a group of people and let someone else be in charge.

There are many attributes of a One. A One will have an internal drive to engage with the world around them. They will want to do things well. They are typically very good at organization. One of the cons of their perfectionism is the ability for other people to live into the One’s expectations. The One would like others to do things their way. A One does have internal anger which drives them to correct everyone and everything in their midst. In an effort to draw closer to God the One will have to wrestle with their Inner Critic to see their own worth and need for spiritual growth.

¹⁰⁸ Palmer, *Speaking by the Numbers*, 47.

A spiritual discipline which would serve a One well would be solitude. This practice can be especially hard for a One due to their Inner Critic but can have substantial benefits if it is done well. Richard Foster says, “Inward solitude has outward manifestations. There is the freedom to be alone, not in order to be away from people but in order to hear the divine Whisper better.”¹⁰⁹ This spiritual practice is modeled after the number of times in which Jesus would go by himself to pray. In Gospel of Matthew, “And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone” (Matt 14:23). In the Gospel of Luke Jesus” would withdraw to deserted places and pray. “(Lk 5:16). It was common for Jesus to seclude himself for prayer, in order to connect with the Father. This practice will be challenging for the One initially. St. John of the Cross, in *Dark Night of the Soul*, spent a large amount of time wrestling through the darkness in his own mind and heart. This is a saint a One could look to for insight in this spiritual discipline. He demonstrated how wrestling with challenges can produce healing. Richard Foster offers similar insight, stating, “It is an experience to be welcomed much like a sick person might welcome a surgery that promises health and well-being.”¹¹⁰ The initial journey will be challenging but will result in healing to come to terms with the role their Inner Critic plays in their life. Due to the role of the Inner Critic, beginning a practice of silence is not recommended for a One. While a One could benefit from quiet space because they are constantly moving and doing things, silence gives their Inner Critic too much time to point out their perceived inadequacies. Stabile is clear, the Inner Critic is not a friend to

¹⁰⁹ Foster, *Celebration of Discipline*, 121.

¹¹⁰ Foster, *Celebration of Discipline*, 126.

the One.¹¹¹ In the process to begin solitude without absolute silence, a One needs encouragement to seek solitude instead of constantly doing things for others and correcting the world. A One could begin with reading the Psalms, using Lectio Divina to cultivate the time of solitude in a positive manner instead of having negative connotations voiced by their Inner Critic. The focus being a Psalm or pre-written prayer can distract the Inner Critic from taking over.

Every person has a need to experience spiritual depth. God is seeking us, we should respond by seeking God as well. The desire of the Christian life is to have a meaningful relationship with God. The Enneagram has the ability to access key features of a person's personality to help them engage in spiritual exercises which strengthen their weaknesses. The Eight can channel their energy, need for control and fierce sense of advocacy for the world into submitting to God who ultimately should be in control. The Nine can simplify their life by prioritizing their life with acts of simplicity to help them maintain their own inner peace. The One can gain a sense of self-worth through meaningful times of solitude which can dampen their desire to perfect their own life and the lives of people around them. If understood well, the Enneagram can help any person strengthen their relationship with God and grow deeper in their own spiritual life.

Introduction to the Heart Triad

The Heart Triad consists of the numbers Two, Three and Four. The name Heart Triad can lead a person astray because while each number in the triad is led by their feelings (also known as the Feeling Triad) they rarely are able to express their feelings or

¹¹¹ Stabile, *The Journey*, 123.

thoughts to others. Each of these numbers relate to others with empathy.¹¹² This is a hallmark of the Heart Triad. Each number in this triad focuses on the image that is needed to attract love and approval from others. The focus on empathy is reflected in the image they would like to project to best empathize with others. In their focus to create an image to reflect for others certain things are lost in their own identity. A Two struggles with their own sadness. In their constant need to care for everyone else, they do not know how to own sadness in their own life. Threes do not know what to do with their own grief. Grief can take a person down, it does not lift someone up or help them be successful. It is very hard for a three to handle their own grief if they constantly want to portray an image of success. A Four overdoes their attachment to their own grief and sadness.¹¹³ A Four is the only number on the Enneagram that can sit in their own sadness without trying to modify it. The problem is, they can stay there too long. Each number in the Heart Triad struggles with how to handle their own feelings and relationship with their own self. They are an outwardly focused group, constantly seeking something from their relationships with everyone else and rarely in tune with their relationship in their own life. Each number in this triad wants to be seen for who they truly are, but question if they are lovable for who they truly are. Twos strive to be likeable. Threes want to be successful and Fours want to be unique and special.¹¹⁴ This is a constant struggle in their daily life. Through a focus on spiritual disciplines designed for each number in the Heart Triad, each number can find a way to see their own value in their individual identity and grow spiritually.

¹¹² Beatrice Chestnut, *The Complete Enneagram: 27 Paths to Greater Self-Knowledge* (Berkeley, CA: She Writes Press, 2013), 354.

¹¹³ Chestnut, *The Complete Enneagram*, 354.

¹¹⁴ Chestnut, *The Complete Enneagram*, 354.

The Two

The first number in the Heart Triad is a Two. A Two on the Enneagram is referred to as a Helper. They sit toward the top of the Enneagram, right next to the Body Triad. The most important concepts for Twos are relationships and connection. The life of the Two is always seeking connection and relationships with others. They see their whole existence as it relates to the relationships in their own life. It is common for a Two to introduce themselves to a new person as it relates to a relationship. An example would be “Hello, it’s nice to meet you, I am Hannah’s Mom.” This shows the high value Twos will place on their relationships, it is core component of their identity so much so that it is how they introduce themselves to others. They struggle to distinguish their own life and problems because they take on the problems of those with whom they are in connection. Stabile points out how Twos are constantly trying to meet the needs of others.¹¹⁵ They are known for covering up their own loneliness with attempts to help others. They want to make sure everyone has a seat at the table and often fail to sit at the table themselves.¹¹⁶ The focus of the Two is always focused externally, which is their blessing and curse.

When it comes to their own worth, a Two is very insecure. They do not think they are lovable creatures in their own right. They seek to earn love from others, typically through methods of seduction or intentional giving.¹¹⁷ Their seduction methods might not

¹¹⁵ Stabile, *The Path*, 83.

¹¹⁶ Stabile, *The Path*, 87.

¹¹⁷ Chestnut, *The Complete Enneagram*, 351

be sexual, they can often be mild forms of manipulation to try and convince another person the Two is worth loving. They try to give to others hoping to create dependence. If others are dependent upon a Two, the Two believes it increases their importance and value. It also secures their place in the life of others. A Two can often give off the impression they are generous, helpful and supportive.¹¹⁸ While most of those things are true, they are generous, helpful and supportive because it means they have value in the life of their friends or family. A Two needs to be needed. The long term hope for a Two is if they continue to care for others, it will be reciprocated and those same people will take care of them as well.¹¹⁹ They put their sole focus on the security they have created in relationships.

A Two is in constant connection with other people, always looking for chances to help or find an opportunity to be needed. When walking into a room a Two has the ability to find the one person who is struggling. Then they will seek to figure out a way to help that person. They do this with very little thought, it is part of who they are. Twos are natural chameleons. They will shift themselves to be whatever is needed at the time.¹²⁰ If a Two is attending a formal banquet, they will likely figure out by instinct a person in the room who feels like they do not belong. They will then proceed with all of their strength to help that person feel confident. The need for connection is of the highest priority for a Two.

¹¹⁸ Chestnut, *The Complete Enneagram*, 352.

¹¹⁹ Chestnut, *The Complete Enneagram*, 353.

¹²⁰ Chestnut, *The Complete Enneagram*, 358.

A Two is always striving to be helpful to the community around them, even if they are strangers. While many other numbers are helpful, a Two will take it to another level. Twos are the people who have First Aid kits in their cars, they are people who carry jumper cables even if their car is brand new. They are the mothers and fathers to everyone at the playground or park. They show up to weddings as visitors, but are the ones with safety pins, bobby pins and a sewing kit just in case someone needs it. While these behaviors are not exclusive to Twos, they are especially true for Twos. They are in constant need to be of help to the community around them.

If a Two is not able to help, they quickly fall into their stress behaviors. This move sends the Two to Eight behavior. In these moments a Two will struggle for control. They can become domineering. They might yell or complain about situations and the people around them. Participating in an activity which allows them to help or reconnect with their inner nature can help them move back to healthy territory.

A Two can also display many behaviors of numbers on either side of them, referred to as their wings. The wings for a Two are One and Three. A Two with a One wing can be a bit of a perfectionist. They will want things done a certain way insisting they are right. This is a perfect helper situation, they insist on helping others to get on a path of being right. A Two with a Three wing will be focused on helping others with some attention to image and success. A Two with a Three wing will be heavily focused on helping others succeed. They do not have to be in the limelight, but will encourage others to do so.

The Two at church is involved in many activities. They display many qualities valued inside of the Christian Church. A Two is helpful and mostly selfless. They can

grow weary and resentful if not appreciated. Twos are also great on mission teams, they live to go out and serve the community. They will constantly engage in service to help those who could use some support. A church that has a Two in charge of outreach and missions will never struggle to see people who are in need of help. A Two will collect these individuals. They will be very generous of their time and also their money. Twos are highly respected and value in the local church.

The important piece for a Two is to help ensure they stay in good spiritual health by purposefully tending to their own care. Due to their regular selfless behaviors they often struggle to care for their own self. It is very hard for someone who is a Two to come to know their authentic self. This is because their life is constantly intertwined with others. They are preoccupied being mothers, fathers, daughters, friends and coworkers; they often fail to create time to be an individual. If a Two is going to experience spiritual growth, the Two has to create some space to be alone. While corporate worship can be very life giving to a Two, they need to create some time and place for discernment and prayer that is private. Since Twos are constantly trying to help others, it is best to find a space with little distraction. If a Two tries to sit and pray at a public park they will quickly feel the need to help any child who might be struggling or any mom who could use a listening ear. Privacy is key. Picking a place like a quiet room to read a devotional can be very life giving. Since Twos have a romantic nature, much like a Four, they might enjoy incorporating art into their spiritual practice¹²¹ Bible Journaling through coloring or engaging in scriptural art would be beneficial. They can find some joy in gardening as well. When choosing a time to engage in spiritual growth it is crucial to make sure

¹²¹ Chestnut, *The Complete Enneagram*, 364.

everyone in the family knows this is time that should not be interrupted. A Two will have a hard time creating this boundary, but ultimately would benefit from it. In this time a Two can start to connect to their true identity as a child of God. Since a Two often feels most like their authentic self in helping, finding an organization they could volunteer with on a regular basis would help them stay grounded. A food pantry who needs regular help with sorting would be ideal. Another option would be regularly volunteering at a school. There are many schools with opportunities to read to children struggling to read at grade level. This way it could go on the calendar and help renew the sense of self within the Two. This type of consistent, scheduled helping would help the Two stay in healthy helping territory. Twos need to hold in tension how a life of service can be a very good thing, but understanding their own value does not rely on how they offer help to others.

The Wesleyan act of piety which would benefit a Two well is the practice of confession and celebration. The Two does well when they are helping others, but can often struggle with introspection. They are not good at taking time to focus on their own life and their own needs. The time of introspection for confession will allow the Two an opportunity to engage their own spiritual strengths and shortcomings. Growth will follow these two practices.

The Three

The second number on the Enneagram Heart Triad is a Three. The Three is an achiever. They are very preoccupied with the image of success they give off to others. All numbers in the Heart Triad are focused on an image they offer to others, for the Three it is an image of success. They are very good at keeping busy and are often consumed by their work. Threes can be highly competitive as they climb their own ladder for success.

Threes hope to be admired by others.¹²² As they search for admiration by others a Three is easy to recognize by the clothes they wear, the job they have, the house they live in and the car they drive.¹²³ Since they are focused on image Threes typically buy name brand clothing, are on the cutting edge of fashion and drive nice cars. The focus on efficiency and success are hallmarks of the Three.

A Three is often in tune with their own feelings, they do not know how to proceed with this information.¹²⁴ As a Three searches for success having feelings does not always contribute to their plan. Like a Two, a Three is a chameleon when it comes to interacting with others. A Two will change their attitude based upon the needs of others, a Three in an effort to achieve success will change who they are and their personality to be what a room needs. A Three wants to be successful and popular. They are constantly analyzing the company they keep to be the most successful person in the room. A Two walks into a formal gathering and finds the one person who needs help, a Three finds what the rest of the room needs from them. Suzanne Stabile notes how challenging it can be to be in a personal relationship with a Three because they have put on so many masks over time in an effort to be seen as successful that no one knows who they really are, including themselves.¹²⁵ Like a Two, a Three is very externally focused and driven. A Two will focus on helping others, a Three will focus their effort to be seen as a successful person to all whom they meet.

¹²² Chestnut, *The Complete Enneagram*, 311.

¹²³ Chestnut, *The Complete Enneagram*, 312.

¹²⁴ Stabile, *The Path*, 95.

¹²⁵ Stabile, *The Path*, 96.

The location of the Three on the Enneagram has an impact on how it functions. Due to the location of the Three in the Enneagram, sitting right in the center of the Heart Triad, it is considered the number least in touch with their feelings.¹²⁶ A Three can have a Two wing or a Four wing, both of their wing possibilities sit within the Heart Triad making it filled with a lot of emotion centered power. A Three with a Two wing will want to create an image of success, common for a Three and have a lot of internal desire to help others. A Three with a Four wing will still be image focused, but often with an artistic bent and deep desire for authenticity. In an effort to achieve success and maintain a certain image the Three has become quite experienced in suppressing emotions. Their location in the middle of the Heart Triad keeps them steeped in emotion while simultaneously befuddled by their own.

When it comes to growing spiritually a Three can have several challenges. Due to the external nature of a Three, they need to seek out private space for solid reflection. A Three is able to grow spiritually if they are not in a situation where they can be competitive. If they are in a group setting, they will try to best everyone else in the group, which includes corporate worship. A Three needs time and space to be in solitude with a contemplative practice. A Three can be a busy natured individual, if they are to grow spiritually, will need to create a regular time and place for this type of reflection. It can be easy for a Three to neglect this work because of busy schedules and many commitments. A Three may not value private growth as they are concerned with an external image. Threes can greatly benefit from the focus of a devotional book with different days already ear marked for them. A Book of Common Prayer or a devotional that aligns with the

¹²⁶ Cron and Stabile, *The Road*, 139.

calendar can be added into a Three's schedule to become a regular habit benefitting a Three and their day. They also could benefit from receiving an email first thing in the morning with a reflection.

A Three in the life of the church can do amazing things. They make great chairs of committees. They are ambitious and can work a room. They will get work done and help the church stay busy. Threes make excellent leaders. However, it can come back to bite them. The veneers they have put in place to hold an image can appear like painted plywood. It looks great on the outside but does not hold up if someone puts too much pressure on it. It can become really disheartening when a person does not ever notice this has been a part of their life. It is easy to recognize when someone is in later ages in life and offering to anyone in earshot their full resume from the time they entered the workforce.¹²⁷ Many churches have Threes in their life somewhere, people who worked like dogs to make the church what it is. They have fancy steeples and large buildings, but did not always ensure that the inner functioning was working well also. These are the pieces at church where the contributions of a Three are held in tension. Threes can do amazing things like capital campaigns, creating a brand, understanding the larger scope of what the church can do, vision cast for the future. They can also get so far off in their image they lose sight of what is in front of them.

The Four

The Four is nicknamed the Romantic. The Four, more than any other number, needs to be an individual and different from everyone else. They value authenticity in their relationships. They are on the end of the Heart Triad, next to the Head Triad. Like

¹²⁷ Cron and Stabile, *The Road*, 141.

others in the Heart Triad, they do not believe they can be loved for who they are and have unmet needs of being seen.¹²⁸ Their biggest struggle is with envy.¹²⁹ Fours are naturally intuitive people, wanting to engage the emotions of others in their company.¹³⁰ The Four has extraordinary things to offer to the workforce, world and the church.

The Four has to be an individual. This highly creative bunch does not want to be like everyone else. Some might call Fours eccentric. They want to be different. If everyone else is driving a red car, they will want a blue car. They have a deep inner desire to be special and unique. They value this highly, in the midst of wanting to be different, they want to be seen and valued for the contributions they bring to the table.¹³¹ Fours also cannot settle for being different, they also want to be more exceptional. They want to do things better than everyone else.¹³² A Four is always looking for approval from others which creates an awkward balance of individuality, authenticity and acceptance. Many Fours in their work to be individualistic become artists, musicians or performers. They are always trying to use their gifts to set themselves apart from others.

A typical Four is drawn to drama, melancholy and tragedy. They have an inner sense of something missing in their own life.¹³³ They are always on the search for happiness that is hidden somewhere out in the universe. The world as a whole is both

¹²⁸ Chestnut, *The Complete Enneagram* 271.

¹²⁹ Cron and Stabile, *The Road*, 153.

¹³⁰ Chestnut, *The Complete Enneagram* 268.

¹³¹ Cron and Stabile, *The Road*, 154.

¹³² Cron and Stabile, *The Road*, 151.

¹³³ Chestnut, *The Complete Enneagram*, 267.

beautiful and tragic. A Four can always be counted on to tell a sad story or a story of lament.¹³⁴ Fours do not feel they fit in with the rest of the world, they both love this and hate it at the same time. Fours “do not have emotions they do not want to embellish or intensify.”¹³⁵

Fours have a deep sense of empathy, they are very in tune with the emotions of others. A Four is the only number on the Enneagram that can sit with another person’s pain without trying to change it. They will not try to solve the problem. They will not offer advice. They will sit right there in the pain with another person.¹³⁶ They are known for over identifying with their own grief.

The spiritual life of a Four can be intense like everything else. There is a strong feeling of envy which, while in corporate worship, can lead a Four to wonder why someone else might be having an experience they are not. There are a number of ways a Four can grow spiritually. Due to their desire to be unique, a regular practice of Vocal Divina could be helpful, where they pick a song, listen and meditate on its meaning. Fours can benefit from Visio Divina, meditating on a painting, discerning the meaning and possible thoughts of scriptural art. Fours can also enjoy writing music, creating art or photography as a means to engage with God. There are so many times when a Four tries to be unique. This can be a way of being highly creative in the search to engage with God. Time in nature can also be of great benefit, if funds allow, travel, see the world. Fours benefit from walks in nature especially as the ever evolving beauty of the Lord

¹³⁴ Cron and Stabile, *The Road*, 154.

¹³⁵ Cron and Stabile, *The Road*, 155.

¹³⁶ Cron and Stabile, *The Road*, 161.

unfolds right before their eyes. Some Fours might even enjoy flying a plane as a way to be in solitude with God, enjoying creation.

In the life of the church Fours have great contributions to be made to each local congregation. They will not do well with the phrase “this is how we have always done it.” This phrase will cause a Four to run or argue, quickly. Fours are great to have on worship design teams, they will do some unique things to keep things fresh and moving. A great holiday for a Four is Maundy Thursday. They love tragedy. They will do well with the Lord’s Supper and foot washing. This is a great time to let a Four be highly inventive with a worship service to provide something unique to the congregation.

The spiritual practice which would benefit a Four is the act of pilgrimage. The Four grows weary of repetition. They value being unique and dramatic. Pilgrimage can keep a Four busy by visiting different places with the purpose of identifying God’s presence in the space. This practice can vary in scope from visits to a state park, walking a local walking trail or even earning a pilot’s license and journeying through the air. The act of pilgrimage will keep the Four exploring new places.

The Heart Triad contains loving people who are able to contribute greatly to the world and the church. The people who reside in this triad are capable of loving deeply, working hard and being highly creative. Since they are all focused on their image in different ways it is crucial for them to find ways to grow spiritually through private contemplation and reflection. In doing so, they can grow spiritually, contribute to their work place more effectively and grow in their relationships with others.

Introduction to Head Triad

The Head Triad are the numbers whose main intelligence center lies within their head. They are the numbers Five, Six and Seven. Each number brings a diverse perspective to the triad. They are all looking for a way to find control and safety in the world.¹³⁷ According to Cron, this triad finds a way to manage the world by creating stories in response to their own anxiety. The Six expands their anxiety, the Seven ignores it, the Five analyzes it.¹³⁸ Each number in this triad carries a great deal of fear, what makes them unique is their response to their own fears and anxiety.¹³⁹

The Five

Fives are investigators. They are known to be thoughtful and inquisitive. Fives typically are lifelong learners always engaging new information. While a Five is quick to absorb information, they might not always be quick to give information back out. Most Fives are like a vault, typically used for storage. They are more likely to share their intellect than to provide information regarding their own social life. Vulnerability is a real struggle for the Five. Most Fives find the world exhausting and draining. When the world drains them of their energy, they have no more to give and need a chance to recharge. Fives are not extravagant people, possessions require maintenance which is energy consuming. Fives are intentional on their energy expenditures.¹⁴⁰ A typical Five does not want to use their energy on something not worthy. They prefer to spend their time in their

¹³⁷ Cron and Stabile, *The Road*, 171.

¹³⁸ Cron, *The Story*, 149.

¹³⁹ Riso and Hudson, *The Wisdom*, 51.

¹⁴⁰ Cron and Stabile, *The Road*, 173.

mind than engaging in physical activity. Fives are good with compartmentalization which helps them navigate their own energy needs.¹⁴¹ Due to the large amount of time a five spends in their own head and compartmentalizing all of the data they are taking in, this helps them to be objective people.

Fives are the most emotionally detached of all the numbers, they are able to be truly objective. They are information sources for the world. They absorb knowledge everywhere they go and are able to draw it out when needed. This is to help the Five be prepared for situations. Ian Cron and Suzanne Stabile state, “Fives are not out to impress other people as much as they are committed to not looking foolish, unprepared or unintelligent.”¹⁴² Stabile goes on to emphasize Fives need to be self-sufficient and knowledgeable. Sandra Maitri agrees, stating “Valuing self-sufficiency and their own autonomy, they don’t want to feel obligated to others to fulfill expectations and demands, and would rather keep to themselves.”¹⁴³ The autonomy and self-sufficiency of a Five is crucial to their success.

The sin of the Five is avarice or greediness. This is more reflective of their internal desire to store energy. They have a desire to have, but only to ensure self-sufficiency, they are slow to consume.¹⁴⁴ This analysis is consistent with both Stabile and Cron, who also mention the sin of the Five and their deep desire for autonomy and lack of

¹⁴¹ Cron and Stabile, *The Road*, 174.

¹⁴² Cron and Stabile, *The Road*, 146.

¹⁴³ Maitri, *The Spiritual*, 201.

¹⁴⁴ Maitri, *The Spiritual*, 215.

frivolousness. The immediate assumption looking at the sin of greediness would be that the Five wants to deprive others of something, which is not the case.

One observation made by Riso, Hudson and Maitri is how a Five can have a sense of being detached from the universe, not a part of the world, but more of an observer.¹⁴⁵ This is consistent with Stabile and Cron's observations of a Five's ability to be objective in many of life's situations. Their objectivity is possible because they do not see themselves as involved, but as an outside observer to life.

The Five moves to exhibit healthy aspects of an Eight when it good health. This means the Five can become playful, assertive and confident. The move to Eight can find the Five in a playful attitude becoming witty or even sarcastic. This is also when a Five engages their body the most, resembling the energy of an Eight. This move is limited because a Five will always have a limited amount of energy. When in stress the Five moves to a Seven, they can become aloof, fearful and somewhat dramatic, at least compared to their normal quiet demeanor. This is when a Five jumps to conclusions instead of being thoughtful.

The Five is in the withdrawing stance. This means when conflict arises or they feel a sense of stress they are unlikely to engage immediately. The Five typically will become quiet and work to figure out the situation in their head before taking on a problem. A Five will try to gather in as much information as possible. One of the downsides to a Five is they will often spend so much time taking in information they miss the window of opportunity to act.

¹⁴⁵ Riso & Hudson, *The Wisdom*, 45.

Only two numbers of the Enneagram stay in their own triad when under stress: the Four stays within the Heart Triad and the Five stays within the Head Triad. This means escaping their head is not something a Five does easily, nor does it ever venture into the Heart Triad. A Five does not get involved with feelings, their own feelings or the feelings of another. This does not make a Five a cold person, but it does mean they exist heavily in a world of reason and logic. A Five can often see feelings as being too irrational and should not seriously be considered in problem solving.

The recommended spiritual practice for the Five is the practice of studying. The Five does well when they are learning. They feel most like themselves. This can be studying the practices and theology of the patriarchs or desert fathers and mothers. A Five feels most connected when their brain and ability to think is fully engaged. The Five can also do well to engage in a physical activity which engages problem solving. This pulls from their connection to an Eight, which is in the Body Triad, and their health point. Examples of activities which can help a Five feel at piece are games like chess, board games with intricate rules and stipulations, creating complicated wiring systems, etc.

The Six

The Six is referred to as the Loyalist, they have been anxiously waiting for destruction and have come prepared. The Six belongs in the Head triad as they live in their head creating ‘what if’ scenarios. There is constant debate about how things could potentially fall into disarray. This person is constantly debating how things might fall apart and how they will respond when the situation arises. Their primary fear is being unprepared when needed. Sixes are planners. They create plans to follow in various situations. They will plan their day, plan their year, and make plans for their family. They

make a plan A, B and C just in case something does not work out quite right, they are ready for whatever happens. The two major themes present in the life of the Six are a sense of loyalty and anxiety.

The sense of loyalty a Six feels is great and has the ability to eat at them if they even consider someone or something could feel betrayed in their decisions. They are prone to second guessing their own decisions. They will wrestle with small details of their own lives considering every detail in their own head for long periods of time. One life example is that it is hard for a Six to find a new hair person because they have wrestled with whether or not their old hair person would feel betrayed or cheated upon in their new decision. A Six contemplates extensively all of the feelings a person could have which has resulted from their potential decision making. This leads them to question all of their decisions because they need to consider the pros and cons of every potential outcome. Since the Six is always creating potential outcomes in their head, they often live in a hypothetical world. Sometimes the Six struggles to differentiate between what happened and the scenarios they created in their own mind. The Six is constantly taking in information and converting it to fear, which gives them anxiety. Cron points out several of the things which in the recent news have troubled the Six including the “COVID 19 pandemic, dwindling resources, and economic recession.”¹⁴⁶

A major component in the life of the Six is a sense of anxiety and questioning. Suzanne Stabile puts it this way, “Average Sixes question almost everything. They struggle to get out of their head and the pattern of worst-case-scenario planning.”¹⁴⁷ She

¹⁴⁶ Cron, *The Story*, 168.

¹⁴⁷ Stabile, *The Path*, 189.

also states referring to the anxiety a Six feels is, “a vague free-floating sense of apprehension that arises in response to an unknown or potential threat that may never materialize.”¹⁴⁸ In Stabile’s text she claims a Six is not always focused on the reality of a situation, but the potential for harm and destruction. Their emotions are not influenced by things happening in real time but focused on a created potential narrative. Maitri states it in this way, “Sixes have lost touch with the particular perspective on reality.”¹⁴⁹ Riso and Hudson affirm the anxieties felt by a Six and their need to feel a sense of security to function. They expand upon this concept to note, “If Sixes feel they have sufficient backup, they can move forward with some degree of confidence.”¹⁵⁰ If a Six is trying to navigate what could potentially happen and what could potentially happen, they are more likely to move forward confidently if they have some.

The anxiety and internal struggle a Six feels differs from the inner critic a One experiences. The One’s Inner Critic focuses on the worth of the individual on whether or not they are good. The Inner Critic breaks down the person. The anxiety the Six wrestles with breaks down the idea. The Head Triad works more with ideas than a person or a feeling when engaged with its own intelligence center.

The Six in stress moves to Three. This means the Six will over function. According to Riso and Hudson, the Six will “become even more driven and potentially a workaholic.”¹⁵¹ During this time the Six can become over inflated in their sense of self to

¹⁴⁸ Stabile, *The Path*, 191.

¹⁴⁹ Maitri, *The Spiritual*, 67.

¹⁵⁰ Riso and Hudson, *The Wisdom*, 235.

¹⁵¹ Riso and Hudson, *The Wisdom*, 252.

try and prove their own worth to others. This stems from the anxiety that they are not enough. If these feelings escalate, they can exhibit many unhealthy behaviors. Riso and Hudson name several, including: panic attacks, attachments to abusive relationships and paranoia.¹⁵²

The spiritual practice recommended for a Six is Psalm Reading. The Psalmist is also prone to feeling anxiety about their relationship with God, their current situation, they plead with God regarding their current state. The Six can feel a sense of solidarity with the Psalmist's emotions since they too experience the same turmoil in various capacities. While reading the Psalms a Six can take in scriptural knowledge, engaging their intelligence center, and also feel a sense of solidarity with the anxieties of another.

The Seven

The Seven is referred to as an Enthusiast. Riso and Hudson put it this way, "Sevens are enthusiastic about everything that catches their attention."¹⁵³ This particular number takes on life with great joy most of the time. They like to experience life to its fullest, they struggle greatly with boredom. More than any other number, the Seven finds negative emotions unbearable.¹⁵⁴ According to Stabile, the way the Seven copes with pain is by "keeping things lively and positive."¹⁵⁵ Sevens are particularly practiced at avoiding pain, they often like to change the subject or interject something funny to avoid any negative feelings. This can be anything from pain, disappointment, anger, or frustration.

¹⁵² Riso and Hudson, *The Wisdom*, 253.

¹⁵³ Riso and Hudson, *The Wisdom*, 262.

¹⁵⁴ Cron and Stabile, *The Road*, 209.

¹⁵⁵ Cron and Stabile, *The Road*, 210.

This can leave Sevens vulnerable to addiction. Stabile says, “Not all Sevens become addicts, but their impulsivity and difficulty with delaying gratification, combined with their desire to escape afflictive emotions at all costs, make them more addiction-prone than any other number.”¹⁵⁶

The Seven is a person who is helpful in the life of the church because the Seven is an innovative person. Their intelligence center is in the head triad making them a person who will look at situations and come up with ideas. Some ideas will be better than others, they are often spur of the moment and lack planning. The Seven struggles with follow through on many occasions. They are highly inventive, often energetic, but will struggle with long term commitments in some capacities. The Seven lives from one high to the next, enjoying things which are new and full of energy.

The Seven in stress moves to One. The Seven can often become compulsive wanting to exert control taking on a One’s mantra of trying to fix the world. This can be displayed in many different ways such as compulsive cleaning, organization or creation of intricate spreadsheets. While the Seven would display some characteristics of the One, they still maintain the impulsivity of a Seven. They would never gain the hallmark of a One which is the Inner Critic. A Seven will still have internal dialogue which might prove to be critical on occasion, but a Seven has the ability to move away from any negative internal dialogue, where a One will always have a hostile Inner Critic.

The Seven, like the Five, stays in their head a majority of the time. The Seven will move into the body triad while under stress, making them want to engage their boredom or negative feelings in a physical way. In security, a Seven will move to Five. This makes

¹⁵⁶ Cron and Stabile, *The Road*, 212.

the Seven likely to take on the best characteristics of a Five. They gather in information, are incredibly thoughtful and seek to be active problem solvers.

The spiritual practice which would be beneficial for a Seven is fasting. A Seven can often live from one impulse to the next, which requires a fair bit of balancing. Fasting can create an opportunity to sit back, even momentarily, to think, utilize their intelligence center and thoughtfully engage in the world around them. It can help a Seven contemplate their own life trajectory and be thoughtful. Long term fasting would be torture for a Seven. They would struggle greatly with any boredom which might accompany fasting from something like social media or television. Short term fasts are ideal with a changing focus from day to day or week to week.

Chapter Five: Conclusion

The website *EnneaDevo* is meant to be a place of resource for anyone seeking to grow in their spiritual walk during the Lenten season. The research shows two items which need to be addressed. The first, spiritual formation is something the church needs. If churches are not equipping people to grow spiritually they are not fulfilling the mission of the church to make disciples. Growth in the spirit is absolutely necessary for the overall health of the individual. Regular spiritual practices can help the church with its mission and can improve the overall health of the individual.

Enneagram research displays the wide variety of people on the planet. Every individual has within them strengths and weaknesses. Every person is motivated in different ways. Understanding this will begin to show in terms of spiritual needs and growth a diverse approach is necessary to speak to the heart of the individual. There are

different stumbling blocks and growth areas for every person. This shows a need for a resource to help identify ways in which each Enneagram number can grow spiritually.

The artifact created is a website which features spiritual disciplines journeying through the season of Lent. The website is meant to be a tool for anyone to engage in spiritual practices based upon their Enneagram number. The website is created to offer ways to engage with the Lenten season on Ash Wednesday and then offers one practice for each week of Lent. It is a website which gives easy accessibility to individuals wanting to engage in spiritual exercises, but also clergy and church groups. Each week of Lent is identified by a toolbar on the lefthand side of the page for easy navigation. The acts of piety are based upon Wesley's contributions at the beginning of the Methodist movement.

There is a section for Ash Wednesday which has a video of pictures and a Psalm reading. The scriptures used for each week are the lectionary readings for Year B Lent. The Ash Wednesday practices are designed to speak to the Head, Heart and Body triads. The season of Lent was chosen to provide structure to the disciplines themselves. The season is a time of repentance and turning to God. If there is a season to work on personal health as it relates to spiritual life, Lent would be a good start. Moving into the weeks of Lent are practices for each number. Each Enneagram number was assigned a spiritual practice which would either help the individual overcome a challenge or would help speak into their heart in a meaningful way. The formula used for assigning spiritual practices to journey through Lent was 3-2-1. Three practices focusing on the intelligence center, two at the stress point, one at the security point. The pattern is: intelligence center,

stress point, intelligence center, security point, intelligence center, stress point. It is meant to be a back and forth journey to engage the various motivations of each Enneagram type. See Appendix B for full breakdown of each Enneagram number.

The practices vary by Enneagram number. The Psalm videos were created to be an interactive way of engaging the Psalm while maintaining a prayerful attitude. The videos were created and uploaded to Youtube as a host site and then linked to the website. The photos vary from pictures of art to prominent locations in the ancient church. The hope is the website can be utilized by individuals, clergy or church for a well-rounded engagement of scripture in spiritual growth from knowing the Enneagram number and moving through its fluid structure.

Artifact Rationale

The Lenten season begins with Ash Wednesday. The focus of the website is to become more prayerful and to assist the viewer in developing spiritual practices. This holy day is beginning the season with an appeal to the Head, Heart and Body triad. The video appeals to the heart, the reflection to the head triad and the action to the body triad. This is a threefold way to begin the season with an appeal to each triad of the Enneagram. This is meant to be an introduction to the spiritual practice the scriptural focus is on the Fifty-First Psalm for Ash Wednesday.

The video was created to be long enough to be meaningful, but brief enough to function in the ordinary life of people. The pacing was set to be able to take in the phrase and have a moment to let it sink in before moving to the next portion of the prayer. The words of the prayer are interwoven with psalm phrases. All of the photos used in the

creation of the prayer video were taken on a recent trip to Greece. Most of the photos in the Ash Wednesday video are from Corinth, this is historically significant considering how the people of Corinth were known for being the chief among sinners. The season of Lent is the liturgical time to turn away from sin and to point one's life back to God. Phrases are paired with a photo reflecting the intent of the phrase.

Photo	Phrase	Meaning
Entry to colosseum in Philippi	As we begin the journey of Lent, on this Ash Wednesday	This entry was used as an actors entrance to the colosseum for shows. As actors in the Lenten season believers are also beginning a journey.
Ruins at Phillippi	We pray together, have mercy on us, O God.	This place has a book of the Christian Bible named after it and yet here it was an empty city in ruins. It was once a budding place of business, a busy port and none of that is here.
Corinthian columns	According to your steadfast love	The love of God is steadfast and sturdy, like a column.
Corinthian store ruins	According to your abundant mercy	God's mercy knows no end, the city is gone, but God's love remains.
Corinthian ruins	Blot out my transgressions	God's forgiving love is timeless, while the city was in ruins, God's love remains. The forgiveness of God is for this generation and ours.
Sinner's gate at Corinth	For my sin is ever before me	This gate is where sinners would journey through to be tried by the judge.
Acropolis in Athens	Let the ruins of the past	The ruins at Athens are iconic of a life under siege.
Theater in Athens	Pull us forward in our faith	The arts and theatre are known for pulling us into

		a new world or new dimension. This is a pairing of the power of the arts, along with the historical ruins and the prayer for now.
Parthenon	Let the landscape of our history	The Parthenon is a common backdrop for Greek life, especially Athens. It displays a strong historical component of the ancient life.
Theater with tree backdrop	Direct us to your creation, Tie us to your work today.	This point in the prayer moves into the current day, how the shaping of the historical pieces influence the modern time. This photo has lush backdrop of trees along with Greek ruins. It displays a shift of the historic past to the constancy of creation.
Mountain in Greece with trees below.	Shape our Lenten journey	The mountain in this photo has an interesting shape to it. Using this picture along with the phrase is meant to convey an invitation to God to beautifully shape the life of the believer.
Mountain at Corinth with Acropolis at the top	Create in us a clean heart, O God.	This phrase is pulled directly from the Psalm mirroring psalmist imagery of ascending the hill of the Lord from Psalm 24.
Ruins at Phillippi	Put a new and right spirit within us.	This part of the prayer is meant to direct the attention away from the falling apart ruins to putting something new within the believer.

Tree at Corinth	O Lord, open my lips, and my mouth will declare your praise.	Surrounded by old ruins that have fallen apart, this tree is the only living thing in the community. The tree is proclaiming the goodness of God by its growth and life. This is meant to be a call to the believer to do the same.
-----------------	--	---

1. 2 Ash Wednesday Video Chart

There is a section which appeals to the head portion of the triad. This section offers the Psalm itself, along with a reflection. The reflection stems from a historical understanding of the Psalm. The Psalm itself stems from David's affair with Bathsheba, the notorious stain on his reputation, questioning his judgment. When reading this Psalm in light of the knowledge of Bathsheba it draws the reader into another dimension. The reader then has a deeper understanding of how the Psalm was meant to be understood. The confession is experienced with deeper complexity knowing the full sins of David and his own desire for a clean heart. The recognition of sin, followed by a request for forgiveness and sincere repentance is foundational for the season of Lent.

The Body Triad is specifically drawn to living out the faith in physical ways. The encouragement in the body triad (or body triad) is to attend a worship service which involves the imposition of ashes. The body triad numbers on the Enneagram will especially need to feel the ashes, join with other believers to understand the fullness of the day. This physical act of going to church will be something very meaningful especially to the numbers Eight, Nine and One.

Week One of Lent

Scripture	Major Themes
Genesis 9:8-17	Covenant, creation, future generations Image: rainbow
Psalms 25: 1-10	Path, truth, teaching, mercy
1 Peter 3:18-22	Righteousness, authority of God, baptism
Mark 1:9-15	Baptism of Christ, temptation of Christ, John the Baptist, kingdom of God

1. 3 Week One of Lent Scriptures and Themes

The Enneagram One begins with Centering Prayer. This practice is meant to help the One engage with scripture beyond basic reading. The One struggles with a full silent prayer, it provides their Inner Critic too much space to criticize. This practice has the One engaging with the Gospel passage of the week, specifically the phrase “the Kingdom of God has come near.” (Mk 1:15) The repetitive nature of writing the Psalm has the ability to distract the Inner Critic and give the One an opportunity to reflect on the major theme of the Kingdom of God preached by John the Baptist and made a reality by the incarnation of God.

The Enneagram Two is given the practice of Confession. This prayer is created to help the Two understand the importance they offer to the world. It confesses the time when the Two did not realize their own importance, recognizes their shortcomings and offers a prayer for healing.

The Enneagram Three is assigned the practice of Solitude. The Enneagram Three is a busy individual, always trying to perform for and compete with others. The practice of solitude removes them from the temptation of performing and lets them be still. The

practice for week one has them contemplating “Lead me in our truth and teach me, for you are the God of my salvation; for you I wait all day long.” (Ps 25:5). This can have the Three meditating on the ways they are engaging their faith throughout the week.

The Enneagram Four has the task of a pilgrimage. Pilgrimages can vary in scale from small local trips to international voyages. There are no parameters set on this pilgrimage, this is done intentionally to allow participants of every socioeconomic status an opportunity to participate. The Enneagram Four needs variety and movement in their own life to feel spiritually alive. The pilgrimage task is meant to take them to a different place whether locally or at a distance to get away and observe something new. The task given on the pilgrimage is to notice God in destination, then to contemplate Psalm 25:10 which says, “All the paths of the Lord are steadfast love and faithfulness for those who keep his covenant and his decrees.” The Four then has the task to pray about God’s presence in all places. The Romantic Heart of the Four will do well to begin Lent with the reminder of God’s presence in all places.

The Enneagram Five has the practice of study. The Enneagram Five enjoys learning and diving deeper into the scriptures. The practice of study will help the Five navigate spiritual practices in something they already enjoy doing, learning. The practice of looking at the scriptures and asking challenging questions will help the Five fully engage with some of the challenges of a life of faith. This particular task has the Five leaning into the concept of mystery when the tasks described in the scriptural passages for this week discuss the miraculous.

The Enneagram Six is prescribed the task of Psalm Reading. This particular psalm excerpt appears in video form. Once again the videos are created using images of the ancient church. The video is meant to take on a prayerful, meditative attitude. The Six is an anxious number. Reading the Psalms and praying through them is meant to provide solidarity with the psalmist whilst giving them something calm to focus on. While this video is meant to be used for personal prayer, alternatively, it can also be used in a worship setting to for a time of prayer. The chart below explains the pairing of images and phrases with their significance in the prayer.

Psalm Video featuring Psalm 25		
Photo	Line	Meaning/significance
Corinth	To you O Lord, I lift up my soul. O my God, in you I trust	This photo is of an entrance to a place of worship. The photo aligns well with the prayer phrase.
Corinthian marketplace ruins	Do not let me be put to shame; do not let my enemies exult over me	The marketplace which was once a thriving place of economy is now in shambles. The phrase do not let me be put to shame is fitting for a marketplace which has fallen apart.
Corinthian temple ruins	Do not let those who wait for you be put to shame. Let them be ashamed who are wantonly treacherous	The temple is no longer a place of glory as it once was, only a few pillars remain.
Ancient mosaic	Make me to know your ways, O Lord, teach me your paths	The art of mosaic is complex requiring the utmost patience. This is symbolic for the life of faith.
Boat in a very narrow canal	Lead me in your truth and teach me	This canal was very narrow requiring boats to slow down and strategically navigate it, this is a

		metaphor for how God is continuing to instruct humanity.
Thessaloniki fortress	For you are the God of my salvation; for you I wait, all day long	God is a fortress, this image of a sturdy fortress shaping the city is powerful.
Thessaloniki fortress, the city is now built around the ancient walls	Be mindful of your mercy and of your steadfast love, for they have been from of old.	The city of Thessaloniki is rich with history, the fortress is an excellent display of how something of old can be relevant today.
Preaching site of St. Paul, modern day seminary	Do not remember the sins of my youth or my transgressions	Some of the image contains older walls which flooded. The sins of our youth also have the ability to impact the structure of our current life.
Gate to the seminary with mosaic above entryway	According to your steadfast love, remember me, for your goodness sake, O Lord.	Part of the goal of the Christian life is to be united with Christ, this is a gateway built out of crosses, a sign of salvation. This aligns with the phrase 'remember me.'
Greek Orthodox Church	Good and upright is the Lord, therefore he instructs sinners in the way. He leads the humble in what is right and teaches the humble his way.	The church is filled with icons, common in a Greek Orthodox church. They remind the faithful of a path directed towards Christ.
Crucifix in small chapel, site of St. Paul's preaching	All the paths of the Lord, are steadfast love and faithfulness for those who keep his covenant and his decrees.	The site is dedicated to the preaching of Paul, reminding the visitor of the faithful life.

1. 4 Psalm 25 Video Structure and Themes

The Enneagram Seven is given the task of fasting. This is something the Seven will struggle with initially, but once mastered will rejoice at possessing this ability. The Seven is assigned this task to help nurture the Fruit of the Spirit of self-control. The fasting activity is to pick something to fast from such as social media, television, screen

time, etc. The fast begins with hour long increments and grows from there. There is also a suggestion to replace that time with activities such as prayer or scripture reading. Sitting still would be incredibly challenging for a Seven in the beginning stages of spiritual development. This is why something to fill the time would be especially helpful. The Seven sits in the Head Triad which is why the assignments offered are reading or prayer, the tasks help keep their brain busy on something spiritually focused.

The Eight will begin learning the discipline of submission. Like the Seven, the Eight will struggle with the concept initially. The Eight enjoys being in power and holding control. The Eight can begin to work on the practice of submission with circumstances it finds to be acceptable. The risk level has to be low. The practice for week one begins with repetition of a mantra to begin to rely on God's provision. The suggestion for this week is tied to the lectionary scripture from Genesis. "I will rely on God's covenant with me."

The Nine is given the task of simplicity. The peacemaker in the Nine can often be overwhelmed at carrying the world's burdens. Their task of simplicity for the first week is to simply read the scriptures in silence. Let the holy words wash over them as they quiet their spirit which needs to rest for the journey ahead.

Week Two of Lent

Scripture Focus	Major Themes
Genesis 17:1-7, 15-16	Covenant
Psalms 22:23-31	Family, covenant, worship
Romans 4:13-25	Faith, promise in grace,
Mark 8:31-38	Generation, discipleship, following God

1.5 Week Two of Lent: Scriptures and Themes

The movement of the Enneagram has given the One the practice of their stress point, which is Four. The assignment this week is for the One to experience a pilgrimage. This is slightly different than the assignment for the Four in week one. This has the One going to a food pantry or a place to be in hands on mission. Since the One is in the body triad, is socially justice focused and potentially could have a Two wing there is a need to be engaged in service. The One will have to battle the temptation to fix all of the problems of the people they are serving with. If the One can fill their desire to help others and be in prayer for new people, they will experience a life giving pilgrimage.

The Two moves to their stress point in week two which lands them on the spiritual practice of an Eight. The focus is slightly modified from the Eight's practice in week one. This week the Two is focusing on submitting to their own needs. The Two is constantly engaged with the needs of others at the expense of their own health. This week their practice is to submit to their own needs for rest, health and care.

The Three moves to their stress point of Nine. Their practice is one of simplicity. This will be a challenge for the Three because of their fierce need to feel superior to others. This will help them focus on their life priorities. The practice they are given is to

survey the items in their house and declutter. They are given the opportunity to focus in on the things which are really important.

The Four moves to their stress point of Two. The spiritual discipline is confession. This prayer of confession was written to draw imagery from the scripture passages from the week. It includes the trust issues Abraham faced, the questioning of Sarah, the desire for control like Peter to change the story. The Four values being unique and outside of the box. This creative prayer of confession will help connect the Four's need for creativity with the lectionary readings. The depth of the prayer will speak to the Four's need for authenticity.

The Five's stress point is a Seven, which gives them the spiritual discipline of fasting. The Five has a deep desire to ration their energy. The practice of fasting is intended to give the Five an opportunity to put down social media or another electronic device to have a full understanding of how much time and effort is used in this capacity. This will give the Five a chance to rest, focusing energy elsewhere.

The Six's stress point is Three. This gives the Six an opportunity to practice solitude. Each day the Six will need to sit in a quiet place like a park bench and read the lectionary texts. The Six is in the Head Triad, offering a chance to engage in reading will be stimulating for the Six's brain, while the chance to be in a quiet place can calm the anxiety normally experienced by a Six. The question for contemplation here is, "how does this time alone engaging the scriptures help you to focus on Godly things over human things like the Mark passage suggests?" This intentional engagement of the lectionary text will bring the Six into a peaceful spiritual space while incorporating their need for intellectual and spiritual growth.

The Seven's stress point is One, which gives them the practice of centering prayer. The Seven can often have a lot of ideas racing through their head at any given time. The practice of centering prayer can help them focus on a phrase or verse in scripture. The task given to them is to create a small piece of art which repeats a verse in the scripture passages for the week. The scripture says to deny yourself, pick up your cross and follow me. Jesus's cross is his ministry. Repeat the phrase "Deny yourself, pick up your ministry, follow Christ." This will help the seven engage their creative energy along with their prayer life.

The Eight's stress point is Five which places them with the practice of study. The specific study utilizes the themes from the passages in Lent week one and continues the themes with the Lent week two. After recognizing the common themes from studying the scriptures, it asks questions which will poke at deficits experienced by the Eight. It pushes them to question what role faith plays and understanding God's promises while holding in tension the Eight's need for control.

The Nine's stress point is Six, this gives them the spiritual practice of Psalm reading. The Psalm is presented in a video to help navigate the Nine through reading it. The Nine is a withdrawing type, this is a somewhat passive way to engage a spiritual activity. They can sit and watch the Psalm, take it all in and honor their need for rest. This video was created using dramatic instrumental music meant to convey the impact of the Psalm. The photos were taken in Greece at historical sites of the ancient church. They have been paired with Psalm readings.

Psalm 22:23-31 Video		
Photo	Phrase	Significance

St. Paul at Berea (Acts 17:11)	You who fear the Lord, praise him!	The Acts passage aligns with the sentiment of this particle phrase in the Psalm. Acts proclaims the people at Berea received the word with readiness in mind.
Shrine at Berea	All you offspring of Jacob, glorify him;	This is a revelation of the descendants of Jacob coming to faith in Christ at the site in Berea.
Orthodox church in Berea	Stand in awe of him, all you offspring of Israel!	People have been coming to this church for centuries, the mosaic
Church mosaic icon of Christ	For he did not despise or abhor the affliction of the afflicted;	This Psalm is a full circle message of Christ, especially this phrase
Church mosaic icons (faces have been damaged from multiple wars)	He did not hide his face from me, but heard when I cried	This church was once under siege of the Moors. In that time in their history the faces of many of the mosaics were destroyed, which is why its aligned with the phrase “he did not hide his face from me”
Colosseum at Philippi	From you comes my praise, in the great congregation;	At this colosseum many stories were told and messages given, this is why its paired with the phrase “from you comes my praise in the great congregation.”
Ruins at Philippi	My vows I will pay before those who fear him. The poor shall eat and be satisfied.	The faithful gathered in this space for centuries seeking to learn about God.
Christian stone pieces from early church	Those who seek him shall praise the Lord.	The pieces of rock had Christian symbols in them, they were not vandalized carvings, but intentional works. They were people seeking after Jesus with reverence.
Believed site of Paul’s imprisonment at Philippi	May your hearts live forever. All the ends of the	Paul’s imprisonments are legendary in the Christian

	earth shall remember and turn to the Lord.	church as a testament to his conversion and faith.
Mosaic floor from early church	And all the families of all the nations, shall worship before him.	This is an extensive archeological find with a wide surface area for a place of worship. As this Lenten series specifically speaks to generations of people seeking God. This space has held generations of people and more come to see it every day.
Mosaic floor from early church referencing Christ	For dominion belongs to the Lord, to him indeed, shall all who sleep in the earth bow down	This floor was not just a space of worship, it was Christian in nature. The readings on the floor point to Christ.
Church at Lydia's Baptistry	Before him shall bow all who do down to the dust.	Lydia was an early follower of Christ.
Inside of the church at Lydia's Baptistry,	And I shall live for him posterity will serve him; future generations will be told about the Lord	The inside of the church is ornate, boasting how Lydia lived a life of faith because of her conversion there, her witness is carried on.
Mosaic at entry to church at Lydia's Baptistry	And proclaim his deliverance to a people yet unborn saying that he has done it.	The mosaic here is truly gorgeous boasting the power of God.

1. 6 Psalm 22 Video Scriptures and Themes

Week Three of Lent

Scripture	Key Themes
Exodus 20:1-17	Ten Commandments, relationship with God,
Psalms 19	Covenant, law, glory of God
1 Corinthians 1:18-25	Foolishness, wisdom
John 2: 13-22	Cleansing the Temple

1. 7 Week Three of Lent Scriptures and Themes

The One on the Enneagram returns this week to their normal practice of centering prayer. Since the One has an active Inner Critic, the centering prayer focuses on one of the scripture passages for the week, this will keep the Inner Critic focused on the passage. The scripture focuses on the wisdom of God. The passage is from 1 Corinthians 19:25, “For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.” The key concepts of focus are on strength and wisdom.

The Two is practicing celebration. The Two is excellent at celebrating others in their life, but can often struggle to include their own celebrations. This practice has them going around the table and asking everyone to celebrate something. This includes the Two. They are able to put their own accomplishments in the room for celebrating alongside the others in their family or friend circle.

The Three is participating in solitude again. The Three is known for always wanting to outperform others. This practice has them looking at Exodus 20:1-17. This is the listing of the Ten Commandments. While the Three likely does not struggle with a majority of the commandments, there can be a struggle with coveting something which

belongs to their neighbor. This practice gives them time to reflect upon the commandment and their own life. It gives them a chance to calibrate their own faith, the commandment offered in scripture and their desire to outperform others. This is an opportunity for the Three to work on contentment.

The Four is taking a pilgrimage. This is a chance for the Four to get away from the ordinary settings of work. The recommendation here is to go to a park or a place in nature. Reading through the Psalm while in nature will be especially beneficial this week due to the high volume of nature imagery in this week's Psalm reading.

The Five has the practice of studying. This will come naturally to the Five, they thoroughly enjoy learning and experiencing new information. The study this week has them focusing on the Gospel passage in John. In this passage Jesus flips over the money changers tables claiming they have turned his father's house into a den of thieves. The Five is given the task of wrestling with the concept of understanding how God is working in real time. In the passage the disciples only realized the pivotal moments after the fact. How can a person realize what is good in front of them in the moment? A Five is a reflective person, always trying to find out more, they also struggle with experiencing something grand in real time. This will be a spiritual stretch for them, but one they will be able to think through first. This plays to the Five's strengths while working on a Five's weakness.

The Six is given the spiritual discipline of a Psalm reading. The Psalm is in video. Below is the outline structure for the video.

Psalm 19 Video		
Photo	Phrase	Significance

Cliff overlooking Aegean Sea	The heavens are telling the glory of God;	Going to a mountaintop if often considered a religious experience
Hill with a castle on top	And the firmament proclaims his handiwork	The castle has sat empty for decades, yet is still able to be seen from afar.
Sailboat moving forward	Day to day pours forth speech and night to night declares knowledge	Days often continue on, like a boat continuing in forward motion.
Site of Lydia's baptistry	There is no speech nor are there words, their voice is not heard	This is a coy addition to the video. The voice of women is often not heard in ministry settings. The witness of Lydia is powerful yet the voice of women often goes unnoticed.
Istanbul	Yet their voice goes out through all the earth and their words to the end of the world	Even though women are not always listened to intentionally, they are persistent in getting their message across the world somehow.
Sun shining over castle	In the heavens he has set a tent for the sun	The movement of the sun over the castle embodied the phrase of this verse.
Palace in Turkey	Which comes out like a bridegroom from his wedding canopy	This was a wedding gift from a member of the royal family, as we passed by there was a wedding reception.
sailboat	And like a strong man runs its course with joy	The sailboats were running a race
sailboat	And its circuit to the end of them; and nothing is hid from its heat.	A sailboat has no ability to go backwards, only forwards. They have to run their circuit.
Cross at Hagia Sofia	The law of the Lord is perfect, reviving the soul	The cross in the Hagia Sofia felt out of place, considering this was a mosque. The Christian church proclaims Jesus to be Lord, making it an appropriate pairing for this passage and the picture.

Mosaic at Hagia Sofia depicting offerings to Christ	The decrees of the Lord are sure, making wise the simple;	The mosaic features offerings being given to Christ which is a sign of wisdom from the simple.
Turkish wilderness cave churches	The precepts of the Lord are right rejoicing the heart	This community was in the middle of nowhere and yet they were incredibly faithful which was evident in their mosaics and prayers discovered at the site.
Wilderness caves	The commandment of the Lord is clear enlightening the eyes	This community felt clarity in their calling to worship Christ.
Wilderness landscape	The fear of the Lord is pure enduring forever	The proper reverence of the Lord was evident here.
Cave churches	The ordinances of the Lord are true and righteous altogether	The churches were quick to build churches as a place of worship.
Mountain	More desired than gold, even much fine gold	This community did not seem to struggle with priorities of seeking gold, they were encouraged in their faith.
Side of cave	Sweeter also than honey and drippings from the honeycomb	The side of the cave resembles a honeycomb
Mountain	Let the words of my mouth and meditations of my heart be acceptable to you O Lord my rock and my redeemer.	This is a place of contemplation

1. 8 Psalm 19 Video Scriptures and Themes

Week Four of Lent

Scripture	Major Themes
Numbers 21:4-9	Impatience, turning away from God, repentance
Psalms 107:1-3, 17-22	Draw near to God, repentance
Ephesians 2:1-10	Salvation by faith
John 3:14-21	Repentance, turning from evil to good

1. 9 Week Four of Lent Scriptures and Themes

The One on the fourth week of Lent is practicing fasting. The One often struggles with trying to correct people. They are on a mission to fix the world. This often does not come from a place of judgment but a true desire to help others. This is especially true for those who have a Two wing. On this week of Lent the One is fasting from impatience. Instead of jumping to conclusions, they are encouraged to sit and wait. Inspired by the focus of the scripture passage to repent of wrongdoings and reliance away from God, this is a time for the One to be reminded others have something to offer as well and can be present with those whom they would normally try to correct.

The Two is encouraged to engage in the practice of pilgrimage. This has the Two visiting a local or state park. They can focus on their own spiritual life instead of tending to the needs of others. The task at this location is then to review the scripture passages while at the location of their pilgrimage. The Two is known to become resentful if their efforts are not recognized by those around them. This gives a Two a chance to be by themselves for a time of self-care.

The Three is given the Psalm Reading. This is a video created for Psalm 107:1-3, 17-22. The focus of the Psalm is to draw near to God.

Psalm 107:1-3, 17-22 Video		
Photo	Phrase	Significance

Small plant in rock crevice	O Give thanks to the Lord, for he is good;	This plant was growing in a crevice with an overcoming spirit
Ancient Irish church	For his steadfast love endures forever	This church has been around for centuries and symbolizes the steadfast nature of the church
waterfall	Let the redeemed of the Lord say so those he redeemed from trouble	The waterfall while beautiful is also life giving
Lower lake at Glendalough	And gathered in from the lands, from the east and from the west,	This picture shows a valley where people have journeyed from east to west as pilgrims
Staircase at Avoca Retreat Center walking trail	From the north and from the south, some were sick through their sinful ways	The staircase on this walking trail symbolizes a north/south journey which is often seen as vertical on a map.
pheasant	And because of their iniquities endured affliction, they loathed any kind of food	This pheasant jumped at me and endured affliction because I swung at it. Pheasants are often seen as food.
High crosses	They drew near to the gates of death	This cemetery illustrates where people are when they grow near to death
Church at Glendalough	Then they cried to the Lord in their trouble and he saved them from their distress;	Many people have come to this space for various reasons over the course of history, many crying out to the Lord.
Daisies in a field	He sent out his word and healed them, and delivered them from destruction	The daisies are a beautiful embodiment of God's creation.
Church ruins at Glendalough	Let them thank the Lord for his steadfast love for his wonderful works to humankind	This church has spoken to pilgrims for centuries.
Path to church at Glendalough	And let them offer thanksgiving sacrifices and tell of his deeds with songs of joy. Amen.	By the time a person reaches this set of ruins, they have walked a long Green Road, experienced the lower lake and are now seeing the beauty of creation.

2. 1 Psalm 107 Video Scriptures and Themes

The Four is given the practice of Centering Prayer during week Five. The Four is never one to do something without a bit of flare. This week has them visiting a labyrinth and praying over several scripture passages. The passages are listed at the EnneaDevo website. If the Four struggles to have access to a labyrinth, there is a button on the website which will help them find one locally.

The Five is given the spiritual practice of submission. The Five will likely ask questions like wonder why they are doing this and what is the point. The reasoning is to give them one chance to step out of their comfort zone and to let someone else be in charge or make the decision. This gives the Five a chance to grow in their trust level for the intelligence of someone else. The task is to let someone else plan an outing whether it is a family member, friend or romantic partner and to go along without judgment or commentary.

The Six is given the practice of simplicity. The Six spends a lot of time and energy being worried about worst case scenarios. The Six then proceeds to live into the scenario as if it were a reality. What is helpful for a Six is to recognize the extra narratives existing in their life and bring them back to reality. This practice helps them walk through an experience when they felt hopeless then helps them realize the narratives they are creating to simplify the stories they have going on in their own head. Practicing simplicity would give the Six permission to lighten the load they carry.

The Seven is given the practice of study. The Seven looks at several contributing pieces to help the Lenten scriptures tie together. They are given the task of acknowledging the ties between the Numbers passage from the Old Testament and The

Gospel passage from John. They are then asked to seek how God is offering a message of salvation through both places.

The Eight is practicing confession. The prayer is written to include pieces which would specifically speak to an Eight. The Eight with their need of control is confessing the times when they have fallen short.

The Nine is given the task of solitude. This will come rather naturally to a Nine. They are encouraged to engage their body by finding a hiking trail. Once on the hiking trail finding a place where they can focus and contemplate the weekly passages. If the Nine does not know of a walking trail, there is a button included to assist them in finding a place to engage this activity.

Week Five of Lent

Scripture	Major themes
Jeremiah 31:31-34	New covenant, knowing God
Psalms 119:9-16	Teach statutes, focus on God
Hebrews 5:5-10	High priest, order of Melchizedek, eternal salvation
John 12:20-33	Serving Jesus, voice from heaven

2. 2 Week Five of Lent Scriptures and Themes

The One during the fifth week is practicing centering prayer. The distraction for the Inner Critic is Viseo Divina. The picture given for the focus of the centering prayer is a cave dwelling in the Cappadocia region of modern Turkey. The caves in the photo date back to the fourth century. The phrase for the prayer is “I will put my law within them, I will write it on their hearts.” (Jer. 31:33) They are to focus on how the same God who loved the people in the dwelling places also is offering them love and salvation.

The Two is practicing the discipline of confession. The confession is written based upon the Lenten passages for the week mentioning the law written upon their heart, referring to the Jeremiah passage. There is a reference to the Psalm reading of keeping the commandments of God. The confession acknowledges some of the struggles the Two faces in being short sided or losing focus.

The Three is practicing solitude. This is not the first time the Three is practicing solitude. This is a repeat from week one and week three. This is to gain practice at stepping away from the impulse to perform to gain some quiet time with scripture. The Three can use this time to settle down and be reminded of who God is.

The Four is practicing pilgrimage. Like all of the other numbers this practice has been done twice before. On this occasion there is an encouragement to find a walking trail. While on the walking trail look over the Old Testament passage from Jeremiah.

They are invited to consider how God is writing the law on their heart. Listening to nature is something that benefits the Four especially.

The Five returns to the practice of studying. The lesson ties together the themes of Jesus being considered a ruler, the same as Melchizedek who was a ruler and a priest. The Five is invited to contemplate how this passage is preparing the reader for Holy Week ahead.

The Six has a Psalm reading which is in video form. The photos feature landscapes from Ireland including St. Brigid's well, Glendalough and various scenic views.

Psalm 119:9-16 Video		
Photo	Phrase	Significance
St. Brigid's well	How can young people keep their way pure?	St. Brigid began her ministry as a young person and was known for being pure
House along the Green Road	By guarding it according to your word.	This house is guarded by water
St. Brigid's Cathedral	With my whole heart I seek you;	St. Brigid was active in ministry despite many odds against her.
Pastures along the Green Road/Pilgrim Road	Do not let me stray from your commandments	The pasture with sheep is relevant to the phrase "do not let me stray"
View of tower at Glendalough	I treasure your word in my heart,	This view shows a treasure. After rounding a corner it is gorgeously there
Inside of Women's Chapel	So that I may not sin against you.	This chapel was on the outside of the community almost with a connotation that women are sinning merely by being women
Ruins at Glendalough	Blessed are you, O Lord; teach me your statutes	The people at this location have been praying phrases like this for centuries in this very place.

St. Brigid's well	With my lips I declare all the ordinances of your mouth	St. Brigid's well is a testimony to the faith to those in the community.
Inside of St. Brigid's Cathedral	I delight in the way of your decrees as much as in all riches	The ministry of St Brigid continues to speak in this extraordinarily large and ornate cathedral.
Irish landscape	I will meditate on your precepts and fix my eyes on your ways	This landscape is a place to witness the glory of God.
Castle Slane	I will delight in your statutes; I will not forget your word.	This is a site where St. Patrick defied local lords and proclaimed the resurrection of Christ.

2. 3 Psalm 119 Video Scriptures and Themes

The Seven has the practice of fasting. This particular instance has them fasting against works of the flesh which are listed in Galatians 5:19-21. The question posed to this number for the week is, "What are things which are stopping you from becoming more holy?" They are given suggestions of items to fast from, but also given the suggestion from Paul's letter to the Church at Galatia.

The Eight has the task of submission. A similar task was previously given to the Five. They are practicing a real way of letting someone else make decisions. This is an effort to build trust in relationships so the Eight can create some balance towards needing to control outcomes all of the time.

The Nine has the task of simplicity. They are to focus on simplifying their life by keeping meals simple. They can lower their mental load by not dirtying dishes to be washed. They can also step away from feeling the need to cook more than thirty minutes each night. This can help the Nine have time to rest and offer them so peace back into their own life.

Week Six Lent-Holy Week

Scripture	Major Themes
Psalms 118:1-2, 19-29	Righteousness, gate of the Lord, blessed is the One who comes in the name of the Lord
Mark 11:1-11	Liturgy of the Palms
Isaiah 50:4-9a	Prophetic prediction of Passion
Psalms 31:9-16	Psalms of the Passion
Philippians 2:5-11	Obedient even to death (Passion)
Mark 14:1-15:47	Mark's account of the Passion

2. 4 Week Six of Lent Holy Week Scriptures and Themes

The One is practicing a pilgrimage with the instruction to attend church on Maundy Thursday. This journey might seem an average part of the year for a Christian person. It might also be new. It gives the One a chance to engage in personal holiness with the focus on the commandment given by Jesus at the Last Supper. Depending on the church it might give the One an opportunity to wash their own feet or the feet of another person.

The Two is engaging in the practice of submission. The task given is to engage in a foot washing service specifically to wash the feet of another. Typically a Two has no problem stepping up to serve someone else. This act of submission is taking a physical approach to being Christ like in washing the feet of another person.

The Three is working on simplifying their Holy Week engagements. Depending on the Three they are likely very busy during this week. There are Easter Egg Hunts and community events to engage in. Making a conscious attempt to simplify the week can help create an attitude of focus. They are given the task to go over the Psalm in the Palm Liturgy, Psalms 118:1-2, 19-29.

The Four has a prayer of confession. They are acknowledging the many stressors which come into play during Holy Week. Also they observe the ups and downs of the

week where the mood shifts from the joy of Palm Sunday to the betrayal on Thursday, the suffering on Friday only to arrive at Sunday. It is a rollercoaster of a week. The practice of confession gives them time to offer to God any struggles on their heart.

The Five participates in fasting. Specifically they are working on fasting from doubt. They are encouraged to believe in the best in others instead of looking for the wrong in others. One of the challenges the Five faces is doubting if others are truly knowledgeable or know what they are talking about. This provides an intentional opportunity to give others the benefit of the doubt.

The Six is practicing solitude. They are making space to sit quietly and go over the scriptures. This is a time of reflection in the depth of the week. The Six with all of their anxious presence will have a lot going through their head during Holy Week. They are moving quickly from one thing to the next. This time of solitude gives them an opportunity to step away from chaos and spend time in scripture.

The Seven is working on centering prayer. The task is to contemplate in a centering prayer how Jesus came in the name of the Lord in Mark 11:9. This happened on Sunday. On Thursday there is a new commandment given to the disciples where they are sent out with a commandment. How does the Seven hold in tension how on Sunday Jesus comes and by Thursday is sending people out to do his work?

The Eight is taking on the task of studying. The Mark passage is exceptionally long for the Gospel Passion reading. The Eight is encouraged to take time to simply slowly read the passage and contemplate all it has to hold. What stands out? What looks different? What have you read before but maybe forgotten?

The Nine is given a Psalm reading. This particular Psalm uses photos primary from the high cross cemetery in Ireland. These photos pair well with a Psalm which has themes of death, wasting away, being ridiculed. It ends with a photo which is hopeful and the sun shining. The music pairing is slow and contemplative.

Standard for Publication

The standards for publication for a website relies on the ability of the website to be used with little to no instruction. The graphics need to be clear and meaningful. The ability to navigate the website has to be apparent. Given the current shift away from a desktop, the website needs to have a quality appearance on a cell phone as well as a desktop. The videos created for this project have relevant imaging to the topic for the season. The music is set to keep pace with the phrases of the prayer. The video gives approximately six seconds for each phrase. This allows the reader time to read what is written, with a moment of reflection before moving on to the next phrase or photo. The website has to reflect the values of the project honoring the needs of the Head, Heart and Body Triads.

Evaluation of the website was done through peer review. A webinar was hosted to offer insight on how the website was structured and practices chosen. A questionnaire was submitted to clergy and laity who were offered the website as a resource for Lent. The website and its devotions are being used by at least five different congregations during the Lenten season. The results from the questionnaire are listed in Appendix C.

Limitations of Project

The limitations of the project are twofold. The website was created using Wix, which does mean there will be some design challenges. The design of the website was **No table of figures entries found.** meant to be read with a computer setting of 100% or 75% for the graphics to snap into place with optimum viewing ability. When the zoom level of the browser goes above or below that level, the alignment of the images varies. It changes the layout to a small degree. The website was not created by a professional website builder.

The website works best if a person knows their Enneagram number. If a congregation were hoping to use this information, they would already need to have an established understanding of the Enneagram. This is not feasible for most congregations or churches. The website works best for individuals. The congregational use is focused on providing a variety of spiritual practices for the Lenten season.

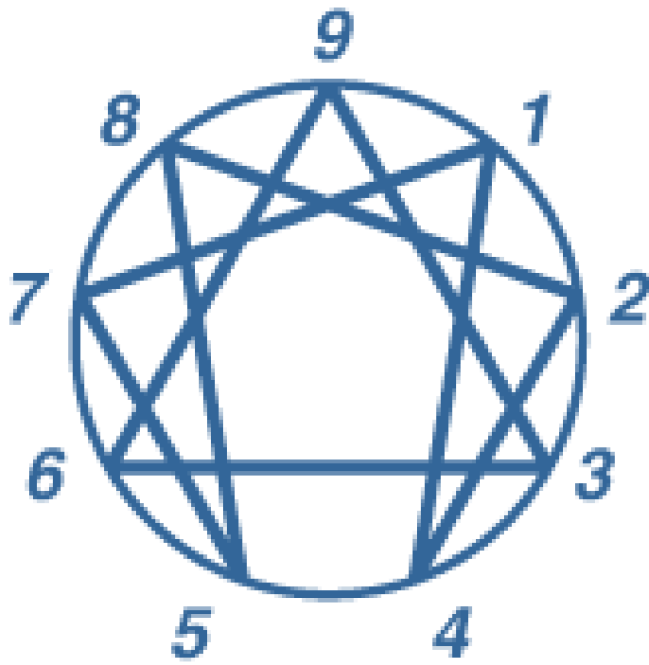
Bibliography

- Bartlett, David L., and Barbara Brown Taylor. *Feasting on the word: Preaching the Revised Common Lectionary*. Louisville, KY: Westminster John Knox Press, 2011.
- Bennett, John G. *Enneagram Studies*. Samuel Weiser, 1983.
- “Best in Texas.” Best in Texas | Houston Methodist. Accessed October 27, 2023.
<https://www.houstonmethodist.org/for-patients/why-choose-houston-methodist/national-recognition/>.
- Bourgeault, Cynthia. *Holy Trinity and the Law of Three*. Shambhala Publications Inc, 2013.
- Brown, Henry, Neil Dawson, Brenda McHugh, Peter Fonagy, and Rohan de Silva. *Psychology, Emotion and Intuition in Work Relationships: The Head, Heart and Gut Professional*. Abingdon, Oxon: Routledge, 2018.
- Calhoun, Adele Ahlberg; Calhoun, Doug; Loughrige, Clare and Scott Loughrige. *Spiritual Rhythms for the Enneagram: A Handbook for Harmony and Transformation*. Downers Grove, Illinois: IVP, 2019.
- Chapman, J. B. *A History of the Church of the Nazarene*. Kansas City, MO: Nazarene Pub. House, 1926.
- Chestnut, Beatrice. *The Complete Enneagram: 27 Paths to Greater Self-Knowledge*. Berkeley, CA: She Writes Press, 2013.
- Cron, Ian Morgan, and Suzanne Stabile. *The Road Back to You: An Enneagram Journey to Self-Discovery*. Downers Grove, IL, IL: IVP Books, an imprint of InterVarsity Press, 2016.
- Cron, Ian Morgan. *The Story of You: An Enneagram Journey to Becoming Your True Self*. New York, NY: HarperOne, an imprint of HarperCollins Publishers, 2021.
- Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. London: Hodder & Stoughton, 2008.
- Heitzenrater, Richard P. *Wesley and the people called Methodists*. Nashville, TN: Abingdon Press, 1995.
- Heuertz, Christopher L. *The Sacred Enneagram: Finding Your Unique Path to Spiritual Growth*. Grand Rapids, MI, MI: Zondervan, 2017.

- “How the System Works.” *The Enneagram Institute*. Accessed December 2, 2021. <https://www.enneagraminstitute.com/how-the-enneagram-system-works>.
- Ichazo, Oscar. *Interviews with Oscar Ichazo*. Arica Institute Press, 1982.
- Maitri, Sandra. *The Spiritual Dimension of the Enneagram: Nine Faces of the Soul*. New York, NY: Jeremy P. Tarcher/Putnam, a member of Penguin Putnam Inc., 2001.
- Naranjo, Claudio. *Enneagram of Society, the: Healing the Soul to Heal the World*. ProQuest EBook Central. Gateways Books & Tapes, 2004. Accessed October 13, 2023.
- Needleman, Jacob. *The Inner Journey: Views from the Gurdjieff Work*. Sandpoint, ID: Morning Light Press, 2008.
- “New Metrics for Measuring What Matters: Flourishing People & Thriving Churches.” Barna Group, August 16, 2023. <https://www.barna.com/research/churchgoers-new-metrics/>.
- Ouspensky, P. D. *In Search of the Miraculous: The Teachings of G.I. Gurdjieff*. San Diego, CA: Harcourt, Inc., 2001.
- Palmer, Helen. *The Enneagram: Understanding Yourself and the Others in Your Life*. New York, NY: HarperSanFrancisco, 1991.
- Palmer, Sean. *Speaking by the Numbers: Enneagram Wisdom for Teachers, Pastors, and Communicators*. Downers Grove, IL: InterVarsity Press, 2022.
- Peterson, Eugene H. *A Long Obedience in the Same Direction: Discipleship in an Instant Society*. Downers Grove, IL: IVP Books, an imprint of InterVarsity Press, 2021.
- Plotinus, Stephen MacKenna, and John Dillon. *The Enneads*. London: Penguin Books, 1991.
- Riso, Don Richard, and Russ Hudson. *Wisdom of the Enneagram: The Complete Guide to Psychological and Spiritual Growth for the Nine Personality Types*. Bantam Books, 1999.
- Rohr, Richard, and Andreas Ebert. *The Enneagram: A Christian Perspective*. New York: Crossroad Pub., 2001.
- Root, Andrew. *Faith Formation in a Secular Age*. Grand Rapids, MI: Baker Academic, 2017.
- Seamon, David. “Understanding the Esoteric through Progressive Awareness.” *Aries* 20, no. 1 (2020): 81–107.

- Sheldrake, Philip F. *Explorations in Spirituality: History, Theology and Social Practice*. Mahwah, NJ: Paulist Press. 2010.
- Sheldrake, Philip F. *Spirituality: A Brief History*. Oxford, UK: Blackwell Publishing. 2013.
- Shirley, John. *Gurdjieff: An Introduction to His Life and Ideas*. New York, NY: J.P. Tarcher/Penguin, 2004.
- Singletary, Jon. “Head, Heart and Hand: Understanding Enneagram Centers for Leadership Development.” *Social Work & Christianity* 47, no. 4 (2020): 3–18.
- “Spirituality Linked with Better Health Outcomes, Patient Care.” News, July 12, 2022. <https://www.hsph.harvard.edu/news/press-releases/spirituality-better-health-outcomes-patient-care/>.
- Stabile, Suzanne. *The Journey toward Wholeness: Enneagram Wisdom for Stress, Balance, and Transformation*. Downers Grove, IL: IVP, 2021.
- Stabile, Suzanne. *The Path between Us: An Enneagram Journey to Healthy Relationships*. Downers Grove, IL: IVP Books, 2018.
- Tozer, A.W. *The Pursuit of God*. Coppel, TX: CreateSpace Independent Publishing Platform, 2020.
- Wellbeloved, Sophia. *Gurdjieff the Key Concepts*. London: Routledge, 2005.
- “What We Believe.” Houston Methodist. Accessed October 27, 2023. <https://www.houstonmethodist.org/about-us/what-we-believe/>.
- Willard, Dallas. *The Spirit of the Disciplines: Understanding How God Changes Lives*. San Francisco, CA: HarperSanFrancisco, 1999.
- Wilson, Todd A. *The Enneagram Goes to Church: Wisdom for Leadership, Worship, and Congregational Life*. Downers Grove, IL: IVP, an imprint of InterVarsity Press, 2021.

Appendix A: Enneagram Diagram



: www.enneagraminstitute.com

Appendix B: Spiritual Practices Outline

Spiritual Practice Formula:

- week 1: Intelligence Center
- week 2 Stress
- week 3 Intelligence Center
- week 4 Security
- week 5 Intelligence Center
- week 6 Stress

One:

- Practice: Centering Prayer-Solitude
- Stress: 4
- Security: 7
- Stance: Dependent
- Project
 - Week 1 Centering Prayer
 - Week 2 Pilgrimage
 - Week 3 Centering Prayer
 - Week 4 Fasting
 - Week 5 Centering Prayer
 - Week 6 Pilgrimage

Two:

- Practice: Confession and Celebration
- Stress: 8
- Security: 4
- Stance: Dependent
- Project
 - Week 1 Confession
 - Week 2 Submission
 - Week 3 Celebration
 - Week 4 Pilgrimage
 - Week 5; Confession
 - Week 6; Submission

Three:

- Practice: Voluntary Exile/Solitude
- Stress: 9
- Security: 6
- Stance: Aggressive
- Project
 - Week 1: Voluntary Exile/Solitude
 - Week 2: Simplicity

- Week 3: Voluntary Exile/Solitude
- Week 4: Psalm reading
- Week 5: Voluntary Exile/Solitude
- Week 6: Simplicity

Four:

- Practice: Pilgrimage
- Stress: 2
- Security: 1
- Stance: Withdrawing
 - Project
 - Week 1 Pilgrimage
 - Week 2 Confession
 - Week 3: Pilgrimage
 - Week 4: Centering Prayer
 - Week 5: Pilgrimage
 - Week 6: Confession

Five:

- Practice: Study
- Stress: 7
- Security: 8
- Stance: Withdrawing
- Project
 - Week 1 Study
 - Week 2 Fasting
 - Week 3 Study
 - Week 4 Submission
 - Week 5 Study
 - Week 6 Fasting

Six:

- Practice: Psalm Reading
- Stress: 3
- Security: 9
- Stance: Dependent
- Project
 - Week 1 Psalm reading
 - Week 2: Voluntary Exile/Solitude
 - Week 3: Psalm reading
 - Week 4: Simplicity
 - Week 5: Psalm reading
 - Week 6: Voluntary Exile/Solitude

Seven:

- Practice: Fasting

- Stress: 1
- Security: 5
- Stance: Aggressive
- Project
 - Week 1: Fasting
 - Week 2 Centering Prayer
 - Week 3: Fasting
 - Week 4: Study
 - Week 5: Fasting
 - Week 6: Centering Prayer

Eight:

- Practice: Submission
- Stress: 5
- Security: 2
- Stance: Aggressive
- Project
 - Week 1 Submission
 - Week 2 Study
 - Week 3: Submission
 - Week 4: Confession
 - Week 5: Submission
 - Week 6: Study

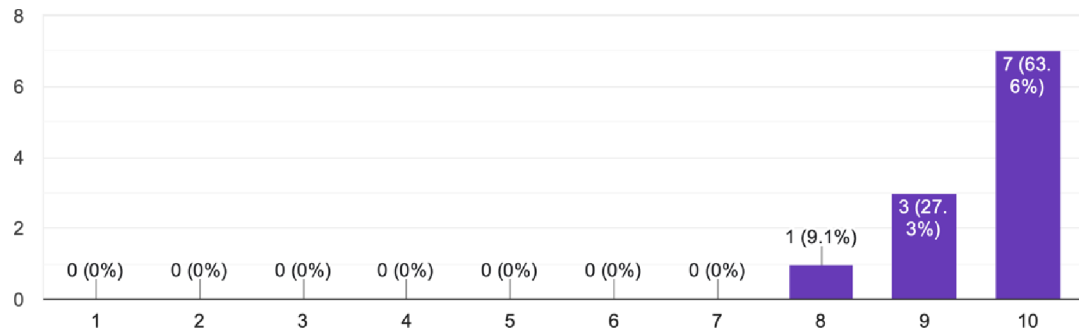
Nine:

- Simplicity
- Stress: 6
- Security: 3
- Stance: Withdrawing
- Project
 - Week 1: Simplicity
 - Week 2: Psalm reading
 - Week 3: Simplicity
 - Week 4: Voluntary Exile/Solitude
 - Week 5: Simplicity
 - Week 6: Psalm reading

Appendix C: Website Survey Data

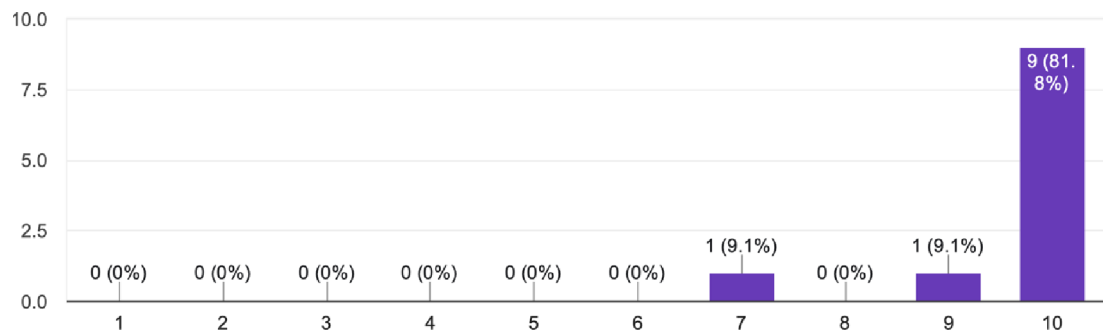
Do you think the Ennea Devo website was easy to navigate?

11 responses



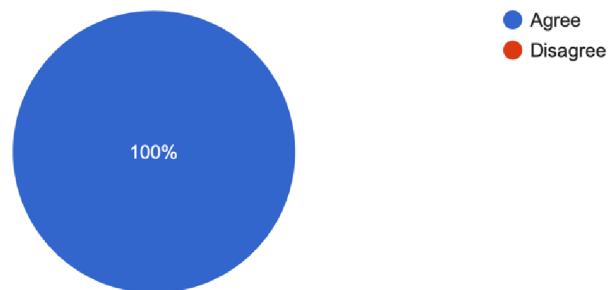
Do you think the website has graphics which are engaging?

11 responses



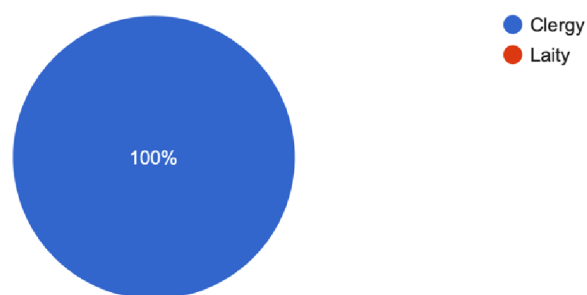
Please agree or disagree with the following statement. The videos are well made.

11 responses



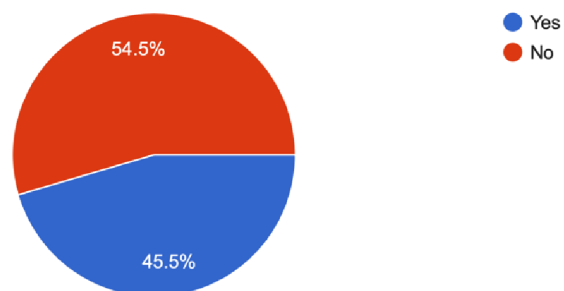
What is your role in the church?

11 responses



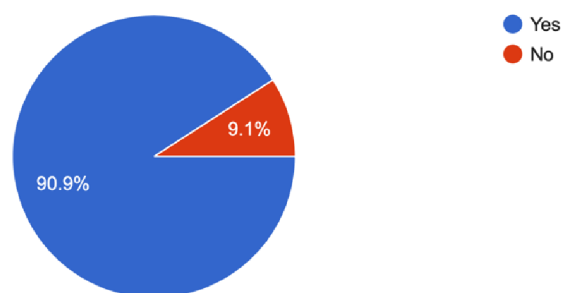
I will be using some of the materials offered this Lent at my church.

11 responses



I will use some of these practices personally this coming Lent season.

11 responses



Artifact

I created a website to host the spiritual practices and documents. Here is the link:

<https://eglmuckleroy0.wixsite.com/enneadevo>