

ST. STEPHEN'S COLLEGE
RELEASE FORM

NAME OF AUTHOR:
Heather Ann Sandilands

TITLE OF THESIS:
**TAKE A DEEP BREATH AND COUNT TO NINE:
USING THE ENNEAGRAM'S WISDOM OF TRANSFORMATIONAL ENERGY
IN WORSHIP**

DEGREE:
MASTER OF THEOLOGICAL STUDIES (Diaconal Ministry)

YEAR THIS DEGREE GRANTED: 2011

Permission is hereby granted to St. Stephen's College to reproduce single copies of this thesis and to lend or sell such copies for private, scholarly or scientific research purposes only.

The author reserves all other publication and other rights in association with the copyright in the thesis, and except as herein before provided, neither the thesis nor any substantial portion thereof may be printed or otherwise reproduced in any material form whatsoever without the author's prior written permission.

ST. STEPHEN'S COLLEGE

**TAKE A DEEP BREATH AND COUNT TO NINE:
USING THE ENNEAGRAM'S WISDOM OF TRANSFORMATIONAL ENERGY
IN WORSHIP**

by
Heather Ann Sandilands

A thesis submitted to the Faculty of St. Stephen's College
in partial fulfillment of the requirements for the degree of
MASTER OF THEOLOGICAL STUDIES (Diaconal Ministry)

Edmonton, Alberta
Convocation: October 2011

DEDICATION

I dedicate this piece of work to:
my partner-in-life, Elizabeth McAdam,
especially for her unfathomable depths of patience;
my thesis supervisor, Dawn Kilarski,
for innumerable hours of sharing and editing;
and
the People of the very special Pastoral Charge
without whom none of this project would have happened
and who taught me so much about finding Godde in the moment.

ABSTRACT

The thesis *Take a Deep Breath and Count to Nine: Using the Enneagram's Wisdom of Transformational Energy in Worship* is an exploration of possible applications of the ancient spiritual symbol of the movement of divine energy (the Enneagram) in the creation of 21st century worship rituals and liturgies. The Enneagram is a system and symbol of how divine energy moves through a person. Its foundational concept is that there are nine basic manifestations of divine energy, each of which contains a Holy Idea. Each of us are born predisposed to a particular Holy Idea. As we are born and move through life we absorb the hurts of living and the gift of the Holy Idea within us becomes warped by our ego defence mechanisms. In situations which arouse our fear and anxiety, this warped version of the Holy Idea causes us to act in compulsive ways in order to experience, or even embody, the Holy Idea. The spiritual Work of the Enneagram is to learn to release ourselves from the stranglehold of our compulsive behaviour, and recognize the gift of the Holy Idea within us. As we do this, divine energy is able to move more fully into us, and through us, into the world, thereby allowing us to live the Holy Idea into the world. In other words, 'the Work' is about opening ourselves to Grace so that we might be of service to others in manifesting that Grace. Using a 'spiral reflection model', the thesis explores the idea of how the Enneagram might be used as a typology to understand the corporate personality of a congregation. The thesis also examines how the principles of the Enneagram can be used to create worship services which encourage us to recognize both our gifted-ness and compulsions. In other words, it explores how this transformational energy can be accessed in corporate worship using ritual and liturgy.

ACKNOWLEDGEMENTS

I would like to acknowledge my thesis supervisor, Ms. Dawn Kilarski, for her wisdom and patience as we have worked through and edited this thesis, over three provinces and several moves, without ever having met face to face. I would like to acknowledge Rev. Dr. Walter and Joan Farquharson, and David Walsh and Carol Ann Gotch, for their expertise and graciousness in sharing their knowledge of the Enneagram in workshops. I would like to acknowledge the Revs. Erin Shoemaker and Rick McCorrister for introducing me to the Enneagram and companioning me as spiritual directors during the years of this research project. I would like to acknowledge the educational and conference centre Calling Lakes Centre, at Fort Qu'Appelle, SK, for hosting introductory and advanced workshops on the Enneagram as part of their regular programming, and for stocking every major title on it in their 'small but mighty' Book Room. And the Best are Last: I would like to acknowledge the people who live, work and play in the short grass prairie regions of southern Saskatchewan: for their passion and patience, their playfulness and tenacity in finding Godde in their midst. Especially to Judy, Chuck, Shawn, Ruth, Garth, Lillian and Karen: thank you beyond words for your teaching which continues to unfold.

TABLE OF CONTENTS

1. Introduction	1
A word on methodology	5
The Spiral	5
A word on theology	8
2. The Place of Worship	15
The Need	15
Biblical Images of Liberation	18
Sunday Church	19
3. The Differences Emerge	28
Group Cohesion	31
Church Angels	32
4. Choosing a Tool	37
Myers-Briggs	37
What is the Enneagram?	40
How did the Enneagram Develop?	46
A Closer Look at Types	50
Using the Enneagram to Understand the Movement of Energy	53
The Spiritual Work of the Enneagram	60
A Closer Look at the Triads for our Spiritual Work	64
Compulsions	73
5. Applying the Theory	76
Groups Sharing Types	76
Transforming Work	79
Working Definitions	81
Who is Here: a thumbnail sketch of two communities	86
6. The Project	96
A Sense of the Personalities	97
The Survey Process	104
Seeing the Project with New Eyes	110
Recasting Worship	111
All Types Present	114
Specific Uses	115
7. Conclusion	121
Principles at Work	122
Final Thoughts	128

8. Bibliography and Appendices	
Bibliography - Works Cited	
Books	132
Articles and Webpages	133
-Other Resources Read but Not Cited	135
Appendix I - Survey 1	137
Appendix II - Survey 2	141
Appendix III - Theological Terms	142

1. INTRODUCTION

Worship makes us the church. It brings us into God's presence. Together we listen for God's Word. We are nurtured and challenged by that Word so that, in unity with other Christian people, we can go into the world dedicated to living in the ways of God and service of humanity. Worship enables us to love God with all our heart and with all our soul and with all our mind and all of our strength (Caron, p.1).

As a Diaconal Minister, I agree with Charlotte Caron's assessment of what worship should be, and could be. I also hold as a compass that corporate worship ought to seek justice as it seeks to nurture the spiritual well-being of the people.¹ I believe that the witness of a different vision, Godde's² vision expressed through the prophets, can

¹ For clarification, I use the term 'corporate worship' throughout this paper to describe the activity of worshipping together; the context could be Sunday morning, or a community event such as a funeral, wedding or civic holiday. I chose to use 'corporate worship', as it, for me, evokes a sense of being together for one specific purpose. It also brings to my mind the sense of being one body, moving in a single direction, alluding to the Body of Christ, or Christ incarnated corporeally in the movement of disciples. Another phrase -- '*collective* worship' -- is almost synonymous, however it evokes for me both being of one mind *and* one heart, as well as being interactive insofar as each person offers something of themselves into the activity for all to share. To illustrate the difference between them I might say that an act of corporate worship would be to attend a funeral, for example, where a collective worship would be a more intimate gathering of people who are willing engage together in sharing out loud prayers of the heart.

² Personally, I like the Jewish practise of not referring to the Holy One by name at all; but often it is grammatically impossible not to do so. I was introduced to this spelling of the name of the Divine during my diaconal training. It is an attempt to recognize that the Divine gives no preference to the image of the male God nor to the female Goddess; Godde is beyond a binary gender understanding, just as Godde is not contained by an anthropocentric definition. I have encountered this spelling primarily in feminist theological writing, however it is not a tool used exclusively by

make a difference. Worship gives us a place to root ourselves, and sustain others, in the belief that the way things *are* is not how Godde imagines the world *could be*; when that happens, worship becomes a time where we can engage with Godde with our whole being. Once we are wholly engaged, living towards right relationship (justice-making) becomes who we are.

Worship is also a way to offer pastoral care. It offers us time “to be open to [the] claim of God on us: to hear God’s word of comfort...[and] expose ourselves to the transforming and informing of God” (*ibid.* p. 2). Worship becomes an offer of a transformative moment for the people who gather as Church.

When I served a Pastoral Charge in rural Saskatchewan,³ I understood my ministry among the people there, as a diaconal minister, to be “a creative agent for transformation...[and to] have an intentional commitment to those on the margins” (DUCC Statement of Belief, 1982). Though I have never felt called to lead worship and preach regularly, I knew this was a primary expectation on the Charge. So if I had to do it, I wanted to create worship that would facilitate those transformative moments. I

women. Tim Victor notes, additionally, that “there is a discrepancy to the use of the plural and the singular with reference to Godde...we reference the difference between the image of Godde and the gender of God”. From timvictor.wordpress.com, accessed 28 March 2009. For all these reasons, when I am referring to the Divine “by name” I will use this omni-gender spelling (Godde); when quoting others I use their choice of spelling.

³ I am choosing not to identify the Pastoral Charge by name as the communities are quite distinctive and could be identified. I do not want to divulge any information which might jeopardize the confidentiality of the people who have entrusted me with their private information.

wanted to find a way to create worship liturgies and spaces that would facilitate our ‘waking up’ to Godde in whom we live and move and have our being. I wanted worship to offer opportunities where we could be exposed in a new way to Godde’s love and transformative power. What would help me to do that?

I had been introduced to the Enneagram by my spiritual director and found it was a great help in making me aware of myself and my fears, as well as opening me up to a deeper sense of Godde’s presence and power in my life. I had experienced this power to liberate us from our fear and sense of being ‘less than’ into living and loving fully; there seemed to be no way to describe this experience except to use the traditional term ‘Grace, even though it might be a non-traditional interpretation of that word. In a circular process (or perhaps an upwardly spiralling one), I began to discover that as I practised receiving Grace, I had less need to be personally accountable for the outcomes of my work life; in other words, I would still be acceptable if I messed up.

I also came to accept that, even though I believe that the World needs reforming towards living into the prophetic vision of Godde’s reign on earth, it was not up to *me* to reform people. That gave new meaning to the almost creedal phrase “We believe...in God...who works through us and others by the Spirit” (*Voices United*, p. 916); it wasn’t ‘all about me’,⁴ but it was all about Godde’s energy and power of transformation. As I

⁴ I want to clarify the use of quotation marks used in this paper. Direct quotes from authors or from the people of the Pastoral Charge are marked by standard double quotation marks (e.g. “We are not alone” or “We’re a’gin’ it!”). However, there are a number of places where I have chosen to use colloquialisms, common figures of speech, or phrases which would usually include words such as “so-called”, or “so to

experienced this liberating power myself, I wanted the churches that I served to experience it as well. This new acceptance of Grace helped me to let go of my own sense of needing to do things perfectly, or say the exact right thing, in order to change others. I no longer felt that I, personally, was held responsible for other people's reactions to what I was sharing; all that mattered was that I was faithful to the vision, and humble in my walking with Godde.

My exploration of the Enneagram began with learning its typology. I found this typology particularly helpful as a tool to understand myself and how I could be more open to Godde's energy moving in my life. I began to wonder how I could share some of the insights I was learning.

Simultaneously, perhaps serendipitously, I was becoming aware that each town and district on the sprawling 4-point pastoral charge was very different from its neighbour. Although the towns were only 8 to 10 miles apart, and shared so many similarities, what 'worked' in worship in one town often did not work *at all* in the next one. Each town seemed to have its own, very distinctive personality.

Having experienced significant spiritual change and growth myself, I began to wonder how I might be able to use the wisdom of the Enneagram in my pastoral charge: is it possible to understand each town's personality as a single entity using the Enneagram typology? I quickly learned that the Enneagram was more than a typology. That led to another question: could worship services be created using the *principles* of the

speakers". Where I have used these, it has been the intent to capture the spirit of the people or moment, not to poke fun. These phrases are in single quotation marks.

Enneagram in order to facilitate spiritual well-being and growth? This thesis attempts to answer these questions.

The paper will offer an introduction to the context and communities of the Pastoral Charge where I served, and will explore a little of the place of church worship among them. It will then offer an introductory sketch of the Enneagram, with its deep roots in spiritual growth and development, as a dynamic symbol of change and transformation, and as a tool for understanding the human personality in terms of, and beyond, typology. The third phase outlines the research project and my conclusions around understanding each individual town's 'personality'. The fourth phase offers a second way of understanding how the principles of the Enneagram can be applied in developing worship.

A WORD ON METHODOLOGY

Though I will explain the steps of the actual research project later in the thesis, at this point of our journey together it may be helpful to explain the process I used in writing the paper. In both the project itself, and this paper explaining it, I have followed a process of reflection which I learned and used exclusively during my studies at the Centre for Christian Studies called the 'spiral reflection model'.⁵ It is how I live and breathe my

⁵ I believe this is based on the Kolb action-reflection model of learning. However, at the

Centre we simply referred to the process of reflecting on a concrete experience as 'spiraling' the experience. I have no other reference to its origins.

spiritual journey, and it is also the primary process by which I reflect and design liturgy and sermons.

THE SPIRAL

The 'spiral' process is composed of four distinct areas: the concrete experience, reflective observation, abstract conceptualization and active experimentation.

The concrete experience is the precipitating factor, or literal experience, which causes the reflection process to begin. In this case the concrete experience is my introduction and use of the Enneagram in my own spiritual journey.

The second phase of the spiral is one of reflection and observation, of naming feelings and raising questions. It is often in this quadrant of the spiral that one also begins to reflect theologically upon these questions and ground them in our biblical stories. In this thesis, the reflective observation connects with the image of the Church Angels whom we meet in the *Book of Revelation*.

The phase of *abstract conceptualization* asks us to 'take a step back' from the experience, and to examine the concepts, principles, or theories which would allow us to address, fairly objectively, the issues and questions raised thus far; this is the phase of reflection for academic research and reflections. In this quadrant I engage with the theory of the Enneagram, draw from its wisdom as it engaged me in a process of transformation, and explore how it may be employed to the situation of creating worship in the diverse contexts of the Pastoral Charge which I served.

The phase of 'the spiral' called active experimentation pulls us into the future. This phase may include planning an actual activity based on the reflection and research

thus far, or offering options if such an experience were to happen again, or even simply offering questions for further investigation. This is the research project design and implementation in worship settings.

The spiral process is dynamic and ongoing, for once we act on the ideas of the active experimentation phase, the reflection process begins again. This new action becomes the concrete experience in the next journey, which will require its own observation, reflection and research. In this project, the first spiral process is the original implementation of the theory of the Enneagram, as a typology; when the research required a change in direction, it created a second spiral. The second spiral, exploring other ways of applying the wisdom of the Enneagram in the context of worship, is outlined, primarily, in the final conclusions I draw from the researching experience.

In other words, this paper reflects something of the nature of a process of transformation we engage in, are changed by, and experience as a journey. The tools that I use for this process are the spiral reflection model and the tool of the Enneagram, as a system of opening to the transformative power of Godde.

The methodology that I used to experiment with the wisdom of the Enneagram, initially, was initially a survey method. I chose this method to facilitate having the highest possible level of anonymity of responses; I designed the tool myself, based on my research of Riso and Hudson (1999). Though I explain the process in detail later in the thesis, I would quickly summarize as follows. The survey candidates were self selected to voluntarily fill out a survey questionnaire. When there were no volunteers for it, to pursue the information I offered surveys to a wide variety of people specifically chosen

for their longevity in the community and relationship (or non-relationship) to the Church, still explaining that responses were both voluntary and anonymous. There still were too few responses to get an accurate result. As I was spiralling this process, being intentional for seeking Godde, or Godde's shadow (Exodus 33:23), at work, and using what I had come to know through the Enneagram about being open and allowing Godde's energy to flow in, throughout, and through me into the world, I looked at the project with new eyes. In retrospect, I would not use that survey tool again; instead I would discern a series of questions that could elicit the information and have them as the basis of a face-to-face conversations with particular people who reflect to me the spirit of the community.

The work of designing worship was primarily mine, however as I work in a diaconal style, in other words as collegially as possible with the congregation, some of the ideas for services were brought to the Worship Committee. This group was comprised of at least one person from each of the preaching points; it was this committee from whom I requested specific feedback on worship. The accountability for my work, like all that I did in that Pastoral Charge, was to the congregation, with the oversight provided by the Unified Board and through the Ministry & Personnel committee.

A WORD ON THEOLOGY

I need to name another process that was simultaneously at work, within me: my understanding of Godde was undergoing another round of evolution, and I was coming to a non-theistic understanding of Godde. This was a natural evolution of my faith. Like many people of faith until my late teens, I had a child's faith, with literal understanding of the Bible and the belief that 'God' (sic) could do anything. As I became educated I went

through phases of criticism, rejecting religion and faith. In my early adult years, I experienced Godde again, differently, but had no language to share it: traditional language and images of religion and of faith were untenable, and I was not aware of any others. Over time, I became aware of the work of Dietrich Bonhöffer, Rudolf Bultmann, Bishop John Spong, Carter Heyward and Marcus Borg among others. I now had a way into language and images of faith that I could use – many of which came from my Christian tradition; I was able to reclaim much of this language, albeit with radically different definitions and understandings. In other words, I experienced Godde through what Marcus Borg would call the “emerging...transformation-centred paradigm” (Schwartzentruber, 2000, p.12). This paradigm “generates transformation-centred Christianity; Christians are people who are committed to a way, a path of transformation, as especially know in Jesus” (*ibid.*, p.12).

I had an experience of being liberated by the Godde-Who-Brings-Life from the confines (what I would call the slaveries) of middle-class, white, european, heterosexual expectations and into a way of being that was fully life-affirming, and which encouraged me to live into right-relations with all two-leggeds and the rest of Creation with whom I share Planet Earth. This Godde-who-brings-Life I experienced was not a supernatural Being, what Bonhöffer calls the *deus ex machina*, who breaks into human history in literal ways, arranging situations to suit particular plans made ‘on high’ (Bethge, p.146).⁶ In

⁶ Eberhard Bethge, Bonhöffer’s brother in law, cites Bonhöffer’s letters from Tegel

prison, Germany. In the work cited, Bethge is using the edition *Letters and Papers from Prison*, Enlarged Edition, London: SCM Press, 1971.

other words, I had released as an authority in my life what Borg calls the “God of supernatural theism... and the God of requirements” (Borg, 1997, p.19). Instead, I embraced as authoritative an experienced, existential at-one-ment with all that is, and the source of energy which both holds all things together and gives them life to grow and expand beyond what is into what could be. I experienced and believed and trusted a non-theistic Godde. Godde was no longer a being to whom I prayed for help, but a Holy Energy in whom I live and move and have my being.

It is easy to imagine this theological paradigm coming into a seemingly traditional community and Pastoral Charge. Agreeing with Borg’s analysis in another respect as well, I knew that this paradigm often finds itself in conflict with a more traditional paradigm of ‘God’, of the meaning of Jesus and his life, work, and death (Schwartzentruber, p.10). This conflict was evident during my time in settlement (and since) and it was part of what I was addressing in trying to create space for those who were questioning, or had rejected, the core of the traditional paradigm. I felt my sense of diaconal call into bridging the two ways of being church.

The Church is my Home. The Bible was my reading primer, and is the primary source of my words and images to describe this fullness of life. In sharing faith, I use images and words from the bible, from my religious tradition, and those that speak to me from the Jewish tradition; I use them not in a literal sense but, in recognizing that “all the ‘macro-stories’ are stories of transformation”(ibid., p.25), as human constructed metaphor to explain an inexplicable experience of a profound peace and wholeness. In other words, I know that I would use what is sometimes called traditional language without ascribing

traditional definitions. I reclaimed traditional language so that I, and others, do not have to choose between Church and Spirituality.

At the same time, though, I came to share with Gretta Vosper the need for non-exclusive language in worship. I mentioned earlier her image of “creating portals” as a way to renew the rites and rituals of a Community Gathered for worship. What that translates to in worship design is if traditional language is barring people’s ability to experience the divine (i.e. the portal-windows are too high), then we are obligated to create new portals, or windows to the Divine. This is much like making portals in a viewing wall or a ship for people who are shorter than the designer might be so that those people can also experience the splendour of the view from where they are, not where the liturgist thinks they should be.⁷ On the other hand, new ways of talking about and use of images of Godde can also alienate people for whom traditional understandings are the foundation of faith. I needed to hold in creative tension and with pastoral care both needs in the same service; in other words, I needed to reclaim and redefine (and share those definitions) in worship. I hoped that this would make Church less exclusive, more relevant, and thus be more attracting of people to an experience that could be transformational.

⁷ I have had the privilege of attending several workshops and having lengthy conversations with Gretta Vosper since 2007. I am grateful to her gracious and patient sharing and willingness to engage in dialogue. In her book *With or Without God: Why How we Live is more important than What we Believe*, she details what she sees as the use and misuse of language and images by clergy and other worship leaders.

Language and image is very powerful and enduring. I continued to find ways both to reclaim and redefine traditional language and images while using terms that would not alienate those who held traditional views. An example of this balance was when I faced my first Easter; how would I preach the Resurrection story while not believing the story in a literal way? I knew that within the congregations, some would understand the story of the resurrection as Jesus literally being raised from the dead, walking around, talking, eating and socializing with his friends and disciples. For many, these images are the bedrock of a faith formed in childhood; this faith helps them be more compassionate human beings in this life in order to be found worthy to share that same bodily resurrection after death (Matthew 25:31ff.). For others in the congregation this story is ridiculously unbelievable, and so they see it as completely irrelevant to their life. In reaction, they dismiss the image and faith that holds it, even though they might attend out of culture or habit.⁸ However, when I state and share a redefined image resurrection in public worship situations - that life can grow from awful situations, that love is stronger than the power of pain and grief, that life is more powerful than death, that when one thing comes to an end another begins - perhaps those who have been shut out of the spiritual benefits of the faith community can hear a word of life within it.

⁸ In the district, Christmas and Easter were important times to attend church, not as much for religious reasons as for the few opportunities to socialize during long winter months. Of course other people for whom these beliefs were untenable simply rejected the local church by non-attendance, non-support or ‘tuning out’ when the word (or any traditionally religious word) is used at funerals.

The attention to language, however, was only in service of trying to create worship services, accessible to all regardless of one's theological starting points. Whether for long-time traditionalists or for outright non-believers, I wanted to create a worship time so they could experience being touched by Godde, of knowing 'in their bones' a profound and healing peace (or Grace), and to hear a word of hope of comfort and of Godde's accompanying them. I wanted that experience to encourage people to hope for Godde's kingdom, a natural outpouring of this Grace into relations with all people. I wanted them to know that I, and the Godde who confronts slavery and oppression, would stand with them as they rise with others to confront the unjust systems that so managed their lives. I hoped that perhaps they could hear this faith-full meta-narrative and allow it to grow its word of life into a way of life, a path, that creates communities of mutual support and sustains us in the struggle. I was bold enough to dream: perhaps through this reclamation of words becoming deeds they can glimpse the Kingdom of Godde that is so central to the Jesus message. They may even consider being part of this kind of Church.⁹

Sharing this word of hope for each congregation was my beginning point. In terms of the spiral, my concrete experience of this liberating and transforming Grace had led to a reflective observation and theological reflection that worship could be designed,

⁹ I have heard people actually use this phrase, sometimes in conversation with me and sometimes I have simply overheard it. I have attached a list, in Appendix 3, of commonly used terms traditionally used in worship, and a definition which I hold, and often shared or used in worship.

which included non-theistic images, which could lead to this experience for others. This approach would alienate no one, as it could both deepen the faith of those who were well-rooted and lead to a new opportunity for those who had rejected the traditional form of communities of faith. My abstract conceptualization was, first, I needed to share the good news of being a follower of Jesus being about the Kin-dom of Godde; that is to say, being Christian is about creating communities that support each one's relationship with Godde, a sustaining camaraderie as we live into right-relationship with one another and seek peace and justice for others and Creation. Secondly, I came to believe that the Enneagram might be able to help me understand how the energy moves in each of the individual communities, to understand the core fear of each community and address the word of hope for liberation to that specific fear and help the local congregation to let go and move past that fear. In other words, I wanted metaphorically to name the Stone blocking the Entrance to the Tomb and help to make a way for the Godde-energy become unleashed in the community and take them past it into Resurrection, and Life Without Ending. This lead to the active experimentation of more research and beginning to design worship in a specifically intentional way. This thesis, and the project on which it is based, became the next concrete experience for a new chapter of spiralling.

To summarize, though firmly based in a non-theistic understanding of Godde and the liberating power to bring Life, this paper reflects something of the nature of a process of transformation we engage in, are changed by, and experience as a journey. The tools that I use for this process are the spiral reflection model and the tool of the Enneagram, as a system of opening to the transformative power of Godde.

I am profoundly grateful to the people of the communities I served at settlement, especially those who were aware that worship services were being created with these questions in mind. I am grateful for their collective patience. I am also grateful to my teachers in that place: to those who helped me to move into new language and images, who encouraged my own spiritual growth, who helped me experience a non-religious spirituality and to those who offered personal feedback in support of improving my pastoral presence among them.

2. THE PLACE OF WORSHIP

THE NEED

For four years, I was a spiritual leader and pastor in a fairly remote rural area on the southern prairies which is highly dependent on the agriculture and ranching enterprises. In this district many people feel segregated from the 'mainstream'. At best they feel misunderstood, and at worst dismissed, by the official decision-makers due to geographical isolation and lack of inter-cultural dialogue; this often spills over to a feeling of suspicion of or outrightly dismissing fellow provincial citizens and even the wider church denomination.¹⁰ While I was there, I saw that people seemed to be beaten down by the injustices they live under: the greed of corporations, international regulations made for the benefit of transnational companies whose cost was born by small producers, provincial and federal governments ignoring their needs because they are neither a high tax nor high voter base. Even the Church made decisions without giving full hearing to their needs.¹¹ In the past, the people have had tenacity to rise again, determined to

¹⁰ Sometimes decisions of the denomination or Presbytery were received as being an 'edict from on High'. People did not understand how - or why - "Toronto" or "The Church" would make policies or declarations without consultation; it made some people feel even more alienated. This sense of alienation was articulated by one person who actually said: "To hell with the church! We'll just take down that United sign and say [town name] Church." Not only the church encountered this automatic dismissal; another common saying here is "If it's from the government, I'm a'gin it!"

¹¹ There were three major policy changes made by the United Church in my time there which exacerbated people feeling this way. One was the sabbatical policy,

conserve their culture and values; yet with a haemorrhaging level of depopulation, with whole families and high school graduating classes leaving, the will and the faith of the community seemed to be ‘bleeding out’ towards death. I ached with them. From my own experiences, as a female and a member of a sexual minority, I understand the frustration of systemic oppression and being ignored. I understand the draining of spirit that comes from feeling invisible and unloved. I understood more about the Jesus stories when he sees great sin, or deep sorrow in the crowd: “and he had compassion upon them”; I often cried because I know the situation doesn’t have to be this way.

There is a very small group of people who imagine that the deflation of this way of life does not mean death; they are looking for another way to do business and market their products differently, to keep the communities vital. They see a glimmer of hope. As a spiritual leader, I added my voice to theirs: oppression is not Godde’s will, fullness of life is. These communities need not succumb to the oppression and die; Resurrection is possible.

which virtually prohibits them from keeping clergy for more than five years because of the financial burdens; they will always have short-term ministers, when what would be really helpful is a long-term commitment from educated and well-experienced clergy. The other two policies (which many of us in the wider Presbytery area were not convinced of the real input from rural pastoral charges) had immediate consequences: increasing the minimum funding for Continuing Education, and the mandatory payroll registration (with its significant administration fees). These are significant financial burdens which added to the cash-strapped pastoral charge for minimum pay, automatic category and cost-of-living increases, and supplemental housing costs. That the decisions were made at a General Council Executive meeting in Toronto seemed to add fuel to the fire of feeling ignored and alienated.

Many people shared stories with me about how their heart is burdened and with the rapid changes to the farm lifestyle their spirit is withering. For the families who remain there, life is much faster now than even a decade ago. Many people drive to towns further and further away to try to fit in extra part-time jobs for minimal pay, to involve their children in the same opportunities for school and sports that urban dwellers have, to take their commodities to market – all so that they can have a little of what they *used* to have. Some live on a negative profit margin, and for some there is a growing fear that they may not be able to pay all the taxes on the land inherited from grandparents; they hope from month to month that they can continue to follow their vocation of farming and ranching.¹² There is an increase in so-called lifestyle disease – lowered immune systems, high blood pressure, illness that grows out from chronic anxiety and depression (e.g. suicidal ideation, domestic violence, alcohol and drug use) and so on. Life is being squeezed out of them. Among teens there is a high level of risk-taking and alcohol and

¹² It is a common theme at the SK Association of Rural Municipalities (SARM) that school tax assessments should be made on some basis other than a straight land tax. Because historically landowners were wealthy, the current system tax is assessed on the amount of land owned. Ironically because farming and ranching has such a small profit margin and volume is essential, the acreage of farm and ranch holdings is very high. Thus, these landowners pay a large sum for school tax, especially compared to urban dwellers. Often the tax per acre is more than the land can produce in terms of cash gained from the grain or animal crop. There is no consensus at SARM on whether the tax should be related to the amount of wealth created by the land (i.e. tax paid on the income of what the land yields in cash crop, or in feed), or to the distance to the nearest school, or if taxation should become a straight user-pay system. The lawmakers cite this lack of consensus as a reason not to address ‘at this time’ the basic iniquity of the tax assessment system. Why? The sense, and rumour, is “because there are more urban votes than rural ones, so who cares, really?”

drug abuse is rising. They cry out, but does anyone hear?

The people of the Pastoral Charge live in a situation that reminds me of the Hebrew slaves in Egypt. The slaves lived in a place called *Mitzrayim*, a place of narrowness, a place where they are constricted. It is more than an abstract concept. Slavery is more than not being paid for work ; it deteriorates one’s sense of personhood. In the district of the Pastoral Charge not only are people not paid fairly for commodities (the first sense of slavery), they also come to see themselves as inferior. One woman gave an articulate analysis of global economics and its effect on food security and then dismissed her own knowledge by saying “But what do I know, I’m just a girl from the hills.” This kind of self-effacing kills the spirit as much as a bullwhip from an overseer would (Exodus 2:11f.) Rabbi Marcia Praeger uses the word *tzuris* to describe that in this place of slavery there is often an intolerable, physical pain of being squeezed – a sense of the heart being squished, a pain in the chest; the pain of being squeezed is mind-numbing (Praeger, p. 54-55). Who wouldn’t want to find a way to turn off the pain, especially when removing the problem is not an option.¹³ I noticed that many people found a way to ‘keep on going’ by simply enduring what they felt could not be changed; many people lived without reflecting on why things were as they were – things “just were that way”.

¹³ There were two songs that were very popular during my time in that place. “If you’re going through hell/keep on walking/ Don’t slow down, if you’re scared don’t show it/ you might get out before the Devil even knows you’re there” (Rodney Atkins, *If you’re going through hell*, 2006). The other was “Some Beach, somewhere” which offers illustrations of how farm people feel they are treated by others, especially rich, city folks. (Blake Shelton, *Blake Shelton’s Barn & Grill*, 2004).

With the increasing demands on their time, energy, finances, and relationships, the people in the district often expressed feelings of ‘being squeezed’. Many of them lament that they no longer have the time and ability to enjoy what is life-giving in their agricultural lifestyle, or from the land, and from the wide-open sky. They are pulled from what nourishes their soul, and their sense of connectedness to all of Creation.

BIBLICAL IMAGES OF LIBERATION

We remember that slavery is not the fault of the slaves. It is part of a system that *requires* people to live in slavery. One spiritual teacher wrote,¹⁴

Contemporary culture requires automatons. And people are undoubtedly losing their acquired habits of independence and turning into automatons, into parts of machines. It is impossible to say where is the end of all this and where the way out - or whether there is an end and a way out. One thing alone is certain, that mans (*sic*) slavery grows and increases. Man is becoming a willing slave. He no longer needs chains. He begins to grow fond of his slavery, to be proud of it. And this is the most terrible thing that can happen to a man.’

Thus spake the prophet Gurdjieff (“The Arithmetic of Allized” page 51, URL:973-eh-t-namuh-973.com).

But our stories of faith offer a hope: it is precisely from this slavery, this place that squeezes, this *mitzrayim*, that Godde liberates us.

We celebrate this liberation every year in the re-enactment around the Passover table...We understand that the external ‘liberation from *Mitzrayim*’ points us toward our inner spiritual liberation from narrowness and constriction – from the pain of being squeezed within lives and habits that suffocate our souls....Each of us staggers out into freedom only to relearn how to serve God (Praeger, p. 55).

¹⁴ The upcoming quote is from George Ivanovitch Gurdjieff, who is attributed with bringing the system and symbol of the Enneagram to the West. He will be introduced at length below.

In Christianity we may not feel the same affinity for the images of Passover, but we do have stories and images of resurrection both in Jesus' ministry (Mk 5:22ff., Lk 7:11ff.) and his life (Mt 28, Mk 16, Lk 24, Jn 20), and of resurrection among the saints of the Church (Acts 9:36ff.).

SUNDAY CHURCH

In the Protestant community of the Pastoral Charge there is no celebration of Passover; there is the weekly church service, where we affirm Christ's resurrection and where we call upon a "Saving Lord" who offers a way into a new, fuller life (Matt 4:17, Mark 1:14, Luke 4: 18ff, Jn 10:10). In these districts historically 'Church' has been the primary place of acknowledging, renewing, and expecting relationship with Godde. Some women shared that "Sunday Morning" was more than simply an hour of *chronos* time; it was *kairos* time. That "sweet hour of prayer" offered the only time and place for them to rest from the demands of children, family and home. In the past families bundled up and drove (often with squirming and arguing children) by buggy or car from the farm some miles away, where Father would be an usher or reader, Children were taken by a spinster teacher to Sunday School, and Mother could simply rest, and sing, and be. It was Sabbath time: worship on Sunday morning became "a refuge, a haven, an oasis for our mothers ...from the relentless struggle for daily bread" (CCCR p. 637). Worship on Sunday became a central place to 'be released' from what was binding in daily life; it

was a time to know Godde – body and soul.¹⁵

In earlier generations especially it was through this weekly gathering that the people sensed they “are in this together”. They were no longer isolated farm families but part of a larger whole; it touched the heart, and renewed connections especially when pot-luck lunch followed the service. Coming together for Church services offered a place of experiencing the communal sense of solidarity that was, and is, so essential to their survival, physically and spiritually. Although the numbers are fewer now, and the secular opportunities are more available, this ritual of gathering weekly is still life-giving to many. David Wray upholds the value of the Community Gathered when he says “worshiping (sic) congregations small enough to foster and experience genuine community in their intimate, communal praise of God are not an anachronism but a life-saving oasis in an arid desert of isolation and alienation” (Wray, p. 2). The small churches that come together once a week can be a means of grace, particularly when they can be fully themselves, creating a community of equals and intimates, thereby allowing the grace and love of God to flow freely. In these intimate gatherings there is the hope that spirituality can be nourished, nurtured and strengthened to endure the rigours of life. At least, this is the hope among some inside the Church; outside their walls it is different.

¹⁵ Because of its sabbatical quality and almost complete break with the rigours of daily living, Sunday morning in-church worship came to be understood as (almost exclusively) the place, and time, set aside to acknowledge and name issues as spiritual, or intentionally attend to one’s spirituality. This comes into play in the community as the words ‘church’, ‘spirituality’ and ‘life’ develop into almost completely separate entities - even exclusively so - for many folks, especially people who live on and from the Land.

In the district of the Pastoral Charge, many people separate spirituality and religion, and may even see them as opposites. For these people organized religion has been as much a bother as a balm. This is partly because of real situations locally in which one denomination or another has had a negative impact and partly from their image of organized religion which has been constructed based on media.¹⁶ ‘Religion’ (i.e. organized denominations) is seen almost as a caricature of itself. In some instances ‘religion’ separated neighbour from neighbour because of sectarian or doctrinal differences; some people were ‘in’, some were ‘out’ and it was clear in which camp you were according to this group or that.¹⁷ ‘Religion’, they say, has been centred on the ‘other world’ rather than the one in which they live, have problems, and experience life; it is seen as the ‘pie in the sky when you die’ reward for being oppressed now. ‘Religion’ has been about ‘dos and don’ts’ rather than encouraging principles for enhanced living. ‘Religion’ has been about “people from away coming to do good for the poor people” rather than being a community/crucible within which right living and right relationships

¹⁶ For some people the scandals involving American TV evangelists and recent charges of abuse are equated with ‘the church’. Because there is no separation or contextualization of those events, some people react to the local churches as if these abuses had happened locally. The result is that anything to do with organized religion is ‘tarred with the same brush’.

¹⁷ At one point doctrinal differences took one community of 50 or so families and divided them into 4 churches, with clear boundaries between them. Sometimes the boundaries included economic and social boycott. In another community there were differences of denomination, but they were as much about tradition and culture as doctrinal belief until one religious leader declared the others “poisonous”, and separate schools and recreational facilities were created to keep the groups apart.

are fostered. ‘Religion’ was presented as the “way you got saved”. ‘Religion’, in an organized sense, was only available in-person four months of the year when the roads were clear and the heavy work completed. ‘Religion’ wasn’t there when there was deep grief over the loss of a baby in the winter, or the tragedy of a family illness in the early spring. In the summer and early fall well-meaning preachers on horseback attended to the sacramental needs of several tiny communities, and the people came to expect nothing more. Once the circuit-rider preachers stopped all together ‘religion’ was the bailiwick of the more powerful town-dwellers, the merchant and administrative class, who had access to preachers and church services and could hire and fire whom they chose.

Many people of the land here say that ‘religion’ – or at least *that* kind of religion – hasn’t helped much with day to day living; what has helped is connecting with ‘the Great Farmer’, or ‘the Creator’. They pray in their own way while out doing chores, while admiring a sunrise/sunset, feeling wonder at the coming storm clouds and the power of the wind. One person felt very awkward trying to explain that they did not come to church services even though the individual liked me personally and respected me as a spiritual leader.¹⁸ The person said it was better to “pray at the Church of the Tall Grass” because this helped them find their place ‘in the Land’ and fostered a sense of connection with the

¹⁸ In fact, this led to a 2-hour discussion about life and death, the place of Godde, and their funeral -- and would I be allowed to do their, or their family’s, funeral if they weren’t ‘church-goers’? We had several more spiritual and religious conversations over the years. When I said I was leaving the area, I was handed a paper with instructions and a CD. A bit teary eyed the person said “when the time comes, you’ll come back, wontcha? You know what I would want. I trust you to do that funeral that you do, and it’ll be ok.” It is one of the moments of my ministry that I will treasure forever.

“critters” with whom they share it. Many are awed by what they see and experience; some (a very few) name their experience of amazement as a moment of being with Godde. When I used the word ‘spirituality’ to describe their experience, they agreed that is probably what it happening. When I suggested that this is their religion, they were far more sceptical and say “*that* (i.e. religion) is the job for church”.¹⁹ To me, it felt as if they see ‘religion’ as a larger, alienated, irrelevant amorphous entity which has branch offices called ‘church’, while spirituality is more about feeling at one with the land and community. That distinct division between the two made me weep; it doesn’t have to be that way.

As a Diaconal Minister I feel that part of my responsibility in any worship service is to bridge those camps. While ‘Sunday Morning’ worship is a refuge and oasis for

¹⁹ Such nature-based spirituality, as I have experienced here, does inspire a sense of Awe. Some people encourage the conflation of this spirituality and ‘religion’ with the language of ‘intelligent design’ or with “religious language” reminiscent of the old western evangelical tent meetings; for others this mingling makes gall. For the Aboriginal and Métis people there is mixed reaction due to their own experience of the local Catholic church or a residential school. For some of the Europeans the mixing of spirituality and religion is abhorrent, perhaps because of their experience of a critical and moralizing nature of church or some “old-time evangelist” or radio preacher, or the manipulation of TV evangelists that make them mistrust any religious overtones. At any rate, many people separate spirituality and religion to the extent that they eschew religious language. Rather than speaking of spirituality, they would say they are simply “paying attention” to what’s around them. I have been surprised that despite the awe, and the inherent connection with the land, many farmers and ranchers do not see themselves as *part* of Nature’s web. Many, while they are very much ‘People of the Land’, see themselves in competition with the land, the weather, and their livestock. I find it sad that the connection that their spirituality could engender is missing.

some, it is also a time to relate and to contextualize religious rituals and Christian gospel to people's everyday lives. For me, this 'Sunday Morning' ritual has the potential to open us up to the love and transforming power of Godde in our everyday life which can empower us to confront the places of constraint (the *mitzrayim*) of our lives. I feel compelled to address the needs and fears and concerns of everyday life in the worship service. I am led to see 'church services' as a place of hope for their well-being and liberation. I am compelled to name the saving grace that comes from living as a Christ-led community, in being partners with Godde (or the Powers-that-Be) to call one another into right relationship with each other and Creation. While church is not magical, worship offers opportunity to praise and proclaim that this hope gives strength to continue under the difficulties in day to day living; when we are able to embody this truth, community-building and justice-seeking worship becomes pastoral care (Caron p. 8). It is my hope that people feel empowered to share this good news with neighbours, and thus offer a different picture of 'religion' for them. This is true for both Sunday Morning and other community-based services.

In all worship services, I try to make these same links to everyday life and affirmations of their sense of spirituality at other times, such as when the wider community gathers for worship such as homecoming celebrations, weddings, anniversaries, funerals, or graduations. When we name the opening act of the service 'the Community Gathers', even if initially the people are a collection of individuals, there is a hope that through Church they can connect to, and care for, each other (instead of having to be completely independent and competitive as their business requires the rest of the

time). Whether it is a Sunday morning service or a funeral, these times of corporate worship offer the opportunity to enact rituals, by enacting what has happened before ('traditional service' communion, or saying "ashes to ashes and dust to dust" at a graveside), or by creating new ones that hold the yearnings of the heart (using home-quarter well-water in baptism). These rituals strengthen the community's awareness of and connection to the Powerful Other. In offering these rituals which are rooted in both their experience and the church's tradition, there is an opportunity to "[build] the vitality of our groups,...[build] a sense of community instead of splintering individualism, and [enable] the transformation of persons and groups rather than settling for the status quo" (Wray, p. 4).

When the 'Church' is handed the gift of once-a-week meetings, or rites-of-passage, we have the opportunity to use established forms to enact a different vision of Church, create another so-called 'thin place' where the connection between the people and Godde can be renewed. I believe that through gatherings like these, there is a connection with the 'Church' (though they might not call themselves being Church) and paths are opened for transformation and spiritual growth. And I believe that this spiritual growth and maturity will blossom into conversion for some and nourish others as they find ways to do "Godde's will on earth as it is in heaven." Wray would add that the ties that bind them make them "feel more hopeful" (Wray, p. 21). I see my job as pastor and spiritual leader, in part, as helping the people of the congregations to name their spirituality, to develop among themselves a community of solidarity, to encourage practises that will enhance their sense of connectedness to the Whole, and to encourage them to recognize,

pick and use the fruit of this relationship with the One who is Wholly Holy Mystery in their day to day lives.²⁰

Finding an authentic spiritual language for fostering this hope took time. At the time that I was serving there, I solicited others' input and used local images and language, however the services were written solely by me; I was the one "with all the control...who writes what the people will say" (Caron, p. 209). Because not all of my theological understanding and biases were known to (or shared by) the community, I named them within these liturgies because I believe that liturgies need to "embody the common good, safety and salvation...through full participation" (*ibid.*). People cannot participate fully - with heart, mind and body -- when the words, concepts or images, do not resonate with their experience or understanding. Therefore I felt a particular responsibility to the community; it was imperative that I "listen to the congregation... [which] creates the context" for our worship together (*ibid.* p. 80). I knew I must "imagine the people in the pews....[and] reflect on what is happening in their lives" (*ibid.*) and read, pray the lectionary and write services with the congregation in mind – and with language which I also could pray with integrity. I knew I must "know their God" (Wray, p. 29), understand their ways (*ibid.* p. 37) and understand, "respect and draw from the indigenous rituals that

²⁰ This phrase is adapted from *A Song of Faith*, the Statement of Faith adopted in 2006 by General Council 39 for the United Church of Canada. The opening line actually says "God is Holy Mystery, beyond complete knowledge, beyond perfect description" (p.2). There is also a refrain-like line that is repeated 3 times in the *song*: "We witness to God who is Holy Mystery who is Wholly Love" (pp. 3,6,9). To me, combining the attributes into one Title seems to be appropriate.

have emerged from the people's shared history" (*ibid.* p. 38). An awareness of, and willingness to use, familiar music forms was also important. In short, I needed to know 'my people' if my ministry was going to be authentic and relevant to both them and me.²¹ This was my starting point in the Pastoral Charge. Oswald and Kroeger would say that I had begun to cultivate my "understanding [of] the variety of pathways to God preferred by us and others" (Oswald and Kroeger, p. 96).

²¹ The phrases 'my people' and 'my ministry' were used by many of my colleagues to describe their context. Although I cringed when I heard it, I still found myself adopting this language to describe those with whom I stood in solidarity, and among whom I made my home. I do believe that I was called there to offer a particular style and vision of ministry, which I hoped was empowering, thus I found myself referring to 'my' ministry. In retrospect, I did fall into the trap of thinking that it was 'my' ministry and not Godde's who actually does the transforming.

3. THE DIFFERENCES EMERGE

A key piece of the culture in the district is a fierce preservation of individuality and independence of thought and outlook. It did not take very long before I came to intuit a strong sense of people's differences. Notwithstanding that corporate worship requires a whole congregation to say the same prayers and sing the same hymns, I knew that creating this corporate worship had to recognize the diversity of people, of pathways, and spiritual needs, of the congregation that was present. Early in my ministry there, I noticed that prayers that were helpful to folks in one place were 'not working' for others. Wray's comment that the "one-size fits all approach doesn't work" (Wray, p. 36) is the most accurate statement of worship preparation I have encountered. I found that certain creative ways of worship were helpful in some communities and were baneful in others. My experience illuminated – in neon colours!– what Oswald and Kroeger comment on: the need for liturgies appropriate to the context. They write that the "implications for ministry are enormous as we come to understand that we do not experience God in the same way as others. Certain ways of praying enliven and energize us, while others leave us cold" (Oswald and Kroeger, p. 96).

This wasn't entirely a new concept for me nor was I entirely surprised when it happened. My research and experience in other fields, such as counselling, reminded me that there is no such thing as a 'one size fits all' program. Even in the context of group counselling, in which there is a shared purpose and shared objectives, there is an accounting for the reality that some of us need to grow in one way, while others need to

grow in another – sometimes in opposite directions – to address the same issue.²² The same is true for spiritual growth. Where ‘Sunday Morning Church’ is the primary, or even only, opportunity for intentional spiritual work, we are faced with the same question: how can we have one worship service for the Corporate Body of Christ when each of us is so different? Christian Wulf notes that spiritual growth requires “very much individual ‘messages of salvation’, because one person’s medicine is another’s poison” (Ernst & Küstenmacher, p. 102). I realized that in creating one liturgy for 4 churches, I had to take a deep breath, and consciously have individual people in my mind and heart and soul as I wrote the service precisely because the people are so very different from each other.

I had noticed that during liturgy some people were led by their heart (being touched by prayers of concern) or by their intellect (wanting to engage the sermon), or by their physical instincts and reactions (rocking during prayer). My introduction to the Enneagram had taught me that we each have a ‘preferred centre’ through which we come

²² According to Hansen, Warner and Smith, the essential steps in successful group counselling are engagement, commitment and new behaviour patterns emerging (pp. 8f). Each participant decides to engage in the process, trusting that in sharing what they perceive as their unique, insurmountable problems; “the person often finds that others have faced the same...problems and alternatives can be discussed” (p. 7). This feeling of acceptance then provides the grounding for the person “to make his or her own decisions about what [strategies] to focus upon” (*ibid*). In my experience of group counselling with women in conflict with the law, though dealing with a common issue of understanding how that came to be, it was common for the focus in one person to be developing assertive behaviour (and resist ‘going along’ with somebody’s criminal suggestion) while another woman would focus on discerning when assertive behaviour was not the wisest choice (learning how to ‘let it go’ when someone makes a slur rather than landing in a bar fight). The counselling program had to have both the common purpose as well as flexibility for the participants to grow in different ways.

to know things (often called the Centres of Intelligence of head, heart, and gut); perhaps the diversity of reactions were reflections of this truth. A key piece of the spiritual work of the Enneagram is that we recognize not only our primary center of intelligence, but also that we have all three centres at work within ourselves. Being able to use the gifts of each 'centre' promotes our internal integration, and consequently an integration with the Holy. Though I was only beginning to understand that energy moves within each of us, I had a sense that to enhance the experience of freedom that comes from experiencing grace, a liturgy would need to lead each of the congregants into another 'internal space'. That is, liturgies would need to encourage the development of centres other than the one preferred. Because there were different starting points, the internal movement would be different for each of them, as Wulf suggested. At this stage of liturgy development, however, I was simply recognizing that people begin with certain approaches.

As I grew to acknowledge the differences between people, and between the communities, I became more and more concerned that I would have to create four different services. I resisted that because I hoped that a single worship design would be beneficial to the pastoral charge. There is something powerful about saying the same words as others in sharing a liturgy; there is a sense of building a community by "creating the culture and ethos that we want and toward which we feel God is calling us" (Caron, p.126). From shared words we live into solidarity. I hoped that those who felt theologically (or socially) isolated within their own congregation would realize that others from another congregation felt the same as they, and they could support one another. I wanted us to embody in each part of our being the words from *A New Creed*: "we are not

alone” (*Voices United*, p. 916). I hoped that in sharing words and images we could build a cohesive and accepting community (especially where I was sensing tension and a lack of identity and purpose as a group). We become one body of Christ when we come together for worship, as we understand ourselves moving in one Spirit-led direction, with both laity and clergy having important contributions to make. However, in light of my growing awareness of our different ‘starting points’, the tension arose for me between where does ‘individuality’ end (i.e. writing with specific people in mind) and ‘corporate’ begin (i.e. writing for a congregation); how could one Body of Christ develop?

GROUP COHESION

I have experienced this dilemma of blurred lines when developing counselling programs, so I knew it was not unique to liturgical writing. In order to understand how best to prepare services, I recalled techniques of other disciplines. Social work research in group process, for example, shows that, while we acknowledge individual uniqueness, groups of people can come to share similar patterns. Encouraging a group to develop into a cohesive working unit is essential whether one is doing group counselling, or developing a sports team, or a Town Council.²³ A group develops a synergy, in which the one unit is

²³ In a text on group counselling, James Hansen, *et al.*, say that defining purpose is the first task of a group. “The effective development of any group requires that members share an image of the group...To develop stability, order and a pattern of interaction to meet their goals, a group is involved in the process of achieving a common identity in the minds of the group members. This identity is a definition of the situation held in common, which provides a source of continuing expectations of behaviour of one’s self and others.” Hansen *et al.* continue to say that the group then “selects and organizes perceptions of reality as a basis for their action” (p. 492).

more than the sum of its individuals; whether the group image leads to ill (such as lynch mobs, or roving gangs of bullies) or is neutral (such as ‘Youth’, or ‘Pink Money’), whether the group is politically manipulated or not (such as ‘Albertans’ vs. ‘The East’), or whether it is for positive projects (Citizens on Patrol, or building a community dyke). There is no denying the power of a cohesive group to affect the identity and activity of its members.

Group cohesion also happens in spiritual circles. The base communities of the Liberation Theology movement in Latin America and the Religious Society of Friends (‘Quakers’), for example, consciously work to develop a strong group cohesion as a spiritual practise; the praxis of being a radically egalitarian group is a primary pillar of their corporate spiritual life. Group or denominational identification can be experienced in our writing or reading. One can usually tell an author’s perspective, culture, or religious tribe by the ‘flavour’ of the book; on almost any subject, a book written by an American Southern Baptist is quite different from one written by someone from the United Church of Canada. Whether or not we are part of the author’s group will likely determine our initial stance towards the writer and her or his ideas. Even within denominational boundaries, the group with which we identify and adhere affects our writing, our praying, the songs we sing; in our worship we reflect the culture of our tribe.²⁴ Each group shares an outlook, a vocabulary, and lives in particular ways that

²⁴ I trained at the Centre for Christian Studies which is a training centre/seminary for diaconal ministry sponsored by both the United Church and the Anglican Church of Canada; its ethos arises from liberal, feminist and liberation theology’s understanding of Godde’s relationship with and work in the world. I was raised as an evangelical

mirror the common spirit of their community.

CHURCH ANGELS

One could say that it is the nature of a cohesive group to have its own ‘personality’. I certainly sensed that different ‘flavours’ of liturgy were more helpful for certain congregations. Even though the congregations were not always a cohesive unit, I began to feel that there was clearly a ‘personality’ of each church. What is perceived by someone from the outside as a ‘group’ may not be understood as such by the people involved. A group need not define *itself* as a ‘group’ in order to have a personality - which may explain, for example, some of the differences in Pastoral Charge (and elsewhere) in outlook, practise, and ways of being between ‘the farmers’ and ‘the ranchers’. Furthermore a group can have a personality even if it is not made up of people, according Walter Wink. In his book *Engaging the Powers*, Wink writes:

every economic system, state apparatus...*does* have an intrinsic spirituality, an inner essence, a collective culture or ethos which cannot be directly deciphered from its outer manifestations....The corporate spirits...are palpably real and strikingly different as are the national spirits of the United States and Canada, or the congregational spirits (‘angels’) of every individual church (1986 pp. 4f).

The way a group *functions* reveals its spirit, its personality. John of Patmos, who wrote *The Revelation to John*, noticed that the young churches of his time functioned differently. He addresses his letters to the “angel” of each of the seven churches, as if

Anglican, but I recently I realized at a profound level that my worship is disrupted whenever I find myself in services with ‘traditional’ liturgies or images which underline the hierarchical and triumphalistic Christianity with which I grew up. Clearly, I am no longer of that *milieu* or tribe.

each church had its own personality (Rev. 1-3). Wink develops this image of an angel to identify a Church's culture. Wink says the "Church's angel" describes the culture functioning within the community; the angel is a personified

expression of the church's life as its interiority. As the corporate personality or felt sense of the whole, the angel of the church would have no separate experience from the people...Angel and people are inner and outer aspects of one and the same reality....the people incarnate...the angelic spirit; the angel distills the invisible essence of...[the] group (*ibid.*, p. 70).

Wink postulates that each church's angel in *The Revelation of John* is held accountable for the behaviour of its own congregation (*ibid.*, p. 71). This suggests that the personality of the group is clearly identifiable, acts in a cohesive manner, and essentially has one corporate personality. In fact, he says, "[the] angel gathers up into a single whole all the aspirations and grudges, hopes and vendettas, fidelity and unfaithfulness of a given community of believers, and lays it all before God for judgment, correction, and healing. How then can we perceive the angel?" (*ibid.*, p. 73).

Assuming Wink's position is true, we could say that each of the angels of the seven churches of John's *Revelation* has a distinct personality. Each angel carries its message to the world – whether good or bad; each of the churches of antiquity had distinct personalities, or qualities of the group dynamic. Could we apply that same idea to the churches I serve which are equally distinct? Could the collective in each Congregation be approached as a

single body/mind/spirit? Does it have an identifiable personality?²⁵

On one level, I experienced a very distinct personality to each of the six communities of the Pastoral Charge that I served. It seemed clear to me that the towns' and congregations' evolutions were affected by ethnic make-up, relative level of poverty or wealth of the Pioneer Families, im/migration pattern and primary type of operation (i.e. ranching or farming). As I reflected on group process and dynamics, I realized that the distinctiveness of each community that I was experiencing was likely reflective of these differences of history and make-up. Wink's observation, that with group dynamics at work there is a shared characteristic that carries the essence of the place or congregation into the world, seemed to be true here. The churches here have been functioning together for a significant period of time, so one would expect there to be "an increase of mutual trust and group morale" (Hansen, p. 519). As a result of their spiritual formation, their bible readings, devotions, and sermons, one would expect there to be a level of cohesion, which allows the church to live out its mission. One would expect that the congregation has some sense of 'what they are about'. As these congregations developed as groups, there would have been a level of "internalization of insights" (*ibid.*) which leads to their working out who they are as a congregation in their community. They develop a collective understanding and an identifiable ethos that helps define who they are and how

²⁵ Christian Wulf mentions very briefly that there is possibility for defining groups with the Enneagram. He writes, "Up to now I may have given the impression that the Enneagram is primarily a tool for shedding light on the path of the individual person. This is a likely enough notion....But practice shows that it can also be understood...socially and politically (Ernst & Küstenmacher, p.106.)."

they are, as a group. This ethos permeates how they understand themselves, how they live, how they relate to each other and to Godde; they have a personality and a purpose.

Within the districts I served, there was clearly a group self-understanding, even if it wasn't always articulated; people had a clear self-identification of "being from" a particular church community. Though the communities themselves might not always function as 'one', sometimes they functioned as a highly maintained machine, each person's work seamlessly leading into another's; this was particularly evident at community funerals.²⁶ The group was more than the best of all the attributes of the individuals. In these situations there was a clear sense of the synergy of a group; their "one personality" worked through many different bodies.

I recognized that the congregations were not static but organic entities. Wink reminds us that the angel is not a static object, but an organic subject of its own (corporate) life: "these angels encompass every aspect of a church's current reality....the

²⁶ There were two clear principles at work in these communities. On one hand their isolation required people to depend on one another, and so "working for the community" was a strong value. Yet on the other hand the skills needed to survive isolation created a very, very strong pull towards individualism. This same dynamic was evident at church. For some events, the pull was in one direction. More often, however, decisions were made by one or two people who took the responsibility and the others followed that decision. Sometimes the others did not accept the decision and simply absented themselves from the activity, and in some cases from the church itself entirely. Sometimes the congregations were splintered and no work as a corporate entity was accomplished because deadlines passed before agreement happened. It was astonishing to me that funeral receptions and fundraising dinners were a completely different story with all differences held at bay, all energy focussed on the one task at hand; it reminded me of an ant colony.

angel encompasses both what the church is and what it is called to be” (Wink, *op.cit.*, p. 72). Wink’s image and understanding of the church angel made even more sense; it fit what I intuited about the congregations. The questions bubbled up: Who was this angel personality, this corporate identity, expressed in worship and group action? Is it possible to understand the corporate spiritual entity of a church – its Personality – using a ‘personality’ tool? And if so, could that tool be used to change, grow, deepen the ‘congregational angel’s’ connection to itself and to Godde, and articulate its mission “so that we can go into the world to serve Godde” (Caron, p. 1)? Could I understand the individual church ‘personality’ well enough to discern what is the liberating word of Godde for these people in this place and time? In other words: could I address the Church Angel directly?

4. CHOOSING A TOOL

Myers-Briggs Type Inventory

It was a process to come to a suitable personality tool for approaching and understanding more about the personalities of the districts I served. There are a number of tools that help us to identify and understand how people relate to and function in the world. Though many of these are used only for individuals some of these are applicable to groups. I was quite familiar with the Myers-Briggs Type Inventory (MBTI) and its use in helping to understand group functionality.²⁷ The MBTI helps us to understand how certain groups of people, who process information and emotions in particular ways, will likely act in certain situations. Because there are enough patterns among people who have particular ways of behaving, from observable behaviour we can begin to discern that there are ‘types’ of people. The Alban Institute has done some research around the benefit of identifying the types in congregations, and of congregations, according to the MBTI markers. The

²⁷ Another tool worth mentioning, by way of example, is the Theological World Views suggested by W. Paul Jones (2000). He suggests that there are 5 basic paradigms for understanding and answering the questions: who is Godde, who are we, what is our relationship with Godde, and what is our subsequent purpose. From each of these paradigms doctrinal beliefs flow. Churches and denominations, each with its own set of fairly similar spiritual practises, are reflective of the 5 theological world views. These paradigms create the culture and ethos of the church. I am not sure if one can say there is a personality of a *denomination*, simply because the separate entities of that denomination (ie. congregations) do not function *all the time* as one cohesive unit – even within the more centralized Roman Catholic church. Certainly in the United Church of Canada there is a flavour to each neighbourhood ‘satellite’ location.

Institute's research indicates that understanding the prevalent types in a congregation helps with understanding context, identity and the processes used in those communities of faith (Oswald and Kroeger, pp. 8ff, 146ff). One advantage of this group 'typing' is the possibility of matching particular MBTI types of ministry personnel with particular congregations.

I was aware that the MBTI can be used to help a congregation learn about its members, and is highly accurate in helping predict outcomes. I was familiar with its use in spiritual direction with both individuals and groups. Sandra Krebs Hirsch and Jane Kise, in their book *Soul Types: Matching Your Personality and Spiritual Path*, explore the MBTI typology and spiritual direction. The authors are able to identify that some personality types share more than an outlook; they share propensities in seeking out connection with Godde and the Creation around them; in short they share a spirituality.

I had been using some of the insights of the MBTI as I was developing relationships in these communities: recognizing the need in worship to be highly sensate, of learning to leave conclusions and actions open-ended to accommodate the people MBTI would call "Perceptive" and so on. Yet, even knowing this, I could not pinpoint the distinctness of the community; the services I was preparing weren't effective in all communities even though the people shared many MBTI markers. I wanted our 'Sunday Morning' services to invite each of us to look at ourselves, to recognize the places in the corporate life of the congregation which constrict us, so that I could offer a path which would encourage our openness to Godde. I wanted worship to help us become aware of the places in which we experience *tzuris*, having life squeezed out of us, and allow

ourselves to be called out of it. I wondered if the church community could name its specific attributes which entombed Who We Really Are, and could worship open a way back into the Heart of Godde that would bring full life into our soul? The MBTI wasn't helping me get to that dynamic place of the community. I needed something more, something that would help me to understand the *energy* at work in the community. I needed to understand how to design worship services, or preferably one corporate worship liturgy, that would still address the needs and tendencies of each group's single personality in such a way as to create a channel for Godde's transformative power.

I was aware that there is a typology that focusses on the internal movement of energy. It was in my experiences of spiritual direction, where I wrestled within myself with the places of slavery and liberation, of death and resurrection, that I was introduced to the Enneagram. This is another tool which explores the relationship between personality and spirituality. At a primary level, the Enneagram is a system of self-discovery. Maria Beesing and her colleagues, and others, say that the primary purpose of the Enneagram is

to discover one's own type...[that brings] a whole new understanding of one's personality, which will be valid for the rest of one's life. Finding one's Enneagram type is meant to be an unfolding process of self-enlightenment which leads to authentic personal freedom on a level never before experienced (Beesing et al., p. 5).

Beesing and her colleagues go on to describe this aspect of the process of discovery by becoming aware of the "*compulsion* ingrained in one's self-concept" (*ibid.*). These

spiritual directors see the work of the Enneagram as that of understanding our compulsion, our “*basic driving force....the way energy is channelled in personal behaviour...[and the] unveiling of [a] hidden but basic defensive strategy a person has developed for security and meaningful existence*” (*ibid.* pp. 5-6). The freedom of the Enneagram comes when one “can freely decide *whether or not to follow the compulsion*” (*ibid.*, p. 6).

I have said earlier that the Enneagram tool was very helpful in my own spiritual work, as I sought to understand my deepest fears and compulsions, and the ways in which I could turn from automatic responses and open myself up to experience Resurrection. As I began to discover my own type and began to experience the spiritual healing from following the movement of Divine Energy within me, the depth and breadth of the symbol became apparent and its usefulness on many different levels. I wondered if this tool’s typology would be helpful in identifying the personality type of the four churches, maybe even of the Pastoral Charge? I wondered if this tool’s interpretation of how the dynamic energy of Godde works and moves through us could be adapted to whole communities, a cohesive group? I began to wonder if, and imagine that, I could use this symbol to create worship that is dynamic, and opens spaces in heart, mind and body to facilitate the flow of the Divine Energy that is so transformative. Thus, my own experience and transformation, assisted by the use of the Enneagram and its depth and sophistication, lead me to focus on it as a primary tool at the service of my desire to create worship which would facilitate the transformative power of Godde at work in the congregations I served. Though I still had an awareness of the principles of the MBTI, it was a secondary and auxiliary tool and I used it less and less as I created worship; instead, I took a deep breath

and began to use the Enneagram as a map for navigating the spiritual terrain of our journey together as the people of Godde in this Pastoral Charge, and in the particular context of our worship life together.

WHAT IS THE ENNEAGRAM?

The Enneagram is a highly complex symbol that invites us into a deep exploration of how we operate, what motivates us in our actions, and what helps us open ourselves to Godde's transformative power and love. The Enneagram brings to our attention that we have a particular personality type, as well as three 'Centres of Intelligence' – the gut, the heart and the head – each of which has its own ways of knowing and its own compulsions that lull us to sleep (called the 'path of disintegration'), and each of which has a specific path towards waking up, and towards wholeness (called the 'path of integration'). I asked: in worship, how are we encouraged to wake up? Can we recognize the three basic components of our self – the body, the mind, the heart – and engage each Centre in prayer and worship?

The Enneagram is both a symbol and a system and as Riso and Hudson suggest, “a means to a deeper, more genuine spirituality” (Riso and Hudson, 1996 p. xviii). On one level it is a system: there is a definite path in which energy moves and an identifiable movement of energy towards wholeness which can be followed (a system).²⁸ The

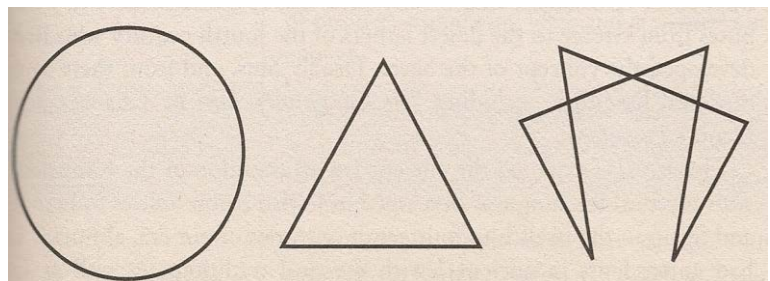
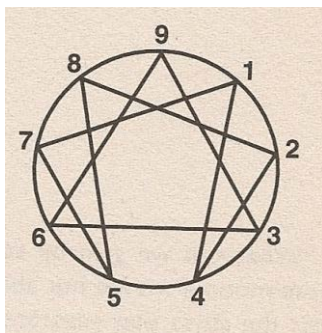
²⁸ Energy moves within us, and pulls towards integration or disintegration with Godde. We can let go of compulsions in a way that is 'mapable', and the pattern of letting go leads to specific practises. I will explore the ideas of integration and disintegration more later in the thesis. Because these paths, and numbers, have specific spiritual exercises they can be learned and followed in a methodical way; hence I refer to this process as a system.

spiritual work of the Enneagram (referred to in Enneagram circles as ‘The Work’) is both learning a way of seeing the world, and one’s place in it, as well as a spiritual practise.

The Enneagram is also a symbol; it traces the energy movement, and one’s internal spiritual work into a picture, a diagram, a systematic map of the soul. Hans Neidhardt writes of the Enneagram that it is “not just an extremely accurate ‘map of the soul’, but this old system, as ‘mirror of the soul’ also has the power to promote personal and spiritual growth” (Ebert and Küstenmacher, p. 73f).

Etymologically the his word ‘*enneagram*’ comes from “*ennea* the Greek word for nine, so *Enneagram* is the Greek word roughly meaning a ‘nine diagram’” (Riso and Hudson, 1996, p. 12). The name illustrates that this tool is a diagram of a system of nine personality types through which Divine Energy is experienced. The Enneagram is composed of three separate, and superimposed, symbols representing a variety of insights and cosmic laws. The Law of Wholeness as Unity is represented by a Circle. The Circle

contains an Equilateral Triangle representing the reconciling of opposing forces (Law of Three), and a Twisted Hexagon representing how things move and change and grow (Law of Seven). Each point of the hexagon and triangle is given a number from 1 - 9.



From Riso & Hudson (1999)

p. 21.

The Enneagram recognizes that each of us is a unity within our self, and with Godde. We are part of the Whole, and the Whole is part of us – this is illustrated by the outside Circle. However, we each have compulsions that pull us away from recognizing the Godde-energy which is within us, which is there for the common good, for the purpose of the Whole. The Work is to wake up to ourselves, to acknowledge our compulsions, and discover how they are at work in us. In the process of waking up, we come to see our self as more than our compulsions and come to a place of letting go of them, opening the channels for the Godde-energy to flow unstricted within us. In other words, we are learning to surrender our ego to the transformative work of the Divine within us. As Suzanne Zuercher points out, the Enneagram offers a “process of growing from compulsion to gift, from dividedness to wholeness, from sinfulness to saintliness” (Zuecher, p. 14). Zuercher continues that in following our individual pattern towards “[living] our lives fully...we are shaped in the person God intends us to be, rather than the one into which we form ourselves” (*ibid.*, p.15). This is what I understand to be the basis of the Law of Unity. Everything created yearns to come back into relationship with the Whole; yet human beings pull away from that Unity and pursue the path which our compulsions open up to us. If the Unity is Divine Energy, then our pulling away is akin to us shutting off the power at the main and believing that candles can light our way more

fully. The Circle of the Enneagram reminds us, visually, that the desire of Godde is that we return to the path that integrates us, makes us One, with the Whole, and experience its sacredness, its divinity.

The nine points of intersection, that is, the places where the Triangle and the Hexagon touch the Circle, represent nine basic personality types represented by the numbers 1 through 9. Each of the nine Types has its own gift and its own compulsion. The nine Types can be grouped into “three fundamental psychological orientations” (Riso and Hudson, 1999, p.7), which are sometimes called Centres of Intelligence (or just Centres): our head, heart and gut.²⁹ Each of us has within us these three ways of knowing and being. In the symbol these Centres are connected by an Equilateral Triangle within the Circle. The three tips of the triangle point to the ‘primary types’ of each Centre of Intelligence – Type 3 (heart), Type 6 (head) and Type 9 (gut).³⁰ The Law of Three is seen at work in that “the Enneagram is a dialectical system consisting of two dialectically related groups of three” (Riso and Hudson, 1996, pp. 446f.); in this dialectic system there

²⁹ This will be explored in more depth later in the paper. That said, however, classically and metaphorically the gut centre is physically located in that internal place just below the bellybutton or navel, so it is sometimes referred to as the body centre or the instinct centre. The head centre is the cognitive functioning brain. The heart is metaphorically the centre of emotions as sometimes emotions are physically felt in the chest cavity.

³⁰ I wish to note the capitalization in referencing the Enneagram. When referring generally to personality types, I use small-t types. Because the nine types refer to particular characteristics, they are often called Type 1, Type 2 and so on. I have used the same distinction.

are three types per Centre, which form a “Triad”.³¹ That is, in each Centre there is a primary type which has lost its connection to that Centre, as well as having an overdeveloped expression and an underdeveloped expression. For example, the primary point of the Heart Centre Triad is Type 3, which is signalled by one tip of the equilateral triangle. This Type has lost its sense of the connection to, and of trust in, the Centre of heart or emotions; Type 4 overemphasizes the relationship with the heart, and Type 2 underemphasizes its relationship. There are two other Triads of the Enneagram, making three Triads in total. In the Triad of the Gut Centre primary Type 9 has lost its connection to physical instincts (Types 8 and 1 respectively have over- or under- emphasized it) and in the Triad of the Head Centre primary Type 6 has lost its connection or trust in its thinking (Types 5 and 7 respectively over- and under- emphasize it). So, the Law of Three is illustrated three ways within the symbol: there is the *triangle* itself, the *three Centres of Intelligence*, and the *Triad of three Types* within each of the Centres.

Authors vary upon how they label the Types. For the sake of illustration here, and though I will later provide my own synthesis, I include Riso and Hudson’s arrangement of the nine Types into three Triads:

³¹ “The dialectic nature of the Law of Three affects how those Types will proceed with their work. The primary types...find it more difficult to overcome their characteristic problems. But when they do, their development is revolutionary - they make an abrupt change for the better....The reason for this...is that the primary types contain the issues of both of the other types in their Triads....Thus, in order to move beyond their own issues...in their Direction of Integration, they must resolve both the fears [of the underdeveloped side and of the overdeveloped side]”. (Riso and Hudson, 1996, p. 415). I note that below there is a more extensive look at the Triads, and how this Law of Three works itself out.

In the *Feeling Triad*, the types are the Helper (the Two - the encouraging, demonstrative, possessive type), the Motivator (the Three - the ambitious, pragmatic, image-conscious type) and the Individualist (the Four – the sensitive, self-absorbed, depressive type).

In the *Thinking Triad*, we see the Investigator (the Five – the perceptive, cerebral, provocative type), the Loyalist (the Six – the committed, dutiful, suspicious type), and the Enthusiast (the Seven – the spontaneous, fun-loving, excessive type).

And in the *Instinctive Triad*, we find the Leader (the Eight – the self-confident,

assertive, confrontational type), the Peacemaker (the nine – the pleasant,

easygoing, complacent type) and the Reformer (the One – the rational, idealistic,

orderly type) (Riso and Hudson, 1996, p.7).

The last piece of the Enneagram symbol, or illustration, is a twisted hexagon which connects the remaining points around the circle (1,4,2,8,5,7); this illustrates the flow of energy between those points. This is an illustration of what Gurdjieff refers to as the Law of Seven, which he sees as inherent in the Universe.³² According to Riso and Hudson, the Law of Seven

³² Richard Knowles of DuVersity Library explains how Gurdjieff understood this Law of Seven at work: “[There are] seven days of creation, seven levels from atom to organism, seven steps in the musical octave,... etc. Gurdjieff talked of a 'law of seven'. This law in its 'pre-creation' state - that is, before the universe existed at all! - had seven equi-distant intervals in it. It was a closed cycle. After the creation, the steps were no longer equal.... The original single-value state (Absolute) divided into multiple states, or 'fractions' of the whole. The modified law of seven allows these different fractions to blend and return together towards the single-valued state. Only, this return would be an enrichment and not simply a repetition” (www.duversity.org/ideas/enneagram.html). Knowles outlines in the rest of the article that the Law of Three is essentially about relationship. As I understand it, when the Law of Seven and the Law of Three are mutually imposed within a person not only is there the separate movement of the two laws at work (that is, one governing relationship and one governing fractured states), but *also* the relationship between the Laws of Three and Seven themselves becomes an internal natural phenomenon.

has to do with process and development over time. It states that nothing is static; everything is moving and becoming something else. Everything is changing, recycling and evolving or devolving – although in lawful and predictable ways....The days of the week, the Periodic Table, and the Western musical octave are all based on the Law of Seven (Riso and Hudson, 1999, p.21).

The dynamic movement is at work in the Enneagram. As Riso and Hudson say: “the nine personality types are not static categories. They are open-ended, allowing for psychological growth and deterioration” (*ibid.* p. 47).

To summarize, the Enneagram refers to a symbol (illustration) of a particular movement of energy within all Creation, and which helps us to understand the myriad of ways that energy is present and dynamic within us.

HOW DID THE ENNEAGRAM DEVELOP?

“One of the main problems with introducing the Enneagram is that its exact origins are lost to history” (Riso and Hudson, 1996, p. 11). Riso and Hudson explain that while “the Enneagram symbol itself can be found in a few Sufi orders, it is by no means common to all Sufi traditions” (Riso and Hudson, 1996 p. 13). Others say it is “a secret wisdom... purported to be over four thousand years old and intertwined in the bases of many of the world’s major religions” (Hurley and Dobson, 1991, p. 2) which was brought to the West through a Greek Armenian mystic and teacher, George Ivanovitch Gurdjieff (*ibid.* pp. 4f). Maria Beesing writes another introduction to its history:

The Enneagram has a long but shrouded history. It is reputed to have originated in Afghanistan almost 2000 years ago,...and then to have infiltrated into Moslem (*sic*) circles....Until the present century it remained strictly an *oral tradition* known only to Sufi masters who would reveal to an individual disciple only the part of the Enneagram pertaining to that person’s personality....Oscar Ichazo is credited with bringing the Sufi Enneagram to public attention first in Chile and then in the United States. Ichazo ...was taught the Sufi tradition of the Enneagram...by a man whose name he pledged not to reveal (Beesing *et al.*, p. 1).

Sandra Maítrí adds that the “enneagram (*sic*) first appeared in the West around the turn of the [20th] century in the work of..[George Ivanovitch] Gurdjieff, who said that he had learned it in the Sarmoung Brotherhood, a mystical order in Central Asia” (Maítrí p. 4).

Helen Palmer speaks more plainly about how it came to the West. She writes: “[what] the West knows of the Enneagram began with George Ivanovitch Gurdjieff” (Palmer, pp. 1, 10).³³ Though we cannot pinpoint its exact origins,

the credit for transmitting the symbol to the West goes to George Ivanovitch Gurdjieff (ca. 1877-1949, an adventurer, a spiritual teacher, and seeker of what might be called practical secret knowledge about human nature....Although Gurdjieff was unclear about how and where he discovered the Enneagram, it was nevertheless through his transmission that [it] became known in Europe in the 1910s and 1920s....The modern Enneagram ...seems to be the result of Ichazo’s brilliant synthesis of a number of related systems of thought about the nature and structure of human consciousness, brought together in the enigmatic Enneagram symbol (Riso and Hudson, 1996, pp. 16, 18).

³³ See also www.enneagraminstitute.com/articles/Ncontribute.asp

I am content to accept that Gurdjieff was a primary teacher.³⁴ Those who follow his way say that Gurdjieff offers us a basic teaching of the Enneagram which is that, mostly, human life is lived in walking sleep. Learning to ‘wake up’ requires a specific inner work, which is practised both in private, quiet conditions, and in the midst of life with others. A basic teaching of the Enneagram suggests that if we are awake, we are aware of how Godde’s energy moves within us, and we can become more open to Godde’s gifts to bring balance, harmony and wholeness into our life. This harmony, or *shalom*, leads to otherwise inaccessible levels of vitality and awareness (*r.hodges.home.comcast.net/G/G*). This sense of being at one with the Unity of All things is, for me, the purpose of prayer, or worship, and what we try to nurture in corporate worship.

It seems that for Gurdjieff waking up requires us to engage all of our heart, and soul, and mind – in other words, all of our being. This teaching is reminiscent of the Jewish and Christian commandment of the *Ve’ahavta*: love the LORD your God with all of your heart, with all of your mind, with all of your strength and with all of your being (Deut. 19). However, in classical spiritual disciplines there is a tendency to focus on one part of our self; the way Gurdjieff teaches encourages a more holistic approach.

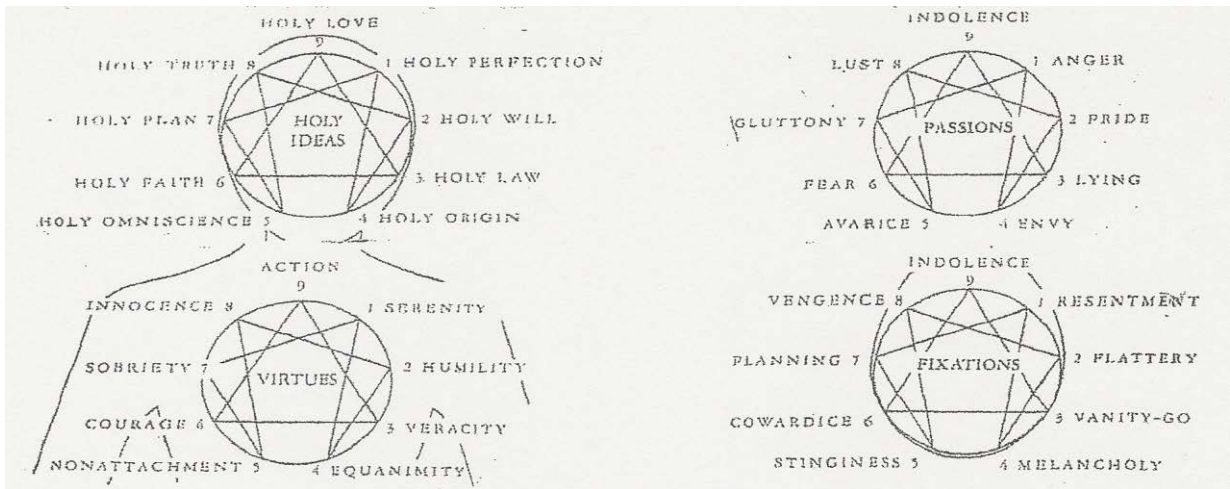
Unlike the three classical ways—the way of the body, hatha yoga; the way of the heart, the monk; and the way of the mind, jnana yoga—The Fourth Way works with

³⁴ While the history of the Enneagram could be a fascinating study on its own, I am content to accept that the core of the teaching came from Gurdjieff and that the teachers accessible through publications have made their own contributions. Sorting out who contributed what is well beyond the scope of the thesis.

all three centres (*sic*) at once. Thus, there is a harmonious development of the centres (www.gurdjieffstudiesprogram.org/fourthway).

As we become aware of the *integration* of our body-heart-mind, and become ‘our full being’, the Fourth Way, we find ourselves coming closer to Godde. As we follow the path of integration that requires us to let go of our compulsions and rely on Godde, we find that we are doing ‘the work’ of the outside circle – that is, incorporating all of the energies within us.³⁵ This leads us to a process which, in Sandra Maítrí’s terms, is the development of the “essential spiritual experiences beyond the conditioned self” (Maítrí p. 7). It is also a process through which we let go of the negative fixations and passions of each of our Centres and open to our essence, the Divine who dwells within us. In the diagrams below Maítrí represents these ego-compulsions (Fixations of the head and Passions of the heart) and the essential experiences (Holy Ideas of the head and Virtues of the heart).

³⁵ Maria Beesing *et al.* illustrate this point by suggesting that Jesus fulfilled the potential of all nine types. “Each type is characterized by a compulsion, which is a mistake in how to live out the good qualities...of human nature....This shows why Jesus would have had all nine types. By being without sin he was without compulsions....Because he accepted all nine ways of human personality and lived them without their compulsions, he is able to be a model for all personality types in their journey to true freedom” (pp. 49-50). It is debatable whether Jesus was without ‘sin’ and therefore embodied the nine types without their compulsions, or that he had let go of the compulsions *and therefore* broke the power of sin. I see his sinlessness as being from the latter; because he was not separated from the Source of Life and Fountain of Blessing, Godde, he embodies the nine types ‘sinlessly’.



From Maitri, pp. xiv and xv.

In this work of awareness and integration, we can fully encounter Godde, and find the *shalom* of our souls. I understand the concept of *shalom* to be more than our personal satisfaction and well-being. It is about having a sense of wholeness, a sense of being ‘at one’ with the Divine – perhaps even sharing Being with the Divine; it is elusive to be sure, and worth the effort to pursue it. I understand this Fourth Way as being what the *Ve’ahavta* ‘s calls the engagement of the whole being; the Enneagram is a tool in that pursuit. I also see the Enneagram as a concrete symbol of that Fourth Way of total integration and therefore is worth understanding.

A CLOSER LOOK AT TYPES

The Enneagram tool is deep and complex. There are many levels at which to understand and use it, and in this thesis I make no pretense of trying to understand all its complexities nor its possible applications. Instead, in this thesis project I was interested primarily with how to use it as a typology, the most basic level of the tool. At this level

the Enneagram offers a system of typing the personality which helps us to “recognize that each personality type is the filter that affects all of our spiritual and psychological growth” (Riso, 1993, p. 7). In most of what I have read, establishing ‘type’ is the starting point; so at its most basic level the Enneagram is a typology.

It was the accuracy of this typology, and its relationship to how Divine Energy moves within us that caught my attention in wondering if it could be used to discover the Type for each congregation. Interestingly, one of the most accurate ways for us to know our compulsions is to see how we react under stress; it is much easier to feel or exhibit Godde-energy when all is well, but this energy is severely constricted when we are under stress. I was hoping to observe the communities closely, and from their behaviour in stressful situations to learn each one’s primal, even unspoken fear, and through this to learn their Type; I believed that then I would know what areas I needed to address with a message of grace and hope.

The Types seem to be both innate and learned. We may begin our lives in innocence, but the world affects us. We grew up in homes in which

each of us has stressed one ability over against the others and has overdeveloped this side. In a very early but ‘free’ decision each person, as a small child, chose to deal in a specific way with his or her body, with other people and with the world. Out of this ‘decision’ certain behavioural patterns have evolved, constituting the basis of our further development to this day (Ernst & Küstenmacher, p. 102).

If our compulsions are so far back in our consciousness, no wonder that our reactions are so automatic. That is precisely why this understanding of our Type is a starting point for our spiritual work.

As we allow ourselves to be guided more by the symbol and relinquish our compulsions, we find our sense of Unity within our self and with Godde. For example, Type One, often called ‘Reformer’, sees a vision of the world as whole, perfectly living Godde’s dream and all around us we see the potential of that to be accomplished. This vision is a noble idea, or in Sandra Maítrí’s terms, a “Holy Idea” (Maitri, pp. 10, 111). However, because we know we are not living up to that ideal, our compulsion takes us to seek to reform the world by changing other people to act as we would imagine it according to that voice within us (which we are convinced is Godde’s voice). The result is that when we, and others, fall short of the idea, and do not fulfill the potential we become furiously angry and critical of ourselves and others; we repress that anger and begin to dig in to our position by acting meticulously in line with “the rules”. By contrast, in moments of Grace we ‘Ones’ can find ourselves fully present in the moment.

Being fully present means that we are embodied and open emotionally to what our consciousness comes in contact with, and when our intelligence penetrates what we encounter, we experience this bright presence.

The state of Brilliancy...illuminates the soul with understanding in a way that is clean, clear and right to the point....Brilliancy...is what we experience in the moment that all the elements of a situation come together and form a whole within us....[The One’s] heart’s desire is to see purely and completely and to experience [oneself] as pure and complete....It is the state of consciousness that feels like the embodiment of the lost Holy Perfection [the Holy Idea of the One] (Maítrí, p. 127).

We must remember that the Enneagram is not simple and straight-forward. Each Type is influenced by the energy of the Type next to it. For example, the One Type is bordered by Type 2 and Type 9. These are called the ‘wing’ of the type, and the wing can profoundly influence how the primary energy is lived out. By way of example, a ‘1 with a 9-wing’ looks very different from a ‘1 with a 2-wing’. As Riso and Hudson describe it “...Ones

with a Nine-wing are somewhat disconnected from others, and more cerebral, remote and impersonal than Ones with a Two-wing...”(Riso and Hudson, 1999, p. 405). Compare that to a One with a Two-wing: “Although One is the basic personality type, there is a noticeable degree of warmth as well as an interpersonal focus in people of this subtype, compensating for the One’s emotional control. The Two-wing also makes them more fiery and action oriented than Ones with a Nine-wing. Ones with a Two-wing want to roll up their sleeves and get involved, whereas the other subtype tends to have more of an “ivory tower” quality (*ibid.* p. 407).

There are two other significant factors to keep in mind that affect the basic Type, according to Riso and Hudson. The first is that within each of the nine types there are nine levels to spiritual health, which introduces another range of behavioural changes. This state is dependent upon whether one is following the compulsions (a path to disintegration) or releasing these compulsions (path of integration). So in addition to being aware of one’s wing, “one must assess whether a person is healthy, average or unhealthy....because two people of the same personality type and wing will differ significantly if one is healthy and the other unhealthy” (Riso, 1993, p. 21). The second factor is the instinctual variants. The instinctual variants are referred to as “Self-Preservation”, “Social” and “Sexual” instincts. They colour how one lives out their Type (Riso and Hudson, 1996, p. 427). These instincts “explain some of the variations we see in real people that cannot entirely be accounted for by wings or Levels of Development” (*ibid.*). The instincts are “representative of natural energies or drives that are innately part of the human organism” (*ibid.*) which suggests that

they are more how one lives out ones' fear than affecting the nature of the fear or desire itself.

When we recognize that we are drawn to a particular compulsion, we learn that we are, as Maitri says, not defective but are rather

born sensitive to one particular Holy Idea...we are born predisposed to develop one personality type. Each of us, then, is attuned to reality through one particular angle, that corresponding to our point on the enneagram (sic), whether we are operating in the realm of personality [i.e. compulsive behaviour] or of Essence [i.e. integrating with the Whole] (Maítrí, p. 13).

So, again to summarize, our Type is both innate and learned. It carries us to both a Holy Idea, or expression of the Divine, as well as an ego-compulsion which pulls away from the Divine. It is our starting point to understand how we block, and unblock, the movement of energy within ourselves.

USING THE ENNEAGRAM TO UNDERSTAND MOVEMENT OF ENERGY

As noted before, the Enneagram is a complex symbol of how energy, of how power, moves through a person. We also have introduced the idea that while the Work of the Enneagram begins with our understanding of our Type, the Enneagram is more than a typology allowing us to excuse our compulsions. Rather, it forms a map of the process of spiritual evolution, a movement of divine energy within us, so that we can let go of our compulsions into the Heart of Godde.

Energy is not static; energy moves. This is true for Divine energy as well. In a sense the Enneagram is more a moving picture than a two dimensional diagram.³⁶ In fact, “Gurdjieff repeatedly asserted that the Enneagram was a ‘living symbol’ and therefore in constant motion” (Riso and Hudson, 1996, p.17). Further, “Gurdjieff tried to inculcate a felt sense of the Enneagram as a model of perpetual motion in his students” (Palmer, p.11). This physical sense of motion may explain why he taught “through sacred dances and movements which were created to give the dancer an inner sense or impression of the dynamism of this diagram” (Riso and Hudson, 1996, p.17).³⁷ This movement of the energy either pulls the individual towards an *integration* with the Divine One, or towards a *disintegration* of that relationship, that is pulling away from the Divine One.³⁸ As we have

³⁶ I have an image of the Enneagram as it may appear in a “Harry Potter” movies, where the pictures on paper actually move. A drawing on paper is by nature 2-dimensional and static. With movement, however, we are offered the idea of multiple dimensions.

³⁷ In her article “The Role of the Movements” (in *Gurdjieff: Essays and Reflections on the Man and His Teachings*), Pauline De Dampierre cites Gurdjieff as referring to himself as a ‘teacher of dancing’. Patterned movements, dances, and exercises (referred to as The Movements) created by Gurdjieff were an integral part of his teaching. They explore the relationship between the state of our bodies and what we are searching for within ourselves. The movements themselves were said to convey “an ancient knowledge of the laws of the universe (*sic*), of the laws governing movements and posture and the laws relating to the harmony of body and to feelings of a higher order...the study of these movements shows us how the body always has a role to play in serving our inherent need for harmony”, pp. 290-295.

³⁸ The idea of integration and disintegration is very detailed in Riso and Hudson’s work. In *the Wisdom of the Enneagram* they outline in detail the nine ‘levels of health’ as one moves towards integration/disintegration. Being heavily influenced by

heard before, Suzanne Zuecher describes this as a “process of growing from compulsion to gift, from divided-ness to wholeness, from sinfulness to saintliness” (Zuecher, p. 14).

Understanding the Enneagram is difficult – especially when one is not learning in a group, with a teacher, as happens with oral tradition.³⁹ The messages of the symbol, at first, feel contradictory and there are so many variables. However, as I attempted to synthesize the apparent contradictions and the myriad of ideas, I came to understand this tool as one that encourages us to follow a spiritual discipline, and a journey path. This “fourth way” of integrating the energy of body-mind-spirit seems to echo the concept of the

their books, I tend to see the movement towards integration or disintegration as a key factor first in determining one’s ‘type’ and then in disciplining the energy of that type. In other parts of their work, they place much emphasis on the role of the ‘wings’ and the ‘instinctual variants’ in the development of the personality. I have not pursued that avenue at all herein.

³⁹ I am grateful to Marcus Becker who writes: “If the number of categories or types in a given model goes higher [than four], there is a danger that the system will become unwieldy....From this standpoint, the Enneagram is an unusually complex typology whose use requires a long initiation period and a lot of practise.” (Ebert and Küstenmacher, p. 50). As with any subject, the more I work with the symbol, the more I recognize how limited my understanding is and how much more there is to learn! Nevertheless, it is my conviction that it can be used, even if not definitively, without a complete understanding of it all. As Becker continues to share his observations from statistical data, he writes: “...these findings call into question the Enneagram’s general notion of itself and its predictive power. The...typology works on the assumption that it can adequately and completely describe people by assigning them to their type. In any case we can say that the types are not such fixed quantities as may have been assumed” (*ibid.* p. 68). This made me begin to accept that I could not expect the Enneagram to help me *predict* what is the best way to write liturgy in that district, that is, knowing what is the “right” way - this only would fuel my compulsion; however, it makes me recognize my One-ness at work in my approach to ministry.

heart-soul-mind-strength (or being) with which Jesus calls us to love the LORD our Godde; discipleship arguably is about developing our embodiment of the *Sh'ma* and *Ve'ahavta* (Lk 10:28). I saw some opportunity to use the Enneagram symbol as a way to steer ourselves into integrating our different aspects of our self. The movement of divine energy can pull us around the circumference of the Circle, or can call us to stand in the middle and feel (or work) the balance, like a Prairie Cree medicine wheel, or can encourage us to develop consciously those practises which encourage the energy to flow towards integration. However we allow the energy to move us, using the Enneagram is a way of following a path on which we find ourselves moving within Godde's presence, breathing in Godde's essence.⁴⁰

The energy moves in particular patterns. The Triangle pattern is clear: it moves between the primary points, Types 3, 6, and 9. The movement of energy in the Hexagon pattern is more complex. When we look at the Circle as Unity (One), and we remove the equilateral triangle (the points 3, 6,9) we are left with 6 'positions' around the Circle. John Fudjack and Patricia Dinkelaker wrote (so eloquently):

Divide the number one by the number seven (= .142857142857...), as [Gurdjieff] points out, and you get an infinitely recurring pattern (1,4,2,8,5,7), a never-ending but regular process. When you connect those points, in that order, on a circle with

⁴⁰ One spiritual director that I had suggested that he saw me "moving through the Ideas", which he saw as my integrating truths building upon each other. Though I have very limited understanding of how one uses the wisdom of a medicine wheel, I was reminded of a teaching of it. One elder, Black Bear Woman (Melody McKeller), said that one weaves through the quadrants to the circumference and back, always coming to the Centre, where the Divine resides, where Balance is embodied.

nine points that are equally spaced, you trace the six-pointed shape that is one of the two figures that make up the enneagram (*sic*). (www.tap3x.net/EMBTI/j4selfbbb)

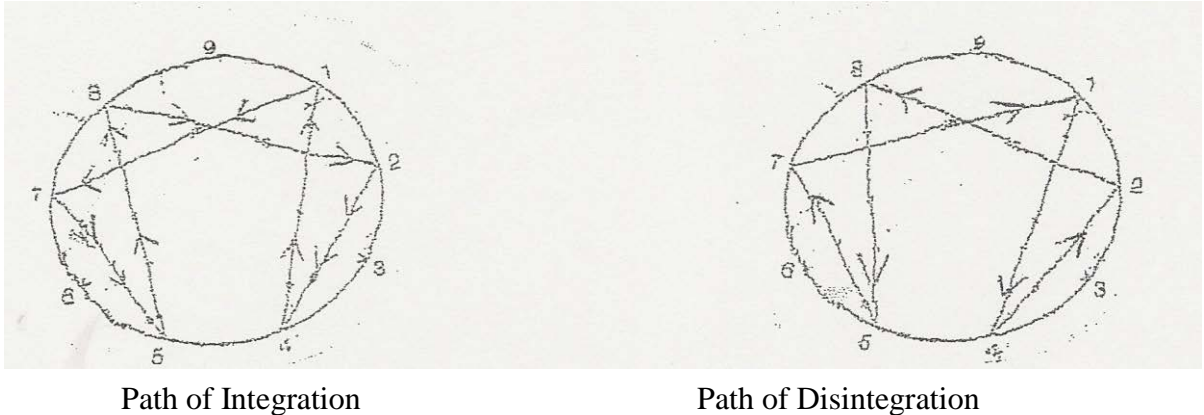
The pattern can be applied as we work around the other points of the Circle. As we proceed, we divide Unity by 7, and multiply by the place on the Circle (i.e. $1 \div 7 \times 2 = .2857142$). For each of the remaining non-primary points in the Circle, the decimals formed by the division always come out in the same pattern although the beginning number is different. As Fudjack and Dinkelaker say:

Divide two by seven, and one gets the same pattern, but starting with the number 2 (= .285714...). The same thing happens if one divides any of the remaining numbers up through seven, by the number 7. But, interestingly, the symmetrical six-pointed figure that results from this mathematical 'ritual' only occurs when the circle on which the figure is traced is broken up into NINE equally-distant points. Connect the 142857 dots on a seven or eight pointed figure, and, well ... its not a pretty picture (*ibid.*).⁴¹

Many illustrations of the Enneagram illustrate the Law of Seven at work in the pattern of the flow of energy around the twisted hexagon with *arrows* in this direction: 1 → 4 → 2 → 8 → 5 → 7 (and then back to 1). This illustrates what happens when we allow the energy of the compulsion of our Type to pull us away from the Unity. The energy flows in such a way that we begin to absorb the negative traits of the Type(s) to which we are connected. This movement is called 'going in the direction of the arrows', or 'moving with' the arrows, and signals that we are going in a path of disintegration (Unity is divided). Conversely, moving *against* the arrows, that is allowing the energy to flow in the opposite sequence, brings one towards wholeness, or Unity with the Whole. In other

⁴¹ I find it particularly fascinating, as Fudjack and Dinkelater as well as Richard Knowles of DuVersity Library make very clear, that this repeating pattern, and so the illustration of the arrows on the twisted hexagon, *only works* mathematically when both the Law of Three and the Law of Seven are joined, or imposed on one another.

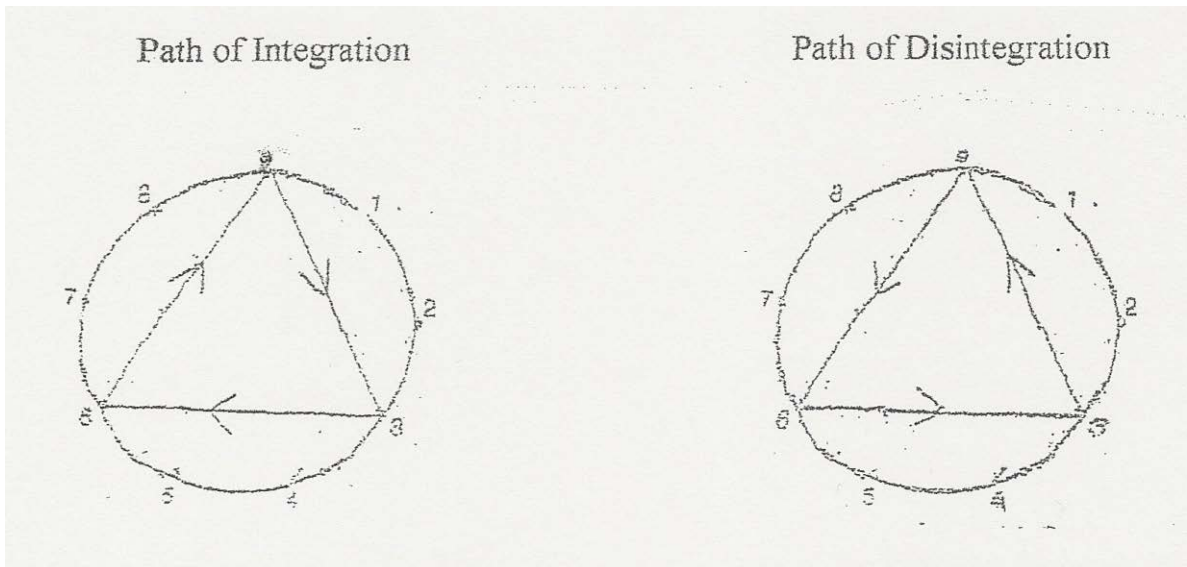
words, as we release the need to follow our compulsions we open up channels within us which allow the flow of energy to move us towards Unity with the Whole, absorbing the positive, or healthy, aspects of that Type (i.e. $1 \rightarrow 7 \rightarrow 5 \rightarrow 8 \rightarrow 2 \rightarrow 4$).⁴²



Adapted from Beesing *et al.*, p.135.

⁴² I pause to note that the diagrams of the twisted hexagon are educational themselves. Sometimes they are simply lines, impassively connecting the Type numbers, while other illustrations may have arrows showing the pattern of disintegration, or arrows pointing in both directions. It seems to me that emphasizing in which direction the energy ‘naturally’ moves reflects our theological paradigm. I find that emphasizing the movement of energy away from the holiness of Godde pulls me into the paradigm of ‘original sin’, that humanity innately pulls away from Godde. This outlook puts us perpetually under Godde’s judgment and we must beg for mercy, constantly re-emphasizing how ‘unworthy’ we are of Grace (which is sort of the point of ‘grace’ as I understand it). Emphasizing the movement of energy towards Godde pulls me into the paradigm of what Matthew Fox calls ‘original blessing’; I find this emphasis more Grace-full. It allows me to accept this Grace as I accept my imperfections and recognize how they can be transformed into a gift to others, thereby learning to extend grace by accepting and coming to see the gift (or its potential of gift) in others’ imperfections. As we accept and incorporate our compulsions, we see we don’t have to be “worthy” of Grace - it is given as we are, and that Grace invites us into the Holiness that is ‘whole life’, or ‘life without end’, or even ‘life without limits’.

So too, paths of Integration and Disintegration operate within the primary Types of points 3, 6, and 9.



Adapted from Beesing *et al.*, p.146.

It is clear that *in order to* begin the work of deeper awareness of the flow of the energy arising from one's own compulsions, and the primal or basic fear related to that Type, one must begin by understanding one's starting point. That is, to understand where a person is starting, they must observe themselves closely, and accurately identify their Type (Number). Once type is established, then the learning can begin: let go of the compulsion of the type, open up the self and work into the path of integration that is mapped out by the symbol. In short, we each need to know where we *are* in order to know what we need to let go of.

To offer myself as an example, I understand that my basic fear is that I shall be forever separated from Godde unless I unrelentingly understand things completely and

correctly so that I can live and do things the ‘right’ way and reform the world according to Godde’s vision (Type 1). This fear can get me infinitely tangled up in details and angry at those who do not follow the ‘right’ way (as I see it); the more I travel along this compulsion-driven path to follow the rules (and get others to do so), the more I feel spiritually depressed, physically exhausted, misunderstood, undervalued and that I don’t belong here (‘here’ being with whomever I am trying to lead in my direction). In ‘enneagram-speak’ 1 goes to 4 (moving with the arrow, picking up the negative traits of Type 4, illustrated as 1→4). If I am to develop spiritual health, I must open up to Divine energy, to accept the grace that *as I am I am acceptable and loved*. This grace then will unbind me from my compulsion to attain perfection, teach me to accept what ‘is’ and work from there rather than imposing my sense of what is right to do in the situation. In ‘enneagram-speak’ 1 goes to 7 (moving against the arrow, illustrated as 1→7), the need for perfection gives way to accepting the moment as it is, without imposing a judgement of good or bad upon it. As Enneagram teacher Sandra Maítrí reminds me, “rather than deciding that something is bad, our response becomes one of compassion for the suffering that we see, which supports life, rather than rejecting what seems wrong to us, which doesn’t help at all” (Maítrí p. 114). So, as a ‘One’ Type, as I accept that there are cracks and imperfections in my particular vessel of Life, and come to feel that I am loved *because* of it, I can open up to the freedom that comes from Grace; and if I – with all my imperfection – can be accepted by Grace then I am able to let that Grace flow and accept others as they are and share with them a sense of that Grace.⁴³ Even in a situation that is

⁴³ An image of this comes from a folk tale of a person who lives in a village. Everyday

evil, I can accept Godde is definitely there – perhaps in a reaction against the evil, or that Godde will bring good out from the evil. The key is to be in the moment, to sit with the imperfection and pain, and allow Godde’s manifestation to find me – like a daisy growing in the cracks of a busy sidewalk. This reminds me so clearly of the Leonard Cohen lyric: “the cracks are where the light comes in” (“Anthem”, from the album *The Future*, 1992).

THE SPIRITUAL WORK OF THE ENNEAGRAM

Because the Enneagram maps out the clear movement of energy for each Type, the spiritual work is to learn to release ourselves from the grip of our compulsions and then follow the energy to a place of wholeness. There are specific spiritual practices which particularly support that work for each Type. In *Enneagram Transformations*, Riso suggests that for each of the nine Types there are specific thoughts and behaviours which serve that type well to move towards integration (or further onto the path of disintegration). For each Type, he suggests a series of “Releases” and “Affirmations”, which are further supported by specific prayer practices. For example, a One might recite a statement of Release such as: I now release holding myself and others to impossible standards. An Affirming statement would be that “I can make mistakes without condemning myself” (www.rattlebrain.com~edu/psychology/enneagram.htm#transformations). Further, a

the person descends the hill to the river to haul water to the village. The person carries two pots on a yoke, and one of the pots has a crack in it. When the person arrives at the village, one pot is full, the other is half-full. The pot berates itself for its imperfections and the hardship the crack brings upon the person and the village. The person tells the pot to notice the flowers beautifying the path – but they are only on one side. The pot, who sees the flowers for the first time the next day, wonders how this could be! The person says: as I bring the full pots of water, the cracks in you allow some of the water to leak out and the flowers are nourished by the water that I would not otherwise deliver.

prayer practise which might support a One in these affirmations and releases would be to practise Centering Prayer. This practise, of sitting in the moment and aware of being in Godde's Presence, allows the One to experience the freedom of Grace that 'all is as it should be'; Godde loves them for simply 'being', and they cannot be any more perfect or 'do' anything to be any more, or less, perfect and acceptable than they are in this moment. A path to *shalom*, or of being integrated with the Divine, can be followed by opening up ourselves to Godde-energy moving through us; this would mean letting go of the particular compulsions of our Type, driven by our ego. Beesing *et al.* refer to this opening as "holy abandonment", a state of relying entirely on Godde as "creative SOURCE of all and thus as redemptive RESTORER of all" (Beesing *et al.*, p. 179). It is this movement of the soul "from the trap to the holy idea" (*ibid.* pp. 178f.) which allows us to walk humbly with Godde (Micah 6:8). The result of this movement, or 'conversion', is a sense of being liberated and restored; it offers a sense of Grace and well-being which compels us to pursue that justice which must "flow like a mighty river and righteousness as an ever-flowing stream" (Amos 5:8) – and which is embodied in our acts of loving-kindness (Isaiah 58: 8ff, Micah 6:8). Another way of understanding the Work is the development of a deep awareness of the present moment, a mindfulness of our self and the world around us, and within that moment feel what Riso & Hudson call "a subtle *Presence*" (Riso & Hudson, 1996, p 46).

This kind of mindfulness and awareness opens up within us a new reservoir of compassion, which leads us into service to others. One of the early followers of Gurdjieff's

teaching was John Bennett.⁴⁴ Bennett, among the first of the contemporary expanders of the Enneagram, suggests it is only as we grow towards spiritual integration that we can be of service to others. He writes:

We need a new kind of society in which concern for needs of others and of Nature as a whole will predominate over self-interest and fear. Unfortunately, concern for others can be translated into effective action only by those who are working for their own self-perfecting. Only people who sincerely wish to give rather than take, to overcome their own weaknesses rather than exploit the weaknesses of others, can create a society that will survive in the hard times ahead....This calls for a new kind of society (Bennett, 1974).

While I would argue this kind of transformation is a manifestation of Grace (rather than work of our own will and action towards self-perfection), I agree that our development through spiritual growth, to have the capacity for such transformation, does take intentional action on our part. It is our spiritual work which leads us more fully into the Heart of Godde and into the World which needs this healing; it is Grace that helps this “new society” that he describes come into being.

How do we learn about our spiritual work through worship? One way is through the mind. One of the legacies of the Enlightenment on Protestant and Reform traditions is

⁴⁴ At workshops and retreats that I attended, I learned that Bennett’s teachings around the Enneagram were adopted by the Benedictine Order and are widespread in spiritual direction education from that perspective. I understand that his study and reflection led him to the conclusion that energy could be disciplined rather than simply experienced. Another school, following Bolivian mystic Oscar Ichazo, uses the enneagram as “a map of inner experience” (Maítrí, p. 5); this idea was expanded by Ichazo’s student Claudio Naranjo, who taught in spiritual groups. As I read I could sense that there is not unanimous acceptance of each of the school’s perspectives. In fact, there seem to be some substantial differences between the two but I am not able to sort them out more than this. There are others who use the Enneagram primarily as a typology, like the MBTI, for ‘team-building’ especially in a business context.

a strong emphasis on using our mind to understand Godde. The Sermon – the theologically reflective and exegetical scripture-based preaching – takes centre stage in traditional Orders of Service. However, the emphasis on the sermon, on learning, on critical reading of scriptures, while positive, may have trained us to underestimate the value of the other Centres of Intelligence and practises that are specifically directed towards their development in us.⁴⁵ I began to look more closely at how we use our Body to experience and understand Godde. How do we use our Heart? Although over the past thirty years the United Church has been supportive and encouraging of the development of multi-sensory worship (liturgical colours, banners, diversity of music traditions, participatory prayers, visual aids such as posters), many people remain a bit wary of ways of understanding or experiencing worship that feel to them obviously mystical. Although cost might also be a factor in the sparsity of colour, I feel there is a remnant fear of anything reminiscent of what we would call ‘magic’ or what Zwengli would call “superstition”.⁴⁶ As we become

⁴⁵ Wesley’s Quadrilateral holds that Scripture, personal experience, reason and the teachings passed on through tradition are the ways in which we each come to know Godde working in our life. I cannot help but wonder if this “method of knowing” is somehow related to the teaching of the Enneagram. Study and reason (mind), experience (gut), tradition (heart) all work together (Fourth Way) so that we can know the power of Godde working in our lives, leading us to offer praise and worship through ritual and through everyday life. It feels to me like another way to express this Fourth Way.

⁴⁶ Zwengli was a Protestant reformer in Switzerland, contemporary to Luther. One of his distinguishing marks was encouraging the stripping away of anything that would take our attention away from God, or using symbols & rituals that reflected human-made beliefs. www.victorshepherd.ca/heritage/Zwingli, accessed Feb 20, 2011. Also alluded to, but not named as such in

more aware of our need to address and incorporate other aspects of our divine creativity and humanity, perhaps (especially in corporate worship) we need to find a way to integrate all the pieces of our self again – our heart, our bodies as well as our minds – in the worship of Godde. Likely due to our Presbyterian heritage, as a denomination we don't have a particularly large ritual vocabulary to describe this holistic approach to integration, and in this Pastoral Charge the vocabulary seemed even smaller. The people haven't been exposed to the vocabulary to see their body's work and the connection work of their heart as equal to the work of their mind in streaming us towards the Divine. It is a steep learning curve to express this work as 'allowing Godde's resurrection power to work within us'.

What is clear to me is that we need more than simply words to help us discover our compulsive actions, and find a spiritual practise which will help us release them. I was sure that experimenting with actions that are rooted in Centres other than the mind might help unlock a door in worship. As noted before, the Enneagram is a complex symbol of how energy, of how power, moves through a person. While the Work of the Enneagram begins by our understanding of our Type, the Enneagram is more than a typology allowing us to excuse our compulsions. Rather, it forms a map of the process of spiritual evolution, a movement of divine energy within us, so that we can let go of our compulsions into the Heart of Godde.

<http://www.newadvent.org/cathen/15772a.htm> and
<http://www.prca.org/books/portraits/zwingli.htm> (accessed in 2005 while preparing a Confirmation program).

A CLOSER LOOK AT THE TRIADS FOR OUR SPIRITUAL WORK

As mentioned earlier, a key concept in the Enneagram is the Law of Three which suggests that each of us has three ways of knowing, and being in the world. We are a body, we are a heart and we are a mind all at the same time,⁴⁷ which, as stated above, are referred to in Enneagram language as “three centres of intelligence”, or “the Three Centres”. By way of review, I recall that we are born with the capacity of being at one with Godde. Each of these “centres of intelligence” has specific gifts and needs. Yet, as infants and children we learn that some of those needs or gifts are not acceptable to the world we find ourselves in; so “we modify our behaviours into those which the ‘giant world’ will allow, and we suppress those we decide it will not tolerate” (Zuecher, p. 22). Our capacity for unity with the divine is called into question. Through our experience in an imperfect world we develop fears that we are not loveable, or capable, or ‘enough’, in ourselves to achieve this unity; it affects our spiritual well-being and our connection to Godde begins to disintegrate. In our fear we begin to rely on our self, rather than on grace,

⁴⁷ I am particularly drawn to this understanding of humanity. It feels more in keeping with the Jewish worldview that the Creature made from dust is infused with the *ruach* of Godde - with compassion (heart) and intellectual capacity (head) - which allows us to be a “living Being” made in the image of the Divine (Gen. 2). This body-heart-mind confronts the dichotomy of the body-spirit split of the Greek worldview and sees human beings as whole rather than two dis-jointed, mis-matched, pieces. The holistic understanding of body-heart-mind bears some similarity to the Asian understanding of the system of *chakras* or *chi* spots of accupressure/puncture.. These systems encourage balancing the Energy points of the body so that the head, heart and gut function as one unit through which the Energy/*Chi* moves fluidly. Some people believe that we are born with a perfect balance and become distorted as we move through life - but the potential for regaining that balance remains.

to achieve this unity and adapt ourselves to the responses, or messages, we receive from the world. We learn that some aspect of our self is less desirable, and we begin to under-emphasize that part. Simultaneously we learn that another aspect of our self is more worthy and we over-emphasize that part. We may develop these over- and under-emphases because of survival, or because we discover we are more (or less) loved; whatever the reason, this behaviour distorts the balance between our Centres. Because we are human, we lose this balance, we lose our ability to be centred, and we move “against [our self] and against the Divine” (Riso and Hudson, 1999, p. 49).

Again, by way of review, I recall that within each of these Centres there is a Triad of Types. In “each Triad, the function in question...is the function that the ego has most strongly formed around, and it is therefore the *component of the psyche that is least able to function freely*” (Riso and Hudson, 1999, p. 50).⁴⁸ The primary Type of the Triad, identified by the point of the triangle, has forgotten the gift of that Centre; the other two manifestations have over- or under- emphasized it. Depending on the school of interpretation, or perhaps more accurately the school of *emphasis*, the Triads are called something different. Riso and Hudson call these triads *Instinctive* (8,9,1), *Feeling* (2,3,4), and *Thinking* (5,6,7). The Instinctive Triad emphasis is to use our internal instincts (i.e. our gut) to resist being influenced by reality, and is often guided by rage; for example an Eight

⁴⁸ Cf. Hurley and Dobson (1991) in which they suggest that each of us works from a Preferred Centre and we “learn to use this centre in...inappropriate ways....Comfortable with the advantages we erroneously believe this centre provides, we overuse it in sweeping, inappropriate ways” (p. 71). The authors continue to suggest that the imbalance we experience is in the overuse and under-use of one Centre of Intelligence.

will use internal instincts to resist outside influences, a One will resist or ignore these signals in order not to be compelled by them, and the primary point of the Triad, Nines, will resist both outside influences and internal instincts in order to keep their world stable and unaffected (Riso and Hudson, pp. 51-54). In the Feeling Triad, the power of real feelings has closed up, and one begins to believe we are not loved or valued; feelings of shame dominate the reactions in this Triad (*ibid.* pp. 54-57). To counteract this, “the personality steps in to create a substitute identity and to find other things to give us a sense of value” (*ibid.* p. 55). Therefore a Two will under-emphasize their feelings in order to be helpful to everyone hoping to have their value affirmed, and Fours will have explored their heart to the point that they know they are valuable by virtue of their uniqueness in the world - if only others would simply see that! The primary point, the Threes, have no idea what their heart feels, and so can change their outward manifestation in order to appear to be successful and valued in any situation. The Thinking Triad is about “finding a sense of inner guidance and support” to live in the present moment (*ibid.* p. 57); their minds are constantly working in different ways to find guidance about moving along in the world. It seems that this Triad is dominated by fear of not knowing what to do. A Five keeps searching for guidance by incessant researching, while Sevens under-emphasize the need for guidance by trying to experience everything and Sixes have lost contact entirely with their own inner guidance so they research everything only to be overwhelmed by fear of making a mistake and so try nothing (*ibid.*, pp. 57-59).

Hurley and Dobson see the centres quite differently and call the Centres *Affective* (2,3,4), *Theoretical* (5,6,7) and *Effective* (8,9,1).

The *Affective* Centre...is symbolized by the ear, through which we receive personal knowledge of another, and the inner ear, which hears the deep movements of the human soul. This is the centre of understanding and spiritual intuition... [and] desire....It is the receptive home of Divine Love.

The *Theoretical* centre...is given symbolic expressions by the eye, through which knowledge and information about things outside ourselves are received, and the inner eye, which sees deeply into the self [and]...the true nature of reality. This is the centre of idea and mystical unveiling...[and] objectivity....It is the receptive home of Divine Light.

The *Effective* centre...leads us to complete the work of being a person in the world. Thus its symbol is the mouth, through which we state goals and effect change, and the inner voice, which creates motivation....This is the centre of expression and direct perception...[and] freedom....It is the receptive home of Divine Life (Hurley and Dobson 1991, p. 69).

My sense is that Hurley and Dobson see the centres more as what we are developing *towards* rather than what we are reacting against. The rest of their outlook is much like the other schools of thought, although their interpretation is a little different. Through our socialization and maturation process we have developed habits and tendencies which make us ‘sleepwalk’ through life. We have a dominant, or Preferred Centre, which we believe provides us with advantages, a second centre which we tend to lean on, and the third centre we simply “ignore and reject as unimportant” (*ibid.*, p.70f). The problem, however, is that we are only “familiar and comfortable with [the centre’s] *functions*, [and] we remain blind to its *true purposes*” (*ibid.* p. 73). The first job of awakening is to recognize that we are functioning from a particular centre, and using its ‘disguises’ rather than its gifts (*ibid.*).

In an essay, Marcus Becker compares and contrasts other ways of understanding the Triads. He calls Riso’s Triads *relating* (8,9,1), *feeling* (2,3,4) and *doing* (5,6,7), in which our capacity for the task of that Centre is affected. He notes that Jaxon-Bear calls those same groups of Triads *anger* (8,9,1), *image* (2,3,4) and *fear* (5,6,7), and furthermore that Jaxon-Bear locates these Triads in different places of the body than Riso does. Becker also notes

that in Jaxon-Bear's work he says that the internal workings of those Triads is different than what Riso asserts; although the same dialectic of over-, or under- use or the ignoring of the Centre is still the reason for the different manifestations of the energy of that Centre. He also points out that Rohr and Ebert use the terms *Head (5,6,7)*, *Heart (2,3,4)* and *Gut (8,9,1)*, which have to do with the physical location of the of over-, under- or ignored emphasis of the energy that drives our choices in life. Becker concludes that the names assigned by a school of interpretation to the Triad "correspond to the authors' subjective estimate" (*ibid.*, p.42.).⁴⁹

I would agree that what a school of interpretation calls its Triad certainly reflects its bias and emphasis.⁵⁰ The difference in the names seems to reflect the lens through which it

⁴⁹ Another influential school of interpretation, initiated by Karen Horney refers to Triads in a completely different way. Instead of grouping the Triads around a "centre point" of the equilateral triangle, Horney's Triads are based on the "three principle ways of reacting in situations. The *detached* (or *withdrawn*) triad corresponds to Types 9,4,5, in which the person moves away from people. The *aggressive* triad, corresponds to 3,7,8, and the reaction is to turn against people. The *compliant* (or *dependent*) triad corresponds to Types 6,1,2, and people of these types move towards people" (Ebert and Küstenmacher, p. 58).

Hurley and Dobson describe Horney's Triads as stances in reaction to problem-solving. The "Withdrawing stance" is "a self-protective approach to life in which one retreats deep within oneself to discover all one's needs for life's journey" (1991, p. 186). The "Aggressive stance....describes a desire to restructure, mold, form, and shape the world to one's liking" (*ibid.*, p. 179). The "Dependent Stance....describes a desire to know what others are doing so that one can decide what to do next, a desire to be in social relationship with others" (*ibid.*, p. 180).

⁵⁰ I add that Dirk Meine reminds us that there is a high degree of subjectivity in putting words to the Enneagram. He notes "there is no scientific proof underlying the Enneagram; it cannot be rationally substantiated, and the types are neither empirically detectable nor sharply distinguishable from one another." He goes on to note, however, that the

Enneagram locates its strength not in scientific verifiability but in experiential intuition (Ebert and Küstenmacher, p. 128).

The subjectivity of names, and how they reveal bias of interpretation, is evident in Hurley and Dobson's understanding and vocabulary. From what I have read elsewhere (Beesing, Riso and Hudson, Palmer) only Karen Horney's grouping of Triads are pointed out as "alternative" to the traditional body-based (ie Head/Heart/Gut) grouping. However, Hurley and Dobson describe Horney's Triad groupings as "approaches to problem solving".

Hurley and Dobson introduce another set of Triads, which they call "relating to life" (1991, p. 80). In their system there is the *way of subjugation* used by Types 2,5,8, who "look at the world and find little that is unmanageable because they sense within themselves the capacity to deal with whatever the world presents to them. The world does not overwhelm them; they find a way to manage it....This attitude keeps them from seeing the reality of their humanity and therefore of allowing the process of transformation to begin" (*ibid.* p. 82).

A second Triad is the *way of mediation*, preferred by Types 3,6,9. This Triad sees the world "and seeing themselves on an equal footing with it are confident that they make minor adjustments that may be necessary to come up with proper response. Because they are constantly aware of what is happening outside themselves, they decide their next move on the basis of what has just happened....By negotiating with everything and everyone, they keep their equilibrium....Their illusion is that by constantly adjusting their stance in response to what is happening outside them, they will find contentment and meaning in life....[They] deny their uniqueness and individuality...[and] become what others need or want them to be. [they] push down the deepest questions of life thereby postponing the process of transformation and personal growth" (*ibid.* p. 82).

The third Triad are those Types (1,4,7) who use the *way of reduction*. From this world-view, these Types "see a big and somewhat overwhelming reality....though they are certain they cannot manage the big world, they are also confident they can manage their own little world. Therefore they carve the world down to lilliputian size so as to deal with it in a way that protects the interests of their egos. As a result, these people abdicate responsibility for control and fulfillment (*sic*) of their lives to people and situations outside themselves....[Their] personal growth could take place if things were different....[they] dull the pain of life and put off the hard work of personal growth. This attitude prevents them from seeing the reality of their humanity and entering the process of transformation" (*ibid.* p. 82).

I find this additional layer of Triad definition to be a confusing layer to the Enneagram. This approach seems to reveal their bias that the Enneagram is an esoteric wisdom, but which has profound influence for those who *dare* to enter into it. In their Introduction to *What's my Type?* Hurley and Dobson refer to the Enneagram as having "mysterious origins" (p. 2), with secret wisdom (p. 9); their approach, which comes from

sees and interprets the energies at work. Each of the schools has a different emphasis in the interpretation of what is the basic gift, fear and desire of each Type, in short its motivation. However, when one compares the list there is an emergent sense of consensus of each Type based on the location of the basic fear within a particular centre. The Gut Centre reacts to fears of the instinct of the body; the Heart Centre reacts to fears of the power of emotion; the Head Centre reacts to fears around guidance, security and thought. Again by way of example, the Thinking Triad centres around the Head, and how the Head takes in and processes information, in order to assess the safety or security needs of the individual. Over-emphasizing leads to absolute fear of the world ‘out there’, and to getting as much information about it as you can in order to negotiate it safely (Type 5). Under-emphasizing security or safety needs leads to ignoring the warning signs and taking undue risk (Type 7). Hiding means believing that others know better than you what you need to be safe and secure (Type 6).

These alternative ways of understanding the triads were very helpful in the context of this project, perhaps because they have their starting point in externally observable behaviour. It was much easier to understand the potential Types in the congregation by seeing how they responded to particular situations. But more than that, to consider how important it is to acknowledge and work with the fear operating in us all as individuals or groups was a significant point of awareness for me. It helped focus my observations and

their own “research, observations, philosophy, theology and insights” (p. 9) is a process of learning or “awaking the sleuth” (p. 1). It is quite a different way of organizing the types, but there seems to be no other school that follows it.

open my heart to a compassionate response to this most human and fundamental orientation at work in myself and the people within the congregations.

As one goes deeper into the symbol, we learn that each of the Types also identifies with particular Holy Ideas of the essential, unconditioned self: there is some good that we are longing for, some gift we may present to the World, even if at the moment it is warped by compulsions. Each of the nine variations of the self, or Types, both refracts Godde-energy and blocks who we are (to be) in the world by blocking that same energy because of the fear that arises from that place of our self or ego. Our living and acting in the world is motivated as much by fear – perhaps of the power we are entrusted with – as by the power that gives us Life itself. Sandra Maítrí refers to this blockage as “losing the Holy Idea” associated with each of the energy points. By losing touch with this Holy Idea we become “[fixated on] the cognitive distortions of reality” (Maítrí, p. 7). As we understand our motivating fear, and learn the paths of integration and disintegration, we can come to understand what compulsions, or overcompensations, we must relinquish. Because we have three Centres, we must become aware of our compulsions of each of those Centres. The result is that The Work is, simultaneously, relinquishing fixations and discovering gifts of all three Centres. This process of relinquishing and accepting helps us to become whole persons, to become the person Godde had in mind when we were knit in the womb (Ps. 139).⁵¹ In essence, in order to give to Godde all of our being, to fully integrate into and with Godde, we must discover

⁵¹ This is similar to Suzanne Zuecher’s approach. She says that we are partners with Godde in our conversion. “Genuine conversion is not a task we can bring about. If we live our lives fully,...we will be tempered by such commitment, until we are shaped into the person God intends us to be rather than the one into which we form ourselves” (p. 15) .

the fear, the needs and the gifts of each of our centres of the body-heart-mind being that we *are* in the world.

Earlier, I offered the example of a person with ‘One’ energy, “the Reformer”. This person relates to the world primarily through their body; they look for a *felt* sense of who and what they are, and how they should act based on physical instincts and senses. There may be a conflict between the wisdom that their *body* tells them and the wisdom that their *Ideals and Principles* tell them is the right thing for them to do, or the right way to be in a situation. They pursue those ideals, only never to reach them. Because the One Type *under-emphasizes* this Centre (i.e. they suppress the intelligence of this Centre), the person begins to fear what their body is telling them. They reject their body’s messages, believe they will not be perfect enough to be in Godde’s Presence. Fearing that no one, including God (*sic*), will understand that they have tried so very hard yet were unsuccessful, they feel unloved and not valuable (1 goes to 4) and are caught in a spiral of their relationship with Godde disintegrating. The movement of energy is clear. The movement of energy towards integration is equally clear. In allowing the Godde-power, Divine energy, to work, the ‘One’ accepts themselves *as they are* in this moment, *so that* the wisdom of knowing what is the right way of being and the right thing to do can arise from within their body. In other words, Divine Love will flow from them into the world and what they do will be exactly ‘perfect’ for the situation. This acceptance of the gift of the moment is a strength of the 7; this movement towards integration would be ‘1 moves against the arrows to 7’. In Maítrí’s words, the One comes to understand that all things, all people, are “made up of and [are] therefore inseparable from True Nature” (Maítrí, p. 111) – everything is always perfect.

Watch a One as they let go of their anger at imperfection; they physically evolve from being tight-faced to being relaxed and playful, from clamped-jaw to hearty laughter.

I often experience this phenomenon, this intense connection with the Holy, when I prepare funeral services. Rather than imposing a particular so-called right way to design and offer a funeral service, I focus my energy on simply being present to the family in this moment (1→7). I am able to listen to the details of the life remembered, learn its context, seek the Godde-energy reflected within it and distill all this into the prayers and reflections that become the funeral service. Each service, like each person, is unique, and a testament to that individual life; it is a time of blessing and of experiencing a palpable Divine Presence. Often others comment on this feeling, and add that the service was “perfect; exactly what the [deceased] would have wanted”.

As we already noted, the energy of each of the Types follows its own specific path of basic fear-reaction-disintegration (or integration, if we can respond to Godde instead of reacting from fear). We have already alluded to the idea that there are spiritual practises recommended for each of the nine Types, which are particularly helpful to overcome the fear of that Type and which encourage the seeker to be open. In *Enneagram Transformations* (1993), Riso not only suggests specific statements of Affirmation and Release for each Type, but he also recommends specific practises for each Type (such as centering prayer, mindful movement, artistic expression and so on). The image that comes to mind is an apothecary: for each venom there is a serum antidote. Once the seeker engages in careful self-observation, they discover their basic conflict or fear which motivates their action (especially under stressful conditions), how their relationship with Godde disintegrates, and what gift

they need in order to re-integrate with Godde. In other words, they discover their Type and then can follow the particular spiritual practise(s) suggested for that Type. These practises would offer an opportunity to become contemplative (or mindful), especially in light of each type's compulsion. They offer a language to uncover "what one has hidden, suggests what one has denied, promises what one thought impossible – being recognized as good by one's self. Such recognition extends to respect for others and for God" (Zuecher, p.158). As I contemplated these ideas and principles, I began to wonder how to engage the potential deepening practises in worship to create an experience which could enhance the movement of Godde-energy within them to this point of self-recognition.

COMPULSIONS

Many of us, at some level of our being, want to be recognized by Godde for who we are at this profound level but we are afraid. We are afraid that our defects are so unique to us that there is no way past them. However, the Enneagram points us toward a path to grace: the good news is that "while our flaws may be deep, they are...not our own. [We share them with] others: our defects are the common bondage of our type" (Riso 1993, p. 129). Finding that others share our compulsions brings new meaning to the almost creedal phrase "We are not alone". One hope of our faith is that Godde is with us always from moments of Heaven to depths of Hell (Ps 139); Godde has been on this path before with others. Godde knows us intimately and loves us even if we have a distorted view of our self. We hope that we are part of the Body of Christ, that we do have a place in Creation, and that we are able to have a relationship with the Holy. Godde meets us in our compulsive behaviours as well as in our moments of offering praise. We need not surrender to our deepest fear and compulsions; we

can open our self to the reality that Godde meets us precisely in the parts of our lives that feel messy, chaotic and unloveable. Godde *is* within whom we live and move and have our being.

Rather than us being apart from Godde, ever, it is only ourselves, through our acting out of our compulsions, who block the Godde-power and its ability to transform, guide and sustain us.⁵² It is as if we are part of a glorious prism: born to refract one particular ‘colour’ of Godde’s rainbow into the world, but sometimes we refract that colour with more intensity than Godde envisioned and overpower the other colours.⁵³ We are not our compulsions; nor are we one-dimensional beings. One of the teachings of the Enneagram is that all of us carry all nine Types within us (Riso and Hudson, 1996 p. 42),⁵⁴ and that we call upon different

⁵² Sandra Maitri explains: “...the ultimate nature of all existence –its spiritual depths – is what I will refer to as Being, the ultimate or True Nature of everything. Our individual consciousness is what I will refer to as our soul, and I see it as an individual manifestation of our divine nature, Being. Each of us, then, is a unique arising of Being. When we experience Being within ourselves, we are experiencing the essence of who we are – what is left when all the constructs of the personality dissolve....[Over] time, we develop a personality, a structured or fixed sense of ourselves and of reality, which forms the outer layer of our soul and which in time separates us from the Divine within....” (p 7-8).

⁵³ Although this is an image I came up with independently, I was please to find that Christian Wulf also uses it. He writes: “Imagine God’s ‘qualities’ being broken down, like light passing through a prism, and shining upon human beings in a nine-band spectrum. That way the greatness and splendor of God would be rediscovered in the manifold kinds of [people], would shine out in the relationships of people with one another, and would find their way back to their original unity. This may serve to express how important every individual person is, because there has to be completeness to display God’s abundance and [God’s] kingdom” (Ernst & Küstenmacher, p. 102).

⁵⁴ Suzanne Zuecher adds that “all aspects of creation, not only the creation of human beings, have nine different expressions” (p. 8). Sandra Maitri suggests that this is part of

energies at different times and under particular circumstances. However, we do have our primary predisposition towards one of the energy points on the Circle, based on our most basic desires, fears and motivations.

The compulsion of our particular Type and the variations within it,⁵⁵ is that place of *mitzrayim*, because “compulsions cause a kind of slavery” (Beesing *et al.*, p. 156). They are the *tzuris* which squeezes the Life out of us. The good news is that we can be liberated by Godde from that place, we can “move...from being compulsive to being ‘redeemed’” (*ibid.* p. 157). To use two biblical references as illustrations, we can experience for ourselves the miracle and redemptive power from slavery of the Exodus *and* the miracle and redemptive power from death of the Resurrection. That experience, for me, is the purpose of spirituality, the piece we try to nurture and share in corporate worship.

the problem with mistyping. “ We are dealing with very powerful information about how someone ticks,....I have seen many instances of people being mistyped...and because we have all nine types within us, they end up focussing on the one they have been typed as and missing what is more fundamental to their structure.” (p. 287).

⁵⁵ In addition to the wings and the various levels of health of the Types , there is also what Riso and Hudson call “the instinctual variants” (1999). The instinctual variants of self-preservation, social and sexual affect the compulsion and way the Type is lived out. These levels of understanding the Enneagram are more detailed than this thesis can follow. They were not part of the project to discover the type of the congregations.

5. APPLYING THE THEORY

The principles and teachings of the Enneagram around typology held particular fascination for me, as I began to contemplate how I would approach deepening the worship life of the congregations. Sensing intuitively that each congregation had a personality, an ‘angel, I decided to see how I could use the Enneagram first as a typology to determine and more deeply understand the personality of each of the congregations on the pastoral charge. I also had a deep need to understand the energy, or motivation, of the compulsions of which I was already seeing indications. I was aware that what might be the way to encourage integration for one group might be the path towards disintegration for others. It was a realization of the reality of the poison-or-medicine scenario: for example, Six types integrate to Nine, but Nine types disintegrates to Six. In order to understand where the ‘path out’ was for people (and the congregation), if I was to understand the basic fears of the people, I needed to know which way the arrows were going. Why did the towns respond to prayer and liturgy and ritual so differently from each other? What rituals in liturgies would help them to open themselves up, and deepen their relationship with Godde, experience liberation and then act from within that place? I was intrigued by the possibility of the help the Enneagram would be in getting closer to the heart of a path to their spiritual well-being as individual congregations with a distinct personality, style and orientation.

GROUPS SHARING TYPES

I knew that there are certainly some indicators that groups might share a number.

Helen Palmer, in particular, likes to have people participate in ‘panels’ to learn, and demonstrate, how people of one type share similarities in outlook, motivation, behaviour and spiritual evolution (Palmer, *tapes*). In these panels, people are invited to listen and find others who are like them. Pertaining to these panels, Palmer says:

Seeing and hearing a group of articulate and willing people express a similar point of view transmits far more of the power of the system than can possibly be conveyed by a mere written record of their words. After about an hour a group of people who start out looking physically very different begin to seem the same. The viewer can sense the similarities in physical holding patterns, emotional tone, the tension points in the face, and the quality of personal emanations that are the more subtle signs of type (Palmer, p. 4).

As the people who live in the Pastoral Charge area share much of the same outlook, have similar stamina, have learned from their community’s ethos, it would seem reasonable to hypothesize that the ‘personality’ which I sense is, or could be, a shared Enneagram Type. If that were true then I could use the ‘number-specific’ spiritual practises for a congregation that moves and lives as a whole; it was conceivable to imagine creating and developing helpful, healing liturgies for corporate worship situations, especially the Sunday morning worship. I forged ahead.

Though there is certainly value in seeing the community as a synthesized group, there are also pitfalls of which we must beware, one of which is objectification. In the subsection *Labeling Others* of his essay “The Enneagram: Possibilities and Dangers for Pastoral Care in the Church” Dirk Meine writes that

the chief misunderstanding consists in taking the Enneagram for an ‘interesting bit of information about people to satisfy our curiosity’ The most oft-heard complaint is that people use it ‘to pigeonhole one another’. It is in fact tempting to ‘get someone’s number’ with the handy categories....The Enneagram itself offers an unfortunate

example of this by naming certain nations as symbols, thereby cementing cliché-ridden prejudices. If SIX is associated with Germany as a symbolic country, does this mean that Berliners, Bavarians, and Rheinlanders are all bursting with SIX-energy? (Ebert and Küstenmacher, p. 124).

Jon Spayde also offers a word of caution.

Dividing humanity into types is a prime way that people understand one another....By asserting that groups of people share characteristics, regardless of other differences (such as life experience), typing can seem like fate, a too-tight box....Calling people “Twos” and “Nines” felt more Orwellian than Orwell (Spayde, 2004).

Another concern that Spayde points out is that “human beings have a remarkable capacity ... for dividing into types and then creating a hierarchy of types” (*ibid.*).

Despite the pitfalls, I am still convinced that there is an important place for understanding the Type for each congregation; without knowing the Type, I might write liturgies that are harmful to them. Furthermore, I believe that we have a model to reject the potential of creating a hierarchy of types: in the Church we are directed to seek out a diversity of types in order to complete the Body of Christ, and therefore we are to hold all the types as equally valuable and needed to accomplish our mission (1 Cor. 12, Gal 3:26f.). How do we know who is missing if we do not know who is there? We need not see, or use, types as a weapon. Instead, as Helen Palmer notes:

[a] reason to study type is so [we] can understand other people as they are to themselves, rather than as [we] see them from [our] own point of view....What we can assume is that by paying close attention to the ways in which each type *opens to love*, we can understand that point of view and change our attitudes accordingly (Palmer, p. 9, italics mine).

It seemed to me that the benefits far outweighed the risks. The hope of the Enneagram,

offering us a method of opening up to the hope of grace, encourages us to share the grace with others as we let it overcome us. Instead of being separate egos, due to our behavioural compulsions to remain separate from those around us, we might become free to the flow of Grace. The Enneagram can help us in naming the “contrary forces of our personality...and releasing them. Seeing ourselves and letting go of what is seducing us away from a fuller, more authentic life is at the heart of our daily struggle” (Riso, 1993, p.6) . Dirk Meine uses more traditional language throughout his essay to explain that the heart of the Enneagram is “conversion, which humbles and mortifies us”, leading us to a “discovery of our fallenness”, and an “acknowledgement of our sin, experience of grace, sanctification and penance” (Ebert and Küstenmacher, pp.125-134).

TRANSFORMING WORK

Riso explores the benefits of releasing those behaviours and emotional problems from a psychological point of view; this releasing keeps us from knotting up. In his book *Enneagram Transformations* (1993), Riso points out that as we understand ourselves from an objective point of view, as an observer of self, we are able to explore the “filter that affects our spiritual and psychological growth....[The work is] to make that filter more accessible and less distorting” (Riso 1993, p.7). As we do this we are able to participate in our own ‘reprogramming’ by internalizing certain ‘number-specific’ affirmations (*ibid.* pp. 25ff.), or ‘re-parenting’ as the 12-Step Programs describe it.⁵⁶ I understand the Work as becoming

⁵⁶ Riso’s book *Enneagram Transformations* is primarily a list of affirmations and encouragements said by each type in order to name and release their compulsions and then to rebuild their psyche through affirmations pertaining to particular needs for each of the

aware of our ‘filters’, and what we need to do to clean the filter; the work is about learning what is our ‘sin’, that which inhibits us from allowing the Godde-power from being fully within us and realized in our life. We have a long tradition of this work in Christianity. Confession and repentance is the spiritual practise of letting go of those distortions and then being fully aware of Grace, of acceptance and reconciliation. This is the act, and ongoing practise, of *t’shuva* - returning to Godde, and to Godde’s path of Wholeness. This is a spiritual practise arguably followed by John the Baptizer and Jesus.⁵⁷ “As the negative changes into the positive and we begin to sense higher possibilities for ourselves, the Affirmations become prayers from the heart in which we finally do find healing” (Riso, 1993, p. 8). By Releasing the negative and Affirming the positive of our particular personality type, we are able to move past where we are into being more of who we were

types. Sr. Barbara Metz and John Burchill use the same approach in *The Enneagram And Prayer: Discovering Our True Selves Before God*, in which they offer specific prayer needs, and growth needs, for each of the nine types.

⁵⁷ In *Sha’arei T’filot*, the 1995 prayer book of the Reform Movement of Judaism of America, the English version of the prayer of repentance is “Help us to return, our Maker, to Your Torah, draw us near...to Your service, and bring us back into Your presence in perfect repentance. Blessed is [the One] who calls for repentance [*t’shuva*]” (p. 63). Rabbi Marcia Praeger explains that *t’shuva* is a turning around to Godde, a return to the path of blessing. She suggests that the act of baptism, or immersion, is the rite of the *mikveh*, which ritually embodies the act of *t’shuva*. Through immersion in water the seeker was releasing into Godde’s love and forgiveness their follies and frailties that interfere with their seeking justice, loving kindness, and walking in awe and humility with the Divine. Entering the *mikveh* was a symbol of starting over, of rebirth into a new life. John essentially was “the *mikveh-man*”, overseeing this rite, and that Jesus at his baptism was embracing this rite as an act of *t’shuva*, of Jesus making a public statement of his choice to follow that path in his ministry. This is a much more self-valuing, self-esteeming understanding of repentance than the self-castigating, self-loathing confession that many of us associate with penitence and repentance. (From *Jesus the Rabbi*, Calling Lakes Centre March 5-6, 2005).

created to be; in fact, we become ‘more than we can ask or imagine!’

There are other ways to describe this process. While Helen Palmer’s image is that identifying our type helps us to open to love, Hurley and Dobson (1991) use the image of illusion and reality. In their understanding we have an illusion of reality given by our addiction to particular ways of viewing that reality, and the Work is the awakening to the reality of Spirit’s movement which gives life.

One of the Enneagram’s unique contributions to understanding ourselves is its emphasis on the *motivation* for our behaviours, unlike the MBTI which is reliant on observable forms of behaviour. Many of us do the same behaviours as others; but, though the actions may look the same, the motivations are different. Whether we do something because it makes us secure (i.e. soothes and panders to our fear), or opens us to (or turns us away from) love, or even lets us live asleep in our addiction, our action is subject to our motivating fear. The Enneagram speaks to – and from – what lies beneath the behaviours we manifest. As we learn these compulsions and fears, we are able to heal the hidden pains and “release the power and creative energy to follow destiny, and through [this process] we discover what gives us life” (Hurley and Dobson, 1993, p. 17). This applies to all three Centres of Intelligence.

WORKING DEFINITIONS

As noted earlier, there are different ways of describing the energies of each of the Types. It becomes trying to reconcile the interpretations precisely because they have their own grounding theory. However, I decided that I needed to have *some* kind of synthesis of type in order to ‘have them in mind’ when creating the project’s services. So the following

is the composite list of motivations that I have in mind when I am thinking of the energy of each Type, and their relationship to Godde and those around them.⁵⁸

1. Reformer: Basic Fear: they want the world to be perfect but fear they personally will never be “good enough” or do things “perfect enough”. The compulsion is to be good, to improve oneself and others, to have integrity, to avoid being corrupt.
2. Helper: Basic Fear: they are unworthy of love. The compulsion to be loved and appreciated drives them to express positive feelings towards others, with the hope that others will love them back for all the help they offer.
3. Performer: Basic Fear: they are worthless as a person outside of what they can produce. The compulsion is to be productive always, to achieve success, to avoid failure and being worthless.
4. Unique: Basic Fear: they are ordinary or have no personal significance. The compulsion is to live from one’s feelings which means understanding one’s own constantly shifting feelings, and at the same time to be understood by others, to search for meaning of life.

⁵⁸ This is a simple synthesis based on certain descriptors of the energy of each type which intuitively make more sense to me. It was important to me, in limiting the negatives of Typing, to try to find the gift of each Type. For types 1, 2, 5, 6, 7 and 9, I rely primarily on Riso and Hudson, and so use their descriptor ‘epithet’. For type 3, I use Helen Palmer; I am drawn to this because it feels less judgmental of the activity of producing. For type 4, I use Beesing’s description of them as “avoid being ordinary”, or “feeling special” (p. 27); another author (whom I cannot recall) used the epithet ‘Unique’ which highlights this aspect. For type 8, I use Hurley and Dobson’s epithet because I find that confronting feels less negative than the image of challenging.

5. Investigator: Basic Fear: they are innately incapable of warding off the dangers in the environment around them. Their compulsion is to be capable and competent, to know everything and understand the universe, to be self-sufficient, avoid feeling helpless or incapable and overwhelmed, avoid not having the answer or looking foolish.
6. Loyalist: Basic fear: they are unable to survive on their own, without support or outside guidance. The compulsion is to pursue security, to be supported or taken care of, to do what is expected of them; avoid being in a position of being entirely self-reliant or the 'final authority' and therefore seek support from outside authorities .⁵⁹
7. Enthusiast: Basic Fear: they will be deprived and experience pain. The compulsion is to have everything you could possibly need to survive (even to having an excess of things), to be happy and plan enough to avoid being bored, to contribute to the world, to avoid suffering, pain and deprivation.
8. Confronter: Basic Fear: they will be controlled by another, and subjected to harm or violation. Their compulsion is to be self-reliant, self-protective and strong, to be autonomous, to make an impact on the world, to avoid being weak or controlled by

⁵⁹ The energy of Six has a coincidental 'flip side', called the counterphobic tendency. "Sixes who are counterphobic are much more likely to question, or even rebel against, authorities. They are quicker to confront others and are often more suspicious than phobic Sixes. They are more determined to be independent and resist turning to others for support. In this respect, counterphobic Sixes can resemble Eights... Nevertheless... they are just as fearful and anxious as phobic Sixes, but their aggressive behaviours are a reaction to the anxiety rather than a direct expression of it" (Riso and Hudson 1996, p. 221). In short, they hardly look or sound like a Six. I have chosen not to include this counterphobic tendency in the description because the foundation is still fear of being self-reliant, and the need for support.

others.

9. Peacemaker: Basic Fear: their routines will be upset and lives become unstable. The compulsion is to keep the peace, to be able to form relationships with others and merge interests, to maintain inner stability; avoid loss and separation, to avoid conflict.

This list is a very simplified, arguably simplistic, rendering of the basic desire and fears of each Type. Even with this list, I had to keep in mind that there are several layers to each Type including influences from the wing, levels of health and the instinctual variants. These can make observable behaviours within each Type look and work quite differently.

When one adds these variants to the basic Type, the Enneagram system sometimes seems too big to be managed! Thankfully, while “these distinctions can actually be made... for most people, this is a finer analysis than is needed” (*ibid.*). As I was developing the project, I relied on this sense of not making the Enneagram more complex to use than I really needed to in order to understand the people around me.

Nevertheless, I was aware that Enneagram Types emerge from the motivation rather than behaviour; different people could exhibit the same behaviour but for a variety of reasons or from different motivations. Let’s take an example. A person is moving onto a block of a street. A neighbour who is a One might help ‘because it is the right thing to do’. A neighbour who is a Type Two (Helper) – who fears that they are not love/like-able – might help, hoping the new neighbour will think they are a good person and worthy of their friendship; a Three – who fears their worth is only because of their achievements – might help because by squeezing in that task the neighbour will think the Three is efficient; a Five–

who fears being incapable – may only watch the move because they do not know the neighbour or what kinds of things need to be moved, but would likely help a neighbour whom they already know and trust move into a different house; a Seven – whose basic fear is being deprived – might be looking to meet someone new who could be a great friend ; an Eight – whose basic fear is not being in control of their environment – might help so that they know first who is coming in and who is leaving their street; a Nine might help because they want the person to feel at home on the street, and increase the feeling of ‘neighbourliness’. The neighbour gets the help but for different reasons; the behaviour is the same but the motivation is different. Without having background experience of a person, an internal comparator so to speak, it is almost impossible for an outsider to know what motivates a person.⁶⁰

This fuelled my concern that the Enneagram is highly individualistic. The symbol helps us to “better understand individuality...by looking into the ways [I am] like others “ (Ebert and Rohr, p. 117). So the primary way this is used is for an individual to learn about themselves by observing their motivations and responses in comparison with others and then determining the behaviours that will lead one on the path to wholeness.

⁶⁰ This was one of the reasons I found the Enneagram both more interesting and fascinating, and more frustrating, than the MBTI, which is based primarily on observable behaviours. What motivates us to be intro- or extro-verted? What pulls us towards being more Thinking or Feeling? I am sure that introversion/extroversion, and the processes of taking in information (S and N) and of how we come to understand it (T-F continuum) can colour how one lives out one’s energy in the Enneagram. Can there be an introverted 7? Or an extroverted 5? I also wonder about the extent to which a person’s awareness of their sexual orientation, and how that affects their world-view, may also have some influence on how their primary energy is lived out?

The layered nature of the Enneagram affected the question: even if it possible that a whole group could behave as one unit, or could have the same outlook, could they share one *motivation*? There are some keys to understanding group dynamics that could help with this. We have already raised the idea of the a “church angel”, a personality of the congregation. Group dynamics theory tells us there is a point of group cohesion, where the synergy allows the group to share a motivation to accomplish a task. The MBTI types recognize there is shared motivation for folks with particular MBTI types (Hirsch and Kise, p. 8). In their book, Baron and Wagele say that “many of the variations within the 9 types can be explained by relating them to the highly respected MBTI types” (p. 6).⁶¹ Generally, the Enneagram has not been applied to a group, but I have read some suggestions that it might be possible. Because of group dynamics, one could surmise that the group shares values, motivations and behaviours, and perhaps have their collective energy move in one direction. Richard Rohr, for example, suggests that Germany is Type Six (Ebert and Küstenmacher, p. 23, *cf*: Meine, *op. cit.* p.124). This suggests to me that a group could move as one unit, even from one motivation, if the leadership is strong, indigenous or persuasive enough.

So there may be a precedent for saying there may be one or two types for a group. It matters, then, to understand one’s group. This made sense in terms of what I was experiencing in the Pastoral Charge, and convinced me there was a way to find, name and

⁵⁵ This book seemed to be aimed at the business community encouraging using the Enneagram as an approach to a team-building, much like the Myers-Briggs was used in the ‘80s. I came across it by chance at someone’s cabin, read it, but did not take bibliographical information. I haven’t seen a copy since.

‘type’ the Church Angel who personified the group’s ethos. In the project, I could work with two clearly identifiable groups. Both were communities which were founded or incorporated around 1928-29, populated and settled as part of the ‘great land giveaway’. But the communities grew in different ways because of who came, their financial basis and what land they settled on.

WHO IS HERE: A THUMBNAIL SKETCH OF TWO COMMUNITIES

Congregation A is composed of the people who live and work in a primarily ranching community. The majority of the community’s population is composed of 3rd and 4th generation ranchers descended from immigrants from three backgrounds, and who still identify themselves by their ethnic ancestry. One group consisted of mostly American-based Norwegian immigrants, who migrated to Canada for the large tracts of land that were available. A second group consisted of poor, English-heritage migrants from Ontario who came to the area in search of free or cheap land. The third group consisted of ‘ethnic-Germans’ either who immigrated from Russia in 1910 (under the ‘gentle expulsion’ of Tsar Alexander III), or arrived in 1946-48 as Soviet/ WW II refugees (after the “purity expulsion” of non-Russians from the western Soviet Union). The community history indicates that all of these folks began their life here financially poorer than many other surrounding communities. The land is also of significantly poorer quality, resulting in poor agricultural performance of cash crops. Historically there has been a high dependence on government financial assistance, both for individuals as well as for ranchers (as a group) by way of Community Pasture subsidies and Crown leases of land for pasture. This community was hit particularly hard during the Great Depression (1930s) from which they could not recover due to severe

droughts in the 1940s and '50s; even the local governments were recipients of government grants. The Town itself is the 'County Seat' for two municipalities, as well as the commercial centre, although many businesses in town have closed up in the past decade. There have been several losses..⁶² Those who are still able to live there are a hearty group; says one Elder: "we're as stubborn as prairie wool".⁶³ This comment reinforced to me the sense of actual solidarity that many of the ranchers feel towards the land.

The area is very isolated. Until the 1970s there were no all-weather roads, reducing the ability to go 'in town' to church and shops and often to other ranches because of weather and bad road conditions. Even in good conditions, ranches are isolated; neighbours are often

⁶² Up to the early 1990s, the town boasted 5 grain elevator companies who did business. This meant that several families' needs were met by local business and schools. After the Canada-US Free Trade agreement in 1988 the federal government ended the freight subsidy for grain being transported by rail (the "Crowe Rate"). Grain companies decided to offload the increased cost of transporting grain to the farmers; companies closed the elevators in small towns, amalgamated the operations into large "terminal elevators" about every 150 kms., and required the farmers to absorb the cost of transporting their grain by truck to the terminal. With the closure of the elevators, families moved out, businesses could not be sustained, schools closed, which meant teacher-families left, and there was a haemorrhaging of people from rural communities. Since 1992 this town has lost 5 elevators, 2 mechanics, 2 farm equipment businesses, a hardware and lumber store, one of 2 grocery stores, and a gas station; the registration in 2 schools totalling 300 students has plummeted to one K-12 school with 92 students, and in 2008 the community was in danger of losing their emergency treatment at the local health care centre because they could not induce a physician to move there.

⁶³ "Prairie wool" is the native grass to this wind-swept land. It is short in order to shield itself from constant wind and it has developed very thick blades to endure months of drought. It is very high in protein, which makes prime winter feed in pastures that are not covered in snow. The grass has interlocking roots to mitigate against the wind power that scrapes up to an inch of topsoil per year. It is impossible to root out, which is why this "unbroke prairie" is untamed by agriculture.

2-3 miles away, because ranching takes sizable holdings, with winter pasturing and the calving shed being near the homestead where daily supplementary feeding is possible. Distance and lack of financial ability meant that there were few churches in the area; the itinerant summer field placements by Methodist/United or Lutheran seminarians were inconsistent. Many people “went to church” via the Lutheran or evangelical radio programs on Sundays; in good weather some districts used the local country school as a meeting place for “Sunday meetin’ ”. In Town itself, the congregation was presided over mostly by one or two religious Elders as ministers were available through the summer field opportunities. This continued until a merger with a neighbouring pastoral charge in 1951.⁶⁴ A small church building construction project began in 1934, but because money and labour power were short, the building wasn’t fully completed until 1949.

The local image of church developed: church is a time to say prayers and sing hymns known by heart (there were few resources for books, and few people who could read them), usually to hear a bible reading and then socialize with neighbours. Church was a time both to reassure themselves that God had not forgotten them and a welcome relief from isolation and loneliness. Children’s religious education, for the few very religiously observant families, relied heavily on radio for interpretation of scripture and sermons, or the correspondence Sunday school lessons. Getting one’s Sunday School notes back with positive comments,

⁵⁸ Not coincidentally, this merger is still referred to as a “recent” merger. As we will learn, this is symptomatic of that community’s need to maintain things as they always have been.

and gold stars, was what one aspired to.⁶⁵ The only Adult Christian Education was the Sunday sermon. Where other Women's Mission Societies had a strong educational component, and were a strong support for the Church overseas, for most attendees this particular WMS Monthly was more for social support than a sense of being part of the Wider Church Movement.

As fewer student ministers were available and district populations shrank (as a result of people 'giving up' on the land, or going bankrupt), the country school churches stopped meeting. Over time, as gas became affordable and roads improved, those who were inclined to attend religious services would make the trek, as they were able, into Town (sometimes as much as *25 miles* away) to attend services there.

Congregation B lives and works in a community of mixed farming and ranching. The majority of the population here is composed of 3rd and 4th generation farmers. These families migrated from Ontario, mostly from English and Irish communities in Ontario, again because of the government's "free land" policy. A major difference with this community was the start up capital that was available. Many of these pioneer families, while not rich, came with some money to invest in their operation because they could sell their land in Ontario for a fair price. They were able to buy additional land quickly, thereby getting better

⁶⁵ This oral history is from several key people in the congregation of Group A. Their interpretation of the purpose of worship, in general, is that they remembered Godde in hopes that Godde would remember them, and that Godde would give them courage and strength to face daily the serious toils they had to endure as cash-strapped immigrant ranchers with poor quality land. The Gold Stars were for them, as children, affirmations of 'God's satisfaction' and therefore fuelled their hopes that He (*sic*) would answer their prayers affirmatively.

quality land, and could diversify both their farming operations and include value-added products.⁶⁶ The rest of the population is either Francophone, who migrated from the US in the 1920s, or Métis; there are few families of Norwegian heritage whose families migrated from the Dakotas. The population of this district is much smaller. They tended to rely on one another more right from the start and have made marriages between families creating large family holdings from which everyone has benefited. They have a strongly held ethos of ‘community’ as supporting one another. It is a more homogeneous community than the other. As a result, this smaller community has fared well, relative to the larger area; so has the local church. There have been resident year-round ministers since the 1930s; often there have been additionally summer field students who took on the ‘special tasks’ – perhaps leading church camp, youth programs, visiting the most isolated of the farms. Perhaps because of its money and strength of character, the congregation has had considerable

⁶⁰ The farms could offset losses from low grain prices by having beef cattle (and vice-versa). A few farms worked by families who could squeeze together the capital cooperatively invested in butchering saws and freezers when these were inordinately expensive, and so created income from butchering neighbours’ meat products. There were many others that had smaller ‘cottage industry’ additions: cleaned and carded wool, finished wool products (knitted sweaters, and felt), creameries and cheese from their milk-cows, leather products from the slaughter-calves, stud fees from select-gene breeding (i.e. ‘producing’ better quality bulls). Having the investment capital allowed many of these farmers to be creative and to take the necessary business risks that made them wealthier. They still aren’t ‘RICH’, but they are better off than their neighbouring community because the neighbouring community did not have the investment capital to start with. It was interesting to learn exactly how “the rich get richer, and the poor get poorer”, especially because so many in this community are simultaneously at both ends of that proverb – wealthy in comparison to neighbouring communities and poor in comparison to other agriculture-based communities in other parts of the province and country.

influence in the area, despite being the smallest centre; in addition, the original manse housing was situated there, and it has the grandest of the church buildings. Because the economy is based more on agriculture than ranching, farms are closer together, the tax base is higher, the roads are better (for hauling grain to the elevator for shipping). So even though it is still marginal land, and life is ‘tough sledding’, there is more money, more resources in the community, more emphasis on education, progress and building; in short, there are viable options to subsistence farming. The strong sense of community also means that this small group works very well together on tasks and social events (often combining the two aspects of work).⁶⁷

This is reflected in the church patterns and religious history of the area. Country school churches met well into the 1960s, not so much out of necessity as a preference to worship with “those who you share a fence line with”. There were two Protestant churches

⁶¹ When asked to reflect on why this small village, and its surrounding farm population, works so well together, many people suggest that, because it is small, people have to support what is in place or they will have to travel *even further* to have their basic needs met (e.g. church, rink, store, post office, gas and hardware) – “and that’s not neighbourly!” There is a tremendous loyalty to the village; this loyalty influenced my intuitive sense of the community being a Six type.

This is true of my own experience here. There is a small store in the village, about 600 sq. ft. with 3 aisles. When I arrived, it felt like a convenience store, so I made a comment about shopping in not only the next larger town, but also in “the big town” about an hour away. Two women, leaders of the community, said to me that I needed to shop at *this* store, because each customer meant another few hundred dollars a month to keep 1 full-time and 2 part-time employees from the village, and “the country-folk will be able to just drive into town, and not have to drive *another* 15 miles (21 kms) to get to a store for milk and tea”. Besides, it is also the local “place for news”, events are advertised there, and it is “the drop-off” location for most courier companies rather than having them add cost to go several miles on gravel roads to where the order will end.

in town, both with significant missionary societies, and strong emphasis on church school and religious education. (In fact many people went to both Sunday schools – one in the morning and the other in the afternoon.)⁶⁸

As we can see from the thumbnail sketches, there are significant differences between the congregations. In some ways one would expect that the two communities would have very different perspectives. On the other hand, the two groups do have many similarities because of shared geography and isolation. They are clearly a marginalised people within Canada – politically, financially, geographically. It takes a particular set of gifts and skills to live from 3-20 kilometres, with inadequate roads, from your nearest neighbour. It takes a particular kind of strength to live an hour from the closest town of 800 people (and consequential businesses and services) which the Politicians consider to be “an isolated rural area”.⁶⁹ In some ways the communities of the Pastoral Charge aren’t even on the political or

⁶² A variety of Missionary Societies were very popular in these districts; perhaps it was the Methodist or Holiness movement influence. Whatever the reason, these groups participated in Letter Circles, reading and then responding to letters from overseas missionaries. Often they would work on a fundraising project (making a quilt for raffle, or plan a bake sale) at these meetings, and send the proceeds with their responding letter. Many women remember these meetings as both a chance to be with other women, and discuss common family issues, as well as a chance to speak about God and the place of faith in their lives. Some women attended both women’s groups. The United Church had representatives at the denominational Provincial and National WMS Board levels.

⁶³ We laughed about this: this is a description commonly used to describe the *largest* business centre in the area. When the cost of school bus routes skyrocketed in 2006, amalgamating schools and bussing to this larger centre was considered feasible by the government departments who only looked at numbers of riders and costs. What they neglected to take into consideration is that many students are already a minimum 30-45 minute bus ride to the closest school; the proposal would add another 60-90 minutes. The routes to these community schools were not on the original lists for the proposed bus re-

social radar. It takes a particular outlook on life, an ability to live independently and to be self-sufficient enough, to be able to function effectively. Added to that are the extreme stressors of little cash flow, a constantly insecure income, being *wholly* dependent on global market forces in effect on *that particular day* of the “market” (both in livestock auctions and grain handling elevators). An enormous strength of character is needed to cope with such stressors. It takes a particular awareness of one’s surroundings to recognize minute changes in wind, and moisture content in air and soil, to notice small details day to day about land erosion, crops’ growth in comparison with other years, wildlife populations, so that one can anticipate and perhaps avoid problems in the next hour, week, or next year. It takes an innate flexibility to be able to respond coolly, efficiently and quickly to immediate (and sometimes dangerous) changes in weather, or being able to switch tasks in mid-stream to respond to emergency work requirements. You *never* can know if/when a bull will crash through a fence requiring several hours to round up the animal and get it back into an enclosure. Then you begin the work of fixing the fence: do you have enough on-hand poles, wire, a fence-stretcher (for the wire), and so on.

I am amazed by the strength of the people in this area. I am deeply impressed with their flexibility, humour, and care for one another. I was convinced that there are certain personality traits or characteristics that are prevalent among the people here in order to survive; even local people say it takes a “special type” to live here. I believe there is a common personality orientation of being laid back, to “take what comes”. These attitudes

routing. Anecdotal reports from bus drivers were that when School Advisory Councils invited the officials to take a ride on the ‘feeder routes’, they were quite overwhelmed and the proposal was quickly dismissed as unfeasible, especially for elementary-age children.

based on their life experience often are applied to the church. The proverb: “Horses certainly aren’t the same, and need to be handled differently, so why not people?” is also applied to church policy. This fuels an underlying resistance to creating policies on rites of the church, or to write something that is perceived as permanent, because one size does *not* fit all! There is an ethos that each case has to be decided when it arises. Another oft-quoted proverb is: “If it ain’t broke why fix it?” so programs that have been followed for spiritual support and development in past generations are still understood as viable, even if they are based on a different generation’s paradigm or technology. Other proverbs often heard are: “Don’t borrow worry” or “Why worry for tomorrow when today holds enough challenge?” Looking ahead is seen as “borrowing trouble”. This isn’t as much an interpretation of Jesus’ teaching (Matt 6:34) as it is a warning. This comment means those people who want to talk about situations that they see as arising in church, or a course of inevitable decline that the church is on, will be met by others who see this as forecasting what might never be. Technology, agriculture, tools, ways of marketing, have changed so fast in such a short time many people feel they are being left far behind; it’s not surprising that some people find it helpful to have one thing in life that isn’t changing all the time. Having a repetitive church service with things that can be anticipated may be a source of nurture, renewal and can be life-giving for some. (Hirsch and Kise shared this insight: “My favourite statement of faith”, an Introverted Sensing type told us, “was an advertisement for a monastery that proclaimed **We haven’t changed in 2,000 Years**” p. 73). For some people these attitudes towards church are life-giving, for many more they are not. For many others in the community these are precisely why they choose not to attend, support, or even respect the church in the area.

More than sensing that church is “old-fashioned” (“What good is a God who can’t keep up?”), they turn away because they feel marginalised by the church.

Some of these folks who have felt marginalised find hope when, in community-based worship, I share my theology that the Godde I meet in Scripture is a Godde of change, who urges us to life at every instant, who encourages us to wrestle with our faith until there is blessing. They are encouraged when I share my faith in a Godde who calls us to witness to the impossible made possible. There are so many stories of our ancestors of faith experiencing the impossible becoming possible: Sarah’s finding joy in her old-age pregnancy, Abraham’s rejection of the ‘common-sense’ of the time as he was preparing Isaac for sacrifice, the *t’shuva* in the lives of mortal enemies Jacob and of Esau and the brothers of Joseph, the mighty warrior-king David having moments of humility in his returning to Godde, the fear of the exiles turning to new hope, new growth of hope emerging in the hearts of the disciples in their post-crucifixion gatherings, and so on. These marginalised people find hope in a faith that if hope emerges in the darkest hour, then perhaps there is hope to be found for their lives also. If earth-shaking (paradigmatic) change can happen ‘back then’, then it surely can happen now. They find nourishment in worship of this Godde which requires us to be open to the possibility of change, to hear the call into life, to leave behind the chains that bind us, to participate in the Exodus from *mitzrayim*, the places of constriction. I know that such worship has interior and exterior signs of real change brokered by the Spirit of Holiness, of Life and Hope, that are manifest in the lives of the worshippers, *and the corporate church which they comprise*. “Real change must ...affect not just the visible forms an institution takes, but somehow must alter

the spirit, the core essence, of the entity as a whole” (Wink 1986, p. 80). Whether it is a Sunday morning service, or a community ‘non-religious’ funeral, worship that connects us to Godde does connect us to this wellspring of life-enhancing change. Worship is a prime opportunity for folks to let go of their/our most basic fears, and allow them/our selves to be open to, touched and transformed by the Divine.

The harshness of the work and circumstances necessitate that there be similarities between the two places in lifestyle, background, assumptions and ways of being. Yet for all that, the differences between the two communities had profound effects on how worship was received and experienced.

This was the Concrete Experience of the spiral reflection journey on which I was about to embark. My settlement situation had handed me a dilemma, and my reflections were beginning. In my Reflective Observations, I found myself always coming back to the question I share with Walter Wink: how does one find the spirit of the church to which one can address this gospel of life? I became not a little obsessed with the idea that *if only* I could identify the ‘Type’ of each Congregational Angel, I could ‘do services right’, and have them be effective in the conversion (or at least in the spiritual development) of the people here.⁷⁰

⁶⁴ I write this only a little tongue-in-cheek. I am still awed by the level of spirituality I encountered in this pastoral charge. I am also still a little disappointed in the lack of spiritual growth among many people in the institutional church. I still feel plagued by the question ‘could I have done it better?’ or ‘could I have been more effective’ in helping them to shed the shackles that held/hold them, to rely on the resurrection power to confront the powers of the world?

6. THE PROJECT

Moving into the spiral's quadrant of Abstract Conceptualization, I began the project with some hesitation, and not a little apprehension about how it would work. While I certainly understand that a group dynamic, in fact its personality, is a synergy of its people, I was highly cautious because I also took to heart Dirk Meine's comments about labelling. Meine says, and I agree, that we cannot – should not – use the Enneagram for the purposes of “labelling others”, or use it to enhance our own particular proclivities. A second caution for me was raised because there is “no scientific proof underlying the Enneagram; it cannot be rationally substantiated and the types are neither empirically detectable nor sharply distinguishable from one other. [It] locates its strength...in experiential intuition. (Ebert and Küstenmacher, p. 127f).

That being said, I also believed with Wink that we can “discern the angel of a church” (p. 73). I agree with his comments that we can only discern by “first need[ing] to *see what is there*. Once we have become acquainted with its personality we can ask about its vocation....So we can start from the visible, isolating the manifest characteristics of a church and asking what each reveals about its angels” (*ibid.*).

So with those concerns and hopes in mind I developed the project into two parts. The first part of the project was designed “to see who was there”. The close observation required when using the Enneagram as a typology led me to learn more of the oral history, the stories of the villages' creation and development, and of major historical impacts. I learned these from ranchers and farmers in the area, and from town and RM administrators. From this I developed the thumbnail sketch of the communities, the

context of my ministry among the people there. This informed my reading of lectionary texts and offered substantial numbers of concrete images for analogies. Not being a sociologist, I did not analyse the stories in depth, but even a cursory understanding of the oral history helped to understand some of the elements in the crucible and context. This contextualizing also helped me to understand some of the motivation for the strong individuality of the people in these communities, their sense of what, when and why to support community and group efforts – or not – and other starting points to their communities’ ethos. It also began to teach me about some of the possible motivations for certain behaviours in church.

A SENSE OF THE PERSONALITIES

From observable behaviours, I had a sense of the two congregations’ personalities using the principles of the Myers-Briggs Personality typology. Notwithstanding significant variations between people, I would describe Congregation A as primarily introverted, not sharing their innermost thoughts widely, preferring solitude in worship and study.⁷¹ They are highly sensate.⁷² Whether they are primarily Thinking or Feeling is harder to discern.

⁶⁵ This Congregation often would say that study was very important to them, but they eschewed group work. Most of them were devoted to their personal ‘quiet time’ with a daily devotional magazine. During Advent and Lent they offered many reasons why they could not attend the Pastoral Charge’s study and simply ordered books to “read at home” without discussing the reflections with others.

⁶⁶ One story ‘tells it all’. My heritage gave me a strong affinity for acknowledging Liturgical seasons, which wasn’t present here. Well before my arrival, a very Christmas for several years a small hand-painted ceramic feature of a stable, Holy Family and Wise men was set up on a card table at the front of the Church. It was next to the Advent Wreath. Though the Advent Wreath had been introduced by one of my

They had a clear suspicion of principles laid down by an outside authority, and they would accommodate the needs of their group of family friends; this likely would have them on the Feeling side. On the other hand there was a clear sense of “how things are done here”. Conformity with the local, unspoken (and unbreakable) rules was expected, which indicates that they are not a long way down that continuum. Their deep concern with making decisions before it was absolutely necessary, or setting policies that could not be changed depending on circumstances, would suggest a very strong Perception preference. I would hazard a guess that Congregation A’s Myers-Briggs Type is ISFP, with very strong preferences on each continuum.

As I applied what I knew of the Enneagram, I sensed very strong energy of the Five Type. Wondering how they would survive, they told stories of how “we used to do things” and relied on ‘tried and true’ methods. They were withdrawing, protecting themselves from malevolent outside forces. They valued their “self-sufficiency and their own autonomy, they don’t want to feel obligated to others to fulfill expectations and demands

predecessors 24 years previously, only my immediate predecessor was able to insist on its presence; the congregation thought it “cluttered up” the front. As soon as the Fourth Sunday of Advent was over they would pack up the Advent Wreath; immediately after Christmas Eve they would pack up the creche. I asked them to keep the Wreath and Creche up until Epiphany. The look on their faces suggested to me that they thought that was ‘weird’.

Each week of Advent I would move the Wise Men from behind the creche towards the front, as though they were traveling. If I did not move the Wise Men equidistantly, one particular usher would move it to “where it should be” when they brought up the offering. One Epiphany morning, just as we were about to start the Great Thanksgiving prayer of Communion, one person blurted out: “I hate to interrupt, but can we stop for a minute. The way the light is coming in the window, it’s shining directly on the Baby Jesus.” Sure enough, the baby in the cradle had a narrow shaft of light shining on it, like a spotlight. Who else but a high-end Sensate (or Artist) would notice those things?

and would rather keep to themselves” (Maitri, p. 201). They prized individuality until they would become paralysed by feeling that they do not know enough in order to make definitive statements. They seldom socialized as a group, and yet stuck together as a group at meetings involving other communities (both church and secular). They were very resistant to influence from other parts of the Pastoral Charge, and found the connection to Presbytery an inessential burden. Several predecessors of mine, as well as other colleagues in the area, said to me: “Don’t mind [this community]; they just do their own thing in their own little world.” It is as if these clergy were paraphrasing Maitri’s description: “the Five grows up feeling estranged from others, living in [their] own little bubble, and rarely feeling fully part of [the] family or community” (ibid., p. 205). When the congregation is very clear about what needs to be done (funerals, Fall suppers) they make clear decisions and work without hesitation for the common good of the people involved (5 →8→2).⁷³ They embody the Five Investigator type described earlier.

With the distance of time I wonder if I discerned this energy correctly. Almost as an unconscious example of the constantly moving, or dynamic, nature of the Enneagram, often I have wondered: might what I have experienced been a manifestation of the energy of the Eight Type in an unhealthy, or highly fearful and anxious, condition? Perhaps what I saw as their fear of “engulfment”, a characteristic that Maitri attributes to Fives, might have been a manifestation of the fear and self-blame that Eights often feel when their sense

⁶⁷ I dare not quote Sandra Maítrí in her entirety, but her descriptions of the Five energy (pp. 201ff) is eerily accurate for Congregation A, and Congregation B is described graphically in her description of phobic Sixes (pp. 80ff). It is such a shame that I wasn’t aware of these descriptions until I had been there for 2 years!

of Self, or “Being” is taken away (Maitri, pp.183.). This blame “is very difficult to tolerate, so ..[the Eight] projects the blame outward: it is the fault of others” (ibid., p 184). The overwhelming fear of being powerless, which is a common feeling for people who are extremely poor or consistently ignored, also makes the Eight more determined to be strong and resist anything that feels like capitulation (ibid.), p. 185). At this stage, so as not to be taken advantage of again, the Eight becomes

hard, tough, forceful, inflexible and immovable....[becoming] impregnable and impenetrable. [The Eight] develops a tough skin, a leathery protective layer in an attempt to preserve and protect the sensitivity of [its] soul....[This] false strength...is static, rigid and inflexible....The toughness that an Eight develops as compensation for his lack of contact with real strength is like tough armor (sic) blanketing [the] soul (Maitri pp. 184-185).

This would account for the withdrawing and protective stance I experienced on one hand and the deep compassion for friends in times of great need. In other words, perhaps what I was experiencing was the energy flowing in a disintegrating pattern (when it came to outside authorities) as 8 goes with the arrows to 5, and the energy flowing in an integrating pattern (when it came to friends in need) as 8 goes against the arrows to 2. I clearly did not experience the great blustering and overtly aggressive behaviour that is attributed to Eights, which is perhaps why I did not consider this possibility until much later.

At the time, I also detected there a very strong energy of the Nine Type. The congregation did not want changes which would cause upheaval in how they did Sunday services. They ignored or actively avoided conversations which they could intuit would

have differing opinions and conflict. They wanted things to continue “as they always have”. They had a long history of effective passive resistance to change and outside influence (which often felt like passive-aggressive tendencies, although in the larger community the positive of this resistance was to enact important community values). They had a group sense of being part of a vanishing culture that they longed to protect. These are characteristics often associated with the Nine Type. Although they could work well together and accomplish projects (9 → 3), and so there were qualities of the Peacemaker type at work, they weren’t, as group, classical Peacemakers, “able to see everyone’s point of view, but often have difficulty discerning and expressing their own” (Maitri, p. 43).

I read that Riso and Hudson suggest that there are some correlations between Jung’s typing (the basis of the MBTI) and the Enneagram: introverted sensate (IS) types might correspond to Nine, and introverted feeling (IF) type corresponds to Six (Riso and Hudson, 1996, p. 442), but those didn’t feel quite right.⁷⁴ I felt supported, however, by Sandra Maítrí’s description of the Five type; it is eerily accurate as a description of this congregation (Maítrí, pp. 201f).

Among Congregation B the majority of people are introverts. However, just as in the general community there are clearly defined daily times for people to get together and the energy is high, so too, there is very high energy around coffee time after service. As a group they look forward to it, and though most often the snack after church (‘lunch’) is

⁶⁸ According to www.oocities.org/lifexplore grids, the ISFP type most usually corresponds to Nine, with Five and Six being the next most common. Cf. D. Kelly 7w6 (*ibid.*). There is certainly no consensus on the correlative Types.

'pot luck', often a few women contact each other in the morning to be sure there is a variety of food and refreshment; they use this time monthly to celebrate community birthdays and anniversaries. They also participate in the group study sessions, and movie nights, often lay initiated and led. When they are in Pastoral Charge meetings, however, they are quiet until others have had their say. So while I sensed they are primarily introverted, there is a lot of extroverted energy; my hunch is they would be introverts on the scale, but not too far down the continuum. While they are highly sensate as a group, they easily extrapolate long-term plans from their observations, so again they would not be too far down the sensate side of the continuum. There are three distinct groups in Congregation B when it comes to principles and "outsider's rules". One group adheres very strictly to the rules while another is suspicious to the point of rebellion; the largest group is more concerned about how people would be affected by adherence/non-adherence to the rules. Notably, the groups can talk together through an issue enough to find a balance "for now". As a group, I would say they are clearly in the middle of the Thinking-Feeling continuum. They prefer to make a decision and be open to changing it rather than leaving things indefinitely. There is a "plan to follow", which makes them on the Judging side of the continuum. So, I would imagine the Myers-Briggs for Congregation B, as a whole, would likely be ISXJ, without extreme preferences.⁷⁵

Using the Enneagram typology, my sense of their energy was that they were likely Type Six as described by Maítrí (p. 66f). Generally, no one will make a firm decision

⁶⁹ According to www.oocities.org/lifexplore, ISXJ the closest correlatives would be 1, 5, 6, (FJ) or 1, 5 8 (TJ). Cf. D. Kelly 6w7 or 9w1 (*ibid.*).

relying only on their own authority, and there is lengthy discussion before decisions are made. The group likes the structure and clarity of the organizations and rules of the United Church even though they disagree with some of the rules. They are loyal to the idea of the Pastoral Charge and always see themselves as a partner within it. They are especially loyal to the pioneers of the community, preserving what is best from their heritage and tradition. They ally themselves with other larger organizations (UCW, Presbytery, the SK Museum Association, and so on) and appreciate the security of being part of a larger organization that cannot be ignored. These are reminiscent of qualities that Maitri uses to describe the Six Type: “obsequious to authority figures...have difficulty making decisions...ask others for advice and guidance, and may be blindly loyal to a faith, cause or leader” (Maitri, p. 66). On the positive side, they are ‘sure of what they are sure of’, in other words their faith is not so much blind, but is tempered by their own experience of it. This experiential quality is characteristic of what Maitri calls the Holy Idea of Type Six which is Holy Faith (*ibid.*, p 68). They have the courage to stand up to the authorities when they feel a need to and speak truth to power.⁷⁶

⁷⁰ I share my personal favourite story. A particular agency, which was contracted by the denomination to perform certain services for Church, informed the Pastoral Charge Treasurer that she had made a mistake in calculations and levies. She was sure she had not. The agency continued to harass the Treasurer, telling her she had to pay them immediately and included a threat to take legal action. This very quiet spoken, very small of stature, elderly woman stood her ground. At one point she said to a representative on the phone (refusing to acquiesce to their ‘demand’ that she use the internet to send and receive information): “You may think I’m just a country hick. But let me tell you, I do the books for a corporation that has a \$3 million budget. It’s called Our Family’s Farm.” After 15 months, the agency sent her a letter of apology, admitting it had been their mistake in calculations. That, for me, is the epitome of speaking truth to power.

There are other energies strongly present in Congregation B. They want to be helpful in whatever they do (2) and they want to “do the right thing” (what is best for the community) and “do it ‘right’”, paying close attention to the details of how the ‘thing’ needs to be done (1). It is much harder to correlate the MBTI with the Enneagram types for this community. While Riso and Hudson correlate the IS with Type Nine, the possible IF corresponds to Type Six, and the IT with type Five extroverted feelers and thinkers are associated with Types Two and One (*ibid.*), my hunch is that SJ (the most dominant observant pairing) are often Type One. But my sense of the motivation about authority and the behaviour of loyalty made me explore the Six Type; my intuition was supported by Maitri’s description of Type Six.

To add some colour to this congregation’s profile, I would say that two of the leaders of this congregation are personally very strong Five-with-Six wing Type (5w6). Sure that any change or decision will have negative consequences, they both bring forward a great deal of information from the heritage and tradition and from current scholarship, hoping (against hope) that the more information they can provide to others (who will actually make the decision) may, possibly, lower minutely the risk of these negative consequences. This often influences the decisions of the group, but does not characterize the group.

Despite the thumbnail sketches, and observable behaviour, I could not know each community’s basic fear and basic desire, which is the heart of motivation for knowing accurately Enneagram Type. I could not be absolutely clear about who the “angel” was;

and I surely did not know how to address it. I did not feel that I could identify accurately an Enneagram ‘number’ for them as a group.

THE SURVEY PROCESS

I had researched all that I could; it was time to move into the Active Experimentation of the spiral. I developed a survey and asked for volunteers to complete it. What I hoped to discover was whether or not there are (enough) similarities in what local people thought their motivations were that I would be able to assign a number for each of the congregations. Further I hoped that a worship service could be created to address the needs for spiritual renewal for that congregation’s specific ‘personality’.

I tried to begin collecting data hoping to see if there was a trend among each of the congregations that could help define its personality. Offering the highest possibility of anonymity as I could in that context, for several weeks I asked for people to volunteer to take home a survey and complete it. I explained that the survey did not ask for names. I asked that people return the survey “on the plate” rather than into an envelope so that I could not see who put what on the plate, and so that I would not decipher handwriting on an envelope. They were also invited, if they preferred, to mail it to my postbox, or drop it at my home when I was not there. The only identifier was that the survey was printed on different coloured paper for each of the two congregations. This way I could differentiate the data between towns without requiring people to put their names on it. I explained that I was looking to learn more about the community, directly from the people involved, that would help me both with my thesis for school, and to make worship services more meaningful. I explained that there would be one survey now and then another survey in six

months to determine whether or not the new way of doing services was meeting their needs. I reaffirmed that the results were completely anonymous. As the surveys continued not to be returned, I decided not to rely solely upon the regular few, but to go into the wider community, where I was aware there was a broader base of support: in a local gathering place in each community (the store or the post office) I posted a pick-up envelope with the same information, and a number for inquiries written on the outside. There still were no volunteers.

While I was a disappointed, I wasn't completely surprised by the lack of volunteers. I sensed that being primarily introverted people, they might not divulge their interiority. That the research was formal in its style (survey) rather than a conversation over tea also likely had an effect. That it was written down might make both the Five and Six Type communities nervous, as it might be a comment to which they would be permanently held. I wondered, too, if Community A, perhaps a Five Type, had no volunteers because they didn't know all the information about the project and that Congregation B, the Six Type, had two volunteers who perhaps came forward out of loyalty to, and respect for the authority of, 'the Minister'.

The lack of response meant I needed to do something differently. I decided to take a more active approach after that by recruiting people directly. I handed out the survey to each person who came to worship, asked them to take it home, and answer the questions. I specifically approached ten people in each community, who were 'shapers' of the community; whether they were long time members, or relative newcomers, these were people who had a significant effect on the personality, and direction, of their community.

They had influence directly or indirectly in the church's self-identity or self-governing; they were respected in the wider community and known as "church people" (which meant if you wanted something from the church you asked them because they were perceived as being able to speak on behalf of the church.) I was aware of including folks of different genders (e.g. as there were more women who would be participating, I asked a husband and not his wife in order to attempt a relative gender balance); I was also aware of choosing people of different ages, theological outlooks, income strata, sources of income (i.e. 'wage-earners', farmers, entrepreneurs, ranchers, pensioners). In one community I simply asked every one who came to church regularly.

As I passed out the surveys, I explained to each person individually what I was doing. I said I was testing an idea I read about – that a church could have one 'personality' – to see if it was true here, and what I could learn about the community so that I could make worship services the best they could be. Would they fill in, and return, the survey anonymously, so that I could use it for a school project. I explained ways they could return it anonymously without putting themselves out; I reiterated that, because I would not know who returned them, I would not 'hound them' to fill it out, or return it – it was up to them. Because I was aware that some people might feel overwhelmed by the number of words on a page, or the number of pages,⁷⁷ and that for some English is not their first language, I offered to do the survey in person – like having a conversation over tea where I could take some notes. Of the 10 surveys distributed in each place, in one congregation 4

⁷¹ The survey is Appendix 1. The original survey, with different formatting, was 2 ½ pages long.

were returned and 3 in the other. No one took me up on the offer to have the conversation over tea.

The second, follow-up survey, was much shorter, and had more open questions. This one was modelled on the feedback forms we had used in performance reviews, and for feedback to people in the lay worship leadership program. This survey had a low number of participants also, although they were all self-selected. Again, I was disappointed, but not surprised: Community B, possibly the Six Type, returned 5 surveys and Community A, possibly the Five Type, returned none.

The questions on the survey were based primarily on definitions from *The Wisdom of the Enneagram* and *Personality Types*, both by Riso and Hudson. In these books he describes each energy, and then hypothesizes famous people who would have this energy.⁷⁸ So on page 1 of the survey I used some of Riso's descriptors and famous people and asked the person to choose whatever sentences, or famous people, seemed to describe them. The second page of the survey was laid out the same way, but this time I asked them which might describe "your congregation as a whole group", *at its best*. The follow-up question was: which one(s) describe the congregation *at its worst*. These questions were based on comments by several authors as well as both of my spiritual directors that we can understand ourselves best by identifying how we are when things are falling apart. As Hurley and Dobson note, each of us is made as a reflection of the Divine and therefore inherently connected to the Whole. They go on to say that our life develops in a world that

causes us to separate “and become egocentric....Soon egocentricity takes control....Egocentricity so blinds us to the realities of life that freedom to respond is soon replaced by mechanical reactions” (Hurley and Dobson, 1991, p.8). They, and others, suggest that the more our ego takes hold, in other words the more egocentric we are, the further down the path of disintegration with the Divine we become (ibid., p.9).

The returned surveys were too small a sample to be able to see a pattern of identification or motivation, and assign a Type number. However, there were some trends that I expected that seemed to bear witness that what I was reading in the congregation was probably pretty accurate enough if not conclusive.

Congregation A (where 3/10 surveys were returned) showed little similarity between the responses. That is pretty reflective of them as a church. They do not work as a group, and hardly as a collection of individuals. They come to church, sit in isolation from each other, do not share coffee afterwards. This is a reasonable mirror of the ethos of the town – highly individualistic and fiercely independent. One person went so far as to make this comment on the second page of the survey: “The remaining questions do not apply, as I am not part of the *whole group*”. Bound and determined to do the follow-up survey six months later, I approached some people informally, and asked if they had noticed a difference in the services. The question I put to them was “Had the services offered encouragement (and grace) for them to take new steps in their personal spiritual growth?” Five people were able to respond in interviews in a general way, saying they had appreciated the questions in sermon time, and the amount of quiet in the services. They were not able (or willing, perhaps) to share if that had made any difference in their personal faith journey *per se*. My thought at the time was (and still is) that this question likely doesn’t make any sense to them. A person goes to church, or not; loves Godde, or not. Maybe they try to be ‘good people’. But to see faith as a journey? To change because of church? These are questions that simply don’t relate to their theology or experience of church.⁷⁹

Congregation B’s initial survey results (4/10) showed that there was some similarity, but again not enough to make a clear statement about the motivations for their

⁷² For example, they describe Type Five and then suggests that Lily Tomlin and Bill Gates might be Type Five (1999, p. 213).

⁷³ I also sense that it is too intuitive a question in a congregation that is particularly highly sensate. They don’t often think of the world in terms of beyond what is, and what will help them in this day’s challenges.

behaviour(s). This again, is reflective of the community as a whole; there is a sense of commonality, but they are also highly independent. There were six returned follow-up surveys, which were quite detailed in saying what had changed for them, and if/how the services had contributed to that.

One of the things I would do differently in helping a church to describe itself, its ethos, its angel, would be to try something more visual, more visceral – certainly less wordy! In an effort “to apprehend the invisible...on the fringe between seen and unseen are the sense of fellowship or friendliness, warmth or coldness...and all the countless elements that build mood, climate, or feeling for a place” (Wink, 1986, p. 77). I might ask them to draw, describe or collage their church’s angel - what kinds of things would the angel do? I would ask what would be the church angel’s favourite hymn. Although also perhaps a little abstract for a highly sensate group, I might even use Walter Wink’s suggestions: one might ask about colour, “not so much the ones used in the decor as those which the spirit exudes. If you drew the angel, what colours would choose you?...[or have them try] writing a dialogue with [the angel]....” (*ibid.*) and other right-brained and creative ways of identifying patterns.⁸⁰

I did not do those things. Instead I had a tiny number of responses, even if it did comprise nearly half of the congregation. While I continue to believe that there is value in a group understanding itself as a whole, and in addressing the needs of the group as a whole, I realized that I had fallen into the trap of which I had been warned. I became one of those people who “think that they can hastily consign themselves and others to one of the nine pigeonholes.... what’s the use of such mechanical categorizing?” (Ebert and Küstenmacher, p. 74.)

SEEING THE PROJECT WITH NEW EYES

The Active Experimentation of the first spiral process had not turned out as I had hoped, or expected. I became discouraged even as I earnestly sought to understand the people at a deeper level for the purposes of offering the best possible, most effective, pastoral care through worship. This disappointment was the starting point, the Concrete Experience, of a second, or consequential, spiral process. My reflective observation made me come to realize that I had succumbed to the fear and the compulsion of my own One energy. In those moments of awakening I experienced yet another small conversion. Instead of trying to create the perfect liturgy for the specific personality of the churches involved, I needed to create liturgies keeping in mind the underlying principles of the Enneagram. Instead of categorizing and trying to force an understanding of community personality, I realized that I needed to remember that we may well have all nine Types in the congregation, and *within each one of us* we carry the energies of all of them. That

⁷⁴ In other congregations I have found people respond quite reflectively to the question: If your congregation were an animal, what would it be? And “if your congregation were to sing only one song, what might it be?” The material that I have seen from the Intentional Interim Ministry training program has several other suggestions for [fun] visualization of the question ‘who are we as a congregation’.

means that addressing any one energy may connect with any one person on a given Sunday. With each service, what I must do is take a deep breath, let go of my ego's needs, and count to nine, reminding myself of this. The spiral turned....and I began to research again but with a different focus.

I had come to realize at a new level that it wasn't one angel of the Congregations that I needed to identify. Instead it would be better if each of the congregations realized that they needed to have all the Types available to them working in concert as best as they could – as one body. In his essay “The Enneagram and the Church: Impulses for Building Community”, Andreas Ebert reminds us that the Body of Christ needs all of the different components to be working at optimum health for the body to be whole (Ebert and Küstenmacher, p.144). “The Enneagram names the energies and gifts necessary for sustainable community to exist. In this way, it imparts a vision through which a community can develop....[and] it names the destructive forces that make community impossible...” (*ibid.* p. 143). I had to remember that perhaps it doesn't matter if I type the congregations correctly because my job was to share the message of the grace of Godde in whatever form ministry was presented – corporate worship, ministry of presence, and pastoral care. I decided that in creating liturgies for worship I had to slow myself down from ‘producing the perfect service’, to be present to Godde within myself at a whole new level, and to remember that whatever our Type is, we all are on a journey of waking up to Godde's energy working within us. In short, I had to take a deep breath and count to nine...in order to touch the outside circle, of being at one with the Unity.

RECASTING WORSHIP

The Active Experimentation quadrant of the spiral process brought me to plan again. Beginning to draw from and trust the dynamic movement, and the inherent wisdom and truth, of the Enneagram I began to implement a number of concrete and intentional approaches to the worship experience. The services were created so that there was something that engaged each of the three Centres of intelligence in recognizable ways.

There was something for the body: instead of their usual sit in the pews to pray, the congregation was asked to rise and pray standing up. There was something for the heart: month- or liturgical season-long liturgies that had lots of chanting, repetitive singing. Saying or singing the same thing for 4-6 weeks in a row offered the congregation to settle into a refrain and to pray without thinking about the words. It offered a chance for the heart to connect beyond the mind. There was something for the mind: usually a reflection on the lectionary passage that was more question and reflection (with time to think between questions) rather than an expository sermon.

To address different ways of engaging the content, during the Season of Lent and through Holy Week and Easter, I used artwork and mental images of Jesus' time in the wilderness as an image for each of us to examine our most inner self, of Holy Week as facing our fear and acting through it, and of Resurrection as the promise that there is more than we can even imagine. In this series of services I proclaimed grace as redeeming us from fear, for the purpose of becoming the people we are created to be, with a purpose and gift to share for the sake of the kin-dom of Godde. The services were intentional in recognizing that each of the people there faced some kind of fear, and in raising up the themes of fear and liberation from fear, as in ‘Jesus came to liberate captives’. Being

captive to our Particular Fear was named as sin “interpreted as a failure to live up to relational goals, thereby cutting me off from God, my neighbor,(sic) and myself” (Ebert and Küstenmacher, p. 121). Further, naming being captive to our fear was a way to challenge ourselves to open ourselves up to Godde enough for Godde to break those chains.

Feedback from these services in each of the 2 congregations, solicited by me and by delegates to the Joint Pastoral Charge Worship Committee, was that people appreciated hearing the same words over the course of the month. For some, the lectionary passage highlighted certain words of prayers differently each week. One person remarked: they almost seem like different prayers when there is a different slant.

The repetitive singing had a more diverse reaction. We often used songs and choruses from *More Voices*, for which we had been a test site. Although some of the music was becoming familiar, it was new. New music, because it touches the heart more than words do, always causes a shifting within a congregation. Some folks adjust easier than others. We sang the same introit and liturgical music for one month at a time. Most folks just went along with whatever was happening. Other folks spoke up. Some had their fill of singing the same songs after two weeks, and wondered when we could change. Others found the repetitive singing to be “mind-numbing” rather than meditative. Two people recognized that certain music offered a feeling to the service which they did not like. (One person was able to note that they did not like music in a minor key; the other did not like having ‘service music’, such as sung responses in psalms, prayers and communion, but preferred the standard 4 hymns.) Most people preferred having a chance to learn and be comfortable with a new song over a period of time. Some really looked forward to being able to sing “that new song again”. Others noticed that they were humming a song mid-week because they had it in their mind. Others liked the new music because the words reflected more accurately what they thought and believed than the older music did.⁸¹ That people were able to make those articulations was, for me, a significant manifestation of spiritual growth because they were able to say what did or didn’t work for them and why; previously they would have been mute, or shrugged shoulders when asked for an opinion on the service.

⁷⁵ While this was true of those who were reading more progressive theology, and questioning their traditional beliefs, it was not only these folks who noticed the words. One elderly women, who was very much the Music Elder, found herself in a time of conversion. When the choir was practising or testing new pieces of music she often would offer negative comments on the new music. Often she would say, “Oh the congregation won’t like this!” People assured me (quietly) that this meant that *she* did not like the new music. After a few months, however, she was visiting at a different United Church and came back with her own epiphany: “How can people *sing* that stuff anymore? I could hardly sing any of those old words - they just aren’t relevant anymore!” She realized as she spoke how much the music had transformed her.

The diverse responses certainly exemplify the diversity within the pastoral charge. It helped me to remember that these were people first, not Types. It helped me to remember that with us all bearing all nine Types within us any number of words, or images, or sounds, could connect with us at any time. It reminded me that we are the People of Godde, who make up the Body of Christ, in this place. It was ‘ok’ that this diversity was attended to, rather than addressing one specific Angel or Type. It also encouraged me to continue to encourage the widening of the worshipping community so that this diversity would be part of the fabric, and everyone would be able to find a place to be nourished so that their unique refraction of Divine Light could be encouraged to shine brightly into the world. The World would be a better place because of it, and we’d have a chance to taste the Kingdom of Godde.

ALL TYPES PRESENT

Because I was conscious that Types 1 through 9 were or could be in the congregation, I tried to be especially mindful of the kinds of prayers of each type that enhances their ability to connect with the Sacred. I devoured books like *The Enneagram And Prayer: Discovering Our True Selves Before God* (Metz and Burchill), *the enneagram: a journey of self-discovery* (Beesing et al.) and *Enneagram Transformations* (Riso) for particular prayers, and patterns for each of the types. I also found that there were patterns to the process that were helpful for everyone, especially the use of silence, and music.⁸² I believe that a sense of belonging to a community is also helpful to each of the types. So I encouraged congregations to see part of their spiritual practise as building the group *as a community of faith*. For one community that meant encouraging them to sit in fellowship instead of splintering off.⁸³ In one of the other communities, who already stayed for coffee, or a meal, I encouraged them to “talk as a church community” rather than like they would at ‘coffee row’, which included encouraging them to discuss their reactions to services (after an intentionally provocative Good Friday service), to suggesting questions about the scripture text or a group follow-up action. (Sometimes I would actually end the sermon with ‘here’s something to talk about at coffee besides the weather’ – even though I recognize that weather is not idle ‘pass-time’ conversation but life-effecting).

SPECIFIC USES

⁷⁶ I was quite affected by Barbara Taylor’s memoir *Silence*, and her experience of how connection with the Divine was enhanced by silence. This echoed stories of other friends (even extroverted ones) who find silent retreats beneficial, and who find words become an impediment to their fullest connections with the Divine Presence.

⁷⁷ Often the whole congregation would go over to a local café for Sunday lunch. However, they wouldn’t sit as a group. Often they wouldn’t even acknowledge others from the congregation as they entered the building - which was especially disturbing given that a nod of acknowledgment to everyone was customary.

The Enneagram can still be used as a tool to design a corporate worship to facilitate the spiritual growth of a whole community. Recognizing the presence of all Types and that we are called to wholeness and are invited to open to all nine aspects of our being, rituals and liturgies aimed at any specific Type would still be beneficial to that aspect in oneself and to the gathering as a whole. By keeping the motivations in mind, by being aware of certain similarities between the Types, we can keep certain needs in mind.

Karen Horney's description of Triads also became very useful in worship design (Riso and Hudson, 1999, p61f.). What she refers to as "Withdrawing types", and those for whom focussing can become its own chain of bondage, (4, 5, 9), would benefit from encouragement and empowerment to let their faith be their basis for taking action in their life, or in the world. This might come from a well-worded Assurance of Grace (for example something like "yes, you *do* have the power of Godde within you"), and a strong conviction in a statement of benediction and commissioning.

Those Types she calls "Compliant" (1,2,6) need to be assured that Godde is with them and will not abandon or forsake them; whether they are in the highest heaven, or in the depths of hell, they are not alone (Ps. 139). If they need to hear that they are held by Godde "in the nighttime of their fear" and that the wider church (and other people of faith) can "hold the Christ-light" for them,⁸⁴ perhaps this can be done by reading psalms, or songs, and letters (much like the WMS Circle letters) in the current *Minutes for Mission*. This assurance in prayers, and commissioning, and other connections to the wider church might allow them to believe in their deepest core that they have the 'backing and support of Godde'.

What she calls "Aggressive types" (3,7,8) need to be assured that Godde is a source of pure rest. They need not be on guard in Godde's presence. Learning to accept that there is a place where they are valued and cared for only for their own sake is a steep learning curve. Learning to sit in silence and simply feel whatever it is they feel, without judgement or fear of being hurt or rejected, offers a particular refreshment for the soul. This was attended to through developing intentional time to centre in Godde – through centering prayer, deep breathing, and focussing on *this* moment – might be of benefit. Acknowledging 'things were not as they could be' was addressed primarily by reading the Psalms of Lament (Pss. 22, 42, 137) and naming in reflections or prayers of the people the sadness and grief that pervaded the community at times of tragedy or when stock and crop prices fell and fear arose.

I found it helpful to keep in mind, and name out loud, the Centres of Intelligence in the liturgy. For the season of Lent and Advent, for example, I had the congregation stand and recite the *Sh'ma* and the *Ve'ahavta*⁸⁵ in English as our Call to Worship. This brought

⁷⁸ The phrases "nighttime of our fear" and "I will hold the Christ-light for you" are lyrics from *We are pilgrims on a journey*, by Richard Gillard, ©1977 Scripture in Song, cited from *Voices United* 695.

⁷⁹ The Call to Worship was responsive with leader and congregation:

to our consciousness that we are a synergy of the 3 parts of the Self, and that Godde is the animating force. Unsolicited feedback from a few people was that this statement “had never made so much sense before”.

The usual form and order of service allows for time to use our mind, while the heart and body are left out. To facilitate an awareness that we worship with our bodies, as well as our minds, I experimented with body movement for one month at a time. For several months, people were asked to stand during the usual times in worship, but the invitation was intentional (“because we worship with our body as well as our mind and our heart, I invite you to stand as we gather for prayer”, or “as we worship through song”). There were other ways that I used the body in prayer. In one month we used ASL for a liturgical song. Another month we physically moved by reaching ‘up to heaven’ and sideways to each other in prayers or during the commissioning/ benediction; another month we shook hands with our neighbours. One year, at the turning of each of the seasons, we offered prayers to the Four Directions. While some folks responded positively to some of these initiatives and others simply ‘went along’ with the directions other people were downright uncomfortable and said so. I was aware that some people were distinctly uncomfortable; however, I followed our custom of having the form of worship for one month at a time and then taking time away from the practise. To have a practise that specifically included the heart, I felt I needed to appeal directly to the feeling centre. To this end, we used more liturgical music, as it is widely held that music speaks directly to the soul. There was space in prayers either for long silence or instrumental music. These spaces were introduced by words such as “in this time we will offer the longing of our hearts, those prayers for which there are no words.”

In reflections on the lectionary text, I would follow the spiral reflection process. I would always begin with a Concrete Experience (usually an analogy or shared experience) and ask people to reflect upon what they *feel* about that situation, followed by theological reflection (based on the lectionary passage). The benefit to this process, according to feedback, was that this helped folks to see themselves in the story – or at least that the story might have some relevance to their everyday lives. I believe this process also lends legitimacy to the liturgical use of the ‘intelligence of the heart’.

One: Hear, O People of God, the Eternal God alone is our God.

All: **Blessed is God’s name, and may God’s kingdom be forever.**

All: **and we will love the LORD our God with all our heart, with all our soul, with all of our mind, with all our being.**

In one month-long liturgy, I addressed the process I learned through the Enneagram: mindful observation of our actions, becoming aware of ('waking up' to) ways in which we each shut off the Divine Energy entering or moving within us, releasing our deepest fears, opening up to the empowerment of Godde. It made sense to me that this needed to be early in the service, perhaps in the Call to Worship. Though the first formal prayer of the service is often called a "Prayer of Invocation" or "Opening Prayer", it is important to me that we recognize that Godde is always present; it seemed superfluous to 'invoke' Godde through prayer. Furthermore, song and the act of gathering are also ways of offering prayer; therefore the opening of worship is *not* the first formal prayer but the intentional gathering of the community. I began to use the phrase "Prayer of Acknowledging Godde's Presence Within and Among us" for naming the first formal prayer. By naming this gathering process as prayer, we were more able to be awake and to acknowledge Godde's presence within us, and within the gathered community (in other words, God-among-us). Because it is widely accepted that we only retain 10% of what we hear and 75% of what we do, it was important to me that the congregation recite this prayer, rather than having the leader say it. Although changing the name of the prayer, and making it a unison prayer (which customarily it had not been) may have been too subtle to have any effect, this allowed me to lead with integrity. This is one wording that I used for this prayer:

As we gather we choose to open our hearts to your Presence, to name our Fears into your Infinite Love. In our gathering this day, may we remain awake to your

speaking to us, in us, through us. In this time, may we know your Love heals our wounded places, and offers us wholeness (Liturgy written for Feb. 2007).

It is important to me that creating liturgy not be an academic exercise, nor the writing be about 'how clever I am'. I always kept before me that worship services

make us the church. It brings us into God's presence. Together we listen for God's Word. We are nurtured and challenged by that Word so that, in unity with other Christian people, we can go into the world dedicated to living in the ways of God and service of humanity. Worship enables us to love God with all our heart and with all our soul and with all our mind and all of our strength (Caron, p. 1).

This was particularly true as I was engaged in being intentional about the pieces of the service. To that end, I felt it was important to have both nurture and challenge, to use form and words that encourage us to an opportunity for conversion, and be open to the touch of Grace. Some people feel that prayers of confession focus too much on our 'sinner status', which they understand in a traditional sense of moral wrongdoing or a self-negating because of an inherent flaw in their human-ness. I do not share that view of prayers of confession because I do not understand 'sin' in the same way. Because confession often addresses what is perceived as an inherent flaw in our humanity, or the so-called original sin, I understand confession as a helpful reminder that it is Godde who can do more in me than I could ask or imagine. Sin, in my understanding, is whatever blocks the Godde-energy from being lived out. For me, getting my ego out of the way, being called to repent and be assured of grace (the process of *t'shuva*) is a key component to spiritual well-being and growth. So I began to include prayers of repentance and reconciliation in the service.

During the Invitation to Confession, for example, I invited and encouraged people to reflect on questions such as “what have I been like this week?” or “what has inhibited me to act according to my Christian faith?” or “What do I fear in the core of my being that keeps me from acting in the way Godde would need, or want, me to act?” Recognizing this might be a completely new way of considering repentance, often I would mitigate the newness by using traditional words in the Prayer of Confession. The prayer, “I confess that I have sinned in my thoughts, words and deeds, in what I have done and in what I have failed to do”, offered a new way of seeing action/inaction not as a moral *deed* – to be judged negatively – but as a *way of being in the world*. The idea of living fully from faith (nor not), and in accepting at a new level that *Godde* wants me to live (and move and have my being) within that Divine Presence, was a new concept for some people; for others it was a validation of their understanding of confession and Grace. The Assurance of Pardon and Grace allowed us to leave the fear of our individual Type ‘at the altar’, so to speak, and take a step ‘up’ into a more healthy level of being, precisely through this relationship with the Divine.

7. CONCLUSION

The most basic of my conclusion is that, regardless of what Enneagram Type we are, we need to experience redemptive grace. We all need to experience being loved unconditionally, to hear that our flaws can be gifts of compassion rather than walls that separate us from Godde.⁸⁶ We all need to know a sense of being raised up from the dust, of being liberated and taken out of *mitzrayim* where life is pressed out of us and into a land where the Promise of Life is abundantly lived out. We need to hear it, to sing it, to feel it, to understand in our core how marvellous it is. And because church worship service is still the primary place of proclamation, we need to preach this – whether we are the preacher, or the participant – in language and images that include reflect both reclaimed traditional ones as well as developing new and contextually appropriate ones.

In some ways, I experienced this power of liberation in my time in the Pastoral Charge. As I used the Enneagram in my own spiritual life, I became more aware of my own places of *mitzrayim* as a One. I was able to name the need ‘to get it right’, to be the best and create the perfect environment for spiritual growth as a place that was constricting, and create that feeling of *tzuris* in me, as well as between me and the parishioners. As I learned to let go of my need for perfection, I was able to open up even

⁸⁰ Dirk Meine puts it this way: “The Sufis...called the Enneagram the ‘face of God’ because the nine refractions of the one divine love appear in it as in a prism...each type [reflects] no one part of the face of Godde [not the only one]....With its representation of the negative motive forces, the Enneagram spells out concretely the broad biblical formula that ‘we all have sinned’. And it directs our attention to the ways that we block the divine force with our attitudes and behaviour....[T]his means that the longing that

more to the gifts of the people there, to appreciate their ways of being and doing things together. I was able to appreciate and then call up indigenous images to name the good news for that place.

I still believe the hypothesis that a community can share one outlook, or one way of operating; in other words, it can have a unique personality. The congregation, as a unit, may share one theological world view, or have observable behaviour that can be understood as one Myers-Briggs type. However, I concluded that because the basic desires and fears – in short, motivations – for each person in that group are likely different, using the Enneagram primarily as a typology for a congregation is not the best use of that tool. I came to the conclusion that limiting the use of the Enneagram this way wasn't working. However, as all of us have all of the energies within us, it is important to mine the wisdom of the symbol in other ways.

I believe that regardless of what Type we are, we all yearn to connect with someone or something beyond ourselves, whether or not we use traditional religious words to describe this yearning. We can say 'we reflect the image of the Trinitarian God-in-community' or 'we need a Higher Power' or we can say "I am a child of the Universe, no less than the trees and the stars..."⁸⁷ All of these refer to the spirit innately knowing it is

runs through my life is raised to a higher level and fulfilled in God" (Ebert and Küstenmacher, p. 119).

⁸¹ Although I acknowledge the last statement is a quote from the *Desiderata* (author unknown), I have heard, and read these others statements in lots of places; I take them as *public domain*.

not a separate entity. It knows we are beholden to the Law of Unity; we need to belong with others in the Circle of the Enneagram.

PRINCIPLES AT WORK

Of every tradition that I have studied, and from every tradition that I have practised, I have learned this truth: as we deepen our connection with our self, and the Sacred, we are transformed. Enhancing that connection is The Work. Enhancing that connection is the essence of spirituality. As we join with others in community seeking that connection, we have a corporate worship experience – again, regardless of whether or not we use traditional religious language to describe that experience. And we can have that experience regardless of what language we are using while having that experience. Because it seems this is a universal spiritual need, as a leader it is helpful for me to recognize that there are patterns that emerge, and that awareness of them can be particularly helpful. In my experience of designing formal liturgies, used in traditional orders of service, I offer the following as a list of spiritual practise commonly used in worship that is helpful, I believe, to all the Types:

1. **Use of Music**, especially without words, offers the heart a chance to let go without having to go through the cognitive part of our being. This is part of the ‘magic’ of the Chasidic *nigun*, wordless melodies, which (it is taught) ‘unlock the spirit’. Humming or wordlessly “la-la”-ing our way through a song helps us to focus on our breathing (body centre). It uses the right-brain functions and so, as the path of the *Chasidim* teaches us, music challenges us beyond what is reasonable and logical into what is possible, what is

felt rather than what is logically concluded. While some Types may relish these practises more than others, each of them responds to music.

2. Use of Silence. Silence is golden and not only for introverts. I am convinced that it is absolutely necessary for all people to become aware of their relationship (or feel the lack of it) with the Divine – its energy and in-dwelling-ness. In our current age where we run from pillar to post, trying to accomplish more and more with less and less, our time is scrunched to the point where there is no time to sit in awareness of Godde’s presence in and around us. There is no time to feel the Divine Love flowing into and through us. There is no place for our soul to revive...except in the silences that we can create. An intentional silence invites us into a new awareness of Godde’s presence.⁸⁸ Worship offers us a little time to encourage people to taste the wonder of the Presence; and the feeling of wholeness, of *shalom*, even for that few minutes of silence in worship makes us all yearn for more. Even those who do not experience a real Presence yearn for more silence, and it confronts them with their poverty of spirit – which is the first step to re-establishing the communion/relationship with all that is Holy, with Godde. And in a corporate sense we need silence in order to “sit quiet and still [in the Presence of Godde] until we have discerned the angel and have been caught up in a vision of what [the angel or church] could become if it were alive to the divine presence....” (Wink 1986, p. 81).

⁸² This kind of ‘high-quality’ silence, I am sure, is part of the rancher’s spiritual experience when she/he is out riding the fence-line on horseback. The senses become acutely aware of surroundings; one can see how small, how young, human beings are in the Web. It is awe-making; it is sacred.

3. **Assurance of Pardon (Grace)⁸⁹ and Confession** is good for the soul. If spiritual growth is to help us see the blocks we erect between ourselves and the Sacred, then being aware of those blocks is a good first step. However, knowing we will be held ever so gently *before* we face the shame or discomfort of naming allows us to take that step. By placing the Assurance of Pardon (of Grace) before the Confession, or in the invitation to confession (or reconciliation), we are reminding ourselves of Godde's pre-existent grace, and we can let go wholly in our confession, even when there are no words. Acknowledging certain patterns of behaviour, naming that fear which in and of itself stops us from being all who we could be, is helpful for mindful living. If we have the assurance of pardon after the confession, it becomes a praise-prayer of grace. Either way, this act of reconciliation has two tasks. First, it offers a moment of recognition of the unconditional love and acceptance of ourselves by the Sacred. Secondly, and equally important, it serves as an encouragement that re-orientation of our soul (our self, our being) towards the Sacred (Ground of our Being) allows this energy to permeate our soul, thus moving us toward the dissembling of these blocks and fears, and so fully becoming who we are.⁹⁰ If sin is a state

⁸³ Traditionally this prayer is called the Assurance of Pardon. I prefer to use the term 'Assurance of Grace'. Like other original sin vs. original blessing language, for me the word 'pardon' emphasizes the first and 'grace' the second.

⁸⁴ Again, Dirk Meine has a more formal theological way of putting it: he cites Dietrich Bonhöffer saying that Protestants tend to have 'collective' confessions and so individually we turn a blind eye to see our specific and individual sins, therefore we don't experience the depth of grace which is life-changing. "The Enneagram [by contrast] makes no bones about calling concrete errors in attitudes and behaviours by their names so that repentance and liberation can [be] linked to sharply defined...particulars" (Ebert and Küstenmacher, p. 120).

of separation from Godde, it is the same process as disintegration. Knowing that the sin is pardoned may allow us to regain an equilibrium and begin to see ourselves as intrinsically integrated in Godde. We can see ourselves as ‘healthy’ people who have pulled away and are now re-orienting ourselves, not sinners who crawl for forgiveness.

4. **Set prayers**, or at least some repeated prayers, offer us the opportunity to worship past our cognitive self. In one of the congregations there is a strong named ethos that “we must not check our brains at the door”. That means that for many of the worshippers everything is experienced through a cognitive lens, perhaps even a filter. While I would agree with this, I am aware cognition, or the mind, can block us from opening our soul. For a person to know what the service will say, to know they can say each piece with integrity, allows them to turn off that function during worship without sacrificing my rational brain. One person commented that knowing the prayers, or the liturgical music, allows her to pray the prayer-words like a *lectio divina*, allowing words to pique her awareness; she experiences this as the Spirit speaking to her. For her the set prayers become prayers of the deepest layer of her heart.⁹¹

For those people who show a strong resistance to – or even suspicion of – anything new, set services, or familiar prayers, offer them a peace, comfort and safety that is necessary for them to be more open and receptive to the pieces that encourage transformation.

⁸⁵ In my own spirituality, I use the language of Judaism. So I hear the comment as *avodot* (prayers in the book) become *kavanagh* (prayers of the heart).

5. **Homilies** need to address both the biblical theme and everyday lives and choices. A good way to do that is to use indigenous examples and analogies to illustrate the scripture's themes. This practise heightens the reality of Godde-in-our-midst, the Sacred in the everyday moments. It also appeals to the 75% sensate people in our midst.⁹² It also reiterates that this 'corner of the world', for example, is not Godde-forsaken, even if 'The World' forgets and forsakes them. Homilies, or Reflections, need to reflect both the grace and challenge of the text into our everyday lives, rather than be sermons which exhort us to 'flavour of the month', or long outdated, behaviour or theological responses. Homilies need to be short, with accessible vocabulary. Grace preached concretely allows us to remember that people do not change in order to be loved but are loved into changing. The hand of the resurrected Christ comes into the tomb's entrance to lift us out; thus a person is not overwhelmed by their fear but encouraged out of their shell.

Reflections, being slightly different in form, are also helpful inasmuch as the speaker offers their own questions with which they struggle in reading the text. Reflections that flesh out the themes of the text and offer *unanswered questions* about what to do with the theme were helpful for many congregants who liked to struggle internally with the text, or who struggled with spiritual questions in their daily goings-about. For

⁸⁶ Oswald and Kroeger have a whole chapter dedicated to the comparisons between clergy and the "US Population in General". They note that among clergy, 43% are sensate and 57% are intuitive where the general population are 76% sensate and 24% intuitive (p. 22). They also have a great way to describe the different reflections between folks who are sensate or intuitive in preaching: "Sensors and iNtuitives argue with one another about sermons. What the Sensor calls *real* the iNtuitive calls *dull*. What the iNtuitive calls *picturesque* the Sensor calls *baloney*" (p. 46).

those who come to church for specific answers, or who seek comfort, this kind of reflection may not help. Nevertheless, I think no one likes a sermon which is only challenge with no grace, or one that defines absolutely both a single interpretation of the text and its applications in life. In other words, for the most part, no one likes to be told what to do.

6. **Recognizing Diversity.** Being more aware of people's responses to worship has offered me, personally, an opportunity to enhance relationships. The congregation is not an objective, monolithic entity; instead it reminds me that I am in relationship with several people, all individual, and unique, with a diversity of gifts. We are a "body" with a variety of "parts", not an amoeba blobbing through water. By recognizing the variety of Types present, and the strengths (or gifts) of each Type, I was able to recognize in a new way that we needed all the gifts. I began to relate with these people as individuals rather than as a collective 'herd'; I began to see them as "Thou"s present instead of an objective "It",⁹³ called 'The Congregation'. This means that in creating worship I need to remember to incorporate aspects that enhance the movement towards integration with the Divine, not towards disintegration.

FINAL THOUGHTS

⁸⁷ This is an allusion to Martin Buber's moving religious philosophy in his book *I and Thou*, published in English Charles Scriber & Sons, 1937.

By using the spiral model, I was able to stay present to the people. It helped me to slow myself down so that I could recognize the movement of divine energy that was moving in them, and in me. It allowed me the space to ‘step out of myself’ and watch the mystery of the Enneagram at work.

The Enneagram symbol offers a process for awakening to habits that block the flow of transformational Divine energy. It describes particular needs, fears, and hopes that each Type of person has. It offers a system that allows us to release those fears and live into our fullest selves, which is at one with Godde. In learning about this tool, I have been able to focus on people in a new way. Instead of only perceiving ‘a group’, focussing on the details has allowed me to see that the group is really a collection of individuals. This has empowered me to honour these relationships as unique. It certainly has helped me to walk more tenderly with the people in the district of the Pastoral Charge (and I hope more generally). This has changed our relationship into one that is more mutual, more life-giving and life-enhancing.

Learning that each Type has its own fears that motivate behaviours, I have been able to be more patient, to sit longer and learn what the motivations are. As a pastor, I am able to share a message of hope that Godde calls us beyond ‘what is’ into ‘what could be’ and to recognize that I cannot name the tomb that each of us finds ourselves in, for it is different for each person. While I cannot assume what is life-giving to them, I can proclaim that in Godde there is life beyond the tomb’s entrance. If they choose not to go past the rolled-away stone, I can accept their lack of movement as their choice, perhaps reflective of their own current state of spiritual health, rather than as a ‘lack’ on my part.

This lets me sit with them and encourage them rather than see this as a personal defect of theirs (or mine). I can be more compassionate of them, instead of judgmental and fearful that I did not ‘do the service good enough’; it can be about them instead of about me.

While I cannot name the Garden they would find if they did emerge, I can share that my experience is that there *is* a Garden that I have glimpsed and stepped into once or twice.

Using the Enneagram to create these services has offered me a chance to let go of my own agenda of creating ‘the perfect worship service’ that would unleash a torrent of spirit for change. Do I still want to see people open to Godde’s transformation? Yes. Do I still want that transformation to empower them to question their lives and confront the powers of the world that try to bind them? Yes. Do I still believe that this will help bring Godde’s realm of justice to this part of the world? Yes. I believe that when we gather for worship, particularly on Sunday morning (which remains the primary spiritual practise here), it is still a place to be open to this transformation; but, the service cannot be perfect nor can it be all things to all people all the time.

Awareness of the movement of Godde-energy as explained by the Enneagram has also reiterated for me that corporate worship, or ‘Church’ in its many manifestations, should be about “creating portals” for the people to experience the Spirit.⁹⁴ ‘Church’ does

⁸⁸ With the emergence of new theological language from non-theistic understandings and emerging paradigms of Christianity, there is a developing other prayerful language that tries to let Godde be “I am who I am” (Exodus 3) – flexible, and uncontainable. One such phrase, in the *Song of Faith*, is: Godde is that “holy Mystery which is beyond perfect description”.

As mentioned earlier, I am grateful for conversations with Gretta Vosper who taught me the concept of non-exclusive language. She used the term “creating portals” as a

not have to ‘sell’ pre-packaged religious belief, or require adherence to what our mind or body or heart says is death-dealing.⁹⁵ It is not supposed to create an enmity between religious practise and spirituality. It needn’t squeeze people into one path – because, as the Enneagram ‘arrows’ show, a path of healing and blessing for one (integration) may be the path of death to another (disintegration). Because the energy of all nine Types are within us individually, and within the Congregation, ‘counting to nine’ has become a watch-word for me. It helps me to remember that we all refract the Light of Godde into the world and all the portals must be uncovered in the service.

I believe we are created as a people of love, not a people of fear. Whatever path we take of becoming and staying awake to the movement of the Spirit’s energy in our life will help us to become fully the people we are created to be. As a One Type, I am learning...let go, and let Godde. I am learning that it is a primary spiritual practise and an experience of Grace to take a deep breath, and allow the *ruach* of Godde to move within me. It is a spiritual practise and experience of Grace to be moved through the 9 energies of the

way to re-imagine the rites and rituals of a Community Gathered for worship. Imagining portals on a ship, if all the portals are designed for people who are six feet tall, then those who are shorter are entirely reliant on those people to describe what they are experiencing; in other words, they are not able to experience the beauty the others see. In Church, if traditional language is barring people’s ability to experience the divine (i.e. the portal-windows are too high), then we are obligated to use different language, images and rituals in order to create new portals, or windows to the Divine. The onus is on the worship designer to be sensitive to the ‘variety of heights of portals’ needed and which could present in worship.

⁸⁹ I am also grateful to those who contribute to the body of Queer Theology which affirms and proclaims that no matter who we are, and regardless of our identification, denying our sexuality and/or ignoring the gifts of our gender identification kills our ability to love Godde with our body and our whole being.

Enneagram towards wholeness and unity with the Divine, in harmony with the Divine will, and to accept that others have the same movement, even if their starting point is different.

When we gather as Church, we have the opportunity to practise this belief. As we live as a community, a Corporate Body of Christ, we have the opportunity to recognize and uphold the gift of each Type. We can recognize, too, that we are more than a 'Type'; who we are is a people in relationship to each other and to Godde, connected to and part of each other. As we practise this Grace, and are open to Godde's transformational energy, we join into, and experience, the Unity we yearn for in the deepest place of our self. Developing worship, using the principles of the Enneagram with its roots in spiritual growth, is one way to enhance this way of joining with the Circle; Godde was Incarnate in the Pastoral charge district – in nine ways and Wholly in Love.

BIBLIOGRAPHY

Works Cited

Books

Baron, Renee and Wagele, Elizabeth. *The Enneagram Made Easy*. San Francisco: HarperSanFrancisco. 1994.

Beesing, Maria, *OP*, Nogosek, Robert J., CSC, O'Leary, Patrick SJ. *the enneagram: a journey of self-discovery*. Denville, NJ: Dimension Books Inc. 1984.

Bethge, Eberhard. *Bonhoeffer: An Illustrated Introduction*. English translation by William Collins Sons & Co. Ltd., London and Harper & Row, New York. London: Collins Fount Paperbacks. 1979.

Borg, Marcus J.. *The God We Never Knew: Beyond Dogmatic Religion to a More Authentic Contemporary Faith*. San Francisco: HarperSanFrancisco. 1997.

Caron, Charlotte. *Eager for Worship: Theologies, Practises, and Perspectives on Worship in the United Church of Canada*. The McGeachy Papers, Vol. VII, Division of Ministry, Education & Personnel, Toronto: UCC. 2000.

H Hurley, Kathleen and Dobson, Theodore. *What's My Type?*. San Francisco: HarperSanFrancisco. 1991.

, Hansen, James, A., Warner, Richard R., Smith, Elsie J.. *Group Counseling: theory and process 2nd ed*. Boston: Houghton Mifflin Company. 1980.

- Hirsch, Sandra Krebs and Kise, Jane A.G.. *Soul Types: Matching Your Personality and Spiritual Path*. Augsburg Fortress Press. 2006
- Jones, W. Paul. *Worlds within a Congregation: Dealing with Theological Diversity*. Nashville” Abingdon Press. 2000.
- Metz, Barbara, *SND de N* and Burchill, John, *OP*. *The Enneagram And Prayer: Discovering Our True Selves Before God*. Denville, NJ: Dimension Books, Inc. 1987.
- Oswald, Roy and Kroeger, Otto. *Personality Type and Religious Leadership*. Alban Institute. 1988.
- Palmer, Helen. *The Enneagram: Understanding Yourself and Others in Your Life*. San Francisco: HarperSanFrancisco. 1988.
- Praeger, Rabbi Marcia. *The Path of Blessing: Experiencing the Energy and the Abundance of the Divine*. NY: Bell Tower. 1998.
- Riso, Don Richard. *Understanding the Enneagram: The Practical Guide to Personality Types*. Boston: Houghton Mifflin Company. 1990.
- _____. *Enneagram Transformations*. Boston: Houghton Mifflin Co. 1993.
- Riso, Don Richard and Hudson, Russ. *Personality Types: Using the Enneagram for Self-Discovery*. Boston: Houghton Mifflin Company. 1996.
- . *The Wisdom of the Enneagram: The Complete Guide to Psychological and Spiritual Growth for the Nine Personality Types*. New York: Bantam Books. 1999.
- Wink, Walter. *The Powers: Volume Two; Unmasking the Powers*. Philadelphia: Fortress Press. 1986.
- Zuercher, Suzanne *OSB*. *Enneagram Spirituality: From Compulsion to Contemplation*. Notre

Dame: Ave Maria Press. 1991.

Articles and Webpages

“The Arithmetic of Allized” (URL: 973-eh-t-namul-973.com), accessed Oct 27 and Nov 23, 2009, re-accessed Dec 2010, March 2011.

Becker, Marcus. “Empirical Studies in the Enneagram” in *Experiencing the Enneagram*, eds., Andreas Ebert and Marion Küstenmacher, translation by Peter Heinegg. NY: Crossroads Publishing. 1992 (this edition 2000). pp. 29-69.

Bennett, John G.. “A Call for a New Society” from www.claymont.org/new_society.htm , accessed Aug 11, 2006.

Borg, Marcus. “An Emerging Christian Way” in *the emerging Christian way*, ed. Michael Schwartzentruber. Kelowna, BC: CopperHouse. 2006. pp. 9 -32.

De Dampierre, Pauline. “The Role of the Movements” in *Gurdjieff: Essays and Reflections on the Man and His Teaching*. NY: Continuum Publishing Co. 1997. pp. 290-295.

Diakonia of the United Church of Canada. *Statement of Belief*, 1982, handout from CCS unit on Diaconal Formation.

Ebert, Andreas. “The Enneagram and the Church: Impulses for Building Community” in *Experiencing the Enneagram*, eds. Andreas Ebert and Marion Küstenmacher, translation by Peter Heinegg. NY: Crossroads Publishing. 1992 (this edition 2000). pp. 139-158.

Fudjack, John and Dinkelaker, Patricia. “Enneagram as Mandala - Part III Seven and Nine, The Mystical Twins” (dated: February, 1999) from URL: tap3x.net/EMBTI/j4selfbbb , accessed Nov. 20, 23, 24, 2009.

----. "Type Correlations: the MBTI and the Enneagram Types", (dated:) from URL:

<http://www.oocities.org/lifexplore/typecorr.htm>, re-accessed March 2011.

General Council of the United Church. "A New Creed (rev.)" in *Voices United*. Toronto:

UCPH. 2006.

Hodges, R.. "The Gurdjieff Teaching" from r.hodges.home.comcast.net/G/G , accessed Feb 28,

2007.

Knowles, Richard. "The Enneagram" in *Enneagrams*. Duversity Publications 1998.

URL: www.duversity.org/ideas/enneagram ,accessed Nov 20, 23, 24, 2009.

Meine, Dirk. "The Enneagram: Possibilities and Dangers for Pastoral Care in the Church" in

Experiencing the Enneagram, eds., Andreas Ebert and Marion Küstenmacher, translation

by Peter Heinegg. NY: Crossroads Publishing. 1992 (this edition 2000). pp. 117-138.

Rohr, Richard. "Vulnerable Community" in *Experiencing the Enneagram*, eds., Andreas Ebert

and Marion Küstenmacher, translation by Peter Heinegg. NY: Crossroads Publishing.

1992 (this edition 2000). pp. 3-14.

Spayde, Jon. "Typed and Transformed" and "Seven Paths to Your Secret Self" in *UTNE Reader*,

May/June 2004. pp. 44-47 and 49-55.

Victor, Tim. timvictor.wordpress.com, accessed 28 March 2009.

www.oocities.org/lifexplore

Other Resources read but not cited:

Bass, Dorothy, ed. "Times of Yearning, Practises of Faith" (pp. 1-12), "Shaping Communities:

(pp.119-132) in *Practising Our Faith*. San Francisco, CA: Jossey-Bass Inc. 1997.

- Duck, Ruth. *Finding Words for Worship: A guide for Leaders*. Louisville, KY: Westminster John Knox Press. 1995.
- Heyward, Carter. *Our Passion for Justice: Images of Power, Sexuality and Liberation*. New York: Pilgrim Press. 1984.
- Hurley, Kathleen and Dobson, Theodore. *My Best Self: Using the Enneagram to Free the Soul*. San Francisco: HarperSanFrancisco. 1993.
- Jones, Serene. *Feminist Theory and Christian Theology: Cartographies of Grace*. Minneapolis, MN: Fortress Press. 2000.
- Lappé, Frances Moore and Perkins, Jeffrey. “The Two Sides of Fear” from *You have the Power: Choosing Courage in a Culture of Fear*, reproduced in *UTNE Reader May/June 2004*. pp. 67-70.
- MacLean, Mark. “Worship: Pilgrims in the Faith” in *the emerging Christian way*. Kelowna: CopperHouse Books. 2006. pp. 171- 188.
- Rohr, Richard. “Brief Summary of the Nine Types” in *Experiencing the Enneagram*, eds., Andreas Ebert and Marion Küstenmacher, translation by Peter Heinegg. NY: Crossroads Publishing. 1992 (this edition 2000). pp. 15-28.
- Spong, John Shelby. *Jesus for the Non-Religious*. New York: Harper Collins. 2007.
- Taylor, Barbara Erakko. *Silence: making the journey to inner quiet*. Philadelphia: Innisfree Press. 1997.
- Vosper, Gretta. *With or Without God: Why how we live is more important than what we believe*. Toronto: HarperCollins. 2008.
- Woodbury, Clair. *100 Ways to be the Church*. Winfield, BC: Wood Lake Books. 1991.

www.darkecho.com/JohnShirley/jsgurd, accessed Nov 23, 2009.

www.math.buffalo.edu/~sww/0Gurdjieff/laws3and7readings.pdf , accessed Nov 20, 24, 2009.

www.themystica.com/mystica/articles/g/gurdjieff_g_i , accessed Nov 20, 23, 24, 2009.

www.sacredscience.com/store/commerce.cgi, accessed Nov 23, 24, 2009.

www.wikipedia.org/wiki/Fourth_Way, accessed Oct 27, Nov 23, 24, 2009.

URL: kheper.net/topics/Gurdjieff/Gurdjieff, accessed Nov 24, 2009.

URL: circlesandlines.tribe.net, accessed Nov 23, 24, 2009.

APPENDIX I

Survey 1

THIS SURVEY IS CONFIDENTIAL. Heather will be designing worship with specific needs in mind. This survey will help her in determining these goals. If you would rather do this in person, by interview, Heather will be glad to make time to do that.

Please return the survey by placing on the Offering Plate, or by leaving in a sealed, unmarked envelope on the pulpit or at the Manse.

How would you describe your most basic fear? That I

___ am essentially “bad” or defective unworthy of
being loved

___ am unloved and unwanted, that the care I offer
others will not be returned to me

___ am worthless apart from my achievements

___ have no personal significance or identity

___ am helpless, useless or incapable

___ have no support or guidance to make
decisions and therefore am unable
to survive on my own

o
f

e
x
p
e
r
i
e
n
c
e

a
n
d

n
u
r
t

__ will be harmed or controlled by others

r
e

a
n
d

t
h
e

x
p
e
r
i
e
n
c
e

l
o
s
s

of being erased or forgotten
a

What do you hope for or desire in the deepest part of you?

___ to maintain inner stability & peace of
mind

___ to protect myself & determine my own
course in life

___ to be happy, satisfied and fulfilled

___ to find security and support

___ to be capable and competent

___ to find myself & my significance

___ to feel worthwhile, accepted & desirable

___ to feel loved

___ to be good, virtuous, have balance &
integrity

What statement would you most likely say, or describe you the best?

- | | |
|---------------------------------------|---------------------------------------|
| ___ I have a mission in life | ___ I care about people |
| ___ If I work hard I know I can do it | ___ No one understands me |
| ___ What if we did it another way? | ___ You can depend on me |
| ___ I don't want to miss out | ___ No one tells <i>me</i> what to do |
| ___ I go with the flow | |

Someone I admire and try to be like are: (list 2 in order of preference, if you'd like)

- | | | | |
|-----------------------|---------------------|-------------------|-------------------------|
| ___ Gandhi | ___ Jane Fonda | ___ Desmond Tutu | ___ Sally Jesse Raphael |
| ___ Christopher Reeve | ___ Oprah Winfrey | ___ Judy Garland | ___ Bob Dylan |
| ___ Lily Tomlin | ___ Bill Gates | ___ Richard Nixon | ___ Julia Roberts |
| ___ Carol Burnett | ___ Jack Nicholson | ___ Sean Connery | ___ Bette Davis |
| ___ Whoopi Goldberg | ___ Norman Rockwell | | |

NOW...THINK OF YOUR CONGREGATION:

What does your congregation as a whole group fear the most? We

- ___ are essentially defective unworthy of being
loved
- ___ are unloved and unwanted, that the care we
offer others will not be returned to us
- ___ are worthless apart from the achievements we
make as a group
- ___ have no significance to those around us
- ___ are helpless, useless or incapable in face of the
changing world around us

o

s

u

p

p

o

r

t

o

r

g

u

i

d

a

n

c

e

t

o

e
f
o
r
e

o
u
r

g
r
o
u
p

is unable to be independent

—

—
—

w
i
l

n

c

e

a

n

d

nurture and therefore trapped in

pain

—

—

w

i

l

l

b

e

h

a

r

e
r
s

who do not have our interests

at heart

—

—

—

w

i

l

l

e

x

p

e

r

i

from who or what we love, of
e

being erased from memory

c

What statement seems to describe the congregation *as a whole*?

- We have a mission in life
- If we work hard we know we can do it
- What if we did it another way?
- We don't want to miss out
- We go with the flow
- We care about people
- No one understands us
- You can depend on us
- No one tells *us* what to do

We would have as our Patron Saint (list **2** in order of preference, if you'd like):

- Gandhi Sally Jesse Raphael Christopher Reeve Oprah Winfrey
- Judy Garland Bob Dylan Lily Tomlin Bill Gates Richard Nixon
- Julia Roberts Carol Burnett Jack Nicholson Sean Connery
- Bette Davis Whoopi Goldberg Norman Rockwell Jane Fonda Desmond Tutu

At our best we are:

- principled, purposeful, self-controlled
- success-oriented, adapted, driven
- perceptive, innovative, thinking
- spontaneous, versatile, multi-tasking
- receptive, unassuming, agreeable
- caring, generous, people-pleasing

___ sensitive, expressive, dramatic

___ confident, decisive, willful

___ responsible, loyal, security-oriented

AT our worst we are:

___ rigid, self-righteous, judgmental

___ volatile & emotionally “touchy”, depressed

___ dishonest, jealous, exploitative,

empty

___ isolated, neglect our needs, abrupt

___ impulsive, offensive, panicky, try to

“do everything”

___ manipulative, coercive, obsessive,

repressed

a
n
x
i
o
u
s
,
f
e
e
l
i
n
g
i

n

n

f

g

e

r

s

i

u

o

p

r

p

,

o

r

f

t

____ bitter, callous, hard-hearted, withdrawn

a

r

o

f

b

u

s

l

t

o

i

f

n

l

a

o

t

s

e

i

,

i

r

r

e n
s d
i e
s n
t t
a ,
n
t e
t o
o t
c o
h n
a a
n l
g l
e y
,
d f
e l
p a
e t

As a Church Family, I think we need to

keep things moving as they always have

been

have more fun

learn more through study

have more programs and events

work harder to live up to our mission

statement

move on and set our own agenda

try to be a group with something for

everyone

express our individuality as a congregation

increase our caring

APPENDIX II

APPENDIX II

Survey 2

THIS SURVEY IS CONFIDENTIAL. Heather has been designing worship with specific needs in mind. This survey will help her in determining whether or not she was able to meet these goals.

If you would rather do this in person, by interview, Heather will be glad to make time to do that.

Please return the survey by placing on the Offering Plate, or by leaving in a sealed, unmarked envelope on the pulpit or at the Manse.

How would you describe your most basic fear?

How does that fear come out in your actions or decisions in life?

How do you feel God experiences you?

Do you have a sense of God being part of your life?

If so, how do you experience God in your life?

In the past 6 months or year have the worship services changed how you and God relate to one another? What has helped or obstructed that?

Is there anything in worship that has encouraged you to change how you act or react in the church? In the community?

In the last 6 months or year was there anything in worship that has helped you lessen your fear? Or act in spite of it?

Can you share (in general) how you have that?

Other comments you'd like to share:

APPENDIX III

Theological Terms

As one who approaches the language of theology from a non-theistic view, I get very frustrated when the assumption is made that theological terminology is clear-cut and shared by everyone. It also frustrates me when it is assumed that these definitions come from a traditional, theistic paradigm, with the underpinnings of the doctrines of original sin and 'heaven and hell'. This is how the media and entertainment industries tend to use the image of a traditional belief-centred Christianity. The mainstream of society, that is the secular and non-religious, only hears this poetic language as old and irrelevant. The result is that some of us who interpret sacred things from a different perspective, or metaphorically, often end up feeling pushed into choosing between divorcing ourselves from traditional language and terminology completely or risking being

lumped-in with “all those others”.

While I agree that we need to develop some new language, new images and new ways of talking about sacred things, I also feel that we have the right, indeed the need, to reclaim those theological terms. There is precedent for such reclamation. Many in the LGBT community have reclaimed words like “queer”, “dyke” and “queen”. I want to be part of a group that helps to get new interpretations ‘out-there’ into the general community, to reclaim the poetry of the tradition, so that those who see it all as one irrelevant package have the opportunity to listen again to the truth and beauty it speaks.

Traditional religious language is my first language. I was raised with biblical images and stories. They are the first place I turn to for language with which to describe the sacred and Holy that I experience. What follows is my attempt to explain how I generally understand (and articulate) and use traditional theological language and images:

the Bible: a group of writings accepted by the Christian community as bearing witness to the experience of sacred movement among them. It consists of the Jewish Testament and the New Testament. I accept the Bible as a human construction, filled with images and hopes and visions based on the time, place and experience of the authors. I believe that it is primarily stories of metaphor which encourage us to live lives that are full of compassion, and for the common good of all people and of the good Creation we call home. Therefore it something to be wrestled with until there is a blessing bestowed - just as Jacob wrestled his angel.

I relate to it not a document that is infallible, inerrant or without contradiction. It is not handwritten by God (nor Moses), nor do all of its principles apply to my life (for example, the responsibility of slave and master). But it is Holy and Sacred to me, even though it is a human creation, and compiled by a group of people who may have left out those writings with which they did not agree. The Bible has authority in my life as a guideline for my behaviour and attitudes, because of the truth in its metaphorical stories, and legislation, whose purpose is to build me into a compassionate person.

Church and church: Capital-C Church refers to the institution that is the worldwide family of followers of Jesus. As a word it is neutral because it can refer either to the harmful ways brought on by institutionalization or to the membership of a shared, collective vision of Jesus-followers. Small c-church is a local ‘branch office’; it can refer either to the community of faith that gathers or to the meeting place of that gathering.

Godde and God: I understand this word as my best meagre attempt to name that which encompasses all that is Life. This is the Energy that pulls life into being, that makes the universe(s) expand, the grass to grow, a menses to cycle. This is not a gender-neutral (or even omnigender) Being who plays chess with our lives, or turns us into puppets. This is an Energy ‘beyond perfect description’ as we affirm in *A Song of Faith*, the statement adopted by the 39th General Council. This is the source of Wholeness, of that deep abiding peace within our souls that reminds us we are worthy and valuable as we are, and are part of an incredible mosaic and Web of Life. God is simply a shorthand to say all of that. Hence, I prefer to write *Godde*, but depending on circumstances sometimes use the traditional spelling.

While God/Godde is not a being, one can use the image of the Hands of Godde, the Heart of Godde, the Eyes of Godde and so forth. Hands of Godde might be the concrete life-affirming actions done in the vision of seeking wholeness or peace. Heart of Godde can be Becoming One with All that Is - in other faiths it is called Release, Freedom, Enlightenment, Atonement or

At-One-Ment, *moksa, zen, shalom.*

Heaven: the state of being when I feel fully enveloped in the Divine Presence. It is often coincidental when I/we experience a taste of the Kingdom of God fully established in every corner of our globe. I can experience Heaven when I love truly and deeply.

Holy Spirit/Spirit: another term for Godde, who lives within each of us, and moves around each of us and bonds us together, gives strength of conviction, and generates creative ways of living out this shared vision of peace, justice, love, and wholeness for the world. I imagine much as the Jewish images of *Shekinah*, the glory of Godde present among us.

Jesus: born a Jew in Palestine, occupied by the Roman Empire, Jesus was and is a human teacher, rooted and raised in the context of Judaism in the first century of the Common Era. He could articulate or image the concept of wholeness-in-this-life in ways no one had yet heard. His spirit was filled with this Godde Energy and he experienced this wholeness always; he wanted to share that. He was an teacher, and shared this Energy. As people who were ostracized by society and/or the religious establishment reached out to him, believing he would accept them as valuable and worthy, they touched this Energy and found their brokenness healed - much like Therapeutic Touch and Energy Manipulation therapy does today. He also taught that we have within us this same Godde Energy, and that we can live from it especially when we begin to love the one whom we have thought of as “the enemy”. His band of followers adopted his way of life, looked to him as their authority for living, and loved him with their deepest devotion; he was their beloved Rabbi.

As a Modern, I also accept his way of turning into loving one’s enemies into friendship as the way to wholeness. I also accept his teachings as passed down in the Gospels, using a lens of historical and literary criticism of course, which ultimately will bring the World peace, not Commerce and Empire. I have experienced Grace because of this, and have been born-again into a new Life beyond my imagination. Therefore I commit myself to adopting his way, look to him as an authoritative model and guide, and like other disciples before me, I am profoundly grateful for how his teachings have liberated me from my own bonds of slavery that I love him with my deepest devotion; he is my beloved Rabbi, my Lord, my Saviour.

His path of loving into wholeness, and his ways of teaching us how to connect with the Godde Energy without and within us, is what ultimately will bring the world peace, not the way of Commerce and Empire. Therefore he is my Lord. His path has brought me into a place unbelievable Grace, and has saved me from my worst self; therefore he is my Personal Saviour.

Life and Death : *Life* is everything that contributes to seeing oneself and fully taking ones’ place in the Web of Creation, the Web of Life. It lets us feel joy, love, hope, patience, perseverance, humility, connection to others, commitment to the well-being of the community, and so on. This feeling leads us to actions that embody the experience. Life can also refer to moral existence.

Death is everything that is not Life. It can refer either to the extinction of breath in a mortal body, or to the experience of having taken away (slowly or by wrenching) the hope for being part of the Web of Life, part of the Whole. It is like the snuffer which suffocates the flame of a candle.

Kingdom of God: I accept the scholars who say that the *basileia* of the Gospels was an anticipated event, orchestrated by a Higher Power, which would replace this mortal world and all of its faults and injustices, with a world of absolute perfection, harmony (or creating right-relations) and peace. This is not how I understand it.

I understand it as a way of living in this mortal world through we can experience this sense

of absolute perfection in the imperfect, a state of being in which I am at harmony with all of Creation, which gives me a deep peace within me that I am a valuable part of the Web of Life. My personal experience then outpours to have the conviction that it is possible to build a system of living (economic, social, artistic) in which everyone and everything is seen as part of the Web and therefore are treated as valuable, with the respect, care and love due to them. I have seen this phrase written “*kin-dom of God*”, the state where all recognized as being my relatives or relations .

Religion: the institutionalized hope of the spirit and vision of the community and the rituals that embody this hope . Thus hockey can be religion by holding the hope of community working together and/or the possibility of a person from their community becoming a professional player. The ritual can be going to the hockey rink every Saturday to watch the team play. (In SK the CFL is a religion; it offers the hope that a long-time have-not, often overlooked and devalued province is as good as the Power Broker cities and provinces; the rituals are wearing kelly green and declaring oneself part of RiderNation.).

More traditionally religion is the institutional hope and the rituals that embody that hope associated with life cycles (birth, marriage, death), that share teachings that are held as sacred, and that address the spiritual needs of the people. This kind religion has offered real hope and meaning for people’s lives for tens of thousands of years, and the rituals have become part of the cultural or tribal identity. Knowing that one has an identity is key to experiencing Life.

The word ‘religion’ can also have a very negative connotation of an institution that abuses or takes advantage of the vulnerable, or takes without giving back. For example, ‘religion’ comes to the door asking for donations to keep the building going, or a minister paid, but that same institution does not offer comfort in a timely fashion or offer meaning to a person’s everyday life. Often the institution has focussed solely on keeping people oppressed – either under an economic or social system – by offering a reward after death in exchange for subserviency now. Another negative connotation is based on the scandals of televangelists who accepted millions of dollars from vulnerable people in exchange for promises of riches that would come in their lifetime or ‘in the world to come’.

Repentance, Confession, Reconciliation and penance: *Repentance* is a 3 or 4-fold process of coming back to the path that leads to Life and recommitting myself to this vision. *Confession* is the act of recognizing and naming that an action or thought or pattern of living separates me from the path to the kin-dom of God. , and choosing to commit myself to this vision. *Reconciliation* is the feeling of taking my place in the Web once more, of Being At One with the Whole. *Penance*, while not addressed by my denomination, are the acts that undo the damage I have caused, or at least making concrete changing hoping not to repeat them as a pattern of living. This process can be done as often as necessary. Sometimes it happens all at once, such as when I devalue someone by interrupting what they are saying, I say ‘sorry’ and then keep my mouth closed until they are finished speaking. Sometimes it happens in distinct activities over time, such as recognizing my vehicle is contributing substantially to carbon emissions, so I retake my place in the Web and over time I commit to using the vehicle less and less by bicycling or using public transit when I can.

Resurrection: the miracle of Life happening after Death. For example, a homosexual person is

resurrected when they comes back to seeing themselves and fully their their place in the Web of Life after years of believing as true that they are worthless, deserve to be treated with disrespect, and are not a valuable part of the Web.

Another example is when one is deep in grief but as they recall memories of one who has died the person's energy is summoned back to them and the person feels the dead person's presence with them. This can be from good or bad memories. I have observed this when a woman has verbally summoned the energy of her long-dead father in order to confront his abuse of her. I have seen this when a widower recalls fond memories of a beloved wife, and he closes his eyes and feels for her hand at her place at the dining room table.

Salvation: the experience of being on the path towards this 'Kin-dom of God'. It is a feeling of pure liberation and ecstasy.

Sin: *whatever* thoughts or actions turn us away from this path and/or separates us from the Energy of Life.

Sin can be individual, as when I hate someone - wish them dead or gone for all time - because of a difference of opinion. Sin can be corporate or systemic, such as when a government systematically refuses to recognize the inherent worth of another nation, or of natural resources.

Sin is the way that **Empires** are built.

This is an ever-evolving list and definitions.