Using the Enneagram for Self-Care & Spiritual Growth

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What is the enneagram?

- Triads
  - Body/Anger (8-9-1)
  - Head/Fear (5-6-7)
  - Heart/Feeling (2-3-4)

- Nine archetypes
  - See following pages for individual breakdowns.
  - All archetypes are connected.
  - Archetypes move along lines of integration-disintegration.
  - Archetypes may be influenced by a "wing."

- Enneagram archetypes are like colors - there are many "shades" of each type!
Type Nine (Body. Stress point: Type 6. Consolation point: Type 3.)

“You cannot find peace by avoiding life.” - Virginia Woolf

Type Nine’s are at the top of the enneagram shape, so often they possess characteristics of many of the archetypes. As harmonizers and peacemakers they tend to be chameleons, adapting to whatever they need to do and whomever they need to be in any given situation, and sometimes fusing with partners or institutions rather than leaning in to their own interests, gifts and expectations.

Nines have a propensity to spiritual and emotional inertia, and most naturally desire to be unbothered and not bothering anything or anyone else. Their desire for peace and harmony in a tumultuous world may lead them to complacency and disengagement with life as they often choose numbness rather than experiencing the pain of living in a broken and unreconciled world.

Nines are in the anger triad, but likely would not consider themselves angry people, as anger is perceived by the Nine as antithetical to their desire for peace and harmony. As such, Nines “fall asleep” to their anger until a person or event rudely awakens the sleeping giant, unleashing potentially explosive expressions of long unexpressed anger.

<table>
<thead>
<tr>
<th>Integration</th>
<th>Dis-integration</th>
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<tbody>
<tr>
<td>Motivated, goal-oriented, seeks personal achievement, differentiated self, consensus-building, mediating presence</td>
<td>Clingy, fearful, codependent, loses self in a relationship or institution, asleep to their own desires</td>
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Invitations toward integration…
- Being in nature (hiking, gardening, walking)
- Exercise (developing body awareness)
- Expressing Preferences
- Mindfulness to feelings

Spiritual Growth:
- Centering Prayer (Christian mindfulness)
- Spiritual walking or the Labyrinth
- Pilgrimage and body prayers (kneeling, laying prostrate)
- Fasting
Type Eight (Body. Stress point: Type 5. Consolation point: Type 2.)

“You think we’re fighting, and I think we’re finally talking!” Rod, Jerry Maguire

Eights are forthright and intense. Sometimes called “the challenger,” eights may be better understood as assertive and confident in their instincts. They may seem larger than life, and are often gregarious possessing a sort of magnetism about them - whether understated or commanding. Often, systems or figures of authority are difficult for Eights who may view authorities or structures with excessive criticism. They are very sensitive to the justice and fairness of leaders and system, and are forthright in their objection to people or structures which seem unfair, unjust or as infringing on the Eight’s general lust for life.

Eights bend the dynamics of the room when they enter. They are people of impact, and they’re not afraid of having to fight to make the impact they feel is necessary. In fact, what many people may view as being conflictual or argumentative, Eights may not even see as conflictual! The feeling of being in opposition to something or someone else is completely natural to the Eight, much like water to a fish.

Also a member of the anger triad, Eights are very in touch with their anger as the power of this emotion helps them feel safe. Much like The Incredible Hulk, anger is the superpower of the eight, but as Bruce Banner warns “you may not like me when I’m angry.” Eights must practice not using anger as a defense against emotions which may feel more vulnerable to them, such as sadness, fear, disappointment or even love.

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<td>Care, relationship, connection, participation, helping, flexibility, humility, softness</td>
<td>Withdrawn, fastidious, disconnected, isolated, self-focused, rigid, closed</td>
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Invitations toward integration…
- Connecting with “softer” feelings.
- Taking the lead from someone else.

Spiritual Growth:
- Centering Prayer (Christian mindfulness)
- Serving others.
- Submission
- Confession.
- Sitting with the love of God in their stillness.
Type Seven (Head. Stress point: Type 1. Consolation point: Type 5.)

“I can resist anything, but temptation.” —Oscar Wilde

Sevens have a voracity about life. They are often curious, open and excited. Sevens are sometimes referred to as “the enthusiasts.” The enthusiasm of the Seven is not necessarily a hyper, over-the-top, cheerleader type however, Sevens look to whatever is vibrant and interesting to them to avoid pain, frustration and boredom. Enthusiasm can look like anything from throwing massive parties, to reading an entire novel in one sitting.

Sevens are typically fun, happy, impulsive people who both self-identify this way and who are identified this way by others. Yet Sevens may struggle to enjoy the present moment, as they are often distracted by thoughts of either this other cool thing they will be doing later, or by critical thoughts about how their current situation could be better.

Sevens are part of the head triad, meaning they their locus of control tends to be in their thoughts. Their desire to enjoy every moment and make the best of everything leads them to quick analysis and synthesis of situations. Head types are also characterized by their relationship to fear as a motivating factor. For Sevens, their fear of pain, suffering or anxiety drives them toward pleasure and enjoyable situations at all costs. They fear that if they engage the painful feelings at all that they will be stuck in them forever.

Like the children’s literature character Curious George, Sevens’ zest for life can bring both great joy and occasional mischief to those around them. The invitation for the Seven is to not become so consumed in their quest for the next high that they neglect - or move too quickly through - the difficult, yet often instructive, aspects of life.

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<td>Grounded in the present, reasonable, self-aware, realistic optimism, abiding joy, staying with unpleasant emotions, doing the “work” of forgiveness/restoration.</td>
<td>Perfectionistic, scheming, future-focused, pleasure-seeking, gluttonous, avoidant.</td>
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Invitations toward integration…

- Mindfulness toward feelings of sadness, pain, fear and anxiety.
- Grounded awareness of the present moment.
- Moderation (avoid overscheduling, overspending, and overeating)
- Sobriety—limiting alcohol and other drugs

Spiritual Growth

- Centering Prayer (Christian mindfulness)
- Community
- Accountability
- Simplicity
- Rest and Sabbath (space to be with God only)
- Silence and solitude (these go against your grain but try them in small increments)
Type Six (Head. Stress point: Type 3. Consolation point: Type 9.)

“I belong to the people I love, and they belong to me- they, and the love and loyalty I give them, form my identity far more than any word or group ever could.” – Veronica Roth

Sixes are reliable, cooperative types. Their personality is rooted in a desire for security and belonging, and as such they are often incredibly loyal and are fantastic team players. Sixes may be slow to trust or show affection, but once a Six has decided you are worth their time, affection and loyalty they will be in your corner for the long haul. The Six archetype expresses itself in one of two ways - phobic or contraphobic - making it one of the more complex numbers on the enneagram.

Phobic Sixes are cautious individuals who may struggle trusting much of anything, including their own instincts. They naturally prefer to follow a trustworthy leader, and may feel anxious if they feel as though there is not a trustworthy authority figure in their lives.

Contraphobic Sixes have dissociated themselves from the fear that drives them and disguise their fear by engaging in high-risk behaviors and activities, or by aligning themselves with radical movements and viewpoints. Contraphobic Sixes come across as strong, hardened and fiercely defensive.

Also a member of the head triad, Sixes have a tendency to live in their heads, obsessing over and analyzing events, interactions and their own thoughts rather than trusting their instincts. When faced with a new situation or new information, the Six runs a “risk management” assessment, determining all possible outcomes, including the worst case scenarios. Their extensive thought lives can at times tend toward self-fulfilling prophecy as they project their own fears and anxieties onto the world around them.

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<td>Calm, adaptable, able to find an inner sense of peace, trusting of themselves, strong sense of faith, global perspective, strategic.</td>
<td>Controlling, pathologically mistrustful, low view of themselves, superiority complex.</td>
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Invitation toward integration:
- Observing the way you deal with fear and anxiety - “why am I doing this?”
- Embracing ambiguity and uncertainty
- Learning to embrace courage

Spiritual Growth:
- Centering Prayer (Christian mindfulness)
- Leaning in to the security found in the love of Christ.
- Accepting doubt as part of spiritual growth
- The “Welcome Prayer,” being present to feelings of fear and anxiety
- Gratitude, practicing hope
Type Five (Head. Stress point: Type 7. Consolation point: Type 8.)

“You might be poor, your shoes might be broken, but your mind is a palace.” –Frank McCourt

Fives are the thinkers on the enneagram. They have a deep, abiding desire to know. Fives are the children who ask “why?” ad nauseum. They love to investigate, analyze and observe. Fives tend to be out of touch with their body and their emotions, preferring to engage with life through their incredible mental abilities. They have a natural inclination toward precision and clarity.

When interacting with others, the Five may feel as though their brain is hovering above their body, observing and analyzing the interaction - and it’s fascinating! The invitation for the Five is to get back inside their own embodied experience of life.

Fives are also a member of the fear triad. Unlike Sevens and Sixes who seek consolation outside of themselves, Fives seek security within themselves. They trust their own observations and analysis, and seek to minimize their dependence on outside resources and other people as a means of ensuring their safety and security.

Fives have a limited capacity for external stimulation and quickly become exhausted when they are not permitted time to themselves to analyze and integrate their new observations. They may fear personal depletion, and often construct firm boundaries guarding themselves and their time.

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<td>Actively engaging in life, self-assertive, emotionally aware and engaged, self-governed, “healthy audacity.”</td>
<td>Scattered, impulsive, nihilistic, day-dreamy, compartmentalized, shallow.</td>
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Invitations toward integration...
- Cultivating connection to emotions and to the body (exercise, yoga, getting massages)
- Combatting scarcity mindset with regard to their own time and energy.
- Carefully observing boundaries.
- Discovering and discerning ways to give of yourself and your knowledge.

Spiritual Growth:
- Centering Prayer (Christian mindfulness)
- Service
- Gratitude
- Open yourself up to trust God and others
- Spiritual direction and mentorship
- Fellowship
Type Four (Heart. Stress point: Type 2. Consolation Point: Type 1.)

“Melancholy is the happiness of being sad.” - Victor Hugo

Four is perhaps the most complex number on the enneagram. Fours are very in touch with their inner life and have a broad range of emotions. Fours feel a deep sense of something missing or lacking within themselves; as such they struggle with self-acceptance. To the Four, it seems as though everyone around them has life figured out, and it is they - the Four alone - who is incomplete and unable to attain satisfaction in life.

Fours tend to be very creative, and can rapidly formulate out-of-the-box projects, ideas and solutions. The creativity of the Four stems from their indulgence in their emotional life. They are deeply committed to a particular aesthetic for their lives, and have a desire for their surroundings to feel the same way they do. Many Fours seek to accomplish this through visual art, design, music,

Fours have a deep, driving desire for outward authenticity to their vibrant inner life. This drive toward authenticity is matched by the Four’s desperate longing to be understood. However, because their inner life is so vibrant, what the Four displays outwardly rarely translates directly to what is going on inside, thus reinforcing their deep feeling of being misunderstood, and making their desire for understanding seem unattainable.

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<td>Interpersonal connection, actively engaged in making their ideas/projects happen, centered, able to acknowledge feelings without incarnating them.</td>
<td>Codependent, jealous, envious, insatiable need for the affirmation of others, feeling unworthy.</td>
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Invitations toward integration...
- Self-friendship
- Learning to experience feelings fully without becoming paralyzed by them
- Moving away from fantasizing about the ideal in favor of embracing the real
- Recognizing envy, competition and masochism as warning signs

Spiritual Growth:
- Centering Prayer (Christian mindfulness)
- Service
- Gratitude and Celebration
- Worship—centered on God and not on you
- Community
Type Three (Heart. Stress point: Type 9. Consolation point: Type 6.)

“Success is not a finite resource; share it, wish it on others, and celebrate others” – Savania China

Threes are the high-performance individuals on the enneagram. They desire to be successful and admired, and will do whatever it takes to achieve their goals. Threes are hard-working, driven and often highly-competitive. They usually have a strong personality - at least in public - and are quick to garner the attention, affection and respect of those around them.

Because Threes desire success and admiration, they often dismiss or cover their own faults or needs. Though they belong to the heart triad, Threes tend to be out of touch with their own emotions in favor of putting on a strong, confident face as they pursue their goals. As a part of the heart triad however, Threes are never far from the nagging feeling of shame and an unrelenting fear that they are not - and will never be - good enough. The Three fears that if others saw “who they really are” their success and accomplishments would vanish.

Threes live for the eyes of others. Their desire for persona and prestige can lead them to become disconnected from themselves, diminishing their capacity for inner emotional life. Unchecked, the Three’s desire for admiration can lead to falsification of the self, lying and deception as they strive for success at all costs.

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<td>In touch with their feelings and the feelings of others; seeking the success of a team, unit, or system; experiencing love for who they are not just what they can do.</td>
<td>Worn out, cynical, unmotivated, unable to distinguish between themselves and their work, dishonest, disinterested, obsessed with unimportant busywork.</td>
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Invitations toward integration…
- Intentionally building space for rest and reflection - especially reflecting on feelings.
- Embracing failure as a useful teacher
- Cultivating an openness to questioning and self-doubt.
- Practice authenticity, telling the truth and being authentic will impress people more than bragging about your success and exaggerating your accomplishments

Spiritual Growth:
- Centering Prayer (Christian mindfulness)
- Working with a spiritual director or trusted accountability partner
- Spiritual discipline of service and secrecy
- Community
- Simplicity and humility
Type Two (Heart. Stress point: Type 8. Consolation point: Type 4.)

“If you don't love yourself, you won't be happy with yourself. If you can't love yourself, you can't love anyone else. You can't give the love you do not have. You can't make anyone love you without loving yourself first.” – Kemi Sogunle

Twos are the lovers on the enneagram. They thrive in relationship with others, and are driven by the desire to please others - especially those to whom they are devoted. Twos seek to discover themselves through their relationships with others, and to meet their emotional needs by meeting the needs of others. They are incredibly generous, loving, service-oriented people.

Twos tend to be people-pleasers to a fault. They have a tendency to lose track of their own needs, desires and values for the sake of the other. They have a difficult time setting boundaries, even when they have been wronged, and appear to have an endless well of forgiveness - though this often comes at the expense of acknowledging their own feelings.

Twos are fantastic listeners, incredibly empathetic, and can read the needs of the people around them as though it were a sixth sense. When it comes to themselves though, Twos struggle to articulate their own needs and feelings. Conflict is very difficult for Twos, and it makes them angry (though they often won’t express it), as such they typically avoid conflict at all costs.

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<td>In touch with their own feelings and comfortable in self-expression; value found in who they are - not just how they help others; self-validating.</td>
<td>Controlling, demanding, seeking revenge for past hurts, loss of self, manipulating relationships as a mean of maintaining power.</td>
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Invitations toward integration…
- Frequent, mindful attention to personal feelings and needs, and working toward acceptance thereof
- Learning to see boundaries as liberating. Learning to say “no”
- Directly expressing needs to others
- Asking yourself: “Is this mine to do?”

Spiritual Growth:
- Centering Prayer (Christian Mindfulness)
- Petitionary prayer
- The spiritual discipline of secrecy—do not allow anyone to know of the deeds you do or the money you give
- The discipline of celebration—gratitude for what you receive from Christ and freely give to others
Type One (Body. Stress point: Type 4. Consolation point: Type 7.)

“Do not bother just to be better than your contemporaries or predecessors. Try to be better than yourself.” –William Faulkner

Ones are the perfectionists on the enneagram. They are driven by a search for what is true, noble, good and right - and there is always room for improvement! Ones have a strong sense of justice and a high level of integrity. Even stronger than their pursuit for things to be true, noble and good outside of themselves is their pursuit of internal perfection in an effort to finally answer the question that plagues them: “Am I good enough?”

Ones have a strong internal critic that chatters in their heads constantly. Ones are in the body triad, but because of their critic may often mistype themselves as an archetype in the head triad. The instinct and intuition given to the one by their body feels messy and untrustworthy (or so their critic tells them) so they live in their heads more than the other members of the body triad.

The natural focus of the One’s attention is on what is wrong. Their tendency to focus on what is lacking can make ones come across as hyper-critical and judgmental. The One views their harshness as an act of love though, assuming that the most loving thing a person could do is fix or improve another person!

Ones are also in the anger triad, though they usually insist they are not angry. Anger is a “bad” emotion from the viewpoint of a one, and as such is to be avoided at all costs. Ones deny their anger and may try to manipulate situations to shift anger from themselves to others. When it becomes impossible to deny or shift anger ones may be explosive and incredibly hurtful in unleashing their pent up anger.

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<td>Engaged in the present moment, able to affirm what is good, “everything belongs,” relaxed, serene.</td>
<td>Judgmental - especially of themselves, feeling isolated and misunderstood, moody, negative, harsh.</td>
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Invitation toward integration…

- Mindful attention to and expression of feelings (especially anger, fear, sadness).
- Learn to identify the critic, and then to discount it
- Just do it
- Embrace the perfection of imperfection

Spiritual Growth:

- Centering Prayer (Christian mindfulness)
- Practicing gratitude
- Look for opportunities to be gracious and merciful, giving others the benefit of the doubt
- Practice Lectio Divina and listen to the loving voice of God instead of your inner critic
Bibliography and Suggested Further Reading and Listening

Introductory:

“Enneagram,” Episode 37 of The Liturgists Podcast – Michael Gungor and Mike McHargue

*The Enneagram Made Easy* – Renee Baron and Elizabeth Wagele

*The Road Back to You* - Ian Morgan Cron and Suzanne Stabile

*The Visual Enneagram* – Aine Ni Cheallaigh and Kelly Kingman

“Typology” Podcast – Ian Morgan Cron (his interviews with Dr. Beatrice Chestnut in episodes 9 and 12 were especially helpful in writing this workshop.)

*Using the Enneagram in Prayer* – Suzanne Zuercher

*The Sacred Enneagram*, Christopher L. Heuertz

Next steps:

*Enneagram Spirituality* – Suzanne Zuercher

*Head Versus Heart and Our Gut Reactions* – Michael Hampson

*The Complete Enneagram* – Beatrice Chestnut

*The Enneagram* – Richard Rohr

*The Enneagram* – Helen Palmer

*The Spiritual Dimension of the Enneagram* – Sandra Maitri

*The Wisdom of the Enneagram* – Don Richard Riso and Russ Hudson