



EnneaBYTES

EXECUTIVE 2009

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PRESIDENT'S MESSAGE

Thanksgiving, 2009

Dear Members,

As I sit outside on my deck this splendid, warm and sunny September afternoon to write this report, I can't help feeling grateful and, since this edition of *EnneaBYTES* is being published close to Thanksgiving, it seems appropriate to express my gratitude.

Firstly, I want to give thanks for all the teachers who have brought the wisdom teachings of the Enneagram to us over the years and to all of you who came to learn. Michael Goldberg was our most recent visitor. Thanks to all who attended his very interesting workshop, *The Enneagram and the Odyssey*. It was held in the beautiful library at Havergal College and, true to his word, Michael gave us a Dionysian experience. It certainly wasn't Enneagram by numbers. We were invited to delve into our unconscious through noting our reactions to the different images and metaphors in the story and deciphering our dreams. Everyone I spoke to enjoyed the fresh perspective Michael brought to their understanding of the Wings, as well as learning the ways to recognize Type through the body. He gave us lots to think about and, for some, stirred something very deep. A special thanks also goes to the Board who helped organize the event – Donna Achtem, Theresa Courneyea, Andrea Purcell and Ruthanne Wrobel.

The economic crisis has certainly had an impact on many of us, so, to help our members, the Board of Directors decided to reduce the membership fees from \$60.00 to \$49.00 per year. We hope this will encourage new membership, as well as help us maintain our current members during these stressful times. We also decided to streamline our renewal process by making all membership renewals due in September. Membership fees will be pro-rated accordingly. We apologize for any inconvenience. Thank you to Theresa Courneyea and Dara Church (our Administrative Assistant) for expediting this.

Thanks to Donna Achtem and Dara Church for their work on our new Directory that will be coming out in October, 2009. As an added feature and, for our Member's convenience, Friends of Enneagram North (non-members) will now be included, as well as a listing of teachers and counsellors.

We are also grateful to Jerry Wagner who has agreed to come from Chicago to do a workshop on March 6 & 7, 2010 entitled: *Nine Lenses on the World: Enneagram Styles and Adaptive and Maladaptive Schemas*. Developed by Dr. Jeffery Young, Schema therapy is an integrative extension of cognitive therapy fusing elements of cognitive-behavioural, psychodynamic and gestalt approaches. Schemas develop during childhood and can be both adaptive and maladaptive. At least 18 maladaptive schemas have been recognized and, in Jerry's workshop, we'll learn what they are, how they operate in the nine Enneagram styles, as well as figure out how to abate them so we can upgrade or update our maps. Jerry was honoured recently as a founder of the I.E.A. at the conference this summer. For

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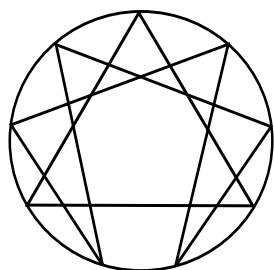
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more information, visit: www.enneagrampectrum.com and www.schematherapy.com. Please take a look at the flyer attached and mark it on your calendar.

I'd also like to say a big thank you to Ruthanne and George Wrobel for continuing to generously provide a venue for our study group evenings. If you are interested in presenting a workshop for study group, please contact Ruthanne at: rwrobel09@gmail.com.

Thanks go to Verity Graphics for maintaining our website and helping us with our graphic design needs, and also to all of the Board Members who give freely and generously their time and energy to help keep Enneagram North active and lively. We now have over 20 Enneagram teachers/counsellors listed on our website. As a member, you are entitled to take advantage of this advertising opportunity, as well as list any public workshops under "Workshops by Enneagram Members". Of course, these workshops need to be related to the Enneagram or personal/spiritual development.

A special thanks also goes to Charlene Day and Brian Norman for hosting our summer social gathering this year which was a success despite the rain, thunder, lightning and tornado. And, the final thank you goes to all of you members for sharing your knowledge of and enthusiasm for the Enneagram. Learning together is so much more fun than learning alone. You make Enneagram North possible. We hope you will continue to deepen your understanding and wisdom by taking advantage of the different learning opportunities that Enneagram North provides, as well as encourage new members to join.

I look forward to serving you in the coming months. Please do not hesitate to contact me at mjcanes@sympatico.ca, or anyone on the Board, should you have any suggestions as to how we might improve or expand our offerings and service.

Blessings and Warmest wishes,
Moir

Study Group News

Study Group meetings resumed in September at the home of Ruthanne and George Wrobel. Our topic for this year is ***Emotions and the Enneagram***, beginning with the energy of anger at the core of Nine, Eight and One. To explore the range of ways to avoid expressing anger, we began with the famous, biblical character of Jonah, who employs every avoidance strategy in his reluctance to accept his mission in life. As we read through Jonah's journey, we raised questions and gained insights into the layers of meaning and the path to redemption in this story.

In the book ***Biblical Characters and the Enneagram***, the authors remind us that, "these stories have endured because they are *our* stories, couched in the language of folk-tale and epic, pilgrimage and war. To know their characters is to begin to know ourselves, for we all share the universal human archetype." (p. 26).

In October and November, scenes from the life of Saul and David will serve as windows into the world of fears and worries of type Six, and the masks and delusions of type Three. Do join us for these learning conversations. King David will be the subject of our meeting on November 12th.

Our Holiday Social will take place on December 10th and invitations will be sent out to members. Please reserve this date.

Find Ruthanne's article on Jonah, sparked by insights from study group, elsewhere in this newsletter. You are welcome to send comments to this address: rwrobel09@gmail.com

Origins of the Enneagram

Helen Palmer's work on the origins of the Enneagram is on order for Enneagram North's library and will be available to our Members shortly. To order your own personal copy, call the IEA office at 513-232-5054, or www.internationalenneagram.org and ask for Journal Issue #2, Origins Article. The cost is @\$25.00

Out of All Proportion – how submerged emotions surface during Jonah’s fateful journey

by Ruthanne Wrobel, Teacher of History and Literature in Toronto, September, 2009

To read the story of Jonah, as if for the first time, is to enter a world where actions, reactions and emotions appear larger than life, out of all proportion to what discerning readers might expect. In extreme situations, staring death in the face, when any hero would know that desperate times demand daring measures, instead of feeling exalted and exhilarated, the downcast Jonah reacts in ways that are confusing, cowardly and contrary. To find layers of psychological truth in this famous story, it helps to view Jonah as an ambivalent, oblivious type Nine, according to the Enneagram model of personality development.

A person described as an Enneagram type Nine is motivated to seek peace at any price with those around them and in their own inner world. A Nine has the potential to be an astute, responsive listener, a wise peace maker, but more often they are peace and quiet seekers, finding familiar ways to avoid conflicts, to hide from emotional outbursts and to sooth to sleep strong feelings of anger, rage or desire. Nines are often described as self-forgetting, as asleep to their own motivations. As an avoidant type Nine, Jonah takes flight and seeks to vanish from adventure in the opening scene of his story.

Ship Shape

Enneagram authors describe Nines as having low energy levels, as sleep-walking through their days, drifting in and out of consciousness, oblivious to essential needs, unable and unwilling to take action. Of course Nines have strong feelings, fears and angers, but as infants they learned to deny and hide these, to live as if their feelings carried no meaning or importance. Any outburst was likely to make life worse, even bringing about the separation from caregivers that could prove final, even fatal. When Jonah hears great anger in the Lord’s voice, does he fear being caught up in the destruction to follow?

Jonah seeks the solace of sleep in the dark, inner depths of a ship. He has paid the captain to carry him far to the west where the voice of the Lord will not reach him. He has chosen anonymity, invisibility and inertia over a chance to rise and shine, to call out, to proclaim God’s plan. Many Nines can identify with Jonah as he sleeps, curled into a fetal position, dead to the world, in the womb of the ship that may become a coffin in a tomb, as winds, waves and fears mount around him.

The intensity of Jonah’s submerged emotions surface in the strength of the storm and the fears of the mariners. In the midst of gale force winds, tempestuous seas and extreme danger, the mariners cry out, hurl cargo overboard, and row

for their lives. Meanwhile, the captain bellows orders and shouts to wake up Jonah. These forceful characters display honest emotions and take timely actions, as expected in a sea-faring adventure. Jonah’s reluctance to say or do anything shows how far he has drifted from attending to psychic turmoils within or to the raging storms and dreadful fears that surround him.

Lot in Life

Jonah does not own up to his identity or his role in events until directly confronted and interrogated. He takes no initiative or responsibility until fate steps in and the lot falls on him. He does not volunteer information nor does he offer to jump overboard to save the day. Even though he knows that his sacrifice will still the storm, he waits for the sailors to pick him up and hurl him into the sea. Meanwhile, the crew make every effort to avoid this fateful act.

Many Nines believe that their role or goal in life is not to “rock the boat,” so they risk losing touch with the ebb and flow of emotions, the energy of anger and passion, the complex interplay of feelings and actions in relationships. It appears that the sailors are acting out much of what Jonah must be feeling deep within. They are deeply afraid, filled with questions, exerting themselves on behalf of a stranger, calling out to the Lord with petitions and vows. Such reactions could have been Jonah’s when he first heard of his ominous mission to Nineveh. But Jonah refused to accept his true lot in life as a prophet on a mission from God. Now, his lot is that of a nameless no one about to be lost at sea.

Safe Haven

One of the most popular scenes in biblical literature is of Jonah alive inside the whale. One can barely imagine his three days and nights of confinement, confusion and terror. Now he is truly invisible and anonymous, and surely sleep as a prelude to death would be a blessing. His position now mirrors in more traumatic form his slumber in the bowels of the ship. It is often a huge challenge for Nines to admit that their indolence, lethargy and negligence have negative effects on those around them and ultimately on themselves. Few Nines see a problem until dire pressures overwhelm their sturdy defences. It takes internment in a sea creature the size of a whale to bring Jonah back to his senses. The emotions he has controlled and contained for so long now appear larger than life, so that their pulsing energies surround and detain him.

Continued next page

Caught up in his emotions in the most vivid way, Jonah at last raises his voice.

The prayer of Jonah from the belly of the beast contains some peculiar aspects. While certain phrases describe his situation with accurate, poetic imagery, the use of the past tense in a prayer of thanksgiving seems oddly placed at this point in the story. Is it possible that a familiar psalm from an earlier source has been inserted into a later book of Jonah? What does the sight of the "holy temple" offer Jonah from his current place in the abdominal depths of the sea monster? To what extent does Jonah's prayer reveal his "inner Nine"?

As another way to divert their minds away from present troubles, many Nines report vivid memories of pleasant scenes from the past. The inner sanctum for Nines is a safe haven where no force on earth can disturb them. Nines often retreat into memories tinted through rose-coloured or rainbow-hued lenses. Through favourite music, comfort food, soft cushions, cozy clothes, old movies or well-worn books, Nines wind down, tune out and exhale. Perhaps Jonah repeats words learned in the past as a way to calm his great distress. Rather than fighting his way free from his predicament, he recites lines from memory rather than giving voice to tidal waves of pressing concerns. His prayer can be summarized in a phrase that Nines might recognize: "Thank you, Lord, for reminding me that my true home is with You." As a deep, spiritual insight uttered by an enlightened soul, this line conveys its own truth. Recited by a Nine as a soothing, rote phrase, it shows a stubborn refusal to be disturbed by the alarming disasters of life. Just as he had relied on others to toss him into the sea, now he waits for the Lord to tell the fish to release him from his submarine shelter.

City Scape

The great city of Nineveh, as described in this story, stands out of all proportion to any ancient or modern urban centre. It takes Jonah three days to cross the city; on the first day he stops and announces its destruction. Then, it seems from this account that Jonah considers his work done. He has obeyed the Lord's command, traveled a great distance and delivered the message of doom. We can only imagine what sights and sounds hold his attention as he meanders through the streets of this strange city. Nines love to wander, to lose themselves in exotic settings and curiosity shops. It is no wonder that Jonah disappears from view, while others move into high gear to take decisive, dramatic action.

The king proclaims and publishes the operative words, then takes actions for his people to emulate. Fasting, thirsting, donning sackcloth and ashes while calling out for forgiveness, the people of Nineveh perform all these mourning rites and more. While Jonah declared certain death to the city in forty days, the king and people chose to hear a conditional warning and the possibility of a dif-

ferent verdict. The poignant question "Who knows?" rings from this text, as comparable to the ship captain's "perhaps." These people live in a world of options, of choices and alternatives, in a place where minds change, where purposeful actions shape destinies. Such a world of open opportunities is not one that most Nines inhabit.

Worm Wood

One ironic truth of Enneagram studies is that each point at the centre of an emotional triad is most out of touch with the core feeling. So while Nines sit at the centre of the anger types, they are most disconnected from their angry selves. While Eights and Ones draw upon and utilize anger as they act and react in the world, Nines know anger only as a dangerous energy, so they go numb, deny and suppress furious feelings. In the final scene of his story, Jonah is displeased and angry. At last he speaks to the Lord, with intense emotional outbursts that seem incongruous given recent events in which he has played a part. His immediate reaction to feeling angry is a death wish. Does Jonah persist in beliefs held by many Nines that any expression of anger must lead to destruction? This is how he heard the Lord speak as the story began, and now he sees himself as the inevitable target. There is irony in his praise of a "gracious God" who is "slow to anger." This merciful, loving one is what a Nine wants to be, or rather how he want others to see him. Can Jonah stretch his mind beyond his narrow self-concept to imagine an almighty Lord of all creation who changes his mind and takes pity on those who repent?

On a hill east of the city, Jonah makes a booth for himself and sits under its shade. It appears that Jonah has regressed to a familiar position, prone, half-asleep, watching and waiting in the wings while the lives of others claim centre stage. He might look easy-going, resting in relative comfort, but beneath the surface psychic forces fume, seethe and surge. He rejoices as a plant grows up to help shelter him from the heat, than rages as a worm attacks and withers the plant, exposing him to scorching winds and searing sunstroke. In exceeding discomfort, Jonah feels faint and repeats his wish to die. When God questions him, he declares his anger at last, but his response seems self-centred to a comical extreme.

For a Nine to admit being angry, even over a small matter, can be a turning point in life. It is a huge step for Nines to learn that emotions are not permanent, that feelings come and go, they ebb and flow, so that the angry parent will not stay angry forever. Jonah experienced the spectrum himself, from exceeding gladness to great sadness in one day and one night. And he lived through these extremes. On a much grander scale, the Lord God changed his mind about Nineveh, going from rage to repentance, from fury to forgiveness in the time it takes this tale to unfold. From the macrocosm of the great city to the microcosm of

Jonah's small shelter, the Lord's question rings through the ages. The narrative genius who composed this story leaves readers to imagine Jonah's response. A world of multiple options and alternative outcomes obliges all to pause and to wonder.

Nine Lives

Humans need a secure inner world in order to feel safe enough to retreat and to reach out, to heal and to grow. This inner sanctum includes thoughts, feelings, core beliefs and self-concepts that must be strong enough to withstand

shocks and violations, while remaining fluid and flexible enough to change, transform and respond in creative ways to new challenges. In his small world, Jonah takes shelter in several tight spaces, in the ship, the fish's belly, in the booth under shady vine, while cosmic forces whirl and swirl around him. His task as a type Nine is to internalize both conditions of security and uncertainty, safety and danger, comfort and risk. Learning that he can survive and thrive through the tensions between these settings, without seeking to rest in peace in one while avoiding by all means the other, has life-saving implications indeed. ■

¹ Thanks to all who attended our Enneagram North study group in September, 2009 to exchange ideas while reading the book of Jonah. Special thanks to my fellow Nines whose insights inform these pages.

² To bring insights from the Enneagram to help illumine the lives of biblical characters, consult these authors. Diane Tolomeo, Pearl Gervais, Remi J. De Roo, Biblical Characters and the Enneagram: Images of Transformation (Victoria, B.C: Newport Bay Publishing, 2001). Note that Jonah's story is not examined in this book.

³ Every book on the Enneagram contains similar descriptors. For example, Margaret Frings Keyes, Emotions and the Enneagram: Working Through Your Shadow Life Script (Novato, California: Molydatur Publications, 1998), p. 69-73.

⁴ Many authors write of the childhood fears of Nines. For example, David Hey, The 9 Dimensions of the Soul: Essence and the Enneagram (Winchester, UK: O Books of John Hunt Publishing, 2006), p. 146-147.

⁵ Abraham Maslow described the "Jonah complex" as fear of success, of utilizing one's best talents, of achieving one's greatest goals. It is this fear that prevents

people from achieving self-actualization. Find a summary at this website: <http://www.executive-and-life-coaching.com/jonah-complex.html>

⁶ Find an excellent study of Jonah's journey from denial and numbness to meaningful engagement in Andre Lacocque and Pierre-Emmanuel Lacocque, The Jonah Complex (Atlanta: John Knox Press, 1981).

⁷ For more on how suppressed anger transforms into rage, consult Don Riso and Russ Hudson, The Wisdom of the Enneagram: the Complete Guide to Psychological and Spiritual Growth for the Nine Personality Types (New York: Bantam Books, 1999), p. 332-334.

⁸ Thanks to Professor J. Harold Ellens for his inspired session on "Jonah as Comic Foil in God's Serious Business," revealing how Jonah learns from angers and reversals, presented at the Society of Biblical Literature conference held in Rome, July 2009.

⁹ Thanks to Russ Hudson for his workshop on psychic structures, explaining how each type constructs and defends an inner sanctum, presented in Toronto in March, 2006.

ENNEAGRAM TALK STYLES

<p>8 COMMANDS</p> <p>Arguing, debating, opposing, taking aim, scoring points, parting shots ... military metaphors.</p> <p>Self-talk: 'Out of my way'</p>	<p>9 CHRONICLES</p> <p>Recounting sagas, epics, generalizing, day-dreaming aloud, voicing vague notions, wondering, meandering</p> <p>Self-talk: 'Nice'n easy'</p>	<p>1 SERMONS</p> <p>Teaching, preaching, finding fault, admonishing, correcting, reminding of obligations</p> <p>Self-talk: 'That's not right'</p>
<p>2 SYMPATHIES</p> <p>Befriending, supporting, comforting, offering friendly advice, pitching in, meeting needs, getting personal</p> <p>Self-talk: 'You need me'</p>	<p>3 SALES PITCH</p> <p>Promoting, advertising, performing, exclaiming, motivational speeches, success stories</p> <p>Self-talk: 'Watch me now'</p>	<p>4 LAMENTS</p> <p>Longing, lamenting, extolling, yearning, regretful sighs, poetic turns of phrase, self-expression</p> <p>Self-talk: 'I'm feeling ...'</p>
<p>5 LECTURES</p> <p>Detailed explanations, informative displays of knowledge, definitions, facts, precise instructions, logical, rational arguments</p> <p>Self-talk: 'I'm thinking ...'</p>	<p>6 CAUTIONS</p> <p>Questions, warnings, second-guessing, trouble-shooting, worst-case scenarios, defending / testing</p> <p>Self-talk: 'But what if ...'</p>	<p>7 ANECDOTES</p> <p>Joking, laughing, story-telling, entertaining, shifting gears, changing venues, sampling, imagining, checking out, moving on</p> <p>Self-talk: 'On a lighter note'</p>

COMMUNITY NEWS

INTRODUCTION TO THE ENNEAGRAM

This 10 week, two-part series will take place at the First Unitarian Congregation, 175 St. Clair Avenue West, Toronto, in the library from 2:00 – 4:00 p.m. Saturday, November 7 - December 5; resuming January 2- 30 inclusively.

Discover your 'Ennea' type online at [www.enneagramnorth.com](http://www enneagramnorth.com).

Recommended Reading - The Wisdom of the Enneagram (Don Riso & Russ Hudson)

Workshop fee: \$50.00. All cheques made payable to the 'First Unitarian Congregation of Toronto'. Pre-register with Margaret Rao by phone (416) 658-0998 or email. margaretrao@rogers.com

THE ENNEAGRAM OF RELATIONSHIPS

A 2-Day Workshop in Toronto

November 27(eve); 28(day); 29(to mid afternoon)

Workshop Leader: Jane Lindsay, experienced Coach, Group Facilitator and Riso-Hudson trained Enneagram Teacher

If you want to deepen your relationships, join us at this workshop – on your own or with a friend, loved one or colleague

Registration/tuition info: sgttnstn@yahoo.com, or 416-696-5823

Russ Hudson and Gayle Scott present:

ENNEAGRAM PART 1: THE ANATOMY OF PERSONALITY

Saturday, October 17 to Friday, October 23, 2009
Canmore Falcon Crest Lodge, Canmore, Alberta

The Anatomy of Personality is a stand-alone in-depth course in Enneagram theory and practice. It is also the first part of the Riso-Hudson Enneagram Institute Certification Program. This is the first time this course is being offered in Canada.

For more information, call: 1-866-609-3222

FAMILY CONSTELLATIONS WORKSHOP – SOUL HEALING A Workshop by Moira Canes

Sunday, October 18, 2009 from 10 am – 5 pm
19 Duncan Street, Suite 102 (west of University, north of King St.)
Cost: \$90.00, Space is limited to 20

To register, contact Moira Canes at: mjcanes@sympatic.ca, or 416-481-6777

For more information on these and other workshops, visit our website at: www.enneagramnorth.com

VOLUNTEERS NEEDED

HELP support Enneagram North by volunteering as a telephone caller. Get to know more people in our community of Enneagram enthusiasts.

Please contact Donna Achtem at: donna.achtem@sympatico.ca.

The Embrace

*When you stumble suddenly
into his full embrace,
he hides away so not to see
his creature face to face.
You yourself are hidden too,
with all your sins of state;
there is no king to pardon you;
his mercy is more intimate.*

*He does not stand before you,
he does not dwell within;
this passion has no point of view,
it is the heart of everything.
There is no hill to see this from.
You share one body now
with the serpent you forbid,
and with the dove that you allow.*

*The imitations of his love
he suffers patiently,
until you can be born with him
some hopeless night in Galilee;
until you lose your pride in him,
until your faith objective fails,
until you stretch your arms so wide
you do not need these Roman nails.*

*Idolators on every side,
they make an object of the Lord.
They hang him on a cross so high
that you must ever move toward.
They bid you cast the world aside
and hurl your prayers at him.
Then the idol-makers dance all night
upon your suffering.*

*But when you rise from his embrace
I trust you will be strong and free
and tell no tales about his face,
and praise Creation joyously.*

Leonard Cohen, *Hydra*, 1983.

Published in *Stranger Music: Selected Poems and Songs*, (Toronto: McClelland & Stewart, 1993), p. 396-397.
Find this and many more poems and lyrics by Leonard Cohen at this website: www.leonardcohenfiles.com.



**ENNEAGRAM NORTH IS PROUD TO PRESENT:
NINE LENSES ON THE WORLD: ENNEAGRAM STYLES AND
ADAPTIVE AND MALADAPTIVE SCHEMAS**

With Author and Teacher, **JEROME WAGNER, Ph.D.**

March 6 & 7, 2010

Schemas are stable and enduring patterns of thinking that develop during childhood and are elaborated throughout our lives. We view the world through our schemas, which are important beliefs about the world and ourselves.

Schemas exert their influence on our behaviour and strive to ensure their own survival through three processes of **schema maintenance**, **schema avoidance** and **schema compensation**. In this 2-day workshop, we'll consider how these processes operate in the nine Enneagram styles. We'll discover some adaptive or useful schemas and what are some typical maladaptive and not-so-helpful schemas for each type.

Time: Saturday 9:00 – 5:00 pm; Sunday 9:30 – 5:00 pm
Location: Havergal College, 1451 Avenue Rd. Toronto
Cost: Members: \$149; after Jan. 15, 2010: \$199; Non-members: \$249;
Students: \$99.00 (lunch NOT included)

BIOGRAPHY: Jerome Wagner, Ph.D. is a Clinical Psychologist, Psychotherapist and Consultant in private practice, and is a faculty member in the Dept. of Psychology and the Institute of Pastoral Studies at Loyola University, Chicago. A pioneer in Enneagram Studies, he has taught a graduate level course on the Enneagram at the Institute of Pastoral Studies since 1980. Jerry is the author of the *Enneagram Spectrum of Personality Styles: an Introductory Guide*, published by Metamorphous Press and of a DC and audiocassette series *Two Windows on the Self: the Enneagram and Myers-Briggs* distributed by Credence Communications.



Check out his website at: www.enneagram_spectrum.com

**To register call Dara Church at 647-208-8754 or
email: enneagramnorth@yahoo.ca**