



EnneaBYTES

EXECUTIVE 2010

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PRESIDENT'S MESSAGE

Spring to Summer 2010

Dear Members,

Greetings to one and all as we enjoy these bright, sun-splashed days of early summer. As your new President, I look forward to serving you by helping to plan events, writing for the newsletter and listening to your ideas about how best to extend our community and deepen our understanding of many aspects of the Enneagram.

Heartfelt thanks to our past President, Moira Canes, for her wise, intuitive, perceptive work on our behalf. I am delighted that Moira has agreed to remain active on the Board as our Program Coordinator; she is currently corresponding with the Enneagram Institute in order to bring Russ Hudson to Toronto for a two-day workshop in March 2011. Moira works with resolve to ensure that the most experienced teachers in the world include visits to Enneagram North in their schedules.

I invite you to spend some time with this issue of our newsletter. Each issue is compiled, edited and sent on to print by Andrea Purcell, our Newsletter Editor and new Vice President. Thanks to her creative ideas, timely reminders and attention to detail, our community is kept current, connected and well informed. We thank Verity Graphics for maintaining our website and helping us with our graphic design needs.

All of you know Theresa Courneyea, our long-serving, astute, attentive Treasurer. Thanks to her expertise, even with reduced membership fees, we are meeting our expenses and balancing our budget.

Many thanks to Donna Achtem, our Membership Director, for her tireless efforts to contact members with reminders to register for workshops, and for completing our Directory for 2009/2010. Please ensure that we have your most recent contact information. To make changes, write to Dara Church at enneagramnorth@yahoo.ca.

Find a new feature in this issue of EnneaBYTES, a column entitled "Three Ways Through." The plan is to invite three people with different Enneagram perspectives to offer their views on a topic of interest. Find the words of a Three, a Nine and a Six in this issue, as each responds to a well known story. Please consider writing for this column in the Fall or next Spring.

Enneagram North is your organization and Board Members are here to serve you. We welcome your comments about our workshops, study groups, newsletter, website and other services. To inform us of your interests and experiences with Enneagram North, we are in the process of developing, and you can expect to receive, a Membership Survey sometime this coming September.

Throughout the year, many special, well-informed, creative and kind-hearted people gather to share life experiences and to offer insights informed by the Enneagram. As your President, I hope to meet with you often to listen and to learn. You are welcome to contact me at any time: rwrobel09@gmail.com Phone: 416-780-0901

Enjoy a happy, healthy, restorative summer,
Ruthanne Wrobel

What's Inside

Page 1 - President's Message

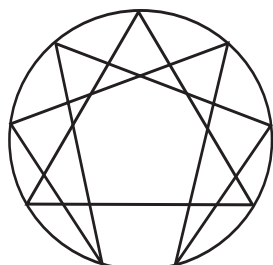
Page 2 - Farewell Message
Study Group News -
Winter 2009 to 2010

Page 3 - Nine Lenses on the
World: Jerry Wagner
workshop

Page 4 - 6 "Three Ways
Through" – Responses by
Nick Szymanis, Ruthanne
Wrobel and Laura McRae

Page 6 - Library News
Poems by Michaela Sefler

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FAREWELL MESSAGE

Those of you who attended Jerry Wagner's workshop will already know that I have resigned from the Presidency of Enneagram North. I'd like to express my appreciation and gratitude to all of you for your support and participation. I've enjoyed getting to know some of you better and am grateful to the Board Members for their commitment, sincerity and hard work. It has been a pleasure and privilege to serve you and help steer Enneagram North over the past four years.

Ruthanne Wrobel has been nominated by the Board to be our new President, a position that she has graciously accepted. I shall remain on the Board as Program Coordinator, Theresa Courneyea as Treasurer, Donna Achtem as Membership Director and Andrea Purcell as Vice-President and Newsletter Editor. We hope that, together, we can meet the challenges and opportunities that these times present to us and continue to provide the variety of learning opportunities that Enneagram North offers – the library, the study group, workshops and spiritual friendships.

Warmest wishes,
Moirá Canes
Past President
Enneagram North

Study Group News, WINTER 2009 TO 2010

Our topic of study this year has been Emotions and the Enneagram and we have entered into emotional worlds in several ways. To find emotional lives writ large, in big, bold characters, we turned to famous stories from the Bible. Scenes from the lives of Saul and David, the first kings of Israel, helped us explore the fears and hopes of types Six and Three, the so-called "shock points" of the Enneagram. Here, (as with type Nine) emotional truths are so deeply buried that only a jolt or bolt from the blue can capture attention, break old habits and shift energies in new directions. An immense force of nature finally forced Jonah (a Nine) to confront his anger. Saul (a Six) heard his greatest fears pronounced by the ghost of his guiding light, the prophet Samuel. Reminded of his early life as a shepherd boy by his prophet, Nathan, King David (a Three) expressed remorse for acts of heartless cruelty and reconnected with his humanity. Some of us find that stories of those who suffer emotional distress, who weather emotional storms, speak to us in ways we cannot otherwise put into words.

Some group members appreciate the story form more than others. Others are ready to share the emotions of daily life in like-minded company. For example, in January we invited Mike Lee to work with us. Mike is a certified Director of Psychodrama and has led workshops for professionals and local communities in trauma recovery. He engaged us in interactive ways to recall our first encounters with the Enneagram, our initial attractions to these teachings, some frustrations and setbacks that we have encountered and then to share the gifts of this work as we gather together in a community of trust and compassion. We thank Mike for his able facilitation of a meaningful session.

We then held several sessions to prepare for and to follow up from our two-day workshop with Jerome Wagner. We worked with descriptions of schemas, which are deeply entrenched beliefs that formed early in life and that change only with mindful, persistent effort and growing self-awareness. By listening and speaking with alike-types and different types, we learned more about maladaptive habits and discovered links between schema patterns and Enneagram compulsions. We wondered how schemas might connect with our subtype preferences. Then, we agreed to work with "emotional inhibition," the belief that we must suppress spontaneous emotions. Certain types hold this belief more strongly than others, (Ones, Fives, Sixes, Nines). When faced with reluctance to express emotions, some types, (Twos, Fours, Eights) experience this as a deliberate withholding, withdrawing or as an alienating passive-aggressive stance. In discussing this, the power of schemas to point to and probe into core issues became clear.

In our monthly meetings, we aim to offer a variety of entry points into topics of interest and concern. Your ideas for topics, books, activities or guest facilitators are always welcome. Many thanks to those who attend study sessions and advance our learning through a willingness to share questions, observations and insights. In the spirit of the oral tradition, we look forward to continuing our learning and teaching together, starting in September.

For information and directions to our meetings, contact Ruthanne at rwrobel09@gmail.com

NINE LENSES ON THE WORLD: Enneagram Styles and Adaptive and Maladaptive Schemas A workshop with Jerry Wagner in Toronto, 2010

In early March, thirty Enneagram North members and associates gathered in the lovely library at Havergal College for a weekend with Jerry Wagner. One of the earliest North American students of the Enneagram, Jerry Wagner, Ph.D. is a Clinical Psychologist, Psychotherapist and Consultant in private practice and is a faculty member in the Department of Psychology and the Institute of Pastoral Studies at Loyola University, Chicago. Jerry has contributed numerous articles to Enneagram publications, and has authored a book and CD series on the Enneagram. He has taught a graduate level course on the Enneagram in the Institute of Pastoral Studies since 1980. He began the Enneagram Spectrum Training and Certification Program there in 1995 and taught his Certification course to a number of us in Toronto a couple of years ago. Those of us who attended that series of workshops were excited at the prospect of hearing more of what Jerry had to offer.

We were not disappointed. Jerry was back with some insightful observations on schema patterns and how these relate to Enneagram type.

Jerry began with some musings on schemas, which are distinctive behaviour patterns, similar to compulsive habits or fixations common to each Enneagram type. These habits can be helpful and, indeed, necessary in helping us sort through the data that bombards us in our daily lives. In this way, schemas can be adaptive. However, at times, they can also be maladaptive. When our schemas are maladaptive, it's fair to say that we are limited by our paradigms and not by reality. By confronting such maladaptive schemas, we can deal with the limitations we have unconsciously put upon ourselves and break free - hence the importance of being aware of the role that schemas play in our lives.

We then broke into type-alike groups to come up with a list of schemas by type - proverbs, ideas, etc. - that we, generally, find useful in our lives. We then shared our findings with the larger group, which sparked much discussion. As Jerry then led us on a guided meditation, we shifted gears to confront a painful memory from the past. Then, he led us through a means of visualizing a more positive outcome. At another point in the workshop, he outlined his thoughts on REBT or Rational Emotive Behavior Therapy, a type of cognitive therapy. These were only a few, from a number of, strategies that he provided us with to assist us in learning to cope with shifting maladaptive schema.

We were given many useful handouts throughout the session. A very comprehensive list of Maladaptive Schemas, eighteen in all, broken down into five categories, provided much discussion, first in groups and, later, as a whole. It was very interesting to compare notes and see the trends based on type. Allowing for the inevitable differences among us, there were some definite type correlations.

One of the most interesting portions of the workshop was Jerry's work on schema processes. He broke them down into three categories: schema maintenance or surrender, schema avoidance and schema compensation and, then, presented us with a chart showing how this plays out by type. We did some group work on this that was fascinating.

All in all, it was a very enlightening weekend and the group was, once again, enchanted by Jerry's deep insight and the ways he presented some original, thought-provoking material with great humour in his easy, self-effacing manner.

Many thanks to the dedicated board members at Enneagram North who worked long and hard to make this a very successful weekend. In particular, thanks to Moira Canes, Theresa Courneyea, Andrea Purcell, Donna Achtem, Dara Church and Ruthanne Wrobel, who spent countless hours and made special efforts on our behalf. We deeply appreciate their commitment of time, energy and attention.

For more information on this workshop and others, consult these websites:
www.enneagrampectrum.com and www.enneagramnorth.com

Andrea Sinclair
May 31, 2010

THREE WAYS THROUGH, June 2010

Hear three friends respond to the story “The Emperor’s New Clothes,” through the lens of their Enneagram positions. Find the famous folk tale at this website: <http://www.rickwalton.com/folktale/yellow04.htm>

THE EMPEROR IN THREEDOM

Nick Szymanis

Hans Christian Anderson’s Emperor clearly participates in many aspects of Enneagram Three energy in his famous acquisition of “new” clothes. Let’s start with some of the more obvious and work towards some lesser-known aspects of Three that are portrayed in the story.

First of all, Threes are preoccupied with image – making themselves attractive to others. This can be a fixation of all Threes, not just those of the sexual subtype where this is most pronounced. Threes are supreme self-marketers, particularly on the superficial matters of looks, tangible achievements and outward displays of status – all suitable qualities for an “Emperor”. This particular Emperor’s fixation with clothing and appearance is very much the story of Threes, who, like the Emperor, have a concern with surface-level appearance that may outweigh other interests such as theatre and the lives of soldiers.

Secondly, Threes value competence. They have an instinct for working with, being seen alongside and promoting only those who are “fit for office”. As the expression goes, Threes do not suffer fools lightly. A means to distinguish the “wise from the stupid”, via a wardrobe change, would seem like a double blessing for a Three Emperor - new digs and no dummies. This is a very lucky prospect when seen through a Three’s fixations.

Of course, mid-story, the Emperor and his ministers are being bamboozled. How so? It’s possible the Emperor’s immediate statesmen also suffered from the same fixation of wanting to keep their coveted “competence” intact and, thus, much like the blind leading the – well, you know how it goes. A group of Threes are just on the verge of a public appearance and it’s clear that a PR disaster is about to happen as exponential amounts of fear and deception are at work. There is a profound untruth central to this story and, again, Threes all over the place are at fault. No Three has a problem lying to the Emperor just to save his reputation. Similarly, the Emperor seems to be just as easily able to lie to himself. Deceit is, indeed, the vice of the Three, particularly in the case where it props up some sense, albeit a false sense, of self. Sadly, the weavers exploit this in both the Emperor and his company.

Finally, with the grand parade, comes the self-promoter’s finest hour. The Emperor has done it right too. Lots of hype is a Threedom thing. The weavers, after all, have been invited into the court and have been sewing by

candlelight for all to see. And, so, the much-awaited moment is well attended and the all-too-proud Emperor and his ministers are going to step out into quite a crowd. Well done, Threes! And, of course, it’s the innocence of a child and the mass-reversal of opinion that then become the defining moment. Perhaps, the whole town was an expression of Three energy, because, in true Three style, opinions change through the crowd like the colour of a chameleon’s skin – dependent, of course, on what it’s seen against.

And, then, what of our Emperor? At the point the word reaches him, it is as though he is already in a far-gone place of self-adoration. He does not even pause. The most beautiful thing imaginable has been revealed and so, too, has a double-irony: Threes are often said to suffer the destiny of Narcissus. The Emperor is, indeed, caught up in a reflection of himself, which, as all finally admit, is false. Exposed is the naked Three – not a comfortable place - and it’s not just because of the nude bit. Threes are most alienated from their true self, from their core being of raw experience. Just like the Emperor, they spend a lot of time and energy playing dress-up, and can, indeed, stay there; staring at a superficial reflection of themselves, adoring it to a point of never really knowing what’s beneath.

Interestingly, this is where the story ends. The weavers get away rich, we assume. So too, can we guess that the ministers and masses have some explaining to do. But, our Emperor remains transfixed. He’s stuck. He carries on the “performance”, but the cavity between inner reality and self-image is just as exposed and, with this realization available to him now, another more profound procession may have just begun.

AN EMPTY LOOM

Ruthanne Wrobel

At the core of this story for me stands the ‘old and honoured minister’. He is the first one sent by the Emperor to view the work of the weavers; a trusted advisor, a wise judge, he has life-long experience of faithful service to the Crown. Had he been willing to express his doubts and fears at the outset, he would have uncovered the imposters’ plot and spared his Emperor from full, public disclosure. So why did the ‘good old minister’ not speak up?

It makes sense to me to see this figure as a Nine. He deliberates behind the scenes for many, long years while an-

other wears the crown and basks in the spotlight. I imagine him giving little thought to his own appearance and spending next to nothing on his own wardrobe. His role is to listen and learn, to quietly offer advice, to facilitate the work of important people. He knows he has the ear of the ruler, but little does he realize how much weight his words could carry. He has no clear sense that the Emperor (or anyone) would have listened to his first impressions with either alarm or appreciation.

What keeps the old minister mute is not desire to applaud the Emperor's latest project (as might be true for a Three), or fear for his own reputation (which might concern a Six). On the scale of Desire and Dread outlined in Tad Dunne's work, the Nine sits at the top of the horseshoe, straddling the fence, paralyzed and out-of-touch, feeling neither set of emotions. Dunne describes type Nines as most blind to desires and most deaf to dreads. The inattention, inertia and passivity of the Nine result from being stuck in this place. The minister will be neither the hero nor the villain in this tale. He will 'go along to get along' when he could have saved the day.

When staring at the weaving looms, the old fellow keeps rubbing his eyes. He can see nothing, even through his spectacles, a too common experience for many Nines. When the weavers ask what he has to say, he mumbles "lovely, most lovely". This Nine is going through the motions of seeing and hearing, just as the fraud artists are going through the motions of weaving. Nines tend to mirror what is happening around them, even when nothing of real substance is happening at all, or worse when a crime is being committed. The minister listens closely as colours, patterns and textures are described to him. He memorizes words and phrases, and then repeats these word-for-word to the Emperor, without inserting his own impressions, even when these would have been most welcome. If our Emperor Three is Narcissus, then the old minister Nine is Echo, whose vocal chords can only return the sounds pronounced by others.

Of course, the courtier does not want to be the one to accuse the criminals. Such an act might cause an uproar, a commotion, with angry weavers, civic officials, soldiers and townspeople up in arms. There would have been lights, sketch artists, action, everything he has worked his whole life to avoid. Would the Emperor thank him or arrest him? Would the people rise in revolt, freed at last from the tax burdens of supporting their ruler's sartorial obsessions? Who was he to raise a ruckus in front of an empty loom? So much simpler to sit back, to tell others what they want to hear and to keep feelings (if any surface at all) under wraps.

The Nine, unknowingly, sets the scene for all the compliance that follows. His failure to speak and act is a sin of omission as great as the defrauding itself. There is

ironic truth in this tale of 'non-weaving' as the invisible cloth does truly reveal the character of those who do not say what they do not see. There is a message for Nines (and other types) that even vague feelings and uncertain impressions are worth examining further. There may turn out to be nothing there, or they might point to the heart of the matter. Not speaking out can have dire consequences. Non-action can be the most revealing action of all.

"AND A LITTLE CHILD ..."

Laura McRae

The story of the Emperor's New Clothes appears to me to be pervaded with the energy of Enneagram type Six. The Emperor, infused with fear that he cannot know the true thoughts and abilities of his staff, the courtiers, reluctant to demonstrate their own supposed lack of ability through confessing their inability to see, and the crowd, silent and intimidated by self-awareness, all participate in the Six reluctance to expose herself to possible attack or judgment.

However, were we to see Six only in light of fear and its attendant paralysis, we would miss the salient features of this type, the features that make them, perhaps, the most disparate group of individuals around the Enneagram figure. To truly understand the Six, we have to look to the honest – and naïve – child who says what no one else dares, because, for him, that disparity between what he sees and what he hears is more disturbing than anything others may view in him or say about him.

Of course, the child in this story is unaware, because he does not seem to be aware of the supposed magical nature of the cloth. He is not an emblem of bravery, wading in where angels fear to tread, but, rather, an example of clear sight, trusting experientia (his own experience) over auctoritas (the authority of the crowd). The Six, though seemingly unable to act without a multitude of opinions, in the end, will trust her own eyes over the perceptions of others, however trusted.

Despite the gut-wrenching fear that materializes in vibrating nerves and acid-dipped stomach during any actual or potential conflict, the Six cultivates a clear-sighted honesty in her outlook, because she never relaxes her guard, never totally trusts. The Six, less interested in others' perceptions of her than in the danger they represent for her, immediately perceives the threat implied by the disparity between reality and what others say or claim. When the Emperor parades with no clothes, the kingdom is in peril.

This tale cuts to the core of the anxiety of type Six. Can the Six trust others when her instincts insist that perfidy abounds? It is not that the Six considers others gratuitously duplicitous; however, the Six expects that, at the end of

Continued next page

the day, others will act for themselves and, consequently, the Six must maintain constant vigilance. The child, though divorced from the anxiety often attendant on the Six's clear vision, cannot but see reality. He is unaffected by the opinions of others or even the fear of revealing self. The Six, in the end, will perceive threat in the disparity between the claims of others and the – for a Six – more reliable evidence of her own eyes.

ENNEAGRAM NORTH LIBRARY NEWS 2010

Listed below are several new books for members to borrow from the Enneagram North Library. Books have kindly been donated for this purpose. Enneagram North does not promote or endorse certain authors or approaches to the Enneagram. Please contact us if you have Enneagram materials you would like to donate for circulation among members. Items may be borrowed for up to four weeks.

Falikowski, Anthony. *Higher Reality Therapy: Nine Pathways to Inner Peace*. O Books, UK, 2010. Visit this website: www.o-books.com/obookssite/book/detail/708

Lapid-Bogda, Ginger. *Bringing Out the Best in Yourself at Work: How to Use the Enneagram System for Success*, McGraw-Hill, 2004.

Learn more about Ginger Bogda and her work at www.bogda.com/enneagram.php

Parke, Simon. *The Enneagram: a Private Session with the World's Greatest Psychologist*. Oxford, Lion Hudson, 2008.

Read more about Simon Parke and his conversations with the Enneagram at this website: www.simonparke.com/consultancy/enneagram.html

Rhodes, Susan. *The Positive Enneagram: A New Approach to the Nine Personality Types*. Seattle: Geranium Press, 2009.

Learn more about the Enneagram as a process model of creation and transformation at this website: www.enneagramdimensions.net/

Zuercher, Suzanne. *Merton: an Enneagram Profile*. Ave Maria Press, 1996. A biographical study informed by the Enneagram of Thomas Merton as a romantic, dramatic type Four.

POEMS BY MICHAELA SEFLER

One Aspect

One aspect
of a whole;
a part, a perspective,
a point of view.
One expression of reality;
I am nothing,
I am all.
Four worlds
compose the myriads
of possibilities
of the unfolding of creation.
I renounce
a lesser possibility;
I transcend, I reach the worlds beyond.
The lower, the singular,
one part, a perspective a point of view,
the higher, the whole.

Guiding

Influences that guide
acting upon us,
shaping our lives,
forming our bodies and destinies.
Different spheres shedding light
motivations urge us on
shapes and styles
are guiding signs.
Guiding angels protecting the innocent
giving hope and confidence
a holy chariot riding.

Michaela Sefler is a metaphysical poet living in Quebec, Canada. These poems are from one of her collections, *To Summon Angels: the metaphysical*, published in 2009. We include these poems with permission from the author. To learn more about Michaela Sefler's inspirational work, visit her website <http://msefler-inspiration.net>