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THE CONNECTION BETWEEN LEAD PASTORS' ENNEAGRAM PERSONALITY TYPE AND CONGREGATIONAL SIZE

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THE CONNECTION BETWEEN LEAD PASTORS' ENNEGRAM PERSONALITY TYPE
AND CONGREGATIONAL SIZE

By

JEREMY DAVID JOHNSON

A doctoral dissertation submitted to the
College of Education
in partial fulfillment of the requirements
for the degree Doctor of Education
in Organizational Leadership

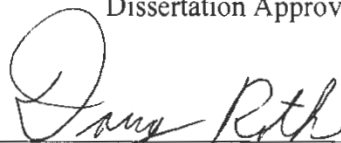
Southeastern University
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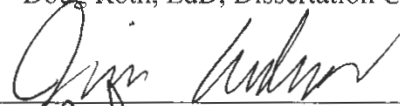
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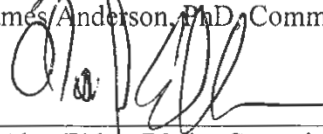
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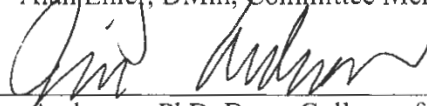
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DEDICATION

This work would not be possible without the tireless encouragement from my amazing wife and two beautiful daughters. Thank you for your patience with me. Thank you for all the help with the heavy research. Thank you for being my inspiration. Thank you for taking on all the extra tasks while I focused on my schooling. Thank you for being the best family in the world. Thank you for being a consistent light in my life. And finally, thank you for volunteering to write this “dedication” for me.

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Thank you, Julius Erving, for your inspiration. Because of your flair, I've always dreamed of what it might be like to be "Dr. J."

ABSTRACT

This study examines the relationship between the Enneagram profile of a lead pastor and the size of congregation. This study is motivated by the research question, “Do lead pastors of Protestant megachurches in the United States tend to share commonalities in their Enneagram personality types?” Previous research indicates that personality plays a role in the impact of a pastor, but to date, no systematic investigation has explored the connection between the Enneagram profile of the leader and the size of the congregation. Using a sample of 58 megachurch pastors and 56 non-megachurch pastors, the Enneagram type of each pastor was obtained through the Wagner Enneagram Personality Style Scales (WEPSS) inventory. The findings from the research indicate a significant relationship between Enneagram Type 3s (Achievers) and 8s (Challengers) as a common profile of the megachurch pastor (in 79% of the cases). The findings offer insights into potential benefits of self-discovery the Enneagram can provide pastors based on the unique roles of their leadership style. While these results do not speak to the quality of leadership in these pastors, or suggest a pastor is better suited for a church based on a personality style, these results may prompt further inquiry into the pastoral selection process to determine if the current structure favors a certain personality.

Keywords: pastoral leadership, Enneagram, megachurch, personality profile, church size

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I. INTRODUCTION

Approximately 310,000 Protestant churches are active in the United States (Roozen, 2015). The average church size is 75 in weekly attendance. Of these, 1,300 churches are over 2,000 in weekly attendance (Roozen, 2015). With only 0.4% of churches (1 out of 250) in the United States considered a “megachurch,” knowing what characteristics megachurches share may be a benefit to selection committees, training institutions, pastors, and researchers.

Church leadership involves many variables. While external gifts and calling are the focus of many ministerial development tools, internal growth is also a characteristic crucial to the leadership of a megachurch ministry. Such characteristics are often defined as abilities or traits. Leadership ability is impacted by both nature and nurture. Church leadership is about one’s design and development.

Background and Review of Relevant Literature

The term *personality* is rooted in the Greek word *persona*, meaning mask, a mediator between the person and his or her world (Dameyer, 2001). In Greek, the word *enneagram* refers to a nine-pointed symbol (Matise, 2007). The Enneagram is an ancient system of personality development represented by a symbol, signifying nine character orientations composed of habitual patterns of perception, emotion, and behavior. By exploring these orientations, individuals can identify and transcend the strengths and limitations of who they are and work

toward a developed and healthy version of who they are called to be (Bland, 2007). The Enneagram “uses ancient number-thinking as a means to codify complex and diverse situations in ways that can be seen and grasped as a whole” (Blake, 2013, p. 1). Each point of the Enneagram refers to a character orientation. These character orientations have the ability to develop over time. One can become a mature version of one’s orientation. Orientations can also be expressed in an immature fashion. Each orientation is a habitual pattern of perception, emotion, and behavior. No orientation is better or worse than another. Although the potential for all nine orientations is inherent in everyone, one orientation usually carries significant weight and becomes expressed in a person's worldview and in his or her day-to-day actions and interactions. Each number represents a core motivation or orientation to others and the world. These “types” do not explain or capture the whole of a person. Points of character orientations are coded as numbers, and these numbers are what Cron and Stabile (2016) have described as a type of map for how a person navigates through the world. Most of the time, each person is a combination of at least two numbers.

The Enneagram is also a tool to show people how their inner lives blind them to certain patterns, motivations, vices, and virtues. The Enneagram explains how one sees the world and connects with others. At its best, the Enneagram aims to show why people impulsively go in particular directions in their imaginations, why their hearts burn for one thing over another, or why they are exceptionally driven in certain areas and not in others (Cron & Stabile, 2016).

Once people can recognize their natural ways of seeing and responding to the world around them, they will be able to more easily develop the ability to relate with others in a more positive manner. Thus, the Enneagram provides a map for promoting self-awareness and personal growth as well as the development of more sustainable and productive relationships.

The Russian philosopher Gurdjieff introduced the Enneagram to the West in 1915 at a French conference (Dameyer, 2001). In the 1950s, Chilean psychiatrist Oscar Ichazo discovered parallels between the Enneagram symbol and Pythagorean mathematics, which bridged the Enneagram's foundation in ancient Sufi tradition with its modern counterpart (which, in catering to a Western audience, took on increasingly visual dimensions). By the final decades of the 20th century, American counselor Palmer (1991), along with personality researchers Riso and Hudson (1996), integrated the Enneagram's emerging tradition into contemporary personality psychology, producing the current understanding of the Enneagram system. Jesuit priests popularized it in 1992 via Franciscan spiritual director Richard Rohr's book *Discovering the Enneagram: An Ancient Tool for a New Spiritual Journey* (Rohr, Eggbert, & Heinegg, 1992).

Since its introduction in the West, the Enneagram's most prevalent implementation has been in the area of organizational development as an applied counseling tool for effective team building and the formation of more harmonious and productive workplaces (Ormond, 2007). Today the Enneagram is a regular topic in skills-building conferences and workshops (Matise, 2007), and college counseling centers have begun incorporating it alongside the Myers-Briggs and Holland typologies in online career assessment batteries for students (Moss, 2014).

Most personality tests such as the Myers-Briggs Type Indicator (MBTI) are designed to identify personality traits like introversion or intuition. The Enneagram goes deeper, looking at the motivations behind traits. The strength of the Enneagram is that it exposes where one might need healing and what vices might be causing divisions with others and even within oneself. The Enneagram shows what intrinsic value motivates each person. Christians can use the Enneagram as a tool to find healing by discovering an identity more truly in Christ (Starke, 2016).

While the development of leadership in a pastor can spark an interest in leading a church, the design of the leader might be a factor that greatly impacts this drive to lead. Megachurches present a unique challenge among churches. Looking at the Enneagram profiles of megachurch pastors may indicate a connection between the lead pastors' Enneagram profiles and church size.

A study by Newgent, Parr, Newman, and Higgins (2004) suggested that the Enneagram is a valuable resource for educators and counselors in the assessment of career strengths as it can also identify obstacles for at-risk students. The Enneagram has been a resource to develop self-awareness in therapists, clients, students, parents, teachers, and administrators. The researchers of this study concluded, "Educators are encouraged to expand their methods and ways of thinking regarding teaching personality measurement" (Newgent et al., 2002, p. 18). Using narrative analysis of interview data, these researchers explored the potential capacities of each Enneagram type (at its healthiest level) to evaluate effective leadership performance.

No recorded study exists to date on how the Enneagram personality type of lead pastors might be connected to the size of churches in which they lead. While fields of industry use the Enneagram as a management tool and a predictor of success in certain roles, exploring a possible connection between the Enneagram personality profile and the role of the megachurch pastor in the United States might be valuable.

Purpose Statement

The purpose of this study was to identify a potential relationship between lead pastors' Enneagram personality types and congregational size. The aim of this study is to explore a common motivator that lead pastors of megachurches share, as well as other similarities that might provide insight into the unique size of their influence. An exploration of the relationship

between lead pastors' Enneagram personality types and church size would provide helpful insight into the role of the megachurch pastor in the United States.

Research Question

According to the Hartford Institute of Religion Research (Roozen, 2015), America does not seem to have a shortage of Protestant churches, as there is an average of 6,000 such churches in every state. Most of these churches average under 100 in weekly attendance. A megachurch is defined as a Protestant church that sees over 2,000 people in weekly attendance (Thumma, 2015).

Nationally, only one out of every 250 churches reaches megachurch level. While these Protestant megachurches in the United States are uncommon, it will be beneficial to explore any common attribute these lead pastors share.

For the purpose of this study, the following question guides the research:

Do lead pastors of Protestant megachurches in the United States tend to share commonalities in their Enneagram personality types?

In order to explore this question, it is helpful to ask the following sub-questions:

1. Of the nine Enneagram personalities, which types appear more frequently with lead pastors of Protestant American megachurches?
2. Of the nine Enneagram personalities, which types appear more frequently with lead pastors of Protestant American churches that are not megachurches?
3. Is there a statistically significant relationship between Enneagram personalities and the role of the lead pastor of Protestant American megachurches?

4. Is there a statistically significant relationship between Enneagram personalities and the role of the lead pastor of Protestant American churches that are not megachurches?

Methodology

Research Design

A quantitative method of research was used to explore the relationship between two variables. The Enneagram profiles of the lead pastors were analyzed in relation to the size of their congregations. Through observation orientation modeling, the data was analyzed to evaluate any relationship between the two variables.

A sample of 114 participants made up the population of the study, split between both megachurch pastors and non-megachurch pastors. They each completed a questionnaire about their background and church context. The pastors also completed an inventory to determine their Enneagram type. These tools provided the data to be explored in the study.

Quantitative Research Hypothesis

Lead pastors of Protestant megachurches in the United States have significantly more similarities with each other in Enneagram personality profiles than a random sampling of people would.

The Enneagram

The Enneagram is a traditional style of classifying personality, and its use began in approximately 500 B.C. Its practitioners view it as an indispensable connection between the psyche and the soul (Kliem, 2003). Visually, the Enneagram is a circle encasing nine equidistant points associated by nine crossing lines. Each point in the Enneagram model represents a different perspective of relating to others and interpreting life events. The historical backdrop of

the Enneagram is not certain. According to Luckcock (2007), one has to differentiate between the Enneagram image and what the nine types depict to appreciate the origin of the Enneagram. The current Enneagram symbol arrived in the West in the 1940s, courtesy of George Gurdjieff (Ouspensky, 2001). The nine personality concepts surfaced later, often credited to modern authors such as Claudio Naranjo and Oscar Ichazo. Later, Don Riso and Russ Hudson made developments to the Enneagram framework (Almaas, 2008). Today, the instrument is used as an apparatus for upgrading mindfulness and self-development.

The Nine Personality Types

Type 1 - The Perfectionist. The Perfectionist type describes sane and idealistic people. They live principled, deliberate, and self-controlled lives (Miller, 2010). They just want to be good to the world and maintain comfortable lifestyles. These people do not hesitate to form opinions and to judge other people by looking at their discipline, manners, and respect.

Type 2 - The Helper. The Helper type symbolizes people who wish to feel loved. Moreover, these people are caring and want to be near other people to offer them generosity and warmth. They often end up disappointed when the same treatment is not reciprocated (Cron & Stabile, 2016).

Type 3 - The Achiever. The Achiever type represents courageous, reliable, and adaptable people who know their ability to excel in almost any setting (Sutton, Allinson, & Williams, 2013). This type sometimes uses opportunistic strategies to maintain a perceived image of being superior to others. This type is often addicted to success.

Type 4 - The Artist. The Artist type will often perceive life from an artistic and romantic point of view. They can inspire through an emotional connection and are mostly attracted to such situations as death, grief, and depression (Palmer, 1991).

Type 5 - The Observer. The Observer type tends to be distant from needs, feelings, and other people, mainly due to a phobia of being overwhelmed (Palmer & Brown, 2014). This type will often gravitate toward independence and isolation. This type is mentally alert due to a natural power to observe and believes that only knowledge can defend one from the intrusions of the world.

Type 6 - The Loyalist. The Loyalist type describes committed and security-oriented individuals who work hard to achieve their goals of stability and security. This type is always aware of trustworthy authority figures, although this type would suspect that most of those authority figures misuse their mandate (Kaluzniacky, 2008). This type can often look for danger where none exists.

Type 7 - The Enthusiast. The Enthusiast type loves to have fun. Enthusiasts are real, productive, and always want to remain free and happy. They love to start projects but become easily distracted, causing project completion to be a challenge (Cron & Stabile, 2016).

Type 8 - The Challenger. The Challenger type describes the powerful and dominant figure. Challengers are confident decision makers and sometimes will confront other people. They will sometimes bulldoze others to win (Cron & Stabile, 2016).

Type 9 - The Peacemaker. The Peacemaker type describes people who fear conflict. As a result, peacemakers will often abide by the wishes of other people at the expense of their own. They value harmony above all else.

The Enneagram considers the disparities and complexities of humans. According to the Enneagram theory, each person possesses qualities of each of the nine types, but one of the types will be dominant (Luckcock, 2008). Therefore, while every person can relate to each of the nine Enneagram types, one type will usually have a stronger influence on the behaviors, perspectives,

and motivation of the individual.

The Enneagram has a tremendous ability to be informative to the corporate world. Organizations use the Enneagram at individual, dyadic, group, and organizational levels. The Enneagram helps an organization's human resources (HR) department in the following ways: describing jobs, analyzing what type of employee might be the best fit, hiring employees, training workers, and appraising the performance of the employees (Bennett, 2012). During the recruitment process, the HR department might be interested in matching personality types with the jobs offered. For instance, if the job requires a Perfectionist, the Enneagram can indicate which candidates might be a more natural fit to the demands of the role. Moreover, the Enneagram can be of great assistance during training and development because it helps identify the propensities of an individual. Although people operate in all nine types of the Enneagram, they always suppress others for the most dominant one (Tamdgidi, 2009).

Analysis

Two tests groups were established to test the significance of relationship between the role of the lead pastor and the personality style of the Enneagram. The first test group consisted of a sampling of lead pastors of Protestant churches in the United States with an average weekly attendance under 2,000. The second test group consisted of a sampling of lead pastors of Protestant megachurches in the United States.

The Wagner Enneagram Personality Style Scales (WEPSS) instrument was used to measure the Enneagram personality type of participants. The WEPSS measures both the positive and negative dimensions of the nine styles. Test takers can see which styles they most identify with and which ones they least likely to emulate. This makes apparent what resources are available to the person and which strategies might be less accessible. Low scores can be as

informative as high scores. The WEPSS organizes the responses into a scale with nine plates, weighing how much the individual identifies with each style.

While there are many Enneagram inventories, the WEPSS is the only assessment published by a major test company. The WEPSS is also the only Enneagram inventory with sufficient reliability, validity, and standardization to be reviewed in *Buros's Mental Measurements Yearbook*, positioning the inventory as a viable alternative to mainstream personality tests (Plake, Impara, & Spies, 2003).

The WEPSS Institute has extended research credentials to use their instruments in both collecting and scoring the data for this research, which allows the study to leverage its reliability using a proven instrument.

II. REVIEW OF LITERATURE

Introduction

The Enneagram inventory is not a new tool, but its influence in the pastoral field has flourished in recent years. The Enneagram does not, however, have a long history of being recognized as a credible inventory. With an increasing number of churches and businesses using the Enneagram as a tool in their management practices, exploration into its trustworthiness is warranted. The Enneagram is aimed at advancing self-knowledge. A main goal is teaching people to identify and disassociate with the parts of their personalities that have the potential to hinder them in realizing their true selves (Cron & Stabile, 2016). To explore the credibility of the Enneagram and its potential to indicate a connection between a lead pastor's profile and the size of the congregation, it is helpful to look at other studies that attempted to show a similar relationship through different measures. However, exploring previous research on the Enneagram and the strength of its credibility and validity was an important starting point.

History of Enneagram as a Spiritual Tool

The Enneagram is a conventional tool used in the study of human personality. The convention deploys with nine critical types, with each type depicting a specific personality. This self-reflection model aids users in focusing inwardly on their thoughts, feelings, and emotions. The Enneagram model aims at facilitating progressive developments through stages of psycho-

spiritual development. When individuals develop self-awareness, they can become familiar with natural weaknesses in their personalities that are not naturally noticed.

Stevenson (2012) defined the Enneagram as a spiritual psychology system established from the ancient Sufi typology, which consisted of nine primary roles that are recognized as tantamount to spiritual awakening. His study further conferred that there is a quasi-mystical system, rooted in the society that formed the foundation of the Enneagram profile in the ancient philosophies with tendencies of bringing enlightenment and efficiency. The study by Stevenson (2012) was based on examination of the historical and contextual background of the method. Lapid-Bogda (2006) indicated that the quasi-mystical system has its own challenges in real life, particularly when applied in the clergy. Nevertheless, the mystical background raises the ambiguity of the application of the Enneagram in the clergy. The use of historical background is critical since it helps create an informed decision in understanding the tool. This approach, however prudent, may not be clearly dependable, as information regarding the Enneagram had been limited prior to 1950. However, this method presents an insightful outlook that is critical for forming the broader perspective in holistic development.

According to a study by Ferrer (2011), the Enneagram system highlights nine personalities, each with a specific pastoral element in the use of the Enneagram. Ferrer's study was conducted through a combination of critical exposition of the Enneagram by a variety of authors and studies across various evangelical churches in the United States. He deduced that a majority of the nine personalities are associated with a sinful vice. For centuries, clergy have been at the forefront, warning society about prevalent vices. According to Ferrer, the Enneagram can correlate with the sinful vices mentioned by Pope Gregory in the late 6th century. Pope Gregory listed seven items, based on the degree from which they offended against love. This list

was, from most serious to least: pride, envy, anger, sadness, avarice, gluttony, and lust. The Enneagram adds fear and deceit to this list (Cron & Stabile, 2016). Ferrer further asserted that the philosophical and spiritual concepts in the Enneagram system are fascinating and inspiring to the followers of the different religions in existence in the world today. Ferrer's research connected the Biblical vices with the study of the Enneagram in modern psychology.

Ferrer's (2011) study added that the perfectionist trait is more of a rational, idealistic trait in an individual. He pointed out that the cleric's religious life is to be principled, self-controlled, and purposeful in nature. Ferrer stated that the basic expectation of a religious leader is to maintain good morals in the world and live a balanced lifestyle. Other researchers, like Vaida and Popp (2014), reaffirm Ferrer's (2011) point that individuals hold a strong awareness of distinction between what is right and wrong. Self-awareness enables one to live up to moral and religious values. Often, these moral values that are taught in church can raise the awareness for the congregant to apply the morals outside of church.

Enneagram Use with Clergy

Ford (2015) explored the relationship between aspects that may influence clergy leadership and the measures of church size and leadership effectiveness. The decreasing membership attendance in the United Methodist Church and other Protestant mainline churches motivated Ford to conduct research on this matter. He discovered that pastoral leadership played a part in the decline of membership and attendance in the church. Many variables need to be considered in the pursuit of effective pastoral ministry. Ford's research looked at the different traits of pastoral leadership in a lead pastor and attempted to connect them with the decline of attendance and financial metrics within the church. Ford utilized questionnaires to conduct this research. The data were analyzed through descriptive statistics, bivariate correlation, and

regression (Ford, 2015). In this research, Ford found that the higher the salary of the lead pastor, the higher the average worship attendance was of the congregation. A positive correlation was also found between spiritual growth and clergy who recognized that their personality had a big impact on the effectiveness of their leadership (Ford, 2015). Recommendations were made regarding future research on matters that influence both clergy personality and church size. This included research on the correlation between clergy personality and the church congregation attendance, and the correlation between patterns of worship and small groups.

In a survey conducted by De Wetter, Gochman, Luss, and Sherwood (2010), it was suggested that the vitality of churches was entirely dependent on the clergy who led the congregations. Clergy with both a positive personality and good morals were more likely to attract larger congregations to their churches, resulting in larger church attendance than clergy without those same traits. The clergy in a church can motivate four key drivers that lead to vitality in a church. One vitality driver is the utilization of small groups within a church (De Wetter et al., 2010). A second factor is the lay leadership helping serve in the programs of the church (De Wetter et al., 2010). Thirdly, the offering of a contemporary worship service, either as an additional service to a traditional experience, or having the contemporary style as the primary service, can add life to the church (De Wetter et al., 2010). The fourth factor was the personality of the lead pastor (De Wetter et al., 2010).

According to Miller (2010), pastors with admirable personalities are very influential and tend to command large followings. The intrinsic personality traits of the pastor tend to have an impact on the external attributes of the church (Miller, 2010).

Clergy who motivate their congregations to have unity and harmony are more likely to have large churches since the two are closely correlated (De Wetter et al., 2010). The authors

found that the clergy's ability to get more followers was found to be directly related to the pastoral use of the Enneagram. One of the Enneagram profiles, the Peacemaker, is an example of how the personality of a pastor can have a positive impact on the overall congregation. Peacemakers try hard to bring people together and are typically good at settling disputes between individuals in the churches. In another of his writings, De Wetter (2012) also indicated that peacemakers who hold different opinions are committed to stay together and support their counterparts regardless of their personal interests. To the Peacemaker, the value of harmony appears to be stronger than the value of expression.

According to the study *Narcissistic and Psychopathic Leaders* (Vaknin, 2010), clergy who have narcissistic personality disorder tend to lead churches that are either not growing or are declining. These church leaders have unrealistic beliefs and do not relate well to the crowds they are trying to impact. They usually have feelings of grandiosity and self-importance, which causes them to look down on other people. Such personal focus results in selfish motives underpinning their daily activities and church teachings. The study further explains that these pastors have fantasies of unlimited success, fearsome power or omnipotence, and bodily beauty, among other obsessions (Vaknin, 2010). As a result, their church size is said to be moderate. These types of clergy usually exaggerate their accomplishments, talents, skills, and personality traits to the point of telling lies to the people. They demand to be recognized and feel superior without any commensurate achievements in life. Churches led by such clergy are more likely to have fewer people in weekly church attendance due to this dysfunction (Vaknin, 2010). Clergy who are fueled with narcissism usually demand automatic and full compliance from their church members. If they do not freely receive such compliance, they will often force people to do what they want in order to feel authoritative. These pastors will often require excessive admiration,

attention, and affirmation; they usually wish to be feared and respected by all. In the Vaknin study (2010), these clergy were also found to be devoid of empathy; they were unable to identify with the knowledge, feelings, needs, preferences, and understanding of others. This kind of clergy is often mentioned to possess the artistic personality, another of the nine profiles within the Enneagram. They fantasize unrealistically and do not have an awareness of their true identity or significance. These pastors do not initiate or motivate anything that does not benefit them, which displays selfishness.

Walker (2014) explained other factors that seemed to have a correlation between church growth and pastoral attributes. Pastors who prayed regularly saw growth in their churches (Walker, 2014). Clergy who led crowds by example, doing what they taught the people, often influenced more people (Walker, 2014). Clergy who led by example were followed more than those who did not, directly correlating with church size (Walker, 2014); they valued a broader perspective regarding society and gospel values. The clergy who knew their responsibilities in the society and did anything in their power to fulfill their duties were admirable to the church members (Walker, 2014). In relation to church size, these types of clergy had a large following of people willing to listen to them (Walker, 2014).

According to Baldwin (2012), personality theories are widely used by psychiatrists, psychologists, and those who engage in the treatment of mental problems. Baldwin proposed that as pastors would understand the emotional and mental makeup of their congregations, they would see growth in their churches. The basis of Baldwin's research was entirely theoretical and did not depend on any quantitative analysis. He believed that the clergy's work was to create a personality concept of Christian spirituality, which is attained by coalescing the knowledge of biblical issues such as psychiatry, psychology, and philosophy. The importance of combining all

these different areas of knowledge would help the clergy gain insight on what they should teach. With that in mind, Baldwin reasoned that a pastor can gain more followers and hence increase church size. People are motivated to follow a person whom they believe will bring change to their lives. People tend to be motivated when they learn something new every time they listen to such a leader. His research also tried to explain the different personality types according to the Enneagram (Baldwin, 2012).

As described by Cron and Stabile (2016), spiritual tools can be hard to understand since souls are uniquely complicated. They stated that prayer done under guided meditation and Lectio Divina (reading from the “Divine” scripture and meditating on the application) can produce miracles in the life of a dedicated Christian leader. They further expounded that the Enneagram, like any other tool, has the ability to heal or harm, subject to how it is utilized. Providing an alternative perspective, Alboaic, Vaida, and Pojar (2012) stated that the Enneagram cannot be classified as a spiritual tool. While the Enneagram is progressively being applied as a tool in the church setting, Alboaic et al. note the danger of trusting a tool that has its roots connected to Sufism. They believe that clergy who understand the confessional and evangelical traditions should focus on enlightening their congregation to read, teach, and understand the scripture to trust its sufficiency, not use a mystical tool. While outside tools became acceptable to explore medical health, mental health was an issue considered best treated by scripture alone.

Connected to this thought, many church leaders are suspicious of using the Enneagram as a tool in their teachings or personal development. Nevertheless, a growing number of clergy endorse using the Enneagram as a complement, but not a replacement, of scripture. Scripture must be the primary tool used as a guide to finding one’s inner self (Alboaic et al., 2012). The literature, however, does not provide a clear explanation on how the Enneagram has a significant

impact on church size or its influence on the clergy personality. Instead, it explains how the Enneagram should be applied to teach the scripture and classifies the clergy personality into nine different profiles. These nine personality structures are believed by Alboaie et al. to be the ones that define the type of Enneagram profile that clergy should use to win the trust of their people.

According to Bland (2010), the prime purpose in one's life is to develop, and ultimately transcend and transform, into a healthy personality. When clergy develop healthy personalities, their integrated worldviews motivate growth and development in others (Bland, 2010). Bland stated that a mature personality is influential in matters of church growth, size, and an overall broadening of influence. The Enneagram is a dynamic tool specific to each person and provides an opportunity for personal transformation and growth. The model provides a characteristic pattern of opinions, feelings, and emotions. Bland reasoned that no orientation of the personality structure is greater or lesser than the other. A possibility exists that the nine profiles will manifest at some level in any one individual. The Enneagram profile, or type, that is viewed in an individual is what is used to differentiate how clergy approach their daily activities and interactions. Studying oneself using the Enneagram enhances better understanding and appreciation of self and others in the congregation. Clergy should learn to understand and accept themselves first in order to understand their congregations. When the clergy understand their congregations better, they will have a clearer picture of what is expected of them when teaching the scripture (Cron & Stabile, 2016). One must first begin to understand the scripture in order to apply the scripture contextually in a way that it was meant to be applied.

Vaida and Pop (2014) researched a group of people and classified them based on their Enneagram types. According to the test results, the classified groups were comprised of individuals who had compatible typologies (Vaida & Pop, 2014). In relation to church size and

Enneagram use by clergy, those members of the church who possessed the same typologies as the pastor were more likely to follow the clergy (Vaida & Pop, 2014). Like attracts like. In the research, compatibility of the group members was determined according to the Enneagram principle, and those of the same type communicated best together (Vaida & Pop, 2014). Groups created using the Enneagram principle showed improved communication amidst participants and enhanced practical results. According to this study, the participation of church members and their interactions with one another correlated with the Enneagram character they possess. Pastors with personalities similar to the majority of their church members are likely to gain reciprocal influence and understanding of their congregations. People of the same personality types stay together since they possess a better understanding of one another and have an easier path toward mutual trust.

The research by Vaida and Pop (2014) suggests credibility in the survey carried out by De Wetter et al. (2010) about church size correlating with the personality types clergy. The chief communicator in the church impacts who is drawn to the church. The issues of clergy personalities playing a role in creating church size has not been subject to much scientific research.

Research on the Enneagram in Ministry

Perfectionist profile in ministry. The first personality explored in the Enneagram profile is that of the Perfectionist. Morrison (2015), who reported on a survey that collected data from over 200 evangelical churches in North America, writes that the sense of dissatisfaction that often comes with the perfectionist personality causes clergy to be viewed as highly opinionated or high-minded idealists. He argues that a pastor mostly becomes concerned about how his is perceived by those in his congregation. When church leaders experience overt

criticism, the criticism can cause the leaders to avoid people, thus dodging the negative judgment people might cast.

In the day-to-day operations, clergy who score high as perfectionists tend to focus on their duties rather than investing in relationships. People produce unpredictable situations, which Perfectionists tend to avoid. Morrison (2015) observes that Perfectionists in church leadership roles often avoid taking risks due to the perception that risks and chance cause greater mistakes that could otherwise be prevented.

Helper profile in ministry. Palmer (2011) identified the second personality in the Enneagram profile as the Helper type. He indicated that those in church leadership who have a strong alignment with this type are drawn to the caring and interpersonal aspect of ministry in which the main desire is for the clergy to be liked by the followers in the church. Sutton (2012) added that lead pastors with this type have an empathetic and compassionate personality that manifests itself through thoughtfulness, sensitivity, and warmth when preaching their messages. However, Morrison (2015) stated that in trying to be close to the members, lead pastors may find themselves becoming people pleasers and open themselves up to engaging in seductive mannerisms and flattery behaviors. With this trait, lead pastors, fueled by the ego stroke that comes with being helpful, can be vulnerable to seeking approval and encouragement among church congregants. The feeling of being needed and indispensable dominates the daily operations of these pastors. Sikora (2013) suggested that this dependence on the approval of others robs pastors of personal freedom as they become captive to the needs of others. He argued that pastors in this category tend to become emotionally expressive in a negative manner. Jervis (2007) reported that the attitude of overextending in the name of “serving” motivates these leaders to exhibit tendencies of escapism and to experience a greater likelihood of emotional and

spiritual exhaustion.

Achiever profile in ministry. Tran (2016) described the Achiever personality in the Enneagram profile. He described these lead pastors as self-confident, energetic, outgoing, and adaptable. Sikora (2013) concluded that church leaders who score high in this profile type possess high self-esteem that makes them feel proud when delivering their messages. Equally important is the hallmark of striving for excellence that the majority of lead pastors aim for when they score high in this profile. The sense of achievement encourages them to become social climbers in society as well as careerists. Mhunpiew (2009) indicated that a narcissistic attitude among pastors with an Achiever profile is revealed in their relationships with church members. In addition, these pastors crave affirmation and often regard themselves as the center of concern in the life of the church. In essence, they fear losing in any arena and focus only on achieving success. In most cases, they feel amply rewarded when they succeed in their targeted goals. Mhunpiew (2009) wrote that this sense of being rewarded leads them to downplay their internal motivation and instead seek external drives in performing their pastoral duties. However, they usually recover quickly in cases when they experience setback. There is a resilient optimism that drives them, even after they have fallen short. These leaders can shy away from carrying the burden of negative emotions or challenging congregants. They tend to affiliate themselves with successful individuals in their respective congregations.

Artistic profile in ministry. Mhunpiew (2009) researched the Artistic trait of pastors. The Artist is the fourth type in the Enneagram profile. Pastors who connect with this type have the basic desire to reveal their significance and unique status among the congregation. He stated that those with an artistic and romantic orientation of themselves create an aesthetic and beautiful environment in the church. According to Coker and Mihai (2017), pastors have the capacity for

phenomenological inspiration that manifests in their summons and arts at the podium. Often, those who score high in this area of the Enneagram suffer from melancholy and intensity in times of challenge and struggle. Mhunpiew (2009) points out that pastors' survival in church leadership depends heavily on their tactical and emotional terrain. Sometimes pastors in this category tend to envy others, especially when another clergy member joins the team or moves into the area, causing a fear of competition as they perceive their value is now threatened by the newcomer. Equally important is their desire to have close friendships in the congregation and a unique ministry in the city they serve. These leaders want to add their own signature to the role. Artists fear being ordinary. Blending in is treated with disdain among pastors who score high in this profile (Mhunpiew, 2009).

Observer profile in ministry. The fifth personality in the Enneagram profile is that of the Observer. Pastors with this profile often have a sense of detachment from other members' feelings and needs of daily living (Mhunpiew, 2009). Barkman (2012) pointed out that these pastors often have a basic fear of being overtaken by global affairs. These pastors will lean towards independence and focus on a rigid schedule. This independence is what causes them to prefer observation rather than participation and thinking over acting in their day-to-day operations. They are obsessed with gaining insight and perspective on the people and programs around them. Their power of observation in combination with their persona makes them come across as brilliant but aloof (Sutton, 2012). Observers tend to believe that their possession of knowledge can protect them from the threats around them. In most cases, they postpone their daily operations because of the effect of cognitive orientation. Often, they direct their attention to understanding the emotions of the congregation rather than experiencing emotions on their own. Pastors who are Observer types take a keen interest in analytic systems that usually

influence human behavior. In addition, these lead pastors are often preoccupied with thoughts that can lead them to neglect the personal health and wellbeing of their families.

Loyalist profile in ministry. The sixth profile in the Enneagram is that of the Loyalist. A study by Newgent et al. (2004) examined data from Missouri State University, asserting that loyalists are reliable, hard-working, responsible, and trustworthy. Loyalists are excellent at predicting trouble and have a knack for nurturing teamwork. However, they can be defensive, evasive, and anxious when facing challenging situations. They characteristically have issues with trusting themselves and others. At their best, they are courageous, stable, self-reliant, and faithful to the completion of tasks even through difficult circumstances.

Matise (2007) described this group as loyal to ideas, systems, and beliefs. Indeed, not all loyalists go along with conservatism. Their beliefs may sometimes be rebellious and radical. In any instance, they tend to agitate for their beliefs more ferociously than they agitate for their own interests.

Enthusiast profile in ministry. An experiment by Palmer and Brown (2014) involving 142 pastors indicates that Enthusiasts are futuristic and mobile individuals who always believe that better things are around the corner. They are quick thinkers with lots of energy and plans. Enthusiasts tend to be extroverted, multi-talented, creative, and open minded (Coker et al., 2017). These pastors are often spontaneous, with tendencies to be impulsive and eager to make changes for the sake of change (Oatley et al., 2014). The next adventure seems to be a motivational drive that can cause a distraction from the present course.

Challenger profile in ministry. The Challengers are strong willed, decisive, practical, tough minded, and energetic (Starke, 2016). They are also inclined to be authoritarian. Starke reports that their unwillingness to be controlled is often exhibited by their urge to dominate over

others. The Challenger personality motivates pastors to be powerful and dominating leaders in the church. They have high self-confidence and are relatively decisive with willful confrontational characteristics. These pastors are mostly driven by their financial independence, autonomy, and self-sufficiency. Challengers are motivated by a need to be strong and avoid feeling weak or vulnerable (Cron & Stabile, 2016).

Peacemaker profile in ministry. The last Enneagram type is the Peacemaker. Peacemakers tend to assume an optimistic attitude to everything. They easily trust in others and always seek to see the best in everyone. They often have a deep-seated conviction that everything will work out in its due time (Coker & Mihai, 2017). Peacemakers are motivated by a need to keep the peace, merge with others, and avoid conflict (Cron & Stabile, 2016). While Peacemakers will get along with most people, their high priority of maintaining harmony will often prevent them from making necessary decisions that can go against the grain.

Research on the Meyers-Briggs Type Indicator

The Meyers-Briggs Type Indicator (MBTI) is a model of human personality assessment. The MBTI advocates that individuals contrast in terms of four bi-polar preferences: extraversion (E) and introversion (I), sensing (S) and intuition (N), thinking (T) and feeling (F), judging (J) and perceiving (P) (Quenk, 2009).

Extraversion and introversion are two dissimilar perspectives through which humans focus their psychological power. Extraverts center their energy outside and gain energy from other individuals and materials. Extraverts relish interactions and thrive under interesting and thrilling environments. They are often proactive as opposed to reflective to issues. They are mostly influenced by other people's opinions and tend to focus on what is happening in their surroundings. In comparison, introverts gain and train their energy inside their own worlds and

reflections. Introverts normally revel in isolation, stillness, and meditation. In most cases, introverts seem to be detached and reserved. Introverts are usually difficult to know or understand since they keep a limited circle of intimate friends.

Sensing personalities acquire useful information by converging their five senses on the particulars of an incident. They primarily train their senses to gather specific details, while not necessarily taking in to account the bigger picture. They are apprehensive with definite, tangible, and useful realities. They have a tendency of being significantly humble. They mostly elicit conservative tendencies by favoring the traditional and conventional. In distinction, intuitive personalities acquire useful information by training their imaginations to create the bigger picture. Perhaps their perception is that their subconscious mind is more powerful than their senses. They deeply value indirect associations and general concepts. They follow their motivations unreservedly. They are often perceived as idealistic dreamers and usually aspire to disturb established conventions by bringing in new inventions.

Thinking personalities come up with decisions after employing objective and analytical logic. They put more essence on principles rather than harmony. They are known for justice and integrity. Their ability to make reasonable and unbiased conclusions makes them perfect for decision making. Their preference for honesty over tact can sometimes be a challenge when it comes to teamwork. On the other hand, those with a feeling personality deploy personal values and subjectivity when making decisions. This type of personality places a key premium on compassion and mercy. They are normally tactful and usually aim to create harmony. They may find it difficult to criticize others, even when it is necessary. They are likely to empathize with others when they make mistakes instead of criticizing them.

Judging personalities offer a methodical and orderly attitude toward society. They are

likely to be prompt, systematized, and neat. They may find it difficult to deal with sudden interferences with their plans. Likewise, they are persuaded to fight variations to established codes since they relish predictability and routine. They fancy making quick decisions and stick to their decisions once made. On the other hand, perceiving individuals adopt a spontaneous and explorative attitude. They delight in change and impulsiveness, and they prefer to leave projects open in order to adapt and improve them. They tend to view plans and schedules as a way of curtailing freedom and are less keen on timekeeping, time limits, and neatness. They may consider last-minute pressure to be a necessary motivation that fuels them to complete projects. They are bored by routines and are good at handling the unforeseen.

Roy Oswald and Otto Kroeger (1988) of the Alban Institute collected data about Myers-Briggs personality types for more than 1,300 clergy. Of the 16 Myers-Briggs types, the three that were the most frequent among clergy were the ENFJ (16.1%), the ESFJ (12.4%), and the ENFP (11.6%) (Oswald & Kroeger, 1988).

Research on the DiSC in Ministry

The Personal Profile model, or DiSC test, is founded on the work of William Moulton Marston. Marston believed that human personalities revolve around two axes and four dimensions (Marston, 1928). The model offers a concept of how an individual interacts with another, instead of a depiction of fundamental characteristics. Marston focused his study on human emotions and human behavior. His primary method of study was to interview clinical psychologists and observe behavior. At the time, major psychological research was founded on physiological dimensions and medical exploration done by direct observation of human subjects. Marston attempted to bridge physiological measurements with direct observation of humans through a process he called motor consciousness. He defined this as a person's consciousness

responding appropriately to inducement and how the person tries to explain or regulate those reactions.

Marston (1928) felt that personality could not be separated from environment. The two functioned in lockstep. In 1990, a study was completed of 50 lead pastors in the United States (Palmer, 1991). The ministers self-reported answers to questions related to the 13 critical areas of leadership identified by Dr. Charles Ridley in his manual, *How to Select Church Planters: A Self-Study Manual* (Ridley, 1988). Ridley identified what he considered to be five knockout factors, meaning that a leader had to be proficient in all five areas to effectively lead a new church. Among the five knockout factors, 79% of the ministers considered themselves to be very visionary. In this same study, 71% of these pastors scored themselves as very intrinsically motivated. Only 57% felt they were very effective in creating ownership of ministry among church members. Nearly 80% of the ministers said they were very good at relating well to the unchurched, and 100% said that when it came to their church planting work, they had a very cooperative spouse. When the results in each of the five areas were compared to the DiSC test results, there were significant differences in how the pastors scored themselves (Palmer, 1991). A total of 94% of the primarily dominant leaders considered themselves to be very visionary. Self-scoring a personality test introduced different results.

One of the flaws of Ridley's (1988) study was that results were based on self-reporting, so validity and reliability were not established. Based on the previous data about the four categories of the DiSC test, it might be assumed that high Dominant leaders (the "D" in the DiSC) and high Influencing leaders (the "I" in the DiSC) would be more optimistic in reporting the level of their abilities. Both are inclined to seek out environments in which they perceive themselves to be active and superior to others. Conversely, the Steadiness (the "S" in the DiSC)

and Compliant (the “C” in the DiSC) personalities tend to be drawn to environments in which they perceive themselves to be passive and inferior to others. Therefore, it is possible that the self-reporting process was less than accurate in truly assessing skill sets in Ridley’s five knockout factors. If the self-reports did have some accuracy, the study would indicate that Dominant leaders and Influencing leaders would be significantly more effective in the critical areas of church planting ministry compared to Steady and Compliant leaders.

The conclusion of Ridley’s (1988) study was that Influencing leaders were the most likely to have long-term success in the new church. Dominant leaders were expected to be effective in the first three years of the life of the new church but then drop off in effectiveness as the church grew. Compliant leaders were projected to be the third most effective in lead ministry in a new church but far behind the Dominant and Influencing leaders. The Steadiness leaders were expected to be the least likely to find success in the lead position in a new church, according to Ridley.

In 1996, William D. Haan completed a Doctor of Ministry project at Dallas Theological Seminary entitled *Case Studies of Pastoral Leadership in the Church* (Haan, 1996). In looking at the question of what makes a Christian leader effective, Haan studied two Christian pastors in growing churches in metropolitan areas of the western United States. In addition to studying church archives, congregational questionnaires, and personal observations, the researcher also utilized the DiSC test with both participants. Haan concluded that there is a strong need to consider culture and character in defining effective Christian leadership.

In looking at 50 church plants in 2012, Williams (2012) saw that the inspirational leader was clearly among the most effective in creating an environment of numerical growth as a lead pastor in their church. Among the 50 lead pastors surveyed, 26 of them had an Inspirational

pattern on their DiSC scores.

As a personality test, the DiSC does not have the capacity to consider character, though it does show that some style preferences will have a far greater negative impact than other style preferences when character is in question (Williams, 2012). A high Dominant individual who is immature will have a greater negative impact on a church than a high Steadiness individual who is immature. Conversely, Williams indicated, a highly mature Dominant individual may be a better church leader than a highly mature Steadiness leader.

Culture can impact the effectiveness of particular style preferences. A more paternalistic culture may respond more positively to a very strong Dominant leader, while a more democratic culture responds more positively to the motivating leadership of a high Inspirational leader. A smaller church that is part of a highly structured denomination may respond well to a high Conscientiousness leader, while a small missional church may have a culture most conducive to a high Steadiness leader (Williams, 2012).

Strengths and Weaknesses of the Enneagram

Science and the Enneagram. Louden-Gerber and Duffey (2008) and Mishra and Gahlot (2012) have argued that adequate dialogue with scientists and other stakeholders in society will subsequently result in a wider acceptance of the Enneagram system in a myriad of professional and global business communities. According to Mishra and Gahlot (2012), health professionals would benefit in their service delivery because the Enneagram system would boost clinical practice in a number of professional scopes. For instance, Wiltse and Palmer (2009) suggest that adequate knowledge and information concerning the Enneagram profile and its application in daily living can undoubtedly strengthen the relationship between the client and the service provider who is significant in healthcare. Kido (2012) adds that neuroscientists and

psychologists could better understand the working personality of their clients, which would improve the service delivery. In these scientific fields, a use of the Enneagram could pave the way towards an increased credibility of use in other fields.

The existence of the Enneagram profile in today's modern world is mainly limited to contemporary mental health and broader psychological fields (Oatley & Crick, 2014). Kido (2012) notes that the Enneagram society believes that credibility needs to be established so that the Enneagram can grow into practice in mainstream disciplines that are science based. Louden-Gerber and Duffey (2008) suggest that the growing embracement of the Enneagram in the modern world is due to the fact that the community associates its roots in ancient traditions that are of greater wisdom in personal life experience. Stevenson (2012) observes that the contemporary development that continuously takes place in transpersonal psychological circles contributes to the adoption of the Enneagram profile in society today. However, Oatley and Crick (2014) indicate that academics view these facts and perceptions as having no great benefit, thus turning the community's attention toward tools other than the Enneagram profile.

Wiltse and Palmer (2009) describe a myriad of methods for gaining knowledge of experiential and scientific fields. Knowles (2013) establishes that these fields include much of the daily experience of navigating the world and learning through dialogic inquiry, intuition, experience, and observation. The cardinal features of the scientific fields include incorporation of disciplines such as mathematical proof, reasoning, and logical attribution as well as trial and error. Wiltse and Palmer (2009) suggest that the experiential approach is deeply rooted in that individual's experience, and it is often perceived as truth in religious matters. They also suggest that the experiential approach works most of the time in daily life and underpins many spiritual traditions that can lead to a subjective form of truth.

Scientific literature and the Enneagram. Killen (2013) indicated that about 50 million scholarly and research articles have been published since the first journal in 1665, *Le Journal des Sçavans*. On their part, Mattone and Xavier (2012) observe that the recent Scopus search, the largest database of peer-reviewed literature, identified only 27 papers from psychology and medicine that referenced anything about the Enneagram, the vast majority of which were not research studies. Bast and Thomson (2005) discussed 24 articles in their survey of the literature from a psychology and business perspectives. These numbers reflect the small amount of published scientific research conducted on the Enneagram. Killen (2013) argued that there is a chicken-versus-egg problem in these figures; there needs to be a library of research in order to validate the Enneagram, but it is tough to have a scientific study of the Enneagram if it has yet to be considered valid. Mishra and Gahlot (2012) observed that it is clear there is a paucity of scientific evidence contributing to the Enneagram's credibility problem. To help counteract this credibility gap, Bast and Thomson (2005) stated that the *Enneagram Journal* was founded to promote the search for evidence, encourage scholarly thought, and foster respectful debate.

Woldeeyesus (2014) reported that the jargon of the Enneagram does not align with the commonly accepted jargons of psychology, neuroscience, or biology. For instance, Woldeeyesus observed that the language used to explain and describe the instincts of Enneagram theory does not mesh with how ethnologists communicate when they consider abilities. He indicated that most Enneagram teachers talk about the theory based on their experiential evidence and the wisdom of contemplative religious traditions. Thyer and Pignotti (2015) reported that bridging such gaps in communication can lead to a strengthening of Enneagram theory. They observed that the notion of the inner observer, or inner witness, is fundamental in

developmental and spiritual work with the Enneagram. Their work brought validity to contemplative religious traditions in modern psychology.

Thyer and Pignotti (2015) stated that such evidence is by nature subjective and quite weak as a form of persuasion to scientists. However, Mattone and Xavier (2012) argued that this evidence can provide a basis for generating hypotheses to test or confirm Enneagram theory. Interestingly, Antonio Damasio (2010), a renowned neuroscientist who has devoted his entire career to the science of emotion, discusses at length how human consciousness might have emerged in the human mind. Damasio offers scientific insights that are beginning to explain the existence and emergence of the inner witness, one role that the self assumes in mind. From a scientific perspective, an incredibly intriguing hypothesis is that Enneagram teachers and Damasio (2010) are talking about the same thing.

Skeptics and the Enneagram. In their literature, Wiltse and Palmer (2009) recount the work of the 4th century monk Evagrius and the desert fathers and mothers. These early seekers after truth lived in isolation from the busyness of the culture in order to identify what was coming between them and God. Woldeeyesus (2014) adds that since not everyone can have a personal visit from Evagrius, one solution is to adopt useful ideas from the set of approaches scientists have developed to help keep themselves and their work straight. Wiltse and Palmer (2009) observe that science can inform and contribute to developing the Enneagram further. For instance, they gave perspectives from many scientific disciplines such as psychology, ethnology, sociology, and neurobiology. They argued that these views will surely enrich the understanding of people that will lead to an eventual acceptance of the Enneagram. Woldeeyesus (2014) claimed that science provides methods and tools to counteract natural biases and thus help one to clear the lens of seeing and add credibility.

Schafer (2009) researched the shift from certainty to the hypothesis in matters of the Enneagram profile. He argued that, due to the naturally skeptical nature of science, science is reluctant to claim proof or use the verb “proves.” Factual descriptions are used among mathematicians and carry the connotation of absolute rigor. Vincent, Ward, and Denson (2015) added that science seeks to clarify how claims are, or are not, consistent with currently available information and are willing to shift beliefs in the face of strong contradicting evidence. Schafer (2009) reported that it is vital to encourage individuals to build a working hypothesis about their type and to hold it lightly as new evidence comes to the surface. This practice is especially important early on in the introduction of the Enneagram.

Matise (2007) conducted research on strengthening the quality of type descriptions in matters of the Enneagram. He pointed out that scientists are keenly interested in both the quantity and quality of data upon which claims are based. Schafer (2009) adds that scientists are more concerned on how testing of ideas and applications are performed as it relates to the precision of the study. Both of these scholars reflected on the previous efforts of Enneagram research. Their primary concerns were the sample size as well as the question of adequate representation in research sampling that scientists raise on whether the population was truly generalized or biased. Matise (2007) outlines some questions that scientists are likely to ask when conducting a study and suggests that it is important to cite and qualify sources for claims in a study. For instance, he explained that when clients ask about the distribution of types among the population, one can point to that particular source of information from which he acquired the data. He further suggested that when drawing on findings from science, such as neurobiology or psychology, it is important for one to use the accepted terminology in the scientific fields for

credibility. This work bridged some of the existing gap between hard science and soft personality to advance the validity of the Enneagram.

Mattone and Xavier (2012) wrote about questioning authority figures. They argued that sometimes people say things that are ridiculous, but their words are given credibility because of the person saying them. They gave evidence that many people trace the origin of the Enneagram to some Sufi brotherhoods, which could have established a false sense of authority. Thyer and Pignotti (2015) added that the central symbol of the Gurdjieff work, which is part of the Enneagram profile, is almost certainly of Sufi origin. Mattone and Xavier (2012) further argued that the story about the Enneagram was somehow developed in Babylonian times and was later transmitted by the Sufis. They suggested that the central dogma of molecular biology, formulated by Francis Crick and restated by James Watson in the 1960s, was intended to be something questioned in the Enneagram study. However, Thyer and Pignotti (2015) stated that the use of the word “dogma” seemed to induce people to blindly believe it rather than question its credibility.

Opportunities for Community Collaboration

In his journal, Killen (2013) states that as the collective body of scientific knowledge continues to grow at an astronomical pace, scientists must pursue two development paths simultaneously through technical specialization and interdisciplinary collaboration. He adds that as the frontiers of knowledge become more involved and move ever further from what most people learn during their school years, scientists have been faced with the challenge of explaining the meaning of their work (Killen, 2013). People have come to question the relevance and importance of scientific work, both to scientists in other disciplines and to the public that is the ultimate beneficiary and supporter of their work.

According to Teutsch (2005), bridge-building in interaction and communication can be classified as outreach-oriented or dialogue-oriented. In his article, he includes platforms such as the traditional Royal Institution Christmas Lecturer that was first started by Michael Faraday in 1825, in which an eminent scientist explains his or her subject area to a lecture hall of students in a series of lectures that are subsequently televised. A more contemporary format is provided by TED, where a scientist such as Antonio Killen (2013) is provided 18 minutes to explain key ideas from research. Teutsch (2005) reports that the European Union funds the European Learning Laboratory for the Life Sciences (ELLS) project that supplies school teachers across Europe with training and teaching materials to improve the teaching of life sciences in high schools with the aim of establishing interaction and communication between scientists and the Enneagram society.

Holbeche and Springett (2004) researched the dialogue-oriented approach in exploring the connection between the Enneagram community and the non-scientific members in the society. For instance, they include science cafés as a method in this dialogue-oriented approach. They pointed out that scientists and lay people in this approach meet in relaxed surroundings to discuss scientific ideas and encourage mutual learning. In his article, Kingma (2009) adds that any large research laboratories, such as the European Molecular Biology Laboratory (EMBL), have a science and society officer with the mandate to encourage dialogue between researchers and the local community about the research being conducted at the laboratory and also to debate ethical aspects of research. Holbeche and Springett (2004) observed that scientists are also beginning to embrace social media to engage in dialogue with opponents to their research. Killen (2013) explains that when a field trial of a genetically modified strain of wheat at the Rothamsted Research Centre outside London was threatened, scientists put out a video on

YouTube to explain their research and invite the demonstrators to discuss the trials before destroying them.

Gaps the Enneagram Community Needs to Bridge

According to Sutton et al. (2013), the major obstacle in adapting the Enneagram profile is overcoming the credibility gap. Wiltse and Palmer (2009) add communication as the second gap in the Enneagram community. Both of these issues have presented a barrier in treating the Enneagram profile as a legitimate tool.

When dealing with the issue of credibility, one needs to focus on the scientific validity of the Enneagram profile. Some believe that the existing credibility gap comes as a result of inadequate scientific evidence in the validation of the Enneagram system in religious population and the efficacy of the system in improving an individual development in the religious domain (Sutton et al., 2013). Others add that the development and origin of the Enneagram system is distinctly non-scientific and merely experiential (Louden-Gerber & Duffey, 2008). Palmer (2011) argues that the mind of a human being has the capacity to navigate the body in which it takes residence in the day-to-day basis. Sutton et al. (2013) point out that the discipline of science provides objective checks of human sight and beliefs that different individuals have in life. In the illumination of the unconscious bias in human life, the Enneagram is much more like a scientific discipline, although science distinctly focuses on a myriad of aspects in human experience. In essence, an open-minded scientist should view the Enneagram with an impression of how much it intuitively rings true in many people's experience. While it is a social science, it is still science (Louden-Gerber & Duffey, 2008).

The second bridge to credibility lies in the area of communication. The Enneagram community needs to obtain more credibility and land on a consistent language as it seeks a

greater influence (Palmer, 2011). With the argument that the Enneagram lacks the kind of scientific and empirical evidence about efficacy and validity, Jurin, Roush, and Danter (2010) add that a measure of credibility of the Enneagram profile raises more questions than answers in its applicability in the pastoral domain. The jargon and dialect of the Enneagram is not easily understood, specifically to those who have not spent time familiarizing themselves with the tool (Himes, 2008). It is important for the Enneagram community to proactively bridge the gap that exists in the understanding of the Enneagram profile among non-members of the community. One way to bridge this gap is to focus on the integration of scientific aspects when practicing and teaching others about the usage of the Enneagram profile in pastoral matters (Palmer, 2011). This will allow the practitioner's personal growth to be fostered, and the ability to target a broader audience for the Enneagram profile will be achieved in the long run. Provision of adequate information and communication will strengthen the application of the Enneagram brand in a way that will be more easily understood and received by others.

According to Vaida and Pop (2014), a scientist might question the validity of the Enneagram due to the fact that much of the research on the Enneagram has consisted of a very limited sampling of the general population. There has not been a wide use of the Enneagram to sample various values, cultures, and backgrounds. Stevenson (2012) agrees that a scientific evaluation of the Enneagram is limited due to the lack of research around the globe and limited use outside of the current era. It is vital that the modern community should acknowledge the existence of the Enneagram validity issues. In developing empirical data that are for utilization in management practices in society, it is essential to cross-walk the mainstream theory and Enneagram in the operations that target the achievement of managerial goals as well the application of the Enneagram in pastoral domains (Vaida et al., 2014). Nevertheless, the

practical application of these operational actions carries risks because good science goes where it goes and should not be forced in any direction by the researcher. One cannot dictate the path of science.

Building Bridges

Killen (2013) stated that a standard approach to improving relationships in Enneagram practice involves one person considering a relationship from the perspective of someone with a differing Enneagram type in an attempt to understand their interaction. He demonstrated that this approach helps the person find ways to adjust his or her own behavior so that the relationship can be more productive. In his article published in 2012, MacLaren stated that the behavior exhibited by scientists in scientific discussions and debates is similar to characteristics associated with observers and loyalists in Enneagram terms. MacLaren added that this perception is not the same as saying that most or all scientists are Type 5s and Type 6s in the Enneagram profile. Killen (2013) built on this observation that scientists question and look for evidence and for holes in the evidence as well as probing and thinking through applicable operations. Killen further suggests that scientists can exhibit at least nine different ways of being skeptical in their nature of the work, much in line with the expressions of the Enneagram. A scientist with a peacemaker personality might ask "Have we considered all the possibilities?" while an enthusiast might ask "Where's the study upon which you base this statement?" Killen added that a perfectionist might ask "What's the quality and strength of your data?" The skills that each perspective has developed to be better able to engage with observers and loyalists can serve one in reaching out to scientists.

Bridging the Gap with Respect

In future literature, it is possible to imagine a time when members of the Enneagram and scientific communities will reach a level of mutual comprehension, respect, and curiosity about each other that will lead to fruitful collaboration. Also obvious is that the authors of different articles in this literature hold the mutual respect between science and the Enneagram to be worthwhile, both for the opportunity to strengthen Enneagram theory and understanding and the chance to enrich scientific research and human well-being. In his complementary research, Goldberg (1999) suggests that this picture of the future is not as far-fetched as it might seem at first glance. In his experience from working with scientists in leadership workshops such as professors, principal investigators, and heads of departments or groups, Goldberg (1999) suggests that the Observer (Type 5) is not as prevalent as suggested in Enneagram theory. Addor, Cobb, Dukes, Ellerbrock, and Smutko (2005) argue that those personalities in Type 7s (the Enthusiast) and Type 1s (the Perfectionist) are most common. The next wave of type occurrence consisted of Types 8s (the Challenger), 9s (the Peacemaker), 3s (the Achiever), and 5s (the Observer). Goldberg (1999) further suggested that Type 2s (the Helper), 4s (the Artist), and 6s (the Loyalist) rarely surface in the scientific fields.

Kingma (2009) recounted the research in the previous two decades on acupuncture in arguing that bridging the gap with respect could lead to interdisciplinary collaboration. He stated that for decades following the arising of Westerners' awareness of this ancient Chinese medicine practice, appeals from practitioners and other advocates to mainstream medicine about its efficacy fell mostly on deaf ears. He observed that this happened because the forms of evidence at that time were relatively weak, in that they were subject to many of the kinds of bias about

experiential evidence discussed earlier. Another factor was that fundamental concepts such as qi and meridian theory lacked a scientific foundation (Vaida & Pop, 2014).

In his article, Killen (2009) argued that a few curious and intrepid clinical investigators became intrigued enough by the anecdotal evidence of acupuncture and personal experience to begin scientific investigations. Consequently, the interest and hard work of these scientists have seen very robust scientific evidence of acupuncture's benefit in the treatment of chronic pain associated with a variety of conditions and for chemotherapy-induced nausea. Based on the strength of current scientific evidence, acupuncture is now recommended in guidelines of the American College of Physicians and the American Pain Society as one useful option to consider in treating patients with chronic back pain that is unresponsive to exercise-based approaches and over-the-counter analgesics (Qaseem et al., 2017). Interestingly, Addor et al. (2005) observed that the evidence of clinical benefits began to emerge from carefully designed clinical trials. Several world-class neuroscientists began to question, from a scientific perspective, how acupuncture might relieve pain. That research is still unfolding, but it is clear from state-of-the-art neuroimaging research that acupuncture treatment engages innate brain mechanisms, known from other research to be involved in pain processing and pain control. Of at least equal interest is the collateral benefit that this line of investigation on acupuncture has produced clearer understanding of these innate mechanisms and the ways in which they might be harnessed through other interventions, both pharmacologic and non-pharmacologic.

Killen (2009) cites the importance in the development of interdisciplinary collaboration and partnership between classically trained acupuncture practitioners, who are the holders of knowledge and expertise about the practice of acupuncture, and scientists who hold knowledge and expertise about the methods of clinical research and neuro-imaging. This experience has

been mirrored in research across the field of complementary and alternative medicine, and key lessons from it are at the heart of the strategic plan of the National Center for Complementary and Alternative Medicine (Qaseem et al., 2017). This work shows an example of developing strategies for building bridges between Enneagram practitioners and scientists from fields such as psychology, neuroscience, medicine, and ethology.

Summary

The range of literature reviewed here did not indicate how each of the nine Enneagram personality types of a pastor contributes to the size of the congregation. There still exists a literature gap that needs to be filled by looking at a possible relationship between Enneagram types of lead pastors and congregation size. Also, the literature fails to explain which personality type of a clergy is most advantageous when it comes to church attendance. If the Enneagram type of a clergy determines the number of followers that a church obtains, then some personality type of a particular clergy might be more common among larger churches than that of the other types. The literature has not given a clear explanation on this either by research or even hypothetically. Researchers explain the different types of personality according to the Enneagram personality structure but stop short of giving any indication of connection between the personality of a clergy and church attendance.

III. METHODOLOGY

Introduction

The leadership of people continues to be a topic of interest in the field of pastoral ministry. Many methods and techniques have been taught with the objective to help individuals and teams lead a great church. Universal methods have been developed that can be applied to almost any ministry setting. Often times, unique methods will work in a particular setting, but do not have the same impact in a different setting. Context is important because every church is unique. Every church setting brings many variables that must be considered. No one-size-fits-all solution exists for church leadership methods. When looking to have impact in a community, a pastor should take the time to understand the unique details of their community using demographic data (Wagner, 1990).

While there is little argument in the uniqueness of each ministry setting, there should also be an understanding that the leader of each church is just as unique as the community in which that person leads. A leader's personality cannot be separated from the methods that the leader uses to influence the church. As pivotal as it is to explore the demographic makeup of a community in an attempt to lead with excellence, perhaps it is equally beneficial to explore the personality and unique makeup of the leader who aims to pastor the church. Understanding the makeup of the pastor might help that pastor navigate the leadership journey with excellence.

Perhaps the personality of the leader could indicate which church setting the pastor would potentially fit best. Similarly, the personality of the leader might also indicate potential ministry options that would supplement the leader's natural strength.

The objective of this research was to determine if there is a connection between the Enneagram profile of a lead pastor and the size of church that the lead pastor oversees. The information uncovered might be helpful in providing a unique topic for collaboration and strategic development between pastors of shared profiles. The research might also lead to an awareness of potential road blocks towards church health, based on the dominant personality of the lead pastor. Some of the data uncovered by this research may unlock best practices that are unique to each pastor's Enneagram profile. Specifically, this study was designed to answer the question, "Is there a connection between the Enneagram profile of a lead pastor and the church that they pastor?"

Research Design

The research design used an observation oriented model, which is a quantitative method of research in which one has two or more quantitative variables from the same group of participants to provide pattern analysis. The variables observed included the personality of the lead pastor, the size of the church, the geographic location of the church, the denomination of the church and more. For this research, the primary variables examined were the Enneagram profile of the lead pastor and the size of the church that was led by the pastor. The research conducted was a cross-sectional study in order to compare the variables at a single point of time. Rather than collecting data from a single subject over several years to learn about the effect an Enneagram profile of the lead pastor might have on a church, this study focused on collecting the data as it presented itself in a single snapshot of time in the church's history.

The study involved the administration of a questionnaire (see Appendix A) which gathered data on the lead pastors, as well as information on both their background and their ministry setting. Surveys using questionnaires are easier to administer and lend themselves to group administration, while assuring confidentiality and being effective in providing timely information at low cost to the researcher (Robson, 1993). They are widely used as a key tool for conducting management research and obtaining information about opinions, perceptions and attitudes. The background characteristics collected from respondents enables answering the research questions on differences in practice and opinions.

Participants were also given the Wagner Enneagram Personality Style Scales (WEPSS) inventory (see Appendix B) in order to measure the Enneagram profile and determine their personality. The WEPSS measures both the positive and negative dimensions of the nine Enneagram personality styles. This allows participants to see which styles they most identify with. While there are many Enneagram inventories, the WEPSS is the only assessment published by a major test company. It is also the only Enneagram inventory with sufficient reliability, validity, and standardization to be reviewed in *Buros's Mental Measurements Yearbook*. This yearbook validated the WEPSS as an instrument that is positioned to be a viable alternative to mainstream personality tests (Plake et al., 2003).

When the participant would return the WEPSS inventory, the researcher would enter the data with WEPSS and an Enneagram profile would be produced. Results of the WEPSS inventory and a summary of the personality profile were sent back to each participant who responded. While there were several categories of data collected, the primary aim of this research was to compare the nine Enneagram profiles of the lead pastors with the sizes of churches these pastors led and determine if there was a connection between the two.

Research Methods

To examine a potential relationship between two primary variables, the research utilized a combination of a modern inventory and a questionnaire, a classical social sciences research tool (Greenfield, 2002). The WEPSS inventory used specialized questions to determine one primary variable (the Enneagram profile of the lead pastor) while the questionnaire collected data to define the other primary variable (the size of church the pastor leads).

The WEPSS inventory (see Appendix B) was included as an attachment in an e-mail sent to each respondent selected for the study, accompanied by a questionnaire (see Appendix A). Respondents were requested to complete the questionnaire and return it via e-mail within two weeks. A follow up email reminder was sent to each recipient of the WEPSS inventory. According to Suskie (1996), reminding recipients to complete the questionnaire contributes to the likelihood of doubling the initial response rate after the first point of contact.

The WEPSS inventory data collected from the respondents was entered into the Enneagram profiling scoring system on the WEPPS website. This website translated the inventory data into an Enneagram Profile score.

The research involved collecting data from both the WEPPS inventory and the questionnaire. The data of each was compared in order to explore the potential relationship between the church size of the pastor and the Enneagram profile of the pastor. Because the research was focused on the potential relationship of these variables, no interview was required to complete the research.

A questionnaire was chosen for this research because they are a reliable and quick method to collect information from multiple respondents in an efficient and timely manner. This is especially important when it comes to large projects, with several complex objectives, where

time is one of the major constraints (Bell, 2005). This study was no exception, and the use of a questionnaire was a quick and effective way for the researcher to reach multiple respondents within several weeks. A general disadvantage of the questionnaire, however, is its fixed and strict format, which eliminates the possibility for more in-depth or abstract observation (Sarantakos, 2013). The questionnaire provided linear and clear results, but many other variables were left uncovered.

Sampling Strategy

For the purposes of this study, lists of megachurch pastors (any church over 2,000 in weekly attendance) were collected and used as a pool for invitation. Because there are only 500-1,300 megachurches in America (the exact figure varies), every lead pastor from a megachurch was targeted to participate. Because of a lack of access to many lead pastors, and because of a lack of interest from others who were contacted, roughly 10% of American megachurch pastors participated and became the sampling who were included in the research.

To have a comparison group, lists of pastors (not based on congregation size) were obtained from denominational leaders and online data banks. These pastors were invited to participate, and when a similar number of total participants from pastors of churches under 2,000 in weekly attendance compared to the number of participants collected from megachurch pastors, the sampling was considered sufficient.

There were many variables by which the entire list of participants could be categorized, including denomination, geography, age of church, and number of campuses, but the primary variables were megachurch pastors and pastors of non-megachurches. There was a total of 114 lead pastors who participated in the research. Fifty-eight of these lead pastors were at

megachurches, while fifty-six of the lead pastors were at churches that averaged fewer than 2,000 in weekly attendance.

Instrument Design

For the purposes of this research, a questionnaire was designed for the participants. The questionnaire provided an opportunity to collect data regarding the participant as well as the church that the participant pastored. The questionnaire allowed the participant to submit the data that was considered for the study.

The WEPPS inventory consisted of 200 questions using a Likert scale to determine the Enneagram profile of the lead pastor. It measured both the positive and negative dimensions of the nine Enneagram styles. After receiving the results of their inventory, test takers were able to see which styles they most identify with and which ones they least identify with.

While there are many Enneagram inventories, the WEPSS is the only assessment published by a major test company, as well as the only Enneagram inventory with sufficient reliability, validity, and standardization to be reviewed in *Buros's Mental Measurements Yearbook*. The instrument offers a wide range of hypotheses waiting to be tested; further empirical confirmation of the WEPSS's validity and reliability will very probably draw more careful attention to it as a viable alternative to mainstream personality tests, especially among psychologists and therapists exploring such issues within a spiritual or humanistic framework (Plake et al., 2003).

Methods of Data Analysis

The analysis of the questionnaire and WEPPS inventory results were measured using observation oriented modeling in order to provide a pattern analysis. This research looked at two different variables, the Enneagram type of the lead pastor and the size of the congregation. This

analysis was used to determine whether there was a significant difference between the expected frequencies and the observed frequencies in the multiple categories.

A null theory was established as, “the Enneagram profile of a lead pastor is independent of the size of church the pastor leads.” The pattern analysis was used to attempt rejection of the null hypothesis, indicating that the data are independent.

The results from the questionnaire and the WEPPS inventory are presented in the format of tables and charts. The major findings of this research is discussed in detail in chapter four of this project.

Ethical Considerations

There were several types of ethical issues which the researcher had to take into consideration for this project. No participant was subjected to harm in any way. The dignity of the participant was a high priority. There was clarity as to the aims and objectives of the research so no deception or confusion were in play. There was no outside funding to ensure there would be no conflict of interest. All bias was avoided in representing the primary findings of the data. All participants had the right to withdraw from the study at any stage if they had desired to do so.

The most important consideration was the decision to obtain the informed consent of the participants. All of the participants were informed in advance about the intended purposes of this project and gave their informed consent to participate via e-mail. Their identity as well as the names of the churches they lead will be kept in strict confidentiality, thus meeting the requirements of the code of ethics of Southeastern University.

Finally, all the information collected in the course of this dissertation has been used only

for the purposes of the study and will be kept confidential. An overview of the entire research project will be shared with all participants at the conclusion of the work.

IV. RESULTS

As explained previously in the study, megachurches are defined as churches that have 2,000 or more people in weekly attendance. However, the vast majority of churches in America do not qualify as megachurches (Roozen, 2015). The average church in America has 75 in weekly attendance. The overwhelming majority of churches would be considered non-megachurches. In fact, because of the disparity between the number of churches below an average weekly attendance of 2,000 and those above that number, megachurches could be viewed as an anomaly.

In order to explore a potential relationship between the congregational attendance of the church and the Enneagram profile of the lead pastor, a new category (“megachurch”) was created in which church size was dichotomized into “Yes” (greater than 2,000 in weekly attendance) and “No” (fewer than 2,000 in weekly attendance). Observation oriented modeling (OOM; Grice, 2011) was then used to examine the relationship between the personality of the lead pastor and the megachurch. Observation Oriented Modeling doesn’t use the p value (population) but focuses on the c value, which enables one to see how he or she can restructure the outcome randomly.

The WEPSS inventory was completed by 114 lead pastors in order to determine their Enneagram type. Of these, 58 were categorized as “Yes,” representing working in a megachurch, and 56 were categorized as “No,” representing working in a non-megachurch. Additionally, the denominational affiliation of churches was recorded and categorized into Assemblies of God

(AG), Baptist, mainline, and non-denominational, though ultimately there were not enough in each category to assess differences in personality among denominations (see Figure 1).

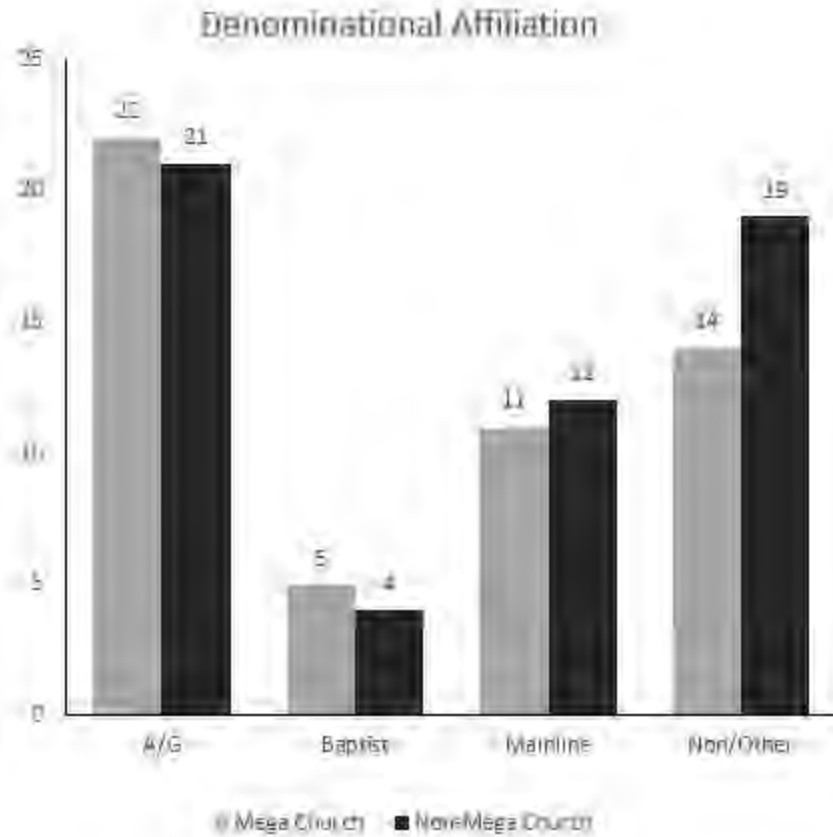


Figure 1. Breakdown of Denomination Affiliation by Megachurch Status.

Unspecified Model

In the initial analysis, personality and megachurch were analyzed without specifying the expected pattern in order to provide a type of baseline view of how well the two groups (“Yes” and “No”) in the megachurch category could be differentiated based on Enneagram type.

Results indicated that the two groups could be differentiated with 65.79% accuracy, ($c = .03$, 1000 randomization trials). Simply knowing the size of the church’s congregation can give one an accurate prediction of the Enneagram type in most cases. Furthermore, the multi-unit

frequency histogram (see Figure 2) showed a clearly discernable pattern in which those individuals categorized as “Yes” conformed primarily to the Enneagram Types 3 (Achiever) and 8 (Challenger), and those individuals categorized as “No” conformed primarily to the remaining Enneagram types. Knowing if the lead pastor was an Enneagram 3 or Enneagram 8, one could predict with more accuracy whether the pastor leads a megachurch or not.

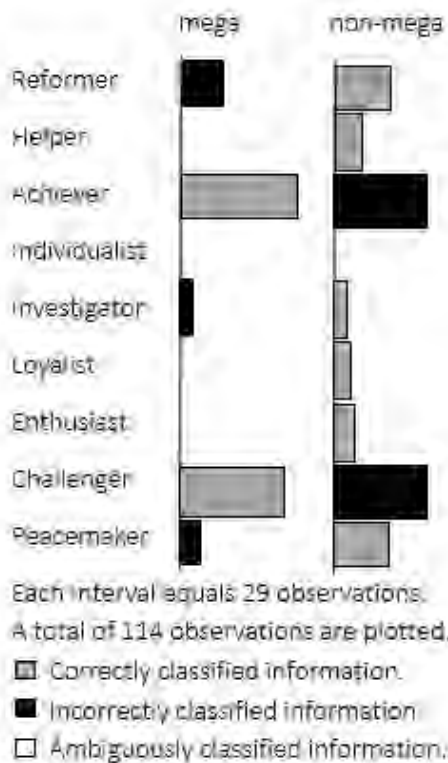


Figure 2. Multi-unit Histogram of Initial Analysis.

Specified Model

Next, a pattern analysis (concatenated ordering) was conducted to assess the accuracy of the specific hypothesis of this study. The hypothesis stated that megachurch pastors will be predominately Enneagram Types 3 and 8 and non-megachurch pastors will be predominately

anything other than Enneagram Types 3 and 8. However, the unspecified model reported previously clearly revealed this expected pattern. Despite this finding, it was important to specify the expected outcomes in order to discern if the pattern is clear for each of the individual groups (“Yes” and “No”) within the megachurch category.

“Yes” Megachurch Analysis.

As expected, results showed that 79.31% (46 of 58) of the pastors who had more than 2,000 weekly attendees could be correctly classified as Enneagram Types 3 or 8 on the WEPSS inventory ($c < .001$, 1000 randomization trials). Of particular consequence was the range of percent correct classifications from the randomization trials (5.17% to 41.38%). This range revealed that in 1,000 randomized orderings of megachurch pastors into the various personality types, the highest percent correct classification was only 41.38%, an amount that was almost one-half of the actual percent correct classification of the data, suggesting a particularly robust finding. In other words, in 1,000 randomized orderings of pastors and personality types, not once did shuffling the data randomly even closely approximate the percent correct classification of 79.31% found in the study. These results suggest that there is significance to the megachurch analysis regarding the relationship between megachurch pastors and Enneagram Types 3 and 8.

“No” Megachurch Analysis

Contrary to what was expected, only 53.57% (30 of 56) of the non-megachurch pastors could be correctly classified as Enneagram Types 1, 2, 4, 5, 6, 7, or 9 ($c = 1.00$, 1000 randomization trials). In approximately 46% of the settings, non-megachurch pastors were identified as Enneagram Types 3 or 8. Again, of particular interest was the range of percent correct classifications from the randomized trials (62.50% to 94.64%). In this analysis, the range revealed that out of the 1,000 randomized trials, not once was the percent correct classification as

low as that of the observed percent correct classification. More specifically, the lowest value of 62.50% in the randomized trial exceeds the correct classification actually observed. When shuffled randomly, the analysis did not indicate such a low percentage of Enneagram Type 3s or 8s even one time in this analysis. While non-megachurches were pastored by many Enneagram Type 3s and 8s, there was not a strong enough relationship between these Enneagram types and non-megachurch pastors to establish a significant relationship.

Adjusted Specified Model

In order to explore if the relationship between the lead pastor's Enneagram profile and church size was stronger in churches with over 2,000 in weekly attendance, the threshold for defining a megachurch was lowered to 1,000. This new threshold was selected somewhat arbitrarily, though there was a clear break in weekly attendance at this level. Consequently, all churches with a weekly attendance of 1,000 or more were coded as "Yes" within a newly created category of large church, and churches with an attendance of fewer than 1,000 were coded as "No." With the new parameters, 73 pastors were now in the large group category (1,000+), and 41 pastored churches with a weekly attendance of under 1,000. Once again, the pattern analysis was conducted with the same parameters as the previously reported specified model.

"Yes" Large-Church Analysis

Results revealed that at the new threshold, there was a clear pattern as expected among pastors who were coded as "Yes" within the large-church category (1,000+ weekly attendance) and the Enneagram Types 3s and 8s. Predicting this larger group to be pastored by an Enneagram Type 3 or 8 resulted in a 71.23% (52 of 73 large-church pastors) correct classification ($c < .001$, 1000 randomization trials). As with the previous analyses, the range in percent correct classifications for the randomization trial showed evidence of a robust finding

(5.48% to 38.36%). While this finding does support that at the new threshold pastors can be correctly classified as Enneagram Types 3 or 8, it also suggests that the former threshold provides for a stronger statistical model as evidenced by a lower percentage of correct classification, from 79.31% using the previous threshold to 71.23% using the current threshold.

“No” Large-Church Analysis

As with the original specified model, the pattern analysis results for non-large-church pastors (under 1,000 in weekly attendance) did not reveal an ability to confirm personality types, resulting in a 53.66% correct classification ($c = 1$, 1000 randomization trials). Once again, the range of percent correct classifications for the randomized trials showed evidence of a weak pattern, 56.1% to 97.56%. Examining the multi-unit frequency histogram of this size study, one is no longer able to accurately predict an Enneagram Type 8 as being a strong trait of large-churches. In this analysis, the relationship did not indicate a strong connection between the size of church analyzed and the Enneagram types. This would leave a c value of 1.0, which does not indicate a strong relationship between pastors of smaller congregational attendance and the Enneagram profiles predetermined.

Summary

When lead pastors were divided into categories with the cutoff of 2,000 in weekly attendance, there was a strong relationship between the large-church pastors and their Enneagram profile. While there were many Enneagram Type 3s and 8s among the smaller church classification of pastors, the relationship between the pastor and the profile was not significant.

When the size of the church used as the cutoff between large and small churches was lowered to 1,000 in attendance, the relationship between the pastors and their profiles weakened

(see Figure 3). The larger church pastors still had a strong relationship with the Enneagram Type 3s and 8s, but the relationship was not as strong as when the cutoff had been 2,000 in weekly attendance. The smaller church pastors showed a very weak ability to predict a relationship between the pastor and the profile. Although Enneagram Type 3s and 8s were still common among this group, they were much less frequent than in the larger group. While the data of churches with the cutoff being 1,000 were meaningful, the pattern between church size and Enneagram profile greatly weakened.

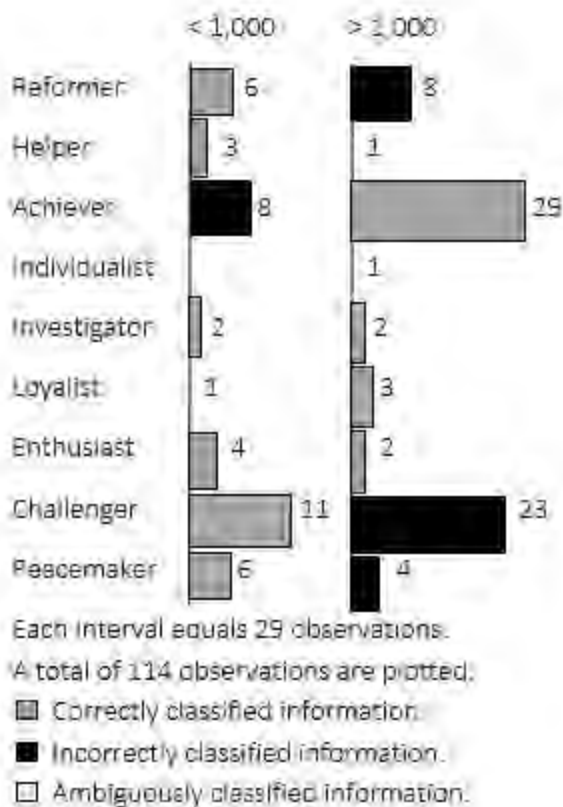


Figure 3. Enneagram Type at the 1K Attendance Divider.

The 2,000-plus in attendance cutoff seems to be a significant factor in determining a different personality style of the lead pastor. Megachurch pastors have a strong statistical

relationship with Enneagram Type 3s and 8s. The larger the church, the stronger the relationship seems to be with these profiles. The smaller the church, the less likely a predictable relationship exists between the pastor and any specific profile.

V. DISCUSSION

Introduction

The purpose of this quantitative study was to identify a potential relationship between the Enneagram types of lead pastors and the size of church in which the pastors lead. This chapter includes a discussion of major findings as related to the literature on personality styles and ministerial leadership. A summary of the background of the Enneagram is provided. Also included is a discussion on the difference in leadership needs between a megachurch and a non-megachurch. Continuing with an analysis of the research results, this chapter will offer implications to the field of pastoral ministry. The chapter concludes with a discussion of the limitations of the study, areas for future research, and a brief summary. Future research possibilities will be explored to help answer the research question: Do lead pastors of Protestant megachurches in the United States share commonalities in their Enneagram personality types?

Summary of the Enneagram Profile

The Enneagram is a conventional tool used in the study of human character. The convention deploys with nine critical types, with each type depicting a specific personality. Stevenson (2012) defined the Enneagram as a spiritual psychology system established from the ancient Sufi typology, consisting of nine primary roles that are recognized as tantamount to spiritual awakening. Ferrer (2011) deduced that a majority of the nine personalities are

associated with a sinful vice. As self-awareness is increased, individuals can become familiar with natural weaknesses in their personalities that naturally may go undetected. According to Ferrer (2011), the Enneagram can correlate with the sinful vices mentioned by Pope Gregory in the late 6th century. Pope Gregory listed seven items, based on the degree from which they offended against love. This list, from most serious to least: pride, envy, anger, sadness, avarice, gluttony, and lust. The Enneagram adds fear and deceit to this list (Cron & Stabile, 2016).

The Enneagram is mainly a diagnostic tool of one's emotional outlook on life. This tool will not cure one's problems, but it may help point out underlying fixations. The Enneagram can be a useful guide to understanding the perspectives of others. This tool has become particularly popular within the self-help and personal growth movements, but other professions use it as well, including therapists, business managers, psychologists, and pastors.

The Enneagram does not just explore *what* one does; it explores *why* one does. Each Enneagram type is centered around a deadly sin mentioned in scripture. While some have referred to these as natural vices instead of biblical sins, a version of the vices/sins is consistent within Enneagram research. Ichazo (1982), one of the most prominent authors who has explored the Enneagram, displayed the vices in a circular graphic (see Figure 4).



Figure 4. The Vices of The Enneagram.

Fryling (2017), drawing from Pope Gregory's list of deadly sins, added the vices fear and deceit. He (Fryling, 2017) then created a chart that lists the Enneagram type, the deadly sin associated with the type, and what virtue a person can focus on moving towards in healthy development (see Figure 5).



Figure 5. Movement towards health.

Summary of the Literature

In my search of the library of literature on the impact of the Enneagram on church

leadership, a shortage of information on using the Enneagram in scientific research was apparent. I found many sources regarding personality and leadership styles in management. I explored a vast supply of church leadership material. A history of the Enneagram and its use in management has been fairly minimal, and it was even more difficult to find resources that connected the Enneagram profile and the American pastor. Even when I found works that showed the impact of each of the nine Enneagram types in a ministry setting, there was a paucity of research that explored a connection between the Enneagram type of a pastor and the size of church led by the pastor.

According to Baldwin (2012), utilizing personality inventories and tools is a common practice for those who work in behavioral science. Baldwin (2012) proposed that as pastors learned about the emotional and mental makeup of their congregations, growth in their church can have a positive result.

The Meyers-Briggs Type Indicator is a personality-based inventory that has been studied in connection with pastoral leadership. The Alban Institute collected data about Myers-Briggs personality types for more than 1,300 clergy to discover potential patterns in the personalities of ministry leaders (Oswald & Kroeger, 1988). The Enneagram is a unique enough tool that there is room for an additional clergy study on personality with this new emphasis.

The DiSC profile has been a tool researched by many. Founded on the work of William Moulton Marston (1928) revolving around two axes and four dimensions, the DiSC profile helps navigate relational communication. The impact of one's DiSC personality has been measured in the arenas of church planting and church growth (Williams, 2012).

While the Enneagram has been available for hundreds of years, it has only recently become to be considered a useful tool in the church leadership culture. Even with its roots in the

origins of the Desert Fathers, and its premise being to warn one of deadly sin, the Enneagram has been discarded as psycho-babble by much of mainstream Christianity until recently. Perhaps because ‘Enneagram’ sounds like ‘pentagram’ and a common figure of the Enneagram has similarities to that of a star, people have shied away from this tool. A lack of knowledge of the Enneagram has led to a lack of credibility with the Enneagram in pastoral circles, which has resulted in a shortage of scholarly research from a pastoral perspective.

Summary of the Analysis

A brief analysis of the research shows there is indeed a significant relationship between the size of the congregation and the Enneagram type of the lead pastor. Pastors of megachurches have a significantly high propensity to embody an Enneagram Type 3 (Achiever) or 8 (Challenger), and they do so at a much higher percentage than the sampled population of those pastoring churches with fewer than 2,000 weekly attendees. Regardless of the size of the church, the lead pastor participants tested as Enneagram 3s and 8s more than any of the other Enneagram personality types. In my research, 71 of the 114 (62%) lead pastors participating in the research tested as such. Only 46% of the non-megachurch pastors tested as an Enneagram Type 3 or 8, while 79% of the megachurch pastors tested as an Enneagram Type 3 or 8. While there was a high percentage of Enneagram Type 3s and 8s among lead pastors of all church sizes in this study, there is a significant relationship between megachurch pastors studied and the Enneagram Types 3 and 8.

The analysis in the current study was conducted to see if one could differentiate between mega and non-megachurch pastors based on Enneagram type. Results indicated that differentiation could be predicted with 66% accuracy. Simply knowing the size of the church can give an accurate prediction of the Enneagram type two-thirds of the time. The data pointed

to a strong relationship between the Enneagram profile of the lead pastor and the size of church the pastor led.

A second analysis was conducted to determine if there was a strong predictive measure between non-megachurch pastors and their Enneagram type. The results indicated that there was not a strong relationship between lead pastors of churches under 2,000 attendees and the Enneagram type of the lead pastor. In this analysis, only 54% of participants were able to be correctly classified. While there were many lead pastors of non-megachurches in the study who identified with an Enneagram Type 3 or 8, there was not a significant relationship that factored towards a predictive measure.

Of the participants researched, nearly 79% of megachurch pastors were correctly classified as Enneagram Type 3s or 8s in this analysis. This points towards a strong pattern between megachurch pastors and the predetermined Enneagram Types 3 and 8.

Unique Leadership Needs of Differing Church Sizes

Of the approximately 310,000 Protestant churches in the United States, the average congregation is fewer than 100 attendees, while 1,300 churches see more than 2,000 in weekly attendance (Roozen, 2015). With only one church out of 250 in the United States considered a megachurch, assuming that unique skills exist that must be associated with megachurch leadership is not a stretch.

In a church with fewer than 100 weekly attendees, the lead pastor is often the only full-time employee. In many cases, the pastor is a volunteer or bi-vocational. The demands on a pastor in this situation is great. Much of the public ministry and pastoral care are the sole responsibility of this leader. The personal demands of the lead pastor are magnified as many of the congregants have access to the pastor based on the size of the congregation. One of the

biggest challenges this pastor must face is balancing all the personal expectations and managing a schedule amidst the numerous demands.

When it comes to the organizational structure of a megachurch, the lead pastor is often the CEO of a business. While there are many demands on the lead pastor, the pressures can often come from different sources than presented in a smaller congregation. The lead pastor will have dozens of staff to organize, inspire, equip, and nurture. The scope of impact often is increased with the larger congregation. While this pastor may have many staff to help in presenting effective ministry, the challenge of leading through others can overwhelm the weekly schedule. This pastor will have many responsibilities that lean towards real estate development, human resources, talent procurement, public relations, and all the intricacies of church ministry.

The difference in leadership between a church of 75 and a church of 2,000 is not limited to the number of ears that one speaks to on a Sunday; almost everything is impacted by the size difference: staffing, personal access to the congregation, mobilization of volunteers, facility challenges, communication, calendar demands, budgeting, and many more leadership areas. In the business field, an owner/single employee of a small business has different challenges than a manager of a Super Walmart. Taking into consideration the complications of multi-site churches, the role of lead pastor can look a lot like the role of a regional manager of several Super Walmart stores. The product and experience can be equally valuable at any store. Quality ministry is not what sparks this research. The focus of this research is the unique complication of ministry leadership in various congregational sizes. To be clear, this study was not a measurement of leadership health, but of Enneagram type representation in relationship to congregational size.

Since megachurches are rare (1:250 of U.S. churches), it may be helpful to the field of

pastoral ministry to determine if there is an element of ‘nature’ that megachurch pastors share. If there is a unique drive or personality that megachurch pastors share, perhaps this trait can be established earlier in the ministry journey and allow the leader to prepare uniquely for the assignment ahead of them. The Enneagram is a strong indicator of not just behavior, but of a personal drive. The study of shared Enneagram types among pastors could provide some insight into the unique personality that may be more apt to lead a unique ministry.

Limitations

While there are many limitations to the study that has been conducted, a few may be significant. This study was a snapshot in time, looking at the data of church sizes and lead pastors with no historical or future implications. Only 114 lead pastors were participants, leaving a sample size that might not reflect the more than 300,000 lead pastors in U.S. churches. The proactive nature of being included in the volunteer survey might be reflective of certain personality types, thus tainting the sample pool with a propensity bias.

Because this was not a longitudinal study, there remain a lot of unanswered questions:

- How many of the Enneagram Type 3s and 8s who pastor a church with fewer than 2,000 weekly attenders will see their church growth lead them to ‘megachurch’ status?
- How many of the megachurches in the study became megachurches under the leadership of the pastor who participated?
- What percentage of these churches are experiencing numerical growth?
- How is spiritual health measured, and do these churches demonstrate these qualities?
- How many of the pastors in this study planted a church?

While this study has provided data on where these churches are in size, they do not refer to where they’ve been and where they are headed.

The sample size in this study is fairly small compared to the population of overall U.S. pastors. With less than one-twentieth of a percentile being surveyed, it is hard to draw conclusions no matter how predictive the data claim to be. With 58 lead pastors of megachurches, there is a strong sample size represented. This accounts for nearly 10% of the megachurch population based on most available listings. Even with the high percentage of available mega-church pastors surveyed, the confidence level of the research could be lower than desired. Another 50 lead pastors of megachurches surveyed would put the confidence level over 90% (Smith, 2019). Perhaps a more robust sampling of non-megachurch pastors would give a more accurate comparison as well. For this study, the effort was in balancing the total amount of participants as evenly as possible between non-mega and megachurch pastors. In doing this, the percentage of total population comparisons vary quite a bit.

A voluntary survey is potentially more attractive to a certain type of personality. In a study that is dependent on voluntary participants, it must not be ignored that there may be a propensity towards participation that might lean in favor of an existing personality type. The survey may be positioned to attract more extroverts than introverts by the very extroverted nature of stopping to talk to a stranger. Extroverts tend to answer Likert surveys with a more extreme variance than introverts (Dembling, 2012). This tendency could impact the objective purpose of the survey. With this variance, the study may not represent the reality of the general population. There are undoubtedly some personality types that would rarely respond to a voluntary survey. In such a case, a survey dependent on the willingness of a participant may betray the attempt to garner broad participation of various personalities. This could weaken the survey in its ability to reflect the entire population.

The study indicated a significant relationship between the Enneagram types of lead

pastors and the size of their church. There is a good chance that these results reflect the reality of the general population of pastors. Because of these limitations mentioned and others not yet introduced, it would not be helpful to draw conclusions or assign proof based on this research alone.

Potential Applications of the Findings

One suggested application regarding the findings of this study is to introduce the Enneagram profile early in the ministry training of potential pastors. This tool goes beyond behavior styles and peers into the motivational drive of the individual. The root of this tool is to bring awareness to a potential sinful desire, that if left unchecked could become a lid on the health of the leader. As potential leaders become more self-aware, everyone around them wins. Perhaps this tool can be utilized in internship placement and early ministry opportunities in order to best prepare the leader for future impact. If young leaders have an Enneagram Type 3 or 8, perhaps they can benefit from some leadership and organizational training that will prepare them for the potential of leading in a larger organization. Maybe some specialized classes that will develop the nurturing side of ministry would be inserted into the preparation season, bringing clarity to the leaders that their personality is going to lean towards the structural side of ministry. This could produce a more balanced leader. When leaders understand their Enneagram type early in their ministry, they can focus the value of God's unique gift on their life without the addition of outside pressure to conform to cultural leadership expectations. The earlier pastors can understand the way they are wired, the better opportunity they have to be effective in leadership.

The Enneagram can also be utilized as a potential church planter profiling tool. If all leaders are driven by one of nine motives, there are probably a few of the Enneagram types that

position one best for the unique challenges that a start-up might bring. There are potentially certain Enneagram types that would be naturally helpful to assist a leader in launching a work from nothing and driving a team towards a daunting goal. While God can use any personality type to accomplish His purposes, it is possible that God has already gifted some with the tools for a unique calling in a unique setting. If God did place within each leader a specific drive, it could be helpful to match these drives with the opportunities that require them. Some doors only open to a pre-designed set of keys. Perhaps one's divine design can unlock some divine opportunities.

One of the implications that can be revolutionary to church staffing is the management of an organization through the understanding of the Enneagram types. One key to successful leadership is self-awareness. When a pastor can give this gift to their staff by exploring the Enneagram, people will understand how they fit best in the organizational mission. Understanding one's personality, the effect one's personality has on other people, and the ability to steer thoughts, feelings, and actions in real time, can be a powerful gift. The Enneagram teaches nine different ways people see the world. The Enneagram can be a tool that helps the leader broaden perspective and increase appreciation of the entire team. When one knows how others see the world, he or she can connect with others more effectively. The Enneagram type might be considered as the right tool when looking at the role to be filled when an opportunity comes up to make an addition to the team. Whether this profile is used as a hiring tool or even a communication and management tool after a hire, the Enneagram provides a great perspective to be considered.

Experience is best improved when experience is evaluated. Routine checkups are scheduled for automobiles, heating and air units, and even physical bodies. Having ongoing

training regarding the Enneagram type might be a great way to explore how one is developing as a leader and as a Christ follower. Evaluating what the experience might be like on the other side, or receiving end, of one's leadership might be a helpful exercise. The examination of one's shadow side can illuminate any roadblocks that may be in the way of God's best for an individual or an organization. There can be a great benefit to having breakout sessions at conferences on maximizing one's Enneagram type in ministry. One of the greatest tools leaders can offer their organizations is to ensure that their personal shadow side will not sabotage the mission.

An important implication is that the Enneagram is not a measure of leadership ability but a measure of leadership personality. While some personalities will naturally fit into unique organizational dynamics, the Enneagram type of the leaders should not play a factor in eliminating anybody from what size of church they should pastor. The Enneagram is a great tool for management but not the ideal tool for selection. It would be unfair to place pastors in a position solely on their Enneagram type, and it would be unfair to preclude pastors from a position due to their Enneagram type. There is no indication that Enneagram Type 3s and 8s are better leaders. This study simply shows there is a strong relationship between today's American Protestant megachurches and Enneagram Type 3s and 8s.

A final implication that must be mentioned is the impact this study could have on the typical selection process of most U.S. megachurch pastors. In many church transition settings, a pastoral search committee is tasked to find the right person to lead a church. This typically consists of sorting through dozens – if not hundreds – of resumes, listening to messages, checking references, and then selecting a few candidates to come in for an interview. In these interviews, there are typically a few glaring church challenges that the candidate would speak to.

They only have a few meetings to connect with the committee and express strong leadership. Usually the committee will then decide on one person they feel (literally, emotionally connected) is the best fit, and invite this candidate to guest speak for the weekend services in order to try out for the position. In many cases, the process of the pastoral candidate having an opportunity to be in front of the search committee is less than a few weeks. When looking at this lead pastor search process objectively, it appears that the entire process may be designed for a certain type of personality to have a better chance at success. By definition, Enneagram Type 3s and 8s thrive in a high pressure, time sensitive opportunity to express leadership, connect with a group of strangers, communicate a plan to advance, and do so with enough charisma to leave people with little doubt they found a strong leader. Perhaps this process does not speak to the discovery of the right leader, rather the process is unintentionally designed for the Enneagram Type 3s and 8s to dominate. Maybe the high percentage of megachurches that are being led by Enneagram Type 3s and 8s are not necessarily a product of strong leadership that made these churches large, but a testimony to the strong ability of these Enneagram types to take charge in the current pastoral selection process of U.S. churches. Perhaps Enneagram Type 3s and 8s are not necessarily the best leaders of these churches, but simply the best suited to get the opportunity. If selection committees understood the various profile descriptions of the Enneagram, they would know the unique value that every type of personality could bring to the church without being blinded by the emotional impact some of the types can make in a short interview process. Perhaps the pastoral selection process could be adjusted in order to prevent other Enneagram types from being dismissed amongst the Enneagram Type 3s and 8s.

While this study was narrow in focus, I believe the validity of the Enneagram must be considered and mined for potential benefit in both the local church and in the development of the

church leader. This tool can be utilized to improve development of leaders, management of a team, and selection of a lead pastor.

Recommendations for Further Research

While this study focused on addressing the potential relationship between the Enneagram type of the lead pastor and the size of church he or she leads, there are many more aspects to be explored that could produce benefits to pastoral ministry. It would be helpful to determine if the Enneagram type in a leader is a product of nurture or nature. Determining which Enneagram types serve a start-up venture the best might significantly impact church planting strategies. Identifying which Enneagram types tend to excel in different associate roles might contribute to team management in churches across the nation.

Although the Enneagram can determine a driving motivation in the heart of a leader, one may wonder where this motivation originates. It would be helpful to know if the Enneagram type of a leader was the product of nurture or nature. Perhaps people are wired to respond a certain way because of events that significantly shape them, or maybe certain events shape them significantly because they are already wired in such a way to be impacted in that particular area. By impacting the training of a young leader, maybe this leader can develop the unique strengths that are typical of a desired Enneagram type. Determining if one's Enneagram type is static or fluid can be useful in leadership development.

Providing leadership for a megachurch requires a unique set of skills and drives. Church planting is different than leading an established church. Perhaps church planters have a strong relationship with certain Enneagram types. Defining a potential relationship between successful church planters in the past might go a long way in preparing more church planters moving forward.

Each staff position on a church team plays a unique role and requires a unique skill set. Exploration of potential relationships between Enneagram types and associate roles in a church setting might prove to be valuable in the building and management of effective teams. Further research could create a blueprint for best practices when it comes to placement of leaders in churches.

Conclusion

The Enneagram is a man-made tool used to magnify a God-given drive by surrendering a sin-sick desire. This process brings light to the shadows of one's soul. Our drives are not evil, but without surrendering natural desires, we will short-change God's plan and short circuit our spiritual health. The Enneagram type of a leader has a purpose. God has a divine design at work with an eternal impact at stake.

The function of a megachurch is quite different than the function of a non-megachurch. The leadership requirements of pastoring a megachurch are unique. There is a strong relationship between the Enneagram types of lead pastors and the size of church they lead. This relationship should not be considered a prerequisite of leading in a megachurch, nor should it be considered a coincidence. Enneagram Type 3s and 8s have a propensity to lead megachurches. This is not because they are superior leaders. It is due to the unique challenge of the church that matches the unique wiring of the pastor. If leaders felt that being an Enneagram Type 3 or 8 made them superior, they might take pride in their profile and magnify their shadow instead of magnifying their mission.

Pastors should discover their Enneagram type to be aware of their shadow side and alert for divine opportunity. Discovery of an Enneagram type early in ministry will not only benefit the health of the church, but it can develop the health of a leader.

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APPENDICES

Appendix A

Demographic Data to Accompany Enneagram Survey

Pastor Info

Age: _____

Gender:

_____ Male _____ Female

State: _____

Years you have been in your current role:

_____ years

Highest level of completed education?

_____ High School _____ AA _____ BA/BS _____ Grad _____ Doc.

Did you attend a Christian college or university?

_____ Yes _____ No

Church Info

Denominational Affiliation?

How long has your church existed?

_____ years

Does your church have multiple physical campuses?

_____ Yes

if yes, how many physical campuses?

_____ campuses

if yes, do you use video teaching at some of your campuses?

_____ Yes _____ No

_____ No – Just one location.

How many full-time staff equivalencies (adding in PT staff) are employed by your church? (not counting para-church divisions, ex: daycare, schools, etc...)

Ex: 10 FT staff and 4 “10 hr per week” PT staff = 11 Full Time Equivalencies.

_____ Full Time Staff Equivalencies

Average weekend attendance (not including online viewers)?

_____ per week

Did you plant the church that you currently pastor?

_____ Yes _____ No

Appendix B

Wagner Enneagram Personality Style Scales (WEPSS)

The inventory used to score the test was the Wagner Enneagram Personality Style Scales (WEPSS) tool found at www.wepss.com. Each participant in the research scored their Enneagram Type through his tool.

The WEPSS is a 200-item inventory composed of nine scales measuring the characteristics of the nine Enneagram personality styles. Each of the nine scales contains 11 items describing the resourceful characteristics of that style and 11 items that describe the style's non-resourceful characteristics. The remaining two items on the WEPSS are unscored, but serve as general indicators of un- happiness or happiness.

The first and last 50 items of the inventory have positive, adaptive, or resourceful connotations, and the middle 100 items have negative, nonadaptive, or non-resourceful connotations. By grouping positive items with positive items, and negative items with negative items, the WEPSS inventory was designed to reduce the social desirability effect of trying to appear good.

Each WEPSS item is a descriptive word or phrase that is rated by the respondent along a 5-point Likert scale: (1) almost never fits me, (2) rarely or seldom fits me, (3) occasionally fits me, (4) frequently or often fits me, and (5) almost always fits me. The results are expressed as a Total score, a Resourceful Characteristics score, and a Non- Resourceful Characteristics score for each of the nine Enneagram personality styles. The inventory takes between 20 and 40 minutes to administer. It can be scored by hand or by computer; with either method, raw scores are converted into standardized scores.

When determining which style best fits an individual, it is best to consider that person's own experience and assessment of himself or herself, take into account what other people who know that person well say about him or her, and confer with someone who really knows the Enneagram well, as well as to consult the results of this inventory. This "gold standard" combination of self, peer, expert, and instrument rating should come closest to determining which style is the best fit. A convergence of evidence from many sources is usually more reliable than data from a single source. The reflection questions found in the author's *Enneagram Spectrum of Personality Styles* (Wagner, 1996) can also help mine this evidence more deeply.

Appendix C

Consent Form for Enneagram Project

You are invited to participate in an e-mailed inventory that determines your Enneagram profile and helps to find a potential connection between the Enneagram profile of a lead pastor and the size of church that they pastor. This is a research project being conducted by Jeremy Johnson, a student at Southeastern University. It should take approximately 20 minutes to complete.

PARTICIPATION

Your participation in this survey is voluntary. You may refuse to take part in the research or exit the survey at any time without penalty. You are free to decline to answer any particular question you do not wish to answer for any reason.

BENEFITS

You will receive no financial benefit from participating in this inventory. However, you will receive two non-financial benefits: 1) your participation will provide you with your Enneagram profile from WEPSS, a leading authority in the Enneagram community, and 2) your responses may help us learn more about the connection between the Enneagram score of lead pastors and the size of churches that these pastors lead.

RISKS

There are very few foreseeable risks involved in participating in this study other than those encountered in day-to-day life. One risk is that your Enneagram score would be viewed by the team of researchers.

CONFIDENTIALITY

When you respond with your inventory completed, I will send your survey answers to Wagner Enneagram Profile Scoring Systems (WEPSS) where data will be stored in an electronic format. WEPSS does not collect identifying information such as your name, email address, or IP address. I will code your information as to geographical region, church size, educational background and Enneagram score. Our team of researchers would view your score as coding is developed. For any information published, I will refer to the codes, not the names. Therefore, your responses will remain anonymous in any publication of the report. Based on the broad descriptions and amount of people in the survey, it is a very limited possibility that anyone will be able to identify you or your answers, or even know whether or not you participated in the study. While the use of e-mail exposes every user to a slight risk of security and/or

confidentiality breach, every measure will be used to reduce the risk of diminishing confidentiality.

CONTACT

If you have questions at any time about the study or the procedures, you may contact my research supervisor at Southeastern University, Dr. Roth via email at djroth@seu.edu.

If you feel you have not been treated according to the descriptions in this form, or that your rights as a participant in research have not been honored during the course of this project, or you have any questions, concerns, or complaints that you wish to address to someone other than the investigator, you may contact the Southeastern University Institutional Review Board at 1000 Longfellow Blvd., Lakeland, FL 33801, or email irb@seu.edu.

ELECTRONIC CONSENT: Please select your choice below. You may print a copy of this consent form for your records. Putting an X next to the “Agree” option indicates that

- You have read the above information
- You voluntarily agree to participate
- You are 21 years of age or older

_____ Agree

_____ Disagree

Name: _____