EXPLORING THE RELATIONSHIP BETWEEN CHURCH PLANTERS' ENNEAGRAM PERSONALITY TYPE AND CHURCH GROWTH

A Dissertation

Presented to

The Faculty of the Center for Leadership Studies

Northwest University

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy in Organizational Leadership

By

Robert B. Hawk

November 2023

Approval Signatures:

Jason T. Yarbrough 11/8/2023

Dissertation Chair: Dr. Jason Yarbrough, Ph.D. Date

Valerie Rance 11/8/2023

Committee Member: Dr. Valerie Rance, Ph.D. Date

Donald P. Conant 11/8/2023

Committee Member: Dr. Don Conant Date

Valerie Rance 11/8/2023

Dean/Director of the Center for Leadership Studies: Valerie Rance Ph.D. Date

DEDICATION

This dissertation would not be possible without the unwavering support from my wife, Vanessa, and my daughters, Natalie and Cailey. Vanessa, you have been a rock through this process and demonstrated patience with me every step of the way. I am grateful to have you as my partner in life and ministry. Natalie and Cailey, you have inspired me through this educational journey. You have shown your love and support for the early mornings, late evenings, and weekend afternoons when I have had to go to the office to write. I am so grateful that God blessed me with both of you. Thank you all for being the best family in the world.

ACKNOWLEDGMENTS

The researcher wishes to acknowledge the influence of many people who directly or indirectly contributed to this research process. From the classroom lectures to the committee feedback, each person gave their time and talents to this dissertation. For that, the student owes a debt of gratitude.

Dr. Yarbrough – As the chair for my dissertation, you brought expertise in the ministry field and a wealth of experience from your academic path. I will always appreciate the challenge and support you provided me and the balanced approach to challenging my work while also commending my progress.

Dr. Conant – You not only served as a committee member, but your expertise in quantitative statistics saved me in this process. I would not have been able to complete this dissertation without your help in deciphering and translating the data. I am grateful for the hours you spent with me on this journey.

Dr. Rance – You wore multiple hats during my journey, and for that, I am grateful. Thank you for serving on the committee and challenging me to be a better thinker and writer. Thank you for helping foster a pathway for students like me to earn a terminal degree while serving full-time in ministry.

Church Multiplication Network – Thank you to Mike McCrary and CMN for helping me acquire the research from church planting pastors. I hope the results support your efforts in planting more successful churches. Thank you to each church planter who took the time to help me with this research by filling out a survey and taking the assessment.

Fellow Classmates – I am a better student and researcher because of the interactions and stimulating discussions that I have had with so many students at Northwest University. I am incredibly grateful for Cohort 5 and particularly thankful for Zack Talbert and Andreas Beccai for their mutual commitment to challenge each other during this doctoral dissertation journey.

Church and Staff – I am grateful to my staff and church family for allowing me the time and space to finish this program. Thank you for picking up the slack in areas where I needed help and providing an extra measure of grace when needed. Thank you specifically, Hannah, for your support in staying on task through this dissertation process.

Mom – Thank you for always believing in me and reminding me that I can do it. You have demonstrated your love and devotion while praying for me daily. Your sacrifice has made it possible for me to be where I am today, and for that, I am eternally grateful.

To Jesus, my Savior and Lord – Thank you for overlooking my faults and failures and choosing me to be a church planter. I am thankful for the personality that you gave me, along with the grace to sustain my personality flaws. May this research be one more step in helping future church planters not only plant healthy churches but also learn how to guard against the shadow side of our personalities.

Table of Contents

List of Tables

List of Figures

List of Abbreviations

AG – Assemblies of God

CMN – Church Multiplication Network

EPI – Enneagram Personality Inventory

MBTI – Myers-Briggs Type Indicator

OOM – Observation Orientation Modeling

PCC – Percent Correct Classification

W – Wings

WEPSS – Wagner Enneagram Personality Style Scales

ABSTRACT

This study examines the relationship between the Enneagram profile of church planters and their effectiveness in starting new churches. This study focuses on the research questions, "Are certain Enneagram personality profiles more common among church planters with an average attendance of 200 or more in on-site weekly worship services?" and "Are there additional factors that contribute to the success of church planters within the Church Multiplication Network?" Previous research indicates that personality plays a role in the impact of a pastor. Still, to date, one can find little research that has explored the connection between the Enneagram profile of a church planter and the success of the church plant. Sixty-three church planters responded to a demographic survey, and they used Wagner Enneagram Personality Style Scales (WEPSS) inventory to identify the Enneagram personality type of respondents. The findings from the research indicate a significant relationship between Enneagram Type 3s (Achievers), Type 7s (Enthusiasts), and Type 8s (Challengers) as a common profile for church planters who start and surpass the 200-attendance barrier (in 76% of the cases). The findings offer insights into the potential benefits of self-discovery the Enneagram can provide church planters, along with benefits for assessment and training for church planting networks and denominations. Subsequent discussions include recommendations for future study.

Keywords: church planting, Enneagram, new churches, personality profile, successful churches, church planting networks, church planting lead pastors

CHAPTER I

INTRODUCTION

One can find unique differences in personality profiles based on certain professions (Baldwin, 2012). Johnson (2019) demonstrates through research that lead pastors of mega-churches, defined by 2,000 or more adherents, more than likely have certain personality types based on the size of the churches they lead. Thus, the same might be true for church-planting pastors of thriving churches. Identifying church planters' personality profiles may demonstrate whether certain personality types typically pursue church planting rather than taking a lead pastor position at an existing church.

As attendance for established churches in the United States continues to decline, new church plants continue to witness increased attendance compared to older established churches. These new churches prove to be the most effective form of growth for denominations working to resist a decline in attendance numbers (Drost, 2016). Church planting has produced growth for denominations, and many experts consider it the most critical ministry focus to combat the declining numbers of church adherents (Jones, 2021; Keller, 2002; Stetzer & Bird, 2008).

Furthermore, church-planting pastors seem unique in their willingness to start something new rather than taking on something already established, and this type of personality remains critical for new churches to continue creating and sustaining church growth (Johnson, 2019; Jones, 2021). Identifying this type of personality profile might help explain the difference between new churches that succeed and grow and those that fail and close (Drost, 2016; Johnson, 2019). The Enneagram personality profile describes a tool that categorizes personality into nine different

types and researchers have used it to profile pastors of mega-churches. Therefore, it might have usefulness in profiling church-planting pastors (Johnson, 2019).

Johnson (2019) researched the role that personalities play in leadership and even lead pastors of large churches. However, no one had directly studied the relationship between the Enneagram personality profile and church planters. While the Enneagram does not have the same extensive research as some other personality profiles, it continues to gain attention because of its motive-based personality approach to determining personality styles (Bland, 2010; Matise, 2007).

Background and Relevant Literature

The Enneagram personality profile entails an ancient tool hundreds of years old. In recent years, the inventory has effectively helped individuals communicate better by viewing how others see the world (Bland, 2007). This personality tool can be helpful with team building and assisting in creating more conducive environments for communication (Colina, 1998).

"Enneagram" originates in the Greek language and means nine-sided figure (Matise, 2007). The word *personality* also comes from the Greek language and refers to a person wearing a mask, much like an actor portraying a different person to an audience (Dameyer, 2001). Blake (2013) explained that the Enneagram simplifies the understanding of complex situations. These nine personality orientations developed into the Enneagram to signify different patterns of behavior and emotion (Johnson, 2019). Developing a better understanding of a person’s core motivations and the strengths and weaknesses of one's innate personality comes from understanding one’s unique personality number, or personality profile (Bland, 2007).

The Enneagram provides a tool for self-awareness and self-management, two keys to emotional intelligence (Cron & Stabile, 2016; Goleman, 2020). Increasing

emotional intelligence becomes possible if people commit to better understanding themselves and improving self-regulation of their emotions (Goleman, 2006). Increasing emotional intelligence can also benefit the individual's interactions with others, including developing better communication skills (Robertson, 2007). Utilizing the Enneagram to help discover personality behaviors and motivations can lead to greater emotional intelligence and better interpersonal communication (Darroux, 2020; Francis, 2022).

The introduction of the Enneagram into personality psychology happened in the final decades of the 20th century (Riso & Hudson, 1996). It gained popularity in the Christian community due to the influence of a Franciscan spiritual leader named Richard Rohr in the 1990s (Rohr et al., 1992). More recently, the Enneagram has gained mainstream attraction from the writings of Ian Cron and Suzanne Stabile (2016). Various educational and business settings employ the Enneagram, as do conferences, for both the non-profit and for-profit sectors (Matise, 2007; Moss, 2014). Ormond (2007) explained that the most prevalent counseling tool for organizational development and team building included the Enneagram since its arrival in Western culture. More recent research has even shown the value of the Enneagram as it relates to lead pastors' personality types and the size of their congregations (Johnson, 2019).

While individuals created many personality profile assessments for the Enneagram, the Wagner Enneagram Personality Style Scales (WEPSS) instrument appears in *Buros' Mental Measurements Yearbook* as very reliable compared to other personality tests (Plake et al., 2003). The first step in understanding one's Enneagram number begins with completing a personality assessment, which then leads to understanding the core motivations of one's personality (Cron & Stabile, 2016).

Framework of Constructs

The Enneagram associates the current nine-sided symbol with Gorge Gurdjieff (Ouspensky, 2001), and the personality characteristics associated with each profile came later through modern Enneagram authors like Oscar Ichazo and Claudio Naranjo (Cron & Stabile, 2016). According to Almaas (2008), further developments to the Enneagram that people still use today came from Don Riso and Russ Hudson. The following sections outline the nine individual types.

Type 1: The Reformer

Type 1, the Reformer, works toward being good and making things right in their own and everyone else's world (Cron & Stabile, 2016). According to D. P. Miller (2010), Reformers live highly principled and deliberate lives with high levels of self-control and prefer everything to be clearly defined. Reformers also have an inner critic, often described as an inner voice, that constantly reminds them of their need to be perfect, which leads to them not only judging themselves but also judging others harshly when people do not demonstrate the same level of commitment, discipline, and rule-following by which they live (Cron & Stabile, 2016).

Type 2: The Helper

Type 2, the Helper, tries to experience love by loving and desires to feel loved by demonstrating love to others through supportive endeavors (Cron & Stabile, 2016). According to Cron and Stabile (2016), Helpers find their self-worth in the love and approval of others and can be fixated on helping others with the hopes of earning love and admiration because of their support. They experience great disappointment when others do not reciprocate the help and generosity they have extended (Cron & Stabile, 2016).

Type 3: The Achiever

Type 3, the Achiever, desires to attain the pinnacle of success and look good in the process of getting there, which can lead to an addiction to success, or at least an addiction to appearing successful (Cron & Stabile, 2016). Sutton et al. (2013) describe Achievers as those who know their ability and can excel at almost anything they set out to do. Image-driven achievers feel that being successful in the eyes of others will bring validation to themselves because achievers believe that love derives from achievements and success due to being good at productivity and completing to-do lists (Cron & Stabile, 2016).

Type 4: The Individualist

Type 4, the Individualist, has intense emotional highs and lows and tends to view life from an artistic and romantic point of view (Cron & Stabile, 2016). An Individualist connection to death, grief, and depression remains unlike any other number on the Enneagram. They tend to fear abandonment and loss and live dissatisfied with life (Palmer, 1991). The Individualist wants to be seen as unique while also wanting to belong within the group, and this constant tension can lead to feelings of being misunderstood, sadness, and a melancholy temperament (Cron & Stabile, 2016).

Type 5: The Investigator

Type 5, the Investigator, keeps a low profile not to be controlled or experience feelings of intrusion and tends to be disconnected from the feelings and needs of others due to the fear of being overwhelmed (Palmer & Brown, 2014). The world seems unpredictable, chaotic, and threatening, so the Investigator withdraws to their private world that feels safe and secure, a world of seeking truth and knowledge (Cron & Stabile, 2016). The Investigator can also be perceived as a loner since they

often detach from others, prefer privacy, and need alone time to recharge from being around other people, which can feel draining and exhausting, both mentally and physically (Cron & Stabile, 2016).

Type 6: The Loyalist

Type 6, the Loyalist, sees the world as scary and dangerous, so safety remains their focus (Cron & Stabile, 2016). The committed, trustworthy, and security-focused individuals, otherwise known as Loyalists, work hard to achieve security and stability-related goals but have difficulty trusting others, especially those in authority positions (Kaluzniacky, 2008). The Loyalist can look for danger where danger does not exist and can constantly think of worst-case scenarios and then create mental plans to navigate through them, which leads to a mental drain that provokes anxiety and can lead to paranoia and indecision (Cron & Stabile, 2016).

Type 7: The Enthusiast

Type 7, the Enthusiast, with their "more, is better" attitude, always looks for the next thing (Cron & Stabile, 2016). This type of person loves to have fun, experience happiness, and enjoy life. Nonetheless, Enthusiasts tend to enjoy starting new projects and get easily distracted, so they often have difficulty completing tasks and challenges (Cron & Stabile, 2016). The Enthusiast will seek enjoyment at the expense of dealing with reality to avoid pain and flee from feelings that do not provide pleasure (Cron & Stabile, 2016).

Type 8: The Challenger

Type 8, the Challenger, describes a strong, powerful, and dominant figure who seeks to assert control over the environment, self, and others (Cron & Stabile, 2016). These confident decision-makers, also known as Challengers, hold no fear of confronting others. This can lead to excessive conflict and damage in relationships

because the Challenger becomes known to overrun people to get their way (Cron & Stabile, 2016). The Challenger believes that being strong and dominant leads to safety and exerting power and control becomes the only perceived route to safety (Cron & Stabile, 2016).

Type 9: The Peacemaker

Type 9, the Peacemaker, seeks comfort from a sense of belonging and harmony and can see and relate to all the other Enneagram types, which can be both a strength and a weakness (Cron & Stabile, 2016). Since Peacemakers fear conflict, they try to abide by the desires of others at the expense of their wants and tend to disregard their own needs, desires, and purpose (Cron & Stabile, 2016). Peacemakers avoid conflict and hostile situations, which means that seeking harmony with others creates a sense of safety and security, but often at their own expense (Cron & Stabile, 2016).

Purpose Statement

The purpose of this quantitative study included exploring the relationship between church planters' Enneagram personality types and their success in planting Assemblies of God churches through the Church Multiplication Network in the United States.

Research Questions

This study contemplated the following questions, with consideration given to which Enneagram personality profiles represented the responding church planters.

1. Are certain Enneagram personality profiles more common among church planters with an average attendance of 200 or more in on-site weekly worship services?

2. Are there additional factors that contribute to the success of church planters within the Church Multiplication Network?

Methodology

This quantitative study explored the relationship between two variables: The church planter's personality and the church plant's size after three years. The research design used a descriptive model and included a cross-sectional study to compare variables at a single point in time rather than collecting data over an extended period.

The variables observed included the personality of the church planter, the length of time since the church opened, the number of on-site weekly worship adherents, and the geographic location of the church. For the purpose of this research, the primary variables included the church planter's personality and the church's size based on on-site weekly worship adherents.

Hypothesis

Theorists have posited that pastors who have succeeded in planting church through the Church Multiplication Network share a greater number of similarities in their Enneagram personality profiles compared to a randomly selected group of individuals.

Participant Selection

The approximate number of responses targeted included 400 from church planters of English-speaking churches in CMN. The responses targeted church plants at 16 years old or less. According to Damian et al. (2019), personalities stayed constant without changing over time. As personalities develop since pre-adolescence, the Enneagram personality profile ought to demonstrate consistent personality tendencies (Cron & Stabile, 2016).

The selected participants had planted English-speaking churches through CMN, which remained open at the time of the research. The churches existed throughout the United States. All the same, the study had restrictions as it only encompassed churches with English as the primary language to keep data collection within a common language. The comparison of Enneagram personality types included lead pastors of church plants that have 200 or more on-site weekly worship adherents.

Data Collection

To examine a potential relationship between two primary variables, the study used a combination of an inventory assessment tool and a survey questionnaire. Based on 200 questions, the WEPSS inventory provided one primary variable: The personality profile of the church planter. The survey questionnaire facilitated data collections from each participant, thereby providing the other primary variable – the number of on-site weekly worship adherents.

To evaluate potential patterns, the study used a descriptive model to measure the analysis of the survey questionnaire and the WEPSS inventory results. The research considered the results of the Enneagram personality profile of the church planter as one variable and the on-site weekly worship attendance as the other variable. The study used the analysis to evaluate a possible correlation between the personality profiles of church planters with an on-site weekly worship attendance of 200 or more adherents.

Previous Research

Johnson (2019) conducted research into the extent to which personalities influence leadership, including that of lead pastors of large churches. Yet, no studies have explored the relationship between Enneagram personality profiles and church planters. Previous research in other professions has demonstrated a unique correlation

between the personalities of individuals in specific leadership roles and the general public's representation on the Enneagram (Johnson, 2019). While the Enneagram does not have the same extensive research as some other personality profile tests, it continues to gain attention because of its motive-based personality approach to determining personality styles (Bland, 2010; Matise, 2007).

Ethical Considerations

Conducting this research study required several ethical considerations. The study utilized specific methodology to minimize any potential harm to research subjects. The object of this research had clarity, ensuring that none of the participants became misled about its purpose. No conflict of interest appeared since there existed no external funding. While CMN received the final overall results as a collective report, they did not receive individual results. Since each lead pastor had already received CMN funding and approval to plant a church, this research had no impact on the future relationship of CMN with each church planter. All participants responded voluntarily without feeling coerced. Each participant could withdraw their participation at any time during the process. Additionally, the researcher made every effort to minimize bias when representing the primary findings of the data.

Summary

Given the previously stated need for successful church plants and the possible correlation between the church planter's Enneagram personality profile and their desire to plant a church, this research sought to contribute to the greater faith community, specifically the Assemblies of God (AG) and the CMN church planting network. Conducting a comprehensive literature review proved necessary to gain a better understanding of the potential correlation between church planters and their Enneagram personality type.

The following literature review encompasses the role of church planting in the modern world and the ancient roots where church planting began. The history of AG church planting and the benchmarks of a thriving church also appear in the discussion. This review tackles the benchmark of achieving success with an attendance of 200.

Additionally, the personality theory, along with several personality assessments, gets defined. The research communicates the history and reliability of the Enneagram and explains the reason for its selection as the personality assessment tool. The Enneagram's previous connection with churches and clergy also receives discussion, alongside an honest assessment of concerns and criticisms regarding the Enneagrams use as a research tool and practical instrument for personality assessment.

Although the literature review does not exhaustively cover church planting and the Enneagram, it conclusively pertains to the focus areas of this study. Future study will be necessary to establish if the outcomes of this study can undergo duplication and study's findings on the AG church planters' personalities and their successful church establishments.

CHAPTER 2

LITERATURE REVIEW

This study examined the potential correlation between a church planter's Enneagram personality style and the success of their church plant within the AG CMN. Consequently, it became essential to explore both topics individually and collectively. A review of the available literature concerning these subjects revealed a gap in the existing research. Individual consideration of these topics makes their research much more readily available. Still, very little research exists that investigates a possible intersection between the church planter's Enneagram personality type and their church plant. This chapter provides an overview of several pertinent issues regarding the history of church planting, critical benchmarks in successful church planting, understanding personality theory, and evaluating personality assessments, with the assessment review focusing specifically on the Enneagram personality profile.

Overview

Overall, despite declining church attendance in the United States, new churches within the AG denomination have been seeing increased attendance numbers. Compared to older, more established churches, the most effective form of growth and defense against declining attendance numbers for evangelical denominations has proven to be new church plants (Drost, 2016). Church planting has produced more growth for evangelical church denominations and has been considered by many experts to be the most critical ministry focus to combat the declining numbers of church adherents (Jones, 2021; Keller, 2002; Stetzer & Bird, 2008).

Further, a church planter's willingness to start something new rather than take on something already established seems to make church-planting pastors unique, and

this specific type of personality proves critical to new churches starting and sustaining continued church growth (Johnson, 2019; Jones, 2021). Identifying this type of entrepreneurial leadership personality might help explain the difference between new churches that succeed and grow and those that fail and close (Drost, 2016; Johnson, 2019).

Church Planting as a Critical Focus

Finding the origin of church planting in the Bible reminds one that planting churches does not reflect a new idea (Drost, 2016). Church planting started as a New Testament phenomenon in the Book of Acts with early church leaders such as the Apostle Peter (Acts 2). Drost (2016) contends that church planting has its foundation in the Garden of Eden, in the Book of Genesis, when God commanded Adam "to multiply." Whether the Old Testament passages of the Bible contain references to church planting or not, church planting certainly prevails in the New Testament. From the Book of Acts, one learns that established churches have been planting new churches for almost 2,000 years. The resulting growth from church planting has produced a global church that touches all inhabitable continents (Drost, 2016). Church planting also fulfills the mission of God as commanded by Jesus in the Book of Acts before His ascension to Heaven. The *missio Dei*, or mission of God, reflects the story of humanity's redemption through the activity of God throughout history as He uses people to fulfill His ultimate purpose (Drost, 2016). Churches that cease to plant new ones could impede the global movement of the Church, which might eventually halt due to the inherent life cycles of all churches. Consequently, denominations across the United States have committed to church planting. Accordingly, the AG has prioritized church planting to fulfill the *missio Dei* (Drost, 2016; Stetzer & Bird, 2008).

Starting a new church does not guarantee the long-term viability or success of the church or indicate whether the church will continue to grow and impact its community (Stetzer & Bird, 2008). Stetzer and Bird (2008) state that new churches reach more unchurched people and grow significantly faster than most established churches, compelling denominations and church planting networks to aggressively help their churches start new churches over the past two decades. Denominations, like the AG, have begun to assess how these new churches can be most effective and sustain long-term viability (Church Multiplication Network, 2023; Drost, 2016).

The History of Church Planting in the Assemblies of God

The AG has a long-standing tradition of emphasizing church planting as a vital aspect of its mission to evangelize and establish vibrant Christian communities (McGee, 2008). The roots of church planting in the AG can be traced to its formation in Hot Springs, Arkansas in 1914. Led by early pioneers, including Charles Parham, William Seymour, and others, the denomination's founding principles emphasized the importance of evangelism and the establishment of new churches. In the early years of the AG, church planting efforts seemed spontaneous and grassroots in nature. Missionaries and evangelists stood crucial in starting new domestic and international churches.

Hollenweger (2004) explained that as the AG grew in size and influence, it developed more structured and coordinated approaches to church planting. The establishment of district councils and church planting boards in the mid-20th century marked a significant shift toward organized efforts to plant and support new churches. The AG has continued to evolve its church planting strategies in recent decades to adapt to changing contexts and challenges. The utilization of technology and innovative outreach methods have become more prevalent. Additionally, partnerships

with local communities and collaborations with other Christian organizations have strengthened church planting initiatives.

Drost (2016) reinforces the history of church planting in the AG to illustrate the denomination's enduring commitment to fulfilling its mission. The establishment of thousands of domestic and international churches has significantly contributed to the growth of the Pentecostal movement. By embracing evolving strategies and fostering partnerships, the AG becomes poised to continue its legacy of church planting well into the future.

The Impact of Church Planting in the Assemblies of God

Since the inception of the AG denomination, church planting has played a critical role (Ziefle, 2013). Zeifle (2013) noted the following:

> For almost a century, the Assemblies of God has been a leader in church planting. Early Pentecostals were visionaries and entrepreneurs, buoyed by a vision to save the world and anchored by a deep commitment to Christ and God's Word. Evangelists and pastors in the early 20th century traversed America, holding gospel services in tents, brush arbors, storefront buildings, rented churches and homes. These rugged pioneers gathered converts, organized churches, and impacted entire communities. (p. 26)

C. P. Wagner (1990) explained that the AG continues to be one of the fastest-growing denominations yearly because of the focus on church planting. Drost (2016) reiterated the same fact 25 years later.

Hesselgrave (2000) contended that the divine strategy from Scripture cannot be fulfilled without establishing new churches. Rainer (2015) stated that America remains largely unchurched because of the lack of relevant churches. Drost (2016) contended that the focus of church planting within the AG combats the downward

spiral of lower church attendance, and unchurched people become more likely to be reached through church planting than established churches in America. Drost (2016) further explained how the CMN, established in 2007, significantly impacted the number of successful new churches planted by the AG denomination.

Critical Benchmarks for Successful Church Planting

A successful church plant can be defined in various ways, but one commonly used measure includes weekly attendance. The Center for Missional Research has defined a successful church plant as one that manages to attract at least 100 people on a weekly basis according to a study (W. Bird, 2014). Other studies have suggested that a successful church plant should aim for at least 200 to 300 regular attendees (Hartford Institute for Religion Research, 2014).

While recording initial attendance numbers proves to be important, maintaining consistent attendance over time may provide a more substantial indication of success. According to research by Lifeway, a successful church plant should aim for a retention rate of at least 60% after the first year (Rainer, 2015). The numbers of attendance do not only measure success for a church plant, but they often predict church growth. Research has shown that churches with higher attendance numbers prove more likely to grow and expand their ministries (Hartford Institute for Religion Research, 2014).

A steady increase in attendance over time marks a successful church. According to a study conducted by the Hartford Institute for Religion Research (2014), successful church plants in the United States have an average attendance of 86 people in their first year, 151 people in their second year, and 190 people in their third year. Chaves and Eagle (2016) agree with these findings. Yet, while attendance numbers hold importance, they should not constitute the only factor considered when

determining the success of a church plant. Other factors, such as financial stability, community engagement, and overall impact on the community, should also be considered (W. Bird, 2014).

Research supports the finding that financial stability reflects an additional measure of a successful church plant (W. Bird, 2014). A financially stable church can pay its bills and salaries and properly maintain its facilities. Several studies have explored the factors contributing to a church plant's financial sustainability. One study by W. Bird (2014) surveyed 226 church planters and found that strong leadership, effective outreach and evangelism, and a focus on community needs reflected important predictors of financial sustainability. Additionally, researchers discovered that church plants having a distinct comprehension of their financial situation and a robust management strategy demonstrated a higher probability of accomplishing economic sustainability.

A successful church plant also positively impacts the community it serves. This impact can be measured by the number of community service hours the church performs and the number of community members reached. According to a survey conducted by the Barna Group, successful church plants in the United States have an average of 2,200 community service hours in their first year, 4,400 in their second year, and 6,500 in their third year (Kinnaman & Lyon, 2014).

The collective research indicates that a combination of attendance, financial stability, discipleship markers such as baptisms, and community impact can help to define a successful church plant. While these measures do not comprise the sole factors that should be considered, they represent valuable indicators that pastors and church leaders can use to assess the effectiveness of their ministry. Stetzer and Bird (2008) argue that non-attendance factors derive from the attendance factor. So, for the

purposes of this study, a successful church plant defines as a church that averages at least 200 or more weekly in-person worship attendance within three years from its inception.

The 200-Person in Attendance Benchmark

According to research, new churches that achieve financial self-sustainability and reach an average of 200 or more weekly in-person worship attendance within three years have a higher probability of long-term survival compared to churches that don't meet the same benchmarks in the same time period (Stetzer & Bird, 2008). Churches that do not reach at least 200 weekly in-person attendance within three years prove unlikely to ever reach or exceed that critical attendance number. According to Gray (2007) and Stetzer et al. (2015), churches that do not achieve financial self-sustainability in the first three years have a higher chance of never attaining it, which, in turn, increases the probability of the church closing.

Churches under the 200-person attendance number usually have fewer resources, making it difficult to achieve self-sufficiency and maintain adequate resources for long-term community impact (Gray, 2007; Stetzer et al., 2015). Research also indicates that the church planter represents the most critical component in achieving two critical benchmarks, which in turn increase the church plant's chances of long-term survival and success. (Stetzer et al., 2015). Furthermore, church denominations and ministry networks demonstrate greater tendency to persist in planting churches provided they can evaluate the likelihood of success of the church planter prior to their commencement. (Church Multiplication Network, 2023; Thompson, 1995).

Personality and the Church Planter

If researchers establish a link between the personality of the church planter and the church plant's success and financial self-sufficiency during the first three years, as well as its growth beyond the 200-person attendance milestone within that same period, then church denominations and ministry networks looking to establish new churches could benefit from specific personality profiles (Johnson, 2019).

In 2021, Magruder (2021) made a discovery that lead pastors tend to favor specific leadership styles, even though many pastors implement a personal leadership style that differs from the one they express a preference for. Johnson (2019) noted the significance of personality style differences between mega-church pastors and non-mega-church pastors based on their Enneagram types. Yet, though the leader's personality style often impacts the natural leadership style one leads, the study of church planters' personalities and leadership styles lacks clear research and supporting data (Johnson, 2019).

Personality Theories

Personality theories have long been a subject of interest and research in psychology (Boyle, 1995). Across history, many models have surfaced proposing to comprehend the complexities inherent in the human personality. The foundation of modern personality theory can be traced back to Sigmund Freud's psychoanalytic theory, which emphasized the role of unconscious processes in shaping personality. Freud's work laid the groundwork for subsequent theorists to build upon, including the work of Carl Jung, who introduced the concept of psychological types (Boyle, 1995).

Personality and Leadership Theory

Personality and leadership theory play critical roles, attract extensive research, and undergo rigorous analysis as integral elements of organizational behavior. (Northouse, 2019). To better understand personality and leadership theory, one must understand the behavior of leaders and followers in organizations. A unique set of psychological traits, characteristics, and behaviors defines an individual's personality (Lapid-Bogda, 2004) and contributes to a leader's ability to influence others to achieve a common goal.

Personality theory suggests that individuals possess certain traits that define their behavior, emotions, and attitudes (Cattell et al., 1955). The most widely accepted personality theory, the Five-Factor Model, also known as the Big Five personality traits, proposes that individuals possess five broad dimensions of personality traits, namely (a) openness, (b) conscientiousness, (c) extraversion, (d) agreeableness, and (e) neuroticism (Novikova & Vorobyeva, 2019). These dimensions prove universal and stable across different cultures and periods.

Trait, behavioral, and transformational theories reflect examples of leadership theories impacted by personality. The trait theory proposes that certain personality traits, such as openness, conscientiousness, extraversion, agreeableness, and neuroticism, lead to effective leadership. Behavioral theory suggests that leadership behaviors can be learned and developed. Transformational theory contends that leaders inspire and motivate followers to achieve a common goal. All three theories connect to the personality traits of the leader.

Personality and Leadership Effectiveness

Research reveals that personality traits directly affect leadership effectiveness (Daly, 2021). According to the trait theory, effective leadership requires certain

personality traits. For example, extraversion produces essential qualities that a leader needs to possess, such as assertiveness, sociability, and dominance. Conscientiousness shares leadership qualities such as being dependable, achievement-orientation, and paying attention to detail. These all demonstrate effective leadership qualities. Openness suggests a few other important qualities that a leader needs to possess, such as creativity, innovation, and willingness to take risks. Empathy, cooperation, and building relationships become essential qualities for agreeable leaders. Neuroticism shows that emotional instability, anxiety, and stress can negatively affect leadership effectiveness (Furnham & Crump, 2005).

Research shows that the relationship between personality and leadership effectiveness is not necessarily straightforward (Cherry, 2019). For example, some studies have found that extraversion and conscientiousness positively relate to leadership effectiveness, while other studies found no relationship. Similarly, some studies found that openness can positively relate to leadership effectiveness, while others observe a negative relationship. Contingency theory suggests that leadership effectiveness depends on situational factors, such as the characteristics of the followers and the environment. Therefore, the relationship between personality and leadership effectiveness may depend on situational factors.

Relationship Between Personality and Emotional Intelligence

Research shows a moderate correlation between personality traits and emotional intelligence, suggesting that individuals with certain personality traits may be more likely to possess higher levels of emotional intelligence (Gignac, 2010). For instance, those highly open to experience tend to be more emotionally intelligent and more likely to engage in self-reflection, empathy, and adaptability. Conscientious,

organized, and responsible individuals may also possess high emotional intelligence as they manage their emotions effectively and develop healthy coping strategies.

Agreeable, cooperative, and compassionate individuals tend to score higher in the interpersonal aspect of emotional intelligence, such as empathy and social skills. Extraverted, outgoing, and assertive individuals tend to be more expressive and exhibit higher levels of emotional expressiveness. Finally, individuals who remain calm and stable, possessing low neuroticism, tend to acquire better emotional regulation skills and have a lower likelihood of being overwhelmed by negative emotions.

Understanding the relationship between personality and emotional intelligence has important implications for personal and professional development (Petrides et al., 2007). Individuals with high emotional intelligence can better navigate interpersonal relationships, manage stress, and make effective decisions. Individuals can develop a targeted plan for improving their emotional intelligence by identifying their personality traits and emotional strengths and weaknesses. For example, individuals high in neuroticism may benefit from mindfulness and relaxation techniques to manage their anxiety. Similarly, those low in agreeableness may need to develop empathy and communication skills.

Personality Assessments

This section discusses various personality trait evaluations, accomplished through several assessments.

Myers-Briggs Type Indicator

The Myers-Briggs Type Indicator (MBTI), developed by Isabel Briggs Myers and Katharine Cook Briggs, reflects one of today’s most widely used personality assessments (Pittenger, 2005). Based on Jung's theory of psychological types, the

MBTI categorizes individuals into 16 personality types, each defined by preferences in four dichotomous dimensions: Extraversion vs. Introversion, Sensing vs. Intuition, Thinking vs. Feeling, and Judging vs. Perceiving (Quenk, 2009). The MBTI has gained popularity in various settings, such as career counseling, team building, and personal development, despite some criticism regarding its validity and reliability.

DISC Model

The DISC model, developed by William Moulton Marston, focuses on understanding behavior through four primary behavioral styles: Dominance, Influence, Steadiness, and Conscientiousness (Marston, 1928). This model emphasizes observable behaviors and provides insights into how individuals interact and communicate in different situations. The DISC model has found applications in organizational settings for employee assessment and team dynamics.

The Enneagram

The Enneagram represents a personality system that originated from spiritual and philosophical traditions and gained popularity in modern psychology during the 20th century (Riso & Hudson, 1996). It describes nine interconnected personality types, each characterized by distinct patterns of thinking, feeling, and behaving, along with different orientations to time: past, present, and future (Cron &Stabile, 2016). Unlike the MBTI and DISC, the Enneagram focuses on core motivations and fears, aiming for personal growth and self-awareness. The Enneagram contributes to the field of leadership theory by assessing personality from a motive and behavioral standpoint. As a result, it can contribute to a greater understanding of emotional intelligence while expanding leadership theories such as trait theory.

Critiques

While each personality theory has strengths and unique contributions, they also face critiques (Johnson, 2019). The MBTI's dichotomous approach has been criticized for oversimplifying personality and ignoring the dynamic nature of human behavior (Boyle, 1995). The DISC model, while practical, may lack the depth required to explain the complexities of personality (Williams, 2012). The Enneagram has faced skepticism due to a lack of empirical evidence and a perceived tendency to categorize individuals too rigidly (Bland, 2010). The reliability of the Enneagram as a valid instrument to measure personality continues to be debated among scholars and creates a challenge for academic research using this motive-based typology (Newgent et al., 2004).

Personality Assessments in Church Planting

According to Johnson (2019), personality assessments such as the Myers Briggs Type Indicator (MBTI), the DISC assessment, and the Enneagram personality assessment offer unique frameworks for understanding individual traits and behaviors, and when applied to pastors, they can provide valuable insights into their distinct approaches to leadership and church planting. Myers Briggs, with its sixteen personality types, delves into preferences such as extroversion or introversion, sensing or intuition, thinking or feeling, and judging or perceiving, offering a comprehensive view of communication and decision-making styles (Oswald & Kroeger, 1988). DISC focuses on four primary personality traits—dominance, influence, steadiness, and conscientiousness—providing a lens through which to analyze how leaders navigate interpersonal dynamics (Williams, 2012). The Enneagram, with its nine interconnected personality types, goes further by exploring

deeper motivations and fears, aiding in understanding the spiritual and emotional dimensions of leaders (Johnson, 2019).

The Myers-Briggs Type Indicator and Clergy

The MBTI has undergone study in relation to the clergy. The Alban Institute collected data about MBTI personality types from over 1,300 clergy members to discover potential patterns in the personalities of ministry leaders (Oswald & Kroeger, 1988). The ENFJ, representing someone who appears Extraverted, Intuitive, Feeling, and Judging, emerged as the most frequent among pastors, accounting for 16.1% of them, out of a total of 16 Myers-Briggs types. The ESFJ personality type exhibits Extraverted, Observant, Feeling, and Judging traits, comprising 12.4% of the population. The ENFP, comprising 11.6% of the population, embodies Extraverted, Intuitive, Feeling, and Prospecting personality traits. (Oswald & Kroeger, 1988). The research demonstrates a disproportionate number of these three types compared to the other 13 types from the MBTI. However, the MBTI lacks a motive-based approach and merely exhibits outward behaviors, which restricts the assessment possibilities to intrinsic motivations. (Johnson, 2019).

The DISC and Clergy

William Moulton Marston (1928) based the DISC assessment on his understanding that personalities center around four dimensions and two axes. His study, having been used as a personality assessment tool for church planters, focuses on human emotions and behavior (Williams, 2012). Williams (2012) stated that the DISC personality test reveals preferences and behaviors, not motives or character. He gave the example of a highly dominant, immature leader doing more harm to a church than a highly steadfast, immature leader. Conversely, Williams (2012) argues that a highly dominant leader who exhibits maturity might make a better overall leader than

a highly steadfast and mature leader. The DISC does not allow for factoring motive or maturity, so the assessment only demonstrates the attribute of behavior (Williams, 2012). Haan (1996) also studied pastors utilizing the DISC assessment and concluded that the lead pastor's character and church culture must be included in the overall assessment for the DISC to prove valuable for ministry evaluation. According to Ridley's (1988) research, leaders with dominant personalities proved to be the most effective during the first three years of the church's existence, while those with influencing personalities proved more effective over extended periods. Additionally, he arrived at the conclusion that lead pastors who have compliant personalities represent the third most effective leaders in a new church, while leaders with steadfast personalities prove to be the least effective. However, the study from Ridley (1988) considered only the behavior and not the motive of the lead pastor (Williams, 2012).

The Enneagram and Clergy

Lead pastors and church planters often take different types of assessments (Hertzberg, 2008). The combination of these assessments gives an overall picture of the church planter. The Enneagram personality assessment lacks sufficient use to showcase the probable advantages of a motive-based personality test in evaluating more than just the apparent conduct of the church-planting pastor. The Enneagram operates under the premise that individuals possess a dominant personality type that has an impact on their thoughts, emotions, and actions (Johnson, 2019).

The premise of the Enneagram states that everyone has a dominant personality type that influences their thoughts, feelings, and behaviors (Cron & Stabile, 2016). The Enneagram finds application in different fields, such as psychology, counseling, and spirituality, to foster self-awareness and promote personal growth. Recently, it

has gained popularity in leadership development as a tool for understanding and improving leadership effectiveness.

Research has shown that the Enneagram can provide valuable insights into a leader's underlying motivations and behaviors (Palmer, 1991). As an example, leaders who classify themselves as Type 1 (the Reformer) possess a drive for order and control. In contrast, individuals who self-identify as Type 8 (the Challenger) feel motivated by a desire for power and influence. Understanding these motivations can help leaders identify their strengths and weaknesses and develop strategies for improving their leadership effectiveness.

The Enneagram can advance leadership theory and practice by providing a more nuanced understanding of the individual differences that shape a leader's behaviors and decision-making processes (Palmer, 1991). From a theoretical perspective, the Enneagram can provide a framework for understanding a leader's underlying motivations and behaviors, which can inform the development of new leadership theories and models.

From a practical perspective, the Enneagram can be used as a tool for leadership development, helping leaders identify their strengths and weaknesses and develop strategies for improving their leadership effectiveness (Palmer, 1991). The Enneagram can improve interpersonal relationships and collaboration within teams and organizations by increasing self-awareness and understanding of others' motivations and behaviors. Vaida and Pop (2014) researched individuals and classified them based on their Enneagram types. The researchers found that groups created using the same profile communicated better and had similar interests.

The Enneagram possesses the power to advance both leadership theory and practice. A nuanced understanding of a leader's underlying motivations and behaviors

can inform the development of new leadership theories and models while improving leadership effectiveness and interpersonal relationships within teams and organizations (Palmer, 1991). Therefore, the Enneagram proves to be a valuable supplement to the leadership development domain and justifies additional research and exploration.

Moreover, as the Enneagram delves into the motives and outward behavior, it emerges as a crucial evaluation tool for individuals opting to pursue ministry (Johnson, 2019). Johnson (2019) contends that other assessments have value. The Enneagram proves to be the most effective tool in determining the reasons behind pastors' success in church ministry, particularly with respect to the size and growth of their church. The Enneagram may also be the best tool to discover the motive for pastors who start a church rather than take over an existing one (Johnson, 2019).

The orientation to time might also contribute to a church planter's desire to start a new church. Cron and Stabile (2016) describe the future-oriented personalities as Enneagram Type 3, 7, and 8. The present time orientation belongs to Type 1, 2, and 6. Types 4, 5, and 9 have a past orientation to time. The time orientation reflects the personality's primary focus of attention and thought, which means that the profession they choose, including planting churches, can be impacted by the possibility of future-orientated Types 3, 7, and 8.

Additionally, the Enneagram provides a framework for self-awareness that can help church planters understand their personality, motivations, and blind spots. This self-awareness can help them navigate the challenges of starting a new church while leading authentically and ethically (Cron & Stabile, 2016). The Enneagram can also be used to understand the dynamics of a church planting team. By identifying the Enneagram types of team members, church planters can better understand how each

member contributes to the team and how the leader can communicate effectively with them (Chestnut, 2013).

Further, the Enneagram can be a valuable tool for resolving conflicts within a church planting team. By understanding each other's Enneagram types, team members can develop empathy and find common ground in their differences (Rohr & Ebert, 2001). Finally, the Enneagram can be a personality tool as well as a tool for spiritual growth. By integrating the Enneagram into their spiritual practices, church planters can deepen their relationship with God and further develop their character (Riso & Hudson, 1996).

Church Planting Assessments and Personality Profiles

Most church planting networks have assessments in place to help determine the character and competency of the church planter. Many evangelical church denominations use these assessment tools to help predict the success of a church planter despite lacking motive-based personality profiles (Johnson, 2019; Stetzer et al., 2015; Thompson, 1995).

Previous studies have shown that the personality type of a lead pastor in an evangelical church correlate to the church's size and the congregation's numerical growth (Johnson, 2019; Machel, 2006). This may also be true concerning the church planter's personality and the church plant's success in becoming self-sustaining and size-sustaining within a short period (D. E. Bird, 1997; Pontius, 1992).

The AG has created a church planting network in the United States known as the CMN. CMN has begun assessing the personality of the church planter but does not currently possess the statistical data to demonstrate whether personality type predicts church planting success (CMN, 2023). The AG commits millions of dollars each year through CMN to provide matching fund grants that help church planters

launch new churches, and CMN requires formal training and assessment before approving and releasing the matching funds (CMN, 2023).

If a leader's personality proves to play a role in the success of the church plant to reach self-sufficiency and size-sufficiency within three years, then a motive-based personality profile could provide a great benefit to the AG church planting network as they endeavor to make wise investments in the planting of new churches (D. E. Bird, 1997; Cron & Stabile, 2016; Palmer, 1991; Pontius, 1992).

The Enneagram as a Personality Tool

The most effective type of personality tool used to assess church planters may be one that focuses on motive and behavior. Accordingly, the Enneagram personality profile provides an opportunity to see whether any of the nine types of personalities have a stronger correlation with the desire and ability of a pastor to start and maintain a new church. This could speak to motive and the ability of the church planter to stay long enough to see the church become self-sufficient and size-sufficient, which may also indicate a correlation to behavior (Colina, 1998; Hertzberg, 2008; Johnson, 2019; Matise, 2007; Riso & Hudson, 1996; Rohr et al., 1992; Sutton et al., 2013; Zaccaro, 2007).

The word “Enneagram” has its origin in the Greek language and means nine-sided figure (Matise, 2007). The term “personality” also originates in the Greek language and refers to a person wearing a mask, as an actor portraying a different person to an audience (Dameyer, 2001). The nine orientations of personality developed into the Enneagram signify different patterns of behavior and emotion (Cron & Stabile, 2016; Johnson, 2019). Understanding one's unique personality number, or personality profile, requires a better understanding of core motivations

and the strengths and weaknesses of one's innate personality (Bland, 2007; Cron & Stabile, 2016; Lord, 2017).

History of the Enneagram

The Enneagram, defined as a spiritual psychology system, originates from the ancient Sufi typology and comprises of nine primary roles that hold significant importance in terms of spiritual awakening (Stevenson, 2012). Stevenson (2012) examined the historical and contextual background of the method. The growing embracement of the Enneagram today can be attributed to the Enneagram community associating its roots with ancient traditions that exhibit great wisdom in personal life experience (Louden-Gerber & Duffey, 2008).

According to Johnson (2019), the Enneagram did not feature in personality assessments for an extended duration compared to other personality assessments. Kliem (2003) asserts that the Enneagram dates to around 500 B.C. While it has undoubtedly morphed throughout the years, the Enneagram remains unique in how it evaluates and reveals personality types from a motive perspective and not just a behavioral perspective. As a result, the Enneagram has served as a spiritual tool for centuries (Cron & Stabile, 2016). Mishra and Gahlot (2012) argue that more dialogue between scientists and stakeholders will lead to more widespread acceptance of the Enneagram. The researchers give an example of how healthcare professionals can benefit from the Enneagram, so the benefits do not limit to spiritual practice.

The unclear origins of the Enneagram appear to have ancient roots (Riso & Hudson, 1996). Some say it originated with the Sufis, while others credit the Greeks or early Christians. George Gurdjieff, a spiritual teacher and one of the earliest modern interpreters of the Enneagram, brought it to the Western world in the early 20th century while traveling extensively throughout Asia and Europe. Gurdjieff

introduced the Enneagram to his students as a tool for self-knowledge and personal development (Rohr et al., 1992).

In the 1960s, a Chilean psychiatrist, Claudio Naranjo, began teaching the Enneagram in the United States to help people understand themselves and others (Matise, 2007). The Enneagram gained further popularity in the 1970s and 1980s when several writers and teachers began to popularize the system in the United States. During this time, some of the most influential figures in the Enneagram movement included Oscar Ichazo and Helen Palmer.

Today, those seeking personal growth, relationship counseling, and leadership development use the Enneagram as a tool (Cron & Stabile, 2016). It continues to evolve through ongoing research and exploration by practitioners and scholars. The controversy over the uncertain origin of the Enneagram remains a challenge to widespread acceptance of the Enneagram as a valid personality assessment among academics and religious organizations (Dameyer, 2001)

The Enneagram originated as an ancient personality instrument where each of the nine points signified an orientation to personality patterns (Cron & Stabile, 2016). These personality patterns can be developed over time since a person can grow within the character orientation of their personality by discovering more about themselves and their inner motives (Cron & Stabile, 2016). According to Bland (2007), people can become a healthier version of themselves by understanding the strengths and weaknesses of their Enneagram number, along with a knowledge of the other eight numbers.

The Enneagram first appeared in personality psychology in the final decades of the 20th century (Riso & Hudson, 1996). It gained popularity in the Christian community due to a Franciscan spiritual leader named Richard Rohr in the 1990s

(Rohr et al., 1992). More recently, the Enneagram has gained mainstream attraction from the writings of Ian Cron and Suzanne Stabile. Various educational and business settings employ the Enneagram, as do conferences, for both the non-profit and for-profit sectors (Matise, 2007; Moss, 2014). Research has shown the value of the Enneagram as it relates to lead pastors' personality types and the size of their congregations (Johnson, 2019).

Additionally, Cron and Stabile (2016) state that because the Enneagram has nine different points, it can be understood that each person sees the world predominantly in one of those nine ways. According to their research, the Enneagram number and what it represents becomes a window for how one views the world and others. While everyone has some characteristics found in all nine areas of the Enneagram, one of the orientations usually carries more weight and becomes the lens through which one's worldview creates day-to-day behaviors (Johnson, 2019). Learning about the Enneagram helps open one's eyes to the reality that people see the world in many ways (Cron & Stabile, 2016). This increase in self-awareness can lead individuals to become a much healthier version of themselves and increase their emotional intelligence (Darroux, 2020).

Reliability of the Enneagram

Based on ancient wisdom traditions that have been studied and refined over centuries, history validates proponents of the Enneagram argument being a sound system for understanding personality (Yanartaş et al., 2022). The Enneagram has been used in spiritual and psychological contexts for decades, and researchers have studied it in various fields, including psychology, sociology, anthropology, and religion.

One of the key arguments in favor of the Enneagram's validity includes the consistency with which individuals self-report their type (Yanartaş et al., 2022). In other words, people who identify as a specific Enneagram type tend to consistently exhibit the traits and behaviors associated with that type, which suggests that the Enneagram may be an accurate way to categorize people's personalities. Critics of the Enneagram argue that little scientific evidence supports its validity (Newgent et al., 2004). They point out that the system needs empirical research on subjective interpretations of ancient texts and spiritual teachings, arguing that the Enneagram lacks empirical evidence to validate its claims.

Moreover, some critics point out that the overly simplistic typology system of the Enneagram does not consider the complexity of human personality (Bland, 2010). These critics state that people cannot be only one of nine types but a complex mix of traits, motivations, and behaviors. In other words, they believe the Enneagram may be too reductionist to capture the nuances of human personality accurately, thereby placing people inside a personality box that hinders growth and creates excuses for certain negative behaviors. In support of these conclusions, Schafer (2009) argues that the previous sample sizes for testing needed to be larger for scientific research and that the populations tested might be too generalized or biased.

Another challenge to the Enneagram's validity includes that mainstream personality psychologists have yet to study it widely (Bland, 2010). While some researchers have studied the Enneagram and its applications, it has not received the same scientific scrutiny as other personality typology systems, such as the Big Five or the MBTI. Bast and Thomson (2005) created the *Enneagram Journal* to help foster more scholarly study and debate about the Enneagram. Woldeeyesus (2014) asserted that the language used in the Enneagram does not align with the language commonly

used in psychology, which negatively impacts the Enneagram's acceptance. On the other hand, Wiltse and Palmer (2009) observe that science can contribute to developing the Enneagram further and believe that more research will lead to an eventual acceptance of the Enneagram.

Killen (2009) advocated for more research on the Enneagram and used acupuncture as an illustration. Interest in acupuncture led to vast amounts of research, which concluded it to be a valid treatment for chronic pain. This research resulted from anecdotal evidence of the benefits of acupuncture, and eventually, scientific research supported those assumptions. Kingma (2009) demonstrated that the collaboration from different scientific communities led to the validation of acupuncture, and this community collaboration would serve the Enneagram's need for validation. Killen (2013) referred to this as the chicken and egg problem with the Enneagram and scientific research. More research becomes necessary to prove the reliability of the Enneagram, but if the scientific community does not consider it valid, the research might not be conducted.

One of the primary issues with the Enneagram's reliability stems from the self-report nature of the personality test, which means that individuals determine their type based on their perceptions and understanding of their personality traits. On the other hand, the subjective nature of the Enneagram makes it difficult to verify its accuracy or reliability scientifically. Thyer and Pignotti (2015) contended that the gap in scientific reliability can be bridged with more study and explain the importance of the inner observer but admit that this could create a weakness for scientific reliability.

Simply stated, the Enneagram lacks rigorous scientific research that supports its claims (Newgent et al., 2004). While some studies suggest that the Enneagram typology may be valid in predicting behavior and psychological functioning, most

research received criticism for its small sample size, inadequate statistical analysis, and lack of control groups. Additionally, another controversy surrounding the Enneagram includes cultural appropriation (Sutton et al., 2013). As stated, the Enneagram has its roots in ancient spiritual traditions, including Sufism, Judaism, and Christianity. Western practitioners who strip the model of its cultural and spiritual context have ultimately popularized the modern Enneagram, which leads to accusations of cultural appropriation and a lack of respect for the origins and traditions of the Enneagram.

The Enneagram's ties to religion also exhibit a source of controversy. While the Enneagram exemplifies a secular personality assessment tool, it has deep ties to religious traditions, particularly Christianity. Some practitioners use the Enneagram for spiritual growth and self-awareness, drawing on its religious roots to deepen their understanding of themselves and others. This religious connection leads to criticism from those who believe the Enneagram should remain a secular tool for self-discovery.

While the Enneagram may be helpful for some individuals in understanding their personality and the personalities of others, it does have a debatable validity as a scientific personality typology system (Stevens, 2012). While self-reported type displays some consistency, the system requires additional empirical evidence to substantiate its assertions. Despite these controversies, the Enneagram continues to grow in popularity (Stevens, 2012). Its unique personality assessment approach and emphasis on personal growth and self-awareness have resonated with many individuals. The Enneagram will continue to be controversial in psychology and personality assessment. That said, as with any personality assessment tool, when

approaching the Enneagram, one needs to use a critical eye, understand its limitations and controversies, and make informed decisions about its use.

The Enneagram and Emotional Intelligence

The Enneagram represents a tool for self-awareness and self-management, two keys to emotional intelligence (Cron & Stabile, 2016; Goleman, 2006). A person will find that they can increase their emotional intelligence if they commit to better understanding themselves and improving the self-regulation of their own emotions (Goleman, 2006). The increase in emotional intelligence can benefit the individual's interactions with others, including better communication skills (Robertson, 2007), mainly because self and social awareness form the foundation for increased emotional intelligence and effective communication (Berman & West, 2008). Utilizing the Enneagram to help discover personality behaviors and motivations can foster greater emotional intelligence, leading to better interpersonal communication (Darroux, 2020; Francis, 2022).

Emotional intelligence emerged as an important area of leadership research during the 1990s (Northouse, 2019). According to Northouse (2019), emotional intelligence has gained momentum due to researchers' and practitioners' acceptance of the theory. Since Goleman (2006) popularized the idea of emotional intelligence, it has found its way into the trait theory of leadership (Northouse, 2019). Goleman contended that emotional intelligence comprises of four components: (a) self-awareness, (b) self-management, (c) social awareness, and (d) relationship management. A leader can choose to develop each of these areas and increase their emotional intelligence in specific leadership situations (Goleman, 2006).

Since the personal improvement process begins with self-awareness, personality and its associated motives become crucial to understanding how to self-

manage (Goleman, 2020). Petrides et al. (2007) considered emotional intelligence a personality trait, not cognitive ability, concluding that personality affects emotional intelligence. While there remains several ways to assess personality, one of the ways to consider how personality impacts emotional intelligence can come from the Enneagram personality profile (Darroux, 2020).

The Enneagram does not have the same amount of research as other popular personality assessments (Matise, 2007). That said, A leader who can better understand their motives can increase their self-awareness, which is the first step in developing greater emotional intelligence (Goleman, 2006).

Petrides et al. (2007) continued to explain the correlation between emotional intelligence and personality. Since emotional intelligence includes self and social awareness, coupling emotional intelligence with a personality test, like the Enneagram personality profile, can improve one's emotional intelligence (Kaluzniacky, 2008). This can be done through the orientation process that M. Miller (2015) suggested takes place during the early stages of socialization. According to M. Miller (2015), employees who understand personality and emotional intelligence can communicate more effectively with other employees.

Bennett (2012) explained how the Enneagram can help with employee assessments and evaluations, benefit the hiring process, and create better job descriptions and job fit for employees. For example, Goldberg (1999) found that the scientific community had a disproportionate number of Enneagram personality types and concluded that the Type 5 Investigator showed less common than previously suggested in Enneagram theory. According to Goldberg (1999), the assumptions of Enneagram types and specific jobs or roles become flawed without the research to validate such claims.

Bland (2010) connected the concept of personality with the Enneagram personality profile and explained how interpersonal conflicts can arise when individuals do not understand the point of view each person brings into the organization. He described the nine personality types explained in the Enneagram and drew parallels between the Enneagram and Western psychological theory. When the Enneagram personality profile combines with emotional intelligence training in an organization, the communication between employees can be enhanced (Sutton et al., 2013). When used appropriately, the Enneagram increases employee emotional intelligence and better communication between employees' results (Jordan & Troth, 2004).

Additionally, the Enneagram can show how an individual can be blinded to certain behavioral patterns, inner motives, and outward vices based on their personality assessment (Cron & Stabile, 2016). According to Cron and Stabile (2016), this self-revelation could help people realize how they see the world and how others might see them. It can also lead to a healthy focus on personal growth in the areas of self and social awareness, two key components in emotional intelligence (Goleman, 2006).

Despite being in use for centuries, the Enneagram personality profile has only recently aided individuals in better communication by enabling them to comprehend the unique perspectives from which others view the world (Bland, 2007). This personality tool can help with team building along with helping to create more conducive environments for communication (Colina, 1998). Consequently, the Enneagram has become a more popular and often studied instrument in recent years despite not being researched as exhaustive as other psychological studies of personality (Matise, 2007; Newgent et al., 2004).

Buro's Mental Measurements Yearbook considers the WEPSS instrument more reliable than other contemporary personality tests created for the Enneagram, as per Plake et al.'s (2003) report. The personality assessment reflects the first step in understanding one's Enneagram number, which then leads to understanding the core motivations of one's personality (Cron & Stabile, 2016). Utilizing an assessment and learning about the nine types represents the beginning of understanding how the Enneagram can increase emotional intelligence (Darroux, 2020).

The Nine Personality Types of the Enneagram

The Enneagram's current nine-sided symbol associates with Gorge Gurdjieff (Ouspensky, 2001). Luckcock (2007) explained how you must differentiate between the symbol and the types to appreciate the origin, or the symbol and meanings can become confusing. Luckcock (2008) further demonstrated that each person has all nine types, but one will be dominant, becoming the Enneagram number.

Psychiatrists, psychologists, and those who engage in the treatment of mental problems widely use personality theories (Baldwin, 2012). Not based on any quantitative analysis, Baldwin's (2012) research proved entirely theoretical. He proposed that as pastors began to understand the emotional and mental makeup of their congregations, they would see growth in their churches. His research also attempted to explain the nine different personality types according to the Enneagram (Baldwin, 2012).

The personality characteristics associated with each came later through modern Enneagram authors like Oscar Ichazo and Claudio Naranjo (Cron & Stabile, 2016). According to Almaas (2008), further developments to the Enneagram used today came from Don Riso and Russ Hudson. The Enneagram has become a valuable

tool in personality understanding that leads to personal development, and it starts with understanding the nine different types (Riso & Hudson, 1996).

Type 1: The Reformer

The Reformer, also referred to as the Perfectionist or the Advocate, always works toward being good and making things right in the world (Johnson, 2019). This type describes idealistic people who prefer justice and live with clear definitions of right and wrong. According to D. P. Miller (2010), Reformers live principled lives with high levels of self-control. Reformers also have an inner critic, often described as an inner voice, constantly reminding them of their need to be perfect (Cron & Stabile, 2016).

Reformers strive to be good and to do good (Cron & Stabile, 2016). Reformers tend to judge others harshly when people do not demonstrate the same level of commitment, discipline, and rule-following that they live by, so anger becomes the vice of the Reformer (Johnson, 2019). Anger can be self-directed when Type 1 does not live up to their own expectations and be directed at others when they do not live up to Type 1's expectations (Cron & Stabile, 2016).

Cron and Stabile (2016) explain that the Reformer experiences love and self-worth from being good and doing things the right way, and this can lead to anxiety and even procrastination for fear of not being perfect. The Reformer can get caught up in the details and lose focus of the overall task because of a desire for everything to be exact and correct. Type 1 brings gifts to the world, such as justice, honesty, and ethics. They can become very strong and emotionally healthy by learning to become self-aware of the vices and virtues of their natural personality tendencies.

Swindell (2021) offers the Apostle Paul as a biblical example of a possible Type 1 Reformer. Paul devoted himself to principles and the law and struggled with

his inability to be perfect. Paul's self-directed his anger and admitted needing salvation from his self-righteousness. He became an incredible leader in the church by turning his righteous indignation into a passion for planting new churches and leading people to Christ.

A pastor who has a Reformer personality can tend to focus on the criticism they receive from congregants and start to avoid people as a result (Morrison, 2015). These clergy members can also focus on tasks over relationships. Morrison (2015) concludes that Type 1 often avoids risks because of the possibility of making a mistake that can be avoided by not taking the risk.

Type 2: The Helper

The Helper, also referred to as the Giver or the Supporter, tries to experience love by loving (Cron & Stabile, 2016). The Helper desires to feel loved and tries to fulfill that desire by demonstrating love to others through supportive endeavors. They find their self-worth in the love and approval of others and can be fixated on helping others with the hopes of earning love and admiration because of the support they provide. They experience great disappointment when others do not reciprocate the help and generosity they have extended.

Cron and Stabile (2016) explained that relationships drive the Helper since their survival depends on others' love and approval. They emphasize seeking what others need to find ultimate fulfillment in themselves. They may even alter themselves to become what they believe someone else wants or expects. The denial of one's own needs can characterize Type 2, and they can become very disillusioned when others do not celebrate the help they give.

According to Johnson (2019), the Helper can get lost in serving others with the hopes of finding love in return and developing the vice of pride. Cron and Stabile

(2016) contend that Helpers can start to view themselves as better than others because they help others more often. Unhealthy Helpers may resort to manipulation while serving others and often portray themselves as martyrs when their efforts go unnoticed or unreciprocated. Jervis (2007) reported that the attitude of overextending in the name of "serving" motivates these leaders to exhibit escapism tendencies and experience a significant likelihood of emotional and spiritual exhaustion. Nonetheless, healthy Helpers can bring a sense of servanthood and exemplary behavior that others can emulate. Like all the Enneagram types, the health of a Type 2 starts with self and social awareness.

According to Lee (2018), Martha exhibits a possible biblical example of a Type 2 Helper. In the story where Jesus teaches in her home, she stays busy taking care of things while her sister Mary sits listening to Jesus. Mary's lack of help frustrates her, but Jesus explains how Mary opted for the best course of action in that situation. Martha had to learn when to help others and when to allow Jesus to help her.

A pastor who identifies as a Helper personality becomes highly common among the clergy (Palmer, 2011). The propensity toward helping others causes many pastors to pursue full-time vocational ministry, but the desire to be close to the congregants can cause a pastor to become a people pleaser instead of a spiritual leader (Morrison, 2015). Palmer (2011) contended that these pastors tend to overexert themselves because of their desire to serve others.

Type 3: The Achiever

The Achiever, also known as the Performer or the Motivator, desires to get to the top and to look good in the process of getting there (Johnson, 2019). Sutton et al. (2013) describe Achievers as those who know their own ability and can excel at

almost anything they set out to do. This can lead to an addiction to success or appearing to be successful. Achievers excel at productivity and completing to-do lists, but they focus on their image and believe that achieving success in the eyes of others validates their worth.

Cron and Stabile (2016) explain how Achievers believe love comes from achievements and success. They tend to neglect the needs of others and themselves to become successful in the eyes of others. As images dominate Type 3, they possess the ability to adapt and transform into chameleons in nearly any environment. They can become what they think others expect from them. The Achiever's vice involves deceiving. As Achievers strive to appear successful and derive love and worth from external validation, they can persuade both themselves and others that they have achieved success, even if such success has not been attained.

Cron and Stabile (2016) explained how Achievers can misrepresent themselves and their successes to feel loved for what they have achieved, even if those achievements include embellishment. The ambition of an unhealthy Type 3 can lead to their destruction. Meanwhile, a healthy Type 3 can bring a sense of optimism, accomplishment, and confidence to those around them. Health for a Type 3 can only come from an honest look inside their heart and motives. Once again, self-awareness leads to health and growth for the Achiever.

According to Swindell (2021), Jacob exemplifies a Type 3 character from the Bible due to his deceitful nature from birth. Upon birth, Jacob attempted to exit the womb before his twin brother, Esau. Jacob continued trying to upstage his brother and even deceived his father into Esau's inheritance. He went on to deceive his father-in-law and tried to get ahead in life until an encounter with the Angel of the Lord changed not only his name but his nature.

Tran (2016) asserts that pastors exhibiting the Achiever personality exude immense confidence. Sikora (2013) added that these pastors strive for excellence and become climbers with career and social ladders. As these types of pastors dread losing, they have the ability to exhibit resilience but also to deceive themselves into experiencing success even when losing (Mhunpiew, 2009).

Type 4: The Individualist

The Individualist, also referred to as the Romantic or the Artist, has intense emotional highs and lows (Cron & Stabile, 2016). The Individualist can view life from an artistic and romantic point of view. This number's connection to death, grief, and depression sets it apart from all others on the Enneagram (Palmer, 1991). They tend to fear abandonment and loss and live dissatisfied with life.

Cron and Stabile (2016) described how the Individualist wants to be seen as unique while also wanting to fit in with those around them. This constant tension can result in feeling misunderstood and may bring about sadness and melancholy. Type 4s can also be considered overly dramatic and create a crisis where none exists. They feel a tragic flaw with themselves and seek out meaning for what feels missing from their lives.

As Cron and Stabile (2016) suggest, emotions have a powerful impact on how we perceive information. In fact, mood can even override factual evidence for individuals with a Type 4 personality. This constant interplay between our emotions and thoughts can lead to a sense of being misunderstood and may even contribute to feelings of sadness and melancholy. Envy stands as the ultimate vice since those who experience it yearn to mirror others while also craving to distinguish themselves. When a Type 4 experiences unhealthiness, they may succumb to deep depression and a bleak perspective on life. On the other hand, when healthy, the Type 4 brings an

artistic, beautiful, creative, and imaginative view to life. The process of self-discovery for the Individualist can lead to greater emotional intelligence.

Swindell (2021) thought David might be a good example of a Type 4 Individualist. He embodied the qualities of a warrior and expressed himself like a poet would. Lee (2018) mentioned that he played the harp while practicing the sling. His individuality would often come into play, such as when he danced almost naked before a group of people. He desired to fit in while also standing out. As the youngest of his family, he most likely felt the need to prove himself and did so by trying to be different. He acquired the skill to utilize his unique expression in composing numerous Psalms that continue to be read and sung even today.

Pastors who align with the Individualist personality like to be significant yet unique in the eyes of their congregants (Mhunpiew, 2009). Coker and Mihai (2017) described these pastors as intense but also melancholy because of their personality profile. Since these pastors avoid blending in, they strive to do unique things in the churches they lead to find significance in their followers (Mhunpiew, 2009).

Type 5: The Investigator

The Investigator, also known as the Observer or the Scholar, keeps a low profile, not to be controlled or experience feelings of intrusion (Cron & Stabile, 2016). The Type 5 power of observation, in combination with their persona, makes them come across as brilliant but aloof (Sutton, 2012). The Investigator tends to be disconnected from the feelings and needs of others due to the fear of being overwhelmed (Palmer & Brown, 2014). The world seems unpredictable, chaotic, and threatening, so the Investigator withdraws to their own private world that feels safe and secure (Johnson, 2019).

Cron and Stabile (2016) explain how the Investigator can be perceived as a loner since they often detach from others. They prefer privacy and need alone time to recharge. Being around other people feels draining and exhausting, both mentally and physically. They find comfort in knowledge and information, so the Investigator pursues it to the extreme. They can easily get lost in this pursuit and be reluctant to share information with others unless they feel sure that they know the correct answer.

According to Cron and Stabile (2016), greed exemplifies the vice for the Investigator. However, this type of greed does not revolve around a hunger for more money but rather for more knowledge. Since knowledge brings comfort, pursuing knowledge helps the Investigator feel more secure. The unhealthy Type 5 becomes emotionally detached from others and can have difficulty developing meaningful relationships because of their withdrawn and detached nature. Nonetheless, a healthy Type 5 brings knowledge, dependability, and mental clarity to the world around them. This self-awareness and social awareness can help the Investigator to develop higher levels of emotional intelligence and relational connection.

Swindell (2021) mentions that Thomas, the disciple, might be a Type 5 Investigator. He questioned others throughout the Gospels and doubted the resurrection of Christ after the other disciples claimed to see Jesus. Thomas needed to see for himself to believe it. Investigators must discover the truth through research and see it for themselves to believe it fully. Jesus appeared to Thomas and allowed him to touch the scars so that Thomas could believe for himself.

The Investigator personality of a pastor exhibits the need to lean toward independence and away from relationships in the congregation (Barkman, 2012). They prefer to observe rather than participate and can come across as isolated from others (Sutton, 2012). Pastors with this type of personality can become detached from

the feelings of others, including their family members, as they lead their congregations (Mhunpiew, 2009; Sutton, 2012).

Type 6: The Loyalist

The Loyalist, also referred to as the Advocate or the Questioner, sees the world as scary and dangerous, so their focus includes safety (Cron & Stabile, 2016). Typically, the Loyalists exhibit commitment and prioritize security. They work diligently toward achieving goals that promote stability and security. They exhibit trustworthiness but have difficulty trusting others, especially those in authority positions (Kaluzianacky, 2008).

Cron and Stabile (2016) contended that the Loyalist can look for danger where danger does not exist. They constantly think of worst-case scenarios and create mental plans to navigate them. This creates a mental drain that provokes anxiety and can lead to paranoia. Indecision also becomes an issue for the Loyalists due to the uncertainty of the outcome. Mistrust can be a hallmark of a Loyalist with people they do not know, but when a Type 6 personality trusts someone, they become the most loyal of all nine types on the Enneagram.

Cron and Stabile (2016) discussed fear as a vice of the Type 6 and that fear can be crippling for Loyalists. The fear of what might happen can create debilitating anxiety for those who become very unhealthy in their Type 6 personality. Yet, a healthy Type 6 brings loyalty, warmth, and intuition to those around them. They can be the glue that keeps a group, team, or family unit together. This health becomes a process of self-discovery like all other types on the Enneagram.

Swindell (2021) posited that the Apostle Peter qualifies as a Type 6 Loyalist candidate. He displayed unmatched loyalty to Jesus on several occasions. Peter often spoke of his commitment and even cut off the ear of one of the soldiers who came to

arrest Jesus in the Garden of Gethsemane. Nonetheless, within a short time, this Loyalist would cave into fear and deny knowing Jesus three consecutive times. He exemplified loyalty while also being afraid when he felt threatened.

Newgent et al. (2004) conducted a study of personality and found that the Loyalist pastor embodies trustworthiness and a strong work ethic. Matise (2007) described this personality as committed to a system or belief. As a pastor, Type 6 exhibits consistency with the congregants, but frequently experiences fear of the unknown and hesitates to undertake new challenges because of the associated risks (Mhunpiew, 2009).

Type 7: The Enthusiast

The Enthusiast, also identified as the Dreamer or the Epicure, consistently seeks out the next big thing (Cron & Stabile, 2016). The Enthusiast prefers an abundance of something rather than a scarcity. This type of person loves to have fun, experience happiness, and enjoy life. They like to start new projects but get easily distracted and have difficulty completing tasks and challenges. The Enthusiast aims to evade pain and escape from emotions that fail to give pleasure. They will seek out enjoyment at the expense of dealing with reality.

Johnson (2019) explained how Enthusiasts have a propensity for addictive behavior because they try to avoid pain and experience pleasure. Cron and Stabile (2016) stated that their future orientation to time also leads to difficulty with commitment and follow-through. They can struggle with lasting relationships because of a lack of intimacy and depth of connection. They have underlying insecurities of fear and anxiety, which can surface in certain situations where escape does not seem possible.

According to Cron and Stabile (2016), the vice for the Type 6 includes gluttony. This does not mean they overeat, but rather they overconsume. They constantly indulge in external behavior to try and fill a more profound emotional need. When unhealthy, a Type 7 can become an addict and lack meaningful relationships. When healthy, the Enthusiast brings a level of excitement, energy, creativity, and passion to those around them. Like all the other Enneagram types, the Enthusiast can become more emotionally intelligent by becoming more self-aware.

Swindell (2012) highlighted Solomon as a possible Type 7 Enthusiast from the Old Testament. He pursues happiness through indulgence. Solomon demonstrates Enthusiast traits through his many wives and concubines and the excess he pursued throughout his life while constantly chasing his passions. In Ecclesiastes, Solomon writes about the lack of fulfillment he finds from chasing these types of temporary fantasies and luxuries.

Palmer and Brown (2014) studied pastors with enthusiastic personalities and found them to be future-oriented individuals excited about what might come next. These pastors can be spontaneous but also very impulsive in their leadership (Oatley & Crick, 2014). They appear open and willing to take on new adventures in ministry, often prematurely (Mhunpiew, 2009).

Type 8: The Challenger

The Challenger, also known as the Boss or the Leader, portrays as a strong, powerful, and dominant figure (Cron & Stabile, 2016). The Challenger seeks to assert control over the environment, self, and others. Challengers exude confidence in making decisions and do not shy away from confronting others. The Challenger's tendency to bulldoze through people to achieve their goals can result in significant conflict and harm in relationships (Johnson, 2019).

Cron and Stabile (2016) described the Challenger as one who believes that being strong and dominant leads to safety. The Challenger perceives exerting power and control as a certain path to safety. They can be very aggressive in this effort and hurt people along their path. The nature of their personality makes it difficult for challengers to feel their softer emotions. They can have difficulty with empathy for others and for themselves.

Johnson (2019) identified lust as the vice for the Challenger. This does not necessarily imply sexual lust but a lust for power and control. They crave excessive power and view anything less as a weakness. Type 8 can be highly impulsive and burst out in anger easily. An unhealthy Type 8 can damage the people around them and the organizations in which they are involved. They can become very self-destructive. Alternatively, the healthy Type 8 exhibits bravery and fortitude, and even provides protection for those who may be more susceptible. As in all types of the Enneagram, the willingness to become more self-aware creates high levels of emotional intelligence for the Challenger.

Swindell (2021) discussed John the Baptist as a possible Type 8 Challenger. He came as a predecessor to his cousin, Jesus the Christ. He speaks out against the religious leaders of his day and challenges the hypocrisy of Jewish leadership. John the Baptist resisted opposition and met his end through beheading for taking a stand against the government of his time. He dared to question his convictions when he perceived them to be flawed and firmly upheld his beliefs when he deemed them righteous.

According to Starke (2016), the Challenger pastor possesses a strong will and makes decisions with great determination. Pastors with this personality tend to make quick decisions and have domineering and confrontational characteristics

(Mhunpiew, 2009). According to Cron and Stabile (2016), the challenger pastor possesses a motive to take necessary actions, making it possible for them to consider change or novelty (Cron & Stabile, 2016).

Type 9: The Peacemaker

The Peacemaker, also known as the Mediator or the Preservationist, seeks comfort from a sense of belonging and harmony (Mhunpiew, 2009). The Peacemaker can see and relate to all the other Enneagram types, which can be both a strength and a weakness (Cron & Stabile, 2016). Since the Peacemakers fear conflict, they try to abide by the desires of others at the expense of their own (Johnson, 2019). The Peacemaker tends to fall asleep to their needs, desires, and purpose (Cron & Stabile, 2016).

According to Cron and Stabile (2016), Peacemakers avoid conflict and hostile situations but can be very passive-aggressive. Avoiding conflict becomes a way for them to try and avoid pain. Seeking harmony with others creates a sense of safety and security, but they often seek this at their own expense. They can exhibit low energy and be easily side-tracked. Their low profile can cause them to go unnoticed in certain social circles.

The vice for the Peacemaker includes slothfulness (Johnson, 2019). Cron and Stabile (2016) explained that while they might not be physically lazy, they tend to be emotionally lazy. While living in peace and harmony can be good, avoiding difficult conversations and conflicts provides a false sense of peace. Peacekeepers replace peacemakers, but occasionally, relationships necessitate conflict and shouldn't be evaded. When unhealthy, the Type 9 seems lazy and lacks purpose in life. When healthy, Type 9 individuals can embody a non-judgmental, supportive, positive, and

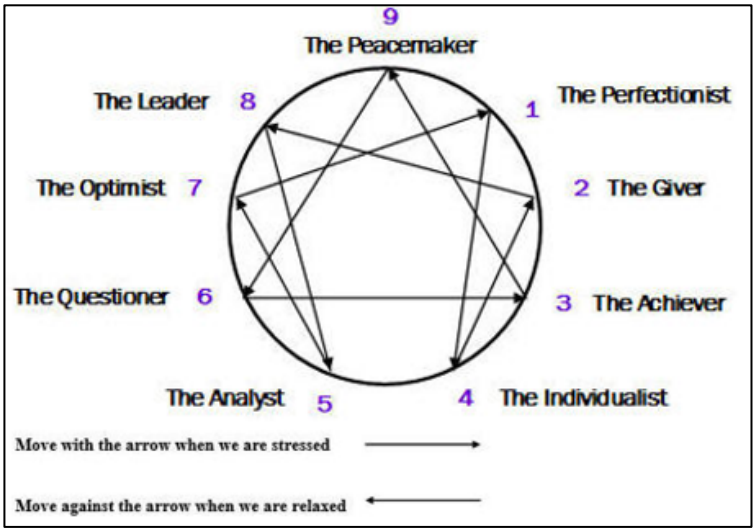
empathetic approach to life. Self-awareness and social awareness hold similar importance, just as they do for the other types on the Enneagram.

Powell (2022) shared that Moses might be a biblical example of a Type 9 Peacemaker. His desire to see his people experience freedom from slavery caused him to act out and kill an Egyptian. Then, he fled Egypt and did not return until God spoke clearly about setting the Israelites free. He went back and forth between standing up for peace and running away to avoid conflict. He ultimately won the freedom for his people and then tried to be the peacemaker between the Israelites and God through 40 years of desert wanderings.

Peacemaker pastors desire to keep the peace in their congregations and believe that everything will eventually work out if enough time passes (Coker & Mihai, 2017). Cron and Stabile (2016) described a Peacemaker as one who will get along with most people. These pastors connect well with their congregants but often avoid the conflicts that arise to keep the peace (Mhunpiew, 2009). Figure 1 illustrates the Enneagram symbol types.

Figure 1

Enneagram Symbol



Note. Taken from "What is the Enneagram," by NobleWorks, 2018 (https://www.noble-works.net/enneagram/what/).

Enneagram Types, Wings, and Lines

The Enneagram presents more complex than other personality profiles because of the interaction between the numbers. This naturally occurring infusion between personality types provides a greater insight into understanding oneself and others (Cron & Stabile, 2016). Cron and Stabile (2016) explained how the Enneagram includes two adjacent types known as *wings* within each primary type. Wings provide additional insight into an individual's personality makeup. Each number has a wing to the left and the right of the number. Most individuals lean toward one wing more than the other. For example, if one identifies as Type 1 with a 9 wing, it would be abbreviated as "1w9." The *lines* of the Enneagram demonstrate the influence and interactions of the personality types; these connected lines indicate the integration and disintegration patterns. For example, a Type 3 has lines to the 6 and the 9, the first in growth and the latter in stress.

According to Riso and Hudson (1996), understanding the wings and lines associated with each Enneagram number provides valuable insights into the complexities and nuances of individual personalities, aiding in personal growth and self-awareness. The following overview provides a basic explanation of the wings and lines associated with each Enneagram personality number.

Type 1: The Reformer

Wings. Type 1 individuals may have a dominant wing (w) of either Type 9 (Peacemaker) or Type 2 (Helper). The 1w9 typically displays more reserved and introverted behavior, whereas 1w2 tends to engage more socially and show empathy toward others.

Lines. In times of growth, Type 1 moves toward the positive traits of Type 7 (Enthusiast), becoming more spontaneous and joyful. Conversely, with stress, they

take on the negative aspects of Type 4 (Individualist), potentially becoming moody and withdrawn.

Type 2: The Helper

Wings. Type 2 individuals' wings encompass either Type 1 (Reformer) or Type 3 (Achiever). The 2w1 operates with principles and ideals, whereas the 2w3 becomes motivated and assertive in their actions.

Lines. During growth, Type 2s integrate aspects of Type 4 (Individualist), becoming more introspective and creative. Under stress, they display Type 8 (Challenger) traits, becoming more controlling and confrontational.

Type 3: The Achiever

Wings. Type 3 individuals can have a wing of either Type 2 (Helper) or Type 4 (Individualist). The 3w2 exudes charisma and displays compassion, while the 3w4 tends to be more introspective and demonstrates a flair for creativity.

Lines. In periods of growth, Type 3s take on the positive qualities of Type 6 (Loyalist), becoming more loyal and committed. Under stress, they display Type 9 (Peacemaker) characteristics, becoming disengaged and complacent.

Type 4: The Individualist

Wings. Type 4 individuals' wings consist of either Type 3 (Achiever) or Type 5 (Investigator). The 4w3 places greater emphasis on success and image, while the 4w5 tends to be more introverted and cerebral.

Lines. When growing, Type 4s adopt Type 1 (Reformer) positive traits, becoming more principled and organized. In times of stress, they take on aspects of Type 2 (Helper), becoming more people-pleasing and dependent.

Type 5: The Investigator

Wings. Type 5 individuals may have a dominant wing of either Type 4 (Individualist) or Type 6 (Loyalist). The 5w4 appears more emotional and artistic, whereas the 5w6 seems to be more security-oriented and loyal.

Lines. During growth, Type 5s integrate positive traits of Type 8 (Challenger), becoming more assertive and confident. Under stress, they take on Type 7 (Enthusiast) characteristics, becoming more scattered and anxious.

Type 6: The Loyalist

Wings. Type 6 individuals' wings either manifest as Type 5 (Investigator) or Type 7 (Enthusiast). The 6w5 tends to analyze situations thoroughly and depend on themselves, while the 6w7 inclines toward exploring and seeking excitement.

Lines. In periods of growth, Type 6s adopt positive traits of Type 9 (Peacemaker), becoming calmer and more optimistic. Under stress, they display Type 3 (Achiever) characteristics, becoming more competitive and status conscious.

Type 7: The Enthusiast

Wings. Type 7 individuals may have a dominant wing of either Type 6 (Loyalist) or Type 8 (Challenger). The 7w6 displays a greater orientation towards community and loyalty, whereas the 7w8 tends to exhibit more assertiveness and self-confidence.

Lines. When growing, Type 7s integrate positive traits of Type 5 (Investigator), becoming more focused and introspective. In times of stress, they take on aspects of Type 1 (Reformer), becoming more rigid and perfectionistic.

Type 8: The Challenger

Wings. Type 8 individuals' wings consist of either Type 7 (Enthusiast) or Type 9 (Peacemaker). The 8w7 exudes more energy and adventure, while the 8w9 maintains greater stability and receptiveness.

Lines. During growth, Type 8s take on positive traits of Type 2 (Helper), becoming more caring and generous. Under stress, they display Type 5 (Investigator) characteristics, becoming more withdrawn and secretive.

Type 9: The Peacemaker

Wings. Type 9 individuals may have a dominant wing of either Type 8 (Challenger) or Type 1 (Reformer). The 9w8 exhibits more assertiveness and activity, while the 9w1 demonstrates more principles and reserve.

Lines. In times of growth, Type 9s integrate positive traits of Type 3 (Achiever), becoming more ambitious and proactive. Under stress, they take on aspects of Type 6 (Loyalist), becoming more anxious and indecisive.

The Enneagram and The Dark Side of Leadership

The dark side of leadership encompasses traits and behaviors such as narcissism, Machiavellianism, psychopathy, and abusive behavior. While the Enneagram has no explicit design to measure these traits, certain Enneagram types may be more prone to exhibiting these behaviors. For example, a study by Lapid-Bogda (2004) found that Enneagram Type 3 (Achiever) leaders become likelier to exhibit narcissistic tendencies, while Type 8 (Challenger) leaders appear more likely to exhibit psychopathic tendencies. Several studies have examined the relationship between Enneagram types and leadership behavior, including the dark side of leadership. According to a study, leaders who identify as Enneagram Type 3, motivated by achievement and acknowledgment, display a higher tendency to

participate in unethical conduct compared to other leader types (Lapid-Bogda, 2004). The study additionally discovered that Type 8 leaders, who desire control and power, tend to take part in abusive behavior more frequently. There exists a burgeoning interest in the integration of the Enneagram and the dark side of leadership. This integration aims to enhance leadership development and alleviate the detrimental impact of dark leadership.

According to Lapid-Bogda (2004), the Enneagram has been subject to criticism due to its potential to label and stereotype individuals, ultimately reducing them to predetermined characteristics based on their type. This can lead to a lack of nuance and complexity in how one views themselves and others and can even reinforce harmful societal biases and stereotypes. The Enneagram of personality models human personality traits by describing nine distinct types, each possessing unique motivations, fears, and coping mechanisms. While the Enneagram can be a helpful tool for personal growth and self-awareness, it also has a "dark side" that can be harmful if not used responsibly and ethically. Individuals must be cautious of its potential for labeling and stereotyping and its susceptibility to misuse and manipulation. Furthermore, people must continue to critically examine its origins and validity as a scientific and therapeutic approach. As with any tool, one's ability to use the Enneagram ethically and responsibly depends on how they employ it, requiring a constant vigilance.

The Dark Side of Each Enneagram Type

The Enneagram, with its emphasis on underlying motivations and fears, sheds light on how different personality types can exhibit destructive leadership patterns (Cron & Stabile, 2016). Fryling (2017) connected the seven deadly sins, fear, and

deceit by listing one for each Enneagram type as a vice. The following explains the shadow side of each Enneagram type.

Type 1: The Reformer

Reformer leaders may become overly critical, rigid, and judgmental. Their relentless pursuit of excellence can create a toxic work environment that stifles creativity and innovation (Riso & Hudson, 1996). Fryling (2017) identifies anger as the vice for Type 1.

Type 2: The Helper

Leaders driven by the need to be liked and valued may display excessive people-pleasing behaviors, leading to an inability to provide constructive feedback and make tough decisions. This can result in favoritism, manipulation, and an overall lack of authenticity (Chestnut, 2017). Fryling (2017) identifies pride as the vice for Type 2.

Type 3: The Achiever

Achiever leaders frequently display a strong drive for success and possess a high level of ambition. However, their relentless pursuit of external validation can lead to workaholism, unethical practices, and a lack of empathy for the needs of others (Daniels & Price, 2000). According to Fryling (2017), deception represents the vice of Type 3.

Type 4: The Individualist

Individualistic leaders may be overly self-focused and driven by emotional intensity. This can result in a preoccupation with personal emotions and an inability to engage effectively with others, potentially leading to a lack of team cohesion (Palmer, 1991). According to Fryling (2017), envy embodies the vice of Type 4.

Type 5: The Investigator

Leaders with investigative tendencies may exhibit an excessive need for knowledge and independence. This can lead to isolation, a lack of collaboration, and an inability to delegate effectively (Riso & Hudson, 1996). Fryling (2017) identifies greed as the vice associated with Type 5.

Type 6: The Loyalist

Loyalist leaders may demonstrate excessive loyalty and fear-driven behaviors, such as micromanagement and resistance to change. This can create a culture of fear, hinder creativity and innovation, and stifle employee empowerment (Palmer, 1991). Fryling (2017) identifies fear as the vice associated with Type 6.

Type 7: The Enthusiast

Enthusiastic leaders can exhibit a pattern of distraction and avoidance by constantly pursuing new ideas and experiences. This can result in a lack of follow-through, poor decision-making, and a disregard for long-term consequences (Palmer, 1991). Fryling (2017) identifies gluttony as the vice associated with Type 7.

Type 8: The Challenger

Challenger leaders may have a strong need for control and dominance. They can become aggressive, intimidating, and resistant to differing viewpoints, leading to a culture of fear, and hindering open communication (Chestnut, 2017). Fryling (2017) identifies lust as the vice associated with Type 8.

Type 9: The Peacemaker

Peacemaker leaders may avoid conflict at all costs, resulting in an unwillingness to address crucial issues or make difficult decisions. This can lead to stagnation, unproductive compromises, and a lack of accountability (Riso & Hudson, 1996). The vice for Type 9 includes slothfulness (Fryling, 2017).

Summary

Chestnut (2017) asserted that the cultivation of ethical, self-aware, and effective leaders requires recognition and comprehension of the dark side of leadership, as revealed by the Enneagram model. By acknowledging and addressing these tendencies, individuals can take proactive steps to mitigate negative behaviors and promote positive leadership practices. Organizations can also benefit by incorporating this awareness into leadership development programs, fostering a healthier and more productive work environment.

Concerns with the Enneagram

While the Enneagram can be a helpful tool for personal growth and self-awareness, it also has negative effects that can be harmful if not used responsibly and ethically (Cron & Stabile, 2016). According to Cron and Stabile (2016), one of the main criticisms of the Enneagram includes that it can be used to label and stereotype people, reducing them to a set of predetermined characteristics based on their type. This can lead to a lack of nuance and complexity in how people view themselves and others and can even reinforce harmful societal biases and stereotypes. Therefore, it remains important to avoid typecasting, which limits individuals to a narrow range of behaviors and leads to unfair stereotypes.

Another concern exists regarding the potential misuse or manipulation of the Enneagram by unqualified practitioners or individuals with ulterior motives (Cron & Stabile, 2016). This has led to calls for greater regulation and standardization in the Enneagram community and a need for more critical reflection on its uses and potential pitfalls. Hook et al. (2021) explained that the Enneagram should be approached cautiously and skeptically because of the misuses and abuses. Church

planters must be careful not to use the Enneagram to label or stereotype team members but should use it as a tool for understanding and empathy.

Moreover, scholars have debated and disputed the origins and history of the Enneagram. Critics have contended that it lacks scientific validity and rests on indistinct and subjective readings of ancient wisdom traditions (Hook et al., 2021). This has led to questions about its legitimacy as a personality assessment tool and whether it should be taken seriously as a scientific or therapeutic approach. As the Enneagram has not yet undergone the stringent empirical scrutiny that scientific theory requires, and further research remains necessary to establish its validity and reliability, it ought to be approached with caution.

As Bland (2010) notes, although the Enneagram has gained popularity in recent years, it remains a controversial tool in some circles due to the lack of scientific validation. Consequently, church planters may be hesitant to integrate the Enneagram into their leadership practices if they view it as unscientific or unreliable. Since the Enneagram primarily focuses on individual personality types and may not always account for the social and cultural factors that shape a person's identity (Cron & Stabile, 2016), church planters who overemphasize the Enneagram may neglect the importance of community and diversity in their leadership practices.

Johnson (2019) concluded that while the Enneagram can be a valuable tool for personal growth and self-awareness, its dark side must be acknowledged and addressed. One must be cautious of its potential for labeling and stereotyping and its susceptibility to misuse and manipulation. Furthermore, one must continue to examine its validity as a scientific approach critically. Like any other tool, the Enneagram's utility relies on how it gets utilized, and one ought to guarantee that it employs ethically and responsibly.

The Enneagram and Lead Pastors

According to Johnson's (2019) research, the most frequent Enneagram types among pastors of mega-churches, defined as churches with over 2,000 weekly attendees, included Types 3 (the Achiever) and 8 (the Challenger). These two types comprised 79% of pastors who led mega-churches. While researchers have conducted studies on pastors in denominations and among large churches, scarce research exists on how the Enneagram personality type impacts the success of church planters. Researchers have utilized the Enneagram personality type indicator to ascertain whether a connection exists between specific personality types and bigger churches. The Enneagram has found use in profiling various types of organizational leaders and employees. However, no studies have been conducted to establish a unique correlation with church planters (Francis, 2022; Johnson, 2019; Machel, 2006; D. P. Miller, 2010; Moss, 2014; Palmer & Brown, 2014).

While growing in significant popularity, the Enneagram has limitations and criticisms. Despite its limitations, the Enneagram can be a helpful tool for clergy members in their work (Johnson, 2019). By understanding their own Enneagram type and those of their congregants, lead pastors can approach their work with greater insight, empathy, and effectiveness. Ultimately, lead pastors should look at the Enneagram as one of many tools available to them in their work, and each pastor should decide how best to use it in their context. Clergy members, such as pastors, priests, and rabbis, often work in positions of spiritual leadership, providing guidance and support to their congregants. Understanding the Enneagram can benefit clergy members in several ways.

First, the Enneagram can help spiritual leaders better understand themselves and their motivations (Cron & Stabile, 2016). As with any personality typology, the

Enneagram, a tool for self-reflection and self-awareness, should not be used to describe a person definitively. Lead pastors who take the time to explore their Enneagram type may gain insights into their behavior and thought patterns, helping them to be more effective in their work.

Secondly, the Enneagram can help lead pastors to understand their congregants (Johnson, 2019). By recognizing the Enneagram types of their congregants, clergy members can tailor their messages and guidance to better resonate with the needs and motivations of each type. For example, a Type 2 (Helper) congregant may benefit from messages about community and service, while a Type 5 (Investigator) congregant may respond better to messages about knowledge and learning.

Thirdly, the Enneagram can help lead pastors address conflicts and challenges within their congregations (Ferrer, 2011). By understanding the motivations and fears found in each personality type, clergy members can approach conflicts with greater compassion and empathy and be better equipped to guide and support those struggling. The Enneagram can then help explain motivations to the congregant and reveal inner fears that need to be addressed introspectively.

The Enneagram will most likely continue to be a source of controversy among members of the Christian community and those in the academic community. As the popularity of the Enneagram continues to grow among business, education, religion, and leadership development in multiple spheres, the reliability will potentially increase through larger test sample sizes and continued research into the Enneagram personality typology (Sutton et al., 2013).

Dismissing the Enneagram because of a lack of clear origin or suggested ties to spiritual mysticism could cause the community of scholars in the field of

psychology to miss out on a personality assessment tool that can be beneficial to understanding motives and behaviors resulting from the nine types of Enneagram personality profiles (Bland, 2010). Additional research and testing could allow the Enneagram to be considered more valid by those who currently object to its use. However, many in the scholarly community will most likely continue to scrutinize history and spirituality.

Gaps in the Literature

This review of existing literature did not find any examination into the potential correlation between the different personality types of the Enneagram and how that may contribute to the success of a church planter. There exists a gap in the relevant literature to examine how personality may impact the size and sustainability of new churches. Researchers demonstrate the validity of different personality types but fail to explain how personality may impact church planters as they endeavor to start new and successful churches.

Conclusion

Church planters prove pivotal for a new church to become self-sufficient and size-sufficient within three years (Dameyer, 2001). The AG practices assessment techniques to help predict this type of success through the CMN. The current assessment falls short in providing the Enneagram personality profile of a church planter (Johnson, 2019).

Personality plays a role in many leadership roles within organizations, including the church (Johnson, 2019). De Wetter et al. (2010) posited that the pastors who lead their congregations became the sole determinants of the vitality of churches, according to their survey. The pastoral leadership of a church can motivate four key drivers that lead to vitality in a church. De Wetter et al. (2010) proposed that small

groups be utilized within a church as the first key. Pastoral leadership plays a key role in serving the church programs, as noted by De Wetter et al. (2010). A third key includes offering a contemporary worship service, either as an additional service to a traditional experience or having the contemporary style as the primary service, which can add life to the church (De Wetter et al., 2010). De Wetter et al. (2010) suggest that the personality of the lead pastor constitutes the last factor.

The conducted study involving lead pastors of various-sized churches demonstrated that certain personality types prove more suitable for specific leadership roles (Johnson, 2019). Additionally, ensuring the sustainability of a church plant within the first three years proves critical to achieving long-term success and boosting church attendance throughout the United States (Gray, 2007; Jones, 2021; Stetzer & Byrd, 2010).

The assessment process conducted by many church planting networks and denominations assesses behavior-oriented personality profiles rather than motive-based ones, which leaves out a critical spiritual component that can help assess the character and intrinsic motivations of the church planter (CMN, 2023; Johnson, 2019). As lead pastors of larger churches tend to display certain Enneagram personality types more often, it remains plausible that certain Enneagram personality types prove prevalent and more conducive for church planting that results in self-sustaining and size-sustaining numbers within the first three years (Bland, 2010; Dameyer, 2001; Johnson, 2019; Machel, 2006).

Identifying the possible correlation between a church planter's Enneagram personality type and successful church planting could benefit church planting networks and denominations committed to starting new churches (CMN, 2023; Stetzer & Byrd, 2010). Certain researchers have investigated the correlation that

exists between the Enneagram and lead pastors. Church-planting pastors may not have a single personality or leadership profile that exclusively matches their role, but certain personality types could be more aligned with the entrepreneurial nature of church planting. Some have suggested that the Enneagram's impact on church planters may prove advantageous (Johnson, 2019). As the AG enhances attendance through church planting and prioritizing a commitment to church planting within this evangelical denomination, the Enneagram personality profile can assist the CMN in identifying lead pastors who seem most suitable for church planting during the assessment process. (CMN, 2023; Johnson, 2019).

CHAPTER 3

METHODOLOGY

Church planting continues to be a topic of interest in denominations and ministry networks across the United States. Many church planting networks have created training and assessments to see if those interested in church planting seem to fit the church planting mold based on previous church planters' experiences, successes, and failures. Church-planting pastors may not have a single personality or leadership profile that exclusively matches their role, but certain personality types could be more aligned with the entrepreneurial nature of church planting.

It may be true that certain personality types might be more efficient at creating a successful church. In contrast, it might also be true that other personality types might be better suited to assume the pastorate of an established church. Planting new churches holds essential significance because effective church planting can have a powerful impact on a community and proves to be the most effective form of evangelism by churches in the present day (C.P. Wagner, 1990). To achieve maximum efficiency in terms of the use of time and resources by ministry networks and denominations, it stands crucial to locate well-equipped leaders for church planting.

Each church plant possesses a unique identity, and the lead pastor of each church plant exhibits a distinct set of characteristics. The unique creation of each lead pastor results in a distinct personality. Yet, some common personality traits might be prevalent in successful church-planting pastors because of the unique opportunities and challenges that church planting presents. Cron and Stabile (2016) depict the nine personality types of the Enneagram and clarify how certain types prove to be more suitable for certain leadership roles. It may be true that the personality of a lead pastor

might indicate whether church planting seems to be a good fit for that individual or if another ministry role might be more appropriate. Additionally, the leader's personality might also help determine what areas of strength they bring to the church plant, along with any areas of weakness of which the leader needs to be aware and guard against if the church plant should be successful.

The aim of this study involved exploring whether a correlation exists between Enneagram personality types and pastors who have succeeded in planting churches. The information collected might be helpful to church planting networks and denominations for pre-planting recruitment and assessment, along with post-planting resources and support. The research also aimed to unearth personality types that could excel in roles other than church planting and aid lead pastors in determining whether church planting should be their chosen path or if they should take charge of an established church ministry instead. Research data might also help some pastors distinguish whether a lead role in church planting feels right for them or if they might function better in a supporting role. Specifically, the author designed this study to answer the question, “Is there a connection between effective church planters and certain Enneagram personality profiles?”

Purpose Statement

The purpose of this quantitative study was to explore the relationship between church planters' Enneagram personality types and their success in planting Assemblies of God churches through the Church Multiplication Network in the United States.

Research Questions

The researcher considered the following questions, with consideration given to what Enneagram personality profiles the church planters represented in the study.

1. Are certain Enneagram personality profiles more common among church planters with an average attendance of 200 or more in on-site weekly worship services?
2. Are there additional factors that contribute to the success of church planters within the Church Multiplication Network?

Research Design

The research design adopted a descriptive model, which employs a quantitative research method to compare two or more quantitative variables from the same group of participants to identify if an observable pattern exists. The variables observed encompassed the personality of the church planter, the length of time elapsed since their church opened, the number of on-site weekly worship adherents, the geographic location of the church, and other demographic data. For this research, the primary variables included the church planter's personality and the church's size based on on-site weekly worship adherents. The research included a cross-sectional study to compare variables at a single point in time rather than collecting data over an extended period.

This research examined the nine Enneagram personality types among church planters from CMN, the AG denomination's church planting network. The quantitative case study included church planting pastors who had received approval from CMN to plant and had also experienced a form of assessment and previous funding from CMN. These church planters did not receive any additional funding from CMN, so no conflict of interest existed regarding future financial support from CMN to the church planters based on the outcome of the study. Additionally, CMN only received de-identified data based on the overall results from the study. This de-identified data included only the overall number of pastors from each Enneagram

personality type. All participants remained anonymous to CMN, and the researcher only identified them. Additionally, the researcher paid for the assessments and did not receive any funding from CMN.

The study involved the administration of a demographic survey questionnaire (see Appendix A) sent from CMN to all church planters who had planted churches through CMN and remained open at the time of the survey. This research selected a simple questionnaire as a dependable approach to gather information from several respondents effectively and promptly. This proved crucial in the case of extensive undertakings that encompass multiple intricate goals, where time constitutes one of the principal limitations (Bell, 2005). To examine a potential relationship between two primary variables, the study combined a modern inventory and a questionnaire, a classical social sciences research tool (Greenfield, 2002). However, one of the drawbacks of employing a questionnaire lies in its fixed structure, which removes the chance of conducting more profound or conceptual observations (Sarantakos, 2013).

The data collected from these questionnaires included information about the church planters' background and personality profile, along with the church plant's demographic information, including the length of time since being opened and attendance metrics. As per Robson's (1993) assertion, survey instruments represent a low-cost, timely, and easy-to-use tool for researchers, while concurrently ensuring confidentiality for study participants. Survey questionnaires find extensive use in research and offer valuable background information from participants who opt to respond (Robson, 1993).

The research participants also received the WEPSS inventory (see Appendix B) to identify their Enneagram personality type. The WEPSS instrument measures personality dimensions and includes negative and positive traits. Many Enneagram

personality tests exist, but WEPSS remains the only Enneagram assessment provided by a major test company. WEPSS represents the only Enneagram profile test reviewed in *Buro's Mental Measurements Yearbook*, which considers the elements of reliability and validity. Many consider WEPSS a reliable instrument for personality tests when compared to other popular personality assessments (Plake et al., 2003).

The WEPSS inventory consists of 200 questions that use a Likert scale to determine the Enneagram personality profile of the church planter. It measures the dimensions of the nine Enneagram styles and provides a scientific result related to the personality style of the church planter. The researcher sent a specific test code by email to each participant who had completed the consent form and the demographic survey, which allowed them to opt in to take the assessment. After completing the assessment, the researcher and the individual participant remained the only ones to see the individual results of the WEPSS Assessment.

Participant Selection

The selected participants had all established churches through CMN, and these churches remained operational during the research period. The churches existed in various locations across the United States, but the research limited the study to churches where English serves as the primary language. This restriction allowed for data collection to remain confined to churches that share a common language. All lead pastors of CMN church plants from English-speaking AG districts participated in the research, and the responding lead pastors of church plants with churches of 200 or more in on-site weekly worship adherents were eligible for inclusion in the comparison of Enneagram personality types. The number of emails sent out to church planters within CMN targeted around 400 as over 400 churches got planted through

CMN in the past 16 years since its formation. The church planters from these church plants had all planted since 2008 since the formation of CMN.

In a previous study, Johnson (2019) had 114 survey responses from lead pastors being asked to participate in a similar research study using a demographic survey and the WEPSS assessment. However, the quantitative analysis considers as usable as few as 30 responses per variable based on the power analysis rule of thumb (VanVoorhis & Morgan, 2007). Additionally, a total sample size of 30 could be sufficient for a one-tailed test or a size of 36 as a minimum number of respondents for a two-tailed test (Tomczak et al., 2014).

A final consideration included the stability of a church planter's personality profile. According to Damian et al. (2019), personalities tend to stay constant without changing over time. Therefore, the Enneagram personality profiles ought to display consistency, given that personality formation primarily occurs during adolescence (Cron & Stabile, 2016).

Data Collection and Instruments

An inventory assessment tool and a survey questionnaire underwent examination to investigate a potential connection between two primary variables. The WEPSS inventory derives from 200 questions and yields a single primary variable, namely, the personality profile of the church planter. The survey questionnaire collected data from each participant, which provided the other primary variable: the number of on-site weekly worship adherents.

CMN sent an initial email to all church planters in their network, requesting their participation in the research (see Appendix C). The researcher received identification and explained the purpose of the research. It appeared evident that

CMN would not observe individual outcomes and solely obtain the deidentified information after the analysis.

The email included a link to a survey provided through an online service with a consent form that provided a “yes” or “no” option regarding participation (see Appendix D). If the participant chose “yes,” then the researcher conducted a demographic survey using an online service as well. After completing the demographic survey, participants who opted to take the WEPSS assessment received an email from the researcher containing a test code and instructions (see Appendix E). After completing the WEPSS assessment, the researcher and the participant both received an electronic copy of the results. The researcher securely stored these results in an online folder on their computer in a password-protected file. In addition, the computer had password protection and kept stored in a locked desk that only the researcher could access. The researcher destroyed all data after completing the dissertation.

The respondents completed the survey questionnaire and WEPSS inventory within two weeks of receiving their unique link for the assessment. CMN dispatched a follow-up reminder (see Appendix F) a week later to all participants. After the two-week period, data collection commenced, and the analysis process began.

After receiving the WEPSS results of each participant, the researcher utilized the highest score for each participant to determine the Enneagram personality profile of the church planter. The personality profile information, in conjunction with the survey data gathered concerning attendance, underwent comparison to determine whether a potential correlation existed between the personality profiles of church planters and effective church planting, as determined by attendance metrics.

Data Analysis

The survey questionnaire analysis and the assessment of the WEPSS inventory results utilized a descriptive model for the assessment of potential patterns. The research considered the Enneagram personality profile of the church planter as one variable and the on-site weekly worship attendance as the other variable. The study used an observation-oriented model analysis to see if a correlation could be observed between the personality profiles of church planters with an on-site weekly worship attendance of 200 or more adherents.

An establishment of a null hypothesis occurred: *There remains no significant relationship between the church planter's Enneagram personality profile and the success of the church plant by reaching 200 or more in attendance in three years or less*. The alternative hypothesis included: *There remains a significant relationship between the church planter's Enneagram personality profile and the success of the church plant by reaching 200 or more in attendance in three years or less*. The subsequent pages of this dissertation present the results from the questionnaire and the WEPSS inventory in the form of tables and charts. Chapter 4 of this dissertation discusses the major findings of this research.

The survey questionnaire and the WEPSS inventory results underwent analysis utilizing a descriptive model via SPSS to assess possible patterns in conjunction with observation-oriented modeling. The researcher entered participants into an Excel document with email addresses removed and a number assigned to each participant. The email addresses and numbers exist within a password-protected file.

The variables observed included (a) the personality profile of the church planter, (b) the length of time since their church opened, (c) the number of on-site weekly worship adherents, and (d) the geographic location of the church. For this

research, the primary variables included the church planter's personality and the church's size based on on-site weekly worship adherents.

Validity and Reliability

The word “Enneagram” comes from two Greek words: *ennea*, meaning nine, and *gramma*, meaning written (Matise, 2007). The Enneagram symbolizes nine sides, with each point signifying a distinct personality type. The names of the personality types vary by different tests and authors despite the overall descriptions being the same.

The Enneagram teaches that each personality type has a singular subconscious motivation that drives a person's behaviors (Sutton et al., 2013). As per the theory, numerous connections exist between the types of personalities, and under times of stress or when healthy, each personality type may display characteristics of the other personality types. People may also display traits of the personality types neighboring their primary type. To begin studying the relationship between personality types, it remains necessary to first have a way of measuring individual personality types independently. This study focused on the primary personality types, not the relationships with the other personality types.

Debates continue surrounding the validity of the Enneagram theory and the reliability of different instruments utilized for measuring the Enneagram personality types. Efforts have been made to tackle these issues, but the reliability and validity of the Enneagram and many of the assessments lack sufficient research (Bland, 2010; Matise, 2007). The WEPSS stands out as the assessment with the highest reliability and validity, and it served as the measuring instrument for this research.

The WEPSS questionnaire evaluates an individual's Enneagram type through self-reporting. The Enneagram's popularity has increased as individuals use it as a

tool for discovering themselves and growing personally. However, some researchers have questioned its validity and reliability. Research seemed lacking on the Enneagram until J.P. Wagner created the Enneagram Personality Inventory (EPI) in 1981 (Matise, 2007; J. P. Wagner, 1980). Matise (2007) asserts that the EPI represents a 135-question measurement that became adapted to a 200-question measurement called the WEPSS, which Western Psychological Services first published in 1999. The WEPSS underwent normalization through a sample size of 1,429 adults ranging in age from 18 to 83.

Despite receiving criticism from Bernt (2003) and Brown (2003) in the *Mental Measurements Yearbook*, the WEPSS remains the only Enneagram instrument evaluated in the Mental Measurements Yearbooks so far. The small sample size proved to be the first critique of the studies regarding the WEPSS assessment. Bernt (2003) stated that the population group primarily comprised participants who had completed college education, and the test manual only covered age and gender as demographics discussed. Nonetheless, even with this critique, the results from the WEPSS study indicated strong internal consistency reliability.

Each Enneagram type showed a strong internal consistency reliability, with Cronbach alpha coefficient values ranging from .73 to .88. Furthermore, the test-retest reliability coefficients for every Enneagram type ranged between .75 and .81, implying robust stability coefficients. This reliability could receive greater support if researchers conducted more studies with larger and more diverse sample groups (Bernt, 2003).

Although the Enneagram and the WEPSS possess potential effectiveness, they have limitations, one of which includes their cultural specificity. The Enneagram and the WEPSS derive from Western concepts of personality, and their applicability to

other cultures may be limited. The WEPSS's self-reporting nature poses another limitation. Self-reporting questionnaires face biases in responses, including social desirability and response set bias. Finally, critics have criticized the Enneagram and the WEPSS for lacking empirical evidence and scientific validation.

Ethical Considerations

This research study required several ethical considerations. The researcher took every effort to minimize harm to every participant, and no participant harm had been reported at the time of this writing. The objective of this research possessed clarity to guarantee that none of the participants experienced deception. The researcher did not receive any outside funding, thus there existed no conflict of interest. The CMN received the overall results of the assessment but did not receive individual assessment results. Furthermore, this study did not affect the connection of CMN with every church planter moving forward as the church planter had already obtained funding and approval to establish a church before this study. All participants had the freedom to respond based on their own willingness, without any coercion or force being applied. Each participant remained conscious of their ability to discontinue their involvement at any point in the process. Additionally, the researchers endeavored to sidestep any prejudice in portraying the main discoveries of the accumulated data.

The most important consideration for this research included the decision to obtain the informed consent of the participants. As a result, the researcher had informed all the participants beforehand about the intended objectives of this project and obtained their informed consent to participate through email. The researcher kept the identities of the participants, as well as the names of the churches they lead, in strict confidence, thus fulfilling the requirements of the code of ethics of Northwest

University. All the information gathered throughout this dissertation process served only for the objectives of this research.

Summary

This chapter described the central components of this study's quantitative methodology in detail. The research purpose, questions, design, participant selection, site selection, data collection methods, selected survey instruments, including validity and reliability, data analysis, limitations, and ethical considerations underscore the researcher's desire that the methodology utilized for this research would produce a reliable contribution to the existing literature on successful church planting and the Enneagram personality profiles associated with these church planters. Hopefully, this research provides a blueprint for refining and expanding this vital research in the future.

CHAPTER 4

RESEARCH FINDINGS

This quantitative study explored the relationship between church planters' Enneagram personality types and their success in planting AG churches through the CMN in the United States. The study investigated whether specific personality types display a higher probability of establishing fruitful churches by gathering and contrasting the Enneagram personality types of church planters with the demographic information presented. This chapter reports the findings of that data and associated demographics.

The Research Sample

A total of 400 churches received an invitation to take part in this study. The churches selected resulted from church planting efforts, and the lead pastor who founded each church remained in service at the time of the study. Eighteen percent (72 churches) of the 400 churches invited chose to participate in the study. Thirteen percent (9 churches) of those who responded did not provide an Enneagram self-assessment or take the WEPSS assessment. The sample underwent removal of these churches, resulting in a response rate of 16% (63 churches).

Sixty-three pastors provided a previous Enneagram self-assessment or took the WEPSS assessment. Forty percent (25 pastors) reported an Enneagram Type 3 (Achiever). Twenty-two percent (14 pastors) reported Type 8 (Challenger). Fourteen percent (9 pastors) identified as Type 7 (Enthusiast). Types 1, 2, 4, 5, 6, and 9 made up the remaining 24% (15 pastors).

Table 1 provides a summary of the demographic characteristics of the participants by the community types of rural, suburban, and urban. Majority demographic groups included 89% (56 pastors) of the participants being male, 73%

(46 pastors) being between the ages of 31 and 50, and 59% (37 pastors) having fewer than 10 years of experience as a lead pastor.

Table 1

Demographic Characteristics of Participants by Community Type

Community type	Rural		Suburban		Urban		Total	
	n	%	*n*	%	*n*	%	*n*	%
Gender								
Female	2	18	2	5	3	21	7	11
Male	9	82	36	95	11	79	56	89
Pastor's age								
21-30	0	0	3	8	0	0	3	5
31-40	5	45	8	21	7	50	20	32
41-50	4	36	19	50	3	21	26	41
51-60	1	9	5	13	1	7	7	11
61+	1	9	3	8	3	21	7	11
Years as lead pastor								
0-9	6	55	23	61	8	57	37	59
10-19	4	36	8	21	3	21	15	24
20+	1	9	7	18	3	21	11	17
Years church open								
0-5	7	64	15	39	8	57	30	48
6-11	0	0	7	18	1	7	8	13
12+	4	36	16	42	5	36	25	40
Average Weekly Attendance								
0-199	5	45	18	47	8	57	31	49
200-399	2	18	6	16	2	14	10	16
400-599	0	0	4	11	2	14	6	10
600-799	2	18	2	5	2	14	6	10
800-999	1	9	1	3	0	0	2	3
1000+	1	9	7	18	0	0	8	13

Note. n = 63.

Enneagram Type and Average Weekly Attendance

The purpose of this study explored the relationship between church-planting pastors' Enneagram personality profiles and their effectiveness in planting new churches. For the purposes of this study, the average weekly attendance defined the effectiveness of a church plant. Utilizing a multiple regression analysis of the 63

participants, the basis of a pastor's Enneagram personality profile made the prediction of average weekly church attendance.

Assessment of partial regression plots and a standardized residuals plot against the standardized predicted values indicated that the dependent variable's linearity did not assume. There remained homoscedasticity, as assessed by a visual inspection of a plot of standardized residuals versus standardized predicted values with no points beyond ±3 standard deviations vertically or horizontally. The assumption of normality did not meet the criteria, as determined by evaluating a histogram of regression standardized residuals in comparison to the normal distribution, as well as analyzing a normal P-P plot of regression standardized residuals. The Durbin-Watson statistic of 2.298 indicated independence of residual. There stood no evidence of multicollinearity, as assessed by VIF values less than 10.

The multiple regression model did not achieve statistical significance in predicting average church attendance, adj. R^2 = -.007, F (8,54) = 0.947, p = .486. Similarly, no Enneagram personality profiles exhibited statistical significance as well as regression coefficients and standard errors (see Table 2).

Table 2

Multiple Regression Results for Average Weekly Attendance

Attendance	*B*	95% CI for *B*		*SE B*	β	*Adj.* R^2
		LL	*UL*			
Enneagram type						-.007
Constant	350.000	46.96	653.04	151.15		
Type 2	300.000	-266.94	866.94	282.78	0.16	
Type 3	108.000	-223.96	439.96	165.58	0.16	
Type 4	-300.000	-1042.30	442.30	370.24	-0.11	
Type 5	-233.333	-728.20	261.53	246.83	-0.15	
Type 6	-200.000	-766.94	366.94	282.78	-0.11	
Type 7	33.333	-344.63	411.29	188.52	0.04	
Type 8	-21.429	-374.46	331.60	176.09	-0.03	
Type 9	-200.000	-766.94	366.94	282.78	-0.11	

Note. The dependent variable represented average weekly attendance.

Research Question 1

The first research question examined, "Are certain Enneagram personality profiles more common among church planters with an average attendance of 200 or more in on-site weekly worship services?" The study used a pattern analysis using Observation Oriented Modeling (OOM) software developed by Grice (2011) to address the question of certain Enneagram personality profiles occurring more often among church planters with an average of 200 or more in on-site weekly worship attendance. Sauer (2018) summarized OOM as an exploratory analysis of model-data fit focusing on counts of observations rather than on parameters (i.e., p-values). He observed that the percent correct classification (PCC) measure, which serves as the primary indicator of the model's fitness, exhibits great sensitivity to small sample sizes present in both the sample as a whole and in the sub-groups within the sample.

One thousand trials underwent utilization for the randomization tests, which relied on the deep structures of the Enneagram type and the average weekly attendance of 200 or more orderings. Results indicated that 84% of pastors with Enneagram Types 3, 7, and 8 could be correctly classified as having an average weekly attendance of 200 or more (PCC = 84.38, c-value = .17). In this case, the c-value indicated that responses of 84% or higher occurred by chance 170 times in 1000 randomized trails. By comparison, 32% of the pastors reporting Enneagram Type 1, 2, 4, 5, 6, and 9 could be correctly classified as having an average weekly attendance of less than 200 (PCC = 32.26, c-value = .22) with responses of 32% or higher occurring by chance 220 times in 1000 randomized trails.

Forty percent (25 pastors) of the participants indicated Enneagram Type 3, with 60% (15 pastors) reporting an average weekly attendance of 200 or more. Fourteen percent (9 pastors) of the participants indicated Enneagram Type 7, with

67% (6 pastors) reporting an average weekly attendance of 200 or more. Twenty-two percent (14 pastors) indicated Enneagram Type 8, with 43% (6 pastors) reporting an average weekly attendance of 200 or more. The remaining 24% (15 pastors) indicated Enneagram Types 1, 2, 4, 5, 6, or 9, with 33% (5 pastors) reporting an average weekly attendance of 200 or more.

In 2019, Johnson studied Enneagram types of pastors of churches with 2,000 or more in weekly attendance. Johnson (2019) used OOM software (Grice, 2011) to compare pastors with Enneagram Types 3 and 8 with those who reported Types 1, 2, 4, 5, 6, 7, and 9. For comparison purposes, the researcher analyzed data again, comparing pastors with Enneagram Types 3 and 8 to all pastors reporting the remaining Enneagram types. The results indicated that 66% of the Enneagram Type 3 and 8 pastors could be correctly classified as having average weekly attendance of 200 or more (PCC = 65.63, c-value .63). By comparison, 42% of pastors reporting Enneagram Type 1, 2, 4, 5, 6, 7, and 9 could be correctly classified as having average weekly attendance of less than 200 (PCC = 41.94, c-value = .20).

For this comparison, 40% (25 pastors) indicated Enneagram Type 3, with 60% (15 pastors) reporting an average weekly attendance of 200 or more. Twenty-two percent (14) pastors indicated Enneagram Type 8, with 43% (6) of those reporting an average weekly attendance of 200 or more. The remaining 38% (24 pastors) indicated Enneagram Types 1, 2, 4, 5, 6, 7, or 9, with 46% (11 pastors) reporting an average weekly attendance of 200 or more.

Research Question 2

The second research question considered, "Are there additional factors that contribute to the success of church planters within the Church Multiplication Network?" The researcher conducted three additional linear regression analyses to

address this question. The analyses employed the lead pastor's years of experience, the duration of their church's opening, and the prior years of experience as a lead pastor before founding the church as independent variables. Each analysis utilized the dependent variable of average weekly attendance.

Pastor's Years of Experience as a Lead Pastor

Linearity of the dependent variable (average weekly attendance) did not assume as assessed by a scatterplot of average weekly attendance against the pastor's years of experience as lead pastor. Homoscedasticity did not appear to be assumed based on the visual inspection of a plot of standardized residuals versus standardized predicted values. The normality assumption did not meet the criteria, as determined by examining a histogram of regression standardized residuals in comparison to the normal distribution, as well as evaluating a normal P-P plot of regression standardized residuals. The Durbin-Watson statistic of 2.259 indicates independence of residual.

The linear regression analysis indicated that a pastor's total years of experience as lead pastor provided a significant low positive correlation (Hinkle et al., 2002) of 49.5% with average weekly attendance, $R^2 = .245$ F (1, 61) = 19.841, $p <$ .001 with a pastor's years of experience as lead pastor accounting for 24.5% of the variability in average weekly attendance.

A second linear regression analysis indicated that the number of years the church has been open provided a significant moderate positive correlation (Hinkle et al., 2002) of 58.9% with average weekly attendance, $R^2 = .347$ F (1, 61) = 32.485, $p <$ .001, with the number of years the church has been open accounting for 34.7% of the variability in average weekly attendance.

A final linear regression analysis indicated that the number of years of experience a pastor had prior to planting the church provided a significant moderate positive correlation (Hinkle et al., 2002) of 60.8% with average weekly attendance, R^2 = .370 F (1, 61) = 22.335, p < .001, with the number of years of lead pastor experience prior to starting the church accounting for 37% of the variability in average weekly attendance and included regression coefficients and standard errors (see Table 3).

Table 3

Linear Regression Results for Average Weekly Attendance

Attendance	*B*	95% CI for *B*		*SE B*	R^2
		LL	*UL*		
Years as lead pastor					.245
Constant	185.252	72.61	297.89	56.33	
Years lead pastor	19.603	10.80	28.40	4.40	
Years church has been open					.347
Constant	123.313	11.51	235.11	55.91	
Years church open	31.127	20.21	42.05	5.46	
Years as lead pastor prior					.370
Constant	142.279	5.04	279.52	67.79	
Years lead pastor prior	21.324	12.19	30.46	4.51	

Note. The dependent variable represented average weekly attendance.

Conclusion

This quantitative study aimed to investigate the correlation between Enneagram personality profiles of church planters and the churches' success, which they planted. The study aimed to analyze if certain personality types proved to be more successful in establishing new churches, based on their Enneagram personality profile. The smaller-than-expected sample of church planters did not produce a sufficiently large or diverse pool of data. Nonetheless, the size of the sample proved adequate for investigating how the Enneagram type of a pastor impacted their ability to successfully establish new churches. Based on the research findings, a correlation

exists between Enneagram personality types and the success of church plantations. Chapter 5 discusses these results, implications, and suggestions in further detail.

CHAPTER 5

DISCUSSION

This quantitative study explored the relationship between a church planter's Enneagram personality type and their success in planting an AG church through the CMN in the United States. A review of the available literature demonstrated the gaps in connecting a church planter's Enneagram personality style with successfully planting a church that reaches 200 in average attendance. Johnson (2019) suggested this research after discovering a correlation between the Enneagram personality types of pastors of churches of 2,000 or more.

This research utilized two surveys to collect the required data. The lead pastors who agreed to participate first completed a demographic survey. This survey encompassed eight primary questions pertaining to their age, gender, the number of years they had served as a lead pastor, the Enneagram type they identified with, the district/network their church plant affiliated with, the number of years their church had been operational, the average weekly attendance of their church, and the type of community their church situated in.

The church planting pastors who agreed to participate also completed an Enneagram personality profile. The WEPSS served as the survey instrument, which remains presently the only Enneagram assessment published by a major testing company. Although numerous Enneagram inventories exist, WEPSS stands out as the only Enneagram inventory that has attained sufficient reliability, validity, and standardization to warrant a review in Buros' *Mental Measurements Yearbook*. J.B. Brown (2003) states that,

> The WEPSS represents a praiseworthy effort to cross the divide between quantitative-based mainstream psychometric approaches and less mainstream

interpretive approaches to personality. The appeal that the WEPSS offers is a rich, thick description of test results very similar in texture to that provided by the Myers-Briggs Type Indicator. 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.

This test weighs both the positive and negative sides of the nine Enneagram styles. The test taker can see which styles they most identify with as well as which ones they identify with the least. The WEPSS can be described as a scale with nine plates. It reveals how much the test taker identifies with each of the nine Enneagram styles. Additionally, the WEPSS results provide lines, wings, and time orientations for each Enneagram type.

Summary and Discussion of Findings

Since the purpose of this study entailed exploring the potential relationship between church-planting pastors' Enneagram personality profiles and effectiveness in planting new churches, the research examined the following questions with consideration given to what Enneagram personality profiles the church planters represented in the study.

1. Are certain Enneagram personality profiles more common among church planters with an average attendance of 200 or more in on-site weekly worship services?
2. Are there additional factors that contribute to the success of church planters within the Church Multiplication Network?

Four hundred church planters received direct invitations via email to participate in this research directly from CMN. The researcher directly invited pastors who currently lead church plants associated with CMN. Seventy-three lead pastors indicated their willingness to participate in the study, but five of those pastors did not complete the demographic portion of the first survey. Another five of those pastors declined participation in the WEPSS after completing the demographic portion of the study. Several of the key findings receive attention below, while other non-pertinent demographic information that was collected is not discussed.

As previously mentioned, 400 church planters were invited to participate in this study, and 18% (72 church planters) chose to take part. Further analysis revealed that 13% (9 church planters) of the respondents did not provide an Enneagram self-assessment or take the WEPSS assessment. The study removed those church planters from the sample, resulting in a response rate of 16% (63 church planters) for the final dataset.

This response rate appears lower than the initial participation rate of 18%, reflecting the attrition that occurred due to non-completion of the Enneagram and WEPSS assessments by some participating church planters. Understanding the response rate remains crucial in any research, as it directly influences the generalizability and external validity of the findings. Therefore, the response rate appeared lower than expected. The 16% response rate reflects the proportion of church planters that willingly engaged with the research, thus highlighting the importance of exploring the possible reasons regarding non-participation.

Several factors may have contributed to the 84% non-response rate. It is possible that some church planters may have been deterred by the specific nature of the Enneagram self-assessment and the WEPSS assessment, or they may have been

hesitant to engage in a psychological profiling tool for various reasons. Additionally, other external factors, such as time constraints, reluctance to share sensitive information, or a general disinterest in the topic may have contributed to non-participation.

The 16% response rate, while modest, still provides a viable sample for our analysis. However, it is essential to acknowledge that the church planters included in the study may not be entirely representative of the broader population of church planters. Consequently, we should interpret the findings with this limitation in mind and consider the potential implications for generalizability.

Three Primary Enneagram Types from the Study

According to Cron and Stabile (2016), Enneagram personality types 3, 7, and 8 represent distinct individuals, each characterized by unique traits and motivations. Type 3, known as "The Achiever," thrives on a desire for success, recognition, and accomplishment, often presenting a goal-oriented exterior. In contrast, Type 7, "The Enthusiast," exhibits a love for adventure, variety, and a tendency to avoid pain or discomfort through constant exploration and positivity. Type 8, "The Challenger," exudes strength and assertiveness, valuing control, autonomy, and direct confrontation to navigate life's challenges. Despite their differences, these types share a common thread of assertiveness and a pursuit of their goals.

Enneagram Type 3 (The Achiever)

Among the sixty-three church planters in the sample, a significant portion, constituting 40% (25 church planters), identified as Enneagram Type 3, known as “The Achiever.” Enneagram Type 3 individuals become characterized by their desire for success, achievement, and recognition. This finding suggests that a substantial

number of church planters exhibit personality traits associated with the drive for success and accomplishment.

Enneagram Type 8 (The Challenger)

The study also found that 22% (14 church planters) of the participants identified as Enneagram Type 8, also known as "The Challenger." Enneagram Type 8 individuals tend to be assertive, strong-willed, and protective. This suggests that a notable portion of church planters in the sample exhibit personality traits related to assertiveness and a desire for control.

Enneagram Type 7 (The Enthusiast)

Nine church planters, constituting 14% of the sample, reported being Enneagram Type 7, known as "The Enthusiast." Enneagram Type 7 individuals become characterized by their spontaneity, enthusiasm, and a tendency to seek novelty and pleasure. This finding implies that a segment of church planters share personality traits associated with a quest for enjoyment and new experiences.

Other Enneagram Types

The remaining 24% (15 church planters) of the sample distributed across the remaining Enneagram types, which include Type 1 (The Perfectionist), Type 2 (The Helper), Type 4 (The Individualist), Type 5 (The Investigator), Type 6 (The Loyalist), and Type 9 (The Peacemaker). The diversity in Enneagram types within the sample indicates a broad range of personality characteristics among church planters, though disproportionate, each with its own set of motivations and fears.

These findings indicate that Enneagram Type 3, characterized by a strong desire for achievement and success, proves the most prevalent among the church planters in the sample. Type 8, known for its assertive and decisive nature, represents the second most common Enneagram type of church planter from the study. Type 7,

known for its charisma and enthusiasm, represents the third most common type of church planter based on the research. These initial findings suggest a prevalence of Enneagram types associated with traits such as ambition, assertiveness, and enthusiasm, which may have implications for church planting within diverse church settings.

Demographic Characteristics

In addition to examining the distribution of Enneagram types, the study also collected demographic data about the participants. The following sections discuss the key demographic characteristics:

Gender

Of the sixty-three participants, a significant majority, comprising 89% (56 pastors), identified as male. This gender distribution highlights the gender disparity within the sample, indicating that a vast majority of church planters in this study are male. The distribution of Enneagram types among male church planters poses as follows:

- Enneagram Type 3: 36% (20 church planters)
- Enneagram Type 8: 20% (11 church planters)
- Enneagram Type 7: 14% (8 church planters)
- Enneagram Types 1, 2, 4, 5, 6, and 9: 30% (17 church planters)

The distribution of Enneagram types among the 11% of respondents who identify as female church planters poses as follows:

- Enneagram Type 3: 43% (3 church planters)
- Enneagram Type 8: 43% (3 church planters)
- Enneagram Type 7: 14% (1 church planter)

These findings suggest that both male and female church planters prove more likely to be Enneagram Type 3, Type 8, and Type 7, which aligns with traits associated with assertiveness, ambition, decisiveness, and inspiration. Further analysis becomes necessary to explore the implications of these findings, including the potential impact on leadership styles, pastoral dynamics, and congregational interactions.

Age

The study found that 73% (46 church planters) of the participants fell within the age range of 31 to 50 years. This suggests that a substantial proportion of church planters in the sample are in what some consider to be the prime of their professional lives, likely contributing to their leadership roles within their respective churches.

Age represents a demographic variable that may influence Enneagram types and church planting leadership. The distribution of Enneagram types among the ages of 31 to 50 reflects as follows:

- Enneagram Type 3: 41% (19 church planters)
- Enneagram Type 8: 22% (10 church planters)
- Enneagram Type 7: 15% (7 church planters)
- Enneagram Types 1, 2, 4, 5, 6, and 9: 22% (10 church planters)

Years of Experience as a Lead Pastor

Regarding years of experience, 59% (37 church planters) of the participants reported having fewer than 10 years serving as a lead pastor. This finding indicates that a significant portion of the sample identify as relatively new to their role as lead pastor, which may have implications for their leadership and the development of their Enneagram personalities The distribution of Enneagram types among this group poses as follows:

- Enneagram Type 3: 43% (16 church planters)
- Enneagram Type 8: 22% (8 church planters)
- Enneagram Type 7: 16% (6 church planters)
- Enneagram Types 1, 2, 4, 5, 6, and 9: 19% (7 church planters)

These findings suggest that Enneagram Type 3 remains prevalent among church planters with fewer than 10 years of experience. This may indicate that individuals with a strong desire for achievement and success become more likely to enter church planting leadership roles, regardless of their years of experience.

In summary, the study provided insights into the distribution of Enneagram personality types among church planters, with Enneagram Type 3, Type 8, and Type 7 appearing most prevalent. Additionally, the study revealed a significant gender imbalance, a concentration of church planters within the 31 to 50 age range, and a considerable number of church planters with less than a decade of experience in their lead pastor roles. These findings lay the foundation for a deeper understanding of how Enneagram types and demographic characteristics may intersect and influence the church planter's role.

Specific Demographic Breakdown

To further understand the results, the discussion explains the following categories further: age and gender, years as a lead pastor, pastor's Ennegram type, and average weekly attendance. All four categories proved relevant to the study but had differing levels of impact on the results. The pastor's Enneagram type and average weekly attendance had the greatest correlation.

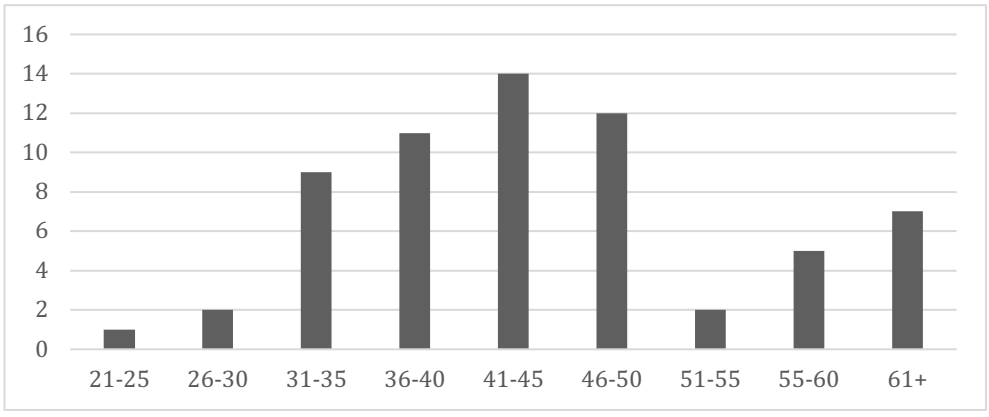
Age and Gender

Sixty-three pastors completed either the demographic survey or both the demographic survey and the WEPSS. One of the pastors surveyed fell between the ages of 21-25, two of the pastors surveyed fell between the ages of 26-30, nine of the pastors surveyed fell between the ages of 31-35, 11 of the pastors surveyed fell between the ages of 36-40, 14 of the pastors surveyed fell between the ages of 41-45, 12 of the pastors surveyed fell between the ages of 46-50, two of the pastors surveyed fell between the ages of 51-55, five of the pastors surveyed fell between the ages of 56-60, and the remaining seven pastors surveyed fell over the age of 61. Regarding gender, seven of the pastors who participated identified as female, while the remaining 56 participating pastors happened to be male.

Most of the church planters who replied fell within the 31-50 age bracket. Out of the total 63 responses, 73% (46 responses) belonged to this age category. Seven individuals, constituting 11% of the participants, identified as female, whereas 56 individuals, constituting 89% of the participants, identified as male. As expected, neither age nor gender seemed to have an impact on the Enneagram personality type of the church planter. Figure 2 demonstrates the sample of clergy by age.

Figure 2

Pastor's Age



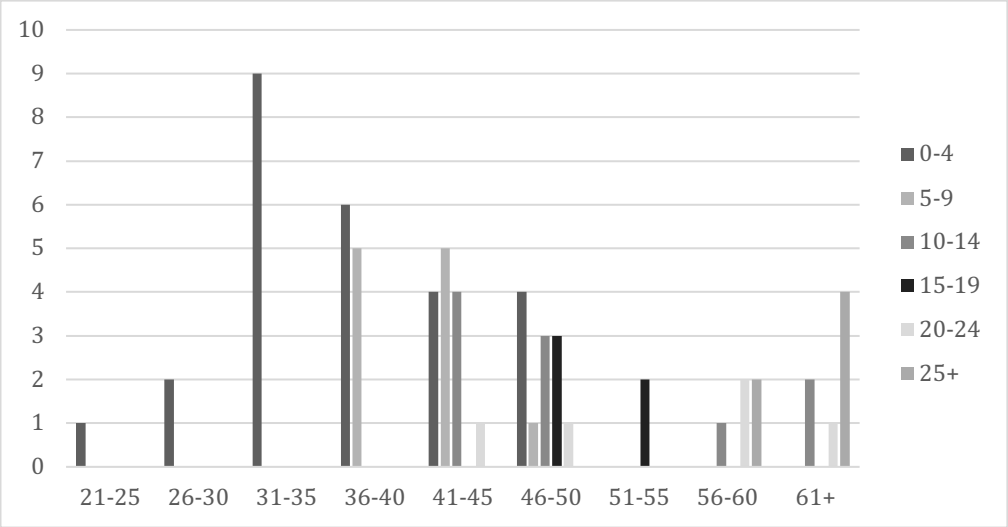
Years as Lead Pastor

Sixty-three pastors completed the demographic survey and reported their number of years as a lead pastor. One of the pastors between the ages of 21-25 reported that he had served as a lead pastor between 0-4 years. Two of the pastors surveyed between the ages of 26-30 reported that they had served as a lead pastor between 0-4 years. Nine of the pastors surveyed between the ages of 31-35 reported that they had served as a lead pastor between 0-4 years. Six of the pastors surveyed between the ages of 36-40 reported that they had served as a lead pastor between 0-4 years. The remaining five pastors surveyed between the ages of 36-40 reported that they had served as a lead pastor between 5-9 years. Four of the pastors surveyed between the ages of 41-45 reported that they had served as a lead pastor between 0-4 years. Five of the pastors surveyed between the ages of 41-45 reported that they had served as a lead pastor between 5-9 years. Four of the pastors surveyed between the ages of 41-45 reported that they had served as a lead pastor between 10-14 years. The one remaining pastor surveyed between the ages of 41-45 reported that they had served as a lead pastor between 20-24 years. Four of the pastors surveyed between the ages of 46-50 reported that they had served as a lead pastor between 0-4 years. One of the pastors surveyed between the ages of 46-50 reported that they had served as a lead pastor between 5-9 years. Three of the pastors surveyed between the ages of 46-50 reported that they had served as a lead pastor between 10-14 years. Three of the pastors surveyed between the ages of 46-50 reported that they had served as a lead pastor between 15-19 years. The one remaining pastor surveyed between the ages of 46-50 reported that they had served as a lead pastor between 20-24 years. Two of the pastors surveyed between the ages of 51-55 reported that they had served as lead pastors between 15-19 years. One of the pastors surveyed between the ages of 56-60

reported that they had served as a lead pastor between 10-14 years. Two of the pastors surveyed between the ages of 56-60 reported that they had served as lead pastors between 20-24 years. The remaining two pastors surveyed between the ages of 56-60 reported that they had served as lead pastors for more than 25 years. Two of the pastors surveyed who were over the age of 61 reported that they had served as lead pastors between 10-14 years. One of the pastors surveyed over the age of 61 reported that they had served as a lead pastor between 20-24 years. The remaining four pastors surveyed who over the age of 61 reported that they had served as lead pastors for over 25 years. Figure 3 demonstrates the sample of pastors by age group.

Figure 3

Clergy Years as a Lead Pastor



As expected, many of the older pastors had served in lead pastor roles longer than the younger pastors. Nonetheless, based on the varying number of years as a lead pastor and the corresponding age, there proved no significant correlation to the Enneagram personality type indicated by the respondents.

Enneagram Type (Self-Evaluation and Wagner Enneagram Personality Style Scales Results)

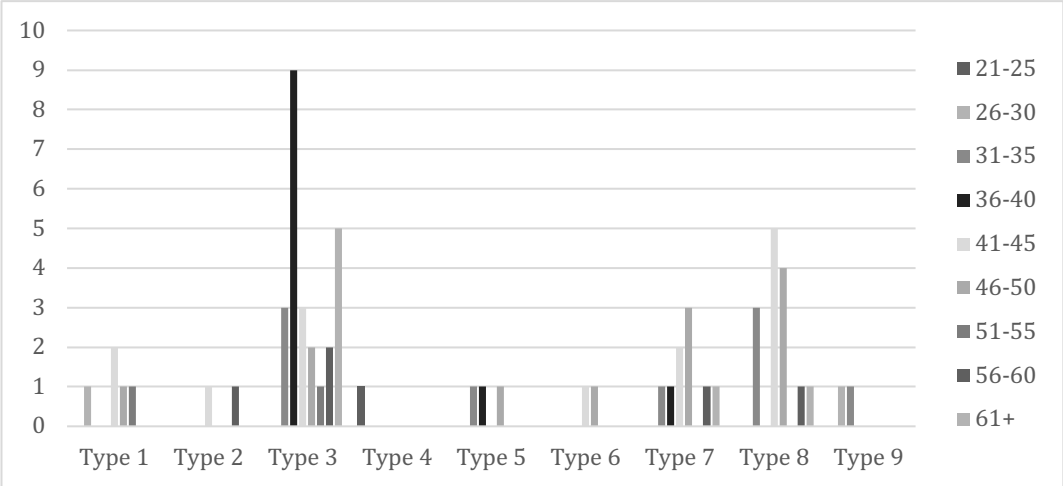
Sixty-three pastors either completed the WEPSS or reported their self-identified Enneagram type. One pastor surveyed between the ages of 21-25 identified as a Type 4. Two pastors surveyed ages 26-30 reported an Enneagram Type 1 and an Enneagram Type 9. The nine pastors ages 31-35 identified as Type 3 (three pastors), Type 5 (one pastor), Type 7 (one pastor), Type 8 (three pastors), and Type 9 (one pastor). Nine of the 11 pastors ages of 36-40 classified as Type 3, and the remaining two as Type 5 and Type 7. Fourteen pastors surveyed ages of 41-45 had differing Types. Two identified as Type 1, one as Type 2, three as Type 3, one as Type 6, two as Type 7, and five as Type 8. One of the pastors between the ages of 46-50 classified

as Type 1, two as Type 3, one as Type 5, one as Type 6, three as Type 7, and the remaining four as Type 8. Two of the pastors ages of 51-55 identified as Type 1 and Type 3. Five of the pastors ages of 56-60 had varying Types. One classified as Type 1, two as Type 3, one as Type 7, and the last as Type 8. The remaining seven pastors over the age of 61 also had different Types. Five categorized as Type 3, one as Type 7, and the other as Type 8. Figure 4 demonstrates the sample of pastors by their age group and the Enneagram type by which they identified.

As expected, the age of the pastor did not have a unique correlation to an Enneagram type based on the research. The lower or higher response rates from certain Enneagram types reflected the smaller or larger number of the age sample size from the research.

Figure 4

Pastor's Enneagram Type



Average Weekly Attendance

The study had five churches with pastors who classified as Type 1, and they had an average attendance of about 350. Two churches had pastors who identified as Type 2, and their average weekly attendance categorized about 650. Twenty-five churches had a pastor who identified as Type 3 with an average weekly attendance of

458. One pastor classified as Type 4, and their average weekly attendance numbered 50. Three churches had pastors who identified as Type 5, and their weekly attendance averaged 117. Two churches had pastors that classified as Type 6, with an average weekly attendance of 150. Nine churches hosted a pastor classified as Type 7 and maintained an average weekly attendance of 282. Fourteen churches, with pastors identifying as Type 8, had an average weekly attendance of 329. Two pastors at different churches, both identifying as Type 9, presided over weekly attendance averaging 150. Figure 5 demonstrates the count of participating churches by pastor's Enneagram type, and Figure 6 demonstrates the sample of average weekly church attendance by pastor's Enneagram type.

Figure 5

Count of Participating Churches by Pastor's Enneagram Type

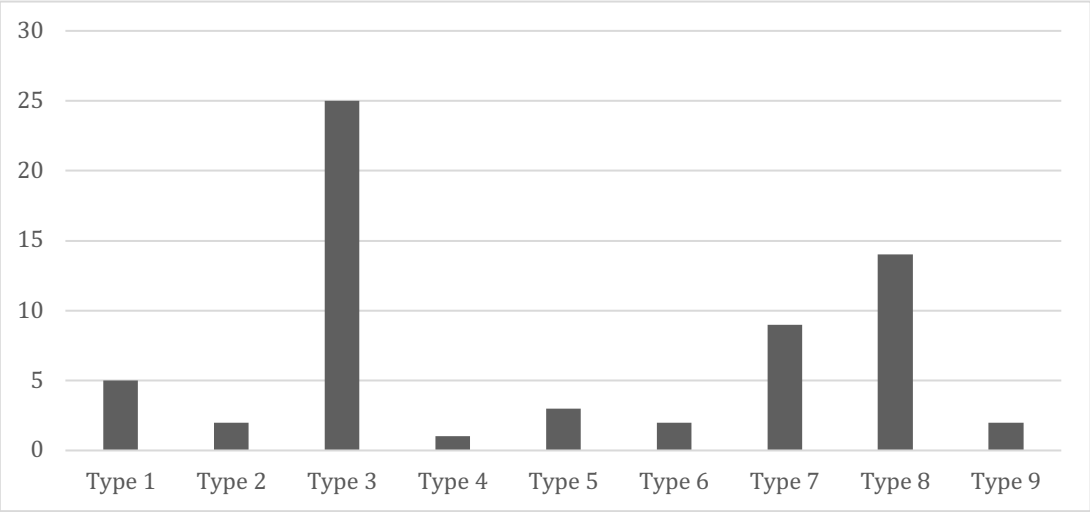
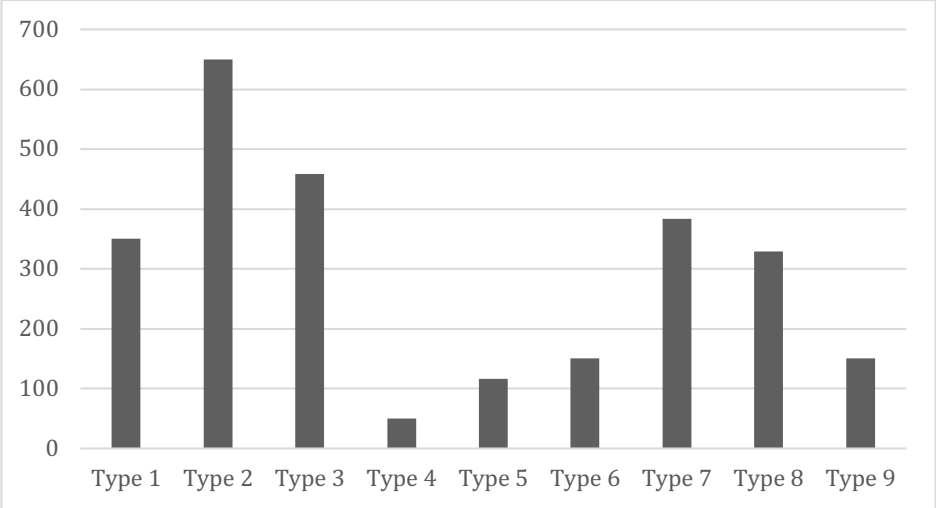


Figure 6

Pastor's Average Weekly Attendance



Pastors who identified as Enneagram Type 4, 5, 6, and 9 reported an average attendance size of less than 200. Studies commonly use this number to demonstrate a successful church plant, based on research. Types 1, 2, 3, 7, and 8 all reported average attendance sizes higher than the 200 mark. In addition, Enneagram Type 3 had the highest number of respondents (25 pastors), followed by Type 8 (14 pastors), and Type 7 (9 pastors). Enneagram Type 3 comprised 40% of the church planters, Type 8 comprised 22% of the church planters, and Type 7 comprised 14% of the church planters. Types 3, 7, and 8 combined comprised 76% of the entire group of church planters who responded.

Enneagram-personality.com (2023) reported that the study findings show a disproportionality to the population. Figure 7 illustrates the population distribution percentages of each number based on over 189,000 results. In the general population, 10.5% of individuals report as Type 3, 6.3% as Type 8, and 13.7% as Type 7. The three types combine to make up approximately 30.5% of the total, which represents a marked decrease from the 76% found in the original research concerning the personality types of church planters.

Figure 7

Enneagram Population Distribution

Type	Total	Percent	Wing	Men	Women
9	30754	16.2%	8 : 23%, 1 : 77%	16%	17%
6	30587	16.1%	5 : 44%, 7 : 56%	13%	18%
4	28480	15%	3 : 55%, 5 : 45%	10%	18%
7	25946	13.7%	6 : 40%, 8 : 60%	19%	12%
3	19953	10.5%	2 : 60%, 4 : 40%	14%	10%
1	16947	8.9%	9 : 54%, 2 : 46%	10%	9%
2	16224	8.5%	1 : 57%, 3 : 43%	6%	10%
8	11968	6.3%	7 : 75%, 9 : 25%	8%	6%
5	9098	4.8%	4 : 32%, 6 : 68%	7%	3%

Note. Based on 189,957 results. From "Enneagram Population Distribution," by Enneagram-Personality.com, 2018-2023 (https://enneagram-personality.com /en/test/stats/1-enneagram-population-distribution).

The three types that accounted for 76% of the respondents (3, 8, 7) included those with a future orientation to time (Cron & Stabile, 2016). Thus, these three types process most things by looking to the future. Since church planting entails an entrepreneurial endeavor, it makes sense that future-oriented personality types appear more likely to plant churches.

Considering Johnson's (2019) prior research on pastors of large churches (with attendance exceeding 2,000), it remains unsurprising that Enneagram Types 3 and 8 prove more prevalent. Johnson (2019) concluded that 79% of large church pastors had one of these two personality types. The Type 3 and Type 8 personalities exhibit a future-oriented mindset and possess several other shared characteristics. As per the Enneagram Institute (2023), both types assert themselves, pursue their goals, possess a significant degree of self-assurance, exhibit persuasive personalities, and alter their objectives when current strategies prove to be ineffective. These attributes serve both church planters and large church pastors well.

Limitations

This study indicated several anticipated and unanticipated limitations in this quantitative research design that affected data analysis, including participant self-selection and self-evaluation, a smaller-than-desired response from the research population of church planters, and a lack of diversity in denomination or non-denomination inclusion. Certain personality types might also have a stronger propensity to answer research surveys, and this result could have an impact on the results (Dembling, 2012).

The small sample size of 63 responses created a limitation and made it difficult to compare certain variables. The narrow timeframe of two weeks for responses most likely impacted the number of respondents. Additionally, after responding to the demographic survey, the respondents had to wait for an additional email link that provided the WEPSS assessment link. That limitation could not be avoided because of the process WEPSS requires for assessments to be taken by multiple respondents.

Another limitation included the use of the top response from each WEPSS assessment as the Enneagram type for each participant. Through individual conversations, a lead pastor might potentially recognize more with the second-highest or third-highest outcome instead of ranking the first on the 200-question assessment. Time did not allow for each participant to be interviewed. As a result, the researchers utilized the Enneagram type determined as the highest result from the assessment in their study.

Suggestions for Future Research

Because this study examined the potential relationship between the personality profile of the church planter and the success of their church plant, future

research could continue to explore this topic by expanding the participants to include other denominational and non-denominational church planters. As this limited data suggests that certain types of Enneagram personalities fell under the 200-person attendance mark, researchers may focus on churches with under 200 attendees and explore a potential correlation with other Enneagram personality types. Church revitalization efforts could also use this same model to see if certain Enneagram personality types gravitate toward the revitalization of an existing church rather than the establishment of a new church.

Another opportunity for future research with the Enneagram and church planters relates to church planting teams. Research focused on the types of personalities that specific church planting team members have might be useful. Conducting research to determine whether associate pastors in church plants possess certain Enneagram personality types may prove valuable in the field of research for comparing the Enneagram personality types of team members, and thus, determining successful church planting strategies.

Potential Application from the Findings

One potential use for the discoveries made in this research includes the incorporation of the Enneagram profile at the outset of evaluating prospective church planters. This tool goes beyond behavior and investigates the motivation of the church planter. The tool originates from the aim of raising awareness about a potential dark side (Johnson, 2019), which, if not explored, might potentially cause harm to the new congregation and/or the church planter. If a church planter understands the potential pitfalls of their personality, they could have a better opportunity to guard against these vices.

Aspiring church planters may come to the realization, through the personality assessment, that they fit better in an associate role on the team, rather than serving as the lead pastor. These same aspiring church planters recognize that they possess greater qualifications to serve as a head pastor in an established church rather than initiating a new church. While God can use any personality to plant a thriving church, some personalities might be God-given for this specific purpose. The potential implications of this research could help a pastor gain clarity on the type of church and leadership role to embrace.

Additionally, this research could produce a more balanced approach to church planting networks like CMN. When networks better understand Enneagram types, they can help church planters focus on the value of God's unique calling for them without the addition of outside pressure to meet certain perceived expectations of church-planting success. This might impact training methods, follow-up processes, and the language used to communicate success within church planting groups.

While this study stayed narrow in focus, the benefits of the Enneagram should be considered for potential benefit in both the church planter and the church planting process. This tool could improve the development of church planters, church planting teams, and church planting networks within denominations.

Conclusion

This quantitative study intended to explore the potential relationship between church planting pastors' Enneagram personality profiles and their effectiveness in planting new churches. It considered which Enneagram personality profiles proved most represented and examined if certain Enneagram personality profiles became more common among church planters with an average of 200 or more in on-site

weekly worship attendance, along with other possible factors that may have had an impact on the success of the church plant.

The argument could be made that the longevity of the pastor at the church plant demonstrated a higher number of attendees from the data collected, and that could be an additional contributing factor to the success of a church plant. Although the study had a limited number of participants, the observation-oriented modeling provided evidence to support the hypothesis that Enneagram personality types influence the success of church planting. More specifically, personality Types 3, 7, and 8 proved more likely to plant churches with all three types likely to surpass the 200-attendance barrier, based on the limited data from this research. If future research continues to support these claims, it could provide great benefit to the church planting community while continuing to provide more validation to the Enneagram as a reliable instrument for personality profiling.

REFERENCES

Almaas, A. H. (2008). *Facets of unity*. Shambhala.

Baldwin, G. L. (2012). *A personality theory of Christian spirituality* (Publication No. 3558383) [Doctoral dissertation, Winebrener Theological Seminary]. Winebrener Theological Seminary. chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://winebrenner.edu/wp-content/uploads/2018/12/Baldwin-Gary-Complete-Project-Baldwin-G-final-8-22-12-submitted-to-ProQuest-8-31-12.pdf

Barkman, J. P. (2012). *Finding the message that matters: Personality as a guide to the salience of Christian themes* (Publication No. 3523835) [Doctoral dissertation, Fuller Theological Seminary]. ProQuest Dissertations & Theses Global. https://www.proquest.com/pqdtglobal/docview/1038380194/9C1D4AD57FB84B00Q1?accountid=28772

Bast, M., & Thomson, C. (2005). *Out of the box: Coaching with the Enneagram*. Ninestar Publishing.

Bell, J. (2005). *Doing your research project.* Open University Press/McGraw-Hill Education.

Bennett, J. G. (2012). *Enneagram studies*. Bennett Books.

Bernt, F. M. (2003). Test review of Wagner Enneagram personality style scale. In B. S. Plake, J. C. Impara, & R. A. Spies (Eds.), *The fifteenth mental measurements yearbook.* Buros Center for Testing.

Berman, E. M., & West, J. P. (2008). Managing emotional intelligence in U.S. cities: A study of social skills among public managers. *Public Administration Review, 68*(4), 742-758.

Bird, D. E. (1997). *Personality factors as related to successful church planters among Texas Baptists* (Publication No. 9720741) [Doctoral dissertation, Fuller Theological Seminary]. ProQuest Dissertations & Theses Global. https://www.proquest.com/docview/304403355 /73DECF8078C409FPQ/ 1?accountid=28772

Bird, W. (2014). *The state of church planting in the United States: Research findings and implications*. Center for Missional Research.

Blake A. (2013). The triple enneagram. *Emergence: Complexity and Organization*, *15*(1), 1-10.

Bland, A. (2007). *Looking out to look in: Multicultural psychology and changing social character*. AHP Perspective.

Bland, A. (2010). The Enneagram: A review of the empirical and transformational literature. *The Journal of Humanistic Counseling, Education and Transformational Literature, 49*(1), 16-31. https://doi.org/10.1002/j.2161-1939.2010.tb00084.x

Boyle, G. J. (1995). Myers-Briggs Type Indicator (MBTI): Some psychometric limitations. *Australian Psychologist, 30*(1), 71-74.

Brown, J. B. (2003). Test review of Wagner Enneagram personality style scale. In B. S. Plake, J. C. Impara, & R. A. Spies (Eds.), *The fifteenth mental measurements yearbook*. Buros Center for Testing.

Cattell, R. B., Blewett, D. B., & Beloff, J. R. (1955). The inheritance of personality; a multiple variance analysis determination of approximate nature-nurture ratios for primary personality factors in Q-data. *American Journal of Human Genetics* 7(2), 122-146.

Chaves, M., & Eagle, A. (2016). Congregations and social services: An update from

the third wave of the national congregations study. *Religions*, *7*(5), 55. https://doi.org/10.3390/rel7050055

Cherry, K. (2019, November 7). *The 8 major theories of leadership.* Very Well Mind. https://www.verywellmind.com/leadership-theories-2795323

Chestnut, B. (2013). *The complete Enneagram: 27 paths to greater self-knowledge*. She Writes Press.

Chestnut, B. (2017). *The 9 types of leadership: Mastering the art of people in the 21st century workplace*. Post Hill Press.

Church Multiplication Network. (2023). *Who We Are.* https://churchmultiplication.net/about

Coker, C., & Mihai, F. (2017). Personality traits and second language acquisition: The influence of the enneagram on adult ESOL students. *TESOL Journal*, 8(2), 432-449.

Colina, T. (1998). Nine ways of looking at work. *Journal of Quality and Participation, 21*(5), 56-60. https://www.proquest.com/docview/219148049?pq-origsite=gscholar&fromopenview=true&sourcetype=Scholarly Journals

Cron, I. M, & Stabile, S. (2016). *The road back to you: An enneagram journey to self-discovery*. IVP Books.

Daly, P. J. (2021). *Connections between the personality types of university presidents and provosts with student enrollment* (Publication No. 28649589) [Doctoral dissertation, Liberty University]. Doctoral Dissertations and Projects. https://digitalcommons.liberty.edu/doctoral/3034/#

Dameyer, J. J. (2001). Psychometric evaluation of the Riso-Hudson enneagram type indicator. *Dissertation Abstracts International: Section B: The Sciences and*

Engineering, 62(2–B), 1136.

Damian, R. I., Spengler, M., Sutu, A., & Roberts, B. W. (2019). Sixteen going on sixty-six: A longitudinal study of personality stability and change across 50 years. *Journal of Personality and Social Psychology, 117*(3), 674–695. https://doi.org/10.1037/pspp0000210

Daniels, D. N., & Price, V. A. (2000). *The essential enneagram*. HarperCollins.

Darroux, D. A. (2020). *The role of emotional intelligence in chaplaincy: An analysis of EI in the delivery of patient-centered care* [Doctoral thesis, Liberty University]. Liberty Digital Commons. https://digitalcommons.liberty.edu/doctoral/2712/

De Wetter, D., Gochman, I., Luss, R., & Sherwood, R. (2010). *UMC call to action: A vital congregation's research project*. Towers Watson. http://s3.amazonaws.com/Website_Properties/news-media/documents/umc-call-to-action-vital-congregations-research-project.PDF

Dembling, S. (2012). *The introvert's way: Living a quiet life in a noisy world.* Penguin Group.

Drost, P. E. (2016). *Church planting: A strategic method for increasing missional effectiveness in the assemblies of God* (Publication No. 3689028) [Doctoral dissertation, Assemblies of God Theological Seminary]. ProQuest Dissertations & Theses Global. https://www.proquest.com/docview/1675244401?pq-origsite=gscholar&fromopenview=true&sourcetype=Dissertations & Theses

Enneagram Institute. (2023). *Enneagram type three (the achiever) with enneagram type eight (the challenger)*. https://www.enneagraminstitute.com/relationship-type-3-with-type-8

Enneagram-Personality.com. (2023). *Enneagram Population Distribution.* https://enneagram-personality.com/en/test/stats/1-enneagram-population-distribution

Ferrer, J. N. (2011). Participatory spirituality and transpersonal theory: A ten-year retrospective. *Journal of Transpersonal Psychology, 43*(1), 1-34.

Francis, A. M. (2022). *The enneagram and communication styles* [Thesis, Baylor University]. Texas Digital Library. https://baylor-ir.tdl.org/bitstream/handle/2104/11826/alex_francis1_honorsthesis%20.pdf?sequence=1

Fryling, A. (2017). *Mirror for the soul: A Christian guide to the enneagram*. Intervarsity Press.

Furnham, A., & Crump, J. (2005). Personality traits, types, and disorders: An examination of the relationship between three self-report measures. *European Journal of Personality, 19*(3), 167–184. https://doi.org/10.1002/per.543

Gignac, G. (2010). Seven-factor model of emotional intelligence as measured by Genos EI: A confirmatory factor analytic investigation based on self and rater-report data. *European Journal of Psychological Assessment, 26*, 309-316. https://doi.org/10.1027/1015-5759/a000041

Goldberg, M. J. (1999). *The 9 ways of working: How to use the enneagram to discover your natural strengths and work more effectively*. Da Capo Press.

Goleman, D. (2006). *Emotional intelligence* (10th ed.). Bantam Books.

Goleman, D. (2020, December 22). *What people (still) get wrong about emotional intelligence*. Harvard Business Review. https://hbr.org/2020/12/what-people-still-get-wrong-about-emotional-intelligence

Gray, S. (2007). *Planting fast-growing churches*. ChurchSmart Resources.

Greenfield, T. (2002). *Research methods for postgraduates.* Arnold Publishing.

Grice, J. (2011). *Observation oriented modeling: Analysis of cause in the behavioral sciences*. Elsevier Academic Press.

Haan, W. D. (1996). *Case studies of pastoral leadership in the Church, no. 17* (Publication No. 9627846) [Doctoral dissertation, Dallas Theological Seminary]. ProQuest Dissertations Publishing. https://www.proquest.com/docview/304280853/fulltextPDF/277EC1E3C6174C35PQ/11?accountid=28772

Hartford Institute for Religion Research. (2014). *Research on religion*. http://hirr.hartsem.edu/leadership/church_inventory.html

Hertzberg, H. H. (2008). *Personal characteristics and ministry perceptions of younger evangelical church planters* (Publication No. 3308216) [Doctoral dissertation, Trinity Evangelical Divinity School]. ProQuest Dissertations & Theses Global. https://www.proquest.com/docview/304823372/92CB176BEC404B14PQ/1?accountid=28772

Hesselgrave, D. J. (2000). *Planting churches cross-culturally*. Baker Books.

Hinkle, D., Wiersma, W., & Jurs, S. (2002). *Applied statistics for the behavioral sciences*. Cengage Learning.

Hollenweger, W. J. (2004). *The Pentecostals: The charismatic movement in the churches*. Hendrickson Publishers.

Hook, J. N., Hall, T. W., Davis, D. E., Van Tongeren, D. R., Conner, M. (2021). The Enneagram: A systematic review of the literature and directions for future research. *Journal of Clinical Psychology*, 77(4), 865– 883. https://doi.org/10.1002/jclp.23097

Jervis, J. (2007). *The enneagram: Symbolism and community in the age of Aquarius.* Concordia University.

Johnson, J. D. (2019). *The connection between lead pastors' Enneagram personality type and congregational size* (Publication No. 13860669) [Doctoral dissertation, Southeastern University]. ProQuest Dissertations & Theses Global. https://www.proquest.com/openview/8f147fa4de62b110e4c639b720e11281/1?pq-origsite=gscholar&cbl=18750&diss=y

Jones, J. M. (2021, March 29). U.S. church membership falls below majority for first time. *Gallup News*. https://news.gallup.com/poll/341963/churchmembership-falls-below-majority-first-time.aspx

Jordan, P. J., & Troth, A. C. (2004). Managing emotions during team problem solving: Emotional intelligence and conflict resolution. *Human Performance, 17*(2), 195–218. https://doi.org/10.1207/s15327043hup1702_4

Kaluzniacky, E. (2008). Enneagram personalities. Learning: An appreciative inquiry into the enneagram of reflective practice. *Educational Action Research, 15*(1), 127-145.

Keller, T. (2002). Why plant churches? *Redeemer City to City*. https://redeemercitytocity.com/articles-stories/why-plant-churches

Killen, J. (2009). Toward the neurobiology of the enneagram. *The Enneagram Journal*, *2*(1), 40-51.

Killen, J. (2013). How science can help to solve the enneagram's credibility problem. *The Enneagram Journal*, *6*(1), 5-9.

Kingma, L. (2009). *What's your tribe? An enneagram guide to human types at work and play*. Juta and Company.

Kinnaman, D., & Lyon, S. (2014). *Church planter profiles*. Barna Group. https://www.barna.com/research/church-planter-profiles/

Kliem, R. L. (2003). *The project manager's emergency kit*. St. Lucie Press.

Lapid-Bogda, G. (2004). *Using the enneagram in organizations: Ethical considerations*. The Enneagram Business. http://theenneagraminbusiness.com/wp-content/uploads/2013/10/Ethics3_Lapid-Bogda.pdf

Lee, S. (2018). A holistic framework for measurement of entrepreneurial church planting. *Great Commission Research Journal, 9*(2), 151-172. https://place.asburyseminary.edu/gcrj/vol9/iss2/4

Lord, R. G. (2017). Chapter 16: Leadership in the future, and the future of leadership research. In B. Schyns, R.J. Hall, & P. Neves (Eds.), *Handbook of Methods in Leadership Research* (pp. 403-429). Edward Elgar Publishing. https://doi.org/10.4337/9781785367281.00026

Louden-Gerber, G., & Duffey, T. (2008). Synthesizing the enneagram through music. *Journal of Creativity in Mental Health,* 3(3), 319-329.

Luckcock, T. (2007). Theoretical resource the soul of teaching and professional learning: An appreciative inquiry into the enneagram of reflective practice. *Educational Action Research, 15*(1), 127-145.

Luckcock, T. (2008). Spiritual intelligence in leadership development. *Educational Management Administration & Leadership, 36*(3), 373-391.

Machel, E. (2006). *The relationship between leadership traits and church growth among pastors of free churches in Germany* [Doctoral dissertation, Andrews University]. James White Library. https://dx.doi.org/10.32597/dissertations/546/

Magruder, C. C. (2021). *Organizational sensemaking, trust, and church planting* [Doctoral dissertation, Northwest University]. NU Archives. https://archives.northwestu.edu/handle/nu/56094

Marston, W. M. (1928). *Emotions of normal people*. Andesite Press.

Matise, M. (2007). The Enneagram: An innovative approach. *Journal of Professional Counseling, Practice, Theory, & Research*, *35*(1), 38-45.

McGee, G. B. (2008). *This gospel shall be preached: A history and theology of Assemblies of God foreign missions since 1959*. Gospel Publishing House.

Mhunpiew, W. (2009). Development of a career counseling center model for preparing students for the world of work using enneagram personality theory. *Scholar, 1*(1), 8-9.

Miller, D. P. (2010). *What's your number? Using the enneagram for self-discovery and healthier relationships.* Fearless Books.

Miller, M. (2015). *Relationships between job design, job crafting, idiosyncratic deals, and psychological empowerments* (Publication No. 3719130) [Doctoral dissertation, Walden University]. ProQuest. https://www.proquest.com/docview/1708986117?pq-origsite=gscholar&fromopenview=true

Mishra, A., & Gahlot, H. (2012). Enneagram styles as personality paradigms. *International Journal of Engineering Sciences & Management, 2*(1), 77-80.

Morrison, K. (2015). *A model for nurturing prophets of renewal in the Canadian context* (Publication No. 3687760) [Doctoral dissertation, Fuller Theological Seminary]. ProQuest. https://www.proquest.com/doc%20view/304280853/fulltextPDF/277EC1E3C6174C35PQ/11?accountid=28772&forcedol=true

Moss, G. (2014, Dec.). *The best jobs for every Enneagram personality type because your dream job might be different than you think*. Bustle.com. https://www.bustle.com/p/the-best-jobs-for-every-enneagram-personality-type-7273479

Newgent, R. A., Parr, P. H., Newman, I., & Wiggins, K. K. (2004). The Riso-Hudson enneagram type indicator: Estimates of reliability and validity. *Measurement and Evaluation in Counseling and Development, 36,* 226.

Northouse, P. G. (2019). *Leadership theory and practice*. SAGE.

Novikova, I. A., & Vorobyeva, A. A. (2019). The five-factor model: Contemporary personality theory. *Cross-Cultural Psychology: Contemporary Themes and Perspectives*, 685-706. https://doi.org/10.1002/9781119519348.ch33

Oatley, G. & Crick, T. (2014). Changing faces: Identifying complex behavioural profiles. *Human Aspects of Information Security, Privacy, and Trust*, 282-293. http://dx.doi.org/10.1007/978-3-319-07620-1_25

Ormond, C. H. (2007). *The effects of emotional intelligence and team effectiveness of a newly formed corporate team learning the enneagram*. Institute of Transpersonal Psychology.

Oswald, R. & Kroeger, O. (1988). *Personality type and religious leadership*. Rowman & Littlefield.

Ouspensky, P. D. (2001). *In search of the miraculous: The teachings of G. I. Gurdjieff*. Harper Paperbacks.

Palmer, H. (1991). *The Enneagram: Understanding yourself and the others in your life*. HarperOne.

Palmer, H. (2011). Hidden in plain sight: Observations on the origins of the Enneagram. *The Enneagram Journal*, *4*(1), 4.

Palmer, H. & Brown, P. B. (2014). *The Enneagram advantage: Putting the 9 personality types to work in the office*. Harmony Books.

Petrides, K. V., Pita, R., & Kokkinaki, F. (2007). The location of trait emotional intelligence in personality factor space. *British Journal of Psychology*, *98*(2), 273-289. https://doi.org/10.1348/000712606X120618

Pittenger, D. J. (2005). Cautionary comments regarding the Myers-Briggs type indicator. *Consulting Psychology Journal: Practice and Research, 57*(3), 210-221.

Plake, B. S., Impara, J. C., & Spies, R. A. (Eds). (2003). *The fifteenth mental measurements yearbook*. Buros Institute of Mental Measurement.

Pontius, K. D. (1992). *A descriptive study of motivational and personality characteristics in evangelical pastors* (Publication No. 9307480) [Doctoral dissertation, United States International University]. ProQuest Dissertations & Theses Global. https://www.proquest.com/openview/be8d756ef4883d131bda3f2b87c8dff3/1?pq-origsite=gscholar&cbl=18750&diss=y

Powell, F. (2022). *Your favorite Bible character according to your enneagram type*. https://frankpowell.me/your-favorite-bible-character-according-to-your-enneagram-type/

Quenk, N. L. (2009). *Essentials of Myers-Briggs type indicator assessment* (2nd ed.). John Wiley and Sons.

Rainer, T. (2015). *The state of church planting in the United States*. Lifeway Research.

Ridley, C. (1988). *How to select church planters.* Fuller Evangelistic Association.

Riso, D. R., & Hudson, R. (1996). *Personality types: Using the enneagram for self-discovery*. Houghton-Mifflin.

Robertson, S. A. (2007). Got EQ? Increasing cultural and clinical competence through emotional intelligence. *Communication Disorders Quarterly, 29*(1), 14–19. https://doi.org/10.1177/1525740108314864

Robson, C. (1993). *Real world research: A resource for social scientists and practitioner-researchers.* Blackwell Publishing.

Rohr, R., & Ebert, A. (2001). *The Enneagram: A Christian perspective*. Crossroad Publishing.

Rohr, R., Ebert, A., & Heinegg, P. (1992). *Discovering the enneagram: An ancient tool for a new spiritual journey.* Crossroads Publishing.

Sarantakos, S. (2013). *Social research.* MacMillan.

Sauer, S. (2018). Observation oriented modeling revised from a statistical point of view. *Behavior Research Methods 50*, 1749-1761. https://doi.org/10.3758/s13428-017-0949-8

Schafer, W. M. (2009). *Roaming free inside the cage: A Daoist approach to the Enneagram and spiritual transformation*. iUniverse.

Sikora, M. (2013). Endless forms most beautiful essence, teleology, and the Enneagram. *The Enneagram Journal*, *6*(1), 91.

Starke, J. (2016). An evangelical's guide to the enneagram. *Christianity Today*, *60*(9), 54.

Stetzer, E., & Bird, W. (2008). The state of church planting in the United States: Research overview and qualitative study of primary church planting entities. *Journal of the American Society for Church Growth, 19*(2), 1-42. https://place.asburyseminary.edu/jascg/vol19/iss2/2

Stetzer, E., Fries, M., & Im, D. (2015). *The state of church planting in the U.S.* Lifeway Christian Resources.

Stevens, K. L. (2012). *Comparisons of Enneagram types and five-factor model traits of graduate psychology students* (Publication No. 3515279) [Doctoral dissertation, The Chicago School of Professional Psychology]. ProQuest Dissertations and Thesis Global. https://www.proquest.com/openview/8164b9d844f7eb43623acc07df57e62b/1?pq-origsite=gscholar&cbl=18750

Stevenson, B. W. (2012). Application of systemic and complexity thinking in organizational development. *Emergence: Complexity and Organization, 14*(2), 86-99.

Sutton, A., Allinson, C., & Williams, H. (2013). Personality type and work-related outcomes: An exploratory application of the enneagram model. *European Management Journal*, *31*(3), 234-249.

Sutton, A. M. (2012). But is it real? A review of research on enneagram. *Enneagram Journal, 5,* 5-20

Swindell, A. (2021). *What's your Biblical enneagram doppleganger?* https://annswindell.com/staging/2018/02/20/whats-your-biblical-enneagram-doppleganger/

Thompson, J. A. (1995). *Church planter competencies as perceived by church planters and assessment center leaders: A protestant north American study* (Publication No. 9533068) [Doctoral dissertation, Trinity International University]. ProQuest Dissertations & Theses Global. https://www.proquest.com/openview/16e746cf4c424480bd05921e65b9bdec/1?pq-origsite=gscholar&cbl=18750&diss=y

Thyer, B. A., & Pignotti, M. (2015). *Science and pseudoscience in social work practice*. Springer.

Tomczak, M., Tomcak, E., Kleka, P., & Lew, R. (2014). Using power analysis to

determine appropriate sample size. *Trends in Sports Sciences, 4*(21), 195-206.

Tran, B. (2016). Enneagram through chaos theory. In Ercetin & Bagci (Eds.) *Handbook of research on chaos and complexity theory in the social sciences* (pp. 168-182). IGI Global.

Vaida, M. F., & Pop, P. G. (2014, May). Grouping strategy using enneagram typologies. *IEEE International Conference on Automation, Quality and Testing, Robotics,* 1-6.

VanVoorhis, C. R. W., & Morgan, B. L. (2007). Understanding power and rules of thumb for determining sample sizes. *Tutorials in Quantitative Methods for Psychology, 3*(2), 43-50.

Wagner, C. P. (1990). *Church planting for a greater harvest: A comprehensive guide.* Regal Books.

Wagner, J. P. (1980). *A Descriptive, reliability, and validity study of the enneagram personality typology* (Publication No. 8109973) [Doctoral Dissertation, Loyola University]. ProQuest. https://www.proquest.com/docview/303178121?pqorigsite=gscholar&fromopenview=tre

Williams, P. S. (2012). *The DISC test as a predictor of church planter success*. New Orchard Group Church Planting.

Wiltse, V., & Palmer, H. (2009). Hidden in plain sight: Observations on the origins of the Enneagram. *The Enneagram Journal*, *2*(1), 104.

Woldeeyesus, B. M. (2014). *The Enneagram: Predicting consistent condom use among female sex workers* [Theses, University of South Africa]. Institutional Repository. https://uir.unisa.ac.za/handle/10500/19634

Yanartaş O., Malakcıoglu C., Acarkan I., Akca E. (2022). Validity and reliability of enneagram personality types and subtypes inventory in a Turkish sample.

Anatolian Clinic, the Journal of Medical Sciences. https://doi.org/10.21673/anadoluklin.1104082

Zaccaro, S. J. (2007). Trait-based perspectives of leadership. *American Psychologist, 62*(1), 6-16. https://doi.org/10.1037/0003-066X.62.1.6

Ziefle, J. R. (2013). Missionary church planters and developers: An entrepreneurial heritage. *AG Heritage Magazine*, 26. chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://archives.ifphc.org/pdf/Heritage/2013.pdf

Appendix A

Demographic Survey Questionnaire

Demographic Survey

Pastor Information

Age:

Gender:

Years in Ministry:

Years as a Lead Pastor:

Enneagram personality type? (if known)

Enneagram assessment used to determine type? (if known)

Church Information

District:

How many years has the church been open?

Average weekly worship attendance (not including online) per week?

Is the community your church is in more urban, suburban, or rural?

APPENDIX B

Wagner Enneagram Personality Style Scales

The inventory used to score the test included the Wagner Enneagram Personality Style Scales (WEPSS) tool found at www.wepss.com. Each participant in the research scored their Enneagram type through this tool. The research used the top result for each participant.

The WEPSS entails 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 remain unscored but serve as general indicators of unhappiness or happiness.

The inventory's first and last 50 items 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 design reduced the social desirability effect of trying to appear good.

Each WEPSS item includes a descriptive word or phrase that the respondent rates 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 inventory expressed the results 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 computer; either method converts raw scores 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, consider what other people who know that person will say about him or her, and confer with someone who knows the Enneagram well, as well as consult the results of this inventory. This "gold standard" combination of self, peer, expert, and instrument rating should come closest to determining which style reflects the best fit. A convergence of evidence from many sources proves more reliable than data from a single source. The research used the highest score for the personality type without following up and consulting each participant.

APPENDIX C

Initial Email from Church Multiplication Network

Subject Line: Voluntary participants for church planting research

Body Of Email:

As a church planter and lead pastor, along with being a valued member of the CMN family, we are requesting your participation in a research study being conducted by a fellow CMN church planter, Bobby Hawk (Robert Hawk), for his doctoral dissertation (in partial fulfillment of his Ph.D. in Organizational Leadership) from Northwest University, an Assemblies of God university in Kirkland, Washington.

You are invited to participate in a brief demographic survey and subsequent personality assessment that determines your Enneagram profile and helps to find a potential correlation between the Enneagram profile of a church planter and the success of the church plant. 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 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 church planters and their success in planting new churches.

When you accept the consent form and fill out the demographic survey, you will receive an email directly from the researcher with a code to use, along with instructions on taking the WEPSS personality assessment. The researcher will pay the

cost for the assessment and not CMN or the participant. You will also receive a copy of the results of your assessment after completion.

Your information will be kept confidential to the researcher and only the deidentified results from the research will be shared with CMN for review. Your responses will also remain anonymous in any publication of the dissertation.

Please complete the survey and assessment by September 21, 2023.

Thank you for your consideration and please click the link below to participate in this church planting research study.

LINK

With gratitude,

CMN and Bobby Hawk

APPENDIX D

Participant Consent Form

RESEARCH STUDY TITLE: Exploring the Relationship Between Church Planters' Enneagram Personality Type and Church Growth

RESPONSIBLE INVESTIGATOR: Robert B. Hawk, Ph.D. Candidate

The Center for Leadership Studies
Northwest University
5520 108th Ave NE
Kirkland, WA 98033

Thank you for your willingness to participate in this online survey that seeks to examine Enneagram personality types and church planters in the Church Multiplication Network. Before taking part in this study, please read this consent form in its entirety. If you understand the statements, are 21 years of age, and freely consent to participate in the study, then please click on the "I Agree" button at the bottom of the page. Participation in this survey is entirely voluntary, and you may exit the survey and withdraw from the study at any time without penalty. You will receive no compensation or tangible benefits for your participation.

Robert Hawk, a Ph.D. candidate at Northwest University's Center for Leadership Studies, designed and will conduct the research in cooperation with the Church Multiplication Network, which the Northwest University Institutional Review Board has approved and involves little risk; that is, no more than that encountered in daily life. A potential risk may be personal discomfort or emotional distress due to answering questions of a personal nature. If the content from this survey provides significant distress, please call or text the Crisis Lifeline at 988 or call the Mental

Health Hotline at 866-903-3787. In the event of emotional distress, a list of counselors will be provided by the researcher, when requested.

The results from this study will provide the foundation for the researcher's dissertation. The published results will appear in the university library for presentation within various psychological forums (formal and informal).
This study involves two separate surveys: a demographic questionnaire to help the researcher categorize data and a personality assessment based on the Enneagram personality profile. Participation in the study typically takes less than 45 minutes, including the completion of both survey instruments.

Your responses will be held confidential by the researcher. The researcher will keep the data collected in a password-protected data file on the researcher's computer, which is also password-protected and locked up when not being used by the researcher. A backup of the survey data is in password-protected cloud storage that uses 256-bit encryption and is available only to the researcher. CMN will only receive the deidentified data after the completion of the research and individual data will not be shared with CMN.

The survey data is for the duration of the research period, which will be completed by December 2023, after which secure deletion will occur by the researcher, including any online primary or backup storage. The collective research results will inform the researcher's dissertation and be available to the researcher's dissertation committee. The approved, published dissertation will appear in the Northwest University library but will not contain individual participant data.

If you experience technical difficulties taking this survey online, you may contact the researcher for support, request a paper copy mailed to you, or withdraw from the study. If there are further questions about this study or the rights afforded to participants, or if you wish to express a concern, you may contact the principal investigator, Robert Hawk, email: Robert.Hawk21@northwestu.edu, the faculty advisor, Dr. Jason Yarbrough, email: Jason.Yarbrough@northwestu.edu, or the Chair of the University Institutional Review Board, Professor Cheri Goit, email: Cheri.Goit@northwestu.edu, or call (425) 889-5762, or email irb@northwestu.edu. If any questions or content of this survey bring up personal questions, confusion, anxiety, or depression, and you would like to speak with someone, please contact Crisis Support Services at 1 (800) 273-8255 or visit https://cssnv.org.

Thank you for considering participating in this study.

Robert Hawk

Ph.D. Candidate, Northwest University

If you are 21 years of age or older, understand the statements above, and freely consent to participate in the study, click on the "I Agree" button to begin the survey.

You may print a copy of this consent form for future reference

APPENDIX E

Follow-Up Email from The Researcher

SUBJECT LINE: WEPSS test code and instructions

BODY OF EMAIL:

Thank you for your willingness to participate in my doctoral research study. Your unique test code is:

Please click on the link at the bottom of this email to enter the WEPSS website. You will be directed to enter your test code, and this code is already linked to your email address. After completing the assessment, which should take approximately 30-40 minutes, I will receive your results, and you will receive a copy, too. Your top Enneagram score will be used for the purpose of this research. Please respond back to me if you have any questions or difficulties taking the assessment.

Please complete the assessment by September 21, 2023.

Thank you for your participation and please click the link below to start the WEPSS Enneagram personality assessment.

LINK

With gratitude,

Bobby Hawk

APPENDIX F

Final Reminder Email from Church Multiplication Network

SUBJECT LINE: Final reminder - voluntary participants for church planting research

BODY OF EMAIL: This email is a reminder to consider participating in the research study explained below. The original email verbiage is listed, and the final date for participation is September 21st.

As a church planter and lead pastor, along with being a valued member of the CMN family, we are requesting your participation in a research study being conducted by a fellow CMN church planter, Bobby Hawk (Robert Hawk), for his doctoral dissertation (in partial fulfillment of his Ph.D. in Organizational Leadership) from Northwest University, and Assemblies of God university in Kirkland, Washington.

You are invited to participate in a brief demographic survey and subsequent personality assessment that determines your Enneagram profile and helps to find a potential correlation between the Enneagram profile of a church planter and the success of the church plant. 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 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 church planters and their success in planting new churches.

When you accept the consent form and fill out the demographic survey you will receive an email directly from the researcher with a code to use along with instructions on taking the WEPSS personality assessment. The researcher will pay the cost for the assessment and not CMN or the participant. You will also receive a copy of the results of your assessment after completion.

Your information will be kept confidential to the researcher, and only the deidentified results from the research will be shared with CMN for review. Your responses will also remain anonymous in any publication of the dissertation.

Please complete the survey and assessment by September 21, 2023.
Thank you for your consideration, and please click the link below to participate in this church planting research study.

LINK

With gratitude,

CMN and Bobby Hawk