

## Queerology Podcast

### Episode 49 – Suzanne Stabile

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Matthias: If you enjoy listening to Queerology, then I need your help. Here's why. I create Queerology by myself on a shoestring budget recording and editing every episode in my tiny closet. How's that for irony? That's where you come in. Will you help keep Queerology on the air by supporting it financially? By tipping as little as one dollar a month, you can help me improve and keep making Queerology every week. All you have to do is jump over to [matthiasroberts.com/support](http://matthiasroberts.com/support) to make a pledge and listen away.

Hey friends, this is Matthias Roberts and you're listening to Queerology, a podcast on belief and being. This is episode 49.

Suzanne: Who we are as children of God gets covered up with personality most often because we can't find our place in a larger society or a larger culture.

Matthias: Suzanne Stabile is a highly sought-after speaker and teacher known for her creative approach to Enneagram instruction. As an internationally recognized Enneagram master, Suzanne has conducted over five hundred Enneagram workshops over the past twenty-five years. She's the author of the newly released book, *The Path Between Us: An Enneagram Journey to Healthy Relationships*, and the co-author of the book *The Road Back to You: An Enneagram Journey to Self-Discovery*.

Suzanne trained under Father Richard Rohr and spends her life helping people learn the transformative power of the Enneagram. I'm so excited to have Suzanne on the podcast today to talk about the ways that Enneagram intersects and doesn't intersect with queerness. I think as I was preparing for this episode, and we talked about this, I was thinking about, "What in particular about the Enneagram is specific to being queer?" We kind of dive into a little bit of the complexity of that conversation because it does and it doesn't at all. So there's some really good stuff in here.

If you're not familiar with Enneagram you may be a little bit lost in this episode but I would say go ahead and listen anyway and then go explore do some research. Suzanne has a ton of great resources on her website, [lifeinthetrinityministry.com](http://lifeinthetrinityministry.com), the book that I mentioned, *The Road Back to You*, her first book is an incredible starting point as well. Those are some good places to start. Whatever you do, don't take an Enneagram test. The Enneagram, Suzanne talks about this, is meant to be learned orally, it's an oral tradition and test won't actually tell you your number.

Before we jump in, like I mentioned last week, Queerology is going to be at Wild Goose festival this year. I'm recording the first ever live episode of Queerology on the podcast stage at Wild Goose. It's July the 12th to 15th in Hot springs, North Carolina and if you're

interested in hanging out with us there's a bunch of people there who have been on the podcast Kevin Garcia, Dr. Robert Henderson Espinoza, and actually Kevin, Dr. Robert and I, along with a few other people are doing a panel on internalized homophobia, queerphobia, and transphobia so you also won't want to miss that. Come hang out with us if you're interested, you can get a 25% discount on tickets by using the code goosecast 18, G-O-O-S-C-A-S-T-1-8 at wildgoosefestival.org. It's going to be so much fun. So yeah come hang out with us. That said, let's just go ahead and dive in. Suzanne hi, welcome.

Suzanne: Hi, I'm really glad to be here. Thank you for having me.

Matthias: Yeah, I'm so excited to have you here, thank you for joining me. So to start this is a question I ask everyone. How do you identify and then how would you say that your faith has helped form that identity?

Suzanne: Well, I identify as a beloved child of God, so I can do nothing to get God to love me more or nothing to get God to love me less. I also identify as a straight woman, 67 years old, married to an incredibly good human being. Mother of four, grandmother of seven and about to be eight grandchildren. The reason that I have all of those identities is because those are all ways that I see myself in the world because in Enneagram language, I'm a 2 on the Enneagram, so everything for me is relation and I have struggled, actually, in the last year since all my children left home. I've struggled to know who I am without those identities and the only thing I can come back to is that like everybody else, I'm a beloved child of God.

Matthias: We're talking about the Enneagram today and I feel like that question of identity ties in so well with the Enneagram and also that idea of being a beloved child of God because it's so easy for us to get wrapped up in all of these other identities, which are important and that defining bit of we're beloved children of God is easy to lose sight of, I feel like.

Suzanne: I think so too. I think everybody I've ever taught or encountered wants to belong and to have a life or live a life that has meaning and I think there are more choices with living a life of meaning than there are individual choices in terms of belonging because belonging is a mutual thing like we all want to belong and yet, we may want to belong to a group who doesn't have space for us. I also think that most people may be as high as, I don't know, 85 or 90% want to be known. So I think all identities after I'm a beloved child of God have to do with our desire to be seen and known and I'm grateful to live in a time where at least the people I spend most of my time with are trying to create space for knowing people.

Matthias: I think about that in my own life and that desire to be known, like so many of the ways that we label ourselves are around that pursuit of being known. I'm curious because for people who maybe aren't super familiar with the Enneagram, could you just give like maybe a very brief bird's eye view of how you understand the Enneagram, what it is, and how it works in your life and in others' lives?

Suzanne: Sure. So, I think I want to add something to the first question so I can build on that for this question. So the first question I want to add that I have the way my faith upholds who I know myself to be comes in part with the gift that I grew up in a denomination and in a home where I never felt like there wasn't room for me, right, wrong, or indifferent. I never felt like I could mess things up and God wouldn't want me.

So, you and I met Why Christian and when I think about the stories that I hear there, I've been at the last two, then I'm aware that I have this unending blessing of having been brought into a very spacious understanding of who God is and who I am and who I am in relationship to God and I'm aware that not everybody has that. So, I don't want anybody to hear that initial answer as everything's just rosy and cherry because it's much deeper than that and because I grew up with a place to stand, I spend my life trying to create places for everybody to stand. I try to set a table where everybody's welcome. That's what I'm about, anyway.

Now, coming from that to talk about the Enneagram, I'm an adopted child and my parents had biological children, two boys. My dad was a doc. The boys were 18 and 15 when he delivered me and I was available for adoption and they adopted me. There's a whole great story around that that we don't really have time for, but what I do want to say about that is because my brothers looked like my parents and I didn't look like anybody I can remember as a child trying to understand why people act the way they do and trying to find people who acted like I act because I too was looking for belonging.

So, I've had a journey of wanting to understand my place too since my biological parents didn't have a place or space for me. I'm really thankful for that because it supports my call, I think, to create space for everybody else. So now, having said all that, let me say that the Enneagram is, by definition, by my definition, nine ways of seeing the world. It's ancient. It's been around for a long, long time. It seems to be reductive to people who don't know anything about it. I actually think it's very expansive. But in those nine ways of seeing the world, the way that the Enneagram is broken down is based around the three central intelligences, which are thinking, feeling, and doing, which one of those is dominant, and which one supports dominant, and which is repressed.

I think most of the trouble that we have culturally could be partially, very partially addressed by people understanding the Enneagram and bringing up their repressed center rather than just relying on their dominant center and the center that supports the dominant. So I'm going to just give you a brief example. I'm feeling dominant and doing support feeling as a two and I'm thinking repressed. I'm smart, I made good grades, and I teach all over the country. I've written two books. I'm a thinker but I'm thinking repressed in that without a full agenda and even within it, I spend most of my time thinking about relationships.

So, being feeling dominant means that when I walk in to an event like Why Christian where there are a lot of people who come to that event in order to have a place like there's place for people who don't find place out in the culture at Why Christian. When I there, I'm aware and humbled by how much I have to learn about all things having to do with seeing the world beyond the nine ways of seeing the world that I teach about and talk about and that requires that I bring up thinking. So, I think it would be fair to say

that I spend my time teaching people about who they're not because I teach about personality, not essence. Who we are as children of God gets covered up with personality most often because we can't find our place in a larger society or a larger culture. Does that make sense?

Matthias: Yeah. I'm really curious about this because you're using language of like dominance and repression and I understand the context that you're using in within the Enneagram but I can't help but thinking about ideas of dominant culture and then repression, especially as queer people. Having to repress, at least many people who grew up in the church, a certain part of ourselves in order to fit into dominant culture. I'm curious, do these things show up maybe on a systemic level within cultures as well? Does that connection make sense?

Suzanne: Absolutely. It absolutely does. I've never said this since and anytime I say something for the first time, it's real important for everybody to know that it could sure be wrong.

Matthias: Okay.

Suzanne: I'm talking on a really deep Enneagram level here too, so that may not be wise. Now that I've told you I could be wrong and it might not be wise, I'll tell you what I was going to say. Enneagram numbers have been assigned to country. I didn't do that. I trust Richard Rohr, who I learned the Enneagram from, Father Richard Rohr, and he and most Enneagram master teachers say that the United States is a three country. If that's true, then what happens within three is threes are both feeling dominant and feeling repressed. Sixes are thinking dominant and thinking repressed. Nines are doing dominant and doing repressed.

So, if we're a three country, then what that means is that ... In that huge context, so certainly, there are non-Enneagram numbers every community and everything. So, this is reductive, in fact. But I think if this is a three country, then we collectively take in information with feelings but then we don't use feelings to decide what to do with that information. We just use thinking and doing. I believe that most people I know take in information about, and from, and within, probably, the queer community. But maybe not every number uses thinking to process that information. Not every number doesn't use feeling. Every number doesn't use doing.

So there's imbalance. To be balanced, we would have to use thinking, and feeling, and doing. People can learn to do that with some work but we all, depending on your Enneagram number, prefer to use two of the three, which is never going to happen. But if we collectively could find balance in all three, I think it would end a lot of the discussion about who belongs and who doesn't, and who's in and who's out. So, since I know that that's not going to happen on a big scale, my little work in this great big world is to try to teach the Enneagram in a way that people will be intrigued by the idea of balance between thinking, feeling, and doing and then want to do better about trying to achieve that balance in their own lives. The people are now who really work at that have a lot more mercy and grace to offer other people than the people who don't.

Matthias: My mind is going a lot of different places right now. I was in your Enneagram workshop where we met, as you mentioned, and something that you brought up was that your son is gay and that's actually the thing that got me to like, "Oh, I wonder if she'd be interested in being on this podcast." Because I haven't heard the Enneagram talked about within a queer context specifically that much and so I'm curious about maybe those intersections in your own life and whether ... we were talking a little bit before this. I struggle with the particularity of queerness, the universality of the Enneagram, how those two things fit together. So this is a fumbling question, but with all ...

Suzanne: That's so great, but I'll probably have a fumbling answer and then we'll be good together.

Matthias: Great.

Suzanne: You know, let me just say Matthias, and I'm far more interested in the questions than the answers in life specifically. You know what I'm saying? I think the questions we ask are how we're going to get somewhere and very often, every answer that anybody ever gives is determined by their own life experience. So the questions of what really matter and I can speak to a question, but these are questions that are so big that I think if we could all live into the fact that there's not a right and wrong answer, there's where we are in the journey in response to the question. If we could take that being right and being wrong out of all of this, then the whole insider-outsider thing might be minimized rather than maximized. I'm sorry I interrupted you but I don't have any hard and fast answers, so it's not important to me that we fumble through the questions and the responses.

Matthias: Yeah. I guess my question is then, with the nature of how fumbly this is, in your life experience, knowing that your son is gay, have you had any kind of insight around how the Enneagram may show up in a different kind of particularity for queer people than it might for their straight counterparts?

Suzanne: Yes. So, the answer is yes. The ways are not terribly significant, though. So let me just say that we're all human beings and with the mystical nature of the Enneagram, I don't know. You know, there are a lot of things we don't know. I did a podcast yesterday and somebody said, "Where did it come from?" I said, "I don't know." It's ancient wisdom of unknown origin that we're just trying to work with as it's been handed to us, me in particular, what I have to work with since the 1970. So, I think that every human being sits or fall into one of these nine ways of dominating and into one of these triads, we just had our heart, or gut, or body centered.

There isn't really a lot of gender discussion or difference in the Enneagram. There are two or three places that I could talk about that I think might fit as the discussion, around the discussion that you're starting with the question. So I would say this: culturally, our culture is very fond of male eight regardless of how they identify, I would say, because male eights are strong and determined and they have answers for things, and they are good leaders, and they're smart thinkers, and they pop-up and lead and people are glad for that and happy to follow them. If you put those same gifts in a female eight, then

culturally, she's referred to as a bitch. So that is a distinction that I talk about a lot that I'm not at all sure would actually change within the queer community.

There is also discussion around the fact that male twos and male fours are sometimes seen as too soft. They're both feeling dominant. Fours are the most complex number on the Enneagram. I think there are fewer fours than any other number. So as you might imagine, we really like female two because they're caregivers, and they're generous and they love you, and they want to know about your story, and they know the stories that make up people's lives, and they want to take care of you and all that. Sometimes, when you put those gifts in a male, then he seems too soft.

Fours have a wide range of response for life. I think their highs are too high and their lows are too low. I think that culturally, we sometimes don't have room for the intensity of feelings in a four male. I would welcome the opportunity to teach an All-day Know Your Number workshop in the queer community. There are lots of members of the queer community who participate in workshops here in Dallas at our center and whom I meet when I'm teaching the Enneagram around the country. I certainly have not picked up in that teaching that there's a big difference. People don't ask me questions about that. People don't raise their hand and say, "Well, you know I'm gay so I don't think that way, I think this way." I don't hear any. I just don't hear it.

So the only way I know where I might be better a year from now when you invite me perhaps to be on your podcast again would be if I had the opportunity to teach and then spend an afternoon, unpack a thing after that what happened in a gathering of the queer community. Does that make sense? I don't know where to get the answers other than that.

Matthias: Yeah. As I was prepping for this conversation, I feel like I've dabbled in the Enneagram for the last six years so I feel at least fairly familiar with it. Thinking about these questions of gender and sexuality and the ways that they might particularly show up for queer people in the Enneagram as opposed to straight people or larger culture, I was having a really hard time forming around that as well. I think you bring up an interesting point though. These cultural ideas that are then imposed on people as opposed to the Enneagram showing up different for different genders, for different sexual expressions.

Suzanne: My oldest daughter is straight and an Enneagram eight. She's a smart, strong, beautiful woman who's an eight and culturally, she struggles because people push back a lot because she's an eight. My son, my youngest child is this son who's gay and he's a four on the Enneagram. He struggles because he is a gay man who is a four who grew up in Texas with parents involved in ministry and that's quite a journey right there. What I would say is I think the cultural pushback to my straight eight female daughter and my gay four son is pretty much the same. I think they've both suffered equally, I would say.

The next thing I want to say is that when you come to our center ... I've done several events now where name tags also had pronouns. If you come to our center, your name tag, often we'll ask you to put your Enneagram number on it. If we don't do that, then ... At our center because I do so much Enneagram work there, my husband and I do other work there as well and he teaches spiritual practices and spiritual living. A lot of things

having to do with the fact that he was a Catholic priest until he was 40 and has had spiritual director since he was 14 and is a real one who is committed to practices, classical spiritual disciplines and all that.

In our center, people don't come in the door and talk about their jobs. They come in from all over the country, introduce themselves to one another, and talk about their Enneagram number. Here's what I would say: if people from the queer community come to our center, their Enneagram number, and how they see the world, and how much Enneagram work they've done, and how it helped them or hasn't would come up long before how they identify and I think that isn't a bad thing. I don't know if it's a bad thing, but what I'm aware of is that once you skip where you work and what sports team you're for, the talk that we normally have, then we already dive deeper once we get into Enneagram language and that stuff comes up much later. I don't know where identity would fit in that.

Matthias: Yeah. As you're talking, I'm wrestling between these two ideas of hearing about the Enneagram gives us a really deep understanding of who we are and also who we are not, almost like a base level. I'm hearing that and the deep importance of the similarities and the differences that we share in the nine types or ways of seeing the world and I'm hearing wanting to place and put conversation around particularity of queerness. I think this is the wrestling of this whole episode and even in my own life of like almost wanting to say we really are all people and wanting to highlight particularity in there as well in other forms of identity. I guess I'm just sitting here being like, "Huh, there's really interesting stuff in here and this is ... "

Suzanne: Why do you think ... ? Oh, I'm sorry.

Matthias: Go ahead.

Suzanne: Why do you think particularity fits in wanting to be known?

Matthias: Hmm, yeah. Oh, that's a good question. I think because that brings me back to the question of how do you identify. What I always open with is those labels. So I identify as a gay, cisgender, man. I'm a seven on the Enneagram. Those are all labels that bring me into a particular context in community, way of being known that is very specific to my own life.

Suzanne: Right. But being a gay man in my way of being in the world and in our center where I teach, being a gay ... What did you say? A gay, male seven?

Matthias: Yeah, cisgender, male. Yeah, seven. Mm-hmm (affirmative).

Suzanne: Okay. If you walk in the Micah Center, which is our center, people will be far more interested in the fact that you're a seven, right?

Matthias: Yeah.

Suzanne: So, our community is built around this desire that we all have to be known and looking for a common language to speak. Is the queer community reacting to the fact that the "common" language that we have spoken for a long time does not include them or you, does not include you, right?

Matthias: Mm-hmm (affirmative).

Suzanne: Are we in fact all looking for being known, being seen for who we are, that's another way to say that, being respected for our difference, being seen as having something to bring to the table specifically in light of our difference. You know, you and I are very different. I'm 67-year-old straight woman and we [inaudible 00:30:54] a lot of ways that we can find common ground and I [inaudible 00:30:59] helps people find common ground. That's what I'm looking for. I'm looking for creating spaces where everybody gets to stand as they are.

Matthias: What would you say some kind of specific ways the Enneagram then helps us both look at our differences and our common ground?

Suzanne: Okay, anybody who is a well-educated student of the Enneagram who met my son BJ, who's a gay four, who's 30 years old, who grew up in Texas, almost anybody who's a student of the Enneagram would immediately say, "Wow, as a four, that must have been really hard." People would say to a male eight, if our son was a gay male eight, then Enneagram wise people would say, "Did that experience of being in the South and trying to figure out who you are and who are in relationship to other people and finding yourself in the queer community, did that just make you angry?" Because it would make an eight angry and it would make a four sad, but the bottom line is neither one would feel like they belong. My theory is that these nine ways of seeing raise the conversation so that we can talk about who we are and how we identify and move on.

Matthias: Yeah. Look, I hear that and I think there's something really important in that of that idea like it helps us identify and then move on because I feel like there's complexity in there that I don't know that I'm able to put language around. That moving on part is I think what in a way we all kind of yearn for, but in a way of moving on that acknowledges who we are as different particular beings.

Suzanne: Exactly. Exactly. So, when you said that you are a gay male seven, then I know a lot. When I say I'm a straight female two, then you know a lot. If we feel a disconnect in terms of identification, then my question is why don't we feel a disconnect in terms of Enneagram number? We're not all the same number and we find that to be interesting. In my stream of history of learning the Enneagram, it is becoming the conversation that your Enneagram number is determined more by genetic predisposition than by environment and so we are created with all of the identities that are now understood to make up the queer community and that's interesting. It makes us interesting. It doesn't have to mean that some people are in and some people are out. The reason I identify as a child of God is that's the only place that I can find a place where everybody's in.

Matthias: The being able to stand in a place of where everybody is in and where we're all in maybe because of our differences instead of in spite of them as I feel like we're often inculturated to believe.

Suzanne: Exactly. Exactly. I think there are people who feel more sure that they're in if somebody's out and I'm just not one of those people. That's not how I'm put together. But I have compassion for people who are put together that way. You know, if you're put together where you are a supporter of insiders and outsiders, that does not mean you're an outsider, right? If your big belief system is that everybody's in, then everybody's in.

Matthias: This is a little bit of a shift out of this conversation but still around the Enneagram. My first exposure to the Enneagram was through Richard Rohr and I listened to I think he has like a 12-hour lecture on it and that was my first diving into it. He says often, especially in the introduction to that, that the Enneagram is not a parlor game and I'm curious about that because I feel like a lot of, as Enneagram has become popularized over the last few years, it has turned into this game of what's your Enneagram number and take this test online. I'm curious around that, and what your thoughts on that are, and maybe how the Enneagram differs from that popular parlor game that, in some ways, it has become.

Suzanne: Sure. Well, you know, there's two sides to everything. Everything. So, there's two sides to this. I've been teaching for 25 years so the reality that the Enneagram is really a hot topic right now is kind of fund and I have a lot of concerns because you've heard me teach so you know that I'm 100% opposed to test. I think the 140-question test from Don Riso and Russ Hudson is best. I feel, I'm a believer that the Enneagram should be to the world. So if I'm having a hard time and I think, Riso and Hudson have taught me so much I couldn't possibly name everything I've learned from them or from all the other Enneagram people who went before me. I learned from all of them and they all have a lot to offer me and I hope I had some little something to put in to the conversation that adds to what they have to offer.

But your Enneagram number is determined by motivation and not by behavior and there is no way that a 10-question quiz can get to that. There's no way. So I put no validity in 10-question quizzes. Zero. And I'm sad that the Enneagram, because it is ancient, and wise, and spiritual, and helpful, and it could be how we find our way back to concern about the common good and a new way of looking at community. It makes me sad that it's being reduced to a quiz and being you know your number and then you start assigning numbers to other people. It loses so much. It just loses so much. Not everybody is going to come to an event where I'm going to teach for [inaudible 00:38:16] and I get that. There are people who teach it in different ways. We developed Enneagram curriculum so that you can learn your number in 12 sessions with videos, and workbooks, and stuff like that.

There are other ways, but all of them require more than a quiz and all of them require an ability to see ourselves as we were when we were 20 before we had to take all the edges off of our members or adapt, and adapt, and adapt to keep a job or to find a place in the world. So in that sense, if we went back to the previous question, then I would say

that I think a challenge for people in the queer community and finding, or discovering, or being able to hear their Enneagram number would come and that many of them grew up in homes, or communities, or churches where they felt like they had to make lots of adjustments to who they are and how they see and they have to adapt a lot in order to cover or to compensate for being a member of the queer community, then I think it's harder for them to find their number because it's before all of that. I don't know how else I would say that.

So, I think we have to allow a lot to fall away and we're in a culture that doesn't ever talk about allowing. I don't know what else to say about that. I may have gotten off topic and you can bring me right back.

Matthias: Well, no. You just said, we live in a culture, I can't remember exactly what you said, that doesn't allow allowing.

Suzanne: Right.

Matthias: Could you say more about that?

Suzanne: Well, we all grew up believing that we have to make something happen, that we have to make our way in the world. That we have to get up every day and make a new way, or a new path, or a new something. I just think we need to wake up in the morning and find our place in what God's already doing and all of this making a new way is, to use a criticism that people have about the Enneagram, I think making a new way is reductive. There is already a way.

I think politically, we need to look for a third way. I think in terms of theology, we need to look for a third way. I think we need to look for a way that's not either/or. I think we needed to create space for both ends and I think it's really hard to do that when you feel isolated, and judged, and alone. But we're not going to get anywhere from my grandchildren who range in age from going to be born in August to 12. My grandchildren are not going to live in a different world in relationship to gender identity. Is that the right way to say that?

Matthias: Mm-hmm (affirmative). Yeah.

Suzanne: They're not going to live in a different world if we keep dividing. So for me, I would rather have us divided by having one of nine Enneagram numbers and then find one another using that language. Sorry, it came off of my [crosstalk 00:41:36].

Matthias: No. If I'm hearing what you're saying, it sounds like the Enneagram has provided a place to maybe rest in what's already going on, use the language of what God's already doing in the world as a way of then moving forward together instead of trying to strive for maybe clearing a new path. I think of your book title, *The Road Back to You*, it's ...

Suzanne: Or *The Path Between Us*.

Matthias: Yes.

Suzanne: My new book is *The Path Between Us*, right? There's nothing in my new book that I'm aware of in the *Path Between Us*, which is a book about relationships. I don't think there's a single thing in there that every reader saw regardless of gender identity. Let me give you an example. Remember, I've been teaching for 25 years, my children are well versed in the Enneagram. But in our family, we occasionally say ... We're together [inaudible 00:42:50]. All of my children live here in the Dallas area and we are a close but not a meshed family. Often in our family, people, we will each or collectively say about BJ, our son, he's such a four. Oh my gosh, BJ is such a four. Infrequently, like not very often at all, somebody will say, "BJ is so gay," or will say to BJ, "You are so gay."

What I'm saying is difference is much more obvious in Enneagram discussion than it is in gender identity discussion in our family. Now, I understand not every family is like our family. I get that and I get all the prejudice, and all the struggles, and all the fears, and all the things that have to do with how people were taught and brought up. I get all that. I'm just saying I think we can have healthier conversations about that if people knew a moderate amount of Enneagram wisdom.

Matthias: Yeah. I hear in that a hope for ... because what you're describing is something that I feel like I hope for in the larger world, it's what we were just talking about, of where our particularity is noticed and recognized but it's not this defining characteristic that keeps us apart and different from each other.

Suzanne: Exactly.

Matthias: That I feel like is what we're yearning for in this world and it sounds like ... Go ahead.

Suzanne: Do you think the whole question about being queer, do you think that's really what it's about? You know, my husband's a pastor and I love the church. I don't always agree with the church and the church doesn't always agree with me, but I love the church. I've tried to break up with the church a couple of times, I just can't do it. But I know this: when there is conflict in an individual church, not denomination but church, it's very seldom about what it's about. It's almost always about something else. The fact is really about something else.

I think there is common ground to stand on with all people that I've ever met in just wanting to be known and that takes a little bit of time and it takes some grace, and some mercy, and some humility, and allowing. Allowing people to be who they are today and allowing room for them to be who they might be tomorrow. You know, I wanted to be a basketball coach and now I'm an author and I travel all over the country and teach the Enneagram. I never thought I'd be here but I was allowed to follow a path that led me to here.

Matthias: Maybe to close, for people who are wanting to start diving deeper into the Enneagram, I know your center has so many resources, where would you point people if they're listening to this conversation and being like, "I want more"?

Suzanne: All right, well, go to our website, [lifeinthetrinityministry.com](http://lifeinthetrinityministry.com), or go to Suzanne Stabile. Everything's in Suzanne Stabile. You can get to everything [inaudible 00:46:39]. But we just released a new recording of a Know Your Number workshop that I did in Portland last year and you can get it on iTunes in individual numbers. They're working on the whole thing being available because it's too much content, I guess. I'm technologically very challenged. You can get a Know Your Number download through our center if you go to [suzannestabile.com](http://suzannestabile.com) and then all the other things that follow that, like my Twitter account has stuff about it today and Facebook has stuff about it. I'm real excited. It was just released yesterday. That's a new way to hear an oral teaching of a Know Your Number workshop, number by number. I think to hear it orally is the best. That doesn't mean that I'm saying that hearing it orally from me is the best. I think orally is the best if it's done, offered, and taught by somebody who really knows the Enneagram.

Second thing, I think the Road Back to You is a really, really good primer. I wrote that book with Ian Con and it's a good book and it's very helpful. I think the next step that people want after they know their number is work on relationships and that's why I wrote the Path Between Us. The Path Between Us is very practical. It tells you exactly how to get along with people who are not your number. It tells you exactly how to understand people who are not your number. It can be a real help, I think. One of the things that Joe and I have done is we've walked with a lot of young adults as they came out to their parents and the Enneagram has been so helpful because if people can even have a pretty good idea of what number their parents are, we can tell them and teach them how to tell their stories so that their parents can hear it. People don't all hear the same, right?

Yeah, so I think the new oral tradition is going to be great. Path Between Us is, relationship-wise, I think, going to be very helpful. It's only been out three weeks but the feedback is really good. The Road Back to You is a great primer. Then after that, there are lots of resourced online at our center.

Matthias: Great. Well, thank you so much Suzanne. This has been such a pleasure.

Suzanne: Excuse me for coughing. Can I say one more thing?

Matthias: Yeah, absolutely.

Suzanne: Okay, one more thing. Here's what I really believe to be true about the Enneagram. I believe that it tells us who we are but more importantly, it teaches us who we could be.

Matthias: Yes. I feel like that's such a ... I mean, just thinking about it in my own life, just the way the Enneagram has helped me see who I could be, who I'm not, who I am. That feels so deeply true. Yeah.

Suzanne: You know, I'm not really looking for work, but if we ever do another podcast then maybe for some people who have had time to do a little bit of initial Enneagram work, then we could talk about specific challenges in each of the nine numbers for what it

means to be queer and living in a world that is not always hospitable. I think every number would struggle in different ways.

Matthias: That would be fascinating.

Suzanne: And I just want to say that it's such an honor for me for you to invite me to be on your podcast. I look for ways to honor my gay son and so this ... Every deep feeling that I have about how much I love all four of my children I think looks for expression in the work that I do.

Matthias: Thank you. This is an honor and a gift too, so I really, really appreciate your time.

Suzanne: You're so welcome.

Matthias: For more of Suzanne's resources on the Enneagram, head over to her website, [lifeinthetrinityministry.com](http://lifeinthetrinityministry.com). To find out more about Suzanne, you can go to her website, [suzannestabile.com](http://suzannestabile.com). She's on Twitter and Instagram, [@suzannestabile](https://twitter.com/suzannestabile), and be sure to pick up a copy of her new book, *The Path Between Us: An Enneagram Journey to Healthy Relationships*, wherever you buy books. Queerology is on Twitter and Instagram, [@queerologypod](https://twitter.com/queerologypod), or you can tweet me directly, [@matthiasroberts](https://twitter.com/matthiasroberts). Queerology has produced a support from Natalie England, Tim Schrader, Christian Hayes, and other patron supporters.

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