

At the Institute

2022-2023 Annual Report



THE C.G. JUNG INSTITUTE
OF SAN FRANCISCO

CONTENTS

5

From the President

Alex Peer reflects on how Jung's "light of nature" emanates from the Institute and its programs.



6

Luminosity Through Art

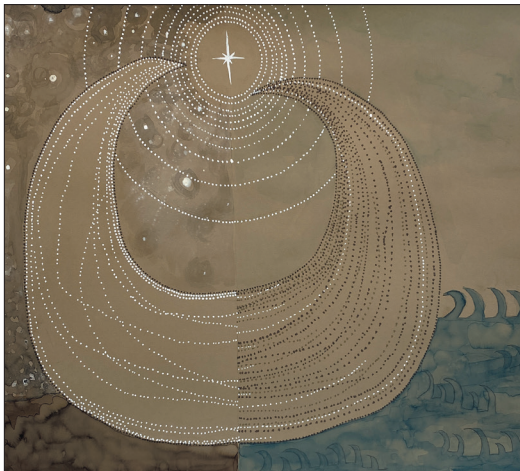
When is art not merely art? Nora Swan-Foster suggests it is when art offers a bridge to the collective.



9

Kabbalah: Points of Light

Robin Eve Greenberg searches for the light in the shadow of *Kabbalah*.



11

Jung and Psychiatry

James Bae explores his and Jung's enlightening cultural roots.



19

Donor Support

The Institute celebrates the generosity of its community.

INSTITUTE STAFF

2022-2023

Administrative Director
Steve Hargis-Bullen

Executive Assistant
Dale Eastman

Whitney Center Director
Gale Lipsyte, PhD

Whitney Center Coordinator
Deborah Igoa-Kuhn, MFT

Library Manager
Miranda Lindelow

Library Assistant
Karen Law

Public Programs Manager
Rick Borutta

Training Administrator
Helene Dorian

ARAS Curator
Stacy Hassen, PhD

Jung Journal/Editor
Jeffrey Moulton Benevedes, PhD
Fall 2022, Winter/Spring 2023

Jung Journal/Interim Editor
Katherine Olivetti, MA, MSSW
Summer 2023

Bookkeeper
Brad Pence, CPA

JUNG JOURNAL'S GUIDING LIGHT

By Laura Soble

A frequent example of luminosity is the brightness of a star. In the case of LeeAnn Pickrell, Managing Editor of *Jung Journal: Culture & Psyche*, her radiated energy has been so constant as to risk not being noticed. Yet for many of us in the Institute, she has been a point of particular light. Since 2007 she's worked alongside three *Jung Journal* editors.

She told us recently, "I believe the *Journal* has evolved so much over the years. It's just gotten better and better."

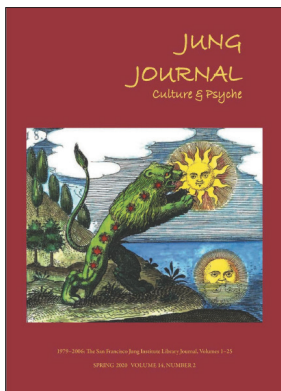
LeeAnn grew up in Dallas, Texas, obtained a degree in English and Literature and moved to the Bay

Area in 1991 to attend Mills College. There, she received her MFA in Creative Writing. She now lives in the East Bay with her partner Josh and their two cats. She has always written poems, some of which she has published online and in print. In 2018, she initiated the self-task of writing a prose page a day and then a poem for each week of that year. The book that has grown out of this writing practice, *Gathering the Pieces of Days: A Year in Poetry*, will be published by Unsolicited Press in Portland, Oregon, in 2025. LeeAnn has read some of it at the Make-Out Room in San Francisco, which is very near the Institute. True to her copyeditor nature, she has developed a series titled "Punctuation Poems," which LeeAnn is turning into a chapbook. Here's a sample:

Period

A full stop

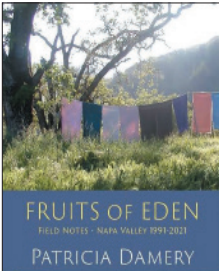
a dot a point where I stand
child's pose after initials E. B. White
but not JFK nor per Chicago US or UK a
cat curled into a nap a fragment standing the
pause with which the utterance of a sentence
closes a pill bug declarative or imperative
rolled into itself a single action series of
events a monthly cycle a word so full
of itself it needs nothing else a stare
down the end of the line
end of a life



LeeAnn has worked in publishing since 1995. Her association with *Jung Journal* began when she was hired by the *Journal's* former publisher, the University of California Press, to copyedit the *Journal*. She quickly moved from a copyediting to a consultant role, and then to receiving and managing submissions, and on to the Managing Editor job she occupies today, which involves a more daily and collaborative relationship with *Jung Journal's* Editor. She has said, "I think of myself as the ballast that holds the *Journal* in terms of day-to-day submissions, handling correspondence, sending pieces out for peer review, working with the *Journal's* publisher, Routledge, reviewing proofs, and, of course, copyediting."

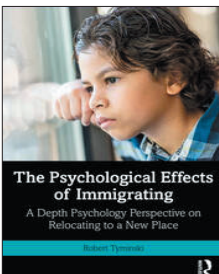
PUBLICATIONS

Books by analyst/members and candidates published in 2022-2023



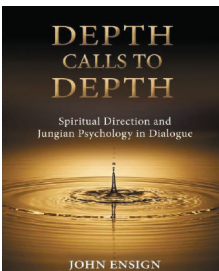
Fruits of Eden: Field Notes, Napa Valley 1991-2021
by Patricia Damery, MA

Fruits of Eden is a beautifully written love story by Patricia Damery. Like all good love stories, disparate strands are gracefully intertwined, creating a powerful and compelling whole. Throughout the book shines Patricia's capacity for depth reflection on all she is discussing, including her application of the ever-relevant insights of Carl Jung. Enticing the reader to turn page after page, surely this book itself is one of the fruits of Eden. —*Karlynn Ward, PhD*



The Psychological Effects of Immigrating: A Depth Psychology Perspective on Relocating to a New Place by Robert Tyminski, DMH

Exploring immigration from psychological, historical, clinical, and mythical perspectives, this book considers the varied and complex answers to questions of why people immigrate to entirely new places. Using research reviews, extensive case material, and literary examples, Tyminski's work will deepen readers' understanding of what is unique and universal about migratory experiences. —*Routledge (publisher)*



Depth Calls To Depth: Spiritual Direction and Jungian Psychology in Dialogue by John Ensign, PhD

In *Depth Calls to Depth*, Dr. Ensign offers a refreshingly readable, lively, and pragmatic illustration of a particular approach to spirituality, individuation, and development, revealing the inexpressible aspects of spiritual reality that might emerge out of dedicated attentiveness to both spirituality and psychology. —*Susan Calfee, PhD*

INSTITUTE NEWS (continued)

When asked what she likes to do, she replies, "I write poetry. I drink coffee. I love reading mysteries. During the pandemic I read all of the Louise Penny novels with my mother. I love baseball and the Oakland As, though they mostly break my heart. And, I love classical music and jazz." As a freelance editor, LeeAnn also edits manuscripts for publication as books or journal articles, and not a few of her clients have been Jungian analysts from our own Institute.

*Laura Soble, MFT,
is a Jungian analyst/member
of the C.G. Jung Institute of
San Francisco. Her private
practice is in San Anselmo, CA.*



Spine of Integrity, 2023, acrylic on canvas, Kathleen Russ.

In *Memories Dreams Reflections*, Jung recounts a dream he had as a student in which he found, half submerged in a marshy woods, a radiolarian—a single-celled creature that was magnified millions of times so that it revealed a complex and hitherto unsuspected interior structure. Jung welcomed the dream as an affirmation that the study of natural science could be a suitable project for a mind like his. In rereading the account, I'm impressed by the way the creature “shimmered in opalescent hues” radiating with a glow that the mature Jung would call the light of nature.

This issue of *At the Institute* takes up this theme of luminosity and places it at the heart of things we do when we follow Jung in this regard. I find it important to see the beauty as well as the science in that.

Jung resisted being called primarily an artist, but when we include what is lovely about the radiance that emerges when we listen to each other, then we see that anything that deeply matters to people has a way of generating its own light.

That's the feeling I get when I walk into our new building. The walls seem to have just the right tones to catch the light that streams in to illumine them, as if to remind us that the problems we try to analyze and understand illuminate themselves when we show interest in them. What I love about the C.G. Jung Institute of San Francisco is that it knows that it is possible to watch and learn something emanating back from this natural process of engaged reflection. I invite you to read in the same light these pages about the way the Institute lives its mission.



Photo by Ming Louie

Alexander Peer, PhD
President, 2022-2024

NEW OFFERINGS

LUMINOSITY THROUGH ART

By Nora Swan-Foster

Art offers a bridge that connects the personal to the collective, revealing the luminosities within our shared human experiences of suffering and celebration. Jung wrote to Christiana Morgan: “Put it all down as beautifully as you can,” so that the unique and precious depictions will one day offer “the silent places of your spirit where you will find renewal.” He had already discovered that the painting process was indispensable for emotions that seek form and color. In line with dethroning the ego, Jung discovered an important distinction within the creative process: he rejected the idea that his own work was art in favor of its illumination of the purposeful relationship available to everyone between the creative instinct and the unconscious:

My method is different. The repressed tendencies that are made conscious should not be destroyed but...developed further. ...In everyone some kind of artist is hiding. ...In our mechanized world this urge for artistic creation is repressed by the one-sided work of the day and is very often the cause of psychic disturbances. The forgotten artist must be fetched up again from the darkness of the subconscious, and a path cleared for the urge for artistic expression.

—C. G. Jung Speaking, 1928, p. 42.

Recently, the meeting room at the Institute was transformed into a studio space where tables were arranged and set with assorted supplies. Remnants of the pandemic, such as masks, existed while participants worked in a shared space, waiting for sparks to ignite within them. As the working process became individually personal in unique and meaningful ways, there was emotional toil, confusion, and frustration alongside moments of play, discovery, and satisfaction. Sacrifices were made—books were altered, paper was torn, images were covered over, accidents happened. The empty paper reflected losses, the void, a threshold anxiety, or opportunity for





From *THE RED BOOK* by C. G. Jung, edited by Sonu Shamdasani, translated by Mark Kyburz, John Peck, and Sonu Shamdasani. Copyright © 2009 by Mark Kyburz, John Peck, and Sonu Shamdasani. Used by permission of W. W. Norton & Company, Inc.

compassion. Random scribbles became embodied images. Torn neglected pieces fluttered down to the floor of the psyche where they could be remembered and glued into place, no longer discarded scrap. A sense of *communitas* formed a sanctuary for the initiatory art-making practice. As participants left with their altered books or bulging sketchbooks that held psyche's precious images, there was a sense of psychic renewal that left its glow.

We all tend to ignore our innate ability to create images, instead deferring to professional artists who are willing to make their sacrifices to unearth illuminating images from the spirit of the depths. Fortunately, Jung had the courage and endurance to preserve in *The Red Book* his journey into the underworld. Decades later his reflection is a prompt:

The years when I was pursuing my inner images were the most important in my life—in them everything essential was decided
(Jung, MDR, p 199).

Fortunately, Jung's creative process has had a global influence on expressive arts therapies. In the early 1900's in the United States, Margaret Naumburg and Florence Cane each analyzed with America's first Jungian



Mordecai Ardon's stained glass windows dedicated to Isaiah's vision of eternal peace at the lobby of Israel's National Library on the Givat Ram campus of the Hebrew University of Jerusalem in Israel. Photo by Eddie Gerald. Usage rights purchased through Alamy Stock.

analyst, Beatrice Hinkle (who was originally from San Francisco). Her influence on these two sisters led them to introduce promising new therapeutic approaches to Manhattan educational and medical settings as "art therapy." Jung might have responded kindly to them when he wrote, "The knowledge of the heart... grows out of you like the green seed from the dark earth" (RB, p 233). Jungian art therapy still invites us today to embrace the well-nigh alchemical image-making process. By developing spontaneous images into fully embodied living symbols, "the knowledge of the heart" becomes intensely visible.

Nora Swan-Foster, Jungian Analyst; Boulder, CO.
Author of Jungian Art Therapy: Dreams, Images, and Analytical Psychology.

PROGRAMS & SERVICES

The James Goodrich Whitney Center For Psychotherapy

has been serving the Bay Area for more than 50 years, offering low-fee services to adults unable to afford private fees but who are interested in longer-term depth psychotherapy informed by Jungian theory. We see individuals and couples from the Bay Area, including students and people involved in the arts. Our clientele is ethnically diverse and inclusive of the LGBTQ+ community. For information, contact the Whitney Center Coordinator at clinic@sfjung.org or 628-688-0644.

Referral Services

are free, confidential and offered in person, by phone, or over the Internet by Institute analysts. We connect individuals and couples with a licensed Jungian analyst or candidate who matches their needs. Interested persons may call 628-688-0644, or email clinic@sfjung.org for more information or a free consultation.

The Virginia Allan Detloff Library

is a unique source for the study of Analytical Psychology in Northern California. It has a check out collection, a reference

KABBALAH: POINTS OF LIGHT

By Robin Eve Greenberg

The *lumen* is like the moonlight, a different kind of light than the sun. It is the light of night that has the feeling of *numen*, of something bigger than the conscious mind. The moon sparks awe whenever I look up at the night sky. Sparks of light when they come in dreams and visions and in moments of quiet, heighten awareness of the innate mystery of being alive, aware, and yearning. These inner sparks, inspirations out of the dark sky of our unconscious, Jung says and mystics echo, birth an innate instinct for wholeness, and perhaps, holiness.

Dancing with the dark requires not the solar thinking of the light of day, but the light in shadow, less desired, and often-painful places that are hard to look at. That is how Jung first drew me, as a young choreographer, struggling to listen to my Self. Listening to what is happening in the moment, and engaging with what is emerging is choreography. The body, a moving and breathing instrument of soul, carries our mortal struggles, including the simple act of breathing through stress and trauma, and all that life has to give.

The soul yearns to join unknowable roots—to restore a sense of being part of a whole to the womb of the cosmos. In Jewish mysticism—*Kabbalah*—it is called *Ein Sof*, meaning endlessness. In analytical psychology, the ineffable is expressed in Jung's archetypes as such, which are beyond form, and cannot be known except through images that point beyond the physical world of our senses. In *The Red Book*, Jung asks his soul, *Where are you?* In the *Bible*, God asks the exiled Adam and Eve—our archetypal ancestors—*Where are you? (Ayeka?)*. I ask my patients, *Where are you?* This question—at the heart of Jungian analysis—invites receptivity to Self, to Other, and to the world. *Kabbalah* comes from the root *Kabal*, meaning receiving. Opening to vulnerability and so bearing the roar of aliveness is an ethical achievement. It opens the heart

collection, a growing online collection and an Archive containing material on C. G. Jung and the history of Analytical Psychology. The library space has comfortable armchairs and desks. You can find the staffed hours here: <https://sfjung.org/virginia-allan-detloff-library/contact-hours/>. For questions, email library@sfjung.org or visit www.sfung.org/the-virginia-allan-detloff-library/.

Friends of the Institute

offers a way to affiliate with the C.G. Jung Institute of San Francisco and others who find value in studying and applying the insights of Jung and his intellectual heirs. Everyone is welcome to attend events; Friends members get in free. Membership guarantees early registration and electronic copies of our biannual newsletter, RHIZOME. We also offer Jungian-oriented reading groups, on-site access to ARAS, and Institute library privileges. To join, visit www.sfung.org or phone Helene Dorian at 415-771-8055, ext. 210.

ARAS: The Archive For Research In Archetypal Symbolism

is a curated, online collection of more than 18,000 archetypal images and accompanying text. The archive enables the



Roundup, 2010; Acrylic on paper. Devin Leonardi.

to *numinosum*, to the call of destiny. It lifts sparks of light into the atmosphere and makes it easier to breathe.

Kabbalah's concept *Tikkun Ha-Nefesh*, means heal the body. Jung's concept of *individuation* is a process of becoming more wholly (holy) embodied. *Kabbalah* also offers the concept of *Tikkun Ha-Olam*, which means healing the world. What a beautiful idea, to cultivate an attitude of receptivity to *lumen* and *numen*.

Analytical psychology, and the C.G. Jung Institute of San Francisco and its many offerings—such as *Jung Journal: Culture & Psyche*, and Public Programs—is a home for the ongoing work of lifting sparks of light out of our *Nefesh* souls. Not just Jungian and post-Jungian ideas, but the people who are drawn to analytical psychology in their devotion to growth, and to giving, enrich my life. From a Jungian perspective, individuating, becoming more whole, becoming more holy, lifts the world and our collective eyes, one soul body at a time.

Robin Eve Greenberg, MFT, is a Jungian analyst/member of the C.G. Jung Institute of San Francisco. Her private practice is in Kensington, CA.

JUNG AND PSYCHIATRY

By James Bae

There is a Korean last name Jung, which one pronounces with the hard j. When I first came across the name Carl Jung in an introductory psychology textbook, I nearly jumped out of my shoes with excitement thinking that a Korean-American was being recognized so publicly.

Having immigrated to the United States as a child in 1975, I felt that my childhood was severed in two. In the first half of my childhood, I was simply a human boy living in Seoul. In the second half, I always had an adjective or two adjectives joined by a hyphen that others used to describe me. I was no longer just a boy or a kid, but an Asian boy or an Asian-American kid. This was one of the reasons why

exploration of and reflection on archetypal themes that reveal the deep and abiding connections of humanity and our more-than-human world.

The treasury of symbolic images, accessible at www.aras.org, also has complementary online offerings: books, articles, ARAS Connections newsletter, and a tool to search Jung's Collected Works by keyword and topic. Friends of the Institute members have access by appointment. Schedule an appointment with our curator in San Francisco by emailing aras@sfjung.org. To subscribe to ARAS, go to www.aras.org/join.

Night and Day/Land and Sea, 2020. Virginia Shepley @ www.Virginiashepley.com & #virginiashepley1.



Jung Journal: Culture & Psyche

is a quarterly, international, peer-reviewed interdisciplinary periodical published by the C.G. Jung Institute of San Francisco. As a forum devoted to depth psychology, it fosters creative dialogue, exploration and evolution of topics of relevance to analytical psychology, the arts and humanities, and contemporary culture. Through articles, reviews, interviews, poetry, and various art forms, the Journal's mission is to plumb the mysterious depths of the psyche both within the individual and in the larger world, highlighting Jung and the post-Jungians.

Extended Education

brings together people from outside and inside the Institute through innovative classes and workshops that apply the perspective of depth psychology and offer new approaches to clinical practice and the contemporary world. Courses, many of which give continuing education credit for clinicians, are facilitated by analysts and professionals in related fields, including the arts. To register for courses, visit <https://sfjung.org/public-programs/>, where you will also find information about

my late-adolescent self was so excited to see a name that seemed to indicate a shared cultural hybrid identity with me in a college textbook, or so I thought.

A decade later, when I wanted to be in analysis as a psychiatry resident, I chose a Jungian analyst, because among the psychoanalytic theories that I've studied, I felt that Jung's made an effort to see and consider psyches of those from other cultures, ethnicities, and geographic regions more than the other theorists of his time. By today's standards, Jung's effort was minimal, but by the standards of his time, I felt his effort to be substantial. What especially spoke to me was his map of the soul, a path for relating to the Self by endeavoring to relate to one's personal, familial, cultural, and collective unconscious—all in service of an individuation process that hopefully becomes incarnated through living an authentic life. I found and worked with two amazing Jungian analysts, which led me to pursue my own analytic training and become a Jungian analyst myself.

As a psychiatrist, I am often able to offer my patients near-immediate relief from their sufferings with varying degrees of success and duration. As a Jungian analyst, I offer psychological holding and conversation between one soul to another soul, which often facilitates the analysand to become curious about their dreams and development, their choices, their own parents as humans, however flawed, and their cultural matrices, all the while cultivating a receptive attitude toward the transcendent. Some individuals make the transition from being a psychiatric patient to analysand. Some do not. Still others engage simultaneously at both wavelengths with me. I respect their choices. I am grateful for my personal analysts, analyst consultants, teachers, colleagues, and members-at-large of this community for each of their unique contributions to advancing the reach of analytical psychology to touch the lives of many diverse and beautiful souls.

James Bae, MD, is a Jungian analyst/member of the C.G. Jung Institute of San Francisco. His private practice is in San Mateo, CA.

The light within matter, the natural vitality and feeling within our complexes, the consciousness that we bring to the opaqueness of repetitive suffering at the root of our complexes, reflects through our self-work, God willing, to the very root of our psyches and to the very soul of the world. This reflected, natural light itself becomes the container (or at least a necessary component of the container), which allows us to enter deeply into the life that consumes us, wears us out and ages us, deeply enough to uncover the deep currents and illuminations of life and renewal within.

—Steven M. Joseph; “Alchemical Light in the Kabbalistic Workshop”
Spring Journal 74 (2006): 283–96, p. 294.

The Stone That Shines, 2017, photograph by Eric Eberman;
www.facebook.com/sculptoart



whether courses are being held in person or online. For questions, email programs@sfjung.org, or call 628-688-0646.

Analytical Training Program,

a central aspect of the Institute's life, welcomes licensed psychologists, psychiatrists (and other MDs with mental health licenses), clinical social workers, clinical counselors, registered nurses (with mental health licenses), and marriage and family therapists. We offer a Public Service Fellowship every other year that provides a tuition waiver to clinicians who

work at least half time in a public mental health setting. For more information, see www.sjung.org/clinical-training/, email hdorian@sjung.org, or call Helene Dorian at 415-771-8055, ext. 210.

Infant, Child and Adolescent Training Program (iCAT)

is for Jungian candidates and analysts who have completed requisite child training in their respective disciplines and have had an ongoing child and adolescent clinical practice for several years. Our 2-year program provides in-depth exposure to Jungian infant/child/adolescent therapy, the intersection of theory with contemporary developmental work with children and adolescents, and techniques of analysis. For more information about the iCAT Training Program, visit www.sjung.org, email hdorian@sjung.org, or call Helene Dorian, 415-771-8055, ext. 210.

International Analytical Psychology Scholar Program

is an advanced training opportunity: a two-year course of intensive study in analytical psychology for a mental-health professional from a country where formal

COLLECTIVE UNCONSCIOUS

By John Beebe

By 1919, Jung had realized that every complex, however much derived from faulty parenting, bullying at school, rejected love, or failure to achieve ambitions, bears within itself not just the mark of that trauma, but also a surviving record of the psyche's response over time to generations of difficulties, as if to say that our human race has met this kind of thing before, reacted as you are reacting now, and found this way of thinking about it. Even if the patient's personal



Oberon, Titania and Puck with Fairies Dancing (detail), 1786;
Watercolour and graphite on paper. William Blake.

unconscious was coming up short and symptomatic, the collective unconscious might come to the rescue, for it too was within the symptom that had seemed to swallow the person.

Jung saw analytical therapy as a night-sea journey in which each patient is, like Jonah, forced to live inside a whale. Meeting his patients there was Jung's specialty, and he taught his students to recognize that being forced to live in the belly of a complex archetypal field can be transformative, a teaching moment in our psychological lives.

Jungian analysts who hear the term "collective unconscious" today are more likely to find themselves thinking about the present unconscious of the collective. Our patients often associate to the daily news, noticing how current events replay the unconscious issues they have already noticed in family, country, culture, and world. I find it helpful to expect that clinical histories will reflect collective issues. Such issues, unresolved by culture, surround the person who brings their unrecognized effects to an analyst's attention. Seeing this was a breakthrough for analysts like me whose training began half a century ago. It pleases me no end that the present generation of analysts in training shows such breadth of appreciation for cultural factors. This matches the psychological depth Jung was able to help his first students find.

I see the collective unconscious as holding odd living shapes like those deep-diving oceanographers have recently photographed: glowing things that have endured ice ages and continue to survive hotter oceans. The value of this organic dynamic to a working analyst is that it collects a series of past luminosities, moments of insight into a continuous background presence that has found a way to survive in salt and iciness of waves of painful memory. I am encouraged that its forms of psychological life have survived to buoy us upward toward a more differentiated collective consciousness.

John Beebe, MD, is a Jungian analyst/member of the C.G. Jung Institute of San Francisco. His private practice is in San Francisco, CA.

Jungian analytical training is not yet available. The scholar's home community benefits when the person returns to help develop a Jungian presence.

Analysts of The C.G. Jung Institute of San Francisco

include 150 analyst members who carry on the Institute's work of Jungian analysis. All are licensed, trained and certified in analytical work; individually, they are members of the International Association for Analytical Psychology (IAAP). The Institute is served by a committed, active and generous corps of analysts who volunteer their time. Many members also make financial donations to the Institute beyond their substantial dues.

International Association for Analytical Psychology (IAAP)

facilitates connections between more established member groups and the smaller and/or developing ones, providing the consistency and guidance necessary for development of new centers of Analytical Psychology. San Francisco has long been a source of dedicated analysts who help with this essential function.

THE WHITNEY CENTER FOR PSYCHOTHERAPY



Pi-Chen Hsu, PsyD

I crossed the threshold of my clinical training at the Institute's Whitney Center for Psychotherapy in 2017. Initially, I struggled with the constant invitation to reflect and process. I felt that the more I processed, the further things got diffused. I longed to feel centered and have concrete answers. At one meeting with others in training, I was struck by the true meaning of holding a symbolic attitude when someone stated that "the door of the therapy room was opened whenever she arrived for a session." The group conversation that ensued allowed me to see the various layers of "door open" and "door closed." I started to be able to see my attitude toward privacy and boundaries, and how I was influenced unconsciously by family and culture, how the phenomenon was related to feelings of inclusion, exclusion and suffocation—and even shame.

The dialogue with my training cohort allowed me to see the value of a threshold ritual. This illuminated the practice of introducing myself as well as the Clinic patient to the analytic space and time via the standard ritual movement of opening the door, which allowed the therapy room to become itself a conscious, aware presence lit by the symbolic attitude.

How often we forget the world of symbols!
Through associations, connections, and

amplifications, we see beyond the behavioral symptoms to the archaic affect and energy patterns underneath our consciously challenged egos. We also see any new person who comes for treatment as a whole. This was the main thread I took away from the Institute's training program, and it guides me in my everyday practice and life today, both personally and professionally.

For questions, email clinic@sfjung.org or call 628-688-0644.

Analytical training at the C.G. Jung Institute of San Francisco is a summoning to a long, privileged journey. It could be characterized as a sort of setting out to sea: an expedition of discovery not just of the depths of one's self, but also of one's place in the larger world.

For the first two years of the voyage, maps are given to us as candidates. These seminar curriculums are charted by analysts who, like ancient mariners, have already studied the constellations in the night sky of analytical psychology. They are essential in helping us navigate the waters of depth psychology that have already been travelled.

Midway through a candidate's training journey, though, something unique happens—the maps of the ancestors are taken away. As third- and fourth-year candidates, we are left to chart our own curriculums the remainder of the way.

This mapping is not an easy task. Each candidate/explorer has their own unique path towards individuating. Consequently, some of us are sure that what awaits lies to the North. Others are drawn by a light that leads in a different direction on the compass of depth psychology.

Since all directions cannot be travelled at once, creating this curriculum-year-map together involves sacrifices. Consensus must be earned. And agreements to accept choices must be made.

Yet it works. At the end of the four-year seminar voyage, the ship reaches a new shore. We disembark from the seminar vessel and go on, individually, to the rest of our training—beckoned once again by a new light toward what awaits us.



Photo by Ming Louie

Jason Baynes, LMFT

For questions about the Training Program, email hdorian@sfjung.org, or call Helene Dorian at 415-771-8055, ext. 210.



Rothschild Canticles, from the turn of the 14th century. New Haven, Beinecke Rare Book & Manuscript Library, Beinecke MS 404, f. 98r. Available in Public Domain.

SUPPORTING THE INSTITUTE'S WORK

By Jean Kirsch, MD

When my late husband, Tom Kirsch, and I made our first will together in the early 1970s, the C.G. Jung Institute of San Francisco was a named beneficiary of a percentage of our estate. Our bequest has remained constant over the decades.

The lifeblood of the C.G. Jung Institute of San Francisco is volunteer service. Without it, we could not survive. We are especially grateful to our generous donors, who contribute to the day-to-day running of institute operations, and to our dedicated staff, who serve it above and beyond the duties of their individual positions.

With pride and pleasure, I urge my fellow analysts, and all candidates, board members, staff, and the greater community to consider following in our footsteps by giving what you can, no matter how small, and to be counted among the donors of this Institute.

Naming the Institute in one's will, or as the beneficiary of a retirement account or life insurance policy, leaves a legacy that supports the work of the Institute in the future.

Jean Kirsch, MD



Photo by Susannah Kirsch

DONORS WHOSE BEQUESTS HAVE BENEFITED THE INSTITUTE

Elizabeth Ayer
Kay & Firman Bradway
Kathleen Burgy
Elizabeth Chamberlain
Margaret Davis
Bruce Detloff
Phyllis Dexter
Sally Dommerich
David B. Felch
Millie Fortier

Ruth Foster
Helen Griffin
Victor Grohmann
Ruth Hanicker
Louise Heyneman
William Howe
Marna Jacobsen
Frances Lana
Betty Meador
Jean Norton

Gladys Phelan
Peter L. Sheldon
June Singer Sunshine
Dennis Turner
Inge von der Hude
Joan Alpert Wentz
Jane Wheelwright
Deborah Whitney
Frances Wickes

DONORS | JULY 1, 2022 – JUNE 30, 2023

BEQUESTS ARRANGED

Anonymous
Barbara Arden Adams
Claire & Kendall Allphin
Johanna & Thomas
Baruch
Ellen Becker & Howard
Hamburger
John Beebe
Susan Bostrom-Wong
Mary Boyvey
Mary Macey Butler
Virginia Choo & James
Thweatt
Marie & Brian Collins
J. Maureen Cook
Claire Costello
Laurie Edwards
Adam Frey
Gail Grynbaum & John
Theede
Ruth & Gareth Hill
Valerie Hone
Shirley Kaiser
Jean & Thomas Kirsch
Elizabeth M. Lewis & David
Thier
Naomi Ruth Lowinsky
Marilyn Manzi
Bonnie & Richard K. Payne
William Riess
Karen Signell
Patricia Spake
Suzy Spradlin
Robert Tyminski
Charlotte von der Hude

BEQUESTS RECEIVED

Louise Heyneman

ANNUAL & BUILDING FUND

Michiko Akahori
Sheila Albert
Therese Noël Allen
Claire Allphin
Scott Alvarez
Nickie Amerius-Sargeant
Kai Arden
Lauren Artress
Charles Asher
Gloria Avrech
James & Jennifer Bae
Johanna & Thomas Baruch
John Beebe
Paul Bendix & Jane McDougle
Adam Beyda & Lauren Webster
Jean Shinoda Bolen
Mary Boyvey
Carolyn Bray
Mervyn L. Brenner Foundation, Inc.
Sarah Brown
Georgia Burke
Susan & Kent Calfee
Robert Carriger
Athena Carrillo
Fran Cherlow
Rusa Chiu
Virginia Choo
Betsy Cohen
Brian & Marie Collins
Mary C. Culberson
Lauren & Christopher Cunningham
Steven Curley

Patricia Damery
Carole Deitrich
Levon Der Bedrossian
Diane Deutsch
Clay Dunning
Deborah Dunning
Robert Fadden
Shoshana Fershtman
Susan Fiering
Paul Fishman
Charles Fleckles
Betty Sue Flowers
Adam Frey
Steven Frus
Steve & Tia Galipeau
Lori Goldrich & Steven Herrmann
Baruch Gould
Gwendolyn Gowing
Robin Eve Greenberg
Michael Grubb
Bernadette Halbrook
Hollie Hannan
Richard D. Hannan Family
Foundation
Steve & Alice Hargis-Bullen
Neeraj Harlalka
Lauri Harper
Christine Hejiniian
Ann Hogle
Barbara Holifield
Sally Holland
Valerie Hone
Pi-Chen Hsu
Juan Ibarra
Florence & Alexander Irvine
Viera Kair
Shirley Kaiser
Patricia Katsky

Sally Kaufmann
Barbara Kinsey
Jean Kirsch
Jim Klippert
Neil Kostick

Leonard Kreit
Steven R. Krolik
Harold Kruth
Margo Leahy
Chie & Stephen
Lee

Elizabeth Lewis &
M. David Thier

Helen Link
Gale Lipsyte
Naomi Lowinsky
Louis Marines
Michael Marsman

Faith Mason
Willinda McCrea
Betty D. Meador
Trust

Richard Melmon
Laura Meltsner
John K. Miles &
Priscilla S. Peters

Phillip Moffitt
James Moran
Elizabeth

Morgenthaler
Gordon Murray
Marjorie Nathanson & Theodore
Keeler

Eileen Nazzaro
Nnenna Ndika
Deborah O'Grady
Stephen Olmsted
Adam Ottavi

Susan Pain
Bonita Ann Palmer, MD, MFT
Ruth Palmer
Jesse Patrick
Alexander Peer

Ann Rovere
Susan Ruskin
Peter Rutter
Lynda Schmidt
Jessica Sherman



North Star, 2019. Ginger Graziano @ www.gingergraziano.com

Michael & Meili Pinto
Roberta Powell
Blake Rawdin
Michael Reding
Jane Reynolds
Adam & Pamela Riess
John Riess
Christopher Roach

Scott Wirth
Katy Wray

EXTENDED EDUCATION

Anonymous
Robin Eve Greenberg

Yvonne Smith Tarnas
Laura Soble
Poonam Soni
Patricia L. Speier
Anna Spielvogel
Mia Stageberg
Donald &
Carolyn Staight
Mario Starc
Ann Strack
Dorothy Stump
Mark Sullivan
Sally Taylor
Paul Turner
Mary Valtierra
Leopoldo Villela
Luminita Voinescu
Charlotte von der
Hude
Glenn Waters
Wilfred Weeks, Jr.
Amy Weston
Catherine White
Richard & Heidi
Willetts

DIVERSITY & INCLUSIVITY

Susan Bostrom-Wong
Lynn Franco

FRIENDS OF THE INSTITUTE

Marilyn Scholze

LIBRARY

Sally Kaufmann

SCHOLARSHIP

Tina Stromsted

WHITNEY CENTER

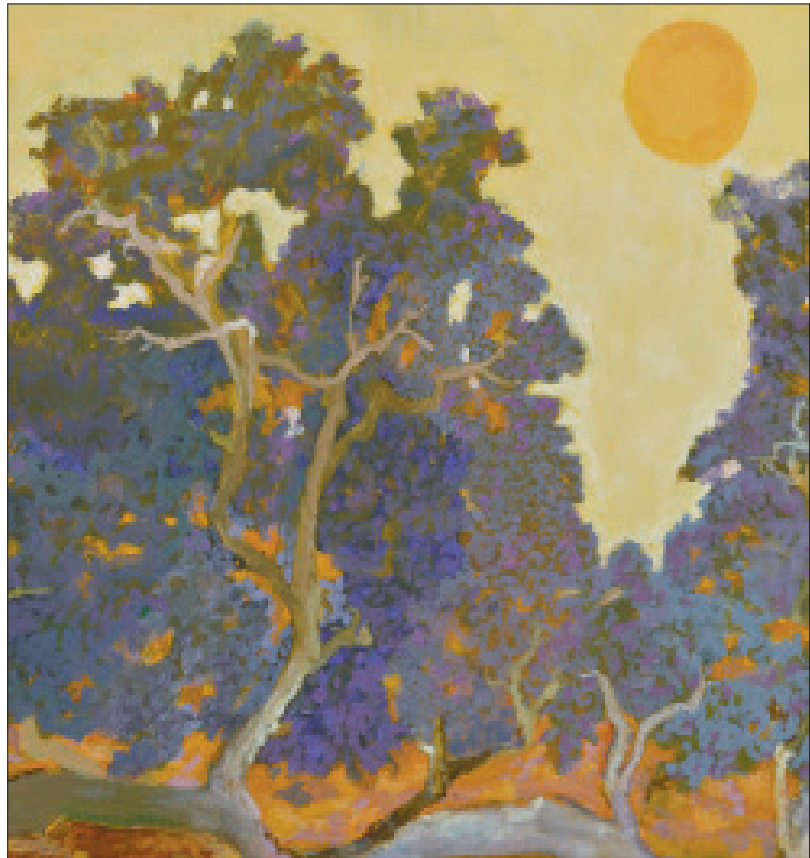
Scott Alvarez
Ellen Becker & Howard Hamburger
Janet Robinson Vuksinick

GIFTS IN KIND

John Beebe
Berne Fitzpatrick & Kirsten Maier
Marianna Goodheart
Steven Herrmann
Ulrich Hoerni
Jean Kirsch
Gordon Murray

GIFTS IN MEMORY OF

Elizabeth Boyden Howes from Faith
Mason
Carl Culberson from Ellen Becker &
Howard Hamburger
Carl E. Culberson from Mary C.
Culberson
Donald Heyneman from Adam Frey
Louise Heyneman from Adam Frey
Dr. Steven Joseph from Susan
Fiering



Mel Kettner from Marjorie
Nathanson & Theodore Keeler
Thomas B. Kirsch from Baruch Gould
Philip Klasky from Leopoldo Villela
Betty Meador from Marjorie
Nathanson & Theodore Keeler
Virginia Beane Rutter from Peter
Rutter
Donald Sandner, MD from Charles
Fleckles
Lou Vuksinick from Ellen Becker &
Howard Hamburger

Two Trunks One Tree,
2017; Susan Hall.
www.Susanhallart.com.
Dr. Louis Vuksinick from Steven
Curley
Dr. Louis Vuksinick from Janet
Robinson Vuksinick
Jo & Jane Wheelwright from Lynda
Schmidt



- Betsy Cohen
- Claire Costello
- Christopher Cunningham
- Lauren Cunningham
- Diane Deutsch
- Brian Feldman
- Shoshana Fershtman
- Lori Goldrich
- Patricia Gleeson
- Robin Eve Greenberg
- Frances Hatfield
- Christine Hejinian
- Steven Herrmann
- Barbara Holifield
- Virginia Humphrey
- Patricia Katsky
- Sally Kaufmann
- Jean Kirsch
- Margo Leahy
- Elizabeth Lewis
- Helen Marlo
- Michael Marsman
- Felicia Matto-Shepard
- Carol McRae
- Karen Naifeh
- Sam Naifeh
- Liza Ravitz
- Janet Robinson Vuksinick
- Alan Ruskin
- Susan Ruskin
- Thomas Singer
- Margaret Skinner
- Yvonne Smith Tarnas
- Laura Soble
- Patricia L. Speier
- Anna Spielvogel
- Mario Starc
- Tina Stromsted

GIFTS IN HONOR OF

- Bruce Baker, MD from Jean Shinoda Bolen
- Dr. John Beletsis from James Moran
- Claire Costello from Harold Kruth
- Laurie Edwards from Katy Wray
- Tom Richardson from Catherine White
- Bill Riess from Adam & Pamela Riess
- Bill Riess from John Riess
- Alan Ruskin from Sheila Albert

VOLUNTEERS

ANALYTICAL TRAINING

- Guy Albert
- Nickie Amerius-Sargeant
- Beth Barmack
- Ellen Becker
- John Beebe
- Susan Bostrom-Wong
- Maria Ellen Chiaia
- QiRe Ching
- Rusa Chiu

Jeffrey Swanger
Robert Tyminski
Alan Vaughan
Amy Weston
Catherine White
Katy Wray
Steve Eliezer Zimmelman

ARAS

Shira Barnett
Johanna Baruch
Jeffrey Moulton Benevedes
Richard Hassen
D. Steven Nouriani
Deborah O'Grady
Jessica Sherman
Joshua Simmons
Thomas Singer
Janice Teece

ARCHIVES

Sally Kaufmann
William Riess
Richard Willetts

AESTHETICS

Johanna Baruch
John Beebe
Susan Bostrom-Wong
Eric Eberman
Deborah O'Grady
Kathleen Russ
Joshua Simmons
Susan Thackrey

COMMITTEE FOR THE PROTECTION OF HUMAN PARTICIPANTS

Sally Kaufmann
Margo Leahy
David Ross

CONTINUING EDUCATION OVERSIGHT

Guy Albert
Sally Kaufmann
Elizabeth Lewis
Anna Spielvogel
Catherine White

DEVELOPMENT

Johanna Baruch
John Beebe
QiRe Ching
Deborah Dunning
Adam Frey
Steven Frus
Louise Heyneman
Naomi Lowinsky
Michael Marsman
Deborah O'Grady
Christopher Roach
Kathleen Russ
Tom Singer
Laura Soble
Charlotte von der Hude
Richard Willetts

DIVERSITY & INCLUSIVITY

Takako Ainsworth
Anett Atman
Jim Bae
Rusa Chiu

Jonathan Cordero
Shoshana Fershtman
Lynn Alicia Franco
Sandra Gaspar
Francisco J. González
Dominique Lambert-Blum
Elly Lin
Sara Moncada
Karen Naifeh
Carolina Rosales-Wyman
Anna Spielvogel
Alan Vaughan

ENDOWMENT

Sarah Brown
Sally Kaufmann
Margo Leahy
Susan Ruskin
Richard Willetts

EXTENDED EDUCATION

Michael Bala
Carolyn Bray
Brianda DeCastro
Shoshana Fershtman
Lynn Alicia Franco
Adam Frey
Steven Frus
Robin Eve Greenberg
Jerry Jones
Maria Linsao
Helen Marlo
Blake Rawdin
Susan Thackrey
Susan Williams

FINANCE

Constance Burton

Adam Frey
Michael Grubb
Sally Kaufmann
Margo Leahy
Katherine Olivetti
Robert Tyminski

FRIENDS OF THE INSTITUTE

Shira Barnett
Johanna Baruch
Joyce Brady
Virginia Chen
Gabriele Hoff

Colleen Lix
Deborah O'Grady
Sandi Peters
William Riess
Phyllis Stowell
Janice Teece
Erica Wheeler-Dubin

INTERNATIONAL ANALYTICAL
SCHOLAR

John Beebe
Christopher Cunningham
Lauren Cunningham
Jeptha Evans
Sea Faa Chai
Daniel Goh
Justin Hecht
Jean Kirsch
Junchol Lee
Hanmin Liu
Francis Lu

Jennifer Mei
NICOS Chinese Health Coalition
Sandy Pepper
Yvonne Smith-Tarnas

Mario Starc
Katy Wray

JUNG JOURNAL COMMITTEE

Jeffrey Moulton Benevedes
Betsy Cohen
Frances Hatfield
Jane Hargrave
Katherine Olivetti
Audrey Punnett
Liza Ravitz
Laura Soble

JUNG
JOURNAL

EDITORS

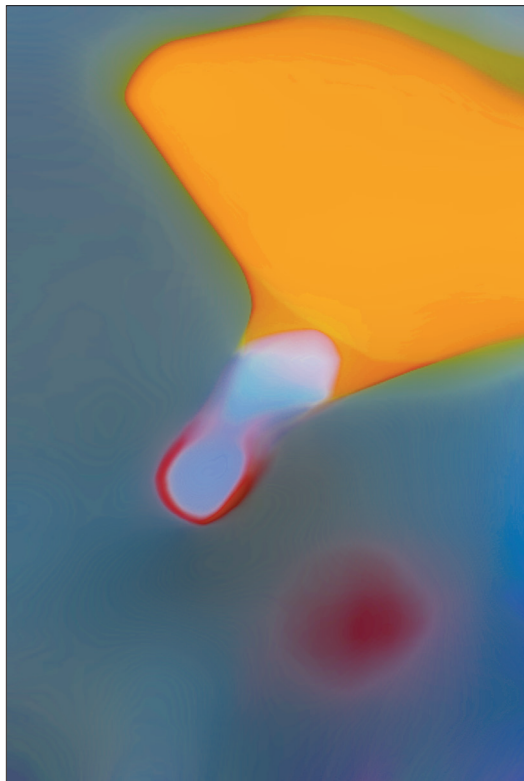
Nickie Amerius-
Sargeant
Elaina Barulic
Jason Baynes
Jeffrey Moulton
Benevedes
Carolyn Bray
Constance
Burton
Susan Calfee
John Cook
Natalia El-
Sheikh
Frances Hatfield
John Gosling
Robin Eve
Greenberg
Helen Marlo

Kathleen Murphy
Katherine Olivetti
LeeAnn Pickrell
Audrey Punnett

Grace Reid
Laura Soble
Ann Strack
Janice Teece
Caterina Vezzoli

LIBRARY

Guy Albert
Larry Ball



Stepping Out, 2018, Dale Eastman

John Beebe
Sally Kaufmann
Melissa Kohner
Calvin Li

Felicia Matto-Shepard
Dorothy Stump
Matt Switzer

MEDICAL COMMITTEE

Elizabeth Lewis
Alan Maloney
Sandy Pepper

NOMINATING

Michael Bala
Michael Reding
Susan Ruskin
Paul Watsky

OUTREACH TO PSYCHIATRISTS

Jim Bae
John Beebe
Jean Shinoda Bolen
Maga Jackson-Triche
Miranda Lindelow
Francis Lu
Seth Robbins

PERSONNEL

Carolyn Bray
Jean Kirsch
Shirley Kaiser
Patricia Katsky
Margo Leahy

PROFESSIONAL STANDARDS

Claire Allphin
Susan Calfee
Valerie Hone
Gordon Murray
Ruth Palmer
Bonnie Payne

Robert Tyminski

PUBLICATIONS

John Beebe
Helen Marlo
Robert Tyminski

REFERRAL

Naomi Azriel
Beth Barmack
Claire Costello
Mark Sullivan

SCHOLARSHIP

Shira Barnett
Constance Burton
Margo Leahy

SHELDON ESTATE BEQUEST

Guy Albert
Jeffrey Moulton Benevedes
Carolyn Bray
Steve Hargis-Bullen
Margo Leahy
Deborah O'Grady
Alexander Peer
Laura Soble

TRAINING OUTREACH

Shoshana Fershtman
Kathleen Murphy
William Riess
Yvonne Smith Tarnas
Mario Starc
Paul Watsky

WHITNEY CENTER

Shira Barnett

Ellen Becker
Constance Burton
Patricia Katsky
Dorothy Stump
Katy Wray

Interns

Rose Dawydiak-Rapagnani
Hannah Freund
Kelisha Gardeen
Kristin Goradietsky, MA
Samyuktha Hari
Amy Sova Jessen, MA
Melina Polit Dillon
Karina Schwab

Analysts

–Seeing Extern Patients
Naomi Azriel, MFT
Raymond Buscemi, PsyD
Isabelle DeArmond, PhD
Diane Deutsch, PhD
Christine Hejinian, PhD
Dominique Lambert-Blum, PsyD
Kathleen Murphy, LCSW
Cheryl Parker, PsyD
Carolina Rosales-Wyman, LCSW
Eric Ryan, PhD
Jessica Sherman, MFT
Laura Soble, MFT, REAT, CST-T
Mario Starc, MSW, PhD
Mark Sullivan, PhD, MFT
Yvonne Smith Tarnas, MFT, PhD
Janice Teece, PhD

Candidates

–Seeing Extern Patients
Takako Ainsworth, LCSW



Illumination, 2018, acrylic on canvas, Kathleen Russ.

Nicole Arkin, LMFT
Elaina Barulic, MFT
Diane Camurat, MA, LMFT
Deborah Dunning, MFT
Natalia El-Sheikh, MFT
Ildiko Gabor, LMFT, CGP
Ruth Gallo, PsyD
Michael Grubb, PhD
Marisa Guardado, LCSW
Jane Hargrave, LMFT
Juan Ibarra, LCSW
Jessica Kilborn, MFT
Melissa Kohner, PsyD
Michelle Krezanoski, LMFT, MA
Rachel Newman, MFT
Cameron Osborne, MFT
Kathleen Russ, MFT
Derron Santin, MFT

Sareena Singh, MD
Davida Solwren, LCSW

Didactic Presenters

Claire Allphin, PhD
Michael Bala, MFT
Shira Barnett, LCSW
Ellen Becker, MFT
Connie Burton, PsyD
Lauren Cunningham, LCSW
Monica Georgescu, LMFT
Lori Goldrich, PhD
Stacy Hassen, PhD
Christine Hejirian, PhD
Sam Kimbles, PhD
Gale Lipsyte, PhD
Carol McRae, PhD
Anna Spielvogel, MD

Jeffrey Swanger, PhD
Richard Willetts, PhD
Katy Wray, LMFT

Supervisors

Claire Allphin, PhD
Jim Bae, MD
Rusa Chiu, PhD
Lauren Cunningham, LCSW
Michael Marsman, LCSW
Karen Naifeh, PhD
Amy Weston, PhD
Catherine White, PhD

WITNESS PROGRAM

Carol McRae

THE C.G. JUNG INSTITUTE OF SAN FRANCISCO



A Light in The Tower, 2013; Pastel. Jo Hall @ www.jo-hall.co.uk.

MISSION OF THE INSTITUTE

Analytical psychology is the theoretical foundation for Jungian analysis, a healing practice that serves the basic human need for psychological consciousness and growth. The C.G. Jung Institute of San Francisco was founded to advance a viewpoint vital to the conscious, ethical practice and utilization of analytical psychology and to disseminate knowledge central to that end.

The Institute trains psychotherapists to become Jungian analysts and maintains a collegial society to provide continuing education and ethical review for member analysts. It offers education and information to other professionals and the general public and promotes research about Jungian analysis and psychotherapy. It maintains The Virginia Allan Detloff Library and the Archive for Research in Archetypal Symbolism as educational resources. Through The James Goodrich Whitney Center for Psychotherapy, Jungian psychotherapy is provided on a sliding-scale basis.

The Institute recognizes that the potential of wholeness and individuation depends on psychological development that in turn is supported or hampered by collective attitudes and laws. With this understanding, the C.G. Jung Institute of San Francisco supports in principle efforts that promote universal human rights.

INSTITUTE FINANCES | FISCAL YEAR 2022 - 2023

The Institute's audited financial statements and its annual reports to the IRS are posted on its website, www.sjung.org, under "About the Institute." | The Institute has been a registered California nonprofit public benefit corporation since 1964 and is registered with the IRS as a tax-exempt 501(c)(3) educational charity.

THE C.G. JUNG INSTITUTE OF SAN FRANCISCO

CURRENT INSTITUTE OFFICERS

| | |
|----------------|-----------------------------------|
| Alex Peer | President |
| Ann Strack | Vice President |
| Michael Bala | Treasurer, Finance |
| Claire Allphin | Secretary, Prof. Standards |
| Carolyn Bray | Immediate Past President, Ex. Ed. |

CURRENT BOARD OF GOVERNORS

| | |
|--------------------|-----------------------|
| Guy Albert | Maga Jackson-Triche |
| Shira Barnett | Sally Kaufmann |
| Ellen Becker | Margo Leahy |
| John Beebe | Elly Lin |
| Paul Bendix | Felicia Matto-Shepard |
| Susan Bostrom-Wong | Karen Naifeh |
| Joe Cambray | Deborah O'Grady |
| Wen-Yu Cheng | Cameron Osborne |
| Lauren Cunningham | Sanford Pepper |
| Betty Sue Flowers | Michael Reding |
| Steven Frus | Susan Ruskin |
| Lori Goldrich | Yvonne Smith Tarnas |
| Michael Grubb | Suzy Spradlin |
| Christine Hejinian | Paul Watsky |
| Deborah Igoa-Kuhn | |

NEW ANALYSTS

Raymond Buscemi, PsyD; Dominique Lambert-Blum, PsyD; Cheryl Parker, PsyD;
Carolina Rosales-Wyman, LCSW; Betty Tharpe, MFT

DEATHS

Louise Heyneman; Steven Joseph, MD; Mel Kettner, MD; Betty Meador, PhD;
Zdena Berger Price; Bryan Wittine, PhD



The C.G. Jung Institute of San Francisco

2610 Mission Street, San Francisco, CA 94110
phone: 415-771-8055 • fax: 415-771-8926
email: jungmail@sfjung.org
website: www.sfjung.org

The Institute's programs and services are provided without discrimination on the basis of race, color, national or ethnic origin, sexual orientation, gender or ability.