

At the Institute

2023-2024 Annual Report



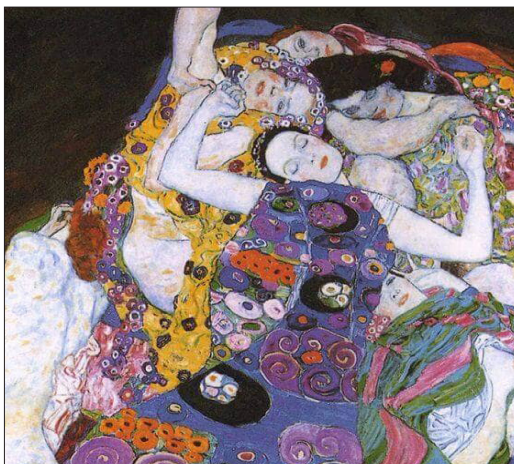
THE C.G. JUNG INSTITUTE
OF SAN FRANCISCO

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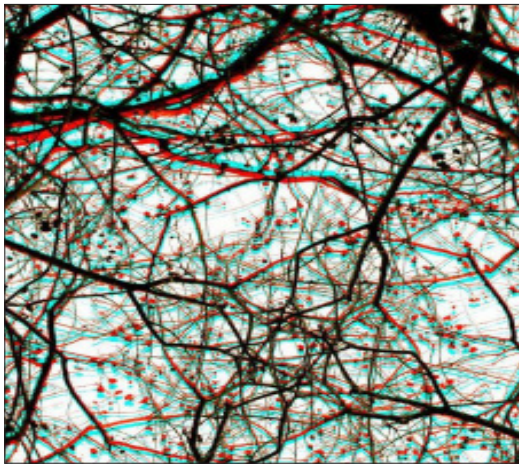
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2023-2024

Administrative Director
Steve Hargis-Bullen

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Helene Dorian

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Stacy Hassen, PhD

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INSIDE THE WONDER OF ARAS

An Interview with Stacy Hassen

By Laura Soble

Tucked into its new home at the Institute is the first-floor office of San Francisco ARAS, an autonomous affiliate of the Archive for Research in Archetypal Symbolism.

Stacy Hassen, PhD, has held the position of ARAS Curator at the Institute for the past 15 years, quietly working with candidates, scholars, artists, researchers, analysts, and everyone who has shared with her their interest in accessing the symbolic image archive in search of deeper meaning. When one makes contact with Stacy, one is immediately drawn into an unfolding archetypal feast.

"The ARAS room and archive is a hidden gem within the Institute located just beyond the kitchen," Stacy told me during a recent conversation, "which is a place of nourishment. ARAS offers deep nourishment for the soul.

"When I first came to ARAS, I was working with Patricia Sohl, the previous curator, on a volunteer basis. After I completed my graduate studies and received my PhD, I had this sense that I needed to call her. She said, 'I'm so glad you called, because I've been looking for your number.' She was retiring at the time, and really hoping I would step into the role as curator. It was really lovely, paying attention to that inner voice and following the thread where I needed to go.

"ARAS is about working with symbols in a way that evolves things, turns them. Symbolic images are pertinent, rich seeds of potential. They're vital and necessary. For me, ARAS is not just a resource—it is a source of deep wisdom that connects us back to our roots and the well-spring of life. When people come to ARAS to access the archive, I feel the privilege and honor of working with them; witnessing, and sharing very beautiful and surprising openings. Sometimes it's like the moment when the lotus petals open and the wind lifts that fragrance. It's often like liquid poetry that touches a deep and abiding part of ourselves."

While working with symbolic images, Stacy embodies a sense of wonder: "When you find something unexpected, there's an openness. When people are willing to drop their masks, their costumes, all those coverings, and say, 'What's really present here?' then we're getting back to something that's real, that's sacred, that's whole, that's connected to this life we are living now.

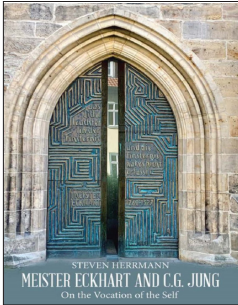
"Beyond the scholarly and research aspect of ARAS," she added, "there's a cultural aspect of the divine play that's bringing us back into connection with the original interconnectivity of all things."

To schedule an in-person consultation with Stacy, or to ask her a question, leave a message at (415) 771-8055, ext. 8, or send an email to shassen@sfjung.org or aras@sfjung.org.

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

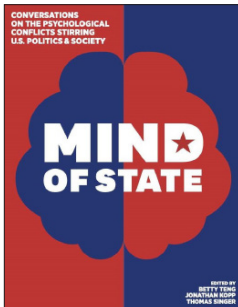
PUBLICATIONS

Books by analyst members and candidates published in 2023-2024



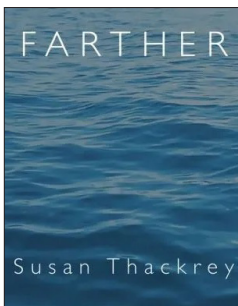
Meister Eckhart and C. G. Jung On The Vocation Of The Self by Steven Herrmann, PhD, MFT

In *Meister Eckhart and C. G. Jung*, Steven Herrmann explores the need for readers to trust in themselves, in their own inner images of God, or the Self first. This runs counter to most church doctrine, Christian or otherwise, and is a post-modern approach. Herrmann argues for the freedom and liberty granted to spiritually democratic people who can speak their own truths from conscience. ...Herrmann is also the author of *Vocational Dreams: Calling Archetypes and Nuclear Symbols* where he discussed how vocational dreams can grace us with a sense of destiny. By paying careful attention to “our dreams, ‘calling archetypes’ may suddenly break forth from the Self to heal neurosis” by dissolving defenses against the inner voice.



Mind of State: Conversations on the Psychological Conflicts Stirring U.S. Politics & Society; Edited by Betty Teng, Jonathan Kopp & Thomas Singer, MD

The *Mind of State* interviews, edited by Tom Singer, Betty Teng and Jonathan Kopp, are as relevant now as they were when Apple Podcasts featured the series as “New and Noteworthy” in 2019. These nuanced discussions offer insights and reflections from leading experts on psychology, politics, race, religion, and more for those struggling to make sense of our American political nonsense. ...Singer was also senior editor for *Cultural Complexes of Latin America: South and the Soul*, which explores the theory and embodied reality that cultural complexes are powerful determinants in the attitudes, behavior, and emotional life of individuals and groups. The contributing authors, all from several Latin American countries, present compelling historical, anthropological, sociological, mythological, psychological, and personal perspectives on a part of the world that is full of promise and despair.



Farther by Susan Thackrey, PhD

“Susan Thackrey’s *Farther*...show(s) a disposition toward the magic of the book as travel journey, rather than simply a collection of poems. ...With rhythmical drive and imagistic clarity, Thackrey’s trim craft ‘sunders’ the surface of language. The poem concludes with an entralling musical movement propelled from sea to sky on ‘the unnamed day’ when the farthest shore will materialize.” — *Los Angeles Review of Books*



Temptation of St. Anthony, 1947, Leonora Carrington.

© 2024 Estate of Leonora Carrington / Artists Rights Society (ARS), New York.

Come, walk with me through the front door at 2610 Mission Street. The soft hum of a lively, art-filled home greets us. Candidates contemplate and deliberate with teaching analysts. Whitney Center interns greet waiting patients. Someone arrives with an armload of books to return to the library. Staff members glance up from desks and screens, and offer warm nods. Hot tea steeps in the bright colorful kitchen.

We have moved in. There is a familiar feeling that grounds us even though everything is different. What we have lost, and what we have to gain, meet each other here. In the very heart of it all, often not visible, and too often unsung, is the industry of our committees (25+), dedicated to service. Each is tasked with a unique function vital to the integrity of the Institute. Our committee labors bring us into relationship with each other, and just like marriage vows, for better and for worse. We volunteer long hours and we are changed by this through an ongoing intimate engagement with each other.

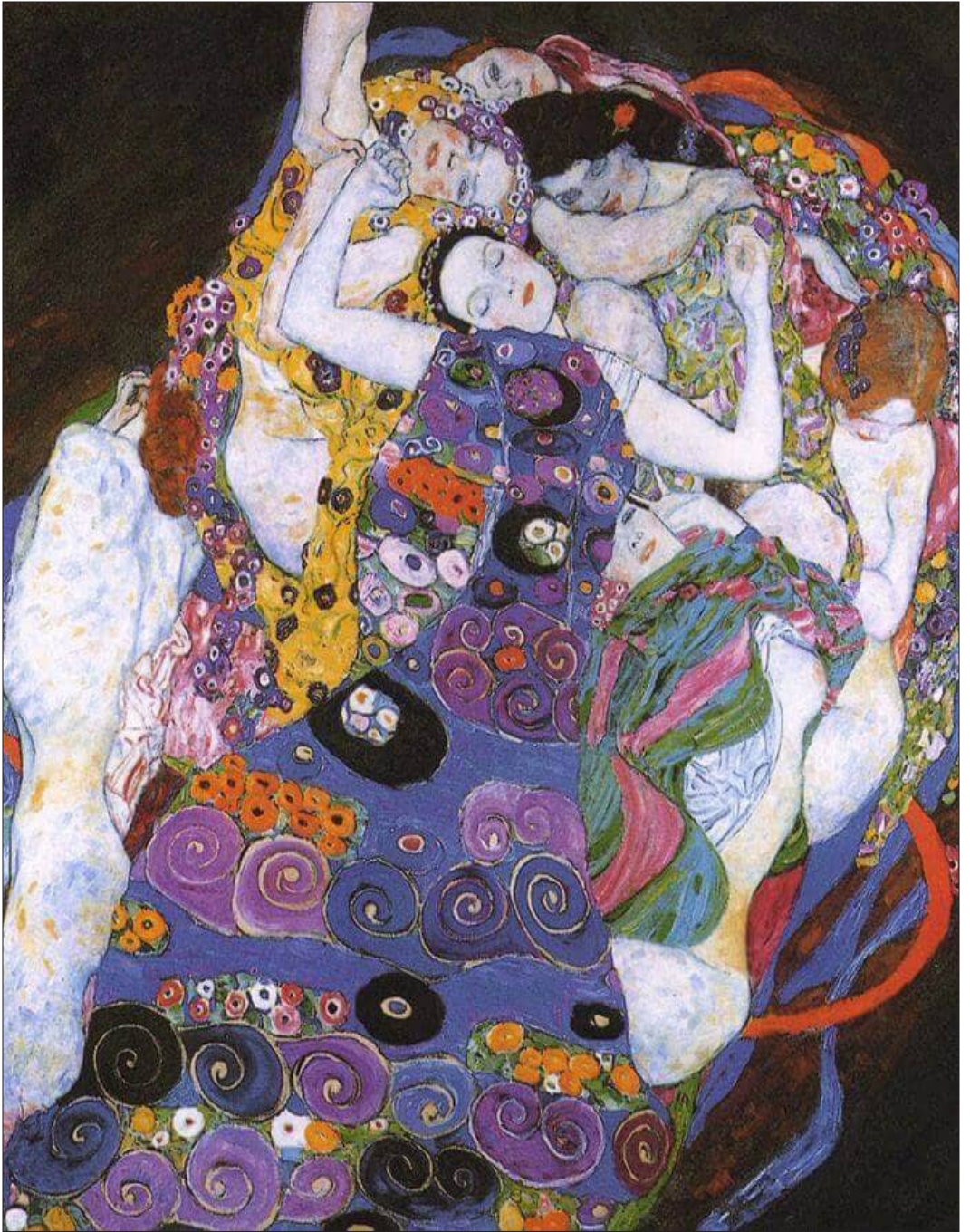
Stepping into an officer role is daunting, but not foreign. It requires humility, sacrifice, and willingness-to-change, something that is also required of us in analytical training, in being an analyst and and in having been an analytical patient, roles that many of us know well. To serve as an officer also requires being under a similar microscope, where flaws and shortcomings may be enacted and revealed so that a potential for resilience and growth ensues.

None of us ever knows how we will be changed. Lifelong study of analytical psychology is a deeply creative act. Living its discoveries in community involves an enormous leap into faith, but it can be grounded in our common understanding that our work matters.



Photo: Ming Louie

Ann Strack, PhD
President, 2024-2026



The Maiden, 1913, Gustav Klimt.

NEW OFFERINGS

Solutio and Embodiment

By Tina Stromsted

And the day came when the risk to remain tight in a bud was more painful than the risk it took to blossom. —Anaïs Nin

Recently, while walking down a seaside path, I found myself amid a cloud of butterflies, alternately lifting off and landing as they mated excitedly in a grove of eucalyptus trees. Watching in awe, I reflected on the stages of transformation as they occur in nature—from caterpillar to cocoon to butterfly—and the idea that these free and beautiful creatures emerge from a rooted vessel.

We often seek analysis when stuck; the old ways don't work. It is here that the shift from one form to another takes shape. Containment—psychic, physical, emotional, and spiritual—is necessary for deep transformation to unfold. The body holds memories and experiences in the “somatic unconscious” until conditions are safe enough for them to be re-membered, expressed, and integrated. In this “cocoon,” *solutio*—the melting of the individual's old defenses and, at the deepest level, a dismemberment of their previous sense of self—can occur. Body-attuned analysis provides a “safe enough” container to attend to the soul as it seeks fulfillment in embodied life. Though our cultural bias often prioritizes mental insight, genuine healing must be experienced in the body to become integrated within the individual and in community.

On a body level, repressed shadow elements and as-yet-unlived potentials often emerge spontaneously in verbal analysis through gestures, unconscious movement responses, physical symptoms, the use of metaphor, skin flushes, and breathing patterns that occur in the analytical hour. Over time and with rapport, these body communications can be reflected back by the analyst and

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

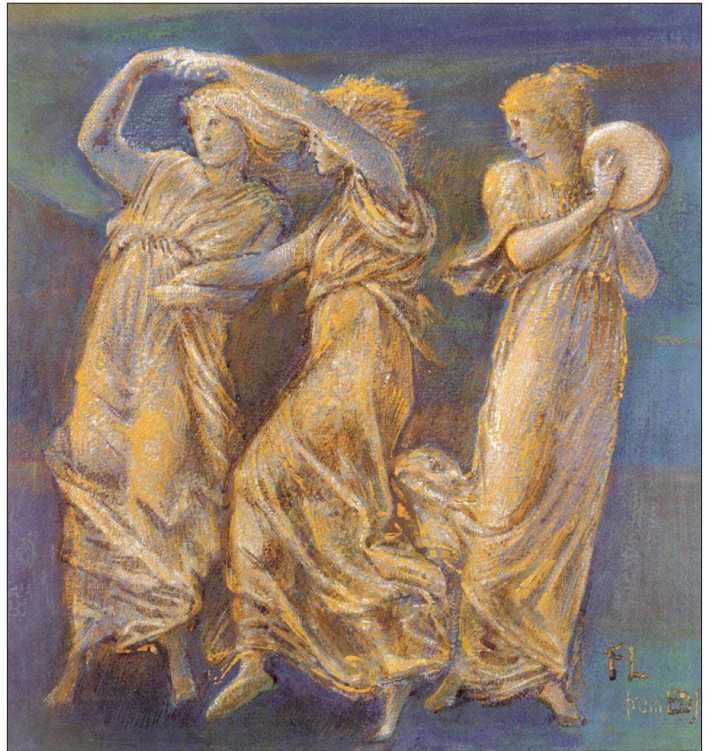
collection, a growing online collection and an Archive containing material on C. G. Jung and the history of Analytical Psychology. The library space has comfortable armchairs and desks. You can find the staffed hours here: <https://sfjung.org/virginia-allan-detloff-library/contact-hours/>. For questions, 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. 4.

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



*Three Female Figures Dancing and Playing, 1833-1898,
Sir Edward Coley Burns-Jones.*

experienced more consciously by the client. They may also be used as a starting point for inner-sourced movement exploration, free drawing, writing, or other forms of creative exploration that relax the ego's hold on thoughts—what Jung called active imagination, a fundamental component in his analytical method.

The transmutation of the human body and spirit requires many ordeals as part of a death and rebirth cycle. This process often involves the dissolution of the protective adaptive self—the hardened complexes that dwell in the musculature and other cellular structures of the body and in the familiar neuropathways of the brain.

Alchemy provides a timeless “map” of the stages in this transformative process, using the dross of unwanted material to generate new life. Such a map can help orient people in their therapeutic work, particularly when they are immersed in unconscious material that may provoke feelings of anxiety, overwhelm, impatience, or loss. Understanding these as natural parts of the healing process helps individuals continue their efforts. Within the holding environment of a safe container attending to the body, the ego’s fixed attitudes may begin to soften, cook (*calcinatio*), and liquefy (*solutio*). The old, rigid embodied personality patterns, limiting beliefs, and complexes that kept us stuck in our development begin to give way to the deeper guiding energies of the Self aiming toward wholeness.

Tina Stromsted, PhD, is a Jungian analyst-member of the C.G. Jung Institute of San Francisco. Her private practice is in San Francisco, CA.

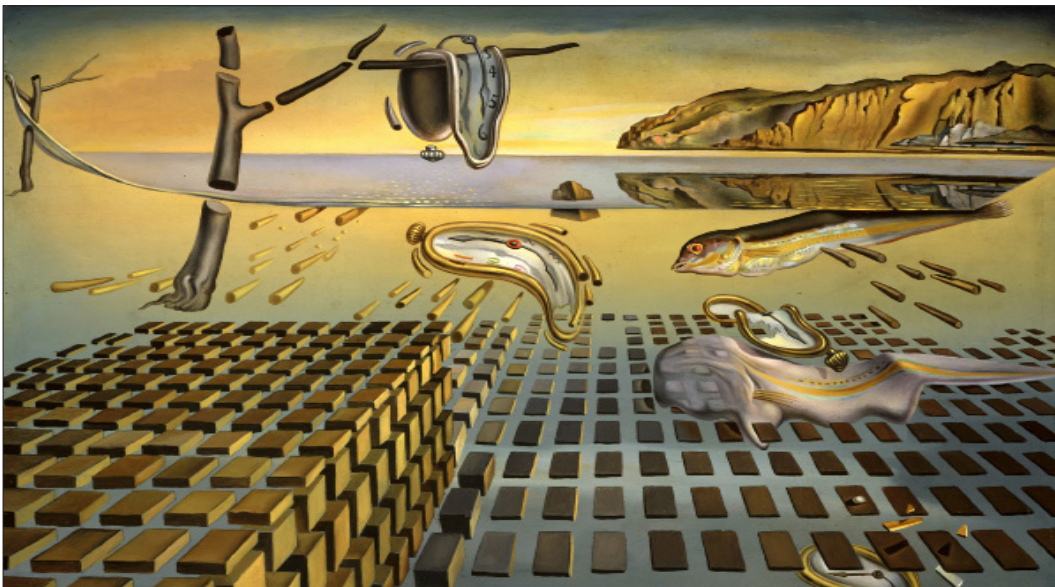
exploration of and reflection on archetypal themes that reveal the deep and abiding connections of humanity and our more-than-human world.

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.

Salvador Dalí, *The Disintegration of the Persistence of Memory*, 1952–54, Oil on canvas, 10 in x 13 in Collection of The Dalí Museum, St. Petersburg, FL (USA); Gift of A. Reynolds & Eleanor Morse, 2007.10

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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

Solutio Processes in Troubled Times

By Samuel Kimbles

Solutio is the Medieval Latin name for one of the seven basic alchemical operations that Jung wrote about. A loosening that is basic to transformation, *Solutio* can be felt in times of cultural stress and change and also in analytical work when the ego confronts the unconscious—a confrontation that tends to dissolve conscious certainty. In cultural upheavals, when the energy in cultural complexes impacts all of us, the phases of dissolution, fragmentation, containment, and rebirth are regular aspects of *Solutio*. At both the individual and cultural levels, what had seemed fixed dissolves or is reduced to what alchemy called *prima materia*, meaning that which first needs to be worked on.

Conflicts between past and present, individual and collective, can be seen as eruptions of phantomatic complexes embedded in the culture. A widespread perception of existential threat is the source of populist movements. Autocracies emerge to replace lost containers of panic, fear, and distrust of diversity. At such times, we need to dissolve our differences in dialogue to grieve sufficiently what we have done in the name of protecting our separate identities.

Cultural solutions require a melting together of the individual force fields that focus on trauma, past suffering, haunting, and absent presences. When they start entering a process of *Solutio*, such processes are welcome and can be keys to resilience. The term “apocalypse” comes from the Greek word *apokalypsis*, meaning the “lifting of the veil” or “revelation,” whereby something hidden is disclosed. Near the end of an interview, a Polish psychoanalyst who had to escape from Ukraine with her family during the 2017 war was asked: “Is there anything else you want to say to us?” She answered, “Yes. Two things: don’t be afraid, and remember we have all been through this before.”

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

I had to think about the phrase "don't be afraid." I realized that she was making a distinction between our biological fear response and the realization that at times of dissolving stress we still have a group mind that permits some choices and reflections.

"We have been through this before" reflects her recognition that *Solutio* processes are recurrent in human lives. They can provide unexpected hope, in part through the memory of past solutions that emerged as if ready.

Samuel Kimbles, PhD, is a Jungian analyst-member of the C.G. Jung Institute of San Francisco. His private practice is in Santa Rosa, CA.

The Twelfth Key of Basil Valentine from "Twelve Keys of Basil Valentine," an alchemical work published in 1599 by Johann Thölde.



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 <https://sfjung.org/clinical-training/analytical-training/>, email hdorian@sfjung.org, or call Helene Dorian at 415-771-8055, ext. 4.

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.sfjung.org, email hdorian@sfjung.org, or call Helene Dorian, 415-771-8055, ext. 4.

International Analytical Psychology Scholar Program

has been over the past 25 years an advanced training opportunity for foreign students:

Solutio in the I Ching

By John Beebe

Among the sixty-four hexagrams of the *I Ching*, #59, Dispersion, holds a privileged place. It is one of only three in the book in which all lines are positive. The other two are 15, "Modesty" and 41, "Decrease." In the case of Modesty, the over-arching attitude suggested is integrity. With Decrease, the requirement is a willingness to sacrifice. In Dispersion, the attitude is much more radical, involving a willingness to dissolve any trace of ego attachment to outcome. It suggests that a positive outcome requires allowing the situation to organize its own outcome.

Had Richard Wilhelm, translator of the *I Ching*, known Western as he did Eastern alchemy, he might well have called this hexagram



Enblem XXXI: The King Swimming in the Sea, from Michael Maier's "Atalanta Fugiens: Sources of an Alchemical Book of Emblems."

Solutio. He came close by suggesting “Dissolution” as an alternative title, getting close to the pun that understands that sometimes the only way to solve something is to dissolve it. The Hexagram’s overall judgment states: “Dispersion. Success. The king approaches his temple. It furthers one to cross the great water. Perseverance furthers.”

Crossing the water, one of Jung’s favorite archetypes, tends to occur to us when a significant decision is needed. Here, the person who wants to govern the situation is being asked to use the great water to dissolve the will. The unconscious is the great water that must be traversed. The energy of the oracle-inquirer’s will is welcomed. In the gendered language of the ancient original, the first line says “He brings help with the strength of a horse. Good fortune.”

But the person consulting is soon enough told that he or she cannot rely solely upon ego strength, for in crossing the water there is also a considerable diffusion. “At the dissolution he hurries to that which supports him. Remorse disappears.” That that which supports him is not his own self is made clear in line three: “He dissolves his self. No remorse.” That also means a break with what therapists today call one’s selfobjects: “He dissolves his bond with his group. Supreme good fortune. Dispersion leads in turn to accumulation. This is something that ordinary men do not think of.”

It’s as if the fever of egoism itself has been broken: “His loud cries are as dissolving as sweat. Dissolution! A king abides without blame.” This requires a complete separation from the passion to prevail, however, and the top line of the hexagram makes clear that a too-urgent desire to manage has been dissolved by letting the cooling waters of the unconscious decide how to put the situation right. “He dissolves his blood. Departing, keeping at a distance, going out, is without blame.” Even the ego’s strongest passions dissolve naturally in water that is coursing with the archetypal energies of the Self.

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.

a two-year course of intensive study in analytical psychology for a mental-health professional from a country where formal Jungian analytical training is not available locally.

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

include 146 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.

FROM THE CANDIDATES ASSOCIATION

After over a decade-long hiatus, and with the generous financial support of the Institute, we gathered for our first post-pandemic weekend retreat in May 2023. For us, Covid 19-era candidates, being together at a beautiful ranch was a much needed breath of fresh air. Guided by Eros and a budding sense of communitas, we decided to make the retreat an annual event. The picture below from our 2024 gathering captures our freshly renewed tradition.

Even though the thread of learning and community had been kept alive by technology, we experienced the online years as a time of dissolution. In June 2023, another tradition returned to our new Mission Street home when we welcomed an incoming cohort of seven candidates and celebrated 14 analysts, certified during the online years. Between the move to a new neighborhood, the pandemic, and a change of training schedule, the Association had a lot of re-coalescing to do. There have been growing pains, but a renewed Association is taking shape. We differentiate between tasks that can be accomplished online, and others that require our embodied presence. We rotate leadership and do our best to remain creative. The Association has an important role of providing structure and inspiration for ourselves. Our hope is that the playful and creative energy of the *puer*, freed up in the dissolution process, contributes to the renewal and sustainability of the Institute as a whole.

The challenges have helped us appreciate that the Candidates Association deserves our attention. There is much enthusiasm and interest in imagining how our love for the Spirit of the Depths can serve the Spirit of our troubled and divided times, as well as the wider community of the Institute, our neighborhood, and the world.

—*Diane Camurat, MA, MFT; Natalia El-Sheikh, MFT; Ildiko Gabor, MFT, CGP on behalf of the Candidates Association.*

For questions about the Training Program, email hdorian@sfjung.org, or call Helene Dorian at 415-771-8055, ext. 4.



THE TRAINING PROGRAM

I am currently teaching a roster of classes for the MA Program in Counseling Psychology at The Wright Institute, Berkeley: Law and Ethics; Addictions Counseling; Sexual Development and Health. In each class, in the folds of the California Board of Behavioral Sciences mandated material, I introduce Jungian concepts. I know we cannot talk about addiction and addiction treatment without talking about Jung. Neither can we cede even the fundamental narrative of sexual development and health solely to Freud. We are without ballast if we attempt to navigate the shoals of ethical decision making in any ambiguous area of human existence without the guiding spirit of the depths.

When I introduce the concept of a *complex* to my students, I try to watch and listen for their responses: eyes alight, intake of breath, and *click*, as something falls into place—a way of understanding our individual and collective experiences in the world, without judgment or blame. Invariably, students want *more*. How can we meet this desire for more of what Jung had to say about complexes? First, we need to reconcile ourselves with the outsider/insider status we hold as Jungians. Analytical Psychology has occupied a marginal and in a negative sense magical thinking space in psychology, situated in the American imagination between numerology and tarot. Our Institute's contribution has been to dissolve this hardened resistance and show that analytical psychology is canny and practical, an evidence-based ground for analytical practice, one that finds room for human dignity, connectedness, and individual experiences of the numinous as a transforming energy. We have something to offer to our students, patients, and to present and future generations of people who yearn for meaning in their lives. I find it easy to tell my students that we do not offer magical solutions, rather we offer a flexible way to think that includes the unconscious.

—Raymond Buscemi, PsyD,
is a Jungian analyst-member of the C.G. Jung Institute of San Francisco. His private practice is in San Francisco, CA.



YOUR THERAPIST WILL SEE YOU NOW



At the Whitney Center for Psychotherapy—on the ground floor of the Institute’s new, accessible building—intern therapists under supervision by analysts see clients from diverse Bay Area communities on a sliding-scale basis. The Institute was thrilled this year to receive \$37,500 in challenge pledges from two donors whom we asked to help increase the modest stipends the Center gives its interns.

Whitney Center Director, Gale Lipsyte, PhD, explains that “until 2024, the maximum the Center could offer each intern annually was \$3,000. The goal of the challenge match was to increase the stipend to \$6,000. By the end of June, 2024, the challenge gifts had been entirely matched by gifts from other donors, and the Center will have \$75,000 on hand to cover increased stipends that eight psychology interns will be receiving for the next three fiscal years.

“In recent years, other local training institutes have approved larger stipends for interns, observing the necessity of making it possible for interns from differing financial backgrounds to complete their training.

“With the success of this campaign and the announcement that the Institute’s stipends for interns will be increased, we received a large number of highly qualified applications from doctoral psychology graduate students and MFT associates this year from which to select and fill our intern positions.”

Many of the Institute’s certified Jungian analysts began serious study of analytical psychology as interns. The health of the internship program thus has implications not only for how many clients can be served in the Whitney Center, but also for our Analytical Training Program.

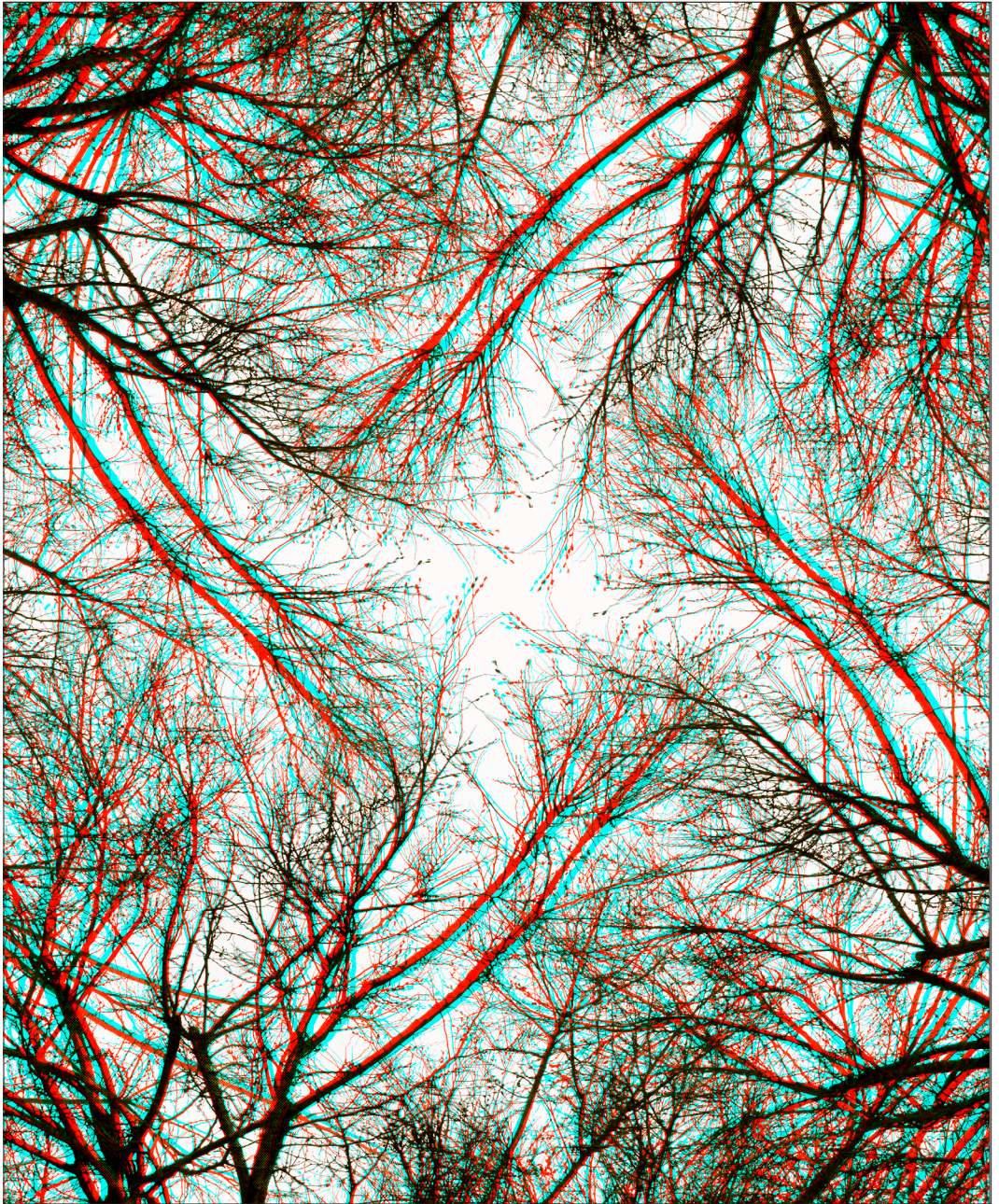
—Deborah Dunning, MFT,
is a Jungian analyst-member of
the C.G. Jung Institute of San
Francisco. Her private practice is in
Mill Valley, CA



“Coming to the Institute for therapy can feel evocative and symbolic to patients in the way one comes in from busy Mission Street, descends ‘underground,’ passing through the library of so many rich works, to the quiet and containing therapy space.”

Sonia Mistry, MA
Whitney Center
Coordinator





"Vision #43" 3-D photograph from *From Wandering to Illumination*,
by Ryan J. Bush, Ph.D. © 2021. For more info, including the connection with Jungian
Psychology, see RyanBushPhotography.com or scan the QR code at right:



A YEAR OF GROWTH

From the Development Committee

In the fall, the Development Committee announced a matching gift campaign to support raising salaries of psychology interns offering psychotherapy at the Whitney Center.

In January, the fiction, criticism and memoir writer Victoria Nelson brought to life an allegorical romance by King René of Anjou (1409-80), which she persuasively described as a "Love Road Trip."

In February, "Rilke's Orpheus and the Task of Transformation" was presented by poet and scholar Daniel Polikoff, whose wife, Monika Polikoff, read with him his translation of Rilke's final work, *Sonnets to Orpheus*.

In May, we hosted Sanae Kawai's first American showing of her prize-winning documentary film, *Ripples of Physis*, which showed how traditional Japanese designs continue to amplify nature's archetypal patterns.

By the end of June, we had met our annual goal of \$150,000 in gifts to the Institute's General Fund. Our generous donors had also allowed us to meet the entire match goal of \$75,000 to support Clinic Interns salaries. We are grateful!

Naming us in your will, or as the beneficiary of a retirement account or life insurance policy, is another way to leave a lasting legacy. To learn how to make such a bequest, contact Institute Administrative Director, Steve Hargis-Bullen at shargis-bullen@sfsung.org.

Development Committee 2023-2024:

John Beebe, Chair; Deborah Dunning;
Steven Frus; Charlotte von der Hude;
Michael Marsman; Laura Soble

DONORS WHOSE BEQUESTS HAVE BENEFITED THE INSTITUTE

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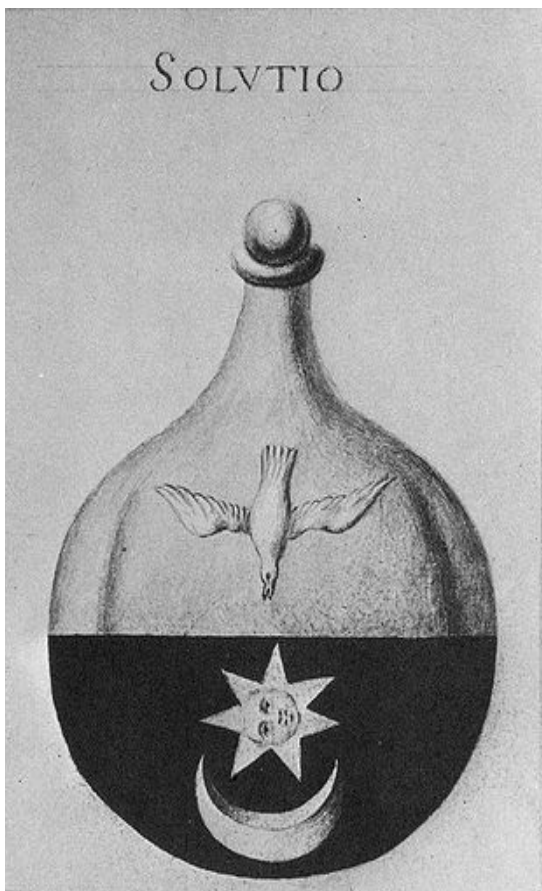
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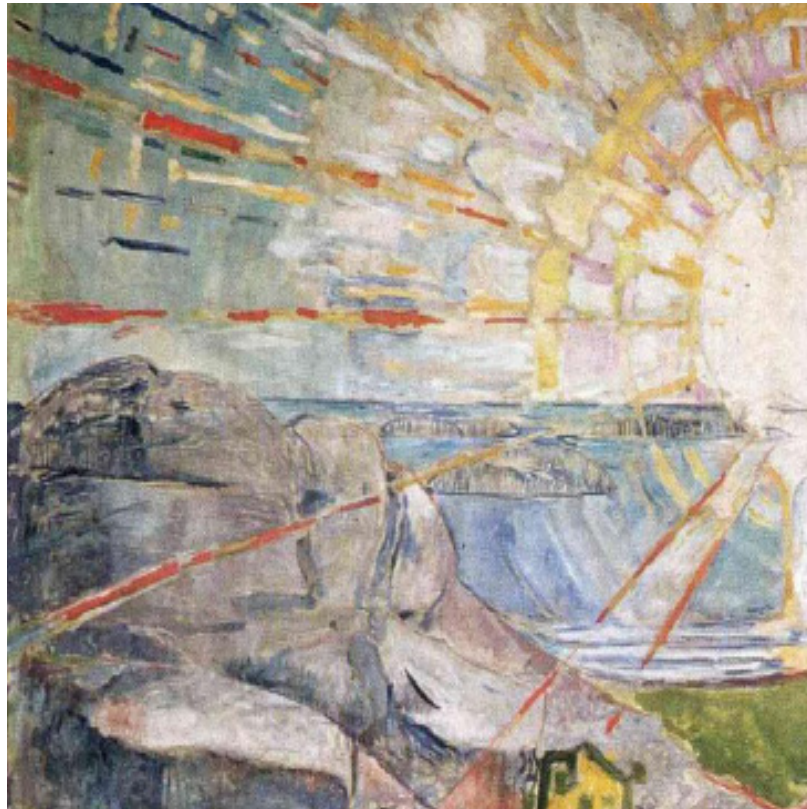
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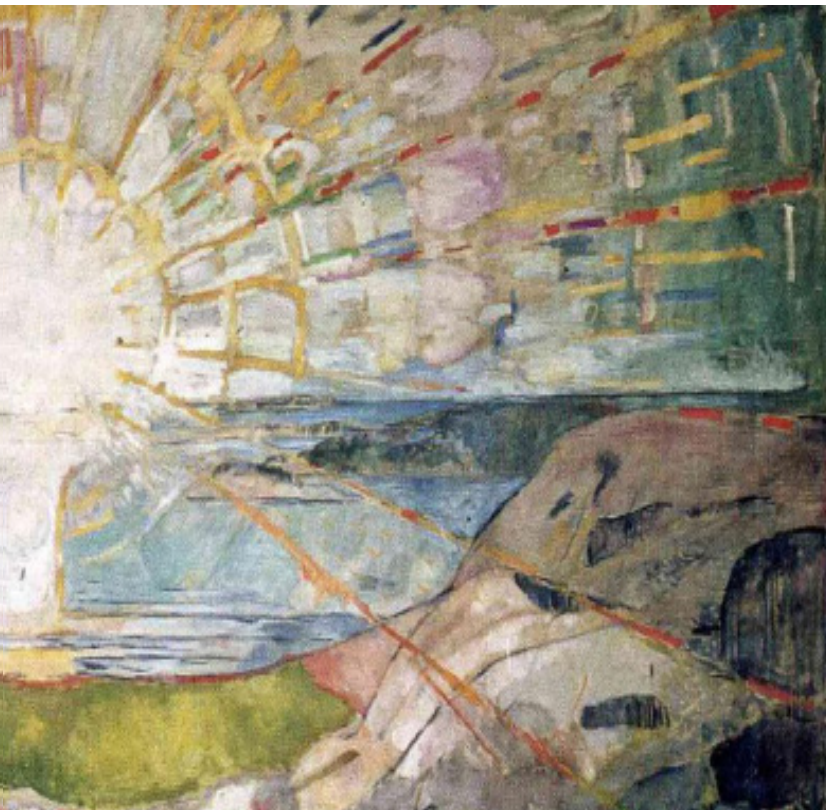
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Waves Breaking, 1881, Claude Monet.

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