



INTER-REGIONAL SOCIETY OF

jungian analysts

NOVEMBER 2021 NEWSLETTER

In this issue:

Member News / Announcements

In Memoriam:

Clare Josephine Kearny

Training Page

Ad Hoc Committee on Diversity

Officer / Committee Listing

Get Ready for Santa Fe!

**IRSJA SPRING MEETING
APRIL 27-30, 2022**



IMPORTANT NEWS: ALL MEMBERS & CANDIDATES!

The following motion was adopted by majority vote in our October business meeting.

“The Society’s Spring, 2022 meeting will be held in person in Santa Fe, subject to federal, state and local guidelines for in-person gatherings. Attendance is limited to fully vaccinated individuals. The Executive Committee shall make any adjustments to the meeting plan that may be warranted by developing health and safety requirements.”

Based on the vote of our members, the Executive Committee is planning for an in-person meeting, including all candidate exams and programs as well as admissions interviews. We are thrilled by the prospect of being together again after this long hiatus. In the coming months, you’ll receive detailed information about this very special meeting, including health and safety measures. **Meanwhile, mark your calendar.**

*Attendance at our spring meeting is limited
to fully vaccinated individuals.*

Health and safety recommendations can change quickly, therefore, we will adjust as needed to follow CDC, state, and local guidelines for in-person gatherings throughout the entirety of the meeting.



**RESULTS OF THE 2021 FALL ELECTION
FOR IRSJA ETHICS COMMITTEE
AND ETHICS APPEALS COMMITTEE**

ETHICS COMMITTEE

Chair of the Ethics Committee – *Sandra Miller*

Members of the Committee

Wynette Barton
Medora Woods
John White
Jacqueline Zeller Levine

ETHICS APPEALS COMMITTEE

Chair of the Ethics Appeals Committee: *Mark Winborn*

Members of the Committee

Ronnie Landau
Gus Cwik
Carolyn Bates
Jacqueline West

Note: 82 members of the IRSJA participated in this election. All committee members were incumbent. The Ethics Appeals Committee will need to inform the Nominating Committee of the results of their internal election of a chair.

Respectfully submitted,

David Solem
Chair of the Nominating Committee, IRSJA
Jane Penrod, Member of the Nominating Committee, IRSJA
Brenda Bunting, Member of the Nominating Committee, IRSJA
October 24, 2021

iaap conference link:

<https://iaap.org/conferences/>

Many are now online

**UPCOMING IRSJA
MEETINGS**

SAVE THESE DATES!

SPRING 2022

in person

APRIL 27-30, 2022

Drury Plaza Hotel
Santa Fe, New Mexico
Group room rate: \$149

FALL 2022

OCTOBER 19-22, 2022

Embassy Suites St Louis-St
Charles
St Charles, Missouri
(nw suburb of St Louis)
Group room rate: \$149.00

SPRING 2023

APRIL 19 – 22, 2023

Drury Plaza Hotel
Santa Fe, New Mexico
Group room rate: \$149

FALL 2023

OCTOBER 20 – 23, 2023

Double Tree
By Hilton Hotel and Suites
Pittsburgh Downtown
Group room rate: \$159

SPRING 2024

APRIL 17 – 20, 2024

Drury Plaza Hotel
Santa Fe, New Mexico
Group room rate: \$153



TRAINING

FALL 2021 ADMISSIONS COMMITTEE REPORT

The Admissions Committee has accepted the resignation of Linda Holahan with gratitude for her many years of service. It is a pleasure to announce that Jorge de la O has joined the Admissions Committee.

At the spring meeting, six of seven applicants were accepted for training with the IRSJA:

Josefina Zeda Batista, New Orleans Seminar

Shelly Clubb, Texas Seminar

Valerie DeMatteo, Pittsburgh Seminar

Jason Duchinsky, Heartland Seminar

Clay Turner, Texas Seminar

Eva Yerende, Texas Seminar

RESULTS OF THE 2021 FALL ELECTION FOR IRSJA CANDIDATE BODY

Candidate Representatives
Sarah Shelton and Tony Caldwell

Secretary
Byron Almen

Treasurer-incumbent
Robyn Gunderson

Didactic and cases coordinator
Ned Martin

Allison Lectures facilitator
Felicity Kelcourse

Maintaining list of analysts offering reduced fees
Carrie Rimmel

Committees
Temenos-Eva Yerende, Scott Stanley

Hospitality Rooms-Shelly Clubb, Josefina Zeda Batista, Clay Turner

Recovery Rooms-Byron Almen, Sarah Shelton

Graduation Ceremony-Robyn Gunderson, Debbie Tallarico, Sarah Shelton

IN MEMORIAM

CLARE JOSEPHINE KEARNEY

Passed away on August 23, 2020, after contending for about 7 years with Parkinson's disease with dementia. She was predeceased by her brothers Fr. Gerard, William, and Richard, her nephews William Jr. and Steven and her brother-in-law Ronald Hansen. She is survived by her husband Peter, her brother and sister-in-law Nicholas and Katy, her brother Abbot Barnabas, her sister Mary Hansen and numerous nieces and nephews.

She was born, in her own childhood language, on "August and the fifth," 1940, the daughter of Lionel John Senecal and Clara Josephine Strecker in Atwood, Kansas. She attended high school at Mount St. Scholastica Academy in Atchison and upon graduation entered the community of Benedictine nuns there. She earned her college degree there as Sister Mary Peter, while teaching at elementary schools in Creston, IA; Papillon, NE; Kansas City, KS; Omaha, NE and Atchison, KS. She was the Liturgist for the Mount community and wrote music for antiphons which are still sung today.

In her desire for further education, she wrote to Catholic University in Washington, DC, and was offered a full scholarship to obtain her M.A. in litur-

gical studies, while serving as part of the campus ministry staff, now as Sister Clare Senecal. In 1972, the year of her arrival at Catholic U, she met her future husband Peter, who was teaching Bible in the theology department. In 1974, she obtained her M.A. liturgical studies. In 1976, she was dispensed from her vows at the Mount. In 1977, she obtained an M.M. in Music Education (piano) from the Catholic University Music School. She remained devoted to her friends in the Benedictine community and to their apostolate.

After a friendship of 8 years, Clare and Peter grew closer and married one year later, on May 23, 1981, and lived in Falls Church City. Clare had by this time earned a position as editor of the Endangered Species Bulletin for the US Fish and Wildlife Service. When Peter introduced her to the Washington Society for Jungian Psychology, Clare found a goal for her professional life. From Virginia Commonwealth University, she obtained an M.S.W. in social work in 1993 as a gateway to Jungian studies. At this stage, she received training at St. Elizabeth's Hospital in Washington, DC, where she worked with the seriously mentally ill. On her third try, she was accepted in the New York Center for Jungian Studies in 1994 and, after years

of weekly travel between Washington and New York, received her certificate as a Jungian analyst in 2003. She practiced at her office in Falls Church, VA, and then opened an office in Fredericksburg, VA, after she and Peter moved there. Upon noticing in 2013 that she was having memory problems, she discontinued her Jungian practice. By 2016, her symptoms were more grievous and she was diagnosed as having dementia with Lewy bodies. Although they had planned to age in place in Fredericksburg, Clare and Peter decided to seek admission to an apartment in Goodwin House because of its reputation for outstanding health care. They were eventually admitted to Goodwin House Bailey's Crossroads in Falls Church, VA. Clare's diagnosis was now more likely Parkinson's. In time, she was admitted to the Goodwin House Health Care Center, where, despite the solicitous care she received, the disease eventually proved too strong.

There will eventually be a memorial service for Clare at the Goodwin House chapel when Covid 19 subsides. Those who knew Clare, admired her and loved her may wish to make a memorial donation to Mount St. Scholastica Benedictine Sisters or to Goodwin House Foundation.



MEMBER NEWS and ANNOUNCEMENTS

NANCY FURLOTTI WILL BE GIVING THE 2021 FAY LECTURES

The Splendor of the Maya: A Journey into the Shadows at the Dawn of Creation

Friday, Nov 12, 5 - 7pm
Saturday and Sunday, Nov 13 - 14, 9am - 1pm
10 CEs

Returning to history and lessons from the past, we will explore the K'i che' Maya creation myth from Mesoamerica, called The Popol Vuh or The Book of Council. It is a striking example of a story that lays out a template for humanity to live in balance with spirit and nature. This detailed and funny myth is particularly important because it represents the collective mindset of a very sophisticated civilization that evolved in America, uninfluenced by the rest of the world except through the shared objective psyche. We will look at the culture, its unique contributions and then proceed to amplify the myth from a Jungian point of view.

Here is the link to register:

In-Person:
<http://junghouston.org/program-offering-detail/?id=4b82abc2-f6d5-11eb-ac36-02dbb43a0b10>

Online Section:
<http://junghouston.org/program-offering-detail/?id=7c6f3134-f6d4-11eb-a9c8-02dbb43a0b10>

I'm pleased to share my newly upgraded website,

BRADLEY TEPASKE IMAGINAL GRAPHICS WITH ARTIST SHOP,
<https://bradleytepaske.com/>

a joint project with the innovative Los Angeles company, DigitalFusion whose craft and reputation are evidenced by their having scanned C.G Jung's *Red Book* and produced fine offprints of Jung's most well known works.

Prior to training at the Zurich Institute, Brad studied Northern Renaissance, Surrealism and 19th Century Symbolist art while training in Printmaking with Virginia Myers and Mauricio Lasansky at the University of Iowa and with the Austrian Fantastic Realist artist Ernst Fuchs. His work in collage dates to the late Vietnam era, while painting birds extends to his childhood in the Midwest.

-Brad Te Paske



INNER
DIVINE
SPIRIT

Sign up for the
Online Companion to *New Life: Symbolic Meditations on the Birth of Christ Within*
by Kathleen Wiley

A guided journey toward the birth of Christ within featuring reflections on:

- * Hope and Expectancy
- * Love
- * Joy
- * Peace and Purity

Work/Play Sheets are provided for each daily meditation.

Launching via zoom 11/28 @ 5pm ET
\$50 for the 4-week course

Visit <https://bit.ly/christwithin> for more info (including how to get a discount on the course with proof of purchase of the book!)



Join Kathleen Wiley, Jungian Psychoanalyst, for a 6-month exploration of


Essential Embodiment Practices

Unlocking Access to Your Authentic Self

Next circle starting online December 21st

\$295 for the 6-month experience

Register at:
bit.ly/EssentialEmbodimentPractices



INNER
DIVINE
SPIRIT

Film on Masculine Psychology with James Hollis and Nancy Furlotti

<https://www.soulhealfilm.com/>

This short, professionally executed film discusses the issues of masculine psychology in our complicated world today. It features James Hollis with interviews of Nancy Furlotti. (There is small cost to view the film, \$1.99 that goes to charity).

Submitted by Nancy Furlotti

Books & Publications

Hi, I'm Harry
Susan Clements Negley

I would like to share an article that I recently contributed to the Journal of Humanistic Psychology, *Special Issue: Humanistic Perspectives on Understanding and Responding to Extreme States*. It is a brief reverie on my work with Harry Wilmer and highlights his profound trust in and commitment to the psyche.

Abstract

A personal and anecdotal account of postpartum depression with psychotic features can be understood as an extreme state addressed relationally using Carl Jung's analytic psychology. The relationship between the analyst and the analysand is understood as the containing environment for the treatment. Rather than pathological, an understanding of this experience as natural and deeply psychological allows for personal growth and deepens the mother– child bond. A mother's childhood wounds make their way into the field and through dreams are examined for their universal underpinnings. The natural healing mechanism within the psyche tended by the sensitive clinician becomes the force for change without the traditional interventions offered by a medical model.

Citation:

Negley, S. C. (2021). Hi, I'm Harry. Journal of Humanistic Psychology. <https://doi.org/10.1177/00221678211005208>

Masters of Fire
Susan Clements Negley

I would also like to share this review for Robin van Loben Sels remarkable book *Shamanic Dimensions of Psychotherapy*.

Abstract:

Robin van Löben Sels' book *Shamanic Dimensions of Psychotherapy: Healing through the Symbolic Process* is reviewed. Early visions and dreams led the author to a shamanic understanding of early physical and emotional wounds. In her book, she emphasizes the importance of healing the body as well as the psyche. Shamanic phenomena, which can be understood as a symbolic process, contributes to the evolution of consciousness. An understanding of the shaman complex is essential for all students of Jung's analytic psychology who want to harness these powerful creative and healing forces within the imagination.

Citation:

Masters of Fire

Susan Clements Negley (2021) Masters of Fire, Jung Journal, 15:2, 107-109,

DOI: 10.1080/19342039.2021.1901488

In both articles Robin and I have shared our personal stories as a way to invite the reader into a more intimate encounter with psychological life and healing as we have experienced it. There are a certain number of PDFs available to share if anyone is interested.

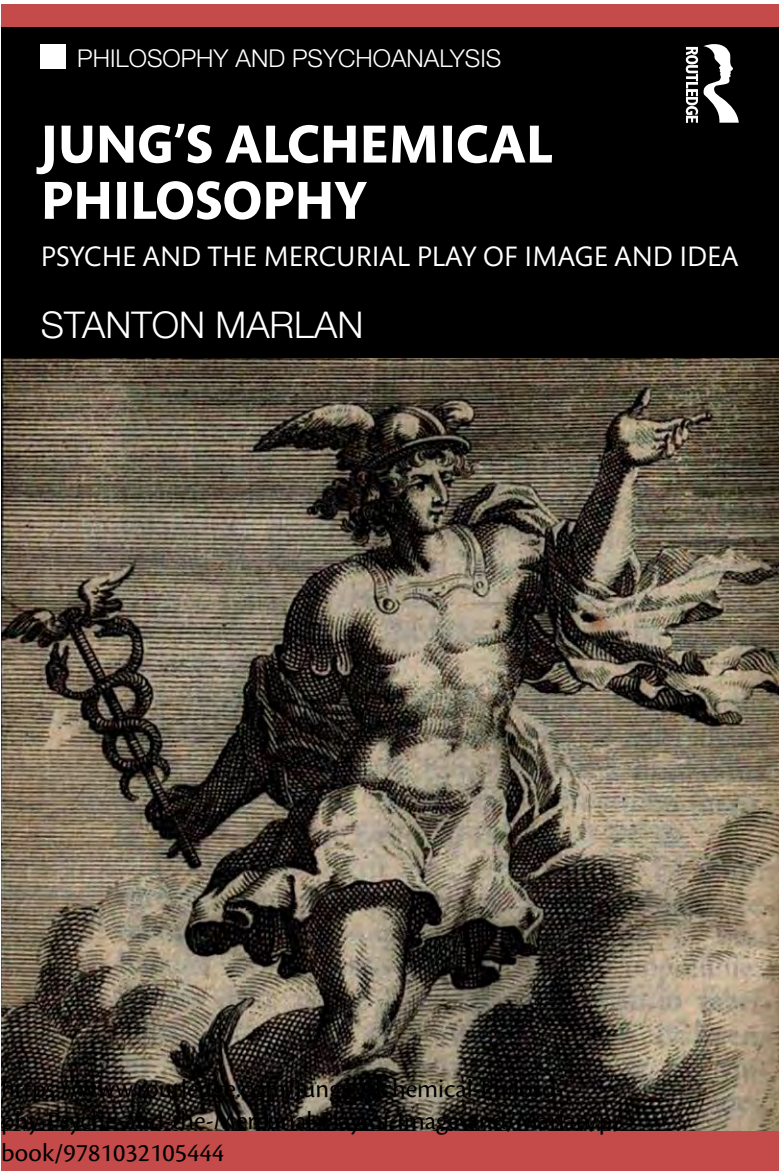


Books & Publications

I have a new publication that can be listed in the newsletter

Cwik, A.J. (2021). The Technologically-Mediated Self: Reflections on the Container and Frame of Telecommunications, *Journal of Analytical Psychology*, 66: 411-428.

-Gus Cwik



Book Description

Traditionally, alchemy has been understood as a precursor to the science of chemistry but from the vantage point of the human spirit, it is also a discipline that illuminates the human soul. This book explores the goal of alchemy from Jungian, psychological and philosophical perspectives. *Jung's Alchemical Philosophy: Psyche and the Mercurial Play of Image and Idea* is a reflection on Jung's alchemical work and the importance of philosophy as a way of understanding alchemy and its contributions to Jung's psychology. By engaging these disciplines, Marlan opens new vistas on alchemy and the circular and ouroboric play of images and ideas, shedding light on the alchemical opus and the transformative processes of Jungian psychology. Divides in the history of alchemy and in the alchemical imagination are addressed as Marlan deepens the process by turning to a number of interpretations that illuminate both the enigma of the Philosophers' Stone and the ferment in the Jungian tradition.

This book will be of interest to Jungian analysts and those who wish to explore the intersection of philosophy and psychology as it relates to alchemy.

Stanton Marlan is a Jungian analyst, President of the Pittsburgh Society of Jungian Analysts, and an Adjunct Professor in Clinical Psychology at Duquesne University, USA.

Table of Contents

- 1. Philosophical Tensions in the Historiography of Alchemy: The History of Science and the History of the Human Spirit
- 2. The Eye of the Winged Serpent: Mercurius and Overcoming the Split in the Alchemical Imagination
- 3. Benign and Monstrous Conjunctions
- 4. Classical Development of Jung's Ideas of Alchemy and the Philosophers' Stone in Von Franz and Edinger
- 5. Innovations, Criticism, and Developments: James Hillman and Wolfgang Giegerich
- 6. James Hillman and Wolfgang Giegerich: Unification and Divergence in Their Psychological and Philosophical Perspectives
- 7. Exposition and Criticism of Giegerich's Philosophical View of Psychology Proper and the Human-All-Too-Human
- 8. The Problem of the Remainder: The Unassimilable Remnant—What Is at Stake?
- 9. The Alchemical Stove: Continuing Reflections on Hillman's and Giegerich's Views of Alchemy and the Philosophers' Stone
- 10. The Philosophical Basis of the Remnant in Kant's Thing-in-Itself and in Hegel's Move to Surpass It
- 11. A Reflection on the Black Sun and Jung's Notion of Self
- 12. Spirit and Soul
- 13. The Self, the Absolute, the Stone

Authors: Please send the exact wording of your announcement. You may include a link to the publisher or Amazon page, a jpg or gif of your book cover, and a brief review or description, as well. Ideally, all this should be in an 8.5x11 pdf so that it can become a page in the newsletter!

Member Contribution

Resistance to Psychological Diversity in the Jungian World and the IRSJA

Ron Schenck

I want to thank the EC and Diversity Committee for the open forum on diversity which I believe is exactly what we need to invite the subject of our discourse into our space. As a member of IRSJA, I would like to bring the focus of the on-going discussion close to home, if not to the bone, and give a perspective on diversity through the lens of what I feel is the resistance to diversity on the part of our field as a whole and as an aspect of IRSJA consciousness. I want to expand our focus on diversity, not as an abstract concept to be institutionalized with policies and procedures, nor as a matter of feeling which I think leaves out psychological complexities, but as a fundamental principle of depth psychology which nevertheless remains kept at bay in the thinking of the Jungian world collectively and more immediately in the concrete group process of IRSJA.

My base line for the principle of diversity extends from Freud's "Fundamental Rule" for psychoanalysis in his essay "Beginning the Treatment" -that the patient express whatever comes to mind no matter how irrelevant or disturbing it might seem, and from two statements by Jung who considered differentiation and diversity as inherent in the individuation process:

"God is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans, intentions and change the course of my life for better or worse."

(Letter to "The Listener" 1/21/60, p. 133)

"I took great care to try to understand every single image, every item of my psychic inventory, and to classify them scientifically...and above all to realize them in actual life." (MDR p.192, italics mine)

In other words, in principle our field of depth psychology puts a fundamental priority on inclusion and our thinking is foundationally based in diversity (which makes our need for a committee on diversity ironic.) The word diverse at its root means "turning toward two" or the holding of difference with its basic mode of inclusion, as opposed to its opposite, perverse, which is a turn toward the one or the obliteration of difference with its fundamental mode of exclusion. It follows that depth psychology is based within an orientation of multiplicity of perspectives with reflection as its orientation, as opposed to a psychology organized around the ego, which depth psychology functions to relativize and is single minded in its scope, prioritizing the subjective perception, and geared to power and control through action. Consciousness organized primarily through ego psychology allows for the solidification of identity, authority, power in the self certainty of consciousness, (and there is a place for this in relatively limited areas such as organizational skills and survival.) In contrast from the standpoint of true depth psychology, consciousness is ensconced in a different order through systems outside of, but interrelated to, personal subjectivity, ie, there is always something else going on about which we should be curious. The best we can do is to entertain this host of perspectives in order to enable the

emergence of that aspect of psyche that best fits the moment in it depth.

I am suggesting these thoughts as background for what we have been talking about in terms of diversity and its presence or absence in our culture and in the IRSJA. I believe that the perspective of an enveloping, unconscious cultural "whiteness" can be seen as akin to what I am calling ego psychology. Both are constructs founded upon the fragility of a subjectivity which separates off the Other from self and then assesses its relationship to the Other based on ego syntonic assumptions and expectations which are then easily seen in relation to the Other in the form of "danger" to the fear-based ego depending on the degree of difference. This would be a perverse form of self-organization from the standpoint of depth psychology which would always be mindful of the Other as related to the self and holding a value (or in Jung's words a divinity) to be investigated. In my view, the egoistic or willful orientation of our culture, including the Jungian world, which works against diversity has delineated psychological life primarily around the notion of trauma and the schematic package of perpetrator, victim, rescuer. This structure can be seen in the cultural resistance to diversity and even in the progressive response of protest to racial inequality in which the underlying aggression and disempowerment of the rescuing actor is unconsciously externalized and perceived respectively in the perpetrator and the victim and acted upon in denial of the fundamental fragility in the psyches of all parties. In other words, the impulse of the ego-based rescuer is to literalize and then act upon the literalization as opposed to meeting the Other on its subjective terms in recognition of the complexity of the systems involved.

What does all this have to do with the IRSJA and it's workings? I will give a few illustrations from four aspects of our work – that of our approach to cultural phenomena, that of the administrative workings of the society as a whole, that of the functioning of local training seminars, and that of the clinical orientation of individual practitioners – all examples of noteworthy actual occurrences that I would consider as based in ego, geared toward control and management in service to power, and culminating in measures based in exclusionary orientation. This is not to imply that any one of these illustrations become a matter of immediate focus, but rather my observation that, put together, they can be seen as symptomatic or reflecting of an enveloping ethos or atmosphere in which we conduct our work that in turn works against diversity inherent in "the work" itself.

First, in regard to our approach to culture, I understand a great deal of Jungian (and IRSJA) thinking regarding contemporary issues such as misogyny, xenophobia, racial discrimination, the Trump phenomenon, the pandemic, technologically mediated clinical work, social media, corporate capitalism, video games, etc., as being approached in terms of vilification, a "crisis" to be managed, rather than as an "Other" with a life of its own to be addressed reflectively with an eye toward

understanding. Second in relation to the IRSJA approach to management of training, in recent years the establishment of ultimate decision making regarding the advancement of candidates has shifted from the review committees in conjunction with local seminars, to the candidates themselves, to the Training Committee. This rotation in itself, I would suggest is symptomatic of an orientation around power rather than process. In particular, the granting of ultimate decision-making regarding advancement as granted to candidates can be seen as having given rise to an ethos in which regulation or requirement has become perpetrator, candidate becomes victim, and independent agents in the training society become the rescuer. The consequence is the shadow of a training in which candidates and analysts take on a goal orientation of getting through the program as expediently as possible, consciousness becomes fragile, disempowered as it is from learning how to deal with difficult situations, and the program becomes mechanistic in the manner characteristic of academic learning at the expense of personal evolution and ultimately dependent on the self- bestowed power of rescuing analysts. An example is the recent spectacle where a substantial number of analysts and candidates reacted with angry resistance to a regulation enhancing one of the three basic pillars of analytic training, supervision, a staple which works toward instilling the capacity for diverse thinking in the clinical situation.

Likewise, although we do have analysts that are mindful of such diversifying aspects of our work as committee countertransference, group complexes, chaotic bipolar fields in our seminars, sensitivity to cultural diversity, awareness of the inter-relational context of all consciousness and behavior and cognizant of the inevitable regression that occurs in candidates undergoing an embodied analysis – in spite of these factors, when a seminar and the standing committees of the IRSJA with scant investigation or eye to context, while clinging to the letter of the law in service to projected fantasies of legal retaliation, resort to a rueful action of exclusion based on persona factors of collegial “relationship” according to the values of the local seminar which deny diversity by pathologizing otherness relative to these values in the name of “safety” while invading the individual’s analysis for not being focused upon complying with these values, I would suggest that, from the standpoint of the principles of depth

psychology, we have a perverse enactment brought about by a fragile mindset embedded in the body of candidates and analysts.

Finally, when cases of patient psychological withdrawal are dealt with by analysts via overt enactments of leveraging and manipulating the patient to “join with” the analyst through the evocation of feeling for its own sake, instead of the difficult, but psychologically necessary task of mutually exploring the patient’s defensive ground, I believe diversity has been abandoned. Likewise, when we have students and candidates presenting cases of severe pathology, and they are met with a punishing response commonly held in our community against the values of diversity, namely that analytic work shouldn’t be attempted with this kind of patient, I believe we have acted against the project of developing a capacity for diversity of thinking.

I would suggest that all of these situations enact a fear-based, power dynamic geared toward the rescue of victim from perceived perpetration. I believe they are not simply isolated instances, but indicators of an engrained mindset that works against exactly the values of generating diversity which we are purporting to uphold. Further, they all entail a form of exclusion in service to ego driven comfort or “whiteness” that reflects the perversity in our culture at large. How can we entertain purporting to hold an attitude of nondiscrimination when we have individuals in the IRSJA being told in effect that they must act “American?”

With due respect, I believe the Society is split, and if we are to go about the goal of obtaining diversity and inclusive nondiscrimination authentically, I would suggest we need to entertain the possibility of the predominance of this underlying current in the body of our collective process. If we are looking for a place to start in on this complex subject, I would hold that before contemplating a persona restoring declaration of identity or formulating modes of action, the first move of psychoanalysis is to analyze resistance. In other words, I would offer that in looking at the mode of thinking which we are bringing to the table by examining our countertransference resistance, in other words enabling a further evolution of consciousness, the energy systems of a chaotic field could evolve in their own way, enabling a different alignment to emerge.

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