In 1937, 70 years ago this year, Norman Vincent Peale (left) and Smiley Blanton (right) founded the Religio-Psychiatric Clinic in the basement of the Marble Collegiate Church. This was the beginning of the Blanton-Peale Institute located at 3 West 29th Street in Manhattan. Much of this issue is devoted to Blanton-Peale history (see page 3).

CONGRATULATIONS TO 2007 GRADUATES
Carleton Archer
Wendy H. Christian
Wellesley Ferguson
Dong Seok Han
Cynthia Poorbaugh
JESSICA MITCHELL
NEW DEAN AND
DIRECTOR OF
TRAINING

Dr. Jessica Mitchell has been chosen to fill the combined position of Academic Dean and Director of Training at Blanton-Peale. In that position she will replace interim Dean David Leeming and interim Director of Training Regina Fredrickson as of July 1, 2007. Dr. Mitchell is currently Dean and Executive Director of the Westchester Institute for Training in Psychoanalysis and Psychotherapy where she is also an analyst and faculty member. A graduate of the Empire State College (B.A. 1989), CUNY (M.A. 1996, Ph.D. in Psychology 2002), Dr. Mitchell is also a graduate in Psychoanalysis (LP, NCPsyA) with a Jungian concentration, of the Westchester Institute. She is a board member of the American Board of Accreditation for Psychoanalysis (ABAP), the National Association for the Advancement of Psychoanalysis (NAAP) and is a member of the American Psychological Association (APA) and the New York State Psychological Association (NYSPA). Dr. Mitchell has a wide range of clinical experience in hospitals and private practice. She has published articles in one of her specialty areas, sleep disorders. She also has experience as a publisher, and she is an accomplished painter.

BLANTON-PEALE AIDED
BY COLLEGIATE
CHURCH CORPORATION
BENEVOLENCE
COMMITTEE

The Committee for the Collegiate Church Corporation has granted Blanton Peale $75,000, supplementing a $25,000 gift in January 2007. This grant will help the Institute realize its plan to become a master’s degree-granting college. Additionally, the Benevolence Committee has granted Blanton-Peale up to $100,000 a year, for the next four years. The latter grant is subject to specific conditions which the Blanton-Peale Institute will do its utmost to fulfill. One stipulation that includes the entire Blanton-Peale community and constituency of donors will be that the grant is on a matching basis related to cash contributions raised by the Institute during the preceding fiscal year from independent sources at the ratio of $1 for each $5 received. In short, Blanton-Peale must raise $500,000-a-year for the $100,000 grants. We ask all of our constituents to give or pledge generously for the Spring or End of Year Appeals. We are tremendously grateful for the generosity of the Collegiate Church Corporation Benevolence Committee, and we look forward to moving forward with our master’s degree program plans.
1937 EVENTS IN PSYCHOLOGY AND THE WORLD

In 1937, Norman Vincent Peale established a clinic with Freudian psychiatrist Dr. Smiley Blanton in the basement of the Marble Collegiate Church. Peale is the person who is most responsible for bringing psychology into the professing Church (particularly the false gospel of self-esteem), blending its principles into a message of "positive thinking." (Peale confessed that as a youth he had "the worst inferiority complex of all," and developed his positive thinking/positive confession philosophy just to help himself). Smiley Blanton was Assistant Professor of Clinical Psychiatry at Cornell University, from 1933 to 1938. He brought with him to his work with Peale the "extensive experience" of having undergone psychoanalysis by Freud in Vienna in 1929, 1935, 1936, and 1937. Blanton and Peale’s clinic offered free assistance to people disturbed by anxiety, depression, and other emotional problems. The clinic was described as having "a theoretical base that was Jungian, with a strong evidence of neo- and post-Freudianism" (Carol V.R. George, God’s Salesman: Norman Vincent Peale and the Power of Positive Thinking, p. 90). It subsequently grew to an operation with more than 20 psychiatric doctors and psychologically-trained "ministers," and in 1951 became known as the American Foundation for Religion and Psychiatry. In 1972, it merged with the Academy of Religion and Mental Health to form the Institutes of Religion and Health (IRH). To his death, Peale remained affiliated with the IRH as president of the board and chief fund raiser. Indeed, Peale pioneered the merger of theology and psychology which became known as Christian Psychology. [In 1940, Peale also formed the psychologically-oriented "Foundation for Christian Living," which in 1988 purchased Eternity magazine; by the end of that year, Eternity had ceased to exist.]

Howard Hughes flew from Los Angeles to New York in seven hours and 22 minutes.

March 1 – U.S. Steel raised workers’ wages to $5 a day.

"Laboratory fees (for each psychology course) shall be set at fifty cents." So reads the 1937 University of Alabama Catalog, the year that the UA Department of Psychology was formally established.

A 6 foot tall concrete statue of the cartoon character Popeye was unveiled during the Second Annual Spinach Festival in Crystal City, Texas.

May 3 – Margaret Mitchell won a Pulitzer Prize for her novel, Gone With the Wind.

Continued on page 4
May 6 – the giant German airship Hindenburg burst into flames and crashed as it attempted to dock with a mooring mast at Lakehurst Naval Air Station in New Jersey. A total of 36 died.

May 28 – Alfred Adler (67) Austrian psychiatrist (Individual Psychology) died. Adler (1870-1937) parted ways with Freud, emphasised the role of goals and motivation in his Individual Psychology. One of Adler’s most famous ideas is that we try to compensate for inferiorities that we perceive in ourselves. By identifying with God, we compensate for our imperfections and feelings of inferiority.

July 11 – George Gershwin, composer, died of a brain tumor at age 38 in California.

The 1st Santa Claus Training School opened in Albion, NY.

Dale Carnegie authored How to Win Friends and Influence People.

Anna Freud, 1895–1982, British psychoanalyst, b. Vienna, Austria. Continuing the work of her father, Sigmund Freud, she was a pioneer in the psychoanalysis of children. She received her training in Vienna before emigrating (1938) with her father to England, where she founded and directed a clinic for child therapy. In an influential 1937 work, she argued that the ego had an active role in resolving conflict and tension. Other psychoanalysts, including Heinz Hartmann and Erik Erikson, advanced her ideas in their own work.

Albert Szent-Gyorgyi von Nagyrapolt of the Mayo Clinic won the Nobel Prize for his work on vitamin C.

In Germany, Dr. Ferdinand Sauerbruch, Hitler’s personal physician, said that Hitler was showing signs of growing megalomania and “was a border case between genius and insanity… (potentially) the craziest criminal the world ever saw.”

1937-1996 – Dr. Amos Tversky, cognitive psychologist, studied how people make decisions about risks, benefits and probabilities. Tversky was married to Barbara Tversky, presently a professor in the human development department at Teachers College, Columbia University. He also collaborated with Thomas Gilovich, Paul Slovic and Richard Thaler in several key papers.

INTERVIEW WITH
ARTHUR TINGUE

By Kathryn Madden

[Arthur Tingue, Executive CEO Emeritus, (1956-1966) was the First CEO of the Blanton-Peale Institute]

Kathryn Madden: Arthur, I know that you have some interesting recollections about the early collegial years with Smiley Blanton and Norman Vincent Peale. Let’s start with Dr. Blanton. What was your relationship to Smiley Blanton?

Arthur Tingue: I viewed Smiley as a warm, supportive “father figure.” He taught me fund-raising and how to bring it all together. Every Tuesday, Blanton and I went out for lunch together at the Canary Door French Restaurant for about eight to nine years. Smiley’s secretary would call me every Tuesday to remind me. When Smiley was in public, he used some “colorful” phrases. He also would share me the story of the death of his family members more than

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once. Smiley had been one of 11 children. A pneumonia epidemic had wiped out 9 of his family members. When reflecting upon this memory with me, he would always break down and cry. There was another popular restaurant called the Olde Garden Restaurant where all the supervisors, trainees, and sometimes staff and church members would go. It was close to the Foundation. We met there as did other groups from the church. Fred Kuether, the Director of Training and Chaplain of the NYC Prison system, sometimes came for lunch.

K: What were Dr. Blanton’s origins?

A: Well, Smiley Blanton was born in Unionville, Tennessee, which is a small town outside of Nashville. Smiley was raised by his grandmother after his mother passed away from Tuberculosis. His mother had been a school teacher. There were two black persons from slave generations that were also part of the household.

Like so many children, Blanton had an imaginary companion when he was young. His was an imaginary dog companion. What was interesting about Smiley’s reminiscences about this imaginary friend was they had a funeral service for it when it died!

K: I know that you and I have joked about the fact that Smiley did not receive his name because he smiled a lot.

A: No. Smiley Blanton was named for his great uncle General William Smiley. General Smiley had contracted Tuberculosis and Malaria and had survived both. Blanton affinities leaned more toward the Union during the Civil War. He prided himself upon knowing statistics from the various battles. Andrew Jackson was his role model. General Smiley, Smiley Blanton’s mother and his grandmother all liked to recite poetry. Smiley particularly enjoyed reciting poetry at meetings and workshops.

K: Did Smiley Blanton show any affinity toward religion in those early days in Unionville?

A: Smiley referred to himself as “a hillbilly Methodist.” He had joined the Methodist Church when he was smitten by a pretty church school teacher and also in the hope that if he made some commitment to being Methodist that his family would be pleased! But no one from his family gave him any positive feedback. It was unclear whether this was family disapproval about the relationship with the teacher or the church. So he reacted over the long term by not participating in any other church group. He stayed away from organized religion and did not join a church until much later in life. In his 60s, he joined an Episcopal Church.

K: When did he leave Tennessee?

A: From a “backwoods locale,” Smiley managed to choose some fine places to study. He went off to do his undergraduate work at Vanderbilt, then to Harvard to study English. His goal was to teach drama, which he did. After that, he went to Cornell with a major in Drama. He did some acting in summer stock and wrote a book for actors … Somewhere along the line he decided
that he wanted to become a psychiatrist, perhaps because his mother had different notions about acceptable professions. She considered three professions as possibilities for him: preacher, lawyer, doctor. Smiley chose medical school partly to please his mother and went back to Cornell Medical School in New York graduating in 1914. … Both he and his wife, Margaret, were speech therapists in the beginning. Meanwhile, WWI was getting underway. Margaret and he went to Johns Hopkins and established a Child Guidance Clinic and then Mental Health Centers. Then they did the same in Wisconsin.

K: When did [Smiley] first come into relationship with Freud?

A: Blanton went on to set up practice in New York City. He wanted to be analyzed by Freud. He began an analysis with Freud in 1929…Out of his analytic work with Freud, Blanton began to write-up something of their conversations, which he used later in the publishing of his own book. He also collected stories of Freud’s style from other people and what they thought.

K: So then Blanton continued to write?

A: Blanton had begun working as an analyst when he was forty-five years old. His book written in 1955, Love or Perish, was dedicated to Norman Vincent Peale

K: We usually think of Norman Vincent Peale as the mobilizing force of what later was to become the Blanton-Peale Institute. In those early days, what was Smiley Blanton’s effect on the public?

A: Even though Smiley kept away from personal involvement with the patients of the Clinic, he nonetheless helped to bring them in with his speaking talents. Radio and articles and NY journals were the form of publicity used in those days. Smiley would go on the Martha Dean Radio Show on WOR. Martha Dean had a built-in audience. Smiley would only go on the show when the Clinic needed patients. …Smiley had taught speech and drama and knew how to deliver. After these shows, the Clinic would get 250-500 phone calls and new scheduled appointments within a week!

K: That’s astounding! Do you have any other memories about Dr. Blanton?

A: … of course, there is one more serious memory. Blanton said that if he ever were to get fired out of what then was called American Foundation of Religion and Psychiatry that he would die. And, in fact, he was pushed out [due to administrative complications]. It happened after my time as CEO there. …After he was removed from the Foundation, he went to take the subway and while underground had a heart attack. Then he walked up five flights of a brownstone to his private therapy office and died there. He was a physician and knew what a heart attack meant. So, in a way he chose to end his life. This was in 1966.

K: On that sobering note, let’s talk about Norman Vincent Peale.

A: Norman Vincent Peale was born in Bowersville, Ohio, a small rural town. Peale was the son of a Methodist preacher. When he came to Marble
Collegiate Church he had to join the Reformed Church since he had been raised a Methodist.

K: Can you tell us something about the early years at the American Foundation of Religion and Psychiatry [the forerunner of the Blanton-Peale Institute] in relation to Dr. Peale?

A: Al Dealey was made associate minister at Marble Collegiate Church somewhere between 1953 and 1955, and he did counseling. He was followed by Hal Ashbrook. Fred Kuether offered supervision for Ashbrook. Peale knew nothing about counseling and asked Iago Gladston, an MD representing the New York Medical Society, if he knew of a supervisor to assist Peale with the counseling he provided for his parishioners.

K: Was there a regular clinic in those days?

A: What was to become a clinic began in the basement of Marble Collegiate Church: the Religio-Psychiatric Clinic.

K: How did Peale meet Blanton?

A: Blanton and Peale met at the Harvard Club in 1935. When they met, Blanton took the lead and asked Peale – “Do you believe in prayer?” Peale was shocked because prayer is the centerpiece of religion. Blanton continued… “I have been praying that I would meet a minister who is interested in therapy and counseling.” Blanton got an answer to his prayer in Peale! Peale said that he had been praying to meet a psychiatrist who was religious. Peale’s prayer was answered in Blanton!

And so, in 1935, a relationship began between Blanton and Peale in which Peale started presenting cases to Blanton, and Blanton supervised them. The church, at that time, was down in numbers. Blanton added to his supervision an initial private session with each patient. This first session gave him a better set of dynamics to go on when he met with Peale to review the case.

Blanton also began bringing in psychiatric students to see patients, and he supervised them as well. This enabled him to build up a caseload.

K: What were some of your personal memories of Peale?

A: … In May of 1956, when I was in Redbank, New Jersey, I invited Dr. Peale to be the keynote speaker at a Brotherhood dinner. I introduced him and sat next to him. Peale told me about his experience with the Foundation, and I indicated that I was interested in coming for training. I enrolled in the September class of 1956 because I was convinced that Dr. Peale could be trusted and didn’t claim to have more ability than he had. Dr. Peale was willing to listen and was caring and supportive. He defined his boundaries very clearly around his work, differentiating himself as a supervisor, teacher, and minister.…

K: I suppose you must have become familiar with most of Peale’s books?

A: Yes. Peale wrote *The Tough Minded*...
Optimist which Peale said most clearly reflected most of who he was. A ghost writer (Arthur Gordon) played some role in writing *The Power of Positive Thinking* and perhaps this previous book as well. Myron Boardman at Prentice Hall had something to do with the title and they were told that the title would prevent the book from selling!

K: What else do you remember about Dr. Peale’s personality?

A: There were frequently very loud, open, shouting arguments at the Men’s Club meetings when dealing with conversations about costs and money. Peale was the Chair of the 100-some men of the Men’s Club, and he was a good mediator. The same kind of meetings occurred with the church Board. Peale was great with group process. He knew how to handle anger, and let people express their views and was very skilled with the resolution of conflict.

I was always interested in the motto that people had on their desks facing them, instead of out. The motto was Peale’s statement that “Attitudes are more important than facts.” In Peale’s writings, the word “attitude” appears often. I believe that Peale’s attitude had to do with his success in counseling. For a time, the Foundation would average 500 cases a-week, short term mostly and grew by 20% when I was there.

…

K: Were there others who were influential in the Foundation who you haven’t mentioned yet?

A: Only after 1955 did we have formalized training. Prior to that, it was primarily a matter of getting supervision from Fred Kuether. The whole enterprise started with only one or two supervisees and then two more, so there were four of us. Probably the most powerful person in the Foundation (Blanton-Peale) enterprise was Fred Kuether himself who developed the multifaceted training programs. He developed the CPE programs and did intakes.

The content of the program, however, was developed primarily by Preston McLean, Ph.D, M.D. who was from Louisiana and who held a Ph.D. from New York University. He moved the program into a strong analytic approach, primarily an Object Relations approach. He had done his own certified training at William Allison White Institute. He analyzed with the head of the Institute who was the wife of Erich Fromm. When Fromm wrote the book, *Escape From Freedom*, we used to joke saying “escape from Frieda’ (his wife). They later divorced. McLean opened up seminars to staff as well as trainees. The perspective was that we would all teach from four areas: philosophical, theological, biological, and psychoanalytic or psychological.

K: Tell me a bit about yourself specifically and your role in the Foundation.

A: I began reading the works of Freud as a young man around the age of 13. I later attended a workshop camp and developed a strong interest in psychology. I went on to attend Cornell...
and majored in psychology. Like Peale in his early years, I was a Methodist. At Cornell, I became very involved with the campus Wesley Foundation. From Cornell, I went on to Drew Seminary and took counseling courses and then did my CPE (Clinical Pastoral Education) training at Greystone State Hospital.

After I heard Peale speak at the Brotherhood dinner, I was encouraged to go to the American Foundation of Religion and Psychiatry. I applied and was accepted to the first year program in 1956. I was at the Foundation (later to become the Blanton-Peale Institute) in 1956, first as a student. I actually was functioning as Executive Director in the 50’s, but the title got created only later. By 1958 I assumed the title of Associate Director and continued on with advanced studies. I was formally named Executive Director by 1965….

K: What do you remember specifically about your training experience at the Foundation?

A: In 1954, James Ashbrook and Al Nealy were there and Herbert Holt was my supervisor. Renee Fodor-Schwartz was a good speaker. An Object Relations, psychodynamic theoretical approach was always emphasized more than a Freudian, or classical one.

K: And then you went on to become Executive Director one year after you had begun as a student?

A: Yes. As a CEO, I met my goals of increasing patients, and expanding the Board. By 1965, we were seeing 625 patients-a-week in our mental health clinic. Our Marriage and Family counseling program was expanding. We launched Foundation affiliates in three other areas. We offered an extensive program of training for clergy persons, psychologists, social workers, physicians and attorneys. We were running $500,000 a-year in fees with a staff of 90 people and sometimes the payroll was due in a few days. I’d have to raise that $35,000 in two or three days or by the end of the month. Clement Stone would just write the check.

K: Well, you certainly were lauded by Smiley Blanton. I read in the Annual Report of 1965 that Blanton said, “I am happy to say that on the whole the Foundation is running more smoothly than ever before, in no small part due to the Rev. Arthur Tingue, the Executive Director, and the dedicated men and women who work under his supervision.”

In fact, as you said in that same Annual Report,

“We have just completed a year of outreach, a year of sharing, a year of extension. The combined services of religion and psychiatry, so urgently needed and demanded in the Greater New York area, are now being extended to the nation at large. After 27 years of serving the New York community, the Foundation responded this year to strong appeals from leading citizens of Green Bay, Chicago, Los Angeles, to establish affiliated clinics.

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Requests have also come from groups in Philadelphia, Seattle, Dallas, Providence, San Diego and Houston. In just 10 years, the Foundation has established itself as an important training center in the field of religion and psychiatry.” (Annual Report American Foundation of Religion and Psychiatry Inc. 1965)

K: Very impressive. And when you speak of affiliates, you are speaking of the counseling centers that grew up all over the nation during those years in the model of the Foundation not just local centers?

A: Yes, it was an international movement. The number of professional, business and civic leaders serving on our Boards of Governors and Directors increased during 1965 from 82 to 119 persons. Howard Clinebell was a force in this growth. He traveled around as an environmentalist and combined this emphasis with his interest in pastoral counseling.

K: How did AAPC get started (the American Association of Pastoral Counselors)?

A: AAPC got started by those who had finished their training at the Foundation. We planned AAPC as an organization drawing together a lot of leaders in the country. We had speakers who spoke about the various aspects of the organization. My role was to speak about the standards that would be like those established first at the Foundation (later the Blanton-Peale Institute).

Kuether was viewed as the one who organized the group, but actually it was a whole group that pulled together. We established an accreditation committee on both coasts. This group caught on as very popular and got off to a good start. We tried to give the impression of authenticity. Our highest aspirations came through the tireless efforts of Preston McLean to hold our students to the highest level of scholarship and analytic training. Unfortunately, McLean died later of Alzheimer’s at a State hospital in Louisiana. Also, pastoral counseling students founded their own group center as graduates in relation to the unique needs of various communities.

K: With the intensity of your administrative work and all the organizational planning, were you also still able to work with the students?

A: Yes. There was one interview I did with a prospective candidate, Ann Belford Ulanov, who went on to become well-known. I remember that she cried during the interview. I think that I must have been somewhat hard on her, and I touched some buttons.
Long after that, my wife Carrie and I had visits with her and her husband, Barry (now deceased) in Elizabethtown up in the Adirondacks near White Face Mountain. When I was a student, I had read Barry’s *History of Jazz* and had the book practically memorized. I still have an original 78 record with a song written for Barry called “Cooling Off with Ulanov.”

K: What would you say is the most important thing that came out of the ten years you were involved with the Foundation?

A: For one, research was done at Columbia in terms of the connection between ministry/religion and psychology. The study showed that there are definite emotional benefits in prayer, reading the Bible along with conjoint therapy.

The other factor was a matter of trust we had in relation to the people who came for counseling at the Foundation. We had religious connections so patients trusted us more. There was social skepticism about atheistic therapists. It was an important factor to patients that they would not be misguided in terms of factors of faith. So, the connection between psychology and religion was always significant in the healing process.

K: Arthur, not only do I want to thank you for giving so much time and reflection to this interview but for the generous of your spirit and that of your wife, Carrie. Having this chance to get to know you some 42 years after you were the first CEO, and now being in the position of CEO at the Institute myself, I am inspired by the legacy you and Drs. Peale and Blanton have left as well as by the supportive presence of all the other persons you’ve mentioned. In essence, you gave us in the Foundation, the “foundation” for what is still going strong today at the Blanton-Peale Institute. We still adhere to the primary mission, which is to help people who are suffering. Our motto in 2007 is “The glory of God is the human being fully alive.”

I’d like to end with a phrase you drew from Isaiah 38:16 in the Annual Report of 1965:

> O Lord, by these things [we] live,
> And in all these is the life of my spirit.
> Oh, restore me to health,
> And make me live!

(*This interview was conducted during a series of phone conversations during the months of January, February, and March 2007 as a personal tribute in honor of Blanton-Peale’s celebration of its 70th Anniversary. Photos are from the Annual Report of the American Foundation of Religion and Psychiatry Annual Report, 1965 and from the personal collection of Arthur Tingue. Special thanks to Arthur and Carrie Tingue for their generous time and effort and to Nancy Simpson for helping to organize the notes from the interviews. A full copy of the interview is available on the Blanton-Peale website under NEWS).
ALUMNI/AE NEWS NOTES

Felicity Kelcourse, (1994) Associate Professor of Pastoral Care and Counseling and Director of the Psychotherapy and Faith Program at Christian Theological Seminary writes that Ann Ulanov (Blanton-Peale alumna, 1965) will be receiving an honorary degree at the Seminary on May 12th, 2007. Felicity reports that she has founded a lecture series in Spirituality and Psychotherapy at CTS which has just celebrated its 9th year. Jungian analyst Sylvia Perera recently presented on the healing rites of Celtic well rituals. Felicity is completing a semester of research leave during which she has been working on various articles originally delivered as presentations for the American Academy of Religion. She also reports that CTS is sponsoring a Pastoral Care Studies program for Hispanic pastors with support and advice from alumna Rebecca Radillo. CTS’s MA programs in Psychotherapy and Faith, Marriage and Family Therapy, and their D.Min. in Pastoral Care and Counseling continue to thrive along with the Residency programs.

Judith Silva (1999) graduated from New York Theological Seminary in 2001 with a D.Min in Pastoral Care and Counseling. For the past three years she has worked in Philadelphia with the Youth Study Center of the Episcopal Diocese of Pennsylvania. Since September of 2006 she has been teaching at Unification Theological Seminary in New York City.


Gene Shelly (1983) writes: Professionally, I remain deeply involved in Imago Relationship International in several ways. I continue to offer three "Getting the Love You Want" couples workshops each year. I also continue to offer the "Basic Clinical Training" Imago course each year and run several monthly supervision groups. On the organizational front, I will become Chair of the Board of IRI for two years in late October following our annual Imago conference in Vienna, Austria.

Ben Adams (1966) writes that they have closed on their new home in Spring Meadow, Smyrna, DE and are moving in at the end of April. “This is a delightful 55+ active adult community with many amenities and is much closer to our daughter Pam in Annapolis and our son John in Swarthmore. We will have lots of space so there will be room for you in our great B & B on your way south!”

David Asomaning (1996) reports that “Through my firm, SynchroMind, I continue with my executive coaching, consulting, and training work with leaders from a wide variety of backgrounds. In this regard, I work with members of the Soka Gakkai International (http://www.sgi.org/); I serve as a leadership development coach at The Auburn Coaching Institute (http://www.auburnsem.org/about/coaching.htm); and I work in strategic alliance with ProVision Network (http://provisionnetwork.com/), an organization for the building of relationships and opportunities among Christian business leaders. Auburn addresses the concerns of leaders mostly in mainline churches, while ProVision is related more to the so-called religious right. The work with Auburn and

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ALUMNI/AE
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ProVision, together with what I do with SGI members, is through a deepening sense of executive coaching using inter-faith models of leadership development.”

James Wisecup and his wife have just returned from a three week tour of Italy, Israel, and Egypt. James conducted two workshops in Israel for Israeli therapists in couples therapy (Imago Relationship Therapy and psychodrama), supervision, and shamanism. The workshops were well received; and he and his wife are going back in the fall to do follow-up workshops. At home in Connecticut, he is busy doing his therapy practice, couples weekend workshops, and retreats in shamanism and spiritual healing.

BLANTON-PEALE FACULTY

Mary Cattan writes:
Last year at this time, this newsletter printed an article about my participation in the Psycho-Spiritual Healing Program in Sri Lanka. As I then reported, the program’s goal is to share Western psychological skills, mediated through traditional spiritual healing techniques, with a group of 30 local counselors. These Sri Lankan counselors work in villages devastated by the tsunami or, in the northern areas of the country, traumatized by the violence of civil strife, to ease the grief and offer their healing presence.

This year, my partner on a return trip to Sri Lanka was Blanton-Peale Staff Therapist Supavadee Thaveesaengsiri. Together, we continued to offer ongoing training to the counselors, but with a wonderfully new and challenging twist. For the first time, the group included a significant number of counselors from the Northeast areas of the country, where the population is under daily siege from the bombings and terror of the civil war. The counselors, who work with those traumatized, and who are often traumatized themselves, were of the Tamil minority. Bravely, they joined their Sinhalese counterparts in the group of trainees and, together with Supavadee and me (and Sinhalese and Tamil translators), shared their experiences and their learning across a religious, political and cultural divide.

Early each morning of the four day workshop, we gathered to ground our work in a spiritual container. Circling a little altar with symbols brought by members of each religion represented (Buddhist, Hindu, Christian, Muslim), the counselors, in succession, would chant the prayers of their faith, while the others listened respectfully. Then, after a time of silence, a small oil lamp would be passed around and members of the group would greet one another.

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FACULTY (Cattan)
Continued from page 13

Trust grew slowly during our time together, as we interspersed teachings with opportunities for rich sharing of their own struggles and traumas. Supavadee and I watched with awe as the group melded and they reached out to one another to listen and work together. Often, we simply tossed out our well-laid plans to “be in the moment” with them, allowing their experiences of grief and trauma to unfold so we could all learn from each other. Once we allowed ourselves just to “expect the unexpected,” knowing we could trust our good therapeutic training, our life experience, and, of course, each other, the learning was rich, and many moments sacred.

Joan Hoeberichts, a Zen priest and teacher, and a Blanton-Peale alumna, continues to lead the Psycho-spiritual Healing Program through her New Jersey-based community, the Heart Circle Sangha. We all remain deeply grateful to be partnering with Sarvodaya, a highly-respected and effective Sri Lankan NGO, which organizes this effort on that far side of the world. The relationships we are developing and experiences we are sharing are nothing sort of life-changing.

Faculty/Resident Publications


and

Bridging the Gender Gap: Men and Women in Group. Co-Author with Ellen Lack Wright, Group, September, 2006, Volume 30.3

Dr. Janet Resnick. When Advice Giving is a Resistance to the Basic Rule in Analytic Group Therapy. Group, September, 2006, Volume 30.3

Dr. Janet Baumann. Guest Editor and Introduction – Special Issue - Group Therapy and the Treatment of Eating Disorders: Challenges and Rewards. Group, December, 2006, Volume 30.4

Krystyana Sanderson writes: The revised and expanded version of the book It Was Good: Making Art to the Glory of God has just been published. I’m one of 21 contributing authors. I wrote an essay called "Light: A Sense of God’s Presence," in which I discuss such themes as Light in the Art of La Tour, Light and the Face of God, Places of Light, Solitude: Light and Stillness, Light at Ground Zero, and Light and Darkness. The book is available from Amazon.com or from the publisher, Square Halo Books.

NOTES FROM THE COUNSELING CENTER

Blanton-Peale Counseling Center was audited by the New York State Office of Mental Health in January 2007. We received a 2-year Certificate of Operations. The Counseling Center will be hosting a breakfast meeting on “Stress” on May 16th for EAP and Human Resource Personnel and on May 23rd for the Clergy. If you know of anyone interested in attending either of these meetings, please forward their names to Debra Chen at extension 123 or Marisa McMahon at extension 119.
Quadrant: The Journal of the C.G. Jung Foundation for Analytical Psychology has been in publication since 1968 and releases one volume (two issues) per year, encompassing a wide range of topics of interest to the general public and to professionals. The journal is included free of charge among Jung Foundation membership benefits and is also available to the general public by subscription or through the C.G. Jung Foundation Book Service. Please direct subscription and advertising inquiries to the C.G. Jung Foundation, 28 East 39th Street, New York, NY 10016. Telephone (212) 697-6430.

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Authors who use patients’ dreams or other personal material are also responsible for obtaining appropriate permission for the use of such material for publication and for adequately disguising the material to protect the patients’ identities. Please retain your original manuscripts and submit your manuscript electronically to Kathryn Madden, Editor quadrantjournal@aol.com. If your manuscript is accepted for publication, the editor will ask you to write an abstract of no more than one paragraph of author’s biographical material.

SAVE THE DATES
May 12—Korean PCS Graduation
May 14—English PCS Graduation
May 16—Community Party
June 6—Resident Graduation

SAVE THE DATE
70th Anniversary -- 2007 Norman Vincent Peale Awards for Positive Thinking
The Blanton-Peale Institute GALA Benefit Dinner will be held on Wednesday, October 3, 2007 at the Union League Club in New York City.

Marcy Syms, President/Director of SYMS Corporation, and Richard M. DeVos, founder of Amway Corporation, will be two of our illustrious honorees for this year. For more information check our website, www.blantonpeale.org after June 30th

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We need more writers. Check our website http://refworks.springer.com/PsychologyReligion for available topics
Deadline for articles, September 2007
2000 word limit

Blanton-Peale website
www.blantonpeale.org