

IPA Newsletter

International Primal Association ♦ Spring 1999

2 Elizabeth Lane ♦ Peabody, MA 01960 ♦ (978) 535-4181

Family Relationships: Memories, Renewals, Possibilities IPA Summer Conference, August 31 - September 6, 1999 By Yvonne Parma

Dear Members and Friends,

This is your 1999 Conference Chairperson speaking. The time is slowly but surely approaching: You are all invited to come to our next big summer conference at Appel Farm in New Jersey! As many of you know and remember, this has been the highlight event of the year of our organization, and in fact, many participants say it has become a yearly highlight in their personal life as well! It certainly has for me.

Every summer, we gather and find old and new friends on the lovely grounds of our traditional meeting place. Again, we will catch up with each other or introduce ourselves for the first time, share experiences, learn from each other, and relax on the grass, in the meeting rooms, and in the beloved swimming pool. We will enjoy our beloved daily women and men's groups. And we will take the opportunity to work on ourselves in workshops, on the mat, in peer groups and personal talks with a trusted friend. Back by popular demand: The Mat Track will insure that every day, there will be an opportunity to work primarily in a workshop facilitated by one or two experienced persons. One of the marvelous things about this conference is always to see the changes in the faces of every participant as the week goes on. By the end of it we hardly have to put the lights on anymore from the veritable glow that shines from inside of each one of us!!!

Next to the workshops, lectures and activities that introduce classic and new therapy approaches and viewpoints, recent developments and exciting discoveries, I am collecting proposals by presenters who pick up on this year's theme of family relationships. Please don't hesitate to send in your proposal!

We are lucky to be able to have Aletha J. Solter, Ph.D., a Swiss American Developmental Psychologist with a Master's Degree in Human Biology, as our keynote speaker. She is the

author of a number of books, of which the latest one is "Tears and Tantrums; What To Do When Babies And Children Cry". This book has been recommended highly by Vivian Janov as a "must read" for anyone caring for children. William Emerson, Ph.D., who was our keynote speaker a couple of years ago, writes that he is recommending it to "every professional and parent I know". The principles Aletha Solter lays out so clearly and understandably in her books are the very ones we in Primal Therapy have been working with for decades. The wonderful thing is that who writes about these principles in the very practical application of everyday family life. What she talks about is not only relevant for parents and child care givers, but also for everyone in and out of therapy, living in adult relationships and family groupings, or any kind of close social situation. This is a very important step in the spreading of the word about the very same principles that have helped us recover our true selves and that allow us every day to live saner and more satisfying lives and relationships. We need to keep working on this all the time, and Aletha Solter can be an inspiration to all of us.

Make sure you reserve the dates for this unique event and watch your mailbox for the brochure in a couple of months. Inspire friends to come along! You can bring your friends and family! We will have a child care person on a part-time basis and are in discussion of the possibility of additional time of a fee for service basis. Children and parents can organize their days with the child care person in the morning at special breakfast meetings. I look forward to seeing you THERE!

PS 1: We are still looking for a lifeguard for the swimming pool, so if you know someone, please let us know!

PS 2: Send ideas, workshop and activity proposals to Yvonne Parma, 397 high Street, Medford, MA 02155, fax (781) 393-4523, e-mail: yturtle@aol.com

If you wish to discuss an idea, call me at (781) 3967.

International Primal Association

C/O Judi Lucrezia
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Winter 1999

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IPA NEWSLETTER

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Deadline for the Summer Issue
Is May 1, 1999

Members News and Notices

The Ark is sailing again! January 16th through February 26th, 2000. If you are interested in intense personal therapy and/or training to be a therapist, this may be what you are looking for. Excellent staff to trainee ratio. Unique multi-modal approach, power-packed schedule, beautiful country site. Call Bill Smukler Ph.D. at (215) 242-6667 or Mary Thompson at (610) 736-0411 or Barbara Bryan at (248) 478-5559 for information.

Primal Integration Center of Michigan will host the annual Memorial Day Weekend Workshop. Friday, May 28, 7:30 PM through Monday May 31, 4:00 PM. Food, lodging, and airport pickup included in fee of \$350.00. Leaders will be Barbara Bryan, Michael Hoyland-Young, Terry Larimore, John Hobbs, and Marie Regis. Reserve early as this weekend fills up fast! Call Barbara: (248) 478-5559.

STAR is a residential program devoted to assisting individuals to release the hold of old primal pain and the limitations of conditioned beliefs and attitudes that limit our present well being. We utilize a variety of methods including feeling release, guided visualization, art, bodywork, cognitive information and journaling. In this way we honor the individual's potential for healing and wholeness in the integration of body, mind, heart and Soul. Barbara Findeisen, MFCC, was trained as a Primal Therapist and has been working as a therapist, developing STAR since 1976. Call toll-free 1-888-857-7827.

William Emerson is offering a variety of workshops and trainings in his breakthrough treatment techniques in 1999 including:

Denver (April 9-12), New Orleans (April 16-19), Petaluma (May 7-10), Seattle (May 21-24), Petaluma (June 20-24) and Mill Valley CA (June 26-July 2), Denver (July 9-13), Seattle (Aug 5-10), England (Sept 6-10), Petaluma (Sept 24-26), New Orleans (Oct 8-11), Denver (Oct 22-26), Minneapolis (Oct 28-30)

For complete information, contact Emerson Training Seminars at (707) 763-7024. His website is: <http://www.emersonbirthrx.com>

The article in the last issue by Terry Larimore about "Recapitulation" didn't include the full acknowledgments for source of the material. William Emerson, Ph.D., is the pioneer who formulated all of the information in that article and will fully cover the subject in a forthcoming book.

Yvonne Parma is still looking for a lifeguard for the swimming pool, so if you know someone, please let her know! Send ideas, workshop and activity proposals to 397 high Street, Medford, MA 02155, fax (781) 393-4523, e-mail: yturtle@aol.com. If you wish to discuss an idea, call her at (781) 396-7466.

Do you live in the Boston area? We are holding free monthly meetings for primal people with a sharing go-round, optional mat time, discussion and a potluck dinner. For date, directions and RSVP, call Yvonne Parma and Fred Zielke at (781) 395-7466, or e-mail YTURTLE@aol.com. If this might suit your needs, call or e-mail Yvonne Parma and Fred Zielke (see above)

The International Primal Association, Inc. publishes the IPA Newsletter. Opinions expressed by the authors are their own and not necessarily those of the IPA. The Editor reserves the right to edit contributions (unless explicitly requested not to do so) and to make final judgment as to the publication of all materials received. Please submit contributions typewritten or VERY legibly written to the editor. Send changes of address to the Keeper of the Database.

Primal Spirit Rituals: Keeping the Baby and the Bathwater

By Jonathan Schwartz

At this year's conference: "Primal Spirit: Dance of the Heart," one of my goals was look at "ritual" in new ways. This naturally follows from my own work that I have been developing the last several years which I am now calling: "The Ritual Lab," or "Spontaneous Primal Ritual Theatre." I had written much of what follows for the conference program and/or for the previous newsletter but decided that it would be better presented, if at all, after the conference, intuiting that there would be many people who experience a high level of what I now call "ritual anxiety." Anxiety that sets in whenever anyone starts to do any kind of ritual.

For me, the notion of "ritual" assumes that we as humans have the innate ability to consciously focus on something and thereby bring about its occurrence; it assumes that manifestation naturally follows attention; really, that motion follows emotion. I define ritual as that kind of organized social structure or activity, which, as its goal, is to energize the participants with a particular focus. An effective group ritual is that kind of organized human activity where all the participants agree at the outset to follow the customs of the activity or the rules of the leader. It usually involves; giving thanks or, what I call feeding the Gods that have helped us, OR beseeching the divine, that is, seeking help, such as information and/or healing that we need.

Effective ritual is healing, is always healing, and opens ourselves to the dancing heart. All too often it generates into Empty Routine which shuts us down and then we're frozen. I believe that we, in Western Culture, have thrown out the baby (effective, powerful, ritual) with the bathwater (serious, boring routine). Ritual has been an effective and necessary part of my path towards wholeness, towards reintegration of the scapegoated and painful, shadow self.

One of my anxieties this year in emphasizing ritual in various ways was that it would raise everyone's issues and that I would be blamed for doing something no one had any interest in. I suspect that we all have so many issues around ritual because out religions, our dogmas, where we normally have found rituals have let us down miserably. The rituals of religion, largely, have divorced us from whatever we consider Spirit or God to be. This separation from the Divine we have, in part, unfairly and unconsciously blamed on ritual itself. We take our failed rituals, those activities which have become serious, boring and routine as evidence that our rationalist, materialist, cynical culture has

got it right...that any conception of the divine and any kind of ritual or prayer is but a primitive fiction created by psychologically immature and ignorant sorts (not souls) who don't know how to properly reason, thereby throwing the baby out with the bathwater.

At this year's conference, we had various "ritualistic" happenings; two closing ceremonies, an opening, and a ceremony of sorts involving the men and women's groups on the platform. I learned much about effective ritual from the various "ritual labs" and from the behind the scenes discussions with the other "freelance ritualists." Jeannine, Rico, Wachan, Marta, Nowa and Antero by e-mail and by what actually happened at the conference. From my admittedly biased perspective each ritual had a spontaneous, free-flowing, and, at times, magical quality. Why was this? What general ritual rules can I take from this so as to maximize the power of ritual in my everyday life.

Throughout the week, there were various discussions of what each of us might do, what could be possible orders of their occurrence, but what I learned is the following: One must be very careful to respect the energy of the group and what they need and to go in their natural direction. The leader is effective if he is generally not seen as a leader, but just as another participant or as a "ritual catalyst." There is no ritual that can be effectively repeated; spontaneity is essential. Therefore, talk about the ensuing ritual and reparation must remain intentionally incomplete and abstract. With that said, preparation is essential, preparation which is not attached to a particular process, nor a particular result; nonattachment from the result. And lastly, it's great to have experienced ritualists who know lots of songs that everyone can learn immediately.

One of my goals with this conference was to introduce the possibility that ritual can be a powerful healing tool in one's life regardless of one's connection with anything that can be called God. I wanted to share what I have found in my life, namely, that with effective, spontaneous ritual, made up in the moment, that I can find tremendous support from something other than myself, namely, Earth and Sky, and that anything that allows me to express appreciation for what I already have. Also, to ask for what I do not have, helps me become closer to my own heart and helps me be where and who I am.*

A Review of Dr. Paul Vereshack's *The Psychotherapy of the Deepest Self* by

Stephen Khamsi, Ph.D.

"*The Psychotherapy of the Deepest Self*," gushes a recent reviewer, "stands in a class by itself as the best book ever written on primal therapy." It is "an excellent reference that belongs on the shelves of every experienced primal therapist." "This is the book many of us have been waiting for during the last 25 years. This is the primal book of the century." Amazingly, Vereshack's own evaluation is even higher. "I expect this book to be very significant" he notes in an interview with John Speyrer from the *Primal Psychotherapy Page*. "I sound a bit megalomaniac, trying to offer a way of raising the consciousness of our species over many years . . . I have very strong feelings about wanting this to be a major turning point for the human race."

Before we begin building a shrine, let's take a closer look.

Who is Dr. Paul Vereshack? Vereshack is a 60-something, Canadian, unlicensed physician and psychiatrist who, as a defense against charges of sexual misconduct, has written this book. Vereshack admits that he "experimented" beyond accepted standards, and has resigned his license to practice medicine (but somehow retains a private psychotherapy practice). Surprisingly, Vereshack is "not that interested in primal therapy itself at this time except insofar as it needs to be taught, as a consciousness-enhancing device for humanity's evolution."

Clearly, Vereshack has done several things well. First, he is generously sharing his book over the Internet, and says he's willing to talk with readers who call him, and even to work with those who come to Toronto. He has honestly informed readers both that he failed to qualify for his certification in psychiatry and eventually resigned his medical license. Vereshack has written very well at times about important matters, and has incorporated ideas and techniques from bioenergetics, focusing, gestalt, psychodrama, psychosynthesis, Rolfing, Rogerian counseling, transactional analysis, and Zen. He has correctly characterized depth therapy as a long and disciplined journey. Patients have been encouraged to proceed at their own rate, and attempts have been made to achieve a reasonable level of completion at the end of every session.

But wait - there's more.

In Part I of the book, Dr. Vereshack is a legal defendant on trial. Consider the following: "I ask her to let her fingers do as they wish. Slowly, over several sessions, she undoes the buttons and, even more slowly over many more sessions, places her lips against my nipple and begins to suck. She suckles at my breast, lying beside me with my shirt removed, for three years, her hands kneading and squeezing my arms and back." Vereshack adds that later "she asks me if I will lie on top of her in a sexual position." Still later: "After three years of suckling, she developed a compulsion to fondle my penis . . . Once again I decided to let her go ahead and do what she needed to do. In feeling my penis, and in this case feeling it respond to her touch through my clothing . . ."

Vereshack's defense? This case demonstrates the principles of "regressive therapy," the way to complete the unfinished traumas of childhood via the "search for congruence" and "body necessity." The suckling was a "corrective learning experience." The sexual positioning helped the patient realize that she had been trying to expel her mother from her body. And the fondling of Vereshack's penis helped her to recall alleged sexual abuse by her father. This patient never cried, screamed or raged once in all her years of "therapy," yet reportedly was healed. She was not among those pressing charges, but instead came to his legal defense.

Interesting case. But since this patient wasn't pressing charges, why does Vereshack put himself at further risk by presenting a case that's so provocative? Why offer admissions so legally incriminatory? He admits that holding, touching, and direct therapeutic nurture are experimental techniques that come with mistakes. "This area of experimentation," admits Vereshack, "is so dangerous and so easily misinterpreted that it should never be undertaken." "I do not feel that I could ever risk using sexual touch again," he notes, and finally concludes that "sexual touch from the therapist must be denied." In the future he would have the patient touch a penis-like object or a male doll. "I was half my age and hadn't yet lost my trust in my fellow man/woman." Wow!

Dr. Aletha J. Solter (cf. Vereshack's March 1998 column on the *Primal Psychotherapy Page*) has expressed clear discomfort with this case. The suckling seems to her to be "a compulsive attempt to meet an unmet childhood need that cannot possibly (Continued on page 7)

IS PRIMAL THERAPY & THE IPA STILL RELEVANT TODAY

A Dissenting View

By Chris Wright

How is Primal Therapy or the IPA relevant today? Ask yourself. What makes for your commitment or participation? And then, what would be your vision for the IPA? For me, I'm a little concerned. Maybe I shouldn't be. Afterall, the summer conferences continue year after year. It's always wonderful to see everyone, experience some good work, some new programs and interesting speakers, swim nude. Kind of like Primal summer camp.

But I also notice that the original cadre of primal therapists and therapy-ites is growing older (and smaller). And maybe less relevant. I say that because as an association built exclusively around Primal Therapy, we sure seem to have evolved our interests. Just look at the focus on the summer conferences: three years ago it was Roger Woolger and Past Life Regression; the next year, Stan Grof and Holotropic Breathwork; last year on shamans. The workshops during the week also seem to focus on the latest technologies for doing deep work. All are providing wonderful, powerful work, but what is the relevance to the original process of Primal Therapy?

It would seem that a more accurate title for our endeavor would be the International Association of Primal Healing Arts. An umbrella organization big enough to include everyone dedicated to deep healing work. That would include Primal Therapy, Casriel's New Identity Process, Reichian approaches, past life regression, breathwork, altered states work, shamanism, chi-gong, ritual, dance, the new "power therapies" of EMDR and Thought Field Therapy, energy work and on and on. Now all of that sounds relevant. And self-perpetuating. Because as new powerful experiential technologies emerge, they will certainly show up here at our conference. As they should.

So, in this model, if people really want to keep up with and experience the latest developments, processes and tools in personal growth, healing and transformation, they should join our Association. Because that's where everything that is happening is showcased, experienced, debated, developed. Professionals could even get trained in any of the different modalities. Everyone still keeping their allegiances and turf, yet all under one associational, shared values framework.

But what happened to our original Primal group, you say. Uh. Well, I can see why you'd say that. This association was established to develop, promote, celebrate in our experience of Primal Therapy. The one place where people could find out about Primal Therapy – its theory, processes, and the practitioners in their area; where professionals could grow in their knowledge and use of Primal Therapy; and where we could all come together and experience the processes and network as a community in conferences – all as a way encouraging the use of primal work in people's lives. OK. So why not, then, focus on making Primal Therapy relevant today?

Our theory is certainly relevant. And compelling. We know that inner stress is *naturally* resolved by opening up and experiencing it completely. If you relax your inhibition and let it up, you'll naturally start to cry, angrily storm, or tremble in fear. This is how the physiology was designed to process stressful stimulation – organismically, emotionally – to it's natural resolution.

It is much like when the bladder fills up. The natural *action sequence* for restoring biological balance is simply relaxing our inhibition and the cleansing process occurs automatically, naturally. It's hardwired into the autonomic nervous system. You don't need to learn it. Only how to manage it. So as children we are taught to suppress and hold it in until we're in a safe structure (as in a bathroom).

As children we're also taught to suppress emotional tension from its natural pathway to biologic resolution and release. But, of course, there were no emotional bathrooms to go to. "Stop crying!" "Shut up!" "Don't be a baby!" As a culture, when we're trained to hold in hurt, painful feelings, resentments and aggression, and act out our fears, what shows up? All of the dysfunction we live out of and encounter.

So the world is a little threatened about the idea of emotional processing, which affects us trying to be "relevant." Can't blame 'em. The conditioning is deep. The structures for emotional work have seemed primitive and, for most people, feel unsafe. Even therapists tend to be afraid of this stuff. The societal prohibitions have probably affected us all. I mean, honestly, do you process or experience these unresolved feelings to resolution regularly in your life?

There are three areas where emotional healing becomes important and relevant: for healing the past, for resolving current stress, and for safely resolving emotionally-charged conflicts/issues in our relationships. The first is the most common. For many Primal Therapy has provided the context for once-a-week healing of their past. Yet, I wonder how many people take advantage of this natural healing mechanism and regress into the past every week to accelerate their growth? Well, then, what about current stresses that trigger us in our day-today lives. How many people when they are upset, anxious, stressed-out, aggressive, or depressed fully process the inner emotional tension safely to resolution? And peace. What are the structures that facilitate that process in the moment? So that we don't hold in or act out the tension in unhealthy ways.

Then there is the even more relevant situation of what to do in a relationship when you're triggered together. What do you do with the tension? What is a safe, secure structure for experientially processing the emotional charge to resolution together? Not just resolving the current trigger, but experiencing fully what was triggered deeper inside and biologically healing that. So the relationship becomes a vehicle for accelerating our healing and spiritual growth together. Safely. Whenever we're triggered.

Where can people go to gain these understandings, learn these safe tools for themselves, or be trained to teach others in their community? The IPA could provide this service as the champion and disseminator of knowledge on the primal process in people's lives. That, strikes me, as becoming highly relevant in our society.

But, really, do we need to be more relevant as a community in the IPA? Can't we simply enjoy what we have going? Sure. I certainly do. And am content with it. But I also know that we are sitting on a collective knowledge that is unique in the world, with years of development in tools that could help people safely resolve inner tension in their lives. Tension that churns deep inside from past unresolved feelings. Tension from current stresses that plays havoc in the body and mind. And tension in close relationships that undermines the marriage and can damage the children. Unless processed safely to resolution. That knowledge is our special domain. And could be our gift to the world.

Chris Wright will be leading a one-day, pre-conference workshop March 26th in Washington, D.C. on this theme: systematizing, packaging and promoting emotional healing -- it's theory, processes and tools -- for easier assimilation and use by the public and professional helpers through the IPA. All are invited. Pre-Registration is necessary at (703) 645-2002.

(Continued from page 4)

be met as an adult, rather than a regressive healing experience." Concerning the fondling, she asks, "is healing really occurring while feeling the therapist's penis?" And regarding it all, Solter's sage advice is that patients "benefit more from clear boundaries, and heal more quickly by learning that a loving, supportive relationship can exist without sexual contact." Sexual impulses arising in therapy sessions should be felt and not acted on, and compulsive traumatic re-enactment is counter-therapeutic.

Vereshack may be right that therapists must use courage and intuition. And readers may be right if they balk when he admits that his own early needs were sexualized, and led to an endless pursuit of women (cf. Vereshack's October 1998 column on the *Primal Psychotherapy Page*). We would be naive not to ponder the purity of motivation of any therapist who performs "tummy hugs" (bare abdomen-to-abdomen contact, carefully avoiding sexual movements of the pelvis) and "full body holding" (used during the last 15 minutes of all regressive therapy sessions). Beyond this single case and the many issues surrounding it there is, of course, a broader

danger. "It is doubtful to me," notes Vereshack, "and to almost every patient and therapist with whom I have ever spoken, that depth therapy can be pursued without the presence of a depth therapist." And yet he has written and released a book that encourages people to attempt just that - and made it available over the Internet to anyone in the world. This in spite of his admission that regressive therapy is "not a safe option" for a percentage of people, and that "there is a real possibility that some people who try to use this book might end up needing the services of a

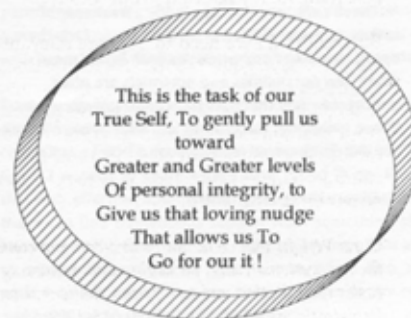
psychiatrist or a local psychiatric institution." These are grave consequences, and not to be taken lightly.

In sum, Vereshack has generously shared many ideas that are insightful, if not always new - that people act out unfelt feelings, that repression leads to distortions in cognition, that one must merge with and embrace pain in order to get rid of it, that therapists feel fear, and that patients deserve and require considerable respect. But as much as we would like to establish general laws of human experience and behavior, Vereshack's Laws, Corollaries, Congruencies, Paradoxes, Purities, and Immaculate Processes are merely interesting assertions, nothing more. There are, however, some well-established principles in psychotherapy and in medicine, such as "first do no harm." For all the good he may have done in his long and earnest career, Vereshack has apparently violated this principle, even while seeming to defend and glorify such actions.

Every religion has magic and miracles, martyrs and saints. Primal therapy is a science when with discipline we study and learn about phenomena, and then objectively verify our observations and systematize our knowledge. But primal therapy becomes a religion when there is unquestioning ardor, commitment, conformity, devotion and faith to a person or a process, a doctrine or a declaration. Perhaps in his legal trials Vereshack seemed like a heretic or a martyr to his medical inquisitors. To most of the rest of us he is likely to remain the author of a provocative book, one that is alternately inspiring and incriminating, not an important historical figure.



Taff Welch Brian Stark Alice Rose



I'd like to respond to Derek
Cameron's article on Primal Insight:

I agree that additional therapy techniques can enhance our personal growth. I used to believe that Primal Therapy was the only therapy for me until I opened my mind and heart to other therapies. Without in any way replacing Primal Therapy, I found that they added to my Primal process.

I have never been exposed to Vipassana Meditation, but I can see how it could add a new dimension to the Primal experience.

My own experience has been with Guided Imagery and Music according to the Bonny Method. In this method specially selected classical music is used to elicit imagery which is continually encouraged by the therapist, so that eventually a clear picture of the person's inner journey unfolds. The right music can take you into memories, feelings, body sensations, or it can take you into explorations of new possibilities and undiscovered potential.

I have benefited enormously from both these therapies. I now also experiment with using them together. For instance, I may start with some music that may evoke grieving, go into a Primal about being abandoned and finish with nurturing music. For me the combination works well.

I probably still see Primal Therapy as my preferred therapy, but since I have become more open to new techniques and approaches. I have found that most of them have something of value to offer me.

As Derek says, each therapy "adds a fresh way of looking at material elicited by the other". Each therapy opens new doors and when you look inside those doors new possibilities and potentials are often discovered. And that's what personal growth is all about, exploring, discovering and taking risks. Thank-you Derek, I enjoyed reading your article.

By Renate Marek (Australia)

Listen

*When I ask you to listen to me,
and you
start giving me advice, you have
not done what I asked*

*When I ask you to listen to me, and you
begin to tell me why I shouldn't feel that way,
you are trampling on my feelings.*

*When I ask you to listen to me and you feel
you have to do something to solve my
problems, you have failed me, strange as
that may seem.*

*Listen: All that I ask is that you listen,
not talk or do ~ just hear me.*

*When you do something for me that I can and
need to do for myself, you contribute to
my fear and inadequacy.*

*But when you accept as a simple fact that I
do feel what I feel no matter how
irrational, then I can quit trying to
convince you and get about this business
of understanding what's behind those
feelings.*

*So, please listen and
just hear me.*

*And, if you want to talk,
wait a minute for
your turn ~
and I'll listen to you.*

~ Author Unknown

IPA MEMBERS OFFERING PRIMAL WORK

This is an application to be on a list of members of the IPA who represent themselves as offering primal work. The listing will be published by the IPA and will include the following statement: "The IPA does not endorse the expertise or experience of these individuals. Each member has submitted the following brief description of their services."

Name: _____ Address: _____

Street or Box No: _____

City or Town: _____

State, Country and Postal Code: _____

Telephone: (____) _____ Fax: (____) _____

Email: _____ Website: _____

Description of services and credentials: (Maximum three typed lines):

May we also include your listing on the IPA website? Yes No
Make your check for \$30 to the IPA. Send check and this completed form to:

Barbara Bryan
23011 Middlebelt Road
Farmington Hills, MI 48336

Questions? Call Barbara at (248) 478-5559.

Clip here and mail!

Primal Integration Training Report

We have our first applicant, Steve Austill. This is very appropriate as Steve was our experimental subject as we worked on this process. The first step for Steve is this announcement in the newsletter of his intent. We welcome written comments from our membership about his application. All comments will be strictly confidential. Send to Barbara Bryan, Committee Chairperson: 23011 Middlebelt, Farmington Hills, MI 48336.

Here is Steve's address and the names of his support persons: Steve Austill, 12 Mt. Vernon St., Sangus, MA 01906 (781) 233-1339
Hal Geddes, Judy Geddes Kinsey, Fred Zielke, Stephanie Wingfield, Yvonne Parma

The committee members are: Barbara Bryan (Chair), Mary Thompson, Yvonne Parma, Terry Larimore, Steve Austill, Brian Stark, Leonard Rosenbaum, Linda Marks,

Possible CEU's

If you need continuing education Units as part of your professional requirements, here's a note! After the IPA Conference in August, I submitted to my Board a listing of the workshops I attended for post-approval. I received credit for the full 13 hours! This represents time and money, as you well know! Keep this in mind while registering for future Primal Conferences.

Pat Allen MSW

Plan ahead!

1999 Summer Convention

August 31 - September 6, 1999

IPA Membership

	Single	Joint
<u>Lifetime membership</u> \$1000		\$1500
<u>Annual membership</u> (dues based on income)		
\$100,000 or more	\$ 110	\$ 165
\$50,000-99,999	\$ 75	\$ 112.50
\$25,000-49,999	\$ 60	\$ 90
Less than \$25,000	\$ 50	

Low-income membership for \$30 per year is available to individuals who are either full-time students or who support themselves exclusively with public assistance.

All dues cover the fiscal year Aug 99-July 00. To qualify for joint membership, both members must live at the same address and pool resources. Joint members will receive one mailing per household.

Send your complete name and contact info (including email!) and check made out to IPA c/o Judy Lucrezia, 2 Elizabeth Lane, Peabody, MA 01960



Roses to....

Denise Kline, Leonard Rosenbaum, and Chris Wright for their dedication and work planning and creating our first Washington D.C. Conference.

Jonathan and Nowa Schwartz for the great 1998 Summer Convention.

Taff Welch for his years as secretary and liaison with the public. A job well done!

Mary Lynn and Mickel Adzema for their years as board members, dedication to the IPA, and best wishes for their new ventures.

Judy Lucrezia for her work on the data base and for taking over as secretary.

Note from the Editor:

I want to hear from you! Let's make our newsletter more interesting and relevant! Send your material to me - Barbara Bryan, 23011 Middlebelt, Farmington Hills, MI 48336. (248) 478-5559 or Toll Free: 877-PRIMALS or 877-744-6257.

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