

Volume 57, Number 3

Fall 2019



**Bulletin of the
Psychoanalytic Association of New York**

VOL 57, NO.3 • Fall 2019

**Bulletin of
The Psychoanalytic
Association of
New York**

EDITOR

425 EAST 79TH STREET, #1N
NEW YORK, NY
212-472-8867
e-mail: herberthstein@gmail.com

Editor

Herbert H. Stein, M.D.

Assistant Editor

Leslie Cummins, D.S.W.

PANY

Director

David Frank, M.D.

Chair, Education Committee

M. Carmela Perez, Ph. D.

Chair, Graduate Society Committee

Herbert Stein, M. D.

Vice Chair, Graduate Society

Committee

Monica Michel, M.D.

Councilor to the American
Psychoanalytic Association

Arthur Lew, M.D.

Alternate Councilor

Barry Rand, M.D.

In This Issue . . .

Editorial

In This Issue , 3

Introductory Remarks to Memories of Shelley Orgel
September 21, 2019

by David Frank 4

Shelley Orgel: The Lessons of His Character

by Jeremy Orgel 9

Shelley Orgel

by Judy Kantrowitz 12

Shelley Orgel

by Jason Wheeler 15

Shelley Orgel

by Birgit Elias 17

Shelley Orgel

by Jennifer Stuart 18

Shelley Orgel

by Laurie Wilson 19

Shelley Orgel: In His Words 20

Bulletin Board

PANY's Training Analyst and Certification Study
Group

PANY LGBTQ+ Study Group 22

PANY Scientific Meeting Schedule 23

PANY News

News and Notes of Members 24

Editorial

In This Issue

On September 21, 2019, PANY held a panel entitled “Memories of Shelley Orgel.” The announcement for the event described it as “a memorial celebration of the psychoanalytic life of Shelley Orgel, our beloved PANY colleague who died in December of 2019 at the age of ninety.”

This meeting was organized somewhat differently than most such panels designed to honor and remember a prestigious member of the psychoanalytic community in that it was not designed primarily as a discussion of Shelley’s major contributions to the psychoanalytic literature nor of his many contributions to this Institute and Society and to the American Psychoanalytic Association over a lifetime of service.

Instead the panelists were asked to speak of their memories of Shelley Orgel and his contributions to their lives, personal and professional. The panelists and others who spoke up spontaneously from the audience included members of Shelley’s family, his colleagues and friends, as well as members of our community who knew him as a supervisor, teacher, and personal analyst. The idea was to present Shelley Orgel as he had personally affected the lives and careers of others.

For many of those who attended, it was a very moving afternoon. For that reason, it was suggested that we devote an issue of the *PANY Bulletin* to it by presenting some of those personal memories as they were spoken that day. Given the very personal nature of these presentations, most of them are presented in briefer extracts at the judgment of the speakers. Our hope is that those who were not there will have some sense of what was conveyed that Saturday afternoon and that those who were there will be able to relive the experience.

I have taken the liberty of making some stylis-

tic touches. Ordinarily, the publications in the *PANY Bulletin* are presented in double columns and in ordinary type. David Frank’s introduction as moderator and organizer of the panel is presented in this standard format for the most part. Following that, the very personal messages—from a family member, a friend and colleague, supervisees and analysts—are presented in single column with italic style type in keeping with the intimate tone heard and felt by those of us who were present that afternoon.

I thought it also appropriate to include in this issue a piece that was originally published in the Spring Edition of the *PANY Bulletin* documenting a transcript of Shelley’s own words in response to general questions about his life as a psychoanalyst and a member of the Institute originally compiled for background for the program of the “Tribute Dinner” at which he was one of the honorees. HHS

Reminders

The Election of a new President Elect of the American Psychoanalytic Association will soon be underway and should be concluded before the next edition of the *Bulletin*. Kerry Sulkowicz, a graduate of this institute and a long time faculty member, is running for President Elect. Kerry holds powerful credentials for this position as a trained psychoanalyst who has spent much of his professional career using his analytic skills as a consultant to organizations and corporations that can benefit from institutional advice and counseling.

Let me also call your attention to the Bulletin Board page which features two recent ongoing group initiatives of our members as well as, of course, the ever present news and notes page.

HHS



Introductory Remarks to Memories of Shelley

September 21, 2019

David Frank

Shelley Orgel, who was Director of the former NYU Psychoanalytic Institute (now PANY) 30 years ago, and a beloved training and supervising analyst, was one of a few directors during the transition from Downstate to NYU who put our Institute (NYU, IPE, PANY) on the map, nationally and internationally, in terms of excellence in psychoanalytic education.

Not only did Shelley put PANY on the map. He left a personal stamp through leadership, shaping the character and culture of his institute. His legacy is a rich one, a remarkable model of humanism and rigor, unflagging devotion to analysis, collegiality, warmth, wisdom, and seriousness of purpose. I cannot think of a more important person who has led this Institute/organization in its 70 year history. In composing his *New York Times* obituary in January of 2019, I described Shelley as “a true luminary whose integrity, compassion, and depth of insight graced our Institute and beyond.” His loss is a giant one for the PANY community, and for psychoanalysis at large.

For my introductory remarks to our memorial, I’d like to speak about some of the important ideas he shared and the thinkers he admired. Actually, Shelley’s papers are few, maybe 20, compared to many scholars, but are full and deep. This is a brief tour, given time constraints, of some of the central interests, ideas and characteristics of this most exemplary analyst.

My remarks focus on some of his core ideas and intellectual legacy. Shelley often returned to basic concepts concerning what is psychoanalysis and what it is to be psychoanalytic, particularly from the vantage point of technique. An entire course could be devoted to some of his writings. But Shelley’s legacy, no less important than the ideas he offered, includes an *extraordinary quality of empathy—*

for his patients, his supervisees, his students, and his colleagues—that had a special impact on those of us who knew him. He had a gift for finding affirmative ways to listen and to speak when people were in the act of revealing what was most difficult to say. The power of his empathy emerged as so substantial, in my opinion, from the ways he voiced and harmonized it, within the totality of his personhood—his wisdom, intellectual rigor, literary sensibilities, love for human individualness, and lyricism. Empathy voiced within this internal ensemble, ever so personal, was a marvelous thing to experience.

For the purpose of starting our conversation today, I’ll present Shelley’s thoughts about psychoanalysis in schematic form, with some overlap of these groupings - understanding the limitations of this sort of approach. Here are some of the themes that speak to me as central to how Shelley thought about psychoanalysis:

1) Shelley engaged himself in a career-long devotion to standards for training. In a paper on the The Future of Psychoanalysis [*Psy Q*, 1990] he wrote: “*The competence of the analyst ... is linked ... with the quality of the analyst’s education, and that the outcome of the educational experience, in turn, depends, immediately and over time, on the experience of the training analysis.*” Stemming from concern and love for the discipline, his interest in training standards, and in particular the training analysis, was a cornerstone of his life’s work. Ours is not a field that can be learned through study from afar; it’s experiential. Shelley felt that the experience of the training analysis profoundly impacts the quality of training; the graduate analysts’ feelings about making the

Shelley Orgel
David Frank

recommendation of analysis; the quality, differentiation and uniqueness of future analyses; the health of psychoanalytic institutes; indeed, the survival, scholarly growth and inner sanctum of the entire operation.

These beliefs led him to write the paper, "Some Hazards To Neutrality in the Psychoanalysis of Candidates" [Psy Q, 2002]. Shelley thought of analytic neutrality as the analyst attempting to occupy a balanced or impartial position in relation to the contending forces in the patient's personality, the treatment goals, and the varied constituencies that vie for position in the analytic situation. Many have written about this central analytic concept. In my opinion, Shelley wrote in particularly compelling ways about how neutrality is necessary for the analyst to enable "another person in his or her otherness to exist." What Shelley did in his paper on the analysis of candidates was to help training analysts understand particular complex and emotionally charged situations that can pressure them to temporarily discard neutral orientations, such as candidates' career and educational decisions or supervisors or institute protagonists (welcomed or unwelcomed by analyst and/or patient) suggesting that candidates "work on something in their analysis."

2) Shelley wrote and spoke about what happens in the room in an analysis—training and otherwise—ever mindful of the risks of what he called "palliative dilution." In his paper on "The Future of Psychoanalysis," he wrote: "*The maintenance of an intact psychoanalytic situation requires continuous care by the analyst—because the patient and the analyst throw many obstacles in its path ... always a temptation to dilute the pain by diluting the experience of analyst and patient in the analytic situation.*" Shelley shined a spotlight and encouraged us to be aware of the many rationales, theoretical and technical, that may be called upon to direct the course of the analysis in the service

of defense. He asked us to be vigilant for developments that may seem (to both analyst and patient) like a harmonious interaction but that may fend off "*useful transference intensities that can be projected outside of the room by patient and analyst, depriving the analysand of the right to strive for ... and achieve the quality of insight that sometimes is mobilized only in the aftermath of transference storminess... .*" [Comments on the Topic, *Journal of Clinical Psychoanalysis*, 1997].

Shelley wrote about a variety of pathways to dilution of the transference neurosis, including the analyst's acting upon his or her desire to be the confident mentor, and the complexities of certain parental approaches to patients.

He spoke and wrote about Brian Bird's paper on Notes on Transference: Universal Phenomenon and Hardest Part of Analysis [JAPA, 1972]: "*what is specific about a transference neurosis is the active involvement of the analyst in the central crunch of this conflict.*" Analysts can pull away from it wittingly or unwittingly because this work is so difficult. In that paper, Bird wrote about why analytic work leans so heavily upon the analyst's "skilled fortitude," in part because "one of the serious problems of analysis is the substantial help the patient receives directly from the analyst and the analytic situation..... the trouble in a sense is that the direct nonanalytic helpfulness of the analytic situation is far too good(!)," so easily beckoning and tempting both analyst and patient.

Brian Bird quoted Freud's 1905 paper on Dora (written 5 years after his treatment of Dora and 8 years after *The Interpretation of Dreams*): "it is easy to learn how to interpret dreams, to extract from the patient's associations his unconscious thoughts and memories and to practice similar explanatory arts" Bird emphasized Freud's early insights about transference, that it "is so hard to work with that we will be tempted to attenuate, or even

omit it ... if we do this ... analysis will be reduced to an *explanatory art.*" (italics added) Whereas Bird focused more on the hostile negative transference as something that patient and analyst evade, Orgel was just as attentive to all sorts of positive transference elements that can also be diluted in analytic work. In writing about the risks of "palliative dilution" of the transference neurosis, I believe that Orgel and Bird were among the leading psychoanalytic thinkers in the last 50 years who devoted themselves to differentiating what happens in psychoanalysis versus psychotherapy and in trying to protect analysis from becoming an "explanatory art."

3) Shelley spoke about the central therapeutic action of knowing from within, while connected with another.

In the "Hazards" paper (mentioned above under #1), Shelley wrote "*Acquiring a passion to know, to bear owning one's inner world of unconscious wishes and defenses, and to experience the emergence of new, affectively charged insights and memories as surprises, from within, are functions that lie at the heart of the intrapsychic transformations that define analytic change as distinct from therapeutic change.*"

Shelley was deeply concerned about developments in the field that excessively prioritized interactional and relational approaches—those that emphasize "*corrective object relationships over interpretation and insight into ... unconscious conflict in the transference ...*" This is by no means to say that Shelley felt that relational approaches are not valuable in analytic work. His own lyrical and even poetic manner of speaking would be an example of the value he placed on relational elements to reach his patients. But he worried that if too heavily relied upon, such approaches could be used by patient and analyst to interfere with both the power and sensitivity of knowing from within, nourished by the free associational

method.

4) The risks of idealization of our psychoanalytic teachers: I suppose this could apply to our own thinking about Shelley today. In "The Future of Psychoanalysis" paper, he wrote: "*We are tempted to turn the analysts of our parents and grandparents' generations into mythic figures. ... [this can] reflect our continuing infantile need for 'great men and women' in order to help us to curb our own drives.*"

Shelley delves into this in his paper, "Arlow as Teacher and Supervisor" [Psy Q, 2006] on Jacob Arlow (one of his revered teachers and early supervisor at Downstate), describing Jack as wary of the temptation to re-establish an apprentice-master model when Shelley participated in a study group on termination with Arlow after graduation.

Shelley wrote: "*All of us wished to find in him a leader who would calm our worries that we had never learned how to 'do it right,' ... to replace our analysts to whom we could no longer turn ... and for whom some of us were surely continuing to mourn.*"

"*In this seminar he offered what he did in supervision—insight into the reasons we were inhibited in consolidating our independent identities ... to think as individuals, creatively, as analysts. ... He helped me to grow not as a disciple, but as someone who could search and struggle to find my own way, to achieve and build my own identity as a psychoanalyst.*"

5) Shelley's emphasis on the problems with becoming a "disciple," as opposed to embracing one's own unique individuality as an analyst can be considered in the context of his deep interest in termination phase work (Plenary Address APsaA, 1998, "Letting Go: Some Thoughts about Termination"). Shelley emphasizes Hans Loewald's insight, that "what results at the end of analysis is emancipation, not identification, if the feelings of mutual abandonment can be analyzed and the relationship rather than the object or person is

Shelley Orgel
David Frank

internalized.”

Furthermore, Shelley believed in the applicability of the experience of emancipation in properly concluded analyses to issues such as the vitality of psychoanalytic institutes. This ripple effect, described in #1 above, exemplified how Shelley's life work was more comprehensive than his valuable contributions to psychoanalytic theory and technique—he articulated a vision of communities.

“In appropriately terminated training analyses, with the emancipation that accompanies internalization of the analytic relationship, the candidate-analysand, as an analyst, is more able to be selectively attuned to different analysands as individuals. Knowing them and treating each one as unique means the (graduate) analyst is not compelled unknowingly to follow a repetitive program applied to all. Such unconscious programs have been known to carry on lines of analytic transferences in perpetuity ... draining our field (and institutes) of creative energy.” [Hazards, 2002]

6) Shelley's Intellectual style and ethos was one of relentlessness in pursuit of understanding human emotional life. This is perhaps best exemplified in his prescient paper on Freud and the Repudiation of the Feminine [JAPA, 1996], a pioneering paper on female sexuality. I recall the excitement in listening to Shelley, then age 66, giving this paper in NYU's Farkas Auditorium as the PANY Freud Lecture in 1994. The paper is quite simply a tour de force, a past and future looking account of Freud's wonderful burst of self-analytic work at the age of 75 (within a year after his mother died at the age of 95), when he wrote his “surprising” 1931 paper “Female Sexuality” revealing, as a discovery, the little girl's pre-oedipal longings for her mother.

The “Repudiation” paper is about Freud's experience of the feminine in himself, and especially his repudiation of the female components of his own identity. What comes

across is Shelley as a kind of post-hoc supervisor and “analyst” of Freud—demonstrating with tact and humanity (and gusto) an understanding of Freud's fresh insights at age 75. Shelley reveals Freud's counter-transferential blind spots even in the immediate aftermath of Freud's then new insights about the Dora case, 30 years after the three-month treatment concluded. Orgel points out that even considering Freud's own post-hoc self-supervision for not having recognized Dora's homosexual love for Frau K as the strongest current in her mental life, Freud does not recognize his own position as object of Dora's desires for her mother—*“He couldn't play the part of the mother in the transference.”* At this point in his career, Shelley, as a senior analyst was able to observe and respect Freud's own developmental arc of growth and also reflect upon what Freud was not able to consider at the time.

Shelley referred to his insights about Freud six years after delivering the “Repudiation” paper, describing Freud's reticence in writing about the emotional intensity and power of others' attachment to him—*“for him to want to be loved, missed, mourned violated his character... his characterological bent towards an adversarial attitude... .”* [Letting Go, cited above].

And more specifically,

“Psychoanalysis comes into being from Freud's need to discover and reveal himself in each of the members of the primal scene, to 'know' each of the participants without destroying either of the sexual pair, and without becoming lost in being any of them irretrievably... . These delicately balanced tensions are, I believe, always evident in analyses when they come alive. In his self-analysis after the death of his father ... he found himself in the murderous struggle of Oedipus and Hamlet with the father he wished to replace and become. The knowledge of what it might feel like to be the mother, however, what the psychological experience is of

Shelley Orgel
David Frank

being a woman eluded him.... When patients imagined and desired him as a woman, he turned away. It took awesome courage to admit the wish to have mother, but it remained painfully difficult for him to wish to become her.” [Repudiation, 1996].

7) Finally—and this is less an idea than an approach or spirit rooted in Shelley's character—the points I've elaborated reveal Shelley as a kind of conscience of psychoanalysis, a loving superego in his relationship with the history of psychoanalytic thought and the ways he valued the continuity of its history.

We need reminders in a discipline that embraces such complexity and emotional and intellectual adventure. We need those who remind us so that we can hold onto and re-think certain foundational ideas. An example of this is Shelley's consideration of Sidney Tarachow's work. Shelley mentions Tarachow, when interviewed in 2013 by Herbert Stein. Tarachow wrote about the mutual urge of patient and of analyst to acting out; that object hunger is as much a problem of the therapist as it is the patient's. “The therapeutic task for the

therapist is with his own struggle with his need for objects and with the self-imposed therapeutic barrier...” [Sidney Tarachow, *An Introduction to Psychotherapy*, 1963]. Shelley's expansion and elaboration of Tarachow's ideas is just one example of his embracing the history of psychoanalytic thought. Shelley curated and offered us a body of ideas—bridging and translating into our times essential psychoanalytic concepts and in so doing, establishing continuities with our intellectual history so that we can move towards our psychoanalytic future with a sense of being bolstered, not encumbered, by our past.

“Every day, psychoanalysts lose and re-find in microcosm what psychoanalysis has lost and found in its tumultuous historical development from the very beginning. As analysands and later as analysts, we realize and tend to “forget” in never ending waves the ways in which the clash of drive and defense in us creates and influences, temporarily or enduringly, what we can know of ourselves and other people.” [Future of Psychoanalysis, 1990 Psy Q]

Shelley's words, written in his seventies, are important, so I will read them:

“This freedom to be oneself is the developmental ideal for everyone. To facilitate our analysands' efforts to obtain it and to use it in their analyses of themselves and others is a particular goal of a training analysis. To the degree that we have achieved this freedom ourselves, we will be able to let our analysands offer others the same opportunity. Attaining such freedom means managing to live with occasionally conscious fantasies of incest and murder, with the wish to be both sexes while accepting that one cannot be, with the wish to be an infant and accepting being an adult who is partly an infant. It means living with a cognitive and emotional sense of the flow of one's past history, and with the realization of one's limited future. Most of all, to be such an analyst is to want another person in his or her otherness to exist. I believe that attempting to be analytically neutral ... is a necessity in any effort to achieve this. A training analysis sheds a bright light on our faltering attempts to accept another's existence, to love an other. To want this is, I think, so hard for all human beings that it is no wonder it is only incompletely realizable in any psychoanalysis. And yet—to choose to live one's life conscious of such struggles and to work with them daily honors the gift of being human. This makes being a psychoanalyst—and an analysand—an incomparable privilege.” [Hazards to Neutrality, 2002]

David Frank, MD
September, 2019




Shelley Orgel: The Lessons of His Character


Jeremy Orgel

Let me begin by offering my thanks, on behalf of my family, to everyone who has contributed to this great gathering in remembrance of my father, Shelley Orgel. He would have loved it.

I feel very honored to be here in this setting that has held so much meaning for both him and me. We both attended medical school and saw our first patients here. This was the site of my father's institute, which was another home to him. When I was a medical student here, he was the director of the institute. I took an elective that the institute offered to medical students. Its candidates and faculty were some of my first psychoanalytic mentors. Many of you were blessed to have known my father as your teacher, supervisor, colleague, or analyst. You must have known him intimately in some ways that I didn't. While I have read many of his papers, listened to him discuss his patients or talk about psychoanalytic theory, and sometimes, despite my own reticence, consulted with him about my own work, I learned much more about being an analyst from how he raised me. As his son, I absorbed what I call the "lessons of his character."



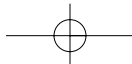
I would not have become a psychoanalyst had it not been for my father. When I was 23, I asked him to read an essay on Herman Melville that I had written for my master's degree in comparative literature. He recognized something in it that I was not myself aware of: a way in which I approached the text that demonstrated to him that I had the capacity to think analytically. He suggested that I consider studying clinical psychology or medicine with the goal of becoming a psychoanalyst. As his opinion of me mattered so much, his encouragement had a big impact. I think that one of his gifts, which many of you have also experienced, was an ability to see the potential for certain kinds of growth in other people before they have recognized it in themselves, and to foster their development without getting in the way of it. He did this with me and he did the same with his students, his colleagues, and his patients. He showed me by example that this fatherly capacity is essential for a psychoanalyst.



My father told me directly that he believed that one's work has value if it helps other people, and perhaps only if it does. He never lost sight of that simple truth. Although it may seem self-evident to us that first and foremost, we are here to help our patients, my own experience in the field has shown me that sometimes we can lose sight of this guiding purpose. I know that I have from time to time. When I remember my father's insistence on helping, I feel that I get back on track. I then become more able to give my patients what they need from me.

My father was extremely curious about other people, whether they were family members, friends, patients, people in the news, or characters in films, plays, or novels. He instilled that same curiosity in me, and I have identified strongly with that aspect of his character. He taught me that being an analyst means always being interested in and curious about one's patients, and that if I found myself feeling disengaged or losing that interest, there was a problem that I needed to try to understand better.

My father showed me that by paying close attention to literature, music, theater, film and politics, we can learn as much about the human psyche as we do when we listen to our patients. He demon-



Shelley Orgel
Jeremy Orgel

strated to me how the lessons we learn about people by immersing ourselves in our culture will both complement and inform how we understand what our patients reveal to us. He was very involved in the cultural and intellectual life of the city and the nation, and had strong opinions about it. My father transmitted to me the belief that in order to be a good analyst, you have to live a fully engaged life in the world, with your eyes, ears, and mind wide open.

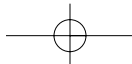
My father wasn't perfect. Like the rest of us, he had his prejudices, and there were times when he was less than optimally patient or understanding. Sometimes, he had a harder time listening attentively or taking as much interest in my situation as I had wished that he would. Perhaps something was annoying or preoccupying him. He might have felt tired or ill, or maybe he was worried about something that he kept to himself. Yet I never felt that he indulged himself in those moments. Usually, he recognized that he needed to work harder to overcome whatever obstacles were preventing him from becoming more empathically attuned. Then, he would make the effort, and usually succeeded at it. He showed me that to develop true empathy for someone else takes constant work and a great deal of vigilance: that as analysts—indeed as human beings—we fail in this vital endeavor when we allow ourselves to become complacent or self-indulgent, or when we permit ourselves to stop tuning in carefully to what the other person is expressing and the responses that they evoke in us. He once told me that the point was to find empathy for the patient's unconscious. No one else has ever put it to me that way. From all that I know of my father, I would speculate—as I must because we never really spoke about it explicitly—that he felt that achieving and conveying deep, genuine empathy was the most important gift that he could offer to his patients.

My father had two analyses, the second of which I believe ended in the early 1960s. He found that one, with Judith Kestenberg to be much more helpful than the first. As far as I know, he never sought treatment after that. Still, he remained dedicated to a life of introspection. I believe that he felt that it was his sacred responsibility, both professionally and personally, to be as self-reflective and self-aware as he could be. He approached this lifelong task as he did so many other things that really mattered to him: with rigor, unceasing effort, courage, and complete honesty. Here again, he taught me that as an analyst, I, too, needed to be unwavering in my commitment to knowing myself. I try my best to live up to the example that he set for me.

For my father, self-examination was not just something that he pursued for its own sake. I am convinced that it was what allowed him to adjust, change, and ultimately grow when he faced some harsh realities in his life that left him with no appealing choices. He showed me how essential it is to never stop reflecting upon my emotions, thoughts, and actions. I see it as my duty to impart this same lesson to my patients.

I will now describe two such crises that required intensive and undoubtedly painful self-inquiry in order for my father to handle them as well as he did. Both profoundly influenced—indeed determined—the course of his life and work in his later years.

When my father was 60, he told me that he had developed renal insufficiency. He lived with this condition for the next ten years or so, until he was 70, when it rapidly progressed to renal failure. He had two options: dialysis or a kidney transplant. Fortunately, he found a donor who was an excel-

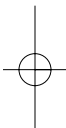


Shelley Orgel
Jeremy Orgel

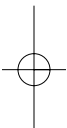
lent match. But it was by no means certain before the surgery that things would go well for him. In the months preceding it, he was preparing to take a long break from his practice in order to have the transplant and convalesce. He let his patients know that he anticipated being away for several weeks at least—something he had never done before. He helped them prepare emotionally for his absence, containing their anxieties while simultaneously dealing with the impact that they had on him at a time when surely, he had to reckon with his own fears and uncertainty.

During this vulnerable period, he wrote what some regard as his best paper: “Letting Go: Some Thoughts about Termination,” which he gave at the Plenary Session of the APA mid-winter meetings, just before he took his leave from practice. My father had to confront that his illness might force him to let go of his life’s work, or even die. I believe that with these issues in mind, he was able to approach with fresh insight and striking emotional immediacy the related topic of termination as a transformative experience for both patient and analyst, both of whom are caught up in the work of mourning. I found that as he lived through this chapter in his life, my father grew more gentle, more patient, more ready to express gratitude and appreciation, more nurturing. His maternal side was more apparent to me than ever before; I think this was because he himself felt more free to express it. In recognizing this part of him, I felt more permission to find something analogous in myself, and to let it permeate how I related to my loved ones, and also my patients.

After his kidney transplant, my father would live an active life for twenty more years.



During the last five to ten years of his life, my father was forced to come to terms with the most wrenching loss that he had ever known: when my mother developed Parkinson’s disease and dementia. He felt that in many senses, he was losing the person he had been closest to for most of his life: his true love and closest companion, with whom he had shared everything. It was painful to witness him struggling to come to terms with the shocking changes that he saw in her. At first, it was quite difficult for him to accept that my mother’s mind and body were both deteriorating. He felt increasingly lonely as he and my mother started to lose their unique ways of connecting with each other—verbally, emotionally, intellectually, and physically—that had kept them bonded to each other for so long. At 87, he finally had to retire from work—another huge loss for him—in order to devote himself to caring for her, as my mother had become as dependent on him as a baby would be on her mother. (This was my father’s way of describing it, not mine.) He spoke freely to me about how he mourned the loss of my mother as he had known her, and their life together. Yet with mourning came necessary change, and growth that could not have come about without mourning. My father started to embrace his new role: gracefully and graciously. He came to accept my mother’s condition, learning to treat her much more kindly and with more forbearance. He told me about how identified he now felt with his own mother: an identification that was immediately apparent in how obsessed he became—and not without pleasure—with shopping for food and cooking and feeding my mother delicious meals, day after day.



This final transformation that my father experienced, so late in his life, inspires me daily as I approach my work as an analyst and physician, and my life as a husband, a sibling, a son, a friend, and a father. Writing these reflections and sharing them with you has helped me see more clearly the gifts that my father left me with, as I continue to mourn him. Here was a man who never lost the capacity to change and grow when he recognized that life, and the lives of the people he loved and cared for, demanded it of him. Here is an example that we would all do well to follow.


Jeremy Orgel




Shelley Orgel Tribute

Judy Kantrowitz

*In 1999, my husband Paul and I were sitting in a café in Milan on our way to a European federation conference in Santa Margherita. Shelley and Doris Orgel entered the café. Shelley and I recognized each other though we had never actually met before. They joined us for coffee. In that first real meeting, we began a friendship that intensified over time. I can't believe it was only 20 years ago. I feel Shelley has been a close friend for a life time. Perhaps our friendship deepened so quickly because we both faced painful life events shortly after meeting. Shelley had kidney failure—his life was rescued by his daughter Laura donating one of her kidneys. Hearing about his medical condition, I wrote him and sent a book—*The Magician's Assistant* by Ann Patchett. He loved it. And so began our sharing of literature as well as psychoanalysis. My husband and I had already been facing the illness of our youngest son. Shelley and Doris knew of our pain and anxiety. In 2001, our son died of a brain tumor. They were there to offer comfort to us. Then 9/11 occurred the following September.*



*Shelley and I were part of a Nunberg study group that explored the reactions of patients and their analysts to this historical moment. I would come to NYC for these meetings and frequently the four of us would go out to dinner while we were in NY. We began talking on the phone, sharing papers we were writing—Shelley often offering editorial suggestions, which I welcomed. As many of you know he was a wonderful editor. When this group ended, we formed another monthly study group bringing in new members. We worked together sharing our ideas and feelings about what ending analyses meant to analysts. Both groups wrote papers together, published in the *psychoanalytic Study of the Child*. And we continued to meet—and continue still, now missing Shelley—with in depth exploration of each others' clinical work. The richness of intimate sharing among close colleagues was a joy to Shelley—as it is to me and others.*



*During all this time, Shelley and I shared more and more—books, music, theater movies, art ... and of course, psychoanalysis. Our phone calls and getting together became more frequent. He came to Boston to give a paper and I introduced him. He did the same for me in NY. Like those of you who had the good fortune to know Shelley, you know how being his friend was a very intimate matter. He really KNEW you—and he found the best in you and cultivated it, helping you see what he saw. He had a way of connecting that was deeply appreciative of each person's best traits, of celebrating them and encouraging the other to see and enjoy these positives attributes in themselves. Shelley made you feel loved by him. Sharing what we each loved with each other—entering the world of others with patients, through literature, theater, movies expanded our worlds and our friendship. For the most part our tastes were similar—but occasionally not. I sent him Ken Haruf's *Our Souls at Night*—I'd loved it. But Shelley said, "I can't read it !! I hate how he writes!" And my not taking to Sebastian Barry was similar. We could disagree—sometimes with great passion. But we also had many places where our sensibilities were attuned—almost always when we talked about patients and most recently when both reading Daniel Mendelsohn's *An Odyssey*—phone calls back and forth—a father-son saga, a classical story rippling into the present. "I was just thinking about the part where..." The pleasure of that kind of sharing.*

Shelley Orgel
Judy Kantrowitz

Seven years ago, the four of us went to see the movie "Amour" on Shelley's birthday. In this movie a couple have been together for many years, devoted to each. The wife faces a debilitating stroke. The husband, himself suffering many pains that accompany aging, devotedly cares for her. The movie ends with his killing both of them so she will not have to return to the hospital. It is an act of love ... a very devastating movie. Hardly the way to celebrate a birthday as we age, think about and face our mortality, the inevitability of getting ill, infirmed, dying. I felt guilty for having proposed this pre-dinner film, but we all had wanted to see it. Shelley loved the film and wanted to talk about all of it, but primarily his empathy for this man.

It was not long after this evening that Doris' decline became apparent. He felt worried about discussing it, didn't want us to be different with her. As always his love and caring for her was paramount. Our dinners continued until she was no longer able to attend. She was diagnosed with Louie-bodies—a disease that destroys your mind, Shelley had become a skilled cook—we had enjoyed his virtuosity as a chef over the years. Now he prepared all Doris' meals and would do so before meeting us for dinner. He'd watch the time, be sure not to be gone too long. Shelley modeled how to remain a devoted, caretaking spouse and still retain a life that nourished him, kept him fulfilled enough that he could remain a loving presence for Doris. He went to concerts, theater, movies, dinner with friends—and for a while maintained a small practice—until just before his death he supervised—all the while being sure he was there for Doris. They continued in taking pleasure in listening to music together. He missed her full presence but he took so much delight in anything they could still share—Shelley could and always did find what was best in life and in people.

Shelley had access in himself to the full range of emotions. He loved and he hated—get him started on modern politics and you'd get an earful about characters on that hate list! He experienced great joy and happiness—"Jennifer, his granddaughter, is coming to New York!"—but also deep sadness and grief. "My grandson died two days ago," he said—phone calls conveying the depth and range of love, connection, and pain of loss.

Anyone who has ever heard Shelley Orgel speak or read a paper will remember him and know who he is, even if they know nothing of him personally or of his personal history. His thoughts are deep and deeply personal. His language is beautiful and moving. He told me that he only wrote when someone asked him to give a paper, but this construction of himself, while undoubtedly factually accurate, belies the ongoing reflections about many of the topics he did write about. Throughout his career—and probably throughout his life—he has thought about time and its passage, about loss and separation—and so inevitably about termination in analysis. His own words will tell you far more about him, and more poetically than I would be able to do. So I will quote from some of his papers

In 1997 in the Journal, Clinical Psychoanalysis, he describes how he has evolved as an analyst, "I believe that what I say, what I think I perceive, is vitally influenced by an ever richer, shared emotional responsiveness and interplay in the relationship. I now talk with patients, in language, when I am able to allow a kind of controlled regressive merging with them, that feels relatively in tune with the music and words of their inner experience. I believe this regression toward the other is related to what has been called temporary partial identification and contributes to empathy."

And from his stirring Plenary on termination in 2000, and here I will be quoting from several dif-

Shelley Orgel
Judy Kantrowitz

ferent parts of the paper. "Mourning is a necessary part of the treatment from the very first interpretation. Every analysand eventually comes to know what every analyst lives with: how much one cannot be, cannot have, and that one will eventually have to decide to walk away from analysis in order to choose a path that opens into the future ... I believe that insofar as an individual is capable of becoming significantly attached to another, and insofar as an analyst can bear to allow the attachment to deepen by appropriate, timely, non-brutal, non-authoritarian, jargon-free interpretations of transference and resistance, no analytic pair ever gives up the relationship easily. ... During the final phase of analysis, I have also observed an increase in indications, in my own use of words and gestures, of what seems a non-conflicted counteridentification with my analysands' ways of being, communicating, and working in the analysis. Their personal language, bodily attitudes and rhythms, and so on affect my own more strongly during sessions, or at other times my thoughts turn to them, probably reflecting my parallel wishes to hold on through my identifying with them" ... and later in the paper ...

"For the analyst, the pleasures and rewards of each termination are also accompanied by a revived necessity to face again the wounds inflicted by the developmental calamities of his or her own childhood—those we abbreviate as the loss of the primary object, loss of its love, oedipal defeat, castration, superego criticism, or awareness of death."

So I am bringing to you the words this exquisitely attuned clinician, who calls on his musical gifts, displayed in the flow and rhythm of his writing, his keen mind, capacity for complex reflection, and his warm and generous heart.

Mourning is a slow process. It's hard to really take in the loss of someone you love, and when the person is not part of your daily reality, it takes even longer to absorb. Shelley died in late December. There was a small memorial just before the new year. Even though over the next months I talked with many people about Shelley and how we missed him, in early April when I saw the Lehman Trilogy, I thought, "Oh, Shelley will love this." And again, at the end of April when I heard Pearlman and Kissen play in Boston, I thought I have to call Shelley to make sure he gets a ticket for when they play in New York. In May, when I discovered the novelist David Malouf, again, Shelley was first in my thoughts about who to tell, but this time, my eyes filled with tears because I knew I could not share the pleasure of my finding with him.

To quote from Hannah Senesh, a young poet a paratrooper from WW11 who sacrificed her own life rescuing Jews:

"There are stars that are visible on Earth, though they have long been extinct.

And there are people who continue to light up the world, even though they are no longer among the living.

These lights are particularly bright when the night is dark:

They light the way for humankind."

(I said us, instead of humankind).

I miss you Shelley. We all do.

Judy Kantrowitz



Shelley Orgel

Jason Wheeler

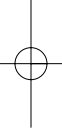
I would like to share a few memories of my supervision with Shelley Orgel. I worked with him on two control cases while a candidate, and discussed various other consultations and therapies with him over several years. There are of course many things I learned from him over this time; these are just a few.

He introduced me to the defense of negation through examples from one of my patients who was particularly fond of this manoeuver, and to Freud's lovely short paper on the topic.


He gave me my first clear explanation of Nachträglichkeit, again through examples from my analytic material.

He was particularly sensitive to the maternal transference and wrote an excellent paper on the subject, Freud's Repudiation of the Feminine, which I have subsequently taught at our Institute. As well as illuminating some of our common blind spots with cross-gender transferences, this paper is written in an unusual, free-associative style, which makes the prose strikingly staccato and memorable.

He also sensitized me to the unappreciated power of sibling transferences, which came up in one of my control cases, and is something that I find constantly useful.



His phrasing for setting fees as part of the treatment frame—Let's see if we can settle on something that seems fair to both of us—is something that I use all the time. The importance of the principle—fairness—that it turns upon means that this element of the frame reaches throughout a treatment, and into all corners of a patient's social life. And its simplicity means that it can be quickly grasped by patients—or a lack of grasping be immediately evident. These features— profundity with accessibility—were hallmarks of Orgel's clinical style.

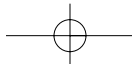


He had an expansive intellect, which one quickly realized in discussing almost any topic with him. I would mention an exhibition one of my patients had talked about in a session, and soon we could be talking about the artists involved, museums in Paris, and the effects of consulting room art on analytic work.

Orgel was something of an analyst's analyst, and for someone of his talents and achievements he seemed remarkably unaffected by ambition. There are certainly other psychoanalysts of his generation who are better known. Julian Barnes observed, "Mountains long for foothills." He was not someone like that, who gathered amanuenses and epigones around himself to form his own private sect. Some mountains are content in their singularity, or long only for other mountains, or maybe don't even notice that they are mountains.

As I worked with him over time and presented multiple cases to him, I was struck by how individual and uniquely fitted his formulations were for the patients I discussed. He was the very opposite of a cookie-cutter, formulaic analyst. He was clearly classically trained and grounded, but could take useful elements from anywhere. If I try to practice and teach one thing today it is that everyone is truly unique and deserves a bespoke understanding.

Besides these and many other pieces of clinical wisdom, some of the most enduring influences on me have been a couple of seemingly incidental things that I picked up from him.




Shelley Orgel
Jason Wheeler

One is that he always wore nice suits, even first thing on a Friday morning, when a man of his age—almost of my grandparents' generation—might have been more comfortable in a robe and slippers. Inspired by this, and by other dapper supervisors, I felt that I wanted to raise my sartorial game to match the level of work he modeled and to which I aspired, and the value he placed on himself and me. So I began to invest in some suits for work.


A second, more subtle element, is one I noticed early on and began to consciously emulate soon thereafter, though without knowing quite why. He would invite me into his large, graciously worn office, and meet me at the chairs in what I thought of as his sitting room, on the far side of the office from his couch. He would stand and watch me and would start to sit as I started to sit: He was waiting for me to sit down. This somewhat old-fashioned courtliness was a surprise at first, particularly from this much older and venerable analyst.

As Wilhelm Reich noted, "Everything is in character." The gentlemanliness of this small gesture revealed something about his character to me. It conveyed a respect for me and for the work we were about to undertake that encouraged me to respect myself and my work too.

But even more than that, I don't think he did anything in his work out of mere habit or politeness. In reflecting on this practice, I have come to believe that it also serves an important technical function as part of the analytic frame. When I now wait to sit until my patients do, and rise as they are starting to rise, I am including an element of mirroring within an otherwise classical frame.



My patients can observe and experience me following them in every part of our interaction, not just in the verbal material they bring. I also follow their bodies and what those are communicating. If they need a few moments before they decide if it is safe to sit, or at the end of a session to compose themselves before rising from the chair or couch, I will remain poised until they start to move. If they need to jump up and get out after a tough session, I too can spring up if need be. These simple, daily, repeated elements of respectful formality and attentiveness are a part of who I have become as an analyst, and often remind me of Shelley and our work together.



Jason Wheeler



Shelley Orgel

Birgit Elias

A good supervisor sees the presented material and thus the patient independently as well as through the eyes of the candidate analyst.

Shelley wove intellectual understanding and his own experience together with tuning into the often subconscious filters of the candidate.

This was only possible with a willingness to be honest and transparent on the side of the candidate which afforded trust.

Good supervision, over time, becomes deeply personal just as analysis does. The analyst is a significant factor in the interaction. The same is true for supervision.

Shelley instilled in me a wish to be completely transparent and trusting, and it brought us close, all in an analytic frame.

Shelley was a master weaver of the multitude of fibers and layers that made up the fabric of the analytic work we did together.

And beyond this he had something I have not experienced with anyone else. He added immense compassion.

He WAS compassion.

Shelley and I talked regularly on the telephone when an analysand of mine became ready to enter termination. In fact, we talked until just a few days before he passed away. Shelley's last words to me were :

"I'm not well right now but we will continue to talk."

And so we did. There is hardly a day at work when I don't have an inner dialogue with Shelley.

Shelley encouraged me to look at my own attachments to my patients and offered some of his own experiences with attachment to his patients as well as his trainees.

He encouraged me to let the process of mourning unfold, in the patient as well as in me. And unspoken but tangible, we knew we were going through a parallel phase.

*It is the fact that Shelley LOVED:
His work, his patients, his students-
that makes it possible to move on.*

*I will always miss Shelley
But he will be a constant guiding light within me. "*

Birgit Elias



Shelley Orgel

Jennifer Stuart

My guess is that if pressed to define his clinical approach, Dr. Orgel might cite ego psychology, object relations, maybe Loewald. Speaking of whom: Jonathan Lear cites Loewald's wish, expressed shortly before he died, that there never be any Loewaldians. One way to understand this remark of Loewald's is that any good analyst's clinical approach must be the unique expression of his authentic self, in the clinical situation. Surely, that's my sense of Dr. Orgel's approach. I don't recall ever feeling that theory got in the way of his understanding me, or that technical rules prevailed over his own, keen sense of how best to maintain the analytic frame—and keep us both working, within it—at a given moment. This meant a subtle titration of closeness and distance; a constant invitation to emotional intimacy— never intrusive, and always in the service of my analysis.

At Dr. Orgel's funeral, Larry Friedman said something like this: there was a profound continuity between Dr. Orgel inside and outside his office. I ran into him from time to time around the institute. Since we overlapped on two journal boards, I saw him at board meetings and dinners, too; there, he'd be talking and laughing with close colleagues whom he'd known for decades. I felt that I had come to know this same man in his office, not by way of self-disclosure (that wasn't his style), but rather, by way of sheer, personal consistency. No carefully arranged poker face; the same warm, receptive countenance in the halls of the institute, across the room at a dinner, and at the consulting room door. The same eagerness to encounter another person—and the same hint of diffidence— everywhere. Dr. Orgel's constancy, inside the office and out, was itself therapeutic. He knew the worst of me, yet said a warm “hello” if I encountered him, by chance, on a city sidewalk. From this, it followed that there must be a place for me in our shared profession, despite the worst I know of myself.

*Another feature of Dr. Orgel's approach that strikes me as distinctive was this: he read the papers that I published while in treatment with him, and—when germane to my associations—shared his thoughts about them. It's not that I think this aspect of Dr. Orgel's approach to **me** was unusual for **him**; I know some of his other analysands, and several have had similar experiences. Rather, I suspect that a conventional understanding of the analytic frame might preclude reading and sharing of this sort. I don't remember a lot of discussion about whether or not Dr. Orgel would read my published work; maybe I made clear that I assumed he might (I was publishing in journals he read, and on whose boards he served). I may well have said that this would be okay with me; most of what I've published is about mothers and motherhood—never more than a stone's throw from some central themes of my analysis. What mattered wasn't whether an experience originated inside or outside the consulting room; it was that in our exchange, it would be used only in the service of our shared effort to understand me.*

I spoke with Larry Friedman months ago, about what I might say on this occasion. My first thought was this: one way and another, I have come to know several of Dr. Orgel's other analysands, as his analysands. I've always had the impression that among us, where one might expect rivalry, there is instead—mostly—a sense of kinship and shared good fortune. I'm not sure how to understand this, but it seems distinctive to me. Maybe it's because we each felt some fundamental attunement so profound that there wasn't much cause for envy; some intimacy so particular that it surely differed from any other. Why covet your sibling's relationship with a parent if you know for sure that you're fully seen, and you're getting what you need? We were all very lucky, and we know it.

Jennifer Stuart



Shelley Orgel Memorial

Laurie Wilson

I was assigned to Dr. Orgel for a training analysis by the Institute now called PANY, where I was being trained in adult analysis. Unlike other candidates who complained about the system of having assigned training analysts, I am extremely grateful for the careful choice that was made in my case. In previous years, I had chosen analysts on my own with limited success and—in one instance—disastrous results. When I started treatment with Dr. Orgel, I was living in New Jersey and the commute to his office on the Upper East Side was long. But a close colleague had told me that he was extraordinarily insightful and empathic. Since I was suffering a great deal in my personal life at that time, I decided to ignore the geographical distance. That was the second-best decision I have ever made. Indeed I came to believe that Dr. Orgel's "bone-deep kindness"—as my friend had put it—was not just the rare quality that he himself possessed, but that it was an essential quality for anyone who wishes to successfully practice psychoanalysis. Why would a patient be willing to tell the darkest things about herself to anyone other than a deeply compassionate listener?

While I now know that my experience of being with someone who could play the role of a loving parent—in my case a loving father—was essential to my having the kind of deep and lasting therapeutic result that I had not had with my previous clinicians. With others, I had felt I had been cared for because I was attractive, talented, intelligent, successful, solvent or any other worthy quality I had. Being treated by Dr. Orgel was the first time I realized that I could be accepted not because of what talents I possessed but because of who I am as a person. It took me ten years on the couch to really believe this.

One last thought about Dr. Orgel has to do with the frequency of my appointments with him and how that related to problems of intimacy. He suggested that we move from a four-times-a-week treatment to five-times-a-week. Despite the geographical inconvenience I tried it, and this seemingly small change turned out to have a profound impact on our work together, in which I learned more about emotional intimacy than I had ever thought possible. Some time after making the change in session frequency I met an extremely attractive, intelligent man. And after our second evening together he suggested that we get together the following day. I put him off, and that night I had a dream in which I could hear the words: "Why are you pushing away this really good man?" I must have realized that I had internalized my analyst's words, because when I woke up I called that man and said yes to another date. Thus began the relationship with the extraordinary person who has been my husband for the past 26 years.

Laurie Wilson

Shelley Orgel: In His Words

Shelley Orgel died on December 26, 2018. In 2013, he was honored at our annual "Tribute Dinner." I had the honor of interviewing him prior to the dinner in order to prepare a short "bio" for the Tribute Journal. In looking back at my files from that time, I found not only my piece for the Tribute Journal, but also the transcript of the interview from which it was constructed. At this point, I found the interview, with his own words, far more moving and telling than what I had written.

How and when did you become interested in psychoanalysis?

I remember that I answered the inevitable *Bar Mitzvah* question: "What do you want to be when you grow up?" by stating "I want to be a psychoanalyst." I need to reconstruct what I thought I meant. I believe my answer reflected an intense curiosity about people's minds, what roiled beneath the surface. Then, I was searching to understand my parents, their relationship, their sexual lives, and the mysterious urges unfolding in my own body. I am amazed at how many Jewish boys from Brooklyn and the Bronx grew up to be analysts. I wonder if other outlets like attaining athletic proficiency, or getting into fights were inhibited by our parents' injunctions and worries about us, leading us to turn inward, to introspection, fantasy, afternoons in the library. I do remember clearly that I pledged myself to remain self-aware, not to hide from knowing honestly how others saw me, a flaw I was very critical of in my own family.

Tell me about the start of your time at the Institute in Brooklyn.

One thing that stands out is how much interest there was in analytic education in the fifties. Rumor had it that applicants were subjected to stress interviews. Sylvan Keiser, one of my interviewers, had a reputation for toughness. In fact, he was warm then and in subsequent years, and I felt he "got" who I was. He later supervised my work with my first analytic case, an ordeal which I've written about. Looking back, I had doubts about how much I learned from supervisors—except for Jacob Arlow who supervised a fourth case. His gift to me as a supervisor was to make me so anxious and self-critical that I felt pushed to face my conflicts squarely each week in my own analysis. In the years after the trial of that supervision, Jack was unfailingly kind, helpful, respectful ... and, of course, he was one of the few great teachers we had.

Others were Mark Kanzer and Sydney

Tarachow. Mark was the most brilliant of our teachers; Sydney was the most empathic. He appreciated that one's first stabs at being an analyst were fraught with mixtures of conflict, ignorance, and inevitable errors. He was the first teacher of our class (which included Len Shengold, Stan Weiss, Paul Dewald, Bob Atkins) who presented process material from a patient of his own, demonstrating his mistakes, second thoughts, etc. It was a moving experience none of us will forget. In general, our teachers conveyed a kind of Talmudic rigidity. There was one right answer, one correct intervention. I was scared into believing an off-hand comment or an unnoticed enactment in Year One would come to light in Year Five, and unknowingly, I would have wrecked the analysis right in the beginning.

How did you overcome the effects of these analytic origins?

First, I would say it was slow, gradual, and progressed over decades. Of course, many changes in oneself and in one's work reflect evolution in our field. I think I came to appreciate in my second analysis with a woman, begun when I was an advanced candidate, how crucial it was to understand and to analyze the nature of the complex relationship between the analysand and the analyst as a person if discovering the primal universal unconscious fantasies of childhood would lead to meaningful change. It was a revelation to me that my analyst conveyed deep pleasure in being an analyst.

Tell me something about what feels special about your subsequent career over the years.

There is so much to choose from. It was extremely fortunate for me that Jacob Arlow, Chair of the BOPS, shortly after I graduated invited me to join the Committee on Institutes, and also to contribute to, and then to become an editor of the *Psychoanalytic Quarterly*. As a young, still unformed analyst I could observe how analysis was practiced and taught around the country, and could meet and become

Shelley Orgel
In His Words

close friends with a number of people who have enriched my life in so many ways. A few who will remain part of me always include Edward Weinshel, Stanley Goodman, Vann Spruiell, Bob Gardner, Bob Wallerstein, and the American's wonderful administrative director, Helen Fischer.

I was deeply involved in the American Psychoanalytic Association for almost twenty years. During that time, the committees of the BOPS attempted to act less as inquisitors, as monitors of institute activities and to encourage more mutual cooperation and help. I was one who believed the Board needed to have significant responsibility in maintaining recognized educational standards in its accredited institutes. Powerful tensions and disagreements not unlike what we live with today raged then as well. For me, the crucial struggle of the years I chaired the Board involved the law suit initiated by non-physicians to achieve access to education in our institutes and membership in the American. Dick Simons, (a graduate of Downstate) Homer Curtis and I worked hard to bring about this necessary and desirable evolution.

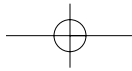
Tell me something about your work for our institute.

What I would emphasize is that involvement in teaching and other faculty activities have always begun for our members upon graduation. We were the first institute to have two instructors in each class; younger faculty members would feel a sense of belonging and develop skills as teachers over time. Traditionally, for perhaps four decades, the path to leadership in the Institute took about a dozen years—from Secretary of the Institute to Secretary of the EC to Chair of the EC, to Associate Director, to Director. Our administrative leadership was strongly identified with our particular traditions, and had participated in all of our activities. We were able to know each other and our candidates well. In those years, our efforts could be focused solely on education for psychoanalysis. It was another time, and at my present stage of professional life,

memories of those decades are imbued with nostalgia while some of the necessary changes evoke a degree of sadness. Others, like radical changes in our attitudes towards women and sexuality are very gratifying.

Do you want to say something about your thoughts today as we look back together at the past?

I have been able to conclude after all these years that while analytic treatment ends, for those who have truly experienced it and for those who practice it, the work of analysis never ends. It is potentially as boundless as the human mind itself. So, for me, being an analyst has kept me alive to myself, and still offers possibilities to grow, to discover something new in myself and the world. In a way I could not have articulated, I think this wish to keep open the possibility for internal change is what drew me to psychoanalysis even as an adolescent.



Bulletin Board

Of interest to PANY Members

PANY's Training Analyst and Certification Study Group

The Training Analyst and Certification Study Group is a faculty peer group that meets monthly with the purpose of preparing Faculty for American Board of Psychoanalysis (ABP) Certification and/or the PANY Training Analyst process. Members meet one Saturday throughout the year to discuss in detail their case write-ups, which are presented on a rotating basis. The Study Group has been meeting for over two years, and has grown from three to seven members. The Group has just celebrated its first successful candidate in June, when Malini Singh was certified by ABP at the Spring APsA meetings. Anyone interested in joining the Study Group or seeking more information is welcome to contact any of the group members listed below.

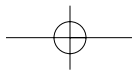
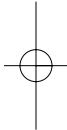
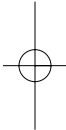
Leslie Cummins
Carmela Perez
Barry Rand
Susan Resek
Jennifer Schimmel
Aneil Shirke
Malini Singh

PANY LGBTQ+ Study Group

We are pleased to announce the initiation of the PANY LGBTQ+ Study Group for the study of clinical practice issues in psychoanalysis and psychoanalytic psychotherapy involving members of this group as analysts/patients, and analysts/therapists. We are inviting all faculty and all candidates of all identities to participate in this study group, which will meet on a monthly basis at the PANY Institute at One Park Avenue on Saturday afternoons at 1:15PM. A variety of sexual and gender identities of the membership of this group will enhance the diversity of psychoanalytic perspectives for the clinical presentations and discussions. We envision the development of a core group of members with the option of others attending on a per session basis.

Hopefully, viewing our own clinical cases referencing sexuality and gender as additions to contemporary analytic theory will allow us to enhance analytic practice of benefit to the LGBTQ+ community.

Barry Rand, MD
Chair, Curriculum Committee



PANY Scientific Meeting Schedule

PANY Upcoming Meetings

December 10th

Joint Meeting of NYPSI, PANY and Columbia Psychoanalytic Institute

“Creativity in the Science of Psychoanalysis”

Moderator: Christine Anzieu - Premmereur, M.D.

Panelists: Ted Shapiro, M.D. (NYPSI)

Marina Mirkin, M.D. (PANY)

Lila Kalinich, M.D. (Columbia Psychoanalytic Institute)

January 27th

Theodore Jacobs, M.D.

“The Sense of Self and its Modifications in Analytic Treatment:
The Evolution of Technique”

March 14th

Monisha Nayar - Akhtar, Ph.D

Barry Rand, MD

“Race, Class, Culture and Politics in the Psychoanalytic Field: Addressing Social Issues
to Promote the Analytic Process”

April 20

Henry Lothane, M.D.

“Is free association a psychoanalytic fairy tale?”

Marina Mirkin, M.D.

Chair, Scientific Meeting Committee

News and Notes of Members

Authors

Books

Akhtar, Salman and **Gulati, Rajiv** (Eds.) (2019) *Eroticism: Developmental, Cultural, and Clinical Realms*. New York: Routledge.

Papers

Haseley, Dennis (2019) Climate change: clinical considerations. *International Journal of Applied Psychoanalytic Studies* Special Issue: Climate Change and the Human Factor.

Wheeler Vega, Jason A. (2019). Generativity and Its Vicissitudes in Logan and the X-Men Series. *The Psychoanalytic Review*, 106(5), 455-474.

Wheeler Vega, Jason A. (2019). Fantasy, sadism, and the fetish in pornography. in S. Akhtar & R. Gulati (Eds.), *Eroticism: Developmental, Cultural, and Clinical Realms*. New York: Routledge.

Honors

Dr. Rajiv Gulati and David Pauley were awarded the Ralph Roughton award for their paper, "Discerning the 'healthy homosexual' in Leonardo da Vinci and a memory of childhood."

Dr. Dionne Powell was awarded the new author 2018 JAPA prize for her paper, "Race, African Americans and Psychoanalysis: Collective Silence in the Therapeutic Situation (JAPA, Volume 66, #6). Dr. Powell was presented with the award at the meeting of the American Psychoanalytic Association in San Diego in June, 2019.

Dr. Arden Rothstein has been appointed Chair of the Progressions Committee in the Training and Education section of the Department of Psychoanalytic Education (DPE) of the American Psychoanalytic Association.

Dr. Jennifer Stuart will be happy to hear from PANY faculty and candidates interested in reviewing books for JAPA.

Speakers

Dr. Arden Rothstein gave a webinar hosted by the American Association for Psychoanalytic Education (AAPE) entitled "Toward Transparency and Integrity in Psychoanalytic Education." She addresses aspects of the approaches to candidate progression developed and implemented at PANY beginning in 2011, as well as the educational philosophy they reflect. This webinar can be viewed at: <https://www.aaape-online.org>

Dr. Laurie Wilson presented "Art, Art History, and Psychoanalytic Insights" at the New York Psychoanalytic Society and Institute on November 12, 2019.

Upcoming

Dr. Harold Blum will present the Keynote Lecture at a Freud-Jung conference in China, April 3-5, 2020.

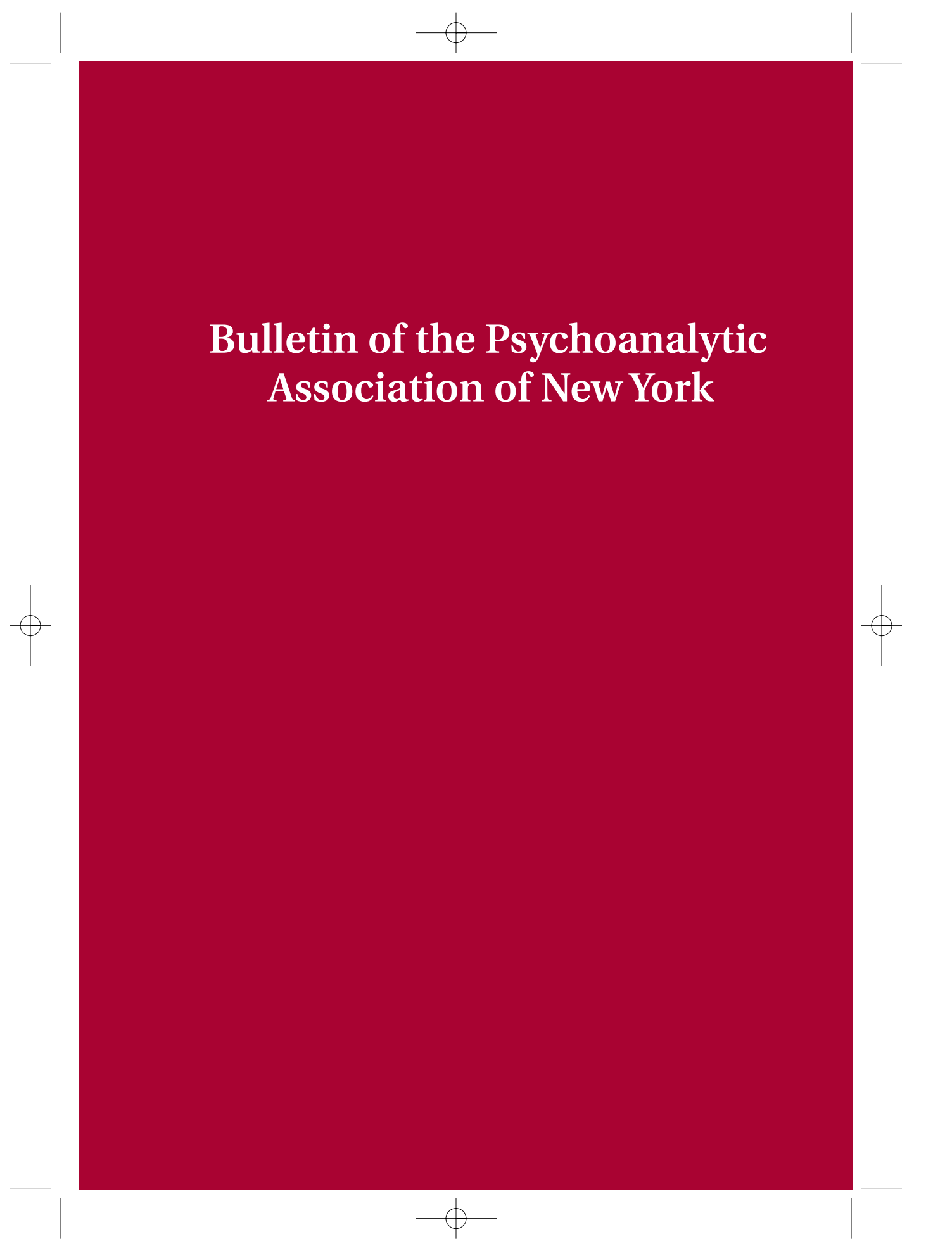
PANY Members

If you have something to say, this may be the place to do it. Send in articles about interesting work you are doing with your psychoanalytic skills, insights and psychoanalytically inspired commentaries on a variety of subjects. Send us poetry you've written.

PANY Members

Please send your information for News and Notes to

herberthstein@gmail.com.
or by snail mail to
Herbert H. Stein, M.D.
425 East 79 Street
New York, NY 10075



**Bulletin of the Psychoanalytic
Association of New York**