



THE MILTON H. ERICKSON FOUNDATION NEWSLETTER

VOL. 46, NO. 1

APRIL 2026

INTERVIEW

INSIDE THIS ISSUE

INTERVIEW

Rick Miller,
Interviewed by Bette Freedson 1

IN THE SPIRIT OF THERAPY

Julie Anné Zeig,
Interviewed by John D. Lentz 4

EVOLUTION OF PSYCHOTHERAPY

Mini-Reviews 8

CASE REPORT

An Improvisation and
Think Fast and Big 10

INTERNATIONAL COMMUNITY

Angela Zhe Wu,
Interviewed by John D. Lentz 12

HOME SWEET HOME

A Pictorial Study
by Joyce Bavlinka, m.ed., liac 14

BOOK REVIEWS 16

www.erickson-foundation.org

From Pizza to Presence: A Conversation with Rick Miller

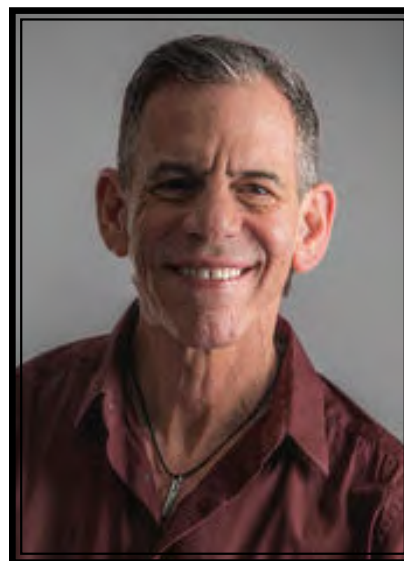
By Bette Freedson

Rick Miller, LICSW, is a psychotherapist, public speaker, workshop presenter, interviewer, and author. As a pioneer in creating mind-body and hypnotic scripts for gay men he wrote, *Unwrapped: Integrative Therapy with Gay Men... The Gift of Presence*, published in 2014. He is the founder and executive director of the nonprofit, Gay Sons & Mothers, which collects, celebrates, and shares worldwide narratives of gay men and their mothers. The organization supports LGBTQ+ training and awareness, enriches myriad diverse communities, and enables rapport, understanding, and healing. Miller regularly writes a column for *Psychology Today* and is a frequent contributor to *Psychotherapy Networker*, *Medium*, and *Psychotherapy.net*.

Rick Miller is a respected and inspiring presence in many dimensions of healing and helping. You may know him as a master Ericksonian therapist, as an advocate for gay men, as a teacher, a colleague, and as a friend, and maybe currently as the star of the documentary, *Mom, I Have Something to Tell You*.

If you are wondering how I know Rick...as they say, I knew him when... we met and ate together at Santarpio's Pizza, a no-frills joint in east Boston, circa 1980s. Rick and I were in a deep discussion when the waiter came to take our order, (yes) — smoking a cigarette.

That began years of laughter and serious conversations about being therapists, learning to utilize the methodologies of Ericksonian hypnosis, gender issues, understanding



Rick Miller, LICSW

the intricacies of relationships, gay and straight, etc., and the cultural impact on minority communities. We've discussed our shared belief in the power of intuition, and for the last 15 years, enjoyed many times together in the extraordinarily unique New York master class.

Upon meeting Rick, I was impressed with his intelligence, his skills as a psychotherapist, and his deep intention to make a difference. It has been my honor and pleasure to interview my colleague and friend, Rick Miller.

Bette Freedson: Rick, how did you get interested in Ericksonian hypnosis?

Rick Miller: Good question. My friend, Ann Webster, was a good friend of Helen Adrienne, and I kept hearing from Ann about Jeff Zeig's master class in New York City that Helen founded and hosts. It sounded like the scariest thing in the world to me, because I had never done hypnosis and hardly considered myself a master!

BF: Something must have changed your mind. What do you think it was?

RM: Yes, well, Ann and Helen got to me in some way. I wanted to expand my clinical skills in psychotherapy and learn more about hypnosis. I had taken a Level 1 hypnosis training class in Boston with Dan Brown, and I loved it. And I realized that I had already been incorporating principles of hypnosis in my work, so I nervously went to the master class in New York City. I spent four days there bumbling around, scared as can be. And I loved the group.

BF: What did you love about the master class?

RM: The people. And I was intrigued by Jeff Zeig's interventions, his warmth, and the power that he was offering this group of people. At the end of the four days, I was in a cab going to the airport with a friend who'd also attended, and she said, "Are you gonna do this again?" I was like, "No, it's a little too touchy-feely for me. I'm definitely not doing it again."

BF: I didn't expect that reply. What changed your mind?

RM: Well, a week later, I was in my home office on Cape Cod and the sun was shining, and I felt like a different person. Something inside of me had shifted, and I knew that it was because of the master class weekend.

BF: So, your unconscious mind "changed" your conscious mind?

RM: Yup, it seems so. And I called Jeff, and said, "Help, I've fallen into the whole." I meant the *whole* of Ericksonian work. So, I started consulting with him.

BF: How did that affect your work and your life?

INTERVIEW continued on page 6

EDITOR'S COMMENTS

When I first was introduced to Ericksonian psychotherapy in the 1970s, evidence-based psychotherapy treatments were approaching dominance. At that time, to validate the outcomes of an approach, it was necessary for everyone to use the same protocols. Otherwise, there would be too many confounding variables to compare different therapists' outcomes. This was the age of rigid how-to workbooks. There was a "right way" of doing the therapy.

Fast-forward to our last Evolution of Psychotherapy Conference in 2025 where concepts and connections greatly outweighed seeking how to do therapy the "right way." There was more emphasis on what research has shown to make a difference in therapy outcomes and little focus on specific how-to-protocols. For example, Steven Hayes' presentations repeatedly focused on the *process* of having awareness, openness, and active engagement as facilitators of change rather than specific technique *protocols*. His Acceptance and Commitment Therapy (ACT) model emphasized using these processes to discover *where* to intervene. It does not provide rigid ways of *how* to intervene.

I had been introduced to the Ericksonian process of starting where the client is, and with that connection, guiding the client to where they needed to be to get unstuck. Since, no two clients are alike, a new theory had to be developed for each new client. There was no programmed guide for this. It was as much of art as it was of science.

In that spirit, this issue is dedicated to Ericksonian process-oriented mindset that infuses many of the therapies now at the beginning of the second quarter of the 21st century.

We start with our *Featured Interview* of Rick Miller by Bette Freedson. This is a fun conversation between two old friends who have spent years helping each other grow, evolve, and become whole. Aristotle once described the highest form of friendship as a *Friendship of Excellence*. A friendship where each member sees a quality in the other that they admire and each wants to sponsor that quality. It is a joy to listen to this conversation between two friends.

Next, John Lentz interviews Julie Anné Zeig for *In the Spirit of Therapy*. True to the nature of the column, Anné Zeig emphasizes where the spiritual aspects of the "therapeutic relationship becomes a here-and-now opportunity to address early attachment ruptures, betrayals, defenses..." that can lead to full recovery of eating disorders. (Also, please read Marina Alexander's review of Anné Zeig's Evolution presentation in the *Mini-Review* section of this issue.)

Angela Wu is a familiar name in the newsletter family. She is best known for her creative and brilliant case reports. (Check out her story in this issue's *Case Reports* column.) John Lentz interviews Wu as a member of the Ericksonian *International Community*. Wu emphasizes how Ericksonian approaches can be a challenge in Asian countries because the cultural imperatives are so strongly affected by "...other people's expectations rather than what we want to become. Because of this, when students, Asian and others, are learning to do therapy, a lot of their focus is on techniques, the methodology." Please read how Wu introduces Ericksonian utilization and includes a Taoist perspective to activate the mental flexibility needed.

Consistent with previous post-Evolution issues, in this issue we include *Mini-Reviews* of some presentations. This time, we asked the moderators to choose a favorite presentation that they moderated. Each of the reviews are of presentations that speaks to this issue's theme of the importance of process-focused therapies.

In *Case Reports*, Eric Greenleaf offers us a double treat of spontaneity whereby Joe Goldfield and Angela Wu present two unexpected interventions that came as gifts from their unconscious minds. In a moment of urgency, each went inside and asked the right question, and they each came up with an unanticipated solution to a dangerous and awkward situation. It is amazing what decades of life experience can produce.

Our two book reviews are unique examples of the process-focused theme. John Lentz reviews *Empathic Engagement in Clinical Practice* by Douglas Flemons. The book offers practical wisdom through dialogs between Carl Rogers and Martin Buber as well as the utilization of Buddhist perspectives. It is an amazing range of examples to expand our understanding of empathic connections.

Our second book is Dacher Keltner's *Awe: The New Science of Everyday Wonder and How It Can Transform Your Life*, reviewed by Rachel Heslin. Heslin points out that "As the world seems to be ever more chaotic, stress levels are on the rise..." the author posits that "the emotion of 'awe' has a tremendous ability to reset not just mental and emotional states, but our physiology as well." And this is just the beginning.

Finally, as a homage to the life of Milton Erickson, "Home Sweet Home: A Pictorial Study of 32 West Cypress and 1201 East Hayward, Phoenix, Arizona," Joyce Bavlinka takes the reader through Milton Erickson and his family's Arizona homes. The article includes photos from the Erickson Foundation archive not included in Jeffrey Zeig's "*An Epic Life*" books, I and II. It also includes vintage ads and documents that Bavlinka discovered while conducting her research. If you would like to experience what it must have felt like to attend Erickson's seminars, I hope that you will take the tour of his East Hayward home whenever you find yourself in Phoenix. You can still feel his spirit surrounding

you there. It is truly an entrancing experience.

Rick Landis
Orange, California



THE MILTON H. ERICKSON FOUNDATION NEWSLETTER

Executive Editor: Richard Landis, Ph.D.

Associate Editor: Marnie McGann

Media Reviews Editor: John Lentz, D.Min.

In the Spirit of Therapy Editor: John Lentz, D.Min.

Case Reports Editor: Eric Greenleaf, Ph.D.

Archivist: Sarah Clinebell

Guest Reviewer: Rachel S. Heslin

Production Manager: Karen Haviley

Ad rates: www.erickson-foundation.org

—Board of Directors—
Jeffrey K. Zeig, Ph.D.
Helen Erickson, Ph.D., MSN, BSN
Roxanna Erickson Klein, R.N., Ph.D.
Camillo Lorio, M.D.
Bernhard Trenkle, Dipl.Psych.

The Milton H. Erickson Foundation, Inc.
2632 E. Thomas Rd., Ste. 200,
Phoenix, AZ 85016
U.S.A.
Telephone: (602) 956-6196
FAX: (602) 956-0519

www.erickson-foundation.org



Please schedule a tour in advance, same day bookings are sometimes available

Free tour

Donations welcome

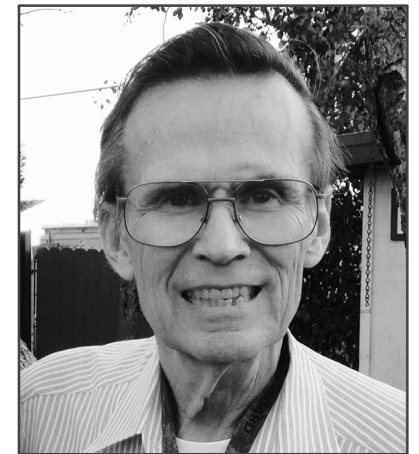
To book a showing:

(602) 956-6196

Or visit the website:

www.erickson-foundation.org/historic-residence

Take a Tour of the
Milton H. Erickson
 Historic Home & Office, Phoenix Arizona
"The Home of Hypnosis"



Most tours led by Erickson's youngest son: **Robert Erickson**

Visit Our Book Store

Browse our vast collection of new and classic titles from the Erickson Foundation Press. Featuring authors such as Jeffrey Zeig, Cloé Madanes, Ernest Rossi and more.



Popular Releases



Not by Accident

Honest, clear, brilliant ... Cloé Madanes tells her own story, and, in the process, explains how a psychotherapist is born, develops and contributes.

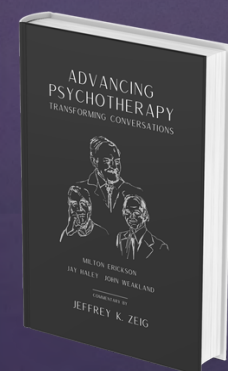
Cloé Madanes



An Epic Life

Throughout his professional life, Milton H Erickson attracted a diversity of critics and supporters, and this book gives all a voice.

Jeffrey Zeig



Advancing Psychotherapy

As part of a communications project conducted in the mid-1950s and spearheaded by anthropologists, Gregory Bateson, Jay Haley, and John Weakland went to Phoenix, Arizona to learn from and collaborate with Milton Erickson.

Jeffrey Zeig

www.erickson-foundation.org/books

IN THE SPIRIT OF THERAPY

Interview with Julie Anné Zeig, PhD

Interview by Dr. John D. Lentz, Shepherdsville, KY

Dr. Julie T. Anné Zeig is a licensed clinical psychologist and eating disorder and complex trauma specialist with more than 30 years of experience. Recognized for her exemplary work in the field of eating disorders, Dr. Anné Zeig was invited to join the Faculty of Mayo Clinic School of Medicine in 2018, where she developed the Intro to Psychiatry course in Eating Disorders and serves as a consultant, educator and guest lecturer.

Dr. Anné Zeig is the Founder and Clinical Director of A New Beginning, LLC, an outpatient eating disorder and complex trauma specialty treatment center and TheHealthyWeighOut, LLC a No more diets! approach to emotionally healthy weight management, located in Scottsdale, Arizona.

An expert in the interwoven relationship between complex trauma & disordered eating, Dr. Anné Zeig has created a FULL Recovery Model of Eating Disorder Treatment which includes her Strategic-Attachment Repair Therapy (S-ART)™. As a Master therapist and innovative educator, Dr. Julie has taught throughout the world; speaking, consulting and facilitating professional workshops in: Italy, Germany, Japan, Taiwan, China, Spain, Mexico, Greece, Austria and the United States. Most recently, Dr. Anné Zeig was invited onto the esteemed Faculty of Evolution of Psychotherapy.

A sought-after media expert, Dr. Anné Zeig was featured on E! Network's "What's Eating You?" and she has enjoyed working with the cast of ABC's Extreme Makeover: Weight Loss Edition. Currently, Dr. Julie can be found educating and inspiring viewers on her regular TV segment titled, "Healthy from the Inside-Out" on Good Morning Arizona.

Additional information can be found at: DrJulieAnneZeig.com and aNewBeginning.com.



Julie Anné Zeig, PhD

John Lentz: My intention with this column is to explore if and how the concept of spirituality informs and guides our practice and our life.

Julie Anné Zeig: When you talk about spirituality everyone has their own definition and experience. For me, spirituality is a beautiful space of deep and profound love and connectedness; with humanity, with others, with yourself, and with God. And so, when I started thinking about your questions about spirituality, my mind went to recent beautiful experiences with my clients. It's the epitome of a spiritual moment when we are in that therapeutic space with another. Oftentimes, I feel the work flowing through me, as if I were simply a vehicle. My purpose is to help others heal in that deep space of wound.

Being in that space where you are in the depth of the client's core, reliving the pain; because they trust, because they're connected, because you are communicating that you can handle the space they are in an unspoken way beyond words—that is my experience of spirituality.

JL: Absolutely. I love your answer. It is so personal.

JAZ: When I think of spirituality outside of the therapy setting, I think about the profound energy of love, of connectedness and humanity and how we come together in so many different ways—be it in a deep friendship or in a committed partner-lover relationship—it can be a deep sense of love, a connection that goes beyond words. It transcends the ability to describe.

Spirituality has a special place that permeates my work with people who need complex trauma repair and healing, where their pain was created from interpersonal wounds, and interpersonal trauma.

And in this space, with an individual at their most vulnerable reliving or disclosing or risking to fight and heal in the presence of another, that need for spiritual connection is profound. In this context, it feels as though it is a privilege just to be able to witness and be part of it and to ultimately be in that space with the client, directed toward their healing. It is the most connected space I can imagine. And when you ask me about spirituality, that is what came up.

JL: Fabulous. When I think about what it is that you do that is so unique and your willingness to deal with complex trauma and eating disorders at the same time, and your intensity when you work, I find it deeply hypnotic and trance inducing. That is part of what is so spiritual and healing about it, because it is so connected.

JAZ: That's all I know. So, when we talk about the healing of eating disorders, I'm such a passionate advocate for *full* recovery—not only symptom reduction, but *full* recovery. And that work goes into the depths of the original wound and trauma that created the opening for the eating disorder dynamics to manifest, be it a genetic predisposition or familial values or cultural disorder. It is that space of what's underneath, what created the wound of the self that we must step into. We need more than just the cognitive approach. While we may need aspects of cognitive work, oftentimes the cognitive interventions alone are ineffective in the presence of unresolved complex trauma. Theoretically, Cognitive Behavioral Therapy is very sound. But in practice, we know that at least half the time it is not effective in creating lasting results with eating disorders. And this is not because the tenets are not sound. It's because what must be in place for the tenets to work is oftentimes disrupted by unresolved complex trauma. We need to see that and recognize it.

JL: I am so delighted with what you are saying because for a long time I have felt that just doing CBT doesn't work. And you recognize that and have been using approaches that make a difference.

JAZ: I must use other approaches because our field needs extra conceptual and therapeutic pieces. Our clients deserve complete healing.

If there was a cancer treatment that was moderately effective and mitigated symptoms but did not go to the core of what was creating the susceptibility to that cancer, we would want to have a deeper, more systemic treatment. Likewise, in working with eating disorders with a complex trauma core, we need to go deeper into the foundation. That's why full recovery has seemed so elusive in our field.

Recently, I have noticed that the phrase *in remission* is being used regarding eating disorder outcomes instead of the word *recovery*. I have explored this and find it unfortunate because of the sentiment that is still part of our field. If our goal is to have the client be *in remission*, then they will never be fully cured. The eating disorder will lie dormant until the next trigger episode. I find it sad and disheartening, because you cannot live a quality psychological life and a quality physical life with an active eating disorder. It is a life sentence that no one wants.

JL: Right.

JAZ: So, professionals need to feel hope for eating disorder clients. We need to believe that they *can* actually recover. And then we need hopeful,

IN THE SPIRIT OF THERAPY

efficacious treatment that is more comprehensive than just CBT. While CBT is a positive treatment, in my opinion, it's just not enough on its own.

JL: You are treating the underlying trauma. And do you have a specific approach to treating that underlying trauma?

JAZ: There are many aspects to treating underlying trauma, especially complex trauma, that we need to recognize is related to early interpersonal and attachment processes. Processes that intricately affect our unfolding self as it relates to the subsequent formation of interpersonal and intrapersonal templates. Because of the interpersonal nature of early trauma, there is a unique opportunity to repair, rework, and recreate healthy attachment processes within an emotionally healthy and safe, therapeutic relationship.

The therapeutic relationship becomes a here-and-now opportunity to address early attachment ruptures, betrayals, and defenses in a manner that provides a different and reparative experience—one in which the self is validated, supported, allowed to be expressed, believed in, responded to, and accepted for its truth. And the true self can be profoundly reparative, especially when the repair is strategically therapeutically nuanced to parallel a client's history.

Then, the therapeutic task is to help the client internalize attachment repair which is ultimately to form a reparative attachment relationship with the self. And that's the goal: for clients to be attuned to themselves; to love themselves, to be connected, and consistently responding. Essentially, they create their own self-worth. That is recovery.

JL: Yes. I think of that as being therapy in *who* you are because you are using all your resources at the same time. But you're doing that in connection with the client. That is not a technique. You're being with the client in a way that is healing, doing therapy in the moment and being in the moment, helping them to resolve the trauma so that they can feel it and know the healing is real.

JAZ: Right, I am there in the moment with them. And then outside the therapeutic office clients generalize what they experience. But they must experience it first. We have this beautiful opportunity to work with interpersonal trauma through a healthy therapeutic relationship. So, there will be trust issues of fear: What if I show this part of myself to you? Are you going to reject me? Am I going to be too much for you? Are you going to send me away?

I had a client with horrific, complex trauma that included sadistic sexual abuse. Her main wound was the interpersonal trauma and betrayal that was created by being scoffed at, rejected, and gaslit by her mother, including when she disclosed the abuse. When she first came into my office, I was naturally warm and kind. I said: "Can I get you some tea? It seems like you're cold. Would you like me to turn the air down? There's a warm blanket if you would like. It tends to be chilly here."

JL: You were just connecting with her and being in the moment.

JAZ: Just being aware of how she was feeling and responding from that space of humanity in support of her. But as I continued to offer her support, I noticed that she began twitching and becoming nauseous. She eventually got sick to her stomach and left the room and vomited in response to my kindness, my seeing her, my tenderness. This turned out to be because of her relationship with her mother. Her mother was sadistic and rejecting and horrific to her. And so, experiencing my kindness was bittersweet: "I want to receive this, but I'm scared to receive this." She wanted it so badly but then became connected to when she needed it so desperately from her mother and didn't get it. She wanted and needed it so badly, but was afraid to risk again, to believe it, want it, and because of that she became literally physically sick.

Seeing that and working with that, informed me about the type of tailoring I needed to use to make a reparative connection. Knowing that her history could make her nauseous, I did not step back from my kindness because

if I stepped back, I would have reenacted her history of then being scoffed at and rejected. Even though my kindness and attunement made her nauseous, we both just tolerated her reaction. I normalized it. I had compassion for it. I understood and nurtured it. I brought over a garbage can and said, "If you need it, it's okay. It just means something has touched you deeply, and that's all right."

JL: What gave you the insight to know how to tailor your responses to what she needed as a unique individual?

JAZ: It's just who I am. I see the world interpersonally. It is a long story of two different, and at the same time not-so-different situations. First, I remember when I was 9 years old and at a baseball game at Wrigley Field in Chicago. And I could have cared less about what was happening on the field. I was instead looking at the families seated in the stands and I was curious about which sisters were connected, and which sisters were hurtful toward the others. I was looking at the dynamics between parents. I was looking at interpersonal relationships. I have been this way my entire life. When I was in fifth and sixth grade, I stumbled onto the ideas of Jung and Freud and devoured them. They spoke to my soul.

And secondly, in my Ph.D. training, I grew up on Margaret Mahler and James Masterson, and existentialism. I never learned a therapeutic technique in my Ph.D. program.

JL: Wow. I never heard of anything like that.

JAZ: I am certainly aware of other techniques, and I have received training since then, but I have always looked at what I see within a client that created psychopathology. And then I work with the uniqueness of the client and their early attachment history to know what needs to be repaired and how it can be repaired. Gestalt has always spoken to me, existentialism, always using the therapeutic relationship, object relations theory, which we now know primarily as attachment theory. That was my bible. Object relations and the separation-individuation process within eating disordered clients was the center of my dissertation. It's always been my theoretical and conceptual lens, and I've always worked in this way. I certainly have received training, but my techniques and my way of being are my own. It's the only way I know how to be.

JL: As the founder and clinical director of A New Beginning, you hire and train many clinicians in Strategic~Attachment Repair Therapy (S~ART). At a time when training in psychotherapy is so focused on applying techniques with an emphasis on empirically derived protocols, how do you conduct your own teaching and hiring practices?

JAZ: I interview both master's level and doctoral level therapists and I find that few people know who Irv Yalom is anymore! Everyone I train must read James Masterson, and they hate me for it because they think his work is so dense. And I have them read *The Psychological Birth of the Human Infant*, and they are like, "Oh my gosh, you have to be kidding me." But, how can you know how to heal someone if you aren't familiar with these works? I never teach my team how to do therapy. I want them to create their own roadmap with the theorists who speak to them. If I am hiring someone, I always ask, "Who are the theorists who have spoken to you?" I want to know their psychological soul. It's a shame because I think we have lost so much soul in psychotherapy. And that's another thing: I want to give therapists permission to use themselves and their own beliefs, and we need to receive training for this because techniques are there to help us achieve what our theoretical and conceptual roadmap is trying to accomplish.

JL: And you want that to be filtered through the person rather than through a technique. That to me is what makes the difference.

JAZ: One of the reasons why I landed on the name Strategic ~ Attachment Repair Therapy was because of its acronym, S~ART. I want people to

INTERVIEW

continued from page 1

RM: A few months later, I took another master class, and subsequently, what I realized about Ericksonian work is that it's a perfect fit for me.

BF: In what way, Rick?

RM: Because it enables me to utilize, be creative, and use intuition, all the things that I love doing in my work and the things that profoundly touch my clients.

BF: You have a wonderful story. And you have come such a long way since that first encounter with hypnosis. You have become a guiding light in the Ericksonian community, in the gay community, and in the human community in general. You have created a niche that is important in so many ways. If you were to track the steps of your journey from falling into the whole to what has evolved, what would you highlight?

RM: Both the external and the internal. What has taken years to learn and understand, and I'm still learning, are the principles of Ericksonian work and how to repeatedly use them. I appreciate that it gives clients a sense of being seen and understood, regardless of their situation. This work seems to touch them profoundly. And although I am well-trained in brief therapy, many of my clients choose to stay in therapy with me because of my Ericksonian approaches.

BF: I'm not surprised. I'm also not surprised that your love of Ericksonian hypnosis is part of the guidance in your intuitive work—and vice versa. Perhaps intuition has guided you to the work you do with gay men. Would you say that's true?

RM: Yes, it is a primary force.

BF: I'd like you to talk a bit about your inspiration for *Gay Sons & Mothers*.

RM: Since the '80s, I've been working with gay men in Boston. It was at a time when not all therapists were comfortable being "out." I've always been comfortable and informal. Then, when I met Jeff, he encouraged me by saying, "You have to write a book about working with gay men. There's nothing like it out there." And, of course, I said, "I can't write a book." And he just continued, "And you'll teach at con-

ferences." And the first conference was in 2010 when we saw each other after a few years, when you had moved to Maine. And, Jeff gave me an outline for the book I didn't think I could write.

BF: And you did it!

RM: Yes, and Jeff was correct. There wasn't much out there in the literature. And later, I wrote a second book, a workbook, for PESI—on mindfulness with gay men in therapy.

BF: What about *Gay Sons & Mothers*?

RM: Then I focused on *Gay Sons & Mothers*, which is a non-profit that looks at how a mother's presence in the life of her gay son impacts his well-being. And the research has taken me all over to interview gay sons and their mothers. And now we have a documentary that's hitting the circuit, and I'm taking it to film festivals. The film is called *Mom, I Have Something to Tell You*.

BF: What's it like for you to take this film, your heart's work, all over the country?

RM: Oh, it's an amazing experience to sit with audiences watching the film, because I'm talking about this profound bond—the joys, the disappointments, and then I have these incredible subjects who are speaking about it in their own lives as part of the documentary. And the laughter and the tears are always wonderful.

BF: It's an amazing film and profound work, very much you on so many levels. Like everything you do, you bring yourself into it.

RM: Yes, it is amazing. Coming full circle and showing it for the first time in the New York master class!

BF: As your friend and as a witness to a large part of your growth and development, I feel that you bring something that is basically human to all your work, to *Gay Sons & Mothers*—and beyond.

RM: My hope has been that the topic would inspire people to think about their own families and relationships, particularly with their mothers. And that mothers would think about their roles with their children, giving them what they need

emotionally so that they can deal with their own struggles. A parent must deal with their own discomfort with a sense of trust that their children will find their way in the world.

BF: Your most recent book, *Opening Up: A Communication Workbook for Male Couples*, which I am proud to have reviewed for the newsletter, is a wonderful book. I'm thinking of all the various ways that you open dialogues, and open doors for people to feel safe and trust in having these dialogues, and how important it is to have them.

RM: I agree. Thank you. I'm appreciative of the opportunities Jeff has given me to speak and share the realities in working with gay men and what they have dealt with in their upbringing, and how that impacts their lives. He supported me in writing *Opening Up*, and there was no book out there like that, written specifically for male couples, and delivered in an emotional, real way, rather than theoretically. Many male partners felt that the little they did find, didn't apply to them. This book was an easy process, and I had fun coming up with the topics and discussion points for men to talk about with their partners.

BF: What all this says—your books, the trajectory of your work, the film, and the unique vision of *Gay Sons & Mothers*—is that you are creating a world where people can talk about what is true for them; what's real for them in their hearts, in themselves, and in their relationships. You are modest, but I have never been modest on your behalf. I

believe that you have wisdom, and I appreciate the ways you have shared it with others, including the Ericksonian hypnosis community. I've known of your intention to give back and to open dialogues since we first spoke in the pizza joint so long ago. You have an important voice, and it is going to reach even more people. Do you have any thoughts to share as we close our conversation?

RM: In some ways it's hard to sort out, but my own evolution has shifted and changed into a feeling of confidence and trust in my ability to reach people on a multitude of levels. It's all become a part of me, and I can't imagine not being here. The last 20 years of my life as an Ericksonian therapist, learning about metaphors, stories and intuition, and finding my voice, and having a presence, may be small but nevertheless is important.

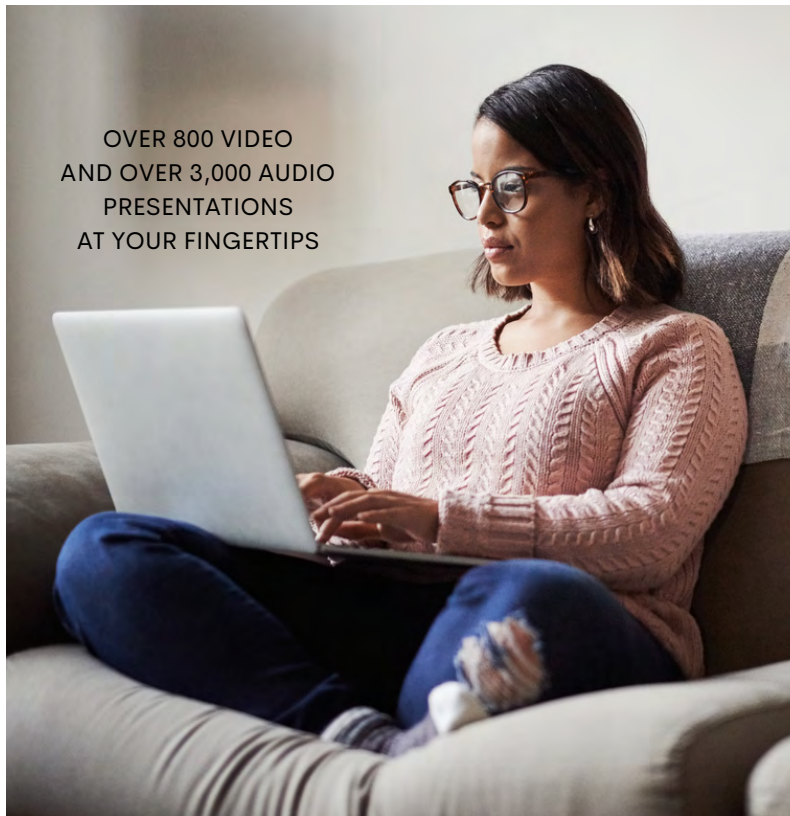
BF: Probably bigger than you give yourself credit for. Whatever your presence is, whether it's small as you think it might be, or getting bigger, thanks to my grandiosity on your behalf, the most important presence is you. It's that you are always who you are. Your generosity of spirit and genuineness infuses your work.

RM: It's funny that the title of my first book is called *Unwrapped*.

BF: I think that says a lot; maybe it says it all. Our paths have crossed over the years, in so many interesting ways, including master classes. I'm so proud and honored Rick, to witness the master you have become.

Readers interested in learning more about Rick Miller's clinical work may wish to listen to his 2010 Brief Therapy Conference workshop, "**Brief Therapy with Gay Men.**" Miller examines topics including coming-out experiences, internalized shame, relationship challenges, and the impact of family and cultural expectations. <https://catalog.erickson-foundation.org/item/bt10-workshop-55-therapy-gay-men-richard-miller-msw-20992>

OVER 800 VIDEO
AND OVER 3,000 AUDIO
PRESENTATIONS
AT YOUR FINGERTIPS



ALL ACCESS

Unlimited Access To Our Clinical Media Library

Become an **ALL ACCESS Member** with the Erickson Foundation and get access to our full Clinical Media Library - over 800 video and over 3,000 audio presentations from the past 40 years.

Browse diverse subjects - from Couples therapy to Law and Ethics, Ericksonian Hypnosis and Techniques through the Evolution of Psychotherapy, you'll never find another collection like this.

Get immediate access for **\$19.99** per month. Cancel anytime.



GET ALL ACCESS TODAY

Scan Here To
Upgrade your account

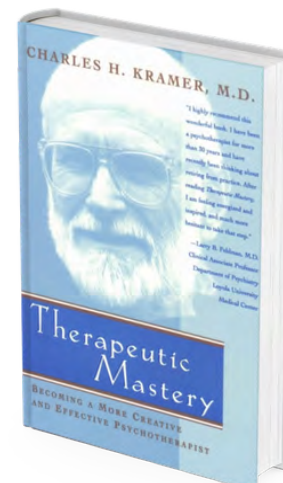
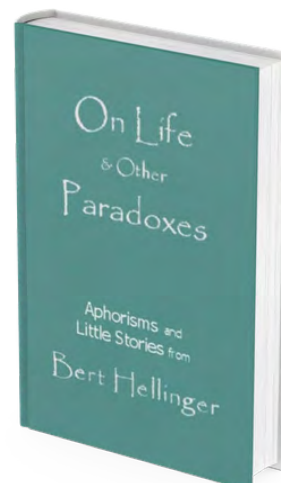
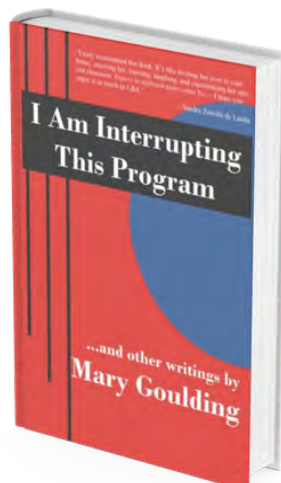
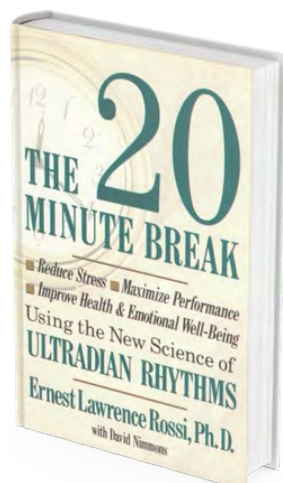
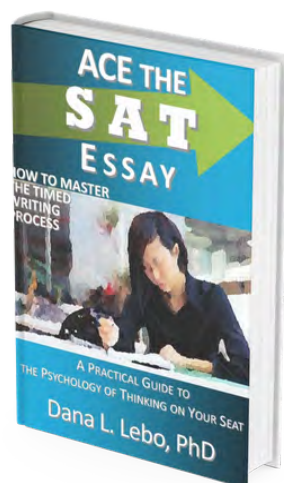
<https://catalog.erickson-foundation.org/search/membershiptypeslist>



WAREHOUSE SALE



Selected Titles Only \$5



erickson-foundation.org/books/warehouse-sale

EVOLUTION CONFERENCE 2025 REVIEW

Following each Evolution of Psychotherapy Conference, we offer brief reviews of some presentations. For this issue, we asked moderators for various presentations to pick one of their favorites to review.

Creative Mind: The Integration of the Two Human Mind/Brains

Presenter: Stephen Gilligan

Reviewed by Wei Kai Hung

I had the honor to be Dr. Gilligan's moderator for this presentation. I have intensively studied with him for more than 12 years, but still, every time I hear him talk, I am inspired.

Dr. Gilligan not only talked about integration between mind and body, but he demonstrated the connection of these parts. He talked about Yin and Yang as the mind and the body—that intertwined connection present in Tai Chi. This notion always fascinates me. From his talk, you can sense that science and art are two sides of the same coin. If you listen to his tone and voice, and watch his gestures, you will feel your body resonate with his creativity. He told me before his talk that he did not know what he would say, but he was curious. It kept me wondering what would transpire, and he didn't disappoint me. It is always a joy to listen to Dr. Gilligan talk. I enjoyed every bit of his presentation.

Trauma and Spirituality: Resilience and the Human Spirit

Presenter: Peter Levine

Reviewed by Joan Neehall-Davidson

This was an exceptionally well-done presentation. Dr. Levine was not only able to describe the process of Somatic Experiencing; he also was able to give the participants experiential exercises to reinforce his understanding of Somatic Experiencing based on his observation from the natural world [i.e. cheetahs (the hunter) and the gazelle (the hunted)]. He used a pendulum, a Slinky, and slides to illustrate the dorsal vagus nerve, the Reticular Activating System and ventral vagal system. The metaphor of the pendulum and need for pacing were effectively illustrated. In an excellent demonstration, he used all these in *Somatic Experiencing: A Clinical Demonstration of Body-Based Trauma Healing*. It was pure artistry. I would recommend both his presentation and demonstration to anyone wanting to learn about the effectiveness and fluidity of Somatic Experiencing.

No Time to Waste: The Keys to Active, Instructive First Sessions with Parents

Presenter: Lynn Lyons

Reviewed by Trisha Rich-Thurm

Lynn Lyons' hour session went by quickly. I was riveted by her charm and energetic pacing of the stage; her use of her body to demonstrate her own excitement, and her engagement with the information she was sharing. It was hard not to be entertained and several times I noticed myself and others in the audience chuckling or smiling in agreement with her personal experiences. My favorite line was, "We need to do away with the three-session intakes and pages and pages of intake forms and questionnaires." (As a former Department of Mental Health agency worker and supervisor, I am familiar with what she was referencing.)

I have worked with children and families for more than 25 years and fully agree with so many of the speaker's key points. My takeaways were: the need for efficiency and organization, being targeted in the intake process toward a goal, seeking targeted information with pre-assessment questionnaires to gather data or historical information that may assist with a diagnosis, working to build rapport from the start, and establishing treatment goals in a partnership with the client (both the child and parent) to set the tone for future sessions.

Lyons' message often seemed aimed at the novice therapist, yet I also found how it could be relevant for seasoned therapists. She encouraged us all to look

at the flow we use, the organization with which we practice, and the art we utilize when gathering information while still aiming to build rapport. I was grateful for the reminders on the art of our work, as those not in our field do not understand the energy, thinking, and effort that goes into a therapy session. I fully agree with Lyons that therapists need to be targeted and in control of their sessions and the processes before, during, and following a session. I appreciated the fun and humor she used to make the session engaging, and I walked away feeling pleased with my session choice, the learning that had occurred, and the joy of the work we all do day in and day out.

Intimacy as Insurrection: Love in an Unloving World

Transforming Relationships: The Nuts and Bolts of Relational Life Therapy

Presenter: Terry Real, LICSW

Reviewed by Rachel S. Heslin

Terry Real is known for his seminal work on how gender identification, experience, and roles, including looking at male depression and patriarchy within relationships, impact our relationships. His most recent book is *Us: Getting Past You and Me to Build More Loving Relationships*. He is also the founder of the Relational Life Foundation, which focuses on transforming how couples and others interact with each other in healthier and more supportive ways.

In *Intimacy as Insurrection*, Real introduces the fundamental premises of Relational Life Therapy (RLT), one of which is identifying three aspects of a person's psyche as the Wise Adult, who is mature and fully integrated; the Wounded Child, who carries hurts and accompanying stories from childhood experiences; and the Adaptive Child, who has developed coping mechanisms to deal with those hurts. RLT focuses a great deal of attention on the Adaptive Child because it is often those coping mechanisms that once kept the child alive that are now causing problems in adulthood.

The framework of RLT has three phases. The first is considered "Waking Up," and is a process of compassionate, yet firm dialogue with the client that encourages them to recognize and acknowledge how their current, protective patterns of behavior are working against their declared goals. The second phase is "Inner Child Work," in which the client learns how to re-parent their immature self. The third phase, which is most effective when approached after phases 1 and 2, is "Learned Connection," where the client is taught relational skills based on honesty, respect, vulnerability, and communication.

In *Transforming Relationships*, Real was joined by Desirae Ysasi, LPC-S, who shared a video case study of Relational Life Therapy. A key point of the demonstration was that the couple were interviewed together but also separately. Although both parties were in the session together, the clinician had one member answer questions fully, occasionally checking with the other partner for consent to continue, while the clinician maintained a context of subjectivity, using language such as, "In your perspective..." to reinforce that what was being said may or may not be true. By eliciting deeper responses, the clinician was able to support the client being interviewed in recognizing how they had contributed to their unhappy situation and reassure the client that they could change their behavior to achieve their goals. This process was then repeated with the second party.

In the context of couples therapy, RLT identifies repetitive patterns that play out in the dimensions of Grandiosity ("one up")/Shame ("one down") and Walled Off (love avoidant)/Boundaryless (love dependent). As the demonstration couple became aware of not only these patterns, but the deep emotional wounds that created them, their attitude toward one another became more compassionate and supportive. This made it easier to do the necessary deep trauma work to heal wounds. From there, the clients were taught skills on how to be lovingly assertive and how to repair inadvertent harm done, leading to a happier and healthier relationship going forward.

In a world that seems ever more disconnected and chaotic, it is the vibrance of our relationships that will carry us through. RLT provides a compassion-

EVOLUTION CONFERENCE 2025 REVIEW

ate and effective framework for mending and strengthening our most intimate relationships, leading to a ripple effect that will have a positive impact far beyond couples themselves.

Beyond CBT- When Eating Disorders are Driven by Complex Trauma

Presenter: Julie Anné Zeig

Reviewed by Marina Alexander

Dr. Julie Anné Zeig delivered a deeply moving and memorable presentation that resonated powerfully with the audience. With more than three decades of experience in eating disorders and complex trauma, she brought not only clinical expertise but also a rare warmth and humanity that was profound and sincere. What distinguished her talk was the heartfelt way she wove in stories of the patients she has worked with—stories shared with respect, compassion, and a palpable sense of reverence for the courage of those she treats. These moments touched me profoundly, grounding her clinical insights in lived human experience.

Anné Zeig's depth of knowledge was evident throughout. She offered a clear and compelling overview of her FULL Recovery Model of Eating Disorder Treatment™ and her Strategic-Attachment Repair Therapy (S ART)™, articulating complex concepts in a way that felt accessible and clinically useful—helping even the most “treatment-resistant” clients to attain full and lasting recovery from eating disorders. Her ability to integrate trauma-informed principles with eating disorder treatment highlighted why she is considered a thought leader in the field.

Beyond the content itself, her presence was striking—beautiful, warm, genuine, and emotionally attuned. She spoke not as a distant expert but as a clinician who has walked alongside struggling individuals through maybe the most painful chapters of their lives. This authenticity created a sense of connection in the room, reminding all of us of the heart-centered nature of therapeutic work as she modeled the very qualities she advocates for in treatment: attunement, compassion, and a deep respect for the human spirit.

Overall, Dr. Anné Zeig's presentation was both clinically enriching and emotionally inspiring. I left not only with new tools and frameworks, but also with a renewed sense of purpose and a reminder of the profound impact that empathy and relational safety can have in the healing process.

Confrontation Without Defensiveness: Six Skills Leading to Growth, Authenticity, and Transformation

Presenter: Ellyn Bader

Reviewed by W. Michael Munion

Ellyn Bader, along with her husband Peter Pearson, is internationally known for pioneering work in the field of couples therapy dating back to the 1980s. In this presentation, Bader makes the astute point that confrontation is necessary to facilitate behavior change within the couples' relationship. Skill development and insight alone are not enough without clearly identifying counter-productive behavior. Engaging the individual or couple with the planned confrontation entails articulating the behavior in a way that is non-judgmental and aspirational (invoking the higher self). She identifies six types of confrontation that essentially form a continuum ranging from gentle to strong.

“Soft Confrontation” relies on calling attention to a behavior/issue in a gentle and observational way and asks how the couple sees that functioning in their relationship. “Empathic Confrontation,” might connect barely recognized feelings to recurrent situations. “Gentle But Tough Confrontation” explicitly and descriptively identifies dysfunctional behavior. “Indirect Confrontation” descriptively names the behavior but addresses the description to the partner. For example, “It looks like if you don't make the decision. She will make it for you.” The fifth type is “Hard/Tough Confrontation.” An example might be “Are you really expecting to keep breaking promises and have your partner accept that?” It is tenaciously and doggedly focused on a profound

dysfunctional dynamic. The final type is “Bombshell Confrontation,” which builds on a history of gentler confrontations, and can be more effective when it references behaviors observed in session.

Videotaped clinical sessions illustrated confrontation types. It becomes crystal clear that this continuum of confrontation types is meant to match the couples' receptivity. Gentler approaches work with greater receptivity and tougher approaches are required for greater resistance. Dr. Bader's capacity to fluidly move from type to type, in what is a therapeutic dance matching the couple's moment-to-moment response in session, is genuine artistry. But her ability to articulate the process and share it with other therapists... that accounts for her status as a leader, indeed a pioneer, in the field of couples therapy.

EDUCATION FOR PROFESSIONALS

Creativity within learning

REGISTRATION FOR ALL 2023
ONLINE COURSES IS NOW OPEN!

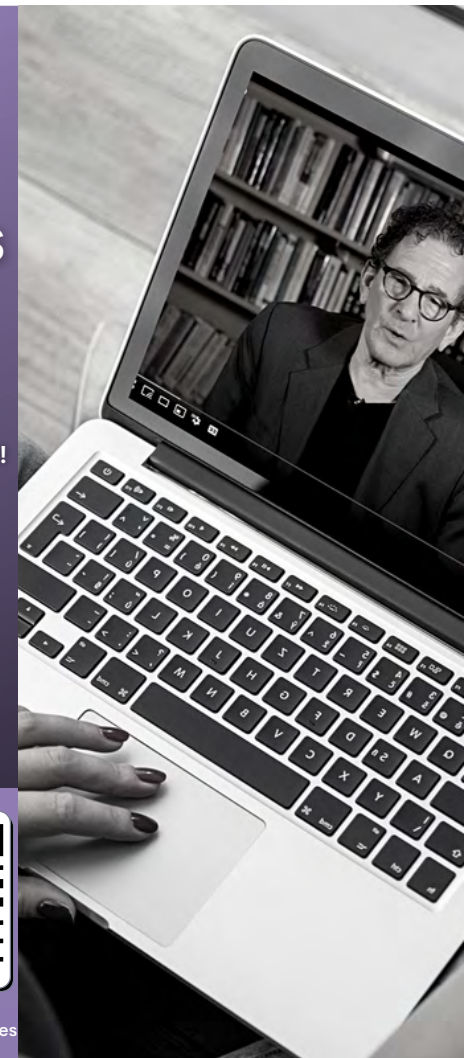
Become a better
Clinician

Register Now For Best Rates*

Browse all our
online courses
by scanning
here or visit:



catalog.erickson-foundation.org/page/courses



Follow Our Socials



@ericksonfoundation



The Milton H.
Erickson Foundation, Inc

CASE REPORT

An Improvisation

By Joe Goldfield, MSW

Before returning to school to get an MSW to become a psychiatric social worker, I worked in theater, where I practiced mime and improvisation.

One time, I was on the subway in New York and got off at the wrong station. I thought I could take a shortcut and walk to where I was trying to go, but a gang of thugs surrounded me, looking ominous. They were real nasty bad guys. One of them demanded my money. I was frightened and gave a quick fight-or-flight look and saw that I could not flee and certainly could not fight. I also realized that I wouldn't be able to talk my way out of the situation.

Then I had a flash: Maybe I could mime my way out! I started pantomiming and acting like I physically couldn't speak. "Hey, he's a dummy," (a mute) one of the gangbangers said, sympathetically. I nodded, pointed at my mouth, and then gestured back and forth like I was lost and confused and didn't know where to go. I made hand movements that looked like American Sign Language. The guys took pity on me: "Hey, we gotta help him. Otherwise, he's gonna get hurt."

They circled around me and walked me back to where I could get on the train, and they stayed until I was safely on board and the train started down the tracks. It was quite a *You Said What?* moment and I surprised myself!

Commentary

by Eric Greenleaf, PhD

You ought to be able to recognize a psychological transfer from a hallucinatory thing to an experiential thing for the subject. — Milton H. Erickson, MD (seminar, 1962)

Joe Goldfield is an inventive and effective therapist whose early work was primarily with adolescents. His patients are often uninterested in, or belligerent toward adults. In this case, he uses great skill to transform a dangerous situation into a cooperative one, without saying a word!

In the following companion piece, Angela Zhe Wu transforms a patient's threatened sexual act toward her to an emotionally true therapeutic connection. Dr. Erickson's body of work is replete with just such improbable relational offers to patients, with safe and positive effects for the therapeutic relationship and improvement in patients' lives.

Think Fast and Big

By Angela Zhe Wu, MFT, PhD.

Jose is a Latino male in his early 30s who works as a gardener. He was referred to therapy under a court mandate for a drinking problem. His alcohol use has contributed to interpersonal and family conflicts, particularly with his long-term girlfriend. The couple has been together since adolescence, and their relationship is marked by both enduring attachment and frequent conflict.

Over the course of several months, Jose has been cooperative and genuinely engaged in therapy. Still, he continues to struggle with intense emotions about his drinking, self-worth, anger, and relationships with his girlfriend and with coworkers.

In one session, Jose arrived agitated—his face red and breathing rapidly. In broken sentences, he started to tell me about a heated fight with his girlfriend, during which she called him "a small man with a small dick." As he told the story, in a sudden impulsive act he began loosening his belt and shouted, "You can look at my dick, and you tell me. Do I have a small dick or not?"

That was a shocking moment. I immediately said loudly, "Jose, I am not a medical doctor, so I cannot examine your body. But what I see right now is that your anger is big, your hurt is big, and your love for your girlfriend is big."

We experienced a moment of silence, then Jose's tears spilled over, and he nodded repeatedly, whispering, "Yeah, yeah." Covering his weeping face with both of his hands, he collapsed on the floor.

I gently continued: "Would you like to sit down and make yourself a little more comfortable? You can sit in your usual spot on the couch, or, if you prefer, you can take this chair." Jose chose his familiar place and reoriented himself. From there, the therapy continued, with Jose more open and able to positively reflect on his shame, fear, hurt, and love.

Commentary

by John M. Dyckman, PhD

Sometimes events in therapy threaten the boundaries of the therapy. These may involve threats of violence, sexual advances, or bizarre and unexpected behavior. The therapist's experience of shock may open intuitive actions meeting both the therapist's and patient's best interests and the therapist's unconscious understanding of the patient's needs.

Dr. Wu's case is a fine example. She reacted at that moment. When we discussed this, she said, "It just came out of my mouth...I have to save him and me from embarrassment, and I have to say something big." Her patient was desperate to be recognized as "big", and she focused on the big emotions. These were incontrovertible experiences for him, so he could safely interrupt his urge to expose himself and focus on the "bigness" of his emotional experience. We can recognize this as the "Yes set," implicit in most hypnosis. The patient felt seen, heard, understood, and valued.

Erickson and Rossi's (1979) second element of hypnotherapy: "De-potentiating habitual frameworks" also applies here. De-potentiating the therapist's rational, planned approach to therapy allowed her to understand Jose's predicament, and to act rapidly from her own unconscious mind in a wonderfully helpful way.

SAVE 5% ON ALL AUDIO/VIDEO STREAMING!

GET BI-WEEKLY EMAIL NOTIFICATIONS FROM OUR WHAT TO WATCH CURATED STREAMING LIST

NOW STREAMING

DIALOGUE 1
CHALLENGING QUESTION AND ANSWERS: WHAT'S HAPPENING IN ANXIETY TREATMENT
VIDEO STREAM

Watch & Listen
Milton H. Erickson Foundation

Scan Here To Join Now
catalog.erickson-foundation.org

Video Store Spotlight

Love, Attachment, and the Brain

In this compelling presentation, biological anthropologist Helen Fisher explores the neuroscience of love and human connection. She outlines the three primary brain systems that evolved for mating and reproduction—the sex drive, romantic love, and deep attachment—and explains how each shapes our relationships in powerful and distinct ways. Drawing on her groundbreaking fMRI research, Fisher examines what happens in the brain during romantic rejection and why heartbreak can resemble addiction.

She also discusses the neural circuitry associated with long-term partnership happiness and considers how digital technology is transforming modern courtship. With clarity and insight, Fisher offers a fascinating look at the biology of love—and what it reveals about relationships in the 21st century.



**SCAN HERE
TO PURCHASE**

<https://catalog.erickson-foundation.org/item/cc18-keynote-02-addicted-love-helen-fisher-phd-31285>



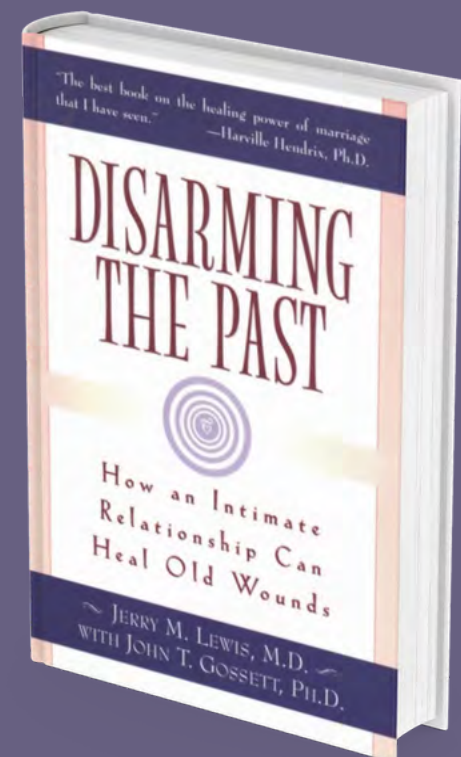
Book Store Spotlight

What if the most powerful tool for healing emotional wounds wasn't a medication, but a relationship? *Disarming the Past* explores how long-term intimate partnerships can foster psychological growth, resilience, and well-being. The authors show how committed relationships create opportunities to rewrite old relational patterns. Through connection and differentiation, partners can release the grip of painful past experiences. Lewis and Gossett explain how healing takes root in relationships that support both closeness and autonomy. Clear and compassionate, the book speaks to therapists and clients alike. It bridges insight with practical understanding, inside and outside the therapy room. Not a workbook, but a deeply thoughtful guide to relational healing. Grounded in years of clinical practice and research. A transformative resource for anyone seeking lasting emotional change.



**SCAN HERE
TO PURCHASE**

www.erickson-foundation.org/books/p/disarming-the-past



INTERNATIONAL COMMUNITY

Interview with Angela Zhe Wu, Ph.D., LMFT

Interviewed by John Lentz

Angela Zhe Wu, Ph.D., LMFT, is a marriage and family therapist specializing in female sexual health, family systems, and Ericksonian psychotherapy. She holds degrees from Xiamen University and California State University, East Bay, and earned her Ph.D. in sexology from the Modern Sex Therapy Institute. Trained in strategic family therapy at the Mental Research Institute (MRI) and long-term Ericksonian hypnosis at the Milton H. Erickson Institute of the Bay Area (MHEIBA), Wu integrates hypnosis, expressive arts, somatic psychology, and sex therapy into systemic work with individuals, couples, and families.

A founding member of the Shanghai Milton Erickson Research and Study Center, she teaches internationally for MRI and MHEIBA, offering bilingual training programs. Fluent in English and Mandarin, Wu is committed to bridging cultures and therapeutic traditions through creative, experiential, and human-centered practice.

John Lentz: I was impressed when I read about you on your website. For example, you say that you are on an intentional journey of decolonizing and dismantling in your cultural heritage, white supremacy, patriarchy, gender identity, and theology. Wow!

Angela Wu: Well, that is my journey and I feel lucky that I came to this country and chose psychology as a career. I have experienced personal and professional turning points in my life. When I began studying psychology, I was introduced to the Mental Research Institute (MRI) in Palo Alto where I had my first internship. That was the best place to learn family therapy and be exposed to hypnosis. During this time, I felt fortunate to have great mentors and see the masters at work.

JL: You've said interesting things about the importance of easing the collective anxiety regarding getting the right mentor and you've talked about strengthening curiosity.

AW: What I learned from my mentors and personal experience is that anxiety can do two different things: It can keep people down and encourage avoidance. And it can also trigger curiosity and that curiosity can stimulate creativity and lead to solutions.

This is why Milton Erickson was so brilliant. He would utilize everything, including symptoms like anxiety, worry, and doubt. And when I learned about Erickson's work, I found similarities in his principles and the principles in Taoism. In Taoism, we respect nature. Everything has Tao. And we don't want to change it or fight against it. We want to go along with it by aligning with nature and being in harmony.

JL: You are the first person I've heard compare Erickson's work with Taoism. I have studied Taoism, and I absolutely agree with you. And from my perspective, Taoism is about truth, and there's that level of respect that's also in Erickson's work.

AW: Yes, that is right. Respect. And a lot of times we cannot see what is in front of us because our own beliefs distort what we see.

JL: Yes. You have mentioned that concept when you talked about how traditional Asian values define many Asians. Could you tell me more about that because it's intriguing.

AW: Yes. I would like to because while I have found harmony within Asian philosophical ideas and Ericksonian perspectives, I also found that Asian values can block my ability to learn these perspectives. It's fascinating.

A not spoken about yet obvious Asian cultural value is that we define ourselves through others: parents, teachers, elders, and even patients. We spend a lot of time figuring out how to meet other people's expectations rather than working toward what we want to become. Because of this, when Asian students are learning to do therapy, their focus is on the technique, the methodology, and they tend to ignore the principles. The ultimate goal for many Asians is to do *the right thing*. I want to be the best in whatever role I see for myself. But if we go back to the Taoist principle of respecting who I want to be, who this person is in front of me, to see the human part, there is this conflict. I have noticed that is quite a universal Asian conflict.

And another thing is the use of humor and storytelling. In reading Erickson's case examples and learning from many first-generation students who studied with Erickson, humor and storytelling was an important aspect of Erickson's therapy, and it's important when working with clients.

In my experience of teaching younger therapists in China, they seem afraid of using humor. They are afraid that the client might think they are not serious or that the therapist is not taking their suffering, their pain, and their needs seriously. And sometimes playfulness can be misunderstood as a lack of depth or disrespect.

In Asian culture, people associate being serious with being professional.

However, there was a Chinese philosopher, Zhuang Zhou, who taught and practiced using humor and storytelling. In one of his most famous stories, he told his students he had a dream of being a butterfly. But when he awoke, he thought, "Was I a man dreaming I was a butterfly, or am I now a butterfly dreaming that I am a man?" He used this story to teach a Taoist principle of the interconnectedness between a rigid idea of reality and an illusion.

JL: Is part of your personal journey but also a challenge to help Asian Americans and Asians understand humor better and use it as part of therapy?

AW: Yes, it has been. I have found that a central challenge of teaching and sharing Ericksonian therapy is that a lot of students are exclusively focused on technique and method. This narrow focus keeps them trapped in a box of wanting to do *the right thing*. Therefore, they are afraid to bring in their own humor. I feel that even if we encourage them to find their own voice and to tell their own story, they will often mimic instead.

For example, if we did a demonstration in class where we used a group trance, the students would often want to just record the trance induction word-for-word and read the same script to their clients. They would see it as being a treatment method. They would not see it as an example of the different elements that they can translate from their own experience and develop into methods that will work for their clients. I found that in China, this is a common challenge of teaching Ericksonian therapy.

I am a member of the Milton Erickson Institute in the Bay Area in California. I co-teach with Eric Greenleaf and John Gottman. Every year we have one or two online teaching sessions with students in China.

JL: You hang with heavy hitters.

AW: Well, I've always considered myself fortunate. I have had great mentors who I learned a great deal from, and they were nice enough to offer me the opportunity to teach with them side by side. That's why I want to help the younger generations, because I know how valuable it is to learn from great mentors who know the principles and spirit of Erickson's work, not just the technique or methodology.

JL: So, you have a mission to help Asians understand humor better and to be able to let go of some cultural restrictions?



Angela Zhe Wu

INTERNATIONAL COMMUNITY

AW: Yes.

JL: And you're doing that in part by teaching and supervising students who can then take that work to even more people?

AW: Absolutely. That's why I love Erickson's work so much because he was so good at telling stories and using mental form. And because I discovered that Zhuang Zhou also used storytelling, I encourage students to read both of their works.

I learned another of Zhuang Zhou's principles through one of his stories: He wrote, "Once there was a person who asked a famous musician, 'How can you play so well?' The musician said, 'First I heard the music, and then I practiced. And then after one year I forgot my fingers, and then after another year I forgot my hands. And then now I forgot myself. I just let the music play through me.'"

Many Asian students feel that psychology is a social, Western thing, so they want to adopt Western thinking and read the original papers of Milton Erickson. And these are all very good things to do, of course. However, they forget that in our culture there are many rich principles and interesting practices that blend harmoniously with Western psychology. Therefore, I encourage them to be more in touch with our culture, our deeper values, and not just the superficial or what is current. A lot of things are happening today to make average people anxious, so we can go back to our thousands of years of rich culture and ancient masters.

JL: Angela, that is wonderful and so Ericksonian. Because Erickson didn't want to encourage people to just follow him. He wanted people to become the best they could be. Not just a mirror of him.

AW: Yes.

JL: And so, you are doing a similar thing. One of Erickson's ways of helping the person become their better self was to introduce new perspectives into something that the person was already doing. Integrating Ericksonian perspectives with traditional Chinese perspectives is a way of truly doing that. Their integration can have more of an impact than each perspective alone.

AW: Yes, exactly. Utilizing whatever is happening. In Taoism, we know the water is always running, right? There are changes throughout the four seasons. We know this is nature, this is the Tao, and same thing with our mood. Like the seasons, there are times we feel happy, there are times we are worried. And Erickson and the Tao teach how we can utilize all these changes as they are naturally happening.

JL: Yes.

AW: Another thing I just thought about...because Chinese students want so badly to do the right thing, to learn the right thing as defined by their culture, when they are choosing teachers for their classes, they pay a lot of attention to the lineage or the age of the teacher. There was once a student who told me, "I will never take any courses from anyone younger than 80 years old," because if he cannot take a class from Milton Erickson himself, he needs to take class from someone who personally studied with Erickson. Goodness, since these first-generation students of Erickson must be in their 80s or even 90s.

JL: Wow.

AW: And they want to know the lineage: who is directly under Milton Erickson, and who studied from whom. They selectively choose teachers. I find it quite entertaining.

JL: I guess so. Especially since Milton Erickson died before he got to 80.

AW: That's true. I'm curious, John, you are teaching and practicing in lots of different cultures and with different populations. How has your experience with this been?

JL: Well, I do what you do: I learn as much as I can about the culture so that I can speak to those in that culture.

I want to point out something to you. I've been doing this for a long time. And you are the only person I have interviewed who has looked me up and knows what I do and what I have done.

AW: I'm always curious.

JL: Angela, it's about how you do things. You are very thorough. And so, when you are talking to someone from a different culture, you are understanding their culture so that you can then speak to them utilizing their cultural aspects, and that will be more relevant to them.

AW: Right. Being relevant is one thing, another is that I generally respect the person in front of me, and I want to know that person.

JL: I like that. That's a wonderful perspective. Of course I looked you up too.

AW: Okay then, so both of us did our homework.

Studying Ericksonian therapy gives me a better understanding of how to see a person.

Humanistic, existential therapies like Rogerian person-centered therapies are quite popular in China. Somehow, my learning Ericksonian perspectives has helped me understand at a deeper level how to respect every person's existence and really focus on a client as a person. To me this is the essence of being person centered. I feel that Erickson's style enhances a humanistic attitude.

JL: Yes.

AW: Sometimes I listen to students when they are reading Erickson's healing stories. Of course, there are stories they find quite manipulative. They believe that Erickson might have tricked someone into doing something and that he was a social authoritarian telling people what to do. Some students have problems with that.

JL: Yes, they do in America as well. They do not understand who he really was.

AW: Yes.

JL: I would like to go back to Rogerian. A long time ago when I was in therapy school, Rogers was popular here in America. And students didn't understand what Rogers did. He was incredibly directional. It just wasn't with words; he also did it nonverbally.

AW: Oh, yes! I saw that in his work. He showed that every communication you offer influences another kind of communication. So, I guess a lot of younger or new therapists adopt Rogerian therapy because they find it easy to do. I just sit there; I just listen and nod my head. So, this is what they do. They think that is what it is. I feel that there are a lot of clarifications that need to be made with younger new therapists, right?

JL: Yes.

AW: Well, I'm curious John, I know you have been doing these interviews for the Erickson Foundation for a long time. Can you tell the change or shift or trend of how people are approaching Ericksonian teaching and learning styles?

JL: You know, there have been shifts. One of the shifts I've seen is like what you said: Many people want a script. In fact, there were several important books written early on by prominent teachers who were just offering scripts. And then people presented elaborate approaches to doing it. More recently, they've been distilling that down and finding smaller ways of doing inductions.

Angela, thank you for taking time out of your busy schedule to do this interview.

AW: I feel honored by you being part of my journey. I value this genuine conversation with you and getting to know more people in the Ericksonian community.

JL: Wonderful. And I look forward to having other connections with you in the future.

HOME SWEET HOME

A Pictorial Study

32 WEST CYPRESS
1201 EAST HAYWARD
PHOENIX, ARIZONA
by joyce bavlinka, m.ed., liac

MOVING TO PHOENIX AND THE ARIZONA STATE HOSPITAL

"An Epic Life," by Jeffrey Zeig, Ph.D., recounts the family's move to Phoenix in 1948, after Dr. Erickson experienced health problems while living in Michigan. Phoenix was a town of just over 100,000, experiencing significant population growth after World War II. It was emerging from a farming town.



Drawing of 32 West Cypress, Artist Unknown. From The Milton H. Erickson Foundation Archives.

32 WEST CYPRESS

Erickson joined his friend Dr. Larson at the Arizona State Hospital and lived on the grounds with his family until he bought 32 West Cypress in the Las Palmas/Willo neighborhood of Central Phoenix. On December 12, 1948, the *Arizona Republic* ran a classified advertising 32 West Cypress Street as a "\$6.50 Sq. Ft. Bargain." The classified read:

"Live in amicable, old shaded perfectly landscaped home. Red brick. One block off of Central Ave. Just Imagine! 4 bds., 2,000 sq. ft. with wood floors. 12 x 23 sq. ft. living room with fireplace, insulated with Ferro-Term alloy steel sheets.... Over \$5,000 has been recently expended to redecorate this grand old modern looking home.... Lot with pecans, dates and other trees. Total price will amaze you."

DUPLEX
BY OWNER
2-bedrm. 1 side furnished. All city utilities, paved streets. Osborn School District. Phone 6-4127 or 3-3471.

32 West Cypress Street.
\$6.50 Sq. Ft. Bargain.
OPEN DAILY. Live in this amicable old shaded perfectly landscaped home. Red brick 1/2 block off of Central Ave. Just imagine! 4 B.Rs. 2000 Sq. Ft. with wood floors. 12x23 Ft. Living room with fireplace. Insulated with Ferro-Term alloy steel sheets. Cooled by 3,000 Cu. Ft. intake & 7,000 Cu. Ft. exhaust coolers. Heated by fan forced heat. Over \$5,000 has been recently expended to redecorate this grand old modern looking home. 75x147 Ft. lot with pecans, dates and other trees. Total price will amaze you. If you have the furniture to fill this home it is a big bargain.

Marbut, O'Hair & Asher
834 N. 7th Ave.
Phones 3-1396 or 2-9604

HOME AND INCOME
Nicely furnished 2 bedrooms

Ad from The Arizona Republic, 1948.

Marbut, O'Hair and Asher were the realtors who handled the listing. At \$6.50 per sq. ft. the house would have sold for approximately \$13,000.

Dr. and Mrs. Erickson closed on the property April 8, 1949, and the Warranty Deed was filed with the Maricopa County Recorder April 20, 1949. The property was purchased from E. F. Wurl and Bonnie Mae Wurl and the Warranty Deed identifies the property as part of Las Palmas subdivision. It was part of the Willo neighborhood, between Central and 7th Avenues, from east to west, and between Thomas Road and McDowell, from north to south. The area had been a citrus grove. The neighborhood consisted of Craftsman bungalows, Spanish Colonial, Mediterranean Revival and Ranch homes. The homes were mostly two-bedroom, one bath houses with swamp coolers. Air conditioning did not become popular until the early 1950s. Today, most Willo homes have been restored, and it is a vibrant historic neighborhood.

DOCKET 374 PAGE 96

STATE OF ARIZONA } ss. I hereby certify that the within instrument was filed
County of Maricopa } APR 20 1949

In DOCKET 374 PAGE 96 and indexed in de

at the request of **PHOENIX TITLE AND TRUST CO.**

When recorded, mail to:
Milton H. Erickson
c/o Arizona State Hospital
Phoenix, Arizona

Witness my hand and official seal.
ROGER C. LAVERN, County Recorder
By *[Signature]* Deputy Recorder

Compared Photostated Fee: *[initials]*

Escrow #85710 HAM-Hab

Warranty Deed

For the consideration of Ten Dollars, and other valuable considerations, I or we,
E. F. WURL and BONNIE MAE WURL, his wife,
do hereby convey to
MILTON H. ERICKSON and ELIZABETH ERICKSON, his wife,
the following real property situated in Maricopa County, Arizona:

Lot Five (5), Block Three (3), LAS PALMAS, an Addition to the City of Phoenix, according to the plat of record in the office of the County Recorder of Maricopa County, Arizona, in Book 4 of Maps, page 15 thereof.

SUBJECT TO: 1949 and all subsequent taxes; Terms of Agreement made by Ina Struble, a widow, to E. F. Wurl and Bonnie Mae Wurl, his wife, dated June 19, 1944, rec. July 18, 1944, in Bk. 70 of Agreements, pg. 240; All of which the Grantees herein assume and agree to pay and perform; Restrictions, rights, reservations, limitations, agreements, conditions and covenants contained in Deed rec. in Bk. 101 of Deeds, pg. 233; The liabilities and obligations existing or that may arise against said land by reason of the inclusion within the boundaries of a district organized for the purpose of paving certain streets. All recording data refers to the records in the office of the County Recorder of Maricopa County, Arizona.

And I or we do warrant the title against all persons whomsoever, subject to the matters above set forth

Dated this 8th day of April, 1949.

E. F. Wurl
Bonnie Mae Wurl

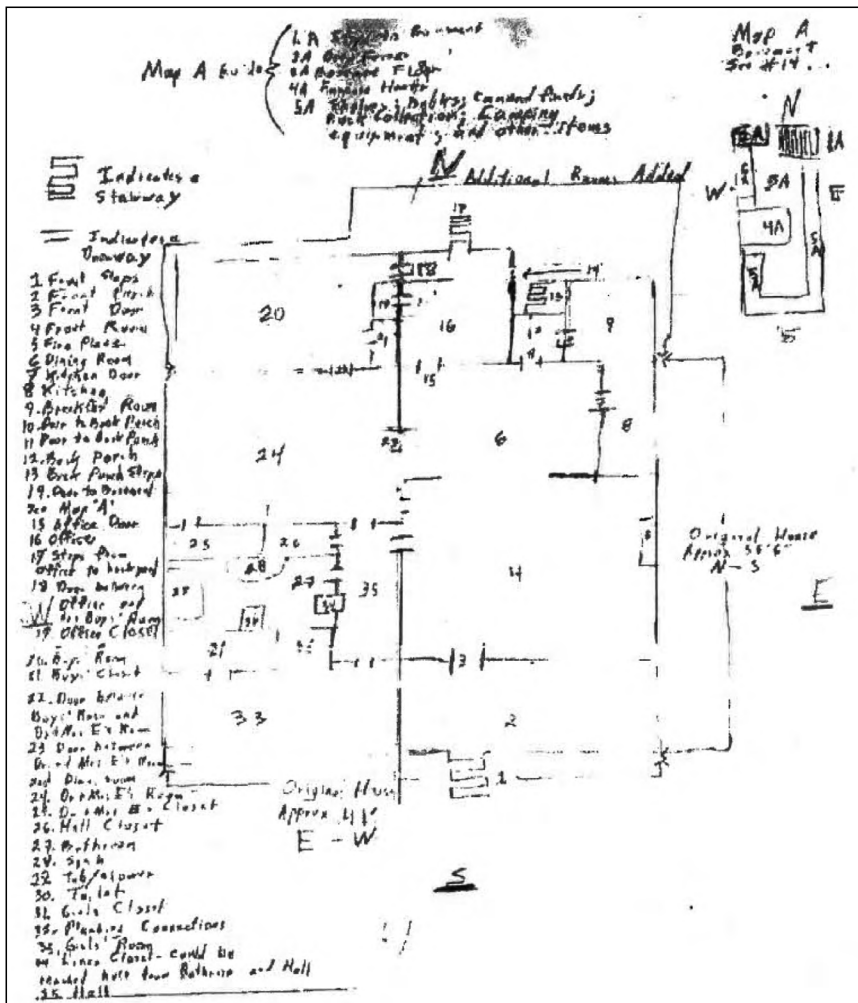
STATE OF *Arizona*
County of *Maricopa*

This instrument was acknowledged before me this 6 day of *April*, 19*49* by
E. F. WURL and BONNIE MAE WURL, his wife

Warranty Deed for 32 West Cypress, 1949

32 West Cypress was originally a two-bedroom home with a dining room, living room and front porch. The house was later expanded by the previous owner to add two bedrooms and a breakfast room. According to Robert Erickson, the home was built in 1925. The front bedroom served as the girls' bedroom and the rear bedroom served as the boys' bedroom. The one bathroom served up to six children and two adults. The rear, interior bedroom was converted to an office for Dr. Erickson. The corner/rear bedroom could only be entered through Dr. and Mrs. Erickson's bedroom or the office. [See plan right.] The house was both home and office, and patients, at times, mixed with the Erickson children.

HOME SWEET HOME



Drawing of 32 West Cypress by Robert Erickson. From The Milton H. Erickson Foundation Archives.

Sarah Clinebell, Foundation Archivist, supplied us with "A Tour of the Cypress Street House with Mrs. Erickson," dated May 12, 1989, conducted by Jeff Zeig, Ph.D. Mrs. Erickson explains:

"Then we decided to buy a house and Milton left the hospital to go into private practice. Initially he expected to have an office in a medical office building, but we set aside a room in this house and found that it was much more practical, considering his disabilities... This house was in a nice location. The area was residential and just beginning to get a little commercial development. Office use was allowable provided you did not post a sign out front."



Milton H. Erickson in his office on Cypress Street, 1956. From The Milton H. Erickson Foundation Archives.

Over the years, the garage was expanded, a fishpond, a rock garden and a barbecue were added. The roof consisted of cedar shingles, and the Erickson boys oiled the shingles with linseed oil. There was a small basement that contained the furnace and a hot water heater.

According to "An Epic Life II," "Erickson's secretary took dictation and typed in the corner of the dining room and the dining table was often stacked with professional papers." Patients and family shared



The Erickson family in the living room on Cypress Street, 1952. From The Milton H. Erickson Foundation Archives.

one bathroom. The house also served as the headquarters for the *American Journal of Clinical Hypnosis*.

The home was across the street from the Heard Museum. "An Epic Life II," recounts, "Mrs. Erickson was an early supporter of the museum, and the family often visited the museum, which is dedicated to Southwest indigenous culture.... The first dance studio in Arizona was two houses to the east of Erickson's house. Ballet was taught every Saturday and a parade of girls could be seen walking to class that day."

Ruth Freethy claimed to be "the largest and Finest Dancing School in the Southwest" providing classic, musical comedy, tap, soft shoe, syncopated rhythm, and ballroom dance.

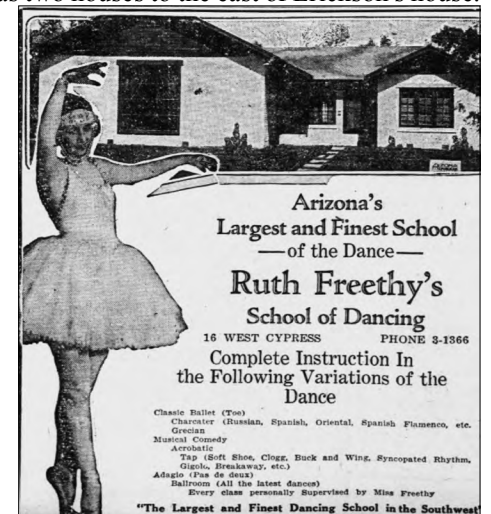
The Erickson home was later used by Toby House, a mental health agency providing residential and support services for emotionally disturbed individuals. An Arizona Republic article published on May 20, 1976, describes the agency as offering:

"mentally or emotionally disturbed individuals, whether a former state hospital patient or not, a haven where mental and emotional adjustments may be made, Phoenix psychiatrists say. In addition, it ... provides in-house training in a variety of domestic fields. This enables Toby House residents to become self-supporting, a major factor in any mental rehabilitation program"

The property then became part of a larger commercial project and was paved as a parking lot.

Some of the items from Cypress and other items gifted to Dr. Erickson are on display at the Historic Residence on Hayward.

The story continues on our blog <https://www.erickson-foundation.org/blog/home-sweet-home>



Ad for Ruth Freethy's School of Dancing from The Arizona Republic.

BOOK REVIEWS

Awe: The New Science of Everyday Wonder and How It Can Transform Your Life

by Dacher Keltner

Penguin Books, an imprint of Penguin Random House LLC
New York

Copyright Dacher Keltner 2023

ISBN: 978-1984879684

Reviewed by Rachel S. Heslin

As the world seems to be ever more chaotic, stress levels are on the rise. In Dacher Keltner's most recent book, *Awe: The New Science of Everyday Wonder and How It Can Transform Your Life*, the author posits that the emotion of "awe" has a tremendous ability to reset not just mental and emotional states, but our physiology as well.

Keltner defines "awe" as "the feeling of being in the presence of something vast that transcends your current understanding of the world." While not comprehensive of all experiences, awe can be triggered by what the author refers to as the eight primary wonders of life: 1) moral beauty, 2) collective effervescence, 3) nature, 4) music, 5) visual design, 6) spirituality and religion, 7) life and death, and 8) epiphany. He delves into each of these areas, grouping them into categories: Stories of Transformative Awe (comprised of moral beauty, collective effervescence, and "wild awe" associated with nature), Cultural Archives of Awe (includes music, visual design, and spirituality), and Living a Life of Awe (encompasses life and death and epiphany).

Although "awe" seems ineffable, Keltner brings a scientific lens to the phenomenon. For 15 years, he, his PhD students, and other scientists around the world studied both psychological and physiological effects of awe. They ran lab tests to measure changes in the body and collected thousands of individual stories from people of a multitude of ages, ethnicities, cultures, jobs, and geographic locations to find commonalities in the experience of awe.

Some findings may seem surprising. A lab study of college students found that experiencing awe led to an increased ability to differentiate between strong, evidence-based arguments versus those that are merely opinions. On the physiological side, studies showed that awe can reduce chronic inflammation caused by stress chemicals, especially when awe is experienced in the context of being outside in nature. This can lead to additional health benefits, such as reduced likelihood of cardiovascular and respiratory diseases, diabetes, anxiety and depression, and even cancer. Studies also found that babies who are born near green spaces tend to have higher birth weights.

On a socio-emotional level, Keltner uses the phrase: "Awe awakens the better angels of our nature." It has been shown to increase generosity and can "counter toxic tribal tendencies" and reduce political polarization. Participants in a study measuring impressions of others' partisan views on a controversial subject tended to consider the distance between their perspectives and those of "the other side" as closer together after being exposed to an experience of awe. The team found evidence that awe reduces activation of the Default Mode Network (DMN), leading to less self-criticism and fewer symptoms of anxiety and depression. In other studies, awe inspired a dissolution of a sense of Self, replaced with greater awareness of community. Keltner suggests this could be an "antidote to isolation and loneliness." Epiphany, which he describes as "an awareness of complex systems of dynamic interconnectedness," contains what Keltner posits as the purpose of awe: to understand on a visceral level how the individual self is integrated with all life itself.

One interesting note regarding awe that repeatedly came up is that, unlike hedonistic pleasure, which tends to lose its luster with overindulgence, the more we seek out awe, the deeper the experience becomes.

Keltner's book is engaging and readable. Due to the qualitative nature of much of the research, he includes many individual stories to illustrate concepts. The breadth of anecdotes is fascinating for how they show individual and cultural differences as well as commonalities in the experience of awe. Practically speaking, the variety of

examples provides many different doorways whereby we can encourage clients to remember moments of awe, and to deliberately seek out and incorporate awe into their daily lives. The structure of the book lends itself to a layered understanding of the material, as various aspects build upon the previous and take it in different directions.

The book also seamlessly connects with the author's previous research showing how both revenge and forgiveness are hard-wired into the human psyche. The deciding factor that determines which switch gets flipped depends on the individual's perception of personal safety. If they believe that the world is dangerous and they need to "make an example" of someone who has wronged them, then they will seek revenge. If, on the other hand, they believe that their survival depends on collaboration with others, they are more likely to choose forgiveness. In this context, if awe makes us more aware of our interconnectedness, it is also likely to increase the desire for forgiveness and collaboration.

In summary, Keltner's book, *Awe*, is both useful and inspiring for our clients, for ourselves, and even for society as a whole.

Empathic Engagement in Clinical Practice

by Douglas Flemons

American Psychological Association
2026

Copyright American Psychological Association

ISBN 9781433849961 (pdf)

Reviewed by

John D. Lentz

Shepherdsville, KY

Douglas Flemons has created an amazing resource for therapists of all types. He makes it clear that there is much more to understanding empathy than we were taught in school or learned from supervisors. When you look at the people who praise the book, you understand how useful it is. As Michael Yapko said, "It will not only help you understand others, but it will help them feel understood by you." Flemons clarifies the differences between sympathy and empathy, and like a friend helps in taking better care of yourself to avoid burnout.

I was not surprised that the book is well written and offers practical wisdom as well as informed research and linguistic insights, because that is who Flemons is as a person. What I was surprised to learn was how much we may not understand empathy.

One of the things that Flemons does especially well is to apply Buddhist wisdom to help therapists gain a healthy approach to empathy and to assist clients in believing that the therapist understands them.

One of the things that especially caught my attention was a dialog between Carl Rogers and Martin Buber. Rogers has been understood as being an expert on empathy. Buber was nominated for the Nobel Prize for his book, *I and Thou*, which articulates relational closeness and caring. By offering this dialog, Flemons gives readers an in-depth understanding of empathy. I did not know the two men knew each other much less had conversations. Flemons offers us awareness that is insightful. On page 69, Buber teaches Rogers a lesson that resonates.

In this 195-page small print book there are chapters such as The Differentiation of Empathy, Empathic Curiosity, Therapist Self Care, Orienting Empathically to Clients, and Skills of Empathic Engagement. The references and index are useful for those who want to delve even deeper into the book's source literature.

I have found that the practical wisdom in this book becomes even more evident with each reading. It felt to me as though Flemons was standing nearby and speaking to me as I read. And that felt wonderful because if you know him you will understand that he is a sensitive friend.

Flemons has created a classic that will be on your shelf and can be used as a reference book for you and your students as well as your colleagues. I highly recommend this book, and you will as well once you have read it.

UPCOMING TRAINING

DATE	TITLE / LOCATION / LEADER	CONTACTS
2026		
4/16-18	American Association of Marriage and Family Therapy (AAMFT) Leadership Symposium / Atlanta, GA / Invited Faculty	1.
5/1-2	California Association of Marriage and Family Therapy (CAMFT) Annual Conference / San Diego, CA / Invited Faculty	2.
5/1-6/26	Intensive Training Program – Module 3: Clinical Applications / Virtual / Invited Faculty	3.
7/10-8/28	Intensive Training Program – Module 4: Mastering Clinical Challenges / Virtual / Invited Faculty	3.
8/26-30	XVII European Society of Hypnosis Congress / Glasgow, SCOTLAND / Invited Faculty	4.
10/14-18	SCEH 77th Annual Workshops and Scientific Program / Virtual / Invited Faculty	5.

Contact Information:

- 1) For information: AAMFT <https://networks.aamft.org/leadershipsymposium/home>
- 2) For information: CAMFT <https://www.camft.org/conference>
- 3) The Milton H. Erickson Foundation: 2632 E Thomas Rd, Ste 200, Phoenix, AZ 85016 6500; Tel, 602-956-6196; Fax, 602-956-0519; Email, support@erickson-foundation.org; Web, www.erickson-foundation.org <https://www.erickson-foundation.org/intensive-training>
- 4) For information: European Society of Hypnosis (ESH) <https://esh-hypnosis.eu/xv-esh-congress/>
- 5) For information: Society for Clinical and Experimental Hypnosis (SCEH) <https://www.sceh.us/annual-conferences>

Please contact each organization directly for the most updated information.

For Upcoming Trainings, ad rates/specifications visit <https://www.erickson-foundation.org/newsletter-archive> or contact Karen Haviley: karen@erickson-foundation.org. A \$25 fee per Upcoming Training listing is required. Deadline for the August 2026 issue (early August distribution) is June 19, 2026. All workshop submissions are subject to approval by the Erickson Foundation. *Note: Beginning in 2025 the Milton Erickson Newsletter will be available only online, distributed via email to 30K+ subscribers, and archived on the website.

CONFERENCE NOTES

2026

The American Counseling Association (ACA) Conference and Expo is scheduled for April 9-11, 2026 at the Greater Columbus Convention Center in Columbus, Ohio. The conference includes educational sessions, Learning Institutes, networking opportunities, and exhibits. Online registration is available along with complete conference information at www.counseling.org or email the ACA at professionaleducation@counseling.org

The NASW 2026 National Conference, “Beyond the Breaking Point: Connection Through Purpose and Power,” will be held June 10-13, 2026 in Washington, D.C., at the Marriott Marquis. In-person, virtual, and exhibit registration is available. For information and to register visit: <https://www.socialworkers.org/Events/NASW-Conferences>

The American Psychological Association (APA) Convention will be held August 6-8, 2026 in Washington, D.C. and virtually. A Call for Proposals is currently open. More convention information will be available in coming weeks on the convention website. For information on submitting a proposal for the convention visit <https://convention.apa.org/>

The XVII European Society of Hypnosis Congress will be held August 26-30, 2026, at the University of Glasgow in Glasgow, Scotland. The Congress is sponsored by the European Society of Hypnosis (ESH). For faculty, congress, and venue information and to register visit <https://esh-hypnosis.eu/xv-esh-congress/> and follow @esh2026glasgow on Facebook and Instagram for the most current information.

The 2026 Annual Conference of the Society for Clinical and Experimental Hypnosis (SCEH) will hold the 77th Annual Workshops and Scientific Program October 14-18, 2026, and will be held online via Zoom. The theme of the conference is, “Circuits of Consciousness: Hypnosis, AI, and Psychedelic-Assisted Change.” For information including a Call for Papers visit: <https://www.sceh.us/annual-conferences>

2027

The International Society of Hypnosis will hold the XXIII ISH Hypnosis World Congress, “Connecting Minds and Integrating Resources,” in Paestum, Italy, September 29-October 3, 2027. It will be organized by the Italian Society of Hypnosis and will be held at the Ariston Hotel and Conference Center in Paestum. For complete information go to: www.ishcongress2027.com

Note: Please contact each organization directly for the most updated information.

JOIN OUR MAILING LIST AT
ERICKSON-FOUNDATION.ORG FOR ADVANCE
NOTICE OF STREAMING VIDEOS OF MILTON
ERICKSON AT HIS TEACHING SEMINARS.

SPIRIT OF THERAPY*continued from page 5*

know that the essence of therapy is art. How I reach you and how I want you to understand this concept, how I want you to have this awareness is subjective art. And it's always evolving. It's not that I don't use different techniques because I often do. However, the utilization of the technique and how it is to be used is informed by what is happening in the room: Who is the individual? And given their history, what needs to happen therapeutically? And that's an art. And I like that.

I do not like models. I get tripped up with models. Models are left brained. They are not right brained. And trauma is housed in the right brain. We must connect to right brain with our clients. That's the initial attunement. If you experience right brain to right brain, then you can trust going down into that deep emotional space with someone.

JL: And it's so obvious that you do that even as we are talking. I can feel it with the intensity that you are connecting with me.

JAZ: Underneath it all, my way is the right way for me. My way is my art. Others don't have to follow a specific model and technique. If my art can motivate someone to search within their own self and not be so afraid to dig deep to find their art, then I've done my job. I can't be John and you can't be Julie and we shouldn't try to be. We should be ourselves with our own God-given gifts and, that's what we have to offer, and we need to give ourselves permission to do that.

JL: Wonderful. Well, is there anything else that you would like for us to touch on?

JAZ: No, I really appreciate this space. I thought it was wonderful. And, I loved your questions.

JL: This whole process was wonderful.

JAZ: It's just been very touching.

JL: Thank you.



Book Club
Milton H. Erickson Foundation

DISCOVER | READ | DISCUSS

**SAVE 5% ON ALL
BOOKS & EBOOKS**

GET BI-WEEKLY EMAIL NOTIFICATIONS
FROM OUR *WHAT TO READ*
CURATED BOOK LIST



Scan Here
To Join Now

erickson-foundation.org

THE MILTON H. ERICKSON FOUNDATION
NEWSLETTER

2026 ADVERTISING RATES

Full Page • 9 1/4"w x 11 1/4"h • \$1200

1/2 Page/Vert • 4 1/2"w x 11 1/4"h • \$750

1/2 Page/Horiz • 9 1/4"w x 5 1/2"h • \$750

1/4 Page • 4 1/2"w x 5 1/2"h • \$500

1/8 Page • 4 1/2"w x 2 5/8"h • \$300

Frequency discounts available!

Circulation: 35K+ Email | Posted and Archived:
www.erickson-foundation.org

Order Form with Rates & Design Specifications
Available Online: www.erickson-foundation.org

Space Reserve / Art Deadline for the August 2026 issue:
June 19, 2026 (early August distribution)

Questions? Email, karen@erickson-foundation.org
The Milton H. Erickson Foundation
2632 E. Thomas Road, Ste. 200, Phoenix, AZ 85016
Fax, 602/956-0519 • Tel, 602/956-6196

Prices subject to change. Contact us for updated fee schedule.



THE MILTON H. ERICKSON FOUNDATION
NEWSLETTER

VOL. 46, NO. 1

APRIL 2026

Subscribe Today!

The Milton H. Erickson Foundation Newsletter
sent to your Inbox as soon as it's published.

Scan the code or use the link below to
sign up for the email list.



<https://mailchi.mp/erickson-foundation.org/sign-up>

Looking for past issues? Visit our newsletter archive:
www.erickson-foundation.org/newsletter-archive