

THE LIGHTHOUSE

Newsletter of the *Foundation for A COURSE IN MIRACLES*®

41397 Buecking Drive + Temecula, CA 92590-5668
951.296.6261 + FAX 951.296.9117 + www.facim.org

Volume 21 Number 2 June 2010



“TREAD LIGHTLY ON MY DREAMS” Treating Illusions with Kindness

Kenneth Wapnick, Ph.D.

Introduction: On Being Kind

Kindness created me kind.

Early in our relationship, Helen Schucman, scribe of *A Course in Miracles*, quoted to me lines from W.B. Yeats, arguably Ireland’s finest poet: “Tread lightly on my dreams. They are dreams. Yet they are my dreams.”¹ The meaning was clear: Our various attempts to find love, peace, and freedom from pain may indeed be forms of our illusory dreams of specialness, yet they are all we can do at the time. The fear of losing our individual selves is still too strong to offset the right-minded attraction to salvation, and in the perverse insanity of the ego we continue to choose its pain over the joy of God (W-pI.190).

Therefore, these maladaptive attempts deserve kindness instead of judgment. We are all in what the Course calls a “fear-weakened state” (T-2.IV.4:8), and Philo (or Plato, as some scholars think) taught: “Be kind, for everyone you meet is fighting a hard battle.” This “hard battle,” ultimately, is no less than the ego’s war against God, which leads to the terror of annihilation. This is why we are told that fear is the origin of all dreams (*The Gifts of God*, p.115; T-29.IV.2), both individual and collective.

Kindness is a recurring theme of our teaching at the Foundation, in workshops, classes, *Lighthouse* articles, and books. While it is not one of the ten characteristics of advanced teachers of God (M-4.I), kindness would clearly be one of the natural effects of climbing the ladder home that separation led us down (T-28.III.1:2). Our article explores this essential theme, which protects us from the imprisoning adherence to the metaphysical letter of the Course’s “laws,” neglecting the spirit of its kindness. In

the end, if we do not respect the mind’s power to choose to dream, we are denying its power to awaken through our dreams of kindness. After all, “Kindness created me kind” (W-pI.67.2:4).

In effect, Jesus tells us in *A Course in Miracles* that the best teaching is by example (T-5.IV.5:1), and throughout the many years of his communication with Helen, he exemplified this loving principle. It can be succinctly summarized with his statement to her in the early weeks of the scribing: “If you do my will, I will uphold it. If you do not, I will correct it.” We will return to this below, but turn now to a discussion of Jesus’ relationship with his scribe as being the consummate model of kindness.

Our Model for Kindness: Jesus’ Respecting Helen’s Ego

I will love you and honor you and maintain complete respect for what you made, but I will not uphold it unless it is true.

Many students of *A Course in Miracles* are familiar with the Higher Shopping Service, which refers to Helen’s calling on Jesus to help with her inveterate if not addictive shopping behavior. Examples abound, many of which I can personally attest to, of Helen’s consulting with Jesus’ free service before going after a clothing item she coveted and then “miraculously” finding it. I explain in my *Absence from Felicity: The Story of Helen Schucman and Her Scribing of A COURSE IN MIRACLES* (notably Chapter 17) how Helen’s experiences were really symbolic of her own right-minded decisions, projected into her life as Helen in relationship to Jesus. Nonetheless, Helen’s *experience* was that the very person of Jesus was specifically responding to her specific needs.

Helen was no one’s fool, and certainly knew the defensive nature of her shopping, as she was also aware of the symbolic meaning of Jesus. It was even more apparent to both of us during the years we were together, for we

1. These lines were not remembered exactly by Helen. They are from Yeat’s “Aedh wishes for the Cloths of Heaven,” and the complete poem is as follows (italics mine): “Had I the heavens’ embroider’d cloth, / Enwrought with golden and silver light, / The blue and the dim and the dark cloths / Of night and light and the half light, / I would spread the cloths under your feet: / But I, being poor, have only my dreams; / I have spread my dreams under your feet; / Tread softly because you tread on my dreams.”

“Tread Lightly on My Dreams” (continued)

spent many long hours canvassing Manhattan stores in search of Helen’s special objects, sometimes with Jesus, sometimes without him. Many of these hours were obvious defenses against, or distractions from our editing the manuscript of *A Course in Miracles*, being engaged in other Course related activities, or asking Jesus for help with her various fears, anxieties, and concerns. And yet, Helen never once felt that Jesus was judging her for this. In point of fact, to state this again, she experienced him as actually helping her in this defensive activity.

The Higher Shopping Service ended abruptly one lovely spring afternoon when, as we left the Medical Center, I asked Helen where she wanted to go. This meant the Lord & Taylor and B. Altman department stores, or the quasi-infinite number of shoe stores on Fifth Avenue, and then west of Fifth on 34th Street. To my surprise, Helen announced that “It” (her euphemism for Jesus’ voice) said that she had no further need of this. And that was that. We never went shopping again, except for essentials.²

Some might look at Jesus’ Service as his “enabling her,” to use the current and well-worn phrase, but there is another way of understanding what is a most instructive teaching example. The way Jesus treated Helen reflected this quintessential spiritual principle: love is strong and truly itself when it allows the beloved to be weak by dint of her own decision to deny the mind’s strength. The strength of love, as *A Course in Miracles* says of the Holy Spirit, does not demand, command, or seek control (T-5.II.7:1-4). In its intrinsic gentleness, love simply reminds the mind of the strength of Christ it both *has* and *is*, and waits patiently for the instant when God’s Son will choose to correct his mistake, choose again, and remember he is a mind with the power to choose Heaven or hell. Thus it reinforces the decision-making mind’s power to choose again, whenever it so desires, knowing that the outcome of truth is certain. This is the ultimate meaning of patience, which *is* one of the ten characteristics of God’s teachers (M-4.VIII).

It was out of Jesus’ respect for Helen’s mind that he uttered the following to her, and of course to all of us:

I will *love* you and *honor* you and maintain complete *respect* for what you made, but I will not uphold it unless it is true (T-4.III.7:7; italics mine).

We can see how Jesus’ love for Helen, and likewise for every Son of God, does not coerce or impose guilt, but rather its truth steps aside and frees up the space for our illusions to hold forth. Since we are too afraid to experience the truth that would indeed set us free from the ego and its specialness, to confront us directly with the ego’s lies could easily engender a panic reaction that would

hardly be conducive to attaining the peace of God, the goal of any spirituality. Early on in the text we read of this in a passage designed to help students of *A Course in Miracles* remember the kindness of the spiritual path. Without this kindness, Jesus’ intellectual teachings would be meaningless. It is clear that Jesus is “allowing” us to use magical remedies, recognizing our fear of the mind’s power to heal. Note especially the total absence of judgment, perhaps the most significant aspect of Jesus’ course, in theory and in practice:

All material means that you accept as remedies for bodily ills are restatements of magic principles.... *It does not follow, however, that the use of such agents for corrective purposes is evil.* Sometimes the illness has a sufficiently strong hold over the mind to render a person temporarily inaccessible to the Atonement. In this case it may be wise to utilize a *compromise approach to mind and body* [i.e., miracle and magic], in which something from the outside is temporarily given healing belief. This is because the last thing that can help the non-right-minded, or the sick, is an increase in fear. *They are already in a fear-weakened state.* If they are prematurely exposed to a miracle, they may be precipitated into panic (T-2.IV.4:1,4-9; italics mine).

The point here is that the magic of our defenses is needed until the fear of love abates sufficiently to allow the light of truth to once again shine into the mind that has been covering in the dark recesses of fear. Jesus, therefore, provides us with a powerful though gentle example of how we are to relate to people’s magic thoughts and behavior: *loving* the person, *honoring* the mind’s power to choose, and *respecting* the decision even when it is based on fear. The kindness of this *compromise approach* in the face of magic is the subject of our next section.

The Kindness of Magic

I would hardly help you if I depreciated the power of your own thinking.

In *A Course in Miracles*, magic refers to anything external that we employ to bring us pleasure or alleviate pain. Magic, therefore, ranges from our pursuit of the absolute necessities of physical life such as oxygen, water, and food, without which, of course, the body would perish, to our need for special relationships with people, substances, and material objects, without which our psychological bodies would perish. In this way, magic makes the body real in our experience, and its safety, happiness, and freedom from pain and death become our only concern.

Recognition of the role of magic is enhanced when we juxtapose it with the miracle. Simply stated, *magic* sees

2. For the full story, the reader may consult my *Absence from Felicity*, page 427.

“Tread Lightly on My Dreams” (continued)

problems as external and seeks always to resolve them through externals. The *miracle*, on the other hand, reflects Christ’s vision that sees all problems as projections of internal decisions (“The world you see is...the outside picture of an inward condition” [T-21.in.1:2,5].), and therefore the miracle seeks always to find the internal solution of right-mindedness. And because it seeks it, the miracle will surely find it.

Yet, since one cannot live in the world as a body without practicing magic, the miracle begins its healing work by recognizing our involvement in the material world, and then *gently* bringing us back to the “inward condition” of the mind’s decision-making activity. As we have observed before in these pages, this role of the miracle parallels Freud’s famous statement from *The Interpretation of Dreams*: “The interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind.” Without the outer expression (or projection) of the mind’s thought system, we would have no way of gaining access to the mind. The veil of forgetfulness (more like an iron curtain) that the ego dropped between our bodies and minds precludes our returning to the only power in the universe that can solve our problems and save us from the personal and collective hells in which we all find ourselves. This power is the mind’s ability to choose.

Consequently, we cannot but make mistakes while we experience ourselves as being in the world of materiality. After all, coming here through birth itself was a mistake, seeking to hide from the mind in the body. Yet in the hands of Jesus or the Holy Spirit, these mistakes become the means of our learning to distinguish between truth and illusion, joy and pain, freedom and imprisonment:

Such is the Holy Spirit’s kind perception of specialness; His use of what you made, to heal instead of harm (T-25.VI.4:1).

Separation from our Source was the first and, in truth, the only mistake we ever made. All other mistakes have their source in that first one, and the ego has never left its origin. As the text teaches:

The tiny tick of time in which the first mistake was made, and all of them within that one mistake... (T-26.V.3:5).

Yet that one mistake is buried in time and seemingly forever inaccessible to correction, at least in that form. We read in the manual for teachers:

Time really, then, goes backward to an instant so ancient that it is beyond all memory, and past even the possibility of remembering. Yet because it is an instant that is relived again and again and still again, it seems to be now (M-2.4:1-2).

Because our mistakes are experienced in what we think of as the present, we need to correct them in the forms in which we believe they have occurred. Therefore, we also read:

Each day, and every minute in each day, and every instant that each minute holds, you but relive the single instant when the time of terror took the place of love (T-26.V.13:1).

In other words, the structure of the mind is vertical and not horizontal, the dimension of the illusion of linear time, and so mistakes we appear to be making now are but shadowy fragments of the mind’s ancient *and* current decision to be separated from perfect Oneness and Love. Again, even though we cannot remember the ontological separation, it is of no matter for we relive the *same* mistake each and every time we see another as separate from ourselves, having an interest that is not our own. And because it is the same, correcting the specific attack thought that seems to be occurring in our material world corrects the *single instant* of the “sin” that we committed as one Son.

And what was it exactly that happened in that *single instant when the time of terror took the place of love*? Surely it was not the time of terror itself, for how could the impossible have truly happened? Again, we need to consult the manual:

In time this [the separation] happened very long ago. In reality it never happened at all (M-2.2:7-8).

What occurred was our *reaction* to the seeming separation, not the magical thought of separation itself. Confronted by the impossibility of the “Oneness joined as One” (T-25. I.7:1) being divided and fragmented, we took *the tiny, mad idea* seriously and remembered not to laugh at it (T-27. VIII.6:2). Our understanding that illusions simply do not occur in reality means that the mistake could never have been what could never have happened, but rather was our taking this insane dream seriously. It was that one moment of insanity that gave birth to the ego, as it did the material world that appeared to rise as fact within the instant of madness (T-27.VIII.6:3).

All this, of course, was mere magic, since it was only illusion that was born (recall that magicians in our world are sometimes referred to as illusionists). Speaking of the instant when the illusion of separation came into existence, followed by the illusion of a temporal/spatial universe, Jesus offers us this pregnant passage from the workbook:

Time is a trick, a sleight of hand, a vast illusion in which figures come and go as if by magic (W-pI. 158.4:1).

“Tread Lightly on My Dreams” (continued)

Illusory though it may be, the ego’s magic nonetheless seduces us with the promise, as it does in the *Faust* legends where it appears as Mephistopheles, of the fulfillment of our heart’s desires. These ultimately coalesce into the single desire of eternal existence as an individual and special self, autonomous and free. However, *A Course in Miracles* would have us wonder: what if we had remembered to laugh at this ontological magic thought of separation, wherein we dreamed that we had indeed achieved what we wanted, independence from the undifferentiated unity of the Godhead? If we had chosen sanity instead of this madness, the Holy Spirit’s kind and gentle response in place of the ego’s severely terrifying one, then *nothing* would have happened and the dream, with its concomitant thoughts of sin, guilt, and fear, would have been over in the instant they seemed to have occurred. They could have had no effect on the undifferentiated unity that is the reality of the Godhead, which embraces the Creator, the created, and the creations of the created:

This world was over long ago. The thoughts that made it are no longer in the mind that thought of them and loved them for a little while. . . . All the effects of guilt are here no more. For guilt is over (T-28.I.1:6-7;2:1-2).

The clear implication of these facts, and this goes to the very heart of Jesus’ teachings in *A Course in Miracles*, is that the problem never was the *tiny, mad idea*, which still remains nonexistent. It is only and always how we responded to the nonexistent (because it is insane) thought of separation. It is our seriousness in the face of magic thoughts and actions (one and the same) that needs correction, not the thought or behavior that is mere illusion. This is the meaning of still another significant passage from the manual:

Perhaps it will be helpful to remember that no one can be angry at a fact. It is always an interpretation that gives rise to negative emotions, regardless of their seeming justification by what *appears* as facts (M-17.4:1-2).

The implications here are vast, for the above means that we are never—*never!*—upset for the reasons we think (W-pI.5); i.e., it is not the seemingly external relationships, situations, or events (the *facts*) in our lives that cause us pain (or pleasure for that matter), but only the way that our minds choose to look at them (*the interpretation*). This must be true if the key principle of the course is true: *ideas leave not their source*. If the idea of separation has never left its source in the mind, through projection, then there can be no world outside the mind that is dreaming it, let alone having an effect on us.

And so, how can we be upset by what is not there? Indeed, who would be there to even become upset? There *is* no world, only the mind’s belief that there is. Once again, the world is only magic, pure and simple: an illusion that is the projection of an illusory thought, delusional thinking that has led to hallucinatory perceptions—a maladaptive solution to a nonexistent problem. If we are upset by the world’s magic, in ourselves or in others, it can only be because we have chosen to make the magic thought of separation real. What else could it be? To attribute our upset or peace to anything else is simply an ego ploy to keep us separated, to establish that we are right and God is wrong. The beginning of Lesson 70 makes this fundamental ego dynamic crystal clear:

...nothing outside yourself can save you; nothing outside yourself can give you peace. . . .nothing outside yourself can hurt you, or disturb your peace or upset you in any way (W-pI.70.2:1-2).

Assuming that we accept the validity of this idea, and in one sense we would not be students of *A Course in Miracles* if we did not, we need to ask why we continue to negate this metaphysical truth by allowing ourselves to become upset by magical thoughts and behavior that but serve to make the illusion of separation real. The answer lies in our cherishing the effects of such practice. Continuing the previously quoted passage, we read:

Why would you cling to it [guilt] in memory if you did not desire its effects? (T-28.I.2:4).

The effects of guilt, the effects of our magical thinking—and becoming upset at another’s magic is in itself magic—are the reinforcers of our identity as individual, special selves. The personal self can exist only in the dualistic universe that arose from having taken *the tiny, mad idea* of separation seriously. And it is this error we repeat and reinforce whenever we see another’s magical (read: insane) thought, feeling, word, or deed as deserving our rapt attention and weighty response.

Our motivation is echoed in the following passage from the aforementioned section in the manual, “How Should God’s Teachers Deal with Magic Thoughts?”:

How to deal with magic . . . becomes a major lesson for the teacher of God to master. . . . If a magic thought arouses anger [or judgment] in any form, God’s teacher can be sure that he is strengthening his own belief in sin and has condemned himself (M-17.1:4,6).

By seeing sin in another we protect the projection of our own belief in sin, thereby using magic to strengthen faith in the ontological magical thought of having separated from our Creator and Source. That is why we make another’s magical insanity real in our perception, justifying

“Tread Lightly on My Dreams” (continued)

our response in kind. There is always method to the ego’s madness, and the purpose of our insane responses is nothing less than proving God wrong and our separated selves right. Paraphrasing the line from the workbook, we can say: “If there is magic, there is no miracle and therefore no God” (W-pI.190.3:4).

Jesus offers another example of a kind and loving demonstration of his teaching in what is now Chapter 2 of the text. It originally came as a discussion between Jesus and Helen, who went to her teacher with some external fears. His was a two-pronged answer. Jesus clearly respected Helen’s decision to be fearful, at the same time reminding her of the true problem: her mind’s decision to be separate from him:

The correction of fear *is* your responsibility. When you ask for release from fear, you are implying that it is not. You should ask, instead, for help in the conditions that have brought the fear about. These conditions always entail a willingness to be separate (T-2.VI.4:1-4).

After stating the simplicity of the problem and therefore the answer, for which we are solely responsible, Jesus proceeded to explain what was in back of his previous statement:

If I intervened between your thoughts and their results, I would be tampering with a basic law of cause [decision to be separate] and effect [fear]; the most fundamental law there is. I would hardly help you if I depreciated the power of your own thinking. This would be in direct opposition to the purpose of this course (T-2.VII.1:4-6).

In this way, Jesus reminds his scribe and all his students, that the purpose of *A Course in Miracles* is to return attention to the decision-making mind that is the single source of our perceived problems, and the only means of correcting them. This is the role of the miracle, as we have already seen, for it corrects the belief in the reality of magic, including the need for it. It is also the basis for our kindness toward others, enabling us to focus only on our reactions to what we perceive without judging them. The miracle’s kindness leads us to exemplify the Holy Spirit’s judgment: someone expresses love or calls for it (T-12.I.8-10; T-14.X.7:1). Either way, our response would be loving: sharing love with the person, or answering the call for love with love.

Thus, our focus shifts from the various forms of magic to *our* reactions, and this is nothing less than the shift from judgment to kindness, respecting people’s fear as being their call for the love they do not believe they deserve because they betrayed it.

Our Being a Model for Kindness: Respecting Our and Others’ Ego

*Dream softly of your sinless brother,
who unites with you in holy innocence.*

Once we are able to share perception with the Holy Spirit, His eyes become our own. With such vision, love becomes the only thought in our minds, and it is then impossible to believe that another’s thoughts, feelings, or actions can have any effect on us. This frees us to have the love within our right minds, no longer impeded by the wrong mind’s guilt and projections, hate and judgment, extend through us to embrace all those we are with or even think about. In this embrace, which is the essence of forgiveness, our brothers who had chosen wrongly are able to be gently corrected through Christ’s vision. The following passage from the manual clearly articulates how this vision is manifest in the perceptual world in the face of the ego’s magical use of sickness. This parallels the Holy Spirit’s judgment of two categories: expressions of love or calls for it:

The body’s eyes will continue to see differences. But the mind that has let itself be healed will no longer acknowledge them.... [it] will put them all in one category; they are unreal.... only two categories are meaningful in sorting out the messages the mind receives from what appears to be the outside world. And of these two, but one is real (M-8.6:1-2,4-6).

How does this vision work in practice? How does our healed perception translate to healing others and correcting their magical thinking? Recall the comment from Jesus to Helen that I cited earlier: if she did his will he would uphold it, and if she did not he would correct it. This cannot mean that we correct the magical behavior, since that would fall directly into the ego’s trap of making the body real, focusing on the distraction rather than the problem in the mind. We are told in the text that the way out of suffering is to look at the problem as it is, and not the way we set it up (T-27.VII.2:2). This means that we do not look to the magical behavior but to the magical thought that led to the behavior. This is the belief that we could separate from love, project our guilt onto the body—ours or another’s—and in doing so free our minds of their fear of punishment.

Consequently, it is the thought of separation from love that needs undoing. It does not need confrontational correction as there is nothing to correct. Instead, the magical mistake is corrected simply by demonstrating that our love has not been affected by the insane wish to attack it through specialness. Undoing, therefore, is done on the mind level, since that is the only level there is. In the presence of those who manifest symptoms of the mind’s

“Tread Lightly on My Dreams” (continued)

sickness of separation, we exemplify Christ’s vision, calling our “sick” brothers to choose again:

To them God’s teachers come, to represent another choice which they had forgotten.... Very gently they call to their brothers to turn away from death: “Behold, you Son of God, what life can offer you. Would you choose sickness in place of this?” (M-5.III.2:1,11-12)

How simple then is our life here when we have chosen vision instead of judgment (T-20.V.4:7)! With nothing but love to extend, there is no guilt to project. The miracle comes easily to replace the ego’s magic, and dreams of hate and spite gently give way to happy dreams of forgiveness. Herein we have at last remembered to laugh at the silliness of ever believing we could be apart from our Creator, or from any seemingly separated fragment of the Sonship whom He created one with Him (T-27.VIII.6:2). Our kind forgiveness to others makes us ready for the next step, our eyes softly awakening to the reality we never left, the home our Father has always held for us, as we now read:

Dream softly of your sinless brother, who unites with you in holy innocence. And from this dream the Lord of Heaven will Himself awaken His beloved Son. Dream of your brother’s kindnesses instead of dwelling in your dreams on his mistakes. Select his thoughtfulness to dream about instead of counting up the hurts he gave (T-27.VII.15:1-4).

Awakening from Our Dreams

*God willed he waken gently and with joy,
and gave him means to waken without fear.*

If forgiveness is the reflection of Heaven’s love, then kindness, too, would be its reflection. It is the gentle way—for ourselves and for others—to take the journey from nightmares through the happy dreams of correction, to the ultimate awakening:

So fearful is the dream, so seeming real, he could not waken to reality without the sweat of terror and a

scream of mortal fear, unless a gentler dream preceded his awaking.... God willed he waken gently and with joy, and gave him means to waken without fear (T-27.VII,13:4-5).

Kindness to others, therefore, is *the way, par excellence*, for negotiating the treacherous waters of the magical special love and hate relationships that constitute the ego’s arsenal of defenses. We recognize that our brothers’ dreams of loss, guilt, and judgment are only their classrooms of learning, detours to be sure, but then all life here is a detour on the journey that is truly without distance to our true Life. There is no hierarchy of detours in the sense that one is any better or worse than any other. Our evaluations of them depend only on the purpose they serve in the greater Atonement path. Thus our choice to judge or forgive them but represent our mind’s decision to remain asleep or to awaken. Who except the insane would choose dreams of judgment and hate over the gentle dreams of kindness, when it is clear that we dream but for ourselves, each dream reflecting the choice between taking our place among the forgiving saviors of the world, or remaining in hell with all our brothers (T-31.VIII.1:5)?

And so, at last, we join our brother Jesus at the outer edge of dreams; standing on the lawns of Heaven with hands outstretched to our companions on the journey, welcoming each and every one—*without exception*—as they pass through the gate that leads beyond all dreams to eternal life. Our voice echoes the words Jesus once said to Helen, a prayer of prayers that reflects the journey’s close and the end of dreaming:

How beautiful are you who stand beside me at the gate, and call with me that everyone may come and step aside from time. Put out your hand to touch eternity and disappear into its perfect rest. Here is the peace that God intended for the Son He loves. Enter with me and let its quietness cover the earth forever. It is done. Father, your Voice has called us home at last: Gone is the dream. Awake, My child, in love (*The Gifts of God*, pp. 122-23). ■

* * * * *

We gratefully appreciate any donations, which are tax-deductible, to offset the costs of printing and mailing this newsletter.

THE LIGHTHOUSE (ISSN 1060-4987) is the newsletter of the *Foundation for A COURSE IN MIRACLES*®. The Foundation is a not-for-profit organization founded in 1983 to help students of *A Course in Miracles* through educational programs and publications.

THE LIGHTHOUSE is published and sent out four times a year (March, June, September, December) by the *Foundation for A COURSE IN MIRACLES*®, 41397 Buecking Drive, Temecula, CA 92590-5668. Periodicals Postage Paid at Temecula, California and additional mailing offices.

POSTMASTER: Send address changes to THE LIGHTHOUSE, *Foundation for A COURSE IN MIRACLES*®, 41397 Buecking Drive, Temecula, CA 92590. Articles published in THE LIGHTHOUSE are copyrighted by the *Foundation for A COURSE IN MIRACLES*®.

ANNOUNCEMENTS

* * * * **NEW MULTIMEDIA RELEASES** * * * *

by Kenneth Wapnick, Ph.D.

LATEST TITLES

AUDIO-CD

CD159	“A Qualified Entente” (2:27)	\$15.00 plus shipping
CD160	The World: A Bad Idea (4:08)	\$25.00 plus shipping
CD161	The Clear and Shining Instant of Time (8:34)	\$51.00 plus shipping
CD162	“The Seven Ages of Man”: The Ego in Action (4:14)	\$25.00 plus shipping

AUDIO-MP3 CD

3m159	“A Qualified Entente” (2:27)	\$12.00 plus shipping
3m160	The World: A Bad Idea (4:08)	\$20.00 plus shipping
3m161	The Clear and Shining Instant of Time (8:34)	\$41.00 plus shipping
3m162	“The Seven Ages of Man”: The Ego in Action (4:14)	\$20.00 plus shipping

AUDIO-DOWNLOADABLE MP3

3m159dl	“A Qualified Entente” (2:27)	\$ 9.00
3m160dl	The World: A Bad Idea (4:08)	\$15.00
3m161dl	The Clear and Shining Instant of Time (8:34)	\$31.00
3m162dl	“The Seven Ages of Man”: The Ego in Action (4:14)	\$15.00
3m165dl	The Two Thought Systems of <i>A Course in Miracles</i> (59 min.)	\$ 4.00

VIDEO-DVD

DV160	The World: A Bad Idea (4:08)	\$20.00 plus shipping
DV162	“The Seven Ages of Man”: The Ego in Action (4:06)	\$20.00 plus shipping

LATEST MEDIA TYPES OF CURRENT TITLES

AUDIO-CD

CD24	Sickness and Healing (11:20)	\$61.00 plus shipping
------	------------------------------	-----------------------

AUDIO-MP3 CD

3m24	Sickness and Healing (11:20)	\$54.00 plus shipping
3m39	Duality as Metaphor in <i>A Course in Miracles</i> (11:17)	\$54.00 plus shipping
3m42	Forgiving Jesus: “Stranger on the Road” (2:19)	\$11.00 plus shipping
3m51	The Importance of Jesus (2:22)	\$11.00 plus shipping
3m66	Jesus: Symbol and Reality (3:44)	\$18.00 plus shipping
3m95	Escape from Love: Dissociating <i>A Course in Miracles</i> (2:06)	\$10.00 plus shipping
3m97	Jesus: Bright Stranger (3:39)	\$18.00 plus shipping
3m99	Jesus: Companion on Our Journey (3:43)	\$18.00 plus shipping

AUDIO-DOWNLOADABLE MP3

AB17dl	Ending Our Resistance to Love (Audiobook, 2:25)	\$ 9.00
3m24dl	Sickness and Healing (11:20)	\$41.00
3m39dl	Duality as Metaphor in <i>A Course in Miracles</i> (11:17)	\$41.00
3m75dl	Healing the Dream of Sickness (3:51)	\$14.00
3m95dl	Escape from Love: Dissociating <i>A Course in Miracles</i> (2:06)	\$ 8.00

VIDEO-DVD

DV139	The Metaphysics of Time (3:51)	\$20.00 plus shipping
-------	--------------------------------	-----------------------

All of our publications can be ordered from our Web site: www.facim.org.

Publications, other than downloadable MP3s, are also available by phone: 951.296.6261, ext. 30.

ANNOUNCEMENTS

WEB SITE—www.facim.org

Browse our Web site, including our automated online bookstore where you are able to purchase *Foundation for A COURSE IN MIRACLES*® publications as well as *A Course in Miracles* and the pamphlets; register for the Temecula Center programs; add your name to our e-newsletter mailing list; read past articles from *The Lighthouse*, as well as the most recent newsletters in their entirety; find program schedules for both the Temecula Center and the La Jolla branch; and consult our teaching aids, including our online excerpts series.

CATALOG OF PUBLICATIONS

The Foundation's Catalog of Publications is available in a .pdf format, which is downloadable from our Web site at: <http://www.facim.org/announce.htm>.

YOUTUBE CHANNEL

YouTube is a free video-sharing Web site where users can upload, view, and share video clips. The Foundation now has its own channel at: <http://www.youtube.com/user/FndtnACIM>. You can view Foundation video clips of Kenneth and Gloria presenting workshops and classes at the Foundation, as well as never-before-seen mini-talks by Kenneth on selected Course themes.

INTERNATIONAL SPANISH DISTRIBUTORS

Non-US distributors for our Spanish titles are: 1) Asclepius LLC, working as a partner company for the main office based in Mexico as Tarots del Mundo, Av. Oaxaca 71, Col. Roma Norte, Mexico City (06700). Contact Orlando Asman or Patricia Chagoyan • Phone (52-55) 1998-3301 • Cell 52-1-55 2273-1277. Email: tarotsdelmundo@ymail.com; and 2) Ediciones El Grano de Mostaza, C/ Balmes 394 pral.1ª 08022 Barcelona, Spain. Contact Jordi del Rey • Phone +34 93 417 38 48 • Email: info@elgranodemostaza.com. For Mexico, our exclusive distributor is Asclepius LLC.

EXCERPTS SERIES

“Miracles versus Magic” is the current feature in this series. The excerpts are from the workshop of the same name held in May 2004. The Course's usage of these concepts is defined, and the differences are discussed in terms of how magic roots us in the ego's dream of separation, and miracles gently awaken us. By adopting Jesus' attitude of non-judgment, the guilt over our attempts to use magic is alleviated, freeing us to look at our mind's mistake and choose again. These excerpts can be found at www.facim.org/acim/ex-series.htm.

TRANSLATION OF BOOKS

Most of the Foundation books and a number of CDs have been translated into **German**. For information, please contact: Greuthof Verlag und Vertrieb GmbH • Herrenweg 2 • D79261 Gutach i. Br. • Germany • Tel. 7681-6025 • FAX 7681-6027. Many of the Foundation books have also been translated into **Spanish** including *Ending Our Resistance to Love*, *The Healing Power of Kindness—Vol. 1: Releasing Judgment*, and *The Healing Power of Kindness—Vol. 2: Forgiving Our Limitations*. Spanish translations can be ordered from our Web site (www.facim.org/bookstore) or by phoning our order department at 951.296.6261, ext. 30.

Dutch: *The Talk* and *The Most Commonly Asked Questions*. Order from Ankh-Hermes bv • Postbus 125 • 7400 AC Deventer • The Netherlands; *Ending Our Resistance to Love*. Order from Miracles in Contact • Postbus 3086 • 3760 DB • Soest • The Netherlands.

Italian: *The Talk* and *The Most Commonly Asked Questions*. Order from www.ucim.it.

Danish: *The Talk*, *The Most Commonly Asked Questions*, and *Absence from Felicity*. Order from SphinX Publishers • Løvstræde 8 • 1152 København K • Denmark.

Slovene: *The Talk*. Order from Založba Quatro • Zabnica 31 • 1357 Notranje Gorice • Slovenia.

French: *The Talk*. Call our order department at 951.296.6261, ext. 30.

Afrikaans: *The Talk*. Order from Henri Theron • 302 Monterey Bay Road • Mouille Point, Cape Town • 8005 South Africa.

Finnish: *The Talk*. Order from Pelquin Kustannus • Merivirta 19 E 35 • 02320 Espoo • Finland.

POLICIES AND GENERAL INFORMATION FOR THE TEMECULA CENTER

REGISTRATION

- Pre-registration is encouraged for all programs, and *REQUIRED* for the week-long Academy class taught by Kenneth Wapnick, as well as the Seminar preceding it.
- We accept registrations by mail, FAX, telephone, and on our Web site at *www.facim.org*. *If you register online, please submit your registration at least 3 days prior to the event you plan to attend.*
- If you register by mail or FAX, please allow enough time for your registration form to reach us and the confirmation form to reach you in return.
- If you register by phone, please have your credit card ready when you call.
- Payment for programs must be made in full at the time of registration—by check, money order, credit card, or PayPal (payments@facim.org). International students may also use wire transfer, which will incur a \$15.00 fee (*call our office for information*). Your check or money order should be made payable to ITIP-ACIM (*in US funds only, drawn on a US bank*). There will be a \$20 fee for any check returned to us for insufficient funds.

CONFIRMATIONS

- Confirmation information will be given over the phone if your registration form does not reach us in time for a letter to be sent to you. In this instance, you may call the office Monday–Friday, 9:00 a.m.–5:00 p.m. Pacific time to verify your acceptance into a program.
- **It is important that you double-check the registration information sent with your confirmation letter** to ensure the accuracy of the information. In the event the program you register for is filled, your registration form and fee will be returned to you, unless you have requested that your name be placed on a waiting list. Thus, you may be confirmed either as a participant or as being on the waiting list

REGISTRATION CHANGES & CANCELLATIONS

- We charge a \$20.00 fee for all registration changes, including cancellations, so please review the program schedule carefully.
- Five-Day Academy Class: To avoid a \$50.00 cancellation fee, your cancellation must be received no later than 7 days before the start of a five-day Academy class.

WALK-INS

- While walk-in registrations are accepted, pre-registration is encouraged, as auditorium seating cannot be guaranteed.
- Payment by *cash or US check only* at the door.

LODGING ACCOMMODATIONS IN TEMECULA

Best Western Country Inn (1mile / 951.676.7378) offers students attending classes at the Foundation discounted rates: Sun-Thurs \$69.00, Friday \$99.00, and Saturday \$109.00.

RESERVE EARLY!!!

Motel 6
951.676.7199 (2.6 miles)

Hampton Inn
951.506.2331 (2.4 miles)

Holiday Inn Express
951.699.2444 (1.2 mile)

Marriott Fairfield Inn & Suites
951.587.9800 (.5 mile)

Extended Stay-Kitchenettes
951.587.8881 (.9 mile)

Quality Inn
(formerly Comfort Inn)
951.296.3788 (.4 mile)

La Quinta Inn & Suites
951.296.1003 (.4 mile)

Embassy Suites Hotel
951.676.5656 (2.8 miles)

Receive a 10% discount when you identify yourself as a student attending class at the Foundation.

Many food establishments are nearby in Temecula.

For a list of additional lodging accommodations in the surrounding area (10-45 minutes from Temecula), please call our office at 951.296.6261 between 9:00 a.m. and 5:00 p.m. PT, Monday through Friday.

OASIS OF PEACE BOOKSTORE

Our bookstore, *Oasis of Peace*, is open 9:00 a.m.–5:00 p.m. Monday through Friday. Please note that the bookstore will also be open weekend days when programs are being held at the Foundation.



SUMMER–FALL 2010 SCHEDULE
INSTITUTE FOR TEACHING INNER PEACE
THROUGH A *COURSE IN MIRACLES*



Temecula Center • Faculty: Dr. Kenneth Wapnick

Pre-registration is encouraged for all programs, and *REQUIRED* for the week-long Academy class taught by Kenneth, as well as the Seminar preceding it.

SEMINARS

Time: 2:00 p.m. – 5:30 p.m. • Fee: \$30.00

- | | | | |
|-------------|---|-------------|--|
| S-7 | SPECIALNESS: THEME AND VARIATIONS
Saturday, July 10 | S-11 | THE DARK POWER OF SECRECY:
“OUR ‘SECRET SINS AND HIDDEN HATES’”
<i>PRE-REGISTRATION REQUIRED</i>
Sunday, November 7 |
| S-8 | THE MOCKERY OF SALVATION
Saturday, August 21 | S-12 | “THE GLORY OF THE INFINITE”
Saturday, December 4 |
| S-9 | GUILT VERSUS REMORSE
Saturday, September 18 | | |
| S-10 | THE GOLDEN THREAD OF HOPE
Saturday, October 9 | | |

INTRODUCTORY LECTURE

Time: 12:30 p.m. – 2:00 p.m. • Free

An introductory lecture for those interested in learning more about *A Course in Miracles* and what it says. The program format will include a question-and-answer period.

DATE: Saturday, September 11

No Registration Required

MORNING AND EVENING GROUPS ON A *COURSE IN MIRACLES*

The Foundation conducts weekly ninety-minute discussion and study groups on the Course (except on November 24, December 29, and days when an Academy class is in progress). These Wednesday sessions (11:00 a.m.–12:30 p.m. and 7:00 p.m.–8:30 p.m.) are facilitated by the Foundation Staff. There is a \$5.00 fee per session.

ACADEMY CLASSES

Faculty: Kenneth Wapnick, Rosemarie LoSasso, Loral Reeves, and Jeffrey Seibert

Times: 10:00 a.m. – 12:30 p.m. and 2:30 p.m. – 4:30 p.m.

A-7 “THE HOLIEST OF ALL THE SPOTS ON EARTH”

Dates: July 11 – 13 Fee: \$100.00 for entire program; \$40.00 for each individual day.

A-7D1 July 11 Fee: \$40.00 A-7D2 July 12 Fee: \$40.00 A-7D3 July 13 Fee: \$40.00

We read that “The holiest of all the spots on earth is where an ancient hatred has become a present love” (T-26.IX.6:1). This is the promise of the holy relationship, that we remember the inherent holiness of God’s Son. Yet is this relationship not found in the world of bodies, but in the mind, which becomes the holiest spot on earth when the decision maker remembers to laugh at the ego’s unholy thoughts of specialness. Thus is the holiness of Heaven reflected both in our healed minds and in our relationships on earth.

A-8 “CAST NO ONE OUT”

Dates: August 22 – 24 Fee: \$100.00 for entire program; \$40.00 for each individual day.

A-8D1 August 22 Fee: \$40.00 A-8D2 August 23 Fee: \$40.00 A-8D3 August 24 Fee: \$40.00

In his course, Jesus asks us to cast no one out of the circle of Atonement (T-14.V.11:8), for if we do, we ensure that we are cast out with him. Not in Heaven’s eyes that see only the oneness of creation, but in the nightmarish world of separation and specialness. In this hell that the ego made, salvation consists of the principle of *one or the other*: we are saved at another’s expense. This mockery of salvation is gently corrected by recognizing that we enter Atonement’s holy circle *together, or not at all*. And so is God’s Son saved as one.

A-9 “INTO HIS PRESENCE WOULD I ENTER NOW.”

Dates: Sept. 19 – 21 Fee: \$100.00 for entire program; \$40.00 for each individual day.

A-9D1 Sept. 19 Fee: \$40.00 A-9D2 Sept. 20 Fee: \$40.00 A-9D3 Sept. 21 Fee: \$40.00

Workbook Lesson 157 is the framework for this class that will highlight the all-inclusive nature of forgiveness as the precondition for knowledge. If we are truly desirous of entering Christ’s Presence, we must take *all* God’s Sons with us, without exception. This means that retaining the ego’s judgments is a direct expression of our resistance to awakening from the dream. Withholding forgiveness from even a single person or event is enough to keep the door to Heaven closed in our awareness. Yet bringing our grievances to Jesus’ healing love opens the door, that we may enter in and be at peace at last.

A-10 “A TRANSITION IN PERSPECTIVE”

Dates: Oct. 10 – 12 Fee: \$100.00 for entire program; \$40.00 for each individual day.

A-10D1 Oct. 10 Fee: \$40.00 A-10D2 Oct. 11 Fee: \$40.00 A-10D3 Oct. 12 Fee: \$40.00

Meaningful change can occur only in the mind (“Therefore, seek not to change the world, but choose to change your mind about the world” [T-21.in.1:7].) and this requires a shift in how we look at our world. The ego would have us see the world and body as real, making everything here significant in its power to grant us pleasure or inflict pain. The Holy Spirit, on the other hand, sees the world of form for the littleness it is, serving its only purpose of reflecting back to us the decisions that our powerful minds have made, and can therefore change. Through lecture, discussion, and reading, this class will focus on how *A Course in Miracles* helps us make the *transition in perspective* that leads us home, the journey from littleness to magnitude, from sin to redemption.

ALL Academy II classes will be taught by Kenneth Wapnick

PRE-REGISTRATION REQUIRED

A-11 WORDS AND THOUGHTS

REGISTRATION ENDS OCTOBER 31, OR WHEN CLASS FILLS.

Dates: Nov. 8 – 12 Fee: \$175.00 for entire program; \$40.00 for each individual day.

A-11D1 Nov. 8 Fee: \$40.00 A-11D2 Nov. 9 Fee: \$40.00 A-11D3 Nov. 10 Fee: \$40.00

A-11D4 Nov. 11 Fee: \$40.00 A-11D5 Nov. 12 Fee: \$40.00

We are all well aware that our words about how we love *A Course in Miracles* and wish to learn its lessons often belie the underlying ego thoughts that are so resistant to meaningful change. It is the familiar issue of *form and content*, wherein we so often use the forms of our special relationships, including those with the Course, to conceal the content of the mind’s special relationship with the ego. The class, using lecture, discussion, and readings, will highlight the process of forgiveness that enables us to harmonize our words and thoughts, ending the guilt-reinforcing conflict that keeps us imprisoned in the thought system of separation, specialness, and attack.

CALENDAR OF EVENTS FOR TEMECULA CENTER

JULY

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4	5	6	7 Disc. Group Study Group	8	9	10 S-7
11 A-7	12 A-7	13 A-7	14 Disc. Group Study Group	15	16	17
18	19	20	21 Disc. Group Study Group	22	23	24
25	26	27	28 Disc. Group Study Group	29	30	31

AUGUST

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4 Disc. Group Study Group	5	6	7
8	9	10	11 Disc. Group Study Group	12	13	14
15	16	17	18 Disc. Group Study Group	19	20	21 S-8
22 A-8	23 A-8	24 A-8	25 Disc. Group Study Group	26	27	28
29	30	31				

SEPTEMBER

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Disc. Group Study Group	2	3	4
5	6	7	8 Disc. Group Study Group	9	10	11 Intro-2
12	13	14	15 Disc. Group Study Group	16	17	18 S-9
19 A-9	20 A-9	21 A-9	22 Disc. Group Study Group	23	24	25
26	27	28	29 Disc. Group Study Group	30		

OCTOBER

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3	4	5	6 Disc. Group Study Group	7	8	9 S-10
10 A-10	11 A-10	12 A-10	13 Disc. Group Study Group	14	15	16
17	18	19	20 Disc. Group Study Group	21	22	23
24	25	26	27 Disc. Group Study Group	28	29	30
31						

NOVEMBER

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3 Disc. Group Study Group	4	5	6
7 S-11	8 A-3	9 A-3	10 A-3	11 A-3	12 A-3	13
14	15	16	17 Disc. Group Study Group	18	19	20
21	22	23	24	25 Thanks- giving	26	27
28	29	30				

DECEMBER

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Disc. Group Study Group	2	3	4 S-12
5	6	7	8 Disc. Group Study Group	9	10	11
12	13	14	15 Disc. Group Study Group	16	17	18
19	20	21	22 Disc. Group Study Group	23	24	25
26	27	28	29	30	31	

REGISTRATION FORM FOR THE TEMECULA CENTER

- You may use the same form if you are attending with another student.
- Registrations without the correct amount of money accompanying them will be returned.

<p>PERSON 1: (Please print)</p> <p>Name _____</p> <p>Address _____</p> <p>City/State/Zip _____</p> <p>Phone: Day () _____ Eve. () _____</p> <p>E-mail (optional): _____</p>	<p>PERSON 2: (Please print)</p> <p>Name _____</p> <p>Address _____</p> <p>City/State/Zip _____</p> <p>Phone: Day () _____ Eve. () _____</p> <p>E-mail (optional): _____</p>
<p><i>Some of our Workshops, Classes, & Discussions are videotaped. Please sign and date the Release Form below. If you do not want to be videotaped, you will be seated in the rear of the auditorium.</i></p> <p style="text-align: center;">* * * * RELEASE FORM * * * *</p> <p>I hereby grant the <i>Foundation for A COURSE IN MIRACLES®</i> permission to videotape me. I understand that the finished video may be sold to the public, as well as shown on the internet, and that I will receive no compensation for said videotape.</p> <p>_____ Signature</p> <p>_____ Date</p>	<p><i>Some of our Workshops, Classes, & Discussions are videotaped. Please sign and date the Release Form below. If you do not want to be videotaped, you will be seated in the rear of the auditorium.</i></p> <p style="text-align: center;">* * * * RELEASE FORM * * * *</p> <p>I hereby grant the <i>Foundation for A COURSE IN MIRACLES®</i> permission to videotape me. I understand that the finished video may be sold to the public, as well as shown on the internet, and that I will receive no compensation for said videotape.</p> <p>_____ Signature</p> <p>_____ Date</p>

PLEASE ENTER PROGRAM CHOICE(S) ON PAGE 14

- Make check or money order payable to the Institute for Teaching Inner Peace through *A Course in Miracles*, or ITIP-ACIM (**US funds only, drawn on a US bank**), or provide credit card information to secure a place for the programs listed on pages 10-11.

Note: If you are also ordering publications, please send separate payment.

Check or money order enclosed for \$ _____

Credit card information: American Express Discover MasterCard VISA

Person 1: Exp Date: _____ No. CVV2/CID Number: _____

Person 2: Exp Date: _____ No. CVV2/CID Number: _____

Important Credit card billing address if different from above:

Person 1: _____

Person 2: _____

- Signature(s) required:

Mail to: Institute
Foundation for A COURSE IN MIRACLES®
 41397 Buecking Drive
 Temecula, CA 92590
FAX: 951.296.9117

REGISTRATION FORM (continued)

SCHEDULE OF RATES

Pre-registration is encouraged for all programs, and **REQUIRED** for the week-long Academy classes taught by Kenneth Wapnick, as well as the Seminar preceding it.

Program Number	Program Date	Fee
ACADEMY CLASSES		
Please use program numbers listed on page 11 when registering for portions of, rather than a complete, Academy class.		
A-7	July 11 – 13	\$100.00
A-8	August 22 – 24	\$100.00
A-9	September 19 – 21	\$100.00
A-10	October 10 – 12	\$100.00
A-11		\$175.00
PRE-REGISTRATION REQUIRED		
	November 8 – 12	

SEMINARS (2:00 p.m. – 5:30 p.m.) • Fee \$30.00			
S-7	July 10	S-8	August 21
S-9	September 18	S-10	October 9
S-11	November 7 (<i>Pre-registration required</i>)		
S-12	December 4		

CALCULATE YOUR PAYMENT

AMOUNT HERE:

Program Number		Fee
	Person 1	\$
	Person 2	\$
	Person 1	\$
	Person 2	\$
	Person 1	\$
	Person 2	\$
	Person 1	\$
	Person 2	\$
	Person 1	\$
	Person 2	\$
	Person 1	\$
	Person 2	\$
	Person 1	\$
	Person 2	\$
	Person 1	\$
	Person 2	\$
TOTAL		\$



SUMMER-FALL 2010 SCHEDULE
INSTITUTE FOR TEACHING INNER PEACE
THROUGH A COURSE IN MIRACLES



La Jolla Branch

7843 Girard Avenue, Suite E • La Jolla, CA 92037 • 858.551.1227

FACULTY: ROBERT AND KATHLEEN DRAPER

LECTURES

Classes are held each Thursday (except Thanksgiving) from 6 p.m. to 7:30 p.m.
 The fee for these lectures is \$5, payable at the door.

CD STUDY

Monday: 6 p.m. – 7:30 p.m. or Tuesday: 10 a.m. – 11:30 a.m.

Pre-registration is required at the La Jolla Branch. Call: 858.551.1227.

“BEYOND THEISM”

Dates: July 12 — July 19 (Mon.)
 July 13 — July 20 (Tue.)

Fee: \$10.00 plus CD set

Registration ends: July 1

“THE UNCONSCIOUS MIND”

Dates: October 4 — October 25 (Mon.)
 October 5 — October 26 (Tue.)

Fee: \$20.00 plus CD set

Registration ends: September 23

“LIFE: A REQUIRED COURSE”

Dates: August 2 — August 23 (Mon.)
 August 3 — August 24 (Tue.)

Fee: \$20.00 plus CD set

Registration ends: July 22

“A QUALIFIED ENTENTE”

Dates: Nov. 8 — Nov. 15 (Mon.)
 Nov. 9 — Nov. 16 (Tue.)

Fee: \$10.00 plus CD set

Registration ends: October 28

SUNDAY WORKSHOPS

10 a.m. – 1 p.m. • \$15 fee

No registration required.

FW-5 “THE BASIS OF THE DREAM”

Date: July 25

FW-6 “LITTLENESS VS. MAGNITUDE”

Date: August 29

FW-7 “THE LAWS OF HEALING”

Date: October 17

FW-8 “THE HOLY INSTANT AND THE LAWS OF GOD”

Date: November 14

JULY

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 Lecture	2	3
4	5	6	7	8 Lecture	9	10
11	12 CD Study	13 CD Study	14	15 Lecture	16	17
18	19 CD Study	20 CD Study	21	22 Lecture	23	24
25	26	27	28	29 Lecture	30	31
FW-5						

AUGUST

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2 CD Study	3 CD Study	4	5 Lecture	6	7
8	9 CD Study	10 CD Study	11	12 Lecture	13	14
15	16 CD Study	17 CD Study	18	19 Lecture	20	21
22	23 CD Study	24 CD Study	25	26 Lecture	27	28
29	30	31				
FW-6						

SEPTEMBER

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2 Lecture	3	4
5	6	7	8	9 Lecture	10	11
12	13	14	15	16 Lecture	17	18
19	20	21	22	23 Lecture	24	25
26	27	28	29	30 Lecture		

OCTOBER

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3	4 CD Study	5 CD Study	6	7 Lecture	8	9
10	11 CD Study	12 CD Study	13	14 Lecture	15	16
17	18 CD Study	19 CD Study	20	21 Lecture	22	23
24	25 CD Study	26 CD Study	27	28 Lecture	29	30
31						
FW-7						

NOVEMBER

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4 Lecture	5	6
7	8 CD Study	9 CD Study	10	11 Lecture	12	13
14	15 CD Study	16 CD Study	17	18 Lecture	19	20
21	22	23	24	25 Thanksgiving	26	27
28	29	30				
FW-8						

DECEMBER

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2 Lecture	3	4
5	6	7	8	9 Lecture	10	11
12	13	14	15	16 Lecture	17	18
19	20	21	22	23 Lecture	24	25
26	27	28	29	30 Lecture	31	

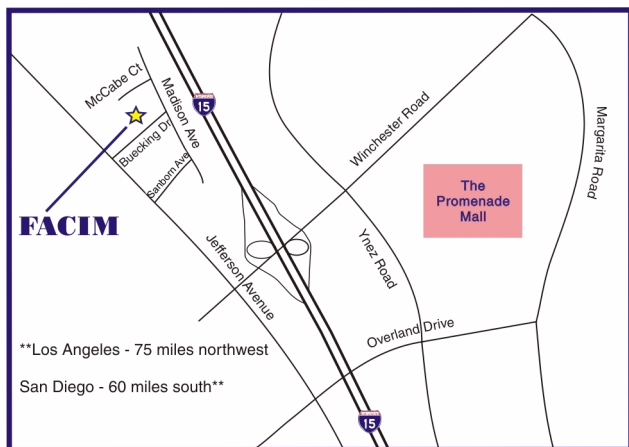


THE LIGHTHOUSE (06/10)

Foundation for A COURSE IN MIRACLES®

41397 Buecking Drive

Temecula, CA 92590-5668



TRAVEL INSTRUCTIONS

The Foundation is located just off I-15.

- **From the north:** Take the CA-79 N/Winchester Road exit and stay in the far right lane. Turn right onto Winchester Road/CA-79, again staying in the far right-hand lane. Turn right onto Jefferson Avenue, which is the first stop light. Continue straight on Jefferson (heading north) for two long blocks until you reach Buecking Drive. Turn right onto Buecking Drive. The Foundation is the second building on the left.

- **From the south:** Take the CA-79N/Winchester Road exit, turning left onto Winchester Road. Get into the far right lane and turn right onto Jefferson Avenue, which is the second stop light. Continue straight on Jefferson (heading north) for two long blocks until you reach Buecking Drive. Turn right onto Buecking Drive. The Foundation is the second building on the left.