

A Better Way

A NEWSLETTER FOR STUDENTS OF A COURSE IN MIRACLES / THE CIRCLE OF ATONEMENT / DECEMBER 2004 / ISSUE 48

“Good King Wenceslas”

by Nicola Harvey

This contribution is a little different than usual. It is not an article, but a sharing of guidance I received on behalf of the Circle, a little over a year ago, in October of 2003. You may know that we at the Circle seek guidance together about all kinds of decisions and situations facing us, big and small. This is an extremely helpful process and often yields wonderful insight and wisdom that we wouldn't have reached if left to our own devices. This particular piece of guidance came to me when we sat as a group to ask about the Circle's financial situation. We seemed to be facing a very difficult situation in that regard. I know that I was feeling very tense and worried. The guidance which came, though, left me feeling extremely uplifted. I hope you enjoy reading it, and maybe even find something in it for you, too.

The guidance

The first image came during our opening prayer. It was an image of a few black sticks resting on deep snow. This image made no sense to me. Then I had a very strong sense of it being Christmas time, and this was almost immediately followed by an image from the famous Christmas carol “Good King Wenceslas.” The image was of the king and the page walking through the snow together, with the page keeping as close to the king as he could, for protection from the weather.

Then some words from that carol came to me: “*In his master's steps he trod, where the snow lay dinted; heat was in the very sod which the saint had printed.*” This was followed by a strong feeling of love and devotion, and I sensed the joy of being a channel of blessing for others. Words which came to me were “*Let your hearts be filled with blessings for your brothers. Be a light in darkness.*” Then more words from the Christmas carol came to me: “*Ye who now will bless the poor, shall yourselves find blessing.*” I felt almost overwhelmed by feelings of love and devotion as these words came into my mind.

Continued on page 3



X. Good King Wenceslas.

Chorus.

Good King Wen - ces - las look'd out, On the Feast of Ste - phen,

When the snow lay round a - bout, Deep, and crisp and e - ven:

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PUBLISHED BY

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SUBSCRIPTION INFORMATION

A Better Way is published bimonthly by e-mail. If you wish to subscribe, please send a blank e-mail to betterway-subscribe@circleofa.com.

THE CIRCLE OF ATONEMENT

is a nonprofit, tax-exempt corporation based on *A Course in Miracles*. It was founded in 1993. Its publishing division, **Circle Publishing**, was founded in 2003.

BOARD OF DIRECTORS

Robert Perry

Allen Watson

Nicola Harvey

Greg Mackie

FINANCIAL POLICY

Our financial policy is based on a line from *Psychotherapy* (a Course supplement): "One rule should always be observed: No one should be turned away because he cannot pay" (P-3.III.6:1). Therefore, if you would like any of our materials or services and cannot afford them, simply let us know, and give whatever you are able to.

The Circle is supported entirely by your purchases and gifts, and we ask you to look within to see if you might be led to support our vision financially with a donation above the list price of materials (any donations are tax deductible). We encourage you to give not in payment for goods received, but in support of our work and outreach.

MAILING LIST POLICY

The Circle will share its mailing list on request with other *A Course in Miracles* organizations, using our discretion and being sensitive to guidance. If you do not want your name shared in this way, please let us know and we will ensure it is not.

WHAT IT IS AND WHAT IT SAYS

A Course in Miracles is a spiritual path. Its purpose is to train us to work miracles—to accept and extend to others the shifts in perception that awaken us to God. It consists of three volumes, which signify the three aspects of its program:

◆ *Text* : Through studying the teaching, the Course's thought system first enters our minds.

◆ *Workbook for Students*: Through doing the practice, the Course's thought system penetrates more and more deeply into our minds.

◆ *Manual for Teachers*: Through extending our healed perception to others, the Course's thought system receives its final reinforcement and becomes the only thing in our minds.

The Course's message is that the source of our suffering is not the world's mistreatment of us, but rather our egocentric attack on the world. This attack convinces us that we have defiled our nature beyond repair, that we are irredeemably guilty. Yet the Course says true reality cannot be defiled; it is a realm of pure, changeless, unified spirit. This realization allows us to forgive the world's apparent mistreatment of us by recognizing that it did not actually occur. And as we see this forgiveness come forth from us—see that we are capable of something genuinely loving and egoless—we gradually realize that we never defiled ourselves. Thus we awaken to the untouched innocence of our true nature.

CIRCLE EVENTS

REGULAR CLASSES/SEDONA, AZ

Daily Morning Workbook Class
With Greg Mackie and Robert Perry
Focus for 2004: "Awake and Share:
Bringing the Lessons to Life"
Weekdays, 8:30 - 9:30 am

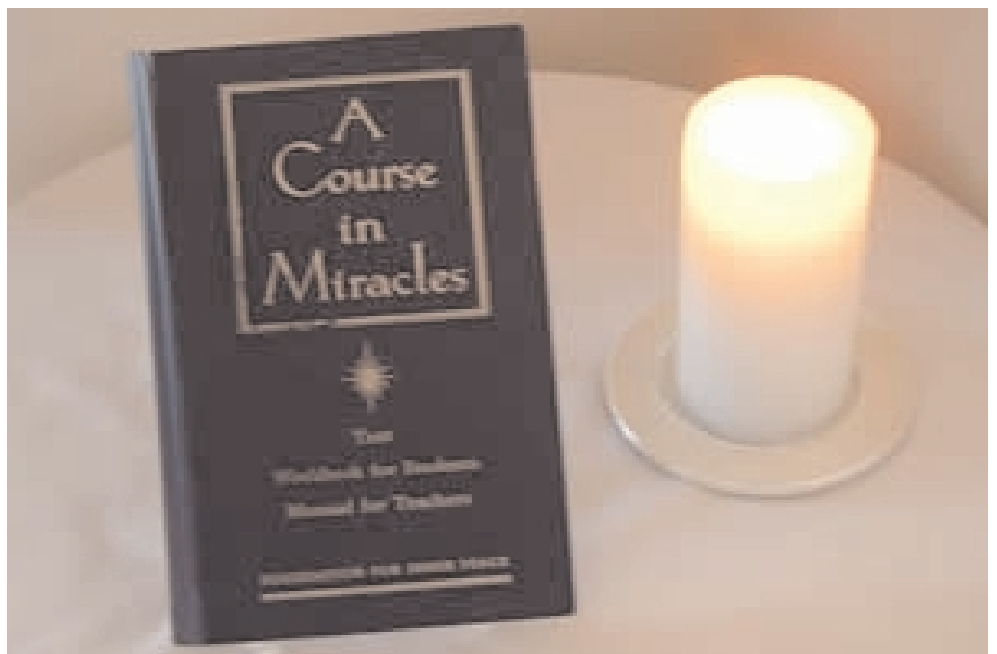
Weekly Evening Class
With Robert Perry
Deepen your understanding of a variety of
Course topics
Tuesdays, 7:00 - 8:30 pm
Call our office for details

REGULAR CLASSES/PORTLAND, OR

Weekly Morning Class
With Allen Watson
In-depth study of the Text of *A Course in
Miracles*
Thursdays, 10:00 am - 12:00 pm
Contact Allen Watson
allen@circleofa.com - (503) 284-3619

OTHER EVENTS

Santa Fe, New Mexico
Unity of Santa Fe
"Walking the Path of Light"
1-day Workshop
With Robert Perry
Saturday, December 11
Contact Peg Durkee
unitysf@newmexico.com - (505) 989-4433



The story of the Christmas carol

In case you don't know it, I'll relate here the story told in the carol "Good King Wenceslas." One Christmas time, King Wenceslas looks out on a snowy night to see a poor man gathering scraps of wood for a fire. He asks his servant if he knows who the poor man is, and where he lives. The page replies that he knows where he lives, which is quite a long way away. The king then orders the servant to gather food, wine and logs, and says that they will take them out to where the poor man lives, that very night.

So the king and servant set off into the night. The snow is deep, and it is freezing cold with a biting wind. Before too long, the page is complaining at the bitter cold, saying that he cannot continue. The king's reply is to tell the page to step carefully into his footprints, and to step out boldly. Doing these two things, he will be less affected by the winter's cold. So the page does this, and finds that where the king has trodden, the ground is still warm from his footprints. The carol ends with a moral, which amounts to "You who bless the poor shall yourselves be blessed."

The meaning of the guidance

Following the words and images I had, I sat with them for quite a while, trying to assimilate their meaning. The initial image I saw of the sticks on the snow was obviously a depiction of the scraps of firewood the poor man was gathering. However, the main thrust of the meaning seemed to be in the three characters: the king, the page, and the poor man. I realized that my guidance was applying the story of the Christmas carol in a profound way to the Circle's situation, and indeed to anyone who is serving others in a spiritual capacity.

The king is Jesus—he's the one with the riches. He's goodhearted and generous; he sees a need and goes ridiculously out of his way to meet it, without having been directly asked. He simply sees the welfare of his subjects as his job. He also gives way more than he would ever have been expected to give.

The poor man signifies the spiritually impoverished people of the world. They are keenly aware of a sense of lack, and they search about in hard conditions for the fulfillment that they seek. Even so, they are only expecting to find scraps.

Those of us who are doing some form of spiritual service generally feel quite poor. We are always scraping by; there never seems to be enough to make ends meet. Given this, we identify with the poor man in the picture and may naturally assume that he symbolizes us. My guidance, however, was really emphatic in saying that we are mistakenly confusing ourselves with the poor. The real poverty is spiritual impoverishment, and we're forgetting that. We have to stop equating financial poverty with real poverty.

That is just one part of the inner transformation we need to make, though. This brings us to the final character: **the page**. We are the page. Like him, we may find ourselves moaning about the hardships we are suffering. Here we've been dragged along by the king, out into a cold winter night. This whole thing wasn't our idea, and so we may understandably lack the motivation to put up with the hardships inherent in the situation.

However, our real role, as the page, is to help pass along the king's immense blessings. Yes, we are out in the same harsh conditions as the poor man; but we are not here to focus on our own needs, we are here to *give*.

Thinking that we are the poor places us in an ironic, almost comical situation. We have been sent off into the night carrying a treasure chest that we are meant to take to the poor. And then halfway along it's as if we contract a case of amnesia. We forget that we have a safe, warm place to live. We forget our purpose, what we are out here for; we forget who we are. So instead of helping the king distribute his riches, we keep wandering off the path to scavenge some sticks for firewood! The clear message I felt was that we cannot play both the page and the poor man at the same time.

Instead, we need to very carefully mark Jesus' footsteps and follow in them. When the page complains to the king about the bitter cold and wind, and that he cannot continue, the king responds: "*Mark my footsteps good, my page, tread thou in them boldly. Thou shalt find the winter's rage freeze thy blood less coldly.*" Treading in his footsteps means going forward, not failing the task, and it means doing the task in the spirit of Jesus—giving without counting the cost or expecting a return. And if we do, we will feel the warmth and sense of protection that radiates from his footsteps. That was the first line of the three things that I heard: "*In his master's steps he trod, where the snow lay dinted; heat was in the very sod which the saint had printed.*"

And while we follow in his footsteps, rather than focusing on the hardship, we need to feel the joy of being a channel of blessings for others. We are here to pass on to the truly poor all those things that Jesus has for them, all the riches we have acquired from our experience with the Course. We have to think of ourselves as carrying a wondrous bounty to give to those who do not have. There was a really strong feeling of Christmas that pervaded the experience and that was part of the message. We have to constantly be in the Christmas mode, with our hearts literally overflowing with the joy of giving. Christmas is light in the darkest time of the year, and just as the king bestows light and warmth and plenty in the midst of darkness, cold, and lack, so must we. This was echoed by the second thing I heard: "*Let your hearts be filled with blessings for your brothers. Be a light in darkness.*"

To go out and give from the mindset of thinking that we are poor, and that our giving is a strategy for scraping together some more money, is the absolute antithesis of this guidance. All that we do should be done from the mindset of how rich we are, and that we are burning to give these blessings and share these blessings. Instead of counting the personal cost to us, we should simply be focusing on reaching the poor with what Jesus wants to give them: spiritual comfort and sustenance, light and blessings, warmth and love. The more we can do this, the more we can really be the people he would have us be, and the more we will feel protected by him. And by giving blessings we will be blessed. That was the final thing I heard: “*Ye who now will bless the poor, shall yourselves find blessing.*” How could we be lacking while we are with the king? This implies that there *will* be enough to make ends meet, but of course the *real* blessings lie in the love and the closeness to God we experience through doing this.

Good King Wenceslas

<i>Good King Wenceslas looked out, On the feast of Stephen, When the snow lay round about, Deep and crisp and even: Brightly shone the moon that night, Though the frost was cruel, When a poor man came in sight, Gath'ring winter fuel.</i>	<i>Page and monarch, forth they went, Forth they went together; Through the rude wind's wild lament And the bitter weather. "Sire, the night is darker now, And the wind blows stronger; Fails my heart, I know not how; I can go no longer."</i>
<i>"Hither, page, and stand by me, If thou knows it, telling, Yonder peasant, who is he? Where and what his dwelling?" "Sire, he lives a good league hence, Underneath the mountain, Right against the forest fence, By Saint Agnes' fountain."</i>	<i>"Mark my footsteps good, my page; Tread thou in them boldly: Thou shalt find the winter's rage Freeze thy blood less coldly." In his master's steps he trod, Where the snow lay dinted; Heat was in the very sod Which the saint had printed.</i>
<i>"Bring me flesh, and bring me wine, Bring me pine-logs hither: Thou and I will see him dine, When we bear them thither."</i>	<i>Therefore, Christian men, be sure, Wealth and rank possessing, Ye who now will bless the poor, Shall yourselves find blessing.</i>

An Untrained Person Can Accomplish Nothing

Parallels between Distance Running and the Course

by Greg Mackie

When I was younger, I was a competitive distance runner. I'm very grateful now for that time of my life, because I've since discovered that the basic principles I learned in my athletic training apply directly to the mind training of the Course. Here, then, are ten things I learned from distance running that have helped me immensely in my journey with the Course.

1. An untrained person can accomplish nothing.

There's simply no way around it: If you want to be a successful distance runner, you must train on a regular basis. You must do the work to get the results. This is true of virtually any endeavor, but we tend to think the spiritual path is somehow an exception to this universal rule. The author of the Course, however, thinks otherwise. He tells us unequivocally that "this is a course in mind training" (T-1.VII.4:1) and that "an untrained mind can accomplish nothing" (W-In.1:3). The only way we will achieve the goal of the Course is to do the mind training it gives us.

2. Have a structured but flexible plan.

A distance runner needs a structured practice regimen to ensure that training is done on a regular, consistent basis. Yet this regimen must also be adaptable to changing circumstances and the runner's unique personal needs. It is no different for the Course student. The Course gives us a highly structured training program in the Workbook, telling us that "structure...is necessary for [us] at this time" (W-pI.95.6:1). Yet that structure is flexible. For instance, the author of the Course acknowledges that sometimes a practice period "is impossible at the appointed time" (W-pI.rIII.In.2:2), and he gives us clear instructions for what to do when that is the case. The entire program of the Course is designed to fit into everyday human life. "This course is always practical" (M-16.4:1).

3. Set goals, both long term and short term.

A distance runner is always setting goals, both to increase motivation and to ensure that training is geared toward the specific goal desired. Some are long-term goals: perhaps the goal of winning a particular race that is years away. Others are short-term goals: goals for the year, the season, the month, the week, and even each day's workout. The Course also stresses the importance of setting goals. It says that "a clear-cut, positive goal, set at the outset" (T-17.VI.3:1) is essential for success. It also encourages us to set both long-term and short-term goals. It wants us to hold the long-term intention of saving the world and awakening to Heaven. However, its means to this overarching goal is for us to set short-term goals along the way: spending a year with the Workbook, having a happy day, or just giving the next hour to the Holy Spirit.

4. Repeat, repeat, repeat.

Repetition is at the heart of the distance runner's program. Training is a process of practicing the skills of distance running over and over and over again, until they are so thoroughly ingrained that they become second nature. The Course's training, too, is rooted in repetition. It has us repeat its lessons again and again. It encourages repetition by telling us things like "there is no limit on the number of short practice periods that would be beneficial today" (W-pI.42.7:1). Its goal, too, is for us to practice so frequently that the Course's ideas become second nature to us; it seeks "to make them habits now, so [we] will have them ready for whatever need" (T-30.In.1:8).

5. Variety is the spice of practice.

Though repetition is at the heart of the distance runner's program, it is not the repetition of one thing alone. Running well in competition involves a variety of abilities—endurance, strength, speed, racing tactics, and much more. Therefore, a runner

needs a variety of different kinds of workouts to develop these various abilities. The Course, too, gives us variety as well as repetition. The author of the Course wants us to develop a “problem-solving repertoire” (W-pI.194.6:2) that we can apply very specifically to the different situations of our lives. Therefore, Course practice is not simply repeating two or three basic ideas or just “giving things over to the Holy Spirit,” but instead is marked by a wide variety of ideas and practices. This variety in training helps us to develop the skills we need to handle the varied problems we face in our lives.

6. Hold a fixed determination to succeed.

To succeed in distance running, you really have to *want* it. It is a challenging discipline, and when times are tough there can be a real temptation to give up. To get through such times, there is simply no substitute for sheer willpower and determination to reach the goal. Willpower and determination are also critical components of success in the Course’s mind training. The Course’s program is a challenging one that “requires willingness to question every value that you hold” (T-24.In.2:1). It is tough for us at times, and it’s very tempting at those times to give up. When the going gets tough, the Course calls upon our desire to see us through; it encourages us to dismiss all thoughts that distract us from our goal and “replace them with [our] determination to succeed” (W-pI.rII.In.4:3).

7. Bring an attitude of gentle firmness to your training.

The well-known dictum “no pain no gain” is not really true. Of course, training does stretch the runner into areas of discomfort and distress at times, but most gain comes *without* pain. The firm discipline necessary for success must be combined with a gentle mindset; pushing yourself to practice through guilt and self-recrimination is a recipe for breakdown and burnout. So too for the Course student. The Course’s mind training does stretch us into periods of discomfort; there are even phases that are usually perceived as painful (see M-4.I(A).3:1-2). But “no pain no gain” is even less appropriate to the Course than to distance running. Gentle firmness—an attitude that combines a firm determination to practice with a gentle, noncondemning attitude toward practice lapses—is absolutely crucial to success. Such an attitude transforms the discipline of practice from drudgery to joy.

8. Success in challenging situations depends upon your training foundation.

The quantity and quality of a runner’s daily training, more than anything else, determines success in the ultimate challenge: the race. With a firm training foundation, the race will likely go well; without it, the race will likely be a disaster. In my own Course work, I have found a similar pattern. With a firm foundation of Course practice, life’s challenging situations are much more likely to go well; without it, such challenging situations are much more likely to go awry. As the Course says, if you make it a habit to turn to God often during the day, “you can be confident that wisdom will be given you when you need it” (M-29.5:8).

9. Progress is generally slow; it comes gradually with consistent effort over time.

As a general rule, improvement in distance running is gradual, especially for experienced runners. Regular training over time leads to slow, steady progress. Dramatic breakthroughs can and do happen sometimes, but they are exceptions to the general rule. The author of the Course, too, expects that progress in the Course’s mind training will generally be slow. Breakthroughs do happen but instant enlightenment, while possible in theory, is extremely unlikely in practice. “By far the majority are given a slowly evolving training program” (M-9.1:7), and so we need not despair if we do not wake from the dream overnight. Our job is simply to be consistent with our practice; if we do this, we will make steady if not spectacular progress.

10. Life is a marathon, not a sprint; success comes to those who endure.

This last point is similar to the previous one, but refers more to a general mindset. The distance runner’s mindset says, “I’m in this for the long haul.” For many distance runners, this becomes a philosophy of life. They are not “sprinters” impatient for quick results, but “marathoners” who are determined to endure to the end. I’m convinced that Course students would do well to adopt the mindset of the distance runner. Let us be on the Course’s path for the long haul. Let us tread steadily the Course’s path of salvation, and trust that “every step we take brings us a little nearer” (W-pI.rV.In.5:2). Let us not stop until we reach the “finish line” of Heaven.

How to Deal with Payment in a Spiritual Ministry

by Robert Perry

When one's occupation is a spiritual ministry, how to deal with payment is a perennial dilemma. On the one hand, you don't want to require people to pay. That seems to reduce what you are providing from a spiritual gift to a worldly commodity. On the other hand, you don't want to go broke. And that is not some unrealistic concern; most such ministries constantly dance along the edge of a financial cliff.

What does the Course say about this? The question is addressed indirectly in many places, but is addressed directly and brilliantly in the *Psychotherapy* supplement, in the final section entitled "The Question of Payment." What I have to say will be mainly drawn from that section. For that reason, I will use the language of therapist and patient, but you can broaden the points I make by remembering the following:

Therapist = the one who is serving

Patient = the one being served

Healing = the service being given

What follows will take the form of six points, which start out quite abstract and move increasingly toward a concrete policy.

1. Healing is a free gift from God.

The therapist may be saying and doing a number of concrete things, but the one who really heals, according to *Psychotherapy*, is not the therapist, but God. God moves through the therapist and gives His gift of healing. This gift must be free, for two reasons. First, it is from God "and He asks for nothing" (P-3.III.1:1; all quotes will be from this section). If the gift really comes from God and He doesn't require payment, then the matter is settled. Second, only a gift that is free—that makes no demand—is a true gift, and only that will heal the patient. The patient's whole sickness is that—both in his mind and in his world—he is locked within a system of demands, a system in which there is no love. Having a "bought relationship" (3:5) with a therapist merely perpetuates that system; it is just one more square in the grid. The only thing that will heal the patient is someone coming from outside the system of demands and giving him a true gift. This does not mean that money cannot change hands, it just means that the real nature, the real essence, of what the therapist does has to be a gift.

2. Both the therapist and the patient have earthly needs, and God cares about those needs.

Even though earthly needs are illusions, so long as we are in this illusion, we have them. The therapist has them, as does the patient. And *Psychotherapy* suggests that God cares about both sets of needs. It speaks of God supplying the therapist's need for money (1:4, 5:7-8), and it speaks of God's plan allotting money to the patient (2:7). Indeed, it says that God guarantees the right to live to both patient and therapist (4:1-3). This means that whatever way payment is handled between them, it must be one that honors the earthly needs of both.

3. Payment is also a gift from God.

Just as healing only seems to come from the therapist, so payment only seems to come from the patient. Actually, it comes *through* the patient from God. God arranges for certain patients to pay as His way of supporting the therapist. Further, this is not compensation for the therapist's sacrifices, nor some sort of statement of his divine worth. It is more utilitarian than that. God pays him to keep him on earth (1:10) and "to help him better serve the plan" (1:4). It is crucial for the therapist to realize that his support comes from God. When he thinks it comes from his patients he is unable to see them as his *brothers* (5:9). At that point, even if he lifts all formal demands, he will still retain a subtle inward demand: "You should be giving, or giving me more." And as we saw, such demands are part of the sickness, not part of the healing.

4. God decides who should pay and who should not.

This is crucial to the practical effectiveness of this whole approach. God is looking out for the earthly needs of the therapist, and based on those needs, He sends certain patients who are meant to pay the therapist. And He sends certain ones who are *not* meant to pay.

5. Whoever comes has been sent by God (6:5).

According to *Psychotherapy*, every single person who comes to a therapist has been sent by God, because there is a potential for something holy to transpire between them, something that will bless both, not just one.

6. “No one should be turned away because he cannot pay” (6:1).

This is the punch line. In the entire body of Course material, it is the only behavioral rule we are told “should always be observed” (6:1). It follows inevitably from the previous five points. Think about it: A patient arrives needing help, but he cannot pay. Since he has arrived, we can be sure he has been sent by God (point #5). Since he cannot pay, we can be sure that he is one of those whom God has ordained should not pay (#4). This patient is the test of whether or not the therapist is really offering a free gift from God (#1). If the therapist will not give healing without payment, then he is obviously not. The negative effects that flow from this are quite striking. If the patient goes ahead and pays for this so-called healing, then all he is receiving is an illusion, since money, being an illusion, can only purchase other illusions. Further, he now has spent money God wanted him to have to support his earthly needs (#2), and those needs will suffer. The cost to the therapist who has deprived him of this money is even greater. “The therapist who would do this loses the name of healer” (2:9). Why such a radical statement? Because such therapists “make demands, and so they cannot give” (3:2).

It could have been so different. The patients who cannot pay have been sent by God to give the therapist a much greater gift: “to teach the therapist how much he needs forgiveness, and how valueless is money in comparison” (6:8). Meanwhile, other patients are sent to him for the express purpose of supplying the money he needs (6:6), and for these, paying him entails no cost to them (2:7). Indeed, both patient and therapist are blessed by it (6:7).

Psychotherapy leaves it to us to figure out the details of implementing such an approach. It doesn’t, for instance, spell out how we determine if God has decided this particular person shouldn’t pay—though it does imply that the telltale sign is simple *inability* to pay. I don’t think the exact details of how this approach is carried out are important. It could be fleshed out in many different ways. I think what is important is the mindset, which is that God is the One giving His gift through you and He is the One paying you. What is especially crucial is a mindset of trust, that you trust Him to send you enough people who can pay and trust Him to send an invaluable gift with each one who cannot.

CIRCLE NEWS

PUBLISHING UPDATE

Our publishing activities are going extremely well, and we are delighted to be able to tell you that we have sold out of our first print run of *Path of Light* already! However, we have gone straight into a reprint, and so this will not affect its availability.

Speaking of quick reprints, our fastest ever happened with *One Course, Two Visions*. We mistakenly, as it turns out, had only a small print-run done initially, as we didn’t think it would be a hugely popular book. However, it sold out in a matter of days, and so now we are having a much larger quantity printed. Those of you who have it on back order should be seeing it in the mail any day now.

And from the fastest to the slowest! Our perennially popular *Workbook Companion* series has been without its Volume I for some time now. This has been due to the Course copyright, which prevented us from reprinting it. However, with that constraint gone we are now free to reprint. We are taking the opportunity to substantially update and expand it, and to give it a beautiful new look. We are in production right now, and it is looking stunning! We hope to have it available in the summer of 2005. It will be worth the wait! We will of course keep you informed of its availability as soon as we have a definite publication date.

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NEW CIRCLE WEBSITE COMING

We have been conducting a major overhaul of the Circle’s website (www.circleofa.com). So far our work is behind the scenes, waiting to be unveiled, but we hope to launch the new site by the first of the year. Inspired in large measure by Nicola’s “King Wenceslas” guidance (see lead article), we realized that we have a massive pile of treasures sitting on our computers that could be benefiting people if put up on the website. This includes dozens of newsletter articles (from *A Better Way* and other Course newsletters), scores of exercises and visualizations, almost a hundred sets of class notes, countless handouts from past classes, and God-knows-how-many studies on various Course terms and ideas.

So now we are working on getting all this up onto the website. Along with that, we are designing a new home page, as well as a new structure for the website. Now, along the top of each page, there will be a row of tabs that lead to the major sections of the site, such as “Writings,” “About the Course,” “About the Circle,” “Visitor Interaction,” “Site Search,” and “Bookstore.” Then each of these will have a drop-down menu of subcategories. For instance, the drop-menu for “Writings” will include:

- Articles Archive
- Text and Workbook Commentary—Allen’s page
- Course Meets World—Greg’s page (including Greg’s new blog)
- Exploring the Thought System—Robert’s page
- Course-Based Healing—Nicola’s page
- Study Group Resources (including class notes and exercises/visualizations)
- Q&A
- Articles in Other Languages
- Glossary of Course Terms

All in all, the site should look nicer, have much more material, and be easier to find your way around in. Much of the work is already done. Start looking for the changes as the new year approaches.

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FROM “ENGLAND’S GREEN AND PLEASANT LAND” TO THE SPRAWLING DECADENCE OF LAS VEGAS

Circle speakers have been busy in the last couple of months. In October, Nicola Harvey traveled to her beloved England to speak at the UK Miracles Experience Weekend (MEW), a celebration of ten years of the Miracle Network, which is headed up by our friend Ian Patrick. She spoke on “How to Listen to Our Inner Guide” at both MEW and the Miracle Café. As usual, Ian organized an excellent weekend and Nicola enjoyed catching up with old friends.

Also in October, Robert gave a workshop in Las Vegas on “Walking the Path of Light.” This was held at A Place for Miracles, an *A Course in Miracles* church with which we have formed strong ties over the years. He gave a workshop by the same name later in October in Knoxville, Tennessee, to a warm and friendly crowd of about ninety people. The event was put on by the Oasis Institute, headed by Stephen Anthony. They hope to invite Robert back.

Robert’s also been busy speaking at Unity churches. He presented a one-day workshop entitled “How Can We Forgive?” at Interfaith Unity of the Southwest in Mesa, Arizona on November 13. He gave a post-Thanksgiving sermon at the Sedona Unity church on Sunday, November 28 entitled “Why Should We Be Grateful?” And he’ll be presenting a “Walking the Path of Light” workshop at the Unity of Santa Fe on December 11.

Finally, Greg Mackie was asked to speak at the Sunday service of A Place for Miracles in Las Vegas on November 21. He spoke on Lesson 325 of the Workbook, “All things I think I see reflect ideas.” Margery Mackie also participated the service, leading a lesson in forgiveness.

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CIRCLE HOUSE CHANGES

The Circle House has undergone some changes in the last few weeks. We decided it was time to re-arrange the space a little differently, and so we spent a tiring couple of days moving almost everything around! The main office, which had been on the upper floor of the house, was moved downstairs into a much larger space. This also enables everyone to be working on the same level of the house – now we don’t have to keep running up and down the stairs to speak to each other! It also frees up the space upstairs which the office had been occupying. Now we have a beautiful, light and airy classroom (see photo).

