

A COURSE IN MIRACLES

STUDY GUIDE

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Introduction

"There is a book that's become the center of my spiritual journey. It's called *A Course in Miracles*. You might want to take a look at it."

When my father said those words, I was intrigued. It was January 1982. My father had been a manager at UPS but had left the corporate world five years earlier to answer his calling to become a Unity minister. And now, as an associate pastor at Hillside Chapel and Truth Center in Atlanta, he was truly using his high intelligence and tremendous communication skills to help so many people.

I had come to Atlanta following Spirit's direction. Six months before, I was living in Washington, DC. I was two years out of college and about to go off to Harvard Business School—the next step in my ten-year plan to become Under Secretary of Housing and Urban Development. My desire was to be in a position to have a positive impact on people's lives. I believed government service provided a platform to do that. I wanted to be high enough to have impact, but not so high as to be caught up in the political whirlwind.

One morning, a few months before starting Harvard Business School, I was in the shower thinking about the next stage of my life when I "heard" the words:

"If the most important thing in your life is your relationship with Me, how is going to Harvard Business School going to help you with that?"

The voice sounded so real that I actually pulled the shower curtain back to see who was there! But I knew. It was my inner guide, the Voice for God. I also knew what the question meant: my ten-year plan to become Under Secretary of Housing and Urban Development was my plan for my life, not His plan. Now I saw my plan crumbling before my eyes.

So, I asked, "Okay, God. What do you want me to do? Do you want me to go off on a mountain and contemplate my navel? Do you want me to become a minister? Do you want me to stand on a corner and ask people, 'Have you thought about God today?' Just tell me, and I'll do it."

I got complete silence. God has a sense of humor: For those of us who are doers, He blows everything up and then tests our patience to see if we are willing to let the dust settle so that we can gain clarity.

My spiritual upbringing taught me that whenever you aren't sure what to do, it is important to get quiet and be still. So, I got still. I told Harvard Business School I wasn't coming. Since I was supposed to be going to business school, I had already submitted my resignation to my manager at work. So, I let that stand. In essence, I cleared my plate.

This started my six-month faith walk with God where I was "gainfully unemployed" yet very rich in Spirit. I started each day asking what I was to do that day, where I was to go, who I was to speak to. It was a fun and freeing time, 29 days out of each month. It was that 30th day when rent was due that was interesting! And yet, something would always happen to fill the need ... an

unexpected check in the mail, a request to speak followed by a generous love offering, a gift from a friend, etc.

That time was filled with many lessons. One of the most important ones: I learned that the word “ministry” means to serve, and that in this sense we are all called to ministry, that is, we are all called to serve. For some it takes the form of the pulpit; for most it does not. One day, I “heard”: “Go forth and serve. Further directions will follow.” I learned it wasn’t about doing; it was about learning to listen and to being open to guidance from Spirit.

Toward the end of this faith walk, I felt the prompting from Spirit to move to Atlanta and spend time living under my parent’s roof. I must admit that my 24-year-old ego was far from thrilled, but my ageless spirit knew that blessings would be forthcoming.

So, within a month of moving to Atlanta, here was my father making a recommendation to me about a book he was finding helpful.

He explained that *A Course in Miracles* essentially was comprised of three books: the *Text*, which laid out the *Course’s* thought system; the *Workbook*, which contained 365 lessons, one for every day of the year; and the *Manual for Teachers*, not a teacher’s manual in the traditional sense but instead a manual for anyone who wanted to be one of God’s teachers. He said that a person could start with any of the three books, but he recommended that I start with the *Workbook*.

Several weeks later I took his recommendation to heart. I opened the *Workbook* and read that first lesson.

Nothing I see in this room means anything. (3/W-1)

I did the exercise, looking around the room as I said, “This chair does not mean anything. This bookcase does not mean anything. This hand does not mean anything.” I remember thinking, *This is a little strange*.

The next day, I took on the second lesson.

I have given everything I see in this room all the meaning that it has for me. (4/W-2)

And so, once more, I did the lesson: “I give this plant all the meaning it has for me. I give this television all the meaning it has for me.” My thought: *This is very strange*.

The next day, lesson three:

I do not understand anything I see in this room. (5/W-3)

**My thought: Okay I am done. I closed the book.
While interesting, it was clearly not for me.**

It took another six months before I made a second attempt at this book that my father found so fascinating. This time I started with the *Text*. I saw that it had a little over 600 pages. It was September 1, and I remember thinking that if I sat down for an hour every day and read about

20 pages, I would have finished this entire book by the beginning of October. My accomplishment-addicted ego was inspired by the challenge.

That first day I read for two and a half hours and only got through five pages!

The material was so dense and a real mind blower. I found myself having complete conversations with myself as I read through each paragraph.

Introduction (T-in.1:1-2:4)

This is a course in miracles. It is a required course.

- **Required? Really? Who says?**

Only the time you take it is voluntary.

- **Wait a minute. What about free will?**

Free will does not mean that you can establish the curriculum. It means only that you can elect what you want to take at a given time.

- **Hmm ... I get that.**

...The opposite of love is fear, but what is all-encompassing can have no opposite.

- **This makes sense. But if this is true, there are some major implications here. If love can't have an opposite, where does fear come from? Where does hate come from?**

This course can therefore be summed up very simply in this way: Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God. (T-in.1:1-2:4)

- **Oh, my. This is deep.**

I was all in.

In that first month, I got through the first 6 of 31 chapters. I was particularly struck by the clarity and authority with which the author of the *Course* spoke. When I encountered the many “I” statements in those first few chapters, I was a bit shaken at first. But the writing made it very clear who the author of the *Course* is.

I was not “punished” because you were bad. The wholly benign lesson the Atonement teaches is lost if it is tainted with this kind of distortion in any form. (T-3.I.2:10-11)

I have been correctly referred to as “the lamb of God who taketh away the sins of the world,” but those who represent the lamb as blood-stained do not understand the meaning of the symbol. Correctly understood, it is a very simple symbol that speaks of my innocence. (T-3.I.5:1-2)

I was a man who remembered spirit and its knowledge. As a man I did not attempt to counteract error with knowledge, but to correct error from the bottom up. I demonstrated both the powerlessness of the body and the power of the mind. By uniting my will with that of my Creator, I naturally remembered spirit and its real purpose. (T-3.IV.7:3-6)

I loved the many uplifting passages that call on us to see ourselves as God sees us, to see ourselves as we really are.

Child of God, you were created to create the good, the beautiful and the holy. Do not forget this. (T-1.VII.2:1-2)

God and His miracle are inseparable. How beautiful indeed are the Thoughts of God who live in His light! Your worth is beyond perception because it is beyond doubt. Do not perceive yourself in different lights. Know yourself in the One Light where the miracle that is you is perfectly clear. (T-3.V.10:5-9)

Over the next decade I went from being a student of the *Course* to becoming the facilitator for a Saturday morning study group at Hillside, helping others engage with the material.

By the mid-1990s, however, my spiritual practice had taken a backseat as the distractions of career, family, and relationships took center stage. I remember during this period constantly having the feeling that I was living life incompletely, that something important was missing, that I was going through the motions but asleep at the wheel and not living the life I was supposed to be living.

My wake-up call came in 2003 when my father made his transition. My mind went to thinking about my own mortality. I remember calling out for answers: “God, what is all this for? Why am I here? Am I supposed to just be a loving person to my neighbors? Or am I just a pawn on your great chessboard being asked to do certain things to achieve a greater good in your grand design? Or am I...? Or am I...?”

When the student is ready, the teacher appears.

My mother introduced me to Gary Renard's first book, *The Disappearance of the Universe (DU)*. What an amazing gift. If *A Course in Miracles* is the “can,” I believe DU is the can opener. In his book, Gary Renard describes 17 visits he received from two ascended masters who, in those visits, provided a detailed linear description of the *Course* and how it applies to our lives. I believe that the conversational style of the writing and the clear explanations provided by his teachers can help *Course* students gain a richer understanding of the *Course*.

Whether you believe Gary Renard was actually visited by ascended masters can be an ego distraction. My sense is that the real question is whether the insights provided in the book are helpful to you or not. For me, my understanding of the *Course* was raised to a new level based on some key insights:

- The explanation of why the *Text* is so difficult for most of us to understand became clear. (It is written as a hologram where every part contains the whole. That is, it is written as if you already understand it and not as a linear, step-by-step, mind-shifting study.) This forces you to read it both more slowly and multiple times.
- It explains how, despite the *Course* making it clear that the only answer is forgiveness, most *Course* teachers don't understand true forgiveness and don't teach it. (I certainly didn't in my first rendition as a *Course* facilitator.)
- It emphasizes how the *Course* is designed to be a practical guide for daily living, not a theoretical, academic spiritual work. Every day, and every moment of every day, should be dedicated to the miraculous forgiveness principles of the *Course*.

- It makes it very clear that as we see our brothers, we see ourselves. As we forgive our brothers, we forgive ourselves. That we can be thankful to those people who “get on our last nerve” because without them, we would be unaware of the areas of healing needed inside of ourselves.
- It describes how our natural tendency is to interpret the *Course* in terms of what we already know and to devolve the non-dualistic principles into dualistic ones where we believe God, our brothers, and everything else in our version of reality is outside of us.
- Yet, we can’t “enter” Heaven alone, because we are not alone. There is only one of us, and it is all of us, without exception.
- It reminds us that our “return” to Heaven is guaranteed. It is a done deal because we never left. Just as when we dream at night that someone is chasing us, it can be terrifying. It feels very real because our awareness is on the dream. But when we wake up, our awareness shifts, and we find that we are really at home in our bed. The dream disappears because it was never there in the first place. It was only our awareness that made it seem real.
- In this same way, we are dreaming that this experience of our life is real, because this is where our awareness is. When we wake up, our awareness will shift back to where we really are and have always been, at home in God. How do we wake up? That is what forgiveness is all about. When we see our brothers and the world as the Holy Spirit sees them, that is, when we have forgiven the world, we will let go, wake up, and “return” home.

DU helped set me back to living my purpose of being a teacher of God and understanding that I teach every moment through my thoughts, words, and actions. I knew I needed to learn the *Course* at a much deeper level.

How this Book Came to Be

On Sunday, January 5, 2020, a group from Unity Atlanta started a two-year study of the *Course*. Many of us had been a part of study groups for the *Course* before and recognized it was easy to get bogged down in academic discussions debating terminology. Several had been a part of groups over the years but had never gotten through the entire *Text*.

Our intention was to create a different experience for ourselves.

- We laid out a two-year weekly schedule which had us covering 2–4 sections of a chapter each week and starting a new chapter every 3 or 4 weeks.
- We set up a workgroup process that started with meditation, had discussion time about the *Course* content, and included small group breakout where we shared in a smaller group how we applied the *Course* content in our lives.
- Our focus was on practicing the presence of God. Our mantra: “Father, in this moment, what would you have me think, say, or do?”

There was one other piece of our study that proved helpful. In my work life, I was a Certified Master Facilitator, someone whose expertise focuses on helping leadership teams come together to develop and implement strategies to drive their organization’s success. One of the key differences between a consultant and a facilitator is that while a consultant often studies an organization’s situation and provides answers, a key role a facilitator plays is to ask the questions

that allow a team to get to their own answers. Facilitators know that when people create their own answers, they have much higher levels of commitment to action.

In my role as our study group facilitator, I used this same principle. A week before each class I would review the study and provide study group members with a series of questions that I believed would help us get at the key insights in the week's reading.

The questions were designed to guide participants in understanding the key meaning in each section. See, I believe the scribe and editor of the *Course* added the section headings to provide us with the key idea to be gleaned from each section. However, in my early days of reading the *Course*, I could easily get to the end of a section and look back at the section heading and have no idea what I had just read!

At one point I began making it a habit to read a section and then at the end write down what I believed was the key point that "answered" the section title. This pushed me to slow down and helped to ensure I was seeking to understand rather than just get through the reading. These notes helped me later to formulate the questions used in the *Study Guide*.

Along with questions about the content, you will see that the *Study Guide* also includes an application question for each week's study that is designed to provoke thinking and action around applying the reading to our lives. There are over 100 application questions.

Here is a sample application question from Chapter 1.

Application: Read 9/T-1.III.2:3-4. Remembering who we are and who our brothers are is a key component. What are the things in your life that can help you remember that you are wholly lovable and wholly loving?

As that first two-year study proceeded, our discussions grew richer, and our application of the material increased. In the small group discussions, I could hear how people's lives were transforming, how relationships were healing, and how we were carrying peace and bringing peace so much more often in our lives.

When the shutdown occurred in March 2020 because of the COVID-19 pandemic, we immediately moved our study group to Zoom. An unintentional positive consequence of this move was that we began attracting participants from different parts of the country.

By December 2021, as we neared completion of our two-year study, the group decided to repeat the experience and deepen our study. By this time, I had created an individual study guide for each of the 31 chapters of the *Course*. This second time through gave me the opportunity to refine the study guides based on learnings from the first cycle.

Toward the end of 2022, someone asked when I was going to publish the study guides so other people could benefit from them. *What a great idea*, I thought.

How to Make Best Use of the Study Guide

A Course in Miracles is designed to be a “self-study, one-on-one metamorphosis into Christ that is done on the level of mind between you and [Jesus], or you and the Holy Spirit if you prefer to think of it that way.”¹

Using the *A Course in Miracles Study Guide* on your own can be quite helpful and transformational. However, it is your diligent study of the *Course* and the consistent application of the principles that bring about the transformation.

However, most of us aren’t that great with “diligent study” or “consistent application”! That’s where a study group comes in.

I have found that a study group can be beneficial in numerous ways.

- **Weekly recentering.** With all the demands of life, it is easy to find yourself 100 percent focused on the human drama. A study group is a time to stop, recenter, refocus, and remember your true purpose here.
- **Camaraderie.** For most of us, it is rare to find a community of people who believe what we believe, who value what we value, and who are seeking like us to strive for oneness with God.
- **Gentle Accountability.** It can be helpful to be with a group where you are encouraged to do your homework and contribute your thoughts and experiences, and yet you are always forgiven whenever you are unable or choose not to.
- **Learning from others.** Hearing the perspectives that others share about the *Course* and the *Study Guide* questions can help bring new and deeper understanding to the *Course*’s concepts and practices.
- **Inspiration.** Hearing the stories of how others are being blessed when they apply their learnings can inspire you to step up and do likewise.
- **Forgiveness practice.** One of the more surprising benefits of being a part of a study group is that it can offer you unlimited opportunities to practice forgiveness. Depending on your own disposition, you will inevitably find people in your group who push one or more of your unhealed “buttons.” It may be the person who:
 - Always seems to dominate the conversation, or the person who never seems to have anything to say
 - Rambles and tell long stories, or the one who frequently interrupts other people
 - Is always positive and perky, or the person who is always the naysayer
 - Speaks forcefully and overly confidently, or the one who speaks quietly or indirectly
 - Interprets the *Course* through a traditional religious lens, or the person who interprets the *Course* through a New Age, “everything is an illusion” lens
 - Always tries to keep the conversation theoretical instead of practical, or the one who keeps the conversation practical instead of theoreticalOf course, these are your study group partners who, like you, are seeking to find their way home. And their presence in your life gives you a weekly opportunity to practice the forgiveness principles in a loving, caring environment.

¹ Gary Renard, *The Disappearance of the Universe*, (Berkley: Fearless Books, 2003), 82.

The Appendix includes additional advice for study groups and a recommended study group process.

Whether you use the *Study Guide* as a self-study or in a study group, I recommend the following steps.

- Set a schedule in advance for when you will study. You might find that you study best daily in the mornings for 10–15 minutes, or in the evening before going to bed. You might find that you want to do your study once a week for an hour on Saturday afternoons. Whatever you decide, make an effort to stick to it. This will help you to remain diligent with your study. But, as always, the *Course* is not focused on ritual. So, forgive yourself when you miss a planned time or just don't want to study. Start back as soon as you are ready.
- If you are doing self-study, you might choose to use the two-year schedule that appears in the Appendix. You can use the blank space to record the date you complete each of the 104 entries.
- Consider reviewing the questions for a section before you read it. Consider what you believe the answer might be to each question. This will help prepare you for what you are about to learn.
- After reading the section, go back to the question and record your response. You may find it helpful to reread the passage referenced in the question.
- From time to time you may find it helpful to refer to the Notes section that follows each chapter. This is where you will find a version of an answer to each of the study questions.
- Be sure to take time to record your response to each application question, which appears as the last question for each weekly assignment.

The Page Reference Format

Throughout the *Study Guide*, I use page numbers as well as the official *A Course in Miracles* annotation format. The page numbers are based on *A Course in Miracles Combined Volume Third Edition*, copyright ©2007 by the Foundation for Inner Peace.

While the official annotation format allows people with any version and format of the *Course* to locate references, our study group members found that the page numbers were a significant aid for finding information quickly during study group sessions.

The annotation format used for references to the *Text* of the *Course* is:

(Page number/T-Chapter number.Section number.Paragraph number.Sentence number)

As an example of the annotation:

“You will first dream of peace, and then awaken to it.” (255/T-13.VII.9:1)

255 = Page 255

T = Text

13 = Chapter 13

VII = Section VII (of Chapter 13)

9 = Paragraph 9 (in Section VII)

1 = Line 1 (of Paragraph 9)

Here are other annotation abbreviations you will find in the Study Guide:

W = Workbook

M = Manual for Teachers

In = Introduction

Affirming Your Success

The Disappearance of the Universe emphasizes repeatedly that the *Course* is intended to be very practical in its application. I wholeheartedly agree and recognize that this aspect was missing from my early study of the *Course*. My intention in including over 100 application questions was to emphasize this aspect of the *Course* for you.

But to underscore this emphasis even more, throughout the *Study Guide* you will find *Insights*, that is, stories from the first users of the *Study Guide* describing their application of the *Course*'s principles in their lives. I think you will find the stories heartfelt, inspiring, and sometimes funny.

I affirm your success in using the *Study Guide* as you create your own inspiring story of applying the *Course* in your life.

In Joy,

Michael

The Forgiveness Principles*

1. **In truth, right now, we are home in God.** This has always been the truth, and truth never changes. And with truth comes the Peace of God.
2. **We must let go of the belief that we are separate** from God and separate from each other to experience the Peace of God.
3. **When we forgive, we *give up* thoughts of separation *for* thoughts of Truth.** It is our thoughts that seem to bind us, and it is from these thoughts that we are set free.
4. **When we forgive, we *give* a heavenly interpretation *for* our earthly experience.** We see that what we think others did to us never occurred because this earthly experience is just a dream of separation.
5. **When we forgive, we affirm our wholeness.** We recognize that we are not bodies, we are one spirit. Whether we judge, blame, love, or lift up, we are doing it to ourselves because there is only one of us.
6. **When we forgive, we lift everyone and every experience.** We see everyone as spirit and as one with God. We see every experience as an act of love or a call for love, and we respond with love.
7. **As we walk through each day, we walk in forgiveness.** We start each day affirming the truth; we invite the Holy Spirit to help us to see everyone and every experience as the Holy Spirit sees it. We forgive ourselves and others when we forget. We close each day by joining with God in remembrance of our true home.

**Consider using these Forgiveness Principles as a grounding process to help center on remembering who and where you truly are.*

Preface to the ACIM Text

1. What is the only purpose of the Course and what are the major differences between the three books that make up the Course?

- T-Pref.viii.4:2-3
- T-Pref.ix.3:1-5:end

2. What are key differences between knowledge/truth and perception?

- T-Pref.x.1:1-3:end

3. What are the Holy Spirit's function, goal, and great learning aid?

- T-Pref.xi.4:4-end

4. What is the difference between the "little I" and the self that God created and what is the role of special relationships?

- T-Pref.xii.7:3-end
- T-Pref.xii.8:1-end

Notes

1. What is the only purpose of the Course and what are the major differences between the three books that make up the Course?
 - T-Pref.viii.4:2-3 To help people find their inner teachers.
 - T-Pref.ix.3:1-end The Text explains the thought system of the Course.
 - T-Pref.ix.4:1-end The Workbook contains 365 lessons, one for each day of the year, to emphasize the application of the concepts in the Text.
 - T-Pref.ix.5:1-end The Manual for Teachers uses a question answer format to answer likely questions.
2. What are key differences between knowledge/truth and perception?
 - T-Pref.x.1:1-3:end Knowledge/truth is under the law of God, does not change, and is the only thing that is real. Perception has beginnings and endings, is based on interpretation and not facts, and permits into awareness only that which aligns with our wishes.
3. What are the Holy Spirit's function, goal, and great learning aid?
 - T-Pref.xi.4:4-end The Holy Spirit's function is to mediate between the real world and the world of perception. His goal is to help us escape from our perceptions by transforming our thinking. His greatest learning aid is forgiveness.
4. What is the difference between the "little I" and the self that God created and what is the role of special relationships?
 - T-Pref.xii.7:3-end The "little I" seeks external things to establish its worth. The self God created needs nothing because it knows that it is complete, save, loved, and loving.
 - T-Pref.xii.8:1-end For the world, special relationships are designed to exclude. When given to the Holy Spirit, special relationships become perfect lessons for forgiving others and ourselves.

Chapter 1: The Meaning of Miracles

Section I. Principles of Miracles

Below are abbreviated versions of the 50 principles of miracles that make up this section. Circle the numbers of those principles you feel you understand and believe in. (*You can refer to the full description of each principle in the Text, as needed.*) As you read through the rest of the ACIM Text, periodically come back to this list to see if you can circle more.

<ol style="list-style-type: none"> 1. There is no order of difficulty in miracles. 2. Miracles don't matter, only their Source matters. 3. Miracles occur naturally as expressions of love. 4. Miracles mean life; God's voice will direct you. 5. Miracles are habits and should be involuntary. 6. When miracles do not occur, something has gone wrong. 7. Miracles are everyone's right. 8. Miracles are healing. 9. Miracles bring more love to the giver and the receiver. 10. The purpose of miracles is NOT to induce belief. 11. Through miracles love is expressed. 12. Miracles are thoughts. 13. Miracles are both beginnings and endings. 14. Miracles bear witness to the truth. 15. Each day should be devoted to miracles. 16. Miracles teach it is as blessed to give as to receive. 17. Miracles transcend the body. 18. Miracles are the maximal service you can render to another. 19. Miracles make minds one in God. 20. Miracles reawaken the awareness that the spirit is the altar of truth. 21. Miracles are natural signs of forgiveness. 22. Miracles are associated with fear only because of a belief. 23. Miracles rearrange perception and place all levels in true perspective. 24. Miracles enable you to heal the sick and raise the dead because you made them. 25. Miracles are part of an interlocking chain of forgiveness which is the Atonement. 26. Miracles represent freedom from fear. 27. Miracles are a universal blessing from God through J. 	<ol style="list-style-type: none"> 28. Miracles are a means of release from fear. 29. Miracles praise God through you. 30. Miracles adjust the levels of perception by recognizing spirit. 31. Miracles should inspire gratitude, not awe. 32. Miracles intercede for your holiness and make your perceptions holy. 33. Miracles honor you because you are lovable. 34. Miracles restore the mind to its fullness. 35. Miracles may not always have observable effects. 36. Miracles align your perception with truth as God created it. 37. A miracle is a correction that breaks up erroneous perception. 38. Holy Spirit is the mechanism for miracles by separating the true from the false. 39. Miracles dissolve error because by perceiving light, darkness disappears. 40. Miracles acknowledge everyone as your brother. 41. Wholeness is the perceptual content of miracles, correcting the perception of lack. 42. Miracles release you from a false sense of isolation, deprivation and lack. 43. Miracles arise from a state of miracle-readiness. 44. Miracles are an expression of an inner awareness of Christ. 45. A miracle is never lost; it may touch people you have never met. 46. Miracles are temporary communication devices. 47. Miracles are learning devices that lessen the need for time. 48. Miracles are the only device at your immediate disposal for controlling time. 49. Miracles make no distinction among degrees of misperception. 50. Miracles accept what is true about what you have made and reject what is false.
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Section II. Revelation, Time, and Miracles

1. Name at least three ways in which revelation and miracles differ.
- 7/T-1.II.1:1-6, 2:1-end, 3:1-3

Revelation	Miracles

2. The voice of ACIM makes “I” statements. Based on the statements, who is the voice, and what does the voice state is the difference between you and Him?
- 7/T-1.II.3:7-5:2

3. How is it that miracles are able to minimize the need for time?
- 8/T-1.II.6:1-end

4. **Application:** As you look back on your life, what lesson can you identify that you have clearly learned that, as a result, makes it unnecessary to have experiences to relearn the lesson?

Section III. Atonement and Miracles

5. What is the Atonement and what does Jesus have to do with it?
- 8/T-1.III.1:1-4; 10/T-1.III.5:7, 6:1-end

Section IV. The Escape from Darkness

6. What are the two stages of the escape from darkness?
- 11/T-1.IV.1:1-end

7. What is the purpose of the Atonement?

- 11/T-1.IV.3:4-end

Section V. Wholeness and Spirit

8. What is the Course's meaning for the two biblical quotes, "Except you become as little children..." and "God is not mocked"?

- 12/T-1.V.3:1-6
- 13/T-1.V.4:1-5:2

9. **Application:** Read 9/T-1.III.2:3-4. Remembering who we are and who our brothers are is a key component in our return to God. What are the things in your life that can help you remember that you are wholly lovable and wholly loving?

Section VI. The Illusion of Needs

10. What is the only lack that we need to correct?

- 13/T-1.VI.1:3-2:2

11. ACIM explains that we made fear, and we believe in what we made. Explain why all aspects of fear are untrue and why perfect love casts out fear.

- 14/T-1.VI.4:1-5:10

Section VII. Distortions of Miracle Impulses

12. What is the difference between miracle impulses and physical impulses and what is the body's true usefulness?

- 15/T-1.VII.1:1-end
- 15/T-1.VII.2:1-end

13. What are fantasies and what makes them become totally unnecessary?

- 15/T-1.VII.3:1-7
- 15/T-1.VII.3:8-11

14. **Application:** ACIM says that it is a course in mind training (16/T-1.VII.4:1). What do you believe the Course is trying to train your mind to do and why it is so important for your mind to do it?

Terminology

The Course in Miracles uses many common terms but with different definitions than are typically used. This first chapter includes 15 terms that ACIM gives somewhat different meanings to. Consider recording here IN PENCIL the definition for each as you understand it based on this chapter. If you have no idea of the meaning for a term, leave it blank for now. As you continue with ACIM, consider periodically coming back to these pages. The terms are ordered based on the order in which they appear in this section.

Miracles	
Prayer	
Sonship	
Forgiveness	
Perception	
Atonement	
Revelation	

Illusions	
Right thinking	
False thinking	
Holy Spirit	
Salvation	
Mind	
Separation	
Fantasy	

Notes

Section II. Revelation, Time, and Miracles

1. Name at least three ways in which revelation and miracles differ.

- 7/T-1.II.1:1-6, 2:1-end

Revelation	Miracles
Personal	Interpersonal
Unites you with God	Unite us with each other
Induces experience	Induces action
Awe is appropriate for revelation as we are in the presence of our Creator	Awe is inappropriate for miracles because we are equals

2. The voice of ACIM makes “I” statements. Based on the statements, who is the voice, and what does the voice state is the difference between you and Him?

- 7/T-1.II.3:7-5:2 The voice is Jesus. The only difference between Jesus and us is that He doesn’t have anything that didn’t come from God.

3. How is it that miracles are able to minimize the need for time?

- 8/T-1.II.6:1-end Miracles eliminate time intervals because the learning derived from them renders those experiences unnecessary.

4. **Application:** As you look back on your life, what lesson can you identify that you have clearly learned that, as a result, makes it unnecessary to have experiences to relearn the lesson?

Section III. Atonement and Miracles

5. What is the Atonement and what does Jesus have to do with it?

- 8/T-1.III.1:1-4 Jesus is in charge of the Atonement and He cancels out any error that we cannot.
- 10/T-1.III.5:7 Atonement means undoing; it is the undoing of false beliefs about ourselves and our brothers.
- 10/T-1.III.6:1-end Atonement undoes false perception and allows us to perceive our own holiness and the holiness of others.

Section IV. The Escape from Darkness

6. What are the two stages of the escape from darkness?

- 11/T-1.IV.1:1-end The first stage is recognizing that darkness cannot hide. The second stage is recognizing that there is nothing to hide from.

7. What is the purpose of the Atonement?

- 11/T-1.IV.3:4-end The purpose of the Atonement is to restore everything to our awareness.

Section V. Wholeness and Spirit

8. What is the Course's meaning for the two biblical quotes, "Except you become as little children..." and "God is not mocked"?
 - 12/T-1.V.3:1-6 We cannot know our real power without recognizing our complete dependence on God.
 - 13/T-1.V.4:1-5:2 "God is not mocked" means that none of God's creations lacks His holiness.
9. **Application:** Read 9/T-1.III.2:3-4. Remembering who we are and who our brothers are is a key component in our return to God. What are the things in your life that can help you remember that you are wholly lovable and wholly loving?

Section VI. The Illusion of Needs

10. What is the only lack that we need to correct?
 - 13/T-1.VI.1:3-2:2 The sense of separation from God
11. ACIM explains that we made fear and we believe in what we made. Explain why all aspects of fear are untrue and why perfect love casts out fear.
 - 14/T-1.VI.4:1-5:10. God did not create fear, so in reality it does not exist. I can believe there is fear, but that doesn't make my belief true. As we live in perfect love, there can be no fear because God did not create it.

Section VII. Distortions of Miracle Impulses

12. What is the difference between miracle impulses and physical impulses and what is the body's true usefulness?
 - 15/T-1.VII.1:1-end Miracle impulses come from the pleasure of doing God's will. The implication is that physical impulses come from seeking pleasure in doing our will as we perceive it.
 - 15/T-1.VII.2:1-end The body's real usefulness is in using it to enlarge our perception leading to real vision.
13. What are fantasies and what makes them become totally unnecessary?
 - 15/T-1.VII.3:1-7 Fantasies are simply false associations through which we seek to gain pleasure.
 - 15/T-1.VII.3:8-11 Fantasies are rendered unnecessary once we recognize the totally satisfying nature of reality.
14. **Application:** ACIM says that it is a course in mind training (16/T-1.VII.4:1). What do you believe the *Course* is trying to train your mind to do and why it is so important for your mind to do it?

INSIGHT: My Introduction to the Course by Kaysha

Chapter 1, paragraph 1 greeted me thusly:

There is no order of difficulty in miracles. One is not "harder" or "bigger" than another. They are all the same. All expressions of love are maximal.
(3/T-1.1.1:1-4)

Ohhh, I think, I'm in for a treat!

All miracles mean life, and God is the Giver of life. His Voice will direct you very specifically. You will be told all you need to know. (3/T-1.1.4:1-3)

OK, tell me more.

Miracles are natural. When they do not occur something has gone wrong. (3/T-1.1.6:1-2)

Umm, wait a minute!

This is where I found myself when I started my Course journey. Something had gone wrong. I found myself staring at a book I purchased five years ago with an inspired thought to join a study group. I searched high and low to find a group of people to study with; I knew this was something to study in a community.

Google pointed me in the direction of an online study group. I wrote the organizer:

Hello,

I'm Kaysha and have recently pulled out my ACIM book for a re-reading. I'd like to read with a group this time to gain more insight and build community and found your sessions online.

I'm interested in attending the ACIM virtual classes that you are hosting. Is there room for me to join?

I'm looking forward to hearing from you!

Thanks,

Kaysha

A few hours later, I had my response.

Kaysha:

Welcome to class!

We would be pleased to have you join us. We have a wonderful group of people who come together to help each other understand and practice the incredible lessons in the *Course*. I have attached a few things for you.

- Our group norms
- The two-year schedule we are using
- The study guide for the current chapter; we are creating the study guides as we go, so you should receive an update before the end of the week

We have also set up a Dropbox for class materials and are using Zoom for our sessions. Come join us as soon as it works for you ... please be sure to have your video turned on.

Let me know if you have any questions about our study. I look forward to seeing you soon!

In Joy,

Michael

It sounded interesting! I decided to jump in. Like most things divinely guided, I could never have imagined the ways in which the *Course* would impact my life. To sum up the experience is to reference its introduction:

The course does not aim at teaching the meaning of love, for that is beyond what can be taught. It does aim, however, at removing the blocks to the awareness of love's presence, which is your natural inheritance. The opposite of love is fear, but what is all-encompassing can have no opposite. (1| T-in.1:6-8)

The ways in which the course has unfolded in my life have been surprising. I entered this study expecting fireworks and stillness greeted me instead. When I'm anxious, I'm reminded that I'm home in God. When I'm unsure, I'm reminded "Nothing real can be threatened, nothing unreal exists." When I'm ready for a new experience, I'm reminded to ask for another way to look at this.

The Dàodé Jing advises us that a journey of a thousand miles begins with a single step—I'm so glad I took this one.

Kaysha C.

Chapter 2: The Separation and the Atonement

Section I. The Origins of the Separation

1. What is the definition of projection, when does it occur? What are the four beliefs, or distortions, represented by it, and what is the definition of separation?
 - 17/T-2.I.1:1-2:4

2. What is all fear ultimately reducible to, why do you think that is, and what does inner peace enable you to do?
 - 18/T-2.I.4:1-5
 - 18/T-2.I.5:6-end

Section II. The Atonement as Defense

3. What does it mean when you are afraid of something and what does the Peace of God do?
 - 19/T-2.II.1:1-end

4. Atonement means “undoing.” How is the Atonement a defense and why is it NOT a two-edged sword?

- 19/T-2.II.3:1-5:end

Section III. The Altar of God

5. If the body is a temple, where does its true holiness lie and what must be at the center of its true holiness?

- 21/T-2.III.1:5-3:3

6. What is the recognition that reawakens spiritual vision and what needs to be achieved for us to stop wasting ourselves on useless attempts to make ourselves comfortable?

- 22/T-2.III.3:5-10
- 22/T-2.III.5:1-end

Section IV. Healing as Release from Fear

7. What is the relationship between a miracle, the Atonement, and healing, and how is sickness the result of level confusion?

- 23/T-2.IV.1:1 5, 2:1-6

8. How does ACIM view using material means (e.g., taking a pill) to remedy an illness?

- 24/T-2.IV.4:1-end

9. **Application:** Given the explanation of fear (19/T-2.II.1:4) and the peace of God (19/T-2.II.1:10), how might you use the concepts in these first four sections to reduce fear and increase peace in your life?

Section V. The Function of the Miracle Worker

10. In terms of correction and healing, what is the relationship between the mind and the body?

- 25/T-2.V.1:7-end

11. What is the sole responsibility of the miracle worker and how does this prepare the miracle worker to help others?

- 25/T-2.V.5:1-end

Section V-A. Special Principles of Miracle Workers

12. What is the distinction between what is created and what is made?

- 27/T-2.V-A.12:1-14:end

13. How does miracle-minded forgiveness differ from the traditional view of forgiveness?

- 28/T-2.V-A.15:1-16:end

Section VI. Fear and Conflict

14. What is the relationship between what you do and what you think?

- 29/T-2.VI.2:1-end

15. Explain these aspects of fear:

- Whenever we are afraid, what is it a sign of?
 - 29/T-2.VI.2:10, 3:2-7; 30/T-2.VI.5:8-9
- Who is responsible for the correction of fear?
 - 29/T-2.VI.4:1
- How does fear cause strain?
 - 29/T-2.VI.5:1-end, 29/T-2.VI.6:6-end

16. What must you realize to spare yourself from fear?

- 30/T-2.VI.9:1-end

17. **Application:** People often try to change what they do, from eating better and losing weight to being more kind and friendly. But ACIM advises us NOT to focus on our behaviors but instead on our thinking because what we do comes from what we think (29/T-2.VI.2:7). In your life, how might you change your thinking to bring about changes in your own behavior?

Section VII. Cause and Effect

18. When it comes to cause and effect, what is the common cause of both miracles and fear, and why must the fearful miscreate?

- 32/T-2.VII.3:1-9

19. What does it mean that God has only one Son?

- 33/T-2.VII.6:1-6

Section VIII. The Meaning of the Last Judgment

20. What is the meaning of the Last Judgment and who undertakes it?

- 34/T-2.VIII.3:1-6, 35/T-2.VIII.5:1-3

21. **Application:** The Course tells us that the Last Judgment can be considered a process of sorting out which of our creations are worthy and which are unworthy. Consider the thoughts (miscreations) that are unworthy of you. Which ones are you ready to sort out now?

Notes

Section I. The Origins of the Separation

1. What is the definition of projection, when does it occur, what are the four beliefs, or distortions, represented by it, and what is the definition of separation?
 - 17/T-2.I.1:1-6 Projection is the inappropriate use of extension, a fundamental aspect of God and our true self.
 - 17/T-2.I.1:7 Projection occurs when we believe an emptiness or lack exists within us and that we can solve the emptiness with our own ideas.
 - 17/T-2.I.1:8-12 The four beliefs are that we believe: 1. We can change what God made. 2. What God made perfect can be made imperfect. 3. We can distort God's creation. 4. We can create ourselves.
 - 17/T-2.I.2:1-4 Separation is the detour into fear.
2. What is all fear ultimately reducible to, why do you think that is, and what does inner peace enable you to do?
 - 18/T-2.I.4:1-5 Fear comes down to the belief that we can usurp the power of God.
 - Why do you think that is? (*no book reference*) If God made everything perfect and at peace, and what God made cannot change, then if we are in fear it is because we believe that someone or something is so powerful that it can take the power of God and change what God made.
 - 18/T-2.I.5:6-end Inner peace allows us to not be moved by the lack of love and allows us to correct conditions resulting from the lack of love from others.

Section II. The Atonement as Defense

3. What does it mean when you are afraid of something and what does the Peace of God do?
 - 19/T-2.II.1:1-8 When we are afraid we are acknowledging a power not of God to affect us. We are also valuing wrongly.
 - 19/T-2.II.1:9-end The peace of God denies the power of anything not of God to affect us.
4. Atonement means "undoing." How is the Atonement a defense and why is it NOT a two-edged sword?
 - 19/T-2.II.3:1-5:end The Atonement defends our minds against false thinking. It undoes the belief that we are separate from one another and separate from God. It is not a two-edged sword because we did not make it and it can't be turned against us.

Section III. The Altar of God

5. If the body is a temple, where does its true holiness lie and what must be at the center of its true holiness?
 - 21/T-2.III.1:5-end The body is just an encasing; the true holiness of the body comes from within, the inner altar.
 - 21/T-2.III.2:1-3:3 Atonement must be at the center of the inner altar/your true holiness.

6. What is the recognition that reawakens spiritual vision and what needs to be achieved for us to stop wasting ourselves on useless attempts to make ourselves comfortable?
 - 22/T-2.III.3:5-10 The recognition that there must be a better way reawakens our spiritual vision.
 - 22/T-2.III.5:1-end Perfect trust and learning to see the world as a means for healing allows us to stop wasting time by attempting to make ourselves comfortable.

Section IV. Healing as Release from Fear

7. What is the relationship between a miracle, the Atonement, and healing, and how is sickness the result of level confusion?
 - 23/T-2.IV.1:1-5, 2:1-6 Miracles are the means for healing and awakening; Atonement is the principle of undoing that makes awakening possible; and healing and awakening is the result.
8. How does ACIM view using material means (e.g., taking a pill) to remedy an illness?
 - 24/T-2.IV.4:1-end ACIM views material means for healing as magic, though sometimes necessary when the mind is not ready to use the Atonement principle.
9. **Application:** Given the explanation of fear (19/T-2.II.1:4) and the peace of God (19/T-2.II.1:10), how might you use the concepts in these first four sections to reduce fear and increase peace in your life?

Section V. The Function of the Miracle Worker

10. In terms of correction and healing, what is the relationship between the mind and the body?
 - 25/T-2.V.1:7-end Only the mind can create and therefore only the mind can correct and heal. The body is simply a learning device.
11. What is the sole responsibility of the miracle worker and how does this prepare the miracle worker to help others?
 - 25/T-2.V.5:1-end Our only responsibility is to accept the Atonement for ourselves. This allows us to help others with their own level confusion so that they can understand that their miscreations can't hurt them.

Section V-A. Special Principles of Miracle Workers

12. What is the distinction between what is created and what is made?
 - 27/T-2.V-A.12:1-14:end What is created comes from God and Spirit and is eternal. What is made are our own projections and are only temporal.
13. How does miracle-minded forgiveness differ from the traditional view of forgiveness?
 - 28/T-2.V-A.15:1-16:end Traditional forgiveness has an element of judgment ("You did something wrong, but I am going to be a good person and forgive you, even though you were wrong."). Miracle-minded forgiveness sees only an error that needs correction.

Section VI. Fear and Conflict

14. What is the relationship between what you do and what you think?

- 29/T-2.VI.2:1-end What you do comes from what you think. Therefore, don't focus on trying to change what you do; instead focus on changing your thinking. What you do will change as a result.

15. Explain these aspects of fear:

a. Whenever we are afraid, what is it a sign of?

- 29/T-2.VI.2:10, 3:2-7; 30/T-2.VI.5:8-9 Fear is a sign that our mind is miscreating instead of asking for guidance, and that we have chosen wrongly. It is a sign that we have not made up our mind about who and what we are.

b. Who is responsible for the correction of fear?

- 29/T-2.VI.4:1 Correction of fear is our responsibility.

c. How does fear cause strain?

- 29/T-2.VI.5:1-end, 6:6-end Strain is caused when the mind and behavior are out of accord.

16. What must you realize to spare yourself from fear?

- 30/T-2.VI.9:1-end The mind is powerful; it never sleeps; it is creating every instant; there are no idle thoughts.

17. **Application:** People often try to change what they do, from eating better and losing weight to being more kind and friendly. But ACIM advises us NOT to focus on our behaviors but instead on our thinking because what we do comes from what we think (29/T-2.VI.2:7). In your life, how might you change your thinking to bring about changes in your own behavior?

Section VII. Cause and Effect

18. When it comes to cause and effect, what is the common cause of both miracles and fear, and why must the fearful miscreate?

- 32/T-2.VII.3:1-7 The cause of both miracles and fear is thought.
- 32/T-2.VII.3:8-9 The fearful miscreate because they misperceive creation.

19. What does it mean that God has only one Son?

- 33/T-2.VII.6:1-6 While God has many creations, there is but one Sonship with many parts.

Section VIII. The Meaning of the Last Judgment

20. What is the meaning of the Last Judgment and who undertakes it?

- 34/T-2.VIII.3:1-6, 35/T-2.VIII.5:1-3 The Last Judgement is a final healing, the doorway to life, the restoration of right thinking and is undertaken by each child of God.

21. **Application:** The Course tells us that the Last Judgment can be considered a process of sorting out which of our creations are worthy and which are unworthy. Consider the thoughts (miscreations) that are unworthy of you. Which ones are you ready to sort out now?

Appendix

Appendix I: Special Notes for Study Groups

Appendix II: The Two-Year Weekly Study Guide Schedule

Appendix I: Special Notes for Study Groups

As indicated in the Introduction, I believe study groups can be a tremendous vehicle for helping people in their diligent study and consistent application of the *Course's* principles. In this section I want to make recommendations to you and describe the process we use in our study.

Recommendation #1: Consider using the two-year weekly schedule guide.

Appendix II provides a blank schedule which divides the *Text* into 104 studies, one a week for two years. The schedule provides a bit of structure that can help many work their way through the power-packed yet lengthy *Text* of the *Course*. Consider having your study group adopt the schedule by placing dates next to each study number.

Recommendation #2: Include meditation.

In the loud and raucous world in which most of us live, quiet time and stillness with a group of like-minded people is a rare experience. We have an optional 20-minute meditation prior to the start of our class to remember our true home in God.

Recommendation #3: Have a grounding process to start the session.

At the start of the study group session, people will be exiting an experience before coming to the group. You can be sure that different people will have exited from different experiences ranging from joy and peace to sadness, irritation, and sometimes anger.

Having a grounding process can center everyone on the single purpose for being together. In our group we use the Forgiveness Principles included at the beginning of the *Study Guide*.

Sometimes I read the Forgiveness Principles and for each principle I ask a different person to give their interpretation of it. Other times I will have a different person read each principle and I will share an interpretation. And still other times I will ask people to read a principle and pick someone to give the interpretation of it. The variety of ways to do the grounding helps keep the process engaging.

Recommendation #4: Consider assigning small groups to lead the discussion of each question.

In a study group there will likely be both introverts and extroverts. It is very typical in large group discussions for extroverts to take charge and freely share their thoughts, often leaving little time and opportunity for introverts to share theirs.

As a professional facilitator, I have found it essential to have mechanisms that serve to balance the contributions and create the space for sharing from a variety of styles. With our study group we accomplish this using a number of tools and techniques.

- The typical study week includes 4–5 questions, including the application question.
- We ask people to indicate which question they are most interested in.
- Given the size of our study group we will typically have 2–4 people per question. Sometimes due to the number of questions or number of attendees, we will assign two

questions to a group, or we will not assign the application question and instead tackle it as an entire group together at the end of discussing the other questions.

- Once people assign themselves to the question groups, we use a simple process to decide on the leader for each group. The first week, the leader is the first name alphabetically in the question group. The next week, new groups form based on the questions for that week, and the leader is whoever is the second name alphabetically. The next week, the leader is the last name in the group. The next week, we go back to the first name alphabetically. In this way, we promote shared leadership responsibility. I believe rotating small group leadership is essential to creating a sense of shared ownership of the study group discussions.
- The question groups have 12 minutes to discuss among themselves the question they chose and to decide how they will present the information to the rest of the group. The leaders use the following instructions as a guide.

Instructions for Question Group Leaders

- Consider reading the question and passages together.
- Discuss your answers to the question.
- In the final three minutes have your team determine what they will share with the full group.

- When the full group comes back together, each question group has about eight minutes to share their thoughts on the question and solicit input from other members of the full group.

While we actually use a timer to help balance the time for the groups, it is more of an awareness tool rather than a deadline clock. Often teams are finished prior to the allotted time running out. As well, once the timer rings, if the discussion is flowing, we let it continue so as not to be ruled completely by the timer.

Recommendation #5: Have time and space for personal application sharing.

While we spend the majority of study group time discussing the *Text*, the part of the study group that participants most rave about is our time dedicated to personal sharing. We once more break into small groups using the same groupings used for the questions, though we often combine some of the question groups to ensure there are 4–5 people in each group.

During the small group time, each person has 2–3 minutes to share whatever experience they want to share from the prior week or the week coming. Each person ends their sharing with making an ask of the group, to which the other members of the small group respond by saying, “<Person’s name>, we see this for you now.”

Prior to the small group time we review our small group sharing norms. While I typically just remind the group of the points in bold below, if we have a new person in the study group I will carefully read through each item.

Small Group Norms

- ***What is happening in your life?*** This is our time to ***share our experiences*** in practicing the presence to support and learn from one another.
- We ***invite the Holy Spirit*** to speak through us and to guide our learnings.
- We affirm that ***this is holy ground***. In this space we judge no one. We are vigilant to keep ego outside of our thoughts and comments.
- We affirm that ***this is confidential ground***. What is spoken personally here is not shared outside of here.
- We ***encourage everyone*** to share an experience and want no one to feel obligated to do so. It is okay to stop at any time.
- We ***consciously open our hearts*** and feel love for each individual who speaks.
- In reflecting on the experiences of others, we use questions not statements; ***we avoid giving advice*** unless it is requested.
- We end our sharing with an ***ask of the group*** and a blessing from the group: “...***We see this for you now.***”
- Let’s take a quiet minute now to ask the Holy Spirit, “***What am I to share today to bless me and the group?***”
- To ***include everyone who desires to speak***, we limit our sharing to two or three minutes.

Recommendation #6: Have an intentional closing ritual.

We leave time at the end of the study group meeting to close the session in a meaningful way. We want each person to have an opportunity to express their reflection on our time together. Our most common closing ritual is to ask people to choose one of four questions to respond to.

Closing Ritual

We end by having each person choose and answer one of the following questions:

- What did you ***enjoy most*** about this meeting?
- What ***key learning*** did you get from today?
- Whom would you ***like to thank*** for his/her contribution to the group?
- What is the ***one thing you might do*** as a result of this meeting?

The statements made during this ritual are often heartwarming and inspiring and help set the tone as people return to their daily lives.

Recommendation #7: Be flexible and schedule enough time to allow for rich discussion.

Below is the agenda we use for our Sunday morning Zoom-based study group, along with approximate timings. While most weeks we are able to comfortably cover all items, sometimes we make adjustments or eliminate items to allow a discussion to run its course.

In general, I would recommend having a study group time of 90 to 120 minutes.

Study Group Agenda

8:40 Meditation (optional)
9:00 Start: The Forgiveness Principles
9:10 Question Assignment and Breakout
9:35 Question Discussion
10:10 Small Group Sharing
10:25 Closing Activity
10:30 End

Recommendation #8: Consider sending periodic inspirational emails between classes.

We often have good intentions to be diligent students of the *Course*. Chapter 2 of the *Text* reminds us that we must change our minds, not our behavior, and this is a matter of willingness. (29/T-2.VI.3:4) To help your fellow study group members increase their willingness, encourage members to periodically send emails between sessions to the entire group. An email might focus on the *Text* reading for the week, a *Workbook* lesson, a reflection on the prior session, a success during the week, etc.

* * * * *

I hope you find these recommendations helpful as you and your group create a highly stimulating, thoughtful, and enriching study group process.

Appendix II: The Two-Year Weekly Study Guide Schedule

This section provides a blank schedule which divides the *Text* into 104 studies, one a week for two years. Whether for your individual study or for use in your study group, the schedule can provide a structured framework for going through the *Text*.

- You can use the schedule to track your progress by placing in the second column the date that you complete the study number.
- You can also use the schedule as a planner by placing in the second column the date that you plan to complete each study.

Study #	Date	Section	Pages*
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About the Author

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