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The HOLY ENCOUNTER



JULY / AUGUST 2026

A Miracle Distribution Center Publication

...when you meet anyone, remember
it is a holy encounter.



A Vision of Collateral Beauty

by Beverly McNeff

"Vision already holds a replacement for everything you think you see now. Loveliness can light your images, and so transform them that you will love them, even though they were made of hate. For you will not be making them alone." (W-23.4)

The power of *A Course in Miracles* is its focus on hope and healing in a world of such division. It reminds us that no matter how much pain and suffering we may be personally experiencing or how dangerous we feel our world is right now, "vision already holds a replacement for everything" we think we are going through. It tells us that the power of God's love is far greater than the hate of this world or of those in power, because God's love pulls us all together in truth. A world of hate, attack, fear, and grievances cannot stand in the face of love.

When I was reading the above thought from workbook lesson 23, a movie that came out in 2016, *Collateral Beauty*, popped into my mind. The movie starred Will Smith, and even though critics

panned it, I found some collateral beauty in it. The film follows a man (Smith) who copes with his daughter's passing by writing letters to time, death, and love. Without giving the movie's plot away,

I will say that time, death, and love come to him in the form of people, leading to some interesting conversations.

Most of us have heard the term "collateral damage," which is associated with deaths, injuries, or other damage inflicted on unintentional targets. This movie, however, asks us to look for the

collateral beauty in tragedy rather than the damage, much the same way as *A Course in Miracles* describes vision in the quote above.



"The movie starred Will Smith, and even though critics panned it, I found some collateral beauty in it."

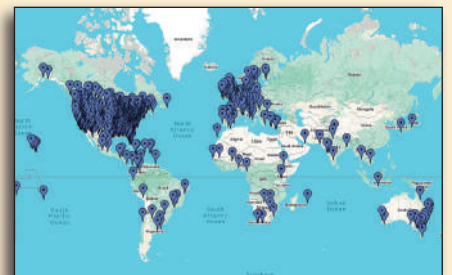
"Vision already holds a replacement for everything you think you see now."

This type of vision can light our darkened images and replace them with loveliness and hope. Many of us may

Continued on page 13

Make a Pledge for Peace

A Course in Miracles tells us that if we forget our goal and purpose, we will be confused, unsure of what we are, and conflicted in our actions. Having a consistent goal in mind and heart is critical to our healing and the world's.



Join us in making peace your goal by taking the **Pledge for Peace** today! By committing with others worldwide to make the peace of God your one goal, you will become part of the unity of thought needed to unlock our power and healing.

Take the **Pledge for Peace** at the Center's website, add your placemark on our world map, and then share the pledge with friends and family. Together we can transform this world. As the song says, "Let there be peace on earth, and let it begin with me." It all starts with YOU. Join us today.



"Let us therefore be determined to remember what we want today, that we may unify our thoughts and actions meaningfully, and achieve only what God would have us do this day." (W-257)

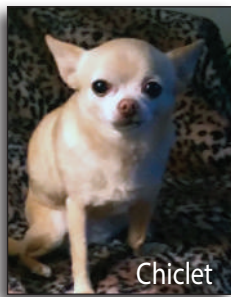
Beverly is the co-founder and president of MDC, one of the longest-running organizations based on *A Course in Miracles*. As a student, lecturer and author on the Course since 1977, her streamed weekly commentaries on Course principles have become an inspirational study and spiritual family for many around the world. View her free weekly livestream meetings at miraclecenter.org



What's Happening...with the Course and the Center

For more Information go to
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● **Miracle Milestones (MM)** — Celebrate your loved ones or yourself with a gift to the Center! Whether it's a birthday, anniversary, or a tribute to a loved one, making a gift to the Center is a way to keep the love flowing. Roberta, a subscriber to MDC's livestream, wrote us from Oregon saying she was in much pain since her sweet dog Chiclet had passed. The inspirational email from MDC had helped Roberta realize that the memory of Chiclet could inspire love, not sadness. Roberta was determined to let her love and light shine.



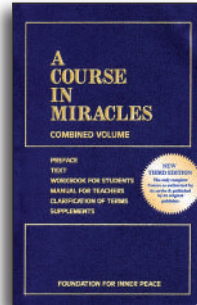
Another subscriber, Anne in Texas, heard Roberta's email on the livestream and was so moved she donated in honor of Chiclet. Strangers before, but now friends in healing. Celebrate with us, and we'll acknowledge your MM in **THE HOLY ENCOUNTER!**

● **Did you miss an issue?** As a subscriber to **THE HOLY ENCOUNTER**, you can access back issues at any time. If you missed an article or want to read earlier issues, simply click on **miraclecenter.org/archive** to find more than 90 editions dating back to 2010.



● **ACIM Online Edition with Search** — Have you ever tried to find a quote in the Course? Perhaps you had an idea of its

location but couldn't quite pinpoint it? Then our ACIM Online Edition with Search is just the tool for you! Type any word or words into the box and click "Search." You'll find all references in the Course, highlighted in yellow to make them easy to find. We made some improvements to the search results page, and we think you'll find it is even more accurate than before. Find it under "Services" on our website. Here's how Sheila in North Carolina feels about this service: *"Thank you so much for furnishing the ACIM Online Search. I have used it several times now and find it very helpful! Gratitude to you all at MDC."*



● **Get your Free Daily Lesson by email or text** — It is a great way to keep your **Workbook Lesson** by your side. Each day, this message service automatically sends you your lesson. During the quick sign-up process, indicate the Course lesson you'd like to begin with. On each succeeding day, you will receive the next lesson. The daily messages can be read on your smartphone, tablet, or computer. Each includes the lesson title, and a link will lead you to the lesson. You



may start and stop at any time and reset the lesson number.

● **Inspiration is just a click away!** On MDC's website, you can experience a different gem of wisdom from the Course each time you **Choose-A-Quote**. With nearly 500 inspiring quotes that randomly cycle, you can receive a thought from the Course selected just for you! And you can choose a new quote over and over again! Go to MDC's website and click the "Services" link to connect.



The Course's healing help is right at your fingertips! We are grateful for your generous tax-deductible support, which enables us to create and maintain these inspiring free services.

● **"I will arise in glory and allow the light in me to shine upon the world throughout the day."** This wonderful thought from the Course's workbook lesson 237 is a great way to start your day. That is the point of prayer — to center our minds so we might experience our true purpose in everything we do. We invite you to join us every day at **4:30 pm (Pacific Time)** for a moment of healing for those in the prayer ministry, our loved ones, ourselves, and the world. Thoughts for:

July: *"The peace of God is shining in me now."* (W-188)

August: *"I will step back and let Him lead the way."* (W-155)

September: *"I am not a body. I am free."* (W-199)

Our 2026 Bookmark is Available!

Thoughts in the Miracle Prayer Ministry 2026

Each day at 4:30 p.m. (Pacific Time) we stop for a moment of prayer as we join our minds with God for the healing of all His children. We hope these lessons from the Workbook of A Course in Miracles will serve as a guide for your prayerful joining.

January: I am entitled to miracles. (179)	July: The peace of God is shining in me now. (188)
February: I am spirit. (197)	August: I will step back and let Him lead the way. (155)
March: God is the Love in which I forgive. (48)	September: I am not a body. I am free. (199)
April: I am sustained by the Love of God. (59)	October: Forgiveness is the key to happiness. (231)
May: I will there be light. (73)	November: Your grace is given me. I claim it now. (168)
June: There is no will but God's. (74)	December: I am entitled to miracles. (177)

Please send your prayer requests to: prayer@miraclecenter.org - Include a postal address for a personal response.

Request your full-color bookmark today which lists all the thoughts in the prayer ministry for 2026.

Go to: **miraclecenter.org**



Becoming the Christ

by Beverly McNeff

Ram Dass, born Richard Alpert, was born into a wealthy Boston family and received his PhD in psychology from Stanford. In the 1960s, while teaching at Harvard, he spent much of his time studying psychedelics with fellow psychologist Timothy Leary. Their goal was to understand the mind-body connection using these drugs. Harvard found their work too controversial, and both were fired.

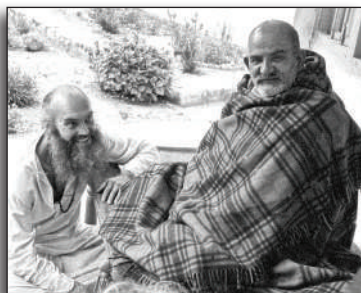
Alpert and Leary parted ways. Leary became a well-known figure in the 1960s counterculture, popularizing catchphrases like “turn on, tune in, drop out.” Alpert began a spiritual journey and became a disciple of the Hindu guru Neem Karoli Baba in India, whom he affectionately called Maharaj-ji (“great king”). His guru gave him the name Ram Dass, which meant “Servant of God.” The rest of Ram Dass’s life would be focused on his spiritual awakening and breaking the “veil of separateness.”

As a student of *A Course in Miracles*, I see many similarities between Ram Dass’s focus and the Course’s teaching, for the goal is the same: to move past our feelings of separateness from each other and from our Creator. As the Course asks us to affirm in workbook lesson 95,

“I am one Self, united with my Creator, at one with every aspect of creation, and limitless in power and in peace.”

Remember, we are “one Self,” which means there is no separation between us

and another, and in that awareness, we realize that we are “united with our Creator.” This awareness opens a whole new world to us, which is always present and always our reality, but often not seen by us because of our focus on the lie of separation and separate interests. When we can pierce the “veil of separateness,” as Ram Dass referred to it, we can awaken to the fact, as the Course says, that we are “limitless in power and in peace.”



“Alpert began a spiritual journey and became a disciple of the Hindu guru Neem Karoli Baba in India, whom he affectionately called Maharaj-ji (‘great king’).”

any of the drugs with him. Ram Dass did, and so he showed Maharaj-ji a handful of the drugs. Maharaj-ji asked if he could take them, and Ram Dass gave him one of the pills. The Maharaj-ji shook his head. He did not want just one pill; he wanted the handful! Rather surprised, Ram Dass gave him the drugs, and he swallowed them all.

Needless to say, Ram Dass was a little worried, but after about half an hour, when the drugs should have taken effect, there was no change in the Maharaj-ji. Ram Dass could not understand it, to which the Maharaj-ji said, “LSD brings you into the room with Christ, but you cannot stay. It’s better to become the Christ than to visit him.”

I remember a story I heard Ram Dass share many years ago. He was visiting his guru, Maharaj-ji, and Maharaj-ji asked about his experiences with LSD and if he had

There you have it! It is time to become the Christ. To remember once again the truth of our Self that has never changed. This awareness brings us back to our reality, which is our power and peace when we know Who we are and that we are always united with our Creator.

And we now have a powerful tool for that awakening in our hands. The Course lovingly gives us a way back to the Self we only thought we lost through its 365 lessons in a workbook, a comprehensive thought system in a text, and a clarification of terms and concepts in a manual. So let us not delay. It is not the time to just visit the power and peace we are entitled to, but to become the Self that knows its oneness with every living thing and its eternal connection with its Creator.

“Let us raise our hearts from dust to life, as we remember ... that this course was sent to open up the path of light to us, and teach us, step by step, how to return to the eternal Self we thought we lost.” (W-rV.in.5)

The Course tells us our mind cannot be stopped in our journey back to the truth of our being unless we choose to stop it, for “it is merely taking its natural course.” (W-44.7)

Let us not delay in fear; we have a mighty power with us now. We can face anything we need to face since we do not face it alone.

“I am one Self, united with my Creator, at one with every aspect of creation, and limitless in power and in peace.” (W-95)



“Remember, we are ‘one Self,’ which means there is no separation between us and another, and in that awareness, we realize that we are ‘united with our Creator.’”



Miracle Musings ...

The Things We Carry

by Paul McNeff

"Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland." (Isaiah 43:18-19)

"The ego invests heavily in the past, and in the end believes that the past is the only aspect of time that is meaningful. Remember that its emphasis on guilt enables it to ensure its continuity by making the future like the past, and thus avoiding the present." (T-13.IV.4)

A couple of years ago, I read the groundbreaking novel *The Things They Carried* by esteemed author and Vietnam War combat vet Tim O'Brien. Published in 1990, the book is a collection of 22 interrelated short stories, informed by his actual combat experience, that blend fact and fiction to depict the psychological trauma of a combat veteran.

What I found intriguing about O'Brien's narrative was the dual meaning of the things carried by soldiers, tangible and intangible. On one level were the physical burdens a combat soldier carried on their person — gear, weapons, rations, and ammunition, all necessary for survival in combat. On another level were the psychological weights soldiers carried — fear, grief, shame, love, and guilt. These were often far heavier burdens to bear, which profoundly shaped their pre-war experience and post-war quality of life.

For O'Brien, these emotional weights extended beyond the battlefield. From his pre-war shame over not evading the draft to his post-war struggles with Post-Traumatic

Stress Disorder (PTSD), a common thread emerges: anxiety rooted in past experiences. O'Brien suggests that when we become trapped by past regret, guilt, or fear, we risk allowing these past experiences to rob us of the possibility of the present moment.



Author Tim O'Brien in Vietnam and now.

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Stress Disorder (PTSD), a common thread emerges: anxiety rooted in past experiences. O'Brien suggests that when we become trapped by past regret, guilt, or fear, we risk allowing these past experiences to rob us of the possibility of the present moment.

Regardless of those fears, I was moved

by how the Course had profoundly changed my entire experience with Jesus. I was enthusiastic, perhaps somewhat naive, and wanted to share this life-changing spiritual path with them. As I explained to them, my relationship with Jesus had never been richer than it was through the Course. However, in one conversation with my mom, I'll never forget her shocking response that my newfound beliefs were the same as "spitting on Jesus." They felt that if I continued down that path, I would never be able to join my family in heaven.

After that experience, I soon found it more prudent to leave behind my past judgments about how my family would react to my newfound freedom in Course teachings and join them on much less volatile subjects. Keeping my peace became more important than arguing for the truth.

Still, at times, lingering currents of Christian fundamentalism would surface in my psyche, stirring feelings of doubt and fear. Yet, the more I grew through the spiritual transformation I experienced in the Course, the more anger I felt toward what I perceived as the fear-based conditioning of my religious upbringing. In many ways, my ego was having a field day with my emotions and judgments. It resembled a kind of personal PTSD that required further reflection and healing.

So, how could I prevent the beliefs and emotional patterns of my past thoughts from controlling my experience of the present moment? I found direct and practical guidance for confronting those questions in the teachings of the Course.

The Course instructs us that the ego is the author of this illusory world of form and eventual death. It teaches how to heal this perception and live a fuller life of joy and purpose. In the Course's text, which discusses "The Function of Time," it says,

Paul McNeff is married to MDC's founder and has been a student of the Course since 1986. He is a professional singer and conductor and holds a master's degree in vocal performance. In 1997, along with Beverly, he founded *KidSingers*, an inner-city, afterschool children's chorus. The program has won many awards and been featured on *Good Morning America*. Learn more at: www.kidsingers.org

"You have been told that your function in this world is healing, and your function in Heaven is creating. The ego teaches that your function on earth is destruction, and you have no function at all in Heaven. It would thus destroy you here and bury you here, leaving you no inheritance except the dust out of which it thinks you were made. As long as it is reasonably satisfied with you, as its reasoning goes, it offers you oblivion. When it becomes overtly savage, it offers you hell." (T-13.IV.1)

Sounds like a horror movie, right? Ego thinking is just that. But the lesson is simple yet profound: when we allow past experiences and future fears to dominate our thinking, we sacrifice the only moment in which we can truly live — the present. Rather than experiencing what is actually before us, we become trapped in past experiences, anxieties, and expectations of the future, all of our own ego making.

O'Brien speaks of his internal struggle over the Vietnam War draft. After receiving his draft induction notice, he flees to a fishing lodge on the Canadian border, agonizing over whether to go into Canada and dodge the draft or answer the draft call to military service. He ultimately gives in to his past judgments and goes to war as he is persuaded by what others might think of him, calling him a draft dodger or even worse, a coward. The past he carried, like the past we carry, haunted him for years, robbing him of years of joyful living in the present.

The Course offers a healing prescription ...

"By the notion of paying for the past in the future, the past becomes the determiner of the future, making them continuous without an intervening present. For the ego regards the present only as a brief transition to the future, in which it brings the past to

the future by interpreting the present in past terms." (T-13.IV.4)

The past survives only through memory, and the future through the projection of the past. Both are held within the mind's activity in the present moment. When we learn to remain centered in the NOW, we loosen the grip of ego-based thinking that feeds on fear, shame, regret, and judgment. In that awareness, we discover the

possibility of inner peace, healing, and liberation from the emotional weight of the past.

Finally, the Course teaches us ...

"The ego teaches that you always encounter your past, and because your dreams were not holy, the future cannot be, and the present is without meaning. It is evident that the

Holy Spirit's perception of time is the exact opposite of the ego's. ... His [Holy Spirit's] emphasis is therefore on the only aspect of time that can extend to the infinite, for now is the closest approximation of eternity that this world offers. It is in the reality of 'now,' without past or future, that the beginning of the appreciation of eternity lies." (T-13.IV.6,7)

While living within the illusion of time, I have found that healing the nightmares of our past is not tied to any particular moment. Rather, every moment we experience offers a new opportunity to heal our perception of the past. Within the framework of time, healing is rarely a one-and-done event; instead, it is an ongoing practice of returning to the present moment.

As Tim O'Brien and the Course suggest, we do not have to remain victims of the regrets, guilt, and fears we carry forward from our past experiences. We can choose instead to release those burdens and discover a deeper freedom.

"Forget the time of terror that has been so long ago corrected and undone.



"The past he carried, like the past we carry, haunted him for years, robbing him of years of joyful living in the present."

Can sin withstand the Will of God? Can it be up to you to see the past and put it in the present? You can not go back. And everything that points the way in the direction of the past but sets you on a mission whose accomplishment can only be unreal. Such is the justice your All-Loving Father has ensured must come to you. And from your own unfairness to yourself has He protected you. You cannot lose your way because there is no way but His, and nowhere can you go except to Him." (T-26.V.9) ❖

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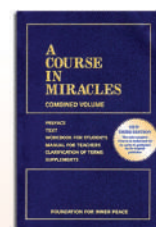
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Have You Read the Course?

by Joseph Miller

Have you ever met anyone who “has read” *A Course in Miracles*? Is the Course the sort of book that can be filed in the “having read” category, like a detective or romance novel? And what are you left with, then? Points of doctrine? A facility for “Course speak?”

I remember looking at my CD collection some years ago. At the time, I hosted a classical music radio program, and I had a large collection. It seemed to me that I “had” a lot of music. Until I thought about it. What does it mean to “have” music? What music do I *really* have? Only the music that is playing right now. Music is had in the moment of experience. And I don’t possess it — I only *behold* it. I commune with it while it plays. That is the only “having” of music that makes any sense. The rest is just plastic jewel cases sitting on a shelf.

And my ideas about music — structure, composer, artist — however interesting in their own right, are not the music. Knowing those ideas is not communion. I have ideas about Beethoven’s op. 131, that seven-movement wonder. But when I am ripe for listening to it, going full-immersion, I am brought to tears and ecstasy — something that the mere ideas about it will never do. Recently, on a trip, I missed a turn and drove an hour out of my way because I was immersed in op. 131. I was entirely possessed; there was no room for anything else — certainly not for petty concerns like *navigation*. Where else to go? I was already

present; I was already complete.

This is direct knowledge, which is experience. “Knowing” is different from “knowing about.” “About” walks the perimeter and gets perspective; “knowing” goes for the bullseye. Circumambulation circles the temple; entering the sanctuary is “knowing.” Circumlocution talks in circles;

a crisp word gets to the heart. In Sufism, the taste of honey is different from knowing about honey. In *Genesis*, when Adam “knew” Eve, it was *direct acquaintance*.

The Living Word is not the printed word; it is a vivifying current. Daily Bread is just that — daily. No one would say, “I ate Daily Bread once, and now I possess the Word.”

We “know” the strength and satisfaction of nourishment only as we eat.

This suggests that the term “spiritual knowledge” does not refer to a set of concepts or metaphysical premises. It is more like plugging into a wall outlet. You “know” while the current flows, but you no longer know once unplugged. Memories of insight are not the same as insight. Jesus, in the Sermon on the Mount, while trying to express the love of the Father, rhetorically asks, “Who among you would give your son a stone when he asks for bread?” But isn’t this what the Pharisees and Scribes were doing? They distributed the hard stones of tradition, stale shadows from the past. Jesus, on the other hand, was saying, “Plug into Me now.” Have you ever noticed that “Now” is the first word of instruction

in the workbook of *A Course in Miracles*?

If you have studied the workbook, you know about the many exhortations for “experience,” which increase in frequency as you go. Like other works of mysticism, the Course states that Reality is ineffable. It must be experienced. It cannot be described in language.

“Experience cannot be shared directly, in the way that vision can.” (W-158.2)

“A teacher does not give experience, because he did not learn it.” (W-158.5)

“We place faith in the experience that comes from practice, not the means we use. We wait for the experience, and recognize that it is only here conviction lies.” (W-r.V.in.12)

“Experience must come to supplement the Word.” (W-184.13)

“Words will mean little now. We use them but as guides on which we do not now depend. For now we seek direct experience of truth alone.” (W-pll.in.1)

Thomas Aquinas worked on his *Summa Theologica* for eight years, when, during mass, he fell into an ecstatic trance. When he came to, he announced that he would never write again. All his writing suddenly seemed mere straw. He never completed his magnum opus. The Indian ecstatic Kabir frankly admitted he had not read the Vedas or the Koran; chanting the name of God was enough for him. Walt Whitman scoffed at “proud libraries” and declared that his book of poems would only find a home in the open air, where he could greet and kiss the reader. Rumi sang that the stirrings of divine wisdom are occasioned by the mere glance of the Beloved.

Have I read the Course? No. Not if that means reading words and extracting information. When do I “know” the Course? When I am slowly reading, often in the



“‘Knowing’ is different from ‘knowing about.’ ‘About’ walks the perimeter and gets perspective; ‘knowing’ goes for the bullseye.”

pre-dawn hours, the Presence and stillness come over me. When do I “know enough” about the Course? Only during the holy



“When do I ‘know enough’ about the Course? Only during the holy instant, when I know that you and I are enough, that ‘we are as God created us,’ and when one pregnant sentence brings me peace.”

instant, when I know that you and I are enough, that “we are as God created us,” and when one pregnant sentence brings me peace. These times of deep communion I regard as offerings. I approach them with open hands. I don’t violate the Presence by grasping at words. Verbal summations become lifeless idols, shells washed up on the shore, best tossed back, in favor of a bracing plunge in the vast ocean. Over time, a more valuable sort of understanding accrues; one that is harder to summarize but more useful to live through.

We often describe the contents of the text, the first volume of the Course, as “theory.” In fact, the Course itself does that. The text is theoretical, the workbook is practical, we say. And from one perspective, that is true. But if you are looking for theory in the text, the way you might approach, say, a physics textbook, you will not find it. You won’t find any charts or tables. Some readers have complained about the seemingly roundabout exposition in the text and the overly baroque, artful language. “Just give us the facts!” they demand. And from the beginning, there has been a market for interpreters — those who purport to lay out “what the Course believes” in black and white.

But I think we do ourselves a disservice if we don’t recognize that the text is as

Update: Prison Project

The Prison Project of Miracle Distribution Center sends *A Course in Miracles* and other Course-based items to prison inmates. Through your generous donations, we have been able to supply many newly-started spiritual libraries in prisons. In some cases, we have provided multiple copies of books, so more inmates can read about the love that is their essence. These principles genuinely make a difference and quench a thirst for truth that those in prison have found no other place.



The following letter indicates the importance of our Prison Project in many inmates’ lives. We are grateful that we are here to bring the truth and inspiration that *A Course in Miracles* so beautifully offers.

Greetings,

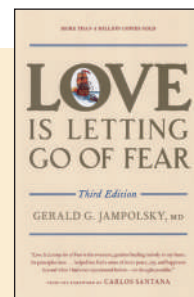
As time allows me a moment of peace. I decided to write, and little did I know the pleasure that would come to me. I have just received a book from you, *Love is Letting Go of Fear*. I have read the preface, the author’s note, the foreword, and the introduction. In so many ways, I relate to the author. It

has brought up a feeling in me, I believe this is what they call joy! Oh, on the last page of the introduction, he speaks of his present happiness; maybe that is what I am experiencing. I know I will never eat from the (low parts) of the tree again. Haaa...

Well, I am about to begin part 1 of the book. All praise to the “Creator.” I’ll get back to you, family.

In peace,

Darryl at the Federal Correctional Institution in Pennsylvania



We are honored to meet Darryl’s request and each request! Thanks to your generous support of the Prison Project and the Center, we can ensure these appeals are answered. Contact us if you know of an inmate who would like to receive books related to the Course or **THE HOLY ENCOUNTER** magazine.

Rules for sending items into prisons and secured facilities are strict, so please check with the institution before requesting that items be sent.

Together, we can experience healing by demonstrating our willingness to be truly helpful to each other. We invite your tax-deductible donations to support this project and the Center, so we can continue to pursue new ways to heal our world.

To read more click on “Prison Project” under “Services” at miraclecenter.org

much *method* as it is theory. If the Author of the Course is wise, if He is in fact “a Teacher of teachers,” then He must have been quite deliberate about his presentation of the text. He could have easily given the charts, graphs, and summaries that others have proposed. He could have transmitted a Course catechism. But He didn’t.

Head-learning is not soul-wisdom. The

head is the theater of pictures. “The heart has its reasons,” wrote Blaise Pascal, “that reason cannot know.” Plotinus wrote, “To know without image is to be.” In the end, I think, to know the Course is to *be* the Course. The Course, after all, teaches the identity of having the Kingdom and being the Kingdom. “Keep the mind in check until dissolved in the heart,” the Upanishads declare. “This is the knowledge; this, the deliverance.”



Recognizing Spirit

Finding the Hearth of the Soul Amidst the Chaos of the World

Part One: The Exhaustion of Carrying Ourselves Alone

by Lee Jampolsky, Ph.D.

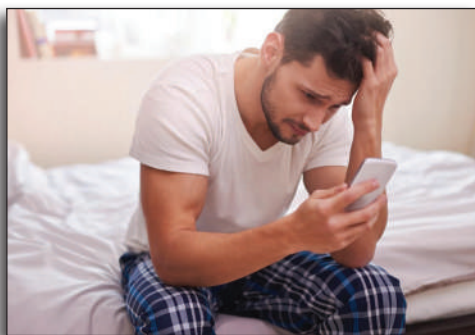
"The ego is trying to teach you how to gain the whole world and lose your own soul. The Holy Spirit teaches that you cannot lose your soul and there is no gain in the world, for of itself it profits nothing." (T-12.VI.1)

I know of no person who does not know the feeling of living with an unseen fear pressed against their own heart. Somewhere along the way, we start to listen to the ego rather than our wholeness. We begin to fear that being fully known will end with more pain. So, we learn to live from the most carefully managed version of ourselves we can muster. We don't set out to deceive ourselves or others, yet life becomes an edited conversation with the world and with ourselves. We trim the edges, polish the imagery, bury our guilt beneath false smiles and the reflex to blame. We wake up each morning not even realizing we have begun consulting fear before we consult our own heart, believing it will protect us, never noticing how we slowly stopped believing in our own goodness. After enough years of ego dominance, fear can begin to sound like a practical way to protect ourselves.

And all the while there is a gentle voice within us, waiting to be heard, a voice that meets us without turning away in recoil or trying to fix what never needed condemnation in the first place. No demands that tell us to become more acceptable before we can belong. A tender voice that has re-

mained beside us through every moment, listening for our footsteps and opening us to the waiting warmth of our Soul, bearing no judgment at all.

"You cannot sell your soul, but you can sell your awareness of it. You cannot perceive your soul, but you will not know it while you perceive something else as more valuable." (T-12.VI.1)



"We wake up each morning not even realizing we have begun consulting fear before we consult our own heart, believing it will protect us..."

Increasingly, I hear people speak of a world saturated with stress and driven by speed. I see more blind reaction, endless distraction, and blame. In such a world, it becomes easy to forget our essence — Love. We turn so sharply toward division that the Truths of our Soul, still living beneath fear and exhaustion, seem all but gone. My writing is not about fixing or escaping the world, but about remembering who we are. I want to reflect on what remains tender, human, and alive within us, even now. My focus, for both of us, is what is beautiful and still alive in us. Not necessarily extraordinary. Just honest and alive.

A few decades ago, I wrote a book on Peace Psychology called *Healing Together: Going from Crisis to Calm During Turbulent Times*. If I were writing it today, I would shift away from focusing on problems to

be solved. Instead, I would say that much of our suffering begins the moment we forget we belong to one another.

Division increases when we build our lives around the lonely illusion that we stand separate and alone. At the onset, I would make it clear that any real healing is simply a choice to return to Love. I would share my process of slowly remembering that what seems divided in all of us has never stopped longing to journey home — to the tenderness within our hearts — without any real distance. I would describe times when I learned to turn toward the Love beneath chaos and challenges that keep us estranged from ourselves.

Most of all, I would want to speak from the heart of Love within me. I would invite all of us to spark what remains untouched, even after fear has overshadowed the peaceful voice of our Soul for too long.

Though the ego will always focus on problems, I no longer think people are starving only for answers. I think many of us are starving for peace, for rest, and for the feeling that we belong somewhere beneath all the endless noise and insanity of the world. For a place inside ourselves that does not feel constantly under attack.

What I offer these days does not come from standing apart from human struggle. It arises from my own spiritual path and from living through and learning from grief, confusion, fear, loss, and periods of forgetting my way almost entirely. Whatever Truth lives in me and finds its way to you was not born from distance, but from losing my way and learning, imperfectly, how to return to Love again. One person's vulnerability tenderly invites another to meet them there.

What I have come to trust, especially now, after writing about peace for over 50

years, is that deeper understanding does not come through intellect or conventional problem-solving. It does not arise from winning, being right, or achieving some perfected spiritual stance. Wisdom from the calm stillness of the Soul is only heard when we stop filling every part of our lives with judgment, unchecked reaction, commentary, distraction, and fear. Even if we pause only for a moment, we are choosing to turn toward the hearth of the Soul. Sometimes an intentional pause in the middle of a challenging day, even a single breath fully experienced, can open our awareness to a forgotten place within ourselves. The mind moves so quickly that we stop noticing how tired we have become.



"I think many of us are starving for peace, for rest, and for the feeling that we belong somewhere beneath all the endless noise and insanity of the world."

Presence, as I have come to experience it, is not about withdrawing from the world in search of some elevated spiritual state. It is something far more intimate than that. Presence often appears in the middle of ordinary life: when we listen to someone without being preoccupied with preparing a defense, when we allow ourselves to feel pain without immediately turning it into blame or guilt, and when we notice how quickly fear pushes the mind toward certainty simply because uncertainty feels too vulnerable to hold. Though self-protection can seem understandable in this world right now, so much of our suffering grows from the ways we

guard ourselves against being hurt again.

When it comes to our current challenges, or anytime, presence is not a when-then proposition. Not a distant condition waiting at the end of some sort of worldly achievement or spiritual attainment. Presence is this breath I am having, this moment of writing to you, and in any moment of noticing I have wandered from my Self, and in the sacred moment of returning. For many, most of life is spent forgetting they have wandered until, in some small way, they finally hear a call home again.

As I write at this moment, I imagine you, the reader, sitting beside me, and us both bringing whatever in us has grown tired of the world, of life, of pretending or hiding in any way. I don't believe we help one another in the most important ways through refined and practiced answers and solutions. And I know if my life and presence hold this, healing and a deeper connection can arise. The interactions in my life that have helped me most have usually arrived through someone's willingness to be real, to show up, to simply walk with me, and inviting me to do the same. Not composed and distant, just fully there.

"In the presence of those who hear the Holy Spirit's Call to be as one, the ego fades away and is undone." (T-5.IV.1) ❖

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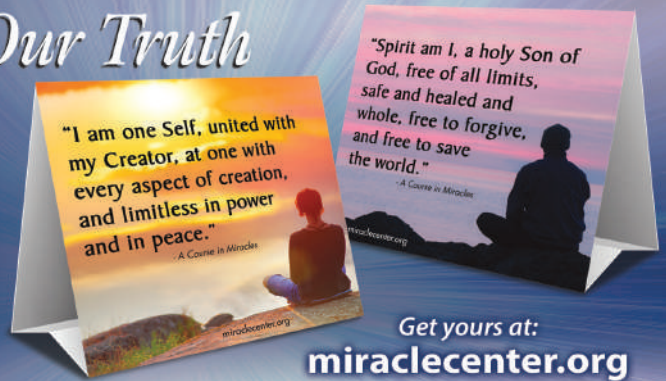


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How I Got Here

by Jacob Glass

"There are no accidents in salvation. Those who are to meet will meet, because together they have the potential for a holy relationship." (M-3.1)

Born in 1960, I grew up in the foothills of the Appalachian Mountains in rural Pennsylvania, surrounded by a very large extended family that rarely left that area. I went to a Catholic school, grades one through six, and was madly in love with Jesus. Mass had gone from Latin to English, and it was the age of *Godspell* and *Jesus Christ Superstar*. Daily, I was an altar boy, then a lector (who read the gospel during Mass), and played guitar for "folk Mass." I was "all in" when it came to Jesus, and my bedroom was full of statues and altars and crucifixes. Only eight of us in our huge family were Catholic or even particularly religious or spiritual, except for Sunday mornings. The little town where I grew up had a bar and a church on every corner.

As a "sissy" gay, neurodivergent kid who loved reading, I was quite weird and a target for bullying. My parents were older — my mother already had grown children. In fact, my nephew and I graduated from high school together. My mother suffered from depression and could get violent, and my father suffered from alcoholism, which caused many financial problems as he had trouble keeping a job. Our furniture was once repossessed, and we had to change our phone number to hide from

creditors.

This and so many other factors had me living in extreme anxiety most of the time. After breaking out in hives from head to toe, my doctor told my parents that this was "all in his head," though no one really used the term anxiety at that time. After that, my mother gave me a book called



The Brady Bunch TV show

"I so wanted to be like those TV families living in sunny California — The Brady Bunch, The Partridge Family..."

The Hypnosis Handbook so I could learn to go into trance and calm myself. It was a book full of what we now call affirmations. In retrospect, everything was continually coming together in a wild orchestration to prepare me for all the people and things to come.

Like many people of my generation, I was raised by TV. I so wanted to be like those TV families living in sunny California — *The Brady Bunch*, *The Partridge Family*... And by the time I turned 23, I had a small "nervous breakdown" and was desperate to get out of Pennsylvania. At the perfect time, a girl I had worked with invited me to be her roommate in San Diego, where she had lived for the past year! And though I had no money and no car, off I went, praising Jesus and shaking in my shoes every step of the way.

At first, things were exciting in San Diego, but without a car, it was difficult to get around, which made it hard to find a

job. I was sinking into a depression, and my old friend anxiety was with me 24/7. Then, one morning while channel-surfing TV ministries, I "stumbled" on Rev. Terry Cole-Whitaker. And though I thought she was a "slick saleswoman and a false prophet leading people to hell," I watched her show every week and found myself resonating with her teachings — and something in me was starting to shift.

Her ministry was right here in San Diego. One day, sitting at our complex's pool, reading *Out on a Limb* by Shirley MacLaine, another resident (a gay guy) started chatting me up about the book, which he had also read. We talked about spiritual topics, and as it turned out, he had been to Terry's church and invited me to go with him the next Sunday! I had been too anxious to go on my own, so this was yet another answer to prayer.

"The simplest level of teaching appears to be quite superficial. It consists of what seem to be very casual encounters; a 'chance' meeting of two apparent strangers in an elevator, a child who is not looking where he is going running into an adult 'by chance,' two students 'happening' to walk home together. These are not chance encounters. Each of them has the potential for becoming a teaching-learning situation. Perhaps the seeming strangers in the elevator will smile to one another; perhaps the adult will not scold the child for bumping into him; perhaps the students will become friends. Even at the level of the most casual encounter, it is possible for two people to lose sight of separate interests, if only for a moment. That moment will be enough. Salvation has come." (M-3.2)

After that first Sunday, there was no turning back. It rang every bell in me, and I

threw myself into it with wild abandon. I was going to two weekly services, volunteering on the prayer lines, and buying tapes and books.

Terry taught some from *A Course in Miracles*, and part of our homework was to do a Course workbook lesson every day. I immediately loved the Course, and it only continued my love affair with Jesus, only now without all the guilt and shame. The Course was changing my relationship with Jesus, with myself, and with the world. I didn't yet know I had signed up for an accelerated graduate-level degree in SUR-RENDERING. A year later, I found myself moving to West Hollywood to follow my "dream" of becoming an actor. I landed here just as the huge wave of AIDS hit, and the level of disaster that was about to rain down on us all.

A friend I met took me to see Marianne Williamson's lecture on the Course. It was like a divine download, and I was fascinated. I was taking classes at a local Church and attending a Course group, then I started attending Marianne's lectures on the Course and her small prayer group. I would see her for some counseling, and on occasion, I would go to Louise Hay's "Hayrides" for men with AIDS, focusing on self-love and forgiveness.

"First, they must go through what might be called 'a period of undoing.' This need not be painful, but it usually is so experienced. It seems as if things are being taken away, and it is rarely understood initially that their lack of value is merely being recognized. How can lack of value be perceived unless the perceiver is in a position where he must see things in a different light? He is not yet at a point at which he can make the shift entirely internally. And so the plan will sometimes call for changes in what seem to be external circumstances. These changes are always helpful. When the teacher of God has learned that much, he goes on to the second stage." (M-4.I.A.3)

There was nothing easy about those years on any level. I had many jobs, including working for a home hospice nursing company that served AIDS patients and volunteering with Project Angel Food. I also started producing my own public-

access TV show on the Course and leading small groups. Marianne was very helpful in guiding me early on, allowing me to use her apartment to have my weekly Course group.

By 1990, I had failed at just about everything I put my hand to. I was about to lose my apartment, and with just a small suitcase containing everything I owned, I decided to move to Santa Barbara. A church friend said I could move in with her as a roommate. Frankly, I thought that I'd rather be homeless in a beautiful place like Santa Barbara than in Los Angeles, and I did not want to move back to Pennsylvania, so I jumped at the opportunity.

Repeatedly, throughout the years, someone would show up at the perfect time and take me in. In retrospect, I now see that the Plan was unfolding in such absolute precision every step of the way. Each time I "failed" and thought I was lost, a brother (usually a woman) would reach down and give me a helping hand up — over and over again.

"Your way is lost, but think not this is loss. In your newness, remember that you and your brother have started again, together." (T-17.V.9)

In Santa Barbara, with my few clothes and 10 videos from my L.A. public access show, miracles started to build momentum, and learning consolidated. Everything from the previous five years became useful to the Plan. The public access station began airing those 10 shows I had on tape, and I began lecturing on the Course at the Unity Church. At that time, there was no spiritual support for people with AIDS in this area, and since I'd had a lot of experience with that, many of those with HIV and AIDS began attending. I was openly gay, somewhat outrageous, and used salty language, talking openly about sex.

Santa Barbara News-Press interviewed

me about my Course lectures as part of its Sunday "Religion" page. Titled: "Voice Unleashes a Religious Flood of Books, and Classes" — meaning the "Voice" that Helen Schucman took down in shorthand. After that, we grew quickly, and soon it

attracted more than 200 people at each lecture, with standing-room-only in the Unity Sanctuary.

By the time I turned 40, my parents, grandparents, aunts and uncles, and sister had all passed away. I moved back to San Diego, and for years, led a weekly service at the Church of Religious Science while continuing to

teach in Santa Barbara and Palm Springs. I was thrilled when Miracle Distribution Center asked me to speak at their Conferences and to write for *THE HOLY ENCOUNTER* magazine.

Just before the pandemic, I received guidance to stop public "live" teachings and to teach only online. This seemed totally ridiculous at the time, but it meant I was already up and running in March 2020 when the world shut down. I will turn 66 on July 1, and I always say that I am Jesus' semi-retired executive secretary and I am on a "need-to-know basis." The guidance seldom makes sense at the time, but is part of the bigger Plan that I only see in hindsight.

I don't know what's next, but I never have. I am just walking through the open doors. ❖



"I found myself moving to West Hollywood to follow my 'dream' of becoming an actor. I landed here just as the huge wave of AIDS hit..."

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How to Forgive

by Hugh Prather

A note from Beverly: It has been quite a while since I had the opportunity to share the writing of Hugh Prather with you. As longtime readers will remember, Hugh shared articles starting in the 1980s and then became a regular columnist for **THE HOLY ENCOUNTER** from 1999 until his sudden passing in November of 2010. Hugh and I talked on the phone frequently about *A Course in Miracles* and our lives. He was a wonderful friend and mentor. After his passing, his wife, Gayle, and I took up the phone exchange until her passing in 2023. Lately, I have been getting a nudge to share Hugh with you again. So, I am following the assignment to share the eternal wisdom of my forever friend. I know his words will speak to your heart.

I once heard someone ask Bill Thetford, co-scribe of *A Course in Miracles*, “How do you forgive?” Since the Course’s chosen path for our awakening is through forgiveness, Bill’s answer was awaited with bated breath. He answered with his usual wry humor, “You just call the S.O.B. out and forgive him.”

It took several years before I realized forgiveness actually is this simple. Anyone we want to forgive, we forgive instantly. Anyone we are conflicted about forgiving, we never quite forgive.

The root meaning of *forgive* is “To let go. To give back. To cease to harbor.”

Thus, forgiveness is as easy as opening our hand and letting go of what we are clutching. In fact, it’s so easy that little children do it instinctively. “You’re not going to invite Joie to your birthday party, are you?” asks the parent of a four-year-old. “Don’t you remember what Joie did to you?” But the child answers, “Joie is fun to play with.”

Unlike adults, children value the present more than the past. They would rather

be happy than right. They instinctively understand that it’s more fun to decide from now than from then. It’s more fun to let go of a grievance than to hold on to it. Little children get it: Judgment is a very unpleasant state of mind that hurts us more than the other person.



“You’re not going to invite Joie to your birthday party, are you?” asks the parent of a four-year-old. ‘Don’t you remember what Joie did to you?’ But the child answers, ‘Joie is fun to play with.’”

But so often we adults don’t get it. We have forgotten that forgiveness is not being nice to someone else; it’s being nice to our own mind. We no longer recognize that, to prove other people are wrong, we must remain living proof of their guilt. We must remain damaged. Yet the person we judge is often unaware of our thoughts, which poison our rela-

tionships, weaken our health, and, if not eliminated, can embitter our entire life.

The reason we have so much trouble forgiving is that we are not honest with ourselves. We haven’t yet confronted our minds with the question, “What is so desirable about judging this person?” Because if we did, we would have to take responsibility for how we choose to use our minds. In short, we would have to stop being a

victim. Instead, we wring our hands and say, “I’ve tried so hard to forgive, but I just can’t do it.” Or we ask God to forgive for us. Or perhaps the worst, we tell ourselves that we have forgiven, when, actually, everyone around us can see clearly that we haven’t.

That being said, most of us nevertheless start in a state of conflict and can benefit from following a process that gradually eliminates the conflict. In this respect, I have found that the following guidelines can be helpful.

- **Forgiveness is an act of the heart, not an outward gesture.** Forgiving people doesn’t mean we have to spend more time with them. It doesn’t mean that we refuse to fire someone, that we always lend money when asked, or that we never take legal action against an individual. It means that our primary focus is our own state of mind.
- **Forgiveness occurs only in the present.** We don’t have to forgive for tomorrow, only for this instant. When the judgmental thoughts come back, we don’t throw up our arms and say, “This is impossible.” We simply once again let go of the line of thought — just interrupt it — and return, as best we can, to mental stillness and wholeness.
- **Forgiveness is a gift to our mind, not to the other person.** Thus, we work to

Continued on page 15

Hugh Prather was an American self-help writer best known for his first book, *Notes to Myself*, which was first published in 1970 and sold over 5 million copies. After finding the Course, he wrote numerous books inspired by it. *Morning Notes*, his last book, is available from the Center. He was a longtime friend of MDC and an ongoing columnist for **THE HOLY ENCOUNTER** from 1999 until his passing in 2010.

have experienced devastating events in our lives, but the Course reminds us that the potential for a transformed vision is here and now. We can see the loveliness we are promised because that is God's will for us. His loving presence in our lives makes this transformation not only possible but inevitable. We must want this awareness, though, more than we want the devastation.

I have often said that I am a fatalist; according to the Course, our fate is already preordained: we will lovingly awaken to our oneness with God and each other in the awareness of heaven. I think that's a pretty good fate. The Course would say this has already been accomplished, for it could never

be otherwise. Our awakening, however, is necessary. Therefore, a new vision that can see past the darkness and despair must be wanted and valued more. We must be willing to look at the despair we now see, join with the power of love, and look through it to its loveliness, to its collateral beauty, to the miracle.

"This world is full of miracles. They stand in shining silence next to every dream of pain and suffering, of sin and guilt." (T-28.II.12)

The Course is telling us that fear and suffering will be undone because miracles, the antidote to the suffering of the world, are available to us now. Nature can mirror the truth. Often, you will find the cure for a poison growing next to it. For example, the California Mugwort plant often grows near poison oak and has historically been used to treat allergic reactions to the poison. If it is natural in nature for the problem and the solution to grow side by side, it can be natural in our minds too. The miracle we need right now from the pain, suffering, guilt, or fear we are facing is



"...the California Mugwort plant often grows near poison oak and has historically been used to treat allergic reactions to the poison. If it is natural in nature for the problem and the solution to grow side by side, it can be natural in our minds too."

"standing in shining silence" next to them. The choice is whether we will want the answer, the collateral beauty and healing that is all around us.

This idea was also reflected in a scene in the movie in which Death (played by Helen Mirren) sits next to a young woman named Madeleine in a hospital waiting room. Madeleine is there because her child is dying from a rare form of cancer. Madeleine doesn't realize she is sitting next to Death and sees her only as an older woman. Death asks why she's there, and after Madeleine explains, Death suggests she become aware of the collateral beauty all around her. As Madeleine recalls the older woman's comments, she says they were

not just niceties but seemed to carry a deep inner knowing that inspired and comforted her. Madeleine still went through the pain of her daughter's passing, but with a reassured sense and an awareness of the collateral beauty that surrounded her.

The sense I have always felt from the Course is that everything is going to be okay, much like a wise parent comforts a child upset about a childish problem that the parent knows will pass. I guess this is why I have always liked the passages in the Course that remind us of the unfailing support and comfort God is extending out to us:

"If you knew Who walks beside you

on the way that you have chosen, fear would be impossible." (T-18.III.3)

"His care for me is infinite, and is with me forever." (W-58)

"My Father supports me, protects me, and directs me in all things. I am eternally blessed." (W-58)

"God goes with me wherever I go." (W-41)

The Course tells us that we will continue to make our journeys without distance to a goal that never changes, but we do not take these journeys alone. The Answer, the Helper of God's Love, is always with us. No matter if our path is a painful, rocky one, one that is slightly irritating, or outright enraging, Love walks with us. God goes with us wherever we go, God supports, protects, and directs us in all things, and because of this, there is nothing to fear. Our focus now needs to be on the collateral beauty, the miracle next to every cause of suffering.

For the past ten years in this country, fear, attack, revenge, and hate have been normalized. This country's current leaders have promoted wars, threats, and isolationism. Shouts of separation and fear have drowned out calls for unity and healing. Focusing on the "other" as being responsible for our problems aligns with the ego's doctrine of "seek but do not find."

The more we look outside of ourselves for the solution to our problems, the more the solution will elude us. Therefore, it behooves us not to make the same error we see being made.

If we project our own anger onto those who we see as attacking us or others, we will miss the answers, the collateral

beauty, the miracles that are all around us. To truly lift our minds to the healing solution of God, which is being held out for us, we must remember the Course's early

workbook lesson: "My attack thoughts are attacking my invulnerability." (W-26) If we



"If we project our own anger onto those who we see as attacking us or others, we will miss the answers, the collateral beauty, the miracles that are all around us."

want to feel the strength God is holding out to us, then we must act from our invulnerability. Attacking back proves we are vulnerable, but a focus on love, unity, and joy proves our strength. Once we believe it, we will see it.

The “No Kings” rallies and peaceful protests for unity in the face of outrageous acts by ICE and this current administration have created some incredible collateral beauty. The third and most recent nationwide “No Kings” rally took place on March 28, 2026, and it was estimated that a combined **9 million people** participated in over 3,300 events across all 50 U.S. states and dozens of countries. This followed roughly 5 million peaceful demonstrators in June 2025 and 7 million in October 2025.

In the 60s and 70s, marches to protect civil rights and equal rights were often marred by violence, but this movement seems different. As one MDC subscriber, Sandy who lives in Bellingham, Washington, wrote:

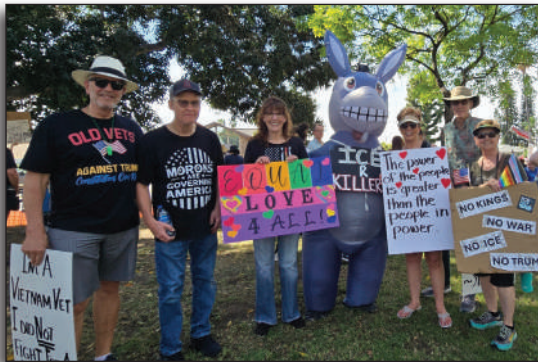
“I’ve been resting on my activist laurels for a long time. I’m so grateful to get to know the women, men, and children who are taking action to make sure all people are safe. It’s so different than it was forty years ago when I marched. The dominant motivation today is LOVE and I say WOW.”

Another subscriber, Bonnie, who lives in Michigan, attended her first rally in March. She had been afraid to attend one before, but the safe and joyful atmosphere was

nourishing to her soul. She wrote:

“I attended the ‘No Kings’ rally in Farmington Hills, and a friend joined me. I am part of the ‘Red, Wine, and Blue Network,’ which is a sisterhood of diverse communities working to change the world together while having lots of fun! It was so inspiring, and I am so glad I attended. I’m not afraid anymore.”

Our MDC staff attended a local rally in Southern California, and the joy and the sense of joining were palpable. We may not know what to



MDC staff attended a local rally in Southern California, and the joy and joining were palpable.



Bonnie, a subscriber in Michigan.



Karen, a subscriber in Massachusetts, attends March 2026 rally.

“It was so inspiring, and I am so glad I attended. I’m not afraid anymore.”

do in this world, but there is One within us that does. Joining together for a common purpose of healing, peace, and joy can move us to

new insight and awareness.

These are the moments of unity we need to focus on, the collateral beauty in the midst of chaos. The Course reminds us, “the ego is chaos.” (T-14.X.5) It further explains that finding moments of healing and beauty within the chaos of the world means we are not lost in the ego and that more than an ego is within us. We can arise in the strength that will sustain us. In many ways, the emerging isolationist ideas are a call to our awakening. It is time for us to be as vigilant for God and His Kingdom as we have been in the past for the ego’s dictates.

In the Course, darkness is synonymous

with the illusion, while truth is associated with light — not necessarily physical light, but the awareness of truth in every situation. Light has the power to pierce the ego’s illusion of lies and show us the collateral beauty, the miracle, that is always present. Transforming darkness and fear is possible, but we must finally be willing to look at the darkness of the ego’s illusory world of pain and suffering and, through it, to the light. We are not denying the world we believe in, but we are asking for the help of the gift God has given us in the Holy Spirit to lead the way, using our actions to bless the world. As workbook lesson 353 beautifully says,

“My eyes, my tongue, my hands, my feet today have but one purpose; to be given Christ to use to bless the world with miracles.”

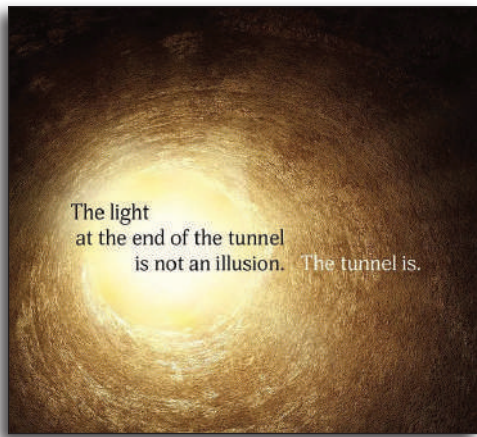
The world and all its chaotic happenings can be changed from destruction to release. According to the Course this is the way the Holy Spirit uses the defenses we have made on behalf of truth and our release.

“Light cannot enter darkness when a mind believes in darkness, and will not let it go. Truth does not struggle against ignorance, and love does not attack fear. What needs no protection does not defend itself. Defense is of your making. God knows it not. The Holy Spirit uses defenses on behalf of truth only because you made them against it. ...Defenses, like everything you made, must be gently turned to your own good, translated by the Holy Spirit from means of self-destruction to means of preservation and release.”

(T.14.VII.5)

The Holy Spirit will work at the level of our understanding to lift us to a healed awareness. Whatever challenge we face, whether it be a health issue or a global conflict, the Holy Spirit can “translate” the defenses that keep us separate and alone into a means of “preservation and release.” This is possible because we are not alone. A mighty companion travels with us, and, if we are willing, helps us to access a vision that will replace our pain with peace.

“He [the Holy Spirit] will reinterpret



The light
at the end of the tunnel
is not an illusion. The tunnel is.

“Whatever challenge we face, whether it be a health issue or a global conflict, the Holy Spirit can ‘translate’ the defenses that keep us separate and alone into a means of ‘preservation and release.’”

all you see, and all occurrences, each circumstance, and every happening that seems to touch on you in any way from His one frame of reference, wholly unified and sure. And you will see the love beyond the hate, the constancy in change, the pure in sin, and only Heaven’s blessing on the world.” (W-151.11)

Let us be open to the collateral beauty that is all around and allow the Holy Spirit to give us a vision that will replace everything we think we see with loveliness. ❖

How to Forgive

Continued from page 12

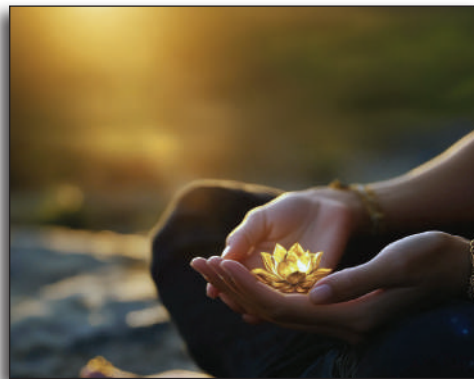
become fully aware of how a grievance affects us emotionally and physically and how it impacts our other relationships. We sensitize ourselves to the cues, such as the sense that the mind is tightening, that we can’t remain happy, that our thoughts are stirred up, that we don’t laugh as easily, and possibly even that our breathing is shallow. To stay aware of a judgmental state of mind, we have to be consistently honest with ourselves.

• Some things are more difficult to forgive than others.

The trick is to commit to the process. We do the best we can each time we get caught up in attack thoughts, and we set no time limit on our future efforts. It will take as long as it takes, and we resolve not to stop until we can think of this person in peace.

When something is particularly hard to forgive, it can be helpful to begin with a meditation, a prayer, or a guided fantasy. For example,

- Picture the person standing before you and recall everything they did to you.
- Next, remember incidents in which



“When something is particularly hard to forgive, it can be helpful to begin with a meditation, a prayer, or a guided fantasy.”

someone, anyone, was kind or patient or simply happy. Or remember funny things your animals have done. Notice the new sense of light that begins coming into your mind.

- Out of this light, create an imaginary costume of light. Maybe a hat, a cloak, and shoes of light.
- Mentally dress the person you have not forgiven in what you have designed.
- Finally, picture One who represents the divine standing behind this person and watch as this beloved figure walks into them.

Repeat this exercise only once or twice, then put in place a plan of what you are going to do the next time attack thoughts come to mind. Something simple, such as holding the person in light, or just repeating certain words of truth, or a quick breathing exercise. (Exhale as you say, “All released.” Inhale as you say, “All is peace.”)

Once you have decided on your short response, commit to doing this for as long as needed. And remind yourself often

that the cost of judging is much too high, while the benefits of forgiving will bless you for a lifetime.

“Love holds no grievances. When I let all my grievances go I will know I am perfectly safe.” (W-68) ❖

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