

## ADDENDUM ON A COURSE IN MIRACLES

Those specifically interested in the *Course in Miracles* may find the following observations informative. Kenneth Wapnick, who was a close friend of Helen Schucman and mine, has written extensively on this book. Without going into many details I wish to take issue with two of his statements since I was known to be a friend of those involved.

Dr. Wapnick in an article in the *SCP Journal* (vol. 7, no. 1, p. 198) stated that he entered the Catholic Church only to become a monk. "I had no interest in the Catholic Church but I did have a strong intent in becoming a monk." If this was the case, the devout priest who baptized him (a confrere of mine, now deceased) and I were both deceived, and I continued to be deceived for a long time. Nothing in his behavior ever indicated to me that he was anything but a devout Catholic, careful to know and follow the specific teachings of the Catholic Church. When I became alarmed at the literal way people were taking the words of the *Course in Miracles*, I arranged for Dr. Wapnick to visit with a distinguished Jesuit theologian who is known for his orthodox views. The priest had carefully read the whole Course (something I never did) and pointed out that if one took it literally it contained several things against faith and even against reason. Dr. Wapnick engaged in this long meeting without ever indicating that he did not accept the teachings of the Church, although obviously he was not going to give up working on the Course. We talked for a long time immediately after leaving Saint Ignatius Loyola Church, and I implored Dr. Wapnick not to put his faith in anything as esoteric as the Course however beautiful parts of it might be. At no time did he mention any doubts about the Catholic Faith to me.

Secondly, contrary to Dr. Wapnick's statements, I recall that at least one time Helen Schucman believed herself actually to be a Catholic. When I informed her that she should formally apply to enter the Church (she had already been baptized as a young girl on her own impulse after visiting Lourdes), she dismissed the idea saying that her Jewish heritage made her automatically a member of the Church. "It was our religion first and you Gentiles came along and made all these rules later", she said with a laugh. She believed that so long as she accepted the Catholic Faith, she was automatically a member of the Church. As Dr. Wapnick pointed out she was a very conflicted person, but she seldom showed these conflicts to me. I had no recollection of her ever questioning any Catholic teaching except later those on birth control and some pro-life issues. From what Dr. Wapnick writes she apparently kept her feelings from me and from other Catholic friends. I personally never accepted the Course as a revelation of any kind. Because Dr. Wapnick appeared to be a devout

Catholic, I hoped that both Helen and Dr. Thetford might follow him into the Church. This has proved to have been very naïve on my part, and I suspect reflects some of the confusion in Catholic religious circles in the beginning of the '70s.

Others have claimed that there is a diabolical element operating in this whole matter. At first this seemed to me to be very far-fetched. However, as I recall the terrible deterioration of Helen at the end of her life (she was frightening to be with) and her hatred for the Course and for all spiritual things, I have reason to wonder. When I see that devout people—both Christians and Jews—have replaced faith in divine revelation with this Course I am absolutely appalled. After apparently leaving the Church, Dr. Wapnick has written that this Course is not compatible with biblical Christianity (cf. *SCP* article). This contradicts what he originally believed because he did not take the Course literally. This whole matter highlights the necessity for being guided by the Church. Parts of the Course did help people, especially with forgiveness, but once it assumed authority beyond a piece of creative spiritual writing it became an obstacle to belief in revealed truth. I prayed that Dr. Wapnick would listen to the old Jesuit. I pray that now he and other followers of the Course will listen to the word of God and to the Church which Christ has given us to be our objective guide in this confusing world.

## Excerpt from:

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# A STILL, SMALL VOICE

A Practical Guide on Reported Revelations

*“And after the fire there was a still, small voice.”*  
—1 Kings 19:12

*“To ecstasy, I prefer the monotony of sacrifice.”*  
—Saint Thérèse of Lisieux