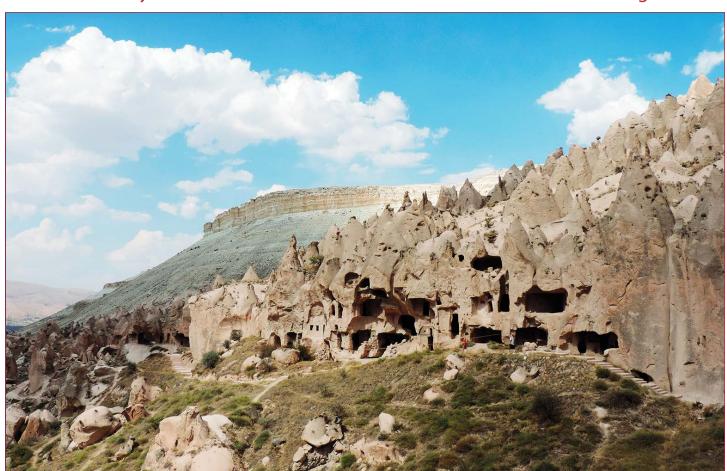


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## Silence and the energy of peace

Laurence Freeman: The first step in peace-making is to be rejoined to ourselves and to find the harmony and wholeness which characterize our own true nature. Pages 2-5



In the caves of Cappadocia, or in our daily meditation where we enter the inner room, we seek and drink from the deep well of peace that is God's spirit in us.





A Muslim-Christian couple's view of the John Main Seminar in Chicago



Ordinarily Sacred World, by David Tacey, speaker at the JMS 2015



Meditation in a Polish prison and a Meditatio Seminar on violence



#### A letter from Laurence Freeman, OSB

We all stumble in many ways. So St James says. The problem is not so much in the stumbling – that's only human and all that is human is forgivable - but in recognising and being honest about it. Only with conscious awareness and a humble heart can we hope to prevent the stumbling from turning into patterns that we eventually come stubbornly to defend and proudly justify. This is such an essential element of all spiritual growth, that it is not surprising that every tradition outlines a methodology and culture to help people deal with their stumbles

sion, especially in the intense dry heat of summer and they are not unlike a scene from a science fiction movie. They are excavated out of weird volcanic rock formations which people inhabited long before the monastic period that lasted for about a thousand years. Caves are deeply present as symbols in our psyche as places of safety and refuge – from wild beasts, bad weather or dangerous enemies. But they are also places of transformation and revelation. It was often in caves over long periods of retreat that prophets and monks allowed their



John Main Centre at Georgetown University

and backsliding and especially their fixed patterns of misbehaviour. All traditions similarly agree that doing this work is the essence of peace. As we live in such violent and anxious times we benefit from seeing meditation as a 'way of peace' that begins with correcting our own imbalances but soon extends outwards into the whole network of relationships that make us the person we are.

This summer I visited the ancient cave monasteries of Cappadocia in Turkey. They make a surreal impresminds to be re-fashioned and then welcomed the new sense of purpose and destiny that came to them.

It is as the mind is remade in this way that we discern the divine pattern emerging through the mists of illusion and the tides of distraction. As our fixed mental patterns dissolve, the template of all reality appears, the divine procession of love, the giving, receiving and returning that is present in everything, including our breathing, our relationships and the life-cycle itself. In the cave of the heart – the inner

room that Jesus says is the real place of prayer - we learn that reality is not an immobile quantity, but an out-flowing of a quality of consciousness. This current bears the experience of truth that we all thirst for, not merely as a verbal formula or belief, but as a self-communication of quintessential goodness and an ecstatic celebration of love

The monks of these dwellings lived in small groups on the same model as the Egyptian desert and Celtic monasteries. At least in the early days of the movement they did not go there for security, comfort or status or even just to 'find themselves'. They were driven by the only motivation that validates any such a radical choice, to be made into personal centres of peace, which means to be lost and found, transformed and yet remain simply human. In the caves of Cappadocia or the beehive huts of Skellig, as in our daily meditation where we enter the inner room that Jesus said is the place of prayer, we seek and drink from the deep well of peace that is God's spirit in us.

I am writing this from the John Main Centre at Georgetown University. It is not a cave but a small building, dating from 1792, standing still in the middle of the busy campus life. Meditation sessions are offered here at regular times but at any time of the day or night students, teachers, administrators or visitors can come and find that well of peace in themselves in the silence of this space. Some come regularly but there are also nearly always newcomers. Often you can guess who is returning and who is new. The regular meditator gives a sense of familiarity and of being at home.

Everywhere in the world people find that the best way of describing the experience of meditation is simply as a 'coming home'. The places where you meditate regularly will become a spiritual home. I think this explains the meaning of that sense of the sacred that we feel in places like monasteries or ancient caves where people have sought and found their inner room; because a spiritual home is not home just to those who live there but becomes a home for all humanity.

I felt this soon after visiting Cappadocia when I went as a pilgrim to Konya in southern Turkey, the home and resting place of the great Sufi poet Jalāl ad-Dīn Muhammad Rūmī. After the immense and irreparable loss of his beloved teacher, Rumi plunged in and through the grief and emerged into the infinite. Long before Leonard Cohen, he discovered that 'The wound is the place where the Light enters you.' Immersed in this light he sang, in his great poems, of the love and liberty and of the energy of peace that wells up from the great source of being that we find in ourselves. This is the universal transformation that follows on the discovery that we are indeed home to ourselves and that this home is God. 'Yesterday I was clever,' Rumi wrote, 'so I wanted to change the world. Today I am wise, so I am changing myself.' We change in this way not by seeking to be what we are not but by becoming who we truly are.

Meditators from all traditions sense this process at work in each other and it becomes the ground of a friendship that underlies and transcends all differences. When you come to meditation for the first time, however, this sounds excessive and you have that sceptical, reserved look visible in those who come to the Centre or a meditation group for the first time. But then, not always but often, as they hear and practice, you see a change in them. A look of discovery and relief appears, as if finding something they'd forgotten they had lost, like a piece of paper with an important telephone number in the

pocket of last winter's coat. It is the look of discovering that - if you allow them to - things fall into place quite simply and obviously.

Not far from the Cappadocian monasteries and the constant stream of pilgrims filing past Rumi's tomb, homes of deep peace and spiritual renewal, lie the devastations of Syria, the suicide bombings of Iraq, the humiliations of Gaza, the violent untruths of the

# Wherever human friendship is denied, enmity spreads like a stain on human conscience

Ukraine, the mutilated orphans and the fear and hatred passing down the generations inhabiting this region and infecting the whole human family. If a true spiritual home is home to all, then it is inversely true that the desecration of life in one place pollutes us all everywhere. Wherever human friendship is denied, enmity spreads like a stain on human conscience.

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It is easy to condemn others from a moral high ground, watching the world's bad news on a TV screen for a few minutes before your favourite show starts. If meditation gave us that false sense of distance and superiority it would be a sham, a consumer spirituality lacking and indeed avoiding the well of being from which authentic peace, the peace that passes understanding, enters the world. Teaching meditation in a consumerist society presents many challenges to people who have been conditioned (as we nearly all have been by our education) to see spirituality as a trying out of new brands. It's easier to preach to the halfconverted. You need great faith in the validity of the experience that you are helping people to discover in themselves. As this experience grows stronger you see how a new perception of connectedness gradually replaces the lonely individualism and isolationism of the consumer. Suspicion and instinctual competitiveness yield to an awareness of trust and collaboration. It doesn't become light all at once but as soon as the light begins to break through you can see the difference.

The natural world is full of beauty and delight. Music began when people were first entranced by the song of birds. Sunrise and sunset, when nature stands on a brink, became times of worship. Birth and death, at the same time ordinary and sacred, helped us see the human meanings of sexuality and love. But deep violent forces also dwell in nature and the animal kingdom is a constant struggle for survival. Perhaps it was with the emergence of the ego-consciousness - lacking in other creatures yet present in the early types of human beings - that what we call violence arose.

The evolved human consciousness sees the futility of violence in solving the conflicts of interest that the ego creates. It sees this as clearly as the degraded human consciousness enjoys the thrills of violence and the power rush of cruelty. The clear mind sees that violence is always misplaced energy and that a better form of life is always possible. But the ego is just one stage in the evolution of consciousness. Only if we transcend and integrate it and move to the next stage, to the experience of unity that resolves division, can we find the real meaning of peace. Until that watershed moment of transcendence peace merely flickers, peace talks fail, cease-fires collapse.

'Ignorant men,' Rumi wrote,' are the soul's enemy. Ignorance is God's prison. Knowing is God's palace.' Whatever the reason that brings us to meditate, whatever the belief system that we use

to understand it, the fruit of the practice is this knowing. The act of knowing rather than the possession of knowledge. Knowing is always happening now and reveals the eternal nature of truth. Knowledge is always a remembering and, however valuable it is to pass on this knowledge, its ultimate purpose is to rekindle the act of knowing itself. Awareness itself, rather than merely new solutions to old problems, is the way to break the grip of old patterns and free the boundless potential of the spirit. Because they knew and taught this the great spiritual teachers share a fundamental vision that in its huge simplicity and childlike immediacy offers all traditions and cultures a common pathway to peace.

In the teaching of Jesus this knowing is called the kingdom of heaven. He describes it as a discovering, a growing, a way of relating, a seeing, rather than as it was often imagined by his followers, as another place than here, a future reward or an inaccessible privilege, a club for those who keep their membership updated. He could not have been clearer about its true nature. It cannot be observed because it does not exist in the realm of duality (here or there). It is simultaneously within us in our deepest, most mysterious interiority, our true self, and it is found in all the relationships that connect us to other selves. It is both same and other. Only children and the wise could make sense of this.

Children often tumble accidentally into the kingdom and, like Rumi in many stories of his life and in his poetry, are filled with an irrepressible joy that unashamedly faces, embraces and transforms all the realities of suffering. Jesus was 'exalting in the Spirit' in this way when he spoke on one occasion of the fact that only the simple can understand these mysteries and then immediately afterwards of the great fact of his unitive knowing of the Father: 'the Father and I are one'. These moments

of breakthrough and epiphany are as unpredictable as they are unrepeatable. The ego in the grip of its pleasure principle and its confusion of knowing with knowledge naturally seeks to find the technique to turn them on and off at will. It may envy or denounce others who seem to have these experiences more than itself. It will scan every meditation session for such moments and evaluate the meditation accordingly.

And so there is another kind of ignorance than that which Rumi called the soul's enemy and which, for the Buddha, was described in the noble truth that ignorance and desire are the cause of suffering. That destructive ignorance is often not stupid, as we might expect, but highly intelligent, apparently rational and very devious. Dark ignorance is like a gaoler or a person with whom we have a co-dependent or abusive



So, trustworthy teachers of meditation, like John Main, remind people not only of the need for practice but to practice without demands or expectations. As this is impossible at first it means we have to identify these 'spiritual' desires and see and dismiss them for what they are. For people of our culture today it helps to be reminded of the distinction between the benefits and rewards of meditation. The benefits (like blood-pressure and relief of stress) can be measured and observed more readily than the fruits (love, joy and peace). But as soon as the benefits become evident from the practice it opens, through the inherent curiosity of the mind, a new level of knowing. Where do these benefits come from? How is this grace working on my nature? Every genuine spiritual path begins with such questions.

relationship we cannot escape from. There is however also an ignorance that is best described as an unknowing or what Keats called a 'negative capability', the ability to see without trying to analyse or explain, to enjoy with clear wonder. It is the unknowing that we practice in meditation when we lay aside solutions to problems that arise during the time of the mantra or bright ideas that we want to grab and remember or fantasies we want to indulge. In this apparent ignorance we enter true knowing. In this apparent, wasteful loss we discover that what we lose comes round again.

It has never been easy at any time in human evolution to accept this way because the ego resists and denies it so strongly. In modern consumerism, based on the quickest possible gratification of every desire through the miracles of technology and the illusions of affluence, it is more difficult than ever. Yet the very excesses and pitfalls of our culture often provide the opportunities to restore our capacity for knowing and for the peace we thirst for. To relieve stress, to seek meaning in the superficiality of affluence, to recover the health of relationship and the joy of the natural, to learn again how to work happily – all of which are so often lacking in modern life-patterns – our need for these human qualities brings us back to ancient wisdom.

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In our community's outreach, bringing meditation to the financial and business worlds, I find a widespread awareness that something is severely wrong in the way we work and run our institutions. The same awareness is stirring in many other fields such as education and medicine and a new paradigm is emerging in small pockets that are beginning to connect with each other. Many inspired leaders with real personal acquaintance of the spiritual path are questioning how a way out and forward can be found.

It is often the dark ignorance of these institutions that fuels the conflicts of the planet - think of the armaments industry and its share of global GDP. The same countries that try to broker peace agreements are perversely the main suppliers of arms. The cleverness of this ignorance even tries to convince us that aggression is a form of defence. To block the maddest forms of violence, such as Isil today, it is of course necessary to use restraining force, as would be done in a psychiatric hospital. But in the state of ignorance these exceptions become the rule and aggressive defence becomes a whole way of life - devastating for the most vulnerable and hugely rewarding materially for a few.

Those leaders who have the intelligence and time to think sometimes debate the different approaches to change - of regulation and personal

transformation. Is it better to make new rules with strong sanctions to outwit or inhibit those who are acting violently? And financial dishonesty on the scale we have seen recently is surely a form of violence directed at the weakest in society; in terms of morality the unethical banker is not very far removed from the terrorist. But, if regulation doesn't work, can we rely on the conversion of heart that awakens individuals to a new way of seeing and acting ethically? Will those who go through such a conversion sufficiently want to remain in power and use it to apply their new knowledge? Is it morality or mysticism that will change the paradigm and open the way of peace? Modification of external behaviour or the discovery of the kingdom within?

The Dalai Lama believes and ex-

# (...) true peace is not a negative state (the mere absence of conflict) but an energy of wholeness and, like all forms

presses a universal wisdom when he says that 'where ignorance is our master there is no real possibility of peace'. But he is also pragmatic in saying that the reduction of violence will have to precede a full peace. It may be utopian to expect a world without any violence but it is foolish not to believe that we can begin new policies that will progressively reduce the levels of violence. Otherwise we wallow in the despair of an unbreakable cycle of hatred.

If we take this approach – a combination of idealism and pragmatism – we can see the sense of developing a critical mass of leaders who have sufficient experience of their own personal transformation and still have the power to introduce systemic change. It may be a long shot but it justifies bringing meditation into the training of leaders and into the workplace itself. It may not be the only way. As Rumi says 'there are

a thousand ways to kneel and kiss the ground; there are a thousand ways to go home again'. But it is one way worth taking

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The New Testament Greek for 'peace' (eirene) is related to the verb 'to join' and reflects the beautiful Hebrew word 'shalom" which means wholeness and harmony. The first step in peace-making is to be rejoined to ourselves and to find the harmony and wholeness which characterize our own true nature. No peace with others or our environment can last that is not connected to this inner, personal peace.

Of all leaders of humanity Jesus is the strongest in delivering to his disciples the ministry of reconciliation. He sees peacemaking as one of the essential elements of true happiness. Above all, he shows us that true peace is not a negative state – the mere absence of conflict - but an energy of wholeness and, like all forms of energy, it is transferrable. He says to his first disciples that they can give the blessing of peace and if it is rejected it will 'come back to them.' He breathed on them in their room of fear and gave them his peace, not as the world gives it, but his own peace. The fear that destroys peace is part of the world that he has overcome.

Because of our ignorance we cannot see or trust that. Yet, in the depth of ourselves, we can find this energy, ever-flowing, non-conditional and generous to the point of transcendence. He himself is our peace because he has made the two one and formed humanity in 'one new person'. To touch his presence is to be cleansed of fear and energized to transmit the peace that he gives, and that he is, into all the relationships of our lives.

The wonder of our meditation in Christ is not less than this.

Ocamens.

Laurence Freeman OSB



#### John Main Seminar 2014

## Muslims and Christians, similarities and differences in words, a common ground in silence



The John Main Seminar 2014 was held in Elmhurst, a Chicago suburb, US, from the 24th to the 27th of July.

The theme, "Muslims and Christians: Listeners for the Word", was brilliantly presented by Daniel Madigan SJ from Georgetown University. More than 200 participants from thirteen countries attended the pre-seminar retreat led by Fr. Laurence and the Seminar itself. We invited a very special couple from Wisconsin, present in Chicago, to comment on the Seminar: Brian St. Clair is Christian and his wife, Aadila, is Muslim.

#### Interview: Aadila and Brian St. Clair

"Meditation is the only form of prayer I can think of that both remains faithful to our respective traditions"

## What were the most striking parts of the Seminar for you, as a Christian?

**Brian:** Even though we're taught that Jesus is the Word of God, I'd never thought of the speech of God as flesh before Fr. Dan's talk. The fact that this idea came to light in the context of comparing the Christian perspective of God's speech to that of Islam and Judaism reinforced for me the importance of understanding other religious traditions. Sometimes it's only in understanding others for their own sake that we come to understand ourselves. It seems to me the same is true of religions. Some of the other striking parts of the Seminar for me were the moments when I got a chance to meet and get to know the other WCCM meditators at the Seminar.

How do you think meditation may help in terms of inter-religious dialogue?

Brian: Experiencing meditation to-

gether as a couple gives Aadila and me a common language and shared religious experience that helps us dialogue about the ways we know God. Muslim religious concepts or Christian terms won't ever bridge that gap for us because they'll always be nearer to one tradition or the other. The experience of God in meditation, since it doesn't rely on any concepts, images, or interpretations, serves as a quiet spot where we can find a common connection point. It's the only form of prayer I can think of that both remains faithful to our respective traditions and at the same time transcends tradition itself.

## "Meditation makes it easier for us to understand other peoples' perspectives."

What were the most striking parts of the Seminar for you, as a Muslim?

**Aadila:** At one of the breakout sessions, when I mentioned that I was Muslim the attendees were really interested in my thought on Christianity and I felt that I was able to express myself openly without any fear of offending people. I really enjoyed listening to the other attendees share their thoughts on how they view Christianity and Islam.

I remember one attendee talking about how she had always felt that she couldn't feel God's presence. She knew that he existed but it was only years later when she was cradling her newborn grandson that she felt his presence. I knew exactly what she was talking about and how she felt and it reminded me that people irrespective of their religious beliefs often question their faith and their place in religion.

## How do you think meditation may help in terms of inter-religious dialogue?

**Aadila:** I believe that when people meditate they become calmer, more rational human beings. This allows them to talk about religion from a less emotional standpoint and makes it easier for them to understand other peoples' perspectives. I find that when I meditate I am calmer and when someone says something negative about Islam I can reply in a more rational manner.

Online: You can watch all talks from the pre-Seminar retreat (led by Fr. Laurence) and from the Seminar (by fr Daniel Madigan) here:

http://tiny.cc/talksJMS2014



## **Ordinarily Sacred World**

By David Tacey, writer, professor and presenter of the 2015 John Main Seminar



The future sense of the religious will not perpetuate medieval otherworldliness but inculcate a new awareness of sacred embodiment. As Thomas Berry put it: 'To preserve the natural world as the primary revelation of the divine must be the basic concern of religion'.[i] Transcendence, newly conceived as the sacred within the ordinary, will guide us to a more holistic pattern of thinking. It is as if this dimension were always there, but we did not see it. And not seeing it, we imagined it 'outside' the world in the heavens above. Nietzsche's socalled 'death of God' may now be recontextualised as the death of an otherworldly image of God. That God fell off its throne in the sky, and fell to earth. As a result of this collapse, the world itself has been filled with scintillae, soul sparks, or splinters of God.

I am not sure how 'secular' the world is. The original term secularis meant that the religious life had been 'made worldly' by history, so that elements of God have been scattered or sown in the earth. The Western death of God has given rise to a rebirth of

God. It was not a meaningless death, spelling the demise of religion, but a hopeful and significant death, pointing to a reawakening of the God presence in a new and different way. The humanly manufactured God-image, which was sponsoring a dualistic perception of the world, and separating spirit from creation, had to die so a truer image of God could be discovered.

At the same time, science has made us look with new eyes at the natural world. We look with awe and wonder at creation, and no longer take it for granted. This is happening right across the board in society, and is not only impacting on scientific communities, but on everyone. Even atheists look to creation with a sense of the numinous, not realising that the word 'numinous' is religious, from the Latin numen, meaning the power of a deity. As the real has become more complex, as science has shown the real to be mysterious, unfathomable, and not reducible to materialistic laws or causation, there is, as it were, intellectual and emotional room for the sacred. Instead of modernity wiping out the sense of the holy, as claimed by secularisation theorists, the reverse seems to be true:

The advance of science has increased the sense of awe we feel at the immense scale of the universe or the complexity of the human eye. The pragmatic and experiential elements of faith as a way of life are displacing the previous emphasis on institutions and beliefs.[ii]

Harvey Cox argues that 'what it means to be "religious" is shifting significantly from what it meant as little

as a half century ago'.[iii] While conservatives find the religious nowhere, artists and prophets are finding the religious everywhere. In the words of the poet Gerard Manley Hopkins: 'the world is full of the grandeur of God'. The everyday is not so everyday after all; it has been elevated to a higher plane, a level infused with a sense of meaning. Whoever thought that science would spell the end of God, or secularisation would spell the end of religion? It seems the reverse is true, and we are finding modernist expectations upturned in the postmodern world.

It was the French postmodern philosopher Luce Irigaray who first referred to the shift toward a 'horizontal transcendence',[iv] a turn to the immanent. But naturally religious institutions are not thrilled by this new religiousness, and are not keen to track its development, because it spells the demise of certain customs and conventions. In the Catholic tradition, the ancient saying proclaimed, 'There is no salvation outside the church', but if religion has been turned inside out, if world has replaced church as the consecrated vessel of the divine. then these old ideas no longer work, no longer make sense. Conservative religious often say civilisation is losing sight of God, whereas the real problem is that they do not know how to read the signs of the times.

The world has moved on, and if we are to understand religious experience in the new context, we are going to have to move on with it and revise our understanding of what religiousness is. Religiousness is no longer synonymous with attending holy

## Article

places on holy days, but cultivating an awareness of the presence of the holy in creation, and becoming attuned to it as a discipline of mind and behaviour. This is another way of saying that church has lost its old meaning, and if it means a consecrated dwelling where the holy is invited, we can say that the world has become the new cathedral, the dwelling place of the holy.

This was a view that I grew up with in Alice Springs, living alongside Aboriginal cultures. I have written about this experience in two books.[v] My family attended church services on Sundays, and the rest of the week we seemed to lose our reverence for the sacred and live as if it wasn't really true, as if it wasn't present. I became sceptical of this one-moment a week religiosity, because it seemed to me that if God were present, God should impact on our lives in all times and places, not just on Sundays or in special places. On the other hand,

the Aboriginal people, who rarely or never attended churches, seemed to be innately religious, and to have a full and abiding sense of the sacred in creation. For Aboriginal people, everything is potentially sacred, and the vast expanses of rock, sand and desert are 'cathedrals of stone' in which the sacred is recognised in prayerful reverence.[vi] Aboriginal spirituality is a tradition of transparency, in which the numinous shines forth in the world. Ironically, I was fully prepared for the new sacredness of a postmodern culture by my encounter with a pre-modern culture.

[i] Thomas Berry and Brian Swimme, The Universe Story (New York: Harper-One, 1994), p. 243.

[ii] Harvey Cox, The Future of Faith (New York: HarperCollins, 2009), pp. 2-3.

[iii] Cox, p. 2.

[iv] Luce Irigaray, Key Writings (London: Continuum, 2004), p. 172.

[v] David Tacey, Edge of the Sacred: Transformation in Australia (Sydney: HarperCollins, 1995); revised international edition Zurich: Daimon Verlag, 2006; and ReEnchantment: The New Australian Spirituality (Sydney: Harper Collins, 2000).

[vi] Max Charlesworth, Religious Business: Australian Aboriginal Spirituality (Cambridge: Cambridge University Press, 1998).

#### **JOHN MAIN SEMINAR 2015**

Spirituality and Religion in a Secular Age

January 15-18 – Hamilton, New Zealand

**David Tacey** 

Pre-Seminar retreat led by Laurence Freeman and post-seminar pilgrimage

Info and registration: www.johnmainseminar2015.com

Arts

# Bere Island: Music and Silence



The inaugural Bere Island Music

and Silence Festival took place at the end of August. The program was directed by Mike Rathbone and included workshops, dance, music, meditation and talks by Laurence Freeman.

Online: You can listen to Fr. Laurence and a full report on the Festival by Mike Rathbone here: http://tiny.cc/berefestival

# David Greenwood: Painting Silence

Until December 8th the Meditatio Centre in London is hosting "A Meditator Paints", an exhibition of the English artist and meditator David Greenwood. Many of the paintings were inspired by retreats at Monte Oliveto and Bere Island and pilgrimages to India.



More information: meditatio@wccm.org



# Meditation in prison in Poland Where will this take us?



By K.C., educator, Prison Service Officer, Counselor at the Detention Centre in Szczecin (Translation Philip Stoeckle)

We have been meditating for a year now, a small community, every Tuesday meeting in the common room of the A/1 Unit of the Detention Centre in Szczecin.

We form a group of several inmates, Paulina, the group leader from WCCM - Poland - and a counselor of the A/1Unit. What was it like in the beginning? It's hard work.

At first it was a curiosity, then the minutes seemed to stretch to infinity and finally the seconds seem to have no end. But this day is a special time in the weekly calendar, from silence to silence. It is strange because in one sense silence in a prison is impossible: The rattle of bars, the clatter of hammers, the sound of the radio, the strike of door bolts, the immortal sound of a key in the lock.

But it is a silence of the heart.

So you can't say it's just a cool thing to meditate in prison? When a meeting has to be cancelled we all feel the loss.

Until recently our common room was a cell. In prison it's not easy to forget that you are locked up but this cell has become our common refuge. We no longer wander the corridors along Kaszubska Street searching for an empty room. Every Tuesday in the same place, we recreate a very unique atmosphere. We spread out mats which helps everyone feel that this is their place on the floor; lay down pillows that relieve the burdens of everyday life; we rest our spines suffering from the stress of doing time; we place

a candle on a prison stool. We believe that the flickering flame will brighten the path forward to those who have wandered off. We look forward to the opening gong because it resonates a sacred space for us in daily life.

What else creates this unforgettable Tuesday climate? Maybe the weekly search for matches, which has become a symbol of our search for light. And between sessions putting words to what is in us. How differently problems are resolved and how one talks about oneself, after a session of stillness and of being immersed in the faithful repetition of the mantra. Sometimes we ask ourselves questions that have long been hurled through the bars and then find through inner freedom that we do have the courage look for the answers.

After the first month of meditation we painted a poster to express what we felt. Paulina was horrified: the crosses, graves, the downward paths and many question marks. One year later, we painted another image of what meditation is for us. I invite you to look at http://tiny.cc/prison\_poland. You may feel you are sharing in our special kind of freedom.

## Meditatio Seminar on Violence in Argentina



The Community in Argentina organised a Meditatio Seminar "Contemplation in a World of Violence" at the University of Argentina Social Museum (UMSA) on 29th of August. There were five speakers: Bach. Graciela Moranchel, Dr. Jung Mo Sung, Dr. Marina Müller, Fr.

James Alison and Dr. Adolfo Pérez Esquivel. A conference on 'Violence and the Sacred: René Girard and New Light for Christian Life Today' was held, also in Buenos Aires, the previous day at which James Alison and Jung Mo Sung were the presenters.



## **DEVELOPING OUR MISSION IN 2013**

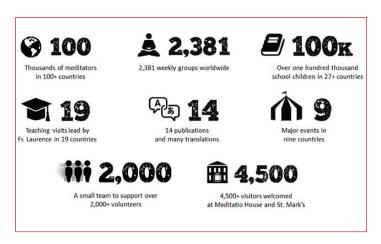
Dear Friend,

Our community freely shares the gift of meditation that has already touched our own lives. It has potential to change the world through the simple opening of the human heart.

Every day I feel so happy to be sharing this vision with so many members and

friends of our community - those who make an unquantifiable contribution with their own meditation practice, as volunteers, giving time, leading groups, teaching children, the under-privileged, the disabled, uniting the mystical and social aspects of the gospel and those who generously give of their resources so that we can continue to give freely what we have freely received.

In 2013, the International Centre supported many thousands of meditators and over 2,300 groups with free materials to introduce and accompany their journey of meditation, including the quarterly Meditatio CD, the website and daily and weekly mailings.



In 2013, I visited over 19 countries including Myanmar where Christian meditation was introduced for the first time last August. We were able to produce 14 new publications from which 24 translations were made into 10 different languages. Key events were held such as The Way of Peace in India with His Holiness, the Dalai Lama.

- Our International Centre continued to support thousands of volunteers who serve our mission in over a hundred countries.

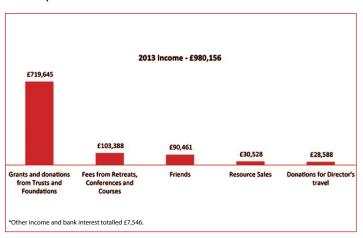
A heartfelt thank you for all your gifts which are turned into values on which no price can be placed.

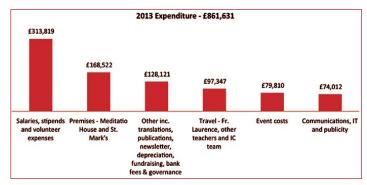
With love,

Rawens.

## **INCOME AND EXPENDITURE IN 2013**

The function of the International Centre is to serve each National Community and ultimately each meditator practicing in this tradition. Between January and December 2013, we received income totaling £980,156 and expended £861,631 in furthering our mission. Income and expenditure is broken down below:





The surplus of £118,525 will help fund our mission in 2014. To download a copy of the full 2013 Trustees report, please visit http://tiny.cc/report2013. An outline of our plans and forecasted expenditure for 2015 will be included in the next newsletter provided by Chris Whittington, WCCM's Chief of Operations, who joined the team in May 2014. A link to a talk by Chris made at the John Main Seminar in Chicago in July is available at http://tiny.cc/chrisWCCM.

In peace and gratitude,

Clem Sauvé - Chair of the Trustees - 2013



## In Focus

Jack Murta, Canada



A number of years ago I seriously questioned how I could make a greater commitment to Jesus, bearing in mind my family and work responsibilities.

I had previously served 18 years as an elected member of the Canadian Parliament, including two Cabinet Minister Posts and then spent the past 16 years in Canada's business community. My searching at this time ended with an inner conversion which eventually led me to join the Catholic Church, and then through the reading of Henri Nouwen and Thomas Merton I found an attraction and enthusiasm for the contemplative life. This in turn led me to John Main, his teachings and the practice of meditation. Over

the last 10 years meditation has significantly changed all of my activities.

One of my present responsibilities is leading the yearly Canadian National Prayer Breakfast and also the weekly Parliamentary Prayer Breakfast which is held in our Canadian Parliament. Politicians from all our political parties meet weekly to discuss their faith in a secure environment. I am also leading two of the 40 plus Christian Meditation groups in the Ottawa area. One group is in a large downtown church and the other at a men's homeless shelter.

## I now realize that one can share the gift of silence and stillness with followers of all faiths

Christian Meditation has been a tremendous gift for me, as I have made warm friendships in the weekly groups, retreats and workshops that I attend. But above all it has enabled me to find that quiet place, where twice a day I can be still and just sit in silence with my loving God. I now realize that one can share the gift of silence and stillness with followers of all faiths and that in the practice of meditation we ultimately enrich each other.

Meditation is a great help for the very poor in our society. I am on the board of a large homeless shelter in Ontario called the Ottawa Mission. It is a faith based institution that offers services and programs to meet the ever changing needs of the homeless in Canada's capital. The Mission currently provides food, clothing, shelter, skilled training and addiction services for the homeless. We feed 1300 people a day, sleep 275 people at night and utilize the services of 600 volunteers each month. Meditation is beneficial for people experiencing the stress of addiction and homeless. It is a great help in controlling anxiety and frustration and helps to calm the body, mind and spirit.

I often think about John Main when he reminded us in his many talks that the practice of Christian Meditation draws us into reality itself, not only ultimate reality but the reality of everyday life around us. I feel that what we do with our lives and how well we care for others, is as much a part of our meditation experience as what we do in turning inward to stillness and silence.

Meister Eckhart, the great 13th century Dominican priest, once said that: "God is present to us everywhere, both in and out of meditation." I find that to be so true. Meditation has helped me to be aware of God's continual presence in all activities. It has become the foundation of my life. Meditation is what I continually turn to each and every day.



Meditatio Newsletter is published four times a year by the International Office of The World Community for Christian Meditation, 32 Hamilton Road, London W5 2EH, UK. Tel: +44 208 579 4466 E-mail: welcome@wccm.org

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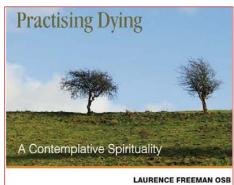
Would you like to contribute to the Meditatio Newsletter? Our next deadline is December 5th



#### **CDs**

### **Practising Dying**

Laurence Freeman OSB



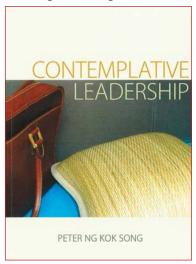
Authentic spirituality in our materialistic world, Fr Laurence says, must involve the practice of dying to our egotism. Jesus taught this in the Gospel and by his life: 'Anyone who wants to be a follower of mine, must leave self behind, take up his cross daily, and follow me.' To do that, we need a spiritual practice that we can integrate into our life and that enables our life itself to become a commitment to this ideal. Christian Meditation, he says, is a simple practice that takes us beyond our ego. We leave 'our prayer' behind and we go into the prayer of Christ which energises, and transforms us. As our focus shifts from self-fixation to other-centredness, we learn love as the meaning of life.

Where to buy: check in www.mediomedia.com

### Books

### **Contemplative Leadership**

by Peter Ng Kok Song



This book comprises four presentations to business executives and others proposing meditation as a way of cultivating enlightened leadership. Peter Ng describes meditation as the work of paying attention. It is a practice of 'selfless attention' where the attention shifts from the ego to other-centredness. This detachment from the ego enables a clearer perception of reality and enriches work and relationships. The enlightened leader comes to view leadership as not about oneself but the common good, as the acceptance of responsibility and not the exercise of power. Peter speaks with the authority and clarity born of personal experience. He argues for meditation as the antidote for our busy stressful lives. He gives simple, practical instructions on how to meditate, and how to persevere in the discipline.

Where to buy: www.meditatiostore.com Price: US\$ 10.80

### meditatio RADIO

Meditatio Radio brings you the enriching experience of the community created by meditation - a community of faith composed of people of different beliefs. It offers online 24 hours of teaching by teachers, artists and friends of the community including John Main OSB and Laurence Freeman OSB. There is content from retreats and conferences and from the varied events of Meditatio Outreach in fields such as medicine and mental health, business and finance, children and students and interfaith encounters. There are talks from the WCCM School of Meditation, music, news form the global community - all regularly refreshed and scheduled meditation sessions.

Tune in to Meditatio Radio: www.wccm.org/meditatioradio

## **To order:** Please contact your resource center or supplier for the price in your local currency

VISIT THE CHRISTIAN MEDITATION PAGE AT AMAZON: http://astore.amazon.com/w0575-20



www.goodnewsbooks.net email: orders@goodnewsbooks.net tel: +44 (0) 1582 571011

USA: www.contemplative-life.org Tel:+1-520-882-0290

CANADA: www.wccm-canada.ca email: christianmeditation@bellnet.ca Tel: +1-514-485-7928

**ASIA AND REGION** email: enquiries@mediomedia.com Tel: +65 6469 7671

**NEW ZEALAND:** Pleroma Christian Supplies www.christiansupplies.co.nz email: order@pleroma.org.nz Tel: 0508 988 988

**AUSTRALIA:** jpanetta@ausgrid.com.au Tel: +61 2 9482 3468 (also) Rainbow Book Agencies rba@rainbowbooks.com.au Tel: +61 3 9470 6611

## Canadian Christian Meditation Community

AUTUMN 2014 VOL. 23 NO. 3

THE WORLD COMMUNITY FOR CHRISTIAN MEDITATION

## Teach the Teachers

# Hundreds of Educators Learn How to Meditate with Children



How to teach love and joy in the classroom, Burford, ON

Two workshops for teachers and principals from nine Catholic school boards in southwestern Ontario, this past September, marked the first of many such events, bringing Christian meditation to children in Canada.

The initiative of Paul Tratnyek, the workshops introduced 280 participants to John Main's teachings on meditation, and gave an overview of the resources available to teachers who want to begin practising meditation with their students. The workshops also included an excellent video on a Meditation with Children pilot project, at St. Mary's Catholic School in Hagersville ON (watch it on the Canadian website: http://www.wccm-canada.ca/#!videos\_2/c1okd).

The teachers' response was enthusiastic, and they joined in discussions on ways to implement the practice with great energy. Participants could have their questions and concerns answered directly by the teachers

and principal from the Hagersville school – educators already practising meditation with children. Teachers could also learn how to begin their own practice of meditation, as well as more about the wider meditation community. All in all, the workshops were exciting signs of the movement of the Spirit.

The two workshops were the first of many still to come. More will be held in October in the Toronto area, and a series of talks and retreats will be held in the Ottawa area in February, with Fr Laurence.

Paul Tratnyek adds: "Of course, this is the easy part – in terms of introducing and getting it started in schools. The real challenge lies ahead, in building capacity and sustainability, so that it becomes embedded into the heart and practice of schools and boards within the province. We have built in a section during the sessions

Continued on page C4

#### IN THIS ISSUE

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From the National CoordinatorC3	Letter from Sr. Ruth in TrinidadC7
Palliative Care Conference	A More Virtual Presence for the Nat'l Resource CentreC8

## Letter from the Editor

This issue showcases some of the many outreach activities we are involved in, as a community – and for which support from you, the Christian meditation community, is so needed.

Not included in this issue, but worth noting, is *Libero*, a new Meditatio newsletter on Christian meditation in prisons – available online at:

http://www.wccm.org/content/website-and-newsletter-meditation-prison

Libero is intended "to encourage those struggling with meditation in prison, and to inform those on the outside of the challenges of meditating in prison." Editor James Bishop explains why it speaks to meditators on both sides of the walls:

I would like you, just for a moment, to imagine your own incarceration. You are taken to a cell where you are stripped of all your clothing and dignity. You lose your belongings and your friendships. Then, you are put into a concrete and steel room barely the size of a walk-in closet. This is your new home. No phone. No family. It is terribly lonely.

That is why prisoners need you. They need people from the outside who can help them find another way, who can show that they care about them, and lead them to a deeper connection with a God who loves them.

Christian meditation brought me from the depths of an earthly hell to the light of hope.

Here, and in all the work reported in this issue, the need to spread the faithful and loving practice of Christian meditation has never been greater. We hope each of you will help to meet that need, to the very best of your ability.

Wishing you a peaceful and gracious Advent and Christmas,

Jeff Ewener, Editor

## **Lalendar of Events**

#### **OTTAWA**

## November: Every Wednesday evening 7:00 to 8:30 p.m.

Introduction to Christian Meditation at Manotick United Church, 5567 Manotick Main Street, Manotick, Ontario. Every Wednesday in November, 7:00 to 8:30 p.m. Each session will be led by a long-time meditator, and will include a period of meditation and a Q&A. Call Richard Rogers 613-692-3806 for info.

#### Saturday November 29, 2014

Advent Retreat: Contemplation: Being Present to the Presence, Learning to walk in the dark to our True Self. Deacon James Kubina: Benedictine Oblate, former WCCM Ottawa Coordinator. The Good Shepherd Parish, 3092 Innes Road, Gloucester, ON. Registration begins at 9:15 a.m. Retreat begins at 10:00 a.m. and concludes at 3:00 p.m. There is no charge for the retreat but a goodwill offering is appreciated. Bring your own lunch. Coffee and tea will be available.

Free parking is available and Innes Road has regular OC Transpo service. Information and Registration: Contact Email: cmadventretreat@gmail.com for info or registration.

#### March 20 to 22, 2015

From 7:00 p.m. Friday to after-lunch Sunday. Silent weekend retreat with Joseph Clarkson: *The Psalms as a School of Prayer*, Notre-Dame de la Providence Retreat House, 1754 St. Joseph Blvd., Orleans, ON. \$180 covers accommodations, meals & retreat. Deadline for registration and payment in full is February 15, 2015. Beginners welcome! For info and registration: Ed Papazian retreat2015@rogers.com or spapazian@uwaterloo.ca

#### **TORONTO**

All events at Knox College, University of Toronto – Contact Elaine Mills – 416-962-7111; elaine.louise.mills@gmail.com or Marilyn Metcalfe - 905-831-2945; MEDIT8RMM@gmail.com

**November 27, 2014**, *Birds and Trees as Meditation Teachers* by Michel Legault.

**December**, **11**, **2014**, *Advent Reflections*, Terry Gallagher.

January 29, 2015, A Sense of Wonder, John Callaghan

**February 26, 2015**, *Pearl of Great Price: What is Meditation?* Jeff Ewener

#### CENTRAL ONTARIO

**November 29 at 9:30 a.m.**, St. James Anglican Church, St. Mary's. Christian Meditation Advent Retreat Day led by Rev. Glenda Meakin. Marilyn Metcalfe, medit8rmm@aol. com

#### **QUEBEC**

WCCM-Canada National Conference 2015, "Returning to the Centre", June 12-15, Bishop's University, Lennoxville QC. Info: 514-485-7928 nat.conf2015@bellnet.ca or wccmcanada.ca

### **B.C.** (LOWER MAINLAND)

**January 2015** (exact times TBA), Rosemary Heights Retreat Center, Surrey, BC. Introduction to Christian Meditation, a 4-week evening course, Colleen Donald, cmdonald@telus. net – Jim & Louise Dudar, jldudar@gmail.com

Continued on page C4

# From the National Coordinator

Each year our community makes two appeals for money. The spring appeal is called Friends of the WCCM, and supports our work worldwide. Our fall appeal is to further the work of our Canadian community. Money collected supports the work outlined in the enclosed brochure. Both donations are made through CCMC/Meditatio – and are eligible for income tax receipts.

The world's needs are great. People from every walk of life are increasingly receptive to the gift of meditation as a way to fulfill their personal human potential, and be of service to others. Never has there been a more pivotal moment for our community, our outreach work, or the future of humanity.

Fr Laurence Light of the World: The vision of Christian meditation

Four years ago our Director, Fr. Laurence Freeman, initiated a collaborative vision for the community. Simply stated, it is: "To open hearts, transform lives, build community and change the world through the practice of meditation." This vision is underpinned by our mission: "To communicate and nurture meditation as passed on through the teachings of John Main, in the Christian tradition, in the spirit of serving the unity of all."

Meditatio, WCCM's outreach to the wider world, was initiated.

Implementing this vision includes stronger internal organization and communication at all levels of our community. In addition to the innovative use of electronic communication, leadership meetings have been initiated which require travel. And our joint efforts, both nationally and internationally, are already bearing fruit. We are beginning to connect with others worldwide, to offer the support of our experience of meditation.

In Canada, our Meditatio focus has been in the area of education. Meditation is being introduced to a large number of teachers and children in faith-based schools in Ontario. This is a major opportunity to reach not only students but families as well as parishes. This initiative requires both human and material resources – which, as members of this community, means ordinary meditators like us!

Nationally, we have 260 meditation groups. Of these, 218 are English speaking. We distribute the Newsletter to 2500 people. Development of leadership is critical. Yet our revenues are shrinking.

In the past year we lost a long-term grant which made up 25% of our revenue and had been dedicated to paying the rent for our resource center. Granting bodies increasingly request matching funds to demonstrate a committed and involved pool of supporters. Fewer than 30% of our meditators make a financial contribution to CCMC/Meditatio. As dedicated as our volunteers are, they can't work without the material resources.

Our Canadian community is open to the life-giving energy of the Spirit. But this energy is expressed through our actions, by meditating, by volunteering and by supporting the community financially. Without your financial support we cannot maintain the status quo, much less respond to the invitation for growth.

If you share this hope and vision please consider making a generous donation to your community. Meditation is **the** spiritual practice for our time. This is the present moment, and the need is now. Thank you for your support.

With love and gratitude, Colleen Donald National Coordinator, CCMC cmdonald@telus.net

## Canadian Christian Meditation Community National Resource Centre

P.O. Box 52, Station NDG Montreal, Quebec H4A 3P4 514-485-7928 christianmeditation@bellnet.ca www.wccm-canada.ca

#### **Editorial Team**

Phil Barnett, Joseph Clarkson, Colleen Donald, Mark Schofield and Jeff Ewener

Send submissions to newsletter coordinator Jeff Ewener at <newsnotes@bellnet.ca>.

échos du silence, a newsletter for French-speaking meditators, is available. Send inquiries to Fr. Michel Boyer, editor, 2715, chemin de la Côte Ste-Catherine, Montréal H3T 1B6 or email <info@meditationchretienne.ca>.

Page design: www.khatvanga.com

## Meditating with Children continued from page C1



Teaching the meaning of love



Workshops Team: L-R Glenda Meakin, Marilyn Metcalfe, Paul Tratnyek, Charmaine Hanley, Diane Bowie

to identify a lead person from each board to begin networking and support among the boards. This will help long term. We are up and building!"

Glenda Meakin

If you would like more information about Meditation with Children, contact Marilyn Metcalfe (MEDIT8RMM@aol.com) or Rev. Glenda Meakin (meakin@cyg.net).

## **Lalendar of Events**

continued from page C2

## February 2015: Fr Laurence Freeman in southern Ontario

February 10: Christian Meditation, St. Thomas the Apostle Parish, Waterdown. 100-200 participants expected.

February 11-13: OCSOA Retreat (Ontario Catholic Supervisory Officers' Association), Kingbridge Centre, King City.

February 13: St. Jerome's University Lecture Series, Waterloo.

February 14: Day Retreat for Youth and Young Adults, location to be determined.

## March 2015: Essential Teaching Weekend

March 6-8, 2015, Paris, ON. Contact: Marilyn Metcalfe MEDIT8RMM@aol.com, or Julie Meakin juliemeakin@sympatico.ca

## 20th International Conference on Palliative Care

## Love is the Best Care

The 20th International Congress on Palliative Care was held in Montreal September 9-12, with the ongoing participation of meditators from the WCCM community of Montreal.

Christian meditation has formed a part of this distinguished international medical conference since 1982, when John Main gave a keynote address to the 4th Congress. Little did we realize at the time that this would be Fr. John's last major public appearance. His talk was published under the title *Death: The Inner Journey*, and republished in the collection *Community of Love*.

The bi-annual conference is hosted by Palliative Care McGill, an initiative founded by Dr. Balfour Mount that brings together healthcare professionals, researchers, educators and volunteers at five major Montreal hospitals. Its goal is to enhance the quality of life of people struggling with life-threatening and life-limiting conditions, and their families.

The Conference attracts up to three thousand delegates from around the world. In the words of Dr. Mount, its goal is "to move beyond the traditional concerns of academic medicine to embrace the needs of the whole person – as experienced by patients, family members and caregivers – deepening our understanding of the quality of life and the meaning of personal healing, for all concerned."

In the early 1980s, Dr. Mount invited Polly Schofield to set up a regular meditation schedule for patients, members of their families and care givers, at the Palliative Care Unit of the Royal Victoria Hospital (since moved to Montreal General). Later she set up a "quiet room" at the Palliative Care Congress, to introduce meditation to interested delegates.

Polly gave a series of three talks to this year's conference, followed by meditation, attended by individuals from various faith traditions. She expressed surprise at the upsurge in spiritual awareness in recent years, among medical scientists, clinicians and volunteers, many of whom have returned to join the meditation sessions in subsequent years.

Mark Schofield, Montreal

# In memory of Muriel Smith, from fellow meditators of the Outaouais Region

Murielle left us at 78 years of age. A long life devoted entirely to the quest of God.

O God, you are my God. At dawn I search for you. My soul thirsts for you. My body longs for you in a dry, parched land where there is no water. [Ps. 62:2]. Murielle did not have much in her name, but she would have still given it all up for God and for others. She knew how to distinguish the Lord's actions in everything around her.

We all appreciated her generosity, devotion, simplicity, interiority, her greeting and her courage. Her life on a daily basis demonstrated the Beatitudes and their path towards the completeness of God's need: poverty and purity of heart, gentleness, compassion, the spirit of justice and peace.

In 2002, she participated in the creation of the francophone Christian meditation group in the Paroisse du Sacré-Coeur of Ottawa, and was its first leader. Little by little three other groups were formed, two of which were within the Paroisse Notre-Dame-de-Lourdes and another in Orleans.

If her departure saddens those that had a chance to know her, the legacy that she leaves is one of life and inspiration, joy for those who know how to surpass the contingencies of earthly existence and who stay focussed on the eternal fulfilment. Through her faith, her interiority, her asceticism, her perseverance, Murielle leaves her friends this priceless legacy: *I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken* [Ps 15:8]

Murielle, you will always be a great friend to us and a source of inspiration. Rest in peace!

To her grieving family, the meditators of the large region of Ottawa-Gatineau-Petite-Nation, we offer you our sincerest sympathies.

> Florence Marquis-Kawecki and Roch-André LeBlanc

# Canadian Christian Meditation Community Statement of Receipts and Disbursements for the Year Ended December 31, 2013

Depoints	2013	2012		
Receipts Publications	\$ 17,261	\$ 16,432		
Donations – Newsletter	3,965	4,177		
Donations and Grants	34,215			
Program revenues	16,962	8,141		
Miscellaneous revenues	167	225		
Bank Interest	65	350		
GST & PST refund	1,808	3,090		
Unrealized gain (mutual funds)	0	0 1,292		
Revenue from Endowment	2,098 0			
Total receipts	\$ 76,541	\$ 63,942		
Disbursements				
Publications	\$ 12,821	\$ 9,557		
Newsletter	21,319	18,413		
Donations	F F07	0		
WCCM Friends	5,587	0		
Canadian groups Rent	1,400	0 744		
Office	9,790 4,157	9,744 5,385		
Travel	6,731	6,096		
Shipping and warehousing	3,709	2,702		
Telephone and communications	2,511	3,463		
Programmes	10,504	7,742		
Insurance	1,774	. 0		
Equipment	814	0		
Interest and bank charges	1,346	833		
Miscellaneous disbursements	177	1,593		
Total disbursements	\$ 82,640	\$ 65,528		
Excess of receipts (disbursements)	\$ (6,099)	\$ (1,586)		
ASSETS	2013	2012		
Current	<b>A</b> 10 100	<b>.</b>		
Cash	\$ 18,409	\$ 26,361		
Accounts and miscellaneous receivables Investments — Term GICs	720 5 000	1,143		
Pledges receivable	5,000 6,650	5,000 13,883		
Prepaid expenses	1,330	155		
Inventory	20,221	18,375		
involvory	\$ 52,330	\$ 64,917		
Long-Term Investments	Ψ 02,000	Ψ 01,017		
Mutual funds	\$ 0	\$ 47,803		
Income Endowment Fund	\$ 50,338	\$ 0		
Total assets	\$102,668	\$112,720		
LIABILITIES – Current				
Accounts payable and accrued liabilities	\$ 308	\$ 3,108		
NOTES				

#### **NOTES**

The mutual funds were converted to a Fixed Income Endowment Fund which was felt to be more in keeping with the wishes of the donor. The revenue will be split evenly between the Friends Program and the Canadian Community.

Pre-paid expenses - the insurance payment for 2013 is for a two-year policy.

Full financial records for the past ten years may be found on the Revenue Canada website under the Charities Division.

# Images from Trinidad



Trinidad: The inward journey



Trinidad: Spreading the word



Trinidad: Reaching out to youth

## A Letter from Sr Ruth in Trinidad

# Fruits of the Spirit

(with help from Canadian Meditators)

Just wanted to let you in Canada know that we completed thirteen television programs on Christian meditation, which ran on the Port of Spain Archdiocese's Trinity TV between January and August this

year. It was challenging, but we felt inspired to spread the message in this way throughout Trinidad, and it has been fruitful.

We will try to put the series onto DVDs, so that Laurence can take back copies after his visit. We are looking at packaging and selling them too, as well as using them to help new groups – especially in the Caribbean, and for our training sessions. Will get advice from Laurence when he comes, in November 2014.

In the meantime, I attach a note from the production manager at Trinity TV informing us that the programs will be re-run in September 2014. And she wants to start the planning for a new series!

Will send further information about Laurence's visit after our team meeting in September. Thanks to the donation from Canadian meditators – with your help, we were able to book and pay for all Laurence's inter-Caribbean flights: Trinidad-St. Lucia-St. Vincent-Barbados.

Thanks to all for your support, and for everything each of you has done to put us on track and to guide us.

Peace and Love from all of us Ruth Trinidad

#### From Trinity TV

You will be happy to know that we plan to re-run the entire Christian Meditation series at 6:30 a.m. from Monday, September 1 (every morning!) up to September 13. (Canadians can watch the first part of the series here: https://www.youtube.com/playlist?list=PLmN5an552ULTI8 Q2LrDmjTiT1bWD\_ibUr)

We are celebrating our Trinity TV one-year anniversary (September 8) by re-running and so highlighting the best of Trinity TV for the year. The last episode (13) will still run as scheduled on September 16.

We will have to plan when to begin the new series! Please inform the rest of the team and congratulations to them on a great series!

Tax receipts will be issued for Newsletter contributions and donations.

Sr Ruth Montrichard SJC

For	r some information	on new publications	s, please see <b>page 12</b> in the internation	nal section.	••••
	I wish to □rec	ceive 🗌 renew the printe	ommunity — Newsletter — Public d Newsletter — suggested annual contribution \$ rsion — suggested annual contribution \$10		
Name			_ Quantity Title	Unit Price	Total
Mailing Address			Contemplative Leadership (see p. 12)	\$12.00	
City	Province	Postal Code	-	TOTAL .	
Telephone	Email		-	POSTAGE + 10%	
The Ca	PLEASE MAKE CHEQUES nadian Christian Meditatio		DONATIO	NS / NEWSLETTER .	
	. Box 52, Station NDG, Mont redit card:	_		TOTAL AMOUNT .	

Expiry:\_\_\_

# The National Resource Centre - A More Virtual Presence

The Meditation and National Resource Centre began 23 years ago in a basement apartment at the corner of St. Catherine and Clark in Westmount, Quebec. The suite consisted of a meditation room, a bookstore, an office, and a kitchen and bathroom. The meditation group that met there each Saturday over-flowed the small meditation room, and spread into the office and kitchen.

This group was vital to the centre's operations – assisting with the bookstore, and undertaking the labour-intensive task of preparing the quarterly newsletter for distribution. They had to stuff 3,000 newsletters into envelopes, and label and sort them by postal code.

In later years, that distribution became fully automated – moving from the editor to the layout artist to Canada Post by electronic file transfer. By 2000, when founding director Doreen Romandini handed over management to Audrey Booth, the Centre continued to house the bookstore and Meditatio office, but the basement's limited access was becoming an increasing concern.

In 2004, the Centre moved to a newly-renovated community centre, associated with Wesley United Church. The rent was the same, but included utilities. Management was split up. Irene Armano now ran the bookstore, and Polly Schofield, as director, put together a schedule offering meditation five days a week.

This vital work has been financed for 23 years through the very generous support of a Montreal donor. Now, however, circumstances have changed, and that level of funding is no longer available. Last spring, the director and the board of Meditatio decided not to renew the current lease, which expires at the end of October. So where do we go from here? Fortunately, modern technology will enable us to carry on many of the Centre's functions in a "virtual" space, without a physical address.

We are currently negotiating the use of a small meditation room in the same centre. The bookstore's publications are in temporary storage, as are the financial records of Meditatio – along with archival materials that need to be sorted before being deposited at Georgetown University in Washington DC, or St. Paul's University in Ottawa.

The telephone number, postal and email address will remain the same:

P.O. Box 52 Station NDG, Montreal, QC H4A 3P4.

Tel: 514-485-7928 christianmeditation@bellnet.ca www.wccm-canada.ca

Mark Schofield, Montreal.

The team at the virtual National Resource
Centre are spread across the country:
Editor of the Newsletter – **Jeff Ewener**, Toronto
Website – **Luis Zunino**, Vancouver
Group lists and CD distribution – **Bill Meeks**, Ottawa
Friends Coordinator – **Elaine Mill**s, Toronto
Canadian Oblate Coordinator – **Polly Schofield**, Montreal
Bookstore – various volunteers, Montreal,
Telephone, email and Treasurer of Meditatio –

Mark Schofield, Montreal

Return undeliverable Canadian addresses to: Canadian Christian Meditation Community P.O. Box 52, Station NDG Montreal, Quebec H4A 3P4 Publications Mail Agreement No. 40007931