

Christian Meditation

NEWSLETTER OF THE CANADIAN CHRISTIAN MEDITATION COMMUNITY



SPRING 2026

WCCM-Canada National Coordinator	C2	CCMC Needs Your Time and Talent	C7
When the student is ready, the teacher will appear.....	C3	Pure Prayer, the Prayer of the Heart.....	C9
Ora et Labora – Prayer and Work		Meditation Conundrums.....	C9
• Benedictine Oblate Promises	C5	Poem: Wait Only Upon God.....	C10
Community Corner		Bookstore notice	C11
• Can “good” become “better”?	C6		
• Ottawa Area Group Prays and Breaks Bread.....	C6		
• Mother’s Day and Meditation.....	C8		

Meditation: a prayer, a community builder, or an agent of epochal transformation?

Sometimes, I find it curious that we have a global community devoted to meditation. You don't hear of a World Community of Electricity Users or a World Community of Twice-a-Day Teeth Brushers. Like meditation, these are essential elements of everyday life.

I am not saying meditation isn't worthy of a world community. We know its benefits and fruits – physical, mental, spiritual, and communal. But just as electricity becomes visible only when it lights a bulb, the impact of meditation becomes visible only when it is practiced and lived in a particular context: one's spiritual journey, one's family, one's relationships, one's community.

When introduced by someone who has learned the discipline of meditation, it can bring about transformation at the individual and group level. And once its benefits have been revealed in one place, it naturally moves on. Like electricity or the wind, meditation cannot be contained or clung to.

Across Canada, we now have more than 110 weekly meditation groups (<https://bit.ly/4vlAwIC>). We also offer a national calendar of online weekly groups (<https://bit.ly/4uOWKtp>) accessible from Iqaluit to Chilliwack. This is a remarkable collective achievement of many, and before my involvement in CCMC. We should be grateful to them and feel satisfaction.

But if our contemplative practice is an agent of epochal transformation, it must be shared. Otherwise, its fate may resemble the fig tree in the Gospel of the day when I wrote these lines Mark 11:11–26, full of promise, yet bearing no fruit.

As National Coordinator, I speak with people across the country. Young people are not drawn to meditation groups that feel like “social tea parties.” They are concerned about the future – their families, their communities, the planet. Meditation should be woven into their passions, actions, and commitments, and not treated as a separate activity one does “if there is time.” Otherwise, it risks becoming something pleasant but easily lost in the rush of daily life.

So, as a national community, what should we focus on? More meditation groups? More practitioners sharing the gift in churches, workplaces, schools, health-care settings, and community organizations? Or perhaps both?

I love to hear how meditation has shaped people's lives. Some integrate it into their daily spiritual practice; another form of prayer. Some, like Elaine Mills and Rev. Marilyn Metcalfe, have faithfully led groups for more than 40 years in total. Others feel called to bring meditation into new sectors:

- **Schools** – Paul Tratnyek, Andy Burns and Andrea Siqueira.
- **Homeless shelters and Food Outreach Programs** – Jack Murta, Lorena Vicente, and myself.
- **Health care** – Louise Hébert-Saindon.
- **Immigration shelters and disenfranchised youth** – Sandee Bengochea in Trinidad and Tobago.

And then there was Paul Harris, who recently passed away – a man who shared the gift with evangelical zeal.

How has meditation transformed you?

How are you drawn to share it with the world?

There is no right or wrong answer. Saint Paul reminds us in Romans 12:6-8 that we each have different gifts, and we are called to use them faithfully – whether teaching, serving, encouraging, giving, leading, or showing mercy.

Recognizing how the Spirit invites us to live and share the Word – and the practice of meditation – may be one of life's deepest satisfactions.

For many of us, meditation is a daily prayer that draws us closer to God. It complements the Eucharist and other forms of prayer – devotional, intercessory, or prayers of gratitude.

Here are a few areas where I believe meditation can help bring about a breakthrough:

• The Church

Fr. Laurence recently spoke in Portugal about the future of religion (<https://bit.ly/4ugju4J>). He honoured the richness of the Catholic tradition while highlighting the need for a contemplative renewal – a breakthrough that reconnects faith with silence, depth, and interiority.

• Education

Children need tools to face the onslaught of online distraction and the temptation to misuse AI. Pope Leo, in his first encyclical this week, Magnifica Humanitas



André Choquet
WCCM-Canada National
Coordinator

(<https://bit.ly/4uciBdm>) said we must “disarm AI.” Can meditation be one of the means of disarmament – a way to cultivate attention, compassion, and discernment?

- **Mental health**

Based on personal first-hand experience, I believe mindfulness and Christian meditation can help people with mental illness lead a normal life. Outreach to the psychology and psychiatric professions would be a must. Meditation is not a cure-all practice, even though it does change the lives of many.

- **Environment and biodiversity**

On my LinkedIn page, I recently shared a three-part series called *Escaping the Nash Trap*. I explored how contemplative practice can support negotiations at the annual COP meetings of the Paris Agreement signatories. Meditation can help willing leaders move

from self-interest to the common good – a shift essential for planetary survival.

So, is meditation a prayer, a community builder, or an agent of epochal transformation?

It sounds like it touches on all three fronts. But maybe it's even more.

In closing, there is nothing wrong with practicing meditation alone, or with leading the same group for decades. This shows stability, perseverance, faith, and loyalty. But individuals and groups eventually pass on. For meditation to thrive for generations – and to be a force for transformation in our world – we need pioneers. People capable of observing the needs of society, listening to the Holy Spirit, and courageously bringing this ancient tradition into new spaces in a spirit of love and empathy.

If you would like to respond to this article, I would love to hear your comments at achoquet@rogers.com.

When the student is ready, the teacher will appear:

New school Christianity & meeting Paul Harris

My “old school” Christian religion left me with some serious emotional scars. I went to a Catholic school and absorbed a lot of shame. There was much talk about sin, death, and punishment. Religion was sometimes comforting, but often terrifying. God was a grumpy old man in the sky, ready to strike me down at any moment. In my childish mind, a grumpy God was very pleased when his children were being eaten by lions. Heaven was far away and sounded boring. I didn't see much hope.

Little wonder as a teen that I left the Christian faith. I dropped out of school and became a hippie. This was in the early seventies. “Dropping out, turning on, and tuning in” started an intense spiritual search. I hitchhiked to California, experimented with psychedelic drugs, tried different religions, visited fringe churches, and even joined a cult. I had a lot of questions. Mainstream Christianity was the last place I expected to find answers. It was a long, turbulent journey.



Darrell Taylor
Spiritual Care Counsellor -
Meditation Facilitator

Years later, I dropped back into society. Returning to Canada, I entered university and studied world religions. Like many young people, I was attracted to Eastern mystical traditions. I also studied the Bible, but from a modernist, critical point of view. Any Christianity I had left in me was thoroughly deconstructed. I grieved as I let go of my immature beliefs, but I also felt liberated. My early notions of Christianity were naïve, narrow, and damaging. But I did not want to throw Christianity completely out the window. Why throw out the baby with the bathwater? Yes, the bathwater needed tossing, but the baby? The one born in a manger?

While studying, I discovered the writings of some Christian monks who traveled to the East to encounter spiritual traditions much older than Christianity. One famous American monk was Thomas Merton, who wrote about his friendship with a Buddhist master. I liked the universalist approach to religion. Still, something was missing. I needed more

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échos du silence and the French version of *Meditatio* are available from Méditation chrétienne du Québec, 105 ch du Richelieu, bureau B, McMasterville, QC J3G 1T5, 450-446-4649. info@meditationchretienne.ca.

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than theory. I needed to find a practice, a way of life, a spiritual home.

You've heard the saying, "When the student is ready, the teacher will appear." This proved true. I started attending churches close to the university campus. The ceremony now made more sense. I was awed by the beautiful symbolism and ancient rituals. The celebration was powerful. One Sunday, after service, a poster caught my attention. It was an invitation to a Christian meditation group, Wednesday evenings in the church basement. Wow! Christians who meditate. I had only read about such people. Here was a group close to home in downtown Ottawa. I had to check this out.

Wednesday evening came, and I made my way down the old stone steps of the nineteenth-century building. The basement was a dark emptiness. It reminded me of the ancient crypts I visited in Ireland. Feeling my way along, I saw a light streaming from a doorway in a corner. It led into a bright room. I came early. Chairs were set up in rows, and a lone elderly gentleman greeted me with a big smile and a warm handshake. His name was Paul. He glowed with a calm, spiritual presence. I didn't know it then, but he would become a close friend, a mentor, and my "spiritual father."

People began to enter the room, shuffling into their chairs. In quiet tones, Paul explained Christian

meditation to me. "It's a simple practice; you just have to jump in and do it," he said. I found my teacher. Christian meditation was the missing cornerstone to reconstruct my "new school" Christianity. The daily practice and weekly meditation groups led me into a contemplative way of life.

God wasn't an angry old man living in the sky. God was a loving Presence, a burning flame at the core of my being. His light, through Christ, illuminates everyone and everything. This was a God I could trust, a God who loves abundantly. John Main taught that God can be known using concepts and words, but this "head knowledge" was still partial. It only takes us so far. Ultimately, God was beyond our finite minds, but He could be apprehended with the heart. The way to apprehend God was in silent meditation, repeating a single prayer word, a mantra. The prayer word Fr. Main recommended was the Aramaic word Maranatha. The early Church mothers and fathers understood this to mean, "Come, Lord Jesus." I took Paul's advice and jumped in.

Paul's gentle caring, John Main's inspired teaching, daily meditation, and the Christian meditation community led me into the "Silence and Stillness"* of the Divine Other living within. My heart was being healed, one sacred word, one Maranatha, at a time. Pax.

Paul Harris passed on May 19, 2026.
He would have celebrated his 100th birthday on August 31



Fr. Laurence Freeman & Paul Harris

*In contemplative prayer,
we seek to become the person
we are called to be, not by
thinking of God, but by being
with God. Simply to be with
God is to be drawn into being
the person God calls us to be.*

— John Main

*From Paul Harris' book *Silence and Stillness in Every Season: Daily Readings with John Main*. WCCM, 1997.

Ora et Labora - Prayer and Work

“Prayer and Work” is the name given this space as a regular feature devoted to sharing information and news about the **WCCM Benedictine Oblates** (<https://bit.ly/4dNAPGP>). It comes from the balance between prayer and work (and reading) that St. Benedict stresses in his Rule and that Oblates strive to follow in everyday life. Enjoy!

If you would like more information about the Oblates, please contact **Dorothy Wood** at dorogeo50@gmail.com.



BENEDICTINE OBLATE PROMISES

Priests, brothers, and sisters who belong to religious communities make vows when they arrive at the end of their period of formation and decide to spend the rest of their lives within their religious communities. For the majority, the vows, as most people know, are poverty, chastity, and obedience. Benedictines stand out in this regard. Although they take a vow of obedience, the other two are different. They are vows of stability and conversion of life.

Benedictine oblates, who also follow the Rule of St. Benedict, albeit adapted to their lives in the world, make promises rather than vows, but they are the same ones as those made by Benedictine monks and nuns. What do they mean?

There are approximately 25,000 Benedictine oblates in the world. All, except for the approximately 400 who are attached to the World Community for Christian Meditation (WCCM), are associated with specific monasteries. For these oblates, as for those of the WCCM, the promises of obedience and conversion of life mean the same.

Since oblates live as ordinary men and women in the world, obedience does not mean listening to and obeying the abbot or prioress who stands in the place of Christ. It means being attuned to the voice of God in prayer, in Scripture, in nature, in daily encounters with others, and in the events of everyday life. It is being tuned into God's "frequency", understanding that God can use many means to communicate. As St. Benedict says, it means obeying without delay and without grumbling or resentment, acknowledging that sometimes we are asked to do what we would rather not do.

As for the conversion of life ("conversatio morum" in

Latin), this is an attitude of openness to change at all levels. A recognition that impermanence is a fact of life. We are called upon to see what is real. To leave what is past, behind. And to move forward. It is a call to acceptance. A call to be a pilgrim in this world.



Dorothy Wood

National Oblate Coordinator

And what of the promise of stability? This is where Benedictine oblates of the WCCM differ somewhat from their brothers and sisters who are affiliated with monasteries. For these, just as for Benedictine monks and nuns, stability means remaining connected for life to the same monastery, to the same community. In fact, people do move, but rarely. They cannot without the express permission of the superior of the community which they are leaving, and of the community to which they wish to move.

For the WCCM oblate, stability also means faithfulness to a community. However, this community, the WCCM, is not physically attached to any one place since it is composed of men and women worldwide. Stability, in this context, is perhaps more of an inner stability as well as interpersonal stability. For the WCCM oblate, a key distinguishing characteristic is also the stability of, and fidelity to, the practice of meditation.

According to Fr. Laurence in the booklet *The Oblate Path*, the practice of meditation unites within itself all three promises. Stability can be seen as the stillness that is practised during meditation, conversion of life as silence as we accept the power of the Holy Spirit who leads us through the conversion process, and obedience as the simplicity of our recitation of the mantra.

To quote Fr. Laurence: "These precepts are lived dynamically—within the flux and flow of life. But they give continuity and purpose to all we do."

Can “good” become “better”?

Can a good person become a better one through meditation? I risk showing a bias, but say “yes.” However, the answer is coming from a subjective inner sense of being less reactive, less judgmental, more compassionate, and more peaceful.

As group leaders, we tell newcomers, “You will not notice any changes, but others will.” Well, don’t hold your breath; I am still waiting for such external validation!

Whatever transformation takes place, it happens without our conscious “doing” but by the grace of God and our faithfulness to the practice. The more effort we exert, the more frustrated we become and further from union with God.



Dr. Lorena C. Vicente
Oblate

The best example of “holy non-doing” is a seed planted in a pot of soil. It will germinate on its own, without us “growing it”; all it requires from us is proper care, like fertile soil, moisture, warmth, and leaving it alone, without pulling it up now and then to see if it is “doing what it should”! No evaluation is required; no judgment is needed. Nature will take its course.

Does this ring a bell anywhere? Can you see the similarity between meditation and its potential metanoia? We only need perseverance and faithfulness. Not evaluation or measured “progress”, just a healthy detachment from results and a humble surrender to the process.

“Into your hands, Lord, I commend my spirit.”

Ottawa Area Meditation Group Prays, Talks, and Breaks Bread Together



May 7, 2026 – Ottawa and area Christian Meditation leaders and chaplains gathered to explore spiritual conversation, richly reflecting on honouring silence, creating safe and open spaces, and preserving the integrity of Christian Meditation in the public health care setting at the Bruyère Hospital in Ottawa.



CCMC Needs Your Time & Talent

The sustainability of our Canadian Christian Meditation Community (CCMC) requires many hands to share the load in “paying forward” the gift of meditation.

Do you feel called to deepen the transmission of the Essential Teaching of Christian Meditation across Canada? Would you love to help us ensure spaces for meditation remain safe and welcoming? We’re inviting expressions of interest for the two key volunteer leadership positions within the CCMC described below.

Please consider, if God is calling you, to take part by lending CCMC the gift of your time and talent to one of the listed positions.

Our National Coordinator, **André Choquet** (achoquet@rogers.com, 647-680-8040), would love to hear from you.

National School Director

Key Responsibilities:

- Coordinate with the National Coordinator, the Council and the WCCM International School Director to plan School of Meditation activities, including meditation for children.
- Promote and co-facilitate Essential Teaching Workshops (ETWs) nationwide.
- Encourage national and regional retreats and support Introductory Courses and Community Days.

- Share and promote the School of Meditation website and online resources.
- Co-lead online courses with group leaders and meditators.

Ideal candidates will have participated in an ETW (and preferably co-facilitated one) and bring a collaborative spirit, strong communication skills, and a deep commitment to the contemplative path.

National Safeguarding Lead

This role is created as part of the upcoming launch and implementation of our new Safeguarding Policy to ensure that our events and meditation groups remain safe, respectful, and inclusive for all – especially children, adults at risk, and vulnerable individuals.

Key Responsibilities:

- Receive and respond to safeguarding concerns with discretion and procedural fairness.
- Guide meditation group leaders and coordinators in handling concerns appropriately and promptly.
- Liaise with the CCMC Board to report and manage potential claims.

- Promote safeguarding awareness and education across the community.
- Maintain confidentiality and uphold the CCMC’s Safeguarding Procedures and Policy.
- Submit an annual report summarizing safeguarding activity and outcomes.
- This is a vital leadership role for someone grounded in CCMC’s contemplative ethos and committed to protecting the dignity of every participant. Experience in pastoral care, education, or community leadership is helpful but not required.

Mother's Day and Meditation: Where Silently Nothing Happens but Everything is Accomplished

Recently, I spoke at the village church in Cumberland, Ontario, a place that formed much of the way I see the world and how I try to live in it. In her essay *How the World Began* by Margaret Laurence, the Canadian novelist wrote how her small Manitoba town influenced her view of the world. "My eyes were formed there," she wrote. Likewise, Cumberland and St Andrew's United Church, and the women and men who worshipped there, have impacted my life from its beginning. Mother's Day seemed appropriate to reflect on the women there, and the following is a recap of the day's scripture reading and my talk.

The scripture reading from Acts 16:6-15 tells of Paul's journey to Phillipi and the conversion of Lydia, a merchant of purple cloth. Purple cloth was rare and expensive, made from thousands of Mediterranean snails. Only the rich and powerful wore such clothing. We deduce Lydia was a wealthy and well-connected woman.

We are told that the Lord opened Lydia's heart to Paul's message of Christ as the risen Lord. She and other women supported Paul and his ministry. The church in Phillipi was the first Paul founded in the Roman Empire, mostly due to the women building a community of believers through both material and spiritual support. His letter to the Philippians is a beautiful commendation of their steadfast love and commitment. Similarly, I reflected in my talk, were the women at St. Andrew's United Church. Their ministries provided for many. Demonstrating a way of living in the world, a way of loving supportively; serving financial, emotional, spiritual, and educational needs. It was a joy to reminisce together about the dinners, Bible studies, prayers, Sunday School, Christian Girls in Training, Mission Band, and the church's support for births, deaths, marriages, baptisms, and myriad other ways of living gospel values.

I spoke of my mother, whose favourite Bible verses came from Philippians, especially Chapter 4, "Do not

be anxious about anything...." And, "I can do anything through him who gives me strength."

My mother was in palliative care at 65, a short 10-week bout with cancer. I visited her every day and was in awe of her peace, joy, equanimity, and grace. She lived each moment at the moment, speaking economically and meaningfully, giving rapt attention to whomever she was with. It had been a dry period for me spiritually. That sense of God's presence that I saw in my mother, I wanted. What I didn't want was waiting until I was dying to get it!

A few months after Mom passed, I met an old Catholic priest in the town where I lived. I explained my restlessness. He invited me to his meditation group. There, I found a taste of that peace that passes all understanding. Meditation has added a layer of depth to my life.

I spoke to the congregation about the prayer of the heart and contemplation; how drastically it is needed to heal our fractured world. I spoke of how my meditation practice is central to my life, the daily rendezvous with God, morning and evening, where silently nothing happens but everything is accomplished. I spoke about the extensive network of meditation groups throughout the world and, if it was of interest, encouraged the congregation to explore meditation.

I had brought information on Christian meditation, and at the social time afterward, I spoke further about the practice. There was an interest in learning more.

It was a blessing to return to my spiritual home to express my gratitude for the gift they had given. Their nurturing and mothering of the community taught me a way of seeing and being in the world. And, the great gift from my mother, the peace and equanimity with which she lived in dying, led my heart to the much-treasured practice of meditation. A pathway I discovered of seeing and being filled with joy, love, peace, and equanimity.



Elizabeth (Beth) Smith

Ottawa and Area
Coordinator



Pure Prayer, the Prayer of the Heart, and our Very Human Body

I will start by paraphrasing Jesus: When you pray, go to your inner room and shut the door. Talk to the Father, who already knows what is in your heart.

Easy to say. Not easy to do when it's meditation. How we approach the time of meditation and what we experience during those first 20 minutes of the day determines whether we persevere or not, whether we do the second 20-minute period or not, whether we stop going to our weekly group or not.

Yes, we are not to expect anything, no spiritual rewards of any kind; we are to approach it with a pure heart, but we also know that human nature demands something else, perhaps emotional or psychological satisfaction.

If we wonder about the cause of this dilemma, the dichotomy between the ideal and the reality of the

experience, we might consider the fact that we are embodied spirits cast into a mould of flesh. Both are intimately connected, "until death do them part." The spirit may be willing to detach from reward, but the flesh—the brain—requires the "carrot at the end of the stick"; palpable satisfaction to keep going.

In practicing Christian meditation or in introducing it to others, it is important to acknowledge and accept our humanity. Even long-term practitioners, like me, still struggle. Let us be real. Be honest. Face the facts. But then what?

Go back to your inner room. Shut the door. Talk to the Father who dwells in your heart.

– Dr Lorena Cristina Vicente

MEDITATION CONUNDRUMS

This section reflects on the conundrums sometimes faced in group meditation. It shares stories and applied wisdom for those who have written in to tell of their experiences.

A leader of group meditation writes:

Again, it happened on a Monday, when a female patron of the Food Outreach Program started to sing and talk, albeit gently to herself (but still audibly) as soon as the meditation started. This lasted for ten minutes.

This time I immediately started Metta practice (a traditional Buddhist exercise that trains your mind to cultivate unconditional warmth, friendliness, and goodwill), and switched silently from "Maranatha" to:

May you be happy, may you be free from suffering, may you be well, may you be at peace, may you be happy.

And it helped, at least, it helped me to keep ill feelings in check and my blood pressure under control. Perhaps it even helped to tune down the individual's disturbed state of mind (since it finally stopped!).

The old Buddhist practice of Metta was adopted later by Christians as "loving kindness" (connected to the Beatitudes). To learn more about cultivating kindness towards a "difficult person," the link is: <https://bit.ly/4fqoAaM>. It may even help when you are driving.

We share a poem by **Freda Hanbury Allen**, who lived in the early 20th century. She speaks of the holy calm bestowed by God through our silence. The poem was requested by a member of the oblate community.

Wait Only Upon God

Wait only upon God; my soul, be still,
and let thy God unfold His perfect will,
thou fain would'st follow Him throughout this year,
thou fain with listening heart His voice would'st hear,
thou fain would'st be a passive instrument
possessed by God, and ever Spirit-sent
upon His service sweet – then thou still,
for only thus can He in thee fullfill
His heart's desire. Oh, hinder not His hand
from fashioning the vessel He hath planned.

Be silent unto God, and thou shalt know
the quiet, holy calm He doth bestow
on those who wait on Him; so shalt thou bear
His presence, and His life and light e'en where
the night is darkest, and thine earthly days
shall show His love, and sound His glorious praise.
And He will work with hand unfettered, free,
His high and holy purposes through thee.

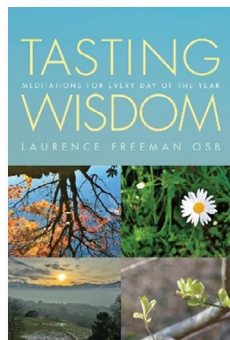
First on thee must that hand of power be turned,
till in His love's strong fire thy dross is burned,
and thou come forth a vessel for Thy Lord,
so frail and empty, yet, since He hath poured
into thine emptiness His life, His love,
henceforth through thee the power of God shall move
and He will work for thee. Stand still and see
the victories thy God will gain for thee;
so silent, yet so irresistible,
thy God shall do the thing impossible.

Oh, question not henceforth what thou canst do;
thou canst do nought. But He will carry through
the work where human energy failed,
where all thy best endeavors had availed
thee nothing. Then, my soul, wait and be still;
thy God shall work for thee His perfect will.
If thou wilt take no less, His best shall be
Thy portion now and through eternity.

Canadian Christian Meditation Community Bookstore

SERVING NORTH AMERICA

A Focus on Daily Readings



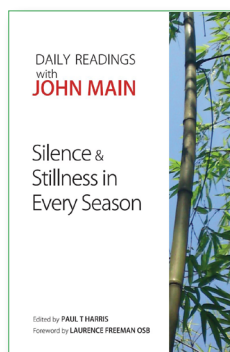
Tasting Wisdom

Every day, members of the WCCM receive a brief reflection, Daily Wisdom, from Laurence Freeman.

In this collection, recipients have helped Fr Laurence select 366 reflections that have had particular resonance.

The result is this book of daily meditations to last the whole year.

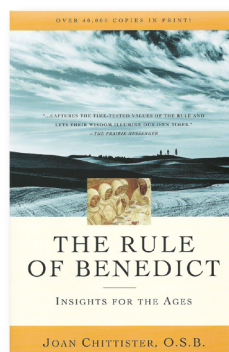
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Short talks for Groups

From 2005 to 2023, The Singapore Meditation Community distributed CDs of short talks to meditation groups around the world. These talks continue to be available for download at <https://meditationtalks.wccm.org/>.

The Bookstore has many of these original CDs in stock for those who prefer physical CDs. These are available at \$10—postage included, or at \$8, plus postage, for multiple CDs. The list of titles is on the above noted website. Please send enquiries and orders to: mediomedia@wccm-canada.ca

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Orders can be placed using the website, or via email, or by phone.

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CCMC 2026 National Conference

In-Person Registration Deadline: June 24, 2026

Transforming Together in Peace
Reconnecting humanity and the living earth

The Canadian Christian Meditation Community (CCMC)
Invites you to attend its biennial
NATIONAL CONFERENCE RETREAT
JULY 24 -26th 2026
VICTORIA COLLEGE AT THE UNIVERSITY OF TORONTO,
91 Charles St. West, Toronto, Ontario

*Can contemplative practices help us pay closer attention, to not only our human neighbour, but to nature, to which we are inextricably bound?
Might this timeless discipline, shared by so many religious traditions, hold the key to addressing the profound ecological and geopolitical challenges of our epoch?*

Attend in person or Online
The conference will include
* Engaging talks * Life-giving Meditation * Insightful workshops
* Uplifting Tai Chi * Praise and worship in song
Everyone is welcome—no prior meditation experience needed!
Student discounts available.
Don't miss this chance for growth and connection!

Register Online at <https://bit.ly/CCMC-NC2026>
Reserve your accommodation by FEBRUARY 24th, 2026



Keynote speaker **Tom Mustill**,
Emmy-nominated filmmaker and
author of *How to Speak Whale*,
creates award-winning stories where
people and nature meet, collaborating
with Greta Thunberg and
David Attenborough.



Chief R. Stacey LaForme, poet and
storyteller, led the Mississaugas of
the Credit First Nation, advancing
reconciliation, culture, and
community through leadership,
literature, and bridge-building
across Canada.



Laurence Freeman OSB, Benedictine
monk and Spiritual Director of the
World Community for Christian
Meditation, teaches worldwide and
has authored many books on
meditation and contemplative
practice, fostering peace and
dialogue.

For more information,
Visit: wccm-canada.ca or contact
Lise Babin : info@wccm-canada.ca
Phone: 416-522-8488





Key features include:

- **Renew friendships, create new ones**
- **Attend in person or online**
- **Special 50% discount for students** on commuter and online rates
- **Everyone is welcome**—no prior meditation experience needed!
- For more details, visit www.wccm-canada.ca
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