



# Australian Christian Meditation Community

International Website - [www.wccm.org](http://www.wccm.org)

Australian Website - [www.christianmeditationaustralia.org](http://www.christianmeditationaustralia.org)

## CONTEMPLATING CONSUMPTION A BENEDICTUS SEMINAR 14 OCTOBER 2017, BLACKFRIARS CANBERRA SYNOPSIS

On Saturday 14 October, Benedictus Contemplative Church hosted a seminar to explore how a contemplative perspective might help shift our personal and societal compulsions to over-consume and over-produce, and imagine new models of economy.

The three speakers were Linda Chapman (founder of Open Sanctuary @ Tilba and environmental advocate), Peter Martin (economics editor for Fairfax media) and Sarah Bachelard (founder of Benedictus Contemplative Church).

Peter Martin put the view that there is nothing fundamentally amiss with current economic models and practice. He acknowledged that there are instances where economic measures give a distorted account of real value, and so work against widely agreed common goods. For example, there is clear value in babies being fed with breast milk, but the GDP measures as an economic 'good' the sale of formula; likewise, the economic value of forests become measurable by the GDP if they are cut down but not if they are conserved. Nevertheless, he considered that the discipline of economics is evolving to take more realistic account of both the nature of human beings (as being not intrinsically competitive and self-interested) and the real val-



ue of things, and that ultimately the price mechanism and appropriate government regulation are capable of resolving most issues – including the ecological issues we face..

Linda Chapman and Sarah Bachelard offered a different view, suggesting that current patterns of consumption are ecologically unsustainable and humanly distorting. Linda referred to Wendell Berry's notion of living 'sacramentally'. This acknowledges that we must consume to live: 'To live, we must daily break the body and shed the blood of Creation'. The issue is how we do this and how we are affected by it. Berry writes: 'When we do this knowingly,

lovingly, skillfully, reverently, it is a sacrament. When we do it ignorantly, greedily, clumsily, destructively, it is a desecration. In such desecration we condemn ourselves to spiritual and moral loneliness, and others to want' (The Art of the Commonplace: The Agrarian Essays). Linda suggested that the practice of silent contemplative prayer is a way of unhooking ourselves from consumer consciousness and growing in contemplative consciousness, and so becoming capable of reverence and true care for the earth.

Sarah spoke of the double-valence of the notion of 'consumption' – we think we are the ones consum-

ing, but increasingly we find ourselves, our time, our energy, our relationships being consumed by the pressure to be endlessly productive. She explored how we might become present through contemplative practice to the lived experience of life as gift, rather than as something to grasp or possess on our own terms. She suggested that, as that begins to happen, we can be open to different ways of imagining the human vocation. As we see ourselves no longer primarily consumers and producers, we become capable of taking seriously the biblical vision of ourselves as having a 'priestly vocation', called to recognise and celebrate the gift of creation and to participate with God in life's transmission and renewal. In this way our lives come to reflect a different sense of what human life is for, and to engage the implications of that for our social and economic arrangements.

## **MEDITATION AND THE ENVIRONMENT**

Since the first Meditatio outreach seminar on the Environment in Sydney in 2016, our ACMC community has continued with related events during 2017. These included:

### **TASMANIA**

Responding to the Cry of the Earth Seminar followed by a nature retreat in the Mt Field National Park, led by Rev Linda Chapman and Roshi Dr Susan Murphy.

### **NSW**

Earth Day: The Radiant Tapestry of Being; exploring our interconnectedness.

The Art of Meditation and Dadirri : Fr. Laurence Freeman and Miriam Rose Ungerm; (video available on WCCM / Meditatio website)

### **VICTORIA**

Meditation and Environment led by Dr Deborah Guess

### **ACT**

Contemplating Consumption. Rev Sarah Bachelard, Rev Linda Chapman and economist Peter Martin exploring consumption as a driving force of economic growth....and its negative environmental consequences. (audio available online at WCCM./Meditatio/ Environment)

We hope to continue to include environment related events in our coming programmes, understanding that meditation is an important path towards a much needed change in consciousness of our interconnection with the whole of creation and our responsibility for the care of the environment- our common home.

Currently the first Meditatio newsletter on Meditation and the Environment is also available on the WCCM website.

If you would like to contribute to an ongoing exchange, please contact me at janetos239@gmail.com

**Peace, Janet O'Sullivan  
(Environment coordinator,  
Meditatio Council)**

## **NATIONAL REPORT**

2017 has been a big year for our international community as well as here in Australia.

The World Community purchased our new home, Bonnevaux in France, a contemplative centre and meditation retreat. The spacious, peaceful property was dedicated on the 21st of November a memorable day for our Community globally. With the Archbishop of Poitiers, the Prior of the monastery of Liguge, Sandrine Vinay (French National Coordinator) the icon of John Cassian 'writ-

ten' for Bonnevaux by Odile van der Hoff was blessed and installed in the small chapel. Meditators from France, Switzerland, Spain, Germany, the UK and Ireland were present and messages came from worldwide, read by Jose Pype, national coordinator from Belgium. To read more about Bonnevaux go to the world website – wccm.org.

Fr Laurence was with us in July at the Australian Catholic University in Sydney where the NSW community held a Meditatio gathering "A conversation with Fr Laurence Freeman and Mirrian-Rose Ungunmerr on "The Art of Meditation and Dadirri". The next day Laurence spoke at "Awakening the Sacred through Literature and the Arts" a conference organised by the university.

Following the conference Fr Laurence led our National Silent Retreat where 160 from our Australian community came together to listen, be still and spend time in silence. The theme was "Finding Oneself" which was recorded then transferred onto a CD and has now been shared with all the groups in The World Community.

In September next year we have planned a National Conference in Adelaide. Unfortunately Fr Laurence won't be able to be with us but he has agreed to pre record talks for the conference. The Rev'd Dr Sarah Bachelard, from Canberra, will be joining us and will also speak on the theme "Contemplative Christianity". A venue hasn't been finalised yet but the dates are Friday evening 7th and Saturday 8th September 2018, put these dates in your diary and plan to join me there.

Thank you for being part of our wonderful community in Australia

and I wish you, your family and friends a Happy Christmas and a New Year filled with times of silent reflection along with the exciting joys and challenges of our community.

**With my love Jan**

## VIC REPORT

"Jesus is the vision of what we can each be, are meant to be, must be. Christmas is not a fairy tale; Christmas is a gift of new life; Christmas is a mandate to be more than we have been before. Christmas is the vision of the Vision" (Joan Chittister – The Radical Christian Life)

Our Quiet Day in October led by Eva Dabasy with the theme: Clothe yourself with Compassion (Cor 3:12) was an inspiring and spiritually challenging day for all. Eva encapsulated the message of Jesus emphasising that Jesus was switched on to what was happening, moved by peoples' suffering to compassion and acted to alleviate suffering. Eva led us into a deeper reflection, of our attitudes and practices in our relationship: with God, others, ourselves and the planet.

Two pertinent quotes by Eva:

"If you want to be happy practice Compassion.

If you want others to be happy practice Compassion"...Dalai Lama

"The best name for God is Compassion"... Meister Eckhart

**New Groups** -- Over the past month two new groups have formed. One at St Carthage's, Parkville near the centre of Melbourne and one in Ballarat, Regional Victoria.

**Outreach** -- McAuley Community Services for Homeless Women

– During the month of August we offered five sessions of meditation at McAuley and subsequently have engaged in a conversation with the Social Inclusion Officer proposing another series of sessions during 2018.

Joseph's Corner an organization established, by Sr Jeanne Dwyer, which offers counselling for families living with alcohol and drug addiction, requested four workshops on meditation at their Laverton centre during October. Five of the nine participants expressed the wish to continue the practice of meditation and stated they would join the Altona ACMC meditation group.

Participants' comments re meditation: Helps me to relax, have quiet time and not be as anxious.

Helps me to be compassionate to myself and others.

It's not a hippy new age thing, it's for everyone – it's not a competition with any other religion it's a universal practice. Helps me to be calmer.

Austin Hospital Heidelberg – Trudy De Luise continues to lead the meditation group, offering meditation for staff and visitors.

**Retreat** -- Silent Retreat November, 2017 led by Linda Chapman with the theme: Learning the Unforced Rhythms of Grace was well attended with thirty-five retreatants. We were blessed with the gift of Linda's presence leading us towards an understanding of how to move gently in the journey of... Learning the Unforced Rhythms of Grace

Linda challenged and encouraged us to pay attention to and learn from nature, to hold our plans lightly with open hands and hearts, listening at a

deeper level to the call of God.

She emphasized and reminded us that the more we practice meditation the more we will be consciously present and open to grace.

During personal time retreatants were given opportunities for spiritual reading, walking, drawing, writing, poetry – haiku and pantoums. One of our younger retreatants, Leonie Gilbert, wrote a chant for our liturgy based on Linda's presentation and the poem, As Kingfishers Catch Fire by Gerald Manley Hopkins.

Love unconditionally, Follow the rhythms that nature provides, Be all I'm meant to be, Love unconditionally accept where I'm at, Come home to who I am.

A mandala composed of the retreatants' creative responses was also included in the liturgy.

Our events this year have been well attended and received. As with any undertaking team effort and commitment are always a major



factor. Hence an eloquent bow to

our committee who have held fast throughout the year and given generously of their time and talents.

“Christmas is the feast of divine explosion, the love of God revealed in the poverty of Christ” (John Main-Present in Christ.)

Wishing you all a Joyful and Peaceful Christmas and New Year. much love,

**Clara Rizzi**

**Victoria Coordinator**

## NSW REPORT

We are a very generous and giving community and I am always so grateful for those who do so much in our community. During Fr Laurence’s visit in July the community in NSW was asked to volunteer their time and skills as we worked with the national executive to host the National Silent Retreat as well as plan and prepare for our Meditatio gathering with Miriam-Rose Ungumerr. My thanks to those who gave their time and expertise so generously.

And again our community gave of their time and gifts on the 7th and 8th December when Penny Sturrock, Donna Mulhearn and several community members offered meditation on the hour every hour at the Australian Catholic Youth Festival. Around 15,000 to 18,000 young people, between the ages of 14 and 30, attended workshops, listened to speakers with several attending our booth and experiencing Christian Meditation for the first time. There will be more about this in the next newsletter

In November the Newcastle community gathered to celebrate 20 years of Christian Meditation in the area and to honour Sr Camel Moore whose initiative brought Christian Meditation to Newcastle. Many

groups from the area were represented along with those community members who travelled many kilometres to be at this special morning. A photo of Sr Carmel with some from the community is in this newsletter.

We have continued our tradition of offering a time of Lectio Divina during Advent following the 9.30 am meditation group at Kirribilli. Those who attend find the quiet reflective reading of the weekly Gospel and a time of sharing very uplifting.

As you have read there are so many remarkable people in our NSW community who give continuously to keep our meditation tradition alive.

I wish you, your families and friends peace, joy and safe travel this Christmas Season.

With my love

**Jan Wylie NSW Coordinator**

## SA REPORT

The South Australian community held a Silent Retreat Weekend for fifteen of our meditators on the theme of “Praying with the Two Johns”. John 1 was, of course John Main and John 2 was John of the Cross. Sister Cynthia Griffin was our retreat leader who provided reflections on the poetry of John of the Cross; and on John Main.

The retreat was held at the Josephite Retreat House at Largs Bay—a beachside suburb in Adelaide. Retreatants greatly appreciated the opportunity to be able to walk reflectively along the beach and watch the colourful sunrises and sunsets.

Our time together upheld in silence and grounded in our times of liturgy and meditation surrounded all of us in the peace and love of our community. Other highlights of our time together included the opening

setting up of the meditation space as a ritual, yoga class, and our closing Eucharist.

Many positive comments were received including ‘when can we have another retreat?’

The final event for 2017 will be our Advent Twilight Retreat. Together over two hours we will be nourished through an opening and closing meditation, lectio divina on Luke 1:39—45 as our focus is on “Mary, Mother of God” and a walking meditation in the church gardens.

The Calendar of Events for 2018 is nearing completion. Our first event will be our Lenten Community Day with a theme of “How long is a pause? Listening with the ear of the heart during Lent”. Christine Nelson who describes herself as ... sometime teacher, singer, author ... [and always] Child of God will be speaking to us on Saturday 24th February from 11 am—3.30 pm at the North Adelaide Lutheran Church Hall on 139 Archer Street. All are welcome but please bring food for a shared luncheon and your own cup. Suggested donation is \$15.

Finally I thank all of our South Australian Christian Meditation Community for a good year. In particular I give thanks to our Committee members and helpers at events who enable our Community to grow and flourish.

Blessings for 2018

**Dianne Schaefer**

**SA Coordinator**

## QLD REPORT

This year in Queensland we have continued trying different formats for our gatherings – for instance, we have had half days for our gatherings to make scheduling a little easier for people. Because of the positive feed-

back, we will continue with this.

We recently had our weekend retreat. For the first time we trialled giving people the option to attend the retreat as a living in or living out participant, or to come for just one day as a Quiet Day. As soon as the 'claim the date' advertising was sent out, we had a great response, so it certainly seems as if people are wanting the retreat experience. We had one live in participant who was not a meditator but wanted to attend a retreat and he said he really benefitted from the experience. Previously we have only had short gatherings to introduce people to Christian Meditation, but now with the increased interest in retreats in the wider community (and the limited venues available at which to host retreats) maybe it is time we considered widening our advertising audience while in no way diluting our message.

We have increased the number of presentations made in regional areas to strengthen the community bonds. With each CD mail out we include a letter containing input from various groups about any celebrations or gatherings or new groups forming to keep us in touch with each other's concerns and be supported by the whole community.

May all the changes by which we are attempting to strengthen and grow our community be Spirit-led and may that same Spirit fill each of us with joy and peace in this Christmas season.

**Gabby Nelson Qld Coordinator**

## ACT REPORT

In late October, The Abbey, Jamberoo was the venue for ACT's annual silent retreat. There were 23 participants, including one from Queensland, and one from NSW



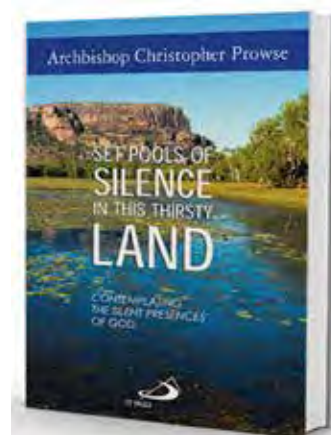
South Coast. The theme of the weekend: "As Gentle as Silence".

We recall that John Main OSB once described meditation "...as the way we accept the gift of our own being.....to be one with ourselves, to be one with God, and to be one with all creation...." Our time at Jamberoo encompassed much of that oneness. In the Silence, in the Stillness, we all contributed our gift, our gift of Being. And we all contributed in sundry other ways, through provision and cooking of food, and superb harp playing from Chris. Heather has captured many of the experiences and moods of the Abbey retreat in her 'tapestry'. Thank you, and thanks too to Sr Magdalen and Sr Hilda for their energy and guidance on the path of meditation.

Over the past few months, Canberra & Goulburn Archbishop Christopher Prowse, a WCCM Patron, has launched a DVD and small book both of which are relevant to the meditation community. The book "Set Pools of Silence in this Thirsty Land – Contemplating the Silent presences of God" speaks of the desirability of silence in our noisy world – in the silences of nature, of suffering, of ageing, of imprisonment, of dying, of prayer and ritual. The reflections are illustrated by many experiences

from the author's personal life and pastoral ministry, and invite us to befriend the silences of our lives and to discover in them the still, quiet voice of God. The DVD has a similar title (from James McAuley) and

features interview with Laurence Freeman, local ACT meditators and



meditation with children at St Thomas More's school, Campbell. For purchase enquiry, call (02) 6239 9888.

Coming up in Canberra in early 2018 is a 6-week "Introduction to Christian Meditation" each Monday during Lent, beginning Monday February 19th at Yarralumla. Additionally, an Essential Teaching Weekend (ETW) will be held at The Gathering Place (Dickson, ACT) on the weekend after Easter (13-15th April). Contact Rod or Susan: [act@christianmeditationaustralia.org](mailto:act@christianmeditationaustralia.org)

**Rod and Susan Page  
ACT Coordinators**

## 20 YEARS OF MEDITATION IN NEWCASTLE

On November 4th between 50 and 60 people gathered to celebrate 20 years of Christian Meditation in Newcastle and to especially honour Sister Carmel Moore whose initiative brought Christian Meditation to Newcastle. Groups in the area have multiplied in that time. There are groups at Charlestown, Kotara, Jesmond, Marmong



Point, Maitland, Lemon Tree Passage, Nelson's Bay, Forster, Taree, Halliday's Point and 3 groups at The Junction. In between two powerful meditation sessions and an animated morning tea, meditators attested to the part meditation has played in their lives. The morning concluded with Paul Ross playing Amazing Grace on the bagpipes. A very moving morning!!!

**L to R -- Anne Cuskelly, Lynne Streete, Sr Carmel Moore and Gail Doolan**

## EDITORIAL

During the month of December this image taken by Father Laurence has been hanging on the calendar next to the phone. At the moment there no small children in our household to play with and animate our little nativity scene, so I was refreshed by this photo, revealing a child's perspective and welcoming sensibility. Christmas will have passed by the time you are reading this, so wishing you peace and blessings for the year ahead.

A number of items mentioned in the newsletter can be explored more fully on the [wcm.org](http://wcm.org) website. The audio recording of the Contemplating Consumption Seminar (can be found in the audio section of the Resources category), a video of the conversation between Father Laurence and Miriam Rose Ungunmerr "The art of meditation and Dadirri" (is in the video section of the Meditatio category), an expanded series of talks on the topic "Finding Oneself" the theme of the National Retreat held in Sydney this year (Finding Oneself 1 and 2 in the audio section of the Resources category) and a Meditatio newsletter focused on Meditation and the Environment with articles by both Janet O'Sullivan and Linda Chapman (the environment section of the Meditatio category)



The Australian component of the newsletter is unusually delayed this time around, apologies!! But special thanks as always to Lee Milroy for her continued support with the formatting, I really would be in a serious muddle without her!!

With peace Vikki

Australian Christian Meditation Community  
**NATIONAL CONFERENCE**  
 in Adelaide, South Australia

**SAVE the DATE**  
**7&8 September 2018**

**Guest speaker The Rev'd Dr Sarah Bachelard**  
 with a pre recorded presentation  
 by Laurence Freeman OSB on  
**“Contemplative Christianity”**



**The Rev'd Dr Sarah  
 Bachelard**



**Laurence  
 Freeman OSB**



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More details will be advertised as they  
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<https://www.facebook.com/ACMCmeditation/>

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## HOW TO MEDITATE

Open to all ways of wisdom but drawing directly from the early Christian teaching John Main summarised the practice in this simple way:

Sit down. Sit still with your back straight. Close your eyes lightly. Then interiorly, silently begin to recite a single word – a prayer word or mantra. We recommend the ancient Christian prayer-word “Maranatha”. Say it as four equal syllables. Breathe normally and give your full attention to the word as you say it, silently, gently, faithfully and above all - simply. The essence of meditation is simplicity. Stay with the same word during the whole meditation and from day to day. Don't visualise but listen to the word as you say it. Let go of all thoughts (even good thoughts), images and other words. Don't fight your distractions but let them go by saying your word faithfully, gently and attentively and returning to it immediately that you realise you have stopped saying or it or when your attention is wandering.

Meditate each morning and evening for between 20 and 30 minutes.

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latest price list at: www.christianmeditationaustralia.

org

## LIBRARY

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To inquire about meditation groups, seminars or retreats in your region see contacts below.

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# Meditatio

Newsletter of The  
World Community  
for Christian Meditation



[www.wccm.org](http://www.wccm.org)

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## The birth of a new sanity

Laurence Freeman reflects on how attention and stillness can help in the recovering of the art of a balanced life



*Fr Laurence meditating with a student in La Florida School, Mexico City*

## The Blessing of Bonnevaux



The new international home of our Community hosted a ceremony on the 21st of November with the installation of an icon of John Cassian and the blessing led by the Archbishop of Poitiers, Msg Pascal Wintzer. It was the beginning of a new journey for WCCM. Read more at p.6

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*Dearest Friends,*

A letter from Laurence Freeman, OSB

### Dearest Friends

I have just returned home from a trip to Mexico. My first morning there gave me the challenge and delight of meditating with a thousand children in a large school auditorium. I spoke to them in two groups, younger and older, but the quality of the silence we shared was the same for both sessions. They have been blessed with a school and teachers who understand the value of meditation for the young and who have not only added it to their daily schedule but allowed it to pervade the life of the school. The fruits are very evident. On my last morning in Mexico City I met and meditated with a group of business leaders at a breakfast session in an elegant club. I think they were more surprised than the children at the idea of meditating together but they responded well: there is nothing like the experience itself to make one see how normal and sane meditation is.

I told the children that they are the leaders of the future and will soon be inheriting the grievous mistakes of their parents' generation. The consciousness and balance they are already finding in the contemplative experience will be essential to their way of dealing with the global and personal problems of their lives. I told the business leaders what I have come strongly to believe, that no greater responsibility sits on their stressful shoulders than that of leaders recovering their childlikeness in the experience of contemplation.

The prototype Christian monk Anthony of the Desert speaks to both young and old today across seventeen centuries of human evolution. 'The time is coming,' he said, 'when people will go mad and when they see someone who is not mad they will attack him saying 'you are mad, you are not like us''. Anthony spoke these words not far from the mosque in Sinai

where 305 worshippers were massacred recently by Islamist militants. The victims were Sufis, the contemplatives of Islam, the most peaceful and gentle in their teaching and lives. Anthony's words and the madness of our times remind us how urgent is the need to recover the contemplative perspective that we have somewhere lost on our global march of progress.

'Sanity' comes from the Latin 'sanus' meaning healthy. In good health we feel whole, balanced, sound in body and mind – even if we are suffering or dying. Sanity means accepting and making sense of the whole spectrum of life, the painful as well as the pleasurable. This total acceptance and clarity allows us to live and to die healed.

John Main said that sanity and balance



Children meditating at La Florida School, Mexico City

But such has it always been. The Nativity story evokes not only the joy of the birth of the Jesus who is still changing human existence but also the madness into which he was born and in which we still live. The massacre of the innocents by the tyrant Herod and the witness of the first martyr, Stephen, are both remembered close to Christmas. They stop us from seeing Christmas in the sentimental light which modern consumerism confects around us at this time of the year. A newborn child fills the world with happiness even if the world has gone mad. It also evokes the protective concern of parents and family for the health of the child. When we are most vulnerable we are most in need of understanding what health really means.

mean 'knowing the context in which we live'. That is why we are obliged to know what is going on around us. Like many perhaps, I have been tempted recently to opt out, to stop listening to the news, the failures of self-seeking politicians, the shadow side of humanity spilling its raging darkness over the innocent, the greed and corruption of corporations, the Mexican cartels who give schools and social services to poor villages and towns and ruthlessly kill those and their families who resist them. But, to be sane we have to recognise and confront both our own insanity and that of the world.

Understanding contemplation helps us to see this in more immediate, experiential terms. If we are to be attentive to reality, we need to see, to be aware

of our inattention and all the disorder it creates around us and between us. This helps to bring the idea of God down to earth. To 'seek God', as St Benedict says, means more than thinking or imaging God. It means, more purely and simply, to pay attention. The life of attention is a godly life. It reverses disorder and restores order and harmony to ourselves and to the relationships that compose ourselves. To be devoid of attention, unaware of our selfish mindlessness, is a state of sin from which we are redeemed by the experience of love, which hits us when we are awakened by a source of attention directed towards us in all our unworthiness and insanity.

Awakening to a more attentive and conscious life is an initiation into self-knowledge and so into the knowledge of God. Self-knowledge, the contemplative tradition teaches us, is more than self-esteem or just feeling good about ourselves. It is feeling good *because* we can see ourselves as we truly are. Humility like this is a great resource for getting through madness. Mere self-esteem often hides dependency on others. When they reject or despise me, I withdraw, react, twitter my feelings to the world and violently reject the rejection I feel. Contemplative wisdom exposes the insanity of this response. Even more (this makes it seem insane to many), it recognises the advantages of suffering rejection. The ego is purified and reduced and the space it excavates in us allows the spirit to expand. No one likes the Cross yet we have to learn to embrace it.

It feels like an entry into a nothingness which is easily mistaken for death simply because we misunderstand the nature of death, failing to see it as the combining of loss and transformation. Enlightened ones, even as different as Francis of Assisi and Simone Weil, understand the advantages of the Cross. An MBA stu-

dent learning meditation, who told me he did not 'have a religious bone in my body', asked if he could write his first essay on the Dark Night. I wondered why and where an irreligious person would even find out about this term, let alone be interested in understanding it. Meditation had taught him quickly by direct experience. His conclusion, comparing mindfulness and meditation, was that mindfulness would be unlikely to lead you into the dark night but that meditation surely would.

In the science fiction film of the future, *Interstellar*, there is a dramatic scene where the astronauts plunge their craft into a black hole. The very name we give this phenomenon indicates our ignorance about it and the fear that ignorance produces. In the film, however, the black hole, while admittedly a bit terrifying, leads into new dimensions of reality. The human concerns and emotions, love and gravity, survive the transition but the ways in which we see reality and undergo all experience are utterly transformed.

This same transformation happens through the far less terrifying practice of meditation. There we discover that the radical poverty of spirit we enter through the loss of 'all the riches of thought and imagination', as the desert monks called it, enables us to awaken to the new dimension that Jesus called simply the 'kingdom'. The kingdom, like the human self, is unobservable. It is found in a dimension of reality beyond the confines of ordinary self-consciousness and our persistent illusion of 'objectivity'. Although this may sound abstract and over-subtle it is without doubt children who experience and can even understand it more easily than we with our business-oriented minds.

The self is always invisible – that which 'no one has seen or can see'. Our

personality by contrast is most of the time only too visible. We look at it in the mirror of the mind all the time. But we cannot see consciousness. Consciousness is seeing. In the dimension of reality we call contemplation we know what is beyond knowledge through a work of unknowing, the laying aside of the conceptual and image-making mind. We learn that we can know without always being stuck as an observer. More than self-awareness, which is necessary for accomplishing mechanical tasks efficiently, self-knowledge is born amid the labours of consciousness and awakens us to the fact of our being on a journey. This journey spans dimensions of reality and the stages of human development. Yet, however different these dimensions and stages, the journey is one and its irreducible oneness is the meaning of the self.

Attention requires what our world has sacrificed to the acquisition of speed: stillness. It is possible to be moving fast and remain still, in a state of attention; St Benedict tells us to 'run along the way of the Lord's commands' and that 'idleness is the enemy of the soul'. The contemplative life is not about inertia. Of course the speed at which one runs and remains busy will vary with individual temperaments and even the most resilient and energetic need times of slowing down to a still point - just as we all need some space for emotional solitude. But modern life, hijacked by our technology at the ransom of our spirituality, has lost the art of the balanced life and the wisdom to know what this means.

Surprisingly for the fast-moving types, stillness is energising for body *and* mind. Early in this journey, almost from the beginning (though there can be a honeymoon phase), it becomes clear that we are not just into relaxation or stress-control. We need to deal with the inner

conflicts and contradictions that the distracted life keeps undercover. Soon we see that there is no one to blame except ourselves. Even those who have suffered injustice are denied the luxury of remaining a victim. This may sound harsh but it is what all therapy is designed to show, including the powerful therapeutic influence of a daily contemplative practice.

Similarly, we must forego a prolonged state of discouragement (*acedia*) as this would lead eventually far away from the revitalising experience of stillness and straight into the sidings of stagnation. Loneliness, too, one of our age's most corrosive illnesses of the soul, needs to be faced and re-evaluated. Meditation turns it back into the solitude out of which every conscious and living relationship is generated. Loneliness is the failure of solitude.

These and many other elements of the work of contemplation show us that the work is a constant intertwining of repentance and growth. *Metanoia* is the narrow path into the kingdom, a turning around of our attention and so of all mental states. This pivoting is continuous. It demands tough self-awareness of our faults and failures but frees us from lingering guilt or self-rejection. Out of self-criticism comes a truer sense of our potential and essential value. We come to see our real potential in the light of our accepted failures rather than in the light of fantasy.

Without a strong capacity for attention the centre is lost and things begin to fall apart. More and more energy is then needed to hold the disintegrating elements together. Life begins to feel, as it does to many today, like an endless struggle with no worthwhile meaning. Attention, however, quickly changes all this. It awakens the undiluted and undistracted experience of being. To the distracted person this experience feels at first like nothing leading nowhere. In a

sense it is. But it will take time to appreciate the meaning of the experience: and then one sees that no where is now here.

So, we *can* become sane again and helps others to do so. Even with the world continuing in madness sane people can make a difference, especially if they remember what it was like to be insane. In Christian wisdom, contemplation is felt to be gift or grace, not the result of will power, scholarship, imagination or spiritual technology. Yet, because contemplation involves an ever fuller participation in reality, not an observer's distance, it does ask for 'right effort'. We need to do something in order to learn what it is to be. Then being shows itself as pure action and we return to the mundane world of work with new motivation and insight.

We meditate in order to be contemplative, which is an end in itself. Nearly everything in our world has become an instrument, a tool for achieving something else whether it is fame, money or self-gratification. All streams of human wisdom agree that contemplation is an end in itself and justifies itself. What

### *Even with the world continuing in madness sane people can make a difference*

flows from it – compassion and wisdom – need to emerge from this non-instrumentalist attitude. Contemplation then turns the toxins of madness into medicine. It is always open-minded and open-hearted and turns away from ideological or sectarian options. In this, religion and science agree in the value of the contemplative mind.

'Contemplation' contains the word 'templum'. But *templum* originally referred to the space in which a ritual was performed or a structure (like a temple) might be built, not the physical building

itself. The meditating mind is boundlessly spacious and yet always capable of acuity and focus. Structures rise and fall, just as thoughts and certainties come and go. Spaciousness is the Spirit and, when we are in it, we are detached from whatever physical or conceptual structures may occupy the space for the time being. There is always an inbuilt tension between a structure and the space which it occupies. So, there is a timeless tension between contemplation and religion. When it is in balance, this tension protects sanity. Its collapse presages madness.

The capacity for contemplation is innately human. Even those who convince themselves 'I can't meditate' have the gift of this capacity both to enjoy the present and to transcend. Children and atheists testify to the universality and unconditionality of the gift of contemplation. It is, Jesus knew, a truth often hidden from the learned and the clever and revealed to mere children. It is never the possession of the religious. In a world gone mad such a resource has immeasurable significance. The contemplative person channels anger into healing and re-constructive action. It purifies and reforms religion and so helps us see what new role religion is meant to play in the future. It corrects and heals; it does not, like many remedies on offer today, make us madder.

To appreciate the gift of contemplative practice (like meditation) in one's own life will eventually make one aware of its social value as well. Its capacity to change the world is proven by its ability to transform us personally. A nine-year old meditator, a little girl told me recently, when I asked her when she meditated at home. 'whenever I have a big fight with my sister'. To recognise that anger is unpleasant for the angry person to feel but that it can also be internally cured is wisdom. Wisdom for a violent world. The symptoms of contemplative

consciousness affecting the body politic and the financial structures of society can be expressed in the classic formula of the secularised French Revolution: liberty, fraternity and equality. Without a transformed mind these ideals quickly deconstruct and there is no quicker passage to violence than to have one's ideals exposed as illusions.

A mind liberated from its own structures and its illusions gazes on other people with fraternal and sisterly love. To those we love we attribute value and importance equal to our own. Families and communities are the laboratory and the lampstand of this experience of the kingdom. And although they may generate many failures and have all the faults of the ordinary, these seminal social groups are needed by society to testify to a necessary redemptive hope even in the grim face of collective madness.

As an idealistic young man I was drawn to the vision of community created by meditation as a 'community of love'. I have failed it many times and in many ways but I have never lost the vision or the conviction that it is achievable. From being a vision held by me and a very few, it has grown, through the community, as one that is now embedded in many singular lives, meditation groups, friendships and national communities. Such a vision lives or dies in the individual but it is realised in the body of the community.

At the blessing of Bonnevaux a few weeks ago I felt that we are already embarked on a new phase of this long journey. It is a young, fresh and fragile phase. Like anything young and growing it needs much nutrition and care in order for it to mature well. Whenever Bonnevaux becomes the centre of peace and for peace that we pray it will, a place of creative thinking as well as deep contemplative practice, I think all the sacrifices we have made for it will be justified. Bonnevaux cannot save the world. But it

is a partial manifestation of something, a movement of consciousness, a wave of contemplation, that is sweeping the world and that we can confidently affirm can pull us out of madness into a new sanity and a new kind of sanctity.

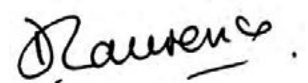
On any long journey like this, a companion is a blessing, at times a necessity. What is considered the first work of literature, the Gilgamesh epic, composed more than four thousand years ago in a Sumerian culture, the goal of the human quest is interwoven with the experience of friendship. Gilgamesh is a strong young warrior who becomes proud and tyrannical. His subjects pray for relief and it is sent in the form of Enkidu, a somewhat wild man who becomes the intimate friend of Gilgamesh after he has been civilised and fought Gilgamesh. They go off together on a great quest in the course of which Enkidu is killed. Gilgamesh is grief-stricken and inconsolable but also tortured by a sense of his own mortality. He continues the quest alone and returns to his city a better man and a far better leader.

This epic awakens and portrays the major themes of human consciousness. It shows us, for example, that we cannot mature alone and that we must suffer the loss of what we love in order to achieve transcendence and wholeness. One might see in both these ancient friends, Gilgamesh and Enkidu, archetypal elements of the Christ-mystery to which the end and beginning of each year, this sad-happy tipping-point of time, invites to pay deep attention. 'God became human in order that the human being might become God'. This shocking revelation, repeated by the earliest teachers of the Church, from the Alexandrians to the Cappadocians, plunges us into the twinned mystery of the incarnation and divinisation revealed by the birth of Jesus of Nazareth. In him we see both ourselves and the friend who is always another one's self.

The humble, imperfect work of contemplation – as ordinary as daily meditation – awakens and transforms our sense of self. It sheds an illuminating light on the scriptures of our own tradition as well as on the wisdom texts of others. It renews the language which we need to express and share our human journey of faith. Loving God then means more than agonising about God's will and 'doing what He wants'. It evokes the human attraction to love that is powered by the capacity to turn from self-consciousness and focus our attention on another. When this awakening is happening we know that we are not asleep and that we cannot deny, reject - or for long forget - the essential fact of being which is the true arbiter of the good. To love is simply to be awake in all we are and do.

Birth is the continuous present of reality. Christ, as the mystics down the ages have taught, is continuously re-born in us. He forms himself in the womb of consciousness through the work of recognition and acceptance. To know that we are recognised and known awakens our ability to recognise and know. The more we grow in attention, the more humble becomes our desire to be conscious. Christ's self-formation in us is our transformation and our progressive divinisation. As we become truly ourselves we can understand why the Christian says 'I live no longer but Christ lives in me'. The I that no longer lives is the old self, Gilgamesh before Enkidu. The I that can say this knows that it is never alone but now lives continuously in the deepening solitude of its uniqueness.

With much love



Laurence Freeman OSB

## News

### The Blessing of Bonnevaux The beginning of a new journey



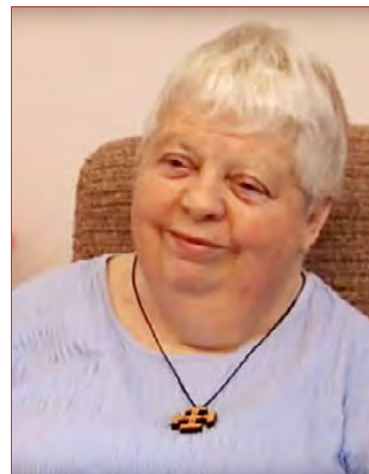
Our Community has entered into a new and special stage in the past months. The purchase contract for Bonnevaux was officially signed in October: WCCM became the new "owner-stewards" of the place, as Fr. Laurence said in his blog. Andrew and Delyth Cresswell, who had given up their jobs and sold their house in Wales in order to be part of the community and its work from the beginning, moved into Bonnevaux the day the contract was signed. They will care for the property, and prepare it for the transformation which is now under way.

On the 21st of November a blessing ceremony was held at Bonnevaux with Fr. Laurence and the Archbishop of Poitiers, Msg Pascal Wintzer. The abbot of Liguge Monastery Dom André-Junien Guérit, was also present and took part in the installation of an icon of John Cassian in the Bonnevaux chapel.



The icon was 'written' for Bonnevaux by Odile van der Hoff, a meditator from The Netherlands. Another important moment was the blessing of the professionals involved in the renovation work at Bonnevaux. The National Coordinator for Belgium, Jose Pypers, read messages from WCCM communities from different parts of the world.

ONLINE: See audio slideshow of the blessing day and listen to the speeches by Fr. Laurence and the Archbishop of Poitiers here: <http://tiny.cc/bbnvx>  
Visit the Bonnevaux website: [www.bonnevauxwccm.org](http://www.bonnevauxwccm.org)



### Our gratitude to Marie O'Leary from Australia

Marie O'Leary, of Perth, Australia, was (and remains since her death earlier this year) a beloved member of our community. She suffered chronic pain for decades with deep faith and unflinching love for others. Although she was mostly housebound, she fell in love with the Bonnevaux vision and wanted to be part of it. To help achieve this, she left a very generous legacy which will help move the project forward. As she was a special sign of grace to others, so is this generous gift. Thank you, Marie! We know you hope your example will inspire others to remember Bonnevaux in their wills.

### Walk For Bonnevaux

See a photo gallery of the "Walk For Bonnevaux" pilgrimage made by Henriette Hollaar in Italy in November here: <http://tiny.cc/wlk4bonnvx>

## News

The Fourth International Oblate Congress in Rome (4 – 10 November)

## Read comments from WCCM participants



The theme of the Congress was, 'A Way Forward: the Benedictine Community in Movement.' The presentations – not least that given by Joan Chittister OSB – were inspirational! It was good to hear about the different ways Oblates are actively involved in supporting their monastic communities and sharing the spirit of Benedict in places of work, parishes and local communities. The Congress certainly provided me with much food for thought as I listened to the struggles facing oblates and their monastic communities in other parts of our world. **(Eileen Dutt - International Oblate Coordinator)**

The keywords which I submitted to the Congress questionnaire were: rule, stability and mission. I hope to be stable in the Benedictine Order through WCCM. Sister Joan Chittister said that the future of the Benedictine Order lies in Oblates. I experienced a deep blessing of Oblate identity and I understood clearly that Augustine's

Benedictine orientation means moderation between meditation and evangelization – Ora et Labora. **(Augustine Xiao Xiao, China)**

The Congress emphatically illustrated a shift from the restrictive idea that only vowed religious were called to a committed life to one that expressed a more inclusive understanding of one's potential and relationship with the mystery that is God. One can also argue this shift from an elitist view of spirituality is reflected in the dynamic life of WCCM through its inreach and outreach programmes. **(Gloria Duffy Australian Oblate Coordinator)**

Each morning we meditate at 7 am and one of our nine Oblates would introduce the meditation. One morning in Spanish but the others in English. After meditation, I could not believe how the chapel had filled up! Three mornings there were about 80 people. **(Henriette Hollaar,**

**Resident Oblate, Meditatio House)**

A mind and heart opening vision for the future, 200 people from the world over – monastics and Oblates called to be true 'Friends,' to share St Benedict's aim of peace and harmony in community. Facing diminishing vocations, it was said that Oblates are the future: what happens to the oblates will happen to the Order. We must have a vision bigger than ourselves. We mustn't 'hide and hoard' – we must give what we have, what we can, to bring new life, depth and strength and 'take a monastic heart into the troubled world.' **(Raymond Lamb, UK)**

Each day was interesting and motivating. It was stimulating to meet Oblates from all over the world. They all had their story to tell which was fascinating to hear. We took turns to give a brief meditation in the church at 7 am each morning and asked all those who were interested to join us. **(Vicky Lamb, UK)**

There were plenty of opportunities for silence, acts of service and kindness. Several members of The WCCM offered morning meditation sessions. Others were facilitators or translators. It was a joyful experience to have become translator for the Lusophone community at the eleventh hour so they could feel at home. During breaks and communal times there were opportunities to learn about the different oblations around the world. **(Elba Rodriguez, Colombia)**

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*The spirit that is a healthy spirit is the spirit of an explorer: We are not terrified by the beyond, we are not too tired to seek what is ahead.* **(John Main)**

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## News

# A Truly Meditatio Tour in Trinidad & Tobago



The Community in the Caribbean led by Sr. Ruth Montrichard organized a truly Meditatio tour with Fr. Laurence in his recent visit to the region (last October). The first event was in San Fernando: a session with 500 young people at Presentation College, a boys secondary school. That evening there was a Contemplative Mass with 170 meditators. After that, during dinner, Fr. Laurence met with members of the medical profession, spoke about Bonnevau, and received a donation from the Caribbean for the new Centre.

The next day Fr. Laurence delivered a lecture on "Consciousness and Leadership" at the Arthur Lok Jack Graduate School of Business to post-MBA students and members of the business community. It is hoped that this institution will eventually adopt the Meditation and Leadership Course developed at Georgetown University in Washington DC.

The visit was also an opportunity to be close to nature. This is how Sis-

ter Ruth describes a tour to the Caroni Swamo, one of the major attractions in Trinidad:

"A flat-bottomed boat took us many miles down the river and into the swamp where the famous scarlet ibis came in to nest at sunset. It was an experience of the silence of nature, as we



waited for the birds to fly in - the scarlet ibis and the white egrets... all heading home."

The 18th of November was a bank holiday in Trinidad (Hindu Festival of Lights). This was a perfect opportunity for the blessing of the John Main Cen-

tre. The moment was also an opportunity for Fr. Laurence to receive Michele Ayoung-Chee as an oblate novice.

For the first time, a Meditation and Health Seminar was held on 19 November at a medical complex in Trinidad. Again Sister Ruth comments on the seminar:

"It turned out to be a very successful event in spite of the rain and flooding that descended on Trinidad that day, virtually cutting off the south of the Island, which was under water. Some 120 people braved the weather to attend and the feedback was positive from all quarters."

The seminar included a very enthusiastic group of doctors and panelists who were meditators from various traditions. Fr. Laurence was the featured speaker, followed by the panelists. A short video by Dr. Barry White (Dublin) on the meaning of Meditation and Health was shown. A video recording of the session will soon be available.

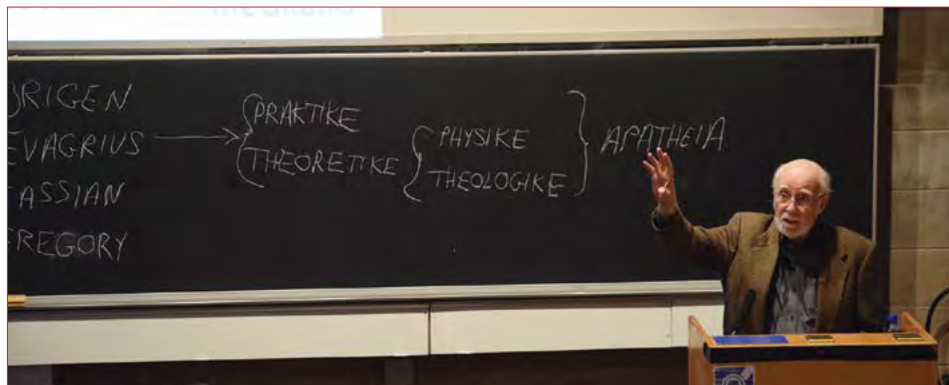
In the last day Fr. Laurence visited another school, this time meeting with 200 students (13 to 16-year-olds) from Providence Girls Catholic School. This school had already introduced meditation into the Religious Knowledge curriculum and many of the girls acknowledged having meditated at their primary school where meditation was introduced. A quick visit to the retiring Archbishop of Port of Spain, Rev. Joseph Harris C.S.Sp, brought the journey to an end. He will be replaced by Bishop Jason Gordon, a patron of WCCM Caribbean who will become the new Archbishop of Port of Spain in December of 2017.



## News

### Meditatio Seminar in Ireland

## John Main: A Hunger for Depth and Meaning



The Seminar John Main: A Hunger for Depth and meaning was held at Trinity College in Dublin, in 15-16 September. This was a conference on the life and legacy of John Main organized by the Community in Ireland in association with the Loyola Institute of Trinity College and Meditatio. The conference was a huge success and sold out weeks in advance of the event.

This was also a special recognition of John Main's connection with the

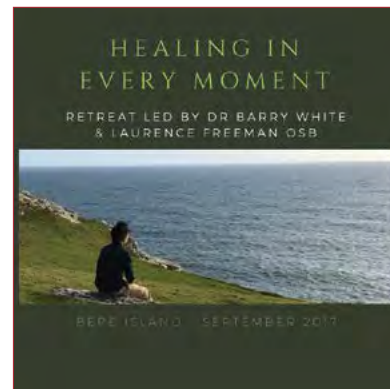
College where he had been a professor of Law. The present Director of Graduate Studies introducing the Seminar thanked the participants for contributing to the ethos of the university as a place for depth and meaning. The keynote speaker was Prof Bernard McGinn (who led the John Main Seminar the previous month in Houston). The programme's speakers included Laurence Freeman, Mark Dooley, Noel Keating (Meditation with Children) and Dr Barry White (Meditation and

Health), all reflecting on John Main's influence on modern consciousness. ONLINE - Watch the videos here: <http://tiny.cc/JMhng2017>

### Bere Island

#### Meditation & Healing Retreat

The Meditation & Healing Retreat was held in Bere Island from 17 to 23 September, led by Laurence Freeman and Dr Barry White. You can listen to the talks here: <http://tiny.cc/MedHI2017>



## Ask the Guiding Board: send your questions and suggestions

Part of the mandate of the Guiding Board is to provide an accountability and communication point to the general membership. We have therefore created a simple way for the Community worldwide to communicate directly with the Guiding Board. Now you can send your comments, suggestions or questions to [askthegb@wccm.org](mailto:askthegb@wccm.org). We have our next meeting in London from 21 March 2018. So if any of your com-

ments should go on our agenda, it would be helpful to have them by, say, 21 February. After our meeting, the Board will share responses for some of the questions through our website and newsletter.

The Guiding Board gives direction on matters of broad concern within the Community. These include major new initiatives but also the simple integrity of the teaching which is the heart of the Community's life and mission. The

Board oversees the service provided to the national communities by the International Team, Meditatio and the London International Office, new initiatives and outreach. The Director of the Community is a member of the Board, which also oversees succession and continuity in all the main leadership roles in the Community. The Guiding Board thus provides overall direction and vision to the life and mission of the Community.

## News

### Meditating with those on the margins: a Time of Encounter

Terry Doyle, a UK oblate recently took part in a retreat-day with 22 people helped by charities that work in the John Paul Centre in Middlesbrough. The retreat was held at a retreat centre in Ampleforth (40 miles away from Middlesbrough). Below are some observations from Terry:

*We should never underestimate the healing power of genuine and authentic listening to a person's story as it affords the person being listened to the power of dignity which can go a long way to healing wounds and raising self worth. So, our meal times were spent sharing stories and laughter, and as people began to relax more,*

*defences came down and hearts were opened. People from the streets of an urban town some born in the area, others dispersed there from various countries in Africa and Afghanistan, sharing stories with young people from more privileged backgrounds but all meeting as fellow human beings sharing and learning from each other. One particularly beautiful session was held in the Crypt underneath the Abbey with the darkness illumined by an array of candles in the shape of a cross as well as the smiles of everyone gathered there. A beautiful meditation followed there proving that when we become simple and enter*

*the silence and stillness of the present moment, none of the outer differences of age, colour, wealth, background matter anymore. In the sacred space of the Crypt it felt as if we all met each other's Soul there in the silence and what a sacred encounter that was.*

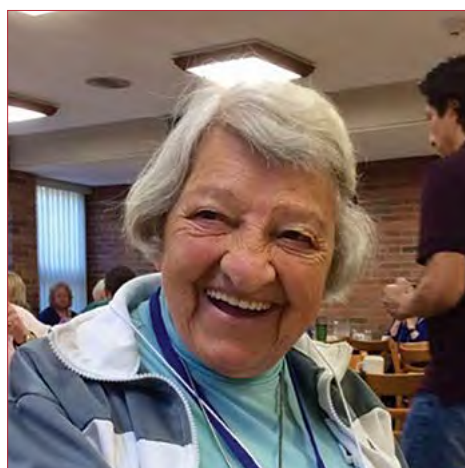
*So thank you Pope Francis for reminding us of how Jesus showed total commitment and solidarity with those on the margins. And thank you to all those wonderful staff and students from Ampleforth who made our group feel so very genuinely welcome.*

ONLINE - Read the full article by Terry on this retreat here:

[http://tiny.cc/art\\_encount2017](http://tiny.cc/art_encount2017)

### In memory of Lucy Palermino (1924-2017)

By Mary Robison, US Oblate Coordinator



It is with great sadness that I share with you news of the death of our beloved Oblate, Lucy Palermino, on October 14th, after enduring the effects of a stroke. Her extraordinary transparency of spirit, firmness of faith, and love of the Oblate community of WCCM are all reflected

in the words of some of her friends, below.

*Lucy was well named as a vehicle of light. Deeply rooted in her faith and the body of Christ she continued to grow and spread the light in new and courageous ways. She was an exemplary oblate, meditator and disciple of Jesus. We are blessed to have travelled with her. (Fr Laurence)*

*She has not left us. Lucy is very much a part of who we are and have become. Her loving care continues. (Mary Ann Gould)*

*Lucy was a woman who never had children but was mother to so many. A woman who belonged to no one and to everyone but above all to her God who she knew she "belonged to since the age of 7." She always loved God first and from that central place her love for all humanity. (Anne Dillon)*

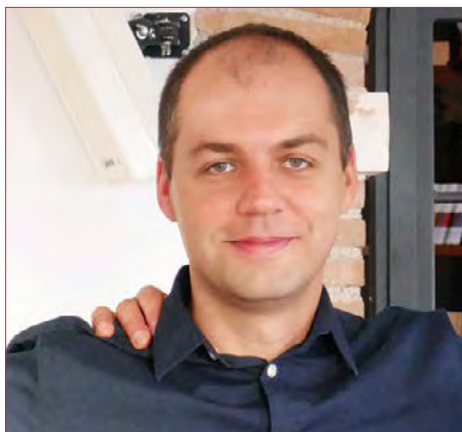
### In memory of Fr Arnaldo Dias (Brazil)

Fr. Arnaldo Lima Dias passed away on November 3rd at the age of 72. A spiritual director and a poetic composer from the state of Bahia, he had been a missionary in Africa and Brazil. He had a special gift of grasping the meaning of whatever was going on and to putting it into words on a string of rhymes in a humorous, concise and poetic way. While participating in silent retreats he frequently celebrated Mass with Fr. Laurence and read to the participants his always-joyful poetry which, in key phrases and aphorisms, synthesized the main teachings of the ongoing conferences by Fr. Laurence and the events of the day. Let us pray for his happy and loving passage after this fully-realized life.

## In Focus

# Vladimír Volráb from the Czech Republic

*Priest in Hussite church (reform), National Coordinator for the Czech Republic*



My spiritual journey began when I was about sixteen years old. I grew up in a non-religious family but during this time I started to be naturally attracted to spirituality. After a period of searching I became a Zen Buddhist student in the Korean tradition and I was trying to keep up a regular practice and also attend meditation retreats.

A few years later I became friendly with a reform priest. He gave me the Gospels to read because he wanted to discuss them with me and also he wanted to know my thoughts about them from a Zen Buddhist perspective. Actually, I had never read the Gospels before and was very sur-

prised when the reading of them gave a deep and direct meaning and sense to my life. I am convinced that this was because of the experience of silence that I had already had within the Zen tradition. The Gospel's narrative reflected my own story of life. I felt I was ready to hear them at that stage of my life. I received baptism, entered the church and started to study theology soon after that. I had found a place to belong within the religious life of my own culture.

Nevertheless, I had entered into an environment where spirituality was more of a conceptual understanding than experience. I still felt a great desire for the experience of silence so I started to look for references to meditation in the Christian tradition. One day I finally found a book by John Main: *Moment of Christ*. After reading a few pages I understood that I was really "at home". Especially John Main's idea of meditation as a process of "smashing the mirror" which deeply resonated in me. Every time as John Main says, we look into the mirror which is between us and God, we see ourselves, our past, and the things around us. If I can really

see the story of my life as connected with the Gospel narratives, I understand that I am not the central focus in this story. God is the focus, not as an intellectual idea or image.

I'm grateful that I was invited to the meeting of young contemplative teachers and scholars this year, which took place in Snowmass, Colorado. We discussed many problems of the today's world and churches. Although we were people from different Christian backgrounds, we have shared an understanding that the

*If I can really see the story of my life as connected with the Gospel narratives, I understand that I am not the central focus in this story.*

answers should come from our experience with God's presence in our hearts. The process of "smashing the mirror" is able to bring God into our lives as the source and purpose of all our efforts. I believe that this is what Christianity and the world desperately needs.



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Graphic Design: Gerson Laureano  
**Would you like to contribute to the Meditatio Newsletter? Our next deadline is 10 March.**

## Events & Resources

### Books

#### **Meditation with Children:** A Resource for Teachers and Parents Noel Keating



The book encourages adults to experience meditation for themselves and equips them with the tools needed to introduce the practice to children, including simple lesson plans that can be implemented at home, in the classroom or on a whole-school basis. Noel Keating explores what the wisdom traditions and religions of the world say about meditation and identifies the practical rewards and spiritual fruits that arise from regular meditation. Featuring excerpts from interviews with Irish primary school children who have practised meditation regularly in the classroom, the book also gives voice to their first-hand experiences of its benefits, both psychological and spiritual.

MORE INFO:

<http://tiny.cc/NewMedBook>

### Meditatio Talks Series

#### **Finding Oneself 2** Laurence Freeman OSB



These talks present meditation as the way to self-knowledge, to finding oneself.

ONLINE - listen to the talks :

<http://tiny.cc/Med2017D>

### Photo Calendar 2018

Photos by Laurence Freeman and quotations by John Main



ORDER ONLINE:

<http://tiny.cc/MedCal2018>

### Upcoming events

#### **19 February**

Meditatio Seminar on Meditation & Business/Values - London, UK  
Contact: [meditatio@wccm.org](mailto:meditatio@wccm.org)

#### **21 - 24 March**

The Guiding Board Meeting

#### **25 March - 1st April:**

Bere Island Easter Holy Week Retreat  
Contact: [theresawccm@gmail.com](mailto:theresawccm@gmail.com)

#### **28 April - 5 May:**

International School Retreat  
Contact: [jacqrussell3@gmail.com](mailto:jacqrussell3@gmail.com)

#### **2-9 June**

The Monte Oliveto Retreat  
More info: <http://tiny.cc/MO2018>

#### **25-31 August**

Health & Meditation Retreat  
Contact: [theresawccm@gmail.com](mailto:theresawccm@gmail.com)

#### **17 - 23 September**

The John Main Seminar in Bruges  
Contact: [jms2018.be@gmail.com](mailto:jms2018.be@gmail.com)  
ONLINE - check our 2017/2018 events calendar here:  
[http://tiny.cc/wccm\\_cal1718](http://tiny.cc/wccm_cal1718)

### Meditatio Centre Programme 2018

Download here: <http://tiny.cc/MedPROG2018>

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