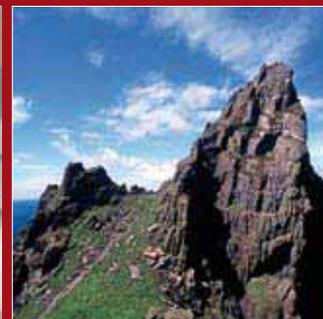
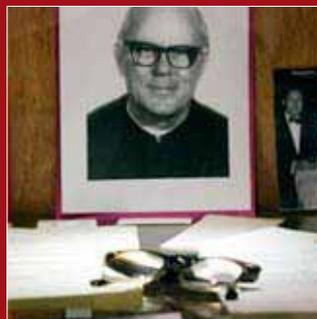
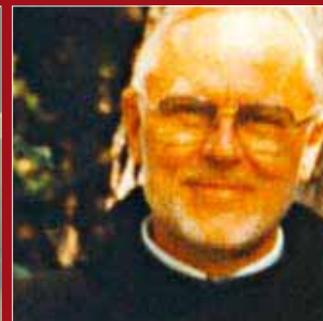


John Main

1926-1982



**A Celebration by The World Community for Christian Meditation
of His Life and Spiritual Legacy**



A Memorial Eucharist at Westminster Cathedral

December 29, 2007

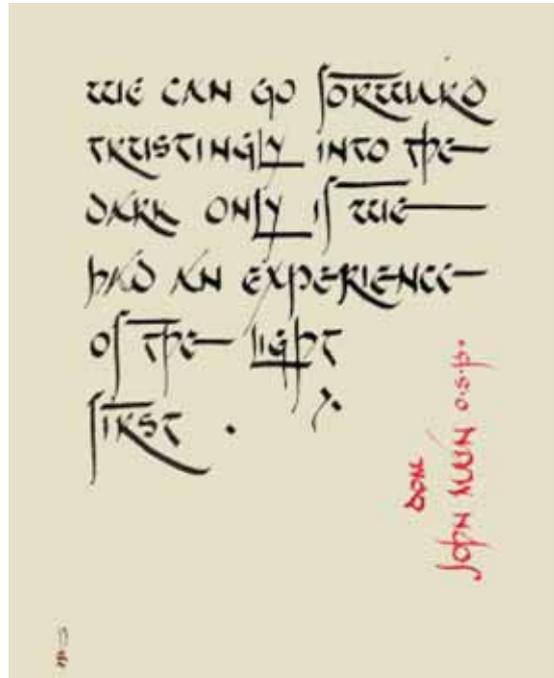
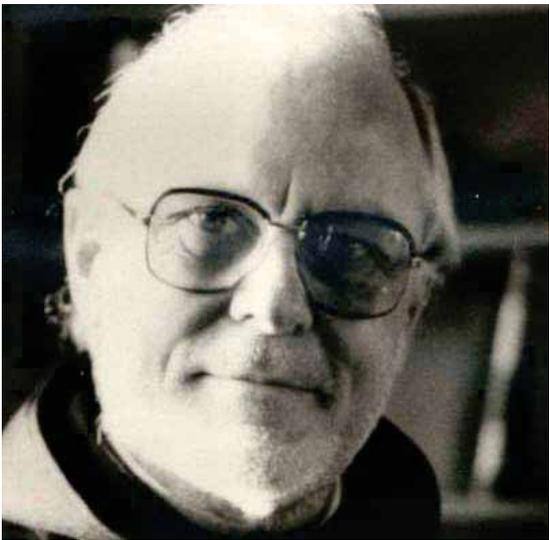
Celebrated by Dom Laurence Freeman OSB with members of
The World Community for Christian Meditation and their friends.

Heavenly Father,

*Open my heart
to the silent presence
of the spirit of your son.*

*Lead me into that mysterious silence
where your love
is revealed to all who call.*

John Main OSB



In Special Memory of Five Teachers of Our Community

Peter Broadhurst, Patricia Ng, Eileen O'Hea, Gerry Pierse, and Doreen Romandini

I am delighted that you are gathering to celebrate the life and teaching of John Main in Westminster Cathedral. Dom John Main significantly expanded the wisdom of the Christian monastic teachers into the experience of the universal church especially through their teaching of oratio pura or 'pure prayer' within his own teaching on meditation. He was a monk of great depth and historic importance.

Dom Michelangelo Tiribilli OSB, Abbot General of the Benedictine Congregation of Monte Oliveto

Looking back over 25 years we recognize John Main's teaching on meditation has a universal appeal embracing all ages and cultures. His teaching and influence continues today in over 1700 groups in our world community through the teaching of Laurence Freeman OSB and through his books and CDs. During this anniversary year meditators in over 100 countries from Argentina to Australia, from China to Canada, Moscow to Mexico, Indonesia to Italy, Switzerland to Singapore, US to the UK have celebrated the life of this great teacher of prayer for our time. Today we give thanks for the gift of John Main's life, for his vision of community, and for his teaching which has transformed so many lives through "the poverty of the mantra."

Pauline Peters, Chair WCCM Guiding Board

John Main had a deep mystical wonder for the Eucharist which arose out of and was deepened by his lifelong faith, his celebration of the sacrament and his meditation. He saw the mantra itself as a kind of inner sacrament, expressing the mystery of the word becoming flesh as it takes root in the heart and leads the meditator into an ever deeper silence of union with the Risen Jesus, the Mind of Christ. The Eucharist is that very presence of Christ that, when celebrated in faith and love, awakens his disciple to be present to him as well as to each other. This is also what happens in deep prayer. And by becoming present to the Christ who is present to the Father we are drawn into the fullness of life, coming to self-knowledge in the process because this is the basis of our knowledge of God.

So it is appropriate for the World Community to culminate the celebration of this anniversary year with the holy communion of this sacrament especially in the church where John Main as a young boy used his voice to praise God in song. At the height of his powers his voice led - and still does - many into that interiority which he realised needed to be recovered by the Church if the Eucharist were to be freed from legalism and become again the true sign of our existing unity in Christ. Is this not why Christians 'pray for unity'? In meditation we taste that unity already and

it is why teaching meditation is a very real work of 'serving the unity of all'.

On behalf of the World Community I thank you for your presence today in Westminster Cathedral in this unity that grows from and is developed by our daily work of silence. Only a small fraction of the Community is visible here but in the wonder of Christ we celebrate that we are all indeed here in spirit with hearts open and thankful for the wonders the Lord has done among us.

Laurence Freeman OSB





Preparing for the Eucharistic Celebration

Listening to sacred words and music can be a great help in preparing us for prayer, for silence, for the Eucharist. The sacredness of the words and music can help us to lay aside the busyness which goes on incessantly in our minds – our intellectual concerns, our anxieties, plans and projects. As we enter into this preparation, we pray that our hearts will be open to this life-giving Spirit of love deep within our being, who eternally waits to awaken us, to renew us, to heal and to transform us. This is our time of preparation as we wait to receive the most precious of all gifts – the Eucharist.

Margaret Rizza,
Composer and conductor of today's music
With the Gaudete Singers and Instrumentalists

Prayer of St. Patrick

Text: Prayer of St Patrick
Music: Margaret Rizza
© Kevin Mayhew Ltd.

The "Prayer of St. Patrick" opens with a series of bell-like sounds breaking through silence. This leads to the chanting of Jesu Domine. The chanting weaves in and out of flute interludes and three verses of the prayer.

Jesu Domine (Jesus Lord)

*Christ be near at either hand, Christ behind, before me stand;
Christ with me where'er I go; Christ around, above, below.*

*Christ be in my heart and mind; Christ within my soul enshrined;
Christ control my wayward heart; Christ abide and ne'er depart.*

*Christ my life and only way; Christ my lantern, night and day;
Christ be my unchanging friend, guide and shepherd to the end.*

John Cassian Conference Ten

We went back to the monk Isaac and when we saw him this is what we said to him:

“First we would like to learn how we achieve this level of prayer about which you spoke earlier with such abundant and magnificent eloquence. That wonderful conference of yours had such an effect on us that we fell into a stupor. How can we achieve this? How can we lay hold of it? This has not yet been revealed to us. We are discouraged when we see how little we know. We are anxious to find a formula which will enable us to think of God and to hold incessantly to that thought so that, as we keep it in view, we may have something to return to immediately whenever we find that we have somehow slipped away from it.”

Isaac said: “Your query shows how close you are. I am not suggesting that you are simply at the doorway of true prayer. Rather, your experience is such that you have touched upon the very central hidden mystery of prayer and have taken some hold of what it really is. And with the Lord as my guide it will not be too difficult for me to bring you in from the porch where you walk uncertainly, and to lead you into the inner sanctum. Nor will you be prevented from understanding what I wish to show you. One is very close to knowledge when one clearly recognizes the questions to be asked. One is not far from true awareness when one begins to understand one’s ignorance.

Here is something that has been handed on to us by some of the oldest of the Fathers and which we hand on to only a very small number of souls eager to know it: to keep the thought of God always in your mind you must cling totally to a formula. This formula is an indomitable wall for all those struggling against the onslaught of distractions.

The soul must grab fiercely onto this formula so that after saying it over and over again, after meditating upon it without pause, it has the strength to reject and refuse all the abundant riches of thought. Grasping the poverty of this little verse you will come all the more easily to that first of all the gospel beatitudes, ‘Blessed are the poor in spirit for theirs is the kingdom of heaven.’

The one accustomed to prayer only when he bends the knee prays very little. The one who on bended knee gives himself over to distraction is not praying at all. Before the time of prayer we must put ourselves in the state of mind we would wish to have in us when we actually pray.

Oculi Mei Ad Dominum Deum (My eyes are on the Lord God)

Text and Music: Margaret Rizza
© Kevin Mayhew Ltd.

“Oculi Mei” could be described as a Musical Icon. The opening string quartet leads us to contemplate Jesus in the chanting which follows. There are three interludes for solo violin and viola woven around the chanting. The piece finishes with a repeat of the opening string quartet.

John Main

From the foreword of *Moment of Christ*

It is our conviction that the central message of the New Testament is that there is really only one prayer and that this prayer is the prayer of Christ. It is a prayer that continues in our hearts day and night. I can describe it only as the stream of love that flows constantly between Jesus and his Father. This stream of love is the Holy Spirit.

Again it is our conviction that it is the most important task for any fully human life that we should become as open as possible to this stream of love. We have to allow this prayer to become our prayer, we have to enter into the experience of being swept out of ourselves – beyond ourselves into this wonderful prayer of Jesus – this great cosmic river of love.

In order for us to do this we must learn a way that is a way of silence – of stillness, and this by a discipline that is most demanding. It is as though we have to create a space within ourselves that will allow this higher consciousness – the consciousness of the prayer of Jesus – to envelop us in this powerful mystery.

We have got used to thinking of prayer in terms of “my prayer” or “my praise” of God, and it requires a complete rethinking of our attitude to prayer if we are going to come to see it as a way through Jesus, with Jesus and in Jesus.

The first requirement is that we begin to understand that we must pass beyond egoism so that “my” prayer just doesn’t become even a possibility. We are summoned to see with the eyes of Christ and to love with the heart of Christ, and to respond to this summons we must pass beyond egoism. In practical terms this means learning to be so still and silent that we cease thinking about ourselves. This is of critical importance – we must be open to the Father through Jesus, and when we are at prayer we must become like the eye that can see but that cannot see itself.

The way we set out on this pilgrimage of “other-centeredness” is to recite a short phrase, a word that is commonly called today a mantra. The mantra is simply a means of turning our attention beyond ourselves – a way of unhooking us from our own thoughts and concerns.

Reciting the mantra brings us to stillness and to peace. We recite it for as long as we need to before we are caught up into the one prayer of Jesus. The general rule is that we must first learn to say it for the entire period of our meditation each morning and each evening and then to allow it to do its work of calming over a period of years.

The day will come when the mantra ceases to sound and we are lost in the eternal silence of God. The rule when this happens is not to try to possess this silence, to use it for one’s own satisfaction. The clear rule is that as soon as we consciously realize that we are in this state of profound silence and begin to reflect about it we must gently and quietly return to our mantra.

Gradually the silences become longer and we are simply absorbed in the mystery of God. The important thing is to have the courage and generosity to return to the mantra as soon as we become self-conscious of the silence.

It is important not to try to invent or anticipate any of the experiences. I hope that as you practice it will become clear that each of us is summoned to the heights of Christian prayer – each of us is summoned to fullness of life. What we need however is the humility to tread the way very faithfully over a period of years so that the prayer of Christ may indeed be the grounding experience of our life.

*Montreal
October 1982*



Liturgy of the Word

The Letter to the Ephesians,

3:14-21

I kneel in prayer to the Father, from whom every family in heaven and on earth takes its name, that out of the treasures of his glory he may grant you strength and power through his Spirit in your inner being, that through faith Christ may dwell in your hearts in love. With deep roots and firm foundations, may you be strong to grasp, with all God's people, what is the breadth and length and height and depth of the love of Christ, and to know it, though it is beyond knowledge. So may you attain to fullness of being, the fullness of God himself.

Now to him who is able to do immeasurably more than all we can ask or conceive, by the power which is at work among us, to him be glory in the church and in Christ Jesus from generation to generation ever more! Amen.

Psalm 139

is composed specially for the memorial mass in memory of John Main OSB.

It is dedicated to John Main OSB and Laurence Freeman OSB with loving gratitude.

Response:

Thou it was who did fashion my inmost self.

Thou didst knit me together in my mother's womb.

I will thank thee for the wonder of my being.

Wonderful thou art and wonderful thy works.

Lord, thou hast searched me and knowest me.

Thou knowest when I lie down and when I rise up.

Thou hast discerned my thoughts from afar.

Thou hast searched my path and guided my feet. Thou art familiar with all my ways.

Even before a word is on my tongue thou knowest them all, O Lord.

Thou dost beset me behind and before and layest thy hand upon me.

Such knowledge is beyond my understanding; so high I cannot attain it. (Response)

Whither shall I go from thy Spirit? Whither shall I flee from thy presence?

If I climb up to heaven thou art there; if I make my bed in Sheol again I find thee.

If I take the wings of the morning and dwell in the depths of the sea;

Even there thy hand will lead me, thy right hand will hold me. (Response)

If I say let only darkness cover me and the light about me be always night,

Even the darkness is not dark to thee. The night is as bright to thee as the day.

Thou knowest me through and through; my body held no mystery for thee.

I was secretly kneaded into shape and patterned in the depths of the earth. (Response)

Thou didst see my limbs unformed in the womb and in the book they are all recorded.

Day by day they were fashioned; not one of them was late in growing.

How deep I find thy thoughts, O God: how inexhaustible their themes.

Even if I count them they outnumber the grains of sand.

To finish the count my years must equal thine. (Response)

Music: Margaret Rizza

Composed for this event

Gospel Acclamation

Alleluia

Your words are spirit Lord, and they are life;

You have the message of eternal life

Alleluia

The Gospel of John

10:7-11,14-15

Jesus said to the people, "In truth, in very truth I tell you, I am the door of the sheepfold. The sheep paid no heed to any who came before me, for these were all thieves and robbers. I am the door; anyone who comes into the fold through me shall be safe. He shall go in and out and shall find pasturage.

"The thief comes only to steal, to kill, to destroy; I have come that all may have life, and may have it in all its fullness. I am the good shepherd; the good shepherd lays down his life for the sheep.

"I am the good shepherd; I know my own sheep and my sheep know me – as the Father knows me and I know the Father – and I lay down my life for the sheep.

THE MYSTERY OF LOVE
IS THAT WE BECOME
WHAT WE DELIGHT TO
GAZE UPON, AND SO
WHEN WE HAVE OPENED
OUR HEARTS TO THIS
LIGHT, WE BECOME LIGHT.

Intercessions

Today we remember thankfully the life and work of Father John Main, the witness of his life and the spiritual legacy he has left us to develop. His teaching guides us within the community of the Christian tradition to be at peace with ourselves, at peace with others and at peace with God.

United in the prayer of Christ we hold in our hearts the need for peace and healing in our troubled world.

We pray for Pope Benedict XVI, Cardinal Murphy O'Connor, the Archbishop of Canterbury and all Christian leaders. May their preaching of the Gospel and friendship with all faiths assist us towards the goal of contemplation in the human journey and so bring peace, hope and justice wherever there is darkness in our world.

Lord, hear us

R: Lord, graciously hear us

As followers of Jesus united in meditation we pray today for Christian Unity.

May love, wisdom and humility guide our spiritual leaders in their search for Christian unity within the diversity of the Universal Christ and teach us that we are already one in Him.

Lord, hear us

R: Lord, graciously hear us

We pray for leaders of other faiths.

May our inter-religious dialogue build a relationship of understanding, trust and mutual respect.

Lord, hear us

R: Lord, graciously hear us

We pray for Fr Laurence and all the teachers, living and dead, within the World Community, who over the past 25 years have guided our community in its mission and on the pilgrimage of prayer.

May they continue to teach and inspire new generations with a prophetic vision grounded in contemplation, and strengthen them in a faithful ministry as followers of Jesus.

Lord, hear us

R: Lord, graciously hear us

We pray for The World Community for Christian Meditation, meditators, groups, centres and Guiding Board.

May our community help to transform our world into a place of love, justice and peace.

Lord, hear us

R: Lord, graciously hear us

We pray for today's prophets in our world and in our own community who speak out on global issues of human dignity, racism, injustice and poverty.

May the contemplative spirit strengthen and console them in their message and their work.

Lord, hear us

R: Lord, graciously hear us

We pray for today's prophets in our world and in our own community who speak out on global issues of human dignity, racism, injustice and poverty.

May the contemplative spirit strengthen and console them in their message and their work.

Lord hear us:

R: Lord graciously hear us

We pray for young people in our communities -especially our young Benedictine Oblates.

May they be an authentic witness in our community and the world to the joy of life as a follower of Jesus.

Lord, hear us

R: Lord, graciously hear us

We pray for the special projects in our world community

-- meditation and children

-- meditation in prisons

-- meditation and addiction

-- meditation and peace

-- the School for meditation

-- meditation and inter-religious dialogue

May they serve as bridges to a deeper contemplative life and peace.

Lord, hear us

R: Lord, graciously hear us

We pray for John Main, as well as members of our community and our families who have died in the peace of Christ

May Christ their Shepherd lead them to dwell with the Lord forever.

Lord, hear us

R: Lord, graciously hear us

O God of Love, You have shed your life and grace upon us over the past 25 years.

Hear us today as we pray before you so that we may be faithful and generous in the years ahead.

Through Christ our Lord. Amen

Music during the Offertory

Take, Lord

Text: From the Spiritual Exercises of St Ignatius of Loyola

Music: Margaret Rizza

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Music during Communion

Silent Surrendered

Text: Pamela Hayes

Music: Margaret Rizza

© Kevin Mayhew Ltd

Inpoured Spirit

Text: Pamela Hayes

Music: Margaret Rizza

© Kevin Mayhew Ltd

Veni Lumen Cordium

Text: Traditional

Music: Margaret Rizza

© Kevin Mayhew Ltd

Prayer after meditation

May this community be a true spiritual home for the seeker, a friend for the lonely, a guide for the confused.

May those who come here be strengthened by the Holy Spirit to serve all who come, and to receive them as Christ Himself.

In the silence of this Community may all the suffering, violence, and confusion of the world encounter the Power that will console, renew and uplift the human spirit.

May this silence be a power to open the hearts of men and women to the vision of God, and so to each other, in love and peace, justice and human dignity.

May the beauty of the divine life, fill this community and the hearts of all who pray here, with joyful hope.

May all who come here weighed down by the problems of humanity leave giving thanks for the wonder of human life. We make this prayer through Christ our Lord.

Amen

Procession

Psalm 33/34

I Will Bless The Lord

I Will Bless The Lord

*I will bless the Lord at all times,
His praise always on my lips;
In the Lord my soul shall make its boast
And the humble shall hear and be glad.*

*Glorify the Lord with me,
Together let us praise his name;
I sought the Lord and he answered me,
From all my terrors he set me free.*

*Look toward him and be radiant,
Let your faces shine with light.
I called to the Lord and he heard me
And rescued me from my distress.*

*The angel of the Lord is on guard
Round all those who fear him;
Taste and see that the Lord is good;
Happy are those who trust him.*

I will bless the Lord

Music: Margaret Rizza
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Reflections on Wisdom and Compassion. The Context of John Main's Teaching.

Wisdom and Mother Julian of Norwich

Wisdom

from the Proverbs of Solomon

2: 1 – 5; 3: 13, 17; 4: 7, 6, 9

... if you take my words to heart and lay up my commands in your mind, giving your attention to wisdom and your mind to understanding, if you summon discernment to your aid and invoke understanding, if you seek her out like silver and dig for her like buried treasure, then you will attain to the knowledge of God.

Happy are they who have found wisdom, and the person who has acquired understanding. Her ways are pleasant ways and all her paths lead to prosperity.

The first thing is to acquire wisdom; gain understanding though it cost you all you have. Do not forsake her and she will keep you safe; love her and she will guard you. She will set a garland of grace on your head.

Mother Julian of Norwich

Revelations of Divine Love

As the body is clad in the clothes,
and the flesh in the skin,
and the bones in the flesh,
and the heart in the whole,
so we are clothed, body and soul,
In the goodness of God
and enfolded in it.

Utterly at home,
God lives in our soul
forever.

The Wisdom of the Desert and Thomas Merton

The Desert Mothers & Fathers

Sayings

There was a brother at Scetis who had committed a fault. So they called a meeting and invited Abba Moses. He refused to go. The priest sent someone to say to him, "They're all waiting for you." So Moses got up and set off; he took a leaky jug

and filled it with water and took it with him. The others came out to meet him and said, "What is this, Father?" The old man said to them, "My sins run out behind me and I cannot see them, yet here I am coming to sit in judgment on the mistakes of somebody else." When they heard this, they called off the meeting.

Some old men came to see Abba Poemen and said to him, "We see some of the brothers falling asleep during divine worship. Should we wake them up?" He said, "As for me, when I see a brother who is falling asleep during the Office, I lay his head on my knees and let him rest."

Amma Syncletica said: There are many who live as solitaries up in the mountains and behave like they were in the towns. You can be a solitary in your mind even when you live in the middle of a crowd. And you can be a solitary and still live in the middle of the crowd of your own thoughts.

Thomas Merton

Thoughts In Solitude

There is no greater disaster in the spiritual life than to be immersed in unreality, for life is maintained and nourished in us by our vital relation with realities inside and above us. When our life feeds on unreality, it must starve. It must therefore die.

The Desert Fathers and Mothers believed that the wilderness had been created as supremely valuable in the eyes of God precisely because it had no value to people. The wasteland was the land that could never be wasted by people because it offered them nothing. There was nothing to attract them. There was nothing to exploit. The desert was the region in which the Chosen People had wandered for forty years, cared for by God alone. They could have reached the Promised Land in a few months if they had travelled directly to it. God's plan was that they should learn to love Him in the wilderness and that they should always look back upon the time in the desert as the idyllic time of their life with Him alone.

The desert was created simply to be itself, not to be transformed by people into something else. So too the mountain and the sea. The desert is therefore the logical dwelling place for the person who seeks to be nothing but themselves – that is to say, a creature solitary and poor and dependent upon no one but God, with no great project standing between themselves and their Creator.

The Wisdom of the East and Bede Griffiths

Anonymous

Chandogya Upanishad

There is a Spirit that is mind and life, light and truth and vast spaces. He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe, and in silence is loving to all. This is the Spirit that is in my heart, smaller than a grain of rice, or a grain of barley, or a grain of mustard seed, or a grain of canary-seed, or the kernel of a grain a canary-seed. This is the Spirit that is in my heart, greater than the earth, greater than the sky, greater than heaven itself, greater than all these worlds. This is the Spirit that is in my heart, this is Brahman.

Bede Griffiths

The New Creation In Christ

I think it is important to see that behind all the diversities of human nature there is a common ground and in that common ground every human being is in search of God, of ultimate meaning and ultimate truth. It is a solitary search, because it touches the depth of our being and it is something which no one else can give us.

What we have to ask now is, what is the nature of this prayer and how has it the power to transform our lives? Father John gives the answer when he speaks of "transcendence in union." "We have first of all to transcend ourselves, to go beyond our ego, our senses, our mind, and enter into the silence, the stillness, the inward depth of our being... The next stage, though, is to open our hearts in love to this transcendent reality and to find the mystery of love at the heart of our being. . . It is the goal of Christian meditation, as Father John said, "to share in the stream of love which flows between Jesus and the Father and is the Holy Spirit". . . This is the end of our human quest, to experience love in its ultimate depth in interpersonal communion. . . uniting all human beings in love.. a love which creates of our divided humanity.. a new creation, a mystical body, in which the human and the divine meet in one.

Prayer, meditation is the way to get beyond the appearances and touch the reality. The reality is God who is always revealing himself behind all appearances. Transcendence of illusion is a way of love, of going beyond our separate self and opening ourselves to others. We go to that communion of love in which the real meaning of human existence is to be found and which is, as far as we know, the nature of God. John Main describes this reality as the 'mutual love which is God.'

God is interpersonal communion, a communion of love which is in all of us and embraces us all as the real meaning of our lives.

The Wisdom of Unknowing and Eileen O'Hea

Anonymous

Cloud of Unknowing

In prayer a simple reaching out to God is sufficient. If you like you can have this reaching out, wrapped up and enfolded in a single word. So as to have a better grasp of it take a single word such as the word 'God' or the word 'Love'. Fasten this word to your heart, so that whatever happens it will never go away.

Eileen O'Hea

In Wisdom's Kitchen

Our spiritual journey invites us to an experience of love so deep and so profound that it is more than words can ever describe or we can possibly imagine. On this journey Mother/Father God coaxes us through the birth canal of our spiritual life, the canal that leads us from the ego to the true self. This shift in which we re-locate our identity brings with it both the labor and pain of birth and the freedom and joy of new life. We find this new life in the experience of contemplative consciousness or communion consciousness. These words express a reality that cannot be fully expressed. Here the self lacks nothing and finds everything. It is the experience of coming home.

On John Main

"John Main had an unshakeable faith in the power of divine love to transcend the misery inflicted by human vanities. He had a deep, abiding joy in life, a humble acceptance of death and the capacity to teach others how to find the quiet of the monastery while in the busy world. In a world still characterised so often by inter-faith mistrust and tension, his quiet yet formidable respect for other faiths is a lasting and needed witness. Twenty-five years after his death, his work is still making an impact and in many ways is still only starting."

Mary McAleese, President of Ireland

"In my experience John Main is the most important spiritual guide in the Church today.

John Main opened the way to the direct experience of God, of truth, of reality from within the Christian tradition. He was a man of great wisdom and above all of great love."

Bede Griffiths

"John Main effectively put the desert tradition of prayer to work in our own day. The roots of his distinctive spirituality lie deep in the fourth and fifth centuries, especially in the works of that great expositor of the desert world, John Cassian. The World Community for Christian Meditation which continues his mission is for me, as for many throughout the world, a taste of what a committedly contemplative church might look and feel like."

Rowan Williams

"Dom John Main's outstanding contribution to the Christian Contemplative Heritage has been important to so many people around the world in renewing the contemplative dimension of the Gospel and furthering the path to divine union, the birthright of every Christian."

Thomas Keating

"Listening to John Main over the years affirmed an intuition within me that oneness with the Divine Other was possible and essential. Because Christian Meditation is a pathway to identity realised in relationship to Divine Love, it uncovers the full potential of all that is good and true within us. The feminine and masculine in each of us is realized in this process. Christian meditation presents 'the

way' to those who realise their desire for total commitment has been on the periphery of their lives for too long and that it is time to say 'yes' and entrust ourselves completely to Divine Love. Each time we meditate we say this 'yes.'"

Eileen O'Hea

"John Main never said things in flashy ways. He is saying a lot more than a superficial reading might allow one to see. By going to the roots of spirituality he laid a solid and radical foundation for social critique and social involvement. John Main teaches us to move beyond all images for the sake of powerlessness. I have personally been gifted by the wisdom of this man."

Richard Rohr

"John Main harmonized what he learned from the East and from the West. From every discovery there is a new creation. Main was not complicated - he was a symbol for us all. In this he was an authentic genius."

Raimon Panikkar

"One thing that I found remarkable about John Main was his way of being with and exchanging profoundly with people of other religious faiths and traditions, without in any way losing his anchoring in the Christian tradition. He taught us how to live fully the deepening of our own spirituality that we can realize in these exchanges, just because the faiths are so different, and can't be simply reconciled by finding some lowest common denominator. Some truths emerge in the space between our faiths, in the silence we never manage to fill.

In the same way, John Main taught us that we must be fully of our time, but never confined to it, that the monastic practice of the early centuries can be retrieved and can inform our prayer today.

The contemporary secular age is an age of spiritual seeking, especially among young people. But the response of many churchmen is to press forward with their definitive answers, even before the questions have been formulated. But John Main, in his work and in his being, really speaks to this age. He opened for us a disciplined way of seeking, in which even our questions will be ever formulated anew."

Charles Taylor

Patrons of The World Community for Christian Meditation

His Eminence Cardinal Jean Margeot of Mauritius
The Most Rev & Right Hon Dr Rowan Williams, Archbishop of Canterbury.
Mary McAleese, President of Ireland
His Holiness the Dalai Lama
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Oblates

The Oblate community of The World Community for Christian Meditation expresses its heartfelt gratitude for the vision of John Main OSB, and to Laurence Freeman OSB for his firm belief in the future of Oblates. Thirty years ago, Fr. John received the first oblates of a small monastic community he had started with a special emphasis on the practice and teaching of meditation in the Christian tradition. For the past twenty-five years Fr. Laurence has shown his love for and commitment to Fr. John's vision by his guidance and support as we continue to move in the direction Fr. John pioneered. This is evidenced in part by the new and deeper forms of commitment evolving, especially in the novitiate year. Our oblate community now forms a fully participative global 'monastery without walls', in fourteen countries. This represents a variation on the idea of 'stability' but one that can speak powerfully to people's experience of community in

the 21st century without in the least diminishing the value of physical stability.

"We hope to establish groups of oblates in any place where there are interested people who have come to this through their practice of meditation. An oblate seeks God by living by the spirit of the Rule of St. Benedict...It is a spirit characterized by stability, ongoing conversion and obediential listening to the Word of God. Its priority is love, generosity, liberty and the wise virtue of discretion that serves the kingdom of peace."

Monastery without Walls: The Spiritual Letters of John Main, edited by Laurence Freeman OSB

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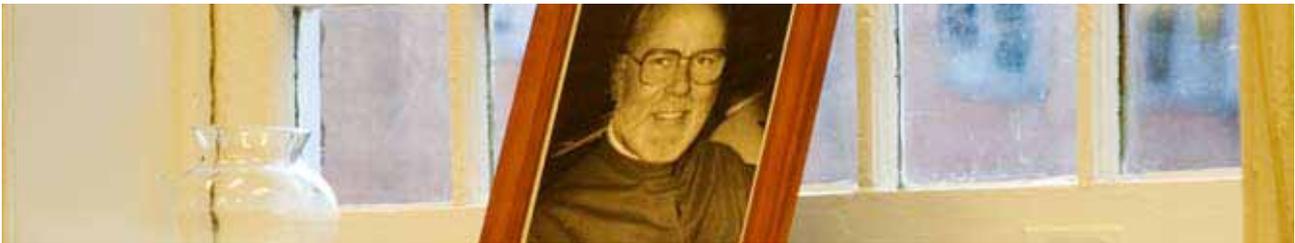
Websites of the Community

www.wccm.org

- www.mediamedia.org
- www.thespiritualsolution.com
- www.meditationwithchildren.com
- www.schoolforteachers.org
- www8.georgetown.edu/centers/meditation
- www.christianmeditation11step.org
- www.friendsinmeditation.com
- www.wccmretreatcentre.org.uk

WCCM Website

WCCM Bookstore
Young People
Meditation with Children
School & Resources
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The 11th Step
Friends in Meditation
Christian Meditation Retreat Centre, UK, Cockfosters



Thank You

The 25th Anniversary Memorial Mass was hosted by the UK Christian Meditation Community
www.christian-meditation.org.uk

We would like to thank Mgr. Mark Langham, The Administrator of the Cathedral, for allowing us to have the mass in the cathedral where Fr. John was a chorister.

We would also like to thank Thomas Wilson, as precentor, for his help.

The collection is for the upkeep of the Cathedral.

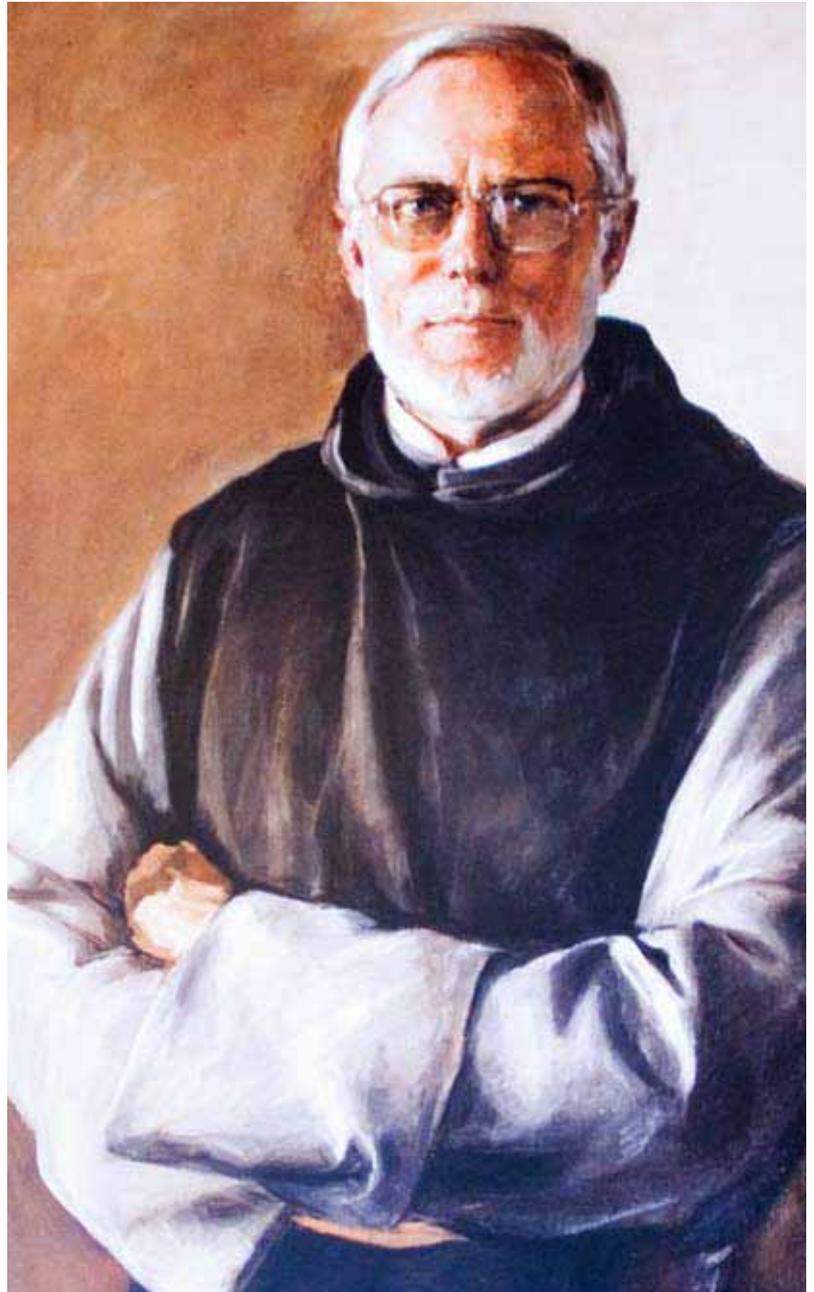
We would like to thank Margaret Rizza and the Gaudete Singers and Instrumentalists for today's music.

We would like to thank Polly Schofield for the use of her beautiful and meaningful calligraphy.

We would like to thank David Laing for the reprint of the large photo that all at this Memorial Celebration received as gift.

We would like to thank Peter Ng and Medio Media Singapore for the CD of John Main's teaching at the back of the booklet.

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