

# FINDING A NEW WAY FORWARD



SHALEM  
INSTITUTE FOR SPIRITUAL FORMATION

# “WHEN THEY GO LOW, WE GO HIGH”



TILDEN EDWARDS

SHALEM'S FOUNDER AND SENIOR FELLOW

Never in my long life can I remember fall elections so momentous in their implications, taking place in the context of such a devastating world pandemic and of multiple national societal crises, as well as new opportunities for furthering such things as deep and wide systemic racial justice. I'm going to use Michelle Obama's words, "when they go low, we go high," as a centerpiece for reflecting on our situation and on the contribution contemplative presence can bring to our responses.

Who are the "we" and the "they" in that quote? As I interpret it in my own way, "they" who go "low" are us when we're responding from a fearful, arrogant, narrow-minded, uncompassionate place, or worse, responding from a cruel, callous, willfully blind-to-the-truth place. The "we" who go "high" are us when we respond from a desire for the common good, for truth, for willingness to openly listen to every voice as we seek to discern the reverberation of the Spirit of loving truth and its calls to our own actions.

We often call contemplative presence the fruit of going vulnerably *deeper* as we are moved beyond ego and mind to the depths of the contemplative heart. We can also use the imagery of going *higher* with the same aim. Then we're imaging *transcending* our ego and mind places of awareness and response.

I imagine rising up into the sky where we look below and see how connected everything and everyone is, as astronauts have vividly discovered looking down on the Earth when they've been high above the Earth. In that inclusive perspective, there is more room for



compassion, a sense of mutual indwelling and wonder. We're pointing to that same spaciousness when we use the imagery "diving deep" beneath the world's artificial divisions into the spiritual heart.

Scripture shows us *high* points as symbolic places where we're high enough to be present to the Presence in ways that transcend egoic narrowness and show us the transcendent depths of life in God, as with Moses on Mount Sinai, Jesus on the Mount of Transfiguration,

and in Isaiah's visionary peaceful Holy Mountain where the wolf will live with the lamb and nothing will be hurt or destroyed.

When we imagine God, we think of the Divine as *above and beyond* us, in boundless wide-open spaciousness, as well as seeing God intimately alive deep inside and around us. The resurrection is portrayed as a "rising above," beyond the boundaries of broken, confined, questing human life to the fullness of life in the creative, loving heart of God.



When we are engrossed in the world of politics, if we're in a clashing political conversation with someone, when we go *high* we're limiting the uncontrolled, divisive emotions and dogmatic particulars we can show in the conversation, because we're aware that those with whom we are talking are connected to us. We have our serious differences, but if we're living from our spiritual hearts, we realize that we're also inextricably bound together. We rightly resist and challenge any hate, lack of compassion or untruth they reveal, but we can do so with sadness for their responses more often than with disconnecting anger (although waves of anger are likely inevitable if we sense the views we're hearing denigrate the needs and value of vulnerable, hurting groups of people, or deny the reality of our dangerously over-heated Earth).

We have public models for such "high" behavior in people entangled in political controversies who maintain their own courageous moral views and Spirit-inspired actions and at the same time try to respect and negotiate with those who oppose them. The recently deceased great Civil Rights leader Congressman John Lewis is a shining modern example. He urged us to make "good trouble" in our lives—in effect he said don't shy away from stirring up trouble that the Holy Spirit inspires, even though holding the vision given you will likely involve personal sacrifice in the face of vehement opposition. Deepen into your heart in God, transcend your fears and do what the Spirit is calling you to say and do.

Whether we're speaking of depth or height as places of realized sacred presence, let's pray that we're taken to that interior place when we find ourselves involved in difficult political conversations and actions. From that interior heart-place, we can be present and more steeped in desire and courage to share God's love-soaked will in the public arena.

So many people's needs show themselves to us today, such as those strangled by COVID-19, sustained poverty, poor or no health insurance, educational deficiencies, racial injustice, inadequate wages, joblessness, unaffordable child care, an inhumane immigration system, and so many other cries of our time. I think the Spirit is calling all of us to be involved in various ways in responding to these festering social struggles.

This is doubly important in the face of those in our society today who have encouraged so many destructive, deceitful, and divisive forces to be released in the nation, and who have ignored the global warming that desperately needs immediate remedies. On top of this, we see the erosion of the Constitutional checks-and-balances of our democracy that veer us toward an autocracy that can in effect politically disempower all of us, taking away the power that affirms our human equality in God's eyes.

Amidst all these critical needs and forces before us, I trust the Holy Spirit is alive, inviting us to resistance of malicious forces, support of enlightened ones, and discernment of the new possibilities showing themselves that can further human and planetary equality and well-being.

In our pandemic-enforced times spent in our home hermitages, may we find the space to "go high" as we foster our deep spiritual heartedness and our calls to understand and serve the common good. And may we be encouraged by one another as we do so, knowing the difference it makes to have a caring and sustained contemplative community that can support and inspire us.

## SERVANT Steve Garnaas-Holmes

Beloved,

I will be your servant today.

Whether I have important work or none,

whether many depend on me or none,

whether I face harsh challenges or banal chores,

hard work, blissful pleasure

or simple sabbath rest,

I am a servant of love and beauty,

a servant of justice,

a servant of the world.

By your Spirit in me

may I serve

with grace and joy.

Amen.

Steve is a graduate of *Going Deeper: Clergy Spiritual Life and Leadership*.



# DIVING DEEP



**MARGARET BENEFIEL**  
SHALEM'S EXECUTIVE DIRECTOR

Mid-March, we at Shalem found ourselves facing a rapidly-spreading pandemic which suddenly forced our staff to work from home. Just three months earlier, in a retreat focused on our upcoming office move, we had discerned that working from home wouldn't work for our staff. Our shared meals, brainstorming meetings, lunch-time walks, and the easy back-and-forth among our work stations contributed to community, creativity, and productivity. Yet here we were.

Furthermore, we had just canceled our pilgrimages to Assisi and Iona, and another major program was postponed, resulting in a loss of \$115,000 of expected income, comprising over 10% of our annual budget. Then the retreat center which was to host our annual board/staff retreat called to cancel. That retreat, which we count on for community-building, creative ideas, deep prayer and discernment, gone.

I lay awake in bed at night thinking, "When will this hemorrhaging stop? Will Shalem go under? I'm letting Shalem down. I'm letting God down."

We grieved the loss of our in-person office work environment, our lunches together, our celebrations of work achievements, birthdays, and personal milestones. We grieved the loss of our pilgrimages to beautiful places, "thin places" where we encounter God and experience deep contemplative community. We grieved the loss of our in-person program residencies at retreat centers nestled in rolling countryside, with nourishing food, prayerful connection, and good fun. Heartbreaking as it was for me, I told our new Director

of Operations that the future looked uncertain and I would understand if he decided not to take the job.

It was time to dive deep into prayer, both for me individually and for our staff and board. We wanted to listen deeply, beneath the surface noise, for the invitation for us in this time. Our staff team quickly rallied. At a staff meeting (which had moved to Zoom by now), a staff member called us to focus on the needs of the Shalem community. What was ours to do? How could we serve our community at this time? She suggested we send out an email to everyone letting them know we were praying for them and including a link to the video and

chant "Changeless and Calm." Then another staff person challenged us to do the staff/board retreat on Zoom. The rest of us wondered, "How can we do a whole weekend on Zoom and include the prayerfulness, the experiential and interactive tone, the community-building?" We got to work imagining, praying, and creating.

The retreat exceeded our expectations. We knew we had to dive deep to listen for the guidance of the Spirit. As we listened and prayed in our small groups and whole group, new possibilities emerged. Program staff began to re-envision programs on Zoom and, to our surprise, enrollment increased



substantially. The board stepped up and pledged more money, which we used as a matching challenge, and the match was surpassed.

As the spring and summer unfolded, program team after program team was called to dive deep and work hard to re-configure programs on Zoom. Although a few participants chose to wait until they could be together in person, many more signed up for the re-imagined programs and experienced deep contemplative community online. Interest in our group spiritual direction offerings quadrupled, our Young Adult Life and Leadership Initiative increased to the largest class ever seen in that program and the most diverse Shalem program ever, and *Going Deeper: Clergy Spiritual Life and Leadership* increased to the largest class since the inaugural class and also the most diverse clergy program class. Our *Nurturing the Call: Spiritual Guidance Program*, already a full class, did the mammoth task of translating its ten-day residencies to Zoom and found participants diving deep in that context.

Many people generously donated all or part of the refunds they got when a pilgrimage was cancelled or a program moved to Zoom and the price reduced. We applied for and received a Paycheck Protection Program forgivable loan. Remarkably, through the generosity of our community, we came out in the black on June 30, the end of our fiscal year.

Then we returned to our Wider World Initiative, the major fundraising initiative for scholarships and new program development which had been in the silent phase and was ready to go public just before the pandemic but which we had put aside when we lost so much income and needed to focus on the Annual Fund. As we reached out to our community to ask for a matching challenge for the remaining amount of this special initiative, again we were amazed by the generosity of our community. As I write this, we have only \$68,000 to go toward our goal of \$1,050,000.

In the midst of all this, We began to wake up to Winston Churchill's admonition: "Never let a good crisis go to waste." We had already seen some of the opportunity for us hidden in this crisis. What else might be invited? We sought to dive deep and listen, going beneath preoccupation with our own fears and discomfort to the bedrock of God's abiding presence and guidance.

We had seen so much hunger for contemplative community during the pandemic, what was being invited? The group spiritual direction team spent time visioning and imagined ways to expand that program, adding an additional workshop, taking on mentoring, bringing in new leadership. Then we developed "Heart Longings: An Invitation to the Contemplative Path," an eight-month program on Zoom to nurture contemplative living, and 23 people registered in the first two weeks after it was announced.

Meanwhile, police killed George Floyd on Memorial Day, protests erupted, and the U.S. was faced with a racial reckoning, a call to face our original sin of racism. Again, we at Shalem were called to dive deep and ask, "What is ours to do?"

As we prayed and listened, next steps emerged. We sent a letter to our community, we moved our final "Contemplative Conversations on Race" series session to Zoom, we offered a "Contemplative Conversations on Race" retreat, and we took that retreat out to the leadership teams of two churches. In addition, knowing we needed to do more internally to work toward being an anti-racist organization, we focused a summer staff development session on becoming anti-racist, and then 20 Shalem leaders took an eight-week course offered by the American Friends Service Committee called, "Radical Acting in Faith for White People," which ended last month.

We still have much work to do, and we have begun to look at next steps we can take toward diversity, equity, and

inclusion in our organization. The crisis of a summer of police violence and the related protests in the U.S. has provided Shalem with the opportunity to step up and do our work. Please pray that we will keep at it.

Now we in the U.S. find ourselves living in an election season of bitter partisanship and chaos. We at Shalem have felt called to focus our Thursday afternoon Zoom prayer times on the election. Our Wednesday morning prayers for the world address the chaos and pain of these times. The daily Simple Presence Zoom gatherings, continued by a board member since the March board meeting, ground us. In these times of so much pain, injustice, and chaos, it's time to keep diving deep and trusting the Spirit's movement in our midst. I have no doubt we will continue to be amazed.

**ST. FRANCIS**  
**John Pollock**

Francis of the herbs and greens,  
Enlighten my path in the midst of strife.  
In the changing, challenging, fear-filled scenes,  
Calmly call me back to life.

John is a Graduate of *Going Deeper: Clergy Spiritual Life and Leadership*.





# SACRED STILLNESS



**WINSTON B. CHARLES**

DIRECTOR OF GOING DEEPER: CLERGY SPIRITUAL LIFE AND LEADERSHIP

In 2016 I was transfixed watching Simone Biles move through the air, along the beam, across the mat with so much grace and power and balance. During the Summer Olympics, Biles demonstrated the wondrous beauty of the human body while earning four golds and one bronze in gymnastics. Most moving was her floor exercise as she ran, sprang, turned, flipped, and flew through the air landing with such precision—nailing it!

Perhaps you are wondering about leading off a consideration of Sacred Stillness with such admiration of amazing movement. Some time ago, as I considered stillness, Simone Biles rose up into my consciousness. For the stunning beauty of Biles's gymnastic grace and power was made possible by connecting to a still point within—meditatively, emotionally, physically. This still point centered each of her movements with balance and

confidence. Around this still point, all revolved and found form and shape.

Our own Sacred Stillness can be found at the center and become the headwaters for living our lives with compassion, creativity, and courage. This Stillness is not something that we build or construct or earn, for it is already within us. It is the very presence of the Divine. We must simply open and receive and continually return.

Too often our lives are marked by running so fast that we get nowhere. Perhaps one of the gifts of this time of COVID is that it has made us slow down, although some of us admittedly have been working harder than ever. So many people have remarked that they have never before noticed so well the unfolding of spring. Being outside more often, they have been able to see

the wondrous progression of new life as plants and flowers and vegetables bloom forth into their fruitful glory. This has been a stillness that engaged life by slowing down.

The great diversity of contemplative spiritual practices does just this: slows us down, opens the heart to receptivity, creates avenues of access to the deep Sacred Stillness within. Through this openness to the Holy Presence, many gifts are given: healing, wholeness, patience, spaciousness, compassion, strength, discernment, self-understanding, intentional vulnerability, connection with others, love—to name a few. Faithfully returning to this interior centeredness creates the deeper reality of living life from a different place that leads toward fullness for ourselves, for others, for the whole cosmos.

This is our calling: to receive these energies and embody them into a world that desperately needs healing, vision, and active involvement for the Good and the Holy. As we move out into the world, we do not leave the Sacred Stillness behind, but rather it remains that still point within, enabling us to live more faithfully with grace and balance in the power of love.

We will not become Simone Biles. That is not ours to do. Each of us is called to become even more fully our unique selves both for our own sakes and for the sake of all whom we touch. Constantly returning to the Sacred Stillness at the center and listening deeply for the wisdom that is given will enable us to do our own “floor routine” and know the deep joy that comes from living our fullness into the world.



## BETWEEN SMALLNESS AND GIFTEDNESS

Winston B. Charles

The ochre orb rises out of the sea  
gracing the earth with golden caress  
like sacerdotal royalty raising hands to bless.  
My heart falls down upon the shore  
forehead pressing into the dampness  
bowing before the bountiful benevolence.

How small I feel in this moment...  
one grain of sand among the beaches of the earth  
one breath among the breathing billions  
one moment in the unflinching flow of time  
whose start lies far beyond human sight  
cutting its inevitable way into an unknown future.

And yet—here am I—precious and unique  
gifted in ways yet to uncover  
pondering this very smallness  
with an awareness  
that holds its own stream  
beginning with time itself  
flowing ever forward toward an unseen end  
that draws it into fullness.

And yet—here am I—precious and unique  
gifted in ways unseen  
unlike any other person  
who has ever been or will be.

And yet—here am I—precious and unique  
gifted in ways rooted firmly in the rich dark soil of the soul.

Here is where we live our lives  
between smallness and giftedness—  
both blessings  
that bring us to our knees in wonder  
and raise us up on tiptoe in awe  
so that we may see ourselves and others  
in the golden glow of God's graciousness.

Winston is the director of *Going Deeper: Clergy Spiritual Life and Leadership*.



# 2020: THE YEAR OF SEEING CLEARLY



**ANITA DAVIDSON**

GRADUATE OF *NURTURING THE CALL*: SPIRITUAL GUIDANCE PROGRAM

I don't remember ever being able to see without glasses or contact lenses. I got my first pair of sparkly, blue cat-eye glasses when I was seven years old. And even then, whenever I took them off, the world became blurry.

It has always been "normal" to wake up every day to a world that looked like an impressionist painting until I donned my glasses and got back to realism again. Then came the day in June this year when my ophthalmologist uttered those long-awaited words, "Your eyes are ready for cataract surgery and astigmatism correction!" The rest of me was more than ready, too, and it couldn't happen fast enough. Two weeks later I was in the eye center and ready for my left eye to be the first to be repaired. It was quick and painless, and only minutes after she was done, my wonderful doctor said, "OK, it's still going to be a bit fuzzy, but I want you to close your right eye and look out of your left eye." I complied and what I remember saying is, "Oh, my God! It's a miracle!"

For the first time in my 63 years, I was seeing clearly without glasses or contacts! My doctor was just as thrilled as I and said, "I know, right?! Isn't it the coolest thing?!" She obviously loves her job. For the two weeks between surgeries, I repeatedly found myself opening and closing my eyes alternately to see the difference between the before and after vision. I couldn't believe how yellow everything had become, the result of looking through the cataract. White things were now really white, colors were incredibly vivid, and the clarity of my long-distance vision was stunning. I looked out on the world with new awe and immense gratitude. And still do. Especially every morn-

ing when I awake and can clearly see the trees outside our bedroom window and everything in the room without putting on my glasses! 2020 has become for me the year of seeing clearly.

This experience has become a metaphor for life as I, as all of us, live into this very strange and surreal time that has been 2020. I've been asking myself questions that might resonate with you, too. Like, "What is clouding my vision and preventing me from seeing clearly what living through this pandemic is teaching me? How can I correct that vision?" "How has my life as a privileged white, straight, Christian person distorted the way I perceive and treat and speak to people in this multi-racial, multi-cultural, multi-faith, multi-gendered world? How can I peel away the layers of distortion so as to improve my vision?" "What 'plank' in my own eye needs to be tended to before

I can honestly speak about the 'speck' in the eye of some politicians or their supporters?" "What blocks my spiritual eyes to see God's leading hand? How can I get around this obstruction and let the Holy One lead me into the work that is mine to do?" All of these are big questions and seem to have descended upon me at once given the world circumstances that are shaping and reshaping our world. It can feel overwhelming. Where do I start?!

Self-quarantining meant that suddenly my calendar was forcibly cleared, travel plans were sadly abandoned and time stretched out before me. I was determined to use this gift wisely, not just to do the spring cleaning and purging of the attic and basement, but for moving inward and learning better how to just be. I'm a busy, extroverted person, yet I can be pretty lazy, too, and easily distracted by mindless activities like binge-watching





or playing spider solitaire on my phone. Lord knows I've done my share of that during these months, but I've also created new routines for myself that have been so incredibly life-giving.

The day begins with half an hour or so sharing Simple Presence on Zoom with a growing group of fellow contemplatives, and three days a week that's followed by 20-minutes or so of lovely, meditative qigong. Both have transformed my whole day and my attitude. During my two-mile walk with our dogs, I'm constantly noticing the changes in nature and the sky, the neighbors out in their yards, the many sounds that envelop me—some created by humans like mowers and traffic, many from nature like birdsongs and crickets and wind rustling through the leaves. My walk has become prayer.

Given the racial and other social unrest that we're immersed in, I've also had the time to tend to those areas where my vision is far less than clear. I'm participating with some other Shalem folks in a course entitled *Radical Acting in Faith for White People* offered by the American Friends Service Committee. Together on Zoom we're exploring our own racism and how we can move through it and into a more antiracist way of living. I'm trying to educate myself about what it's like to live outside the white privilege bubble in which I have grown up and still live. Books like *How to Be an Antiracist* and *See No Stranger: A Memoir and Manifesto of Revolutionary Love* are now part of my library and are informing and inspiring me to a more inclusive and loving way of being and speaking.

Taken all together, these opportunities have served to begin to clear some of the obstructions to my spiritual vision as well. I'm still trying to see that Divine Hand reaching out to lead me into some action, but it's still difficult for me to discern. However, I'm not giving up. I'm determined that 2020, strange and surreal as it's been, will be the year of my clearest vision yet! May it be a year of clearer vision for us all.

## ONENESS Ann Dean

Listening, blue hues of sacred sky open.

You, my Beloved, flying free in beauty.

Sweeping my devotion with extravagant beauty.

Purpose full of holy energy, strong and radiant, growing in me.

You, my Beloved, flying free in beauty.

Secure solid ground, strength and confidence within,

Purpose full of holy energy, strong and radiant, growing in me:

Explore the unknown, stretch in thinking, imagining and creating.

Secure solid ground, strength and confidence within,

Sweeping my devotion with extravagant beauty.

Explore the unknown, stretch in thinking, imagining and creating.

Listening, blue hues of sacred sky open.

Ann is the director of *Transforming Community*: Leading Contemplative Prayer Groups & Retreats Program.



# PRAYERFUL PRACTICES FOR THESE TIMES



ELIZABETH WARD

DIRECTOR OF *NURTURING THE CALL*: SPIRITUAL GUIDANCE PROGRAM

Staying grounded in awareness of God's vast, inclusive love in the midst of a global pandemic full of social, political and ecological turmoil can be challenging. Some of the old ways of experiencing the loving Presence are not now possible and new ways of experiencing our mutual indwelling in the Beloved are still emerging. The loving feelings so easily felt and shared when physically present to others and to the Presence in the Eucharist can be harder to experience when we are suspended in an unknowable future.

Feelings that are usually more temperate and easier to manage can startle me with their strength. It is as if their volume gets turned up by the injustice, lies, rising economic and food insecurity, painful ecological destruction, and strident social and political polarization in our world today. It can be hard to remember God's expansive, inclusive love in the face of all that so desperately needs to be changed.

Over the years, many contemplative practices have reminded me of God's abiding love and of our deeply interconnected life together in God. The Spirit seems to have endless ways of revealing the mystery of the Beloved living as fully as we allow in and through each of us. Being out in creation always helps me regain this perspective. The beauty and wonder of creation can lift my spirits and restore my spiritual heart. Being in God's "first scripture" always helps me remember the reality of God's incredible imagination and unrelenting love for diversity.

Of course, this awareness is complicated by what we have done to God's

creation. This is when the liberating power of prayerful questions and the uplifting gifts of courageous stories can be especially important. Pondering the questions that arise in my prayer is one way of staying awake. Noticing and prayerfully honoring those given to me in prayer each day is another way to remember God's mysterious and compassionate love for all. These are just two of the graced ways the Spirit seems to be helping me stay more aware of our mutual indwelling in the Beloved.

The strength of my feelings has been an invitation to prayerfully ponder them, and this discernment process has melted

away quick, easy answers. It has invited me to distinguish between feelings justified by external events and feelings from a personal past that still needs healing and Spirit-led transformation. Although making these distinctions can be difficult, if not impossible at times, this prayerful inner path has been blessedly freeing and life-giving.

In my prayer, for example, questions have arisen about my amplified anger. Is my anger at current injustices a compassionate anger and/or is it an invitation to prayerfully let something go so reconciliation and new life can be born? Is my anger a shield to protect me from



grief that longs for relief, and/or does my anger give me courage to speak and act in spite of fear? When am I opening a new piece of my being to the Living One for the sake of the world, and when am I just stuck or wanting to hide my true motivations from myself and others?

Can we even know about each of these distinctions? Can I truthfully discern when I am giving life to Christ within or through me and when I am stuck in a personal past that still needs healing and transformation? Can I truly know when I am absorbed in wishful thinking to protect my confused ego or idealized self-image? As we know from John of the Cross and Teresa of Avila, we may be protected from the mysterious work of God within us so that we don't mess it up. We may very well not have a clue that anything holy is going on. Still, the process of prayerfully pondering can bear liberating fruit, even when there is no final clarity.

This fruit seems to happen when I can remain open and present to my feelings yet also responsive to their wisdom. The key, for me, lies in praying with them until they inform, but don't totally control, my words or actions. Prayer seems to open up inner space so the Spirit can slip in and help me see a larger picture. Praying then frees me for love and hope and gives me the strength and courage to continue the struggle for good in the face of daunting odds.

Also, what starts as self-examination may lead to bigger questions: Is holy anger different from indiscriminate or entrenched, unchangeable anger? When does anger spring from prejudice or hate and when does it spring from inclusivity and love—or from a confusing mix of both? When is anger a way of enlarging the pain and when is it a purifying fire? Again, these are questions for prayer and discernment, for increasing my awareness. Hopefully pondering them will create more inner space for the Beloved to live within me and to flow more freely through me to our aching world.

Noticing who is given to me in prayer is another way of helping me stay grounded in God. One of my long-term prayer practices is doing a *lectio divina* of the news when reading the daily paper. Each morning, I invite the Spirit to show me who or what to hold in prayer in the moment and throughout the rest of my day. I am often surprised by what captures my attention and by how long I seem invited to hold these people and events in prayer.

Over the years, many different people and events have come to life in my heart. I have felt led to pray for the courageous fighters in the anti-apartheid movement, sati women in India, young girls in Afghanistan, desperate boat people, brave fire fighters and other first responders, coal miners trapped underground, the rebels in Egypt, Tunisia, and Syria, orphans and refugees, earthquake, fire and flood victims and those who come to help them, women and children running for safety in the Sudan, Palestinians longing for a better future, families being separated because they want a safer life, and many others. The Spirit seems to draw me to pray for dissidents who fight against oppression, refugees who flee for their lives, and those who bravely suffer for the sake of justice, truth and love. Sometimes when especially gifted, I am drawn to pray for those who oppress them as well.

Prayerfully carrying these people expands my spiritual heart and gives me perspective. My personal struggles flow into the larger reality of global struggles and remind me of our deep interconnectedness. Stories of heroic courage remind me of the strength and love that comes from a source larger than human limitations. Stories of those persistently seeking truth in the face of powerful lies and personal danger remind me of the Spirit of Truth alive in our midst. The diversity of those given to me in prayer reminds me of God's loving care for all and the hope that the love energy of prayer can heal and transform in ways we can trust, but not fully imagine.

These people given to me in prayer bless me and give me hope. They have no idea that they are restoring my faith, yet I remain deeply grateful to each one. They help me remember yet again the hidden, yet powerfully strong flow of God's loving life holding and supporting us in a luminous web we can trust even when we can barely see the threads. They show me yet again God's vast, inclusive love hidden in plain sight when the gift of prayer transforms our hearts and eyes.

## FOUR HAIKUS Trish Stefanik

Night's snowfall

Day's awakening

My head bows.

Gray and black tree limbs

Crisscross a pregnant white sky

Snow begins to fall.

Wintering landscape

Stillness has the final say

Bare limbs sing silence.

Soft silence of snow

Sinking to my inner core

Where Love's voice whispers.

Trish is a Shalem program administrator.





# WHAT DOES LOVE INVITE?



**PATIENCE ROBBINS**

MEMBER OF SHALEM'S ADJUNCT STAFF

In the past few months, my life took a turn that I never imagined. With the outbreak of COVID-19, I was faced with the situation of my 53-year-old sister with Down's Syndrome living independently in another state without sufficient staff or support. That led to a quick but powerful discernment that moved me to go and get her and bring her to my home to live with me and my husband. We thought at the time that it would be for a few weeks but that has turned into months.

The discernment itself was powerful because it involved constant prayer and listening and talking to others. I included my deceased parents in my listening circle as I knew they would support me and offer me guidance. The day that I particularly asked for their help, my daughter called. I told her of my dilemma and she said clearly: "Mom, you know what you need to do. Go and get her." Truly, it felt like the voice of the Holy One to me, and within hours, I made the plan to bring my sister, Leah, to my home.

My life changed dramatically as I already had my scheduled work and now had to balance this with constant engagement, support and direction for my sister. It required the self-giving and service that parents of young children experience—relentless giving of time and attention and presence to the other.

I had questions of how to continue my work of spiritual direction and mentoring that requires inner quiet and uninterrupted time and full presence. How to balance all that was here before me? And especially, how could I honor the need for solitude? Do I get up earlier, do I leave the house and go for

walks, do I shut the door to my office for periods of time? I began asking for help from my husband, siblings, and other friends so they could be engaged in this circle of care (even if by Zoom or phone).

I also brought my ongoing questions to my spiritual director and my group for spiritual direction as I continued to listen, wait and pray for wisdom. And truly what I kept coming back to is LOVE. Love is what inspires me to want the best for Leah—that she might have

a fulfilling, joyful and good life. Love is what calls me to honor her needs with my needs. Love is what invites me to stretch way beyond what I think I can do or how much I can advocate, explore or manage on her behalf.

As I reflect and pray, I can plumb the depths of what I know to be true and real about Love, that it expands our hearts, causes us to open to embrace a powerful energy. It is a warm and tender and compassionate energy that bubbles up and flows like living water. People



all over the globe are experiencing this invitation—love in action.

For me, the core thing, the one thing necessary, is to keep returning to the Love, freely choosing and embracing that, rather than getting caught into the “should” or obligation. It is the Mary/Martha story all mixed into one—intertwined—listening, being still and receiving, consenting, flowing into doing; it is love in action.

It is unclear how things will turn out. The pandemic has moved all the parts that appeared to be settled and invites something new and unexpected. As Rose Mary Dougherty taught us: “Discernment is ultimately about love. It is about seeing, in the moment, the loving action and compassionate action that is mine and having the freedom to respond and to act” (*Discernment*).

I am also reminded of Jerry May’s often repeated phrase: “open and willing” that I often pray to embody. I end, or perhaps continue, this journey with sharing the prayer in my heart these days that is found in the words of Hafiz: “May I be the hole in the flute that the Christ breath moves through.”

## ADD LOVE

Steve Garnaas-Holmes

*Owe no one anything,  
except to love one another;  
for the one who loves another has fulfilled the law.*  
—Romans 13.8

God,  
help me this day to add love to the world.  
Not fear, not anxiety  
about what I owe or am owed, but love.

Help me know my freedom—  
not to do what I please,  
but to fulfill my call to love,  
  
my only goal not that I prevail  
but that others receive love.

In calm interactions,  
or in moments of anxiety or conflict,  
let me contribute love.

In silence or in confrontation,  
in public endeavor or quiet prayer,  
in heroic action or mundane chores,  
let me add love to the world.

O God of Love,  
let your love overflow:  
fulfill your love in me.  
Amen.

Steve is a graduate of  
*Going Deeper: Clergy Spiritual Life and Leadership.*



# THE OPEN



JESSICA SMITH

GRADUATE OF THE PERSONAL SPIRITUAL DEEPENING PROGRAM AND THE YOUNG ADULT LIFE AND LEADERSHIP INITIATIVE

Smoke from raging wildfires is rising out West and making its way to the skies in the East. Hurricanes are finding their way onto Southern shores. Angry tears roll down the faces of black mothers and fathers remembering lost loved ones at the hands of a racist society. White people scramble to understand racial injustice; black and brown communities balk at such privileged ignorance. High density construction and transit rail lines stand against the city skyline like mausoleums to a by-gone era where the words “COVID-19” and “social distancing” were hardly part of our daily parlance. Sports stadiums with their empty seats wait silently wondering when fans might return.

Many of us wake up facing another day of uncertainty trying to stay safe and yet connected.

Working parents find themselves at the end of the day shaking their heads after hours of trying to help their kid access classes on a computer screen and also trying to schedule their Zoom meeting with a client or co-worker. Others are living with the hard decision of how to care for elderly parents—bringing them groceries, offering rides, keeping in touch—while also trying to make sure they don’t accidentally infect their loved ones. Still others are trying to face long-term unemployment, calculating the best way to stay afloat through temporary work, while also grieving the loss of another loved one from COVID-19.

The rhythms of our lives have been upended.

Since the start of the pandemic, I tried to get back into a regular running routine given I now have “extra hours” in

the day from no longer making a daily commute. Unfortunately, after just a few weeks, my right knee began to swell and be quite painful. I iced and rested it, but after a few months with little progress, I finally relented and went to my physical therapist, Sheena, for help.

As my knee slowly improved, Sheena gradually invited me to try to jog a bit. During one session, she had me actually get on the treadmill so that she could take a look at my running form. She encouraged me to consider changing how I placed my foot because the way I had been running was causing too much stress on my lower legs and leading to injury. The next thing we worked on was my cadence, or how frequently I place my foot on the ground. She opened up a digital metronome on her phone and invited me to match the beat. I started out running at about 120 beats per min-





ute and eventually got up to 150 beats per minute. I stayed at the same pace, but just changed the frequency with which my feet hit the ground. Running to a new beat and with a new attention to where my foot falls will enable me to keep going without hurting myself. Changing the rhythm of my running will actually keep me from getting injured.

Much like my running regime, my community life is virtually (pun-intended) out of sync. Recently, I was with a prayer group, and we tried to pray the Lord's Prayer together on Zoom resulting mostly in sporadic and fractured sounds reverberating through our computer speakers. As we know, despite appearing to be present in the same time and space, being with one another virtually actually means there is a nano-second of delay between us. Often this difference only becomes apparent when we try to speak or sing in unison. We are out of sync.

Just as I had to change my running rhythm to keep from getting injured, our community rhythms have had to adjust in order to stay connected. Thankfully, our ancestors in the contemplative tradition have great wisdom to offer us when it comes to staying connected to one another and the divine. They remind us that there is a place where we can meet one another and the divine beyond and before the words. This place is what Rilke calls "the Open" (*das Offene*).

The dogs and angels know about the Open. Its existence is not contingent on a before or an after. The Open is neither here nor there. It is impervious to my ego, unimpressed with my failures and successes.

The Open is an ever-present invitation to the heart. It bursts through the throngs of people shouting, "No Justice, No Peace," remembering George Floyd, Tamir Rice, Breonna Taylor.

To keep watch for the Open when so much is out of sync, I am noticing the ways I have shifted my rhythm:

I drink in the morning as I sip my cup of coffee.

I learn to knit a prayer shawl mindful of a friend who is hurting.

I watch the waves undulating across the Potomac River beneath the bright yellow glow of the city lights.

I sit with my spiritual mentors through a screen.

I feel the shivers moving through my body when I face my own white privilege and racism.

I breathe and hold the silence before me.

And each time I move before the Open, I hear my soul centering down. Each time, I hear my soul singing: "yes, yes, and yes."

And the world feels just a bit more alive, a bit more thankful, a bit more in tune with the rhythm of the divine.

Time to put on my running shoes and get going.

## IN RESPONSE TO SIMPLE PRESENCE

Dawn Peck

For this time, O Holy One,  
we give you thanks

For the 20+ faces gathering for deep  
listening prayer,

a silent affirmation that indeed You are.

For electronic communication  
in the midst of isolation

For all the workers who are working  
and helping

and, O God, is there thanks to give for the  
ache and the hurt of ongoing injustice?

Can this thorn and the festering sore it has  
produced prod us to change?

For the prophets of old, O Holy One,  
we give you thanks

they called out abuses and spoke truth to  
mis-directed lives

Can we hear them still echoing in our time,  
speaking truth we are still slow to hear?

O God, make a new way within each of us  
for the sake of All.

Dawn is co-director of the Young Adult Life  
and Leadership Initiative.



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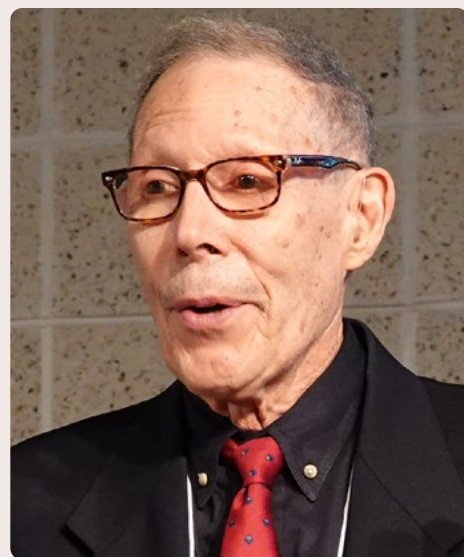
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### IN HONOR OF





## GIVEN BY

K. Sheila Noyes . . . . .	Monica Maxon
Kathleen O'Neill . . . . .	Susan Etherton
Jess Okanya Patel . . . . .	Ann Dean
Donald & Alixe Park . . . . .	Paul Purta
Catherine Powell . . . . .	Tilden Edwards
Kathleen Primus . . . . .	All our brave front line workers during Coronavirus
Kenzie Raulin . . . . .	Ann Dean
Katherine Riggins . . . . .	Clare Openshaw
David Robinson . . . . .	Elizabeth Ward
Suzanne Robinson . . . . .	Carole Crumley
Scott Rohr . . . . .	Simple Presence offering
Nan Schwappach . . . . .	William Dietrich
Susan Scott . . . . .	Jean Harvey Sweeney
Sandra Smith . . . . .	Margaret Benefiel and Tony Mazurkiewicz
Kathy Spaar . . . . .	Shalem staff
Wendy Steeves . . . . .	Contemplative leadership that Shalem engenders and embodies
Eugene Steuerle . . . . .	Bill Dietrich
Dinah Stinson . . . . .	Homer Oldemeyer
Nancy Strickland . . . . .	Margaret Benefiel; Winston Charles and Lisa Senuta
Jim & Lois Todhunter . . . . .	The wonderful and dedicated Shalem Staff
Linda Trageser . . . . .	Ellen Cronin
Margaret Tucker & David Schlafer . . . . .	Carole Crumley and Monica Maxon
Robert Vaughn . . . . .	Susan Dillon
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Liz Ward . . . . .	Spiritual Guidance Staff and Associates
Tonya Wenger . . . . .	Clergy retreat
Sandra Wilson . . . . .	Charlotte Rogers
Juli Wilson-Black . . . . .	Anne Grizzle; Clergy retreat led by Winston Charles and Lisa Senuta
Alison Zavodny . . . . .	CeCe Balboni



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## SHALEM LONG-TIME DONORS

Shalem's ministry has been sustained by many individual donors, especially those who have given faithfully for 10 years or more. We list them below with deep gratitude.

### 30 YEARS AND MORE

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Carol & Mid Squier  
David Stang  
Nancy Strickland

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Robert & Tamala Bos  
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Suzanne Dale Wilcox  
Katherine Young

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Eleanor & Bob Abaro	Jehanne Gheith	Tessi Rickabaugh
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Rhonda Canby	Joan Hatcher	Robert S. Seiler, Jr.
Dennis Cho	Carol Ingells	Jane Sharp
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Catherine Cox	Keith Kristich	Jo Ann Staebler
Anne Crosthwait	Leslie Miller	Elizabeth Tuckermanty
Anita Davidson	John & Karin Nurnberger	Kit Wallingford
Amy Dills-Moore	Dawn Peck	Nan Weir
Jackson Droney	Barbara Pendergrast	Katie Zimmerman
Susan & Jon Etherton	Rich Plant	
Judith Favor	Mary Pulick	

## WIDER WORLD INITIATIVE

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Norman Anderson	Denise Lundblade	Mary Jo Schumacher
Arlington Presbyterian Church	Karen Maudlin	Robert S. Seiler, Jr.
Susan Burke	Monica Maxon	Rosemary Shirley
Kathryn Campbell	Leonard McMahon	Howard Snyder
Karen Day	Laura Neal	Clair & Rainer Ullmann
William Dietrich	John & Karin Nurnberger	Melanie Weldon-Soiset
Susan Dillon	Kevin Omi	
Patricia Dziuk	Richard Plant	
Rhett Engelking	Edward & Marjorie Poling	

*If you are not on this list of names and feel you should be, please let us know.*

## LEADERSHIP CIRCLE

Individuals giving gifts of \$5,000 and above

N. Franklin Adkinson, Jr.	Winston B. Charles	Susan & Jon Etherton
Anonymous (1)	Sallie Chatfield	Gene & Suzanne Foehl
CeCe & Gerry Balboni	Raymond E. & Naomi C.	Mark Goodwin
Margaret Benefiel	Dungan Foundation	Albert Keeney
William Bone	Tilden & Mary Edwards	Scott Rohr

## SCHOLARSHIP GIFTS

Margaret Benefiel	Grace Park
Sue Czarnetzky	Kathy Smedley

## THE SHALEM FUND

Ella Campbell Estate

## GRANTS

Eighth Day Faith Community  
Elizabeth Ann Bogert Memorial Fund

## GERALD MAY MEMORIAL FUND

Raymond E. & Naomi C. Dungan Foundation





## VOLUNTEERS & IN-KIND DONATIONS

We are grateful to the many individuals who give of their time or donate travel and other expenses to support Shalem's ministry. This year we are especially thankful for:

- Susan Etherton, Margaret Benefiel, and Christy Berghoef whose photographs grace these pages, our web site, our monthly eNews, our Facebook page and other places.
- Patience Robbins for her creation and leadership of the weekly Prayers for the World and for others who have helped out with leadership this year: Nancy Corson Carter, Anita Davidson, Dana Greene, Barb Kelly, and Ann Quinn.
- Patience Robbins for also coordinating Prayers for Hope and Healing and for all those who helped and led in this fiscal year: Karen Day, Katy Gaughan, Scott Landis, Leah Rappy, Jessie Smith, Trish Stefanik, and Sarah Beth Terrell.
- Lisa Senuta and Winston Charles for creating and offering the free online clergy retreat.
- Nan Weir for organizing, coordinating and leading the daily Simple Presence and for those others who have led: Linda Bryant, Winston Charles, Anita Davidson, Gene Foehl, Suzanne Foehl, Sharon Glass, Keith Kristich, Marilyn Larkin, Mary Pat Mulligan, Dawn Peck, Rich Plant, Scott Rohr, and Ostein Truitt.
- Alan Evans for his continuing fundraising guidance.
- The Group Spiritual Director Facilitators: Tom Adams, Margaret Benefiel, Marlin Good, Anne Grizzle, Ken Haase, Lois Lindbloom, Patience Robbins, Jane Sharp, Trish Stefanik, and Nan Weir.
- Shalem's Board of Directors, who donated their time and talent in many different ways throughout the year.
- Shalem's non-Board Committee members, Sarah Kate Fishback and Susan Dillon, who served Shalem through their committee work.
- All the board and staff who helped with this year's Contemplative Voices Award honoring Carrie Newcomer and a special thank you to the development committee; photographer, Susan Etherton; and volunteer Erica Aungst.
- Anne Grizzle for offering her lovely Bellfry for our group spiritual direction programs.
- Ken Haase, who has given Shalem more Zoom hours and help than we can count.
- Those who keep in contact with, and hold in prayer, recent program participants: *Spiritual Guidance Program*: Eleanor Abarno, Camille Cappiello, Susan Etherton (coordinator), Sharon Glass, Scott Landis, Rhoda Nary, Rich Plant, Heather Strang, and Jean Sweeney. *Leading Contemplative Prayer Groups & Retreats Program*: Sallie Chatfield, Lorie Conway, Linda Longmire, Ian White Maher, Kenzie Raulin, Robin Seiler, Susan Steinberg, and Judy Walsh-Mellet.
- Those who have shared their original reflections with us through a blog or eNews article: Fay C. Acker, Tom Adams, Margaret Benefiel, Areeta Bridgemohan, Winston B. Charles, Lerita Coleman Brown, Anita Davidson, Ann Dean, Susan Dillon, Jackson Droney, Stuart Higginbotham, Barb Kelly, Keith Kristich, Carrie Newcomer, Dawn Peck, Patience Robbins, Jane Sharp, Jessie Smith, Clair Ullmann, Mary van Balen, Judy Walsh-Mellet, Melanie Weldon-Soiset, Ernest Yau
- The Spiritual Guidance Program staff who gave over and above in their time and talents this year, especially in their planning and preparation for the first ever Zoom residency: David Canada, Greg Cochran, Phil Cover, Joy Crawford, Ann Dean, Bill Dietrich, Tilden Edwards, Sid Fowler, Patience Robbins, Emily Schwenker, Phillip Stephens, Francie Thayer, Beth Tippet, and Liz Ward. And for the program paper readers: Marshall Jenkins, Cheryl Notari, Eileen Quinn, Adela Rose, and Ani Vidrine.
- The adjunct staff from Transforming Community: Leading Contemplative Prayer Groups & Retreats Program: Marshall Craver, Jim Hall, and Leah Rappy.





# LOVING SHALEM INTO THE FUTURE

MARK GOODWIN



While Brigid and I were vacationing in St. Lucia earlier this year, we ran into some trouble in paradise. I developed pancreatitis, which led to pneumonia, which led to sepsis. Returning to the States, it took me several months to recover, while coronavirus has been raging all around. It's been an unusual year to say the least, and one salient upshot for us has been a fresh look at our estate planning.

We are including Shalem among our charitable gifts upon our deaths. Why? Because we both love Shalem and because Shalem has become my primary spiritual home. My experience tells me that the Spirit of the Shalem community is unique, timeless, and just what our country and the world need now in this time of intensely tribalistic polarization. Like everyone, Brigid and I have no idea when we will pass on, but when we both do, the Spirit of Oneness within the Shalem community will endure.

And, like now, it will need continuing financial support. Having served for the last six years as Shalem's Treasurer, I have a keen sense of that reality. So some of our money is designated to support the same objectives established in this year's Wider World Initiative—support of Shalem's endowment for diverse and equitable distribution of scholarships for those most in need, widening Shalem's contemplative reach, and support for program development as envisioned by Shalem's leadership in that time and place.

In this time of worldwide duress, I hope everyone who feels at home within Shalem in the peace and inspiration of the Great Love will join the Shekinah Society and earmark a bequest to Shalem for the future of our world.

## MAKING A BEQUEST TO SHALEM

When you make your estate plans, we hope you will consider a gift to Shalem. We have been richly blessed by those who have remembered Shalem in their wills, as Mark and Brigid Goodwin have done. These gifts greatly assist Shalem's ministry in the world and are a special way for a donor's care to extend into the future. Please let us know if you have included a bequest to Shalem in your estate plans. We'd like thank you and welcome you as a Shekinah Society member!

## SHALEM'S SHEKINAH SOCIETY

*The Shekinah Society is for those individuals who have put Shalem in their wills. We give for this special support and care for Shalem's future.*

N. Franklin Adkinson, Jr.  
Ann Barry  
Margaret Bullitt-Jonas  
Merrill Ware Carrington  
Jean Crawford  
John Denham  
Rosemary Dickerson  
Susan Dillon

Tilden Edwards  
Susan & Jon Etherton  
Alan Evans  
Judith Favor  
Doris Froelich  
Mark & Brigid Goodwin  
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Joann Klink

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Carl McColman  
Louise E. Miller  
Brooke Morrigan  
Linda Allport Neumaier  
K. Sheila Noyes

Mary-Louise O'Day  
Clare Openshaw  
Laurence Pagnoni  
Don & Alixe Park  
Paul Purta  
Leah Rampy  
Lisa Richey  
Lyta Seddig

Betty Stoddard  
Joan Stagis  
Jan Thurston  
Linda Toia  
Nan Weir  
Emily Wilmer  
Sandra Hay Wilson

# STATEMENTS OF FINANCIAL POSITION AND ACTIVITIES

The Condensed Financial Statements shown below were derived from the audited financial statements of the Shalem Institute for Spiritual Formation, Inc. These condensed statements do not include all disclosures normally included in financial statements prepared in accordance with generally accepted accounting principles. The complete financial statements, including statements of functional expenses, cash flows, footnote disclosures and the report of our independent accountants, Dunham, Aukamp & Rhodes, PLC, are available for review upon request.

## CONDENSED STATEMENT OF FINANCIAL POSITION AS OF JUNE 30, 2020 AND 2019

<b>ASSETS</b>	<b>2020</b>	<b>2019</b>
Current Assets . . . . .	\$ 928,683	\$ 939,878
Investments . . . . .	1,339,785	941,701
Fixed Assets . . . . .	12,414	24,594
Contributions Receivable . . . . .	85,999	40,867
Other Assets . . . . .	<u>10,795</u>	<u>13,795</u>
<b>TOTAL ASSETS . . . . .</b>	<b><u>2,377,676</u></b>	<b><u>1,960,835</u></b>

### LIABILITIES AND NET ASSETS

Current Liabilities. . . . .	<u>173,096</u>	<u>78,038</u>
Net Assets		
Unrestricted . . . . .	1,307,557	1,166,550
Temporarily restricted . . . . .	<u>897,023</u>	<u>716,247</u>
Total Net Assets . . . . .	<u>2,204,580</u>	<u>1,882,797</u>
<b>TOTAL LIABILITIES &amp; NET ASSETS . . . . .</b>	<b><u>\$ 2,377,676</u></b>	<b><u>\$ 1,960,835</u></b>

## CONDENSED STATEMENT OF ACTIVITIES FOR YEARS ENDED JUNE 30, 2020 AND 2019

<b>REVENUE AND SUPPORT</b>	<b>2020</b>	<b>2019</b>
Programs, contractual work and publications. . . . .	\$ 410,810	\$ 659,732
Contributions. . . . .	743,416	557,877
Other income . . . . .	4,025	6,120
Investment income (losses). . . . .	<u>99,667</u>	<u>61,924</u>
<b>TOTAL REVENUE AND SUPPORT . . . . .</b>	<b><u>1,257,918</u></b>	<b><u>1,285,653</u></b>

### EXPENSES

Programs, including allocated staff compensation . . . . .	656,120	704,921
Administration:		
Staff compensation & benefits. . . . .	49,697	63,419
Rent and other. . . . .	84,450	52,593
Fundraising expenses. . . . .	<u>145,868</u>	<u>130,178</u>
<b>TOTAL EXPENSES. . . . .</b>	<b><u>936,135</u></b>	<b><u>951,111</u></b>

### Total Increase (Decrease)

<b>in Net Assets</b>	321,783	334,542
<b>NET ASSETS, Beginning of Year . . .</b>	<u>1,882,797</u>	<u>1,548,255</u>
<b>NET ASSETS, End of Year . . . . .</b>	<b><u>\$ 2,204,580</u></b>	<b><u>\$ 1,882,797</u></b>

## SHALEM BOARD OF DIRECTORS 2019-2020

Fay C. Acker  
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Mark Goodwin  
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Dawn Peck

Patience Robbins  
Scott Rohr  
Lisa Senuta  
Jessie Smith  
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Nan Weir  
Katie Zimmerman

## SHALEM ADJUNCT STAFF 2019-2020

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Shalem Institute  
1226 Vermont Avenue, NW  
Washington, DC 20005  
301-897-7334  
Fax: 202-595-0336

Office Hours: Monday to Friday,  
9 a.m.-5 p.m.  
shalem.org  
E-mail: info@shalem.org

## SHALEM STAFF 2019-2020

**Executive Director**  
Margaret Benefiel

**Program Directors**  
Margaret Benefiel  
Winston B. Charles  
Ann Dean  
Anne Grizzle  
Dawn Peck  
Elizabeth Ward

**Program Administrators**  
Michelle Abbott-Geuder  
Katy Gaughan  
Trish Stefanik

**Director of Operations & Online Learning**  
(starting May 2020)  
Jackson Droney

**Director of Development & Communications**  
Monica Maxon

**Director of Finance**  
(until May 2020)  
Laura Caperton

**Director of Online Learning & Technology**  
(until May 2020)  
Ruth Taylor

**Bookkeeper**  
Stacy Rancourt

**Facebook & E-Communications**  
Katy Gaughan

**Instagram & Online Learning Support**  
Keith Kristich

**Website**  
Michelle Abbott-Geuder

**Founder & Senior Fellow**  
Tilden H. Edwards, Jr.

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# SHALEM'S MISSION

TO NURTURE CONTEMPLATIVE LIVING AND LEADERSHIP

## SHALEM'S CORE VALUES

Awareness that God is intimately present within and among us

Reverence for the mystery of God's presence

Desire for spiritual discernment in all things

Radical willingness to trust God

Respect for the unique spiritual path of each individual

Recognition that contemplative living and leadership require spiritual support

Commitment to action in the world arising from a contemplative orientation toward life



Shalem Institute  
1226 Vermont Avenue, NW  
Washington, DC 20005

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PERSONAL LIFE AND MINISTRY WITH OTHERS.

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For those in the ministry of one-to-one spiritual companionship

## GOING DEEPER: CLERGY SPIRITUAL LIFE AND LEADERSHIP

For congregational clergy seeking to nurture their spiritual heart and leadership

## TRANSFORMING COMMUNITY: LEADING CONTEMPLATIVE PRAYER GROUPS & RETREATS

For those called to lead groups and retreats in churches and other settings

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