



SHALEM  
INSTITUTE FOR SPIRITUAL FORMATION

# Holy Labor: Suffering and Surprise

JULY 1, 2020 TO JUNE 30, 2021 ANNUAL REPORT



# Living in Liminal Space

MARGARET BENEFIEL

*Shalem's Executive Director*

I'm tired of living in between. How about you?

I thought things would be different by now. After a promising spring and early summer of so many of us getting vaccinated and then the CDC's announcement that vaccinated people could be together indoors maskless in small groups, I began to imagine Shalem in-person gatherings. I began to imagine our program residencies at Bon Secours and The Bellfry and Hallelujah Farm. I imagined Shalem staff working together in person and having a party to celebrate having made it through the pandemic. I even dared to imagine an in-person Shalem Society gathering.

Furthermore, after the election of the first woman of color as a Vice President in the United States and a President committed to racial justice, I imagined my country would be further along in stopping police killings of black and brown people. And I imagined more

people of color would be able to vote. Instead, we got more police killings of people of color and new restrictive laws prohibiting people of color from voting.

And I imagined the first steps of healing the bitter political divisions in this country. Instead, we still have people defending the January insurrection and people still questioning the validity of elections won fair and square.

And I imagined the first steps of healing our precious planet. Instead, legislation is being blocked right and left as our world burns.

I find myself crying out, "How long, O Lord?" I didn't want another year of living in between. I wanted a straight path from vaccination to re-opening. I wanted a straight path from the U.S. election to racial justice and a functional democracy. I wanted to be further along by now.



But, in the words of the old Rolling Stones song, “You can’t always get what you want.”

I had no roadmap for this extended in-betweenness. Shalem’s earlier strategic planning process had not anticipated this scenario in our wildest imaginings. Part of me felt tempted to devise a plan, any plan, to chart a course through this time. Yet another part of me knew I needed to wait even though our old tried and true plans wouldn’t work anymore. The old was falling apart before our eyes. The new had not yet emerged. Prematurely rushing to devise a plan, I sensed, would prove counterproductive.

I knew I needed to listen. I needed to keep holding space for our staff teams to listen. I needed to help hold the space for our board to listen. Just because we still couldn’t offer programs in our old tried-and-true ways and just because the pandemics were still raging instead of being a short blip on the screen didn’t mean the Holy Spirit had stopped working. We needed to listen for what the Spirit was up to in our new circumstances.

Two resources have helped me. Otto Scharmer, in *The Essentials of Theory U*, describes, in secular language and thus with fresh perspective for me, what we at Shalem would call discernment. He begins with the process of “letting go” as one sheds habitual ways of knowing and acting, gradually opening one’s mind, heart, and will. Once the shedding is complete (or as complete as any human can ever manage), one must wait with open mind, heart, and will to “let come” what will. The “letting come” can’t be rushed. The mind, heart, and will must remain open in the midst of the unknowing, for the fullness of what is next to emerge. The process challenges all our ego attachments. While not easy, it provides both an opportunity for personal growth for leaders and the best way to exercise effective leadership in the organizations they serve. It also provides groups with a way to deepen their connections with one another and with the transcendent and to discover a better way forward.

Susan Beaumont, in *How to Lead When You Don’t Know Where You’re Going*, describes “liminal space:” the space between the old and the new. She captured our reality perfectly in her description of what it is like when the old disintegrates and the new has not yet come. Our human will has a bias toward returning to the old or rushing to the new, and is profoundly uncomfortable in the liminal space. Yet it is liminal space that provides the holding environment for gestation. Waiting in the liminal space provides room for creativity and growth.

These two resources have helped me recognize the normalcy of what we are experiencing. They have helped

me stay in the uncomfortable liminal space longer and invite others into it as well. Others have traveled roads like this before. While the particular manifestations of this liminal space might be different, the experience of living in liminal space has been around since the dawn of humanity (think of Biblical stories, for example: 40 years of wandering in the wilderness, the Babylonian captivity, 3 days in the tomb). In fact, liminal space might be more common in human experience than the settled times. The degree to which we can stay in liminal space with open, listening minds, hearts, and wills will determine the degree to which we can respond to the emerging future waiting to be born through us.

Liminal space is a time for experimentation. Just because we don’t have a clear road map doesn’t mean we can’t do anything. In Otto Scharmer’s parlance, as we wait, open and listening, we “let come” new ideas. We innovate. We prototype. We see what works. We learn from our mistakes. We hold everything lightly.

We have found amazing fruits of this process as we have experimented on Zoom and seen our programs grow remarkably, as we have reached out with our financial needs when pilgrimages were canceled and seen great generosity from the Shalem community, when we met our Wider World Initiative goal almost a month early (in pledges – we do still need your pledge payments!) thus allowing many more scholarships, when we have invited prayer gatherings (our weekly Prayer for the World, daily Simple Presence, and bimonthly Prayers for Hope and Healing) and when we have started a new visioning process incorporating our learnings into the Shalem of the future.

In this issue, Phillip Stephens describes this process with the Spiritual Guidance Program, while Jessie Smith describes it with the Development Committee, and Jackson Droney describes it for Shalem organizationally. Tilden Edwards, Leah Rampy, and Liz Ward all draw our attention to the bigger picture, the “wondrous web” of all being in which we find ourselves. Carole Crumley calls us back to deep spiritual grounding in the midst of it all through the sound of the “one true bell,” Westina Matthews helps us discern our part, and Winston Charles invites us to see the “secret beauty of their hearts” in all we encounter as we do this work.

May we continue to wait in liminal space as long as we need to, listening, innovating, listening again. May we let its fruits ripen in our midst, so that we don’t miss any of the gifts the Holy One desires to give us.

*Part of this article is an excerpt from Crisis Leadership (Morehouse, 2021). Used with permission of the publisher.*



# Some Contributions of Dr. Joanna Macy That Inspire Our “Active Hope”

TILDEN EDWARDS

*Shalem's Founder and Senior Fellow*

Shalem has given the 2021-22 annual “Contemplative Voices” award to Dr. Joanna Macy. Her contemplation has fed her awesome range of social understanding and actions.

Some Shalem old-timers will remember the workshop she led in 1995 that included a practice aimed at widening our sense of awareness and identity. The workshop was held in the basement of a church, where we were asked to stand up and slowly walk together counterclockwise through historical time; then to walk clockwise, reclaiming the past up to our current lives. We became aware of that history as part of our own larger identity. That practice left an indelible print on many of us as it revealed the historical story as part of our own.

Both in the years before and after that workshop, Joanna's ministry included her scholarly writing about our societal and environmental crises, broad experience with social change movements around the world, and practices she created to turn despair about the enormity of these crises into compassionate motivation to respond with “active hope.” Active Hope is also the title of her book, co-authored with Chris Johnstone, which remains as relevant today as it was when it was published ten years ago.

In it, Macy names the enormity of the transition we must make from an industrial society committed to economic growth to a life sustaining society committed to the healing and recovery of our world. She calls this story a move from the “Great Unraveling” to the “Great Turning.” The Unraveling involves economic decline, resource depletion, climate change, social division, war, and the mass extinction of species. The Turning involves what she calls “The spiral of The Work that Reconnects.”

The spiral involves four steps: coming with gratitude, honoring our pain for the world, seeing with new eyes, and going forth. We come with gratitude for the wonder of being alive in this amazing living world. We honor our pain for the vast despoliation and unraveling underway, alerting us to danger as well as revealing our profound caring, derived from our interconnectedness with all of life. Using the metaphor of cells that are part

of a larger organism, she argues that honoring our pain can break the spell that maintains the complacency of “Business as Usual.” We see with new eyes that reveal the wider web of resources available to us through our collective rootedness within a larger ecological self; we're open to a new view of what is possible and a new understanding of our empowerment to make a difference. The final stage involves clarifying our vision of how we can act for the healing of our world, identifying practical steps that move our vision forward, supported by others and empowered by grace.

When our identity is stretched to see ourselves as an interconnected part of a larger web of life on a living planet where each of us is uniquely valuable, the stage is set for valuing a collective, not just individual, awareness and response to the great unraveling. We realize that often “I can't, but we can.” Sharing her experience of a year spent with the Sarvodaya Shamadama Buddhist movement in Sri Lanka, Macy's first hand experience of “the awakening of all through working together,” is also a movement that has reached 15,000 Sri Lankan villages.

Even as social movements, like the Sarvodaya Shamadama Buddhist Movement, connect us to other human beings, so, too, are humans connected to nature. I have been inspired to add a simple practice to my daily morning prayer time based on one of Joanna's examples of that interwovenness. She speaks of plants (including trees) producing the oxygen that we need to live, and we in turn producing carbon dioxide that they absorb. I look out my window each morning and see the plants in my yard, and I pause for an intimate moment or two, steeped in my sense of appreciation and reciprocity with those plants. That simple act has increased my sense of kinship with nature, and it has heightened my active concern for reducing human despoliation of nature, such as the clear cutting of pristine forests.

I look forward to expanding on Joanna Macy's life and contributions at the Shalem Society Gathering October 10-14, including an opportunity to lead listeners through her steps for discernment of their strongest “active hope.”









# Walking the Ramparts with Shalem

JACKSON DRONEY

*Shalem's Director of Operations and Online Learning*

**B**efore the pandemic, in 2019, I had the opportunity to travel to Avila, Spain. As I walked those ancient medieval walls – walls that St. Teresa knew so well – I was struck by how our inner and outer journeys intertwine and co-mingle. I think one's perspective of what's inside and outside changes depending on where you're standing, and both inform how you take in the whole. What's more, I think our journeys connect across time and space in ways that confound, surprise, and marvel.

As I walked the ramparts of 2020-2021, I tried to notice the interconnectedness of my journey, Shalem's journey, and the journey of our world. While the coronavirus pandemic caused our 2020 pilgrimages to be cancelled and residencies to move online, we connected with more people in more places, including with people who otherwise wouldn't have enrolled in our programs because of the cost and physical distance. While the United States was and continues to be engulfed by coarse and ever disturbing political divisions, the presidential election had the greatest voter turnout in 120 years and Shalem's Prayers for Hope and Healing continue to be a space of refuge and renewal. And while Shalem was forced to seek financial assistance through two PPP forgivable loans, we met our

2021 annual fund target and the Wider World Initiative goal was reached (in pledges. . . we still need you to send in the cash!).

We moved our office to a new location in downtown Washington, DC, saying goodbye to a space that nurtured our staff well for many years, embracing a new space at Luther Place Memorial Church that we're still just beginning to know. We moved our electronic files to the cloud, and the office staff have been reviewing our systems and processes to bring ease, consistency, and predictability to our organizational life. Our beloved Development Director Monica Maxon retired, and we listened and discerned what was next for development, recrafting that role and welcoming Kerri Saucier as our new Development Director in June.

At a time when there's been profound upheaval and disturbance in the world, there has been significant movements of the Spirit and change at Shalem. Many of our programs are experiencing leadership transitions, our website is undergoing a refresh, and we're exploring what kinds of technological infrastructure will be necessary for Shalem's future. Moreover, the board launched a process in March to listen across the organization for what is next. A Vision Coalition has been formed to pray, listen, gather



data, and articulate God's call for Shalem in 2025. While many of these changes are exciting and full of creativity and possibility, none of them have been without some difficulty. Transformation – for individuals and community – can be uncomfortable and unsettling.

I'm aware this year how my perspective on Shalem has changed. I first encountered Shalem in 2014 as a program participant, then joined the board in 2018, and then the office staff in 2020. These different experiences have shown me different slices of what Shalem is – for me and for others. For some, Shalem is a place of respite from rigid and dogmatic religion. For others, it's a spiritual home – a place of deepening and fellowship. Still for others, it's a place for vocational practice – a place to share one's gifts and offer one's talents. For many of us it's some combination. Perhaps for all of us it's a place to practice social and financial commitment. As with any relationship, its meaning takes shape and evolves with time. This has been true for me, as I'm sure it has for others. Praise be to God for all the faithful stewards of this gem of an organization, past and present.

As I begin seminary, which I will complete while continuing to work full time at Shalem, I'm grateful for the ways Shalem has supported my sense of discernment and call.

Participating in the Young Adult Life and Leadership Initiative (now Crossing the Threshold) and journeying to Iona with Shalem in 2018 profoundly affected my discernment, building my confidence in claiming the movement of the Spirit on my heart.

Pondering Teresa's walks on and around those medieval walls in Avila, leads me to think of her friend John of the Cross. Transformation from God can come in the night. When the lights in the world seem to go out, so much continues to happen. Over this past year as we've all struggled personally and in community with a coronavirus pandemic, white supremacy and police brutality, and political misinformation and division, the Spirit has been mightily at work at Shalem, in my life, and dare I say yours too.

I am not a Pollyanna. I don't believe in romanticizing trauma, telling everyone that things will all work out fine in the end. Working in politics for ten years has made me wary of overly optimistic or simplistic pronouncements. And yet, I do see signs of life and signs of dawn coming. We don't know yet what shape these changes and shifts will take at Shalem, but I give thanks for walking with you through them, trusting that God walks with us, giving us all we need for this journey.

# The Secret Beauty of their Hearts

WINSTON B. CHARLES

*Co-director of Going Deeper: Clergy Spiritual Life and Leadership Program*

**I**n the latter part of his life, Thomas Merton received a vision that cut through all of the challenges and disappointments, pain and suffering that so often cloud and clog any sense of who we are, of who “they” are, of who we are called to be together. This spiritual reality overtook him in a most ordinary of places – “at the corner of Fourth and Walnut.” In my hometown, that would be the corner of Main and Broad. Not on a mountain top, not in the arid soil of the desert, but in a totally ordinary corner of Louisville, the Divine rushed through Merton like a cleansing wind and he could see.

As I read the account of Merton’s vision for the umpteenth time, like a neon sign the words kept flashing before me “the secret beauty of their hearts.”

“Then it was as if I suddenly saw the secret beauty of their hearts, the depths of their hearts where neither sin nor the desire or the self-knowledge can reach, the core of their reality, the person that each one is in God’s eye.”

In Merton’s words, they were “shining like the sun.”

This account can be read as an invitation to spiritual practice to see in others “the secret beauty of their hearts.” Of course, to look at people with this intention – at the grocery store, in the car next to us, at the corner of Main and Broad – is not the same as being swept up by the Spirit Wind as Merton was, but it is a spiritual practice that offers waves of the “sense of liberation from an illusory difference” that Merton felt – releasing relief and joy as sensations within our own physical body.

“Beauty” is the key word. Not success or failure, not sinlessness or moral turpitude, not worthiness or unworthiness, not purity or contamination – but beauty, the beauty that reflects the Beauty of the Beloved within us all, even when we are not able to see it or know it or live it.

Perhaps the place to begin – and maybe the hardest challenge of all and the most basic – is to look at our own selves through these lenses. In the words of Shalem, to lean back into the spiritual heart and see “the secret beauty of our own hearts.” To stop and ground ourselves in God’s good earth, to breathe deeply, to allow all that clouds and clogs our inner vision to dissipate slowly like a morning fog, and to see the secret beauty of our own heart shining like the sun. Then, trusting in this very personal beauty – despite all of the arguments and evidence to the contrary – we may be better able to see the secret beauty of others, even as they are not able to see it themselves.

Resting on the gift of this visioning of ourselves, we can squarely look at reality as it is without fear or defensiveness or aggression, both at our own selves and others and at the world. There need be no denial or avoidance, for a deeper reality holds us. With intentional vulnerability we can see both shortcomings and possibilities. With courageous compassion toward ourselves and others, we can see our strength and our need for healing, confession, and forgiveness as well as seeing the possibility of these in others. With sure and certain hope grounded in the sweet winds of Love, we can step forward into the future one day at a time laying aside regret for past failings and worry about future difficulties, standing on the firm ground of the Holy. We can lean back into the spiritual heart, discern the next best steps to take, and lean forward with compassion and courage and creativity to do our part in calling forth the spiritual powers of heaven into the reality of earth.

Give us grace, O Beloved, to live our lives not from fear or anxiety but from that deepest place within that shines like the sun with the beauty of your Holy Presence.







# Holy Listening for the Yes and the No

WESTINA MATTHEWS

*Graduate of Shalem's Spiritual Guidance Program, Chair of Program Committee*

“**T**he Holy Spirit is guiding you,” my spiritual director gently encouraged me. “Remember that she is both wise and practical,” he continued. “Listen with the ear of your heart; she may be leading you to a holy no.”

A holy no? I knew about a holy yes. But you mean that sometimes in holy listening there might be a holy no?

I was first introduced to discernment and holy listening at Shalem fifteen years ago when I entered the Spiritual Guidance Program. Pre-pandemic, searching for the “holy yeses” in my life had become my spiritual quest. Before sheltering-in-place in March 2020, there were so many opportunities to say yes; and I often did so. But that was before COVID-19 and the Delta variant ushered in new – and heretofore unimaginable – limitations, restrictions, and mandates.

Now my choices seem to be one of four options: yes; no; not at this time; and possibly. I have found that these choices have led me into a liminal space that is filled with grace. Through them I have been provided with an opportunity to live into this time of transformation. It is a time when I am able to hear the “holy no.”

Over this past year, the Shalem Institute has also stepped prayerfully and boldly into this liminal space, as we reconsider – and newly consider – choices and opportunities. We have continued our weekly prayers for hope and healing for the world, and offered virtual pilgrimages and online programming. Our virtual Contemplative Voices Award and Gerald May Lecture reached a global audience and set new records in attendance. Thanks to the generosity of so many, we reached our FY21 fundraising campaign goal and surpassed our goal of \$1,050,000 for the Wider World Campaign. And, we have learned that the Holy Spirit can be experienced on Zoom!

Author and teacher — and the 2021-22 Contemplative Voices Awardee — Joanna Macy encourages us to remember that “You don’t need to do everything. Do what calls your heart: effective action comes from love unstoppable, and is enough.”

Listening with the ear of the heart has provided an opportunity for Shalem to hear when the very wise and practical Holy Spirit whispers a holy no. And in doing so, we are also able to hear the holy yes...and know that it is enough.





# No Ordinary Committee

JESSICA SMITH

*Graduate Of Shalem's Personal Spiritual Deepening Program And Young Adult Life And Leadership Initiative, Chair Of Development Committee*

I have served on Shalem's Development Committee for almost four years. Aspects of our meetings are quite ordinary. Like many non-profit committees, we approve meeting minutes, receive reports from Shalem's hardworking staff on the status of our fundraising goals and offer thoughts related to the Contemplative Voices Award, a Shalem fundraising event.

But, our monthly development meetings are of course more than an ordinary committee meeting. They are also a gathering of souls praying for Shalem. First introduced by the inimitable and wise Susan Etherton and inspired by Henri Nouwen's *Spirituality of Fundraising*, we hold at the top of our agenda the following:

*From beginning to end, Development as ministry is grounded in prayer, undertaken in gratitude, open to amazement and trusting God with the result.*

We offer poems, prayers and blessings. We take a moment to dwell in deep gratitude and awe in all the generosity -- in its many forms -- of the Shalem community. Graces are bestowed upon the group for each person's contributions and dedications.

And because we attend to all of these things as well as our work, I often leave our meetings with a smile on my face and a full heart. Even in a pandemic. Even after one more Zoom meeting!

In recent days, fear and sadness have been energetic occupants rattling in my heart. Given the current state of our

world's social and political life, these emotions are, as Matthew Fox reminds us, certainly justified:

"Whether it comes at us from climate change or coronavirus or failures of politicians or the destruction of the ideals of democracy or failures of religious promises, or personal pain or combinations thereof, there is plenty to grieve, and there is much dust to be tasted. Loss is in the air, as the dark night knocks loudly on the doors of our souls."

*from Julian of Norwich In Time of Pandemic*

I won't pretend that over the past year our committee didn't become anxious at times. We faced the retirement of 40+ years' staff member Monica Maxon, Director of Communications and Development at Shalem. We faced the potent sense of loss and uncertainty that everyone was experiencing. And we could not possibly be sure that we would meet our fundraising goal.

But neither did we shy away from naming our fears. Drawing on the wisdom of Jerry May, we took time in our meetings to reflect on where we felt most present and where we felt most stuck. It gave us a chance to identify those places where the Spirit might be offering an invitation and where our anxieties and ego-centric pre-occupations obscured where Spirit was leading.

One might guess that giving yet again might only make us feel more keenly our ongoing losses. Instead, we found even deeper senses of belonging and connection! My discovery is that giving out of guilt or obligation is so much different than giving offered freely and with gratitude.

Letting go of outcome in the spirit of generosity, letting go of any clear return on investment, letting go of ownership, can allow us, paradoxically, to live more fully among and with one another.

Giving and receiving create community, create belonging.

I give thanks for the people of Shalem and the opportunity to honor one another in our giving -- in whatever ways seem fitting and good --, knowing that giving, precious and necessary, creates belonging.

## TODAY'S GIFT

*Anne Grizzles*

A gift wrapped up I receive: today.  
I open one layer at a time.  
I smile, try on, admire, enjoy  
each moment as the day unfolds.

*Anne is a leader in Shalem's Group Spiritual Direction and YALLI programs.*



# Learning to Look at the Real in Creation

LEAH RAMPY

*Shalem Pilgrimage and Retreat Leader*

**J**esuit theologian Walter Burghardt described contemplation as a “long, loving look at the real.” This definition evokes in me a longing for the simple elegance of gazing with loving eyes upon the world around me, without judgment, without a desire to fix anything. Yet what could be more difficult than to see and love the world as it really is today. Dear God, what have we done to your garden?

Record high temperatures are broken, and then broken again. The fire season lasts longer, burns hotter, and spreads faster and farther. Heat drives the early melting of snow while warmer, moisture-laden air produces intense rain and floods. Drought threatens lakes, rivers and farmland; water tables drop both above and below ground. Glaciers shrink and sea levels rise. Above the Arctic Circle, unprecedented heat and wildfires melt permafrost and release methane, a potent greenhouse gas.

Who can even imagine embracing a long loving look at the wrecking of our beautiful home? No wonder we wish to look at anything but this “code red for humanity” as the UN Secretary General has referred to this moment. “The alarm bells are deafening,” he wrote, “and the evidence is irrefutable.”

Are we not also called to see clearly what is happening to our more-than-human kin? Entire ecosystems are being wiped out and species driven to extinction by our actions and inaction. Since 1970, biologists estimate that plant and animal species have been reduced by 40% – rapidly slipping away while many of us have been too frightened or too distracted to attend to the loss. Songbirds, frogs, crickets, grasshoppers, shore birds, insects, coral reefs, and humpback whales have lost 30-50% of their families over the last 50 years. Eastern hemlocks, sanderlings, honeybees and monarch butterflies struggle to survive. If we commit to a long, loving look at the real, we, too, will see this.

There are reasons, of course, for not wanting to look too directly at how Creation is being reshaped by our hands.

The emotions that may arise for us – pain, grief, sorrow, shame – are not easy ones, and we are not well schooled in holding them. We may deaden our senses with busyness, consumption, or other distractions to avoid experiencing the consequences of the lifestyle to which many of us, myself included, are addicted. But bear with me; bear witness to all of this with me. Looking at the real is not only possible, it is critical for our well-being and for the well-being of Earth. We can open our hearts to the pain of the world for the sake of Love – and for the sake of what wants to emerge from the ashes.

*How do we go forth to practice a contemplative stance in this hurting world?* Scholar, teacher and recipient of Shalem’s 2021-22 Contemplative Voices Award, Joanna Macy, has for years urged us to begin by opening to the beauty, awe and wonder that evokes deep gratitude for this incredible creation. We must not shield our hearts, but open them wide. Even in broken and hurting places, there is beauty. This path of awe and wonder is what theologian and advocate for eco-justice, Matthew Fox, calls us to when he speaks of the Via Positiva. And then Fox writes, we also must travel the Via Negativa; this is where we bear witness, where we see and experience suffering and loss. This is the place, says Macy, where we honor our pain. It is the fully engaged journey on these two paths that allows us to see with new eyes, to embrace the Via Creativa so that we may participate fully in the transformation (Via Transformativa) to which we are called.

Engaging the contemplative practice of a long, loving look at the real frees us from a desire to fix the entire hurting world – a worthy goal, perhaps, but beyond our wisdom and capacity. As we bear witness and honor the pain – our own and that of our kin – perhaps it will become clear to us what actions we must stop. As we attune ourselves to wisdom inherent in other species, it’s possible we will receive the invitation for what is ours to do. As we allow our hearts to be bathed with holy compassion, we may glimpse that indeed all are held as one in the beating heart of the Creator. May it be so, now, for the sake of all Creation.



# Embracing Change

PHILLIP STEPHENS

*Co-Director of Shalem's Nurturing the Call: Spiritual Guidance Program*

**T**he implications of the pandemic for Shalem were profound. Many of us on the staff and in leadership roles could not imagine a Spirit-filled, contemplative experience accomplished remotely over video-teleconference calls. Yet, grounded within the contemplative tradition, we faced the reality of our grief. We opened to the changeless love surrounding us; we embraced the inevitable reality of change; and we humbly accepted the likelihood of imperfection.

When I encountered the following admonition from Steven Charleston, I immediately resonated with his wisdom:

...Do not be afraid of change, for the eternal now in which you live, the changeless love that surrounds you, will take you through whatever is to come, bringing you safely to the embrace of the one who watches over you. You do not need to try to control every moment, predict every outcome, and struggle with every new reality. You need only to trust what your heart tells you: You are loved unconditionally, you are cared for unceasingly, and you are secure in arms that will never let you go... (Ladder to the Light, p. 45)

I believe that the staff and associates of Shalem's Spiritual Guidance Program have been living into Charleston's invitation throughout the past year and a half. When the pandemic shutdown occurred and we realized that we could not offer in-person residencies; we were afraid and full of doubt. No one on staff had ever created and/or led a virtual event. What a freeing experience it has been to live into the reality of imperfection!

We have come to experience it as a gift of the Spirit. Each time we experience something not going as planned, we view the imperfection as an opportunity to learn and grow. We do not waste time on regret. Rather, we look for the next wave, catch it, and ride it into shore. I'm amazed at the skills we have learned. It has been a delight to witness the creative energy flowing and the myriad technical skills on display while birthing a virtual event. I recently received the following feedback from two of our associates:

The residency was amazing. It was most helpful in helping me find "my people." And the content of the sessions was so enriching. Everything built on each other—the community aspect, the prayer, the learning... Thank you so much. It was life changing. (SGP Associate Class of 2022)

What an amazingly wonderful, rich, incredible, inspiring, spiritual, loving, grounded, spirit filled, affirming residency with truly authentic, real fellow pilgrims! Absolutely loved every minute! (SGP Associate Class of 2022)

Now that the residency season is passed, the creative juices continue to flow. Although we pray that next summer's residencies will be in person, we realize the Spiritual Guidance Program will never be the same as pre-pandemic, and we do not want it to be. As we continue to learn how much technology can enhance the program, we trust that the Spirit will continue to form and inform us through our contemplative charism in ways that we have only begun to imagine.



# The One True Bell

CAROLE CRUMLEY

*Shalem Pilgrimage and Retreat Leader*

*Ring the bells that still can ring.  
Forget your perfect offering  
There is a crack, a crack in everything  
That's how the light gets in.*

During the pandemic, Leonard Cohen's *Anthem* brought me so much comfort that I played it over and over again. At the height of a successful music career, Cohen had stepped away to join a Buddhist monastery. When he left the monastery, he discovered that his fortune had been squandered. He began to tour again and *Anthem* was always part of the repertoire. Although written years earlier, Cohen's words seemed to speak to our Covid condition. At a time of devastation, when everything has been swept away in a tsunami of pandemic loss, what are we to do? Let go of everything and be in the present moment, neither dwelling on the past nor racing ahead into the future. Start again every day, stay in the present moment, listen, pay attention. The song invites me to ask:

What are the bells that still can ring?

What is the light showing us what we didn't see before?

My thoughts first turned to Shalem's bell. Recently, I asked Tilden Edwards, Shalem's founder, about Shalem's bell, where it came from and why he had begun using it almost from the very beginning of Shalem. He said that he knew that Shalem needed a bell, a big bell to sound at the beginning and end of Shalem meditation groups, to bring participants to open presence. But where did he find such a bell over 40 years ago? A Jesuit priest friend who knew a Roman Catholic Sister in Taiwan said the sister could purchase a really good bell for Shalem and so she did. This bell has been in constant use in meditation groups, staff meetings, business meetings, board meetings and other gatherings ever since. We have fondly called it "The One True Bell" as it unites our Shalem community past, present and future in prayer. Shalem's bell has continued to sound throughout the pandemic, anchoring our souls in God's presence and suggesting



that the bells of beauty, friendship, family, love, laughter, integrity, justice are still ours to ring on a daily basis.

Many of us have tried to find our own, smaller versions of the Shalem bell. When my husband Clark and I were traveling in Japan we visited a store that sold only bells of all sizes. We tested every bell in the shop, listening for the sound that connected most deeply with our hearts. We brought a small one home and used it during our prayer time, Shalem Circle times, spiritual direction times and many other situations. Its sound always invited us to let go, center and open to God. It was our “one true family bell.”

One summer after reading several books by Thich Nhat Hahn, I thought about going to Plum Village in France for a retreat with this global spiritual leader. I asked a friend who was part of the mindfulness community here in DC to help me make arrangements. My friend gave me a number to call and cautioned me to be sure to let the phone ring a long time. “They don’t answer the phone,” he said. “Actually they do answer, it just takes them a long time. You see, whenever they hear the sound of the phone ringing, to them it is like the sound of the meditation bell. They stop, and become one with the sound of the bell as it vibrates, settles and fades. With the help of the bell, they are brought back to the present moment. Only then are they ready to answer.”

I never did make the journey to Plum Village but that conversation about bells helped me pay attention when the phone rang and church bells tolled, when alarm bells shrieked and clocks chimed, when bicycle bells and the ice cream truck came by, each bell an invitation to deepen in God’s presence. In that place of open awareness, there is healing, freedom, transformation and new vision. Gradually, over time, I began to notice that there was an inner bell that called for my attention. There was a growing interior sense of communion and deepening trust in that inner bell, and in the nudges, glimpses of possibilities that invited further action and response.

For some of us, the bells that rang loudest during Covid were inner bells initiated by outer happenings: The last 9 minutes of George Floyd’s life rang the wake-up bells of injustice and institutional racism demanding changes. Hearing this bell, millions of people across the globe marched in response, and the work goes on. The January 6 insurgency on Capitol Hill rang the bells of democracy revealing how fragile our sacred union really is. Citizens hearing this bell have committed themselves to preserve and protect our beloved freedoms. The disasters of floods, droughts and fires are ringing the alarm bells

of climate change and the threat to life on this planet. People everywhere hearing this bell are taking action to make the planet safe for generations to come.

These, too, are true bells. Cohen’s *Anthem* invites us to ring the bells that still can ring, to make an offering. Your bell may seem far from perfect, your offering may seem small -- after all “there is a crack in everything.” But don’t let that stop you. Each offering, each response, when it comes from listening to the true inner bell, will let in more light. It is this light that will show you what is yours to do.

## VESSEL OF YOUR LOVE

*Steve Garnaas-Holmes*

Beloved,  
Beloving,  
may I be a vessel of your love today.  
I am flawed and inadequate,  
but you have chosen to bear your love  
into the world through me.  
No matter my shame or fear,  
no matter the resistance of others,  
let your love shine in me.  
To all, the intimate and the stranger,  
ally and enemy, welcoming and bristly,  
let me convey your love,  
for their sake (which is your sake),  
not my own.  
Not my own skinny passion,  
but your deep, life-giving love  
flows through me each moment.  
May I fill to overflowing  
with you  
for the sake of the world.  
Amen.

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



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Paul D. Millin . . . . .	Rose Mary Dougherty
Solange Muller . . . . .	Rosemary Dougherty
Jo-Ann Murphy . . . . .	Rosemary Dougherty
Nancy Nikiforow . . . . .	Kim Parker
Sue O'Neal . . . . .	Chet O'Neal
James Palermo . . . . .	William Ward
Carolyn Pettigrew . . . . .	Gil Pettigrew
Paul & Judith Purta . . . . .	Donald Park
Jane Ritchie . . . . .	Mary Shaw May
Cynthia Rogers . . . . .	Rev. Donald Krickbaum
Celpha Sands . . . . .	Fred and Joachim Smith
June M. Schulte . . . . .	Jerry May
Susan Scott . . . . .	Elizabeth Mitchell
Lyta Seddig . . . . .	Rosemary Dougherty
Carroll Sheppard . . . . .	Bettina Clowney
Eugene Steuerle . . . . .	Joan Hickey
Gertrude Summers . . . . .	Jerry May
Joseph Tobin . . . . .	Rev. Sidat Balgobin
Barbara Wahlbrink . . . . .	Ann Kulp
George Watson, Jr. . . . .	Nancy Watson
Elizabeth Wright . . . . .	Brian Alexander Wright

**IN MEMORY OF**

## 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

Eleanor & Bob Abarno  
Tom Adams  
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O. Robert Brown  
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Mary Crummer  
Kendrea DeLauter  
Mara Delli Priscoli  
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Daniel Klement

Lucy Lowenthal  
Eva Martin  
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Philippa Shepherd  
Joan Stogis  
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Barbara Troxell  
Margaret Tucker  
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Rosemary Dickerson  
Catherine Gibson  
Carol Ingells  
Maureen Jenkins  
Mimi Jones  
Verleah Kosloske  
Lois Lindbloom  
Herbert Martin  
Joan Maxwell  
Paul Millin

Catherine Powell  
Mary Ann Rehnke  
Lois Nell Richwine  
Carroll Anne Sheppard  
Selinda Sheridan  
Carol Spangler  
Carol & Mid Squier  
Nancy Strickland

### 20-24 YEARS

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CeCe & Gerry Balboni  
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Robert & Tamala Bos  
Gaynell Cronin  
Sue Czarnetzky  
Karen L. Foley  
Francine Gagnon  
Velma Goodreau  
Mark Goodwin  
Marureen Grady, OSU  
Peggy Grossman  
Al Halverstadt & Susan Weeks  
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Jo Ann Klink  
Carol Leach  
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Alyce Ostrow  
Cindy & Stephen  
Peterson-Wlosinski  
Ed & Marjorie Poling  
Mary B. Pulick  
Cindy Rogers

June Schulte  
Lyta Seddig  
Kathy Spaar  
Gertrude Summers  
Kit Wallingford  
Nan Weir  
Susie White

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Lillian Burke  
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Marshall Craver  
Karen Day  
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Jayne Shontell  
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Linda Toia  
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### 10-14 YEARS

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Anita Davidson  
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Grace Grant & Dennis Tierney  
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Linda Trageser  
Joe Trester  
Clair Ullmann  
Barbara Vellmerk-Halpern  
Nancy Wagner





## SHALEM WIDER WORLD INITIATIVE DONORS

Our Wider World Initiative closed in December of 2020, and we are immensely grateful to all who pledged and donated over the past 3 years. Here is a complete list of all who pledged and/or donated:

Anonymous (2)	Winston B. Charles	Tilden & Mary Edwards	Scott Landis	Lynn Perkins	Jeanie Sweeney
Eleanor & Robert Abarno	Sallie Chatfield	David Emery	Marianne Lewis	Mary Perschy	Lynn Tate
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Norman Anderson	Cochran	Alan Evans & Anita Langford	Louise & Michael Lusignan	Edward & Marjorie Poling	Karin Trail-Johnson
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CeCe & Gerry Balboni	Crystal Corman	Kate Fox	Westina Matthews Shatteen	Patience Robbins	Ostein Truitt
Susan Beaumont	Carolyn Craft	David & Emily Frazelle	Karen Maudlin	Scott Rohr	Elizabeth Tuckermanty
Margaret Benefiel	Carole Crumley	Mary Ganz	Monica Maxon	Todd Schobel	Did Rainer pass away?
O. Robert Brown	Sue Czarnetzky	Mary Glazer	Chuck McCorkle	Mary Jo Schumacher	Sue Walters
Margaret Bullitt-Jonas & Robert A. Jonas	Anita Davidson	Mark & Brigid Goodwin	Leonard McMahon	Robert S. Seiler, Jr.	Elizabeth Ward
Mary Catherine Bunting	Karen Day	Dana Greene & Richard Roesel	Diane Mitchell	Lisa & Chad Senuta	Gail Watkins
Susan Burke	Henry & Nancy DeNero	Anne Grizzle	Laura Neal	Jane Sharp	Nancy Weir
Jamie Burnett	William Dietrich	Dorothy Harris	John & Karin Nurnberger	Rosemary Shirley	Melanie Weldon-Soiset
Lalor Cadley	Susan Dillon	Buffy Illum	Marcy O'Hara	DanaLee Simon	Katie Zimmerman
Kathryn Campbell	Amy Dills-Moore	Barbara Kelly	Kevin Omi	Esther Simonson	Mary Tom Heffe
Nancy Corson Carter	Jackson Droney	Margaret King	Clare Openshaw	Jessica Smith	
Center for Action and Contemplation, Inc.	Roderick Dugliss	Verleah Kosloske	Barbara & Dave Osborne	Howard Snyder	
	Patricia Dziuk	Keith Kristich	Kim Parker	David Stang	
	Carol Eckerman		Dawn Peck	Eileen A Stone	

## SHALEM SUSTAINERS

Those individuals who support Shalem's ministry through a monthly donation

Eleanor & Robert Abarno	Jehanne Gheith	June M. Schulte	Anonymous	Sallie Chatfield	Susan & Jon Etherton
Nicole Anderson Cobb	Caroline Goodkind	June M. Schulte	N. Franklin Adkinson, Jr.	Susan Dillon	Suzanne & Gene Foehl
William Bone	Joan Hatcher	Emily Schwenker	CeCe & Gerry Balboni	Roderick Dugliss	Mark & Brigid Goodwin
O. Robert Brown	Carol Ingells	Robert S. Seiler, Jr.	Margaret Benefiel	Raymond E. & Naomi C. Dungan Foundation	Lois Lindbloom
Dennis Cho	Michael & Barbara Jupin	Jane Sharp	William Bone		Laura Neal
Greg & Carole Jackson Cochran	Albert J. Keeney	Mary Shore	Winston B. Charles	Tilden & Mary Edwards	
Catherine Cox	Keith Kristich	Jessica Smith			
Anne Crosthwait	Carol Leach	Jo Ann Staebler			
Anita Davidson	Leslie Miller	Dinah Stinson	Margaret Benefiel	Grace Park	
Rodney Dean	Dawn Peck	Elizabeth Tuckermanty	Sue Czarnetzky	Kathy Smedley	
Jackson Droney	Barbara Pendergrast	Kit Wallingford			
Susan & Jon Etherton	Richard Plant	Nancy Weir			
Judith Favor	Mary Pulick	Katie Zimmerman			
	Adela Rose				

## GERALD MAY MEMORIAL FUND

Raymond E. & Naomi C. Dungan Foundation

## LEADERSHIP CIRCLE

Individuals giving gifts of \$5,000 and above

Anonymous	Sallie Chatfield	Susan & Jon Etherton
N. Franklin Adkinson, Jr.	Susan Dillon	Suzanne & Gene Foehl
CeCe & Gerry Balboni	Roderick Dugliss	Mark & Brigid Goodwin
Margaret Benefiel	Raymond E. & Naomi C. Dungan Foundation	Lois Lindbloom
William Bone		Laura Neal
Winston B. Charles	Tilden & Mary Edwards	

## SCHOLARSHIP GIFTS

Margaret Benefiel	Grace Park
Sue Czarnetzky	Kathy Smedley

## THE SHALEM FUND

Joseph Matney Estate  
Betty Dunlop Estate

## GRANTS

Imago Dei Fund  
Eighth Day Faith Community  
Trust for the Meditation Process

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

## 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:

- Shalem's Board of Directors, who donated their time and talent in many different ways throughout the year.
- Shalem's non-Board Committee members, Susie Dillon, Amy Dills Moore, Mark Goodwin, and Heather Strang, who served Shalem through their committee work.
- Susie Dillon for her dedication and hard work as the Interim Development Director.
- Susan Etherton and Margaret Benefiel 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: Mary Becker, Nancy Corson Carter, Anita Davidson, Dana Greene, Barb Kelly, Mary Perschy, Liz Morris for coordinating the prayer leaders for Prayers for Hope & Healing.
- Nan Weir and the Midwest Regional Contemplative Leadership Team for organizing, coordinating and leading the daily Simple Presence.
- Cindi Bryant who helped SGP with peer group placements for the new class.
- Julie Pennington-Russell for co-directing Going Deeper: Clergy Spiritual Life and Leadership Program.
- Young Adult Life & Leadership Initiative (YALLI) Co-Directors, mentors: Dawn Peck, Anne Grizzle, Al Keeney, and Carole Crumley.
- 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: June Schulte, Cindi Bryant, Jan Lugibihl, Velma Rice, Rich Plant, Sharon Glass, Eleanor Abarno, Camille Cappiello, Heather Strang, Rhoda Nary, Jeanie Sweeney, and Susan Etherton. Leading Contemplative Prayer Groups & Retreats Program: Robin Seiler, Judy Walsh-Mellet, Eric Hoheisel, Jane Williams, Julia Morris-Myers, Karin Trail-Johnson, Phil Stone, Sallie Chatfield, Scott Wagoner, and Sue Mercer.
- Those who have shared their original reflections with us through a blog or eNews article: Fay C. Acker, Suzi Kindervatter, Liz Ward, Margaret Benefiel, Jessica Smith, Chuck McCorkle, Jackson Droney, Audrey Cox Smith, Julie Pennington-Russell, Robbie Pinter, Leah Rappy, Mary van Balen, Barb Kelly, Tom Adams, Anita Davidson, Carole A. Crumley, Judy Walsh-Mellet, Patience Robbins, Tilden Edwards, Ann Dean, Keith Kristich, Solange Muller, Westina Matthews Shatteen, Monica Maxon, Ann Marie Drew, and Dana Greene.





# Sustaining the Spiritual Family

SUZANNE FOEHL

*Graduate of Shalem Spiritual Guidance Program, member of the Shekinah Society*

To My Shalem Family:

Greetings! My name is Suzanne Foehl and I am a graduate of the Shalem's 2019 Spiritual Guidance Program. We may not know one another, but we are all members of a family. All families have rich stories to tell and here is mine.

Many years ago I chose English Literature for my collegiate major. This entailed four long years of reading great works of literature and submitting to, what was for me, the mind numbing analysis of poetry. Fairly quickly, I thought I had made a poor choice. As a slow reader, I doubted my abilities and felt I was not well-equipped for the journey. What I didn't recognize was that a strong foundation was being built, resulting in a lifelong passion for reading and writing.

To my amazement, my spiritual journey began in much the same way. As a child I passively resisted traditional spiritual formation. I held doubts about language I felt lacked inclusivity. I wondered if a 'spiritual journey' was ill-suited for a girl who favored talking to trees while imagining a sacred and secret garden formed by God. I remained bewildered and quiet without a language to express my yearning. Slowly, the language came and the

importance of the early Christian formation interwoven with a child's wonderment became more clear.

The impetus for my spiritual clarity came through my admittance as a member of the 2019 Spiritual Guidance Program at Shalem. The curriculum presented a spectrum of theological literature, from the ancient to the modern, along with many opportunities to express myself with words that seemed to come from my soul. It was daunting and glorious at the same time. I was home.

Chelan Harkin's gives context to my journey in a short poem entitled "The Hallway", from her book *Susceptible to Light*:

*What if there's  
no such thing  
as ignorance,  
but just  
a long series  
of doors  
in the hallway  
towards light?*

I am a new member of The Shekinah Society. I plan for Shalem to be a beneficiary of my estate. The planned gift honors not only the organization, for which I have great love and

respect, but a program that guides me daily and a community that sustains me. Borrowing Chelan Harkin's language--for me, the most strikingly beautiful door and brightest light came through my experience with the Shalem faculty, staff and fellow seekers. The thought that my planned gift will impact future decisions around scholarships, program planning and/or initiative development energizes me.

Shalem taught me the art of simple presence. In my journey I discovered the alchemy of turning an ordinary moment into pure gold (C. Harkin) was an infinite gift of God's grace. It is a legacy. For 48 years the programs and services of Shalem have created an interconnection across time. By becoming a member of The Shekinah Society, I acknowledge the responsibility of maintaining a strong foundation for those who come after me. It is my legacy gift of grace. As a member of the Shalem family, I hope you will consider it, too.

With Gratitude,

Suzi



## 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 Suzanne Foehl has 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.  
Margaret Bullitt-Jonas  
Jean Crawford  
John Denham  
Rosemary Dickerson  
Susan Dillon  
Tilden Edwards  
Susan & Jon Etherton

Alan Evans  
Judith Favor  
Anne Findlay-Chamberlain &  
D. Rodney Chamberlain  
Suzanne Foehl  
Doris Froelich  
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Kathleen Moloney-Tarr  
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Mary-Louise O'Day  
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Paul Purta  
Leah Rappy  
Lisa Richey  
Lyta Seddig

Betty Stoddard  
Joan Stogis  
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 reviewed financial statements of the Shalem Institute for Spiritual Formation, Inc for the year ended June 30, 2021 and audited financial statements for June 30, 2021. 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, 2021 AND 2020

<b>ASSETS</b>	<b>2021</b>	<b>2020</b>
Current Assets . . . . .	\$1,326,099	\$ 928,683
Investments . . . . .	1,842,406	1,339,785
Fixed Assets . . . . .	6,055	12,414
Contributions Receivable(L/T) . . . .	45,675	85,999
Other Assets . . . . .	<u>13,795</u>	<u>10,795</u>
<b>TOTAL ASSETS . . . . .</b>	<b><u>3,234,030</u></b>	<b><u>2,377,676</u></b>

## LIABILITIES AND NET ASSETS

Current Liabilities . . . . .	<u>127,722</u>	<u>173,096</u>
Net Assets		
Unrestricted . . . . .	2,017,491	1,307,5570
Temporarily restricted . . . . .	<u>1,088,817</u>	<u>897,023</u>
Total Net Assets . . . . .	<u>3,106,308</u>	<u>2,204,580</u>
<b>TOTAL LIABILITIES &amp; NET ASSETS . . . . .</b>	<b><u>\$ 3,234,030</u></b>	<b><u>\$ 2,377,676</u></b>

## CONDENSED STATEMENT OF ACTIVITIES FOR YEARS ENDED JUNE 30, 2021 AND 2020

<b>REVENUE AND SUPPORT</b>	<b>2021</b>	<b>2020</b>
Programs, contractual work and publications . . . . .	\$ 506,457	\$ 410,810
Contributions . . . . .	853,111	743,416
Other income . . . . .	1,025	4,025
Investment income (losses) . . . . .	<u>301,523</u>	<u>99,667</u>
<b>TOTAL REVENUE AND SUPPORT . . . . .</b>	<b><u>1,662,116</u></b>	<b><u>1,257,918</u></b>

## EXPENSES

Programs, including allocated staff compensation . . . . .	526,294	656,120
Administration:		
Staff compensation & benefits . . . .	104,245	49,697
Rent and other . . . . .	77,400	84,4503
Fundraising expenses . . . . .	<u>111,352</u>	<u>145,8688</u>
<b>TOTAL EXPENSES . . . . .</b>	<b><u>819,291</u></b>	<b><u>936,135</u></b>

## Extraordinary Items 91

PPP Loan Forgiveness . . . . .	58,903	0
<b>Total Increase (Decrease) in Net Assets . . . . .</b>	<b>901,728</b>	<b>321,783</b>
<b>NET ASSETS, Beginning of Year . . .</b>	<b><u>2,204,580</u></b>	<b><u>1,882,797</u></b>
<b>NET ASSETS, End of Year . . . .</b>	<b><u>\$ 3,106,308</u></b>	<b><u>\$ 2,204,580</u></b>



## SHALEM BOARD OF DIRECTORS 2020-2021

Fay Acker  
Sallie Chatfield  
Kiok Cho  
Rhett Engelking  
Susan Etherton  
Gene Foehl  
Keith Kristich  
Westina Matthews  
Dawn Peck

Patience Robbins  
Scott Rohr  
Lisa Senuta  
Jessie Smith  
Alanna Sullivan  
Nan Weir  
Sarah Willie-LeBreton  
Katie Zimmerman

## SHALEM ADJUNCT STAFF 2020-2021

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David Canada  
Joy Celeste Crawford  
Winston Charles  
Greg Cochran  
Lerita Coleman Brown  
Lorie Conway  
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Matthew Wright

## OFFICE INFORMATION

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](http://shalem.org)  
E-mail: [info@shalem.org](mailto:info@shalem.org)

## SHALEM STAFF 2020-2021

### Executive Director

Margaret Benefiel

### Program Directors

Fay Acker  
Margaret Benefiel  
Brenda Bertrand  
Winston B. Charles  
Lorie Conway  
Ann Dean  
Dawn Peck  
Julie Pennington-Russell  
Trish Stefanik  
Phillip Stephens  
Liz Ward

### Program Administrators

Katy Gaughan  
Trish Stefanik

### Director of Operations & Online Learning

Jackson Droney

### Interim Director of Development

Susie Dillon (*January 1 - June 30, 2021*)

### Director of Development

Monica Maxon (*through December 31, 2020*)  
Kerri Saucier (*June 7, 2021 - present*)

### Director of Finance

(*until May 2020*)  
Laura Caperton

### Director of Technology

Ruth Taylor

### Bookkeeper

Stacy Rancourt

### Registrar

Michelle Geuder  
Christine Jeffrey

### Founder & Senior Fellow

Tilden H. Edwards, Jr.

EDITED BY KEITH, KRISTICH, SARAH, WILLIE-LEBRETON, AND KATIE ZIMMERMAN  
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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



MAKE A GIFT TODAY AT [DONATE.SHALEM.ORG](https://DONATE.SHALEM.ORG)



# Contemplative Life & Leadership

SHALEM'S IN-DEPTH PROGRAMS SUPPORT YOUR GOD-GUIDED CAREER, PERSONAL LIFE AND MINISTRY WITH OTHERS.

## **HEART LONGINGS: AN INVITATION TO THE CONTEMPLATIVE PATH**

For those seeking a deeper connection to God in a supportive praying community.

## **NURTURING THE CALL: SPIRITUAL GUIDANCE**

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

## **TRANSFORMING COMMUNITY: LEADING CONTEMPLATIVE PRAYER GROUPS & RETREATS**

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

## **GOING DEEPER: CLERGY SPIRITUAL LIFE & LEADERSHIP**

For congregational clergy seeking to nurture their spiritual heart and leadership

## **THE SOUL OF LEADERSHIP**

For help in integrating spiritual heart practices with leadership realities

## **CROSSING THE THRESHOLD: CONTEMPLATIVE FOUNDATIONS FOR EMERGING LEADERS**

For those who sense their grounding in God and want support/mentoring as they seek to cross the threshold to claim their call to leadership and all of life

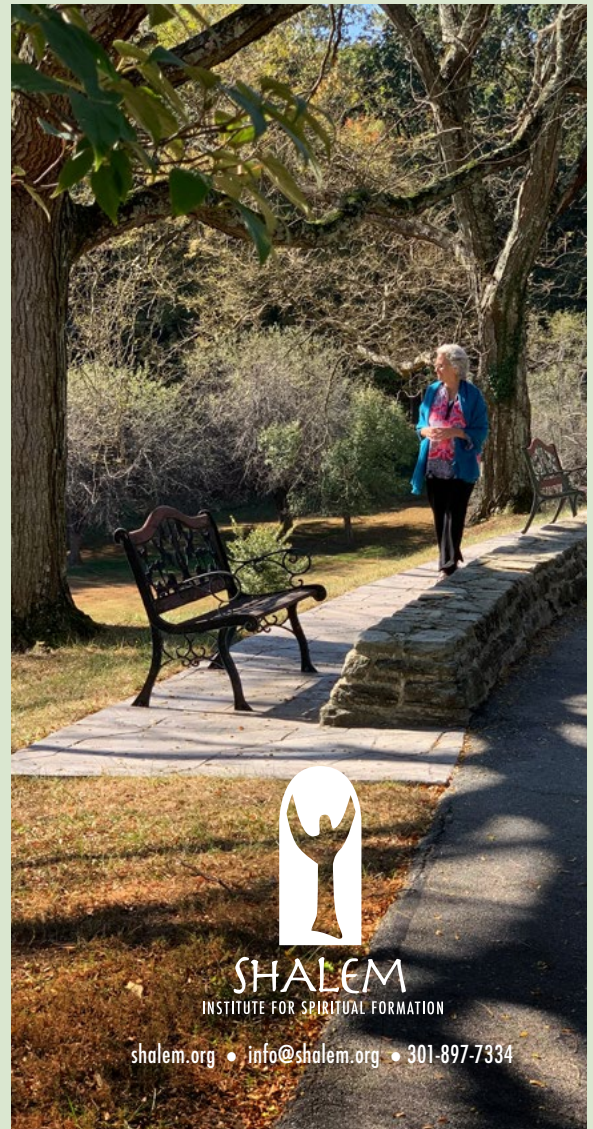
## **PILGRIMAGES**

**In the Footsteps of St. Francis & St. Clare: A Pilgrimage to Assisi**  
April 19-29, 2022

**An Anchor for the Soul:  
Iona Pilgrimage**  
June 2-12, 2022

**On the Camino:  
Remember, Release and Reimagine**  
July 17-26, 2022

**Walking the Ramparts:  
A Pilgrimage with Teresa of Avila and John of the Cross**  
Summer 2023



**SHALEM**

INSTITUTE FOR SPIRITUAL FORMATION

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