A gravel road, about 8 miles south of Rutland, Vermont, meets Route 103. Turn west and ascend steeply at first, then gradually, through sugar maple hardwood forests, by stone-fenced pastures, a few scattered cattle, and a weathered barn. At about a mile up the hill, the forest canopy opens and, rather suddenly, you’re there: Spring Lake Ranch. Just a little further up the road stands the house where I lived for my first eight years.

The Ranch offered counseling and drug therapy to the seriously mentally ill, but it also understood the therapeutic value of fresh air and physical labor. My father served on staff there, leading work crews: gardening, cider-pressing, woodcutting, maple sugaring, shoveling snow, ice-cutting and haying.

Working at Spring Lake Ranch was far from lucrative, but what it lacked in monetary rewards it made up for in abundant community wealth and sublime natural beauty. As I look back on my first eight years, I do not remember worrying about having enough. Need a babysitter? See if the Wells family next door can watch the kids for a bit. Tired of cooking? Walk down to the main house and enjoy a meal with the Ranch staff and residents. Need a break? Open the door and walk in the woods or swim in the lake.

It seems significant to me that, not too long after leaving Vermont for Minnesota, I first recall worrying that we might not have quite enough. Not only did we leave without financial reserves, we left a community that offered all of us an extraordinary abundance.

One of my first specific memories about money is shopping with my mom at Apache Mall in Rochester, Minnesota. I need a new pair of Levi cords, but I do not ask for them. Mom and dad are stressed about money. I don’t want to stress them further. Magically, as best I can figure, mom knows I need some new pants, so we do buy a pair (brown, I think). But I am not comfortable with the entire transaction. It’s safe to say my relationship with money was not peaceful.

Abundance and Scarcity

How we experience the world, and our lives within it, influences our relationship with money. That is, aside from how much money or stuff we each have, do we experience our relationship with it as enough, as an abundance, as scarce, as fraught with worry?

On a larger scale, in light of the reality that over three billion people live on less than $2 per day, climate change is under way, and species are now going extinct at a rate not seen since the disappearance of the dinosaurs, do we believe it’s possible to create a world where all creation actually has enough and we experience the world as a place of abundance? This question also connects to money, but on a global scale, and shifts our gaze from the personal to the societal. It deals with how we divide up the abundance.

The word “abundance” connotes a kind of joy, an overflowing, which I believe is central to God’s desire for all of us. Jesus himself said, “I came so that they might have life and have it more abundantly.” The world God intends is...
a world where there is enough for all, enough for each soul’s well-being, enough for all to eat and drink, enough for all God’s creatures to have a home. This is God’s vision of God’s kingdom and what we are called to make real in the world.

For that world to become a reality we need an economy to help us get there. The one most of the world follows today is simply not doing the job. It is possible to at least imagine an economy that would help create a world where there is enough for all. To even attempt to imagine, though, we first need to not immediately plug our ears, turn, and run the other direction when we see the words “household.” Economics, in Greek oikonomia, is the management of the household. Theologians stress that the heart of a Christian economic paradigm is “to imagine the whole earth as God’s household.”

Good economic practice then commits itself to the well-being of God’s entire household, all of God’s creation.

Douglas Meeks, in his book God the Economist, summarizes characteristics of God’s economy. First, God’s economy imagines and intends an abundant life. Second, God’s economic household includes room for all creation. Third, God’s economy pays special attention to the poor and powerless. Finally, God’s economy is “meant for this world,” challenging those who believe that abundance is a promise meant only for the sweet hereafter.

To return to the image of household, theologian Sallie McFague elegantly claims that in God’s economy “housemates must abide by three main rules: take only your share, clean up after yourselves, and keep the house in good repair for future occupants.”

The option to assume that there is enough frees the imagination to think of new political and economic possibilities.

The Household

Read almost any Christian theological reflection on economics and you come across the Greek word oikos, translated “household.” After all, at its most essential, economics is not primarily esoteric language and mathematical modeling, but concerns itself with who gets what.

The three answers that we generally live—not necessarily give—are: “We are what we do, we are what others say about us, and we are what we have,” or in other words: “We are our success, we are our popularity, and power is a false identity—an illusion!” Loudly and clearly he says: “You are not what the world makes you; but you are children of God.”


Worldview

Musician-poet Bruce Cockburn, in his song “Child of the Wind,” reminds us that our world view depends “on what you look at obviously, but even more it depends on the way you see.”

So as I look back on growing up, I know there were other ways of seeing. There were experiences which spoke of abundance, rather than scarcity. Indeed, I did get new Levis! I wore reasonable basketball shoes. I studied piano and trombone and took years of tennis lessons.

No matter how we tend to see the world, our culture trains us, every day, to see through scarcity’s prism. The incessant drive to consume is itself dependent upon seeing through scarcity’s lens: you are not rich, sexy, good-looking, thin, young, competent... enough; but buy this or don this image, and you will be. And beyond the personal, many political debates become opposing camps bickering about the most efficient way of allocating “scarce” resources.

However, the biblical vision seems to stand firmly in the belief that another world is possible. Mary Jo Leddy writes:

“The personal or political decision to declare that there is not enough is the beginning of social cruelty, war, and violence on a petty or vast scale. On the other hand, the choice to affirm that there is enough for all is the beginning of social community, peace, and justice. The option to assume that there is enough frees the imagination to think of new political and economic possibilities.”

May our imaginations be freed to create new possibilities.

Excerpted from the forthcoming Money and Faith: The Search for Enough

1 Sallie McFague, Life Abundant: Rethinking Theology and Economy for a Planet in Peril (Fortress Press, 2001), 36.
3 McFague, Life Abundant, 122.
4 Bruce Cockburn, Nothing but a Burning Light (Sony Music, 1991).
5 Mary Jo Leddy, Radical Gratitude (Orbis Books, 2002), 57.
In order to consider budget making as a spiritual exercise, I am going to tell a short story. During sociology class the professor came in one day and declared: “Show me your check register and I will tell you your value system.” I don’t remember any students sharing their check register. However, his statement impressed me!

There are many avenues for seekers of wholeness: prayer, fasting, works of charity, beatitudes, and commandments to name a few. Money as a spiritual exercise or a means to wholeness feels quite ambivalent. In our culture of consumerism and “me first” it may be a far reach for some to consider money as a means to anything except more. Nor have we strayed so far from the scriptural image from the time of Jesus to think of the money changers, large corporations or IRS as something less than acceptable!

Money Is Another Form of Energy

One of my best “aha moments” occurred when I realized money is another form of energy. Energy follows thought. Energy is subtle and, as we are discovering in our rapidly changing blue planet, easily abused and wasted to the detriment of all.

My old Webster’s dictionary tells me “budget” comes from the Old French meaning a bag or sack with its contents. We all experience a variety of budgets: community, family, personal and government. All of these “bags” hold a content of energy. “Show me your budget and I will tell you your value system?” What do our budgets reveal about our values and priorities?

A Budget Points to Mission

Faced with limited resources, whether in church or community organizations, adherence to mission requires “bag-makers” to honor the high priorities of mission first. Trying to achieve mission is not the same as actual achievement. Mission is achieved by identifying needs, stating the objective to be achieved in a specific period of time, setting priorities and being able to evaluate progress achieved.

How will or does this budget show achievement of mission? How does this purchase or expense enhance the mission? How does this budget affect the future? Specifically how does this budget help model the focus and graciousness of Jesus?

A Budget Respects the Future

When I was about 9 years of age, my parents decided I should have an allowance of 25 cents a week. However, before I made any choices about spending, they directed that the first 10 cents be dropped into the children’s church envelope; the next 3 cents went to help others; and a final 5 cents had to be saved. That left me with 7 cents to use at my will—most of which went to the 5-cent Saturday matinee. My parents were smart and knew I would have to make choices about the 2 left-over pennies each week. I quickly learned I did not get to purchase a 5-cent box of popcorn for every movie I attended. I learned to live within my means and that saving is essential for future opportunities.

Budgets are the means to navigate the future. They help us realistically estimate income and control expenditures. To ignore changing conditions within the mission leaves the door open to loss of valuable resources, opportunities and perhaps even relinquishment of the mission. Am I grateful for this budget? Does this budget challenge me to live within my means, the means of my community, my family? Is it life-giving?

Every parent dreams the best for their children. Jesus also dreamed the best for all of us who would shepherd the kingdom. He modeled how to heal the sick, empower those considered the least and cast out fear.

One year, a neighboring school gave my first grade class all of their left over construction paper. This was a great boon to my first grade that saved every scrap of construction paper in envelopes...
Simplicity and the Common Good

Cecile Andrews first remembers being attracted to simple living as a young girl, when she read *Little Women* by Louisa May Alcott. “The March family had little money,” says Cecile, “and yet the book starts out on Christmas morning with them taking their breakfast to another family—the poor helping the poor. There’s a theme of simplicity in Alcott.”

There has also been a theme of simplicity in Cecile’s life. A former community college administrator, she is now a well known leader in the simplicity movement and author of two books—*Slow is Beautiful: New Visions of Community, Leisure and Joie de Vivre* and *The Circle of Simplicity: Return to the Good Life*. She and her husband Paul are founders of Seattle’s Phinney Ecovillage, a neighborhood-based sustainable community.

Cecile defines simplicity as an examined life in which one makes conscious choices for the well being of people and the planet. To that end, she and her husband have centered their own life in their local community. “You reduce not only your expenses, but your footprint when you focus on community,” she says. “I hardly ever leave Phinney anymore.”

She works to build community through simplicity study circles—a participatory process that brings people together to talk about values and concrete changes they can make in their own lives. “As you meet more people living simply, it encourages you to go further on your own journey.” She also points to happiness research that shows it is relationships with other people—and not money—that makes you happy.

Cecile sees a direct connection between simple living and efforts to promote economic and social justice. “We in the U.S.—by the way we live—are making others sacrifice,” according to Cecile. “We need to have a culture where we are all in this together and focused on the common good.”

Visit www.cecileandrews.com to learn more about simplicity study circles.

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**SCALLOPS**

Sustainable Communities All Over Puget Sound (SCALLOPS) is a network of self-organized towns and neighborhood groups in the Puget Sound region committed to sustainable living. Founded in 2007 with a core group of three towns, the network has grown and now includes representatives from over 50 towns and neighborhoods. SCALLOPS offers outreach, education and community-building opportunities to facilitate cross-pollination of best practices, and mobilize action on behalf of regional sustainability. They also provide consultation to people interested in starting a sustainability group in their own community. Visit www.scallopswa.org to learn more.

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“Budget” continued from pg 3 for later use. The reason for the gift: because the school was afraid if they did not show they had used all of their paper items as budgeted, they would not be allocated enough construction paper for the next school year. Fear drives away creativity and opportunities of abundance. These teachers feared they would not be given what they thought was needed.

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A Budget Points Toward a Trusting Relationship with God

Our God-given energy, no matter how big or small, can contribute to the good of the whole. It is very much like that one drop of rain that falls into the creek, the creek flows into the stream, the stream into the river and the river into the ocean. The one-drop has not lost its significance. To paraphrase St. Catherine of Siena: “The one drop is in the ocean and the ocean is in the one drop.”

We know and experience God everyday as utterly provident. The next time you pick up a penny, read the one side that says “In God We Trust” and the other side “E Pluribus Unum”, i.e. from the many, one. My bag of energy is to acknowledge the wonder of personal wholeness emerging from my/our personal brokenness and to follow Jesus Christ into abundant life. Enjoy the bag of energy. Only God knows the entire plan. And, in God’s bag of energy, each of us is a part of it.

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Fear drives away creativity and opportunities of abundance.
The story of Wings for Youth begins with three significant moments in the life of Jay Sullivan. First, he filmed a documentary about a public health nurse in West Africa responsible for more than 12,000 people. His next documentary told the story of HIV-positive children in Romanian orphanages. Meanwhile, his wife and business partner Cathy was diagnosed with cancer. “I went from West Africa to Romania to having the privilege of seeing Cathy receive excellent care,” Jay says. “It made us realize that we should do something with our lives.”

Their first step was to invite five of the HIV-positive children Jay had met in Romania to the Jersey Shore for a two-week vacation. It was a life changing experience for all involved. “At the end of the two weeks,” Jay remembers, “I knew these kids would be part of my life for the rest of my life.”

Jay and Cathy started Wings for Youth as a non-profit foundation to provide Romanian HIV-positive youth with the tools and skills they need to become independent and contributing adults. The foundation funds education, leadership and vocational programs in Romania and coordinates extended summer trips to the United States. “Up until they were 14 years old, they weren’t even allowed to go to school because of their HIV status,” according to Jay. “It is miraculous to watch them move from thinking they have no future to becoming whatever they want to be.”

From the beginning, Wings for Youth has received substantial support from Red-Hawk Communications, the corporate ethics and compliance firm founded by Jay and Cathy in 1989. They hope to inspire other small businesses to get involved in the community. “There is a tremendous opportunity for small businesses to mentor youth,” says Jay. “It’s an easy thing to do with so many rewards—for kids and employees. We help kids half way around the world, but there are kids in your local community.”

Jay and Cathy sold their business in May and now spend most of their time and financial resources on Wings for Youth. “A lot of people would sit on the money we made from selling the company,” says Jay. “But we have an obligation to take what we have and reinvest it in the world somehow.”

TO MS SHOES
Blake Mycoskie was already a successful entrepreneur when he traveled to Argentina seeking adventure. Instead he found countless children without shoes. In 2006, he founded TOMS shoes with a simple goal—he would give away one pair of shoes to a child in need for every pair he sold. In 2008, TOMS plans to give away 200,000 pairs of shoes. Visit www.toms shoes.com to find TOMS shoes at a store near you.
### Contrasting Two Economic Models: Corporate and Earth Community Centered Systems

One key to understanding the global economy is learning to see the contrast between two economic models grounded in different assumptions, metaphors, and goals. The chart below is a tool to aid your own evaluation of how a given economic statement or practice supports one model or the other.

<table>
<thead>
<tr>
<th>Element</th>
<th>Corporate Model</th>
<th>Earth Community Centered Model</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Central Participants</strong></td>
<td>Corporations</td>
<td>Persons and communities</td>
</tr>
<tr>
<td><strong>Geographic Focus</strong></td>
<td>Global</td>
<td>Local/Global</td>
</tr>
<tr>
<td><strong>Foundation</strong></td>
<td>Unregulated market</td>
<td>Biblical covenant</td>
</tr>
<tr>
<td><strong>Central Metaphor</strong></td>
<td>“Growth”: “more” and “bigger” are better</td>
<td>Shalom: the grateful receipt of God’s bounty as gift for all</td>
</tr>
<tr>
<td><strong>Larger Context</strong></td>
<td>Unrestrained free markets overseen by an “invisible hand”</td>
<td>Justice overseen by God</td>
</tr>
<tr>
<td><strong>Goals</strong></td>
<td>Economic globalization generating short-term profit</td>
<td>Web of local and global, interdependent economies generating long-term sustainability</td>
</tr>
<tr>
<td><strong>Values</strong></td>
<td>▪ Technical efficiency</td>
<td>▪ Justice (right relationships)</td>
</tr>
<tr>
<td></td>
<td>▪ Privatization</td>
<td>▪ Righteousness (moral agency)</td>
</tr>
<tr>
<td></td>
<td>▪ Trust in human “experts”</td>
<td>▪ Trust in God’s providence</td>
</tr>
<tr>
<td></td>
<td>▪ Centralized power</td>
<td>▪ Dispersed power</td>
</tr>
<tr>
<td><strong>Role of Corporation</strong></td>
<td>As legal “person” with all rights and privileges of humans but without the responsibilities and duties</td>
<td>As limited, locally-controlled means of producing necessary goods and services</td>
</tr>
<tr>
<td><strong>Role of Humans</strong></td>
<td>As consumers</td>
<td>As co-creators in the image of God</td>
</tr>
<tr>
<td><strong>Role of Government</strong></td>
<td>To protect and to promote individual and corporate private property rights and contracts</td>
<td>To implement collective justice and promote the common good</td>
</tr>
<tr>
<td><strong>Role of Culture</strong></td>
<td>As individual and corporate means to achieve profit</td>
<td>As creative expression of local individual and communal aspirations and experiences</td>
</tr>
<tr>
<td><strong>Role of Earth</strong></td>
<td>Source of economic resources</td>
<td>Home for all God’s creatures</td>
</tr>
</tbody>
</table>
The Intersection of God and Money

Gretchen Gundrum

"You can’t live an adult’s life with a child’s faith” is one of my favorite sayings. I recently heard another from Paul Coutinho, SJ: “If my relationship with God hasn’t changed in the last five, ten or fifteen years, maybe I don’t know God. Maybe what I have is a ritual, not a relationship.” We develop physically, mentally, emotionally and spiritually throughout our lives. Is our image of God the same one we had in childhood?

What Kind of God Image Informs Your Spirituality?

In his book, How Big is Your God?, Coutinho notes that the Pentateuch—the first five books of the Bible—describes four different ways of experiencing God. The first is the priestly tradition, where one tries to earn God’s love through doing good works, prayer and obedience. There is a sense of fear underlying this idea of God—if a person doesn’t please God enough, God will withdraw love. The second is the Yahwistic God. This is a companionable God, the one who walks with Adam and Eve in the garden. This is a God who understands human frailty, one who is intimate with humanity. The third is the Elohist—God as the Other, far away, mysterious and unknowable. This is the God of the burning bush and this God wants perfection. Someone with an Elohistic experience of God will be into self-improvement and making sure things are right. The fourth experience is the Deuteronomic—the God of Law and rules. If we keep the rules, we’ll be rewarded. If we don’t we’ll be punished. This kind of God might not want us to be really creative, or to think outside the box.

We can find all four of these ideas about God threading their way through scripture and tradition. As adults, we can and must make decisions about which of these understandings of God most foster our growth in love and connection with the Divine. They all have a part to play, however, as they intersect and find expression through the covenantal relationship we have with God. But if I could pick only one now in my life as an adult, I’d want my relationship with God to be the companionable Yahweh. I think Jesus had this experience of God, whom he addressed in the warm and familiar form of “Abba.” His connection to his Abba was constant. The mystic finds God in all things and sees God in all beings and circumstances. We are invited by Jesus to have a similar relationship with God, our Abba.

Having a real relationship with the Living God is something we’re called to every day of our lives. God has to be wilder than anything in human imagining, bigger and more surprising. If we think we can describe God, we limit God to human scale—far beyond the Mystery that calls us to a depth of love, and risk, and growth that we can understand or fathom.

How does your relationship with God affect your approach to money? We certainly have mixed feelings about money in the Christian tradition. Do we give it all away to the poor, as Jesus instructed the rich young man? If we have it, do we see it as a blessing for our righteous behavior? If we lose it, does that mean we’ve done something wrong? Do I think God has a plan for me and money? Does God want me to have a certain amount of it? Does God help me earn it? Is God happy when I give it away or sad when I don’t? People’s answers to these questions will say much about what their experience of God is like.

Money is a convention that allows an exchange of goods and services between people. It helps us to navigate life and some of us are definitely better at that navigation than others. It is not good or bad in itself; what we do with it, how we use it, is what makes currency moral and ethical. Recently I heard a definition of what it means to be rich. We’re rich if we have more than what we need.
Think about that. Most of us are probably very rich. If we are resting in an experience of God that is accepting of us and our humanness, one that is expansive and joyful and freeing, it follows that we want to share who we are and what we have. Fearful hoarding is not a good option. Obsessive working to earn more and more depletes our spirit and bankrupts all our relationships. And yet, we need balance too. I am not virtuous if I give everything away and then have to be taken care of myself.

God has to be wilder than anything in human imagining, bigger and more surprising.

Money is a very complex issue. The news these days is full of scary stories of failed financial institutions, foreclosures, staggering credit card debt and dwindling nest eggs. And the news these days is also full of stories of heroic rescue from the storms of life, supporting one another and sharing what we have. We take God along with us as we cross life’s turbulent seas and rest in God’s love in the midst of the raging waters and driving wind. And that’s the only reality that matters.

RESOURCES
Alternatives for Simple Living
www.simpleliving.org
Center for the New American Dream
www.newdream.org
Jubilee Economics Ministries
www.jubilee4justice.org
Ministry of Money
www.ministryofmoney.org
Northwest Coalition for Responsible Investing (NWCRI)
www.ipjc.org
Real Money
www.coopamerica.org/pubs/realmoney
Sabbath Economics Cooperative
www.sabbatheconomics.org
Simple Living
www.simpleliving.net

RITUAL & REFLECTION

Gather a small group for contemplation and conversation around the theme of spirituality and money. Ask them to read this issue of AMOS prior to the gathering.

Set Up: Arrange chairs for participants around a ritual table. Place a cloth and candle on the table.

Song: Select a song of your choice, such as Earthen Vessels, All That We Have, Seek Ye First.

Reader (Luke 12: 16-21): Jesus told the crowd a parable. “There was a rich man whose land produced a bountiful harvest. He asked himself, ‘What shall I do, for I do not have space to store my harvest?’ And he said, ‘This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods and I shall say to myself, ‘Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!’” But God said to him, “You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?” Thus will it be for the ones who store up treasures for themselves, but are not rich in what matters to God.”

Quiet Reflection: Invite people into a time of quiet to reflect on the reading.

Sharing:
- What do I perceive is the message of Jesus in this parable?
- What causes me to want to store up treasures for myself or my family?

Reflection on the Articles: The following questions are posed by the writers in this issue of AMOS. Depending on the time available, choose one or two for reflection/discussion.
- How does my image of/relationship with God affect my approach to money?
- Do I experience my relationship with money as enough, as an abundance, as fraught with worry?
- Does my budget challenge me to live within my means, the means of my community, my family?

Action: In a sentence or two, share one next step you plan to take on your journey to simplicity/Sabbath Economics.

Closing Prayer: Jesus, you told your friends, “For where your treasure is, there also will your heart be.” With your help, may we learn to live with open hands and a generous heart. Amen.
**What Does Sabbath Economics Mean For Your Household?**

**Ched Myers**

Sabbath Economics is based on the conviction that our current lifeways in this economic system are unsustainable, that we must make changes, and that the most enduring personal changes are ones we make incrementally and deliberately. At Bartimaeus Cooperative Ministries we have developed a working covenant model for helping persons focus practically on their own household economics.

We draw on 12-step recovery traditions on the one hand and “lifestyle-audit” type work on the other. We think the realm of personal and family household practices most intimately and concretely expresses our actual economic and spiritual values. A household focus is not intended to be a substitute for engaging wider structural and political aspects of economic and social justice, but is an important complement to organizing, education and advocacy. And though this kind of covenant work is not by itself “sufficient” for creating a world that conforms more deeply to God’s dream, it is “necessary” for the long haul of discipleship. We think this provides a way for slow but steady transformation into the Sabbath Economics vision of enough for all.

The covenant invites participants to think of at least one specific commitment they can make in each of seven areas for one year. Transparency and honesty are important to the spirituality of this process. Posturing about how much one has accomplished in a given lifestyle area is counterproductive; the point is to figure out what my growing edge is and to work on that. Similarly, ideological statements about what “we should all be doing” are not helpful.

**THREE AXIOMS OF SABBATH ECONOMICS**

1. The world as created by God is abundant, with enough for everyone.
2. Disparities in wealth and power are not “natural” but the result of human sin.
3. The prophetic message calls people to the practice of redistribution, and is thus characterized as “good news” to the poor.

Adapted from *The Biblical Version of Sabbath Economics* by Ched Myers (Church of the Savior: 2001)

...personal and family household practices...express our actual economic and spiritual values.

1. **Consumption**

   How much do I consume? How can I reduce my consumption and change to more sustainable patterns? How can I direct my dollars to more relational and socially conscious commerce, and away from impersonal and predatory profit-driven markets?
   - Do a “fearless moral inventory” regarding possible issues of “addiction” in your consumer habits and make concrete commitments about “recovery.”
   - Audit what goods you consume that are fair-trade, anti-sweatshop, locally produced, or packaged minimally, and plan to increase these by 10%.
   - Commit to buying 25% of your food from organic, local or regional sources.

2. **Environment**

   What concrete steps can I take to make my household and lifestyle significantly “greener”?  
   - Do a household audit on waste, recycling and toxic products.
   - Look at energy usage, including driving and reduce by 10%.
   - Commit to growing something edible on a year-round basis.

3. **Giving**

   Gifting helps build social relations rather than private capital. What are the history and values around my giving? What is my relationship with those to whom I give, and how does my giving contribute to transformation of... continued on back cover
Northwest Catholic Women’s Convocation IV
Dawning of a New Story: Radical Hope
May 1-2, 2009—Bellevue, WA

Registration brochures available early winter

The dawning of a new story calls us to radical hope, to create life-giving stories for our personal relationships, social structures, faith communities and planet Earth. The Northwest Catholic Women’s Convocation gathers women for prayer, ritual, education, empowerment, celebration and transformation. Together we will envision new stories for our church and our world!

Keynote Speakers:
Riane Eisler
Ivone Gebara, ND
Cokie Roberts
Margaret Wheatley

Workshop Speakers:
Margaret Brennan, IHM/
Mary Kay Brennan/
Mary Kay Moynihan
Maria Cimperman, OSU
M. Shawn Copeland
Paula D’Arcy
John Dear, SJ
Rose Mary Dougherty, SSND
Ann El-Moslimany
Barbara Fiand, SNDdeN
Edwina Gateley
Marya Grathwohl, OSF
Marya Grathwohl, OSF
Naba Saleem Hamid/
Anne Fitzgerald
John Haught
Natalia Imperatori-Lee

Events

School of the Americas
November 21 - 23
Vigil to close the SOA at Fort Benning, Georgia. www.soaw.org

“What Does Sabbath Economics Mean for Your Household”
October 17-18
Money & Faith Retreat with Ched Myers. University Congregational UCC, 4515 16th Ave NE, Seattle, WA
Cost: $150 per person. Contact Ministry of Money—301.428.9560

Welcome

IPJC would like to welcome new staff members Judy Heasly and Susan Francois, CSJP to our ministry.
Six Session Process for Faith Communities

**Human Trafficking: Modern Day Slavery**

**Seattle/Burien—Oct. 23 · 7-9pm**
St. Francis of Assisi Parish Center—15236 21st Ave SW

**Portland—Nov. 6 · 7-9pm**
Providence Portland Med. Ctr. Auditorium
4805 NE Glisan St

**Spokane—Nov. 12 · 7-9pm**
St. Aloysius Parish Center—330 E Boone Ave

- Featured speaker Rani Hong—Trafficking survivor, founder of Tronie Foundation—Establishing “homes of freedom,” shelters for women and children suffering from the exploitation of human trafficking.
- Education on Human Trafficking in the Northwest
- Initiating the “Stop the Demand” Campaign
- Resources & Action


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**Suggestions for Using Care for All of Creation Booklets**

- Create an adult education program or series using the booklets
- Use with a parish or community small group during a liturgical season
- Gather a cross-generational group to share the process together

**Care for All of Creation** is a wonderful resource for parishes wishing to become more involved in exploring the connection between our faith and care for Earth. I highly recommend it!

—Patty Bowman, Director of Social Outreach—St. James Cathedral

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**Process includes prayer, education, catholic social teaching, analysis, discussion, signs of hope & action.**

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**Intercommunity Peace & Justice Center • 1216 NE 65th St • Seattle, WA 98115**

Price—$5.00 (60 page booklet) Sample session at www.ipjc.org/carecreation.pdf

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Send me the following *Care for All of Creation* Booklets:

- Copies____@ $5 = $ _______
- Postage $ _______
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(1=$2, 2-7=$3, 8-10=$4 plus $1 for every 5 more)

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AMOS Fall 2008: Spirituality and Money
“Sabbath Economics” continued from pg 8
that relationship?
- Experiment with “communitizing” your
decision-making process
- Seek help in developing a strategic giving plan.
- Examine the balance between giving of
money, time and talent.

4. Surplus capital

Does my household have surplus capital? How
can I make more of my capital available for com-
munity investing? What would I have to do to convert
my investments to Socially Responsible (SRI) and/
or Community Investment options?
- Move 100% of investment capital into SRI funds.
- Calculate a “social mortgage” or “usury tax” on
your surplus capital to tithe away.
- Move a percentage of your investment and
banking capital into a Community Investing
Financial Institution.

5. Negative capital (debt)

What is my household debt
level? What is my debt-to-savings
ratio? Because debt should never be
an asset or strategy, how can I move
toward reducing my debt load?
- Limit yourself to one credit card.
- Use some of your savings to
pay off a percentage of your debt.
- Organize against predatory lending.

6. Solidarity

Do I interact meaningfully with people from a
very different social stratum than my own, particu-
larly those who are marginalized?

- Join a local living wage-type campaign.
- Volunteer at a local soup kitchen, shelter or
clinic to find out about local needs.
- Commit to one “exposure” type program each
year, or sponsor a friend or family member to
join one.

7. Work/Sabbath

How can I ensure I have regular rest from work
and adequate space for spiritual reflection/renewal?
- Try keeping some sort of Sabbath day each
week, with specific restricting parameters
(i.e., no driving, no computer, or no telephone).
- Commit to a retreat once a year of at least four
days and/or set aside time each day for journaling,
prayer and scripture study.
- Cut back work hours to four days a week, or to
seven hours a day.

Conclusion

We have found this sim-
ple process to be effective.
For example, in two years,
45 households moved over 3
million dollars into Socially
Responsible and Commu-
nity Investing. Once one
engages in this work, one can
see how deeply related all
seven aspects are. Talking openly with others who
are working on these programs de-
privatizes our
anxiety about such problems and “communitizes”
our imagination about alternatives. We find that
most people experience great relief in breaking
their silences and talking about their “stuck places”
around these issues.