



Gar Alperovitz, president of the National Center for Economic Alternatives and the Harrison Research Professor in the Department of Government and Politics at the University of Maryland, College Park, is working on a book exploring economic and political systems that might succeed socialism and capitalism.

The New Economy Movement

by Gar Alperovitz

The idea that we need a “new economy”—that the entire economic system must be radically restructured if critical social and environmental goals are to be met—runs directly counter to the American creed that capitalism as we know it is the best, and only possible, option. Over the past few decades, however, a deepening sense of the profound ecological challenges facing the planet and growing despair at the inability of traditional politics to address economic failings have fueled an extraordinary amount of experimentation. Most of the projects, ideas and research efforts have gained traction slowly and with little notice. But in the wake of the financial crisis, they have proliferated and earned a surprising amount of support. As the threat of a global climate crisis grows in-

has begun to explode into public use in diverse areas may be an indication that the movement has reached a critical stage of development—and a sign that the domination of traditional thinking may be starting to weaken. Although precisely what “changing the system” means is a matter of considerable debate, certain key points

are clear: the movement seeks an economy that is increasingly green and socially responsible, and one that is based on rethinking the nature of ownership and the growth paradigm that guides conventional policies.

At the cutting edge of experimentation are the growing number of egalitarian, and often green, worker-owned cooperatives. Hundreds of “social enterprises” that use profits for environmental, social or community-serving goals are also expanding rapidly. In many communities urban agricultural efforts have made common cause with groups concerned about healthy nonprocessed food. And all this is to say nothing of 1.6

million nonprofit corporations that often cross over into economic activity.

For-profits have developed alternatives as well. There are, for example, more than 11,000 companies owned entirely or in significant part by some 13.6 million employees. W.L. Gore, maker of Gore-Tex and many other



Women shelling pecans with the Southern Alternatives Agricultural Cooperative, an African American–woman owned business in Georgia

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...the entire economic system must be radically restructured...

creasingly dire and the nation sinks deeper into an economic slump for which conventional wisdom offers no adequate remedies, more and more Americans are coming to realize that it is time to begin defining, demanding and organizing to build a new-economy movement.

That the term “new economy”

products, is a leading example: the company has some 9,000 employee-owners at forty-five locations worldwide and generates annual sales of \$2.5 billion.

A different large-scale corporation, Seventh Generation—the nation’s leader in “green” detergents, dishwashing soap, baby wipes, tissues, paper towels and other household products—has internal policies requiring that no one be paid more than fourteen times

the lowest base pay or five times higher than the average employee.

In certain states, companies that want to brandish their new-economy values can now also register as B Corporations. B Corp registration (the “B” stands for “benefit”) allows a company to subordinate profits to social and environmental goals. Without this legal authorization, a CEO could in theory be sued by stockholders if profit-making is not his sole objective.

Cooperatives may not be a new idea—with at least 130 million members (more than one in three Americans), co-ops have broad political and cultural support—but they are becoming increasingly important in new-economy efforts. A widely discussed strategy in Cleveland suggests a possible



A woman harvests lettuce from Fall Line Farms, a cooperative in Virginia

next stage of development: the Evergreen Cooperatives are linked through a nonprofit corporation, a revolving loan fund and the common goal of rebuilding the economically devastated Greater University Circle neighborhoods. A thoroughly green industrial-scale laundry, a solar installation company and a large-scale commercial greenhouse (capable of

producing about 3 million heads of lettuce a year) make up the first of a group of linked co-ops projected to expand in years to come.

Along with the rapid expansion of small and medium-size businesses committed to building the new economy has come a sense of community and shared mission.

Staff, managers and owners at many of these companies are finding more opportunities to share ideas and pool resources with like-minded professionals. The American Sustainable Business Council, a growing alliance of 150,000 business professionals and thirty business organizations, has emerged as a leading venue for such activity. Most members are “triple bottom line” companies and social enterprises committed to the environment and social outcomes as well as profits.

Several initiatives have begun to deal systematically with fundamental problems of vision, theory and longer-term strategy including The New Economics Institute (NEI), which is teaming up with other organizations on several projects. One shared effort is attempting to develop detailed indicators of sustainable economic activity. As many scholars have demonstrated, the gross national product indicator is profoundly misleading: for instance, both work that generates pollution and work that cleans it up are registered as positive in the GNP, although the net real-world economic gain is zero, and there is a huge waste of labor on both sides of the effort. Precisely how to develop a “dashboard” of indicators that measure genuine economic

gain, environmental destruction, and even human happiness is one of NEI’s high priorities. Another is a detailed econometric model of how a very large economic system can move away from growth as its central objective.

A less academic effort concerned with vision and long-term institutional and policy reform is the New Economy Working Group, a joint venture of the Institute for Policy Studies and *YES! Magazine*.

Among other things, the working group is attempting to create detailed designs for state and local banks in support of new-economy institutional development. The larger goal of the Working Group is to advance a coherent vision of an economy organized around sustainable local community economies.

Obviously, any movement that urges changing the system faces major challenges. Apart from the central issue of how political power might be built over time, some in particular are clearly daunting: first, many new-economy advocates concerned about global warming and resource limits hold that conventionally defined economic growth must be slowed or even reversed. In theory an economic model that redistributes employment, consumption and investment in a zero- or reduced-growth system is feasible, but it is a very hard sell in times of unemployment, and it is a direct challenge to the central operating principle of the economic system.

A related problem concerns the labor movement. Many new-economy advocates hold progressive views on most issues of concern

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...any movement that urges changing the system faces major challenges.

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Remember Our History, Create Our Future

By Mark McDermott

One of my wife's dearest lifelong friends lives in a rundown trailer in the South after losing her home to foreclosure. She is in her late 50s and works hard whenever work comes her way. Before 2008, she and her husband had been steadily employed for decades and had built a seemingly secure working class life. Amidst the financial crash, she lost her job and her husband took a big wage cut. Five years later, they are divorced, their home foreclosed and her future is grim. A bailed out bank would not write down their mortgage as their home value plummeted through no fault of their own. There are millions of these heartbreaking stories in our unjust land and many more to come. How did we come to this? What do we do?

We need to remember our history. The 1970s saw the end to our greatest period of rising, broadly-shared prosperity. Between the late 40s and late 70s, family incomes, whether poor, middle class or well-off, doubled after inflation. Poverty was cut by more than half. People of color gained in relation to whites although they still trailed. Women were getting unprecedented opportunities. However, new challenges emerged with three recessions, high inflation and stiff competition from Japan and Germany. Corporate profit margins were down and big business wanted radical change.

Consider the remarkably prophetic quote from *Business Week* on October 12, 1974:

"It will be a hard pill for many

*Americans to swallow—the idea that doing with less so that big business can have more...Nothing that this nation, or any other nation, has done in modern economic history compares in difficulty with the selling job that must now be done to make people accept this new reality."*¹

So what was the great selling job? We the people have been told a consistent story for 30+ years about a better way to create a more competitive economy that



Walmart employees demand a living wage in Lynn, MA

would benefit all of us. "Government and unions are the enemy. Free up corporate creativity, unleash entrepreneurial energy and get government off our backs. We will have a new day in America."

The recipe was simple:

- Deregulate banks, financial institutions and corporations
- Sharply cut taxes on corporations and the wealthy
- Cut social programs for the poor, unemployed and needy
- Promote "free trade" and export manufacturing
- Weaken labor unions and worker protections
- Privatize government whenever possible

These economic and social policies were coupled with massive increases in campaign contri-

butions by corporations and the wealthy which undercut the voice of the people. Voter suppression re-emerged as another undemocratic tool. Armies of corporate lobbyists occupied Washington D.C. to help ensure success of this.

Yes, it is a hard pill to swallow as this historic prophecy became true. Our dear family friend is one of the direct casualties. She will pay the price the rest of her life. I imagine that you know people who have been devastated by the economic hard times of the past five years.

Working people are doing with less so big business can have more. In 2010 and 2011, after-tax corporate profits as a share of the total national income hit all-time record highs. At the same time, workers' wages and salaries hit all-time record lows. (see graphs on pg. 4)

From the late 20s to the mid 70s, workers' wages and salaries averaged about 57% of the national income. Today it is less than 50%. This decline equals \$950 billion in income in 2011. Today unions represent less than 7% of private sector workers. At the moment, working people lack the economic and political power to effectively demand the \$950 billion.

We need to remember our history.

\$950 billion split equally among 80% of the lowest income households would increase their annual income by \$10,000. Ask yourself what this type of enormous income shift back to workers would do to alleviate the needless anxiety, fear



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and deprivation of tens of millions of our sisters and brothers across the country.

So where is the hope in this depressing story? We need to remember that we are part of a long tradition of people who have built a more just and equitable world. People like us ended slavery, got women the vote, built a strong labor movement, ended segregation, stopped the Viet Nam War, and brought down apartheid and the Berlin Wall. We must have faith anchored in our own history

that we can change our world. We are the people we have been waiting for.

In 1932 in the depths of the Great Depression, my unemployed autoworker grandfather died an agonizing death after being hit by a street car. With no money or health insurance he was doomed. Working people had no rights to unemployment benefits, public assistance, social security, minimum wage,

overtime pay, secure bank deposits, homeownership protections, or child labor protections. Their suffering is remembered to this day. But people rose and won all of these rights in five years after 50 years of defeat.

So where is the hope in this depressing story?

We the people rose up again in the 1960s and won Medicare,

Medicaid, food stamps, greater educational opportunities for poor and working people, expanded public housing, discrimination bans in employment and housing and much more. It is time for we the people to rise up again and build a better future for everyone. If our ancestors could win these great victories, we can too.

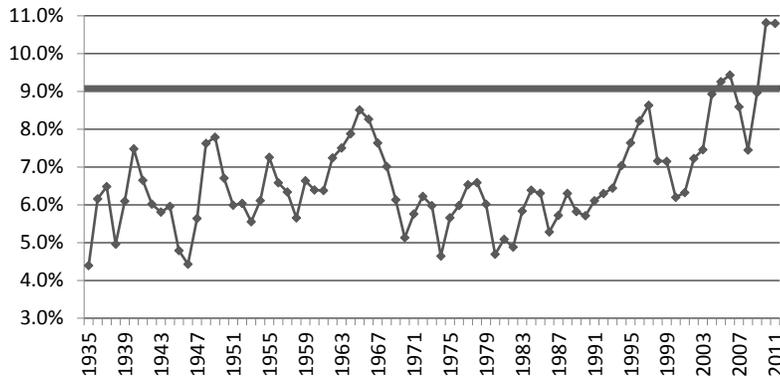
What do we need to do?

- Acknowledge too many of us have accepted a false story and bad policies. We can change them.
- Create a widely shared and clearly articulated vision, values and agenda for a more just, secure and sustainable future.
- Inspire people with hope that we can change the direction of our country. However, we cannot be bystanders. We must act.
- Educate people about what has been done to us and what we can do to change direction.
- Get better organized and help build stronger economic and social justice movements.

Once again we are called to act for justice. We cannot remain silent. Our faith can give us hope and the courage to act and to persist. Now is the time to stand up and be counted. ~

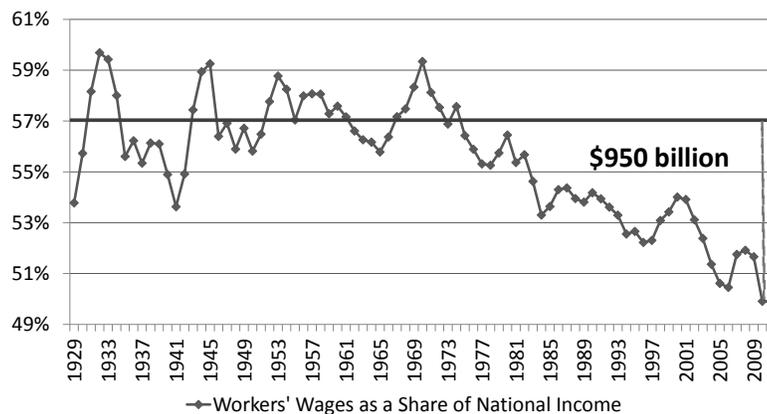
¹Carson-Parker, John, "Commentary: The Options Ahead for the Debt Economy," *Business Week*, October 12, 1974, pg 120.

Corporate After-Tax Profits Hit All-Time Highs While the People Suffer – 2010-11



Corporate after-tax profits hit all-time record highs in 2010 and 2011 as a share of the national income while claiming the need for tax cuts and higher profits.

Workers Wages Share of National Income Hits Record Low – 2010-11



Source: Bureau of Economic Analysis, "Table 1.12 National Income by Type of Income, Table 1.12 National Income by Type of Income." <http://www.bea.gov/ITable/ITable.cfm?ReqID=9&step=1>

Which Story? Old Economy - New Economy

| | Old Phantom-Wealth Casino Economy | New Real-Wealth Living Earth Economy |
|----------------------------|---|--|
| Defining Slogan | The one with the most toys wins. | We all do better when we all do better. |
| Human Nature | We humans are by nature motivated to pursue individual self-interest and material acquisition. Cooperation in service to some greater community good is contrary to our nature. | We humans are complex beings of many possibilities. The mature consciousness finds joy in cooperation, caring, and service to others. Greed, violence, and extreme individualism are symptoms of psychological dysfunction. |
| Money | Money is wealth and those who make money are creating new wealth that ultimately trickles down to benefit us all. | Money is a mere number, an accounting chit. Those who make money unassociated with the creation of anything of real value are engaged in a form of theft. |
| Markets | Free from taxes and government regulation, the market rewards in direct proportion to individual contribution & turns the pursuit of individual financial advantage into greater wealth and well-being for all. | Markets work best when within a framework of rules and values that reflect the community interest. Markets that celebrate and reward psychological dysfunction are destructive of community values and well-being. |
| Community Interest | The community interest is a simple aggregation of individual interests. We all do best when we each seek to maximize our individual financial gain. | Strong caring communities are essential to our individual and collective happiness, security, and general well-being. We all do better when we look out for one another and invest collectively in community and environmental health. |
| Rules | Our economic system is sound. Deficiencies are best resolved by eliminating distorting rules and taxes. | Our fatally flawed economic system undermines our well-being and threatens our survival as a species. We must replace it with a new system based on community values and valid assumptions. |
| System Alternatives | The only alternative to the excess of global capitalism is the oppressive and unproductive state tyranny of socialism/communism. | Capitalism and communism both centralize and concentrate economic power in unaccountable institutions. The better option is a system of properly regulated locally rooted regional economies. |
| Indicators | Growth in Gross Domestic Product (GDP) is an indicator of economic progress and growth in the total wealth and well-being of society. | GDP is a measure of the economic cost of producing a given level of well-being. Economic performance is better assessed against nonfinancial indicators of the health of our children, families, communities, and natural systems. |

Source: Korten, David. *Which Story?* Living Economies Forum, <http://livingeconomiesforum.org/which-story>



Photo: Seattle University

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Courageous Contemplation

by Gretchen Gundrum

Overwhelmed. That's how I feel when the state of the national economy—not to mention the world economy—comes up. I have trouble with my personal economy so why wouldn't two more gigantic layers with all their moral implications give me pause? We're supposed to do something about all of this? The complexity of it is staggering.

Working for justice requires changing structures that oppress. On a personal level that means things like becoming a true *locavore*, using only a fair share of resources, reducing my carbon footprint, walking or biking more, turning off lights, supporting organizations that educate and strive for justice, and developing a mindset that seeks to foster and serve the common good. That's a lot. And yet, taking these ideals to heart—ideals derived from deepest Gospel values—creates an asceticism for the 21st century that's as irritating as a hair shirt and equally effective in moving beyond the kind of egocentricity that blocks our connection to God.

penance. Keeping it simple, I can tie global warming to too much industrial exhaust in the atmosphere; I completely reject unfair pay structures for women; I strongly favor better immigration policies; and I vote for candidates that espouse a progressive income

*root of inner wisdom which makes work fruitful.*¹

This reminds us of the need for contemplative silence and the humility to remember that 1) We can't do it all; and 2) God is still running the universe. Clarissa Pinkola Estés adds further perspective when she says: "Ours is not the task of fixing the entire world at once, but of stretching out to mend the part of the world that is within our reach." What part of my world is within my reach? That's what we all need to contemplate. Action without contemplation lacks depth. I have been a prodigious multitasker who annoys loved ones by becoming over-committed, too fatigued and hyper-scheduled. Doing less and allowing space just to be would give me more time to enjoy my inner life and create the possibility of better connection and community. Does my busyness allow me to avoid discomfort, to not face something in my life I may need to change? Am I still trying to earn God's love and/or a place in heaven by doing good works? These questions deserve some contemplation.



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tax. What else do I need to do? Lately I've been thinking I may need to DO less. Let me explain.

Thomas Merton described the dangers of activism and overwork, which he called a form of "contemporary violence:"

The rush and pressure of modern life are a form, perhaps the most common form, of its innate violence.

To allow oneself to be carried away by a multitude of conflicting concerns, to surrender to too many demands, to commit oneself to too many projects, to want to help everyone in everything is to succumb to violence...The frenzy of the activist neutralizes his work for peace...It destroys the fruitfulness of his own work, because it kills the

What else do I need to do? Lately I've been thinking I may need to DO less.

It's also directly related to saving the planet. No small task, either. Kermit had it right when he said, "It's not easy being green."

Taking on all these practices and simultaneously trying to understand economic concepts that impact life today is a huge challenge. If one has an allergy to numbers and graphs, it's a real

come clearer about how to act, and open myself to the courage and the wisdom to follow through on the inspiration I receive. For instance, I may be led to support one or two causes with a stronger, less scattered, focus.

The Gospels tell us that when the crowds became overwhelming and the demands on Jesus for healing became too intense, he went away to pray. His courage to speak truth to power, to overthrow the moneylenders in the temple, to confront the religious leaders of his time on their hypocrisy, and to privilege the needs of the poor flowed directly from his relationship with his Abba. The strength and courage we need to follow in his footsteps can only come from our connection to the same

Source. Abba speaks to me in two Scripture passages that help when I'm feeling stuck or paralyzed about right action. The Letter to the Hebrews says: "Therefore

Responding to this crisis, this call, is at the heart of true community.

lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed" (Heb 12:12, NRSV). And in John's Gospel Jesus tells the paralytic to take up his pallet and walk (Jn 5:8, NRSV). Our pallets are the ordinary, and sometimes extraordinary, burdens we carry as human beings responsible for creating and

sustaining life. Economic justice is certainly one of those burdens.

We are called to work for a world where wealth is distributed equitably, where we love neighbors as ourselves. Learning what that means for us, struggling with how and what to share, facing our abundance in the midst of rampant scarcity, heeding the invitation to more generous behavior, then committing to right action, is perhaps the key moral crisis of our times. Responding to this crisis, this call, is at the heart of true community. It may well be the closest we get to heaven on earth. The kingdom of God is at hand. We must do our part to help bring it about. ~

¹Merton, Thomas, *Conjectures of a Guilty Bystander*, Doubleday, 1966, pg 73.

The New Economy Movement, continued from page 2

to labor. In a recent letter supporting progressives in Wisconsin, for instance, the American Sustainable Business Council wrote that "eliminating collective bargaining is misguided, unsustainable and the wrong approach to solving deeper, more systemic economic issues." Still, the ultimate goal of reducing growth is incompatible with the interests of most labor leaders.

Although there have been tentative off-the-record explorations of how to narrow differences among groups, no direction for agreement has emerged. That some cooperation is possible is clear, however, from common efforts in support of "green jobs." The Institute for Policy Studies is working with a small group of theorists and activists on a plan

for green jobs that attempts to integrate new-economy concerns with those of labor and other progressive groups, and to link the expanding local efforts with traditional national strategies.

For all the difficulties there are reasons to think that new-economy efforts have the capacity to gather momentum as time goes on. The first is obvious: as citizen uprisings from Tunisia to Madison, Wisconsin remind us, judgments that serious change cannot take place often miss the quiet buildup of potentially explosive underlying forces of change. Nor were the eruptions of many other powerful movements—from late-nineteenth-century populism to civil rights to feminism and gay rights—predicted by those who viewed politics only through the narrow prism of the current moment.

In my judgment, new-economy efforts will ultimately pose much more radical systemic challenges than many have contemplated. Nonetheless, new-economy advocates are beginning to tap into sources of moral concern similar to those of the early environmental movement. As the economy continues to falter, the possibility

...new-economy efforts will ultimately pose much more radical systemic challenges than many have contemplated.

that these advocates—along with many other Americans who share their broader concerns—will help define a viable path toward long-term systemic change is not to be easily dismissed. In fact, it would be in keeping with many earlier chapters of this nation's history. ~

Conversation on “Enoughness”

iPJC invited four couples to engage in a conversation on faith, finances, and being agents of change. The couples are prayerful, discerning, and active in their witness of faith. All shared that they experience enough or more than enough in their respective financial situations.

Paul: One of my first thoughts when the word enoughness was presented was to think about myself and others and the concept of living simply. People don't like to be told that they have enough, or more than enough, and they ought to give it up.

Sean: I think things have changed over time for us. Relative to other people in the world, I think my wife and I have always had more than enough. But there were times when we felt like we didn't have enough. That changed for us with a legacy gift. Now we are way on the side of having more than enough, and it is a real challenge for us. I think we are generous people, both with our time and money, but there is so much need in the world.

Paul: Every time we are asked for a donation—and sometimes it can be more than we expected or maybe it comes out of the blue—I have to say to myself, “Let me take a deep breath. Let me not push you away because you are reaching for my wallet, let me open my hands to God and say, I have to think about this.” It is in that moment that I get a sense of peace and I can respond.

Sean: For me one request for a donation recently felt way over the top in terms of the amount they were asking for, but man it was a struggle. I was feeling like this cause is really good and I wish that I could give. But at the same time...what about my needs, my interests and the rest of my life?

How do I also conserve and steward my resources? There have been two Scripture readings that have been a challenge for me: “Sell everything you have,” and the parable of the man who builds a bigger barn so he can store his stuff. “You,” Jesus says, “you can die tomorrow, what good is this?” So that is a challenge for me. I wonder what my life would be like if we did something like that. Maybe not selling it all, but if we really made our lives simpler.

Sally: Recently we were a part of a group that was meeting weekly for almost 9 months that was interested in starting a Catholic Worker House. The energy was high and as we got down to talking about a location, a ministry focus and a common purse, it got really scary. We each had our homes, neighborhoods and jobs. We began to

realize what it would mean to put everything on the line.

Judy: But the other question of enoughness is, “Am I doing enough?” By that I mean more than just the financial aspect...I've asked that my whole life. That's a big question that will always be with me, “Am I doing enough?”

I wonder what my life would be like if we did something...if we really made our lives simpler.

Jarrod: It is important to be generous to be a whole person. We could give away more, but in the bigger picture I think using your talent to be an agent of change is about more than just money.

As the couples grappled with their role in creating a world where justice thrives, it became evident that they did not try to do this alone. The couples credited community with supporting them in their desire and struggle to be agents for change.

Sean: Community has really made a difference. It is amazing when you are with a group of people all committed to the same thing, you get a little deeper with those folks and realize what they are doing, how they are contributing...It changes your heart and you want to be part of that.

Sally: For us, our Just-Faith group was the experience where we formed community and learned



about Catholic Social Teaching. We came together and prayed with people we wouldn't normally meet. It was a strong, passionate way to connect, and it inspired work for social change. This group was really important in supporting us along the way.

Sean: JustFaith was a safe place to talk about things you were concerned about; a place to be cheered on with what you were doing. It was a group that you could share with and be challenged.

Judy: It seems like our communities have come about because of our involvement. Our closest communities have evolved from

the things we care about, and in the process of our lives have been enriched.

Steve: For me, my father instilled in me a philosophy of making sure we care for certain people until they can take care of themselves. And that really stuck with me.

Paul: The most important community for us is our church community because it strengthens our faith and leads us to examining enoughness and what we can do.

Kate: I am glad for spaces like this to have these conversations. I'll admit that this is not entirely my comfort zone, but I think it is

important.

Sean: It is hard to have a conversation with people about money, finances. One of the things that intrigued me about this conversation was being able to be a little bit more open than we usually are.

Our hope is that insights from this conversation will encourage you to have similar conversations in your communities—homes, churches, or small groups. For a resource, see the “Communal Reflection and Discussion” on the back page.

Beyond Measuring Profit

After graduating from college with degrees in Information Systems and Mechanical Engineering, Kreese and Xavier were faced with the challenge of finding a job in the current economy. On an impulse they cleaned up their place, and began selling old textbooks online. Inspiration struck, and Kreese and Xavier created Better World Books—an online bookstore with a new approach.

Their vision was to create a company in which “profit is not the only way to measure business success,”¹ and their integrity and belief in bettering the world put doing good at the heart of their mission. Since its founding in 2002, Better World Books has operated on the philosophy of the triple bottom line—social, environmental and economic success. Socially, they provide books and

donate a portion of their profits to more than 80 literacy programs nationally and internationally.



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Books donated through Room to Read, a partner of Better World Books, are read in Nepal

Environmentally, the customer has the option at checkout to pay a few additional cents to offset the carbon cost of sending their books. Also, the company has saved over 127 million pounds of books from

landfills by collecting, reusing and recycling them.² Economically,

the founding members understood that a commitment to all of the people involved in the business

process is essential, so they answer equally not only to shareholders, but to all the stakeholders.

As they look to the future, the people at Better World Books are intentional about reflecting on ways in which the company can live up to its communal responsibility. They examine its impact on the world,

and continually seek to offset the negative and increase the positive. In doing so, they have provided an alternative, remarkably successful business model that is accountable to society. ~

¹Triple Bottom Line: Social Enterprise, Better World Books, 15 Feb 2013.

²Ibid.

...profit is not the only way to measure business success.



Women's Justice Circles

Eastern WA Leadership Development Workshops for Latinas Begin!

Women Without Borders: Building Dreams of a Better Future was held on February, 23rd in Sunnyside. Forty five women from Grandview, Granger, Mabton, Mattawa, Sunnyside, Toppenish, and Yakima gathered to learn about and take action on immigration issues. The workshop provided updates on:

- Northwest Detention Center
- I-601A
- Comprehensive Immigration Reform
- Deferred Action for Childhood Arrival (DACA)



Participants were encouraged to:

- ✓ **Beware of Fraud:** Obtain legal advice about individual cases only from qualified attorneys.
- ✓ **Be Prepared:** Collect and save documents that show residence in the U.S. Save money to cover filing fees.
- ✓ **Be Informed:** Follow developments and learn about options.
- ✓ **Be Engaged:** Lobby legislators for just and comprehensive immigration reform.

Highlights from our Winter 2013 Justice Circles

Tacoma—The Phoebe House Justice Circle is working to protect children from sexual abuse. As survivors, the women believe that it is important for them to raise awareness and to encourage others to break the silence about sexual abuse. The women are organizing an educational forum that will help adults recognize warning signs of the sexual abuse of children, and teach ways to prevent it.

Seattle—The Women at Sojourner Place struggle to obtain accurate information regarding available housing resources for single women. They are partnering with King County 2-1-1, which provides information about human services in their community, to find more efficient ways to update housing resources.

Advocacy—Washington State



The Dialogue for Justice is an Archdiocesan-wide initiative coordinated by Catholic Community Services of Western Washington, the Intercommunity Peace & Justice Center, and the Washington State Catholic Conference working with parishes and organizations to strengthen Catholic advocacy addressing the needs of people who are poor in our state.

Goal:

- Catholic Advocacy to Reduce Poverty

Objectives:

- Develop partners among churches, organizations, communities and ministries
- Create strategic plans for effective advocacy on behalf of those who are poor and vulnerable
- Educate grassroots advocates
- Convene regional gatherings for legislative briefing and advocacy organizing
- Identify key districts for specific legislator meetings prior, post and during legislative sessions
- Coordinate key district meetings
- Support and grow Catholic Advocacy Day
- Provide resources to parishes and groups on legislative advocacy
- Increase online advocacy

Catholic Advocacy Day

Friday, March 22, 2013

Call Today!

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NW Coalition for Responsible Investment: Good News for Children Living with HIV in Poorest Countries



shelbystew / Creative Commons 2.0 The Medicines Patent Pool, the UN-backed public health mechanism created in 2010 with the goal of increasing access to HIV medicines, has had only one member until now. In 2011 Gilead Sciences, a company engagement led by NWCRI, was the first pharmaceutical company to put its patents for critical HIV/AIDS drugs in the MPP.

On February 27, ViiV Healthcare, a joint venture of pharmaceutical giants GlaxoSmithKline and Pfizer, granted the MPP a voluntary license for pediatric formulations of abacavir for the countries where 98.7% of the children affected by HIV live. Of the 3.4 million children worldwide living with HIV only 550,000 have access to medicines. NWCRI members also dialogue with ViiV.

Human Trafficking

We are gaining momentum and making a difference!

Educate! IPJC has resources for churches and schools: www.ipjc.org

Witness! Start a prayer vigil or join one

Act! Thank Congress for passing the Violence Against Women Act with an amendment reauthorizing the Trafficking Victims Protection Act. Visit IPJC Action Center to send a note today!



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Communal Reflection & Discussion

Gather a small group and invite them to read this issue of *A Matter of Spirit* before the gathering.

Reader: 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 kin-dom and what we are called to make real in the world. -*Mike Schut*

Discussion

- ☞ At this time in my life, how do I experience *enoughness*? Do I have enough, not enough, or more than enough? What contributes to your sense *enoughness*?
- ☞ Does fear play a role in your view of what is enough? What kinds of fears arise in you as you ponder, plan, and participate in the unfolding of life?
- ☞ How does your heritage, immigrant status, faith, Scripture, or participation in a community shape your sense of what is enough?
- ☞ How do my decisions impact the *enoughness* of others? In what ways can I act to ensure others have enough ... enough security, enough safety, enough rights?

Leader: Let's take a few moments of quiet to reflect on the people in our world who do not have enough.

Leader: I invite you to name one of the people in our world who does not have enough. Our response to each person's sharing will be: "God's kin-dom come!"

New-Economy Resources

Websites

- Annie Leonard—www.storyofstuff.org
The Story of Broke—A short film explaining the state of taxes, subsidies, the economy in the US
The Story of Change—A short film explaining our power as citizens, not shoppers
- Fourth Corner Exchange—www.fourthcornerexchange.com
An alternative monetary system using the "Life Dollar"
- Living Economies Forum—www.livingeconomiesforum.org
Information and resources about the New Economy
- New Economic Foundation—www.neweconomics.org
Analysis, policy, programs
- New Economics Institute: www.neweconomicsinstitute.org
Information, networking and organizing
- New Economy Network: www.neweconomynetwork.org
Organizing and action opportunities

Documentaries

The Economics of Happiness. DVD, 65 min, 2011
Voices from six continents calling for systemic economic change through democratic, ecological and local initiatives. www.theeconomicsofhappiness.org
(Available for check-out from IPJC library)

Print

- Brueggemann, Walter. *Journey to the Common Good*. Westminster John Knox Press, 2010.
- Horsley, Richard. *Covenant Economics: A Biblical Vision of Justice for All*. Westminster John Knox Press, 2009.
- Speth, James Gustave. *America the Possible: Manifesto for a New Economy*. Yale University Press, 2012.
- Yes! Magazine*. Positive Futures Network. Bainbridge Island, WA. www.yesmagazine.org

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