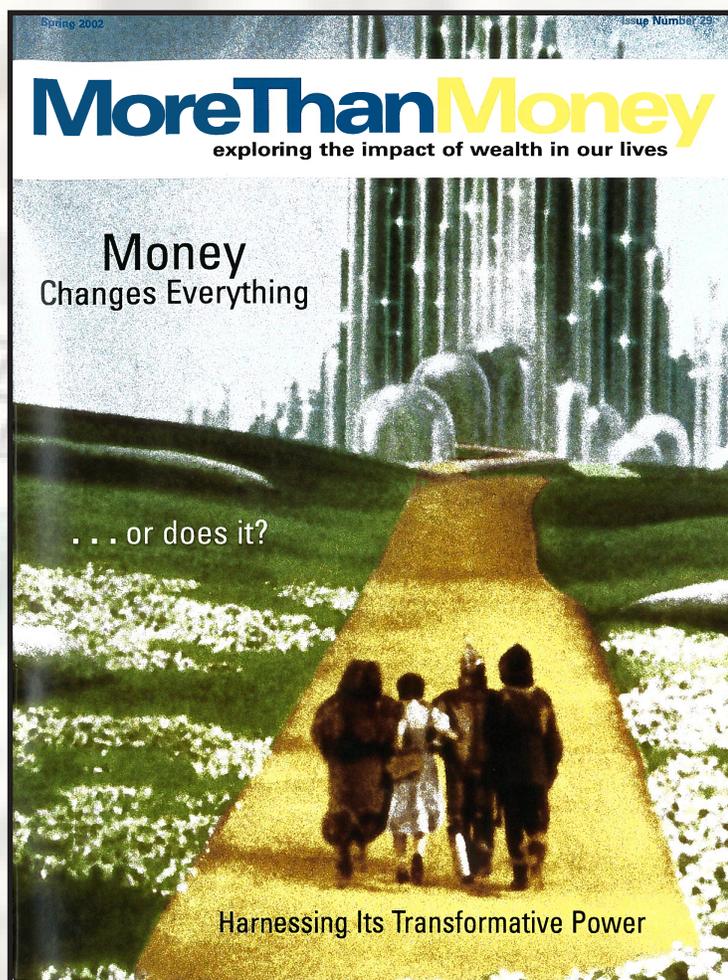


# MORE THAN MONEY

Timeless themes & personal stories | Exploring the impact of money in our lives

Archive Edition

**Money Changes Everything**  
Harnessing Its Transformative Power



Issue 29, Spring 2002

A Complimentary Giving Resource  
Provided By



## Welcome to More than Money Journal

More Than Money Journal, published quarterly from 1993-2006, was one of the first public forums where people shared personal stories about the impact of wealth on their lives. Groundbreaking for its time, each issue is filled with examples of ordinary people struggling to align their money and values in their spending, investing, giving, legacy, and relationships. The themes and stories in these journals are timeless and ring as true today as when they were first published.

More than Money Journal was a project of More Than Money Institute, a nonprofit peer educational network that touched thousands of people through its publications, presentations, gatherings, journal discussion groups and individual coaching. When More than Money Institute closed in 2006, its founders Anne and Christopher Ellinger (whom you'll see in More Than Money as Anne Slepian and Christopher Mogil) went on to launch another initiative called Bolder Giving. Individual articles from the journal were archived online with the Project on Civic Reflection.

Today, Bolder Giving is thrilled to be able to offer full back issues of More than Money Journal as a resource for families with wealth, philanthropic advisors, and all those exploring the impact of money in their lives. On the Bolder Giving website you can download issues individually.

Online, you can also order beautiful bound copies where 6-10 issues of the journal are compiled by theme:

- Giving
- Lifestyle, Spending & Investing
- Money and Values
- Children and Inheritance
- Money and Identity

*(See full listing on back page of this journal)*

We hope that More than Money Journal brings you fresh ideas for aligning your money and values, and that you use the stories to start conversations with your own clients, family members, and friends. (Note: We have removed many last names from the personal stories in the journals, to protect the privacy of those who gave us permission before the days of internet).

## About



More Than Money Journal roams the full territory of money and values. Bolder Giving has a more pointed mission: to inspire and support people to give at their full lifetime potential. A national, non-profit educational initiative, Bolder Giving invites you to help create a culture of greater generosity and to take your next step in becoming a bold giver.

At [www.boldergiving.org](http://www.boldergiving.org) you will find interactive tools and resources to help you explore three ways of being bold:

**Give More:** explore your lifetime giving capacity.

**Risk More:** step beyond your giving habits.

**Inspire More:** spark conversations about bold giving.

Bolder Giving's resources include:

**Stories of Inspiration-** The Bolder Giving website features stories of over 100 remarkable givers who have given at least 20% of their income, assets, or business profits. We host monthly teleconferences and web chats for informal conversations with these bold givers. Bolder Giving's stories have been featured widely in the press - on CBS and ABC evening news, in People and Inc. Magazines, The Chronicle of Philanthropy and elsewhere - and speakers are available for presentations and media interviews.

**Support for Donors-** Bolder Giving provides giving tools such as personal coaching, referrals to donor networks, workshops, the Bolder Giving Workbook and other publications, and a content-rich website. Please see the list of publications in the back of this magazine.

**Resources for Advisors-** Bolder Giving offers presentations, workshops, and publications for fundraisers, financial professionals and philanthropic advisors.

We invite your participation and support.

Thanks to the financial support of a few foundations and many individuals, Bolder Giving is able to offer free downloads of More Than Money Journal on our site. If you receive value from this publication, we invite you to donate online or contact us to explore ways of being involved as a donor, partner, or volunteer. Bolder Giving is a 501(c)3 tax-exempt organization, so all contributions are fully tax-deductible.

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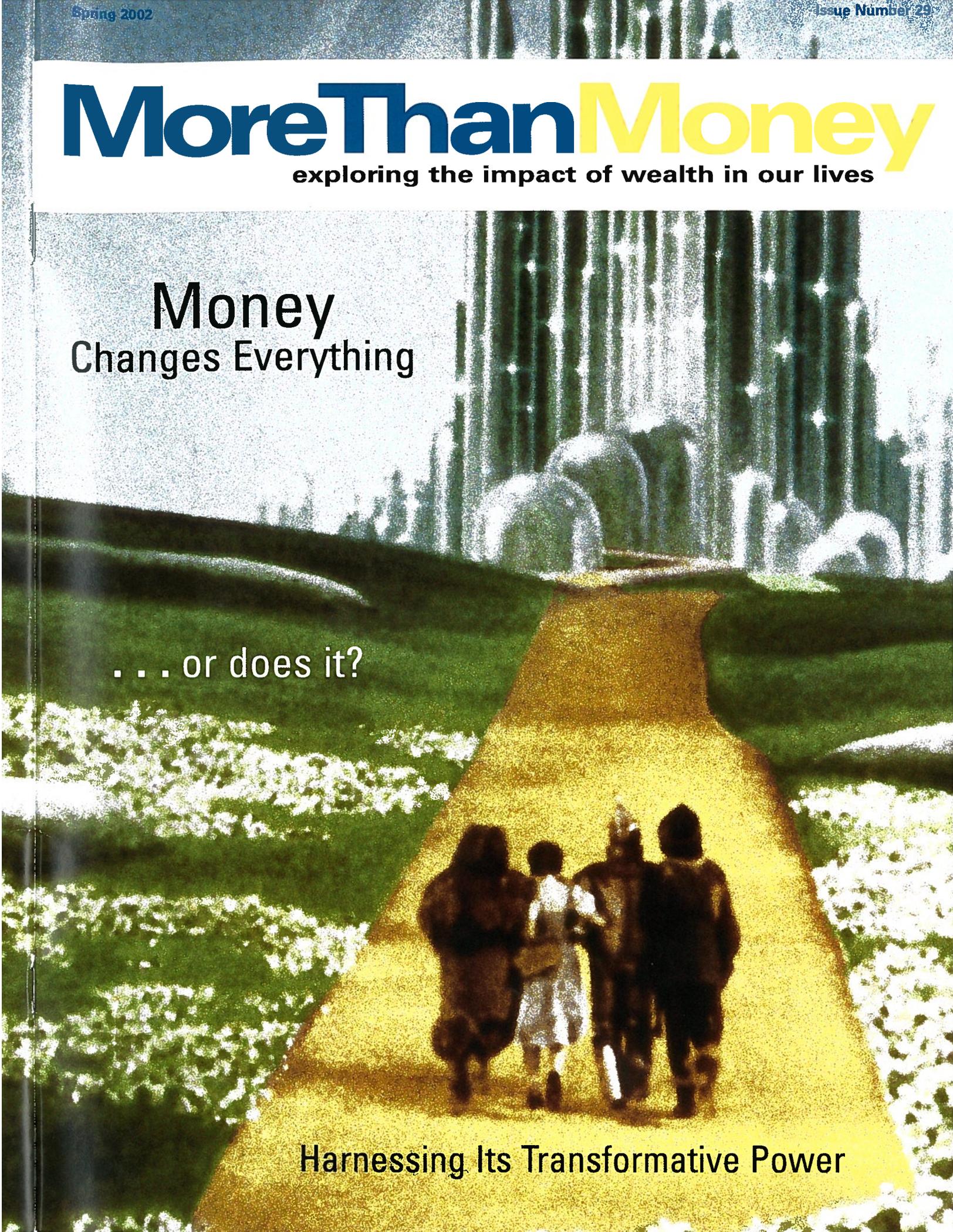
# MoreThanMoney

exploring the impact of wealth in our lives

## Money Changes Everything

... or does it?

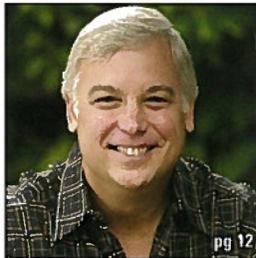
Harnessing Its Transformative Power



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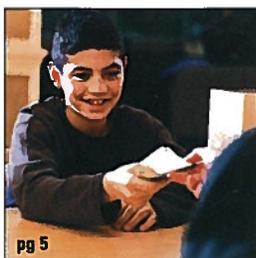
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exploring the impact of  
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Follow the yellow brick road . . .

That's what this issue is really about: following the yellow brick road. Aren't we all off to the Emerald City . . . in search of *something*? Courage, a heart, a brain. Happiness, fulfillment, security. Impact, empowerment, social change. Aren't most of us at least a little hopeful that money will take us to the Emerald City—that place that promises to give us everything we ever wanted; if not for ourselves, then for those we love, or for the world? Money changes everything, after all . . . or does it? Can and does money fundamentally change who we are, our relationships, our sense of security, our power in the world, or our life purpose?

In this issue we examine that question from different vantage points. For some readers, this journal issue may seem controversial. In it, we address both personal transformation and societal change—because money has the capacity to influence both. Social change activists sometimes bristle at suggestions that personal change is as important as (or even necessary to) large-scale societal change. Those in the personal transformation camp sometimes get miffed with those who believe that focusing on individual change is ineffective in changing society. Some people dismiss anything that sounds too New Age. Others won't listen if something sounds too political. Still others resist anything that seems too spiritual or religious.

This is normal. It's how the mind works. After all, the mind needs a point of view. So *More Than Money* seeks to build bridges that allow many minds and points of view to connect. These bridges are among people, organizations, and ideologies. These bridges go beyond the mind, leading us, like Dorothy and her friends the Lion, the Tin Man, and the Scarecrow, into a hero's journey of the heart.

The journey each of us takes in relation to money leads us both inward and outward—inward, to examine our own personal story, and outward, to include a wider circle of care and responsibility. As we wrestle with questions about what money does and doesn't change in our lives, we are called to expand in ways we may not have anticipated. In one way or another, each of the voices in this issue discusses the journey of transformation that money both initiates and propels.

There isn't space to address our theme extensively here. All we can do is give a glimpse, with each article and interview, into one person's life, one person's story, one person's take on the topic. As always, the point of such a mosaic is to stimulate thought and conversation, trigger insights, and, ultimately, inspire action aligned with your own values and beliefs. It is also to invite you along on the journey.

For me, the *Wizard of Oz* image on the cover suggests that if we want to harness the power of money, for whatever purpose, we have to access something deeper than money. Qualities such as courage, heart, intelligence—all those help us channel the power money holds for change. And, as Dorothy and her friends discovered, we already have those qualities within ourselves. We already have what we want and need. The curious thing about money is that it can be a tool for accessing them. As Robert Coles suggests (p. 23), having money enables us to think about *more than* money.

So, if money can propel us on the journey down the yellow brick road, in search of what we truly desire—and when we get to the Emerald City, we find that what we wanted we had all along—does money change everything, or not?



FRANK MONKIEWICZ

*Pamela Gerloff*

Pamela Gerloff

Editor

**Dear Editor,**

When some members of More Than Money heard about your issue topic, *Money Changes Everything*, they asked me to share a recent experience. I am putting its key points in writing, in the hope that it will offer evidence for how the power of money can be harnessed for positive change.

Last spring, I used \$30,000 to support an invaluable display of solidarity. As a result, I now have no doubt about two things: 1) a financial spark can power a lightning bolt of change, and 2) "spontaneous" gifts are not always spontaneous.

As a recent Harvard alumnus, I was deeply committed to the Harvard Living Wage Campaign, which sought to achieve a living wage for all of Harvard University's employees, many of whom were not paid enough to keep themselves and their families out of poverty.

After the campaign's three years of organizing, Harvard's president issued a statement declaring discussion of its compensation policy closed. On April 30, 2001, ten days into a sit-in protesting the policy, the president remained steadfast. Then, on the morning of May 1, a full-page letter of protest was published in the *Boston Globe*. It was signed by more than four hundred members of Harvard's faculty.

Within forty-eight hours, the *Boston Globe* published an editorial favorable to the protesters, and Harvard's president, in a reversal, called a meeting of the faculty to listen to their opinion—and more serious negotiations began. After the ad ran, newspapers like the *Los Angeles Times* treated the protest of poverty as a front-page issue, citing the "chorus" of Harvard faculty support.

At the time, no one knew that I had wired \$30,000 from my bank account to pay for publicizing the petition. (Later, other alumni chipped in about a third of the cost.) When I heard that faculty signatures were being gathered for a petition, I knew that a public ad was needed to pack a real punch. Faculty organizers knew this, too, but didn't have the resources to make it happen. Via cell phone from the ongoing sit-in, I told the organizers that I could arrange the money for the ad within twenty-four hours.

Though the need was last-minute, the gift was not spontaneous; I was ready. Over the past five years, since turning twenty, I had been taking greater responsibility for financial resources bequeathed to me by relatives. The confidence I needed to take this latest action came from many sources—my conscience, talking with other young people with access to financial wealth, stories of elders, lessons from the history of philanthropy, and relationships I had developed with workers at Harvard and beyond. Behind each of those preparatory experiences was an organized entity that helped make them happen—my family, More Than Money, Resource Generation, the MacArthur Foundation, the labor movement, and the Harvard Living Wage Campaign. And of course, behind each organized entity were people with clear intentions, people who gave.

So when the time came, I was excited to step up to the plate. My beliefs in inquiry, adventure, responsibility, and solidarity had grown strong, and the lessons I had learned from others encouraged me to put these beliefs into practice. If practicing our beliefs is a risk, then it is a risk I hope we take more often!

Sincerely,  
Ian Simmons

*We invite comments and experiences related to this issue's theme and to our next two topics: When Differences Divide: Resolving Family Tensions Around Money and What Do You Do? Work That Matters. Write to: editor@morethanmoney.org or Editor, More Than Money Journal, 226 Massachusetts Avenue #4, Arlington, MA 02474.*

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To enroll or give a gift membership, please contact our office.  
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More Than Money grows through word of mouth. Please share a copy of *More Than Money Journal* with a friend, family member, colleague, or client.

# Equitable Giving in the Family

When it comes to money, who doesn't have family differences?



Our next journal issue is *When Differences Divide: Resolving Family Tensions Around Money*. Giving money to relatives was a recent topic of conversation among members of our email discussion group.

I like this idea better than just giving them \$10,000 a year, which can easily become an expectation. Maybe I'll try this with my two kids.

—Jody

I'm interested in hearing about others' experiences dealing with the families of their "less than monied" (for lack of a better term) spouses. My husband and I are trying to figure out a way to help out our nieces and nephews on his side. (There are eight of them, ranging from ages fourteen to twenty-three.) We've thought of setting up an education fund, but some of our nieces and nephews have dropped out of school and have no intention of returning. We would like to help in an equitable way, while considering their individual needs. It's kind of like setting up trusts for our own kids, but we don't want to fall into the role of acting like their parents.

—Amy

I love Amy's question about how to share the wealth with "less than monied" extended family. Might we also say that of "less than monied" friends?

I immediately had a simple, yet novel idea. How about at a certain age (let's say twenty-three, since that's the oldest of your nieces and nephews) you offer them the opportunity to apply for a grant from you, based on their values, for a certain amount of money? The grant-writing process would allow them to think through what they would do with a hunk of money. One might go to graduate school; another might take five years of art classes after work; someone else might make a down payment on a home; another, a trip to India . . . Perhaps they would know they could expect this opportunity at ages eighteen, twenty-three, and thirty.

I like many aspects of Jody's idea, but it seems to me that after soliciting a friend's grant application, it would be very hard to turn it down. Perhaps that's not a problem, since the friends may broadly share your values and think carefully about what you might find supportable, but with some friends it could be a difficulty.

—Helena

---

**"I immediately had a simple,  
yet novel idea."**

---

I agree that after receiving a grant request from a friend, it would be hard to say no. Although, in theory, proposing a grant application to a friend sounds great, I'd feel uncomfortable doing it. First, it would make me feel as if I were asking my friend to jump through a hoop to prove need. Then, after getting the presentation, I'd have a hard time turning it down unless it was clearly something frivolous.

—Natalie

---

“I learned that I’m not the type to ‘let go’ of the end result,  
so I need to be specific when I give, in order  
to feel comfortable with the outcome.”

---

**R**egarding how to be generous to the next generation: tinkering with the language of making grants, I’d suggest that you offer to make an investment in a young person. Something along the lines of, “We really believe in your talent, your hopes, and your dreams, and we would like to invest in you.” The language of “support you” has a subtext of wondering whether that young person could make it on his or her own. “Investment” implies affirmation and expands the notion of family wealth, i.e. that our family’s wealth is comprised not only of our financial resources, but also of the talent, energy, and future of our youngest members.

My grandmother offered each of her college-age grandchildren a trip anywhere in the world. The requirements were that we had to stay in one place, be there at least two months, and learn something (in the broadest sense). The only request that was ever turned down was to ski in New Zealand. I went to West Africa on Crossroads Africa. It was a life-changing experience. My older brothers went to the Negev on an archeological dig and to summer school at the London School of Economics. My younger sister parlayed the offer into an entire year in Paris. My mother is about to continue the tradition with her grandchildren.

Since the kids have all heard our stories, they started imagining what they might do by the time they were ten. Although they have all traveled widely, the “grandmother trip” seems to have special significance, maybe because they have to make a proposal and have it accepted (and also because they are deliciously independent of parents). Several of the cousins plan to do it together.

Another cousin in my generation, who has never married, takes each of her godchildren on an amazing trip when they turn eleven. So far, the trips have included China, Kenya, and South America. At her fiftieth birthday, the toasts of gratitude given by the six kids she has taken (now teenage and college-age) gave me goosebumps.

—Mally

**W**e give the “siblings” \$10,000 yearly and have said we’ll pay for their college tuition, but have lately been thinking more along the lines Jody proposes. What

about putting a dollar amount on what a college tuition would be—say, \$25,000 per year for four years—to be applied toward some form of “training” for life skills?

—Lindsay

**I** gave several thousand dollars to each of my siblings with no strings attached. I wrote a generic letter saying, “This is for you to use to have fun or pay off some bills.” Of course, the ones I hoped to pay off bills ended up buying toys. From that experience, I learned that I’m not the type to “let go” of the end result, so I need to be specific when I give, in order to feel comfortable with the outcome.

We are trying to decide what to do about our nephews and nieces. So far, we haven’t set aside a college fund, though we may still do that. I see a big advantage to the Section 529 funds that grow tax free if used for educational expenses. However, if we do this, I wonder if it will give their parents less motivation to save. I am starting to feel better about this, though, since I had a straightforward conversation with the father, who has since stopped buying expensive toys for the kids. I said, “We will be happy to help with college expenses, as long as you have also saved as best you can. We would feel resentful if there is no college savings and the kids have expensive toys (like motorcycles).” He reacted positively and is now looking into different investment vehicles. It helps, too, that we don’t buy our own kids expensive toys.

—Tom

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To join More Than Money’s online discussion group, where members of the MTM community explore the impact of wealth in their own lives, please contact our office at 781-648-0776 or visit our website at [www.morethanmoney.org](http://www.morethanmoney.org). Participation is open to More Than Money members only. (See p. 4 for membership information.)

# Bang for the Buck

## Hidden History

When More Than Money founders Christopher Mogil and Anne Slepian were browsing children's history books one day with their son, they were amazed to find this sentence: "Gerrit Smith, one of New York's multimillionaires [in the 1800s] donated 100,000 acres of land in the Adirondack Mountains to create a place where escaped slaves and whites could live and work together." A quick trip to the Internet confirmed: "At the age of twenty-one, Gerrit Smith became one of the largest, if not the largest, land owners in New York State. He spent most of the subsequent forty years disposing of his vast properties . . . He gave away an average of forty acres of Adirondack land in northern New York to each of more than 2,000 poor (and 'temperate') black men, to permit them to meet the requirements of voting, and in hopes of promoting self-sufficiency."

It seems that people with wealth have been courageously acting on their love for the world throughout history—we just don't always hear about them.

FYI, Gerrit Smith also served a term in Congress, ran for president three times, and was first cousin to women's rights leader Elizabeth Cady Stanton. We welcome more historical examples of people with wealth using their resources for the common good.

See [www.nyhistory.com](http://www.nyhistory.com) and the children's book, *John Brown, One Man Against Slavery*, by Gwen Everett.

## No Easy Answers: The Challenges of Slavery Today

Many people are not aware that slavery still exists today. According to the London-based Anti-Slavery International, there are at least twenty-seven million people currently in bondage worldwide. Children and adults are kidnapped or sold into slavery in what is estimated to be a seven billion dollar a year business, spanning such diverse geographic areas as Haiti, India, Mauritania and Sudan, the Persian Gulf, and Southeast Asia.

A surprisingly small donation can have a huge effect. *I Abolish: The Anti-slavery Portal* ([www.iabolish.com](http://www.iabolish.com)) says a donation of \$35 will free one slave. However, the issue is hugely controversial. Some argue that buying slaves in order to free them only feeds the slave trade, inflating prices and serving as incentive for more kidnapping and slavery. Yet the fact remains that each time a person is freed through donations, a life is totally changed.

As a donor, how do you sort out such ethical dilemmas and how can you truly know the consequences of your choices? If you have thoughts to share on this question, in general, or as it relates specifically to the slavery issue, please send them to [editor@morethanmoney.org](mailto:editor@morethanmoney.org) or Editor, *More Than Money Journal*, 226 Massachusetts Avenue #4, Arlington, MA 02474.

To learn more about the anti-slavery issue, contact:

Anti-Slavery International  
[www.antislavery.org/](http://www.antislavery.org/)

Christian Solidarity International  
[www.csi-int.ch/csi/csi-redemp\\_prog.htm](http://www.csi-int.ch/csi/csi-redemp_prog.htm)

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[www.iabolish.com](http://www.iabolish.com)

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"Slave Redemption Won't Save Sudan" at  
[www.morethanmoney.org/issue29](http://www.morethanmoney.org/issue29)

## The Gift that Keeps on Giving

How do you completely alter the course of people's lives? Carolyn Alexander has found a way. This year she donated her \$300 tax refund to Heifer Project International to purchase two goats and three rabbits for families in third world countries. "I know the revolutionary power of these animals in the third world," Carolyn says, having grown up in poverty-stricken Burundi, the daughter of American medical doctors there. "One goat revolutionizes a family's life because it offers a chance for economic self-sufficiency. A girl in India who has no dowry and no prospect of marrying might otherwise be forced to sell herself into slavery. When Heifer International provides a high-producing goat to a family, it trains family members to care for the animal and shows them how to make cheese from the milk. It's an environmentally-sustainable way to help build a local economy. Since the first offspring of each animal is given to another family, you can start out giving a little bit of money, but the gift grows exponentially."

Contact: Heifer Project International, [www.heifer.org](http://www.heifer.org),  
[info@heifer.org](mailto:info@heifer.org), 501-907-2900

If you have inspiring ideas or anecdotes about innovative or high-impact ways to use money, please email them to: [editor@morethanmoney.org](mailto:editor@morethanmoney.org) or mail to: Editor, *More Than Money Journal*, 226 Massachusetts Avenue #4, Arlington, MA 02474.

# Money Changes Everything

## — Or Does It?

By Pamela Gerloff

Sometimes I think of the old story about a fellow who, as a young man, was eager to “change the world.” As he got a little older, he began to realize that if he could just change his country, he’d be doing pretty well. As he got older still, he started to think that if he could just change his town, he’d be happy. And further down the road, he figured that if he could just change his own family, he would have accomplished something great. Finally, near the end of his life, he realized that if he could just change himself, he’d be lucky.

If you’re old enough, you already know how hard it can be to change yourself, let alone other people or the world. And if you’ve had enough experience with money, you know that sometimes it produces stunningly positive changes—in individual lives and in the world—and sometimes it does not.

So, what does money change and what doesn’t it change? And why does it even matter?

### The Extraordinary Power of Money

I first discovered the power of money as a tool for personal change when I served on the financial stewardship committee of a meditation group to which I belong. Our committee’s

an invitation, provided giving opportunities, and arranged forums for discussing the questions that arose as people began to give their money away.

That experience changed my life. When I started giving money systematically, for specific purposes, while carefully noticing how I felt about it, the conflicts it brought up for me, and the blessings it seemed to open up in my life, I began to think of money entirely differently than I had before. I began to realize that it holds extraordinary power.

Now, I can’t say I understand this power—either what it is, exactly, or how it works. But one thing I know: it’s worth trying to understand more, because if I can understand the power money holds for personal change, maybe I can use it more effectively in my own life and for others.

Jack Canfield (p. 12) and Mark M. (p. 10) both point out that money has the mysterious capacity to magnify hidden tendencies within us, so that they become large enough for us to see more clearly and we can then do something about them. That’s what happened for me when I started paying attention to what happened inside myself when I donated money. I noticed when I was generous and when I was stingy;

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“Money can magnify hidden tendencies within us,  
so that they become large enough for us to see clearly.”

---

sole assignment was to invite people to try giving money away as a spiritual practice, to see what kinds of transformations it brought into their lives—and to assist people as they did this. There was no expectation attached—no specified amount people were expected to give, no timetable for giving. It was even okay if people chose not to give at all. We simply offered

when I was cautious and mistrustful and when I was bold and unafraid; when I felt shame or guilt; what my beliefs were about scarcity and abundance or about justice and equality; how much I was (or wasn’t) attached to the results of my giving; how much I was (or wasn’t) able to receive the fruits of my giving. Noticing the feelings and beliefs about money that

giving stimulated in me allowed me to see my own hidden tendencies, and then decide whether I wanted to change them or not. Sometimes these tendencies just changed on their own, once I could see them.

I also noticed how good it feels to give, especially when I love where my money is going. And I began to seriously examine how change actually works, so that if I want to create change in the world with my money, I can direct it where I believe it will have its most potent effects.

This journal issue presents voices of people examining how their own lives have been transformed—or how they are transforming the world—through the power of money. Some talk about the positive changes money has brought to their lives, some talk about the negatives. Some talk about what money has *not* changed for them. Others talk about what they have been doing with their money to bring about change. Some talk about how we can think about money differently and use it to create exciting new possibilities in the world.

This issue of *More Than Money Journal* is full of seemingly opposing ideas, both of which may be true at the same time, neither of which may be true at a given time, and some of which may be true sometimes, but not all the time. Any discussion of the transformative power of money is complicated, because money and change are both hard to talk about.

Usually, we don't talk much about money and what it changes in our lives. As a result, few of us really know how the presence (or absence) of money affects the people we know and love. And we're not clear about how it has affected our own lives, either, unless we've spent a long time considering the question.

### Clarity as a Key to Power

Clarity about what money changes and what it doesn't, what it can do and what it can't, and what we want to accomplish with it are important because they are precursors to har-

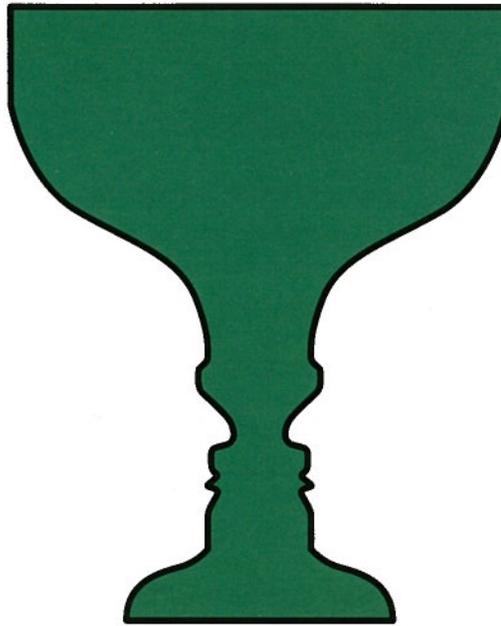
nessing its power. Without such clarity, we may lend money to a friend because we can't say no to someone we love, even when we know this is not the best use of our money. We may give money to a particular charity out of a feeling of pity or guilt, when our deepest values would call us to donate to another cause more aligned with our values. We might invest in a company because it offers a high rate of

return, even though we suspect it uses questionable business practices. Such actions lack their full power. As a teacher of mine once said, "Until your thoughts, words, and actions are a single, integrated unit, you have no power in your life."

Many of us have contradictory impulses about money and the changes it brings to our lives. As Anne Slepian, co-founder of *More Than Money*, says, "When it comes to our personal lives, it seems most of us wistfully hope that money will change some aspects and leave others untouched." Acknowledging the realities of our lives, as well as our conflicting desires for the changes that money brings, is a step toward resolving our own conflicts about money and its impact on our lives.

The frank discussions inside these pages are meant to help us align our thoughts, words, and actions, and thus gain greater power in our lives. They are also meant to trigger ideas and inspire us toward new directions. Most importantly, they are meant to assist us in what Pamela York Klainer calls "making money ordinary." We need to make money ordinary enough to talk

about, she says, "because if we can't talk about it, we can't learn from it" (p. 18). The more easily and clearly we can talk about money's power to transform us, individually and collectively, the more effectively we can harness its power as a tool for change. ■



#### Which picture do you see?

At a very basic level, money changes everything because it changes your whole experience of life on Earth. It can mean the difference between fearing every day for your survival and feeling safe and secure enough to attend to other human needs, such as love, acceptance, and self-fulfillment.

Yet, money changes nothing at all. You're not so different than you were before you had money (even if people treat you differently). You still can't keep someone you love from dying. And money still can't buy you love . . .

*Pamela Gerloff is editor of More Than Money Journal. She is founder of Compelling Vision and the New Education Network ([www.compellingvision.com](http://www.compellingvision.com)) and holds a doctorate in human development from Harvard University.*

# What Does Money Change?

**H**aving money has blown two of my favorite excuses for not doing what I want to do: not enough time and not enough money!

What hasn't changed? Me! Having money is wonderful in so many ways, but it hasn't changed who I am or made me happy (except for short periods of time). It's great to have first-hand experience that money doesn't make you happy!

—*K.N.*

**I**nheriting money did not change my life right away. Outwardly, my life looked like the same old thing. I bought a house, but didn't live extravagantly. I value modesty, but it was hard to figure out where modesty lay when there was no budget to define parameters. Gradually, I started to realize that I didn't need to spend so much time comparing prices. I still fly economy, but I've stopped asking for the lowest fare. I don't look at prices in grocery stores anymore. With fundraisers, I used to try to figure out what was the least amount I could get away with giving. Now when I make a donation, I develop a sliding scale in my head and try to figure out what multiple of the average gift would be appropriate for me.

When you have money it can have the effect of making your inner demons bigger, because you can feed them money to make them grow. For example, I had personal issues in my life about creating the fantasy woman. I was able to fund my girlfriend for a

long time with my Pygmalion dreams, thinking I could help turn her into my ideal woman. (She claimed she wanted the same goals.) I could not have done that without money. You can fool yourself for a longer period of time when you have the money to fund your foolishness. On the other hand, having

of giving of myself and sharing my previously-hidden talents for a cause I believe in. Without wealth, I would have been more likely to be struggling now to make ends meet and less likely to be looking into myself to reach my full potential.

—*Jackie S.*

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**“You can fool yourself for a longer period of time when you have the money to fund your foolishness.”**

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money has allowed me to see my inner dynamics much more clearly because the demons get to come out and play in a very large format.

—*Mark M.*

**W**hat the very poor and the very rich have in common—what doesn't change—is that money totally dominates their lives. They have to think about it all the time. I know, because I've been both rich and poor.

—*Carol*

**T**here is a quote that says, “Adversity reveals genius, prosperity conceals it.” My wealth has actually led me to conceal myself *less* than I used to. Having money has prodded and enabled me to take more risks, in terms

**H**aving money has enabled me to be much bolder than I used to be. For example, two nonprofits have purchased buildings while I've been involved with them. I know that my involvement helped both purchases happen—not because I funded them, though my family helped in each case. It was more because of my perspective as a person with money. I was more accustomed to the scale of the financial decision than were the others who were involved. Their visions were limited by their personal financial situations. They couldn't see that we could pull it off, because they weren't used to making big financial jumps—and they couldn't imagine that we could pull together the money in the short timeline we had available. But I figured there had to be

# What Doesn't It Change?

other people like me who were in a position to give money, and there were. We raised the money we needed in the time we needed it. Both nonprofits are flourishing now that they have the security of owning their own buildings.

I am much more comfortable now asking other people with wealth to give money to projects, because I am asking my peers. That gets me over the hurdles of feeling as if it isn't proper to talk about money. I know how good it feels to give.

—Martha N.

I've been poor and I've been rich. Rich is better, as Woody Allen says, if only for financial reasons. When money was scarce, even tiny problems expanded exponentially. I couldn't afford housing in a decent neighborhood, couldn't afford insurance, couldn't afford bars on the windows. I didn't have much to steal, but my apartment was such an easy target that after all pawnable stuff had been stolen, burglars couldn't resist dropping in to grab whatever was in the fridge or the underwear drawer while I was at one of my three jobs. That apartment was a step up from my previous digs—a single room featuring a cement floor with a drain in the middle, so it could be hosed down between occupants.

Since I married a wealthy man, my daily activities and thoughts no longer involve the getting of money. Having lots of money changed absolutely everything except my spiritual self. And

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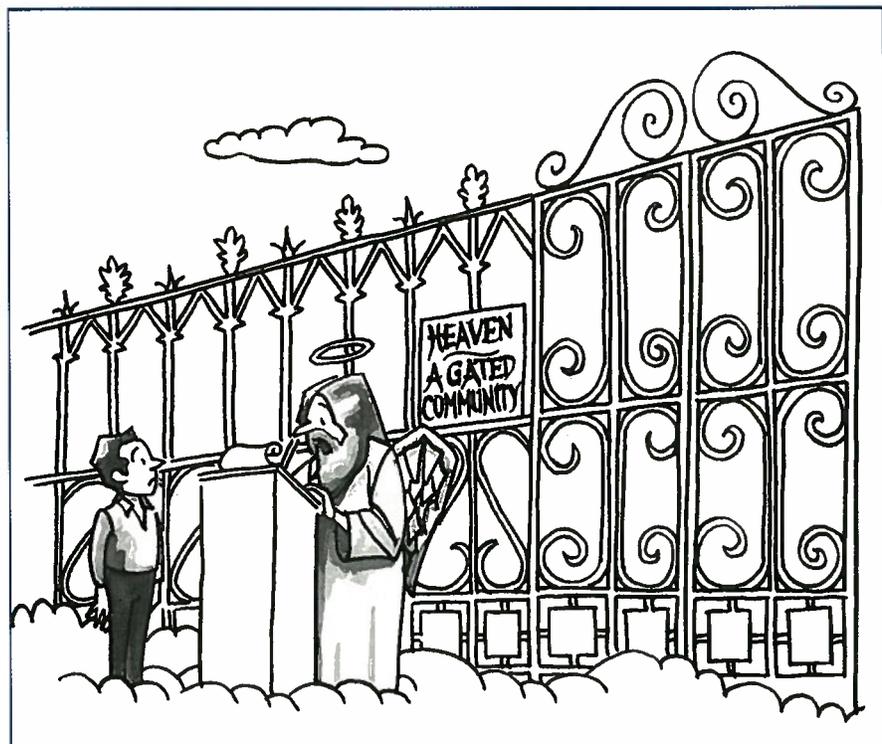
**“Rich is better, as Woody Allen says,  
if only for financial reasons.”**

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who's to say money didn't change that, too? Some of my most profound spiritual experiences occurred through events and encounters made possible because I could afford them, in the unstructured time available to me simply because I don't have to work for pay.

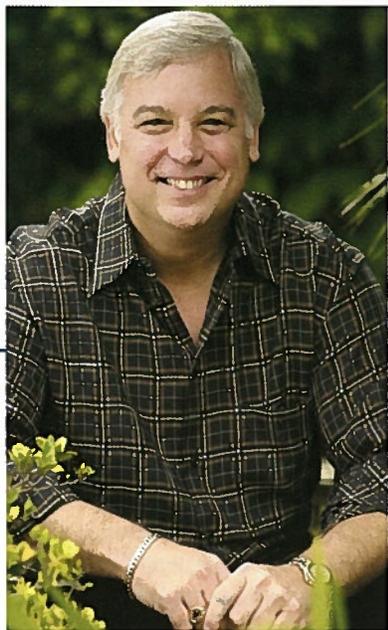
Perhaps the most profound difference between being rich and being poor was summed up by something wise my rich husband said to me when I was worried about a certain situation: “If money can fix it, it's not a problem.”

—Ann H.



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## PERSONAL



# The Conscious Use of Money

A Conversation with Jack Canfield

*Jack Canfield is the best-selling co-author, with Mark Victor*

*Hansen, of the Chicken Soup for the Soul series ([www.chickensoup.com](http://www.chickensoup.com)). He is also a professional speaker and corporate consultant.*

**A**lthough I didn't have money as a kid, I grew up around it. I used to spend summers with my wealthy cousin. I also went to a private school (with tuition paid for by my rich aunt) and I got a scholarship to go to Harvard, where I had friends like Larry Rockefeller. So I was in an environment where people had both power and material possessions.

My uncle instilled in me a sense of *noblesse oblige*. I always wanted to have money, not so much for my own personal fulfillment, but because I saw what it could do for people. I thought, "If I had that much money, I know what I'd do with it," and it wasn't buying three Mercedes. I have always been interested in the conscious use of money.

My first job out of college was as a high school teacher. I got two paychecks each month for \$120 each. My rent was \$79. After expenses, there wasn't a lot left over. I used to have what I called my eleven-cent dinner—a can of Contadina tomato paste over noodles.

I then became a teacher trainer, went to graduate school, wrote my first book for educators, started doing trainings for teachers across the country, and later, for businesses. I was living a pretty standard middle class life until our book,

*Chicken Soup for the Soul*, took off. It was a slow build, but after awhile, we started getting royalty checks for \$100,000. Eventually, I got one for a million dollars, and then one year I made six million. We sold thirteen-and-a-half million books that year and suddenly I was in a different world.

My ex-wife and I went through what I call our *nouveau riche* period. We sold our small house in L.A. and moved to Santa Barbara, where we bought a big spread with horses and a swimming pool. We got a cook, a housekeeper, a decorator, a gardener, and a Lexus. It was expensive and time consuming to maintain the property.

When you're making six million dollars—which is about three-and-a-half million after taxes—it's hard to spend all that money on yourself. So the issue was what to do with the rest of the money. The question became one of stewardship and leveraging. We asked ourselves: if we had only one dollar to spend, where could we spend it to get the most transformation in the world?

We identified literacy and dyslexia as two of our key leverage points. Literacy, because of all that being able to read gives you access to, and dyslexia, because research shows that eighty-five percent of people in prison have learning disabilities. We believe that helping people learn to read and stay in school is solving a lot of crime problems and it's giving people opportunities to be successful in life. We also chose to focus on supporting community colleges, because they allow people access to higher education who otherwise wouldn't have that chance. In addition to our education focus, we pay for operations for cataracts, through the SEVA Foundation. Ten dollars will buy a cataract operation for someone in a third world country,

# STORIES

which enables the recipient to no longer be dependent on handouts. I also got involved in prison work and we published a book for prisoners (*Chicken Soup for the Prisoner's Soul*) written by prisoners for prisoners, which we distribute free to prisons—more than 130,000 copies so far.

My ex-wife and I always tried to make a difference in the world, even before we had a lot of money. So, basically, we went from normal lives trying to make a difference to having a lot of money and trying to make a difference. The money helped increase our impact in the world.

I always say that money doesn't change you; it simply amplifies who you already are. If you're a jerk, you can be a big jerk with a lot of money. If you're very conscious, you can be very conscious with a lot of money. If you're generous, you can be a lot more generous with money. If you avoid decisions, you can avoid bigger decisions with more money—as I did at first.

When we hired our first cook, he started embezzling, but I wasn't paying attention. When our accountant finally caught it, the cook said, "I was planning to pay you back." I let it go and he made payments. But it was a yellow alert and I should have fired him. I didn't because it was uncomfortable. I had other people on the payroll, too, whom I should have fired but didn't, because I didn't want to have to make those difficult decisions.

Another example is when I would buy clothes. If there was a blue, a gray, and a maroon sweater and I couldn't decide among them, I would buy all three. I went through that stage, though I wouldn't have predicted it, because of all the work I'd already done on myself. But money has a drug-like effect. For me, it provided insulation from some of my patterns. It allowed me to go a long time without feeling their effects. The good news is I got to see them, confront them, and transform them in myself.

How do I transform myself? Whatever it is that more money helps me see in myself, I just confront it. I'm a big believer in therapy. I go to therapy to become conscious of what's outside of my awareness. I'm also a meditator, and these things come up in my meditation. Also, my wife Inga

doesn't shy away from telling me what she sees when I go overboard. With all of that, I'm able to see my patterns. I am also a big believer in taking action once I see something. So I set budgets for myself; I make up rules, like with the sweaters. One day I counted up the shirts in my closet and realized that if I wore a different shirt every day, it would take two months to wear all my shirts. So I made a rule that other than seasonal clothing, if I hadn't worn something in two months, out it went. That was difficult, because I'm kind of a pack-rat. Therapists will sometimes have a client make something bigger—they'll make you whine louder and louder until you can hear yourself whining. That's what happened with the sweaters. The overabundance of them became increasingly obvious.

Money has allowed me to have access to transformation, to therapy, and to teachers. In that sense, it has contributed enormously to my personal growth.

Does money give transformational power? My oldest son got into drugs. For me, being able to afford good rehab for him

was an example of that kind of transformational power. Having money allowed us to have access to the best available treatment, which was expensive. A lot of people don't have those options.

As our book sales have leveled off (we're now selling about half the number that we did before) and

I've recently become divorced and remarried and am giving money to my ex-wife, I live on about a fourth of what I did before. That has forced me to make more careful financial decisions. One thing my business partner and I do, though, in both good times and bad, is to consistently tithe ten or more percent of our sales income to charity. (Our publisher matches our donation.) Every one of our books has one or more charities that we support with the tithe from that book; it's a way we force ourselves to follow through on our commitment. We've given away more than six million dollars to more than 150 charities. That's one of the great things about having money. You can really support the causes you care about! ■

—From a conversation with Pamela Gerloff

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**"We asked ourselves: if we had only one dollar to spend, where could we spend it to get the most transformation in the world?"**

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# Winning Big in the Lottery

A Conversation with Vaughn Sherman

**T**he night before I won eight million dollars in a lottery, my wife and I dreamed together about what we would do if we won. She teaches in an inner city school and she wanted to set up scholarships to help kids get into higher education. My interest was in supporting our community college and children's mental health issues.

So when we actually won, we right away decided we'd share it with our family and our community. Thinking our example would stimulate others to give, we decided to say publicly, "We won this money and we're sharing a lot of it." Every year, we give away \$140,000 (about half of our after-tax winnings check). Eighty-thousand goes in \$10,000 checks to each of our eight children, \$10,000 goes to our grandchildren, and \$50,000 to our community. Of the portion we give to the community, my wife and I each give \$25,000 to the causes we dreamed of supporting before we won.

I don't regret being public about it, although we did get a lot of publicity, including front-page coverage in the Seattle newspapers. We received a fair number of phone calls, but nowhere near what we expected—probably not more than forty (besides congratulatory calls from friends). We made it very clear in interviews that we already had planned exactly how much we were giv-

ing and to whom. That made it much easier to handle the calls we got from people asking for money. People accept that when you tell them.

I know our decision to be public about our giving stimulated others to give, too. Here's a minor example, but an important one to me: some of the money I give to our community college goes to awards for faculty and staff. A faculty member who received an award wrote me to say that when he had \$500 left over from it, he decided he would follow my example—so he gave the money to a cause he cared about. It's a really good feeling to hear things like that.

Money doesn't change everything, but it does change some things, both positive and negative. For me, the real joy of it is that it has provided a security blanket for our whole family. My children have been able to get mortgages and buy houses, and we have been able to fund their education. That kind of security blesses a family. At the same time, we require our children to treat the money carefully and see that it goes toward their futures. So we sit down with them every year and talk about what they're planning to do with the money.

The biggest change is that people treat me differently than they did before. I haven't changed so much inside, but other people view me differently. Though

it's not true of close friends, other people make a big deal about the fact that I'm a lottery winner. I've gotten used to it now, but at first it brought me up short. Whenever I'm introduced in a group, I'm always pointed out as the one who won the lottery. I'd rather be known for what I do in the community. Anybody can win a lottery—it's more important to live a good life and contribute to the community.

People can also be jealous or critical. I'm in my mid-seventies now and retired, but my wife still teaches. She is in her mid-sixties and would not have to work, but she likes to make a contribution in that way. She has been criticized for taking a job away from someone who really needs it. It's also the case that no matter how much we give to the community, people think we never give enough. I don't go to fundraising auctions anymore because people expect me to buy everything in sight.

If I had it to do over again, would I want to win the lottery? Yes—mainly because of the security it gives me. This month I had an unexpectedly large electric bill. For most people on a budget, it would be terrible for them to have a \$150 extra cost like that. But it's just so easy for me. ■

—From a conversation with Pamela Gerloff

Vaughn Sherman is a retired CIA operations officer, currently employed as a national consultant on governance for community colleges.

To read a more typical response to lottery winnings, see "Cashed Out: Lottery Winner Curtis Sharp Has Seen It All and Spent It All," by Beverly Keel at [www.morethanmoney.org/issue29](http://www.morethanmoney.org/issue29).



*Lynnaea Lumbard, Ph.D., has been a workshop leader in transformational psychology for thirty years. In 1986 she co-founded a national seminar company. More recently, she and her husband formed Naos Foundation ([www.naosfoundation.org](http://www.naosfoundation.org)), which offers transformational training programs.*

**M**oney changes everything, but it wasn't going to change me. I wouldn't quit my job, change my friends, or be like others who had inherited money. I had created a life for myself offering workshops around the country and I wasn't going to change it just because I'd inherited money.

When it happened, I was forty-two, single, and a workaholic. I was at the top of my field, yet I had no social life. I loved my work and hated my lifestyle. Then my mother died and I inherited a monthly income twice what I was making in a good year. Suddenly, I didn't need to work for money. What a life-shattering thought.

I didn't let it shatter my life, though—not at first. I decided I wouldn't stop working, though I would stop getting paid. I worked more and more, without taking a salary. It turned out to be an

# Unexpected Vision Quest

By Lynnaea Lumbard

untenable shift for a business partnership that had started out as equal. Neither my partner nor I could deal with the fact that I was not working for money and she was. I soon left the company I had co-founded nine years before.

For the next several years, my life followed the classic pattern of a Vision Quest: Severance (leaving the known world behind), Threshold (entering a sacred time and space that is permeable to new possibilities), and Reincorporation (bringing the learnings back into daily life and community). Gradually, I severed from my old life and entered a period of questing that took years. During this Threshold period, I studied, traveled, and moved halfway across the country. I got married and learned how to be a wife. I met new people who were in the same situation: recipients of excess resources learning how to use them in creative and socially responsible ways. I began to let joy and fun guide me, rather than fear and obligation.

Eventually, out of the chaos of the Threshold period emerged a vision of where to go next. I knew it was time to commit to life anew and begin the process of Reincorporation. Over the past few years, I have forged a new life with new rhythms and patterns, new people, in new geographic regions.

I have become a philanthropist and an activist. I have recreated my work in entirely new forms that are exciting, fulfilling, and sustainable.

Looking back, I see that for a while I believed that inheriting money had changed my destiny. I had been going in a particular direction, had things pretty much in order, and thought I knew what was next. Then, like a flash flood, a torrent of money eroded the banks of my former life and the structure of my life collapsed. I was swept off into an alien universe for which I had no orientation.

What really changed, though, were the resources available to me to manifest my destiny. Inheriting money forced me to change the form my life took in the world, the "container" through which I poured my life force. I couldn't stop the money from coming toward me, so I had to find some way to be in relationship with it. My inheritance had been generated four generations ago. I could no longer turn away from my ancestors and my lineage. I had to take on the destiny of my clan line, for better or worse.

My central question then became: how would I do that? What could I do with the money that would be in alignment with who I am and what my gifts are? Gradually, I learned that the

continued on p. 30



# Healing the Wounds of Wealth

Anonymous

I'm from "old money" in California—fifth generation. In my experience, the main thing money changes is relationships. It does this by distorting true perception of oneself and others. This makes satisfying emotional connections elusive, and at times, impossible.

I grew up in a prominent family that was frequently in the public eye. As a child, I was keenly aware that others thought we "had it all"—an assumption that came with certain social expectations. For example, my mother's behavior was closely monitored in the newspaper gossip columns. One day an article in the *San Francisco Chronicle* made nasty remarks about how "cheap" the wealthy are, based on the fact that my mother was seen buying baby clothes at Sears and Roebuck. We carried even more unwanted attention when kidnapping threats were made against us children. To protect us, my mother built up a psychological and social fortress—an "Us against Them" mentality that money only helped to reinforce. We created an isolated, lonely, and protected world into which very few were admitted, because we had so much fear that we would be taken advantage of. I was taught to be vigilant and suspecting of others and their motives.

My father was socially prominent and "to the manner born," but financially poor. He married my mother for her name and inheritance, a confession he made to her on their honeymoon. This tragic beginning to the marriage fueled the family psy-

chology that we were valuable only for the cash and social connections we could afford others. Even though I never fully believed this and, as a young girl, could discriminate some measure of truth from paranoia, this fear influenced many of my relationships. When I dated a guy "from the wrong side of the tracks" my mother would try to sabotage the relationship by telling me I was wanted only for my money. I felt socially secure with friends and dates from a similar background. However, when my work in the nonprofit sector engaged me with people from different socioeconomic classes, my fears of rejection were so great that I often pretended I didn't have money. I created two separate lives: my private school friends who were always welcome at home, and my poorer friends whom my family rarely knew about. The fear of being negatively stereotyped as an insensitive, snobby, rich person, who couldn't possibly understand how regular people live, meant that I had few, if any, relationships in which I could share my whole self in trust and intimacy. It didn't matter that there was enormous suffering in my family—schizophrenia, alcoholism, suicide, and clinical depression, to name a few. When others knew my background, I was often met with, "Don't complain to me, I should be so lucky to have your problems!" I was constantly editing what I thought others could handle, always shaping the data to elicit the best response, all the while feeling that who I was, in total, was not okay.

When I was studying to become a psychologist, I learned that this profound sense of unworthiness is referred to as the narcissistic wound. It starts when parents don't love themselves enough, so it is impossible for them to foster healthy self-love and a sense of core identity in their children. Instead, they unconsciously pass on their "hole in the soul"—a deep belief that there is "nobody home." It feels like no self at the bottom of all the glitter, all the stuff, all the parties, all the "impression management," which the wealthy are so good at. One's whole

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**"We created an isolated and protected world into which very few were admitted."**

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life is organized around trying to avoid experiencing or having others discover this shameful secret. The combination of wealth and the narcissistic wound is especially pernicious, as money offers the false comfort of quelling the enormous pain experienced through this great emptiness of self. For many years, I couldn't find people with whom I felt safe enough to share my deepest suffering—so I looked to material substitutes to “mother” those howling parts of me that could find no comfort elsewhere. I used money not only to escape my pain and to feel better, but also to present a convincing image of myself as powerful, assured, and in control of my life—a grandiose compensation for what was, in fact, the opposite reality. I became addicted to this “false self,” which money magnified, because of the admiration it inspired in others. Since I believed I had noth-

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**“If one critical piece moves, the whole system can rearrange itself.”**

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ing positive to give, and the culture says what's positive and valuable is money, I constructed a reality that said, “I have this very powerful thing that everyone wants.” It never occurred to me that not everyone wants it. That was my grandiose fantasy. It is quite common among the very wealthy. The money feeds that sense of inflation. Over time, I learned that this kind of praise, however, was empty, and left me feeling strangely outside of the human family—outside of real love.

I have spent most of my personal and professional life working with the narcissistic wound and its ramifications with regard to money, intimate relationships, spiritual development, and vocation. Oddly, my dark initiation with money launched me on an intensive healing journey that I wouldn't trade for anything, despite the pain. The fruit of this difficult passage is that I can now offer insight and encouragement to others, particularly those who have lived the tragically bizarre and loveless world of the narcissistically wounded wealthy. In many ways, I feel as though I've taken the shaman's journey through the pit of hell, but not without enormous grace and help. At eighteen I became a Christian because in Christ I sensed the possibility of God resurrecting the old, fear-ridden family attitudes into something totally new and grace-filled. I sensed real hope for change when in meditation one day I saw the wounds of Christ shot through with intense, white

light—a harbinger that healing comes through facing into our most intolerable wounds. I have found enormous hope and consolation in my spiritual path.

For me, transformation has come in slow, incremental changes, through psychological work and spiritual experience. These have allowed me to change enough so that I can reconnect with my family in small doses, with a different heart and a different being.

Years of rage, pain, and disappointment have given way to a sense of possibility, grace, and forgiveness. One of my great lessons is that not everybody has to change in a family system. Similar to tilting a mobile, if just one critical piece moves, the whole system can rearrange itself on conscious and unconscious levels. Such is the case in my family. My relationship with my mother has gradually transformed into a positive exchange in which we are less focused than before on family pain and rehearsing the past.

Twelve years ago we started a family foundation, through which we collaborate on spending generations of family money for non-narcissistic purposes—a venture that speaks to me of at least one small way in which our family system is being transformed. We have a long way to go, but much joy and increasing hope come with each new step. ■

—From a conversation with Pamela Gerloff

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### **Money Changes Everything**

They shake your hand and they smile  
And they buy you a drink  
They say we'll be your friends  
We'll stick with you till the end  
Ah but everybody's only  
Looking out for themselves  
And you say well who can you trust  
I'll tell you it's just  
Nobody else's money

Money changes everything  
I said money, money changes everything  
Ya think ya know what you're doin'  
We don't pull the strings  
It's all in the past now  
Money changes everything

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From “Money Changes Everything,” sung by Cyndi Lauper. Words and Music by Tom Gray © 1978 by Gray Matter Publishing. Used by permission. All rights reserved.

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# The Power Money Always Conveys

An Interview with Pamela York Klainer



*Pamela York Klainer, Ed.D. ([www.powerandmoney.com](http://www.powerandmoney.com)), is an executive coach, organizational consultant, and author of *How Much Is Enough?: Harness the Power of Your Money Story—and Change Your Life*. Her clients include Fortune 500 companies, nonprofits, and technology start-ups. Dr. Klainer was a financial planner for ten years and, in the 1980s, was a partner in a diversified financial services firm that raised in excess of \$50 million to provide equity for low- and moderate-income housing projects.*

**MTM:** In your book you talk about “the power that money always conveys.” What do you mean by that?

**PYK:** The power of money is creative. You don’t have to have as much as Bill Gates does to experience that power. You only have to have a little more power—a little more money—than others. In a relationship or in a friendship group, there are subtle things. For example, people will often defer to you. They’ll ask where you want to go to dinner. If you’re part of a faith community and you’re a donor, you may be treated differently than if you aren’t. In our culture, the power of money is the power to set the agenda. To not recognize and lay that on the table is naïve. And it is wasting opportunity.

Money is a power source, like electricity, which can be used for good, but which can be fatal if mishandled. You can use money to open up opportunities, to create things, to heal, to create linkages. You can also use it to shut down access, to manipulate, to cause people great harm. Once you realize you have money and money is a power source, you can choose how to use it. Nearly three billion people in the world live on less than two dollars a day. For those of us with money, what does it mean to create goodness in an atmosphere like that? For some, the answer might be charitable giving. For others, it might be starting your own business. One thing I know: when you use money to create goodness, it is a moment of astonishing joy.

**MTM:** What keeps people from using money to “create goodness”?

**PYK:** People often get very hung up on the money itself, as if money is an end in itself. They get mired in questions like, “What does it mean that I have money and someone else doesn’t? I was given a certain amount and my siblings were given a different amount . . .” Money is a tool, not an end. To focus so much on the money is sort of like fixating on a hammer, instead of what you’re building with the hammer. Money has both a literal and a symbolic meaning. It buys goods and services, but it also stands in for something, such as love, affection, or disap-

proval. So it gets entangled with a lot of psychological and spiritual issues. People get blocked by that from actually picking up the money and doing something with it. By putting money to use, we create the meaning. It doesn't come with meaning. We have to put it to work in order to figure out what it means.

**MTM:** What do you recommend to help people take that step?

**PYK:** First, it's important to figure out what money stage you're in: denial, anxiety, exploration, or integration. Money stages aren't sequential; we go in and out of them. The ideal is to have money integrated into your daily life. I call it making money ordinary, a part of your life that you can talk about and relate to fully. If you can't talk about it, you can't learn from it.

Second, you need to develop baseline skills about money. You need to know enough to understand what your financial advisor is talking about.

Third, you have to explore your own values and determine what use of money will bring you the sense of meaning in life that people really long for. There isn't one answer. When I was writing my book, my publishers said, "Can't you just write the ten best ways to use your money?" But there aren't ten best ways. You can begin a process that asks, "What's important to me in the world? What strikes my attention? What articles do I read? What do I do in my free time? What do I respond to emotionally?" You have to do some investigating.

**MTM:** You write about "harnessing the power of your money story." What do you mean by that?

**PYK:** We all understand and tell stories about our heritage or our ethnic background. They're part of our identity. Most people, though, don't understand that everyone has a money story. Because our money story is the one we explore the least, if we delve into it, it has enormous power.

There are three parts to a money story: 1) The formative events that shaped your life. For example, if you lived through the Depression or got caught up in a dot.com bubble, what lessons did you take away from those experiences? 2) The subtle influences money exerts in shaping your life decisions. These can be difficult to tease out and discuss. Often, there is a choice involved; for example, choosing a life partner, a career, or a neighborhood. In what ways did money influence those choices? Money often provides a silent

money stories is that they tend to run in families. Unresolved money issues often cascade through generations, gaining steam as they go along. In an odd way, the central money drama can be rolled up into a particular theme. In my family, the theme is around having and losing money. My maternal grandfather was an inventor. He had a family of ten children, a car, a radio and other nice things—and then he went from that to being really poor. He lost his company during the Depression because he was an alcoholic. Any story can be inter-

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**"In our culture, the power of money  
is the power to set the agenda."**

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subtext to our decisions, and is the one we talk about the least. 3) The symbolic meaning of money.

Money may be used as a scorecard, or people may give money because they're afraid of intimacy. Delving into its symbolic use for you is the third part of your money story.

To uncover your money story, you simply ask yourself questions, like, "When is the first time I had money and what did I do with it?" "When is the first time I made money and what did I do with it?" For example, a consultant in her thirties was having huge authority issues with middle-aged men. She examined her money story and realized that when she was a child getting an allowance, her father used to set aside for savings two dollars out of every three she was given. She could spend one dollar, but had to justify every expense. No wonder she had difficulty with authority issues, and middle-aged men! You have to tie your story to your behavior today, and ask, "Is this what I want?" Maybe what you're doing now will still work, but probably some behaviors will need to be examined with the light of adult understanding.

One of the interesting things about

preted in different ways, but this one was told with a sense of shame in our family. It was a story of having and then losing, and the moral of it was that everything you have can be lost.

When my parents married, my father had a good job; then at age forty-nine, he died suddenly. My mother encountered the same theme of having and losing. Suddenly, she was terrified we would be out on the street. Enormous anxiety about not having enough money was conveyed to me. I carried that anxiety long after our situation was completely different. Even now, every once in a while I'll say to my husband, "Do you think we have enough money?" My husband and I are both entrepreneurs and we have enough money.

Because of your money story, you carry a feeling long after it's warranted by your situation. You need to say to yourself, "This isn't based in reality. It's not true or relevant to my life anymore." You can go back a long time in the family story. The longer the stories are not dealt with, the more power they get.

**MTM:** How do you change your money story?

continued on p. 20

**PYK:** To change your money story takes a sustained effort, like changing any other behavior. You have to put a new feeling and behavior in place. Often, there's a huge AHA! moment, which in itself can be empowering and trigger a change. Beyond that, you can identify small steps to take. For example, if your common pattern has been to defer and not ask questions of people because you're afraid of the conflict that might provoke, you can start by asking more questions. If people are aware of steps to take and yet remain stuck, then therapy can be helpful.

The important thing is to get movement around the money issues. It doesn't mean you have to do something different in your life. It means you enter into a process to discover how you want to relate to and use your money. For example, a woman in her early forties who had inherited wealth had never as an adult worked for pay. That affected her relationships. She was afraid people were making judgments. She dreaded the moment when people would ask, "What do you do?" because she felt she was "less than" others who work for a living. I told her there was no necessity to feel shame about the fact that she had an inheritance. When I said, "Get a job, if that's the crux of your shame," she laughed. Then she got frightened and we talked about what she might do. She had enough money to fund a venture, so she didn't need to look for a job—she could make one for herself. She developed a business plan and began to proceed. She had gotten pretty far down the path when she stopped and said, "I don't want to do this. I'm a philanthropist and an investor." She didn't end up doing something different by understanding her money story. For her, it meant going through a process in order to discover that she was a community activist. Money is a fascinating window onto yourself and your life, if you can approach it without judgment. ■

—Interviewed by Pamela Gerloff

# Money and

## Changing from the Inside Out

By Elyse Hope Killoran

The adage "money changes everything" calls to mind a common cultural belief: if we just change the scenery of our lives, things will be better. The grass is always greener "over there." The culture says: money will make you happy. The culture also says: if you're not happy, you need to make a change in some external aspect of your life—change your income, your job, your partner, your neighborhood. We strive to find something outside ourselves that will finally enable us to feel important, safe, wealthy, content, good enough.

The truth is, of course, that the grass is rarely greener somewhere else. You might create or experience a change in your life, yet you notice that many of your problems are still there. You get a new job, start a new company, or inherit money, but you soon find the same old frustrations. You begin a new relationship, but after awhile are trapped in old patterns of conflict and resentment. You finally get that increase in income, yet you don't end up with the surplus you had anticipated. (Earn More, Spend More = Still Not Satisfied)

You might find yourself saying, "if only" (If only I had never inherited, If only I had made a better career choice, If only I could take some time off) or "I'll be happy when . . ." (I get a bigger house, I lose twenty more pounds, I make the next million). When we hear ourselves using these phrases, they are clues to our own dissatisfaction.

We rarely find what we are looking for when we focus solely on changing the external circumstances of our lives.

To make any change that is ultimately satisfying, we need to make shifts on the inside that support desired changes on the outside.

For example, after years of moving from one company to another, yet never finding one that totally suited me, I became convinced that I would only be happy when I became self-employed. While many aspects of self-employment were appealing to me, there were a number of challenges as well. Because I didn't clearly see my own ambivalence about being self-employed, I walked right into opportunities for self-sabotage. Being self-employed turned out to be more challenging than I had expected. Although the "highs" were way up there, the lows were equally far in the other direction. It truly tested my mettle. It forced me to grow in ways I never anticipated.

Some years later, I am now successfully self-employed and happy in my career. What led me to this place of resolution was resolving my own inner contradictions. The approach I have used is based on the work of Leslie Temple-Thurston, who writes in her book, *The Marriage of Spirit*, that we are polarized within ourselves around many issues. Our unresolved emotions (about money and other matters) keep us moving from one side of a polarity to another, e.g. happy/sad, secure/insecure, wealthy/poor, contented/restless.

For example, if you haven't resolved your own contradictory emotions and beliefs about your spending choices, you might spend lots of money on a luxurious lifestyle, but you're still not

# Happiness

## Integrating Polarities "Squares" Exercise

happy. So you think, "If this doesn't make me happy, then I'll live simply instead." So you change your lifestyle—you go in the opposite direction. But you may still not feel fulfilled, because you've only shifted to an opposite polarity. You still haven't resolved your inner ambivalences about your spending and lifestyle choices.

No matter which polarity you're playing out in your life, unless you resolve and integrate the opposing feelings within yourself, you'll either get stuck continually re-experiencing the problems associated with that polarity or you'll go in the opposite direction, and that won't make you any happier—and you still won't be fully aligned with your life choices, so you won't be able to harness the power they hold to bring good to the world.

Temple-Thurston offers an exercise to integrate these polarities. (See sidebar.) It has produced amazing results for me, as well as for my coaching clients. The idea behind it is that by making conscious the ambivalences we have inside ourselves, we can integrate them; this not only relieves our emotional tension around a given issue, but things in our "outer" life end up changing, too. We're no longer stuck in our old, unfulfilling or ineffective patterns, because we're changing our lives from the inside out, not vice versa. ■

*Elyse Hope Killoran is a professional coach who works with clients to enhance fulfillment in career, finances, and relationships. She is founder of Women's U., the first virtual university for women, and is a mentor coach for Coach University.*

|   |  |
|---|--|
| <p style="text-align: center;"><b>Desire to Be Self-employed</b></p> <ul style="list-style-type: none"> <li>- I'll have freedom and creative license.</li> <li>- I'll be fully challenged to use all my talents.</li> <li>- I'll get full credit for all my successes.</li> <li>- I'll have unlimited earning opportunity.</li> </ul> | <p style="text-align: center;"><b>Desire to Work for Others</b></p> <ul style="list-style-type: none"> <li>- I'll have a steady income.</li> <li>- Others will be equally invested in the work.</li> <li>- I'll have colleagues who can help and support me.</li> </ul>                                      |
| <p style="text-align: center;"><b>Fear of Being Self-employed</b></p> <ul style="list-style-type: none"> <li>- I'll be on my own with no one else to count on.</li> <li>- I won't have financial security.</li> <li>- There won't be anyone else to do what I don't like to do, can't do, or don't do well.</li> </ul>                | <p style="text-align: center;"><b>Fear of Working for Others</b></p> <ul style="list-style-type: none"> <li>- I'll always wonder what might have been if I had struck out on my own.</li> <li>- I'll be stuck following someone else's dreams.</li> <li>- I'll have a cap on my earning capacity.</li> </ul> |

**Directions:**

Choose a challenge to work on. (See suggestions below.) Draw two columns and two rows to create four squares. Label each square with "Desire to" (or for) or "Fear of," according to the challenge you're working on. The top row is for writing about your desire for something and your fear of it. The bottom row is for writing about your desire for and your fear of its opposite. In each square, list the emotional reasons behind that fear or desire. After you have filled in the squares, set them aside with the intention to "let go" of and integrate whatever you've put in them. You don't have to force insight or make yourself change; you simply relax your attachment to the way you have been looking at life and invite a new perspective to emerge. (Temple-Thurston calls it "offering it to grace.") Then pay attention to what happens in your life.

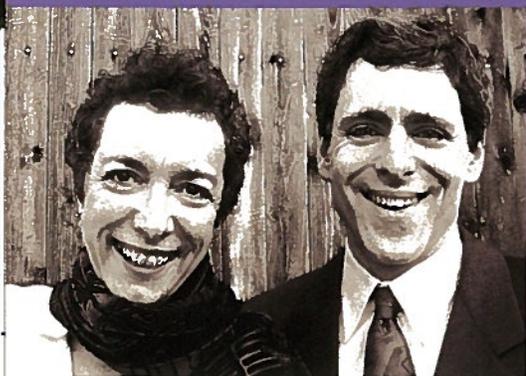
Leslie Temple-Thurston says this exercise, which might take just a few minutes or hours, can achieve the same results as living out the patterns and problems of a particular polarity for a whole decade. Unless we internally integrate these polarities, we can keep repeating our same life patterns for years. (For a more complete discussion of this exercise, see *The Marriage of Spirit* by Leslie Temple-Thurston or contact Elyse Hope Killoran through [www.spiritualpartnering.com](http://www.spiritualpartnering.com)).

**Suggested challenges to try:**

- Desire to be public about wealth/Desire to be private
- Desire to live simply/Desire to live extravagantly
- Desire to give away a lot of money/Desire to give little
- Desire to be a successful businessperson/Desire to be a creative artist
- Desire to be special/Desire to be ordinary
- Desire to have money change things/Desire to have money keep things the same

# Will Money Change Your Life?

By Christopher Mogil and Anne Slepian



**I**t changed ours, from top to bottom. If we hadn't inherited that money in our twenties, we wouldn't have spent the next decade exploring money and values, wouldn't have written a book about generous givers, and wouldn't have created *More Than Money*. Everything would have been different—our home, our friends, our calling.

Why is it that sudden fortune is like a tidal wave in some lives and a ripple in others? Why do some people seem to handle these changes more easily than others? We've observed three factors that tend to influence the changes wealth creates:

## 1) Amount of Money

How grand the wealth—both in absolute terms and compared to your means before—makes a difference. Vaughn Sherman's lottery winnings allowed his whole family to feel more financially secure (p. 14), while Lynnaea Lumbard's very large inheritance "swept away" her old life, despite her wish to be unchanged (p. 15). When the two of us inherited, while the sum was not vast in absolute terms, to us it was awesome, given our then-modest means and living expenses.

## 2) Stage of Life

How your life will change is likely to be affected by your chronological age, but even more by your stage of life. Even if

Vaughn and Lynnaea's "before" and "after" wealth had been identical, we predict life stage would have shaped their different responses: he won the lottery in his sixties, not far from retirement; she was in early middle age and not truly fulfilled by her pre-wealth life (even if she was attached to it). When our unexpected inheritance came at

even burst. When we inherited, our values and self-esteem were reasonably strong; even so, we were young and, for a time, became lost in the quagmire of having too many choices.

Many who become suddenly wealthy are ambivalent about money changing their lives: while thrilled to be relieved of financial worry and

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**"Why is it that sudden fortune is like a tidal wave in some lives and a ripple in others?"**

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twenty-four, our lives were still quite unformed. Had we been engulfed in careers and children, as are many of the same age, a different story would have unfolded.

## 3) Strength of Character and Purpose

How solid and healthy are your values, your sense of direction and purpose, your integrity, and your relationships? As family wealth counselor Jay Link advises parents, "Wealth does not build character; it only reveals it." Wealth tends to amplify both strengths and weaknesses. If you think of yourself as the container through which wealth pours, with a small flow of money, cracks in the vessel might barely show; but if money is a torrent, those cracks become painfully obvious and may

excited about greater freedom and options, they are often worried about how their relationships and identity may change. Whether the changes are small or large depend, in part, on the amount of money and stage of life they're in. But how well they cope with whatever change comes will depend most on nurturing healthy inner strength and a strong sense of guiding purpose. ■

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*Christopher Mogil and Anne Slepian are the founders of *More Than Money*. They are award-winning writers, presenters, and organizers on issues of wealth stewardship. Their books include *Taking Charge of Our Money*, *Our Values*, and *Our Lives: Welcome to Philanthropy*; and *We Gave Away a Fortune*.*

### Learning through Interaction

Just the other day, my grandson was with me in my home, and he was noticing things. He said, "You have two of these." Then he noticed a third. He was counting TV sets; but he wasn't just counting, he was taking note of his world. He was observing, in his own ways, a kind of affluence. It gave me pause. He was reminding me that there's a lot in this house and maybe I don't need quite that much. The fact is, with all those TV sets, I use only one of them. He wasn't giving me a moral lesson; he was just noticing that there's a lot in this house.

This is a major way that children learn about class and what wealth provides—what money, in fact, changes for them. They notice small things, and draw conclusions. In my profession (of child psychiatrists, pediatricians, those trained to work medically with children), we don't generally look at the awareness children have about money and class. But at an early age, children sort themselves out as belonging to this or that aspect of race, neighborhood, et cetera, and this sorting is very much connected to money. Their conclusions are generally based on what their parents can offer them and what dangers still remain in their lives.

### What Does Money Change?

Children of wealth tell me the obvious: that money is important and it helps them along. Those who don't have money feel vulnerable, threatened, and in jeopardy. Some of them handle that by imagining ways to work and make money. Others feel sad and pessimistic about the future. For many children, the presence of money can energize their interests, inclinations, and activity; it can give them strong support, conviction, and self-confidence, whereas the absence of money can be regarded as a measure of doubt about both the future and the present.

But children also tell me the dangers of money. It's dangerous, they say, "because it can spoil you," or it can give you so much that you're not motivated to find direction on your own. I heard that from a six-year-old girl. Candidly, she told me that she appreciated the wonderful world of privilege, but worried it would make her too content with herself. She said, "If you have just about anything you want, you won't be able to get something for yourself."

"What's that?" I asked her.

"That's for you to find out," she said. "If you have a lot, you're just not on edge. Sometimes you have to miss something, or not have something, in order to want to really go out and do something for yourself and make it your own."

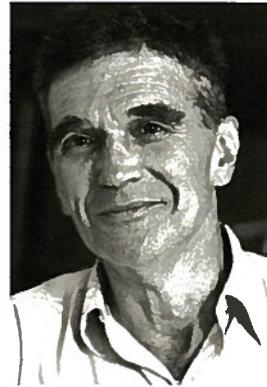
### Helping Children Deal with the Effects of Wealth

If you're privileged, you're often given leeway that you don't deserve; some people get deference and others don't. Children pick that up. Maybe we ought to worry about that for our

# How Does Wealth Affect Children?

## One Psychiatrist's View

A Conversation with Robert Coles



*Child psychiatrist Dr. Robert Coles has spent much of his long career studying the lives of children of differing backgrounds. His large body of published works includes Children of Privilege, in his five-volume Children of Crisis series, and The Moral Intelligence of Children. He holds research and teaching appointments at Harvard University in the areas of psychiatry, medicine, and social ethics.*

children. We don't want them to be so privileged that they're immune from the kind of self-criticism we all need so that we don't get so self-important.

I've seen parents in wealthy homes who understand the privileges and possibilities of wealth—the gift of it—and the children have been taught to think of its possibilities, in terms of generosity. They're also taught its negative potentials and that they have to keep from being conceited, self-preoccupied, and morally callous. Some children are reared with a sense of membership in a community. Their parents are very strong on a kind of moral ethic that insists upon responsibility and obligation to others.

If we think not just about socioeconomic circumstances, but also the moral opportunities our circumstances offer us, we can use our financial situation to benefit our community and nation, as well as ourselves. The phrase "more than money" can be a cliché, but when I think of more than money I think of thoughtfulness, compassion, unstinting love within a family and toward others and community, and those are priceless.

The title *More Than Money* is an invitation to think of money as an enabling aspect of life—so that one gets it and is glad to have it, while at the same time one wonders about other matters, and maybe even takes the money to help one find more and be more. *Be more.* In that sense, the money is a wonderful assistance to moral, psychological, and even spiritual growth and development, for both children and adults. ■

—From a conversation with Pamela Gerloff



*Bob Kenny, Ed.D., is the executive director of More Than Money. For more than twenty years, he has worked with individuals, communities, and organizations to identify and address the gaps between their stated values and the reality of their lives.*

#### What makes change successful?

When we use money to solve problems, the models of change we choose are important because they can influence outcomes. Different metaphors emphasize different aspects of a problem, allowing different features of a solution to be emphasized. (See "Generative Metaphor: A Perspective on Problem Setting in Social Policy," in *Metaphor and Thought*, edited by Andrew Ortony.)

Traditional models of social change emphasize the long view, with a slow and intentional, carefully-built process of change. Typically, such models emphasize the building of social movements through deliberate efforts over years, decades, and even lifetimes. (See *Doing Democracy* by Bill Moyer and *Powerful Peacemaking* by George Lakey.)

Dr. Paul Ray (next page) presents a different approach, based on models developed from the biological sciences. Each view has its own advantages. Ideally, different models can work together to create a synergistic effect.

For more discussion of models of change, please visit [www.morethanmoney.org/issue29](http://www.morethanmoney.org/issue29).

—The Editor

# The Ethics of Wealth

By Bob Kenny

**T**he transformative power of money—how it changes us and our world—is a recurring theme in this issue. It is also a recurring theme in our lives. Each time we enter a new stage in our own development—getting married, having children, retiring from work—we are confronted with a new set of questions and dilemmas regarding money and wealth.

For most people, ethical questions about money manifest themselves in small ways during their everyday lives. For example, the decision to buy a second television set or a new DVD player is not typically regarded as a large moral dilemma. As a result, it is easy to forget that others are watching and learning from us as we make such seemingly innocuous decisions. And often, the more money we have, the more closely we are being watched.

When Dr. Coles's grandson (p. 23) started counting the number of television sets he owned, an innocent child's game suddenly became an adult's ethical dilemma: what do we do when we have more than we need? Thus begins a reflective process that, potentially, can have an impact far beyond the lives of a thoughtful grandfather and his curious grandson.

At More Than Money, we hear stories like these all the time. The story line is often the same: something triggers us to think about the power of money in our own lives and we quickly turn to thinking about how that power affects those around us. Clearly, money is not transformational in a vacuum. But money can be transformative when someone we love asks a simple question that leads us to wonder: why do we have more than we need? The impact money has on us and on the world occurs in and because of relationships. Money changes us precisely because it changes others.

As we are thoughtful about money, we come to make the connection between our personal well-being and the conditions of a larger society. Ethical dilemmas like Dr. Coles's will not allow us to think of the impact of wealth on just a personal level—because for every television we buy, there is a grandson right behind, asking questions like, "Grandpa, how come you have so many televisions?" ■

The only valid test of an idea, concept, or theory is what it enables you to do.

—Gail and Matt Taylor  
(Collaborative Design Axiom #11,  
[www.mgtaylor.com](http://www.mgtaylor.com))

# Values-based Wealth: Creating the Emerging Culture

A Conversation with Paul H. Ray

The model of change I use is based on biological, not mechanical, metaphors. For example, slime molds start out as specks of mold crawling around. Then, suddenly, they form into a slug, then a bud, then spores, and they end up as amoebas. The way they change completely violates our notion of what these things are and how they should behave. Their emergence process turns out to be unbelievably rapid. Similarly, as Jane Jacobs explains in *The Death and Life of Cities*, in ant and bee colonies there is a “swarm logic” that appears. If you watch the colonies developing, you see a larger and more complex system emerge. The colony develops properties that weren’t there before; it becomes something completely new. Yet there is no apparent central, governing hierarchy. This is also true of the brain. The reality is that the way cities grow and change has the same pattern as the way the brain gets organized and ant colonies develop. Each creates a new phenomenon that didn’t exist before. This “emergence phenomenon” is very important to life on this planet, yet it is not described by usual scientific models—nor by customary business models.

This biological model suggests how a new human culture might emerge. Networks are formed between isolated individuals and groups, giving a common sense of identity, and something new for the whole emerges. What looks like a slow change process takes off—it can happen very fast.

I believe this is already happening in society. There are all sorts of new projects emerging that are breaking old paradigms—new kinds of foundations, initiatives, social venture networks. These new businesses and nonprofits tend to be value-led, rather than profit-led. Some are small efforts of individuals acting on their values (for example, volunteering to promote racial justice). Others are people working together in organizations and networks. (See “Emergence!” pp. 26–27.) Some of these new forms and structures look very different from economic and political structures of the past.

We don’t always hear about this because much of it doesn’t get reported on. Yet there is a creative ferment under the surface of modern life and a lot of it is being created and supported by people who have money. The possibility that is emerging is for a fundamental transformation of the culture into one that is grounded in values and connection to others. In my view, what is emerging is actually a new culture, not just a propped up version of the old one.



Because the emergence phenomenon is a process of connecting pieces that were previously isolated, it’s important that people who think they’re alone in their values share them with others. We need to connect with others around our values, sharing not just information, but what is deeply meaningful to us. We can start by talking about what’s most important in our lives—which is exactly what is ruled out of most conversation! We seldom turn toward each other and say, “Who are you? What’s important to you?” Interestingly, September 11 could trigger an emergence phenomenon. In New York neighborhoods, suddenly people are giving emotional and physical support. That support is what revives neighborhoods. It’s helpful to take notice when people can and do create new possibilities, because that’s how we see what’s emerging. Ultimately, using our wealth to create a new culture means giving form to our deepest values, at the personal, societal, and planetary level, and connecting and collaborating with others who share those values. ■

—From a conversation with Pamela Gerloff

*Paul H. Ray, Ph.D., is a founding partner of Integral Partnerships, LLC, a consulting firm that helps organizations align their internal activities and values with the values and needs of their clients. He is co-author of The Cultural Creatives, which presents the results of thirteen years of surveys and interviews with individuals discussing their values and way of life.*

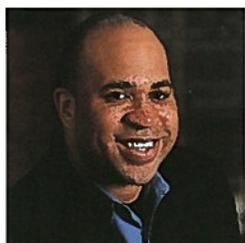


# E M E R G

**New models. New visions. New hopes.  
New dreams. Money transforming society.  
Here are a few snapshots of the emerging  
landscape of change.**

"In a field that is supposed to be color blind, [black Americans] face some of the toughest hurdles raising money in Silicon Valley. Largely shut out of this closed network of investors, investment bankers, lawyers, and business people who regularly meet for breakfast at Buck's in Woodside and schmooze over dinner at *Il Fornaio* in Palo Alto, a growing number of black entrepreneurs are doing something about it. They're forming networks of their own to raise the profile of black businesses and increase their numbers."

—From "Blacks Do End-run on Venture Woes" by Jessica Guynn, *Contra Costa Times*, June, 2001. (See [www.ascendventures.com](http://www.ascendventures.com).)



*Charles Crockett is a partner in Ascend Ventures ([www.ascendventures.com](http://www.ascendventures.com)), a venture capital firm that invests in early stage technology companies.*

All four of our company's partners are African-American. Before we started our own business, we were all senior executives at investment banking and private equity firms. All of us would run across attractive investment opportunities, but our respective firms didn't necessarily have an interest in them. So we decided to pool our own financial resources and invest in private companies. As word got out in the marketplace that there were four African Americans willing to put their own risk capital to work and aggregate the capital of others (sometimes amounting to more than a million dollars), before we knew it, we had a portfolio of sixteen companies. We decided to leave our firms and form the Ascend Venture group.

The biggest way that money has changed things for us is that, because all four of us had been financially successful in

our individual careers before we started the firm, we were able to take capital and deploy it in other situations. We could have done other things that were not nearly as risky, but the money gave us the flexibility to take risks. If we hadn't had the capital to lose, we would never have considered it. If we hadn't first been financially successful, there is no way we could have thought about making these investments in early-stage technology companies.

What distinguishes us from other venture capital firms is that we leverage our own network of women and minorities to find good investment opportunities. For example, we'll find an investment opportunity because we have a relationship with a minority entrepreneur, or we'll hear about a new company because we're close to an African-American student business association, or we come across a company through an organization that is promoting female entrepreneurship. This network allows us to identify attractive business opportunities to which other venture capital firms would probably not have access. The companies we invest in still have to be held to the same standard as other businesses.

Our business model is investing in good businesses. The value of creating successful new businesses can't be underestimated. For us to play a small part in establishing new small companies that will employ hundreds of people and assist many other businesses to become more efficient is important in and of itself. A by-product of our sourcing strategy is that many of the businesses we help create are led by women and minorities. Of far greater importance, however, is that we have to make profitable investments for our limited partners. Otherwise we won't continue to have capital to invest. It is so important for us to have capital to enable others to pursue their dreams. ■

—From a conversation with Pamela Gerloff

# E N C E !



*Laura Loescher is director of programs for Changemakers ([www.changemakers.org](http://www.changemakers.org)), a national foundation that gives grants to organizations practicing and promoting community-based philanthropy; it also helps donors direct their giving toward social change.*

To me, community-based philanthropy is the point where personal transformation and societal change intersect. In this model of philanthropy, diverse groups of people come together to create a common vision for a better future, and this enables change on many levels. Everyone comes to the table with different resources. Some have financial capital; others, in the words of Wayne Muller ([www.breadforthejourney.org](http://www.breadforthejourney.org)),<sup>1</sup> have “wisdom capital.” Grantor and grantee decide together where and how to use the available resources. Through community-based philanthropy, those of us with access to wealth can more fully understand that the real authorities on how to solve social problems are the people who are experiencing those problems directly. Having never been poor or hungry, how fully can I understand what is needed to create systemic and sustainable change in communities where everyone has experienced poverty? As people come together as equal partners in creating community change, they often go through incredible shifts in their perceptions of and actions toward others. I’ve seen people who wouldn’t otherwise cross paths inspire each other to give more, take action on an issue, and be more patient with people who are different from them.

Not only does community-based philanthropy help us make better grant decisions, but the process of making those grants can transform people’s lives by helping us break through the barriers that separate us from one another. Then philanthropy is no longer about helping “those” people; it is about creating a circle of giving and receiving in which we are all nurtured and celebrated. ■

—From a conversation with Pamela Gerloff

<sup>1</sup> For an interview with Wayne Muller, see *More Than Money Journal* issue #26, *Effective Giving: Finding Your Own Path*.

“ . . . many of America’s most ambitious and creative nonprofits have concluded that handouts are no longer enough, that government and altruism can’t improve the lives of the poor. The new nonprofits want to harness themselves and their causes to the unparalleled power of the marketplace.”

—From “Charity For Profit: How the New Social Entrepreneurs Are Creating Good” by Carl M. Cannon, *National Journal*, June 16, 2000 (See [www.communitywealth.org](http://www.communitywealth.org).)



*Bill Shore is founder of Community Wealth Ventures, Inc. (CWV), based in Washington, D.C. Community Wealth Ventures ([www.communitywealth.org](http://www.communitywealth.org)), is a national for-profit subsidiary of the nonprofit anti-hunger organization Share Our Strength. CWV helps nonprofits generate new sources of revenue to support their work.*

Nonprofits need to stop expecting donations simply because their cause is noble. They have valuable, and sellable, assets—expertise, networks of volunteers, long experience in helping people. They need to stop thinking of how to get donations and start thinking of how to market assets. Nonprofits can create their own wealth, enough to effect social change on a vast new scale—lasting, radical social change.

Community wealth is financial wealth that is “owned” by the community rather than by its shareholders. It is tangible wealth, and it can and should be used to benefit the community. It is wealth that is “earned” by rather than transferred to a nonprofit organization. For example, CWV worked with a large health care services provider and discovered that its IT division was providing outstanding technical and computer-related assistance to the organization’s employees. CWV helped the organization formalize these activities and offer them as for-fee IT consulting and training services for all area nonprofits. The organization’s nonprofit expertise and technical personnel were key competitive advantages that have helped them grow in this market.

Whether or not organizations succeed in creating community wealth depends on their ability to think in new ways about assets they may have taken for granted or not initially recognized as such. It all begins by understanding that you are worth more than you think. continued on p. 31

# Societal Change: The Donor's Role

A Conversation with Ellen Remmer

*Ellen Remmer is a board member and manager, with her sisters and mother, of the Remmer Family Foundation. She directs the Family Philanthropy Practice at The Philanthropic Initiative ([www.tpi.org](http://www.tpi.org)), a nonprofit organization committed to increasing the impact of philanthropy in society.*

## Changing Society's Agreements

Part of the way we transform society is by changing how people look at things. We are all responsible for shaping “agreement” in society—about what’s possible, what’s acceptable, what’s right, what’s wrong. For example, we used to agree as a society that women should not work outside the home, or that if you were gay, you had to keep it quiet. Some people or groups, like the media, have greater influence than others on what our agreements are. Those who have access to more resources, like money, have a special opportunity to influence agreement in the world, because they have easier access to opinion shapers—to the media, to nonprofits, to politicians. However, everyone has the ability to shape society’s agreements through the power of their beliefs and actions.<sup>1</sup>

## The Role of Convening People

One of the most powerful roles of the donor is that of convening people. For example, my family foundation supports girls’ programs. When we were looking for youth programs to fund in the Jacksonville, Florida area, we found there were not enough that were positive about girls’ development. They were generally programs like preventing teenage pregnancy, more focused on negatives. We thought, “Why not create exciting, positive programs for girls?”

We found a visionary leader who could see what was needed and what was possible. She suggested that part of the problem was that there was no girls’ agenda in the area. Together, we invited to a lunch anyone who was interested in shaping the girls’ agenda in the county. Those who attended formed an

alliance to identify girls’ needs and build a positive agenda. The cost to my family’s foundation was under \$300 to get the ball rolling! Only a few months later, the First Coast Girls’ Initiative has fifty community leaders and active committees working on research, membership expansion, and training and development. We are very excited about how much has happened so quickly. We believe the initiative will have a significant impact on the region’s support for girls. Though it won’t happen immediately, we believe that, eventually, the “agreements” about girls’ issues and needs will change.

That’s the power of convening. Either perceived or real access to power and resources can change the conversation—or bring one together—to make something happen.

## Our Belief Creates the Power

We often think it’s the money that gives the power. But to a certain extent, it is our belief that creates the power. When I first inherited money, I thought, “Oh wow! This gives me freedom, power, credibility! Now I’ll be able to influence issues I care about.” Money empowered me to change the world because I believed money was the most powerful tool for changing it. Yet, it has become increasingly clear to me that a donor has little impact unless she supports a powerful leader or organization that has a vision and the capacity to implement the vision. If I had had the confidence as a young person in my twenties and had known that all I needed to do was get people together and organize them

around a cause, I could have made more of a contribution to society then. I wouldn’t have had to wait until I got money to do it.

This, of course, is paradoxical, because people do listen to you more as a donor. Because you have a scarce

resource, society has agreed to listen to you more. So, although money gives you additional power to change the world, you can do it without money, too, if you understand the role of convener—to which donors naturally have easier access. The irony is that people often don’t understand that they could play that role until they experience themselves in that role as a donor.

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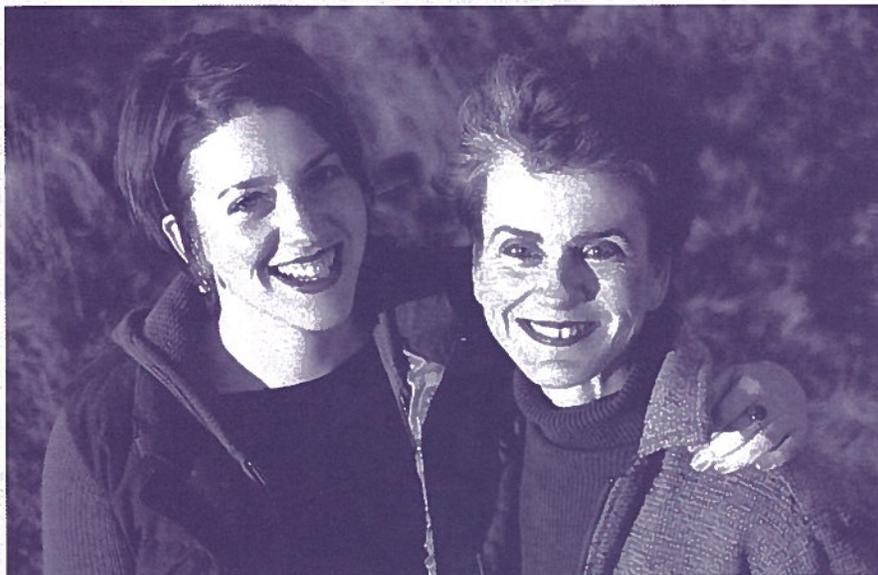
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“You may think you’re regressing,  
but in fact, you’re just higher up  
the spiral staircase.”

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# Changing the Scorecard

By Frances Moore Lappé with Anna Lappé



**M**oney isn't what it used to be. Traditionally, money was not only a means of exchange but also a "ticket" to inclusion: by earning a living through contributing their labor, people both sustained themselves and felt part of the fabric of community life. Unfortunately, though, money has begun to acquire a new meaning, and it is spreading throughout the world: money is becoming the global scorecard.

Today a few hundred people (no more than would fit into Anna's high school auditorium) control as much wealth as half the world's population. Such concentration is far beyond anything wealth holders could possibly use to meet needs for exchange or to feel included in society. In this growing trend, the goal is simply being able to say, "I win. My score in the grand money game is higher than yours." Whether or not this is the motivation of an individual accumulating wealth, our society treats the wealth holder as if this is the purpose of money.

*Frances Moore Lappé is the author of numerous books, including Diet for a Small Planet, first published in 1971. She and her daughter, Anna Lappé, are co-authors of its thirtieth-anniversary sequel, Hope's Edge: The Next Diet for a Small Planet. The book chronicles breakthroughs on five continents that are re-embedding economic life in community values. Frances Moore Lappé is co-founder of two national organizations.*

We give status to those who make the most, counting and comparing the salaries of highly-paid actors and athletes and corporate CEOs.

This trend fuels the concentration of money in ever fewer hands—because how much one has doesn't matter; what matters is getting ahead of the next guy. I remember reading the *Fortune 500* issue on the fifty richest people in the world. The "runner up" to Bill Gates wasn't focused on how happy he was with his billions, but on his plans for

upping Gates in the coming year. In an atmosphere where we publish rankings of the wealthiest people to compare their "scores," there is never an end to the cycle of chasing after more.

## Money as Contributor to the Common Good

To create a healthier human society, we can rethink the role we want money to play. Anthropologist Ruth Benedict's work gives us a clue. When examining what distinguishes high-functioning from low-functioning societies, she found that one critical factor held explanatory power: whether the individual was rewarded in status for self-seeking behavior or for action that benefited the entire community. Where the individual's status was linked to action advancing the whole group, there were positive societal outcomes—less violence, for example.<sup>1</sup>

Changing the reasons we ascribe status to wealth holders—giving status to those who use their money for the common good, rather than to those who achieve the highest money score—could help us take a positive evolutionary step as a human family. We saw the first glimmering of this next step while writing *Hope's Edge*. Talking with so many people around the globe, we found that money is taking on richer meaning beyond simply, "I win." We met those who see that money can become a tool for creating the world we want and a source of legitimate status as community-builders. For example, the Grameen Bank in Bangladesh is often lauded for making credit available to the poor. Just as important, and maybe more, the Bank is also a social movement in which all borrowers must commit to upholding specific principles. Some principles involve practical actions, such as growing vegetables and sending one's children to school; others are less tangible, such as not inflicting injustice. Thus, the newly credit-empowered entrepreneurs are not only their village's new income generators but also creators of healthier community norms.

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## The Donor's Role

*continued from p. 28*

### Donating Transforms the Donor

One thing that fascinates me is that as a donor—and especially, as a convener—you're exposed to incredible, visionary, social change makers in the world. When you meet these leaders, you're able to have your point of view constantly expanded and challenged. That in itself is a transformation process. Donors typically experience a personal evolution, often starting from an arrogant or simplistic point of view, where they think, "I've got the money and I know what to do with it to create the changes that need to happen," and evolving to the awareness that those without the money have ideas, experience, and on-the-ground wisdom that should be listened to. One of the privileges of being a donor is your ability to use your role as a convener to give voice to those who may have a harder time getting heard in society.

Being a donor is a creative process. There is a concept referred to as the spiral staircase of learning. You learn something, and later you notice you're learning it again. You may think you're regressing, but in fact, you're just higher up the spiral staircase. You are simply seeing the concept or issue from a different vantage point. Things may look the same at first, but you now have more context, so you're learning in a deeper way. Being a donor is a constant learning process that ends up transforming you as well as society. ■

*—From a conversation with Pamela Gerloff*

<sup>1</sup> I acknowledge the Landmark Education Corporation, Inc. for introducing me to the concept of changing the agreements.

## Changing the Scorecard *continued from p. 29*

### Appreciating Those Who Contribute to the Common Good

Recently I talked with a friend and businessman who has been told by doctors that he has only a few months to live. For a decade, I have watched him make his company into a nationally recognized model of enlightened practice, really a great place to work. The town where his company is based recently held a parade to celebrate his life and contribution. Hundreds turned out.

Although my friend is wealthy, for him and his community his wealth is not a scorecard. It has never been a way to stay ahead of the next guy. When I spoke with him recently, I could tell how much joy it gave him to be appreciated not for what he made, but for what he gave. I could hear the pleasure in his voice when he told me that the secretary of education had just called to thank him for his leadership. As more people like my friend choose to use their wealth for the good of the community, and more communities give status to that choice, the power of money as scorecard begins to fade.

As long as the status money brings is increasingly detached from what enhances community, our societies—indeed the Earth itself—will continue its rapid decline (measurable by such indices as mounting violence and melting ice caps). Choosing instead to give status to those who use their wealth for the common good, we can help shift the balance toward a healthier global society.

### Each of Us Has Roles to Play

In transforming money into social glue, rather than social divider, each of us has roles to play. We can become conscious of occasions when we ourselves give power or status to others based on the amount of wealth they have, and simply choose not to do it. We can also discover ways that as communities and as a society we can honor and reward those who use their wealth for the common good. In so doing, we can begin to harness the power money truly holds for global transformation. ■

<sup>1</sup> See chapter fourteen, "Synergy in the Society and in the Individual," in *The Farther Reaches of Human Nature*, by A.H. Maslow (New York: Penguin, 1971).

## Unexpected Vision Quest *continued from p. 15*

money hadn't changed the core of my inner values: consciousness, compassion, beauty; honor, humor, humility; unconditional love and personal accountability. So I asked myself: what does a life look like that reflects these values, when it can look like anything?

Grappling with these questions has become a profound spiritual journey. My commitment now is to develop a sacred relationship between who I am and the resources I've been given. Money may have changed everything about the old container that was my life, but it hasn't changed the nature of my soul. It has allowed me the time to

question: what motivates anything I do if I'm not trying to survive? What qualities do I want to have motivate my action? To what is my life dedicated?

My choice now is to be fully present for who I am and what I have. That is the gift of having more money than I need. I am a wealthy, white, well-educated, fifty-two-year-old American woman. Now I say to myself: what is the most creative, loving, passionate, challenging, healing and beautiful life that I can create with those gifts?

My journey has taught me that money changes everything, except that which is most essential. ■

# Gosford Park

Movie Review by Jeannie Affelder

It is not always immediately clear what is happening in *Gosford Park*, Robert Altman's latest film. Conversations among the many characters are mumbled, obscured by rain showers, clanking silverware, and layers of gossip and business dealings. But it doesn't seem to matter much. The film is richly detailed in character and design, the actors' performances are impeccable, and the plot twists are intriguing.



©2002 USA FILMS  
PHOTO: MARK TILLIE

From the perspective of the More Than Money reader, however, the negative depiction of the wealthy characters poses challenges worth exploring.

Described by many as a combination between *Upstairs, Downstairs* (the long-running BBC television series about a wealthy family and its servants) and an Agatha Christie murder mystery, the film takes place at a fabulous English country estate. A dozen wealthy friends and relations arrive with their servants for a weekend of pheasant hunting, lavish dining, and socializing. When someone is murdered, the characters' intertwined lives begin to unravel, revealing a dark side that is complex and, at times, compelling. Even though it may all be intended as a spoof, the images of the wealthy the movie portrays can still be a springboard for More Than Money readers to examine many pervasive stereotypes.

The *Gosford Park* wealthy are, to a person, vain, selfish snobs. They laugh only at others' misery and find joy only in

## Emergence!

*continued from p. 27*

You may wonder: how do we do this without compromising our values or selling our soul? I think what you have to do is to view it as a means to an end. Is thinking this way a distraction? Well, maybe. Is it as distracting as spending six weeks of the year talking on the phone to people to get them to come to a fundraising dinner they don't really want to come to in the first place?

This is what is at stake in creating community wealth: it will determine whether we address our most pressing social needs with whatever leftover resources are available, or instead with the best resources available; it will determine whether

raising their rank in the pecking order. No marriage has love in it. No sexual encounter has tenderness. The servants are proud, hard workers; the rich are bored. Aside from a few intimate moments between Maggie Smith's character and her maid, no one treats a servant with warmth, let alone respect. The parallel worlds of *Upstairs, Downstairs* primarily filled with love and *noblesse oblige* were phony; but the ease with which this film accepts the perpetuation of stereotypes about the wealthy as greedy, cruel, and manipulative is disturbing.

Perhaps all of us, no matter what our financial situation, yearn to be taken care of: never to wash a dish or a shirt, never to cook a meal, always to have servants help us dress up for parties. For those questioning the role of wealth in their lives, the natural desire to be taken care of may clash with values of fairness and justice. Can we accept the comfort and joy that money can bring? Can we justify it with the suffering we see in the world? The wealthy in the film see no suffering other than their own; are we afraid we are like them?

## "To what extent does *Gosford Park* exist for us?"

Although few modern wealthy would admit to having "servants," many of us employ people who clean our homes, mow our lawns, care for our children. What are the social and moral obligations of these relationships? Do we treat these people fairly? Honestly? Do we speak in front of them as if they aren't there? To what extent does *Gosford Park* exist for us? By seeing the film and using it as a springboard for conversation, perhaps the More Than Money reader can dispel some of the myths about the wealthy and uncover the deeper truths. ■

*Jeannie Affelder has worked on stage, in radio, and at home. She lives near Chicago with her husband and their three sons.*

our progress is incremental or monumental; it will determine whether our grant recipients and community partners have the ability to do not only what is popular, but what is right; it will determine whether our grant recipients and community partners have the freedom to invest in themselves and their own operating capacity; and it will determine whether those who live in and work closest to the communities they serve have the freedom to run their programs their way. For these reasons, community wealth means something far more important than money. It means dignity. ■

—Excerpted and adapted from *The Cathedral Within* by Bill Shore and "Profit with Honor" by Tracy Thompson, *Wall Street Journal*, December 19, 1999. (See [www.communitywealth.org](http://www.communitywealth.org).)

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For a list of book resources, visit [www.morethanmoney.org/issue29](http://www.morethanmoney.org/issue29).

Forty percent of Americans find more satisfaction in making money than in spending it.

Twenty-two percent find greater joy in spending it.

— From “Are You Normal About Money?” by Bernice Kanner, as reported in “How We’re Funny about our Money” by Amanda Paulson, the *Christian Science Monitor*, January 14, 2002 (For entire article, visit [www.morethanmoney.org/issue29](http://www.morethanmoney.org/issue29))

- >> In a survey conducted by The Philanthropic Initiative for Bankers Trust Private Banking, the ability to help others was cited as the most special opportunity of wealth.
- >> People who earned their wealth were more likely to cite this as a special opportunity than were inheritors (69% versus 50%).
- >> Other special opportunities of wealth include “freedom to make choices/control over my life” (47% of respondents) and “ability to create breakthroughs” (21% of respondents).

—From *Wealth with Responsibility*  
1996 Survey Results



*“Those two are recent Powerball money. The people by the table are old state-lottery money.”*

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*“If charity cost no money and benevolence caused no heartache, the world would be full of philanthropists.”*

—Yiddish proverb

*“Money is the root of all good.”*

—Ayn Rand

*“In the quiet hours when we are alone and there is nobody to tell us what fine fellows we are, we come sometimes upon a moment in which we wonder not how much money we are earning, nor how famous we have become, but what good we are doing.”*

—A.A. Milne

**“What’s the use of happiness? It can’t buy you money.”**

—Henny Youngman

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- #17 Cross-Class Relationships
- #30 When Differences Divide
- #37 Money and Community
- #40 Money and Relationships

### Money and Identity

- # 3 Money, Work, and Self-Esteem
- # 7 Money and Spirit
- #14 Young and Wealthy
- #18 Art and Money
- #19 Women, Money, and Power
- #22 Money and Death
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### Money and Values

- # 6 Outrageous Acts with Money
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- #28 Who Knows You're Rich?
- #29 Money Changes Everything
- #31 The Everyday Ethics of Wealth
- #35 Money and Leadership
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# **BOLDER GIVING**

**Give** more. **Risk** more. **Inspire** more.

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