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## Editor's Notes

EVER SINCE THE beginning of recorded history, and certainly before, concern with the “spirit” has been part of human existence. Helping others has also been part of our human condition since the beginning. Gaining a better understanding of the relationship between spiritual motivation and identification in philanthropic practice became the primary goal of the 14th annual symposium—the first of the twenty-first century—sponsored by the Center on Philanthropy at Indiana University. For many, philanthropic activity is a way to put to work their spiritual and moral values. Whether rooted in a quest for good karma, adherence to childhood teachings, or a love of our fellow beings, our underlying spiritual values do, in fact, affect our philanthropy.

By bringing scholars and practitioners together to debate, discuss, and examine a variety of findings from different viewpoints, we were able to gain a deeper understanding of philanthropic action based upon spiritual and religious beliefs. In October 2001, the 14th symposium was held in Indianapolis with a capacity audience. A selected sample of revised papers and presentations at the conference form the basis of this issue. In addition, I have included reflections from Virginia M. Esposito and Joseph Foote that were not presented at the conference but are most germane to this issue of *New Directions for Philanthropic Fundraising*.

Many themes were presented and debated during our time together and are reflected in the articles in this work. Among them were

- Philanthropic action based on values of the donor is key in fundraising.

- How is the effect of September 11, 2001, calling us to live out our philanthropic identity? Crises like that of September 11 create a thirst for learning about diversity, faith practices, and other cultures.
- Stewardship has become even more important within our organizations.
- We need to understand the religious pluralism in our society if we are to operate programs that will not be locked into a particular paradigm that prevents us from understanding other people's traditions and values.
- Having the capacity to give does make a difference. How do motives, relationships, and a feeling of good fortune affect giving? Responses differ depending on individual values, context, and orientation. Thus, organizations must build internally diverse communities that will be prepared for societal changes.
- Faith-based organizations have a special role in helping people find conceptual frameworks that work to create joy in giving.
- Faith-based communities are needed to help build community. It is important for church, family, school, and others to educate youth about philanthropy. Changes in faith-based communities will have a profound effect on how we behave.
- How can we articulate a "theology of money"? Fundraisers play an important role in helping donors actualize their philanthropic identity.
- What role should a philanthropic organization play in educating and using the media? How do the media strengthen accountability? Should there be a national campaign on love and giving?
- What is the proper role of government in encouraging faith-based organizations to practice philanthropy?

Claire L. Gaudiani, in "Thinking About the Why of Giving," opens this issue by asking us the important question, "Why should we give?" By examining various sacred and civic texts, we begin to understand why we should give. From Western to Eastern faith traditions to indigenous spiritual practices of the Yoruba faith in Africa

to the American Indian culture, the call to generosity is presented as a way to keep us, our progeny, and our community healthy.

Virginia M. Esposito and Joseph Foote from the National Center for Family Philanthropy follow with a clear call for a vision that brings together faith-guided giving, family support, and a well-funded vehicle (a foundation) to produce great institutions in our society for helping others. Faith-guided giving has much in common with secular family grant making, but the inclusion of the spiritual adds a major dimension.

The particular lure of the wealthy and their giving is often the basis for discussion among fundraisers. Paul G. Schervish and Mary A. O'Herlihy in their chapter in this issue provide a clear picture of the "spiritual secret of wealth" that engenders agape. Schervish and colleagues at Boston College have been researching for almost two decades the relation of morality and wealth. The authors rightly ask, Does the possession of wealth advance or deter personal ethics? Or, put in another way, is wealth a source of vice or virtue?

Mark Chaves from the University of Arizona uses his vast research on the financing of American religion to examine the significance of religion and giving. Religious giving, like other giving, is directly tied to involvement. Thus, more frequent participation in religious activities results in more giving. Conversely, giving goes down when involvement decreases. Involvement of donors in any organization is a key to their giving. An organization that develops strategies to increase the involvement of donors is likely to achieve financial health.

The case study of Habitat for Humanity by Jerome P. Baggett provides helpful insights into the role of a faith-related organization and what it takes to maintain a spiritual base while doing secular work. Can an organization that is based on an individualistic religiosity remain true to a mission that fights "market" forces? Or, more directly, does a preference for pragmatism over dogmatism crowd out one's evangelical origins? Baggett's thoughtful article illustrates the tension between nonprofit organizations and the market in the everyday larger social ecology of American life.

Jo-Anne E. Stately gives us great insight into the role that spirituality and philanthropy play in the lives of American Indians. Her chapter is most instructive in illustrating how we deal with any diverse group or individual and how we come to know who “we” and “they” are. Using the development of the Two Feathers Fund at the Saint Paul Foundation, Stately offers insight into the thought processes for structuring giving and fundraising in Indian communities. This model for cultural giving, nested in a mainstream organization, is worthy of replication.

The last two chapters in this issue, one by Thomas H. Jeavons and Rebekah Burch Basinger and the other by Susan M. Pudelek, provide important insights into the role that faith plays in our professional calling and in our giving. Jeavons and Basinger get at the heart of fundraising as ministry. Their approach offers an important distinction from the conventional secular approach by adding to the fundraising process a vision that giving is a spiritual act and that it is a process of building and defining our own religious values. Stewardship of “God’s” resources becomes a key value. Pudelek shares with us her personal journey in fundraising and giving that might help us gain comfort with receiving as well as giving. Helping people with their giving is, in part, a spiritual practice that in the process helps askers identify their own values.

At a time of crisis, understanding the religious and spiritual underpinnings of philanthropy in the many cultural and global contexts is more important than ever. Our efforts to enhance our personal, professional, and civic lives by building a stronger civil society for all will find guidance in the pages that follow.

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