

Fundraising as a Spiritual Practice: Enhancing the Meaning of our Work

Opening Address
2015 Quaker Fundraisers Gathering
September 30, 2015

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Let me begin by thanking the conference organizers for the invitation to be here tonight. It is lovely to be back in Philadelphia and among Friends here again, and it is an honor and privilege to be asked to start a conversation on a topic about which I care deeply. So I am grateful for many reasons for this opportunity.

Over the next two days you will be engaged in a variety of conversations about fundraising. Most of those conversations will, I imagine, focus on techniques and strategies, or laws and regulations, or trends and innovations in the processes and tools of fundraising. Most sessions for this conference will primarily explore *the instrumental side* of this profession, looking at the best ways to do the kind of work you do to achieve the ends you hope to achieve – which are (presumably) to raise more money for the institutions you serve. Such a focus is typical and absolutely appropriate for a professional conference. I hope all of you will come away from this event with much useful learning.

My intention tonight, however, is to go in a less obviously pragmatic direction, perhaps on “a road less travelled.” My hope this evening is to generate a conversation about ethical values and ideals, about moral goods and spiritual principles, about the meaning and purpose of our work framed in a broader and deeper view. I hope that the learning this conversation generates is still useful; but what I want to pursue here is an exploration of the *expressive and spiritual* side of our work.

This opening session offers a relatively rare opportunity to do this exploration publicly with colleagues in a professional setting, something I think can be very valuable. This opportunity exists because this conference brings together fundraisers on the basis of shared links to a specific religious tradition, Quakerism, which is (I assume) either your own faith or

the faith with which the institutions you serve identify. Sharing that common ground around our connections to this specific spiritual tradition opens a space for the dialogue I hope we can have about the values and meanings of the work we do as fundraisers.

Introduction

What I hope to do here is explore with you some larger questions about some potentially loftier and maybe even more significant goals for this work – more important than just raising money for good causes, as important as that is. Moreover, these are goals that could apply to this work whether one is working for a religious cause or institution, or a secular one. So, I want to build out two conceptual frames for this exploration and conversation.

- The first is the frame of “philanthropy as a civic, social, cultural and ethical practice.” This is philanthropy *not just as fundraising and giving*, but rather as a larger tradition that shapes our civic, communal and moral life.
- The second is the frame of “a Quaker vision of a spiritually grounded and fulfilling life.”

In particular, I want to use these two frames of reference to examine the potential meanings and value of ‘the philanthropic exchange’ – a phrase by which I mean to briefly label ‘the set of interactions around asking and giving and thanking in which fundraisers and donors regularly participate.’ I want to use these frames of reference for exploring the potential meanings and values for both parties to the philanthropic exchange. That is, for both the asker and the giver.

Initial Assumptions

Before I do that, however, it may be helpful to say a few words about the assumptions with which I start, and the conclusions I expect to reach.

The title I was given for this session was, “Is fundraising a spiritual practice?” That is a question. My first answer is, “It depends.” It depends on the manner in which it is undertaken, and the values which it embodies. I have seen fundraising practiced in ways that resemble crass forms of marketing that are manipulative at best, even deceptive at worst. On the other hand, I have seen fundraising practiced in ethically, even spiritually centered ways that help potential

donors to connect with their own innate generosity and find personal fulfillment in supporting morally laudable causes.

So I begin with the presumption that fundraising indeed *can be* a spiritual practice. But whether it is – or is not – will be determined by how fundraisers understand it, and so pursue it. My intention now, then, is to make an argument that in order for fundraising to be a spiritual practice it must embody some very specific attributes and values as elements of this practice. My hope is to describe both the aims and the characteristics that mark fundraising when it is a spiritual practice. To do that, I need to begin by defining this key term, “spiritual practice.” (After this I will return to the two frames for exploring all of this.)

Spiritual Practice – A Broad View

In general and overarching terms, we can understand a “*spiritual practice*” to be “*any set of activities or behaviors that we undertake deliberately, perhaps routinely, to become better connected with, nurture, or give expression to the spiritual aspects of our lives.*” Traditionally this would include things like prayer, meditation, reading spiritual texts, giving alms, yoga, acts of communal worship and the like. However, in contemporary times many of us have come to recognize that a wider variety of activities – other exercise routines, hiking in beautiful places, gardening, baking bread, and many others – can be spiritual practices. That is to say, these are activities we may enter into with the intent and as a way of quieting our minds, stilling our restless spirits, seeking a deeper awareness of the world’s condition and our own, opening ourselves to a sense of the Divine Presence (however we understand that), and seeking moral insights and meaning to guide our lives.

In their very valuable work on spiritual practices Dorothy Bass and Craig Dykstra tell us that “[spiritual] practices address fundamental needs and conditions through concrete human acts. . . . Practices, therefore, have practical purposes: to heal, to shape communities, to discern. Oddly, however, they are not treasured only for their outcomes. Just taking full and earnest part in them is somehow good in itself.”ⁱ

It is very interesting that this vision of “practices,” as actions or exercises we undertake to achieve spiritually and morally desirable ends, and which have inherent value in their repetition, closely parallels the use of this term in virtue ethics, another school of thought I think has great

value for those engaged in philanthropy.ⁱⁱ Spiritual practices and virtuous behaviors – which in some cases are identical – generate both “external goods” and “internal goods.” That is to say, they generate both benefits for others which can be demonstrated, and benefits for one self which are real even if not readily visible. This explains how, sometimes, when we set out to do something selflessly focused on doing good for others, we also find ourselves doing something surprisingly good – and maybe very pleasant – for ourselves. (This is a paradox we will return to later.)

In general terms, then, we might describe as “*spiritual practices*” any set of *activities we engage in with the intent of opening, deepening or giving expression to our connections with that which is transcendent, or holy, or fundamentally good and right.*

Spiritual Practice & Fundraising

Now, moving to the specific, let me first note that as I talk about fundraising as a spiritual practice I will use the term “practice” here in a distinctive way. Two of the primary definitions of a “practice” we find in the dictionary are: First, “a habitual or customary way of doing something;” and, second, “the exercise of an occupation or profession.”ⁱⁱⁱ These two meanings meld nicely around the practice of fundraising.

Fundraising is a “profession” – though often undertaken less formally by persons who are not paid for their services – which certainly has many habitual or customary ways of doing things that we think are necessary to raise money. In keeping with the modern understanding of “the professions,” it is also “a kind of work that requires special training and knowledge, that is supposed to be of public service, and that has a clear code of conduct.”^{iv} So I am certain we can talk about fundraising as a professional “practice” in the same way we talk about the practice of law or medicine or teaching.

In talking about fundraising as a “*spiritual*” practice, however, I am claiming something more. I am claiming that *this work or profession can derive from, be interwoven with, and give expression to those aspects of our selves – of our essential humanity – in which we seek purpose in our lives, by which we make meaning in our lives, and in which we recognize those facets of our lives that are fulfilling because of the ways this work can bind us together with other persons*

in a community of moral purpose. It can be work through which we both find for ourselves, and give to others, meaning and joy and solace and wholeness.

Spirituality is that element of our existence and experience in which we connect with the transcendent, what some have called “the Holy;” with the aspects of our lives and world that enliven us for reasons we cannot understand, that open us to experiences of beauty we cannot explain, that give us courage and resilience in the face of challenges and sufferings we may never have imagined. It is in the spiritual elements of ourselves that we discover our capacities for empathy, our sense of deeper purpose, and our own needs to act with kindness, promote justice, and grow in generosity towards others – so as to be linked with others in order to become whole ourselves.

The Dalai Lama asserts that there are two key recognitions that come to those who are spiritually grounded and awake, and which lead them to fulfilling and morally admirable lives. Those two key recognitions are: First, a recognition of our shared humanity, which is manifest in our essential, shared human aspirations for well-being and shared aversions to suffering; and, Second, a recognition of our interdependence with one another, our need to be engaged with one another, to be able to create lives of meaning and virtue. We can’t do that alone. We cannot create lives of meaning, without interacting with others.

The Dalai Lama further argues that from these two recognitions together arises a bias to or instinct for compassion; and that affirming and exercising compassion is a fundamental principle of all the great moral philosophies, usually expressed in some form of the ‘golden rule.’^v

The first key assertion I make tonight, then, is this: Whenever we human beings recognize, nurture, and pursue our own spiritual instincts and capacities – and ground ourselves in fruitful spiritual practices, usually shared with others – we will find our deepening humanity leading us to compassion and generosity for others.

Moreover it is clear that the converse of this is true as well. That is to say, acts of giving to and caring for others offer some of the most important opportunities any of us ever encounter to deepen our own spirituality. In a few words from one of his many luminous writings Henri

Nouwen observes, “Every time I take a step toward generosity I know I am moving from fear to love.”^{vi} Moving from fear to love is, I would argue, one description of the essence of spiritual growth. (Go look in the Gospels and see how often Jesus’ message to his hearers is simply this: “Be not afraid.”)

In addition to Nouwen’s insight, our own experiences may well illuminate for us what the outcomes of fundraising as a spiritual practice should look like. When we make fundraising a spiritual practice that affirms the abundance of the universe, and the grace of its Divine source, then in addition to garnering more resources for good works in the world, we will see a growth in compassion and generosity and moral depth in both those who ask for and those who give money for these purposes. Giving even becomes a process for some donors by which they create their own “moral autobiography.” They give expression to their sense of who they are – or want to be, as their “best selves” – by the ways they give to make the world better.^{vii}

That is an ideal outcome for the philanthropic exchange. But I want to examine more closely what the work of fundraising must look (and feel) like to enable such outcomes. So let me turn back to my two frames of reference for understanding fundraising as a spiritual practice.

A Broader Vision of Philanthropy

There is now – at least some would claim – an academic field called “philanthropic studies.” One of the struggles for those of us who teach and write in this field is to promote a wider and deeper understanding of “philanthropy;” to encourage the recognition that philanthropy is a phenomenon that is broader and more varied than just the activities of seeking and giving money for charitable purposes. The founder of this field, Robert Payton, defined philanthropy as “voluntary action for the public good.”^{viii} This is a definition in which “philanthropy” encompasses all kinds of giving and voluntary service intended to address the needs and enhance the welfare of a community at-large as well as its individual members – perhaps especially its disadvantaged members.

You and I and the vast majority of people in the U.S. today are “*philanthropists*” by Payton’s broader definition. A number of notable historians have argued that the widespread practice of philanthropy – that is, *people voluntarily giving generously of their talents and time*

as well as their treasure, to serve in roles and act for purposes that better their communities and society as a whole – is a critically important and distinguishing characteristic of American culture. They argue that it is one of the distinctive features of our country that has played a key role in supporting its success from its origins.

Alexis de Tocqueville, a famous French writer who toured the U.S. in the 1820's and 30's, was astonished at how voluntary associations – groups composed of 'ordinary people' organizing for collective action and giving of their own time and effort – played such key roles in getting things accomplished that communities needed done.^{ix} Daniel Boorstin (a great American historian and former head of the Library of Congress) wrote (140 years later) about how the voluntary service and private giving of so many people played a vital role in creating many of the public and private institutions which previously and currently contribute crucially to the quality of life in our country and various communities.^x If we take even a quick look at the statistics on giving and volunteering in the U.S., we can immediately see how important people's willingness to give generously of their time as well as their money is to the well-being of our communities.

The latest report of *Giving USA*, an annual study of charitable giving in the U.S., shows contributions topped \$358 billion in 2014.^{xi} This 'best year ever' reflects an economic rebound after the great recession, and a large (though not surprising) increase in mega-gifts from the ultra-wealthy. It is surely good that many who are very wealthy are sharing their fortunes, but it is just as important for the health of our communities that many people of more limited means also contribute. The practice of charitable giving allows everyone in a community a chance to express their moral vision in their own terms, and offers many a first opportunity for participation in causes they care about.

Perhaps even more remarkable than the giving totals, however, is that the most recent statistics show at least 25% of the U.S. population volunteers in some formal setting (for an organization) on a regular basis. The number has held fairly steady at this level for the last five years. The median commitment of hours to such service is 50 hours per year. Assigning a conservative figure of \$15 per hour to their labor means individuals gave at least \$47 billion worth of their time to help their communities in 2014.^{xii}

The work professional fundraisers do stands within, and is one element of, this broader stream of historic and contemporary practices that constitute philanthropy. Philanthropy at its core begins in and is sustained by moral, some might say spiritual, impulses. These are our “better instincts,” our “better angels,” our inherent urges to improve the world we live in: to reduce human suffering, to create beauty, to advance progress in the arts and sciences, to preserve the natural world, to create a more just social order, and to support our explorations and expressions of moral and spiritual insights.

Payton suggested that *to study the history and practice of philanthropy is to study “the social history of the moral imagination.”* We all are creatures who are capable of “moral imagination;” capable of seeing the ways the world is flawed, but also the ways it could be better. The practice of philanthropy (in its broadest terms) is about honoring and exercising and acting on that moral imagination with whatever resources we have or can muster.

I would suggest to you that the work of fundraisers can become a spiritual practice when we are evoking that moral imagination in others as well as nurturing it in ourselves. I want to suggest that the way you do your work as fundraisers can contribute to sustaining and enhancing that collective moral imagination, to sustaining and enhancing this larger tradition and practice of philanthropy. Or it might not. It depends, I think, on how you build relationships with donors (and potential donors), and how you make your appeals for their support.

I believe you are likely to be sustaining and enhancing this larger tradition, and making fundraising a spiritual practice:

- When you build relationships with donors in ways that show you value them for who they are, not just what they can give; and that you value them as members of a community, not just individuals with money. The deepest roots of philanthropy are found in individuals’ moral imaginations, compassion for others, and a broad and deep sense of community.

You are likely to be sustaining and enhancing this larger tradition:

- When you approach donors for their support by describing opportunities to make a difference for good in the world; not always stressing the struggles, even desperation others may face, but highlighting where there is grace and courage as well.

You are likely to be practicing fundraising as spiritual work:

- When you ask donors for their support by appealing to their best qualities, instincts, and potential; thereby affirming and uplifting what is best in them.

You are likely to be sustaining and enhancing this larger tradition:

- When you respect donors' decisions to give – *or not to give* – as reflecting with integrity their sense of who they should be as moral actors in the world.

When you do these things you are making fundraising a spiritual practice.

Fundraising is then a spiritual practice because it is about connecting with people at the level of their deepest longings for a better world, which is, I would suggest, the level of our psyche where we most often find the Divine Spirit at work. It is about helping donors be the best people they can be – just perhaps the people they really want to be – in terms of exercising and enhancing their own compassion and generosity around work that engages their imaginations and empathy. Then it is work that may help our donors (and ourselves) become better able to discern how the Divine Source of meaning and beauty and mercy is moving in a particular time and place – and in the universe – and so find more opportunities to live lives of love and generosity, courage, wholeness and meaning.

What this spiritual practice requires of fundraisers is, first, a willingness to believe that most human beings – we should assume all – harbor deep instincts for generosity within them that they want to give expression. It also requires absolute integrity; active listening and keen attention that allow us to gain a deeper understanding of a potential donor's motives to give. It requires consistent, open and genuinely caring communication with a donor.

The bonus for fundraisers is that pursuing your work in line with these standards and skills in your own life creates wonderful opportunities for your own growth. Indeed, I would be so bold as to suggest committing yourselves to some spiritual practices in your own life, if you have not already. Committing to practices that help expand your own openness and attention and compassion may be a necessity to deepen your ability to do this work in this way.

Pursuing that suggestion turns me to the second frame of reference I spoke of earlier, which is the Quaker vision of a spiritually grounded, moral and fulfilling life.

A Quaker Vision of Fundraising as Ministry

The description I have offered of how fundraising can be enacted as a spiritual practice is in harmony in many ways with Quaker insights about how one lives a fulfilling life. It resonates with several key convictions of Quaker faith. Let me describe briefly how this is so.

The books different groups of Quakers have written to describe the beliefs and behaviors that their members should hold to have often been entitled, “Faith & Practice.” This is because one core conviction of Quakers is that our lives must include both these elements of spirituality to be whole. How we experience, and so come to understand and describe, the Presence of the Holy in the world; this is the foundation of “faith.” This experience and our comprehension of it matters in many ways, not least of which is because when it is deep and true it helps us become more whole, caring and compassionate people. Finally, then, closing this virtuous circle, it is only through our efforts to live out our spiritual principles and insights – by “practicing” (in several senses of that word) our faith – that we can come to a fuller understanding and deeper appreciation of those insights of our faith.

So a first essential element of Quakerism that would support pursuing fundraising as a spiritual practice is our conviction that the spiritual and practical aspects of our lives are always, and should be, inexorably intertwined. Quakers have long believed that our faith should inform our work, and our work should express our faith, in whatever ways this is possible.

There are then *four other essential convictions of Quaker faith* I want to highlight here that are particularly relevant to this conversation about how we can make some aspect of our lives a spiritual practice.

The second conviction – the most fundamental of all – is that there is a core, life-giving, creative Divine Presence in the universe that we all can connect to and have a direct, immediate experience of and relationship with. This Presence, this Holy Reality, is the ground of all being. Friends have called this God, the Living Christ, the Holy Spirit, and many other names.

A third conviction is that this Divine Presence is not only transcendent but also immanent. That is to say, we can experience it in the day-to-day course of our lives, in the mundane details of our lives, as well as in the ‘peak moments.’ We can experience it in the

‘counting house,’ if you will, as well as the meetinghouse. Indeed, it is the fact of the immanence of the Holy that makes possible the practice of our faith in the business of our daily lives. As members of families, as students or teachers, as professionals or crafts people, as members of communities and citizens, we can always be guided by this Divine Reality, because it is always, potentially at least, near-at-hand.

The fourth conviction is that this immanent Divine Presence is actually even found within us. Friends have traditionally called this the Inner Light, or the Inward Teacher. The claim here is that one reason we can know the Divine as present in our day-to-day lives is because we are all bearers of a spark of the Divine in our selves. And this measure of the Inner Light gives us the capacity to recognize and answer to the Presence of the Divine in other human beings.

If these four convictions (or claims) are true, then they form the foundation for pursuing the spiritual practices which change our lives and our world for the better. Quakers’ experience has been that in our practices of individual prayer or meditation, and in our corporate worship, and in our daily life in the world, the Divine Spirit sometimes leads us to and empowers us for – and, if we keep ourselves open, can guide us in – *that work in the world which is very specially and specifically our work.* It is in this vein that William Penn asserted, “True Godliness doesn’t turn [people] out of the world, but enables them to live better in it, and excites their endeavors to mend it ...”^{xiii}

This underlying perspective parallels and supports yet one more – *a fifth fundamental Quaker conviction* – that explains why we might engage in fundraising as a spiritual practice. This is *our belief that every person in our fellowship has a ministry of some sort, for which they have been given gifts to share and capacities to exercise; and through which they can contribute, with the power and insight that comes from the Holy Spirit, to the betterment of our community and our world.*

A Friends Meeting is not supposed to be a community without ministers, as is sometimes mistakenly claimed. Rather it is supposed to be a community without laity; a community that fully engages the gifts of ministry (in their amazing variety) of every member. And often those ministries may be manifest in the professions those members pursue in the world. Why not in fundraising?!

A number of years ago I wrote a book (with a Mennonite colleague) about the vision of fundraising as ministry. In it we defined “*ministry*” as “*any activity [we undertake] if its intent is to make the presence and love of God visible, tangible or meaningful to others.*”^{xiv} In doing the research for that book we were privileged to meet and interview many individual fundraisers for whom this was true of their work. They were organizing fundraising programs, and conducting their own relationships with donors, in ways that were all about (as Quakers would put it) “answering that of God everyone.” They were all about nurturing the moral imaginations of their donors; and all about encouraging their generosity for a range of causes. None of these fundraisers happened to be Quakers, but they were all doing fundraising as ministry. They were all demonstrating how fundraising can be pursued as a spiritual practice.

A Conclusion & Invitation

I’ve offered a lot of words here tonight – probably too many – so let me see if I can offer a more concise summary and invitation to embrace a vision of fundraising as a spiritual practice, as a ministry, if you’ve not already done so.

At the heart of all I’ve said here is a claim and affirmation that there can be an awesome, positive spiritual and moral power found in the acts of asking and giving and thanking that form ‘the philanthropic exchange,’ the central events of philanthropy.

- If the act of asking engages the moral imagination of a donor by presenting a vision of need or opportunity for how the world can be better, and a vision of a way that can be pursued, and an invitation to participate in this good work; then that asking offers a chance to for a donor to exercise compassion, a fundamental spiritual virtue that can be positively life transforming for the donor.
- If the act of giving offers a donor a chance to affirm and extend their moral vision for the “mending of the world,” then it can also be an act in which they realize hope, and they can be empowered and affirmed in acting as a moral agent. And if they may be empowered and supported to do more of this in the future, then perhaps they will ‘write’ – by their giving and service – a moral autobiography of themselves that makes them examples of the Spirit of the Divine at work in the world.

- If the act of thanksgiving that a fundraiser or institution offers in gratitude for a gift conveys the sense of how so much of the good work to be done in the world requires us to acknowledge and accept our need for one another, and to become loving agents of a loving Divine Presence; well, then we begin to weave the tapestry of mutual care and compassion which is essential to undergird a deeper quality of life in all our communities.

Finally, as I noted before, there is a paradoxical interplay between the generosity we offer freely to others and the benefits that may come to us in the process. One of the leading scholars of generosity puts it like this:

“Generosity is paradoxical. Those who give, receive back in turn. By spending ourselves for others’ well-being, we enhance our own standing. In letting go of some of what we own, we better secure our own lives. By giving ourselves away, we ourselves move toward flourishing. This is not only a philosophical or religious teaching; it is a sociological fact.”^{xv}

So what is – potentially, at least – especially meaningful and fulfilling in the work of fundraising?

Well, simply put, fundraisers are the people who get to invite others to participate in this wondrous paradox. Fundraisers are the people whose work it is to shepherd this process of asking and giving. And when we do it well, in ways that are honest and compassionate, and full of care for the hearts of the donors as well as the cause to be served, then it can bring blessings to all involved, and it ought to be a joy. Moreover, fundraisers, finally, are the people who get to do the thanking, which (at least for me) is always the place of the greatest joy. True joy is always, I think, a sign of the Divine Presence; indeed, a sign of the essential generosity of the Holy Spirit.

When we do our work well, when we make it a spiritual practice, one that is in touch and resonates with the endless Divine Source and Spirit of Generosity that undergirds all of creation, we will experience this work as deeply meaningful, as a blessing for all involved, and surely as a spiritual practice.

End Notes

- ⁱ p. 6-7, *Practicing our Faith, 2nd Ed*, Dorothy Bass & Craig Dykstra (San Francisco, CA, Jossey-Bass, 2010)
- ⁱⁱ *Nicomachean Ethics*, by Aristotle, and *After Virtue*, by Alasdair MacIntyre, are the two seminal texts on virtue ethics. *Virtuous Giving*, by Mike Martin, offers a brilliant and accessible explanation of virtue ethics and their application to thinking about philanthropy.
- ⁱⁱⁱ p. 1028, *American Heritage Dictionary*, (New York, Houghton Mifflin Company, 1980)
- ^{iv} For very thoughtful and well informed discussions of what defines a “profession” or “professional field,” see *Professional Ideals*, Albert Flores, ed., and *Professions in American History*, Nathan Hatch, ed.
- ^v For a full and eloquent exposition of these ideas, see the Dalai Lama’s book, *Beyond Religion: Ethics for a Whole World*. (New York, NY, Mariner Books, 2011)
- ^{vi} Henri Nouwen, a renowned Catholic priest, who was both a contemplative and activist, was the author of many books. I can no longer trace the source of this quote. Among his writings that speak to these points, however, is a lovely small volume entitled *A Spirituality of Fundraising*. (Nashville, TN, Upper Room Books, 2010)
- ^{vii} Paul Schervish is an exceptional scholar who has written extensively on fundraising, moral values, and the behavior of high-wealth donors. An article to start with would be, “The Moral Biography of Wealth: Philosophical Reflections on the Practice of Philanthropy.” (In *Nonprofit & Voluntary Sector Quarterly*, Vol. 35, No. 2, September, 2006)
- ^{viii} Two books by Robert Payton, one co-authored with Michael Moody, define and illuminate the key elements of this broader vision of philanthropy and “philanthropic studies.” They are: *Philanthropy: Voluntary Action for the Public Good* (New York, NY, MacMillan, 1988) and *Understanding Philanthropy* (Bloomington, IN, Indiana University Press, 2008)
- ^{ix} *Democracy in America*, de Tocqueville’s most significant work, has usually been published in two volumes. A chapter (from volume 2) highlighting his key observations on this subject, entitled “On The Use Which Americans Make of Public Associations in Civic Life,” can be found in *America’s Voluntary Spirit* ed. Brian O’Connell (New York, NY, The Foundation Center, 1983. Pp 53-57)
- ^x See the speech of Daniel Boorstin entitled “From Charity to Philanthropy,” excerpted as Chapter 19 in *America’s Voluntary Spirit* ed. Brian O’Connell (New York, NY, The Foundation Center, 1983. Pp. 129-141)
- ^{xi} Figures from the “Highlights” of *Giving USA 2015*, researched and published by the Lilly Family School of Philanthropy, Indiana University, Indianapolis.
- ^{xii} “Economic News Release: Volunteering in the United States, 2014”. Found at website for the Bureau of Labor Statistics, <http://www.bls.gov/news.release/volun.nr0.htm> .
- ^{xiii} William Penn cited in *Christian Faith and Practice in the Experience of the Society of Friends*, London Yearly Meeting, §395, 1960.
- ^{xiv} p. 5, *Growing Givers Hearts*, Thomas Jeavons and Rebekah Basinger (San Francisco, CA, Jossey-Bass, 2000)
- ^{xv} p.1, *The Paradox of Generosity*, Christian Smith and Hilary Davidson, (New York, NY, Oxford Press, 2014)