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Part I

Catholic Philanthropy in America: A Curriculum Guide

by Mary J. Oates

Introduction

This course aims to deepen student understanding of the character, historical evolution, and significance of Catholic philanthropy in American life. We will explore ways in which religious, class, and ethnic values shaped the philanthropic initiative and benevolent organizations of a rapidly growing church from 1800 to the present. The altruistic visions, associations, and labor services of ordinary parishioners, who have been characterized at various points in time as “outside the mainstream” of American philanthropy, will be integral to this exploration.

Religion has always played a critical role in shaping the American social conscience and in defining the nation’s independent sector. While the obligation to charity is a tenet of all religious faiths, important denominational differences in benevolent priorities and styles have traditionally marked its expression. Catholic philanthropy has contributed distinctively to American understanding of the role of private giving in furthering the common good. The altruistic experience of the nation’s largest religious denomination represents a critical part of American social history.

Over the past two centuries, social and economic changes within church and society have provoked lively debate among American Catholics about the meaning and style of religious giving. Their church has always expected them not only to support their local parishes and dioceses, a responsibility in justice, but also to undertake corporate benevolence, an obligation in charity. Catholic teaching about philanthropy emphasizes the essential link between gifts of money and gifts of voluntary service. Unless accompanied by personal service, however modest, financial contributions do not fully satisfy the religious call to give. By stressing the significance of gifts of service as well as of money, the church enabled members of every economic class to participate in its works of collective charity.

While their religious tradition called on American Catholics to assist those in need, the church did not mandate the strategies they should use to fulfill this call. As a result, their charitable responses were innovative and wide-ranging. Economic crises, in particular, summoned resourceful organization and ongoing exploration of the meaning of religious giving in the light of new social needs.

During much of the nineteenth century the Catholic community, in the aggregate, became less rather than more affluent, and its philanthropic responses were challenged by increasingly severe social dislocations that accompanied immigration and industrialization. Since financial contributions from a poor and working-class membership were individually small, Catholics relied on collective action to raise needed funds. At the same time, more than most religious philanthropies, Catholic charitable agencies depended heavily upon contributions of voluntary service, particularly from members of religious sisterhoods.

Religious, class, and ethnic values have profoundly shaped Catholic philanthropic initiatives and benevolent organizations from 1790 to the present. Until the present century, largely because of religious tensions, Catholics carried out their philanthropy in separate societies, institutions, and agencies. Within the church itself, ethnic differences among Catholics prompted the establishment of separate national parishes and charities and also provoked disputes about priorities in giving, the organization of religious charity, and the locus of authority over benevolent resources.

In scale and ethnic heterogeneity, the Catholic church probably represents American society more than any other single religious denomination. Its corporate efforts over two hundred years to address social needs demonstrate graphically how parishioners of every social class united voluntarily to assist the needy through financial gifts and personal service.

The struggle of American Catholics to raise funds and adapt benevolent strategies to address changing social needs continued as they advanced economically and socially. Only in the mid-twentieth century, with the emergence of a significant middle class, did the Catholic philanthropic sphere broaden, to a degree, to encompass higher education and social reform activities. And only then were sufficient resources available to begin to endow charitable institutions and establish charitable foundations.

The basic text for this course is the author's book, The Catholic Philanthropic Tradition in America (Bloomington: Indiana University Press, 1995) by Mary J. Oates. This curriculum guide draws on that source for descriptions of weekly units. A "Review of the Literature" and an "Annotated Selected Bibliography" accompany the *Curriculum Guide*. The bibliography includes the most significant published materials in the field of American Catholic philanthropy, related studies in church history, and, for comparative purposes, a number of important recent studies of mainstream Protestant giving.

This *Curriculum Guide* is intended to serve as a resource in the development of both graduate- and undergraduate-level courses in American Catholic philanthropy. Suggested readings, discussion questions, and research topics accompanying each unit are suitable for both undergraduate and graduate level courses. However, readings considered especially appropriate for graduate-level courses are marked with an asterisk (*), whereas discussion questions and research topics have been divided to reflect the different emphases of undergraduate and graduate coursework.

Background Reading

Jay Dolan, The American Catholic Experience: A History from Colonial Times to the Present (Garden City, New York: Doubleday & Co., 1985).

Roger Finke and Rodney Stark, The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy (New Brunswick: Rutgers University Press, 1992), *chapter 4*.

George Gallup, Jr. and Jim Castelli, The American Catholic People: Their Beliefs, Practices and Values (Garden City, NY: Doubleday, 1987).

Andrew Greeley, Ethnicity in the United States (New York: John Wiley, 1974).

Hugh J. Nolan, ed. Pastoral Letters of the U.S. Catholic Bishops, 4 vols. (Washington, DC: National Conference of Catholic Bishops, 1984).

John E. Tropman, The Catholic Ethic in American Society: An Exploration of Values (San Francisco: Jossey-Bass Publishers, 1995).



Unit 1**Early Catholic Philanthropy (1790-1840)**

The Catholic understanding of charity differs in important respects from that of other Christian denominations. Catholic and Protestant churches alike called on their members to give. As God's stewards, they were to develop their talents and material resources, and, in proportion to their means, to contribute to the amelioration of society. Protestants, however, believed that they would be saved by faith and that their benevolent work witnessed to the genuineness of their faith. While the Catholic church concurred that benevolence indeed testified to inner faith, it taught also that eternal salvation depended on good works, and Catholics earned spiritual merit to the extent that they met this sacred obligation.

More than other denominations, the Catholic church contends that religious charity demands that the needs of the poor, spiritual as well as material, take priority among good works. This is "a divine command whose text is never revised," (W. Kerby 1930, 95). In papal encyclicals, episcopal letters, sermons, and church publications, all heavily buttressed by scriptural examples, Catholics for two centuries have been consistently reminded that Christ put "His work among the poor on the same level with His miracles as a testimony to His divinity." (O'Grady 1929, 18). Fearing the effects of Protestant proselytizing on the Catholic faith of the poor, they focused their benevolence heavily on needy children.

In contrast to many religious groups, the Catholic church does not deny membership to those who do not contribute to its support and to its benevolent works. However, it teaches that it is by participating in these works that parishioners attest publicly to their religious faith. Because the church's corporate works of charity are an integral element of its spiritual life, faithful Catholics support them as generously possible. Catholics who argued that works of charity should not be bound by denominational ties were reminded to meet religious obligation to their church's charitable institutions.

A third distinguishing element in the Catholic definition of charity was its unusually strong emphasis on gifts of personal service. Contributions of money did not exempt anyone, even the rich, from giving of themselves in some way. "They alone love who take a personal interest in those whom they would benefit." (Spalding 1902, 741). Despite the central role played in Catholic charity by religious orders, the church never taught that this was a sphere reserved to them. Rather, joining in the church's works of charity was a duty of every Catholic.

Catholic charity was also distinctive in its stress on the importance of collective giving. While praiseworthy, the person who gave individually was deprived of special blessings that could be earned only by uniting with fellow believers in the works of charity of their church. As a result, to a far greater degree and far longer than other denominations, the Catholic church in America owned, conducted, and financed charitable institutions. Protestants, in contrast, increasingly viewed the relief of the poor as a state obligation in justice, and while they continued to support them generously, their denominational charitable agencies gradually became independent of church control. When John D. Rockefeller called on generous Americans to give less attention to relief of the poor and more to pressing issues of social reform, a leading Catholic social reformer urged Catholics not to forget that "the Church is not merely nor mainly a social reform organization.... True and adequate charity includes justice, but justice does not include charity." (Ryan 1909, 776-80).

In the 1790-1840 period, Catholics were still few in number, geographically scattered, and largely poor and working class. Thus financial support of the church and its charities presented a perennial challenge. Proven means of church financing that had long benefitted the church in Europe were simply not feasible in early nineteenth-century America. Although tithing had existed in an earlier period in the Spanish and French territories of North America, the practice ended when the United States acquired these lands.

A few Catholics of this early period became very wealthy, and some of them generously supported a variety of charitable endeavors. Among them, for example, was realtor and cotton merchant John Mullanphy of St. Louis who in 1828 enabled the Sisters of Charity to open the first hospital west of the Mississippi River. However, endowments for individual parishes, dioceses, and charitable institutions were, for the

most part, out of the question, given the limited means of most church members. Thus the church in America had to rely mainly on the free-will contributions of members.

Pioneer Catholic charities were small, parish-based, and relatively independent of one another. Parishioners, recognizing that their limited funds could do more good if they collaborated in their charitable work, soon formed benevolent societies to build and support parish schools and orphanages, staffed, wherever possible, by members of religious sisterhoods. In 1809, Elizabeth Bayley Seton, a Baltimore widow, established the Sisters of Charity, the first native sisterhood, whose members devoted themselves to nursing the sick, caring for orphans, and teaching poor children. Similar groups soon appeared to join in these good works. Without the contributed services of these female communities, Catholic charities could not have grown as rapidly as they did.

Nineteenth-century bishops conducted their dioceses on a hierarchical model. It was up to the grassroots laity to get right behind them, present a united front (despite growing ethnic diversity), and support the church and its expanding charitable endeavors. Something of a siege mentality prevailed, since anti-Catholicism was common in many places. This "us and them" manner of thinking encouraged a separatist stance in addressing social needs.

Readings

Titles marked with an asterisk are considered especially suitable for graduate-level courses.

Mary J. Oates, *The Catholic Philanthropic Tradition in America* (Bloomington: Indiana University Press, 1995), *chapter 1*.

*Orestes A. Brownson, "Charity and Philanthropy," Catholic World 4 (1867): 434-46.

*Joseph I. Dirvin, Mrs. Seton: Foundress of the American Sisters of Charity (NY: Farrar, Straus, and Cudahy, 1962).

Jay Dolan, The Immigrant Church: New York Irish and German Catholics, 1815-1865 (Baltimore: Johns Hopkins University Press, 1975), *especially chapter 7*.

S. Daniel Hannefin, Daughtezrs of the Church: A Popular History of the Daughters of Charity in the United States, 1809-1987 (Brooklyn: New City Press, 1989).

William J. Kerby, "The Catholic Standpoint in Charity," in Intelligent Philanthropy ed. Ellsworth Faris (Chicago: University of Chicago Press, 1930).

Mary J. Oates, "Interpreting the Stewardship Mandate," New Theology Review 9 (November 1996): 10-23.

*Theodore Roemer, "The Leopoldine Foundation and the Church in the United States (1829-1839)," U.S. Catholic Historical Society, Monograph Series 13 (1933): 141-211.

Robert Solow, Work and Welfare, Tanner Lectures in Human Values (Princeton: Princeton University Press, 1998).

Background Reading

*Mary Ewens, The Role of the Nun in Nineteenth Century America, 1971 [Reprint] (New York: Arno Press, 1978).

Clifford S. Griffin, "Converting the Catholics: American Benevolent Societies and the Ante-Bellum Crusade Against the Church," Catholic Historical Review 47 (1961): 325-41.

*James J. Higgins, "John Mullanphy and His Contributions to St. Louis," M.A. thesis, Catholic University of America, 1940.

John O'Grady, The Catholic Church and the Destitute (New York: Macmillan, 1929).

Pope Paul VI, "Charity: The Basis for Social and Moral Reform," Catholic Mind 66 (October 1968): 57-60.

A.J. Rezek, "The Leopoldine Society," Acta et Dicta 3 (July 1914): 305-20.

*Emmet H. Rothan, The German Catholic Immigrant in the United States 1830-1860 (Washington, DC: Catholic University of America Press, 1946).

"The Sisters of Charity and the Cholera in Baltimore and Philadelphia, 1832," American Catholic Historical Researches 14 (1897):113-16.

John L. Spalding, "Charity and Justice," Ave Maria 54 (June 14, 1902): 737-46.

Discussion Questions

UNDERGRADUATE

1. What influence did class differences have on the ways Catholics expressed their philanthropy before 1840?
2. How did religious prejudice and Protestant proselytizing influence Catholic benevolent efforts in the 1790-1840 decades?
3. "Ancient Jewish law, although it insists on individual acts of charity, makes no provision for collective responsibility for the poor. Christianity worked a real change in this respect." (Solow 1998). Why did the Catholic Church emphasize the importance of collective benevolence?

GRADUATE

1. What were the most critical issues confronting religious sisterhoods like the Sisters of Charity in carrying out their benevolent work before 1840?
2. Churches have always been important settings for philanthropic efforts. How did the American religious environment in the 1790-1940 era influence Catholic charity?

Research Topics

UNDERGRADUATE

1. Compare the focus and organization of Catholic and Protestant philanthropy in the 1790-1840 period.
2. Americans tend to honor financial gifts more than gifts of service. Investigate and evaluate the impact of this perspective on early Catholic giving.

GRADUATE

1. Explain the nineteenth-century Catholic distinction between “charity” and “philanthropy.” Do you consider it valid? Why?
2. Investigate the influence of Irish and German ethnic and cultural differences on the priorities and organization of early Catholic lay benevolent societies.

Unit 2**Mobilizing Benevolent Resources (1840-1890)**

Social exclusion, poverty, and growing ethnic diversity shaped the ways Catholics approached philanthropy. Immigration from Europe, especially from Ireland during the 1840s, increased significantly introducing new social needs and challenges to a working-class community. As urban distress exhausted benevolent funds, Catholics realized that they had to mobilize their charitable resources more efficiently. Bishops and clergy emphasized the religious merits of voluntary service. More young women than men heeded these calls, and the charitable sisterhoods expanded quickly in the 1840-1880 era. They were soon the most visible and distinctive feature of the Catholic giving enterprise.

The church's benevolent works encompassed a variety of social, health, and educational services, thus parishioners could contribute service and money to particular charities of their choice, while supporting the church's broad philanthropic mission as a cohesive religious community. The Vatican and the American bishops held full and final authority in the areas of church teaching, discipline, and liturgy. New benevolent works initiated by the religious and laity alike needed episcopal approval before they could be considered "Catholic" charities. However, in interpreting the charitable mandate, church leaders had to balance their personal preferences with those of the laity, who provided financial support, and the religious orders, who contributed labor for church charities.

The development of voluntary service opportunities for laity in this period was significant because it allowed working-class and affluent churchgoers to participate equally in benevolence. Those with little money could contribute time and in-kind donations to the sisters conducting charitable institutions. Since clergy did not usually work as direct providers of charitable services, the laity, women as well as men, assumed leadership roles in benevolent projects. Charity work did not yet require substantial professional training, and so there were many

ways for ordinary Catholics to participate. For these reasons, parishioners of every social class viewed their church's philanthropic sector as its democratic heart.

The St. Vincent de Paul Society, a benevolent society of laymen founded in the 1850s, soon became the largest and most influential lay charitable organization in the church. Initially parish-based and heavily middle-class Irish, the society stressed the spiritual benefits of philanthropy for donors. Members were encouraged to visit the poor in person and to contribute anonymously to a pooled fund that financed the society's good works. Until well into the twentieth century, however, many very rich laymen preferred to make their charitable contributions through religious orders. They liked to work closely with leaders of these permanent organizations, which they viewed, in the words of Archbishop John Ireland, as "intermediaries between rich and poor."

The rapid growth of an "outsider church" with many foreign-born members aroused strong nativist sentiments, and Catholic charity events attended by large crowds triggered vehement protests. This led church officials to advocate "unostentatious charity" and small-scale, local projects. As a result, national organization of Catholic charity developed very slowly. The first steps to organize philanthropic laity nation-wide began in 1855 when the German Roman Catholic *Verein* in St. Louis proposed to unite formerly independent German benevolent groups. The St. Vincent de Paul Society and the Irish Catholic Benevolent Union followed that example in the 1860s. But, for the most part, bishops discouraged lay national societies.

Laywomen formed their own institutional auxiliaries to raise funds and offer voluntary service to support religious sisters who managed church orphanages, hospitals, female reformatories, and homes for the elderly poor. Religious order members and benevolent laity alike in the 1840-1880 era took very seriously the church's call for personal contact between donor and beneficiary in charity. They maintained that it was this feature that distinguished their benevolence from that of other Christians.

In their struggle to contribute as a church community to civic welfare, Catholics became increasingly confident of their place in American society. However, because their burgeoning charitable institutions continued to operate independently of one another, competition for limited benevolent funds heightened dramatically. By the 1880s, this trend was provoking sharp criticism from both leading Catholic and mainstream charity reformers.

Readings

Titles marked with an asterisk are considered especially suitable for graduate-level courses.

Mary J. Oates, The Catholic Philanthropic Tradition in America (Bloomington: Indiana University Press, 1995), *chapter 2*.

*Digby, "True and False Charity," The Metropolitan 1, February 1853, 29-32.

Jay P. Dolan, ed., The American Catholic Parish: A History from 1850 to the Present (New York: Paulist Press, 1987).

Suellen Hoy, "Walking Nuns: Chicago's Irish Sisters of Mercy," in At the Crossroads: Old Saint Patrick's and the Chicago Irish, ed. Ellen Skerrett (Chicago: Loyola Press, 1997), 39-51.

*George Paul Jacoby, Catholic Child Care in Nineteenth Century New York (Ph.D. diss., Catholic University of America, 1941; reprint, NY: Arno, 1974).

Timothy Walch, "Catholic Social Institution and Urban Development: The View from Nineteenth-Century Chicago and Milwaukee," Catholic Historical Review 64 (1978): 16-32.

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Coleman J. Barry, The Catholic Church and German Americans (Washington, DC: Catholic University of America Press, 1953).

Joseph Cada, Czech-American Catholics, 1850-1920 (Lisle, IL: Benedictine Abbey Press, 1964).

Dennis J. Clark, Erin's Heirs: Irish Bonds of Community (Lexington: University Press of Kentucky, 1991).

Philip Gleason, The Conservative Reformers: German-American Catholics and the Social Order (Notre Dame, IN: Notre Dame University Press, 1968).

Daniel T. McColgan, A Century of Charity: The First One Hundred Years of the Society of St. Vincent de Paul in the United States, 2 vols. (Milwaukee: Bruce, 1951).

*M. Viatora Schuller, "A History of Catholic Orphan Homes in the U.S., 1727 to 1884," Ph.D. diss., Loyola University, 1954.

*Louis G. Weitzman, "One Hundred Years of Catholic Charities in the District of Columbia," Ph.D., diss., Catholic University of America, 1931.

Discussion Questions

UNDERGRADUATE

1. How did the growth of religious orders affect the style and scope of Catholic charitable endeavors in the 1840-1890 period?
2. Which mainstream criticisms of the nineteenth-century Catholic preference for institutionally-based charity do you consider especially well-founded? Why? What arguments would Catholics of the era use to refute your arguments?

GRADUATE

1. Debate the relative merits and weaknesses of benevolent strategies adopted by German Catholics in the 1850-1890 period.
2. Discuss the short and long-term significance of the local parish in fostering charity toward the poor among working-class parishioners.

Research Topics

UNDERGRADUATE

1. Investigate how and why the philanthropic emphasis and fundraising strategies employed by one important nineteenth-century Catholic ethnic group changed over the 1840-1890 period.
2. How did ethnic diversity within the Catholic church affect initial efforts of bishops and charity reformers to consolidate Catholic charities at the diocesan level?

GRADUATE

1. Drawing on the experience of the St. Vincent de Paul Society, explore the response of benevolent laymen to critical social issues. Consider how challenges from within the church as well as from the wider society shaped their responses over time.
2. Analyze critically the depiction of religious giving as portrayed in Catholic novels of the 1850-1900 era.

Unit 3 **Mainstream Challenges (1840-1890)**

Whereas in 1840 American Catholics numbered only 663,000, total church membership reached 3 million by 1860, making Catholicism the largest and poorest religious denomination in the country. A desire to protect the poor, especially children, from Protestant proselytization also explains why Catholics expressed their charity through separate institutions. After the Civil War, they increasingly preferred large, cross-parish orphanages to the traditionally small, parish-funded institutions of the antebellum era. Given their limited financial resources, institution-building seemed to them to be the most efficient way to assist the poor. Outdoor relief, the approach taken by benevolent Protestants, demanded relatively more money than labor. However, since the relatively abundant Catholic resource was the voluntary labor of religious sisters, Catholics considered the large institution to be the most efficient way to serve the growing numbers in need. An imposing array of orphanages, hospitals, schools, and social agencies, most of them staffed by orders of nuns, had become the hallmark of Catholic philanthropy by 1890.

While church leaders and lay charity reformers of the 1880s saw the development of charitable institutions as evidence of religious devotion and social responsibility on the part of their parishioners, they also recognized that the institutional focus was placing Catholic benevolence at odds with mainstream "scientific philanthropy." Change in this area would not be easy. Growing ethnic diversity within the Catholic community meant that national groups, attached to their own languages, cultures and customs, preferred to organize separate benevolent societies that supported institutions for those sharing common ethnic origins.

In times of social distress, Protestant-Catholic tensions tended to lessen, presenting opportunities for some interdenominational collaboration. For example, both groups suppressed their differences during the Civil War, and the unpaid service of nuns as military hospital nurses at this time won widespread praise from citizens of every faith.

Gender as well as religious differences influenced Catholic benevolent priorities in this period. For example, nineteenth-century men, clerical and lay, held the prevailing Protestant view that it was more productive to strive to preserve young women from dangerous environments than to reform “fallen women.” Thus projects focusing on the protection of “good” working-class women from social evils continued to win much stronger support from bishops than did proposals for female reformatories. In sharp contrast, Catholic women considered such rehabilitative work to be of primary importance.

Catholic philanthropic strategies by late nineteenth century were causing intense controversy between the church and mainstream social reformers. For example, the reform philosophy of Hull House, established in Chicago in 1889, directly challenged the approach of the Sisters of the Good Shepherd who had been conducting a large female reformatory in that city for three decades. Nor did the Catholic community to any great extent support mainstream campaigns for legislative reform of economic conditions that allowed the exploitation of the poor. Instead, bishops continued to urge parishioners to alleviate social distress by supporting the charitable institutions of the church.

Readings

Titles marked with an asterisk are considered especially suitable for graduate-level courses.

Mary J. Oates, The Catholic Philanthropic Tradition (Bloomington: Indiana University Press, 1995), *chapter 3*.

*Mary E. Brown, Churches, Communities and Children: Italian Immigrants in the Archdiocese of New York, 1880-1945 (New York: Center for Migration Studies, 1995).

Mary E. Brown, “Competing to Care: Aiding Italian Immigrants in New York Harbor, 1890s-1930s,” Mid-America: An Historical Review 71 (October 1989): 137-51.

*Gail Farr Casterline, “St. Joseph’s and St. Mary’s: The Origins of Catholic Hospitals in Philadelphia,” Pennsylvania Magazine of History and Biography 108 (July 1984): 289-314.

Kathleen Neils Conzen, "German Catholics in America," in The Encyclopedia of American Catholic History, ed. M. Glazier and T. J. Shelley (Collegeville, MN: Liturgical Press, 1997).

Robert D. Cross, The Emergence of Liberal Catholicism in America (Cambridge: Harvard University Press, 1958), *chapter 6*.

Maureen Fitzgerald, "The Perils of 'Passion and Poverty': Women Religious and the Care of Single Women in New York City, 1845-1890," U.S. Catholic Historian 10, nos. 1-2 (1991):45-58.

*David A. Gerber, "Ambivalent Anti-Catholicism: Buffalo's American Protestant Elite Faces the Challenge of the Catholic Church, 1850-1860," Civil War History 30 (June 1984): 120-43.

Peter C. Holloran, Boston's Wayward Children: Social Services for Homeless Children, 1830-1930 [1989](Boston: Northeastern University Press, 1994), *especially chapter 2*.

Suellen Hoy, "Caring for Chicago's Women and Girls: The Sisters of the Good Shepherd, 1859-1911," Journal of Urban History 23 (March 1997): 260-94.

S. Mary Denis Maher, To Bind Up the Wounds: Catholic Sister Nurses in the U.S. Civil War (Westport, CT: Greenwood Press, 1989), *chapters 5-6*.

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Aaron Abell, "The Catholic Factor in Urban Welfare: The Early Period, 1850-1880," Review of Politics 14 (1952): 289-324.

*Ray Allen Billington, The Protestant Crusade, 1800-1860 (New York: Macmillan, 1938).

M. Georgia Costin, Priceless Spirit: A History of the Sisters of the Holy Cross, 1841-1893 (Notre Dame, IN: University of Notre Dame Press, 1994), *chapters 19-20*.

*Maureen Fitzgerald, "Irish-Catholic Nuns and the Development of New York City's Welfare System, 1840-1900," Ph.D. diss., University of Wisconsin, Madison, 1992.

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*John R.G. Hassard, "Private Charities and Public Money," Catholic World 29 (1879): 255-83.

Christopher Kauffman, Ministry and Meaning: A Religious History of Catholic Health Care in the United States (NY: Crossroad, 1995), chapter 4.

Bernadette McCauley, "'Who Shall Take Care of Our Sick?' Roman Catholic Sisterhoods and Their Hospitals in New York City, 1850-1950," Ph.D. diss., Columbia University, 1992.

*A Short Sketch of the New York Catholic Protectory (West Chester, NY: New York Catholic Protectory, 1885).

*Anne Kathryn Webster, "The Impact of Catholic Hospitals in St. Louis," Ph.D. diss., St. Louis University, 1968.

"Who Shall Take Care of Our Sick?" Catholic World 8 (October 1868): 42-55.

"Who Shall Take Care of the Poor?" [2 parts] Catholic World 8 (February 1869): 703-15; 8 (March 1869): 734-40.

Discussion Questions

UNDERGRADUATE

1. Using Casterline's 1984 study of an Irish and a German hospital in nineteenth-century Philadelphia, discuss the significance of cultural differences in Catholic benevolent projects.
2. How did the Civil War change mainstream perceptions of Catholic citizens and their corporate charities?

GRADUATE

1. Compare nineteenth-century Catholic approaches to caring for children in need to those employed by benevolent Protestants and Jews.
2. Why did conservative Catholics of the 1890s argue that benevolent Protestants who preferred social reform over relief projects viewed the needs of the poor as "ignominious" rather than "inevitable" (Cross 1958)?

Research Topics

UNDERGRADUATE

1. Analyze the social impact of the volunteer work of Catholic nuns as military hospital nurses during the Civil War.
2. How did late nineteenth-century social class values influence the definition of "good works" by very wealthy Catholics?

GRADUATE

1. Debate the view that late nineteenth-century urban convents were, in effect, proto-settlement houses.
2. Investigate why the cultural values of Italian immigrants produced competition rather than collaboration among ethnic Italian and American philanthropic agencies in the turn-of-the-century decades.

Unit 4**The Charity Consolidation Movement (1890-1930)**

By the 1890s, the Catholic philanthropic enterprise in most American dioceses had become a network of charitable institutions serving the needs of the poor in a myriad of areas. Because religious sisterhoods and brotherhoods were highly independent of one another, so were the institutions they managed. Lay benevolent societies, with few exceptions, were also autonomous, since each affiliated with and supported a particular institution or group of institutions. The increasing ethnic diversity of the Catholic community reinforced an already highly decentralized giving structure.

Progressive Catholic leaders in this era were calling on the church to begin to cooperate with Protestant charities and government social agencies. But as long as the charitable institutions operated independently, there was little prospect for fruitful cooperation with these extra-church organizations. A turn-of-the-century controversy in New York State made the issue a topic of national discussion. New York had long paid private institutions caring for dependent children a *per capita* subsidy. In the 1890s, the New York State Charities Aid Association, which preferred a placing-out system, argued that these subsidies were fostering unnecessary institutionalization. The *per capita* subsidies became a major issue of the constitutional conventions of 1894 and 1915. Meanwhile, in public debates, opponents accused Catholics of building orphanages in order to get state money and of providing inferior care in "pauper factories."

While such intemperate charges only reinforced the separatist propensities of grassroots Catholic parishioners, they signaled to church officials and charity reformers that an exclusively institutional approach was becoming counterproductive, and radical reorganization at the diocesan level was overdue. As then organized, all charities in a diocese were competing with each other for scarce benevolent contributions. Institutional autonomy meant that very popular good works received

more money than they needed, while others, which possibly were doing more important work, were inadequately funded. This problem would be resolved if all charitable institutions and agencies in a diocese were subordinated to a central diocesan charitable bureau. In 1910, a National Conference of Catholic Charities was established to direct the church's "collective thought" in this area. (The Conference, now known as Catholic Charities USA, is presently the nation's largest membership association of private social service agencies.)

Because bishops and charity reformers did not consult grassroots laity or religious sisters in their discussions of charity reorganization, these critical groups found the new approach difficult to accept. They did not understand why traditional practice had to give place to mainstream methods. Their bewilderment was rooted in the popular values that underlay Catholic giving, values that had given them considerable opportunity to express initiative in their benevolence. Locally controlled and funded, the diverse charitable institutions had long served as a catalyst for their acceptance as full-fledged Americans. They worried that, in their eagerness to be efficient and professional, church leaders might be losing an essential feature of the Catholic way of giving.

Nonetheless, by the 1930s most dioceses had established charitable bureaus with the bishop as president. These bureaus set uniform policies for the charities of the diocese, supervised their operations, and coordinated charity fundraising. A common feature of the bureaus was that wealthy professional and business laymen, complemented by a strong clerical presence, monopolized their boards.

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Discussion Questions

UNDERGRADUATE

1. Working-class Catholics developed a variety of fundraising strategies to provide for church charities. Which approaches do you consider to have been most effective? Which were least effective? Why?
2. What social developments, internal as well as external to the church, led to the 1910 founding of the National Conference of Catholic Charities?

GRADUATE

1. How did the Social Gospel Movement influence Catholic philanthropic perspectives?
2. Why did a leading Catholic social reformer, Rev. John A. Ryan, contend in 1909 that church benevolence basically ignored Pope Leo XIII's teaching on social justice, set forth in his 1891 encyclical, Rerum Novarum? What social factors explain the general indifference of early twentieth-century bishops and clergy to this important papal letter?

Research Topics

UNDERGRADUATE

1. Analyze the effect of economic factors, such as immigration and poverty, on mid-nineteenth-century Catholic philanthropy.
2. Evaluate positive and negative consequences for Catholic philanthropy of the famous New York Charities Controversy of the 1890-1920 era.

GRADUATE

1. Assess the role of the National Conference of Catholic Charities in advancing the position of the Catholic church within national social welfare forums.
2. Assess critically the quality and significance of Catholic philanthropic efforts on behalf of the needy in one of the following groups between 1900 and 1950: Mexican-American, Cuban, Puerto Rican, or Hispanic Catholics.

Unit 5**Fundraising Strategies (1850-1960)**

Whereas Catholic parishes ordinarily relied for their operating income on Mass offerings and pew rents, and dioceses depended on parish assessments and special collections, funds to maintain church charities came from more diverse sources. Mid-nineteenth-century laity moved energetically to establish benevolent societies for institutions and to sponsor subscription campaigns, fairs, balls, bazaars, raffles, and lotteries to raise money for their support. The Catholic approach to fundraising in this era tended to be varied, voluntaristic, local, and spontaneous.

Benevolent fairs and bazaars were far more popular among grassroots churchgoers than charity subscriptions or pledges since, unlike the latter, it promised social enjoyment to donors. From the perspective of those conducting the institutions, fairs were also preferable since returns from them were cash in hand, whereas subscription pledges were not always received. By mid-century, charity sermons had emerged as a major fundraising device. Institutions vied with one another to attract "eloquent divines" and to win permission from the bishop to collect in larger parishes of the diocese.

By 1860 it was becoming clear to clergy and laity alike that financial support of charitable institutions ought to be the responsibility of all Catholics in the diocese, not of parishes in which they were located. After the Civil War the idea of holding city-wide collections for orphans, usually during the Christmas season, caught on in many places, but it had its problems. Some city parishes gave generously and in accord with their means, while others did not, with the enthusiasm of pastors usually identified as the critical factor in accounting for the differences.

Proposals to consolidate charity fundraising at the diocesan level accompanied the turn-of-the-century movement to set up central diocesan charitable bureaus. Church leaders were eager to introduce

the progressive strategies that were benefiting Protestant churches and philanthropies. In addition, ongoing and numerous separate appeals from charities were engendering growing resistance from wealthy laity and local businesses. Bishops, therefore, moved to replace indiscriminate collecting with an annual drive, the proceeds of which would be allocated among all the charities within their diocese. This approach would, they contended, allow all to give, raise more money for the charities, and be more efficient than traditional fundraising practices. They wanted a "diocesan spirit," expressed publicly by giving through the annual diocesan charity appeal, to supplant traditional loyalties to favorite charities.

Soon annual appeals were being introduced in dioceses nation-wide. By the 1960s, many of the larger dioceses were employing professional fundraisers to conduct their charity drives. The secular values of professional firms, however, soon challenged in critical ways the traditions of Catholic charity. Efficiency, reform, and civic arguments dominated charity fundraising solicitations, and campaign literature rarely mentioned the religious precept to give, the Catholic tradition of giving, or why parishioners ought to give priority to church charities in their philanthropic decisions.

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Discussion Questions

UNDERGRADUATE

1. What were the most powerful early twentieth-century arguments for and against the centralization of Catholic charity fundraising?
2. Describe a typical late nineteenth-century Catholic charity fair. What do you see as its merits and weaknesses as a fundraising strategy?
3. Religious faith influenced donors' motives for extraordinary Catholic generosity of past, but their faith was not detached from other values indigenous to an immigrant population. Among these values were ethnicity, with which their traditional religious practices were closely associated, a desire to move their church into mainstream society, and a determination not to be out-classed by their affluent Protestant neighbors (McManus 1990, 129). Discuss critically.

GRADUATE

1. Compare the arguments for giving presented in the 1876 "powerful charity sermon" with those expressed in the annual diocesan appeal literature of a diocese of your choice today. What do you consider the strengths and weaknesses of each presentation?

2. What social and economic developments of late nineteenth-century America fueled the campaign by bishops to rationalize charitable fundraising at the Diocesan level?

Research Topics

UNDERGRADUATE

1. Analyze the benevolent style of a leading Catholic philanthropist. You may choose a donor from any historic era, including the present.
2. Analyze critically the responses, positive and negative, of an important Catholic ethnic group to the movement by bishops to centralize fundraising for Catholic charitable institutions and agencies at the diocesan level.

GRADUATE

1. David Horton Smith's research on Protestant congregations leads him to conclude that the philanthropic component in financial contributions to local churches is not large, since most of the money goes to meet the needs of the church members themselves; the share of church resources used to assist non-members is relatively small. Investigate whether this conclusion would differ if the study focused on the nation's 20,000 Catholic parishes.
2. Compare approaches taken by two groups of "new immigrants" to the church mandate to assist the poor. [Italians, Slavs, Lithuanians, Bohemians, etc.]

Unit 6 Social Class and Giving Values (1880-1930)

A second great wave of immigration that commenced in the 1880s brought new challenges to Catholic philanthropy. The church added millions of new members, typically poor and unable to speak English, just at the point when Catholic integration into mainstream society had appeared reasonably near-at-hand. Immigration in these years accounted for an increase in church rolls of 4.8 million persons, nearly all, like their predecessors, clustered in the nation's cities.

The development of large corporations, monopolies, and trusts in this period brought better wages to the average worker, but they also caused increasing insecurity, since in times of recession and depression hundreds could be laid off in a single location without notice or benefits. The impact of business cycle downturns on the working poor who crowded into cities during boom periods was immediate and shattering. Although Catholics found it immensely challenging to meet the needs of the new immigrants, they were nonetheless in a better financial position than they had been when the "old immigration" began five decades earlier. By the end of the century, a substantial Catholic middle class was emerging with significant financial resources available for charitable undertakings.

The number of very wealthy Catholics, while not nearly so large, was also growing rapidly. This group worried that the growing immigrant and working-class texture of the church was alienating it further from mainstream life and values and reinforcing its outsider status. Their yearning for acceptance by mainstream society was evident in their conviction that the free market was the best means to the good life for all. Bishops, for the most part, also staunchly supported *laissez-faire* economics, believing that business expansion and an unregulated market would in time bring more employment opportunities, higher wages, and a rising living standard for their working-class parishioners.

Wealthy Catholics increasingly disliked traditional lower-class ways of raising funds for church charities. Rich men began to establish membership-by-invitation literary and music clubs that held events to support their favorite charities, while rich women, in imitation of their Protestant counterparts, raised charity funds at exclusive teas and lawn parties attended by their social peers. In contrast, the small number of Catholic millionaires usually gave individually and designated their contributions, an approach that afforded them frequent opportunity for personal contact with bishops and leading clergy. They looked for public recognition from the church for their philanthropy, and bishops responded by bestowing on major donors a variety of papal honors, royal titles, and knighthoods. While their gifts were dramatic and important, these "big givers" represented a very small proportion of benevolent American Catholics in this era.

Pressures from rich laity for ecclesiastical awards and titles in recognition of major financial contributions to the church and its charities increased greatly in the twentieth century, even as bishops reminded Catholics, via pastoral letters and sermons, that their money was only a loan from God and that it was arrogant of them to behave as though they could do what they wanted with it.

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Discussion Questions

UNDERGRADUATE

1. Which traditional benevolent values were middle and upper-class Catholics in the 1880-1930 era willing to relinquish? Which did they wish to preserve? Why?
2. Why did Catholics generally deplore the practice of expressing philanthropy only via bequests?

GRADUATE

1. What accounts for the aversion of late nineteenth-century Catholics for the motto of the mainstream Charity Organization Society: "Not alms, but a friend"?
2. What changes in the Catholic approach to giving do you believe can be attributed directly to late nineteenth-century mainstream criticisms of Catholic charitable institutions?

Research Topics

UNDERGRADUATE

1. Investigate the development and support of a specific type of Catholic benevolent institution, such as the hospital, the orphanage, the free school, the home for the elderly poor, or the reformatory.
2. Conduct an oral history of a Catholic or group of Catholics prominent in philanthropic work today. Write an essay that provides background information and a critical evaluation. A typed transcript of your interview should accompany your essay.

GRADUATE

1. Use the archives of a mainstream urban newspaper to investigate how journalists described Catholic charitable efforts in the 1880-1930 period. Were these accounts sympathetic or disparaging? How did they change over time? How did religious, social, and political developments influence them?
2. Analyze critically major arguments and supporting evidence presented in Catholic and mainstream journals regarding the famous 1890-1920 New York charities controversy.



Unit 7**Parochial Schools (1800-Present)**

Since early nineteenth century, Catholics had as a paramount concern the welfare of poor children, particularly orphans, the provision of “free” parish schools for them naturally assumed a prominent place among their charitable works. Clergy and laity alike saw in the education of these children a critical contribution to the nation’s well-being. Strategies to raise funds for schools were similar to those used to finance orphanages and other charity institutions.

Since lay teachers were costly, religious sisters were sought to conduct the girls’ schools. However, because religious brothers to staff boys’ schools were almost impossible to find, sisters in time agreed to instruct boys as well as girls.

Before 1840, a number of states allotted tax money to parochial schools. Thereafter, however, only schools attached to orphanages and Indian schools received public support. As urban parish schools became increasingly crowded with children of poor immigrants, their financial state deteriorated in the 1840s, New York Archbishop John Hughes called again for public support of parochial schools. His unsuccessful campaign aroused extremely strong anti-Catholic sentiment. As the support of orphanages, reformatories, and hospitals increasingly absorbed the attention of benevolent laity, the burden of financing free schools fell almost exclusively on local pastors, parishioners, and the teaching sisterhoods.

After the Civil War, appeals for church schools for African Americans met resistance from the Catholic community, and few free schools were provided for these children. Catholic inactivity in this area contrasted sharply with the benevolence of Protestants who funded many schools for this population.

In 1884 the nation's bishops called on all pastors to build parish schools, and on laity of every social class to enroll their children in them. Until this time, Catholic charitable enterprises, including free schools, had never formally restricted their services to church members. The 1884 edict, however, generated very heavy Catholic demand for admission to parochial schools that far exceeded their capacity. As a result, the ecumenical understanding that underlay other charitable works of the church was permanently waived for these schools.

School expansion after 1884 was remarkable. By 1900, approximately sixty-three percent of the nation's parishes had built schools. Their total enrollment of over one million students accounted for nearly fifty percent of elementary school age Catholic children.

Early free schools, like other church charities, originated in the parishes and were locally funded. But in contrast to the church's move in the late nineteenth century toward centralized diocesan funding of such charitable agencies as hospitals, orphanages, homes for the elderly poor, and reformatories, no steps were taken at this time to centralize the financing of parochial schools. Each school remained the financial responsibility of the parish in which it was located.

From 1890 onward, bishops and clergy had appealed unremittingly for young women to join teaching sisterhoods to contribute their services in parochial schools. In the 1950s, even though the Catholic community was by this time solidly middle-class, the sisterhoods were still heavily subsidizing these schools. In the next decade, a sharp and unexpected decline in the number of women joining sisterhoods and a heavy resignation of current members, most of them relatively young, immediately affected the schools. Although salaries paid lay teachers in these schools were low by public school norms, they were far higher than the stipends sisters traditionally received. The financial implications of this development were staggering for most dioceses.

Since low-income and inner-city parishes were barely covering the costs of their schools with sisters as faculty, they have felt the effects of the reduction in women's voluntary labor most severely. The decentralized structure of parochial school financing is the key factor in explaining why low-income parochial schools continue to close. As long as diocesan subsidies remain insufficient, these schools must charge tuition. However, current fees of about \$1,000 per year per child are well beyond the means of the poor. Enrollments fall, financial

conditions deteriorate further, and the schools are forced to close. Some recent developments, as well as historical precedent, justify a radical transformation in the financing of low-income schools. By allocating a portion of central funds to support inner-city schools, dioceses are acknowledging that these schools, unlike middle-class suburban schools, are charitable institutions. This is also the view of benevolent Catholics involved in campaigns to build endowments for low-income schools in the nation's large cities. Clearly the schools fulfill traditional requirements for Catholic charity. Although they profess the Catholic faith, they admit children of all faiths and welcome today's social "outsiders": the poor, immigrants, and members of racial and ethnic minorities.

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Discussion Questions

UNDERGRADUATE

1. Use your knowledge of the history of American Catholic philanthropy to present an argument convincing grassroots Catholic parishioners to support low-income and inner-city parochial schools, even though many students who attend these schools are not Catholic.
2. "To close inner-city schools on efficiency grounds while encouraging resources to be used to open additional suburban schools reverses the traditional preference for the poor." (Oates 1995) Do you agree? Why or why not?
3. Explain why you agree or disagree with the following statement: "More than any single charitable venture, the low-income parochial school brings the philanthropic priorities of the contemporary church into sharp public focus."

GRADUATE

1. Debate the view that low-income urban parochial schools should receive a larger share of the resources the Catholic church is currently devoting to fighting poverty.
2. Evaluate the short and long-term social benefits of inner-city Catholic parochial schools.

Research Topics

UNDERGRADUATE

1. Peter Lynch, vice chairman of Fidelity Management and Research Co., headed a 1997 campaign that raised \$3.2 million for scholarships for inner-city Boston parochial school children. He recommends as his best strategies in seeking corporate gifts: (1) meet only with the company's chief executive officer, even if that means having to wait months for an appointment; (2) accompany probable donors on visits to inner city schools; and (3) focus the campaign on raising funds for scholarships. (*The Pilot*, Boston, July 17, 1998.) Explore the reasons for the success of these three strategies. Are they applicable only to corporate donors and to raising funds for education?
2. Critically assess arguments on both sides of the 1891-93 dispute over the use of public funds to support parochial schools. Why were Catholic orphanages and reformatories eligible for public funds, but not parochial schools? In what ways had the "school problem" changed since the acrimonious New York school controversy of the 1840s?

GRADUATE

1. Analyze the current financial state of inner-city Catholic schools in a major urban diocese. What changes in fundraising strategies and organization can you suggest to improve the situation?
2. In 1851, the California state legislature approved the allotment of \$40,000 annually to finance free "Ward Schools" for Catholic children. Public protest caused this arrangement to end in 1855. Undertake a comparative analysis of the California experience in the 1850s with that of New York in the 1840s.



Unit 8 **Endowments and Foundations (1790-Present)**

While common in mainline Protestant denominations, charitable endowments and foundations developed very slowly in the American Catholic church. In the 1790-1840 era, governing boards of charitable institutions did their best to try to build them. But sustained immigration of poor Irish in the 1840s ended such efforts. Economic conditions forced boards to apply their limited benevolent funds to the alleviation of immediate distress. By mid-century, Catholic charitable institutions were opening without even modest cash reserves, much less endowment income. Their managers purchased furnishings on credit, and looked to bazaars, fairs, and parish collections for operating funds. Despite the fact that this approach placed institutions in severe jeopardy during economic downturns, Catholics resisted the endowment concept. As one institutional charity appeal of the era put it: "Every penny raised will go towards the work which it should be given to, not to drawing large sums in interest."

Late nineteenth-century bishops and preachers offered several defenses for Catholic opposition to endowing charitable institutions: (1) Parishioners would lose the spiritual merits of giving since endowed charities would no longer have to depend on their regular giving. (2) A fully endowed institution would technically no longer be a charity, since it did not need to rely on voluntary benefactions. (3) As long as charitable donations were inadequate to alleviate current distress, their diversion to endowments would violate a basic principle of Catholic philanthropy.

The nineteenth-century dictum of Catherine McAuley (founder of the Sisters of Mercy), "The poor need your help today, not next week," remained a current refrain in twentieth-century Catholic circles. In 1918, for example, Cardinal George Mundelein of Chicago reminded rich laity that "it is perhaps simple to perpetuate one's memory by giving a library or endowing a university, but to take a boy from the street-corner and set him right... that means writing one's name in

letters of gold in the register where neither time nor eternity will ever block it out." Rich and poor Catholics agreed that people who "seek the money first and do the charity afterwards" were exhibiting weak faith.

Such attitudes in part reflected the heavily working-class composition of the nineteenth and early twentieth-century Catholic community. However, the fact that they were still being voiced in mid-twentieth century suggests lingering fear that building charitable endowments would be at the cost of those in immediate distress. In 1944, for example, Archbishop Richard Cushing of Boston captured the position of the American hierarchy when he said: "All money given for charity in the Archdiocese should be used as it comes along, without undue preoccupation with possible depressions or other future contingencies. Contrary practices may be good business; they are not, however, good charity. Money given for charity should be used and used immediately—for charity."

Only in recent decades, with the rising socioeconomic status of church members, have contributions in the form of endowments become a significant element in Catholic giving. Nonetheless, the endowment concept continues to provoke debate. Consider, for example, the recent controversy about whether a religious order should hold large financial reserves. Critics maintain that the holding of a \$2 billion reserve by the Daughters of Charity National Health System, Inc. is improper, whereas the sisterhood views it as consonant with its benevolent mission.

As the number of very wealthy Catholics grew after 1950, charitable foundations began to appear. Now numbering over 300, they are, with a few exceptions, small and local in their benevolent focus. In 1976 a group of philanthropic foundations and individuals established Foundations and Donors Interested in Catholic Activities, Inc. (FADICA) to assist the church in the areas of financial support and mission. Programs of this lay organization encourage the building of diocesan endowments as well as the endowment of individual charitable and educational institutions.

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Discussion Questions

UNDERGRADUATE

1. How would you allay the concern of a bishop that building institutional and parish endowments could result in a decline in annual giving for general diocesan support? What evidence can you present to buttress your position?
2. A 1990 Wall Street Journal article portrayed Detroit's Cardinal Szoka as unsympathetic to pastors who resisted asking parishioners to give more to support the church and its good works. "People don't feel attached to a church unless they give to it," the cardinal maintained. "Priests should spend their time expanding their flocks, not acting as landlords or waiting to be rescued by outside money." (Fialka 1991) Debate the merits of the pastors' position versus that of the cardinal's.
3. Until well into the twentieth century, rich Catholics did not generally view the financing of colleges and universities as a high priority in religious philanthropy. Explain. To what extent has this attitude changed?

GRADUATE

1. In 1996, Catholic Charities USA, fifth among the 400 organizations most heavily funded by private donations, reported no success in finding rich givers. In contrast, 19th-ranking Campus Crusade for Christ reported that as it has grown larger it has had greater success in obtaining large donations. (Chronicle of Philanthropy, October 30, 1997.) What factors might account for this difference?
2. The Daughters of Charity justify holding a \$2 billion reserve for their hospitals with the aphorism: "No margin, no mission." (Langley 1998.) Critics respond that this dictum violates traditional Catholic philanthropic principles. Debate.

Research Topics

UNDERGRADUATE

1. Wealthy donors of every religion tend to prefer to designate their gifts. What are the advantages or drawbacks of extending this practice to parishioners of average means?
2. About a century ago, Catholics began to collaborate, on a limited scale, with mainstream citizens in addressing social needs. Trace the development of this movement. In which benevolent spheres do religious differences tend to discourage interfaith collaboration?

GRADUATE

1. Analyze critically student volunteer programs in a representative sample of Catholic colleges and universities. To what extent do such programs introduce students to Catholic charitable values and organizations?
2. Undertake a case study of a Catholic foundation that belongs to FADICA. Consider its development and focus. Analyze major factors contributing to its achievements and deficiencies.
3. Undertake a critical review of a Catholic foundation that belongs to FADICA. Consider its development and focus. Analyze major factors contributing to its achievements and deficiencies.

Unit 9 Home and Foreign Missions

For more than a century, annual national charity collections, mandated by the bishops or by the Vatican, have supported designated projects, among them home and foreign missions. Catholics, heavily concentrated in urban centers of northern and western dioceses, showed little enthusiasm for mission work. Enduring poverty and limited benevolent means led them to focus their charity within their own dioceses. Their interest in home mission work among African Americans and Indians was minimal, and their support of foreign missions, while somewhat stronger, did not compare with Protestant devotion to this cause. Bishops and clergy generally reinforced this proclivity. As Rev. Augustine Hewit explained in 1872: "The duty of each individual is to do what he can for the benefit of those who are within the sphere of his own efforts to influence. Let him pay attention to his own dependents, and to the poor and sufferings who are immediately around him."

In 1884, at the Plenary Council of Baltimore, the nation's bishops established a Commission for Catholic Missions Among the Colored People and Indians and inaugurated an annual national collection for this cause. Contributions were embarrassingly small, with an average per capita donation in 1893 of one cent. Later efforts were no more successful; the 1920 annual per capita donation was still one penny. Appeals to rich Catholics to take up this unpopular cause went unheeded, a reaction that, in large measure, reflects widespread episcopal disinterest. Bishops opposed charity collections for causes that might divert funds from their dioceses, and religious orders exhibited a similar provincial attitude, maintaining that they could not spare members for work among these groups. An exceptional mission-minded bishop was James O'Connor who in 1889 counseled millionaire Katharine Drexel: "Do not help colleges or schools for people who are able to pay for their own education.... The greatest charity will be to go in search of those in whom even the Catholic public cannot be brought to feel an interest."

Racial discrimination as well as narrow perspectives explain much of the indifference of the Catholic community to benevolence in this area. Catholic charitable institutions, for the most part, refused to admit African Americans. It was not until the 1930s, with government funding at stake, that Catholic hospitals finally abandoned their discriminatory admissions policies.

There have, of course, been prominent exceptions to the generally bleak record of Catholic benevolence in this area. The most notable were the work of the Josephite Fathers, a religious order of priests founded to work among African Americans, and the contributions of Katharine Drexel and her sister, Louise Drexel Morrell, Philadelphia heiresses who generously supported schools and churches for Native Americans and African Americans. Katharine Drexel established a religious sisterhood to advance this work and founded Xavier University in New Orleans, the first Catholic college in the nation to admit African Americans.

The charity of the such individuals and groups, however, strongly contrasted with the passivity of most bishops on the race issue and the general indifference of grassroots parishioners. Only in recent decades has this situation begun to change significantly.

Catholic giving for foreign missions has traditionally been funneled through religious orders of priests and sisters whose members work as missionaries in foreign countries. Catholic Relief Services is the official overseas relief and development agency of the American church.

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Discussion Questions

UNDERGRADUATE

1. Why have grassroots Catholics, for the most part, been relatively indifferent to home and foreign mission work, whereas in comparison Protestants have consistently and generously supported their church missions?
2. Catholic Relief Services is the official overseas relief and development agency of the American Catholic church. Discuss the development and effectiveness of its programs in recent decades, such as, for example, Operation Rice Bowl, Food Fast, Ambassadors of Hope, or the DEVCA Shared Return Fund.

GRADUATE

1. What explains the low participation of Catholics in the Abolition Movement?
2. In 1995, Zaleski and Zech reported an inverse relationship between per capita congregation contributions and a denomination's proportional local market share. What factors might produce such a giving pattern? Is it surprising that it applies to Catholic as well as Protestant congregations?

Research Topics

UNDERGRADUATE

1. Investigate the establishment, growth, and effectiveness of Xavier University, New Orleans, the nation's first Catholic college to admit African Americans. How was it supported, and by whom?
2. Explore an aspect of the philanthropy of the Josephite Fathers, an order of priests established to work among African Americans.

GRADUATE

1. Currently there are twelve national collections taken up in Catholic parishes annually in the United States. Their "success," measured in total dollars contributed, varies considerably. Undertake a comparative analysis of these collections over recent decades and identify the factors that explain relative differences in their success.
2. Trace and evaluate the sources and allocation of financial support of Catholic Indian missions since 1880.



Unit 10**Radical Challenges to Traditional Ways of Giving**

American Catholics, clergy and lay, had long considered government funding of their charitable institutions both appropriate and necessary. However, in the 1930s, a small, but influential, group took issue with that perspective. Members of the Catholic Worker Movement contended not only that such an alliance of church and state radically compromised the true meaning of Catholic philanthropy, but also that government welfare programs would be unnecessary if private citizens lived up to the Gospel call to assist the poor.

Dorothy Day and Peter Maurin established the first Catholic Worker House of Hospitality to aid the homeless and destitute; it opened in New York City in 1934. Thus began a racially-inclusive enterprise that continues to challenge Catholic acceptance of mainstream benevolent values. Within a few years twenty-four more houses appeared in major cities across the country, a number that rose to 126 in the 1990s. Catholic Worker volunteers live with the poor and share their material resources and friendship with them. They rely for financial support on benevolent individuals rather than on diocesan charitable bureaus or government agencies, refuse to pay taxes, and do no systematic fundraising. Instead they stress the merits of volunteer service and welcome laity and religious who want to join them in their houses for varying periods of time. Catholic Worker Houses of Hospitality witness to the basic Catholic philanthropic principle that religious giving is not measured by scope and budget but by the degree to which personal encounters occur between parishioners and the poor. Although Catholic Workers represent only a tiny fraction of the Catholic population, their houses have become vital centers for benevolent citizens of every faith interested in social reform.

In a parallel development, Catherine DeHueck founded the first Friendship House in Harlem in 1935. It, too, challenged Catholic conformity to secular benevolent values and bureaucracy in charity

work. In a racially-integrated community, lay volunteers lived with and aided the poor. As was the case with Catholic Worker Houses, Friendship Houses were soon established in major cities across the country. These two radical groups, and numerous smaller ones, continue to maintain their autonomy in benevolence by operating outside the bureaucratic structure of diocesan charitable bureaus. In their conviction, focus, and strategy they have long represented critical alternative models within the sphere of Catholic philanthropy.

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Discussion Questions

UNDERGRADUATE

1. According to some observers, the Catholic Worker Movement gave a major impetus to the introduction of a social reform component in Catholic philanthropy after 1930. Do you agree?
2. Is the Catholic Worker Movement "too countercultural" in philosophy and organization to make a real impact on the wider society?

GRADUATE

1. Mel Piehl has compared the Catholic Worker Movement with the Social Gospel Movement. Do you think that this analogy is valid? Why?
2. Neil Betten argues that although Catholic Workers did not lobby for social reform, it was in this sphere that they and their work were ultimately most compelling. Do you agree? Why or why not?

Research Topics

UNDERGRADUATE

1. "Annual charitable giving fluctuates with the ebb and flow of economic activity, and it is well to have a solid core of endowment-based giving that can be relied upon through thick and thin." (John Craig, Treasurer, Commonwealth Fund, quoted in Jody Curtis, "Forever is a Long Time," Foundation News and Commentary, March/April, 1998.) How do you think the Catholic Worker movement would react to this statement?
2. Analyze Dorothy Day's social and religious philosophy of giving, as revealed in her books, newspaper articles, and speeches. Why did she refuse government and diocesan money for her houses of hospitality?

GRADUATE

1. Use the Catholic Worker, a newspaper published from 1933 to the present, to examine how Catholic Workers responded to a social or economic crisis during a decade of your choice. Demonstrate how this civic event influenced their benevolent values and strategies.
2. Assess the social and religious influences of the Catholic Worker Movement on Catholic philanthropy since 1935.

Unit 11**Contemporary Catholic Stewardship**

The concept of stewardship has deep roots in the Catholic philanthropic tradition. Although it called all, rich and poor, to give money and service in accord with their means and talents, by mid-nineteenth century the term, as applied to individual giving, was reserved to financial contributions of rich parishioners. The wealthy who did not give in proportion to their incomes committed the sin of avarice since they were appropriating resources over and above their legitimate needs, and these resources rightfully belonged to the poor. Since personal sacrifice was intrinsic to stewardship, those contributing only via bequests or to receive public recognition were not religious stewards in the full sense of the word.

By the 1930s, church-wide stewardship was measured by the number and scale of church enterprises and the aggregate size of parish and diocesan collections. Few bishops asked whether rising aggregate monetary contributions reflected rising numbers of contributors. The introduction in many dioceses of professional fundraising campaigns promising “painless giving” compromised traditional Catholic understanding of sacrificial giving. By the 1950s, stewardship was discussed only rarely in Catholic circles; indeed grassroots Catholics considered it a Protestant concept.

In a 1992 pastoral letter on stewardship, the American bishops called on Catholics to revive the concept of religious stewardship, alternately called tithing or sacrificial giving. They recognized that this call, issued at a time of declining contributions and financial difficulties in many dioceses, may appear to many to be simply another fundraising strategy. Church advocates of stewardship, however, insist that the time is ripe for tithing. They argue that by contributing financial resources to the church and its charities in tithes, parishioners will be led to share their time and talents as well. However, the conviction that stewardship ought to commence with tithing of money income may be

counterproductive in the Catholic case, especially among young Catholics. A recent study of the association between religion and volunteering of young adults, Catholic and Protestant, finds that the "stereotypical image of the connection between religiosity and good works" applies only in the case of young Catholics. (Wilson and Janoski, 1995) This suggests that the priority Catholics have long accorded voluntary service endures. Those developing contemporary stewardship programs in Catholic dioceses and parishes need to recognize the long-term, critical implications of this distinctive aspect of the church's philanthropic tradition.

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Discussion Questions

UNDERGRADUATE

1. A recent study attributes the financial crisis facing Catholic and mainline Protestant churches to the "negative attitude toward administration and money" among pastors. (Conway 1992) Do you agree?
2. In their 1992 pastoral letter, the nation's bishops define stewardship as sharing one's resources with others "in a timely way." What do you think the phrase, "in a timely way," means in this context? How does one decide on the proportion of income to be contributed to those in need?

3. Some view the growing interest among Catholic laity in building endowments for church charities, schools, and dioceses as directly linked to the church's traditional understanding of stewardship. Do you agree?

GRADUATE

1. In a sense, tithing can be viewed as a regressive tax concept since ten percent of the income of a poor person represents a much larger sacrifice than ten percent of the income of a rich person. Debate.
2. A recent headline in the Boston archdiocesan newspaper announced: "98 Cardinal's Appeal: donations are up, but number of donors down." (*The Pilot*, July 24, 1998) In terms of religious philanthropy, does it matter whether the increase comes from participation by a growing number of parishioners or from larger contributions by a fixed number of donors?

Research Topics

UNDERGRADUATE

1. Gornick argues that it was "a courageous act" on the part of the bishops to write a pastoral letter that asked Catholics to examine their giving from a faith perspective rather than in light of the church's rising financial needs. Assess critically.
2. Joseph Champlin defines tithing as 10 percent of gross income, with 5 percent to be given for parish support and 5 percent to assist the poor. He includes in the latter category not only such elements as the missions and the United Way, but also tuition payments to Catholic schools. In your view, does this definition of tithing take sufficient account of Catholic teaching on the "preferential option for the poor?"

GRADUATE

1. Contrast and analyze the concept of stewardship as presented by the U.S. Bishops in their "Pastoral Letter of 1919" and in their 1992 pastoral letter, "Stewardship: A Disciple's Response."
2. "The way we spend our money reflects and influences our inner values. Change those patterns of financial giving to a sacrificial level and our willingness to sacrifice time and talent will almost certainly follow." (J. Champlin 1982) This implies that stewardship campaigns should place their initial focus on financial giving. Analyze critically, in light of catholic principles of giving.

Unit 12**Women's Role in Catholic Philanthropy**

Among the most distinctive features of American Catholic giving has been its heavy reliance on the contributions of women. As early as 1840, Catholics realized that the most effective way for a church community with limited financial resources to reach growing numbers of needy was to employ as efficiently as possible its relatively abundant resource, female labor. Church officials underscored the spiritual merits of voluntary service, and young women from every social class, far more than their brothers, responded to appeals for volunteers to join religious orders to staff, for minimal compensation, the church's increasing number of charities.

While membership in sisterhoods in America was not large before 1850, later decades saw a rapid expansion in their ranks. While at this time the number of priests and sisters in America was fairly even, 1,344 sisters versus 1,109 priests, by the end of the century, the more than 40,000 sisters outnumbered priests by a margin of nearly 4 to 1. Their numbers continued to grow in the twentieth century, peaking in the mid-1960s at more than 180,000. Given nineteenth-century rhetoric concerning women's proper sphere, the prominence of sisters in philanthropic work of all kinds was a phenomenon remarked upon by Protestant and Catholic alike. The sisterhoods indeed represented an original development in American religious philanthropy.

Throughout the nineteenth century, the church discouraged women, lay as well as religious, from undertaking activities which would draw them into the public arena. Thus their gender prevented them from serving on the boards of the benevolent agencies they supported. "Advisory boards" of business and professional men represented these institutions in campaigns for public support. Not surprisingly, the general public judged these men to be the chief financial benefactors of Catholic charities, a mistaken impression which long obscured women's

contributions in this domain. Without the close collaboration of laywomen and sisterhoods, Catholic charities would have been far fewer in number and smaller in size.

By the 1880s and 1890s, educated laywomen were looking for more challenging opportunities for benevolent service than those offered them in traditional female auxiliaries. They saw in the Protestant women's settlement house movement an attractive model. Settlement houses would allow lay women to assume authentic leadership roles in church charity work because sisterhoods, already overburdened by their institutional responsibilities, were unlikely to enter this new field.

Because rank-and-file Catholics showed little interest in settlement work, Catholic settlements remained small and poorly financed. However, this movement was significant in that it represented the first organized departure of women from the institutional charity system. In the 1930s, the Catholic Worker Movement extended, in a far more radical way, the efforts of early settlement women to integrate reform and charity in houses of hospitality.

The traditional focus of Catholic giving, powerfully shaped by women, has shifted significantly since the 1960s. The most visible and important change has been in contributed labor. Bishops, clergy, and laity alike had taken it for granted that church charities would continue to benefit from a huge voluntary female labor force. When the sisterhoods began to decline in the mid-1960s, it became evident that financial contributions lagged far behind requirements. This situation was exacerbated by a contemporaneous decline in lay volunteer service as middle-class, married women moved into the labor force in large numbers.

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Discussion Questions:

UNDERGRADUATE

1. How did Catholic laywomen develop fundraising strategies and voluntary organizations to support their philanthropic works? How and why did their strategies and organizations change over time?
2. What special obstacles have Catholic women confronted in carrying out their benevolent objectives? Are they common to all social classes?
3. According to William Byron, "U.S. Catholics, lay and religious, may... be less preoccupied today with salvation—their own salvation and that of poor children and families—than were the earlier generations that produced the religious vocations and the commitment that built the largest private network of social services in the United States" (America November 21, 1998, 24). Has the sectarian nature of Catholic charity declined? Why or why not?

GRADUATE

1. In 1900, Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne and founder of a Catholic sisterhood to care for impoverished cancer victims, argued that "excessive business prudence and charity will not shake hands." To what extent do you agree or disagree with her viewpoint?
2. Analyze the leadership role of women, both laywomen and sisters, in Catholic charities. How do their priorities and methods compare with those of benevolent Protestant and Jewish women? How significant are the differences you identify?

Research Topics

UNDERGRADUATE

1. Investigate the validity of the claim that religious sisters played more powerful leadership roles in Catholic charities in 1860 than they did in 1960.
2. What were the long-term effects on the benevolent style of Catholic women, lay and religious, of the early twentieth-century movement to professionalize social work?

GRADUATE

1. Assess the effects of the decline in membership in religious sisterhoods since the mid-1960s on the scale and focus of Catholic philanthropy.
2. What accounts for the slow development of Catholic settlement houses in the 1880-1930 era?
3. "Explanations for the decline in the sisterhoods have centered on their strict lifestyle, the influence of the civil rights and feminist movements, and women's widening professional opportunities. While each of these factors certainly played a role, there is one critical agent that has been overlooked. It is the effect on sisters...of the rapid progress of American Catholics to middle-class status since the 1940s." (Oates 1995, 163) Undertake a systematic analysis of this important shift in the Catholic approach to voluntary service.

Unit 13

The Issue of Government Funding

Because church charities assisted the state in meeting its obligations to citizens in need, Catholics had always believed that these institutions should be eligible for support from tax revenues. Nonetheless, government funding remained a small component of Catholic agency budgets until the twentieth century. After World War I, however, Catholic charities began to collaborate with other private and civic groups in Community Chest campaigns. Widespread economic distress in the 1930s led bishops to rethink their confidence in *laissez-faire* capitalism; a reform component emerged in Catholic benevolence. However, initial grassroots Catholic support for New Deal programs gradually gave way to ambivalence in many quarters about the effects of government intrusion in private philanthropy.

While government assistance allowed church charities to reach many more persons in need than they could otherwise, by the 1950s some bishops were warning publicly that if the care of orphan and needy children became the preserve of the government, then all religious benevolent agencies, Catholic, Protestant, and Jewish, would in time be secularized. The impact of government funding of church charities on the behavior of potential donors was also a matter of growing concern. And many worried that the church would tend to focus on charities eligible for funding, while causes not qualifying for government support remain unaddressed.

Despite these caveats, the role of government funds as a major funding source expanded. In 1975, Title XX of the Social Security Act significantly increased public funding for private agencies. In consequence, the proportion of government funds in the total budget of Catholic Charities USA rose from about 15 percent in 1960 to nearly 67 percent in 1994. When funding from the United Way and program service fees are included, this percentage rises to 82 percent. At this time, government funds were also accounting for over 80 percent of the

budget of Catholic Relief Services. In contrast to Catholic practice, many other religious agencies refuse to accept government funding, among them the United Jewish Appeal.

Concerned Catholics today worry that as reliance of church charities on the financial contributions of its members and on the volunteer service of laity and members of religious orders declines, heavy government funding may seriously compromise the Catholic identity of the church's charitable institutions and social agencies.

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Background Reading

Matthew Ahmann, "Catholic Charities and Pluralism: Some Problems, Trends and Opportunities," Social Thought 14 (Spring 1988): 4-12.

Bishops' Pastoral Letter, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy," Origins 16 (27 November 1986): 409-55. *See especially pp. 412-25.*

*John F. Cronin, Catholic Social Principles: The Social Teachings of the Church Applied to American Economic Life (Milwaukee: Bruce, 1950).

Richard J. Cushing, "The Survival of Our Private Charities," Catholic Charities Review 34 (April 1950): 86-91.

*Neil Gilbert, Capitalism and the Welfare State: Dilemmas of Social Benevolence (New Haven: Yale University Press, 1983).

James MacGuire, "Scandals in Catholic Relief," National Review, 39, 3 July 1987, 26-30, 56.

Robert J. McCloskey, A CRS Chronicle (Baltimore: Catholic Relief Services, n.d. [c. 1993]).

*Elizabeth Schmidt, Jane Blewitt, and Peter Henriot, Religious Private Voluntary Organizations and the Question of Government Funding: Final Report (Maryknoll, NY: Orbis Books, 1981).

Discussion Questions

UNDERGRADUATE

1. "The issue of government funding [for public welfare programs] is not one of charity, but of justice." (Rev. Fred Kammer, "Letter to the Editor," Wall Street Journal, April 25, 1995) Do you agree?
2. In recent years there has been a movement by many local governments across the nation to close public shelters and instead place the homeless in shelters privately operated by churches, the Salvation Army, and other nonprofit groups. In what ways is this shift likely to affect Catholic charity? (Consider points raised by Leon Lazaroff, "Shelters Go Private: Is It A Help or Hindrance?" Christian Science Monitor, August 8, 1998.)
3. Assess the merits of this challenge from a Catholic parishioner: "If 75 or 80 percent of Catholic Charities' budgets come from government monies, maybe we should give instead to other agencies, not necessarily Catholic, that aren't receiving such support."

GRADUATE

1. "In terms of funds expended, Catholic Charities USA consistently ranks as the top, or near the top, among the nation's charities." How does this record relate to the private generosity of the American Catholic community?
2. Given that Americans remit a sizable portion of their gross incomes to the government in tax payments and that a sizable proportion of those payments are allocated to programs that assist the poor, how can the Catholic church justify its appeal for charitable contributions?

Research Topics

UNDERGRADUATE

1. Investigate how increasing reliance of Catholic charitable agencies on public funding since the 1930s has affected voluntary giving by grassroots Catholics.
2. Assess the major arguments used by the Catholic church to accept government funds to support its charitable works. Why has the church been more willing to accept this support than other religious denominations? Discuss the consequences of this policy for grassroots giving.

3. Investigate and assess the extent to which government and other extra-ecclesial funding of Catholic social agencies has generated church-state controversy in values-laden areas such as, for example, provision of abortion services and birth control information.

GRADUATE

1. Use the papers of Franklin D. Roosevelt and Archbishop George Mundelein of Chicago to analyze state-church collaboration to address the economic distress of the 1930s.
2. Critically evaluate popular sacrificial giving programs currently in use in American dioceses and parishes.



Unit 14**Recent Trends In Catholic Philanthropy**

Although American Catholics have traditionally been very generous, their reputation for benevolence has begun to erode. Among religious denominations, the Catholic church today ranks near the top in average household income of its members, yet individual contributions to the church, relative to income, have fallen steadily since the mid-1960s. A slump in voluntary service by members of religious orders as well as laity has been observed as well. When compared to giving by members of other religious denominations, the Catholic record is poor.

Although it is not easy to disaggregate giving into contributions for the support of the local parish on the one hand, and donations for church charities and diocesan support on the other hand, limited evidence suggests that the latter are also declining. A 1993 Gallup poll of lay Catholics reported that fifty-two percent agreed that one could be a "good Catholic" without contributing service or money to assist the poor; this was in contrast to the 1987 poll response of forty-four percent.

Available data do not suggest that Catholics are less generous to non-church causes than other Christians. However, the proportion who contribute voluntary service to any good work (39%) is less than that for Protestants (47%) and Jews (46%). Since studies of giving emphasize that those who volunteer usually give considerably more money to a cause than those who do not, the voluntary personal service record of Catholics to church works is troubling.

There is considerable disagreement on the causes and long-term significance of these disturbing trends. Andrew Greeley and William McManus (1987) attribute it to: (1) lack of lay involvement in the allocation of financial contributions; (2) the absence of clear differentiation in church appeals and collections between the obligation to support the church, a justice requirement, and the obligation to charity; and (3) alienation arising from church teachings on sexual issues.

History suggests a compelling connection between the present state of Catholic giving and the gradual movement over the past century away from traditional church philanthropic values. The highly decentralized approach to giving that marked the nineteenth-century church was in many ways clearly inadequate in the face of twentieth-century challenges. Yet in their eagerness to follow the efficient models of secular philanthropies, church officials and charity reformers may not have taken sufficiently into account the fact that gifts of service were as critical to the Catholic understanding of philanthropy as monetary giving.

As members of a poor church for much of their history, American Catholics, despite their ethnic diversity, have long given priority to the poor in their corporate benevolence. The challenge they face today is to honor that traditional preference even though key bases on which they built their philanthropy have radically changed. In this regard, some encouraging developments have recently emerged. For example, independent lay charitable initiatives have commenced in every diocese, most of them small in scale and focused on the poor. And there is widespread renewed interest in the meaning of the "preferential option for the poor."

Readings

Titles marked with an asterisk are considered especially suitable for graduate-level courses.

Mary J. Oates, The Catholic Philanthropic Tradition in America (Bloomington: Indiana University Press, 1995), *chapter 8*.

Charles E. Curran, "A Shared Struggle." Charities USA 25, no. 1 (First Quarter, 1998): 5-9, 36.

*Helen R. F. Ebaugh, Organizational Decline in Catholic Religious Orders in the United States (New Brunswick: Rutgers University Press, 1993).

Andrew Greeley and William McManus, Catholic Contributions: Sociology and Policy (Chicago: Thomas More Press, 1987).

Joseph Claude Harris, The Cost of Catholic Parishes and Schools (Kansas City, MO: Sheed and Ward, 1996), *chapter 2, pp. 23-43*.

*Dean R. Hoge and Boguslaw Augustyn, "Financial Contributions to Catholic Parishes: A Nationwide Study of Determinants," Review of Religious Research 39 (September 1997): 46-60.

John Paul II, Centesimus Annus, 1991, in Catholic Social Thought: The Documentary Heritage, ed. David O'Brien and Thomas Shannon (Maryknoll, NY: Orbis Books, 1995).

John Paul II, Sollicitudo Rei Socialis, 1987, in Catholic Social Thought: The Documentary Heritage, ed. David O'Brien and Thomas Shannon (Maryknoll, NY: Orbis Books, 1995).

Leo XIII, Rerum Novarum, 1891, in Catholic Social Thought: The Documentary Heritage, ed. David O'Brien and Thomas Shannon (Maryknoll, NY: Orbis Books, 1995).

*Lora A. Quinonez and Mary D. Turner, The Transformation of American Catholic Sisters (Philadelphia: Temple University Press, 1992).

*Jeff Rexhausen and Michael J. Cieslak, "Relationship of Parish Characteristics to Sunday Giving Among Catholics in the Archdiocese of Cincinnati," Review of Religious Research 36 (December 1994): 218-29.

John L. Ronsvalle and Sylvia Ronsvalle, The State of Church Giving through 1993 (Champaign, IL: empty tomb, inc., 1995).

Thomas P. Sweetser and Patricia M. Forster, Transforming the Parish: Models for the Future (Kansas City, MO: Sheed and Ward, 1993), *chapter 11*.

Ann Patrick Ware, ed., Midwives of the Future: American Sisters Tell Their Story (Kansas City: Leaven Press, 1985).

Background Reading

William Dinges, et al., "A Faith Loosely Held: The Institutional Allegiance of Young Catholics," Commonweal 125, July 17, 1998, 13-18.

Jay P. Dolan and Allan F. Deck, eds., Hispanic Catholic Culture in the U.S.: Issues and Concerns (Notre Dame, IN: University of Notre Dame Press, 1994).

Jay P. Dolan et al., eds., Transforming Parish Ministry: The Changing Roles of Catholic Clergy, Laity, and Women Religious (New York: Crossroad, 1989).

Andrew Greeley, The Catholic Myth: The Behavior and Beliefs of American Catholics (New York: Charles Scribner's Sons, 1990).

*Joseph Claude Harris, An Estimate of Catholic Household Contributions to the Sunday Offertory Collection During 1991 (Washington, DC: Life Cycle Institute, Catholic University of America, 1992).

Dean Hoge, et al., Money Matters: Personal Giving in American Churches (Louisville: Westminster John Knox Press, 1996), *chapter 1*.

Dean R. Hoge and Douglas L. Griffin, Research on Factors Influencing Giving to Religious Bodies (Indianapolis: Ecumenical Center for Stewardship Studies, 1992).

*Dean R. Hoge and Fenggang Yang, "Determinants of Religious Giving in American Denominations: Data from Two Nationwide Surveys," Review of Religious Research 36 (December 1994): 123-48.

Moises Sandoval, On the Move: A History of the Hispanic Church in the United States (Maryknoll, NY: Orbis, 1990).

*Donald Senior, "Financial Support for the Church and Our Biblical Heritage," New Theology Review 9 (November 1996): 38-51.

George C. Stewart, Marvels of Charity: History of American Sisters and Nuns (Huntington, IN: Our Sunday Visitor Press, 1994).

Vickers, Carmen, ed., Toward A Renewed Catholic Charities Movement: A Study of the National Conference of Catholic Charities (Washington, DC: National Conference of Catholic Charities, 1972).

*Peter A. Zaleski and Charles E. Zech, "Economic and Attitudinal Factors in Catholic and Protestant Religious Giving," Review of Religious Research 36, no. 2 (December 1994): 158-67.

Discussion Questions

UNDERGRADUATE

1. A 1989 Independent Sector survey observed that "those who volunteer their time are more likely also to give money to charity." Can you relate this finding to the current state of Catholic philanthropy?
2. Do you believe that stewardship programs, which incorporate concepts of tithing and "sacrificial giving," represent promising approaches in Catholic religious giving today? Why or why not?

GRADUATE

1. Propose ways to permit the Catholic church to retain the benefits of charity organization and at the same time extend lay involvement in the church's benevolent sector.
2. Zaleski and Zech (1994) suggest that the disparity between Catholic and Protestant giving might be explained by differing denominational approaches to stewardship. Do you agree? Why or why not?

Research Topics

UNDERGRADUATE

1. Undertake a study of how the Catholic church introduces young members (from childhood through early adulthood) to the meaning and practice of religious giving.
2. Explore contemporary and traditional Catholic understandings of "the preferential option for the poor."
3. In today's church, middle and upper-class parishioners want to participate in religious charities by "designated giving." They can decide the cause that they are attracted to and are more likely to get personally involved in the institution or good work. How would a movement in this direction affect Catholic charity organization? Contributions? Benevolent priorities?

GRADUATE

1. "Interest in volunteerism has escalated in recent years among all age groups, but those ages 17 to 22 are 'the fastest-rising group of volunteers.'" (James N. Thurman, "Volunteerism: From Kids to Congress, Service Is In," Christian Science Monitor, August 16, 1998, quoting L. Crutchfield) Analyze the record of youthful volunteers in Catholic charity programs today.
2. How has the growth of religious tolerance in twentieth-century America affected the priorities and organization of Catholic philanthropy?

Part II.

Review of the Literature on American Catholic Philanthropy

by Mary J. Oates

In many respects, the experiences of American Catholics in philanthropy reflect those of members of other religious denominations. But in a number of ways, Catholics have faced unusual challenges resulting from evolving political and social circumstances, as well as from the nation's dominant civic, religious, and cultural traditions and values. These factors, in turn, have shaped their benevolent responses and have helped form unique elements in their corporate contribution to the common good. The extensive annotated bibliography which accompanies this review of the literature is intended to serve as a resource for those interested in undertaking further reading and research on various aspects of American Catholic philanthropy. Parenthetical references in Section A are for exemplary purposes only; Readers should consult the bibliography for additional materials. Section B provides a brief survey of primary documents available in church and institutional archives and a discussion of journals and newspapers important for students of the history of Catholic giving.

Published
Materials**1. Traditional Church Teaching on the Philanthropic Mandate**

Papal encyclicals have frequently addressed the duty of Christians to give and the church's "preferential option for the poor." Over the past century, those of Popes Leo XIII, Pius XII, and John Paul II, are especially valuable. Collections of the pastoral letters of the American hierarchy, issued more frequently, include many expositions on the church's call to charity, both domestic and international. A number of theological studies complement these documents (Abbott 1966; Brownson 1867; Chinnici 1996; Groome 1998; Huber, ed. 1952; National Conference of Catholic Bishops 1993; Nolan, ed. 1984; Popes Leo XIII, Pius XII, John Paul II).

2. General Church Histories

Few books have been devoted to historical analysis of Catholic giving in America. The Catholic Philanthropic Tradition in America, by Mary Oates (1995), remains the only comprehensive history available. However, journal articles on aspects of the subject are fortunately numerous, although they vary greatly in quality. General church histories allude to charitable activities, but older studies focused mainly on benevolent initiatives of the hierarchy and clergy, wealthy lay donors, and superiors of charitable religious orders. Nor do histories of individual charitable institutions have much to say about the benevolent efforts of the working and middle-class laity who largely financed them or about the religious sisters who contributed their labor services to conduct them. Traditional histories of religious orders also tend to emphasize the achievements of community leaders rather than the work of grassroots community members. In recent years, however, church historians have increasingly rejected this "top-down" approach, thus providing more material on the philanthropy of ordinary parishioners and charitable religious order members. (Alvarez ed. 1979; Carey 1993; Dolan 1985; Hennessey 1981; Glazier and Shelley, eds. 1997).

3. Ethnic Studies

Studies of the many immigrant groups that together comprise the American Catholic church, reveal, to an extent, the role of cultural diversity in the shaping of benevolent priorities and strategies. While diverse immigrant groups have agreed that traditional Catholic principles about the religious obligation to charity must be honored, they generally have not collaborated in implementing them. Instead, immigrant communities established their own ethnic schools and charitable institutions, forming ethnic benevolent societies and auxiliaries to finance them. Published materials on Irish and German benevolence are far more abundant than group-specific writings on Catholics of Central European and Asian origin (Barry 1953; Brown 1995; Buczek 1976; Cada 1964; Clark 1991; Conzen 1997; Dolan 1975; Linkh 1975; McCarthy 1950; Orsi 1985; Shaw 1981; Thomas and Znaniecki 1920). Literature on Hispanic, Mexican-American and African-American Catholics remains sparse (Davis 1991; Diaz-Stevens 1993; Dolan and Deck, eds. 1994; Dolan and Hinojosa, eds. 1994; Dolan and Vidal, eds. 1994; Osborne 1967; Sandoval 1990).

Studies of the Catholic experience of ethnic groups in America reveal a staunch determination on the part of each group to preserve their language and cultural traditions in their religious lives, including their philanthropic works, and a belief that this was best accomplished by separate activities. They also reveal the critical role played by local parishes and pastors in encouraging ethnic Catholics to support the church and its charities (Dolan, ed. 1987; McMahon 1995). More serious research is needed on the long-term impact of ethnic spiritual and cultural values in shaping the distinctive benevolent approach of the American Catholic community. Such work will also do much to bring to the fore the significance of Catholic giving as a social movement.

4. Social Class and Religious Giving

A significant and varied literature (much of it in the form of journal and newspaper articles) exists on differences among classes in terms of generosity, fundraising strategies, and preferred good works. Giving by wealthy Catholics to their church and its good works has been a priority for bishops and clergy since the late eighteenth century (Desmond 1901; Gibbons 1891; Hewit 1872). However, there was little serious interest in building endowments for charities and church schools or in establishing Catholic foundations until the mid-twentieth century, when the corps of very wealthy Catholics increased rapidly. Given that interest in these ways of giving is so recent, the body of literature on them remains small. This area is an interesting and fertile field for research. (Hendrickson 1990; Michaud and Aynesworth 1990).

The related concepts of religious stewardship, sacrificial giving, and tithing, long ignored in Catholic circles, became a topic of interest in the 1990s. This development was strongly encouraged in a 1992 pastoral letter of the National Council of Catholic Bishops on this topic. Theological and historical studies of the meaning of religious stewardship have begun to appear (Haughey 1997, 1986; Himes 1996; Oates 1996; Senior 1996; Tropman 1995). The stewardship literature is still dominated by newspaper and popular magazine articles—many written by professional fundraisers and diocesan development officers—and by manuals to aid pastors in introducing stewardship programs in parishes. (Champlin 1982; Conway 1992; Gornick 1995; Harris 1994).

5. Lay Benevolent Societies and Religious Orders

As was the case in Protestant churches, lay benevolent societies, typically segregated by sex, represented a critical vehicle for charity fundraising and volunteering by Catholics. Historically, Catholics in every ethnic group have participated in many such societies to provide support for the establishment and maintenance of separate hospitals, orphanages, homes, and schools to serve members of their national community (Donohoe 1953; Hoffman 1947; Kauffman 1992; McColgan 1951; McDannell 1996; McGuinness 1985; Wood 1958).

Unlike Protestant churches, however, the benevolent work of the American Catholic church benefitted immensely from labor contributions of members of active religious orders. It was their free, lifetime service that permitted the development of the immense network of charitable institutions that, by mid-nineteenth century, was already a distinctive feature of the Catholic approach to philanthropy. Despite a dearth of public leadership opportunities for women within the church, thousands in religious sisterhoods assumed critical roles in its philanthropic sector by conducting many of its charitable institutions. Laywomen's benevolent auxiliaries worked closely with the sisters as volunteers and dedicated fundraisers. (Oates 1990).

A substantial literature on the charitable and educational sisterhoods exists. While until recently most publications in this category have been overly hagiographic and descriptive, they are factually accurate. The best of the genre represent an excellent resource for students of Catholic philanthropy (Ewens 1978; Hannefin 1989; Hoy 1997; Kauffman 1995; Stewart 1994; Sullivan 1992). The causes and effects of the sharp and continued decline in membership in the sisterhoods that commenced in the late 1960s have yet to receive much systematic analysis (Ebaugh 1993; Quinonez and Turner 1992; Ware 1985).

6. Mainstream Attitudes and Catholic Benevolence

Religious tension marked relations between Catholics and mainstream Protestants until well into the twentieth century. (Ref. Billington, 1938; Gerber, 1984; Griffin, 1961). Over the course of two hundred years, Catholics moved from a position of separatism in philanthropy to collaboration with their fellow Americans. This transition was directly related to a growing recognition of the fact that cooperation among churches would allow more efficient use of benevolent resources. A

significant and extremely interesting body of literature exists on nineteenth-century and early twentieth-century disputes over the divergent stance of Catholic charity and Protestant social reformers on how best to assist the poor. In particular, Catholic preference for building institutions (orphanages, hospitals, homes for the elderly poor, schools) came under heavy and continued public attack from mainstream reformers and charity organization societies (Brown and McKeown 1998; Mulry 1898; Shea 1966). This acrimonious debate, reported in detail in newspapers and journals across the country, sheds considerable light, not only the Catholic position, but also on the historic role played by religion in American philanthropy in general. (Ref. Cross, 1958).

7. The Charity Organization Movement

During the nineteenth century, Catholic charitable efforts were traditionally centered in local parishes and on local charitable institutions. Institutions operated independently of one another, an arrangement that worked well in the early decades of the nineteenth century in relatively small Catholic communities. However, a sustained growth in immigration of poor Catholics to urban areas made this decentralized approach to giving increasingly inadequate. By the turn of the century, bishops and charity reformers determined to centralize church benevolent agencies and institutions under diocesan charitable bureaus controlled by the local bishops, a step that promised greater efficiency in the use of benevolent resources. Consolidation of charity fundraising at the diocesan level accompanied the movement to centralize the charities, as did a rise of interest in increased Catholic involvement in social reform activities. A few books and many journal articles have been published on the complex effect on grassroots Catholic giving which the centralization of charities and consolidation of charitable fundraising has had at the diocesan level (Abell 1960; Boyea 1987; Boylan 1941; Brown and McKeown 1998; Gavin 1962; Gollin 1971; Kerby 1921; McLellan, 1984; McShane 1986; O'Brien 1986; O'Grady 1930; Walton 1993).

A substantial literature has developed on a few radical Catholic groups, such as the Catholic Worker Movement, whose members operate independently of church charity structures in providing services to the poor. (Coles 1987; Coy 1988; Day 1948; DeHueck 1947; Sharum 1977).

8. Catholic Schools

Since support of "free schools" has always been a Catholic benevolent priority, published materials on the church's educational works are fairly extensive. However, these studies, with a few exceptions, are limited to specific regions and focus more on curricular matters and on school openings and enrollments than on how the Catholic school enterprise, in the aggregate, was financed (Donohue 1942; Harris 1996; McCarthy 1971; McCluskey ed., 1964; Sanders 1977; Walch 1978). By 1900, a majority of sisters in America was engaged in parochial school teaching, a situation that continued until the 1960s. Most studies of contemporary problems in Catholic school financing do not give sufficient attention to how the rapid decline in the number of teaching sisters in America since 1965 has affected parochial schools.

9. Contemporary Issues in Catholic Philanthropy

A number of recent sociological studies represent the beginning of a comprehensive and balanced literature on current patterns in giving by American Catholics since the 1960s. Comparative studies, which contrast the Catholic record with that of other Christian churches, and with giving in the Jewish community, are particularly enlightening. They shed new light on how church organizational structures, diocesan and parish, may influence giving by parishioners for the support the church and its charitable work. (Greeley and McManus 1987; Harris 1992; Hoge, Zech et al., 1996; Hoge and Augustyn 1997; Rexhausen and Cieslak 1994; Ronswalle and Ronswalle 1995; Zaleski and Zech 1994).

Publications on the historical record of Catholic support for missionary activities, both domestic and foreign, are sparse. Few scholarly analyses have considered the development of internationally-focused Catholic charity, such as that overseen by organizations like Catholic Relief Services and the Catholic Near East Welfare Association, or that carried out by religious orders in home and foreign missions (National Conference of Catholic Bishops 1986; (Dries 1998; Egan 1988; Kelley 1922; Lyons 1967; MacGuire 1987; Sargent 1941; Sheridan 1981; Stern 1997).

The origins, development, and significance of the twelve annual national collections, introduced over the last century by the Vatican and by the American bishops, remain virtually unexplored areas of study.

B. Primary Sources

Primary materials on the history of Catholic philanthropy in America are fortunately abundant and varied. Archdiocesan and diocesan archives provide excellent materials on church charitable activities, fundraising campaigns, evolving policies on interaction with government and mainstream social agencies, and correspondence regarding appropriate giving strategies. These archives hold not only the papers of all the bishops of the diocese, but also the records of diocesan charitable institutions and agencies. For example, the archives of the Archdiocese of Chicago hold the papers of the Associated Catholic Charities of that archdiocese.

National organizations have archives open to scholars, such as Catholic Charities USA, in Alexandria, Virginia, and Catholic Relief Services in Baltimore, Maryland. The latter depository on international charity has institutional records dating from its foundation, oral history and audiovisual collections, and the papers of several key figures in the agency's development. The archives of Foundations and Donors Interested in Catholic Activities, Inc. (FADICA), in Washington, D.C., reveal how a relatively young lay organization (established in 1976) determines benevolent agendas and strategies.

The historical records of hundreds of charitable religious orders, particularly sisterhoods, are extremely important depositories of primary data on Catholic charity. While the larger communities have developed helpful aids for accessing their holdings, most small communities provide only an index to their archival collections. The finest collection of manuscripts on Catholic philanthropy on behalf of African Americans is located in the archives of the Josephite Fathers, Baltimore, Maryland.

Marquette University has two archival collections of particular interest to students of Catholic philanthropy: the Bureau of Catholic Indian Missions Collection; and the Dorothy Day-Catholic Worker Collection. Both are rich and well organized. Students interested in fundraising perspectives of middle-class laymen will find the records of such large fraternal and benevolent organizations as the St. Vincent de Paul Society and the Knights of Columbus very useful. Unfortunately, primary documentation of the laywomen's auxiliaries attached to individual charitable institutions, and of diocesan-wide women's groups, is relatively sparse. Diocesan archives are most likely to have materials in this area. Occasionally, a local historical society will hold a collection. For example, papers of the Guild of Catholic Women of St. Paul, Minnesota are located at the Minnesota Historical Society in Minneapolis.

Personal papers of clergy, religious, and laypersons prominent in church charities also provide valuable insights into how individuals have perceived the call to religious giving. While their locations are scattered, a good place to start is in the archives of the Cushwa Center for the Study of American Catholicism at Notre Dame University, which has a rich collection of such papers. Archives at the Catholic University of America are also useful.

In addition, national and diocesan directories are helpful in locating data on Catholic philanthropic activities. The Official Catholic Directory (New York: P.J. Kennedy and Sons) is a national publication which has appeared annually since 1817. Organized alphabetically by diocese, it includes summary statistics on church benevolent activities and societies at the national and diocesan levels. Also included are the names and addresses of all religious orders with a listing of their current works. The Directory of Catholic Charities in the United States (Washington, DC: National Conference of Catholic Charities, 1922), compiled by John O'Grady, is the most comprehensive reference available at the date of publication. The Foundation Guide for Religious Grant Seekers (Atlanta: Scholars Press, c. 1997); and The Catholic Funding Guide: A Directory of Resources for Catholic Activities (Washington, DC: FADICA, 1998), both edited by Kerry Robinson, are good sources of information on Catholic foundations and their funding priorities.

A rich corpus of periodical literature is available for studies of Catholic giving. The Hesburgh Library at the University of Notre Dame has a superb collection in this area, and most Catholic universities have good resources on this topic. One of the most important journals devoted to Catholic charity is the St. Vincent de Paul Quarterly (1888-1916), succeeded by the Catholic Charities Review (1917-1994). Catholic Charities USA (known as the National Conference of Catholic Charities from 1910-1985) has published Charities USA since 1975. Other valuable sources are general interest journals like Donahoe's Magazine, the Catholic World, Ave Maria, Acta et Dicta. Records of the American Catholic Historical Society of Philadelphia, the American Ecclesiastical Review, and Central Blatt and Social Justice.

Diocesan newspapers, as well as the papers of benevolent groups, are excellent sources of local data on charitable activities and individuals. Among diocesan papers especially rich in national as well as local news on nineteenth-century Catholic charitable activities is The Pilot [Boston]. The official organ of the Catholic Worker Movement is The Catholic Worker (1933-), a newspaper published seven times annually.

It provides essays and short commentaries as well as news reports on Catholic Worker activities.

The preface to the bibliography in Mary J. Oates, The Catholic Philanthropic Tradition in America (Bloomington: Indiana University Press, 1995) will point the student to additional useful sites of primary data.



Part III.

Annotated Selected Bibliography

by Mary J. Oates

Abbott, Walter M. The Documents of Vatican II. New York: Guild Press, 1966.

Abbott has compiled essential reference documents for studies of modern patterns in Catholic benevolence.

Abell, Aaron. "The Urban Welfare Crusade: Charity Phase, 1865-85." In American Catholicism and Social Action: Search for Social Justice, 1865-1950. Notre Dame, IN: Notre Dame University Press, 1960.

Abell's work provides a good overview of postbellum developments. He notes that Catholic church leaders, rather than calling for political, economic, and social reforms to address urban distress, urged more generous individual charity. He also considers the failure of Catholic colonization society efforts to redistribute urban immigrants to the West. Much of what Abell has to say repeats points made in "The Catholic Factor in Urban Welfare" (1952).

Abell, Aaron. "The Catholic Factor in Urban Welfare: The Early Period, 1850-1880." Review of Politics 14 (1952): 289-324.

Here, Abell, argues that "by and large,... charity in America has been an aid and auxiliary of justice rather than its substitute."

Ahmann, Matthew. "Catholic Charities and Pluralism: Some Problems, Trends and Opportunities." Social Thought 14 (Spring 1988): 4-12.

Ahmann surveys several important legal problems that face Catholic charities in accepting government funds to deliver social services. Topics discussed include the "establishment clause" and related church-state issues; tax-exemption; and advocacy rights of Catholic charities (and other non-profit organizations) that receive government funding.

Alter, Rev. Karl J. "What of Community Chests?" Catholic Charities Review, Vol 8., February 1924, 43-47.

In this article, Alter encourages Catholic cooperation in centralized financing of charitable works by means of the community chests that appeared across the country after World War I. These chests have provided more funds for Catholic charities and have allowed more and better quality services to be offered. However, Alter warns that participation of Catholic institutions in community chests may negatively affect Catholic giving. He suggests that "Judicious exhortation" to supernatural giving through bishops' pastoral letters and other means can avert this danger.

Amberg, Mary Agnes. Madonna Center: Pioneer Catholic Social Settlement. Chicago: Loyola University Press, 1976.

This is a chronicle by the founder of Chicago's first Catholic settlement. Amberg and her mother opened the center in 1912 in a poor Italian neighborhood. They considered it an essential Catholic response, given the presence of five Protestant missions in the area. The account is autobiographical in style and easy to read.

Amerson, Philip, Edward J. Stephenson, and Jan Shipps. "Decline or Transformation: Another View of Mainline Finances." Christian Century, Vol. 114, 5-12 February 1997, 144-46.

Amerson challenges conclusions of John Ronsvalle and Sylvia Ronsvalle in their October 23, 1996 Christian Century article, "The End of Benevolence? Alarming Trends in Church Giving."

He argues that Christian churches have not successfully addressed the rising standard of living over the last half century and that congregations tend to define stewardship as "meeting the budget." The Ronsvalles' reply follows, pp. 146-51.

Bailey, Anne Lowrey. "The Strange Case of Harry John." *Chronicle of Philanthropy*, May 4, 1993, pp. 6-7, 12-14.

The DeRance foundation, the largest Catholic foundation, was set up in 1946 by Harry John, controversial scion of the Miller Brewing Co. family. A bitter court case challenging John's increasing propensity for conservative causes resulted in the foundation's dissolution in 1993. Seventy percent of its \$100 million assets went to the archdiocese of Milwaukee for charities and other church projects, the rest to other Milwaukee charities.

Barnhart, Aaron D. "Mainline Philanthropy Gets Religion." *Philanthropy*, July-August 1988, 7, 8, 15.

Barnhart provides a cautionary discussion about whether closer relationships between religious and secular philanthropies will benefit the former. He argues that the spiritual values of religious philanthropy contribute importantly to social welfare, and he takes as an example the impact of the "modern-day parochial school" on poor neighborhoods. He further points out philosophical differences between secular and religious giving and questions whether "the humanitarian goals of philanthropy transcend these differences."

Barry, Coleman J. *The Catholic Church and German Americans*. Washington, DC: Catholic University of America Press, 1953.

This is good background reading for a study of German-American giving. The book sheds light on the assimilation problem faced by Catholic immigrants.

Bassett, William. "Support of the Church by Freewill Offering." In *The Finances of the Church*, ed. William Bassett and Peter Huizing. New York: Seabury Press, 1979.

Bassett outlines important problems in the financial administration of the American Catholic church, its charities, and its schools. He criticizes the "unreflective dependence" of

bishops on government funds and attributes declining trust among the laity to this dependence.

Betten, Neil. "The Great Depression and the Activities of the Catholic Worker Movement." Labor History 12 (Spring 1971): 243-58.

In his interesting description of early Catholic Worker efforts, Betten notes that, while Catholic Workers did not lobby for Catholic social reform, it was in this sphere that they and their works were ultimately most compelling.

Bicknell, Catherine. "Detroit's Capuchin Soup Kitchen." Labor History 24 (Winter 1983): 112-24.

Bicknell recounts two interviews with directors of a soup kitchen for men opened by Franciscan friars in 1929 in response to the Depression. The interviews reveal how the local community joined to assist the needy, not only in a time of widespread distress (first interview: 1929-33), but also in the postwar era (second interview: 1945-58).

Billington, Ray Allen. The Protestant Crusade, 1800-1860. New York: Macmillan, 1938.

The Protestant crusade is good background reading. Billington reveals the extent, focus, and effects of anti-Catholic tensions in American society in the antebellum period.

Bishops' Pastoral Letter, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy," Origins 16 (27 November 1986): 409-55.

Readers should note especially the discussion of the preferential option for the poor in chapters 1-2, pp. 412-25.

Blatt, Genevieve. "Katharine Mary Drexel of Philadelphia." In Quest for Faith, Quest for Freedom: Aspects of Pennsylvania's Religious Experience, ed. Otto Reimherr. Selinsgrove: Susquehanna University Press, 1987.

Blatt's brief essay describes the life of the most notable American Catholic benefactor of African Americans and Native Americans.

Bolduc, Gerard R. "A Study of Government Participation on the Program Planning and Delivery of Catholic Social Services." D.S.W. diss., Catholic University of America, 1984.

The impact of government funding on Catholic charities became a concern for a growing number of Catholics when availability of public funds for private agencies increased significantly under Title XX of the Social Security Act (1975). Whereas in 1960, public funds accounted for only 15 percent of Catholic charity resources, by 1984 the figure was over 50 percent. Bolduc advises Catholic charities to explore whether and how this development compromises their autonomy.

Boyea, Earl. "The National Catholic Welfare Conference: An Experience in Episcopal Leadership, 1933-1945." Ph.D. diss., Catholic University of America, 1987.

Boyea provides a good survey of an important Catholic social welfare organization. The National Catholic Welfare Council evolved from the National Catholic War Council, established in 1917. It was renamed the National Catholic Welfare Conference in 1922. After 1965, the National Conference of Catholic Bishops and the U.S. Catholic Conference assumed its work.

Brown, Dorothy M., and Elizabeth McKeown. "The Poor Belong to Us": Catholic Charities and American Welfare, 1870-1940. Cambridge: Harvard University Press, 1998.

Brown and McKeown discuss the evolution of Catholic charity organizations in America, giving special attention to New York City. The impact of the New Deal programs of the 1930s on Catholic charitable perspectives is well treated.

Brown, Mary E. "Competing to Care: Aiding Italian Immigrants in New York Harbor, 1890s-1930s." Mid-America: An Historical Review 71 (October 1989): 137-51.

Brown considers the development of Catholic travelers' aid societies and interaction of Catholic benevolent agencies, ethnic, archdiocesan, and national. She demonstrates how differing cultural values produced competition rather than collaboration among Italian and American philanthropic institutions.

Brownson, Orestes A. "Charity and Philanthropy." Catholic World, vol. 4, 1867, 434-46.

This essay is a philosophical discussion by a noted convert to Catholicism. The author identifies differences between philanthropy, described here as humanism, and charity, which he maintains is based on religious impulse. Charity includes philanthropy, Brownson claims, but since the reverse is not true, "the reduction of the virtue of charity to the sentiment of philanthropy, necessarily weakens and debases its character."

Bryk, Anthony S., Valerie E. Lee, and Peter B. Holland. Catholic Schools and the Common Good. Cambridge: Harvard University Press, 1993.

Chapter 1 provides a good introduction to the topic of parochial schools.

Bugg, Lelia Hardin. The People of Our Parish. Boston: Marlier, Callanan & Co., 1900.

Chapter 21 provides an astute description of the parish fair from the perspective of middle and upper-class Catholics. Bugg highlights the weaknesses of such traditional fundraising devices as raffles, and proposes instead that benevolent Catholic women hold an annual bazaar or, in imitation of their Episcopalian counterparts, monthly teas. She insists that clergy and upper-class laity alike hope for the speedy demise of the parish fair. The volume is lightly written.

Byrne, Patricia. "American Ultramontaniam." Theological Studies (June 1995): 301-26.

A nineteenth-century European movement, which spread to America, advanced the Romanization of the U.S. Catholic church and reinforced its separatist stance.

Carey, Patrick W. The Roman Catholics. Westport, CT: Greenwood Press, 1993.

Carey's book makes good background reading for students of the history of American Catholic philanthropy.

Castelli, Jim. "Growing Needs." Catholic Charities USA, Vol. 25, no. 2, Second Quarter 1998, 17-19, 40.

Castelli reports on the major findings in The 1996 Annual Survey of Charities USA, an organization whose members include Catholic Charities agencies across the nation. Catholic Charities USA publishes the survey.

Casterline, Gail Farr. "St. Joseph's and St. Mary's: The Origins of Catholic Hospitals in Philadelphia." Pennsylvania Magazine of History and Biography, Vol. 108, July 1984, 289-314.

Casterline contrasts nineteenth-century Irish and German approaches to charity by comparing two Philadelphia hospitals. She indicates that from the 1840s onward, Catholic hospitals, especially in the West, contributed notably to the common good. Given the working-class, immigrant character of the church, neither hospital was able to build an endowment, a sharp contrast with Protestant hospitals. She also notes that hospitals had to compete with other church charities for the financial support of grassroots Catholics.

Catholic Charities and the Constitutional Convention of 1894 of the State of New York, Report of the Committee on Catholic Interests of the Catholic Club. New York: J.J. O'Brien & Co., 1894.

This is a collection of speeches made during the proceedings of four sub-committees established to consider a proposed amendment that would end the allocation of public funds to church-related charitable institutions. It includes useful comparative statistics on Catholic and other denominational institutions.

Champlin, Joseph M. Sharing Treasure, Time, and Talent: A Parish Manual for Sacrificial Giving or Tithing. Collegeville, MN: Liturgical Press, 1982.

Champlin explains how pastors can encourage parishioners to support their parishes more generously. He argues that there is no need to rely on bazaars and bingo for regular parish income, although these devices might be appropriate for particular charity projects or as part of a parish social function. He gives a history of sacrificial giving programs in Catholic parishes in

this era, noting that over a two-year period average Sunday collections rose by 47.9 percent in forty-one parishes in the Syracuse, New York, diocese. Finally, Champlin maintains that sacrificial tithing “is an idea that has come of age for Catholics.” Champlin is a leading Catholic proponent of tithing.

“Charity, Organized and Private.” Ave Maria, Vol. 78, 11 April 1914, 466-67.

The author acknowledges that individual giving has some drawbacks, but disagrees with organized charity’s claim that it is “synonymous with indiscriminate giving.” It is pointed out that, unlike the Charity Organization Society, which is “more organization by far than charity,” the Catholic approach ensures that no one in need will be turned away. Ultimately, the author argues that there is a place for both types of giving.

Chaves, Mark, and Sharon L. Miller, eds. Financing American Religion. Walnut Creek, CA: AltaMira Press, 1998.

Financing American Religion is a useful collection of essays by historians, sociologists, and theologians discussing the relationship between religion and money.

Chinnici, Joseph P. Living Stones: The History and Structure of Catholic Spiritual Life in the United States. Maryknoll, NY: Orbis, 1996.

Chinnici’s excellent exposition describes the development of American Catholic spirituality over time. This is an important resource in the analysis of American Catholic giving since 1789.

Conway, Daniel, and Vito Napolitano. “Stewardship: A Faith Community’s Response. Guidelines for Stewardship and Development Programs in Catholic Parishes and Dioceses,” [unpublished draft 3], 10 October 1995.

Written by professional diocesan development directors, this work discusses stewardship education, development programs,

various techniques to promote giving. It provides good concrete follow-up to D. Conway's The Reluctant Steward (1992).

Conway, Daniel. The Reluctant Steward: A Report and Commentary on the Stewardship Development Study. St. Meinrad, IN: St. Meinrad Seminary and Christian Theological Seminary, 1992.

Conway's valuable report of a collaborative research project between two Indiana institutions, Christian Theological Seminary and Saint Meinrad Seminary, discusses how church leaders are trained in stewardship. In addition to presenting results of the project, the author includes five brief papers by experts on religious stewardship, arguing that the negative attitude of pastors toward money is a major reason why Catholic and mainline Protestant churches are currently experiencing financial distress. He reports that Catholic and Protestant pastors differ in their perception of stewardship. Protestants emphasize that it means "managing well" individual and community gifts of time, talent, and treasure, while Catholics tend to stress that it calls for "sharing [these gifts] with others."

Conzen, Kathleen Neils. "German Catholics in America." In The Encyclopedia of American Catholic History, ed. M. Glazier and T. J. Shelley. Collegeville, MN: Liturgical Press, 1997.

Conzen gives an excellent overview of the German Catholic immigrant experience in America. This is a useful background reading for a study of ethnic giving patterns.

Costin, M. Georgia. Priceless Spirit: A History of the Sisters of the Holy Cross, 1841-1893. Notre Dame, IN: University of Notre Dame Press, 1994.

Chapters 19 and 20 provide a good account of the experiences of Catholic sisters who served as nurses in military hospitals during the Civil War.

"Court Removes Founder and Director of DeRance Foundation." July-August 1986, 5-12.

The controversial dissolution of the largest Catholic charitable foundation, the DeRance Foundation, is discussed. The

foundation was established in 1946 by Harry John, scion of the Miller Brewing Co. family.

Cross, Robert D. "Catholic Charities." Atlantic Monthly, vol. 210, August 1962, 110-14.

Cross gives a brief historical overview of Catholic charity development in America. While he points out some weaknesses in current charity organization, he also notes a growing commitment within the church to personal service.

Cross, Robert D. The Emergence of Liberal Catholicism in America. Cambridge: Harvard University Press, 1958.

Chapter 6, "Perspectives on Social Change," contains an excellent analysis of divergent Catholic and Protestant benevolent attitudes in the 1890s. Cross also considers differences within the Catholic community on the matter. Mainstream citizens tended to focus more on social reform than on relief, a propensity that led conservative Catholics to charge that they viewed the needs of the poor as "'ignominious' instead of inevitable." In contrast, liberal Catholics agreed with mainstream critics that the church's charity efforts needed organization. "Instinctive charity is good," contended an influential Catholic social activist, "but charity guided by reason is better."

Cross, Robert D. "Origins of the Catholic Parochial Schools of America." American Benedictine Review 16 (1965): 194-209.

Cross sketches of the development of the parochial school system. He gives special attention to "national schools" opened in the late nineteenth century in German, French-Canadian, and Polish parishes to preserve language and culture. He further considers the unwillingness of public school authorities and mainstream Americans to accommodate the interests of immigrants.

Culbertson, Diana, ed. Rose Hawthorne Lathrop: Selected Writings. New York: Paulist Press, 1993.

Daughter of Nathaniel Hawthorne and convert to Catholicism at age forty, Rose Hawthorne Lathrop (1851-1926) founded a "hospital-home" for impoverished cancer victims in New York City in 1895 and, five years later, established a religious sisterhood devoted to their care. In a number of articles in Christ's Poor, a publication of the sisters until 1904, Lathrop (as a nun known as Mother Alphonsa) called for "women's work and men's money" to support the new work. She sharply challenged modern methods of helping the poor, stating that "Excessive business prudence and charity will not shake hands." See especially, pp. 176-218.

Curran, Charles E. "A Shared Struggle." Charities USA, vol. 25, no. 1, First Quarter, 1998, 5-9, 36.

Curran discusses the identity problem that faces Catholic charities today. He asks what "Catholic identity" means and how to preserve it in the church's many health care, higher education, and social service institutions.

Cushing, Richard J. "The Survival of Our Private Charities." Catholic Charities Review, vol. 34, April 1950, 86-91.

Cushing fears that government involvement in the care of orphan and neglected children will result in the "secularizing" of private charities supported by religious denominations. He suggests that greater financial support of Catholic charities will help to "drive back the forces of State Fascism, Black, Brown or Red."

Daoust, Jerry. "Is Bingo Becoming a Bad Bet?" U.S. Catholic, vol. 60, September 1995, 14-19.

Daoust discusses the continued reliance of Catholic churches and schools on bingo, games of chance, raffles, fairs, among other such activities. He suggests that the introduction of stewardship programs and the elimination of church gambling will encourage people to give more to support their parishes, schools, and charities. This article is lightly written.

Davis, Cyprian. The History of Black Catholics in the United States. New York: Crossroad Publishing, 1991.

Davis's book is essential background reading for students of American Catholic philanthropy.

Day, Dorothy. House of Hospitality. New York: Sheed and Ward, 1939.

This work is written by the founder of the Catholic Worker Movement. Note: see especially the "Conclusion", pp. 257-75.

Day, Dorothy. Loaves and Fishes. New York: Harper, 1963.

Day's work is an illustrated account of the development of the Catholic Worker Movement.

Day, Dorothy. On Pilgrimage. Catholic Worker Books, 1948.

Day draws on her many columns in The Catholic Worker to emphasize that to help the poor is a personal obligation that is not to be left to the state. Her concluding chapter discusses the social philosophy of the Catholic Worker Movement.

Day, Dorothy. The Long Loneliness. 1952; reprint, New York: Harper & Row, 1981.

The Long Loneliness is Day's autobiography. One of the most significant and radical figures in the history of American Catholic giving, Day (1897-1980) founded the Catholic Worker Movement in 1933 in New York City.

DeHueck, Catherine. Friendship House. New York: Sheed & Ward, 1947.

This is the autobiography of Catherine DeHueck, founder of Friendship House (in 1938) in New York City. DeHueck aimed to "christianize" the communist approach by living with other laity among the African-American poor in Friendship Houses in urban ghettos, "feeding, clothing, consoling, converting." The Catholic Interracialist was the movement's newspaper. This book includes also several contributions by Friendship House staff workers.

Dendinger, Donald C. "Factors Affecting Organizational Change: A Study of the National Conference of Catholic Charities." Ph.D. diss., University of Denver, 1977.

Dendinger examines the internal and external factors that influence the attitudes of directors of charitable agencies. He concludes that directors of larger agencies enjoy more autonomy than do directors of smaller agencies.

Desmond, Humphrey J. Chats Within the Fold: A Series of Little Sermons from a Lay Standpoint. Baltimore, 1901.

A prominent lay leader and journalist takes issue with lower-class ways of socializing and fundraising, such as card-playing, as alienating upper-class parishioners. He recommends that they be replaced by, for example, literary and music clubs which would allow upper-class Catholics to socialize and raise funds in a dignified fashion.

Digby. "True and False Charity." The Metropolitan, vol. 1, February 1853, 29-32.

In this article, Digby strongly supports traditional Catholic teaching that religious giving calls for personal contact between donors and beneficiaries. He criticizes mainstream benevolence for ignoring this sacrificial element in favor of social charity functions promising pleasure and recognition to donors.

Dinges, William, et al. "A Faith Loosely Held: The Institutional Allegiance of Young Catholics." Commonweal, vol. 125, July 17, 1998, 13-18.

A group of sociologists report results of a poll based on a random sample of young Catholic laity about elements of Catholicism that they see as central or marginal in defining Catholic identity. While respondents rank charity toward the poor as central, they seem to be "more influenced by the individualist ethos of practicing 'charity' than by calls for structural analysis of social change."

Dirvin, Joseph I. Mrs. Seton: Foundress of the American Sisters of Charity. New York: Farrar, Straus, and Cudahy, 1962.

An interesting biography of a key figure in the history of American Catholic philanthropy.

Dolan, Jay. The American Catholic Experience: A History from Colonial Times to the Present. Garden City, New York: Doubleday & Co., 1985.

This comprehensive history by Dolan, a noted church historian, incorporates the "immigrant experience of Catholicism from perspective of parish and neighborhood."

Dolan, Jay. The Immigrant Church: New York Irish and German Catholics, 1815-1865. Baltimore: Johns Hopkins University Press, 1975.

Dolan provides valuable analysis of the two major ethnic groups in the antebellum American Catholic church. Chapter 7 focuses on benevolent efforts of ethnic parishes.

Donohoe, Joan Marie. "The Irish Catholic Benevolent Union." Ph.D. diss., Catholic University of America, 1953.

Chapter 3 of this history of an important lay ethnic benevolent association deals with Union efforts in the 1870s to help immigrants. Chapter 4 considers important, though generally unsuccessful, colonization programs supported by the Union in the 1870s and 1880s to settle Irish immigrants on farms in the West. Chapter 5 concerns the Union's social programs.

Donohue, Francis J. "Financial Support for Early Catholic Schools." Catholic Educational Review 40 (April 1942): 119-216.

A useful account of development and funding of Catholic schools to the 1840s. Donohue considers the role in school support of the contributed service of members of religious orders and financial contributions of laity, including European Catholics. He reviews early, short-lived, state aid for Catholic schools, and concludes that the funding situation remained disorganized in 1840. Schools continued to be inadequately supported by such devices as fairs and benefits, and bishops did little to establish them on a firm financial footing.

Dorr, Donal. Option for the Poor: A Hundred Years of Vatican Social Teaching. Maryknoll, New York: Orbis Books, 1983.

Dorr considers Vatican teaching on Catholic commitment to the poor and oppressed, but does not fully address the important theme of its title, "the preferential option for the poor."

Duffy, Consuela M. Katharine Drexel: A Biography. Cornwells Heights, PA: Sisters of the Blessed Sacrament, 1966.

This is a biography of the Philadelphia philanthropist who gave her immense fortune and a lifetime of service to aid African Americans and Native Americans. Note: see especially, chapters 14, 16, 20. Duffy's style is journalistic.

Dwight, Thomas. "The Trials and Needs of the Society of St. Vincent de Paul." St. Vincent de Paul Quarterly, vol. 7, 1902, 100-104.

An influential figure in the Boston branch of the Society identifies critical issues in turn-of-the-century Catholic benevolence.

Ebaugh, Helen R.F. Organizational Decline in Catholic Religious Orders in the United States. New Brunswick: Rutgers University Press, 1993.

This analysis of changes in membership in religious communities is of special interest for those investigating the causes of the decline since 1970 in the church's full-time voluntary labor force, and impact of that decline on church schools and charities.

Eckel, Catherine C., and Philip J. Grossman. "Are Women Less Selfish Than Men?: Evidence from Dictator Experiments." Economic Journal 108 (May 1998): 726-35.

This experimental study of university students finds that women are less selfish than men. It does not explain this gender difference in generosity.

Egan, Eileen. Catholic Relief Services: The Beginning Years. New York, Catholic Relief Services, 1988.

Egan reviews early development of this large international relief agency. Chapter 7 describes CRS cooperation with the U.S. government in implementing Public Law 774, the Displaced Persons Act (1948). Egan considers how American Catholics were mobilized to support diocesan displaced persons programs and to contribute generously to a Bishops' Overseas Aid Appeal. By the 1970s, interest in the CRS among grassroots Catholics had declined, a situation that was improved somewhat by the introduction of "Operation Rice Bowl," a Lenten program to raise funds to relieve overseas hunger. An interesting account in Chapter 9, pp. 266-86, reveals how Catholic women, lay and religious, collaborated to support projects for women and children in need. This book is impressionistic rather than scholarly.

Ellsburg, Robert, ed. By Little and By Little: The Selected Writings of Dorothy Day. New York: Knopf, 1983.

Ellsburg's introduction outlines Dorothy Day's biography. Using Day's regular column in The Catholic Worker, Ellsburg reveals the philosophy of life of the founder of the Catholic Worker Movement, a major figure in American Catholic philanthropic history. The section on "Works of Mercy," pp. 91-119, deals with the movement's radical perspectives.

Eng, Michael E. "Mary Julia Workman, the Catholic Conscience of Los Angeles." California History 72 (Spring 1993): 2-19.

Eng considers the challenges faced by Mary Julia Workman in establishing California's first Catholic social settlement.

Ewens, Mary. The Role of the Nun in Nineteenth Century America. 1971. Reprint. New York: Arno Press, 1978.

This book is an excellent historical resource for students of Catholic philanthropic activities.

Fialka, John J. "Giving Out: Catholic Parishes Face Squeeze as Donations by Members Fall Off." Wall Street Journal, January 8, 1990.

This article describes the financial implications for Detroit parishes, charities, and schools of a recent decline in giving. Fialka discusses conflicting attitudes of pastors about asking for money and of parishioners about giving it.

Finke, Roger, and Rodney Stark. The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy. New Brunswick: Rutgers University Press, 1992.

In Chapter 4, "The Coming of the Catholics, 1850-1926," the authors, both sociologists, give a succinct, clear account of major events in the Catholic community in America in this important era. Fink and Stark's volume is good background reading.

Fitzgerald, Maureen. "The Perils of 'Passion and Poverty': Women Religious and the Care of Single Women in New York City, 1845-1890." U.S. Catholic Historian 10, nos. 1-2 (1991): 45-58.

Some needy poor were less popular than others among nineteenth-century benevolent Catholics. Among the least popular were "fallen" women. Sisterhoods aiming to help these women had more trouble gaining financial support for their work than groups proposing to protect "good" women or destitute children. Suellen Hoy's studies of Chicago nuns and Fitzgerald's 1992 dissertation supplement this article.

Fogarty, Gerald P., ed. Patterns of Episcopal Leadership. New York: Macmillan, 1989.

Fogarty illuminates the significant role played by bishops in all aspects of American Catholic life.

Forest, Jim, and Tom Cornell, eds. A Penny A Copy: Readings from The Catholic Worker. New York: Macmillan, 1969.

This is an anthology of the writings of Dorothy Day (1897-1980), who founded the Catholic Worker Movement in 1933.

Foy, Peter. "The New Social Order." In Official Report of the Proceedings of the Catholic Congress, ed. William H. Hughes, 47-68. Detroit: William H. Hughes, 1889.

A prominent lay Catholic social reformer criticizes the consolidation of wealth in the hands of a few and advocates state provision of essential social services funded by income taxes levied on the rich. He urges Catholics to push for reform legislation.

Franklin, James L. "Economics Alters Aims of Charities." Boston Globe, 19 April, 1994.

Franklin argues that as state and federal contracts account for a large and growing fraction of Catholic Charities budgets, religious charity and volunteer service opportunities are jeopardized. He gives as an example Catholic Charities in the Boston archdiocese which, as it expanded its work in areas of government-contracted services, such as drug and alcohol treatment, reduced services in areas that the state did not wish to fund.

Gallup, George, Jr., and Jim Castelli. The American Catholic People: Their Beliefs, Practices and Values. Garden City, New York: Doubleday, 1987.

This is a valuable survey of the contemporary U.S. Catholic church.

Gavin, Donald P. The National Conference of Catholic Charities, 1910-1960. Milwaukee: Bruce, 1962.

Gallup's work is a careful history of a very influential national charities forum.

Geiger, John O. "H.J. Desmond, Catholic, Citizen, Reformer: The Quest for Justice Through Educational and Social Reform." Ph.D. diss., Marquette University, 1972.

Readers should pay special attention to the seventh chapter of Geiger's dissertation, "The Church Responds to America: Education in Society and Institutional Reform." In it, Desmond, a leading layman, takes issue with the Catholic

propensity for institution-building, preferring to see instead more voluntary service in social reform projects to prevent poverty and the need for almsgiving, e.g. settlement work and employment bureaus, among other forms. He condemns as undemocratic the growing tendency of church officials to label rich individuals as "good Catholics" simply because they make large monetary donations. He also calls for the integration of Catholic and mainstream charities and for the development of significant public welfare programs.

Gerber, David A. "Ambivalent Anti-Catholicism: Buffalo's American Protestant Elite Faces the Challenge of the Catholic Church, 1850-1860." Civil War History 30 (June 1984): 120-43.

Gerber's good background article reveals Protestant reaction to Catholic charitable efforts in a major city during a turbulent decade. While sectarian tensions did not disappear, wealthy Protestants increasingly recognized the contribution of Catholic charitable agencies and hospitals in addressing urban needs.

Gibbons, James. "Wealth and Its Obligations." North American Review 152 (April 1891): 385-94.

The dean of the Catholic hierarchy considers Andrew Carnegie's stand (in "Wealth," North American Review, June 1889) as "a surprise and a challenge" and proceeds to state the "Catholic view of wealth and its administration." He takes strong issue with Carnegie's assertion that 95 percent of current charity donations are misspent, and emphasizes that even though Catholics are mainly working-class, they have built and supported numerous charitable institutions. Gibbons reminds the rich individual that he is "the mere agent and trustee for his poorer brethren" and notes that Catholic teaching calls for gifts of service as well as of money.

Gibbons, Mary L. "Presidential Address." Catholic Charities Review, vol. 23, September 1939, 219-224.

Gibbons observes that as Catholic charitable bureaus grew over the preceding twenty-five years, there was a relative decline in voluntary service contributions. She praises government relief programs and urges Catholic volunteers—educated women

especially—to offer to serve on advisory boards of public and private social agencies.

Gilbert, Neil. Capitalism and the Welfare State: Dilemmas of Social Benevolence. New Haven: Yale University Press, 1983.

The author points out that, after 1962, the use of government contracts to purchase the services of private social agencies grew tremendously. He considers the implications of this trend for religious charities.

Glazier, Michael, and Thomas J. Shelley, eds. The Encyclopedia of American Catholic History. Collegeville, MN: Liturgical Press, 1997.

In more than 1,200 articles, this valuable volume covers every aspect of American Catholic life from 1492 to the present. This encyclopedia is an excellent background resource for students of Catholic philanthropy.

Gleason, Philip. The Conservative Reformers: German-American Catholics and the Social Order. Notre Dame, IN: Notre Dame University Press, 1968.

This valuable study of an important ethnic group in the American Catholic church includes a good history of the German Roman Catholic Central-*Verein*, established in 1855 in St. Louis to unite numerous German mutual-aid societies. Most of these societies supported German Catholic charities in addition to providing insurance benefits for their members.

Gollin, James. Worldly Goods: The Wealth and Power of the American Catholic Church, the Vatican, and the Men Who Control the Money. New York: Random House, 1971.

In Chapter 6, Gollin describes present-day strategies applied in raising funds for Catholic charities, giving special attention to the use of the professional fundraising firms in diocesan charities campaigns.

Good, Patricia K. "Irish Adjustment to American Society: Integration or Separation? A Portrait of an Irish-American Parish, 1836-1886." Records of the American Catholic Historical Society of Philadelphia 86 (1975): 7-23.

Good explores ways in which a major Catholic ethnic group addressed social and religious issues in a period of rapid church expansion and political tension, demonstrating the unique importance of the local parish in Catholic church activity.

Gorman, Adele Francis. "Evolution of Catholic Lay Leadership, 1820-1920." Historical Records and Studies 50 (1942): 130-65.

Only two national Catholic benevolent groups had emerged by 1875, the German Roman Catholic Central-*Verein* and the Irish Catholic Benevolent Union. Gorman attributes the slow development of lay Catholic leadership to: a) ethnic tensions; b) a paucity of well-educated Catholics; c) episcopal suspicion of lay initiative; and d) anti-Catholicism. Although participation in the Parliament of Religions (1893) led more laity to appreciate the need for collaboration with Protestants in charity work, other factors contributed to the clerical takeover of leadership positions in lay organizations.

Gornick, Thomas W. Stewardship: Faith... or Money? Survey of Roman Catholic Dioceses. [A printed report.] Dublin, Ohio: Thomas W. Gornick Co., 1995.

This report analyzes responses to questions about the bishops' 1992 pastoral letter on stewardship and recommendations for its implementation. The bishops described stewardship as a mark of "discipleship and faith," not simply as the giving of money. Although Gornick terms this stand "courageous," he reports that diocesan stewardship programs tend to be conducted by development officers whose backgrounds are in finance or administration, not in pastoral theology. Old fundraising strategies, now couched in stewardship language, will continue to be used until appropriate pastoral materials reflecting the bishops' vision of stewardship are developed.

Greeley, Andrew, and William McManus. Catholic Contributions: Sociology and Policy. Chicago: Thomas More Press, 1987.

This is the first serious attempt to assess the extent of the decline in Catholic giving since 1960. Greeley argues that the root of the problem lies in the structure of the relation between church members and church leaders. Sacrificial giving programs, such as tithing, will meet little success until this issue is addressed. McManus believes that professional firms tend to set "excessively conservative" financial goals in order to ensure successful campaigns, a practice that encourages a "poor mouth syndrome" among middle-class American Catholics.

Greeley, Andrew. Ethnicity in the United States. New York: John Wiley, 1974.

Greeley provides background information on the origins and experience of important Catholic immigrant groups.

Greeley, Andrew. The Catholic Myth: The Behavior and Beliefs of American Catholics. New York: Charles Scribner's Sons, 1990.

Greeley lays out a useful sociological analysis of the contemporary Catholic church.

Greene, Victor R. "For God and Country: The Origins of Slavic Catholic Self-Consciousness in America." Church History 35 (1966): 446-460.

Greene considers how Slavic immigrants and their children responded to challenges from church and society. This article is good background reading for a study of their approach to religious benevolence.

Griffin, Clifford S. "Converting the Catholics: American Benevolent Societies and the Ante-Bellum Crusade Against the Church." Catholic Historical Review 47 (1961): 325-41.

Protestant proselytizing among Catholic immigrants gave great impetus to a separatist spirit in Catholic philanthropy. This paper reveals the approach and extent of conversion programs.

Groome, Thomas F. "Faith Demands Stewardship and Stewardship Nurtures Faith." Speech at Meeting of the National Catholic Community Foundation. Annapolis, MD, October 1, 1998. [www.nccfcommunity.org/news_speech_groome.html]

Groome's theological reflection on the meaning of Catholic stewardship draws on biblical texts, church history, and contemporary perspectives on money to argue that stewardship is a mandate rather than an option of the Catholic faith.

Hannefin, S. Daniel. Daughters of the Church: A Popular History of the Daughters of Charity in the United States, 1809-1987. Brooklyn: New City Press, 1989.

This popular survey of the Sisters of Charity, founded by Elizabeth Bayley Seton, is more descriptive than analytical, but nonetheless provides accurate information on the diverse works, geographic location, and membership of this important American sisterhood.

Harris, Joseph C. "An Analysis of Catholic Sacrificial Giving Programs in Seattle, Washington." Review of Religious Research 36 (December 1994): 230-37.

Harris compares the effect on giving of stewardship programs introduced between 1981-86 in pilot parishes with the giving of a control group of parishes. He reports that over the specified time-period, pilot parish giving increased faster than control parish giving. Parishioners most influenced by sacrificial giving were those who had already given more than the average parishioner.

Harris, Joseph Claude. An Estimate of Catholic Household Contributions to the Sunday Offertory Collection During 1991. Washington, DC: Life Cycle Institute, Catholic University of America, 1992.

This study, based on 278 parishes nationally, found that Catholic contributions to the church, as a percentage of household incomes, was under 1 percent. The author suggests that smaller parishes might enhance giving. Hoge, Zech, et al.'s 1996 study does not support the hypothesis that Protestant-Catholic differences in this area are due to larger Catholic parish size.

Harris, Joseph Claude. The Cost of Catholic Parishes and Schools. Kansas City, MO: Sheed and Ward, 1996.

Chapter 2, "Catholic Giving: A Sleeping Giant," challenges studies that report declining Catholic financial contributions.

Haughey, John C. Virtue and Affluence: The Challenge of Wealth. Kansas City: Sheed & Ward, 1997.

This insightful collection of informal talks by a Catholic theologian concerns attitudes toward money, social and religious responsibilities of wealthy Christians, stewardship and the proper use of wealth. It is based on presentations at weekend workshops for Christian millionaires, held in 1991 in Washington, DC.

Hayes, [Bishop] Patrick J. "The Unification of Catholic Charities." Catholic World, vol. 117, May 1923, 145-53.

The archbishop of New York calls for organizational reform of diocesan charities.

Hayes, Bishop Patrick J. "The New York Charities Controversy." Catholic Charities Review, vol. 1, January 1917, 16-23.

The author, who in 1924 became archbishop of New York, attempts to allay the prevailing confusion among American Catholics on the charities issue. He outlines New York's system for the care of dependent children and discusses the state constitutional conventions of 1894 and 1915. He also defends Catholic orphanages against the heavy press attacks that accompanied the publication of the Strong Commission Report on the State Board of Charities.

Hecker, Isaac T. "The Charities of New York." Catholic World, vol. 8, November 1868, 279-85.

Hecker compares Catholic and Protestant charities in New York. He contends that Catholics should do more to relieve material poverty, especially as it affects children. In addition, he recommends that laity, especially laywomen, finance, set up, and run mission houses, with religious sisters in charge. This idea significantly antedates the settlement house movement.

Helmes, J.W. Thomas M. Mulry: A Volunteer's Contribution to Social Work. Washington, DC: Catholic University of America Press, 1938.

In the 1890s, a prominent New York banker and insurance executive, Mulry (1855-1916) headed in the 1890s the New York branch of the St. Vincent de Paul Society, the nation's largest Catholic benevolent association. Helmes chronicles his work promoting collaboration between Catholic and mainstream charities and sitting for twenty years on the Charity Organization Society's Central Council.

Hendrickson, Dave. "Bittersweet Charity." Wisconsin, 10 June 1990, 10-19.

Hendrickson considers aspects of the dissolution of the DeRance Foundation, the nation's largest Catholic charitable foundation, established in 1946 by Harry John, scion of the Miller Brewing Co. family.

Hennesey, James J. American Catholics: A History of the Roman Catholic Community in the United States. New York: Oxford University Press, 1981.

Hennesey's excellent brief account of Catholic institutional development provides good background reading.

Hewit, Augustine. "Duties of the Rich in Christian Society." [6 parts] Catholic World, Vol 14, February 1872, 577-81; Vol. 14, March 1872, 753-57; Vol. 15, April 1872, 37-41; Vol. 15, May 1872, 145-49; Vol. 15, June 1872, 289-94; Vol. 15, July 1872, 510-18.

In six important articles, Hewit sets forth postbellum Catholic views on the obligations of rich parishioners. Article 1 argues that communism results from the misappropriation of power by the wealthy and a neglect of their duties toward working-class and poor citizens. Article 2 deals with the political duties of the rich and calls on the elite, educated Catholic laity to lead the fight for religious, conscience, and educational rights. Article 3 outlines obligations of employers toward employees in such matters as wages, hours, etc., and calls for true philanthropy, that is, mutual efforts of all social classes on behalf of the poor. Article 4 concerns the duties of rich Catholics toward their

church and its charities. The author questions whether rich Catholics have done their share and notes that those who do not give generously are a disgrace, since by attending church and not giving they are, in effect, taking "an alms from the poor." They must not simply give part of their surplus wealth to the church, but should also contribute their personal service. Articles 5 and 6 deal with the private duties of the rich to follow a good conscience, live austere, educate their children in Catholic schools, and support Catholic colleges.

Higgins, George C. "Love of God in Action, Our Heritage and Our Hope." Social Thought 4 (Fall 1978): 23-38.

In this article, Higgins challenges the view that Catholic charities have lagged in the area of social reform. Higgins argues that by providing material and educational assistance to millions of nineteenth-century immigrants, the church contributed enormously to the common good. Drawing on writings of social reformers and papal documents, he contends that twentieth-century Catholics have advanced the partnership of government and private agencies in social welfare programs.

Higgins, James J. "John Mullanphy and His Contributions to St. Louis." M.A. thesis, Catholic University of America, 1940.

Land speculator John Mullanphy was one of the few wealthy Catholic donors in the antebellum period. In 1828 he financed a St. Louis hospital, conducted by the Sisters of Charity, which was the nation's first hospital west of the Mississippi River. This thesis also considers Mullanphy's children's charities. Of particular interest in this regard is the colorful and controversial Mullanphy Emigrant and Travelers Relief Fund, set up by Mullanphy's son Bryan, one-time mayor of St. Louis.

Hodgkinson, Virginia A., and Murray S. Weitzman, eds. The Charitable Behavior of Americans: A National Survey Conducted by Yankelovich, Skelly and White, Inc. Washington, DC: Independent Sector, 1986.

Hodgkinson provides good editorial commentary to accompany the survey data on contemporary philanthropic behavior in America. Chapter 5 deals with important characteristics of religious givers. The work provides good editorial commentary.

Hoffman, George J. "Catholic Immigrant Aid Societies in New York City from 1880 to 1920." Ph.D. diss., St. John's University, 1947.

The late nineteenth-century arrival of "new immigrants" from central and southern Europe brought novel challenges to New York City Catholics. Hoffman contends that Catholic groups were pioneers in addressing the needs of these immigrants. He focuses on eight lay societies formed to assist them. At first these societies operated independently of one another, but by 1920 they had been brought under the control of the Immigration Bureau of the National Catholic Welfare Conference. This centralization move is discussed approvingly in Chapter 10.

Hoge, Dean R., and Douglas L. Griffin. Research on Factors Influencing Giving to Religious Bodies. Indianapolis: Ecumenical Center for Stewardship Studies, 1992.

A useful analysis and comparison of present-day giving in six religious groups: Presbyterian, Lutheran, Southern Baptist, Mormon, Catholic, Jewish. The focus is on church income, not on expenditures.

Hoge, Dean R., and Fenggang Yang. "Determinants of Religious Giving in American Denominations: Data from Two Nationwide Surveys." Review of Religious Research 36 (December 1994): 123-48.

Sociological analysis of the General Social Survey, 1987-89, and the 1899 Gallup Survey, reveals that while Catholic religious giving and volunteering is lower than Protestant, levels of non-religious giving by the two groups were "roughly the same."

Hoge, Dean R., Charles E. Zech, Patrick H. McNamara, and Michael J. Donahue. Money Matters: Personal Giving in American Churches. Louisville: Westminster John Knox Press, 1996.

The authors find no support for the popular view that church endowments discourage annual giving to churches. They conclude that annual giving depends rather on the percentage of income annually that comes from endowment versus pledges,

and (2) on whether the endowment is designated for special causes, or simply used to generate income for annual operating expenses. See Chapter 1 for figures on Catholic giving, 1989-89.

Hoge, Dean R., Charles E. Zech, Patrick H. McNamara, and Michael J. Donahue. "Who Gives to the Church and Why," Christian Century, vol. 113, December 4, 1996, 1194-99.

The authors summarize the main findings of their book, Money Matters (1996), agreeing that church members should have many and diverse giving opportunities during the year. These opportunities do not threaten contributions to the church's operating budget since "giving is not a fixed-sum enterprise."

Holloran, Peter C. Boston's Wayward Children: Social Services for Homeless Children, 1830-1930. [1989] Boston: Northeastern University Press, 1994.

The benevolent activities of Boston's Catholic, Protestant, and Jewish communities on behalf of children's welfare are examined in this study. See especially chapter 2.

How to Run a Catholic Foundation: Proceedings of a National Symposium on Increasing the Impact of Religious Giving. Washington, DC: Foundations and Donors Interested in Catholic Activities, Inc., 1998.

This report summarizes conference discussions about Catholic philanthropy, including topics such as contemporary Catholic culture, family benevolent values, managing and evaluating church-sponsored projects, and optimal strategies and resources for responsible giving.

Hoy, Suellen. "Caring for Chicago's Women and Girls: The Sisters of the Good Shepherd, 1859-1911." Journal of Urban History 23 (March 1997): 260-94.

In light of the Catholic approach to the rehabilitation of girls and women and to the controversies it provoked with mainstream social reformers, Hoy points out that although Catholic sisters had lived and worked among Chicago's poor long before Hull House was founded, the settlement movement

represented a strong challenge to their focus on "relief, rehabilitation, and redemption."

Hoy, Suellen. "Walking Nuns: Chicago's Irish Sisters of Mercy." In At the Crossroads: Old Saint Patrick's and the Chicago Irish, ed. Ellen Skerrett. Chicago: Loyola Press, 1997.

Suellen Hoy considers the social and educational work of Chicago sisters from the 1840s to the 1870s, addressing the impact of the Civil War on their work and their relations with mainstream society.

Huber, Raphael M., ed. Our Bishops Speak, 1919-1951. Milwaukee: Bruce Publishing, 1952.

Huber has compiled public statements by the American hierarchy, including those dealing with charity and social justice, over three important decades.

Ireland, John. "The Charity of Christ." St. Vincent de Paul Society, vol. 12, August 1907, 225-34.

The archbishop of St. Paul, Minnesota, fears that an emphasis on social justice issues could lead to neglect of charity.

Jacoby, George Paul. Catholic Child Care in Nineteenth Century New York. Ph.D. diss., Catholic University of America, 1941; reprint, New York: Arno, 1974.

This dissertation includes a good summary of the mid-nineteenth century establishment of the New York Foundling Hospital by the Sisters of Charity.

John Paul II. "Centesimus Annus, 1991." In Catholic Social Thought: The Documentary Heritage, ed. David O'Brien and Thomas Shannon. Maryknoll, NY: Orbis Books, 1995.

Pope John Paul's essay was published in the centennial year of Leo XIII's encyclical, Rerum Novarum, as a "rereading" of that document. John Paul II emphasizes that for a century the church has honored the "so-called 'preferential option for the poor'" which he defines as a "special form of primacy in the exercise of Christian charity."

John Paul II. Sollicitudo Rei Socialis, 1987. In Catholic Social Thought: The Documentary Heritage, ed. David O'Brien and Thomas Shannon. Maryknoll, NY: Orbis Books, 1995.

This Papal encyclical calls for solidarity in commitment to the common good and emphasizes that charity is "the distinguishing mark of Christ's disciples."

Jones, Gene D.L. "The Chicago Catholic Charities, the Great Depression and Public Monies." Illinois Historical Journal 83 (Spring 1990): 13-30.

Jones describes heated controversy among private social service agencies over the preferential treatment accorded Catholic charities in Chicago's public relief program. He suggests that this was linked to the fact that local Catholic leaders, led by Cardinal George Mundelein, strongly endorsed Democratic politicians and New Deal programs.

Kale, Marla K. "Inner-city Schools: What's in it for Catholics?" U.S. Catholic, vol. 57, April 1992, 21-28.

Kale maintains that Catholics have an obligation to support inner-city Catholic schools, even though most students in these schools are not Catholic. Her article is written in journalistic style.

Kauffman, Christopher J. Faith and Fraternalism: The History of the Knights of Columbus [revised ed.]. New York: Simon and Schuster, 1992.

Kauffman traces the history of an important Catholic fraternal society, and considers its benevolent activities.

Kauffman, Christopher. Ministry and Meaning: A Religious History of Catholic Health Care in the United States. New York: Crossroad, 1995.

This is an excellent analysis of the establishment of hospitals, with special attention given to the preeminent role of religious orders of sisters in their development.

Keegan, Robert F. "Developing Catholic Organization to Meet Present Day Needs." Catholic Mind, vol. 30, December 1932, 449-59.

Keegan argues that charity agencies benefit from coordination and collaboration, both within the church and among Catholic, public, and other private social agencies. He calls for more involvement of Catholic charities in campaigns to pass social reform legislation.

Kelley, Francis C. The Story of Extension. Chicago, 1922.

Kelley was the founder in 1906 of the Catholic Church Extension Society to conduct mission work in rural parts of the United States. Until then, rural areas were a relatively neglected area of Catholic philanthropic concern. He adopted innovative ways to raise funds for the cause, including the Dollar Club and charitable gift annuities. The society's publication, Extension Magazine became very popular among grassroots Catholics, with subscriptions totaling over 500,000 by mid-century. His successor inaugurated a successful lay volunteer program to send educators and health professionals to rural missions.

Kelly, Neil A. "'Orphans and Pigs Fed From the Same Bowl': Catholics and the New York Charities Controversy of 1916." M.A. thesis, St. John's Seminary, Yonkers, New York, 1991.

This thesis describes the bitter 1916 battle over the allocation of public funds to Catholic charitable institutions.

Kennelly, Karen M. "Women Religious in America." In The Encyclopedia of American Catholic History, ed. M. Glazier and T. J. Shelley, 1489-96. Collegeville, MN: Liturgical Press, 1997.

Kennelly provides good summary background reading for a study of the role of women religious in Catholic charity.

Kerby, William J. "New and Old in Catholic Charity." Catholic Charities Review, vol. 3, January 1919, 8-13.

Kerby decries conservatism in Catholic charity circles, arguing relief work alone will not prevent poverty and dependency. He maintains that religious sisterhoods and brotherhoods are "the most conservative elements in Catholic charity" and warmly

praises the progressive spirit of paid lay social workers recently introduced in diocesan charitable bureaus.

Kerby, William J. "Problems in Charity." Catholic World, vol. 91 September 1910, 790-800.

Here, Kerby acknowledges disquiet within the church's charity sector as a result of mainstream criticism of its traditional methods. He calls for support of a National Conference of Catholic Charities that will direct "our collective thought" and reach several constituencies: those ignorant of the poverty situation; those indifferent to poverty issues; those eager to alleviate poverty, but uncertain how best to do it; and those assisting the poor, but with outmoded strategies.

Kerby, William. The Social Mission of Charity: A Study of Points of View in Catholic Charities. New York: Macmillan, 1921.

Kerby, an important clerical leader of the movement to reform Catholic charities, praises the principles of "scientific philanthropy." He suggests that if Catholics continue to concentrate on "the simpler tasks of relief," they will forfeit their opportunity to assume leadership roles in social reform movements. For Kerby, Catholic charity is not simply a religious endeavor, it is a social service that addresses important concerns of the state. Note: see especially chapters 10, 11, and 14.

Kremer, Michael N. "Church Support in the United States." D.C.L. diss., Catholic University of America, 1930.

Kremer's work provides a valuable account of the ways a heavily working-class population financed churches and parish and diocesan programs.

Langley, Monica. "'No Margin, No Mission'." Wall Street Journal, 7 January, 1998.

Langley reports on the financial status and investment reserves of the Daughters of Charity National Health System, Inc. Forty-nine hospitals comprise this organization, which ranks "among the top five hospital systems in the nation." She asks whether the traditional charitable values of the Daughters of Charity are eroding.

Lathrop, Rose Hawthorne. "A Cheerful View of a Hard Problem." Catholic World, vol. 68, February 1899, 659-69.

The daughter of Nathaniel Hawthorne and convert to Catholicism at age forty, Rose Hawthorne Lathrop (1851-1926) founded a "hospital-home" for impoverished cancer victims in New York City in 1895.

Lavey, Patrick P. "William J. Kerby, John A. Ryan, and the Awakening of the Twentieth Century American Catholic Social Conscience, 1899-1919." Ph.D. diss., University of Illinois, 1986.

Lavey analyzes the contributions of two major clerical figures in the evolution of Catholic thinking about charity and social reform.

Leo XIII. Rerum Novarum, 1891. In Catholic Social Thought: The Documentary Heritage, ed. David O'Brien and Thomas Shannon. Maryknoll, NY: Orbis Books, 1995.

This major social encyclical focuses on the rights of the worker and on the use of material possessions. Pope Leo emphasizes that it is a duty incumbent upon all Christians to give to the poor, pointing out that Jesus himself "calls the poor blessed."

Lernoux, Penny. People of God: The Struggle for World Catholicism. New York: Viking Penguin, 1989.

Chapter 10 (pp. 283-301), "The Religious International," provides a negative picture of the American branch of the Knights of Malta, an elite and politically conservative international Catholic philanthropic organization. Lernoux lists prominent American members and describes the activities of one, J. Peter Grace.

Linkh, Richard M. American Catholicism and the European Immigrant, 1900-1924. New York: Center for Migration Studies, 1975.

Linkh examines the response of the American church to a heavy and sustained influx of new members, many from Central Europe, that began in the late nineteenth century.

important constituencies. These include the local archbishop, the priest-director of the bureau, laymen on the bureau's board, and religious orders staffing charitable institutions.

McMahon, Eileen. What Parish Are You From? Lexington, KY: University of Kentucky Press, 1995.

The place and significance of the local parish in the religious and social life of Roman Catholics are examined through a focus on the Chicago Irish community, 1916-1970.

McManus, William E. "Stewardship and Almsgiving in the Roman Catholic Tradition." In Faith and Philanthropy in America, ed. Robert Wuthnow and Virginia A. Hodgkinson, 115-33. San Francisco: Jossey-Bass, 1990.

McManus attempts to distinguish between two important benevolent concepts. For a more extended discussion, see his book (with A. Greeley), Catholic Contributions (1987).

Meehan, Thomas F. Thomas Maurice Mulry. New York: Encyclopedia Press, Inc., 1917.

This is a useful biography of a key lay figure in turn-of-the-century Catholic philanthropy and a leader of the New York branch of the St. Vincent de Paul Society. Meehan ably describes pioneer efforts of Catholics to cooperate with leaders of Protestant charities.

Michaud, Stephen G., and Hugh Aynesworth. "If You Love Me You Will Do My Will". New York: W.W. Norton & Co., 1990.

Michaud chronicles the dramatic story of an extended intrachurch struggle for control of the Sarita Kenedy East Foundation, established by a Texas woman who wished to use her \$500 million fortune for benevolent, religious purposes.

Moynihan, Daniel P. "On Pluralism and the Independent Sector." Charities USA, vol. 7, May 1980, 3, 12-13.

In his address at the 1980 charter meeting of the Independent Sector, Moynihan warns of the danger to the leadership of private nonprofit institutions from the availability of

government funds. He takes as an example, the fact that in 1978, for the first time, government funds accounted for over half the budget of Catholic Charities. "In time, there cannot be any outcome to that encroachment save government control."

Mulry, Thomas M. "Catholic Co-Operation in Charity." Charities Review, vol. 8, 1898, 333-86.

An early call for Catholic cooperation with Protestant charity organizations, this article by Mulry, a leader in the St. Vincent de Paul Society, was significant, since it reflected the views of New York's Archbishop John Farley and appeared in a mainstream journal.

Mulry, Thomas. "The Government in Charity." St. Vincent de Paul Quarterly, vol. 17, November 1912, 289-311.

Mulry asserts that "the government has its place in charities -- so have the private institutions." He maintains that the state has the power to ensure that private social institutions receiving public funds use these resources for their intended purposes, and Catholic authorities are incorrect in arguing that such state supervision is an "invasion of personal rights." On the other hand, he points out that those who oppose state funding of Catholic charitable institutions are incorrect in saying that this violates the separation of church and state doctrine.

Murray, Harry. Do Not Neglect Hospitality: The Catholic Worker and the Homeless. Philadelphia: Temple University Press, 1990.

This sociological study of the contemporary Catholic Worker scene highlights the fact that, of its eight chapters, three provide detailed qualitative analyses of Catholic Worker groups in New York City, Rochester, New York, and Worcester, Massachusetts, which the author visited in 1982-84. Mulry maintains that efficient, professional strategies in charity work may, in fact, constrain its humane benefits. He urges the increased use of volunteers.

Murray, Robert E., and Christopher Valley. "Catholic Charities: Renewal or Rhetoric?" Catholic Charities Review, vol. 58, February 1974, 3-10.

This report of a survey of diocesan charitable bureau directors concludes that, despite adoption of a social action plank in 1972, Catholic Charities, for the most part, is not actively promoting social change. An important reason for this is concern that a vigorous advocacy position could threaten funding from internal and external sources.

National Conference of Catholic Bishops. Stewardship: A Disciple's Response. Washington, DC: U.S. Catholic Conference, 1993.

In this pastoral letter the American bishops call for a return to the gospel understanding of stewardship which challenges Catholics to share their resources with others "in a timely way."

Nelson, Sheila. "Catholic Elementary Schools in Chicago's Black Inner City: Four Modes of Adaptation to Environmental Change." Nonprofit and Voluntary Sector Quarterly 23 (Fall 1994): 209-25.

Nelson's accessible sociological analysis of a sample of 33 inner-city elementary schools in 1987 uses four organizational approaches and a case study of one school per category to estimate the value of each approach. She considers the capacity of schools (1) to obtain necessary resources; (2) to preserve their independence; and (3) to acquire "legitimacy."

Nolan, Hugh J., ed. Pastoral Letters of the U.S. Catholic Bishops, 4 vols. Washington, DC: National Conference of Catholic Bishops, 1984.

Nolan's comprehensive collection of statements by the American hierarchy includes those dealing with charity and social justice.

Noll, John F. "System in Financing Religious Works." Ecclesiastical Review 61 (July 1919): 66-74.

Noll lauds the efficiency of Protestant fundraising methods, such as campaigns, pledges, and envelopes, among other methods,, and urges their adoption by Catholic clergy.

Oates, Mary J. The Catholic Philanthropic Tradition in America.
Bloomington: Indiana University Press, 1995.

The first history of Catholic philanthropy in the United States, this work chronicles the rich tradition of the church's charitable activities and the increasing tension between centralized control of giving and democratic participation.

Oates, Mary J. "The Charitable Work of Richard Cardinal Cushing." The Pilot, 27 October, 1995.

In journalistic style, Oates briefly discusses briefly the philanthropic values, strategies, and charitable works of a mid-twentieth-century Boston archbishop, internationally known for his commitment to the poor and for his extraordinary success in charitable fundraising.

Oates, Mary J. "Economic Change and the Character of Catholic Philanthropy, 1790-1940." In Religion, the Independent Sector, and American Culture, ed. Conrad Cherry and Rowland Sherrill. Atlanta: Scholars Press, 1992.

Here, Oates explores how changing economic conditions influenced the development of altruistic values among American Catholics.

Oates, Mary J. "'The Good Sisters': The Work and Position of Catholic Churchwomen in Boston, 1870-1940." In Catholic Boston: Studies in Religion and Community, 1870-1970, ed. Robert E. Sullivan and James M. O'Tool. Boston: Archdiocese of Boston, 1985.

Oates investigates the social and educational works of religious sisterhoods in a large archdiocese over seven decades of rapid growth. She considers the extent to which nuns subsidized Catholic philanthropic work.

Oates, Mary J. "Interpreting the Stewardship Mandate." New Theology Review 9 (November 1996): 10-23.

Oates traces the historic roots and changing interpretation of the stewardship concept in the American Catholic church.

Oates, Mary J. "Mother Mary Katharine Drexel." In Women Educators in the United States, 1820-1993: A Bio-Bibliographical Sourcebook, ed. Maxine Schwartz Seller. Westport, CT: Greenwood Press, 1994.

This brief biography of Philadelphia millionaire Katharine Drexel, who donated financial resources and personal service to benefit African Americans and Native Americans, especially in the field of education, considers the activities of the sisterhood she founded in 1891 to advance this cause.

Oates, Mary J. "Organized Voluntarism: The Catholic Sisters in Massachusetts, 1870-1940." In Women in American Religion, ed. Janet Wilson James. Philadelphia: University of Pennsylvania Press, 1980.

In this essay, Oates analyzes the growth of Catholic sisterhoods in Massachusetts and their benevolent works among a heavily working-class, immigrant population.

Oates, Mary J. "The Role of Laywomen in American Catholic Philanthropy, 1820-1920." U.S. Catholic Historian 9 (Summer 1990): 249-60.

Oates considers fundraising strategies and the benevolent organizations of laywomen and the ways these changed as the socioeconomic status of Catholics changed over time. Her work indicates the significance of collaboration between laywomen and nuns in the development of Catholic charities.

O'Brien, David J. American Catholics and Social Reform: The New Deal Years. New York: Oxford University Press, 1968.

Chapter 3 demonstrates how economic distress in the 1930s modified traditional Catholic confidence in *laissez-faire* capitalism and fostered a reform component in benevolence. Catholic support for New Deal programs, while initially positive, gave way to growing uneasiness about government encroachment into the private sector. Chapter 8 provides a good overview of the Catholic Worker Movement in the 1930s. The author emphasizes the movement's importance in encouraging Catholic social reform efforts.

O'Connell, Mary. "The light's still on at the Catholic Worker." U.S. Catholic 57 (March 1992): 28-34.

This sketch of contemporary Catholic Workers reveals ongoing tensions about "what makes Catholic Workers Catholic." The movement's personalist character continues to represent a radical benevolent alternative in a hierarchical church. O'Connell's article is journalistic in style.

O'Doherty, Matthew. "Charity vs. Philanthropy—An Appeal to Young Men." St. Vincent de Paul Quarterly, vol. 10, 1905, 175-80.

The author addresses the problem of a continuing decline in new members in the St. Vincent de Paul Society, calling on young Catholic laymen to join. Praises the traditional Catholic way of giving that the Society represents.

O'Grady, John. Directory of Catholic Charities in the United States. Washington, DC: National Conference of Catholic Charities, 1922.

Compiled by a leading clerical advocate of Catholic charity centralization, this is the first comprehensive listing of Catholic charitable institutions and agencies, "alphabetically by states, dioceses, types of work and cities." O'Grady does not include parochial schools. The directory is the most accurate and comprehensive reference available at date of publication.

O'Grady, John. "Lay Participation in Catholic Charity." Catholic Charities Review, vol. 9, December 1925, 378-84.

O'Grady complains that the extreme independence of charitable institutions, each eager to preserve its identity and resources, renders charity coordination difficult. He suggests that, without diocesan charitable bureaus, it is hard to extend "intelligent lay participation" beyond fundraising to policy and program development.

O'Grady, John. Levi Silliman Ives: Pioneer Leader in Catholic Charities. New York, 1933.

After his conversion to Catholicism, in the early 1850s, this former Episcopal bishop of North Carolina focused his benevolent efforts on the New York Catholic Protectory, a home for needy children.

Osborne, William Audley. "The Race Problem in the Catholic Church in the United States: Between the Time of the Second Plenary Council (1866) and the Founding of the Catholic Interracial Council of New York (1934)." Ph.D. diss., Columbia University, 1954.

Osborne provides a useful survey of an important and understudied topic. Of special interest for a study of Catholic philanthropy is the summary discussion, pp. 67-80. Osborne links the enduring indifference of Catholic parishioners, rich and poor, to the needs of African Americans to the passivity of the hierarchy on the race issue. Later chapters consider Catholic educational and social welfare efforts among African Americans.

"Our Catholic Charities." Catholic Charities Review, vol. 4, September 1920, 201-203.

The author justifies heavy Catholic involvement in assisting the poor, pointing out that if this work did not have a religious dimension, then government or private secular agencies could conduct it, and "the church would have no interest in the work other than to see that it was done honestly and fairly."

Pemberton, Alec. "Rescuing The Good Samaritan: An Exposition and a Defence of the Samaritan Principle in the Welfare State." Journal of Social Policy 19 (July 1990): 281-98.

Pemberton objects to the use of a social justice model in interpreting the "preferential option for the poor" concept. He contends that the Samaritan model is a more valuable approach, since it offers more diverse opportunities for community-wide collaboration and honors the moral mandate for Christians to share their resources with the needy.

Peterson, Susan C. "Doing 'Women's Work': The Grey Nuns at Fort Totten Indian Reservation, 1874-1900." North Dakota History 52 (Spring 1985): 18-25.

Peterson provides an interesting case study of one nineteenth-century Catholic benevolent enterprise on behalf of Native Americans.

"Petition of the Catholic People of Color in Philadelphia, 1817." American Catholic Historical Researches, vol. 7, 1890, 186.

This petition is an early appeal to church officials, signed by six African-American laymen, for the admission of African-American children to church schools. There is no evidence that the request was honored.

Piehl, Mel. Breaking Bread: The Catholic Worker and the Origins of Catholic Radicalism in America. Philadelphia: Temple University Press, 1982.

Chapter 4 compares the Catholic Worker Movement and the Social Gospel Movement.

"The Problem of Equitable Church Support." American Ecclesiastical Review 62 (March 1920): 261-73.

Drawing on historical, religious, and efficiency arguments, the author calls for the introduction of tithing within the Catholic church.

Piper, John F. "Father John J. Burke, C.S.P. and the Turning Point in American Catholic History." Records of the American Catholic Historical Society of Philadelphia 92 (1981): 101-13.

The author discusses the National Catholic War Council (NCWC), formed in 1917 to assist Catholic men in the military, and its transformation in 1919 into the National Catholic Welfare Council. Through the NCWC, the American bishops brought under their collective control and supervision the many local church groups and lay societies across the nation that lacked "official ecclesiastical standing."

Pius XII. "The Rights of Man." In The Major Addresses of Pope Pius XII, ed. Vincent Yzermans. St. Paul, MN: North Central Publishing Co., 1961.

Pope Pius XII emphasizes the need for personal involvement of donor and beneficiaries in religious giving. It is not enough to render financial support to benevolent organizations or to say that one's obligation to charity is fulfilled since a share of tax revenue is allocated to the poor: "Your charity ought to resemble God's, who came in person to bring His help." (171-72).

Reilly, Daniel F. The School Controversy, 1891-1893. Washington, DC, 1943.

Reilly highlights the issues on both sides of the campaign for the use of public funds to support Catholic parochial schools.

"A Religious Order's View of Renewal," Catholic Mind, vol. 66, January 1968, 8-10.

Religious sisters point out that many of the social and educational works they carried out in the past are now managed by government agencies. They further maintain that in order for sisters to take the initiative in identifying and addressing new social needs, "institutional bounds" imposed by church law on female religious communities must be removed.

"Response of Women Religious to Bishops' Statement on Schools." Catholic Mind, vol. 66, April 1968, 51-55.

Milwaukee sisters argue that the structure of the Catholic school system "subtly excludes the poor and underprivileged." They protest church paternalism toward sisters, and object to being expected to limit their benevolent services narrowly, first, to the Catholic middle class, and second, in the context of the parochial school.

Rexhausen, Jeff, and Michael J. Cieslak. "Relationship of Parish Characteristics to Sunday Giving Among Catholics in the Archdiocese of Cincinnati." Review of Religious Research 36 (December 1994): 218-29.

This analysis of Sunday giving based on the record of 247 Cincinnati parishes concludes that church participation is the most important predictor of giving. The presence of a giving (stewardship) program is also a significant factor, except in the case of suburban parishes.

Rezek, A.J. "The Leopoldine Society." Acta et Dicta, vol. 3 (July 1914): 305-20.

The article describes an important European benevolent society established in the early nineteenth century to provide financial support for the American Catholic church.

Richardson, J.P. "Sister Alfred and the Mayo Clinic." Ave Maria, vol. 87, June 14, 1958, 5-7; 23.

Richardson's brief journalistic account of the opening of a Catholic hospital in Rochester, Minnesota in the 1880s reveals the important roles played by women in initiating, staffing, and financing this famous hospital.

Robinson, Kerry, ed. Foundation Guide for Religious Grant Seekers, 5th Edition. Atlanta: Scholars Press, n.d. [c. 1997].

This useful directory lists foundations that have shown a willingness to support religious organizations in Protestant, Catholic, Jewish, Interfaith, and "Other" categories. Each entry includes a brief description of the foundation's current focus.

Robinson, Kerry, ed. The Catholic Funding Guide: A Directory of Resources for Catholic Activities. Washington, DC: Foundations and Donors Interested in Catholic Activities, Inc., 1998.

This valuable resource for Catholic fundraisers describes funding programs of national and international church agencies, corporate and private foundations, fraternal societies, and religious orders.

Roemer, Theodore. "The Leopoldine Foundation and the Church in the United States (1829-1839)." Occasional Papers, Monograph Series no. 13, 141-211. U.S. Catholic Historical Society, 1933.

The Leopoldine Foundation was a benevolent organization founded in 1829 by the archbishop of Vienna in response to an appeal from an Ohio priest. Other European societies formed in this decade to support Catholic missions in America include the Society for the Propagation of the Faith (France, 1822), and the Ludwig Missionsverein (Bavaria, 1828).

Roemer, Theodore. Ten Decades of Alms. St. Louis, 1942.

Roemer provides a full discussion of how European Catholics organized to support the nineteenth-century American Catholic church and its activities.

Romanofsky, Peter. "Saving the Lives of the City's Foundlings: The Joint Committee and New York City Child Care Methods, 1860-1907." New York Historical Society Quarterly 61 (January/April 1977): 49-68.

The author examines opposing turn-of-the-century views on how to provide for children in need, contrasting the Catholic preference for institutional care with the Protestant emphasis on the placing-out system. He outlines the political struggle over the payment of public subsidies to Catholic child-care institutions. He concludes that the 1907 Catholic victory in this controversy insured the continuation of a "regressive" system and the demise of a progressive program introduced in 1898 by the Joint Committee on the Care of Motherless Infants.

Ronsvalle, John L., and Sylvia Ronsvalle. The State of Church Giving Through 1993. Champaign, IL: Empty Tomb, Inc., 1995.

This valuable analysis of the contemporary giving situation is of special interest for students of Catholic giving. In the section entitled "An Exploration of Roman Catholic Giving Patterns," pp. 59-78, the authors argue that "the current lower level of giving observed among Catholics may be due to an efficiency in the way that Catholic parishes are organized, and the lower support level needed from Catholic members to maintain that organization."

Ronsvalle, John, and Sylvia Ronsvalle. "When Stewardship Is a Dirty Word." Christian Ministry, vol. 25, May/June 1994, 11-15.

This analysis of giving in thirty-one Protestant denominations over the 1968-1991 period is useful for comparisons of Catholic and Protestant attitudes toward stewardship.

Ronsvalle, John, and Sylvia Ronsvalle. Behind the Stained-Glass Windows: Stewardship Patterns in the Church. Grand Rapids: Baker Books, 1996.

In a valuable volume, the Ronsvalles assess the current perspectives of pastors and members of Protestant congregations on giving.

Rothan, Emmet H. The German Catholic Immigrant in the United States 1830-1860. Washington, DC: Catholic University of America Press, 1946.

Rothan's book makes useful background reading for a study of German-American benevolence.

Ryan, John A. "The Church and the Workingman." Catholic World, vol. 89, April-September 1909, 776-82.

A leading early-twentieth-century advocate of Catholic involvement in social reform, Ryan contends here that church benevolence must reach beyond institutional care of dependents to projects that promise to ameliorate social conditions, "such as cooperative societies, rural banks, workingmen's gardens, etc." He observes that bishops and clergy have generally ignored the church's official teachings on social justice (in particular, Pope Leo XIII's 1891 encyclical, Rerum Novarum) and calls on them to remedy this situation.

Sanders, James W. The Education of an Urban Minority: Catholics in Chicago, 1833-1965. New York: Oxford University Press, 1977.

Sanders offers an enlightening case study of the development of the world's largest diocesan system of Catholic schools. Ethnic and cultural diversity within the Chicago church increased over time, provoking often acrimonious debate among Irish, German, Polish, Italian, Lithuanian, and Slovak parishioners about how Catholic schools should be conducted and financed.

Sargent, Daniel. All the Day Long: James Anthony Walsh, Cofounder of Maryknoll. New York: Longmans, Green, 1941.

This is the biography of James Anthony Walsh, the founder (with Rev. Thomas Price) of an important religious order of priests devoted to foreign mission work. The order was founded in 1911.

Scanlan, Michael J. "Diocesan Charities and Their Organization." Catholic Charities Review, vol. 2, December 1918, 297-301.

Scanlan contends that, although the new diocesan charitable bureaus have clear benefits "in this day of system and

efficiency," the need for non-institutional charitable activities continues. He draws on the Boston archdiocesan charitable bureau to illustrate the organizational structure of a typical central bureau.

Scheets, Francis Kelly, and Joseph Claude Harris. "Is the Sunday Collection in Trouble?" America, vol. 173, 15 July, 1995, 18-20.

Scheets challenges a 1994 Gallup Organization-Independent Sector study reporting that average Catholic household giving to all charities dropped sharply between 1991 and 1993 both in absolute dollars and in percent of household annual income.

Schervish, Paul G. "Gentle as Doves and Wise as Serpents: The Philosophy of Care and the Sociology of Transmission." In Care and Community in Modern Society, ed. Schervish, Hodgkinson, and Gates, et al. San Francisco: Jossey-Bass Publishers, 1995.

The author emphasizes that the true philanthropist is primarily a caregiver, and that time and money are means for giving care. He maintains that "participation in organizations from church to school to social movements and political efforts" fosters philanthropic dedication.

Schmidt, Elizabeth, Jane Blewitt, and Peter Henriot. Religious Private Voluntary Organizations and the Question of Government Funding: Final Report. Maryknoll, New York: Orbis Books, 1981.

This is a valuable report on Coordination in Development (CODEL), a group established in 1969, composed of 38 church-affiliated organizations involved in overseas development work. The report concerns some CODEL groups, including Maryknoll priests, who questioned whether CODEL's dependence on U.S. government funds threatened their autonomy and religious influence. The authors consider this important issue from the perspective of charity workers in foreign countries.

Schorsch, Albert. "'Uncommon Women and Others': Memoirs and Lessons from Radical Catholics at Friendship House." U.S. Catholic Historian 9 (Fall 1990): 371-86.

Schorsch considers the benevolent views and strategies of Catherine DeHueck, founder of Friendship House.

Schuller, M. Viatora. "A History of Catholic Orphan Homes in the U.S., 1727 to 1884." Ph.D. diss., Loyola University, 1954.

Between 1727 and 1809 there was only one Catholic orphanage in America. The number of orphanages multiplied rapidly in the nineteenth century, especially in urban areas, accepting children of every religious denomination and ethnic origin. The author reviews more than 150 institutions and considers how funds were raised for their support.

Scott, David. "Where are Catholics When the Collection Basket Is Passed?" St. Anthony Messenger, November 1991, 37-41.

Employing a journalistic style, Scott calls for a "new theology of giving" among Catholics, one based on tithing and religious stewardship.

Seligman, Dan. "Is Philanthropy Irrational?" Forbes, vol. 161, 1 June 1998, 94-98.

Seligman questions donor motivation in giving and asks whether social well-being is really advanced by contributions to the nonprofit sector.

Semancik, Joseph F. "Boundary Influences in Catholic Charities: The Effect of Director Orientation and Agency Size on Role-Set Factors." Ph.D. diss., University of Chicago, 1977.

This survey of U.S. Catholic charitable agencies suggests that directors who head large agencies may be freer to challenge government policy, if necessary, than those who manage smaller organizations, even though their agencies are receiving substantial public funding.

Senior, Donald. "Financial Support for the Church and Our Biblical Heritage." New Theology Review 9 (November 1996): 38-51.

Senior laments the "virtual silence from Catholic biblical and theological scholarship on issues of finance, fund-raising, and other such topics." He draws upon the church's scriptural heritage and the 1992 U.S. bishops' pastoral letter to explore the meaning of money and to demonstrate why Catholics

should contribute to the support the church and its mission. "Giving one's resources for the sake of another expresses the deepest currents of our faith."

Shanabruch, Charles. Chicago's Catholics: The Evolution of an American Identity. Notre Dame, IN: University of Notre Dame press, 1981.

Shanabruch analyzes the significant role played by the church in the social adaptation of diverse groups of Catholic immigrants in a major city since 1830.

Sharum, Elizabeth L. "A Strange Fire Burning: A History of the Friendship House Movement." Ph.D. diss., Texas Tech University, 1977.

Sharum's valuable study offers a description of an important lay-founded Catholic social movement to benefit African-American urban poor.

Shea, Mary Margretta. "Patrick Cardinal Hayes and Catholic Charities in New York City." Ph.D. diss., New York University, 1966.

The author recounts Catholic reaction to a 1916 investigation by the New York City Department of Public Charities on conditions in Catholic institutions. She analyzes the Strong Commission hearings and report and assesses their influence on Catholic charities. Chapter 2 addresses the impact of World War I on charity organization in New York, especially the expanding role of bishops and clergy.

Sheil, Bernard J. "Public and Private Charity." Catholic Charities Review, vol. 22, November 1938, 293-97.

A bishop argues for private initiative and government cooperation in redressing social ills. He notes that social distress is so great that private agencies cannot possibly address it properly and that citizens are justified in expecting government assistance. He dismisses the idea that this will foster communism, and warmly applauds President Franklin D. Roosevelt and New Deal programs.

Sheridan, Robert E. The Founders of Maryknoll: Historical Reflections. Maryknoll, NY: Maryknoll Fathers, revised, 1981.

Revs. James A. Walsh and Thomas F. Price established Maryknoll in 1911, a society of priests dedicated to foreign mission work. Walsh edited a mission magazine, The Field Afar, which described the work and evoked lay financial support.

"A Short Sketch of the New York Catholic Protectory." West Chester, New York: New York Catholic Protectory, 1885.

This illustrated description of the New York Catholic protectory shows how Catholics addressed the needs of destitute and wayward youth. Religious brothers cared for boys, sisters, for girls.

Sirico, Robert A. "Charities on the Dole." Wall Street Journal, 31 March 1995.

Sirico criticizes Catholic Charities USA for its reliance on government funding, calling for a "reprivatization" of charity.

"The Sisters of Charity and the Cholera in Baltimore and Philadelphia, 1832." American Catholic Historical Researches, vol. 14, 1897, 113-16.

The Baltimore mayor thanks the sisters for nursing the sick during the 1832 cholera outbreak there, and the Philadelphia Board of Guardians provides a similar testimonial. John Hickey responds to the Philadelphia board's request that the sisters conduct the city almshouse. (These letters were reprinted from Niles Register, 1 June 1833: Note that the first letter was written in 1832, not 1833.)

Smith, David Horton. "Local Churches Are Mainly Member Benefit Nonprofits, Not Public or Outsider Benefit Nonprofits." In Proceedings of the Annual Conference of the Association for Research on Nonprofit Organizations and Voluntary Action, November 2-4, 1995, Cleveland, Ohio, by the Association for Research on Nonprofit Organizations and Voluntary Action (ARNOVA). Indianapolis, IN: ARNOVA, n.d., 613-19.

Smith maintains that outsider-benefit nonprofits and member-benefit nonprofits differ critically in terms of whether individuals must belong to the nonprofit in order to be aided by it. Churches (which the author defines as local congregations) are member-benefit nonprofits because they "mainly serve their members." Therefore, he suggests, giving to churches is not charity.

Smith, Timothy L. "Biblical Ideals in American Christian and Jewish Philanthropy, 1880-1920." American Jewish History 74 (1984-85): 3-26.

Smith's article provides a good exploration of similarities and differences in the basic philanthropic principles and values of American Catholics, Protestants, and Jews.

Somerville, Henry. "The National Conference of Catholic Charities." Catholic World, vol. 105, August 1917, 587-97.

Somerville calls for reform in Catholic charity organization, and describes tensions between volunteers and salaried professional workers. While he praises the work of laywomen's societies, he ignores that of religious sisterhoods.

Stern, Robert L. "Catholic Near East Welfare Association." In The Encyclopedia of American Catholic History, ed. M. Glazier and T. J. Shelley. Collegeville, MN: Liturgical Press, 1997.

The author describes the origin and focus of this philanthropic and mission agency of the Vatican established in 1926 by Pope Pius XI, and heavily supported by American Catholics, to address the needs of churches and people in the Christian East.

Stewart, George C. Marvels of Charity: History of American Sisters and Nuns. Huntington, IN: Our Sunday Visitor Press, 1994.

Stewart outlines the growth of women's religious orders in America, their works, and their memberships. In 1970, there were 415 of these religious communities with a total membership of 194,941. By 1995, the total number of sisters in America was 92,107. Explanations for this sharp decline in the Catholic sisterhoods continue to be debated.

Sullivan, Daniel J. "Stewardship: A Future Direction for Catholic Fund Raising?" Fund Raising Management 18 (July 1987): 76-81.

A diocesan development director deplores the view, prevalent among clergy as well as parishioners, that discussions of money are unsuitable within the church context.

Sullivan, Mary Louise. Mother Cabrini: "Italian Immigrant of the Century". New York: Center for Migration Studies, 1992.

An Italian immigrant and the first U.S. citizen to be canonized a saint, Frances Cabrini, and members of the sisterhood she founded in 1880, devoted themselves to health care and to missionary, social, and educational work among Italian immigrants in major U.S. cities.

Sweetser, Thomas P. "The Money Crunch: Why Don't Catholics Give More?" Chicago Studies 30, 1 (April 1991): 99-111.

The author's surveys of parishioners over eighteen years have produced nineteen reasons (listed, but not ranked) for the reluctance of parishioners to give to the church. For a more extended discussion, see his Transforming the Parish (1993), co-authored with P.M. Forster.

Sweetser, Thomas P., and Patricia M. Forster. Transforming the Parish: Models for the Future. Kansas City, MO: Sheed and Ward, 1993.

Chapter 11 asserts that tithing programs appeal to only about one-third of parishioners. Sweetser calls for more personal invitations to give; for wider opportunities for shared leadership and decision-making; and for greater accountability. Sweetser's book makes light reading and is without footnotes.

Thomas, William I., and Florian Znaniecki. The Polish Peasant in Europe and America. Chicago: Boston: Richard G. Badger, 1920.

This is a sociological study of a community of Polish Catholics in Chicago.

Tift, Thomas W. "Toward a More Humane Social Policy: The Work and Influence of Monsignor John O'Grady." Ph.D. diss., Catholic University of America, 1979.

Tift investigates the career of a leading figure in the early twentieth-century movement to centralize Catholic Charities.

Tomasi, Silvano M. Piety and Power: The Role of the Italian Parishes in the New York Metropolitan Area, 1880-1930. New York: Center for Migration Studies, 1975.

Tomasi analyzes the organization and functions of the ethnic parish in urban neighborhoods in a period of rapid Italian immigration.

Tropman, John E. "The Catholic Ethic and the Protestant Ethic." In Care and Community in Modern Society, ed. Paul Schervish and Virginia A. Hodgkinson, et al. San Francisco: Jossey-Bass Publishers, 1995.

Tropman explores the influence of religious cultures on ways of giving. He contends that the Catholic ethic focuses heavily on community sharing and gives preference to the poor in religious philanthropy. Survey data reveal differences between the Catholic and Protestant giving ethics. He draws on international as well as American data. For a more detailed discussion see his book, The Catholic Ethic, 1995.

Tropman, John E. The Catholic Ethic in American Society: An Exploration of Values. San Francisco: Jossey-Bass Publishers, 1995.

The author contrasts the Protestant "achievement" ethic with the Catholic "sharing" ethic.

Tucker, Margaret. "Cross Currents in Catholic Charities." Catholic Charities Review, vol. 6, March 1922, 73-80.

A lay social worker outlines several problems in Catholic charity work, chief among them the attitudes and approaches of the religious sisters who are conducting the charitable institutions.

Tucker, William. "Sweet Charity." American Spectator, vol. 28, February 1995, 38-41.

Tucker considers the extent of government involvement in funding private nonprofit programs and discusses a number of large nonprofits. He points out that voluntary giving to Catholic Charities, the nation's largest nonprofit, was vastly exceeded by funds from the government at all levels, which accounted for 65 percent of its \$1.9 billion 1994 budget. Catholic Relief Services, which provides international disaster relief, received only 19 percent of its \$295 million 1993 budget from private contributions. He goes on to contrast heavy Catholic reliance on government funds with a number of other religiously-linked nonprofits, among them the United Jewish Appeal, that eschew government monies.

Unsworth, Tim. "Parish Finances: Are Catholics Reluctant to Pay Their Own Way?" U.S. Catholic, September 1987, 32-38.

In his brief article, Unsworth reviews clerical and lay explanations for why giving by Catholics lags behind that of Protestants. He concludes that fundraisers "must learn how to ask," and that church leaders must begin to share some of their authority with parishioners. In addition, he gives examples of parishes where giving is exemplary.

Vecoli, Rudolph J. "Prelates and Peasants: Italian Immigrants and the Catholic Church." Journal of Social History 2 (1969): 217-68.

Vecoli considers the responses of Catholic church leaders, most of them of Irish heritage, to the heavy and sustained immigration from Italy that began in the late nineteenth century.

Vickers, Carmen, ed. Toward A Renewed Catholic Charities Movement: A Study of the National Conference of Catholic Charities. Washington, DC: National Conference of Catholic Charities, 1972.

In 1967, in the aftermath of Vatican Council II, the National Conference of Catholic Charities (NCCC) commissioned a cadre of professional conference members and outside consultants to conduct a self-study of its organizational structure and mission. At its 1972 annual meeting, the NCCC membership approved the "Cadre Report," which identified three roles for Catholic Charities: service; social reform; and the convening of concerned people to help others.

Vidal, Jaime R. "Hispanic Catholics in America." In The Encyclopedia of American Catholic History, ed. M. Glazier and T. J. Shelley. Collegeville, MN: Liturgical Press, 1997.

This is an excellent historical essay on a growing ethnic segment of the Catholic church.

Wagner, Venise. "Catholic Charities Under Broad Attack." The San Francisco Examiner, 22 May, 1994.

Wagner reports on the impact of 1993 cutbacks in United Way and U.S. Catholic Conference funding on San Francisco Catholic Charities. Critics charge that this formerly "grass-roots, cutting-edge agency," was becoming "cautious and self-absorbed" and increasingly indifferent to the neediest members of society.

Walch, Timothy. "Catholic Social Institution and Urban Development: The View from Nineteenth-Century Chicago and Milwaukee." Catholic Historical Review 64 (1978): 16-32.

Anti-Catholicism tended to be less virulent in nineteenth-century cities in the West than in the East, a difference Walch attributes to the need for schools, hospitals, and social agencies in the West. He investigates two important Midwestern cities in the 1830-1880 decades.

Walch, Timothy. Parish School: American Catholic Parochial Education From Colonial Times to the Present. New York: Crossroad Publishing Co., 1996.

This is a good overview of the development of parochial schools in the United States.

Walton, Susan. "To Preserve the Faith: Catholic Charities in Boston, 1870-1930." In Catholic Boston: Studies in Religion and Community, 1870-1970, ed. Robert E. Sullivan and James M. O'Toole. Boston: Archdiocese of Boston, 1985.

Walton offers a concise treatment of major arguments presented in her valuable book, To Preserve the Faith (1993).

Walton, Susan. To Preserve the Faith: Catholic Charities in Boston, 1870 to 1930. New York: Garland, 1993.

Here, Walton recounts transition of Boston's Catholic charities from a collection of fairly autonomous institutions to a consolidated charity system under direct episcopal control. She analyzes the impact of the archdiocesan Catholic charitable bureau on local charitable institutions and benevolent societies, giving special attention to the Home for Destitute Catholic Children and the St. Vincent de Paul Society.

"Who Shall Take Care of the Poor?" [2 parts] Catholic World, vol. 8, February-March 1869, 703-15; 734-40.

This essay includes a good brief overview of the development of parochial schools.

Wilkes, Paul. "Harry John Was Not Your Average American Catholic." National Catholic Reporter, vol. 17, September 1993, 13-20.

Wilkes addresses aspects of the legal struggle for control of the DeRance Foundation, established in 1946 by Harry John, scion of Miller Brewing Co. family.

Who Do You Say We Are? Perspectives for Catholic Identity in Catholic Charities. Alexandria, VA: Catholic Charities USA, 1998.

This is a useful manual of Catholic Charities USA, an umbrella organization of Catholic charity agencies nation-wide. The publication includes four essays examining the identity, corporate mission, and governance of Catholic Charities USA.

Willmer, Wesley K. "Giving to Religion in the 21st Century: Boom or Bust?" Fund Raising Management 25 (April 1994): 44-51.

Religious causes benefit immensely from today's charitable contributions. Willmer reflects on the effects of declining interest in religious faith and values on future giving.

Wilson, John, and Thomas Janoski. "The Contribution of Religion to Volunteer Work." Sociology of Religion 56 (Summer 1995): 137-52.

Wilson examines the relationship between volunteering and church membership and activism among young adults, classified as either liberal Protestant, moderate Protestant, conservative Protestant, or Catholic. He concludes that "Catholics come closest to the stereotypical image of the connection between religiosity and good works."

Wister, Robert J. "The Establishment of the Apostolic Delegation in Washington: The Pastoral and Political Motivations." U.S. Catholic Historian 3 (1983): 115-28.

The inauguration of a Vatican delegation in the mid-1890s strengthened ties between the American church and Rome and over time influenced church life in significant ways.

Zaleski, Peter A., and Charles E. Zech. "Economic and Attitudinal Factors in Catholic and Protestant Religious Giving." Review of Religious Research 36, no.2 (December 1994): 158-67.

Zaleski and Zech explore the disparity between Protestant and Catholic giving. They maintain that while smaller parishes and greater lay participation in parish life would encourage higher Catholic giving, these factors would not suffice to eliminate denominational differences. They suggest that the answer may

lie in the fact that the Protestant approach to stewardship is much more formal than the Catholic approach.

Zaleski, Peter A., and Charles E. Zech. "The Effect of Religious Market Competition on Religious Giving." Review of Social Economy 53 (1995): 350-67.

Zaleski reports an inverse relationship between per capita congregation contributions and a denomination's proportional local market share. He considers Catholic, Methodist, Episcopal, and Lutheran congregations.

Zaleski, Philip. "The Test of Giving." Parabola 16 (Spring 1991): 16-21.

Zaleski calls for greater focus in almsgiving and tithing on responsibility rather than obligation, and on valuation rather than enforcement.



Part IV.

Additional Citations

Collected by Abel Franco, Mary J. Oates, and Wladyslaw Roczniak (with selected annotations by Wladyslaw Roczniak).

A.
Books and
Articles

Alvarez, David J., ed. An American Church: Essays on the Americanization of the Catholic Church. Moraga, CA: Saint Mary's College of California, 1979.

Bailey, James H. A History of the Diocese of Richmond: The Formative Years. Richmond: Diocese of Richmond, 1956.

Bartell, Ernst. Costs and Benefits of Catholic Elementary and Secondary Schools. Notre Dame, Ind.: University of Notre Dame Press, 1994.

Baudier, Roger. Annunciation Parish: A Century of Parish Activities, 1844-1944. New Orleans, 1944.

Boylan, Marguerite T. Social Welfare in the Catholic Church: Organization and Planning Through Diocesan Bureaus. New York: Columbia University Press, 1941.

Boylan, Marguerite T., ed. The Catholic Church and Social Welfare: A Symposium. New York: Greenwich Book Publishers, 1961.

Brown, Mary E. Churches, Communities and Children: Italian Immigrants in the Archdiocese of New York, 1880-1945. New York: Center for Migration Studies, 1995.

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- Coles, Robert. Dorothy Day: A Radical Devotion. Reading, MA: Addison-Wesley Publishing Co., 1987.
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- Day, Dorothy. "Poor for the Right Reasons." Commonweal, Vol. 121, no.20, 18 November 1994, 46.
- Dendinger, Donald. "Factors Associated with Social Action and Convening: A Study of the National Conference of Catholic Charities." Social Thought 4, no.2 (spring 1978): 3-19.
- Diaz-Stevens, Ana Maria. Oxcart Catholicism of Fifth Avenue: The Impact of Puerto Rican Migration upon the Archdiocese of New York. Notre Dame, IN: University of Notre Dame Press, 1993.
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Harris, Joseph Claude. "How to Pay for Catholic Schools: Shifting the Burden." Commonweal, Vol. 122, 6 October 1995, 19-21.

Hassard, John R. G. "Private Charities and Public Money." Catholic World, Vol. 29, 1879, 255-83.

Haughey, John C. The Holy Use of Money: Personal Finances in Light of Christian Faith. New York: Doubleday, 1986.

Herron, M. Eulalia. "Work of the Sisters of Mercy in the United States, Diocese of Chicago, 1846 to 1921." Records of the American Catholic Historical Society of Philadelphia 32 (1921): 314-43.

Himes, Kenneth R. "Reflection on Financial Stewardship from the Perspective of Catholic Social Thought." New Theology Review 9 (November 1996): 52-70.

Hogan, Peter E., Robert E. McCall, and Peter J. Kenney. The Josephites: A Century of Evangelization in the African American Community, Baltimore: The Josephites, 1993.

Hoge, Dean R., and Boguslaw Augustyn. "Financial Contributions to Catholic Parishes: A Nationwide Study of Determinants." Review of Religious Research 39 (September 1997): 46-60.

Holloway, Marcella M. "The Sisters of St. Joseph of Carondelet: 150 Years of Good Works in America." Gateway Heritage 7 no. 2 (1986): 24-31.

Hubbard, Howard. "A Call to Harvest, Ministry to America." Social Thought 6, no.1 (Winter 1980): 27-39.

This article contains an address given in 1979 at the National Conference of Catholic Charities emphasizing the role and mission of Catholic charitable organizations in today's world. According to the speaker, the principal function of such charities is to carry the Catholic religious message into the social environment, concentrating on the members of the community as individuals.

Irvine, Jacqueline Jordan, et al., eds. Growing Up African American in Catholic Schools. New York: Teachers College Press, 1996.

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Lynch, Claire. St. Joseph's Home for Children, 1877-1950. St.Paul, MN: North Central Publishing, 1982.

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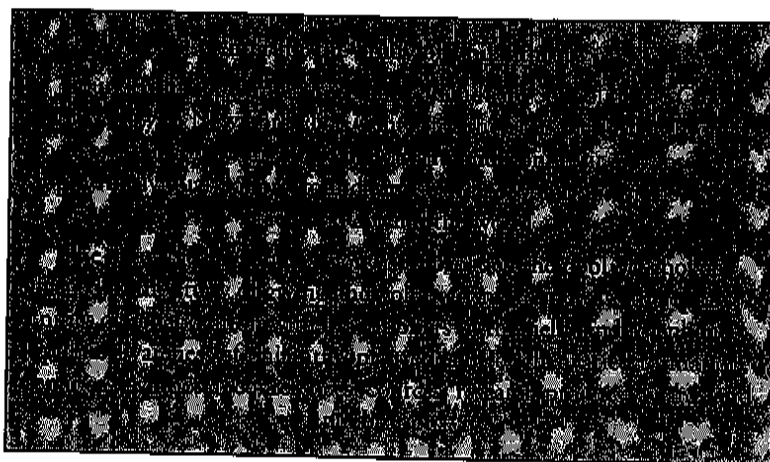
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