

2008

Let the church rise: the acceptance of government funding by the religious community in New Orleans post-Katrina

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LET THE CHURCH RISE: THE ACCEPTANCE OF GOVERNMENT FUNDING BY THE
RELIGIOUS COMMUNITY IN NEW ORLEANS POST-KATRINA

A Thesis

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the requirements for the degree of
Master of Social Work

in

The School of Social Work

By
Jaime Collins Hilton
B. A., Louisiana State University, 2001
May, 2008

ACKNOWLEDGEMENTS

A passage of scripture teaches me to “give honor to whom honor is due” (Romans 13:7). This is my rendition of gratitude to those who deserve honor for their contribution to the completion of this work. To my husband who has been a constant source of support, forever encouraging me and exhorting me as excellent, the truth is, you inspire me and I thank you. To women who unselfishly gave up their time and resources to care for my son in various stages of his life, no amount of money could ever repay your work—Mama, Tia Tere and Mrs. Cee Gee, I am forever indebted to you for your generosity. To my prestigious committee members, Dr. Plummer and Dean Molidor, I have learned from each of your academic endeavors. Dr. Cain, I am humbled by your belief in my ability to pursue this work and the opportunity to serve as part of the research team. You are a solid source of academic guidance. Dr. Barthelemy, your example in the profession exudes integrity. Thank you both for making this research possible and igniting in me a desire to pursue a doctorate degree in the future. To my Pastors Larry and Melanie Stockstill and leader Angie Mercier, thank you for providing me with the type of guidance that no level of academic degree can reach. Bethany, your consistent message of compassion for people motivated not only this work, but also my social work career. To two great friends who go before me in the academia world, Dr. Cage and Dr. Clark, your success has fueled mine. To the daughter we lost, our hearts remember you. To the son we gained, you are our joy and we love you. Lastly, though this is seldom mentioned in academics, I owe my very existence to the one who pursued my soul, Jesus you truly have been, are and will always be my true “first responder” in a time of need.

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ABSTRACT

This research presents themes which generate insight about why religious organizations in New Orleans accept or decline government funding for disaster relief and rebuilding. A total of eight in-depth interviews were conducted with church representatives to explore opinions regarding churches' stance on obtaining federal funding for emergency aid provided to survivors of Hurricane Katrina and also for rebuilding purposes. Furthermore, quantitative results were obtained in collaboration with the LSU Public Policy Research Lab as part of a cross-sectional, exploratory study. The Public Policy Research Lab contacted an additional total of 54 churches (N=62) in the New Orleans metropolitan area were asked to respond to a 62-item telephone survey requesting information about the tangible and spiritual relief efforts provided to survivors and their congregation following the storm and currently as rebuilding efforts continue. Findings reveal over half of churches surveyed believe the government should provide reimbursement for emergency aid provided following a disaster. Yet, only 11.3% of churches report actually accessing government funding to provide services. As rebuilding in New Orleans continues, this research may contribute to understanding what factors may influence churches' support of publicly funded social services. Implications for a continued partnership between religious organizations and government agencies will be discussed.

CHAPTER 1: INTRODUCTION

It was a storm that touched the lives of many Americans and silenced the sound of a city that has been known for tradition, soulful jazz music and unique culture. Two years later, the damage caused by Hurricane Katrina can still be seen throughout the city of New Orleans. After surviving unimaginable circumstances brought on by such a vicious storm, residents who claim New Orleans as their home, slowly return to life in the city. Recovering nearly half of its pre-Katrina population, the 2006 U.S. Census estimates a current population of 223,388 for New Orleans (United States Census Bureau, 2007). The rebuilding of the city and returning residents also calls for an increase in services and resources, especially in areas related to social services (De Vita & Morley, 2007). Given the immediate relief response from religious communities following Hurricane Katrina, churches proved to be very effective in providing for the needs of survivors (Cain & Barthelemy, in press). However, many churches reported the need for monetary donations in the aftermath of the storm (Cabrera, Richards & Stevenson, 2006). It is possible that during this time of rebuilding, churches may experience similar financial strain. In terms of the rebuilding efforts in New Orleans, it is crucial that the proper resources and services are put in place for the increasing population. For this to be possible, funding is needed. Who should cover the cost of rebuilding in New Orleans? The answer given by over half of Louisiana residents—the federal government (Louisiana Survey, 2005). Yet, not much has been explored about the opinions of church leaders in New Orleans regarding joint ventures with the government. If the government assumes some of the responsibility for providing funding for rebuilding purposes, faith-based organizations in New Orleans may have access to these funds and more ability to provide services to needy individuals. As the religious community in New Orleans continues to provide services to a growing population, will they actually access funding

from the federal government for rebuilding and social service purposes? Undoubtedly, there is a need for religious leaders in New Orleans to discuss their reasons regarding whether they would accept or decline government funding in years to come.

Purpose of the Study

The proposed research examines the acceptance of government funding by religious organizations, specifically in the religious community of New Orleans, post-Katrina. Furthermore, the research also seeks to understand the contributing factors that influence religious leaders' attitudes about the process of requesting, accepting, or denying government funding. Previous research suggests that religious organizations maintain an active involvement in the provision of social services in their communities (Chaves, 1999, Chaves & Tsitsos, 2001, Cnaan & Boddie, 2002, McGrew & Cnaan, 2006), especially after a major disaster (Cain & Barthelemy, in press; Smith, 1978). However, findings also reveal low numbers of congregations actually access federal funding for the provision of social services and emergency aid (Cain & Barthelemy, in press; Chaves, 1999; Pipes & Ebaugh, 2002). There are gaps in the research that do not explain the religious community's stance on accessing government funding. The proposed research may contribute to filling that gap.

Research Questions

To understand churches' reactions to potential federal and state aid for disaster relief and rebuilding purposes, the following research questions will be explored:

1. Have local churches in New Orleans received any state or federal funding after Katrina?
2. Would churches in New Orleans accept government funding as part of the recovery/rebuilding efforts?

3. What are the attitudes and opinions that influence accepting or declining government funding?

CHAPTER 2: LITERATURE REVIEW

Due to the limited available research on the acceptance of government funding by religious organizations following a natural disaster, a portion of the literature review will discuss spirituality and disaster. Prior to discussing the funding methods that churches utilize to provide services, it is important to discuss the type of services they provide and what this means to the community that receives them. The chapter is organized into four different sections, and consists of the religious community's response to Hurricane Katrina, religion and disaster in America, the role of churches in disaster relief, and religious organizations and federal funding. These topics build on one another and form a foundation for the proposed research.

The Religious Community Responds to Katrina

Subsequent to the controversial response of the government to provide for the needs of those who survived Hurricane Katrina, religious communities became known as the "first" responders (Cain & Barthelemy, in press). Churches and other faith-based organizations became central providers of emergency needs such as food, clothing, and shelter. Katrina turned the focus of many Americans towards religious organizations as a vital part of the disaster relief efforts. The response of the religious community was impressive and lasting as churches provided material and spiritual relief for those affected by the storm (Cain & Barthelemy, in press). Indeed, a grieving nation and those who survived the disaster were able to find shelter and tangible relief in various houses of worship (Cain & Barthelemy, in press). During this time, apprehension regarding the involvement of religious institutions in what seemed to call for government intervention went unvoiced as the devastation and human suffering was beyond what was expected. The magnitude of the destruction caused by Hurricane Katrina was extensive, yet the church's immediate response and recovery efforts through the provision of

social services could not be ignored. The ability and willingness of various churches to take action placed religious communities at the forefront leaving no opportunity to disregard the partnership between faith-based organizations and social service provision. Indeed, religious organizations proved their ability to alleviate hurt in a distressed community (Cain & Barthelemy, in press). Yet, the concept of religious institutions as social service providers was established prior to this devastating natural disaster (Chaves & Tsitsos, 2001). And, the services provided by the religious community following Hurricane Katrina embodied many of the principles of social work. For years, churches and other faith-based organizations have held similar values as those of the social work profession. The National Association of Social Workers Code of Ethics (NASW Code of Ethics, 1999) states that the mission of the profession is to “enhance human well-being and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed and living in poverty.” (p. 1). There exists a deep rooted history in the belief of compassion and service to disadvantaged populations among religious organizations that are reflected in the mission and philosophy of social service agencies as well. Many religious traditions as well as denominations are motivated in caring for others (Cain & Barthelemy, in press), especially during a time of crisis (Pargament, 1997).

Consequent to the tremendous response from the religious community following Katrina, issues regarding reimbursement for disaster relief efforts provided by churches and the rebuilding process in New Orleans were discussed in the public sector (Church and State, 2005; Lawton, 2006; Louisiana Survey, 2005). For the most part, churches are not dependent on government funding for administering services, however, the relief efforts by the religious community following Katrina caused the Federal Emergency Management Administration

(FEMA) to recognize the need for reimbursement for recovery efforts (Church & State, 2005). Many of the services provided by local churches went far beyond basic needs to long-term services. As a result, the familiar and crucial argument over separation of church and state could be heard once again as the possibility that religious organizations could access government funding became evident (Lawton, 2006). Due to the historical concept of separation of church and state, and provisions made under the 1996 Charitable Choice Act allowing faith-based organizations to access federal funding (Department of Health and Human Services, 2004) much discussion has taken place regarding the use of federal funds by faith-based providers, but not much consideration has been placed on whether local churches are willing to accept government funds. Charitable Choice rests on the assumption that faith-based organizations would not only seek, but also access government funds for the delivery of social services, and as a result, support a partnership with the government (Chaves, 1999). On the contrary, some religious groups that were part of the relief efforts refused government funds for the work they provided after Katrina (Lawton, 2006). Indeed, some religious organizations have expressed concerns in becoming “entangled” with the government and losing their ability to remain autonomous (Chaves, 1999, p. 843-844).

Religion and Disaster in America

After tragedy, a common form of coping is to seek support through religious or spiritual beliefs (Pargament, 1997). Certainly, religion has played an important role in coping with traumatic events that affect large numbers of people (Pargament, 1997). Within the past decade, the United States has experienced two traumatic events that have greatly impacted the nation: the terrorist attacks of September 11, 2001, and Hurricane Katrina. After experiencing a threat to safety, and a heightened sense of vulnerability, many individuals sought to connect with a greater

power to make sense of the tragedy subsequent to September 11, 2001 (Trevino & Pargament, 2007). Research suggests that the terrorist attacks seemed to create a sudden increase in church attendance rates which appeared to fluctuate once the anxiety stabilized (Robinson, 2005). The initial increase lasted approximately two months following the attacks (Robinson, 2005). In a 2001 survey conducted by the Pew Research Center, in collaboration with the Pew Forum on Religion and Public Life regarding post 9/11 attitudes, respondents indicated that religion played a greater role in American life subsequent to the terrorist attacks and respondents identified prayer as a common religious practice. Furthermore, the survey indicated that those who were already highly religious prior to the attacks expressed an increase in religious activity (The Pew Forum on Religion & Public Life, 2001). However, limited information is available regarding how religion influenced the personal lives of survey respondents, meaning there is little evidence of how religion actually impacted their behavior (The Pew Forum on Religion & Public Life, 2001). The trauma of the attacks is forever branded in the minds of all Americans because the sight of planes crashing into the towers remains vivid. In the same way, the flooding waters of Katrina and the images of thousands in the Superdome will remind Americans of images normally seen in less-developed countries, and reminds us that traumatic events can take place in the most powerful and rich nation in the world.

The Role of Religious Organizations in Disaster Relief

The literature available for congregational response to disaster is limited, and only one author has laid a foundation for studying this phenomenon (Smith, 1978). Other research has focused mainly on the role of churches as a form of support and the delivery of services to the community (Kroll-Smith & Couch, 1987). Now 30 years later, Hurricane Katrina made it evident that religious organizations still play an important role in providing relief quickly and effectively.

More recently, a study was conducted by Cain and Barthelemy (in press) regarding the religious' community response to Katrina. The study not only recognizes the importance of churches as immediate responders to disaster but also focuses on the spiritual messages given by religious institutions after the disaster, an area that has not been discussed in previous studies.

Early research regarding the participation of churches in response to a natural disaster was conducted by Martin Smith in 1978. After a tornado devastated the community in Xenia, Ohio, congregational response was “extensive” (Smith, 1978, p. 136). Smith surveyed 86 congregations using an analytical framework that consisted of viewing churches as organizations that had expanded their services based on demand rather than as religious institutions. This study explored whether congregations with greater demands, resources, and participation as well as communication would adapt positively while being more involved in disaster response. Findings revealed that religious organizations adapt to changes brought by disaster when impact is in close proximity to the congregation. Smith also found that theology, community orientation, giving, and social and disaster role all influence the response to disaster. Surprisingly, findings also indicate that congregational size and available resources, rather than individual commitment to religious activities, had a greater influence on the way congregations respond to disaster. More importantly, resources in the community are the greatest indicator of the effectiveness of the response during the emergency period and long-term services to survivors (Smith, 1978). The analytical framework that Smith used in the study focuses on the organizational aspect of religious institutions. Smith’s insight on the concept of demand after a natural disaster highlights the ability of churches to function as more than a house of worship, but as an organization that can maintain structure during high demand while providing for the needs of a distressed community.

A study conducted in Baton Rouge, a city in close proximity to New Orleans, examined churches that provided disaster relief to those affected by Hurricane Katrina (Cain & Barthelemy, in press). The authors sought to determine what physical and tangible services churches provided after the storm. In addition, the study highlighted the spiritual messages given by religious leaders in the community. The study included a survey of 157 churches from 20 different denominations in Baton Rouge. Results indicated that churches provided food, financial assistance, clothing, counseling, transportation, childcare, and shelter. Churches reported that funding for these services was obtained mainly from congregation contributions (Cain & Barthelemy, in press). This is consistent with previous findings regarding inter-denominational relief efforts where survey respondents reported working together with other churches in the community and receiving support from churches around the nation (Smith, 1977). This form of collaboration rekindled a bond in the faith community as denominational boundaries were crossed for the benefit of a vulnerable population. In addition to meeting tangible needs, churches in Baton Rouge were also able to provide spiritual assistance. According to Cain and Barthelemy, messages from the religious community after the disaster included “restoration, rebuilding, “raising up” and repairing the foundations of not only homes but lives”(in press). It appears that during the time of great need, people sought the church for physical survival, and may have found spiritual help as well. Beyond exploring what material resources religious communities provided after a natural disaster, this study examined the importance of spiritual messages. Indeed, the presence of the religious community granted survivors concrete and spiritual assistance after the storm.

From a different perspective, a study that discussed the irrelevance of religious meaning after a technical disaster was completed in Centralia Pennsylvania (Kroll-Smith & Couch, 1987).

The study used a combined method of survey questionnaires, interviews, and field data totaling 447 participants over a period of three years. Information collected included demographic, socio-economic data, resident's perceptions, attitudes, and stress levels. Kroll-Smith and Couch researched the way residents placed religious meaning on the crisis in their town. In the case of Centralia, a coal mine fire destroyed the community over the course of twenty-four years. The authors found that residents placed no religious meaning on this disaster nor sought support from the church. However, the severity of the fire caused state government officials to make the decision that Centralia was uninhabitable, causing residents to sell their homes and relocate. A community that once lived began to experience a "social death" causing inevitable anger and pain for those involved (Kroll-Smith and Couch, 1987, p.30). In the survey conducted in the study, respondents expressed that it was not God's responsibility to be concerned with the crisis. One respondent attributed the problem to people and not God, in particular the government officials. Another did not consider the crisis to be on the level of a natural disaster. Possible explanations for these opinions can be based on the cause of the disaster which was considered technical and not natural, man-made and not a result of fate or chance. Survey findings also indicated that residents had no opinion, or were satisfied with, the level of clergy involvement with government officials (Kroll-Smith & Couch, 1987). The authors concluded that Centralia residents did not attribute religious meaning to the fire. As a result, residents did not experience a common understanding to their predicament. The findings in this study reinforce the importance of a collaborative effort by the religious community following a disaster. The authors note that churches in Centralia were in a good position and had great potential for power and influence, yet they failed to activate that power (Kroll-Smith & Couch, 1987). Perhaps a different response from religious organizations would have helped to ease the pain caused by the devastation

experienced in the community. The aforementioned concept of “social death” caused by the physical destruction of the town unleashed a sense of grief over the loss of not only homes but also life as they knew it (Kroll-Smith and Couch, 1987, p.30). Similarly, residents of New Orleans experienced (and continue to experience) grief over the loss of a community that was once well known for its love of life and carnival celebrations. It seems unimaginable that Katrina’s surge would cause New Orleans to resemble what some would compare to a devastated third world country (Giardina & Hess, 2007).

After Katrina, the loss of what was familiar to many became incomprehensible. Survivors journeyed into a new life that would include leaving their city behind, feeling alienated from their own country, and being displaced among various areas across the United States (Hunt, Seifert, Armenta & Snowden, 2006). The sudden evacuation caused an unexpected flood of survivors to surrounding cities and states that would provide immediate but also temporary shelter (Hunt, Seifert, Armenta & Snowden, 2006). After losing not only their homes, but also their place in their own community, those evacuated after Katrina began to experience what would seem a different life as relocated survivors. The impact of the storm on the city spread beyond the physical damage. The following statement from a church representative in New Orleans explained other detrimental effects:

“What people don’t recognize is that Katrina was not just a hurricane. Katrina dissipated a culture. And when that happens and you don’t have the usual infrastructures of society that determine who you are internally and that speaks to you of your place in the world, all of that is gone... With Katrina there are no pictures, there is no history. All of it was torn away. So, the levels of devastation have got to be appreciated.” –Corpus Christi

As the days after the storm went by, the eyes of the nation watched for what called for an emergency response. And the religious community responded (Cain & Barthelemy, in press).

Similar to the government-lead evacuation discussed by Kroll-Smith and Couch, 1978, the mandatory evacuation in New Orleans divided the population in the city as thousands fled in search of safety and as many as 277,000 residents relocated to other cities (Hunt et. al, 2006). Comparable to Centralia's residents' attitudes towards government officials, New Orleans residents experienced a range of emotions about the government's response. The breach in the levees unleashed a flood of waters over the city of New Orleans. However, the response that followed created a breach of trust between many Americans and the government.

Religious Organizations and Federal Funding

Contrary to popular belief, previous presidential administrations have enlisted the help of religious institutions in terms of providing services to local communities (Cnaan & Boddie, 2002). In 1996, President Clinton implemented the Personal Responsibility Work Reconciliation Act (PRWORA) that would not only change the welfare system, but also make provisions for religious organizations to access federal funds (Cnaan & Boddie, 2002). Additionally, the senate proposed what is now known as the "Charitable Choice" provision which was designed to remove barriers of faith-based organizations and their ability to receive federal funding (Department of Health and Human Services, 2004). Under this provision, faith-based agencies were made eligible to compete for funds while maintaining their religious character. However, in their provision of services, the well-being of clients is protected as religious organizations must not discriminate on the basis of religion, and funds must be used for public services (Department of Health and Human Services, 2004). The idea of "proselytization" or converting individuals is not in any way permitted under any condition, as the best interest of the client is the main priority. This supports the social work concept of "self-determination" which respects and encourages the rights of an individual to make decisions without the influence of another's views

and values (NASW Code of Ethics, p.9) The idea that faith-based organizations expect individuals to practice the religious traditions of the organization in return for services is a common concern for those who are opposed to religious agencies and their access to government funding (Church & State, 2005). Undoubtedly, there are strong arguments against the use of taxpayer's money to support religious messages or agendas as it contradicts constitutional law regarding the separation of church and state (Church & State, 2005).

The latest trend towards this type of partnership is the faith-based initiative (White House Faith-Based and Community Initiatives, 2001). President Bush implemented the concept of "compassion in action" paving the way for faith-based organizations to be actively involved in bridging gaps in the needs of the community (White House Faith Based and Community Initiatives, 2007). This is considered to be a dual attack on dominant problems and issues experienced in underprivileged communities with a greater focus in the area of education (White House Faith Based and Community Initiatives, 2007). Even though great efforts have been made toward this initiative at the federal level, research suggests that few religious leaders or communities are aware that government funding is available to them at the state level (Sager, 2007). In addition, states are not required to advance the initiative, only to ensure that faith-based organizations have equal opportunity to obtain funding (Sager, 2007). A recent article gives a clear explanation of the role of state government in the faith-based initiative. Rebecca Sager, (2007) describes why and how some states are supporting the initiative by creating a link between faith-based organizations and state offices in the form of a faith-based liaison (FBLs). In the state of Louisiana, this position is directly under the umbrella of the governor's office (Sager, 2007). FBLs have many connecting roles between the religious community and state bureaucracies. Information regarding government funding is often presented by FBLs at

conferences in hope of educating faith-based organizations about grants and other funding opportunities. In addition, networking with state agencies and faith-based organizations is a method used to strengthen the relationship between both worlds (Sager, 2007). According to Sager (2007), FBLs are ultimately in charge of the state level implementation since they decide which organizations are contacted regarding available funding, the content of the information presented to them, and the level of contact with state offices (Sager, 2007). Sager's findings are insightful for understanding the lack of knowledge and use of federal funding by local religious communities. If the initiative at the state level is in the hands of a single person, the level of involvement by churches and their leaders may very well reflect just that. Though the efforts of one person can be very instrumental in reaching a whole community, to place the responsibility on one person to reach hundreds of religious organizations within a state seems impractical.

Few studies exist that focus on the involvement of religious congregations in faith-based initiatives and their access to government funding for social service provision (Chaves, 1999; Chaves & Tsitsos, 2001; Cnaan & Boddie, 2001; Cnaan & Boddie, 2002; McGrew & Cnaan, 2006; Pipes & Ebaugh, 2002). Moreover, little research has been completed on the various programs that congregations offer. However, a recent study of congregations in Philadelphia associates congregations with social service delivery (Cnaan & Boddie, 2001). In order to understand congregation-based social services, Cnaan and Boddie interviewed 1,376 congregations. Out of the congregations that were interviewed, only 7.8 % reported knowledge about Charitable Choice, 2.8 % indicated having discussions concerning applying for grants, and more importantly, only seven congregations actually coordinated the process for writing a grant proposal (Cnaan and Boddie, 2001). In terms of congregational interest in accepting government funding, survey findings state that 61.1% congregations would consider the possibility of

applying for government funding under the Charitable Choice provision, and 38.8% held opposing views in terms of a partnership with the government mainly due to theological reasons and negative experiences with government agencies (Cnaan & Boddie, 2001). This study also revealed that only one church had actually received a federal grant (Cnaan & Boddie, 2001). Not surprisingly, the services provided by the church that received the grant focused on welfare to work services for women, which was the main purpose of the previously discussed Personal Responsibility and Work Reconciliation Act (PRWORA) implemented by President Clinton in 1996.

Another major work based on large numbers of congregations was conducted by Chaves in 1999. He researched the degree to which congregations would access and take advantage of available government funding for social service provision. A total of 1,236 religious congregations were interviewed regarding various aspects of Charitable Choice. Consistent with previous findings, results suggested that the majority of respondents (76%) were uninformed about Charitable Choice (Chaves, 1999). Moreover, only 36% of respondents expressed an interest in applying for government funding for social service provision (Chaves, 1999). Size, racial make-up, and political views of the congregation seemed to influence the reluctance to accept government funding (Chaves, 1999). Chaves states that race is a predicting factor in a congregation's willingness to apply for government funds. Indeed, findings in this study indicate that predominantly black congregations are five times more likely to seek government support for social service activities (Chaves, 1999).

A smaller study of faith-based coalitions in Texas yielded similar findings that faith-based organizations' lack basic knowledge about Charitable Choice. Pipes and Ebaugh (2002), examined 14 faith-based coalitions that were supported by 279 congregations in Harry County,

Texas. The study entailed interviewing each coalition director regarding accepting government funding for social service delivery. Results revealed that six of the fourteen (42%) directors interviewed had no previous knowledge about charitable choice (Pipes & Ebaugh, 2002). Even out of those who had prior knowledge of provisions made under Charitable Choice, all expressed general concerns regarding pursuing funding (Pipes & Ebaugh, 2002). Pipes and Ebaugh found that negative aspects of the application process and administrative oversight, the belief that government funds will interfere with the spiritual goals of the church's mission, and overall apprehension about depending on the government for support diminished support to apply for Charitable Choice programs (Pipes & Ebaugh, 2002).

Thus, previous studies have provided professionals and scholars with evidence that congregations are actively involved in the provision of social services to the community. Common services identified include the provision of food, programs for children and teens, clothing, crisis counseling and emergency shelter among others (Cabrera, Richards, & Stevenson, 2006; Cain & Barthelemy, in press; Cnaan & Boddie, 2001). Moreover, funding sources are commonly identified as private or congregation-supported. (Cain & Barthelemy, in press; Cnaan and Boddie, 2001). However, even when resources vary, churches have been a consistent source of support for individuals in ways other than material needs, providing effective coping mechanisms for individuals facing unexpected events in life, such as terrorism and natural disasters (Trevino & Pargament, 2007). Thus, contrary to the argument that churches need to be paired with strong state and government forces in order to provide for extensive needs when crisis is present (Fagnoni, 2006; Goldman, 2006; Smith, 2006) it appears that the faith community may elect to provide services without governmental involvement. Perhaps this was the same sentiment of churches that provided disaster relief services after Katrina. Nevertheless,

two years later, the rebuilding process in New Orleans presents many challenges. As structural changes begin to take place throughout various parts of the city, there is also a need for rebuilding social services for the city. As social welfare agencies “demonstrate resilience” while struggling to meet the needs of the community, residents need the assurance of available services (Smith, 2006, p. 9). While the religious community finds itself in a place of transition, collaboration among the faith community and the public sector is essential. Ultimately, serving needy individuals should be among the priorities as the New Orleans’ population continues to increase. Indeed, following a crisis, the need for long-term services is crucial in the recovery process (De Vita & Morley, 2007). Therefore, a continued participation between both philanthropic and non-profit organizations for the provision of resources and services seems to be vital.

Though the growing relationship between religious institutions and the government may experience strain, what is certain is that faith-based organizations at the local level are capable of providing social services, especially following a disaster (Cain & Barthelemy, in press, Smith, 1978). More importantly, religious leaders and their congregations have been instrumental in disaster relief (Cain & Barthelemy, in press, Smith, 1978). In the case of natural disasters, the response to crisis has been immediate and seemly with little need of government aid and support. Inevitably, it appears that faith-based organizations can and do provide the necessary tools to overcome difficult barriers for individuals and their communities in times of crisis. What sets faith-based providers apart from social service agencies is that they are founded on religious principles that may transcend the work of secular social service agencies. Without a doubt, faith provides hope, and hope gives courage to face the future. Though Katrina’s fury can never be forgotten, New Orleans’ opportunity to rebuild their future is now.

Given the limited amount of information in the literature regarding churches' acceptance of government funding, the proposed research will address if churches in New Orleans have accepted government funding during this time of rebuilding. In addition, religious leaders' opinions regarding supporting a partnership with the government will be explored. This will contribute to the knowledge base by providing further understanding on what factors and attitudes influence or prevent churches from accepting government funding.

CHAPTER 3: METHODS

Study Design

This study was conducted under “Tangible and Spiritual Relief After The Storm: The Religious Communities’ Response to Katrina” (IRB# E3199). Contact information for religious congregations in the greater New Orleans area was obtained through listings in the 2007 New Orleans Yellow Pages and formatted into a database. As part of a cross sectional study, a total of 337 churches out of 555 possible number listings in the 2007-2008 New Orleans Yellow Pages were contacted with the assistance of the LSU Public Policy Research Laboratory. A total of 218 numbers were categorized as non-working numbers. A total of 54 surveys were completed by phone and an additional eight interviews were conducted face to face (N=62), for a response rate of 20.89%. Respondents were asked to provide answers to 62 questions regarding their churches’ experience following Hurricane Katrina. Telephone interviews began in November of 2007. Face to face interviews were completed using a convenience sample of church representatives from the same sampling frame as the telephone interviews. Face to face interviews were audio taped, transcribed and content was analyzed to identify themes and patterns. Due to scheduling factors, in-depth interviews began in December of 2007. Data collection for both sets of interviews was completed in February 2008.

Survey Researchers

Telephone interviews were conducted by trained staff from the LSU Public Policy Research Lab. Data collection was completed using the computer assisted telephone interviewing system (CATI). Face to face interviews were conducted by two master’s level social work students who were selected and trained by the principal investigator. Training sessions were completed by establishing familiarity with the survey questionnaire and conducting two sessions

of practice interviews with the principal investigator. Social work master's level students conducting face to face interviews were responsible for both contacting and scheduling interviews with available churches using the same sample of churches from the New Orleans Yellow Pages listings. Face to face interviews averaged an hour and a half in duration and were conducted with church representatives such as pastors, ministers, leaders, priest, and staff persons from churches in New Orleans.

Participants

Church representatives in the greater New Orleans area who provided answers to the telephone interview were informed their participation was voluntary and completion of the survey served as indication of informed consent. No demographic information was requested from respondents. Face to face interviews were audio taped with respondent's knowledge and consent. All participants were informed that no identifiable information would be published. However, interview participants were advised that information they shared may be published.

Of the church representatives who participated in face to face interviews, five were Caucasian, one was Hispanic, one was Vietnamese, and one was African American.

Materials

Data regarding the religious community's acceptance of government funding was gathered as part of a larger study concerning the religious community's response to Katrina and its aftermath (Cain & Barthelemy, in press). For this study, a total of 12 questions were used from "The New Orleans Religious Community Responds to Katrina and its Aftermath" survey questionnaire (see Appendix for highlighted questions) regarding churches' experiences and services provided by religious organizations in New Orleans to Katrina survivors. Three of the

12 questions were developed specifically to examine the acceptance of government funding and elicited qualitative responses. Those questions are listed below:

1. In your opinion, should the federal government provide reimbursement for emergency aid provided by churches after a disaster? Yes or No. Please tell us why?
2. Would your church accept reimbursement from the government for the work that your church provided after the hurricane? Yes or No. Please tell us why?
3. Would your church accept government funds as part of the hurricane recovery/rebuilding efforts? Yes or No. Please tell us why?

The remaining questions were both open and closed-ended and focused on different forms of government funding and additional resources congregations used to provide services to survivors in New Orleans. For example, an open-ended question asked: What services are you currently providing to families and/or individuals affected by Katrina? A closed-ended question stated: Did your congregation receive any aid (e.g., volunteers, money or material goods) for any hurricane relief activities from any source outside your congregation? “Yes” or “No.”

Data Analyses

Descriptive statistics were analyzed and reported to answer questions about church demographics such as racial composition of the church and religious affiliation. Frequency distributions and percentiles were calculated for questions related to a possible collaboration between the religious community and the federal government such as federal monies received, federal and state grants written, reimbursement for emergency aid provided, and funding for rebuilding purposes. Content analyses were manually completed on the aforementioned research questions to identify themes in respondents’ views and attitudes towards accepting government

funding. Some content from face to face interviews was selected and reported verbatim to provide respondent's opinions regarding churches' acceptance of government funding.

CHAPTER 4: RESULTS

In total, 62 church representatives completed the survey. A total of 13 different denominations were surveyed, with two congregations identifying as “Other”. Household numbers in congregations ranged from 2 to 2300. The majority of church respondents were of Baptist affiliation (32.3%), followed by Catholic (12.9%), Non-denominational (12.9%), Lutheran (8.1%), Methodist (8.1%), Presbyterian (4.8%), Assemblies of God (3.2%), Unitarian (3.2%), Apostolic (1.6%), Christian Science (1.6%), Episcopal (1.6%), Full Gospel (1.6%), Jewish (1.6%), and Other (3.2%).

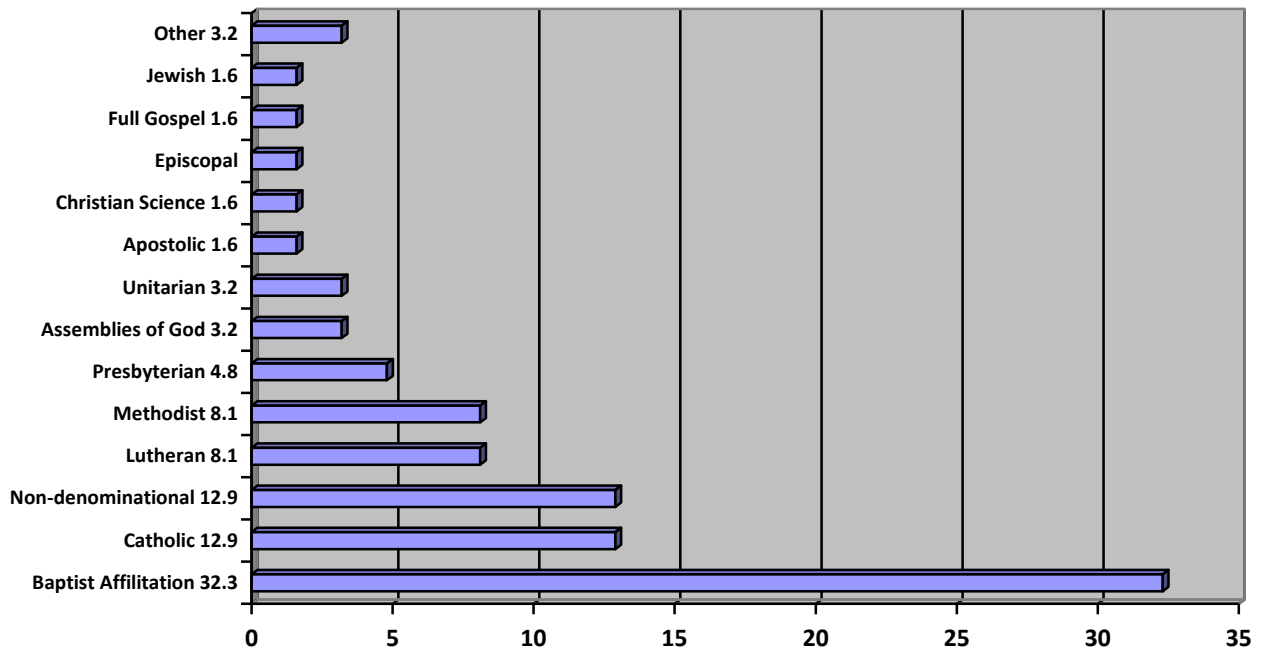


Figure 1. Church Representatives' Religious Affiliation

The racial composition of the majority of the churches was predominately Caucasian (43.5%), followed by racially mixed (30.6%), and predominately African American (19.4%). Only one

congregation identified as predominately Hispanic (1.6%) and another identified as “Other” (1.6%).

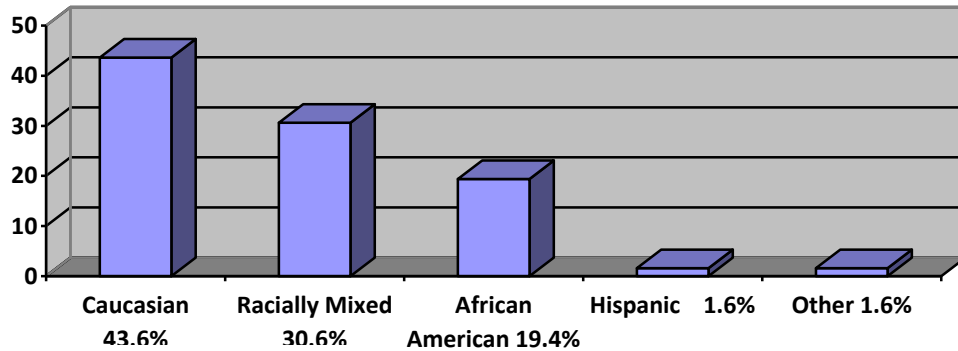


Figure 2. Churches' Racial Composition

Research Question #1

In terms of church respondent's opinions regarding the federal government providing reimbursement for emergency aid, most respondents agree the government should provide reimbursement (59.7%), while 29% responded the government should not. The remaining 11.2% includes missing data and participants who either did not know or refused the question. Face to face participants held separate opinions on this issue, four responded “yes” and four responded “no”. For respondents who favored the idea of government reimbursement, frequent answers to explain their position included using the funds to help others and the need for additional finances as a result of Katrina. Other reasons discussed the ability of churches to provide disaster relief and services which extend beyond what the government can do.

“It's part of our humanitarian response and because the church has not only the infrastructure already in place. Katrina in that case, that infrastructure was pretty much destroyed. It still becomes a center because of its natural relationships with the community. And it really in times of disaster, it really extends beyond its own members. And so instead of recreating the wheel setting up your own system, you have that other component that the government can't provide and that's spiritual care. That's the

counseling piece that needs to happen. You can bring professionals in but as we found in Katrina, we lost a lot of those and so what's left? Well, the churches. Though it's not highly expertise psychological care, it is spiritual care and in many times in post disaster that will be sufficient enough to get people to move forward.

What the churches already have in place, they have a disaster relief program. Almost every main line denomination does. The Methodist and the Mennonites have an excellent response and so they end up beyond American Red Cross and Salvation Army, also bringing within a week or two after the disaster, that continual aid. Where American Red Cross is first response and then they move on. The churches have role in fulfilling that so if that is being funded by the federal government, the American Red Cross response, then it almost makes sense that the feds ought to continue that short term recovery work but the churches are in the best place to do that. The infrastructure is already established, there's accountability, there's all those things that the feds are looking for when they dole out dollars.”—Lutheran Church, New Orleans, LA.

Respondents who opposed the idea of receiving government reimbursement mainly disagreed with the concept of expecting something in return for services, and considered disaster response part of the church's role. Others expressed reservations related to separation of church and state, and one respondent discussed an aversion to the paperwork requirements to request federal funding. Another representative faulted the government for the levees breaking as well as the lack of response for the mental health needs of people in New Orleans.

“Separation of church and state and it's too much paperwork. I'd have to hire somebody just to do the paperwork.”—Methodist Church, New Orleans, LA.

“I don't like the word refund. It would be more like a help kind of thing, like how can I answer that? Not for me to say look I spend this much on my people, send me the same amount. It's more like, you know, help us out we helped this amount of people but not when it comes to how much money, not reimbursement. Because you do invest on your people, you help out people.”—Baptist Church, New Orleans, LA.

“Because I think the idea is if we are in the position to help, if we are able to help, we are doing that motivated out of this is money, this is resources we have and we want to help people. I could see how someone might answer that differently, but I wouldn't want to do that knowing that well we'll get this money back from the federal government we are just basically acting as a federal, 'cause we are not acting as a federal

agency, we are acting as a church. You know, helping people out based on our faith in the Lord, and wanting to show the love of Christ to people so that's a motivation for doing things. We don't, you know, I wouldn't be in favor of trying to keep track of that or getting reimbursed for it, that's not why we are doing it." —Non-denominational Church, New Orleans, LA.

Research Question #2

When asked if they would accept reimbursement for emergency aid provided after Hurricane Katrina just over $\frac{3}{4}$ of respondents stated they would while only 14.5% responded they would not. The remaining 9.6% includes participants who did not know and missing data. Qualitative responses from face to face interviews indicate respondents' rationale resembled previous themes, with the majority of respondents stating they would accept reimbursement, motivated by the desire to help others through their faith. Five respondents answered "yes", two said "no", and one did not know the church's position on accepting reimbursement.

"We believe that there is a way that the church can get better and if the government wants to. I guess I don't believe in the word reimbursement because we believe God provides in the things we do. The government comes in and says hey why don't we just give you whatever you guys used? Well praise God you want to do that, that's sounds great we'll take it but not as in give me back what I used on the people."—Baptist Church, New Orleans, LA.

Some representatives echoed their previous response in accessing funding, discussing their motivation to provide services, the mission of their church and their overall reluctance to partake in a cooperative relationship with the government.

"I mean it's volunteering 'cause you want to help people. It's hard work, but you don't look at it as work. We try to approach it as a ministry to people, which is different than doing a job that the government's hired me to do."—Non-denominational Church, New Orleans, LA.

"If there are no strings attached."—Catholic Church, New Orleans, LA.

"I just feel like it would back fire some kind of way."—Methodist Church, New Orleans, LA.

Research Question #3

As far as rebuilding, an overwhelming number of respondents stated they would accept funding (83.9%), while only 9.7% stated they would not. The remaining 6.7% includes participants who did not know whether they would accept funding and missing data. Of the face to face participants, seven answered “yes” and only one said “no”. Reasons provided included financial need as a result of using their own resources during this time of recovery and to facilitate the rebuilding process. The remaining respondent continued to remain reluctant about stipulations related to accepting government funding. The following responses indicate reasons churches may accept funding:

“Yeah, that would be different. If there is federal money that we could apply for to repair a facility, we would do that, we would take advantage of that.”—Non-denominational Church, New Orleans, LA.

“Yes (would accept government funding). ‘Cause there just isn’t enough money to go around but the need is greater than the funds are available with any one source we would have.—Lutheran Church, New Orleans, LA.

Religious Organizations, Federal Funding and Grants

About 24.2% of respondents indicated receiving faith based initiative funding, which is mainly derived from the Bush-Clinton Katrina Fund. Church representatives discussed funding has been used not only for rebuilding church facilities but also community homes. Despite this study’s findings of churches’ willingness to accept government funding, results also revealed over ¾ of respondents reported their church had not received any federal monies for services rendered to individuals affected by Katrina. Only 11.3% of surveyed congregations reported writing a federal grant, compared to 80.6% who had not. A total of five churches (8.1%) reported receiving funds for grants applied for. Similar results were reported regarding state grants. Only

8.1% of churches reported writing a state grant and only two churches (3.2%) of respondents reported receiving state funding. An overwhelming number of respondents (87.1%) stated they had not written any state grants.

Even with the lack of involvement in the request of government funding, churches in New Orleans continue to provide a substantial amount of services to families and individuals affected by Katrina which currently include trauma counseling, case management, substance abuse counseling, mentoring, education, advocacy, referrals, homeless clinics, financial assistance, housing, food banks, utility assistance, rebuilding, use of space by community groups, and assistance with federal and state agencies such as FEMA, and the Road Home Program.

CHAPTER 5: DISCUSSION

Overall, churches in New Orleans were faced with the reality of a dual responsibility following Hurricane Katrina: caring for their community as well as their own congregation. Due to the amount of resources churches distributed to Katrina survivors, financial need can be attributed as a common reason for churches' willingness to accept government funding. As Cain and Barthelemy, in press, suggested, disaster response is costly and government funding could be of support for churches who respond in the face of a natural disaster. Additionally, churches in New Orleans are faced with rebuilding costs as a result of the storm. Even though churches lost financial resources during the provision of disaster relief, this research suggests only a small percentage of religious organizations in New Orleans have actually received any federal funding (11.3%). However, the fact that over $\frac{3}{4}$ of respondents express a willingness to accept government funding, does not reflect, as Chaves, 1999, suggests, the number of congregations who will actually apply for and obtain government funding in the future. Findings in this study parallel Chaves' research as results indicate some respondents are apprehensive towards government funding due to requirements church representatives may not be willing to handle. Also worth mentioning, some church representatives would decline government funding to avoid being tangled in what they described as the "strings attached" and overall reluctance to a partnership with the government. Previous research has established churches' desire to remain autonomous from the government (Pipes & Ebaugh, 2002). Similar opinions were expressed in this study. Though the majority of churches express a willingness to partner with the government for the provision of services, it appears churches are hesitant to depend on the government for funding. At least two respondents discussed an aversion to the completion of documentation when applying for government funding. The grant application process may be a contributing

factor in whether or not churches choose to apply for funding in the future. Ideally, churches would benefit from having a grant writer on staff; however, with resources already strained, the likelihood of a congregation hiring a person for grant writing purposes may be minimal. The time commitment required in the grant writing process could also pose problems for small congregations who may not have staff that is familiar with grant related issues. In addition, if churches devote time and resources to grant writing, they may consequently impact their availability to provide services. Since this and previous research suggests churches are willing to accept a partnership with the government, a stronger bond between faith-based liaisons and community churches is needed (Chaves, 1999). In this way, the goal of bringing religious groups into relationship with the public social service sector is more probable (Sager, 2007). A proposal to encourage such collaboration is to educate faith-based organizations regarding grant opportunities as well as the grant writing process.

For the religious community in New Orleans, this study suggests the resounding motivation for the possibility of accepting government funding is to help those in need. As was discussed by Chaves (1999), and replicated in this study, congregational interest in obtaining federal funding is related to the support of social service programs. It is common for a majority of congregations to engage in social service provision (Chaves & Tsitsos, 2001). The uniqueness of churches in New Orleans is they continue to provide services to individuals in the midst of their own recovery and rebuilding efforts. And, the spirit of altruism or the unselfish care for others appears to be a common bond between religious organizations and early social work pioneers. A church representative captures that sentiment in the following statement:

“When you have your own church and you know how we quickly get into ownership relationships with our church building, our pastor, our ministers, our choir—You just really are not getting it in terms of how God works in people’s lives. And it is not about

mine, is about God and us. And God is always calling us outward.” –Catholic Church, New Orleans, LA.

This type of outreach to needy individuals seems to go beyond religion to compassion. The response of churches in New Orleans echoes findings by Cain and Barthelemy, in press, which suggest that in the presence of great need, religious organizations focus on the value of a person. Understanding the value of humanity, a question to be raised is: What would the disaster response have been like if the religious community had not responded? Indeed, congregations are the “social safety net of people in need.” (Cnaan & Boddie, 2001, p. 575). Such a level of care and concern extended to others during times of crisis is commendable.

Current services provided by religious organizations are equally noteworthy. Given the number of individuals who were not only evacuated but also relocated to areas across the country, New Orleans also experienced a loss of social service professionals (De Vita & Morley, 2007). For the community as a whole, this decrease in professionals impacts long-term recovery efforts and the availability of services, particularly for individuals who present with issues which may be outside of pastoral training: such as mental health (De Vita & Morley, 2007). Though religion can be an effective coping mechanism during times of crisis (Trevino & Pargament, 2007), periods of crisis typically come to an end. At this point, the need for mental health services can be attributed to the traumatic events associated with Katrina and the long-term effects that followed. As a church pastor expressed, the need for mental health services in New Orleans is essential:

“By in large, this entire area failed in that regard (mental health training). My hope is that I did somewhat better than what happened throughout this entire area. In this area we did not have at all adequate training. The counselors that were available left. And we have people who are mentally ill wandering the streets of this city and if they are picked

up they're held for three days and they are put back out into the streets of the city with nothing available to them." –Unitarian Church, New Orleans, LA.

This raises an important issue to consider in the case of another major disaster. Currently faith-based initiative programs are administering services in areas which target families in poverty, homeless families, at risk youth, prisoner reintegration, and marriage education (Administration for Children and Families, 2008). None of the programs mentioned address mental health needs or disaster-related initiatives. As previous research has suggested, New Orleans and other communities could benefit from federal funding for mental health programs as well as disaster-based initiatives (Cain & Barthelemy, in press).

Limitations of the Study

As with all research, there are limitations to this study. The first limitation is the issue of sample size. This study's response rate needs to be taken into consideration when interpreting results. There are several plausible explanations for a low response rate despite repeated efforts to contact churches in New Orleans. Such difficulties in sampling congregations were mentioned by Cnaan and Boddie, 2001, who suggest there is no standard list of all congregations in any given city. Among the difficulties faced was the overwhelming amount of "unreachable numbers" the Louisiana Public Research Lab attempted to contact. Possible contributions to non working numbers could include a large number of churches which may not be in operation as a result of the damaging effects of Katrina, as well as churches that may have rebuilt or relocated to other areas of the city. On the opposite side, there may be new churches that have been established since the storm which were not listed. This indicates the 2007 Yellow Page Listings may not have been updated following Hurricane Katrina. Also, as previous research of a national sample of congregations suggests, the use of Yellow Page listings as sampling frames may pose

a problem in terms of omitting as much as 20% of the existing congregations and may produce results that are not based on a random sample (Chaves, Konieczny, Beyerlein, & Barman, 1999). Furthermore, some churches in New Orleans are currently operating with limited resources and may not have available funding to employ staff during the week, making them unavailable to respond to the survey. Lastly, another limitation involved the percentage of respondents in various religious denominations. With the majority of survey responses from churches of Baptist affiliation, findings are not generalizable to the larger population. However, it is important to note the majority of church listings from the sampling frame consisted of Baptist churches. Therefore findings may reflect the general population in New Orleans.

Implications for Future Research

Implications for future research include the need for additional studies to delineate generalizable findings. This may include generating a representative sample of congregations utilizing hypernetwork or multiplicity sampling, previously implemented by the National Congregations Study (Chaves et al., 1999). This sampling method begins with a random sample of individuals and asks them to provide names to religious organizations to which they are connected to, making it possible to acquire a representative sample of religious organizations in a given city (Chaves et al., 1999). Moreover, future studies should address the acceptance of government funding prior to the effects of a natural disaster. Lastly, future studies should also focus on churches' willingness and ability to engage in the grant writing process to request and obtain government funding, as well as explore if churches have actual policies in place that guard against receiving government support.

Indeed, over the past two years New Orleans has experienced a sense of renewal in many different aspects. Though not evident to Americans in other areas of the country, for survivors,

the continual effects of Hurricane Katrina are as present today as the site where the towers fell in the middle of Manhattan. For a hurting community, the devastation caused by the waters is remembered. Yet, beyond material resources, churches continue to be a source of healing and hope. Despite the obvious cost and demands upon churches who responded to the needs of the people, the provision of services was unmistakably valuable. Natural disasters of such magnitude as Katrina have placed churches on a platform with other reliable social service providers during disaster (Cain & Barthelemy, in press, Chaves, 1999 and Smith, 1978). As the rebuilding of New Orleans continues, there is no greater opportunity than today, for the government to likewise demonstrate it can be trusted to respond to the same degree.

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APPENDIX

The New Orleans Religious Community Responds
to Katrina and its Aftermath

Date of Interview: _____

1. Religious Affiliation (please circle):

- | | | | |
|-------------------|-----------------------|--------------------|---------------------|
| AME | Baptist | Church of Christ | Greek Orthodox |
| Apostolic | Buddhist | Church of God | Hindu |
| Assemblies of God | Catholic | Latter-Day Saints | Holiness |
| Baha'i Faith | Charismatic | Episcopal | Interdenominational |
| Jehovah's Witness | Christian Science | Full Gospel | Islamic |
| Pentecostal | Jewish | Lutheran | Methodist |
| Presbyterian | Unitarian | Non-Denominational | |
| Nazarene | Seventh-Day Adventist | | |

Other: _____

2. Name of Church: _____

3. Current Street Address of Church:

4. What was the street address of the church when Katrina struck?

5. Name of Respondent and Relationship to Church:

6. Name of Church Pastor: _____

7. What was the name of the church pastor when Katrina struck?

8. What is the distance from your church to the Superdome?

_____ Less than 1 mile from the Superdome

_____ Between 1 and 5 miles from the Superdome

_____ Between 5 and 10 miles from the Superdome

_____ More than 10 miles from the Superdome

9. **How many households were in your congregation prior to Katrina?** _____

10. How many households are in your congregation now? _____

11. What is the primary racial composition of your church?

- _____ African-American
- _____ Caucasian
- _____ Hispanic
- _____ Asian
- _____ Racially mixed congregation
- _____ Other

12. In your congregation, approximately how many households experienced the following types of loss due to Katrina (respond in each category)?

- _____ Total destruction of house
- _____ Major destruction of house
- _____ Minor damage to house
- _____ Injury
- _____ Damage to business property
- _____ Short term stoppage of work
- _____ Long term stoppage of work
- _____ Death

13. Were church owned buildings damaged by Katrina (please respond with a YES or NO for each category)?

Total	Major	Minor	No
Damage	Damage	Damage	Damage

Main church building _____

Clergy living quarters _____

Other _____

IF CHURCH PROPERTY WAS DAMAGED BY KATRINA, ANSWER THE FOLLOWING QUESTIONS. IF NOT, GO TO QUESTION 19.

14. What was the total loss of church property due to Katrina damage? \$ _____

15. How was this damage paid for (check all that apply)?

_____ Insurance

_____ Congregation funds / donations

_____ Denomination funds / donations

_____ Out of church budget

_____ Fund raisers

_____ Private donations

_____ Federal grants

_____ State of Louisiana funds / grants

_____ Other (list): _____

16. As a result of the damage, do you plan to, or have you already repaired or rebuilt at the same location? _____ YES _____ NO

17. As a result of the damage, do you plan to, or have you already rebuilt at another location? _____ YES _____ NO

18. As a result of the damage, do you NOT plan to rebuild or repair?

_____ YES _____ NO

19. How long were you unable to utilize your church facilities for normal worship services (please list time in days, months or years that you were unable to utilize your church facilities)

_____ days _____ months _____ years

20. What was the date when services resumed in your church (month and year)

21. If you were unable to utilize your church for normal worship services, where did you hold your services (other areas of Louisiana, out-of-state)? (write in name, location, type of place)

22. Since Katrina, approximately how many congregational members have come to you for counseling regarding personal problems which were caused by the Hurricane?

_____ members

23. Do pastoral staff feel confident and comfortable in their abilities to provide counseling services for individuals with personal problems?

_____ Yes _____ No

24. Do pastoral staff have specialized training that prepares them to provide counseling services?

_____ Yes _____ No

25. Would pastoral staff be interested in training to prepare them to work with traumatized individuals following disaster?

_____ Yes _____ No

26. Have pastoral staff referred individuals who have asked for counseling services to trained mental health professionals? _____ Yes _____ No

27. Have pastoral staff referred individuals who have asked for counseling services specifically to social work professionals? _____ Yes _____ No

27a. Would your church consider hiring social workers as church employees to assist congregants in accessing resources in the community? ___ Yes ___ No. Please tell us why:

27b. Would your church consider hiring social workers as church employees to provide counseling services to congregants? _____ Yes _____ No. Please tell us why:

28. After the Hurricane, did your congregation organize to participate in any of the following emergency activities? Please check whether these services were provided primarily for congregation members only (Cong) or for the community in general (Comm) (place "X" next to all that apply).

Cong Comm

_____ _____ Providing emergency shelter

_____ _____ Providing food or feeding victims and workers

_____ _____ Providing emergency clothing

_____ _____ Holding special worship services

- _____ _____ Providing care and counseling for individuals
- _____ _____ Providing transportation out of New Orleans
- _____ _____ Providing relocation assistance
- _____ _____ Digging out church facilities
- _____ _____ Locating church members
- _____ _____ Providing money for individuals in need
- _____ _____ Providing money for community emergency activities
- _____ _____ Providing volunteer labor for community emergency activities
- _____ _____ Providing space for use by emergency organizations

29. Has your congregation organized to participate in any of the following long-term recovery activities? Please check whether these services were provided primarily for congregation members only (Cong) or for the community in general (Comm) (place "X" by all that apply).

- | <u>Cong</u> | <u>Comm</u> | |
|-------------|-------------|--|
| _____ | _____ | Providing money to individuals |
| _____ | _____ | Providing loans |
| _____ | _____ | Providing food |
| _____ | _____ | Providing clothing |
| _____ | _____ | Providing relocation assistance |
| _____ | _____ | Providing household items |
| _____ | _____ | Providing volunteers for clean-up or repair activities |
| _____ | _____ | Collecting special disaster offerings |
| _____ | _____ | Locating employment for affected individuals |
| _____ | _____ | Locating housing for affected individuals |

- _____ _____ Coordinating and / or housing outside disaster work groups
- _____ _____ Helping individuals in their dealings with relief agencies
- _____ _____ Providing day care facilities
- _____ _____ Providing summer camp for youth
- _____ _____ Providing space for use by relief agencies
- _____ _____ Providing worship facilities for use by other churches
- _____ _____ Working with problems of the elderly
- _____ _____ Providing counseling services
- _____ _____ Participating in mental health training programs

30. Approximately how many households affected by Hurricane Katrina have you served?

31. What services are you currently providing to families and/or individuals affected by Katrina (please list):

32. After normal worship services were resumed, did your church experience a change in attendance at regular church services?

- _____ Large increase in attendance
- _____ Small increase in attendance
- _____ Large decrease in attendance
- _____ Small decrease in attendance
- _____ No change

32a. Prior to Hurricane Katrina, what activities were available to the congregation during the week, excluding weekend worship services (Please list) _____

32b. Since Hurricane Katrina, what activities have been available to the congregation during the week, excluding weekend worship services (Please list) _____

33. Is your congregation a member of any Inter-Faith Council or Organization?
_____ Yes _____ No. If YES, what is the name of the Inter-Faith Council / Organization: _____

34. What was, or is, the position of your denomination regarding your particular congregation's joining an Inter-Faith Council / Organization?

- _____ Positive, we were encourage to join
- _____ Negative, we were discouraged from joining
- _____ No position was expressed by the denomination

35. Did New Orleans Parish churches of your denomination combine to organize a single denominational relief program (e.g., a combined Baptist / Catholic relief program)? _____
Yes _____ No. If YES, what is the name of the combined denominational relief program: _____

36. Did your congregation receive any aid (e.g., volunteers, money, or material goods) for any Hurricane relief activities from any source outside your congregation? _____ Yes
 _____ No

37. IF YES, please rate (based on the quantity and usefulness of aid supplied) the importance of the following sources from which you may have received aid since the Hurricane on the following scale.

Very Important	Somewhat Important	Not Important	No Aid Received	
				National denominational organization
				Regional denominational organization
				Other churches of the same denomination
				Other churches outside your denomination
				Individuals (non-congregation members)
				Community Groups
				National Community Groups

				Federal Assistance (FEMA, Red Cross)
				State Assistance (?)
				Other (explain):

38. Has your church received any federal relief monies for services provided to individuals affected by Katrina? Yes No. If YES, have the funds been adequate? Yes No

39. Has your church written any federal grants to provide services to individuals affected by Katrina? Yes No. If YES, were those grants funded? Yes No.

40. Has your church written any state grants (State of Louisiana) to provide services to individuals affected by Katrina? Yes No. If YES, were those grants funded? Yes No.

41. In your opinion, should the federal government provide reimbursement for emergency aid provided by churches after a disaster? Yes No. Please tell us why:

42. Would your church accept reimbursement from the government for the work that your church provided after the hurricane? Yes No. Please tell us why:

43. Would your church accept government funds as part of the hurricane recovery/rebuilding efforts? _____ Yes _____ No. Please tell us why:

44. In your opinion, are there members of the New Orleans community who are receiving too many services? _____ Yes _____ No. If YES, please list:

45. In your opinion, are there members of the New Orleans community who are not receiving the services they need? _____ Yes _____ No. If YES, please list:

46. Has your church received any Faith Based Initiative funding for Katrina related services? _____ Yes _____ No. If YES, what services do you provide with the Faith Based funding? (please list):

47. One important pastoral role following a disaster is the religious interpretation of disaster. Before you attempted to interpret the Hurricane and flooding to your congregation, were the following interpretations of the Hurricane held by most, half, some, or few congregation members?

Most	Half	Some	Few	
				Hurricane and flooding was the result of natural disaster or natural law

				Hurricane and flooding was the result of fate or chance
				Hurricane and flooding was God's punishment for sinful acts and / or a sinful community
				Hurricane and flooding was God's will; not understandable to humankind
				Hurricane and flooding was a man-made disaster

48. What was the pastoral interpretation of the Hurricane and flooding that was presented to the congregation?

49. Did you or your church recommend that congregants of your church evacuate New Orleans following the mandatory evacuation order?

_____ Yes _____ No.

50. If YES, how did you communicate the recommendation to evacuate to congregants?

51. If No, why did you or your church not recommend evacuation?

52. What would you as a minister, or your church in general, do in the face of another mandatory evacuation of New Orleans?

53. In what year was your church congregation founded? _____

54. How many ministerial staff were employed by your congregation prior to Katrina?

55. How many ministerial staff are employed by your congregation now? _____

56. Most decisions in a congregation are made in a complex way. In the following areas of church functioning, are most of the major congregational decisions made predominantly by lay leaders or clergy?

Lay	Clergy	
_____	_____	Policy decisions
_____	_____	Programming decisions
_____	_____	Financial decisions
_____	_____	Property decisions

57. Prior to Katrina, how many of the following types of facilities did your congregation have? (Write in number)

- _____ Sanctuary / Sanctuaries
- _____ Kitchen(s)
- _____ Large social or meeting rooms
- _____ Small class or meeting rooms

58. How many of the following types of facilities does your congregation have now? (Write in number)

- _____ Sanctuary / Sanctuaries
- _____ Kitchen(s)
- _____ Large social or meeting rooms
- _____ Small class or meeting rooms

59. Regarding church programming and participation, what was and now is the average number of participants prior to Katrina and now?

Prior to Katrina	Now	
_____	_____	Worship service attendance
_____	_____	Sunday school attendance
_____	_____	Membership in men's organizations
_____	_____	Membership in women's organizations
_____	_____	Membership in youth organizations
_____	_____	Number of weekly worship services
_____	_____	Number of social occasions each month
_____	_____	Number of congregational newsletters each month

60. What was and now is the total adult membership of your congregation?

_____ Prior to Katrina

_____ Current membership

61. What was and now is the total child (under age 18) membership of your congregation?

_____ Prior to Katrina

_____ Current membership

62. In terms of the distance members reside from the church, which of the following statements best characterizes your congregation before Katrina and now?

Before Katrina Now

_____ _____ Members live widely dispersed at varied
distances from the church

_____ _____ Members live in several clusters at varied
distances from the church

_____ _____ Members live in one neighborhood close to the
church.

63. If members live in one or two general locations in New Orleans, can you please name those locations for us?

64. What has been most helpful in reestablishing your church and congregation?

65. What has been the biggest obstacle in reestablishing your church and congregation?

66. Which of the following statements best described the educational and occupational make-up of your congregation before Katrina?

- _____ All members shared similar educational and occupational levels
- _____ Many members shared similar educational and occupational levels
with a few members from other levels
- _____ Members came from a wide variety of educational and occupational
levels

67. Which of the following statements best describes the educational and occupational make-up of your congregation now?

- _____ All members share similar educational and occupational levels
- _____ Many members share similar educational and occupational levels
with a few members from other levels
- _____ Members come from a wide variety of educational and occupational
levels

68. What is the current congregational budget for 2007? \$_____

69. What was the total congregational budget for 2004 (the year before Katrina)?
\$_____

70. What is the total amount of benevolence sent to district, regional, and national level church bodies?

\$ _____ Current benevolence for 2007

\$ _____ Benevolence for 2004

71. During the year before Katrina (2004), did the pastor (Clergy), or your congregation (Cong), participant in any of the following activities? (Place an "X" next to all that apply).

Clergy Cong _____

- | | | |
|-------|-------|---|
| _____ | _____ | Contribute funds to community services agencies |
| _____ | _____ | Participate in volunteer social service work |
| _____ | _____ | Donate goods through social service organizations |
| _____ | _____ | Render social services directly to the community |
| _____ | _____ | Sponsor outside youth groups |
| _____ | _____ | Read about community problems |
| _____ | _____ | Talk about community problems |
| _____ | _____ | Belong to civic organizations |
| _____ | _____ | Contact local officials about civic problems |
| _____ | _____ | Belong to volunteer committees on civic problems |
| _____ | _____ | Other (explain) _____ |

72. This year (2007), has the pastor (Clergy), or your congregation (Cong), participated in any of the following activities? (Place an "X" next to all that apply).

Clergy Cong _____

- | | | |
|-------|-------|--|
| _____ | _____ | Contributing funds to community services agencies |
| _____ | _____ | Participated in volunteer social service work |
| _____ | _____ | Donated goods through social service organizations |

- _____ _____ Rendered social services directly to the community
- _____ _____ Sponsored outside youth groups
- _____ _____ Read about community problems
- _____ _____ Talked about community problems
- _____ _____ Belonged to civic organizations
- _____ _____ Contacted local officials about civic problems
- _____ _____ Belonged to volunteer committees on civic problems
- _____ _____ Other (explain) _____

73. Before Katrina, did your denomination have a national or regional unit which had as its purpose the administration of community aid programs such as those related to needs following a hurricane? _____ Yes _____ No. If YES, what is the name of that national or regional unit? _____

74. Which of the following terms best describes the theological position of your church? (check the term that comes the closest)

- _____ Fundamentalist
- _____ Neo-evangelical
- _____ Liberal
- _____ Conservative Evangelical
- _____ Non-orthodox
- _____ Other (explain): _____

75. The following statements are about your church congregation. Please indicate for each statement whether you strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD) with the statement as it applies to your congregation

SA	A	D	SD	Undecided	
					People get personal satisfaction from working in our church
					Our church is concerned with the needs of the unchurched people in the community
					On the whole, the work of our church is well organized
					Part of our program is directed to wider community concerns beyond the internal life of the church itself
					Congregation members believe our church should stick to religion and not concern itself with social, economic, and political questions
					Aside from preaching, congregation members believe there is little our church can really do about social, economic, and political concerns
					Congregation members believe it is proper for our church to state positions on questions regarding the local, state, or national government
					In a disaster situation, congregation members believe the role of our church should be primarily one of directing persons to appropriate services rather than playing an active role in rehabilitation

76. Before Katrina, what was the role of the pastor in your church? (check statement that comes closest to your personal opinion)

_____ As a spiritual leader, but with equal importance to being a leader and advocate for people in the social, political, and economic realms

_____ Primarily as a spiritual leader, but with some responsibility as leader and advocate for people in the social, economic, and political realms

_____ Solely as a spiritual leader

_____ Other (explain):

77. Has the role of the pastor in your church changed since Katrina?

_____ Yes _____ No. If YES, please select the role of the pastor in your church now:

_____ As a spiritual leader, but with equal importance to being a leader and advocate for people in the social, political, and economic realms

_____ Primarily as a spiritual leader, but with some responsibility as leader and advocate for people in the social, economic, and political realms

_____ Solely as a spiritual leader

_____ Other (explain):

78. Did your church, or church volunteers, attempt to connect Katrina survivors with outside resources (i.e. FEMA, Red Cross)? _____ Yes _____ No. If YES, to which outside resources were survivors referred (please list):

79. Did your church, or church volunteers, attempt to provide expert, legal, or technical advice for Katrina survivors about applying for outside resources they may be entitled to like insurance, Road Home, SBA loans, or other Government benefits? _____ Yes _____ No. If YES, which outside resources were survivors advised of (please list):

80. Did your church sponsor any families? _____ Yes _____ No. If YES, how many families did your church sponsor? _____

81. Did your church, or church volunteers, attempt to reconnect Katrina survivors with family members evacuated to other places, or reconnect evacuees with family that live in other places? ____ Yes ____ No. If YES, are there resources that made this process easier? (please list):

82. Are there resources your church did not have that could have made the process of caring for those affected by Katrina more manageable? (please list):

83. What advice would you give other churches who find themselves in a disaster?

84. Does Katrina have a special spiritual meaning for you?

____ Yes ____ No. If YES, please explain briefly:

85. (for face-to-face interviews only) We'd love to hear more about your Katrina experiences. Please tell us the story of how and what your church did during and in the aftermath of Katrina to serve the community (audiotape responses).

86. (for face-to-face interviews) We'd also like to learn more about what spiritual messages you passed on to congregants after Katrina. Could you share the themes of the sermons in the aftermath of Katrina and / or would you be willing to provide some excerpts from post-Katrina sermons? (audiotape responses):

87. Additionally, our colleague, Dr. Rick Weil of the LSU Sociology Department is conducting surveys with individual congregational members and parishioners. The information he collects may help you understand your congregation's needs more fully, and he will give you the results of his work. Dr. Weil can contact you or a church administrator about distributing the congregational survey. Would you be interested in having your congregation participate in this survey?

_____ Yes _____ No. If YES, please tell me who Dr. Weil should contact and what contact information he should use (phone, email, etc.):

If NO – Go To End

End

Thank you for your participation. Please feel free to contact Dr. Daphne Cain or Dr. Juan Barthelemy at the LSU School of Social Work at (225) 578-0433 or (225) 578-0434 should you have any questions or concerns about this survey. Your participation is greatly appreciated and a copy of our findings will be mailed to you as soon as possible.

VITA

Jaime Collins Hilton is a candidate for the Master of Social Work degree in May of 2008. Jaime was born in Mexicali, Mexico and was raised in Chihuahua, Mexico. She came to the United States at age 10. She pursued a graduate school degree in social work at the age of 26, following three years of social service experience in working with at risk families from the Office of Community Services. While in the graduate school, she completed an internship with an accredited adoption agency which ignited a desire to continue a career in adoptions. Her future professional goals involve the ability to utilize her diverse cultural and ethnic background with all clients. Her research interest began following Hurricane Katrina as she witnessed the impact of the storm upon New Orleans and surrounding cities. Jaime particularly enjoys her family life which includes her husband, son and immediate family members.