

CALGARY CITY SOUL

PHASE TWO

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FINAL REPORT
CALGARY CITY SOUL - PHASE TWO

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CALGARY CITY SOUL

PHASE TWO





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CALGARY CITY SOUL - PHASE II

PREFACE

“Everyone thinks political leaders and grass roots movements are markers of civic health. Change may begin at those two poles, but a city’s character and soul is revealed in its civil servants; the style with which they dispense, conceive and strategize the public good. Policy may change with new administrations, change may rise from the grass roots sector, but the dialogue between leadership and citizen is in the styling hands of the public servant, and in that style we can detect the weakness or robustness, the courage or the ineptitude, the hopefulness or despair of a city’s “soul.” . . . The livable city is a creative city, not a sanitized city. You will have done the citizen a favor by persuading him that there is creativity in his life and it just needed to be released, by providing a public realm that invites and does not prohibit.

—Pier Giorgio di Cicco,
from an address to the staff of
the City of Hamilton, June 2008

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Cardus, a think tank dedicated to the study of social architecture, is pleased to present Phase Two of its Calgary City Soul project.

Undertaken in cooperation with the Arlington Group, the Calgary City Soul project was conceived following a one-day Cardus seminar in September 2008. At that time, it was noticed that the City of Calgary’s Centre City Plan—a comprehensive and visionary planning document designed to attract an additional 40,000 to 70,000 residents into the civic core—had overlooked the city-building role that institutions of faith play. It was then and still remains our belief that this was not done through intention but through simple oversight. Beliefs may be private or personal

matters, but the institutions that nurture them have long been and remain public and part of, not apart from, the secular society represented by governments. Faith institutions have long played a critical role in the social fabric of vital cities.

As the Supreme Court of Canada stated in its 1996 decision in *Chamberlain versus Surrey Board of Education*, upholding a B.C. Court of Appeal ruling:

“Justice Mackenzie, writing for a unanimous court, said, “To interpret secular as mandating ‘established unbelief’ rather than simply opposing ‘established belief’ would effectively banish religion from the public square.”

Faith institutions are a very visible part of the built environment of cities, but Cardus became curious about other possible ways that these communities contribute to city-building. In Phase One of the Calgary City Soul research project, we commissioned Richelle Wiseman to audit the capacity of the faith institutions that currently exist within the boundaries of the Centre City Plan. This initial report may be accessed at www.cardus.ca/research/cities/publications.

This audit indicated that within the boundaries of the Centre City Plan (which redefined “downtown” Calgary), there are 25 spaces devoted to worship, mostly Christian churches and one Buddhist Temple. There are no synagogues, mosques, Latter Day Saints, Sikh or Hindu temples currently within the civic core. Nor, as stated, did the Centre City Plan specify room for any of these or for new Christian institutions to serve those whom the plan hoped to entice into the revitalized core.

This study indicated the need for further research, as it appeared that without revision, Calgary was at risk of building a city that limited the growth of faith institutions to its physical—and therefore cultural—periphery.

Phase Two, supported in part by a grant from the Calgary Foundation, was undertaken in order to examine the public value of institutions of faith and whether or not the current plan created the unintended consequence of social exclusion. Cardus issued a Request for Proposals and the study was assigned to the Arlington Group, an established urban planning consultancy.

This study’s comprehensive conclusions are available at length in the report, but in summary, they indicate that institutions of faith play a strong and vital role within Calgary’s social architecture not only for persons of faith but for all citizens.

Further, the demographic makeup of the civic core is significantly different from the city’s overall demographics, and bears more resemblance to the “old” Calgary than the “new” Calgary. The changing nature of our society is vividly outlined in the census data showing that prior to 1961, 83% of immigrants to Calgary were of a defined Christian background.

Of these, 44% were Protestant and 33% Catholic; 1% were Jewish; 1% Buddhist; and the Muslim, Sikh and Hindu immigration numbers were so negligible they were recorded as 0%.

The latest census data available in terms of faith affiliation (2001) outlines a dramatic shift that has fundamentally altered the nature of our city and its cultural influencers. Muslims now represent the second largest immigrant faith group (14%), trailing only Catholics at 26%. Protestant numbers have plummeted to 12%, ahead of Sikhs at 7%, Buddhists at 5% and Hindus at 3%. Jewish immigration remains at 1%. While some Christian affiliations—Orthodox and Evangelical—have grown, the percentage of Calgary’s immigrants identified as Christians has dropped in 40 years from 83% to 49%. Should this trend continue for the next 20 years—the period over which the Centre City plan envisions large migration into the civic core—only 32% of new immigrants to Calgary will be Christian while as many as one in four may be Muslim and one in 10 Sikh. And yet, within the Centre City Plan, there is no capacity for the civic core to reflect these changes or to acknowledge the vital social services currently being undertaken by the institutions already within the core.

Given the rapid nature of change in Calgary and that these numbers are more than 10 years old, it is by no means certain but not unreasonable to anticipate that new numbers will show a continuation of these trends. In other words, while the nature of Calgary’s faith affiliation has changed significantly, faith continues to be an identifying cultural characteristic in the lives of 8 in 10 Calgarians, the majority of whom retain affinity with the Christian faith. The one in four of the city’s citizens who attend an institution of faith on a weekly basis—a considerable commitment—represent roughly nine unique sell-out crowds at McMahon Stadium or two unique sell-outs a day, seven days a week at the Saddledome.

As these numbers and other tangible matters in the Calgary City Soul report point out, it is unlikely there is another single affiliation—arts, sports, etc.—that can compete with faith as an ongoing influencer in the lives of Calgarians and, therefore, in the nurturing of its civic aesthetic.

Since the dawn of civilization, the physical and social architectures of great cities and societies have been defined by their institutions of faith.

The pyramids of Giza and Teotihuacan, Malta’s Hagar Qim King Greece’s Temple of Afea, King Solomon’s Temple in Jerusalem, Medina’s Quba Mosque, Petra, Harmandir Sahib in Amritsar, Delhi’s Chhatarpur Temple, Wat Arun in Bangkok, Notre Dame in Paris, St. Paul’s in London, St. Peter’s in Rome, St. Basil’s in Moscow, St. Patrick’s in New York, Maire Reine de la Monde in Montreal and the Salt Lake Temple: all are at the physical, social, and metaphorical hearts of their cities. It is not possible to imagine these places without considering the religious expressions and practices of their respective inhabitants—

practices that, according to recent discoveries at Göbekli Tepe (the world's oldest temple, in southern Turkey) may predate civilization itself. The goal of sacred architecture, according to Architect Norman Koonce, is to make "transparent the boundary between matter and mind, flesh and the spirit." Pier Giorgio di Cicco, author of *Municipal Mind: Manifestos for the Creative City*, put it this way in an address to the Yale University School of Architecture:

"The principles of spiritual space are: the elicitation of wonder; the imperative of stillness; the benevolent connotation of forces that nurture, gentle and release." "The onus in the 21st century will not be 'diversity of culture,' but 'diversity of spirituality.' . . . It will behoove the architect, the planner to design public space that mediates the spiritual instinct to communality and transcendence. The communing of streetscape, landscape, building, skyline enjoins the citizen to commune with projects and entities and reestablishes trust with others. . . . The effect of architecture and space on the entire person, in the advent and presence of other persons is universal. It gentles the civic creature. It can gentle disparate cultures and peoples by the vocabulary of the sublime, bringing them to the point of awe, gratitude and mutuality by shared space, making such space sacred."

For people of faith, these are the structures that nurture their most deeply-held beliefs, sanctify their lives' most vital relationships, and comfort their deepest pains and most profound sorrows. Worship spaces' impact on our social architecture parallels the imperatives di Cicco speaks of in terms of physical architecture: "the elicitation of wonder; the imperative of stillness; the benevolent connotation of forces that nurture, gentle and release." So, as the Arlington Group's report for Cardus articulates, these worship spaces act—even for those who do not share a faith—as incubators of commonly held social virtues that enrich the character of cities and communities. Similar to the aesthetic influence of the arts on a community, their impact on the culture that surrounds them is felt and is of benefit even to those who never, or rarely, enter them.

Cardus is confident that its research so far indicates:

- Institutions of faith play a vital role in the enhancement of the civic culture, the availability of public space, and the provision of social services in a fashion that greatly benefits the wider civic community
- The effectiveness and efficiency of these institution's social services often surpasses what can be delivered by government agencies, owing in part to the very localized and socially embedded nature of the service delivery represented by faith institutions
- The nature of Calgary's faith community is changing dramatically and the current inability of the Centre City Plan to adapt to and reflect those changes is likely to

lead to social exclusion, which will in turn increase pressure on both the delivery systems of government and the public money that fuels those systems

- The physical infrastructure of faith institutions has been a vital part of the aesthetic landscape in the City of Calgary, and this valuable presence should not only be preserved but must also be extended in a way that is commensurate with other aspects of city growth.

Cardus enclosed under separate cover—and attaches as an Appendix in the digital version of this report—a series of proposed amendments that might be considered by Calgary City Council to improve the very commendable current Centre City Plan. Although the vital contribution of Calgary’s faith communities is real and already present, it is important that the city’s official plan recognize and document that contribution. This gives faith communities the acknowledgment they deserve and also reminds us that people and institutions of faith are a valuable resource with often underutilized potential. This is not to suggest that the value of faith is simply utilitarian. It has a transcendent dimension, answering the most deeply felt human questions, the scope of which goes beyond municipal plans. But the impact of the transcendent includes the immanent, and while the city cannot believe, it does have a soul.

“The church is the only organization that exists for the benefit of non-members.”

—C.S. Lewis

Peter Menzies
Cardus Senior Fellow

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Cardus Director of Research

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EXECUTIVE SUMMARY

Cardus, a think tank dedicated to the renewal of social architecture, initiated the *Calgary City Soul* Project in response to Calgary's comprehensive urban planning document, the *Centre City Plan* (2007). This progressive urban planning document forecasts a significant increase in population and density in the downtown core, and plans for the movement of the city into a more holistic and community-focused urban planning realm. Despite its obvious strengths, the Plan unfortunately fails to address the significant role provided by faith-based institutions or the challenges they are facing in Calgary City Centre. Churches are only mentioned in the context of heritage sites.

Cardus initiated a two-phase project to analyze the role of faith-based institutions in Calgary city centre. Phase 1 of the project, completed in 2010, provided an inventory and summary of 25 institutions of faith within the boundaries of downtown. In the second phase of the project, the results of Phase 1 have been analyzed and strengthened through interviews with the faith-based and associated non-profit community, case studies and demographic analysis. The intent of this study is to understand the role of faith-based infrastructure in the downtown core as a contribution to the broader development context of holistic and complete neighbourhoods. This study has answered key questions about how Calgary's urban institutions contribute to the social architecture of the downtown core.

METHODOLOGY

The following methodology was utilized during the study to ensure a thorough analysis of all relevant factors relating to the key question of the study: "Do faith-based institutions and spaces contribute to the social architecture of the downtown core?"

Community Engagement Process

For this project, a total of 25 faith-based institutions were either interviewed over the phone or contacted via email to participate in an online survey. Forty-eight non-profit agencies that serve communities in the downtown core were contacted via email to participate in an online survey. Nine of the 25 faith-based institutions participated in a phone interview and five responded to the online survey for a total of 14, or 56%. Eleven of the 48 non-profit agencies associated with faith-based institutions contacted, completed an online survey (23%). The non-profit agencies were not contacted for a phone interview.

Demographic Analysis

Religious demographics were analyzed at the national, census metropolitan and local levels. The focus of demographic analysis was to summarize changes in religious denominations over a 10-year period to provide a basis for which religious populations were over or underserved in the downtown core.

Calgary City Centre has a strong presence of historic and newer religious facilities dating back to 1875. Most of the current religious use for these churches is centered on mainline Protestant denominations, and many of the faith-based institutions have a strong social and community service aspect. Those faith-based institutions with the greatest presence in the core have the most significant challenges, due in part to declining and aging membership, reduced financial resources and societal expectations to assist need and disadvantaged in the community.

Case Studies

Three Case Studies were prepared to support the research goals of the project.

1. *First United Church in Vancouver:* This study examined the changing nature of the church as the neighbourhood shifted from wealthy Anglo-Saxon residents at the church's inception in 1886 to its conversion to a mission church at the start of the First World War. By the start of the 21st century, the church was one of the largest urban institutional missions supported by the United Church of Canada. Church services were discontinued in 2007, with the sanctuary converted to a shelter for 250 people.

2. *Conversion of Churches in Montreal:* This study examined the conversion of churches for alternate uses in Montreal. Over the last 100 years, over 850 churches have sold or closed in Montreal. Nearly a third of the churches sold in the 20th century have been demolished, most of them between 1970 and 2005.

3. *Hassidic Synagogues and Multicultural Planning, Montreal:* This study focused on the growth of a Hassidic Jew population in the Mile-End neighbourhood in Montreal. Recent plans to expand their synagogue have caused tensions due to the increasing diversity of the neighbourhood after the 1950s. One of the most important issues involved the secular nature of public buildings and the private nature of religion, as expressed through

building new and adding onto existing sacred spaces and how that affects both the religious and secular communities.

CONCLUSIONS AND RECOMMENDATIONS

Calgary's institutions of faith are critical to the social fabric of the community, serving as the soul of the city. The general trend for many faith-based institutions in Calgary's downtown core is to be a reactive and transformative force that meets the social and faith-based needs of the communities living and working in the downtown core. Their locale in the downtown core is critical to serve both the growing population downtown, those who travel in on the weekend and those who work in businesses downtown. Apart from a few denominations, Calgary's core is well served by a wide range of facilities from traditional churches to more modern spaces. Institutions that have experienced decline tend to adapt by housing multiple congregations (many of which are ethnic-based and made up of new immigrants) and a variety of secular functions and programs.

Sacred spaces have also adapted to play a critical role in providing space and services currently lacking in the centre city. The more important roles include:

- Providing programming, language services and events for new immigrants;
- Sharing space and providing programming for community functions including programming, events and recreation for seniors, daycares and youth programs;
- Hosting arts and cultural events such as speakers, art shows and music concerts;
- Offering care, a sense of belonging and community counsel for homeless and disadvantaged populations; and
- Providing space and programming for recovery and health programs such as Alcoholics Anonymous.

Through this study, it was determined that faith-based institutions play a significant role in the development of a holistic community, and are well aligned with current City of Calgary and senior government policies and strategies in many key areas.

It is therefore recommended that the City of Calgary should be approached, politically and administratively, to recognize the role of faith-based organizations in Calgary City Centre. Further, it is recommended that the *Centre City Plan* be revised to recognize the critical role of faith-based institutions in the downtown core both in terms of the existing land use infrastructure and provision of services as well as future needs and opportunities.

1. INTRODUCTION

The *Centre City Plan* is a comprehensive urban planning document completed in 2007 by the City of Calgary to plan for the downtown core up to 2035. The Plan forecasts significant change over the next 30 years, anticipating a near doubling of the current downtown population, with an expected 40,000 new residents moving into the downtown. Over 60,000 new employees are anticipated in the Centre City, which will result in the need for many new services to successfully integrate this dynamic growth. This is a progressive urban planning document, transitioning Calgary into a more holistic and community-focused urban planning realm. However, despite its strengths, the Plan fails to address the significant role played or growth-based challenges faced by faith-based institutions and faith populations in the downtown core; churches are only mentioned when they are listed as heritage sites.

In response, Cardus, a think tank dedicated to the renewal of social architecture, initiated a two-phase project to analyze the role that faith-based institutional space plays in contributing to the development of a complete community in the downtown core. Phase One of the *Calgary City Soul Project* (2010) provided an inventory and brief overview of downtown buildings of faith, the number of people attending the different institutions, and the types of programming and services that were offered. The second phase of the project examines the results of Phase One in detail, and furthers the analysis with case studies, demographic analysis and interviews with communities and churches in the downtown core. This project is a critical step in analyzing the role of sacred spaces and their vital contribution to the social architecture of downtown. The intent of this document is to understand and analyze the role of faith-based space in the downtown core within the broader development context of holistic neighbourhoods.

2. METHODOLOGY

The following methodology was utilized to ensure a thorough analysis of all relevant factors relating to the key question of the study: “Do faith-based institutions and spaces contribute to the social architecture of the downtown core?”

2.1 COMMUNITY ENGAGEMENT PROCESS

The goal for Phase Two of *Calgary City Soul* was to conduct an analysis – through interviews, comparative research and case studies – to answer key questions about how Calgary’s urban churches contribute to the social architecture of the downtown core. Our engagement strategy for this project involved an online survey and interviews with the 25 faith-based institutions in the downtown core, identified in Phase One of this project. As per the direction of Richelle Wiseman, consultant for Phase One of the *Calgary City Soul* project, nine churches and one Muslim Masjid were selected to interview. Each is considered a centre of activity, with successful programming and active congregations:

- Calgary Chinese Pentecostal Church
- Cathedral Church of the Redeemer (Anglican)
- Central United Church
- Church of Immanuel
- First Baptist Church
- Grace Presbyterian Church
- Knox United Church
- Downtown Masjid
- Sacred Heart Roman Catholic Church
- Salvation Army Centre of Hope

Nine of the 10 churches contacted participated in phone interviews.

The remaining 15 churches were contacted via email to participate in a brief online survey (See Table 1 following).

In addition, 48 non-profit agencies that serve communities in the downtown core were contacted to complete an online survey. Sixteen were identified as having a clear connection or affiliation with churches downtown.

2.2 RELIGIOUS FACILITIES IN CALGARY CITY CENTRE

The following Table 1 lists religious facilities in Calgary City Centre. This includes the 10 religious facilities noted in the above section as well as 15 others contacted by email. Table 1 is organized by broad religious grouping and

includes the name of the church or other religious facility, its denomination, address and heritage status. The *Centre City Plan* does not include a list of churches and other religious facilities. However, it does include a list of 52 designated heritage sites plus 162 listed heritage sites¹. Three churches are designated as heritage sites; 11 sites are listed on the inventory consisting of eight churches or cathedrals, one convent, one rectory and one church memorial hall. This information about heritage status is included in Table 1.

Additional comments concerning the date of construction of a heritage building or current capital campaigns have been included. The *Centre City Plan* also identified 25 landmarks. A majority (15) comprise historic buildings, of which one third are churches or cathedrals. Two heritage sites in the *Centre City Plan* are no longer used as churches. Wesley United Church has undergone an adaptive reuse and now serves as the Calgary Opera Centre. Westbourne Baptist Church, formerly located at 436 13th Avenue SE, has relocated to a site in northwest Calgary.



Calgary Opera Centre, Calgary, AB, 2008 [Flickr, crossarthur76]

¹ Designated heritage sites have legal protection under the Historical Resources Act or by Council Bylaw. Listed heritage sites are included on Calgary's Inventory of Evaluated Historic Resources but lack legal protection.

Table 1: Churches in Calgary City Centre

Name	Denomination	Address	Heritage	Comments
First Baptist Church	Baptist	1311 4th Street SW	Listed	Dates from 1888, includes Hispanic ministry
Grace Presbyterian Church	Presbyterian	1009 15 Ave SW	Listed	
Calvin Hungarian	Presbyterian	101 14 Ave. SW	No	
Knox United Church	United Church	506 4th Street SW	Designated	Established in 1883, rebuilt in 1886
Chinese United Church	United Church	124 2nd Ave. SW	Listed	
Central United Methodist Church	United Church	131 7th Ave. SW	Listed	Originally dedicated in 1905, rebuilt in 1917
Trinity Lutheran Church	Lutheran	840 3rd Ave. SW	Listed	Norwegian Lutheran Church founded in 1899
Cathedral Church of the Redeemer	Anglican	218 7th Ave SW	Designated	Completed in 1905. Has \$1,500,000 capital campaign for restoration and renewal
St. Stephens Anglican Church	Anglican	1121 14th Ave SW	Listed	Dedicated in 1906, current church constructed in 1952; Manse (1909), Memorial Hall (1923) – all listed
Jesus Loves You Society for Families	Non-Denominational Christian	240 15 Ave. SW	No	Original St. Paul's United Church built in 1954
Calgary Full Gospel Church	Full Gospel	917 14th Street SW	No	
Calgary Chinese Pentecostal Church	Pentecostal Assemblies of Canada	127 2nd Ave. SE	No	Services in Cantonese, Mandarin and English
The Church of Immanuel	Assembly of God	1512 1st Street SW	No	Present location dates from 1969
East Village Mission Centre of Hope	Salvation Army	420 9th Ave. SE	No	
Sacred Heart Roman Catholic Church	Roman Catholic	1307 14th Street SW	Listed	Centennial project has fundraising goal of \$2,000,000 for building expansion
Sacred Heart Convent	Roman Catholic	219 19th Ave. SW	Listed	Present building dates to 1893
St. Mary's Cathedral	Roman Catholic	219 18 Ave. SW	Listed	Foundation for church originally laid in 1875
Catholic Pastoral Centre	Roman Catholic	120 17 Ave. SW	No	HQ for Roman Catholic Diocese of Calgary
St. Francis of Assisi	Roman Catholic	211 6th Ave. SE	No	
St. Elizabeth of Hungary	Roman Catholic	819 13 Ave. SW	No	Services in Hungarian and English
Sainte Famille Roman Catholic Church	Roman Catholic	1717 5 th Ave SW	1964	Current facility dates to 1964
Downtown Masjid	Sunni Muslim	131 7th Ave. SW	Listed	Located in Central United Church basement
Avatamsaka Monastery	Buddhist	1009 4 th Ave. SW	No	Undergoing a major expansion
Legend				
Mainline Protestant				
Evangelical Protestant				
Roman Catholic				
Other				

Table 1 is not intended to be a comprehensive list of all faith based organizations in Calgary City Centre, as there may be many storefront, home-based or difficult to detect, prayer meeting places. Table 1 does, however, represent all major religious facilities in Calgary City Centre.

2.3 SUMMARY OF RESPONSES

The following summarizes the response from our engagement process with the faith-based community. **Appendices 4 and 5** offer more detailed breakdowns of information received from each faith-based institution and Non-Governmental Organization.

We received five online survey responses from the following faith-based institutions. Please see **Appendix 1** for a full summary of the surveys.

- St. Stephen's Anglican Church (604 1st Street SE)
- The Salvation Army - East Village Mission (420 9th Avenue SE)
- Philadelphia Church In Calgary (1512 1st Street SW)
- Lifespring Community Church (610 8th Avenue SE)
- Cathedral Church of the Redeemer (604 1st Street SE)

We conducted interviews with nine faith-based institutions. Please see **Appendix 3** for a full summary of the interviews.

- Reverend Michael Ward, Central United Church (131 7th Ave. SW)
- Father Edmund Vargas, Sacred Heart Church (1307 14th Street SW)
- Reverend Ken Nettleton, First Baptist Church, Baptist Union of Western Canada (1311 4th Street SW)
- Pastor Andy Owen, Calgary Full Gospel Church (917 14th Avenue SW)
- Daniel Schuster, Jesus Loves You Society of Families (240 15h Avenue SW)
- Reverend Drew Strickland, Knox United Church (506 4th Avenue SW)]
- Rob Brown, MetroMercy (no address)
- Kitty Dunn, Quakers (223 12th Avenue SW)
- Pastor Howard Mastin, Trinity Lutheran Church (840 3rd Avenue SW)

We received 11 responses from Non-Governmental Organizations (NGOs) serving the downtown core. Please see **Appendix 2** for a full summary of the surveys.

- Brown Bagging for Calgary's Kids Society
- Champions Career Centre
- Mustard Seed Calgary
- Kerby Centre 55+
- Elizabeth House

- Calgary Pregnancy Centre
- Sonshine Community Services
- Distress Centre
- Calgary Multicultural Centre
- NeighbourLink
- ProArts Society

2.4 DEMOGRAPHIC ANALYSIS

Canada

A steady decline has taken place in many religious denominations in Canada since the mid-1960s. A variety of factors have been involved, including a loss of authority of religion and a pervasive secularization of society. These trends have been well-documented in Canada, including most notably by sociologist Reginald Bibby, University of Lethbridge, in his books *Mosaic Madness*, *Fragmented Gods*, *Restless Gods* and most recently, *Beyond the Gods & Back: Religion's Demise and Rise and Why it Matters*. An additional factor has been immigration trends, as different waves of settlement have brought many newcomers to Canada who have faiths that had minimal representation in the immediate post World War II period.

These trends have not affected all denominations equally. Christian Protestant denominations have been the most affected². As an example, membership³ in the United Church of Canada declined minimally from 2,081,901 in 1979 to 2,052,342 in 1988. The decline accelerated resulting in a membership of 1,620,837 in 1988 and further declined to 1,441,000 in 2001. Although the membership declined by over 30% during this 22 year period, there was a much more modest decline in the physical infrastructure. During that time period, the number of United Churches in Canada declined by less than 18%. The Anglican Church has followed a similar but steeper membership decline. From 1979, membership in the Anglican Church declined from 952,489 to 641,845 in 2001 or just under 33%. During that same 22 year time period, the number of Anglican churches in Canada declined by just over 10% from 3,212 churches to 2,884. From 1988 to 2005, membership in the Presbyterian Church declined from 213,690 to 190,600 or approximately 10%. Over a longer reporting period of 26 years, the number of Presbyterian churches in Canada declined by less than 9% (1,053 in 1979 to 961 in 2005). The number of Lutherans, Pentecostal

² Source: Yearbook of American and Canadian Churches 1980 to 2007

³ Defined as inclusive membership consisting of confirmed members plus self-professed adherents.

and Greek Orthodox members also declined, but by relatively smaller proportions⁴.

For most Protestant denominations, the number of churches has declined but at a lower rate than the decline in membership. As a result, there are fewer congregants to support the average church. This puts an added strain on the maintenance of the existing church infrastructure. In general, Protestant churches are infrastructure rich but are finding the challenge of supporting that infrastructure increasingly difficult, both in terms of financial resources and personnel, both paid and volunteers.

On the other hand, the Roman Catholic Church reported an increase in Canada-wide membership from 9,991,243 in 1979 to 12,987,637 in 2003. While this represented a significant membership increase of 30%, it was still slightly below the overall population increase during that time period. Despite this increase in membership, the number of Roman Catholic churches declined during that same time period from 5,836 to 5,391 – a decrease of nearly 8%. Much of this decline in the number of churches took place in Quebec as documented in the second Case Study.

Calgary

Calgary data is available which closely approximates the Calgary City Centre boundaries. This consists of five census tracts with a 2001 population of 27,515.⁵ This compares with the Calgary City Centre population estimate of approximately 30,000 in 2005 as noted in Section 1.3 of the *Centre City Plan*. The Calgary City Centre population characteristics can be compared with the Calgary Census Metropolitan Area (CMA) of which it is a small part – approximately 3%. While detailed census information is available for 2006, this does not include information on religious affiliation. This information is only collected every decade. As a result, the most recent documentation of religious affiliation is 2001, which unfortunately is rather dated. Other sources include the Pew Foundation survey public opinion on religious matters, but the Canadian census is the only source that tracks religious affiliation over time⁶.

The City of Calgary produces a Civic Census that provides a detailed population and dwelling unit breakdown by ward and by community. While this does not

⁴ 2009 Statistics Canada, General Social Survey results were not available for this study, however, an article in the Vancouver Sun, September 30, 2011, “Catholic, evangelical denominations thriving” outlined general trends that are in line with the 2001 census data.

⁵ Census tract 8250031.00 with a population of 6,316 in the eastern part of Calgary City Centre was suppressed by Statistics Canada.

⁶ This has occurred each decade since 1891.

provide information on religion or ethnicity, it does detail information on a range of subjects including recent population changes within Calgary City Centre. From 2006 to 2011, significant population increases were reported in the Beltline (+17%), Downtown East Village (+23%), and Downtown Commercial Core (+7%) communities. The population in the Eau Claire community remained virtually unchanged. The population declined in Chinatown (-7%) and the Downtown West End (-7%). The overall population increase in the five-year period from 2006 to 2011 was 11.3%, an average of 2.3% annually. The vast majority (80%) of the population increase of 3,627 persons in Calgary City Centre took place in the Beltline community. With the exception of the Downtown East Village, the number of residents per dwelling unit in Calgary City Centre is very low. The range is between 1.58 and 1.71 residents per dwelling unit, which is among the lowest of approximately 200 communities in the City of Calgary.

The growth that has taken place in the City Centre area over the past five years is quite substantial. However, a considerably higher growth rate would be required if the population increase of up to 40,000, projected in the City Centre Plan over the next 30 years, occurs.

In addition to its comparative value, the Calgary CMA is useful as some information is not available for the much smaller *Centre City Plan* area. Table 2, following, shows the breakdown in religious affiliation for Calgary City Centre compared to the Calgary CMA. The two most significant differences are the much smaller proportion of Protestants in Calgary City Centre (24.0%) compared to the Calgary CMA (32.3%). The second notable difference is the much higher proportion of persons with no religious affiliation in Calgary City Centre (31.9%) compared to the Calgary CMA (24.6%). Minor differences included a higher proportion of Orthodox Christians in the Calgary City Centre area (3.4%) compared to 1.1% in the Calgary CMA. Calgary City Centre also had a higher proportion of Muslims compared to the CMA (4.6% cf. 2.8%) as well as persons whose faith was Jewish (1.2% cf. 0.7%). On the other hand, Sikhs represented 1.4% of the Calgary CMA but were not represented in Calgary City Centre. The proportion of Buddhists and Hindus in Calgary City Centre was very similar to the Calgary CMA.

During working hours, a large influx in population takes place in Calgary City Centre. These temporary residents come into Calgary City Centre from throughout the Calgary CMA. Although their religious needs would be met primarily outside Calgary City Centre, the needs of the working population in Calgary City Centre should not be overlooked. It is anticipated their religious

profile would more closely match that of the Calgary CMA than the resident population in the Calgary City Centre.

Table 3 shows changes in religious affiliation in the Calgary CMA from 1991 to 2001. Catholic, Christian Orthodox, Muslim, Buddhist, Hindu, and Sikh adherents all recorded an increase in their numbers, along with an increase in their proportion of the population. Aside from the catch-all Christian group (unspecified as to denomination), the biggest relative gains were made by non-Christian religions such as Sikhism, Buddhism, Islam, and Hinduism. Although their base was small in 1991, the number of people with these religious affiliations typically doubled during this decade. During this time period, the number of Catholics increased by 32%, the largest numerical gain of any religion, although their proportion of the Calgary CMA increased modestly from 25.1% to 26.3%.

Most Protestant denominations recorded minimal growth or a decline in absolute terms. Overall, Protestant denominations showed little growth, and lost ground to other faster growing religions. In terms of their proportion of the Calgary CMA, Protestants declined from 44.1% in 1991 to 35.2% in 2001. Presbyterian and Pentecostal denominations decreased the most, shrinking by 34% and 22% respectively. The one Protestant denomination that showed relatively strong growth was a 20% increase in the number of Baptists, although their proportion of the Calgary CMA still declined slightly.



Baitunnur Mosque, Calgary, AB [Flickr, Robert Thivierge]

TABLE 2: RELIGIOUS AFFILIATION IN CALGARY CMA vs. CALGARY CITY CENTRE⁷

Religious Affiliation in Calgary CMA vs. Calgary City Centre (Aggr. CTs): 2001				
Title	Calgary City Centre	(Share)	Calgary CMA	(Share)
Total population by selected religions - 20% Sample Data	27,515	100.00%	943,310	100.00%
Catholic	6,690	24.31%	248,185	26.31%
Protestant	6,595	23.97%	304,700	32.30%
United Church*	2,235	8.12%	116,830	12.39%
Anglican*	1,265	4.60%	61,135	6.48%
Baptist*	430	1.56%	22,925	2.43%
Lutheran*	680	2.47%	33,830	3.59%
Presbyterian*	330	1.20%	12,075	1.28%
Pentecostal	150	0.55%	10,070	1.07%
Jehovah's Witnesses	105	0.38%	5,485	0.58%
Church of Jesus Christ of Latter-day Saints (Mormons)	240	0.87%	13,065	1.39%
Protestant not included elsewhere	895	3.25%	25,885	2.74%
Christian not included elsewhere	1,465	5.32%	40,600	4.30%
Muslim*	1,265	4.60%	25,920	2.75%
Jewish	320	1.16%	6,530	0.69%
Buddhist	460	1.67%	16,635	1.76%
Hindu	220	0.80%	7,260	0.77%
Sikh	0	0.00%	13,320	1.41%
Orthodox	925	3.36%	10,190	1.08%
No religion	8,775	31.89%	231,780	24.57%

⁷ The Calgary City Centre area was aggregated from five census tracts, encompassing most of the study area in the Centre City Plan, but extending nine blocks south of 17th Ave SW between 4th St SW and the Elbow River. Data on Religion did not include census tract 8250031.00 (pop. 6316: East Victoria Crossing, East Village, Chinatown east of Centre Street, and Downtown East of Centre Street/1st Street SE).

*Denominations with churches located within the study area.

TABLE 3: CHANGES IN RELIGIOUS AFFILIATION FOR SELECTED DENOMINATIONS⁸

Changes in Religious Affiliation for Selected Denominations: 1991 to 2001 (Calgary CMA/Aggr. CTs)					
YEAR	1991		2001		Change 91-01
TITLE	Total	Share	Total	Share	By Total
Total - Religion	748,210	100.0%	943,310	100.0%	26.1%
Catholic(*)	188,040	25.1%	248,215	26.3%	32.0%
Protestant	330,060	44.1%	331,910	35.2%	0.6%
Anglican*	62,220	8.3%	61,140	6.5%	-1.7%
Baptist*	19,115	2.6%	22,925	2.4%	19.9%
Latter-day Saints (Mormons)	12,285	1.6%	13,195	1.4%	7.4%
Lutheran*	32,350	4.3%	33,830	3.6%	4.6%
Pentecostal	12,835	1.7%	10,070	1.1%	-21.5%
Presbyterian*	18,265	2.4%	12,075	1.3%	-33.9%
United Church*	116,620	15.6%	116,825	12.4%	0.2%
Protestant, n.o.s.	25,305	3.4%	25,885	2.7%	2.3%
Christian Orthodox	6,985	0.9%	11,570	1.2%	65.6%
Christian, n.i.e.	16,695	2.2%	40,600	4.3%	143.2%
Muslim*	13,900	1.9%	25,920	2.7%	86.5%
Jewish	5,480	0.7%	6,530	0.7%	19.2%
Buddhist	8,870	1.2%	16,640	1.8%	87.6%
Hindu	4,155	0.6%	7,255	0.8%	74.6%
Sikh	6,080	0.8%	13,325	1.4%	119.2%
No religious affiliation	166,310	22.2%	237,575	25.2%	42.9%

⁸ Note: The Calgary City Centre area was aggregated from five census tracts, encompassing most of the study area in the Centre City Plan, but extending nine blocks south of 17th Ave SW between 4th St SW and the Elbow River. Data on Religion does not include census tract 8250031.00 (pop. 6316: East Victoria Crossing, East Village, Chinatown east of Centre Street, and Downtown East of Centre Street/1st Street SE), as it was suppressed by Statistics Canada.

*Denominations with churches located within the study area. (n.i.e. = not included elsewhere) (n.o.s. = not otherwise specified); 20% Sample Data, Statistics Canada - Cat. No. 97F0022XCB2001002; Question 22: What is this person's religion? Indicate a specific denomination or religion even if this person is not currently a practising member of that group.

Overall, the number of persons reporting a religious affiliation increased by 26.1%. The only Christian denominations that exceeded this rate of increase were Roman Catholics and Orthodox denominations. There was a very large increase in the number of persons that indicated a Christian affiliation without specifying a particular denomination. This partially mitigates the declines or small increases in most other Christian denominations. Bibby has accounted for this phenomenon as a disengagement from active involvement in a particular denomination or church membership but continued identification as a Christian. There was also a much larger rate of increase in the number of census respondents professing no religious affiliation in the Calgary CMA – over 71,000 or 43% more than in 1991. Their proportion of the total population increased from 22.2% to 25.2% from 1991 to 2001.

Table 4 provides an age breakdown by religion in 1991 and 2001 for the Calgary CMA. The age distribution indicates a higher proportion of Protestants, Jews and Christian Orthodox adherents over 45 years old whereas Muslims, Sikhs, Christians (denomination not specified), and persons with no religious affiliation had the youngest age profile. From 1991 to 2001, the age profile of all religions as well as those with no religion increased. This reflects a general aging trend throughout Canada over the past generation.

The colour coding shows the same colour for each decile. Each darker shade indicates a higher percentage. For example in 1991, Mormons, Muslims and Sikhs all reported over 30% of their adherents under 15 years old. In contrast, only Hindus and most Protestant denominations reported over 20% of their adherents between the ages of 45 and 64. The darker shades in 2001 compared to 1991 illustrate a general aging trend in the Calgary CMA although it is most pronounced for Protestants, Orthodox Christians and Jews.

A further breakdown shows the religious affiliation of immigrants in the Calgary CMA depending on their decade of immigration. This is documented in Table 5. While immigrants represent over 20% of the Calgary CMA, they represent only 5% of United Church adherents and only 12% of Protestants as a whole. This is a major factor that accounts for part of the decline in the proportion of Protestants in the Calgary CMA. Immigrants are not coming from countries where Protestants are well represented. Orthodox Christians and, to a lesser extent, Roman Catholics, are being renewed by immigrants.

The impact of immigration is even more pronounced for most non-Christian denominations as immigrants represent a majority of their membership. This is particularly pronounced for Hindus (70.6% are immigrants), Muslims (68.3%), Buddhists (67.3%), and Sikhs (64.9%). This is accentuated by the fact that the

decade from 1991 to 2001 reflects the highest proportion of immigrants. Virtually all denominations reported a higher proportion of immigrants during that decade than any other with the sole exceptions of those reporting a Buddhist or Jewish affiliation.

Table 7 notes that less than 60% of the Calgary City Centre population consists of non-immigrants compared to over 75% of the Calgary CMA population. In addition to a higher proportion of immigrants, Calgary City Centre also has a much higher proportion of non-permanent residents than the Calgary CMA. This means Calgary City Centre residents are more likely to be new Canadians as well as temporary residents than the Calgary CMA. Stated simply, Calgary City Centre is more of a cultural mosaic than the Calgary CMA.

The religious affiliation of immigrants in the Calgary CMA is documented by their decade of immigration in Table 5 and the religious affiliation of immigrants (or lack thereof) is documented in Table 6. As one might expect, the existing religious infrastructure in Calgary City Centre is less reflective of the more recent immigration patterns than the religious affiliation of non-immigrants. However of the four religions / denominations in which over 60% consist of immigrants as noted in Table 5, (Muslim, Hindu, Sikh and Buddhist), two (Buddhist and Muslim) have religious facilities in Calgary City Centre.



Knox United Church, Calgary, AB ca. 1925 [Peel's Prairie Postcards PC005511]

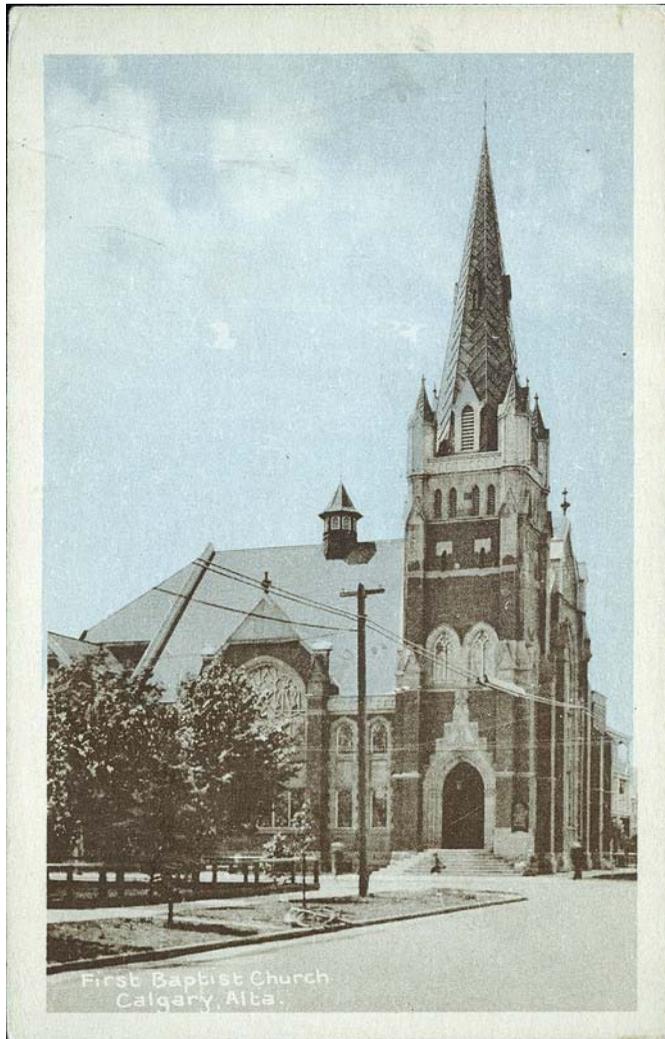
TABLE 4: RELIGIOUS AFFILIATION BY AGE GROUP⁹

Religious Affiliation by Age Groups for Selected Denominations: 1991 - 2001 (Calgary CMA)								
TITLE	Total	% of Total	0-14 yrs	15-24 yr	25-44 yr	45-64 yr	65-84 yr	85 yrs+
1991								
Total - Religion	748,210	100.0%	22.2%	14.5%	39.0%	17.1%	6.9%	0.4%
Catholic*	188,040	25.1%	23.1%	15.0%	39.9%	16.5%	5.3%	0.3%
Protestant	330,060	44.1%	19.8%	12.8%	36.8%	20.2%	9.8%	0.6%
Anglican*	62,220	8.3%	17.5%	12.0%	37.9%	20.6%	11.4%	0.6%
Baptist*	19,115	2.6%	20.0%	15.3%	36.5%	18.1%	9.4%	0.7%
Latter-day Saints (Mormons)	12,285	1.6%	33.4%	16.1%	30.7%	14.3%	5.3%	0.2%
Lutheran*	32,350	4.3%	18.8%	12.9%	35.3%	23.2%	9.1%	0.6%
Pentecostal	12,835	1.7%	26.4%	16.0%	36.1%	16.3%	4.8%	0.4%
Presbyterian**	18,265	2.4%	16.8%	12.0%	34.4%	22.6%	12.9%	1.1%
United Church*	116,620	15.6%	19.4%	11.8%	37.5%	20.6%	10.2%	0.5%
Protestant, n.o.s.	25,305	3.4%	15.4%	14.0%	38.2%	20.8%	10.9%	0.8%
Christian Orthodox	6,985	0.9%	16.1%	14.1%	38.1%	22.8%	8.6%	0.3%
Christian, n.i.e.	16,695	2.2%	26.3%	15.7%	41.7%	12.2%	3.9%	0.3%
Muslim*	13,900	1.9%	30.2%	14.5%	34.0%	17.1%	4.2%	0.1%
Jewish	5,480	0.7%	21.1%	11.4%	39.0%	17.5%	10.1%	0.7%
Buddhist	8,870	1.2%	20.6%	15.6%	39.7%	16.4%	7.3%	0.4%
Hindu	4,155	0.6%	25.6%	15.9%	33.9%	20.3%	4.1%	0.2%
Sikh	6,080	0.8%	30.0%	13.8%	37.6%	13.6%	4.9%	0.2%
No religious affiliation	166,310	22.2%	25.0%	17.0%	42.5%	12.0%	3.4%	0.1%
2001								
Total - Religion	943,310	100.00%	19.8%	14.4%	35.0%	22.3%	7.8%	0.6%
Catholic*	248,215	26.31%	21.6%	13.9%	36.0%	21.0%	7.0%	0.5%
Protestant	331,910	35.19%	16.8%	12.1%	30.9%	27.5%	11.7%	1.1%
Anglican*	61,140	6.48%	13.7%	11.0%	31.1%	30.6%	12.7%	1.0%
Baptist*	22,925	2.43%	18.7%	12.3%	31.9%	24.6%	11.2%	1.3%
Latter-day Saints (Mormons)	13,195	1.40%	28.3%	18.7%	30.2%	17.2%	5.1%	0.5%
Lutheran*	33,830	3.59%	16.2%	10.6%	33.0%	24.9%	14.2%	1.1%
Pentecostal	10,070	1.07%	23.9%	14.6%	34.6%	19.9%	6.7%	0.4%
Presbyterian**	12,075	1.28%	15.1%	9.7%	27.3%	30.4%	15.6%	1.7%
United Church*	116,825	12.38%	15.7%	11.4%	28.9%	30.1%	12.7%	1.3%
Protestant, n.o.s.	25,885	2.74%	14.2%	12.9%	35.0%	26.0%	10.6%	1.3%
Christian Orthodox	11,570	1.23%	15.7%	10.3%	40.8%	21.4%	10.7%	1.0%
Christian, n.i.e.	40,600	4.30%	22.9%	18.6%	38.0%	16.5%	3.8%	0.4%
Muslim*	25,920	2.75%	26.8%	17.6%	31.3%	18.8%	5.2%	0.2%
Jewish	6,530	0.69%	18.7%	14.1%	27.1%	27.9%	10.2%	1.8%
Buddhist	16,640	1.76%	17.5%	13.6%	36.6%	21.8%	9.7%	0.8%
Hindu	7,255	0.77%	19.6%	16.8%	32.7%	24.6%	6.3%	0.1%
Sikh	13,325	1.41%	27.4%	15.0%	32.8%	17.7%	6.7%	0.3%
No religious affiliation	237,575	25.19%	21.1%	17.1%	39.6%	17.8%	4.3%	0.2%

By charting the religious affiliation of immigrants to Canada through their period of immigration, it is evident that there is a dramatic decline in the number of Protestant immigrants who arrived during each period after 1961. Immigrants who indicated they were Protestants generally were more likely to have immigrated prior to 1980 while a majority of Catholic immigrants came to Canada after 1980. The relative prevalence of the Protestant faith has steadily declined as the absolute number of immigrants has increased; filling this gap have been the non-Christian religions that are more prevalent among recent

⁹ *Denominations with churches located within the study area. 20% Sample Data, Statistics Canada - Cat. No. 97F0022XC82001002. (n.i.e. = not included elsewhere) (n.o.s. = not otherwise specified); Question 22: What is this person's religion? Indicate a specific denomination or religion even if this person is not currently a practising member of that group.

immigrants. A majority of Sikhs and Muslims immigrated to Canada after 1990. A particularly high proportion of Christian Orthodox immigrants (62.6%) also came to Calgary following the downfall of the Iron Curtain.



First Baptist Church, Calgary, AB, ca. 1920's [Peel's Prairie Postcards PC 005477]

TABLE 5: IMMIGRATION BY RELIGIOUS AFFILIATION FOR SELECTED DENOMINATIONS¹⁰

TITLE	Immigration by Religious Affiliation for Selected Denominations: 2001 (Calgary CMA)										Non-permanent residents		
	Total	Denomination	Immigrants	Total	Immigrants as Share of Tot. Denom.	Tot. Imm.	Before 1961	Date of Immigration as % of Immigrants by Denomination	1961-1970	1971-1980		1981-1990	1991-2001
Total - Religion		943,315	197,410		20.9%	100.0%		12.2%	10.8%	20.7%	21.3%	34.9%	3.8%
Catholic*		248,520	55,040		22.1%	27.9%		14.4%	12.8%	18.9%	22.0%	31.9%	3.1%
Protestant		331,910	40,885		12.3%	20.7%		27.0%	17.1%	21.6%	14.7%	19.6%	4.0%
Anglican*		61,140	9,965		16.3%	5.0%		22.8%	21.3%	25.1%	14.6%	16.2%	2.7%
Baptist*		22,925	3,855		16.8%	2.0%		18.7%	9.2%	21.8%	19.3%	31.0%	5.1%
Latter-day Saints (Mormons)		13,195	1,250		9.5%	0.6%		10.4%	18.4%	20.0%	22.8%	28.4%	10.8%
Lutheran*		33,830	5,710		16.9%	2.9%		48.2%	17.9%	14.5%	8.9%	10.4%	4.4%
Pentecostal		10,070	1,645		16.3%	0.8%		10.0%	9.1%	23.7%	17.0%	40.7%	1.8%
Presbyterian*		12,075	2,705		22.4%	1.4%		27.2%	18.1%	22.2%	14.2%	18.5%	7.6%
United Church*		116,825	5,900		5.1%	3.0%		37.5%	19.6%	21.0%	10.2%	11.7%	1.4%
Protestant, n.o.s.		25,880	3,305		12.8%	1.7%		20.1%	21.9%	23.9%	12.3%	21.8%	4.2%
Christian Orthodox		11,265	5,655		50.2%	2.9%		9.3%	11.3%	8.0%	8.7%	62.6%	2.8%
Christian, n.i.e.		40,600	9,285		22.9%	4.7%		4.7%	8.2%	17.7%	23.2%	46.3%	5.2%
Muslim		25,920	17,710		68.3%	9.0%		0.5%	2.3%	23.2%	21.2%	52.7%	4.7%
Jewish		6,530	1,770		27.1%	0.9%		12.1%	10.2%	28.2%	26.3%	23.4%	7.6%
Buddhist		16,640	11,205		67.3%	5.7%		2.2%	2.1%	24.5%	42.2%	29.1%	2.0%
Hindu		7,255	5,125		70.6%	2.6%		0.0%	7.4%	22.0%	24.5%	46.0%	5.2%
Sikh		13,325	8,650		64.9%	4.4%		0.2%	2.9%	17.3%	24.5%	55.0%	2.2%
No religious affiliation		237,575	41,130		17.3%	20.8%		8.7%	10.6%	23.1%	21.3%	36.3%	4.7%

¹⁰ *Denominations with churches located within the study area. 20% sample data, Statistics Canada - Cat. No. 97F0022XGB2001004 (n.i.e. = not indicated elsewhere) (n.o.s = not otherwise specified). Question 22: What is this person's religion? Indicate a specific denomination or religion even if this person is not currently a practising member of that group.

In the 2001 Canadian Census, most immigrants in the Calgary CMA were either Catholic (28%), Protestant (21%), or had no religious affiliation (21%). Table 6 provides a breakdown of immigrants by religion in the Calgary CMA based on when they immigrated to Canada. For immigrants coming to Canada before 1961, 46% were Protestant and 33% were Roman Catholic. Fifteen per cent reported no religious affiliation and no other religion represented more than 2% of immigrants. Fast forward to the decade from 1991 to 2001. The proportion of Roman Catholics declined to 26%. No other religion exceeded the 22% that indicated no religious affiliation. The proportion of Protestants declined to 12%, which was exceeded by the 14% who were Muslims. Sikhs were the next highest religion of recent immigrants with 7% of the total.



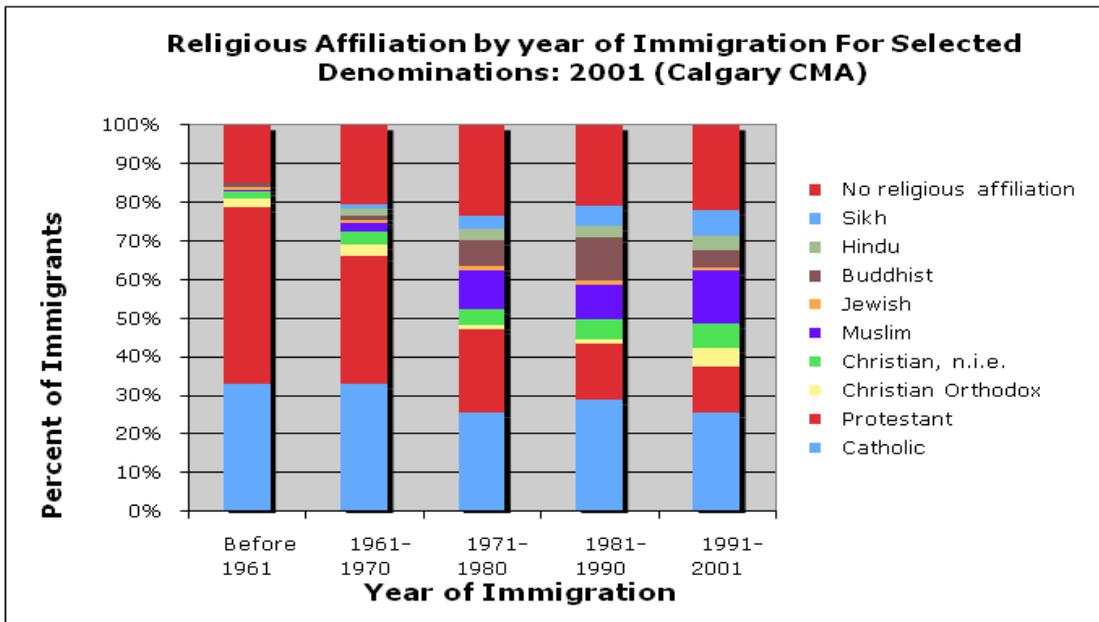
Trinity Lutheran Church, Calgary, AB, 2008 [Flickr]

TABLE 6: RELIGIOUS AFFILIATION BY YEAR OF IMMIGRATION¹¹

Religious Affiliation by Year of Immigration for Selected Denominations: 2001 (Calgary CMA)					
TITLE	Before 1961	1961-1970	1971-1980	1981-1990	1991-2001
Total	24,130	21,365	40,955	42,095	68,860
Percent	100%	100%	100%	100%	100%
Catholic	33%	33%	25%	29%	26%
Protestant	46%	33%	22%	14%	12%
Christian Orthodox	2%	3%	1%	1%	5%
Christian, n.i.e.	2%	4%	4%	5%	6%
Muslim	0%	2%	10%	9%	14%
Jewish	1%	1%	1%	1%	1%
Buddhist	1%	1%	7%	11%	5%
Hindu	0%	2%	3%	3%	3%
Sikh	0%	1%	4%	5%	7%
No religious affiliation	15%	20%	23%	21%	22%

These changes are quite dramatic and are shown in the following graph.

GRAPH 1: RELIGIOUS AFFILIATION BY YEAR OF IMMIGRATION



¹¹ 20% sample data, Statistics Canada - Cat. No. 97F0022XCB2001004 (n.i.e. = not indicated elsewhere) (n.o.s = not otherwise specified). Question 22: What is this person's religion? Indicate a specific denomination or religion even if this person is not currently a practising member of that group.

Table 7 provides a profile of Calgary City Centre and the Calgary CMA in the 2006 census. The population of Calgary City Centre increased by 6.2% from 1996 to 2001 and accelerated to 14.3% from 2001 to 2006. In the latest available census 5 year period, Calgary City Centre experienced a higher rate of growth than the Calgary CMA. The average rooms per dwelling in Calgary City Centre (3.68) is much less than that of the Calgary CMA (6.80), and a much higher proportion of private dwellings are located in apartment buildings (97%, with 79% over 5 storeys in Calgary City Centre) compared to single family houses which predominate (60%) in the Calgary CMA. Calgary City Centre has a smaller average household size (1.53) than the Calgary CMA with an average household size of 2.60. Non-family households form a large majority in Calgary City Centre (70%).

The Calgary City Centre population is more mobile than that of the CMA, with higher proportions of both internal and external migrants. Compared to the Calgary CMA as a whole, the population of Calgary City Centre includes a higher proportion of immigrants, while non-immigrants are more likely to have come from outside Alberta. Immigrants in Calgary City Centre are less likely to have come from the USA, the Caribbean, or Europe, and more likely to have come from Africa or the Middle East. Calgary City Centre has also attracted a higher proportion of immigrants who have come to Canada in recent years than the Calgary CMA. The proportion of visible minorities in Calgary City Centre is higher than that in the Calgary CMA; in particular, there are proportionally more Chinese, black, Filipino, Latin American, Arab, and west Asian minorities in Calgary City Centre. A notable exception to this trend is the higher proportion of south Asians in the Calgary CMA, which may be reflected by the relative and absolute dearth of Sikhs in Calgary City Centre.

Both median and average/mean incomes are lower in Calgary City Centre than the Calgary CMA. While mean incomes were 12.2% higher in the Calgary CMA, the proportion of the population reporting an annual income below \$10,000 was lower in Calgary City Centre than the Calgary CMA. Calgary City Centre also reported a lower proportion of people earning more than \$60,000 a year than the Calgary CMA. The occupational structure of Calgary City Centre is very similar to that of the Calgary CMA, though Calgary City Centre has a higher proportion of people working in the sciences and art/culture/entertainment/sports, and a lower proportion of people working in health care and the trades.

TABLE 7: GENERAL DEMOGRAPHIC CROSS-SECTION¹²
(Next Page)

¹² *The Calgary City Centre area was aggregated from six census tracts, encompassing the entire study area in the Centre City Plan, but extends nine blocks south of 17th Ave SW between 4th St SW and the Elbow River.

General Demographic Cross Section, Calgary CMA vs. Calgary City Center (Aggr. CTs): 2006				
Title	Calgary City C		Calgary (CMA)	
Population, 1996 - 100% Data	29,720		821,628	
Population, 2001 - 100% data	31,570		951,494	
Population, 2006 - 100% data	36,071		1,079,310	
Population percentage change, 1996 to 2001	6.2%		15.8%	
Population percentage change, 2001 to 2006	14.3%		13.4%	
Population percentage change, 1996 to 2006	21.4%		31.4%	
Total number of occupied private dwellings - 20% sample data	21,650		415,605	
Average number of rooms per dwelling	3.68		6.80	
Average number of bedrooms per dwelling	1.23		2.90	
Tot. number of occupied private dwellings by structural type - 100% data	21,635	100.0%	415,590	100.0%
Single-detached house	180	0.8%	247,490	59.6%
Semi-detached house	10	0.0%	24,020	5.8%
Row house	305	1.4%	36,430	8.8%
Apartment, duplex	90	0.4%	16,825	4.0%
Apartment, building that has five or more storeys	17,160	79.3%	26,010	6.3%
Apartment, building that has fewer than five storeys	3,885	18.0%	62,355	15.0%
Other single-attached house	10	0.0%	195	0.0%
Average number of persons in private households	1.53		2.60	
Total number of private households by household type - 20% sample data	21,645	100.0%	415,605	100.0%
One-family households	6,445	29.8%	278,235	66.9%
Multiple-family households	30	0.1%	8,260	2.0%
Non-family households	15,150	70.0%	129,105	31.1%
Total - Mobility status 5 years ago - 20% sample data	32,960	100.0%	1,004,465	100.0%
Non-movers	7,710	23.4%	480,615	47.8%
Movers	25,245	76.6%	523,855	52.2%
Non-migrants	11,675	35.4%	323,745	32.2%
Migrants	13,565	41.2%	200,105	19.9%
Internal migrants	7,740	23.5%	137,275	13.7%
Intraprovincial migrants	2,190	6.6%	56,870	5.7%
Interprovincial migrants	5,535	16.8%	80,405	8.0%
External migrants	5,820	17.7%	62,830	6.3%
Tot. population by immigrant status and place of birth - 20% sample data	33,825	100.0%	1,070,295	100.0%
Non-immigrants	20,235	59.8%	805,645	75.3%
Immigrants	11,715	34.6%	252,770	23.6%
Non-permanent residents	1,885	5.6%	11,880	1.1%
Total population by visible minority groups - 20% sample data	33,835	100.0%	1,070,295	100.0%
Total visible minority population	11,000	32.5%	237,890	22.2%
Chinese	4,220	12.5%	66,375	6.2%
South Asian	1,165	3.4%	57,700	5.4%
Black	1,300	3.8%	21,060	2.0%
Filipino	880	2.6%	25,565	2.4%
Latin American	725	2.1%	13,410	1.3%
Southeast Asian	500	1.5%	15,750	1.5%
Arab	580	1.7%	11,665	1.1%
West Asian	335	1.0%	6,010	0.6%
Korean	685	2.0%	6,835	0.6%
Japanese	250	0.7%	4,680	0.4%
Visible minority, n.i.e.	115	0.3%	1,980	0.2%
Multiple visible minority	260	0.8%	6,860	0.6%
Not a visible minority	22,830	67.5%	832,400	77.8%
Tot. population 15 years and over by labour force activity - 20% sample data	32,190		871,405	
Participation rate	71.9%		75.6%	
Employment rate	68.4%		72.5%	
Unemployment rate	4.9%		4.0%	
Tot. labour force 15 years and over by occupation - 20% sample data	24,255		658,510	
Occupation - Not applicable	195		5,005	
All occupations	24,065	100.0%	653,505	100.0%
A Management occupations	2,455	10.2%	72,100	11.0%
B Business, finance and administration occupations	5,185	21.5%	132,355	20.3%
C Natural and applied sciences and related occupations	3,955	16.4%	72,900	11.2%
D Health occupations	810	3.4%	33,355	5.1%
E Occupations in social science, education, government service and religion	1,745	7.3%	47,955	7.3%
F Occupations in art, culture, recreation and sport	1,065	4.4%	19,155	2.9%
G Sales and service occupations	5,745	23.9%	147,810	22.6%
H Trades, transport and equipment operators and related occupations	2,015	8.4%	95,370	14.6%
I Occupations unique to primary industry	360	1.5%	12,635	1.9%
J Occupations unique to processing, manufacturing and utilities	695	2.9%	19,870	3.0%
Median income \$ 2005 (individual taxfilers)	26,289		30,831	
Average income \$ 2005 (individual taxfilers)	43,587		48,878	
Standard error of average income \$	2,865		336	
Tot. income in 2005 of population 15 years and over - 20% sample data	32,190		871,405	
Without income	1,250		35,475	
With income	30,945	100.0%	835,930	100.0%
Under \$10,000	5,060	16.4%	148,730	17.8%
\$10,000 to \$19,999	7,145	23.1%	143,970	17.2%
\$20,000 to \$29,999	4,465	14.4%	113,190	13.5%
\$30,000 to \$39,999	4,190	13.5%	107,075	12.8%
\$40,000 to \$49,999	2,670	8.6%	81,335	9.7%
\$50,000 to \$59,999	2,030	6.6%	60,490	7.2%
\$60,000 and over	5,315	17.2%	181,130	21.7%

2.5 OBSERVATIONS

As a result of the demographic and statistical analysis, the following conclusions were determined:

- Calgary City Centre has a strong presence of religious facilities.
- The presence of churches in Calgary City Centre dates back to 1875.
- There is a strong historic legacy of religious institutions in Calgary City Centre. A majority of all religious facilities in Calgary City Centre are either Designated or Listed Heritage sites by the City of Calgary.
- Most new facilities, including religions not represented in original settlement patterns, have re-located in rapidly growing areas on large sites where land prices are cheaper and with convenient transportation access.
- A majority of religious facilities in Calgary City Centre consist of mainline Protestant denominations and many of the remaining facilities are Roman Catholic. This reflects the predominant religions of the early settlement patterns of Calgary to the middle of the 20th century. Many of the denominations with a presence in Calgary City Centre have a strong social gospel or social advocacy tradition.
- Most other religions do not have a presence in Calgary City Centre. This includes Orthodox churches, Jewish synagogues, Sikh temples, Hindu temples and many other Christian denominations. Religious organizations with no physical presence in Calgary City Centre are likely to have much less involvement or interest in the area including the provision of social services. Traditional religious groups given prime land on which to build in the early development of the city has provided a degree of stability and longevity to the religion in the City Centre.
- All the mainline Protestant denominations with facilities in Calgary City Centre have fewer adherents in terms of their proportion of the total population today than in the past. In most cases the membership of mainline Protestant denominations has declined in absolute terms despite strong and sustained population growth in the City of Calgary. In other words, the denominations with the greatest presence in Calgary City Centre are presented with the greatest challenges. This is due to a combination of declining and aging membership (i.e. volunteers), reduced financial resources over time and continuing high societal expectations about the potential of religious organizations to assist the needy and disadvantaged in society.
- Changing immigration patterns have resulted in major changes to the distribution of religious preferences in Canada as a whole including Calgary. The proportion of immigrants with a Protestant affiliation has dropped dramatically over the past generation. The proportion of

immigrants with a Catholic or Orthodox affiliation has increased marginally. The proportion of immigrants with a Hindu, Sikh, or Muslim affiliation has increased significantly from a base close to zero.

- The proportion of the population with no or limited religious affiliation has slowly but steadily increased in the City Centre.

3. CASE STUDIES

Three Case Studies have been prepared that explore how different religions and denominations in other communities have responded to demographic change – both expansion and contraction – and changing community needs.

The first Case Study concerns First United Church in the Downtown Eastside of Vancouver. This is a story of a congregation that was established before the City of Vancouver was formed. The church was destroyed by fire, rebuilt, grew as the new city grew, evolved over several generations from serving a family oriented neighbourhood to becoming a large overnight shelter for the homeless and a social service centre in one of Canada’s most challenging neighbourhoods.

The second Case Study addresses how churches in Montreal have responded to membership declines. While this mainly concerns the Roman Catholic Church, the secularization of Quebec society also has affected other Protestant churches. Close to 850 churches have been sold or closed over the last century in Montreal. This trend has accelerated in recent years and many churches have been demolished. The resulting loss of heritage is a concern as is the challenge of adaptive reuse, which has had mixed success.

The third Case Study concerns the experience of a Hassidic Synagogue in the inner city in Montreal. Hassidic Jews are a minority within the Jewish community, which in turn is a minority in Montreal. The Hassidic community has expanded but is concentrated in a small enclave and operates in isolation both from the main Jewish communities in Montreal and the increasingly cosmopolitan city.

3.1 FIRST UNITED CHURCH, VANCOUVER

This Case Study¹³ concerns the 125-year history of the First Presbyterian Church, which became the First United Church in 1925 when the United Church was created. In 1885, the pioneer congregation for First Presbyterian Church was established in the townsite of Granville, one year before the City of Vancouver was officially created. 1886 was a momentous year. In April, the City of Vancouver was officially created. In May, First Presbyterian Church was opened and dedicated. In June, Vancouver’s Great Fire destroyed most of the new City, including the church and the nearly-completed manse. In August, less than

13 Burrows, Bob. Hope Lives Here, A History of Vancouver’s First United Church. Harbour Publisher, 2010.

three months later, a rebuilt church on Cordova Street (with a capacity to seat 375 people) was dedicated, debt-free.

In 1887, the first passenger train arrived in Vancouver inaugurating a steady flow of newcomers to the City. Vancouver's population grew from 600 people to over 10,000 by 1889. As a result the congregation of the First Presbyterian Church grew quickly. In 1892, the congregation had grown at such a rate that a larger church was deemed necessary. As a result, land at the corner of Gore & Hastings was purchased and a church built to accommodate close to 1,000 worshippers. By the 1890s, the neighbourhood around First Presbyterian Church began to change. The Anglo-Saxon residents who had been the City's original business and community leaders as well as the backbone of the First Presbyterian Church congregation started migrating to new suburbs in Mount Pleasant, Grandview and the West End. As a result, new congregations developed in these communities. New immigrants, especially from Asia and Eastern Europe, arrived in large numbers and started occupying the houses near First Presbyterian that had been made available by the exodus of the first inhabitants.

During the first decade of the 20th century, average weekly attendance was 350 people. By 1914, despite good attendance around the outbreak of war, First Presbyterian faced serious financial challenges. A year later the congregation was virtually bankrupt. The presbytery appealed for help to the national church's Board of Home Missions and Social Service. The board agreed to assume much of the congregation's debt and guarantee the salary for the minister. This began the process by which First Presbyterian gradually became a mission-supported church. The area around the church – the Strathcona community – was being populated by single-parent and new families arriving in Vancouver because of the low cost housing. Encouragement and support of many kinds were needed by the children, youth and burdened parents of this area. The church's new relationship with the Home Mission Board provided the funds to hire a social worker.

In the 1920s, the organization of youth sports activities was largely carried out by churches in BC. With the leadership of a host of volunteers, First United Church developed a strong sports program that included basketball, volleyball, track and field, baseball and soccer teams. First United Church became known as "the Church of the Open Door". During Church Union in 1925, the amalgamation of the Presbyterian, Methodist and Congregationalist denominations in Canada resulted in a combined congregation called First United Church.

By the summer of 1930, the effects of the depression resulted in unprecedented numbers of unemployed who headed for Vancouver, where it was rumored work was available. Soon thousands of jobless and homeless men flooded into Vancouver, and many camped in hobo jungles on the nearby False Creek flats. First United Church was one of the few places where the unemployed found help and food. During the winter of 1930-31 the church kitchen turned out an estimated 50,000 meals. By 1940 as a result of the depression and World War II, the congregation was smaller. However, there were still many single people and single-parent families coming to the church every day for help.

After World War II ended in 1945, hundreds of new immigrants arrived in Vancouver. First United Church continued to cater to the community, holding services in different languages for the new immigrants. By the 1960s, the original wooden structure had deteriorated, and was replaced by a new church structure on the same site. By 1968, First United Church was the largest of the urban institutional missions supported by the United Church of Canada. Two-thirds of its budget was provided by the Board of Home Missions. An example of its pioneering advocacy role was its 1969 hosting of a week-long session of the federal government's Special Senate Committee on Poverty. In 1980, a literacy program was organized in co-operation with King Edward Campus of the Vancouver Community College. Hundreds of men and women of all ages participated in this opportunity, which ran four days a week at First United. This program continues to serve the Downtown Eastside today.



First United Church, Vancouver, 1966 [Vancouver Public Library #40774A]

The centennial celebration of First United Church took place in 1985. The late 1980s and early 1990s was a critical time for First United Church. The congregation had gradually declined and Sunday school became increasingly difficult to sustain in the Downtown Eastside. Families with children seldom chose to worship there due to demographic changes and the Sunday morning service was small.

In June 2007, church services were dissolved and Wednesday evening “celebrations” took the place of the Sunday Service. In December 2008, First United Church initiated a nightly shelter by replacing church pews in the sanctuary with bunk beds. Two months later, First United Church was opened 24 hours a day to those in need. Since then, a daily average of 250 persons have used the overnight shelter with 100 persons using it for sleeping during the day. This has been a significant factor in the large reduction of street homelessness in Metro Vancouver reported in a comprehensive 24 hour homeless count undertaken in March 16, 2011. Although the number of homeless decreased by only 1%, the number of unsheltered homeless in Metro Vancouver decreased by 54% since the previous 24 hour survey in 2008. In the City of Vancouver, the number of unsheltered homeless decreased by 82% or 670 persons since the 2008 survey. The overall sheltered population increased by 806 persons. First United Church accounted for nearly one third of this increase. This represents a very significant role in the Downtown Eastside which has been given recognition by both the City of Vancouver and the Province of B.C.

First United Church also provides 700-800 meals a day including breakfast, lunch, supper (often 2 sittings), and late evening meals. A large volunteer base of 150-200 persons from the larger community assists the paid staff.

A trial program started in 2009 to safely store the personal possessions of over 200 homeless persons has continued to the present. Other related programs include WISH, a safe refuge for prostitutes on the First United Church site, and strong advocacy for INSITE, a nearby safe injection site, which is credited in numerous medical studies with reducing drug overdose deaths but whose future is currently being decided before the Supreme Court of Canada.

2010 marked the 125th anniversary of the church. That year, First United announced a commitment to a \$31 million redevelopment of the site at the corner of Gore Avenue and East Hastings Street, to build a facility that invites and includes people from all walks of life while intentionally meeting the needs of those at the margins of society. The new building will provide a range of housing; facilities for medical, dental and basic health care; attractions for

children and families; space for reflection, prayer and celebration; areas for advocacy and counseling; and rooms for classroom learning, art and music.

The First United Church has evolved with the Downtown Eastside and responded to the needs of the surrounding community, through provision of essential social services, housing initiatives, health and education programs and advocacy. Most staffing costs for food and shelter are paid by government. Other United Church congregations in Metro Vancouver regularly provide a wide range of services including sandwiches, thousands of pairs of socks, volunteers and financial contributions.

While the congregation itself was disbanded, the fundamental values and faith of First United Church are lived and practiced every day in this building. First United has often faced financial struggles but has continued to provide the services essential to life and human dignity within the walls of the church. The challenge will be to continue to provide the financial resources from the national office of the United Church backed by a large number of volunteers in the Vancouver area.

3.2 THE CONVERSION OF CHURCHES IN MONTREAL

A recent article in the *Journal of the Society for the Study of Architecture in Canada* poses some thought provoking issues concerning the closing and sale of churches.¹⁴ Over a two-year period, the Université du Québec à Montréal studied the conversion of churches for other uses in Montreal. This is a hot issue in Quebec because churches are important physical representations of heritage. Close to 850 churches have been sold or closed over the last century. This trend raises an important question that concerns both the heritage of a city and its urban fabric. What should we do with churches when they cease to be used by a particular religious denomination?

Montreal is a unique case because the churches represent the mix of cultures and architecture. The causes are similar all over Quebec (e.g. religion out of favour, disappearing clergy, financial problems). The sale and conversion of churches in Montreal is not a new or a recent phenomenon although its effects have become more pronounced in recent years. Of the 240 churches that changed ownership since 1900, 43% or 102 occurred since 2003.

A majority of churches sold in Montreal were built in the 1960s followed by those constructed in the 1950s. These post-World War II churches are much

14 Bernier, Lyne. La conversion des églises à Montréal. *Architecture au Canada, Journal of the Society for the Study of Architecture in Canada*, Vol. 36, No 1, 2011.

more easily converted than the larger, pre-war buildings. This is a different trend from the rest of Quebec, where churches built in the second half of the 19th Century form the larger portion of converted/demolished churches, followed by those constructed in the 1950s.

In Montreal, where a change in ownership of a church takes place, the most frequent outcome is a change in denomination (44%) but no change of use (i.e. the church use remains). In the rest of Quebec, that figure is only 10%. Most of the groups converting churches belong to other Christian movements or Eastern religions, which plan to use them as transitional churches until they can build their own church. Catholic churches do not sell to non-Christian religions but most Protestant denominations do.

The public sector makes up 6% of purchasers of churches in Montreal. In other areas of Quebec, a much larger proportion of churches are purchased by the public sector - 20%. In 8% of cases, the religious denomination closes the church but retains ownership of the building and rents the space out to others. Over three quarters of church properties sold in Montreal were sold by the following denominations or religions: Catholic - 36%, Presbyterian - 14%, Anglican - 11%, United - 11%, and Jewish - 5%.

Nearly one third of the 240 churches sold in the 20th century have been demolished, most of them between 1970 and 2005. A recent trend towards conversion and preservation has begun, as it becomes a more attractive alternative to demolition. In Montreal, 71% of churches sold have been converted to other uses compared to less than one half (48%) in the rest of Quebec.

Price is affected by many factors: the plans for the building, its physical condition, the type of buyer, etc. The price range is large: 35 churches sold for between \$250 000 and \$500 000, 28 for between \$100 000 and \$249,000, and 21 for between \$500 000 and \$749 999. In some cases (8%), the 'buyers' were given the buildings or paid a symbolic one dollar. New denominations and private sector buyers paid the highest prices.

In Montreal, 7% of churches have been converted to residential use. In the rest of Quebec, the proportion was 15%. In Montreal, 9% of churches have been converted to uses other than residential or community use whereas in the rest of Quebec, the proportion is nearly 30%.

The author noted Catholics prefer community use to residential use but noted some churches are more suited to conversion for residential use than other

purposes due to features such as bell towers, stone walls and large copper roofs. Some comments of different types of conversion are of interest:

1. The most common and least problematic outcome is for a church to be retained for religious purposes by another religion or denomination. While the vast majority of churches remain in situ, several churches have been carefully dismantled and their materials used to build a smaller church somewhere else.
2. Apartments or condos are expensive to convert, not always comfortable/desirable to live in, and can meet with considerable public opposition. The conversion of Saint-Jean-de-la-Croix into a 58 dwelling, 7 storey building was cited as a spectacular failure, which caused the architects, buyers and agents to vow never to have anything to do with such a project again. While there may be unique factors with this particular conversion, typical challenges include Building Code compliance (i.e. change of occupancy, seismic upgrading), the high cost of renovations, and opposition to change by neighbours (e.g. additional traffic associated with multi-family use, loss of social and cultural services provided by the church).
3. Community use, although relatively uncommon in Montreal, is considered generally successful. Examples include the successful conversion of Saint-Eugene to a large care home, the conversion of Saint-Barnabé-Apôtre to a very successful restaurant, Chic Resto Pop, with a dining room seating 300 people and the conversion of West Island Baptist Church to a gymnasium for youth. Although preferred uses are for cultural purposes like museums, libraries, concert halls, etc., the cost of conversion and maintenance is very high.

Other conclusions of interest are that private sector buyers and uses have mainly failed, often spectacularly, at making money, making people happy, and at a viable and successful use of the site/building. While the sale of a church to a new denomination is more common, this often occurs only until the new denomination can build its own, more suitable, place of worship. Community and cultural conversions are the most successful, although not as common. Typically the sale of a church takes place at the local level; there is no concerted effort on the part of churches or civil authorities to come up with a sustainable, standardized plan for the disposition of these sites.

3.3 HASSIDIC SYNAGOGUES AND MULTICULTURAL PLANNING, MONTREAL

This Case Study¹⁵ looks at the expansion and remodeling of a Hassidic Synagogue in the inner city in Montreal that has raised controversy in recent years. Populations of large cities in the world are becoming increasingly diverse due to an influx of international immigration. The study suggests that religion and government are not indeed separate entities, ideologically, as religious groups express views in the form of institutions of faith in public spaces. In turn, local governments regulate this expression through policy and funding.

The Jewish-Hassidic enclave is located in the Mile-End neighbourhood in the inner city of Montreal. The Case Study examines the tension surrounding the development of a Hassidic synagogue in the Belz Community on Jeanne-Mance Street in the Mile-End neighbourhood. The Jewish community began to establish themselves in Montreal as early as 1768, forming one of the largest ethnic groups in Montreal. Until the 1950s, the Mile-End neighbourhood was the primary area of concentration of the Hassidic Jews, and was almost entirely a single ethnic settlement. After the 1950s, this area became increasingly ethnically diverse.



Hassidic Jew in the Mile-End Neighbourhood of Montreal, QC, 2008 [Flickr, Jonathan Clark]

Hassidic Jews are a minority within the Jewish community and have operated in isolation from the main Jewish communities in the city. The community abides by strict and traditional religious laws; proximity of home and religious establishments has been of utmost importance. Hassidic Jews engage in weekly Sabbath on Friday through to Saturday, whereby they are forbidden to travel or work. As a general code of conduct, men and women are encouraged to inhibit contact except with immediate family or relatives. Hassidic men are restricted

¹⁵ Julie Elizabeth Gagnon, Annick Germain, and Francine Dansereau "Ethnic Dilemmas? Religion, Diversity and Multicultural Planning in Montreal". Canadian Ethnic Studies Association, 2004.

to wearing long black coats, top hats and side curls. The primary space of worship for the Hassidic Jew is the shtiebl, both a community and religious space for prayer and social gatherings. While the buildings are subtle and modest in terms of their architectural design, their proximity to schools and businesses began to create tensions with other ethnic groups in the area.

The Belz community established their original shtiebl in the 1950s. There are approximately 250 families that are part of the congregation. The building was expanded in 1971. In 1989, the Hassidic Jewish community applied for a permit to incorporate a third building into the site. The local neighbourhood association, the Jeanne-Mance Street Committee, opposed the expansion over concerns about excessive noise from the synagogue and traffic that would be generated. There was also concern over the lack of maintenance of the buildings (modesty of architecture is part of their religious laws) and surrounding Hassidic housing and that this would lead to a decrease in market value of non-Hassidic housing. Before the permit was issued, the city set a number of conditions with the Hassidic community that had to be met to acquire their permit. Those conditions included a ventilation system to reduce noise, designated spots in the parking lot to control disorganized parking, and appropriate landscaping. They were also restricted from applying for any additional expansion for 10 years. In 1999, the Hassidic population had increased substantially and purchased a fourth house adjacent to the shtiebl. Due to community protest, several public meetings were held by the Urban Development Committee (UDC), and were attended by hundreds of residents from both the Hassidic and non-Hassidic communities. The UDC, an advisory board for the urban planning department at the City, declined the application for expansion. The City later overturned this decision. Over 60 families in the neighbourhood then took legal action against the City.

In this case, the religious versus the secular neighbourhood context heightened the tension of the situation. Non-Hassidic Jews had a difficult time relating to their Hassidic neighbours, who would not engage with anyone outside their religion. They found a forum in the secular rationale of the planning realm, citing objective criteria such as “incompatibility between land uses, activities or nuisances (for example, noise, increased traffic, parking problems)”.

Because of the growing diversity of Montreal’s inner city, zoning regulations and permit approvals for sacred spaces have tightened to ensure that the full breadth of issues surrounding cohabitation are considered. One of the most important issues involves the secular nature of public buildings and the private nature of religion, as expressed through building new and adding onto existing sacred spaces.

4. ANALYSIS AND DISCUSSION

The *Cardus Advisory Panel* developed a series of key questions to be answered for Phase II of the Calgary City Soul project. The following includes a collation of responses to the survey and interviews, and a general discussion of the issues raised during the data gathering process.

4.1 PART 1 QUESTIONS

How does the current faith infrastructure in the core compare with the city's faith populations? Which populations are over-served, underserved or not served at all?

- Within the downtown core, there are currently no dedicated sacred spaces for Jewish synagogues, Latter Day Saints, Jehovah Witnesses, Hindu or Sikh temples or Mosques.
- Several of the churches are over-served simply based on service attendance. However, apart from a few institutions that are strictly religious spaces, most sacred institutions provide programs and activities that cater to both religious and non-religious communities. Thus it is not necessarily a particular faith population that is over or underserved as it is religious facilities that are at capacity by meeting the needs of the community (both religious and non-religious). Calgary Full Gospel, Church of Immanuel, First Baptist, Knox United, and Sacred Heart are examples of this type of 'full service' faith institution. These institutions are at capacity based on both religious service attendance and programming and activities.

What physical challenges does this create for faith populations seeking access to worship, social and cultural events? Is there an environmental impact associated with these types of accessibility issues?

- This may present a challenge for expanding diverse and multi-cultural populations in the downtown core. Some ethnic congregations are based in suburban areas, which may be more difficult for inner-city residents, the disadvantaged and seniors to reach. Their spiritual and community needs may not be met due to geographical separation.
- Long-term development of transit access is focused on the downtown. The further that people have to travel to access spiritual and community services, the more it will contribute to automobile trips and therefore environmental impacts. Geographic proximity and more appropriately

serviced neighbourhoods will allow ease of access as well as promote alternative methods of transportation. This will support the City's sustainability initiatives.



Central United Church, Calgary, AB, 2008 [Flickr]

To what extent are faith affiliations synonymous with ethnic and race identities? What role does the current faith infrastructure have upon New Canadians and defined ethnic communities?

- Apart from Chinatown, there is no area in the downtown core that is specifically defined by one ethnic group. Ethnic-based congregations, made up primarily of new immigrants, do not generally have a dedicated sacred space. Instead, they lease sanctuary space from existing churches. The Church of Immanuel is the prime example of this occurrence, currently leasing sacred space to five congregations.
- ***Faith-based Institutions and New Immigrants:*** A large portion of sacred spaces have developed programming for new immigrants, primarily in the form of English as a Second Language. Fourteen of the 25 churches contacted in this study, or 56%, offered capacity for programming from English to native language classes, support for new immigrants and social events geared to creating networks between new community members. Since the 1800s, overseas Chinese communities have used this model in Canada to help integrate new immigrants into the community. Calgary's primary Chinese churches, the Calgary Chinese Pentecostal Church, Mountainview Grace Church and Chinese United

Church have had years of success in welcoming new immigrants into the church through their immigration programs.



Church of Immanuel, Calgary, AB, 2007 [James Tworow, Flickr]

How would service and community groups in Calgary be affected by a decline in faith community infrastructure?

- Of the five survey participants and 11 interviews in faith-based institutions conducted for this project, all expressed concern that the Centre City's growth projection would create an increase in need for services and programming, particularly in regards to the homeless or disadvantaged communities. This, coupled with a projected decline in many faith based denominations due to a combination of demographic factors and an increasingly secular society, could make it more difficult for the faith based community to meet these needs.

4.2 PART 2 QUESTIONS

What impact does an institution of faith have upon the social architecture of the neighbourhood within which it is located?

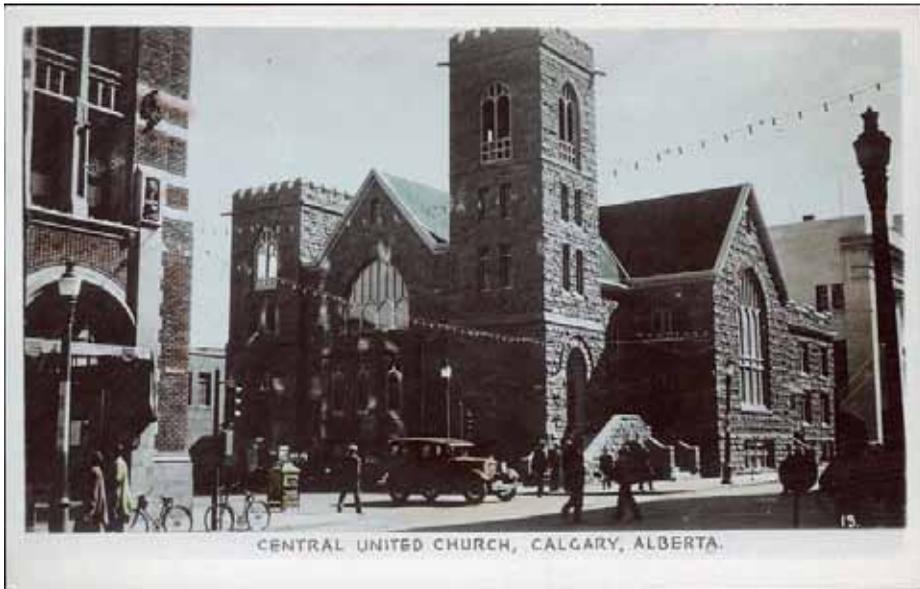
- ***Faith-based Institutions are the Soul of the City:*** All churches interviewed and surveyed to date felt that it was important to have a physical presence in the city to serve as a hub and gathering place for all of the community. Faith-based institutions are the soul of the city. Many of the churches in the downtown core are historic and implicitly tied to the fabric of a neighbourhood and local development through time. Faith-based institutions explicitly express values of sustainability and re-adaptation for historic churches that are well maintained and re-adapted for new uses over time. They are gathering places for weddings, celebrations, and arts and cultural events that draw both religious and secular groups together. Knox United Church, for example, holds art shows in their Labyrinth room. Many successful faith-based institutions in the central core have adopted a “local parish model”¹⁶ to meet the unique needs and interests of the community surrounding their establishment, providing religious and secular programs and services specific to the community surrounding the church.

How important is it that faith populations have access to an institution of faith? How does this influence the makeup of the population living within its immediate reach?

- ***The Physical Presence of Faith-based Institutions in the Downtown Core:*** A major theme of development is for sacred spaces to cater services and programs to the local community living in proximity to a sacred space. During the week, however, the local community encompasses the thousands of people that commute in from the suburbs, in addition to the communities that live in the central core. During the work day, the downtown population increases significantly. It is a key consideration that downtown belongs to the entire city and many people visit downtown for different reasons.
- Open Doors provide access to sanctuary space for prayer and meditation during the week and this is well attended in many churches. As well, many churches provide weekly bible studies. As there is currently no mosque in the downtown core, Central United Church has accommodated this underserved population with Muslim Prayers on Fridays. As well, MetroMercy, who currently rents space from

¹⁶ Interview, Ken Nettleton, First Baptist Union, May 2011

Amsterdam Rhino Restaurant for their services and hosts informal discussions at the bar of the restaurant during the day.



Central United Church, Calgary, AB, ca. 1920s [Peel's Prairie Postcards PC005745]

What influence do faith institutions exert upon people in their vicinity who may or may not be people of faith?

- The general trend for many faith-based institutions in Calgary's downtown core is to be a reactive and transformative force that meets the social and faith-based needs of the communities living and working in the downtown core. Whether a sacred institution provides space for community meetings, daycare for working parents or addiction recovery programs, many of the successful churches have filled the niche of community functions missing, or difficult to access, in the central core.
- ***Faith-based Institutions Serving as Community Space:*** The downtown core of Calgary currently houses the communities of Downtown West, Eau Claire, East Village and the Beltline Communities of Victoria and Connaught. These neighbourhoods, which contain a diverse demographic range and population of over 33,000¹⁷, are not currently serviced by purpose-built community spaces. Despite a lack of purpose-built community centres, community space is available at the following facilities:

¹⁷ City of Calgary 2010 Civic Census

- Old Y: 223 12th Avenue SW
- Beltline Fitness Centre: 223 12th Avenue SW
- YMCA in Eau Claire: 101 3rd Street SW
- YWCA downtown: 320 5th Avenue SE
- Chinese Cultural Centre: 197 1st St SW
- Kerby Centre for Seniors: 1133 7th Ave SW
- Golden Age Club in East Village: 610 8 Ave SE



Chinese Cultural Centre, Calgary, AB, 2007 [Flickr]

Analysis of the programming and services offered by faith-based institutions revealed an interesting trend. The unusual context of Calgary's lack of sufficient community space downtown has contributed to an increase in sacred spaces as community space for both secular and religious-based downtown communities. *In essence, faith-based churches also serve a secular community function in the downtown core.* Many sacred spaces analyzed for this study offer space for rent to local business and offices for meetings and recreation, arts and culture groups use the sanctuaries for concerts and music practice, as well as Tai Chi lessons, dance classes and Stampede breakfasts.

Many of these often underutilized spaces in Calgary's downtown churches were originally designed with community spaces. Churches such as Central United Church, Grace Presbyterian, Knox United, St. Stephens Anglican Church and St. Elizabeth of Calgary regularly lease

space to organizations, businesses and other congregations for community functions.

The former Wesley United Church is an example of adaptive reuse of space for cultural purposes. The designated heritage site at 1315 7th Street SW in the Beltline District has had a presence in Calgary City Centre for nearly a century. Membership peaked at 1,300 in 1961 but declined steadily thereafter. In 2005, the building was acquired by the Calgary Opera Centre. It has since been renamed the Arrata Opera Centre in recognition of a major benefactor and now is used for events, rehearsals, and recitals by Calgary Opera. The facility includes its administrative offices, education wing and wardrobe shop. Its heritage features, acoustics and pedigree are all extolled by the present owner.

As an example of a current adaptation, St. Stephen's Anglican Church is currently undertaking a planning process to redesign the church as more of a community centre. The church is considering adding a courtyard, coffee house, a theatre and performing art space while preserving the religious function of the church.

- ***Faith-based Institutions as Saviors of the Homeless and Needy in Calgary:*** One of the primary missions of many of the faith-based institutions is to assist with housing, feeding and providing counseling services to the homeless and lower income families living downtown. Over three quarters (76%), or 19 of the 25 sacred spaces in the central core offer programs, counseling programs, donations, shelter and meals for those in need. In addition to providing the basic elements of survival, many faith institutions offer counseling services to help with transition into group homes or assisted living. Many churches are also involved with not-for-profits whose mandate is to care for the homeless or needy. Two of Calgary's most successful and honourable societies are Mustard Seed and Inn From the Cold. Mustard Seed, through a team of passionate volunteers, assists the homeless with everything from emergency shelter, to nutritious meals, to providing education and employment training. Started in the First Baptist Church, six of the 25 churches downtown currently offer volunteers and donations to this organization on a regular basis. C.U.P.S., a Christian-based organization, combines compassionate healthcare and social services to Calgary's homeless or needy communities.

TABLE 8: FAITH-BASED INSTITUTIONS AFFILIATION WITH HOMELESS OR DISADVANTAGED SOCIETIES

C.U.P.S.	Inn From the Cold	Mustard Seed	NeighbourLink	St. Vincent de Paul
Central United Church	Cathedral Church of the Redeemer	Calgary Full Gospel Church	Calgary Full Gospel Church	Sacred Heart Church
Grace Presbyterian Church	Central United Church	Church of Immanuel	Grace Presbyterian Church	St. Francis of Assisi Church
Jesus Loves You Society	Church of Immanuel	Grace Presbyterian Church		
Knox United	Grace Presbyterian Church	Jesus Loves You Society		
First Baptist	Knox United	Lifespring Community Church		
	Mountainview Grace Church	MetroMercy		
	Sacred Heart Church	Calgary Full Gospel		
	St. Stephens Anglican Church	Knox United		
	First Baptist			

One of the champions to end homelessness in Calgary is the Central United Church, led by Reverend Michael Ward, the inspirational and spiritual leader for one of the largest congregations in Western Canada. Reverend Ward’s primary mission is to care for the “people that no one else wants”¹⁸. Most of the programming is designed to rehabilitate and reintegrate persons with addiction and counseling programs are in place to prevent relapse. They are also a partner in the Trinity Place Foundation, which owns a total of 833 low-income units available for seniors. Reverend Ward has stated that a recent increase in the congregation is directly attributable to the success of these programs; community members who participate in homeless programming offered by the church have started going to the church as a result, and members of the congregation remain loyal to the church because they believe in the work the church is undertaking.

Faith-based institutions offer programming and support to create a community for homeless and disadvantaged people in the city. This community provides a sense of belonging that is an essential basic need of the human race, a need that government-run programs often do not, or cannot, provide.

¹⁸ Interview, May 2011

- ***Faith-based Institutions and Recovery and Health Programs:*** Sacred spaces play an integral role in the delivery of recovery and health programs in the downtown core. Recovery programs are run out of the Central United Church (which has the largest recovery program in Canada with over 11 programs), First Baptist Church, St. Stephen's Anglican Church and the Salvation Army Centre of Hope. The Grace Presbyterian Church runs the only recovery program for young prostitutes (Servants Anonymous). Similar to programs for the disadvantaged and homeless, these recovery programs are coupled with free counseling services from participating churches, to decrease the chance of relapse.
- ***Faith-based Institutions and Children and Youth:*** There is a growing movement in many cities across Canada for young families to move in from the suburbs and raise their families in a more urban and dense environment. Issues surrounding urban sprawl, lack of sufficient transit from new communities and increased commuting times have spurred a modest influx of young families into the downtown core. This trend will increase with the development of East Village and other planning initiatives to be implemented by the *Centre City Plan*. Facilities needed to support an increase in children and youths are currently inadequate, including provisions for daycare facilities, green spaces and programs for youths. Many scholars such as Reginald Bibby, recognize the importance of responding to the interests of youth. Starting families is often a critical factor in rekindling one's faith and returning to a church. Calgary's faith institutions have developed programs or initiatives with nearby schools to engage youth in the church. The Church of Immanuel for example, runs a program called *KD Afternoons*, which provides Kraft Dinner social gatherings once a week to students at Western Canadian High School and St. Mary's High School.

Finding reputable and affordable daycare is of critical importance to many young families in the downtown core. Faith-based institutions have reacted by providing childcare functions in the church facility at a fraction of the cost of nanny services, while at the same time opening opportunities for the church to welcome new families to become part of the church community.

- ***Faith-based Institutions and Seniors:*** One of many of the faith-based institution's more established ministries and identified community needs in the downtown core is to care for seniors. Programs and social gatherings for seniors are offered in 20% (5 of the 20) of the churches in

the central core including social gatherings and assistance. Central United Church is a partner in the Trinity Place Foundation, which owns a total of 833 low-income units for seniors and volunteers from the Church of Immanuel assist seniors who live in the Alex Walker Tower in East Village.

Post-life space allocation is one of the many new developments to churches downtown. The Avatamsaka Monastery, which is undergoing a major three-floor expansion, is adding a memorial hall for the deceased and Sacred Heart Church is the first church in the downtown core to add a columbarium with the completion of an expansion anticipated in the Summer 2011.



Avatamsaka Monastery, Calgary, AB, 2008 [Flickr]

What role do institutions of faith play in the development and maintenance of commonly accepted social virtues within a secular society?

- The programs and services offered by faith-based organizations support and augment many of the social objectives established by government programs. These programs and services reach well beyond what is currently provided by existing government agencies, including in the following areas:
 - recovery and health
 - family and youth services, including counseling services
 - care for the poor, needy, disadvantaged and homeless

- care for seniors
- recreational and cultural programs

In addition, programs and services are provided that would not otherwise be available or would be difficult to access:

- literacy programs
- language education
- daycare and child care

How do faith institutions contribute to a vital and growing civic aesthetic?

- ***Social Policies:*** The missionary and social service goals of many of the churches in the downtown core align with policies and strategies currently underway at the City of Calgary. For example, Calgary’s 10 Year Plan to End Homelessness, which outlines strategies to eliminate homelessness by 2018 are heavily reliant on the success of faith based groups and faith affiliated non governmental organizations in Calgary such as Mustard Seed and C.U.P.S. What is more, many of the programs offered by faith-based institutions are funded and delivered entirely through their congregations, with little to no support from local government. Where programs are funded by government, delivery through faith based organizations has proven successful as operational and delivery costs are often lower and their long serving presence in the community provides credibility and knowledge of local needs.
- ***Sustainability:*** the development of complete communities supports the Social Pillar of sustainability. In addition, the geographic proximity of programs and services for downtown residents promotes a compact, sustainable infrastructure through access to alternate forms of transportation. Given projections of a large increase in the population in Calgary City Centre, the presence of faith based institutions offers an anchor of stability. In addition the large size of many church sites in Calgary City Centre offers the physical potential to meet the evolving needs of an expanded population base.
- ***Heritage Conservation:*** The ongoing or adaptive use of historic church structures supports the City’s goals of both heritage conservation and sustainability initiatives. The maintenance of landmark churches is also important for symbolic and traditional reasons, linking the past to the present and providing visual and symbolic anchors to the community as it develops. Churches that are listed or designated heritage sites are

typically maintained by the congregations at little or no cost to government. Although much less frequently used, adaptive use can also ensure heritage conservation. The acquisition of Wesley United Church and its conversion into the Arrata Opera Centre has not only preserved an important heritage building in Calgary City Centre, but has also added to its cultural diversity and provided economic benefits.



Cathedral Church of the Redeemer (Anglican), Calgary, AB, ca. 1967 [Calgary Public Library, Alison Jackson Estate aj_0525]

5. CONCLUSIONS AND RECOMMENDATIONS

5.1 CONCLUSIONS

This study strongly supports the view that faith-based institutions play a significant role in the development of a holistic community, and are well aligned with current City of Calgary and senior government policies and strategies in many key areas.

- Calgary City Centre has experienced significant growth over the past five years. A large majority of this growth has taken place in the Beltline community. An accelerated rate of growth will occur if the City population projections for the City Centre take place;
- Major demographic changes are also taking place over time (e.g. aging population, increased visible minorities);
- City Centre residents provide a strong economic contribution (income levels are close to the City average);
- City Centre is not a microcosm of the Calgary CMA. While there are many similarities, there are significant differences including religious makeup, ethnic distribution and household size;
- There is an important presence of religious buildings in Calgary City Centre;
- Large expenses are needed to maintain existing religious infrastructure, particularly heritage buildings;
- Lack of parking is an issue for many sacred institutions, just as it is for other downtown businesses and institutions;
- There is an important historical and current role for faith based organizations in providing spiritual guidance, social services and community facilities in Calgary City Centre;
- Sacred spaces have also adapted to play a critical role in providing space and services currently lacking in the centre city. The more important roles include:
 - Providing programming, language services and events for new immigrants.
 - Sharing space and providing for community functions including programming, events and recreation for seniors, day care and youth programs.
 - Hosting arts and cultural events such as speakers, art shows and music concerts.
 - Offering care, a sense of belonging and community counsel for homeless and disadvantaged populations.

- Providing space and programming for recovery and health programs such as Alcoholics Anonymous.
- There will be an increasing demand for social services, community services and meeting space due to population increases, demographic changes and social needs;
- There is a declining membership base for many of the denominations responsible for the religious facilities in Calgary City Centre;
- A major challenge for faith based organizations will be to meet future needs, and in many cases, continue to provide the current level of services and meeting spaces with little to no funding from levels of government.

There is an overall concern that if there is no recognition in the Centre City Plan of these issues, they will not be addressed when new development occurs. Given the high value of land, potential for increased growth and the proposed densities in the downtown core, this may place significant pressure on the existence of sacred spaces.

5.2 RECOMMENDATIONS

The City of Calgary should be approached, politically and administratively, to recognize the role of faith-based organizations in Calgary City Centre.

An amendment to the *City Centre Plan* would be warranted, such as an additional subsection under section 8.0 Vitality. One amendment to the Plan has already taken place (October 2008), and others may need to occur to keep it timely and relevant. Amendments and policy refinement would address the issues documented in this study. A meeting with the Mayor is certainly warranted to present the *Calgary City Soul Phase II* report, with follow-up meetings with planning staff to identify gaps in the Plan and how they can be addressed.

It is also recommended that dialogue be started between the institutions of faith and the City of Calgary to address parking and expansion issues, and the need to facilitate new sacred spaces to meet the growing ethnic populations in the core.

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APPENDIX 1: SUMMARY FROM ONLINE CHURCH SURVEY

Calgary City Soul Church Survey

1. Please tell us your name and contact information.

Name: Leighton Lee
Company: The Cathedral Church of the Redeemer (CCR)
Address: 604 1st Street SE
Email: leighton.lee@anglicancathedralcalgary.ca
Phone: 403-269-1905

Name: Brian Pearson
Company: St. Stephen's Anglican Church (SS)
Address: 1121 14th Avenue SW
Email: rector@ststephenscalgary.org
Phone: 403-244-4879

Name: Phillip Blindenbach (Lt.)
Company: The Salvation Army - East Village Mission (SA)
Address: 420 9th Avenue SE
Email: phillip.blindenbach@salvationarmycalgary.org
Phone: 403-410-1170

Name: Pastor Workneh Mogesse
Company: Philadelphia Church In Calgary (PC)
Address: 2022 Centre Street NE
Email: w_mogesse@hotmail.com
Phone: 403-264-6744

Name: Kevin Kurtz
Company: Lifesprings Community Church (LS)
Address: 610 8th Avenue SE
Email: lifespring@shaw.ca
Phone: 403-681-7010

2. What is your current role with the church and how long have you held this position?

- Rector. Five years. (CCR)
- Parish priest. 11 years at this church. 30 years overall. (SS)
- Community Pastor leading a church restart in the East Village community of Calgary, since July 2010. (SA)
- I have been the Pastor of this Church since February 2005. (PC)
- Speaker. 2 and a half years. (LS)

3. Since you started with the church, would you say that the number of people attending services in a given week has increased, remained stable or decreased? Do transportation and parking play into the amount of people who attend the church?

- Attendance has remained stable - perhaps a slight increase. Transportation and parking (or lack of) plays a large role in attendance. (CCR)
- Remained stable with a slight gradual increase. (SS)
- We have seen an increase in our attendance to services. Transportation & parking (at this time in our revitalization) do not play into the amount of people who attend our services; we do see that being an issue in the future. (SA)
- Yes, our numbers increased from 40 to over 200. (PC)
- Transportation is not an issue and the numbers are growing. (LS)

4. Has the church currently or in the past initiated programs to engage community members in proximity to the church to attend the religious services provided by the church? If so, what types of initiatives?

- Print advertising and some mass mailings. (CCR)
- "Open Doors" (quiet place provided during certain hours during the week); weekly meditation group; web site & outdoor signage; annual outdoor Stampede breakfast & worship service (SS)
- Yes, we seek to be involved in community events (block parties, senior's events) for the purpose of building relationships and looking for people might desire a faith community to support their journey. We have held open coffee house style music events to increase our exposure and show people that church can look different and still be church. (SA)
- Yes, we initiated our community to attend our programs by bringing motivational speakers and singers from different places and by preparing attractive and useful programs. (PC)

- Breakfasts, barbeques, Salsa and Latino music, fairs, concerts, and improves. (LS)
5. **According to the *Centre City Plan*, a comprehensive planning document for the downtown core up to 2035, the anticipated demographic targeted to move into the downtown core is young professionals, empty nesters and young families. Are there any future plans to engage this new demographic in the religious services provided by the church?**
- No. (CCR)
 - Performing and visual arts events; redevelopment of buildings & property to be more accessible and welcoming. (SS)
 - Yes, we are seeking to create an authentic church community that engages across cultural 'barriers'. (SA)
 - My plan is to focus more on younger people and family. (PC)
 - Absolutely. We moved to the East Village a year ago to be a part of people's lives and currently there are 2500 people living in the neighbourhood, mostly lower income and retired people. (LS)
6. **What additional social services or programs are provided by the church? i.e. daycare, counselling, food / shelter for homeless. Apart from church member donations, is there access to funding for these programs?**
- Food Bank depot and shelter for homeless. (Homeless shelter volunteers provided by Cathedral, but they work is off site.) (CCR)
 - Inn From the Cold (homeless shelter); emergency relief, support & counseling; financial support for those engaged in life-transforming educational programs: all funded by members' donations plus occasional corporate support. (SS)
 - We have just moved into this facility one month ago. We have many plans for our future like providing daycare, youth motivational programs, counseling and get-together meetings. (PC)
 - We provide a Sunday Morning program with Sunday School nursery and currently have a youth function each month, sometimes two. (LS)
7. **Do you anticipate that these social services / programs offered by the church will be increasing or decreasing with the projected population**

increase in the downtown core? Please explain. (The *Centre City Plan* projects an increase of 40,000 new residents by 2035)

- Difficult to answer. It will probably remain somewhat the same as we have practically no space - aside from the Cathedral itself and a small administrative suite. (CCR)
- We've already seen a decrease in Inn From the Cold usage as entry-level housing has become more available. Individual need and crises will likely increase with population growth because the needs are both material and emotional/spiritual. (SS)
- It will be increasing. (PC)
- We just moved in but expect growth over the next few years as new folks find us. (LS)

8. Do you have a network of non-profit agencies or other churches that are linked to the church? Please list.

- Food Bank, Inn From the Cold, NeighbourLink, other churches in Anglican Diocese of Calgary, PWRDF (Primate's World Relief and Development Fund.) (CCR)
- Inn From the Cold; NeighbourLink; Primate's World Relief & Development Fund; Diocesan Refugee Resettlement Committee. (SS)
- Only with few because we are a new immigrant church in the city. (PC)
- We support the Mustard Seed with volunteers, the Apostles Bike Club, Samaritan's Purse and we support the work of the Jesus Loves You Society. (LS)

9. Does the building space meet the needs of the surrounding community in the present day? How about with the forecasted population increase?

- It meets the needs of the parish community itself - there is room for worship services and small meetings. We can't offer large spaces to the community as a whole. (CCR)
- Space-wise, yes; but upgrading is needed to make the building more welcoming and accessible. We have launched a \$1.1 million campaign to address some of these needs. (SS)
- It's good for the present time. We will look at different options when our needs are larger in the future. (PC)
- We have a lot of space where we are leasing. We can accommodate a lot more people but we just moved in. (LS)

10. How important do you feel it is to have a church building / presence in the downtown core? Please explain why or why not.

- Very important. The downtown is the centre of the city where most organizations have a presence. Plus we wish to maintain our historic and central location. (CCR)
- Very important as a gathering place around areas of common civic concern, but also as a resource centre for people in need (materially, emotionally, spiritually). (SS)
- It's very important that this generation should carry out the good heritage and customs our fathers left for us. (PC)
- Absolutely. We have new folks check us out each Sunday and we expect to be in the East Village forever now that we have established roots. (LS)

APPENDIX 2: SUMMARY FROM ONLINE SURVEY OF NGOs

Faith-based Institutions and Non-profit Organizations

1. **Please describe in brief the name of your organization, your organization's purpose and what groups you serve in the downtown core.**
 - Elizabeth House - A residential program for pregnant and parenting teens/young women. We serve pregnant/parenting homeless and at-risk youth in the City of Calgary and surrounding areas when necessary. (EH)
 - Calgary Pregnancy Care Centre - Social service agency/ministry serving women facing unplanned pregnancy. (CP)
 - Sonshine Community Services - We provide one year residential shelter for women and their children fleeing from domestic violence. We have 24 suites. These families come from all across the province. (SC)
 - Distress Centre provides round the clock crisis support through our 24 hour crisis lines, professional face-to-face counselling and information and referral services. All services are provided free of charge and are targeting at anyone experiencing a crisis - whatever that crisis may be. We aim to ensure everyone had a place to turn in time of distress, to help hear and stabilize the situation and connect them to ongoing resources in the community. (DC)
 - The Calgary Multicultural Centre promotes cultural awareness and unity between different communities in Calgary by recognizing and valuing the strengths of Canada's cultural diversity. (CMC)
 - NeighbourLink - to serve low income Calgarians with basic needs for living - serve all low income folks downtown - immigrants, seniors, Aboriginals, families, singles, those on AISH or SA, homeless in partnership with shelters including DV. (NL)
 - The ProArts Society is a non-profit volunteer organization that brings together artists and audiences in an historic venue in the heart of Calgary's cultural district. Our mission is to establish the historic Cathedral Church of the Redeemer as a premier venue for sharing the Arts with the community. We encourage all

downtown dwellers to consider taking a moment from their day to enjoying a noon hour performance. (PA)

- Brown Bagging for Calgary's Kids Society provides 15,000 nutritious lunches a week to Calgary kids including those in inner city schools, Alex, CUPS, Knox, Discovering Choices and EXIT programs. (BB)
- Champions Career Centre. Helping to redefine disability in the workplace. Serving individuals with disabilities. (CCC)
- Mustard Seed Calgary - we serve the disenfranchised the maligned often socially economically poor but also the exploited both with trades and sexually exploited - our purpose is to grow hope. (MS)
- Kerby Centre 55+ purpose is to enable seniors to live as well as possible for as long as possible as residents in the community. (KC)

2. Is your organization affiliated with a faith-based institution or religious denomination? Please describe the nature of your affiliation.

- Yes, our organization is faith-based. Elizabeth House is a partnership between the Sisters of Charity of St. Louis and Catholic Charities. (EH)
- Affiliated with a faith based national affiliating organization. (CP)
- Sonshine started 30 years ago by the Reformed Church and we still enjoy support from our founding church as well as many other churches in Alberta. (SC)
- No. (DC)
- No. (CMC)
- We operate from a Christina perspective but no affiliation with institution or denomination - serve any and all or no faith clients - our criteria is low-income only. (NL)
- No affiliation whatsoever. We are an independent organization that rents office and performance space from the Cathedral Church of the Redeemer. (PA)
- We are not affiliated but we partner with 3 different churches to ensure that community responsibility for hungry kids is embraced. (BB)
- No. (CCC)
- North American Baptist and Western Baptist Union. (MS)
- No. (KC)

3. Do you feel that it strengthens, weakens or has no impact to be affiliated with a faith-based institution?

- I definitely feel our faith-based affiliation strengthens the impact we have on the women, children and community we serve. (EH)
- Strengthens. (CP)
- Caring for people who are experiencing heartache and trouble is a tenant of the Christian faith. Regular giving of their resources is taught in the Christian church. When we present our case to a Christian church we don't need to convince them that caring for these families and giving of their resources is a good idea. The Bible teaches that so selfless behavior is not as challenging to them. The Christian community is encouraging and supportive and we are very grateful to be part of it. (SC)
- I don't think it's an either/or situation. I think it can be a strengthening factor to be faith based - a natural link from the faith community for donations, volunteers, support and clients. I think it can help with understanding the context of an issue - perhaps how a particular problem is viewed within a faith community and how it might impact the individual and the family. However for people who are not part of the faith - it may be a deterrent or a factor that makes them feel the services are not for them. This is likely perception, albeit an inaccurate one. My experience with faith-based organizations has shown they help and serve all, regardless of faith. (DC)
- No impact. (CMC)
- Weakens - institutions come with labels, doctrines, polity, limitations, and history. Perhaps the only exception is the Salvation Army. (NL)
- n/a (PA)
- No impact. (BB)
- For our group, it would weaken our group to be affiliated with a faith-based institution. We are a PAN disability organization, which means we work with all disability groups, and we would need to be the same for faith groups. (CCC)
- Strengthens us but with our constituency we aren't seen in Calgary as owned solely by the Baptists. (MS)
- No opinion. (KC)

4. Would a potential decrease in faith-based infrastructure and faith-based communities impact your organization? If yes, how would it impact your organization?

- I think a decrease in faith-based agencies/infrastructures would impact the community overall. Most faith-based organizations go beyond meeting the physical/basic needs of the populations they serve; more importantly, I'd like to think/believe that most faith-based agencies also exist to meet a persons spiritual, emotional, and mental well-being as well and quite frankly most social service agencies run by the government and province do not attend to the "whole" human being. (EH)
- Our funding is entirely from the faith community. (CP)
- Yes. Churches support our work with time, treasure and talent. (SC)
- Our organization is made up of a volunteer and staff service delivery model. People who are part of a faith community are more likely to volunteer in general (this is not necessarily at our organization and may be at faith based ones primarily). So I'm unsure how it would impact us - whether more volunteers would come to us with less faith based options or less. I can imagine yes, it would have an impact but an uncertain exactly how the impact would be felt. I believe any reduction in helping service infrastructure would impact other in terms of increase in demand. (DC)
- No. (CMC)
- Yes. We partner with and rely on faith-based volunteers to deliver our services to our clients downtown. A decrease in infrastructure would decrease pool of volunteers we mobilize. (NL)
- A potential decrease in faith-based institutions such as the Cathedral we rent would negatively effect our organization as we would have to find another space to present our events. (PA)
- No. (BB)
- It would, because often our clients don't just need help in employment. They also need help finding supports - social, financial, environmental. So we rely on faith-based agencies as one of these supports for clients who find strength in their faith. (CCC)
- Yes absolutely. We need to fundraise to help keep people encouraged and from falling into the cracks of society so we have a development team to keep the old and new messaging afloat. We are on radio, send mass mail-outs and email mail-outs, the rare TV ads and we use social medium like Facebook and Twitter. We are concerned about the postal strike as lot of

income by way of the postal system. If the faith-based organizations are strong we will always benefit. The more there are the better because we work alongside all humanitarians. We have Sikhs, Buddhists and Muslim groups serve with our organization all the time. They are delightful and are great ambassadors of their faith tradition. (MS)

- We might see more impact from homeless seniors if groups like Inn from the Cold or Mustard Seed were not around. (KC)

5. The Centre City Plan, the city's plan for the growth of Calgary's downtown in the next 25 years, predicts an influx of 40,000 new residents. Will your organization be affected by this population growth?

- Likely, the challenge of teen pregnancy is still an issue in the City of Calgary and there are at least 50 pregnant/parenting youth seeking housing at any given time. (EH)
- Yes, we serve the whole City from a downtown location. We naturally would see an increase in clients served just because of the proximity of a new influx into the core. (CP)
- It likely will. Sadly, 1 in 4 women are affected by domestic violence, so it is likely the need for our service will increase. (SC)
- Without a doubt. We would expect an increase in demands, increased needs for services in other languages and complex issues related to people establishing themselves in a new city or new country. (DC)
- No. (CMC)
- Yes if there is an increase of low-income folk. (NL)
- I believe ProArts Society would be positively affected, as there would be more potential patrons at our events. (PA)
- Most of the school growth and millennial growth is likely to be in suburbs. (BB)
- Yes, it will give us a larger client base to pull from. (CCC)
- We are building our own mid-rise tower for 225 low-income residents so we are contributing to the density. We are not only building affordable housing, we are also buying up apartment buildings for low-income residents throughout Calgary. We currently own one other building in the beltline that has 20 residents. (MS)
- The population is aging so the population of the core will be aging as well. However, it is our perception that much of the newer downtown housing is filled with younger residents. So the core might not age as fast as the suburbs. (KC)

6. How important is it for you to have a physical presence in the downtown core?

- Very important as a lot of our girls are associated with other services in this area and it's where a lot of our clientele come from. (EH)
- Critical as we have found it more cost effective to have a large centralized location than multiple satellites. (CP)
- We are not in the downtown core. We are in the Westgate area. (SC)
- For us, being in the downtown core is about accessibility - for our volunteers and for our clients. We could provide our services from another location, but our preference is to stay in proximity to easily accessible transit (C-Train) and close to partner agencies whom we work heavily with. (DC)
- More convenient. (CMC)
- Our presence downtown is through our volunteers and it is very very important – non-volunteers and low-income folks don't get the basic needs they require to assist them with decent affordable living. (NL)
- Very important. As a performing arts organization, we are privileged to be situated in Calgary's Cultural district. (PA)
- Very important because we rely on corporate volunteers to fulfill the mission. (BB)
- Very important. We are committed to being centrally located and close to transit. (CCC)
- Essential. The services our clients need are all very accessible from downtown. Oil and Gas are huge supporters of our causes both financially and through volunteerism. (MS)
- It is important for us to be central with C-train access but not necessarily right in the core. In fact the impact of the C-train station being built in front of us might actually be detrimental for us. Driving is still important for seniors and parking is also an issue for us. (KC)

7. If you have a partnership or affiliation with a faith-based institution, how important is it for the faith-based institution to be in the downtown core, close to the communities you serve?

- See above. (EH)
- Critical as we have found it more cost effective to have a large centralized location than multiple satellites. (CP)
- It is not important. (SC)
- No partnership or affiliation with faith based institutions. (DC)

- Not important. (CMC)
- We partner with over 150 churches in Calgary to mobilize their volunteers to help those less fortunate. Most church volunteers like to invest their donated time near their church or faith centre. Take them out of the downtown and it will much harder to find volunteers from other communities to deliver goods and services downtown. (NL)
- n/a (PA)
- Must be proximate to communities served so context and relationship can develop. (BB)
- N/A (CCC)
- Not as important but we have an excellent brand both in religious and the secular sectors of life in both Calgary and Edmonton. (MS)
- No opinion. (KC)

8. Is there a religious or faith-based component to the programming offered by your association? If yes, please elaborate.

- Our program is guided by our faith-based beliefs however we do not have a religious component per se and we accept women from all faith and cultural backgrounds. (EH)
- Pastoral care and guidance are available to individuals as they have need and request it. (CP)
- We deliver services from a Christian perspective, meaning our values align with what Christ taught. (SC)
- No. (DC)
- No. (CMC)
- No. While our agency itself operates from a Christian perspective, that has nothing to do with the criteria for clients to access our services - our criteria is simply low-income - not ethnicity, gender, color, creed, or age. (NL)
- No, there is not. (PA)
- When we speak to faith organizations we talk about being a Matthew 25 organization. When we speak to a secular audience we talk about a village raising a child. (BB)
- No. (CCC)
- I am the chaplain and am responsible for the spiritual curriculum "program" that we offer our clients. We call our clients "guests". We have mid-week and weekend meetings and run these gatherings throughout our two larger locations - at the Foothills Shelter in the SE of Calgary and also Downtown at our 102 11th Avenue SE location This would include Bible

Studies, Sunday Worship services and memorial services right off the dining room floors. We also have a few designated rooms to teach Bible study. I counsel people (personal and spiritual matters). I have a weekly volunteer work force of people from various Christian denominations. (MS)

- Not really although we are open to events with religious overtones such as our Remembrance Day Ceremony and the Diwali Festival we are holding this year. (KC)

APPENDIX 3: SUMMARY FROM INTERVIEWS

INTERVIEW 1

Reverend Ken Nettleton, Senior Pastor
First Baptist Church, Baptist Union of Western Canada
403 263-5911
cell. 403 771-1472

How long have you been a reverend at the church?

- 18 months

RELIGIOUS SERVICES

1. We have information that weekend masses at the church are approximately 350. Would you say that this number has declined or increased since you started with the church?

- Since Reverend Ken Nettleton started with First Baptist, he has noticed a 20% increase in weekend masses.
- First Baptist considers themselves a faith-based church – not tied to religious denomination.
- Have a Spanish congregation (Latin American), Ethiopian and some combined services

2. Would you say there is a good proportion of the community that participates in programs and social services offered by the church that go to the church services?

- Yes - Ministries are tied to faith-based message – not religious-based.

3. Is the church involved in community outreach to surrounding community to acquire new people? What types of initiatives?

- Yes. Partnership with the Calgary International Learning Centre for over 10 years, where 4 semesters are paid/subsidized by Church
- Immigrant language courses also a good means for community outreach
- Looking long-term to become more international and increase opportunity to welcome new Canadians

4. The demographic anticipated to come into the downtown area are young professionals, empty nesters and young families. Are there any plans or initiatives to recruit new community members?

- Soup & Bun – multicultural meet and greet for new immigrants
- Long-term planning to open a daycare and preschool

SOCIAL SERVICES/PROGRAMMING

1. What additional social services/programs are provided by the church? i.e. daycare, counseling, food shelter for homeless? Do you have any funding apart from church donations?

- Jesus Loves You
- Mustard Seed – founded at this church
- New Life Recovery for men coming out of correctional facilities

2. Do anticipate that these social service/programs provided by the church will be increasing or decreasing with population increase in the downtown core?

- Increase. The church currently receives no outside funding. They are entirely funded by members.

3. Do you have a network of non-profit agencies that are linked to the church?

- See first question in this section.

NETWORKING

1. Are you linked through programming/religious services and social services to other churches in the downtown core or beyond?

- Not linked to other churches

SPACE AND CONTEXT

1. Does the building space meet the needs of the current community?

- It does largely meet the current needs.

2. With the potential population increase in the downtown core, will the current building meet the needs of the community?

- But with potential expansion for the daycare and preschool, they will need to expand.

3. How important do you feel it is to have a building/presence in the downtown core as opposed to the suburbs? Do you feel that the congregation will continue to come to downtown if churches open up or expand in suburb neighbourhoods?

- Vital – The future health of the downtown core is to be pedestrian. This faith centre has adopted a local parish model where programs and services will meet the needs of the surrounding community – both religious and secular.

4. Does transportation and parking play into the amount of people who attend the church?

- The church is fortunate as they have 130 spots and are close to transportation. They also are situated along the future 13th Avenue Greenway and have plans to develop initiatives based on this greenway.

INTERVIEW 2

Reverend Michael Ward
Central United Church
403 269-3701 ex 25
cell. 403 830 9431

How long have you been a reverend at the church?

- 31 years

RELIGIOUS SERVICES

1. *We have information that weekend masses at the church are approximately 500. Would you say that this number has declined or increased since you started with the church?*

- number has increased – statistical information available on annual reports of United Church – one of largest congregations in western Canada
- Average Demographic ages have changed from older (60-70 years) to 40 to 50
- Also draw small number of children, teenagers and seniors
- Main draw to church are “people that no one else wants” who live in the downtown core

2. *Would you say there is a good proportion of the community that participates in programs and social services offered by the church that go to the church services?*

- Yes – a good proportion go to the church or have started going to the church as a result of the programs and social services offered.

3. *Is the church involved in community outreach to surrounding community to acquire new people? What types of initiatives?*

- No – not directly. The church is not geared towards attracting new people. But it strives to help community members who do not have any other place to turn. Programming is designed to help those less fortunate and those that are part of the congregation or are volunteers stay because they believe in the work that the church is undertaking.

4. *The demographic anticipated to come into the downtown area are young professionals, empty nesters and young families. Are there any plans or initiatives to recruit new community members?*

- Congregation building is not part of the mandate of the church. The programming and social services are designed to attract those in the surrounding community that need help the most.
- They are however, undertaking the initial steps for a fundraising strategy as they receive no funding for these programs from the government. Money is raised through partnership groups and through the congregation.
- Have started discussions with East Village development to have a presence in the new neighbourhood.

SOCIAL SERVICES/PROGRAMMING

1. What additional social services/programs are provided by the church? i.e. daycare, counseling, food shelter for homeless? Is there funding for these programs from the government?

- Largest recovery program in the country, Recovery Ministry: 11 Recovery programs in total as well they offer relapse prevention counseling. \$50,000 to \$60,000 annually to run. Offered 6 days per week and each program is coupled with an evening service
- Prison Ministry: offering counseling and preparation/opportunities for people getting out of jail. Offered onsite.

2. Do anticipate that these social service/programs provided by the church will be increasing or decreasing with population increase in the downtown core?

- With an increase in population, there will be an increase in social services and programming needed to help families and individuals in need.
- Church offers something that many of the government-run programs do not – a sense of belonging to a community – church feels strongly that people need to feel like they are part of a community and this church provides that as well as programs to help stop relapses.
- Expressed some worry about how a population increase would impact the churches as they are one of the primary sources for caring for the needy and homeless

3. Do you have a network of non-profit agencies that are linked to the church?

- C.U.P.S. (Calgary Urban Project Society) - handles approx 20,000 cases of marginalized people in the downtown core
- Inn from the Cold – 70 churches participate in this program
- Partnered with Woods Homes Exit Community Youth Outreach Program

NETWORKING

1. Are you linked through programming/religious services and social services to other churches in the downtown core or beyond?

- Continuously collaborating with local governments, coalitions with other churches, community associations to meet the needs of their mandate.
- Regard themselves as part of a “Kingdom of Collaboration” to show unity towards a common goal of aiding the underprivileged.

SPACE AND CONTEXT

1. Does the building space meet the needs of the current community?

- No – bursting at the seams at all times
- Some problems with the building – roof is gone, heating system needs replacement
- Recently received funding from the Wild Rose Foundation to replace the roof
- Have plans to restore the sanctuary (the most historic portion of the church) and a 1940s addition to the church
- Need funds for this.

2. With the potential population increase in the downtown core, will the current building meet the needs of the community?

- No. Increased population will only increase the need for services to the underprivileged in the community.

3. How important do you feel it is to have a building/presence in the downtown core as opposed to the suburbs? Do you feel that the congregation will continue to come to downtown if churches open up in suburb neighbourhoods?

- Essential that the church remains in the downtown core as they primarily service homeless/addicted/underprivileged who live in the downtown.
- The church serves as a community centre for the downtown core (as Beltline is the only other community space)
- Lack of free space/gathering spaces and counseling services in the downtown core as churches have traditionally filled this need
- Important to have a physical presence to improve the social value of the neighbourhood by serving as a hub and gathering place for all of the community.
- Part of the social fabric of any great downtown. The well being of a city depends is focused on the downtown or soul of the city.

- People continue to come to the church because they want to be part of a church that is making a real difference in the community. It would be easier for the church to move into the suburbs but it would not meet the needs of their mandate out there as the homeless are concentrated in the downtown core.

4. Does transportation and parking play into the amount of people who attend the church?

- Yes but at the same time, there is no parking and people continue to come from outside of downtown

INTERVIEW 3

Father Edmund Vargas

Sacred Heart Church

403 244 2741 ex 244

How long have you been a reverend at the church?

- 10 years

RELIGIOUS SERVICES

1. *We have information that weekend masses at the church are approximately 350. Would you say that this number has declined or increased since you started with the church?*

- Father Vargas has noticed a steady increase in the congregation since starting with the church.

2. *Would you say there is a good proportion of the community that participates in programs and social services offered by the church that go to the church services?*

- Yes – he feels there are a good proportion of those who participate in the programs that use the church

3. *Is the church involved in community outreach to surrounding community to acquire new people? What types of initiatives?*

- No specific community outreach. There is a website and with a recent expansion that adds an additional 4200 sq ft, they will be opening the downtown cores first columbarium.

4. *The demographic anticipated to come into the downtown area are young professionals, empty nesters and young families. Are there any plans or initiatives to recruit new community members?*

- The new space will have flex space to accommodate needs of local community

SOCIAL SERVICES/PROGRAMMING

1. *What additional social services/programs are provided by the church? i.e. daycare, counseling, food shelter for homeless? Do you have any funding apart from church donations?*

- Counseling services
- Commemoration for Montreal Massacre – information on ending violence

- Sponsors 2 to 3 families per year
- Large number of weddings at this church – 6,000 per year

2. *Do you anticipate that these social service/programs provided by the church will be increasing or decreasing with population increase in the downtown core?*

- Increase.

3. *Do you have a network of non-profit agencies that are linked to the church?*

- Actively partners with St. Vincent de Paul – also the storage facility for the grocery function of the program
- Inn From the Cold
- Initiative to end homelessness in 10 years
- Fire in the Rose

NETWORKING

1. *Are you linked through programming/religious services and social services to other churches in the downtown core or beyond?*

- Not formally.

SPACE AND CONTEXT

1. *Does the building space meet the needs of the current community?*

- It doesn't – which is part of motivation for centennial project. The expansion will allow people to meet before and after services.

2. *With the potential population increase in the downtown core, will the current building meet the needs of the community?*

- Father Vargas expects the building will meet the needs of the growing community.

3. *How important do you feel it is to have a building/presence in the downtown core as opposed to the suburbs? Do you feel that the congregation will continue to come to downtown if churches open up or expand in suburb neighbourhoods?*

- Important to have a physical connection in the downtown to this historic church.

4. *Does transportation and parking play into the amount of people who attend the church?*

- They are close to the new Sunalta Station so expect an increase because of increased transportation options.

INTERVIEW 4

Pastor Andy Owen, Media & Communications

Calgary Full Gospel Church

403-244-2948 ext. 227

917 14th Avenue SW

<http://www.calgaryfullgospel.com>

How long have you been a reverend at the church?

- 12 years

RELIGIOUS SERVICES

1. *We have information that weekend masses at the church are approximately 550 attendees for all Sunday services. Would you say that this number has declined or increased since you started with the church?*

- Roughly about the same. With ups and downs in between

2. *Would you say there is a good proportion of the community that participates in programs and social services offered by the church that go to the church services?*

- Not huge, but yes some do.

3. *Is the church involved in community outreach to surrounding community to acquire new people? What types of initiatives?*

- Not right now – about to do something at the end of the month – group of youth coming up from the States to do missionary work. The senior pastor is in charge and knows more about it, but he's away right now.

4. *The demographic anticipated to come into the downtown area are young professionals, empty nesters and young families. Are there any plans or initiatives to recruit new community members?*

- Not planning for that – cover a lot of demographics right now as it is. Every age is covered – at least 40 nationalities covered. A lot of the people are either young adults (college) or just started jobs – and a lot of ethnic people – African families. Korean, Phillipino. Downtown is ethnographically diverse. Not very many families – only one family can walk to the church. The rest are usually people who have just emigrated or young people starting jobs living in condos downtown.

SOCIAL SERVICES/PROGRAMMING

1. *What additional social services/programs are provided by the church? i.e. daycare, counseling, food shelter for homeless? Do you have any funding apart from church donations?*

- Pancake breakfast, ESL classes. Used to give food away but now refer people to the Mustard Seed because they do such a good job. They used to run a daycare.
- No funding other than church donations – have had temporary grants for summer staffing (children’s camps and such).

2. *Do you anticipate that these social service/programs provided by the church will be increasing or decreasing with population increase in the downtown core?*

- Increasing – something that’s on the radar and that needs to be doing more of.

3. *Do you have a network of non-profit agencies that are linked to the church?*

- They give money to some of them like the Mustard Seed, Calgary Pregnancy Centre, the Dream Centre. Give away about 25-30% of the money they bring in. Do a lot of missions work – esp. Africa.

NETWORKING

1. Are you linked through programming/religious services and social services to other churches in the downtown core or beyond?

- Yes – they connect with a number of other churches, part of a fellowship across Canada, monthly meeting of local pastors.

SPACE AND CONTEXT

1. *Does the building space meet the needs of the current community?*

- No – it costs so much to develop land – the property isn’t as large as they want it to be.

2. *With the potential population increase in the downtown core, will the current building meet the needs of the community?*

- In the next 5 years or so they are going to have to look at doing some building.

3. a) *How important do you feel it is to have a building/presence in the downtown core as opposed to the suburbs? b) Do you feel that the congregation will continue to come to downtown if churches open up or expand in suburb neighbourhoods?*

- Very – this is an important area and they need to be here.
- Some will, some won't. There is a lot of loyalty and a sense of home at a church.

4. *Does transportation and parking play into the amount of people who attend the church?*

- One of the reasons they don't grow like they would like. A critical mass is reached as far as parking is limited.

INTERVIEW 5

Daniel Schuster, Director

Jesus Loves You Society of Families

403-269-6919 ext. 222

240 15th Avenue SW

No website

How long have you been a director/reverend at the church?

- 7 years – but they are not a church. They are a faith-based family center that cares for people. More of a non-profit social agency. He is a licensed minister but not with this group. He is with Vineyard Ministries of Alberta.

RELIGIOUS SERVICES

1. *We have information that weekend masses at the church are approximately 100 for the Sunday worship. Would you say that this number has declined or increased since you started with the church?*

- Before this was a family center it was a soup kitchen run by Franciscan monks. They wanted them to be a catholic church. The soup kitchen closed down 7 years ago and it became a family center – was originally St Paul's United.
- Faith community gathers every 2 weeks and meets in the building. Mostly share food, meet, talk, laugh, cry, pray, etc.
- Family center that focuses on low income working poor families – mostly moms and kids.
- Also care for the people in the immediate area – drugs and prostitutes.
- Care for about 200 people in terms of moms and children. Volunteer core of about 100. One full-time employee and a couple of part-timers.

2. *Would you say there is a good proportion of the community that participates in programs and social services offered by the church that go to the church services?*

- The faith community that gathers every 2 weeks are down there as volunteers. They are part of the Vineyard Fellowship of Alberta (faith community is called "Epic"). Mom's gather with them – **about 5-6 families (15-20)**. Attendance is not regular.

3. *Is the church involved in community outreach to surrounding community to acquire new people? What types of initiatives?*

- No. They have no web presence – on purpose. Their board says to stay low – you don't need to let people know you're doing it, just do it.

Started with about 6 moms with children and now are up to 200. All word of mouth.

4. The demographic anticipated to come into the downtown area are young professionals, empty nesters and young families. Are there any plans or initiatives to recruit new community members?

- No, none whatsoever.

SOCIAL SERVICES/PROGRAMMING

1. What additional social services/programs are provided by the church? i.e. daycare, counseling, food shelter for homeless? Do you have any funding apart from church donations?

- Tuesday lunch gathering. Tuesday evening, Wednesday evening and Thursday evening suppers. Lunch goes from 10/10:30-3/3:30, supper people start coming 3:30/4-7:30/8. Friday they have a dysfunctional street kid group 4/6-10 – this weekend they have a week-long canoe trip – all volunteer led.
- Cooking classes
- YWAM Calgary meets with them
- They get no church donations. They get personal donations. Other than that they are funded from one source – the Calgary Foundation.

2. Do you anticipate that these social service/programs provided by the church will be increasing or decreasing with population increase in the downtown core?

- Neither - because the downtown community is not who they are aiming at. They aim at people coming in via C-train from all over the city.

3. Do you have a network of non-profit agencies that are linked to the church?

- Yes – CUPS, Servants anonymous, Mary Dover house, YWCA, Canadian Mental Health, Sheldon Shumer, Discovery House, sunshine, CPCC, Aspen, Alpha House, lots of them, Mustard Seed, Dream center – more relationship centered, not actual links. This was not the whole list – there are many more.

NETWORKING

1. Are you linked through programming/religious services and social services to other churches in the downtown core or beyond?

- First Baptist is doing back to school backpacks. Emanuel. St. Mary's. East Side Victory.

SPACE AND CONTEXT

1. *Does the building space meet the needs of the current community?*

- Absolutely.

2. *With the potential population increase in the downtown core, will the current building meet the needs of the community?*

- Yes – young urban professionals moving into high rises are not who they are aiming at.

3. *How important do you feel it is to have a building/presence in the downtown core as opposed to the suburbs? Do you feel that the congregation will continue to come to downtown if churches open up or expand in suburb neighbourhoods?*

- with the model they work with, it is important because people come from all over the city. If he had it to do again, he would be in a neighbourhood, but then it would be a neighbourhood organization.
- not relevant

4. *Does transportation and parking play into the amount of people who attend the church?*

- Absolutely. Transportation is a barrier for single moms – they share lots of train tickets and have a deal with a cab company.

INTERVIEW 6

Reverend Drew Strickland

Knox United Church

403-266-6450

506 4th Avenue SW

<http://knoxunited.ab.ca>

How long have you been a reverend at the church?

- At Knox for 5 years. 31 years in 5 metropolitan areas – always in downtown churches.

RELIGIOUS SERVICES

1. *How many people on average attend Sunday Service at Knox United? Would you say that this number has declined or increased since you started with the church?*

- It's seasonal – at all urban churches like the United, where there are multiple United Churches in the downtown core, the churches with a younger demographic have a more regular attendance. There is also Central United in the downtown. Knox and C.U. have similar sanctuaries and have to live under the heritage “handicap” which attracts people of an older demographic. C.U. has huge 12-step recovery program focus – street people of all ages, particularly women – much more button-down place. Rougher – inside and outside custodian. At Knox they can leave their doors open all day. Regularly, during the week, people will come to walk the labyrinth (8) – Wednesday there is a service at noon (20) – Worship isn't about Sunday anymore – spiritual/religious time has to be carved out at other times – Sunday is a ghost-town downtown. City should think in terms of the whole week, not Sundays. **300 from October to 2 weeks after Easter. During other times about 150** (although this Sunday there were over 200 people – tourists, people coming into town in the summer instead of the suburbs when they are touring downtown).
- Yes, there has been some decline – but he predicts dramatic upturn in a couple of years.

2. *Would you say there is a good proportion of the community that participates in programs and social services offered by the church that go to the church services?*

- **Extremely small percentage** – Almost like there are two parallel universes side by side – churches who are reinventing themselves nearly every year to meet the needs of the downtown will have what is

essentially worship service going on all week. Knox Centre (part of Knox United) is bigger than Knox United Church – Knox Centre, because of the need to integrate the spiritual life with people working in the oil industry, etc. – they have courses from September to June – every day there is a course going on with 20-25 attendees – six days a week. So he considers these courses as part of the service. Courses such as: Who is the historical Jesus?; Meditation; Yoga; Tibetan bowl master comes in; Ecological Spirituality; Evolutionary Cosmology; Wiccan priestess came in to talk about the seasons; Astrophysics; Structure in the Universe; Remaining Aging, Death and Dying. They bring in the multi-faith perspective. Highest number of attendees to these courses are Catholic.

- Do 70 weddings per year at the church.
- 50% of the people downtown don't even know where they are. Unless they've been to a concert there.
- The most active member of the church is only there 50% of the time.
- Need for downtown urban core spiritual presence is growing like a weed - there is a huge need. The very rich need ministers, too. He gets a cold call about once a month from a person who wants to run something by the minister – a person who needs marriage counseling – and they will leave and never come back (but they'll make a donation).

3. Is the church involved in community outreach to surrounding community to acquire new people? What types of initiatives?

- No – that's a one-dimensional question. The M.O. is not about numbers on a graph. The point is service. Service doesn't have as an agenda item the number of people they get into the congregation from it.
- Outreach is through offering courses, bring in speakers, getting people conscious of what's going on downtown – generally charge for it.
- Artists are given the labyrinth room – given free gallery space. Reach out to artists.

4. The demographic anticipated to come into the downtown area are young professionals, empty nesters and young families. Are there any plans or initiatives to recruit new community members?

- They are about service, not recruiting.

SOCIAL SERVICES/PROGRAMMING

1. What additional social services/programs are provided by the church? i.e. daycare, counseling, food shelter for homeless? Do you have any funding apart from church donations?

- No food – collect food for the food bank. Other groups do the job well. Only give money to people. If they screw up, they don't get any more money.
- The majority of time that the minister spends in the building – the majority of people he encounters are the disadvantaged. He rarely sees the regular congregation members.
- There is a benevolent fund at the church – give to charities. Thousands of dollars go out to support the downtown homeless people.
- This happens a lot and nobody knows about it – there are often homeless folks who will come to a church for money. But this is happening more and more: increase in number of people who don't want money, but who want someone to talk to. Constant humiliation of homelessness goes away and they need something more than food or money. Need to know if they are still functional.
- AA, Narcotics Anonymous, Alanon, Alateen all meet at the church – rent the church.
- See above for courses/programs, etc.
- Concert venue – use the church a lot for concerts.
- Involved in community outreach in all kinds of ways – Mission Fair – 10 downtown outreach groups that they support do a display to promote their programs to their congregation.
- “Inn From The Cold” program, help people get legal/prescription drugs, groceries, take homeless out for coffee/breakfast.
- “Sanctuary at Knox” program – no longer in operation – was for homeless youth to come in off the street who were doing upgrading.
- CUPS – was started by a former lay-minister of the church.
- If the need was there, they would do it. Central (Centre Street) United is more recovery/service oriented.
- Bring in big name speakers – regularly have 300 at their events.
- Funding: No extra funding aside from small grants from province. (For building – they are historically designated, but they get some matching funds through grants from provincial government). Kent Hehr, a Calgary MLA – is physically challenged and got matching funds to put in a new elevator.
- Last building built with Paskapoo sandstone – so replacing it is very expensive.
- Some funding has come in for specific programs.

2. *Do you anticipate that these social service/programs provided by the church will be increasing or decreasing with population increase in the downtown core?*

- Yes – across the board increasing and changing – because programs have a shelf-life, everything has a max. capacity – they do see increase, and with increase programming will change. Will change with need.

3. *Do you have a network of non-profit agencies that are linked to the church?*

- Mustard Seed, CUPS, drop-in Centre, – the 5 major non-profits end up funding the lesser ones to a certain extent. They aren't about re-inventing the wheel. Donate to the food bank.

NETWORKING

1. Are you linked through programming/religious services and social services to other churches in the downtown core or beyond?

- There are links between all the downtown churches – and they are all linked to the aid agencies. As soon as an aid agency opens up, everyone is glad of it and wants to help. And a lot of money flows around.
- Linked with Rock Pointe – MetroMercy -
- This is all about “life with dignity, death with dignity” – Mother Theresa

SPACE AND CONTEXT

1. *Does the building space meet the needs of the current community?*

- No.

2. *With the potential population increase in the downtown core, will the current building meet the needs of the community?*

- No – only if a freer, broader, definition of historic designation is created and they can change things. Historic designation means you can't address aesthetics, which are ultimately spiritual issues. Spirituality is changing and aesthetics have to change with it.
- Aesthetics are very important. Spirituality, Aesthetics and Sexuality are all energetically the same. Rationality is on a different energy level.
- Can be used as a gallery space for artists.

3. a) *How important do you feel it is to have a building/presence in the downtown core as opposed to the suburbs? b) Do you feel that the congregation will continue to come to downtown if churches open up or expand in suburb neighbourhoods?*

- The only importance is its presence. Not only a place for people to go for help, but a building that says there is more to life than just the physicality around you. It's a reminder of what was, but also becomes a reminder of what is out there spiritually. The presence

has to speak, has to say something. The presence has to be an art object. When you are downtown, most buildings take themselves seriously and architect's reputations are on the line. They are in a medieval space where cathedrals were in competition with others – they do that in Calgary.

- You can't be in the downtown venue – you can't grow one of these things downtown unless you have an architect's mind and a compassionate heart.
- People want to get married at this church because of the architecture and the look.
- People will continue to come downtown. To think any downtown church is a community church is false. Every downtown church has a cathedral dimension to it. Every downtown church is a Calgary church – people will come downtown to the cathedral. For Aesthetics, music, ambience, topics, themes.
- Nice to know they are still here.
- Not a family church – Sunday school is not that great because there are very few children.
- Evangelical and family churches are in the suburbs.

4. Does transportation and parking play into the amount of people who attend the church?

- In weekday programs only. Weekends are great – parking lot across the road is free. Barclay Centre parking for free on Sundays, LRT is close.

INTERVIEW 7

Rob Brown, Pastor

MetroMercy

403.585.1756

<http://www.metromercy.ca>

How long have you been a reverend at the church?

- Since November 2009.

RELIGIOUS SERVICES

1. *MetroMercy does not have a physical church building; but runs out of a restaurant (bar – the Rhino) Sunday nights. How many people attend the Sunday worship? Would you say that this number has declined or increased since you started with the church?*

- 50-55 – younger crowd (lots of students), so over the summer it's down a bit. Growing – part of Rock Pointe Church. Downtown site is the newest of 4 locations. The other 3 are conventional suburban churches. They are attempting to reach a demographic that doesn't go to/feel comfortable in a conventional church. Wanted to be in a comfortable venue for these people. Implement things differently – music sounds different – but similar structure. Across all of Rock Pointe churches the population is up a bit – but downtown they are up from about 35 going into last summer.
- Communication is through e-mail. 170 people get the newsletter. Lots of people interested because it is different. Most of the people show up about ½ the time. So actual attendance is probably higher than the 50-55 that they get on any given Sunday night.

2. *What population do you service – i.e. disadvantaged, business, downtown residents?*

- Transitional population. Students (big chunk – Ambrose University), ½ live and/or work downtown, ACAD students, some drive in from the suburbs. A homeless community around the area, and they drop in from time to time. But MetroMercy goes out into the community to chat with them, not really attempting to bring the homeless to the church. People dealing with addiction don't necessarily want to go to a bar. But the relationship with the Rhino is good and makes it worth the resulting exclusion of some people. Focus has shifted from Sundays to all the time – getting out into the community. Emphasis on building community with poor and disadvantaged people where they are. Half of the 50-55 are committed to volunteering.

3. *Would you say there is a good proportion of the community that participates in programs and social services offered by the church that go to the church services?*

- Tricky to answer in this context because they don't offer services at a venue that they call their own. It is easier if you have a building. There have been a few people – maybe 4 or 5 from their outreach that have started coming and stuck. Not too many.
- All the church volunteers come regularly to service.

4. *Is the church involved in community outreach to surrounding community to acquire new people? What types of initiatives?*

- No. Community outreach is to help, not to recruit. But they wouldn't turn anyone away.

5. *The demographic anticipated to come into the downtown area are young professionals, empty nesters and young families. Are there any plans or initiatives to recruit new community members?*

- Everyone wants their community to grow, but recruiting for numbers' sake is not a good intention. There is no advertising at all. The only advertising they ever tried was a mail-out for the Christmas service – 1000 invitations. No one new came.
- Likes connecting with the community and invest in making the world a better place. Not all of those people need to start coming to church. A lot of their people will run neighbourhood BBQs and such to help build community. Doesn't need to recruit.

SOCIAL SERVICES/PROGRAMMING

1. *What additional social services/programs are provided by the church? i.e. daycare, counseling, food shelter for homeless? Do you have any funding apart from church donations?*

- Outreach into the community is with established/existing organization and non-profits. Mustard Seed, Sunshine Centre, Jesus Loves You Society, In from the Cold. Run ESL class at Central United Church. Mid-week bible study group meets at the Central United Church as well. The Central United Church has been very supportive (the youngest religious group partnering with the oldest). Very important for groups to work together – especially downtown.
- Partnership events with the Rhino – human trafficking awareness events with them. They provide venue + staff, push P.R. and finance advertising. The Church hosts the event and manages content.

- Focus on homeless, new Canadians, and new groups in the fall dealing with women in human trafficking.
- Funding – only church donations.

2. *Do you anticipate that these social service/programs provided by the church will be increasing or decreasing with population increase in the downtown core?*

- Any time there are more people, there will be more problems. The need will increase. So the church will do what they can. Why start new services if there are good ones out there that need help? Provide volunteers to help at the places that need them.

3. *Do you have a network of non-profit agencies that are linked to the church?*

- See #1 above.

NETWORKING

1. *Are you linked through programming/religious services and social services to other churches in the downtown core or beyond?*

- Central United Church – they are open to others, but haven't found a good fit. Some loose connections with Centre Street Church – help each other out when they can.
- Rock Pointe church is part of the Christian and Missionary Alliance – those churches are closely connected – so there is cooperation on a planning and strategy level with them.

SPACE AND CONTEXT

1. *Does the building space meet the needs of the current community?*

- The venue is important. They are lacking a sense of sacred. But turning the bar into a church is valuable as well. Format is casual – around tables – secular music – get messages from the lyrics. Venue is what you make it. There is a difference between being there for a good time and being there for a cause.
- A secular space can be made sacred in the same way a sacred space can be made secular.

2. *With the potential population increase in the downtown core, will the current building meet the needs of the community?*

- Yes. If there are more people than can fit in the Rhino, they'll start another one – multiple services on a weekend or find another venue downtown and start a second group with another pastor.

3. How important do you feel it is to have a building/presence in the downtown core as opposed to the suburbs? Do you feel that the congregation will continue to come to downtown if churches open up or expand in suburb neighbourhoods?

- It's essential to have downtown congregation. The volunteering and serving happens downtown and there is a demand there. The congregation will always be there in the downtown.
- There is need internationally, nationally and locally. We need to serve people locally as well as internationally/nationally.

4. Does transportation and parking play into the amount of people who attend the church?

- Definitely. They don't have a wide-spread appeal, so wherever they are downtown is accessible by transit. Parking is free on Sundays – if that changed it would be a big problem.

INTERVIEW 8

Kitty Dunn

Quakers (Religious Society of Friends)

403-262-4346

223 12th Avenue SW

[http://www.waymarking.com/waymarks/WM537X_Quakers_Religious Society of Friends Calgary Alberta](http://www.waymarking.com/waymarks/WM537X_Quakers_Religious_Society_of_Friends_Calgary_Alberta)

How long have you been involved with the church?

- 20 years involved with the meeting house.
- Meeting house – there is no hierarchy, but Kitty answers the phone – she is on the Ministry and Council committee. The Clerk is the most knowledgeable and is off at the national meeting.

RELIGIOUS SERVICES

1. *We have information that you have about 25 attendees for the Sunday worship. Would you say that this number has declined or increased since you started with the church?*

- About 25 that are members currently – sometimes they all come for a special event – Summer they get 0-4 or 6 (with out-of-towners) – during the year the average is 6-8.

2. *Would you say there is a good proportion of the community that participates in programs and social services offered by the church that go to the church services?*

- Have had people call on the phone and doing phone counseling and done counseling for homeless or needy people at the Old Y.

3. *Is the church involved in community outreach to surrounding community to acquire new people? What types of initiatives?*

- Too few people – outreach on the Internet is the most that they do.

4. *The demographic anticipated to come into the downtown area are young professionals, empty nesters and young families. Are there any plans or initiatives to recruit new community members?*

- No future plans – too resource poor. Continue with the Internet and the phone line.

SOCIAL SERVICES/PROGRAMMING

1. *What additional social services/programs are provided by the church? i.e. daycare, counseling, food shelter for homeless? Do you have any funding apart from church donations?*

- The M&C helps initiates organization for a retreat. Currently an older member is needing support for her husband who has dementia and they are helping with that. They have done weddings and funerals. They have potlucks and such.
- They don't have anything organized, but Quakers are involved in a lot of volunteering. Kitty is involved in Kairos. There are more active in the community than who come to the meetings.

2. *Do you anticipate that these social service/programs provided by the church will be increasing or decreasing with population increase in the downtown core?*

- No

3. *Do you have a network of non-profit agencies that are linked to the church?*

- Kairos, World Council of Churches, Project Ploughshares

NETWORKING

1. Are you linked through programming/religious services and social services to other churches in the downtown core or beyond?

- Not officially – Knox United once hosted a vigil fast during the G8 on their grounds

SPACE AND CONTEXT

1. *Does the building space meet the needs of the current community?*

- It's perfect – cheap and well-located. It's a community in and of itself.

2. *With the potential population increase in the downtown core, will the current building meet the needs of the community?*

- Yes.

3. a) *How important do you feel it is to have a building/presence in the downtown core as opposed to the suburbs? b) Do you feel that the congregation will continue to come to downtown if churches open up or expand in suburb neighbourhoods?*

- The consensus was that it was very important to be in the core – the membership is from all over the city. At the Old Y there is free and available parking.
- Not applicable.

4. *Does transportation and parking play into the amount of people who attend the church?*

- Very much so – and the free parking on Sundays at the Old Y is important. Bike routes are important, too.

INTERVIEW 9

Pastor Howard Mastin
Trinity Lutheran Church
403-266-1570
840 3rd Avenue SW
<http://www.historictrinity.com>

How long have you been a reverend at the church?

- 20 years – the building built in 1923, first one in 1909 (was outgrown). The second church was a kit from Minneapolis. The guys who built the Eau Claire lumber company built the church.

RELIGIOUS SERVICES

1. *We have information that weekend masses at the church are approximately 200 for the Ethiopian Orthodox congregation on Sunday morning, 35 for Trinity Lutheran for the Sunday morning worship and 25 for the Sunday afternoon worship for the evangelical Eritrean congregation. Would you say that this number has declined or increased since you started with the church?*

- 6-10 am Sunday mornings – Have been there 2 ½ years or so.
- Eritrean – 2-5:30 – 15 years
- Lutherans meet from 10-2 – to meet in the middle to keep the two traditionally warring cultural groups apart.
- He started in 1991 – the numbers are up a little since that time. The age is younger now than it was. When he started, the youth group was anyone under 65. Now quite a few in 20s.

2. *Would you say there is a good proportion of the community that participates in programs and social services offered by the church that go to the church services?*

- They have no regular programs and social services. They do have a Christmas Eve service to which about 110-120 people come. Some of these would be from the normal 35 of the congregation.
- Church space is used for Yoga, condo board associations AGMs, stampede breakfasts/brunches, etc. Workshop by Red Cross on emergency preparedness, bullfrog energy had a conference for off the grid living, Habitat for Humanity has utilized the space.

3. *Is the church involved in community outreach to surrounding community to acquire new people? What types of initiatives?*

- Send out information about the congregation and have access to the Eau Claire community association newsletter, tried to do horizontal integration thing.

4. *The demographic anticipated to come into the downtown area are young professionals, empty nesters and young families. Are there any plans or initiatives to recruit new community members?*

- Definitely – need to grow. Introduced new worship services that give positive feedback. People who gravitate are executives or oil patch up-and-comers from Texas and come when they find out they are downtown. Word of mouth works well. Eau Claire Newsletter. Mass mailings. Invite people to whatever is going on.

SOCIAL SERVICES/PROGRAMMING

1. *What additional social services/programs are provided by the church? i.e. daycare, counseling, food shelter for homeless? Do you have any funding apart from church donations?*

- Start school for troubled youth- 1999-2005 for disadvantaged youth (drugs/prostitution) – but had to be motivated to get high school (tested for motivation) – wanted a 2nd chance to get ahead. Ran out of room at the church. Andy Fowler is still running it.

2. *Do you anticipate that these social service/programs provided by the church will be increasing or decreasing with population increase in the downtown core?*

- N/A

3. *Do you have a network of non-profit agencies that are linked to the church?*

- Are part of Kairos (<http://www.kairoscanada.org>) – ecumenical organization – spearhead social initiatives in communities. Through Kairos were part of starting Acadia Place (<http://www.acadiaplace.com>) – for homeless people - bought block of suites and converted into low-cost housing.

NETWORKING

1. Are you linked through programming/religious services and social services to other churches in the downtown core or beyond?

- Only through Ministerial Association. If they receive posters/fliers from other congregations they promote them, but not a coordinated effort.

SPACE AND CONTEXT

1. Does the building space meet the needs of the current community?

- Seems to. A lot of people have commented that they appreciate that they look like a church. Handicapped access to the basement is an issue. Too many rules made it impossible to add an elevator – partly because of heritage status. Haven't applied for historic status yet because of the red tape.

2. With the potential population increase in the downtown core, will the current building meet the needs of the community?

- Probably not. Limited in terms of what they want to do by how they have been treated by the city. Wanted to build an 8-plex over the building like in New York – city shot it down. Wanted to turn the manse into a 2-story office building (managerial in nature). Planned to build a 1000 square foot hall in the garden for the community – city shot everything down. Since the city won't let them do anything, there's probably nothing they will be able to do.

3. How important do you feel it is to have a building/presence in the downtown core as opposed to the suburbs? Do you feel that the congregation will continue to come to downtown if churches open up or expand in suburb neighbourhoods?

- A lot of people have noted that they appreciate a church downtown – because they are downtown for work. So it's important. Now that Eau Claire is a residential community again, the residents have indicated being happy to have a church right there.
- Yes, the community is downtown, so they like a church downtown.

4. Does transportation and parking play into the amount of people who attend the church?

- Parking is horrendous. Has actually had to go out and ask parking authorities to stop ticketing grieving families during funerals. Foot transport, C-Train, bikes, motorcycles. Few people come by car. Parking is a huge issue. Parking would help the church's profile. Even if they would relax restrictions when there is a wedding or funeral or a gathering of some sort.
- Definitely frustrated with the city – hopes that the new city council will give the places of worship a better deal.

APPENDIX 4: SUMMARY OF NGOs THAT SERVE THE DOWNTOWN CORE

DOWNTOWN CALGARY CHARITABLE ORGANIZATIONS

* indicates that the organization either is or is suspected to be funded by church, or was started by a church. Organizations without a * are presumed not to be primarily church-related. All organizations are located within the downtown core or beltline communities.

***Alberta's Promise**

(Supported by many partners including Catholic Family Services)

<http://www.albertaspromise.org/>

403-297-7500

2520 AMEC Place - 801 6th Avenue SW

"Alberta's Promise was founded on the belief that all young people should have the opportunity to realize their full potential. To create these opportunities, we work to inspire Albertans to direct more resources toward benefiting our children and youth. Alberta's Promise facilitates relationships between those looking to donate with those who are in need. We provide the point of connection for communities, businesses, service clubs, foundations and agencies so they can work together to benefit Alberta's children and youth. Be it monetary donations, goods, services or volunteer hours, Alberta's Promise is the catalyst that sparks getting those with the resources connected with organizations in need. Since 2003, our ever-growing partnership base of over 1,200 has invested more than \$325 million to benefit the children and youth of Alberta."

The Alex Seniors Health Centre

<http://www.thealex.ca/contact-us>

403-920-0011

630 9 Avenue SE

(Partner with Catholic Social Services)

"The **Alex** reduces accessibility barriers for seniors by providing supports that include various complementary on-site services and lab testing. This, combined with the on-site visits conducted by our partner service providers, helps us to provide a comprehensive, wraparound approach to service delivery. This year, the Seniors Health Centre was expanded to accommodate more clients and services, which has resulted in a cost-savings for Alberta Health and taxpayers

alike. Our expansion has allowed us to provide an increased range of chronic disease management support to our clients. We offer special groups for diabetes, pain management, heart disease, smoking cessation and nutrition that have been well received. To help our senior clients with reducing isolation and mobility issues, our Recreation Therapist offers a variety of activities. By working together with our clients, seniors find themselves in a better place to improve their quality of life.”

Alpha House

http://alphahousecalgary.com/Home_Page.html

203 15 Ave SE

“Our mission is to provide a safe and caring environment for individuals whose lives are affected by alcohol and other drug dependencies. We seek to provide hope and service through the promotion of well-being through our programs: Shelter, Detox, Outreach, Housing and Encampment.”

Amnesty International, Calgary

www.aicalgary.ca

403-270-8026

306-223 12 Avenue SW

“Amnesty International is a worldwide movement of ordinary people who work together to achieve extraordinary results. Each day we stand in solidarity with – and help protect – individuals and communities around the world whose human rights are under attack. We appeal for the violations to stop. We mobilize public pressure to prevent human rights abuses from taking place. And we support Amnesty's campaigns through our financial contributions. Amnesty members come from many different cultures and backgrounds. What unites us is our determination to build a world where all people live in dignity, security and freedom.”

Arusha Centre

www.arusha.org

403-270-3200

106-223 12 Avenue SW

“Arusha has established the Resource Centre to provide much needed resources to members, member groups, educators, students, community organizations, the media and the general public on a wide variety of community development and social justice related issues. Our collection includes a unique selection of fiction and non-fiction books, periodicals, and audio-visual material that cater to all age groups and interests. Our education collection features books on international and community development education as well as anti-racism, anti-bias, multicultural and aboriginal education”

Awo Taan Healing Lodge

403-531-1970, ext. 200

“The history of the Awo Taan Healing Lodge Society began with a vision. In 1986, Ruth Scalp Lock and a group of concerned individuals wanted to create a shelter where Aboriginal women and children could seek refuge from family violence and all forms of abuse in a uniquely Aboriginal atmosphere. The shelter’s mission would be to provide a traditional holistic and spiritual approach to help Aboriginal women and their children through the healing process with the support of their community. This approach would include practicing the teachings of the Aboriginal Medicine Wheel, participating in ceremonies such as smudging and healing circles, and receiving Elder counseling and support. The shelter would also be a place where Aboriginal women could reconnect with their Aboriginal culture and continue their healing journey after they leave the shelter”

***Bethany Care Foundation**

<http://www.bethanycarefoundation.com>

403-210-4665

1001-17th St NW

“The legacy of Bethany Care Society is one built on faith, shaped by love and grown from a passion to serve. Five visionary Albertans started the Foundation in 1945, at a time when there was no Social Assistance, publicly funded health care or post-secondary education in the province. Bethany Care Society’s story began a decade earlier in the 1930s when the Danish Evangelical Lutheran Church, West Canada District, first considered the idea of a senior citizens’ home. It was not until 1944, however, that a plan of action came into being when Pastor Theodore M. Hansen, John Larsen, T. Chris Mikkelsen, Chris Morck and Pastor Marius Jorgensen drafted and approved the rules and regulations governing the operations of an organization dedicated to serving the needs of those who could no longer care for themselves. The Society was incorporated on March 3, 1945, and soon after the Riley Estate, located at 1918-8th Avenue N.W., was selected as the first property. The lovely old home, with its 4.75 acres of land, promised almost unlimited expansion. The price was \$10,000. In June 1946, the Bethany home opened its doors with accommodations for 19 ‘guests.’ Fast forward to 2004, five more care centres and annual fundraising goals from \$10,000 to \$3,000,000, and Bethany Care Foundation was established as the distinct legal entity responsible for raising funds in support of Bethany Care Society.”

***Bethany Care Society**

<http://www.bethanycare.com/default.aspx>

403-210-4600

1001 17 St SW

“Established in 1945, Bethany Care Society is a voluntary, not-for-profit organization dedicated to building caring relationships with the residents and clients we serve. We offer continuing care, housing and support services that celebrate the independent spirit of seniors and persons with disabilities throughout central and southern Alberta.”

Brown Bagging for Calgary’s Kids Society

<http://brownbaggingit.org/>

403-264-7979

315-223 12 Avenue SW

“Our History: Brown Bagging for Calgary’s Kids (BB4CK) was established as a lunch program in 1990. Lunches were provided to homeless children and youth in Calgary who did not have access to food and were disinclined to visit centres that focused on adult homelessness. In 2002 Brown Bagging for Calgary’s Kids became a registered charity. In 2005, following findings released by the Feeding Calgary’s Children Initiative – that almost 30,000 children and youth in Calgary go hungry while in school – the mandate changed to include all children and youth, whether on the streets or in school. BB4CK also began working on the second part of our mission: *To act as a catalyst in the development of community based solutions to break down barriers caused by malnutrition.* BB4CK began to seek capacity within communities and supported the creation of community programs. These programs are in churches, schools and homes and engage local volunteers to make lunches and take them to schools within their own community. By the end of the 2009/2010 school year BB4CK was providing lunches to 70+ schools and supported 5 partner agencies. BB4CK has also been the catalyst for over 60 additional community based lunch programs.

Our Purpose: Research undeniably supports a link between nutrition and healthy growth and development in children and youth. Children who eat regular, healthy meals do better in school, are sick less often and form healthier relationships with their peers. At Brown Bagging for Calgary’s Kids, we want to provide youth not just with a meal, but also with essential nutrients to allow them to learn and be active. In doing so, we help to eliminate hunger in Calgary’s schools and provide a chance for at-risk youth to successfully complete their education.”

Calgary Association of Self Help

<http://www.calgaryselfhelp.com/index.php>

info@calgaryselfhelp.com

403-266-8711

1019 7 Avenue S.W.



“Calgary Association of Self Help is a community mental health centre that provides client centered, flexible services promoting the abilities of adults with mental illness.

Our mission is accomplished through our skill development, support counselling and social/leisure programs. We serve over 1,000 people each year who are working toward maintaining and/or improving their mental health and other aspects of their lives.”

***Calgary Catholic Immigration Society**

<http://www.ccis-calgary.ab.ca>

403-262-2006

3rd Floor, 120-17 Avenue, SW

“Calgary Catholic Immigration Society is a non-profit organization, which provides settlement and integration services to all immigrants and refugees in Southern Alberta.”

Calgary Centre for Global Community

<http://www.calgarycgc.org/>

403-932-0882

224 13 Avenue SW

“Facilitating dialogue, learning and action for global community in Calgary and around the world.”

Calgary Communities Against Sexual Abuse

403-237-6905

700, 900 7th Avenue SW

“CCASA is the primary sexual assault and sexual abuse crisis and education service provider for Calgary and surrounding areas. Calgary Communities Against Sexual Abuse was established and incorporated under the Societies Act in 1994 by a group of concerned and dedicated women led by Danielle M. Aubry, current Executive Director. The agency received charitable organization status under Revenue Canada in 1995. CCASA is the primary sexual assault and sexual abuse crisis and education service provider for Calgary and surrounding areas. We believe in providing specialized and individualized services to address the needs of sexual abuse and sexual assault survivors, their significant others, and the broader community. This focus is achieved through providing seven core services: crisis intervention, counselling, education, outreach, police & court support, a volunteer program and leadership in the coordination of services related to sexual abuse and sexual assault.”

The Calgary Compact

<http://www.calgarycompact.ca/>

info@calgarycompact.ca

***The Calgary Counselling Centre**

403-265-4980

Suite 200, 940 6 Avenue S.W.

“Calgary Counseling Centre is a charitable organization committed to providing compassionate, professional, and affordable counseling services to Calgarians. Through counselling and group programs, the centre helps individuals, families couples, children, men and women resolve emotional and social problems. Through its ongoing research and education programs, Calgary Counseling **Centre** strives to meet the changing needs of our community. Starting from a small team of dedicated individuals and a few programs, the Centre has grown to be a recognized leader in the treatment of family violence, children’s programs, eating disorders, research, training and education. Calgary Counseling Centre began its life in 1962 when it was established as the Pastoral Institute by a dedicated, young Minister with a vision, a small but tireless circle of supporters, and one room in the basement of the Calgary Central United Church. The need for such an institution was immediately obvious as people flooded through the doors.”

***Calgary Family Services**

<http://www.calgaryfamily.org/>

403-205-5244

200, 1000 8th Avenue SW

“Founded in 1910 by Rev. D.A. and Ethel McKillop as the Associated Charities, the agency assisted new settlers with food, clothing, shelter, employment and counselling. Calgary Family Services develops and implements programs that are holistic and serve the city of Calgary throughout all life cycles. Services are designed to: enhance individual and family relationships; help children reach their full potential; engage older adults in contributing to their communities and assist vulnerable citizens to maintain their dignity and respect. Individuals, families and communities turn to us for support through childhood, adulthood and elderhood. Calgary Family Services is a non-profit and non-governmental organization celebrating 100 years of serving the Calgary community.”

The Calgary Foundation

<http://www.thecalgaryfoundation.org/>

403-802-7700

700, 999 8th St S.W.

“The Calgary Foundation, established in 1955, facilitates collaborative philanthropy by making powerful connections between donors and community organizations for the long term benefit of Calgary and surrounding area. To

identify needs and address community issues, The Calgary Foundation develops networks that transcend special interests, providing knowledgeable and effective grants in the areas of Arts & Heritage, Human Services, Education, Environment, Health and Neighbourhoods. By applying its resources, expertise, and leadership, The Calgary Foundation acts as a catalyst and convener, creating a meeting place that fosters partnerships to build a strong charitable sector that serves the needs of all its citizens. By working with donors and their advisors, The Calgary Foundation designs giving plans that achieve their desired charitable and financial goals, ensuring donors receive the maximum tax benefits from their gift and endowed funds receive professional investment management that seeks leading risk-adjusted rates of return.”

Calgary Immigrant Educational Society

<http://www.immigrant-education.ca/>

403-235-3666

1723 40 St. SE

“With humble beginnings in 1988, C.I.E.S. has grown from a very small organization with only Mr. Salim M. Sindhu as a volunteer in a 250 sq. ft. office to its present status. C.I.E.S. now has over 70 dedicated staff and 100 volunteers working in a 15,000 sq. ft. office building. Our objective is to help newcomers and economically disadvantaged Calgarians become productive and successful. Our goals are:

- To provide English as a Second Language classes to newcomers
- To assist newcomers and low income Canadians become more self sufficient through employment.
- To provide fair access to newcomers to the existing services and organizations by helping them overcome the various barriers encountered in the settlement process.
- To promote a mutual understanding and respect between the mainstream and ethnic community on cultural issues.”

Calgary Immigrant Women’s Association

<http://www.ciwa-online.com/>

403-263-4414

#200, 138 4th Avenue SE

“Calgary Immigrant Women's Association (CIWA) was established in 1982 as a non-profit organization to address the needs and concerns of immigrant and refugee women, youth, children and families. CIWA has developed a reputation for its innovative and unique approaches to providing essential services to immigrant and refugee women. The demand for our services increases with each passing year as Calgary receives the fourth largest intake of newcomers to Canada. We are the only immigrant serving agency in Calgary offering all-female

programs and services. CIWA's Mission, Vision and Values guide staff and volunteers in our commitment to provide programs and services designed to empower women for the benefit of their entire family and our community.”

Calgary Multicultural Centre

<http://www.calgarymulti.com>

403-237-5850

#909, 825 8th Avenue SW

“The Calgary Multicultural Centre is Calgary's primary authority and resource provider for cultural diversity education and information. As a socially and culturally progressive organization, the Calgary Multicultural Centre focuses on communicating the positive impact cultural diversity has on the entire Calgary community.”

***Calgary Pregnancy Care Centre**

<http://www.pregcare.com/index.php?id=1>

403-269-3110

205, 925 – 7th Ave S.W.

“We are a non-profit agency offering assistance for anyone facing an unplanned pregnancy or experiencing post-abortion stress.” They provide information, support and counseling.

***Catholic Family Service**

403-233-2360

250, 707-10th Avenue SW

“For more than 50 years, Catholic Family Service has been serving Calgarians by helping them succeed in the face of life’s most difficult challenges. We serve people of all ages, faiths and cultures, with a focus on the poor and working poor. Your Catholic Family Service is:

- Louise Dean Centre to support pregnant and parenting teens while living in the community, and help them achieve success for themselves and their children through education, counseling and parenting programs.
- Counseling Services to help families and individuals work through issues that create barriers to living a healthy, happy and fulfilling life.
- Community Services to strengthen the connections for children, youth and families to their local school and community.
- Volunteers that dedicate countless hours to supporting the work we do and help us bring programs to our clients in their own communities.
- Donors whose generous contributions make our programs and services possible.

- Employees of Catholic Family Service who are dedicated to serving clients by holding true to our philosophy of *Humanity Above All Else*.

We believe that every Calgarian has the right to find the support they need. Our clients pay what they can afford because we are here to help those less fortunate - so that together, we can build a stronger community.”

***Calgary Urban Project Society (C.U.P.S.) One World Child Development Centre**

<http://www.cupscalgary.com/>

403-264-2217

622 11 Avenue, SW

“We seek through compassionate healthcare and social and educational services to nurture and promote healing to those that have been rejected or neglected by society. Out of Christian concern for people with many needs in Calgary, our work is founded on the conviction that at the heart of all religious faith is a deep affirmation of the worth and dignity of every human being. We strive to be aware of the suffering and brokenness in ourselves and in our community. We work to provide support and empowerment to individuals and families. We welcome and serve all persons from all backgrounds. Our focus is on human healing. Our resources are offered in this service, and the boundaries of our work know no limits other than those of human need.”

Canadian Blood Services (formerly part of the Red Cross)

Second Floor

737 13 Ave SW

“Canadian Blood Services is a non-profit, charitable organization whose sole mission is to manage the blood and blood products supply for Canadians. To this end, Canadian Blood Services:

- Collects approximately 850,000 units of blood annually and processes it into the components and products that are administered to thousands of patients each year.
- Manages the OneMatch Stem Cell and Marrow Network whose mission is to secure, in an expeditious way, donors for Canadian bone marrow transplant patients and for patients abroad.
- Screens every donor and tests each unit of blood or blood product collected for a variety of transmissible diseases.
- Ensures that Canadian transfusion medicine research and development remains at the cutting edge.

Canadian Blood Services is committed to blood safety. In addition to the effective screening and testing processes, this pursuit of safety is reflected in every branch of its organizational structure and in each management and operational decision that is made.”

Canadian Red Cross

www.redcross.ca

403-541-6100

1305 11 Avenue SW

Champions Career Centre

<http://www.championscareercentre.org/>

403-265-5674

Suite 650 839 5th Avenue SW

“Champions Career Centre was established to connect employers with persons with disabilities. By working collaboratively with government, companies and local and regional disability organizations, Champions aims to ensure an estimated 38,000 working age Albertans with disabilities have full and equal access to career and employment opportunities. Champions assists both clients and employers to overcome workplace challenges ensuring diversity standards are met, satisfactory placements are made and a positive, supportive environment is achieved.”

Child Friendly Calgary

403-266-5448

700-640 8th Ave S.W.

Distress Centre

<http://www.distresscentre.com/>

403-266-1601

Suite 300 1010 8th Avenue SW

“Distress Centre is a non-profit social agency that delivers 24-hour support, counseling and resource referral services to Calgary and the surrounding area. Our agency is built around the belief that anyone can experience crisis. It’s not up to us to define what the crisis is—it’s different for everyone. We don’t judge. We’re here to listen and connect you with the help you need.”

***Elizabeth House Calgary**

http://www.calgarydiocese.ca/elizabeth_house/

403-228-9723

Founded in 1996 as a partnership between the Sisters of Charity of St. Louis and Catholic Charities, R.C. Bishop of the Diocese of Calgary, the inspiration for Elizabeth House dates back to 1803, when Marie Louise Elizabeth Molé, foundress of the Sisters of Charity of St. Louis, opened a home and school for the poor and homeless girls of Vannes, France. Following her calling to have "a special concern for young persons in difficulty," and inspired by the Gospel story

of Elizabeth welcoming a young, pregnant Mary into her home, we at Elizabeth House offer a warm place of welcome.

The Golden Age Club

<http://www.downtowncentre.ab.ca/>

403-262-6342

6108 Avenue SE

(May have started under religious leadership in 1950)

Offers social, recreational, health and outreach programs for Calgary's senior population.

Homefront

<http://www.homefrontcalgary.com/>

403-206-2100 (ext.243)

John J. Bowlen Building

#501-620 7th Avenue SW

(A member of Alberta's Promise)

"HomeFront is an internationally recognized, research validated, leading edge, coordinated community-justice response to domestic violence. Working together with justice, law enforcement and the community, HomeFront shares a common vision and goal to reduce domestic violence in Calgary."

Horizon Housing Society

<http://www.horizonhousing.ab.ca/>

403-297-1746

400 – 1202 Centre St. SE

"Since 1976, Horizon Housing Society has been housing those in need. With the vision that all persons with special needs are living in appropriate homes integrated within our community, and the mission to provide appropriate homes in an integrated environment for people with mental health challenges or other special needs. We are proud to provide residential rental housing that is appropriate, affordable, integrated and supported. The Society is a registered charitable organization that owns and manages 15 (8 group homes and 7 apartment buildings) different residences in Calgary that provide a safe home to over 700 tenants. Horizon Housing Society promotes a mixed-use concept for our apartments, which helps reduce the stigma attached to a particular group. This model promotes community integration and acceptance while enhancing the quality of life for our tenants."

Immigrant Services Calgary

<http://www.immigrantservicescalgary.ca/>

403-265-1120

#1200 910 7th Ave. S.W.

“We’ve been making a difference in lives of newcomers for more than 30 years. From our humble roots to our current extensive offerings of programs and services, we have always strived to help newcomers realize the full potential of their lives in Canada.”

Humanitarian Foundation of Canada

403-263-1470

403-1000 8th Ave S.W.

***Inn from the Cold Emergency Family Shelter**

<http://www.innfromthecold.org/>

403-263-8384

Suite 106 110 11 Avenue SE

“Inn from the Cold began out of a community concern for the growing number of homeless people during the bitterly cold winter of 1996-97. Volunteers from several Calgary churches met to decide how they could help. On May 2, 1997, St. Stephen’s opened its doors to provide shelter and hope to Calgary’s homeless families and others in need. Since then, an ever-growing number of inter-denominational churches, synagogues, community associations and organizations have come together to provide temporary emergency shelter and resources for Calgary’s homeless. In October 2008, the Inn began a new chapter with the opening of Calgary’s first Emergency Family Shelter.”

Kahanoff Foundation

<http://www.kahanoff.com/about/intro.php>

403-237-7896

105, 100 6 St. SW

“The Kahanoff Foundation, a private charitable foundation, was established in 1979 by Sydney Kahanoff, a Calgary oil and gas executive and philanthropist. The Foundation was established with a mandate to provide funding for creative and innovative charitable organizations and programs in Israel and Canada with a focus in Calgary. The Kahanoff Foundation selects areas for strategic focus and community investment that reflect opportunities and challenges in these diverse communities.”

Kerby Centre

www.kerbycentre.com

403-265-0661

1133 7th Ave S.W.,

Kids Up Front Calgary

<http://www.kidsupfrontcalgary.com/>

403-444-4318 (Exec. Dir.)

603 3 Avenue SW

“Kids Up Front provides children and teens with experiences that foster possibilities, passions and dreams ... one ticket a time.”

***The Mustard Seed Calgary**

<http://www.theseed.ca/>

403-269-1319

102-11 Ave. SE

“The Mustard Seed in Calgary is dedicated to helping change lives for the better. Together with our passionate volunteers and supporters, we offer programs and services that help the homeless rebuild their lives. We help the homeless reclaim hope and dignity though:

- Emergency shelter, nutritious meals, clothing and personal hygiene items
- Supported short-term and long-term housing
- Education and employment training
- Health and wellness services
- Arts and recreation programs
- Chaplaincy services
- Personalized mentoring
- Housing Plus care following move out

Rainbow Society of Alberta

403-252-3891

PO Box 1153 Stn M

(A member of Alberta’s Promise)

“The Rainbow Society of Alberta is a non-profit, registered charity dedicated to fulfilling wishes of Alberta children with chronic or life threatening illnesses.”

***Roman Catholic Diocese of Calgary**

<http://www.calgarydiocese.ca/>

403-218-5500

120 17 Avenue SW

Various charitable services listed on their website.

Romanian Canadian Cultural Association of Calgary

secretar@romanianscalagary.ca

www.romanianscalagary.ca

#203 223 12 Avenue SW



“Canada's greatest strength is its strong and well-built multicultural mosaic, founded by the Late Prime Minister Pierre Elliot Trudeau. Announcement of "Just Association" (1968) led to the spirit of unity in diversity and has, thereafter, continued to grow. RCCAC is a non-profit association that provides a community voice for the Romanian-ethnic Albertans, who bring their contribution to the development of culture, arts, and Romanian heritage in Alberta, as fundamental to Alberta's quality of life. RCCAC collaborates with individuals and parties interested in achieving excellence in priorities such as people, prosperity and heritage preservation, and embraces the ideals of equality, equity, freedom, respect for individuals and groups, as a principle fundamental to the success and growth of our Province and Country.”

***The Salvation Army:**

East Village Mission Centre of Hope
403-410-1111
420 9th Ave S.E.
Addictions Recovery Program
Centre of Hope
420-9 Avenue SE
Phone: 403-410-1150 or 410-1145

***Sonshine Community Services**

<http://www.sonshineservices.ca/index.html>

403-243-2002

(Started by the River Park Church)

“Sonshine Community Services has been bringing healing and hope to families in need since 1978 when individuals from Calgary's River Park Church set out to serve homeless families in their community. Over the years, Sonshine's services evolved into a full range of residential and community outreach programs specializing in developing and strengthening healthy families. Our Mission is to effectively deliver services from a Christian perspective that support the development of healthy individuals and families, assist in the building of respectful relationships, and respond to the needs of those experiencing family violence and abuse. Our vision is that all individuals and families within our community have the opportunity to live healthy lives free from domestic violence and other debilitating life stressors.”

United Way of Calgary & Area

<http://www.calgaryunitedway.org/>

403-231-6265

600-1202 Centre St. S.E.



United Way is in the community impact business. What we mean by community impact is: changing social conditions and creating opportunities for a better life for individuals, families and communities. Our goal is for our communities to be measurably better off as a result of the work of United Way and others. Community impact isn't new to United Way. What is new is our focus. Today's United Way places more and more emphasis on addressing the underlying causes of social problems. We work to effect long-term changes that can be sustained over time, and that make a measurable difference in the community, a difference we can demonstrate. Because it takes a whole community working together to change social conditions, United Way works to build partnerships that mobilize communities, agencies, funders and other sectors to achieve shared goals. We have built our Community Impact strategy around the three pillars of Building Strong Neighbourhoods, Growing up Great, Moving out of Poverty, and through several large-scale Special Initiatives and Area Community Partnerships."

***YMCA Calgary**

<http://www.ymcacalgary.org/>

403-237-9622

101 3 St SW

"YMCA Calgary is a charitable organization driven by its mission to facilitate and promote the spiritual, mental, physical and social development of individuals and to foster a sense of responsibility within the community."

APPENDIX 5: SUMMARY OF FAITH-INSTITUTION SERVICES & PROGRAMS

Church	Denomination	History	Sanctuary Space				Recovery/ Health	Homeless/ Needy	Abuse
			Capacity	Services & Attendance	Parking	Space Rental			
Avatam-saka Monastery	Dharma Realm Buddhist Association	1996	21,000sq. ft of floor space	Buddhist services on Sunday		Addition will add dining hall, living quarters, meditation spaces, and Great Buddha Hall accom 600 devotees		Communi-ty Meals	
Calgary Chinese Pentecostal Church	Pentecostal Assemblies of Canada	1960	350 in main sanctuary	Services in Cantonese (110), Mandarin (40), English (80)	12				
Calgary Full Gospel Church	Apostolic Church of Pentecost	1935	400 and another 100 on the balcony	Sunday worship approximately 550 for all Sunday services	56 stalls - rents space to Mount Royal Village		Monthly donations to Calgary Pregnancy Care	Monthly donations to Mustard Seed Monthly donations to NeighbourLink	
Calvin Hungarian Presbyterian Church	Presbyterian Church in Canada	1967	150	Sunday service - approximately 50					

Programs/Ministries							Partnerships	Demographics	Proximity to Church
Immigration	Faith-based	Community/ Arts	Reintegration	Seniors	Youth	Post-life Services			
Adding Canada's First Buddhist School	Home to small community of nuns	Meditation courses				Memorial hall to deceased as part of addition	Canadian Dharma Realm Buddhist Association monastery in Vancouver.		
Mandarin Language Classes		Tai Chi Classes							
ESL classes		Choir practice					Calgary Chinese Evangelical Ministerial Association	Cantonese	
Assists with Chinese immigrants (meals, classes, clothes etc)								Mandarin	
Filipino social events	Two prayer meeting during the week			Programs for seniors	Programs for youths and children			Primarily Caucasian with some new immigrants	
	Filipino Bible Study								
Hungarian Language School	Bible studies	Theatre presentations						Hungarian, mostly older with some young families	

Church	Denomination	History	Sanctuary Space				Recovery/ Health	Homeless/ Needy	Abuse
			Capacity	Services & Attendance	Parking	Space Rental			
Cathedral Church of the Redeemer	Anglican Church of Canada	1904	650	“Two worship services Sunday Chinese Anglican Fellowship Church Holdy Eucharist service (160 on Sundays)”		Gymnasium for WH Cushing Workplace School		Distribution site for pre-ordered food hampers Inn From the Cold	
Central United Church	United Church of Canada	1904	850	“200-250 (Sunday Morning) 250-300 (Sunday evening for recovery program)”			Abortion Recovery Al-Anon Meetings Alcoholics Anonymous Celebrate Life Recovery Service Cocaine Anonymous Codepen-dents Anonymous Depression Anonymous Depression Anonymous Narcotic Anonymous Recovery Counseling Relapse Prevention Group	Inn From the Cold CUPS	

Programs/Ministries							Partnerships	Demographics	Proximity to Church
Immigration	Faith-based	Community/ Arts	Reintegration	Seniors	Youth	Post-life Services			
		Lunchtime concerts for downtown residents (Pro Arts Society)		Low income houses for seniors (Trinity Place Foundation of Alberta-total 833 units)			Calgary Food-bank	Dwindling, aging population, mostly Caucasian	
		Partnerships to make use of historic organ in church					Inn from the Cold		
		Calgary Organ Festival and Symposium					Pro-Arts Society		
		Calgary Organ Festival and Symposium					St Francis Roman Catholic Church		
							Mount Royal Conservatory		
ESL classes for new immigrants	Muslim Friday Prayers		Woods Homes Exit Community Outreach Program				CUPS	Majority (older demographic)	Most drive in from suburbs
							Inn From the Cold	Diverse mix of older, new and old immigrants	
							Woods Homes Exit Community Youth Outreach Program		

Church	Denomination	History	Sanctuary Space				Recovery/ Health	Homeless/ Needy	Abuse
			Capacity	Services & Attendance	Parking	Space Rental			
Chinese United Church	United Church of Canada	1954	175-200	Sunday worship - 150		“New space being developed as multi-purpose space 15 floors of low cost seniors housing”			
Church of Immanuel	Fellowship of Christian Assemblies	1946	350	“5 congregations at church 250 for main congregation”		Space for AGM rentals		Food and clothing bank Day old bread from Cobbs given to homeless Inn From the Cold	
First Baptist Church	Baptist Union of Western Canada	1912	900	350 (one English, one Spanish, one Ethiopian) 450 to bible study classe	120		Alcoholics Anonymous Support group for Stroke survivors	Inn From the Cold Mustard Seed	

Programs/Ministries							Partnerships	Demographics	Proximity to Church	
Immigration	Faith-based	Community/ Arts	Reintegration	Seniors	Youth	Post-life Services				
Initiatives and programs to help new immigrant Chinese								Chinese		
ESL classes				Volunteers help seniors in Alex Walker Tower (groceries, take to appts etc)	KD Afternoons - Kraft Dinner fro high schoolers		Mustard Seed	"Chinese / Mandarin"		
							Philadelphia Assemblies of God			
							Cobbs Bread			Filipino
							Inn From the Cold			Ethiopian / Eritrean
							Calgary Catholic Immigrant Society			
ESL studies	Bible Studies Foundation classes		Life Recovery Church (correction system)	Open Door Society			Calgary International Learning (for ESL classes)		25% live in Beltline, rest commute in	
							Alcoholics Anonymous			
							Stroke Support Group			
							Open Door Society			
							Bible Studies Foundation			
Calgary's Family and Community Support Services										

Church	Denomination	History	Sanctuary Space				Recovery/ Health	Homeless/ Needy	Abuse
			Capacity	Services & Attendance	Parking	Space Rental			
Grace Presbyter- ian Church	Presbyterian Church	1905	900	Sunday wor- ship - 300	Few	Condo meetings	Servants Anonymous	Maintains house to get young prostitutes off the street	
								Inn from the Cold	
								Food preparation for Mus- tard Seed once per month	
								CUPS	
Jesus Loves You Society for Families	Non-denomina- tional Christian	1954	Sanctuary seats 300 (also used as a gym)	Sunday wor- ship - 100 people	4			Lunches and dinners during the week for working poor	Tem- porary shelter for do- mestic abuse
								Support for working mothers with small children	
Knox United Church	United Church of Calgary	1912	810	“Sunday Communion on Wednes- day @ noon over 1000 people use the facility weekly”	none but available nearby	Rented to com- munity groups, businesses for meetings, sports activities, etc.		Inn From the Cold	

Programs/Ministries							Partnerships	Demographics	Proximity to Church
Immigration	Faith-based	Community/Arts	Reintegration	Seniors	Youth	Post-life Services			
ESL Classes	Bible studies	Scottish Country Dance Classes		Senior group meetings	Provides programming for kids at Connaught School		Lost Boys and Girls of Sudan		
		Music groups					Connaught School		
		Tai Chi classes					Inn From the Cold		
		Hosts Calgary Philharmonic's Annual Christmas Concerta					Mustard Seed		
							CUPS		
							Neighbourlink		
					Youth activities for street youth on Friday nights		Hostsite for University of Calgary Nursing practice		
							Youth With A Mission		
							Opportunity Works		
							Discovery House		
							CUPS		
							Mustard Seed		
ESL Classes	Calgary Immigrant Women's Society	Concert space and full choir, hosts music concerts					Wordfest	Mixed and welcomes gay, lesbian and transgender populations	Primarily outside of downtown for weekend services, weekday services and programs utilized by down-town
college language courses through Chinook college		Yoga/pilates, recreation classes for businesses downtown					Inn From the Cold		
							Chinook College		

Church	Denomination	History	Sanctuary Space				Recovery/ Health	Homeless/ Needy	Abuse
			Capacity	Services & Attendance	Parking	Space Rental			
Lifespring Community Church	North American Baptist	1 year	Sunday worship - 250-300			Currently renting space in the Golden Age Club		Mustard Seed Jesus Loves You Society	
Metro-Mercy	Christian and Missionary Alliance	Church Plant our of Rock-pointe Alliance Church	Rents space form Amsterdam Rhino Restaurant and Central United Church for Sunday evening meetings - 30-40		street parking	no building		Mustard Seed	
Mountain-view Grace Church	Alberta Conference of Mennonite Brethren Churches	ca 1960s	300 people on 3rd and 4th floors of 4 storey building	Sunday services in English (25-30), Chinese (50) and Mandarin (20)				Volunteer with Inn From the Cold	
Muslim Prayer Spaces - Downtown	Muslim Association of Calgary		100	“Muslim Prayers on Fridays (75-100) Daily Prayers Sermon”					
Philadelphia Assembly of God	Philadelphia Assembly of God	1946	350	Sunday worship - 150-200	40				
Quaker (Religious Society of Friends)			Rents space in Old Y Common Room (75)	Sunday worship (25)		Used by a wide variety of community groups in Calgary			

Programs/Ministries							Partnerships	Demographics	Proximity to Church
Immigration	Faith-based	Community/Arts	Reintegration	Seniors	Youth	Post-life Services			
							Mustard Seed Jesus Loves You Society	Originally met in the northeast but moved to East Village. New people from the core have started to come to the church	
Volunteer to teach ESL	Spiritual conversations at the bar of the restaurant							Mostly younger people 18-30	
English Language training					Youth programs		Calgary Chinese Evangelical Ministerial group	Mandarin and Cantonese Chinese in Chinatown	
Services to new immigrants									
							Men who work downtown		
	Prayer meeting on Wednesday				Sunday School and activities on Sunday (35 total)		Other Ethiopian and Eritrean congregations in Calgary	Ethiopian and Eritrean people	
					Sunday School (2 x's per month)		KAIROS Faith in the Common Good Project	Mostly older demographic	

Church	Denomination	History	Sanctuary Space				Recovery/ Health	Homeless/ Needy	Abuse
			Capacity	Services & At- tendance	Parking	Space Rental			
Sacred Heart Church	Roman Catholic	1930 with major renovation underway	600	“1900 (weekend masses) 100 (weekday masses)”	100 (shared with Sacred Heart School)			Inn From the Cold	
								St. Vincent de Paul	
								Built Bankview House with Scarboro United Church	
Sainte Famille Roman Catholic Church	Roman Catholic Diocese of Calgary	1964	“300 in sanctuary 250 in meeting hall”	“Saturday mass for French speaking people Sunday morning Sunday afternoons, Filipino Catholic Church, El Shaddai, rents church for worship services (100-150 people) “					
Salvation Army Centre of Hope	The Salvation Army	2001	100	15-20	Limited			Addiction recovery facility - 44 beds, accommodation for 400	Hostel services Community and Family Services
								Spiritual Care office for counseling	
								Support for residents of Centre and Booth Centre	
								Withdrawal Management	
								Emergency Response	

Programs/Ministries							Partnerships	Demographics	Proximity to Church
Immigration	Faith-based	Community/ Arts	Reintegration	Seniors	Youth	Post-life Services			
						Columbarium	Inn From the Cold	Diverse mix of older, new and old immigrants	Older demographic drive in from the suburbs
							KAIROS (to develop Acadia Place - affordable housing)		
	Prayer and meditation (50-60 per week)	Franco-phone Friendship Club						60-70% French, mostly older generation, 25-30% younger families	
							East Village Block Planning Party Committee		
							Calgary Homeless Awareness for Homelessness Awareness Week		
							Boot Drive with Marks Work Warehouse		
							City of Calgary for Housing First - to end homelessness in 10 years		

Church	Denomination	History	Sanctuary Space				Recovery/ Health	Homeless/ Needy	Abuse
			Capacity	Services & Attendance	Parking	Space Rental			
St Stephens Anglican Church	Anglican Church of Canada	1952	600	Sunday worship (150)	12	Rents space to Ethiopian Orthodox Church	Alcoholics Anonymous Narcotics anonymous	Inn From the Cold Heartland Agency - provides care to children at risk	
						Manse rented to Spiritual Directions (counseling, meditation)			
						Rents to local condo associations			
St. Elizabeth of Calgary (Magyar)	Roman Catholic Diocese of Calgary	1950	500 (underutilized)	Sunday Mass in Hungarian) - 300					
St. Francis of Assisi Church	Roman Catholic Diocese of Calgary	1957	250	“Saturday afternoon mass Sunday worship Daily mass during the week”				Services for homeless - primary focus of church St Vincent De Paul organization	
Trinity Lutheran Church	Evangelical Lutheran Church in Canada	1910, completed in 1924	142	“Ethiopian Orthodox congregation on Sunday morning - 200 Sunday morning worship fro Trinity Lutheran - 35 Sunday afternoon worship from evangelical Eritrean congregation - 25”	Street parking	Community meetings for Eau Claire AGM	Alcoholics Anonymous		

Programs/Ministries							Partnerships	Demographics	Proximity to Church
Immigration	Faith-based	Community/ Arts	Reintegration	Seniors	Youth	Post-life Services			
Armenian language and cultural training	Prayers during the week	Concerts	All Roads Lead Home -for those just placed in affordable housing		Girl Guides		Annual volunteer at Feed the Hungry dinner at St. Mary's Catholic Church	"mostly Caucasian local community is single, university students, new immigrants from Asia, Africa, and the Caribbean"	"85% commuters 15% local community"
		Live theatre							
	Spiritual counseling	Midtown Mosaic Fine Art Show and Sale for downtown visual artists							
	Meditation								
Hungarian School				Seniors group	Girl guides and Boy Scouts			Hungarian - average age 60	Many commute from outside of down-town
							St. Vincent De Paul	"40% Filipino 30% new immigrants 30% older seniors"	Many seniors commute in from the suburbs
		Space rented out for yoga and prenatal classes for surrounding offices					Trinity Lutheran - wealthy retired people who live nearby or commute in		

APPENDIX 6: CENTRE CITY PLAN SUGGESTED AMENDMENTS

October 11, 2011

Ray Pennings
Cardus
McKenzie Towne RPO
Calgary AB T2Z 3W3
Canada

TO: Mayor Naheed Nenshi
CC: Calgary City Council PO Box 2100 STN M
Calgary AB T2P 2M5
Canada

RE: Proposed amendments to *Calgary Centre City Plan*

Dear Mayor Nenshi,

The following are a number of suggestions for amendments to the Calgary Centre City Plan, drawing on the conclusions of the *Calgary City Soul* report (Cardus with the Arlington Group, October 2011).

Section 1.0

This section could be enhanced with some form of recognition of the role of churches—both historical and contemporary—and their communities in the development of the Calgary city centre.

Section 2.0

A number of updates could be considered.

Section 2.1 (6)—Create and Maintain a Caring and Safe City Centre Environment—would be enhanced by including “worship” as an activity in the Centre City, and making reference to community institutions, including places of worship, as a source of diversity and caring social connections.

Also, a new subsection (9) could be considered to add a statement that encourages communities of worship and spiritual vibrancy.

Section 3.0

The Centre City Vision Congress described in Section 3.1 is impressively diverse, and appears to be as broad as possible, yet it could benefit from the addition of religious leaders/institutions to its composition.

Section 4.0

This section of the *Centre City Plan* encourages the formation and maintenance of complete and integrated neighbourhoods. However, there is no reference to the presence of faith communities which continue to be an essential part of life for many people in Canada. Consideration should be given (Section 4.1) to the role that churches, synagogues, mosques and other religious institutions might have within the Downtown, including the role of churches still using heritage buildings.

Under Section 4.2, Policy 1 might be improved by adding places of worship to the list of neighbourhood amenities that should be encouraged within each neighbourhood.

Section 6.0

Consistent with Section 6.5, a review of parking requirements for worship facilities is suggested to ensure that the ability of these uses to share parking and/or make use of public short-stay parking is recognized.

Section 7.0

The discussion of the Public Realm in Section 7.7 is of interest. Places of worship, depending on views and practices of their adherents, may be considered as belonging to the “semi-private domain” or even the “public domain”. Ecclesiastical architecture has made numerous significant contributions to the public realm across time, space, cultures, and religions, and might continue to do so if suitably encouraged.

Section 8.0

The root word of “vitality” is “*vitae*”—*life*. This section focuses on economic activity, the arts, and recreation. It could be enhanced by a discussion of community connections and a sense of belonging that can be enhanced through the continued presence of faith-based institutions.

The addition (or appropriate insertion) of a subsection dealing with the role of faith-based institutions would be appropriate here:

Section 8.12 Faith-Based Institutions
Places of worship, along with associated schools and social agencies, are an integral part of the built and social environments. Historic church buildings are noted for their architecture and place in a community’s heritage. Churches and other faith bodies, as human institutions, are noted for their contributions to the social fabric by providing supports and a sense of belonging for many people.

Policies

1. *Acknowledge and encourage the preservation of historic places of worship for their heritage value, and as examples of notable local architecture that help to define urban spaces.*
2. *Recognize the role of churches as a source of stability in the social fabric, and in supporting community members in need.*
3. *Identify faith-based institutions, and encourage their participation in community initiatives intended to implement this plan.*

Section 9.0

Consistent with the policies of Section 9.0, partnerships can be formed with vibrant religious institutions (and others) to create communities that can provide a full range of community-based supports, including helping the homeless, supporting initiatives to create suitable affordable housing, and fostering community inclusion. Non-profit sector organizations motivated by faith considerations can actively complement the work of other publicly-funded social service agencies.

Thank you for your consideration.



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