STRENGTHENING VITAL SIGNS THROUGH URBAN RELIGIOUS COMMUNITIES

Calgary City Soul

Milton Friesen

Cheryl Clieff

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Calgary City Soul

A SOCIAL CITIES RESEARCH REPORT

Milton Friesen and Cheryl Clieff

"Religious organizations are well-established institutions with stable revenues. The key strengths of religious organizations appear to be their local community focus, and the strength that they draw from their dedicated donors, volunteers, and staff."

—Imagine Canada "Understanding the Capacity of Religious Organizations," 2006

PROJECT LEAD AND REPORT EDITOR

Milton Friesen, M.A., Ph.D (in process - University of Waterloo, School of Planning)

Milton Friesen is a Senior Fellow and Program Director of Social Cities at Cardus, a North American think tank. He has served as an elected municipal official and his current Ph.D. work at the University of Waterloo School of Planning involves a new proposal for measuring social impact. His work on network science applications for planning includes participation in the Waterloo Institute on Complexity and Innovation.

Contact:

Milton Friesen
mfriesen@cardus.ca
www.cardus.ca
905.528.8866 x24

REPORT RESEARCH AND WRITING

Cheryl Clieff, MPlan, B.A. (Hons)

Cheryl is a professional planner and a graduate of the University of Calgary's Master in Planning Program who has worked on and written about a variety of urban issues. Cheryl has received numerous awards for community volunteer work and research on urban planning themes such as sustainable design and affordable housing. Previous to her graduate studies, she worked for Evergreen, a Canadian non-profit with the mandate to bring nature to cities. She also obtained a B.A. from Trent University in Environmental Studies and French.

ACKNOWLEDGEMENTS

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INTRODUCTION

THE SUMMER OF 2013 put Calgary, Alberta in the international spotlight as intense storms and their resulting floodwaters brimmed over the banks of the Bow and Elbow rivers. The water flowed into office buildings, neighbourhood basements and along downtown avenues. This physically destructive force was not enough to break the fierce spirit of Calgarians. The flood demonstrated Calgary is a city with strong civic leadership, compassionate volunteers and effective emergency planning. The flood had a large impact on the quality of life in the City and this was demonstrated in the most recent *Vital Signs* 2013 report adeptly named: *Recover. Persist. Thrive.*

The 2011 and 2013 *Vital Signs* report tells a story of city with high community satisfaction, and fostering inclusiveness through city programs, but demonstrates a declining sense of belonging attributed to quality of life, such as a shrinking median income, increasing unemployment for recent immigrants and food insecurity. There is a strong culture of volunteerism and community association support, yet Calgary requires more time and attention dedicated to marginalized groups. Urban religious[1] communities are uniquely positioned to address these goals and concerns through outreach programs and services. This cannot occur without collaboration and leadership from faith based communities and collaboration with the City of Calgary planning departments.

In 2009, Cardus, a think tank dedicated to the renewal of social architecture, embarked on a three-phase project to determine the role of religious communities in Calgary and their contributions to urban issues and social service delivery. The initial focus was Calgary's *Centre City Plan*, where faith based organizations were not identified as contributors to the community building plan. A series of engagement sessions enabled faith institutions to fully contribute to the civic well-being of Calgary's downtown core. This led to a process under the auspices of City staff who in turn developed recommended amendments, which were approved by City Council on May 6, 2013 (Menzies, 2013).

Faith based organizations have a long history of active membership in the community. They provide front line services to support the cohesion of community life, including the provision of gathering places, outreach programs and spiritual support. They are also the stewards of historically significant buildings, providing public spaces and cultural venues. All of these things contribute to the social and urban fabric of Calgary. If these aspects of downtown life were overlooked in the City Centre Plan, how are faith based organizations represented in other city-wide planning policies?

To answer this question, the Calgary Foundation, through its *Vital Signs* work and with the support of Cardus, embarked on a third phase of the project called *Strengthening Vital Signs through Urban Religious Communities* to determine the role these communities play outside the area impacted by the *Centre City Plan*. This report provides a summary of what was learned

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1. In this report, urban religious communities are also commonly referred to as faith based organizations, faith institutions, religious groups, signaling a collective of groups, congregations and organizations that are religiously oriented.

through a wide range of interactions including three roundtable sessions held on June 18, September 10 and October 1, 2013. Each roundtable session was formed to build upon the previous session and was followed up with an accompanying online survey questionnaire made available to those who could not attend in-person sessions. The roundtable sessions addressed practical planning issues such as: parking and zoning, developing and retrofitting suburbia, social service and volunteerism, art, heritage and architecture, health, community safety and emergency planning. *Vital Signs* roundtable session and online participants also discussed a variety of strategies for ongoing interactions with City of Calgary planning departments and possible directions strategies for increased collaboration on planning engagement.

The key to the inclusion of faith based organizations in improving the quality of life of Calgarians and tackling complex planning issues is to improve structural engagement. The roundtable sessions and online survey responses emphasized a lack of knowledge from both faith based organizations and City planning departments. The contributions of faith based organizations are largely undocumented and therefore misunderstood and the planning process is unclear and complicated for faith based organizations to understand. This will necessitate important bridging work from both sides, which will require significant time, resources and investment of will. There was strong support for faith based organizations to accept a leadership role in the efforts to increase awareness and improve interactions between faith based organizations and city planning departments. A number of strategies were identified in the form of educational, organizational and community engagement approaches in order to begin to bridge city and soul.

PART 1: CALGARY'S INSTITUTIONAL FAITH BASED LANDSCAPE

THE ROLE OF FAITH BASED INSTITUTIONS in urban planning is a relatively under-studied phenomenon, yet it has garnered interest in the public sphere through media and research disciplines. For example the 'halo effect' is a term coined by researchers at the University of Pennsylvania measuring the economic impact that local congregations have on communities (Dueck, 2013). Being a new area of research, there is still a lack of understanding about the role faith organizations should play with respect to the urban centres in which they are engrained (Sheridan, 2006). There are two possible ways to look at this relationship: (1) Examine the representation of religious institutes, charities and associations in a given area and (2) Measure the halo effect by determining the various factors and contributions of the faith community to the public good.

There is no doubt that faith institutions are a very visible part of the built environment in cities, which is also the case in Calgary. City Soul Phase Two found that faith organizations play a strong and vital role within Calgary's social architecture, not only for persons of faith but for all citizens and particularly within the boundaries of Centre City (the Arlington Group, 2001). This section of the report outlines the institutional landscape of the faith based community across Calgary and how this differs across various scales in Canada, Alberta and Centre City.

Three main identifiers were used to describe the faith based landscape in Calgary. They were:

(1) Statistics Canada and National Household Survey religious affiliation statistics;

(2) Charitable lists of faith institutions across Calgary from the Canada Revenue Agency (CRA), Propellus (formerly Volunteer Calgary) and internet searches, and;

(3) Google searches to determine general geographic distribution of faith groups.[2]

The culmination of this information is provided in the paragraphs below. It gives a basic level of analysis showing the representation and influence of faith organizations in Calgary as described in (1) in the first paragraph above. Given the time and scope of this project and lack of data availability, this report was not able to report on aspects of the halo effect, stated as (2) in the first paragraph above. This presents an opportunity for further research.

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2. OpenData Calgary does not yet include such a list nor is it available on City of Calgary website.

FAITH IN CANADA[3]

CHRISTIAN RELIGIONS ACCOUNTED for the highest share of religious affiliation in Canada, with 22.1 million people, 60% of the population reporting affiliations with a Christian religion. Of this, Roman Catholic (38.7%) and United Churches (6.1%) were the largest religious Christian groups. Calgary City Soul Phase Two reported a steady decline of many religious, mostly Christian denominations across Canada (the Arlington Group, 2001). Calgary has experienced a similar decline between 2001 and 2011, discussed later in the report.

A large portion of the population describes themselves as non-religious. This is an increase of 7.4% from 2001 to 23.9% of the population in 2011. Though not explored in this report, engaging with Calgarians who self-identify as non-religious is an important area for municipal participation research.

Non-Christian affiliations are relatively low across Canada, where in 2011, Muslims represented 3.2% of the population, Hindus represented 1.5%, Sikhs 1.4%, Buddhists 1.1% and Jewish 1.0%. Overall, this representation constitutes 7.2% of Canada's population, an increase of 4.9% from statistics recorded in the 2001 Census.

Immigration is thought to play a role in the growth of various religions in Canada. Among the immigrants who arrived earlier than 1971, 78.4% were associated with the Christian faith. Christians still made up 41.7% of immigrants from 2001 to 2005 and 47.5% between 2005 and 2011. The religious landscape in Canada is becoming more diverse, especially over the last 10 years due. The primary contributor to this is global immigration. Muslim, Sikh, Hindu and Buddhist religions were represented by only 2.9% of total religious affiliations, but were attributed to 33% of immigrants who came to Canada between 2001 and 2011. There are also immigrants settling in Canada with no religious affiliation. Between 2001 and 2005, 22% reported no religious affiliation.

Traditional Aboriginal spirituality represented 4.5% of the population, many of which live in the Western provinces, where Alberta has a 23.3% share of this population, Ontario 24.5%, Saskatchewan 18.9% and British Columbia 15.9%. Canada and Alberta report higher affiliations with Aboriginal spirituality than Calgary.

FAITH IN ALBERTA[4]

FOLLOWING SIMILAR TRENDS to Canada, two thirds of the Albertan population in 2011 reported they were affiliated with a Christian religion. Of this, the majority were Catholic (40%) and Other Christian religions (25%).

Also similar to Canadian statistics, there were a growing number of people reporting religious affiliations other than Christian, and these were on the rise from 2001 to 2011. The Muslim population has almost doubled in size, increasing from 49,040 people (1.6%) in 2001 to 113,445 people (3.2%) in 2011. The Sikh population grew as well, from 23,470 people (0.8%) to 52,335 people (1.5%). Buddhist and Hindu populations only grew slightly. Buddhist population rose from 1.1% to 1.2% and Hindu populations from 0.5% to 1.0%. The only population that declined was Jewish, which fell from 0.38% to 0.31%. In 2001, 257,000 people, representing roughly 7% of the population of Alberta reported their affiliation with a non-Christian religion, which was only reported as 5% in 2001 (Table 1).

Table 1: Religious Affiliations in Alberta, 2001 and 2011

	Alberta (2001)	Alberta (2011)
Christian	2,099,435	2,152,200
Muslim	49,040	113,445
Jewish	11,085	10,900
Buddhist	33,410	44,410
Hindu	15,965	36,845
Sikh	23,470	52,335
Other religions	10,560	16605
No religious affiliation	694,840	1,126,130

(Source: Statistics Canada, 2001 and 2013)

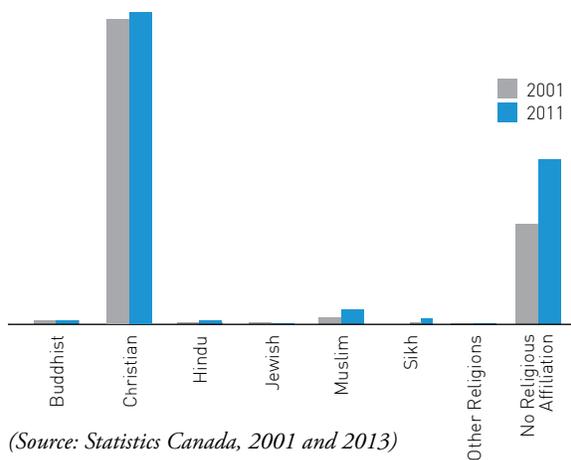3. Statistical sources in this section where they are not specifically cited are from the Minister of Industry, 2013

4. Statistical sources in this section where they are not specifically cited are from Statistics Canada, 2001 and 2013.

17,835

FAITH IN CALGARY[5]

Faith in Calgary follows a similar pattern to Canada and Alberta. For example, in 2011 68% of Calgarians reported an affiliation with a religious denomination. This rose slightly from 66% in 2001. Another similarity was the predominance of people with non-religious affiliations. From 2001 to 2011, the percentage of people with no religious affiliation rose by 7.82%. This was also the second highest category after Christian populations and was represented by 32.39% of Calgarians (Figure 1).

Figure 1: Snapshot of Religion in Calgary
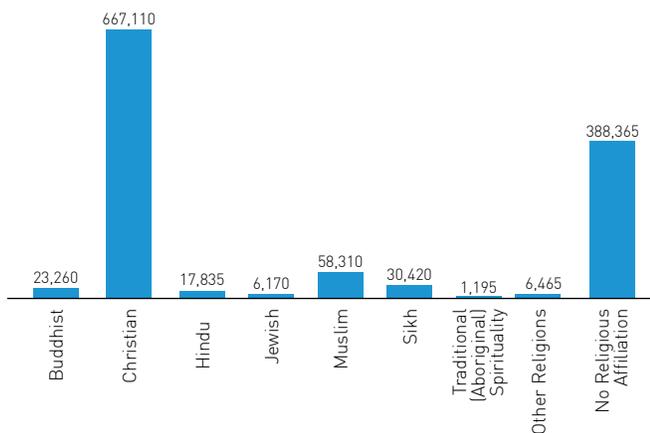
(Source: The Calgary Foundation, 2013)

Christian Religions

Christian religions represent the largest share of the population, as there are a variety of Christian denominations including Anglican, Baptist, Catholic, Christian Orthodox, Lutheran, Pentecostal, Presbyterian, United, and Other Christian. These religions were represented by 667,110 people (55.6%) which is over half of Calgary's population, and slightly below provincial and Canada-wide totals of 60% representation. While overall numbers have increased in Christian affiliation in Calgary, representation declined by 3.3% from 2001 to 2011. The largest categories of Christian religions were Catholic (24.2%) and Other Christian (13.1%).

Many Christian religions faced declines of religious affiliations between 2001 and 2011 as noted in the previous City Soul report (the Arlington Group, 2001). Declining memberships are not consistent in their proportions across all religions. The biggest decreases were in the United and Anglican affiliations. The

United Church reported a decrease by half of its representation from 12.4% in 2001 to 6.4% in 2011. Numbers of Anglican affiliations also decreased by almost half, from 6.5% in 2001 to 4.0% in 2001, an overall drop of 2.5%. Catholic and Lutheran affiliations also dropped in percentages, but not as dramatically as United and Anglican. Catholic affiliation declined by 2.1% and Lutheran affiliations fell by 1.3%. Baptist and Presbyterian affiliations reported slighter decreases: Baptist affiliations dropped by 0.8% and Presbyterian affiliations by 0.06%.

Other Christian, Pentecostal and Christian Orthodox affiliations increased in their overall percentages. Pentecostal and Christian Orthodox rose slightly between 2001 and 2011, by 0.3% and 0.5% respectively. Other Christian religious rose in affiliation by 8.8%, which could indicate a shift to other Christian religions not mentioned above.

In 2011, Christian representation followed a similar pattern across Calgary and Alberta, with two small exceptions. Christian affiliations in Alberta were slightly higher, by 4.69%. This is due to the fact that Christian Orthodox has a higher representation across Alberta than in Calgary.

No Religious Affiliation

In 2011, people with no religious affiliation were ranked second highest after Christian populations, 32.4% of the population. From 2001 to 2011, people that stated they had no religious affiliation rose by 7.8%.

Non-Christian Religions

Non-Christian religions are represented smaller numbers compared to the rest of Calgary's population, a range of 0.5% to 5%. These numbers are consistent with Canadian and Albertan statistics, and similarly, non-Christian religions have all risen from 2001 to 2011. Muslim and Sikh religions grew the most over the ten-year period and also reported higher percentages than some Christian religions (i.e. Anglican, Pentecostal and Lutheran). From 2001 to 2011, the Muslim population rose by 2.1% and Sikh population rose by 1.1%. Muslim was the sixth highest religion following the United Church, a population of 58,310 (4.9%). Sikh was the eighth highest religion with a population of 30,420 (2.5%).

Buddhist, Jewish and Hindu religious affiliations represented less than 2% of the population. Buddhist had 1.9%, Hindu

1.5% and Jewish 0.5%. From 2001 to 2011, Hindu and Buddhist populations rose only very slightly. Buddhist affiliations rose 0.2% and Hindu rose by 0.7%. The only affiliation to decrease in this category was the Jewish population, decreasing by 0.2%.

In 2011, non-Christian representation followed a similar pattern across Calgary and Alberta with two exceptions. Non-Christian affiliations such as Hindu, Jewish, Muslim and Sikh all had higher representations in Calgary than Alberta-wide. This higher representation ranged from 0.2% to 1.7% and could be due to the fact that Calgary is the fourth highest immigration destination in Canada, following major cities such as Toronto, Vancouver and Montreal (The Calgary Foundation, 2013). Calgary trends are very similar to Alberta (Table 2).

Traditional Aboriginal Spiritually represented the lowest proportion of religious affiliation in Calgary at 0.1%, which was a lower percentage than which was reported in Alberta (0.4%) and Canada (4.5%). This is likely due to the fact that most treaty lands and Aboriginal communities are located outside major cities, and the Tsuu T'ina Nation does not fall within Calgary CMA boundaries. Since Traditional Aboriginal Spirituality was not reported in the 2001 census, it is difficult to understand whether this number has increased or decreased over time.

It should be noted that 2001 and 2011 were reported differently. Protestant religion does not appear on the 2011 household survey likely because its religions were divided between different affiliations such as United and Presbyterian. One of the major findings of the Calgary City Soul report was declining membership and affiliations of the Protestant congregations (the Arlington Group, 2001). Given the new calculations, it is hard to determine whether this had a similar affect in 2011. These new calculations may also cause a margin of error in some of the percentage calculations and comparisons between 2001 and 2011.

Table 2: Religious Affiliations in Alberta and Calgary as a percentage of population

	Percentage of population by religious affiliation in Alberta (2011)	Percentage of population by religious affiliation in Calgary (2011)
Buddhist	1.20%	1.90%
Christian	60.30%	55.60%
Hindu	1.00%	1.50%
Jewish	0.30%	0.50%
Muslim	3.20%	4.90%
Sikh	1.50%	2.50%
Traditional (Aboriginal) Spirituality	0.40%	0.10%
Other religions	0.50%	0.50%
No religious affiliation	31.60%	32.40%
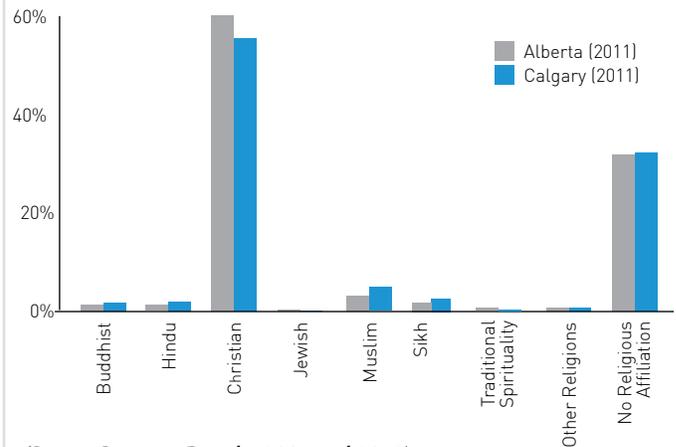
(Source: Statistics Canada, 2001 and 2013)

FAITH ORGANIZATIONS IN CALGARY

IN CALGARY, the physical presence of faith organizations spans all quadrants of the city. Religious representation is not the same across the City, but it is clear that faith has a strong manifestation in the built form of Calgary. For example, Google map searches display at least one church, or more, in every community in Calgary. Buddhist, Muslim and Sikh churches and temples also have a presence, in smaller numbers in each quadrant of the city. These incidences support statistical evidence validating a significant Christian presence and also support the trend that religion is diversifying in Calgary. The theories above can only be supported by further research on the presence of these organizations in the context of the physical landscape and examination of how this has changed over time. This was outside of the scope of this particular report and the Arlington Group report only looked at the Centre City area.

Internet searches and charitable lists determined there are anywhere between 300 and 600 faith based organizations across Calgary, which include congregations, charities, religious community centres, charities, societies and faith education institutes. This section provides lists of organizations from the Canada Revenue Agency's (CRA's) List of Registered Charities and the Propellus (formerly Volunteer Calgary) Non Profit Member List. Additional Internet searches provided two organizations that contain informal lists from Manta.com and Chimp.net[6], providing a wider scope of faith organizations in Calgary.

An area for further research is the consolidation of these lists into a current, valid and comprehensive database in order to see the numbers and locations of faith organizations across Calgary. This would especially apply to the various Christian faiths, as there was not enough time to aggregate data from several places and validate it for this report. In other cities, informal religious organizations form significant elements of the urban landscape.

Registered Charities

As of September 2013 there were 1022 registered charities in Calgary on the Canada Revenue Agency (CRA) list (CRA, 2013). These charities were organized into the categories of: welfare, health, education, religion and benefits to the

Table 3: List of Registered Charities - Religion - Churches and Other Places of Worship

CRA Code	Type of Religious Charity	Number of Charities
39	Other Denominations' Congregations or Parishes, (not else classified)	129
38	Roman Catholic Parishes and Chapels	25
47	Missionary Organizations and Propagation of Gospel	25
31	Baptist Congregations	23
44	United Church Congregations	23
32	Lutheran Congregations	21
30	Anglican Parishes	20
49	Religious Organizations, (not else classified)	18
37	Presbyterian Congregations	12
36	Pentecostal Assemblies (Pentecostal Assemblies) of Canada only	7
35	Buddhist Religious Groups	6
34	Mennonite Congregations	5
43	(Religion) Charitable Organizations	4
60	Islamic Religious Groups	3
48	Hindu Religions Groups	2
33	Baha' is Religious Groups	0
40	Salvation Army Temples	0
41	Seventh Day Adventist Congregations	0
42	Synagogues	0
45	(Religion) Charitable Trusts	0
46	Convents and Monasteries	0
61	Jehovah' Witnesses Congregations	0
62	Sikh Religious Groups	0

(Source: CRA, September 13, 2013)

community & other. There were 322 registered charities listed under the *Religion - Churches and Other Places of Worship* category, representing 32% of registered charities across Calgary. There were 161 Christian charities (49.8%), 11 Non-Christian charities (3.4%) and 151 charities not formally affiliated with a specific religion (46.8%). See Table 3 for a complete list.

Faith Based Voluntary Organizations

Propellus' non-profit members list has a total of 505 voluntary organizations. There are 9 organizations in this list categorized as faith specific voluntary organizations, representing just under

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6. Manta.com is a web search engine providing an online venue to connect small businesses across North America. Businesses can join Manta.com by self-registering. Chimp.net is a one-stop shop for charitable giving and provides lists of religious charities in Canada. Chimp lists a total of 29,343 religious charities across Canada.

Table 4: List of Religiously Oriented Voluntary Organizations in Calgary

Name of Organization	Category
Calgary Arab Arts and Culture Society	Arts & Culture
Alberta Chinese Canadian Friendship Association	Community & Multicultural
Catholic Family Service	Community & Multicultural
Salvation Army Public Relations and Development Office, The	Community & Multicultural
Jewish Family Service Calgary	Community & Multicultural
YMCA Calgary	Community & Multicultural
YWCA of Calgary	Community & Multicultural
Magic of Christmas, The	Community & Multicultural
Calgary Chinese Community Service Association	Community & Multicultural
Awo Taan Healing Lodge Society	Counselling & Crisis Support
Friends Church (Calgary) Fellowship	Faith
Myanmar Buddhist Temple	Faith
Care Connect Christian Society	Faith
Roman Catholic Diocese of Calgary	Faith
Calgary Pregnancy Care Centre Association	Faith
Salvation Army Community Services (Calgary), The	Faith
Crowchild Centre for Positive Living - Calgary Society	Faith
Centre Street Church	Faith
Joy of Life Centre for Spiritual Living	Faith
Salvation Army - Agape Hospice	Hospitals & Hospices
The Mustard Seed	Hunger & Homelessness
CUPS Health & Education Centres	Hunger & Homelessness
Calgary Inter-Faith Food Bank Society	Hunger & Homelessness
Inn From the Cold Society	Hunger & Homelessness
Mennonite Central Committee	International Development
Aga Khan Foundation Canada - Calgary Chapter	International Development
Calgary Catholic Immigration Society	New Citizen & Immigrant
Calgary Chinese Elderly Citizens Association	Seniors & Elders

(Source: Propellus, October 2013)

Table 5: Manta.com List of Small Businesses

Category of Business	#
Churches	219
Churches, Temples, and Shrines	194
Catholic Church	34
Baptist Church	28
Miscellaneous Denomination Church	19
Lutheran Church	18
Non-Denominational Church	9
Presbyterian Church	9
Pentecostal Church	7
Reformed Church	7
Seventh Day Adventist Church	7
Community Church	6
Covenant and Evangelical Church	6
Buddhist Temple	5
Convents and Monasteries	5
Religious Instruction	5
Mennonite Church	4
Christian Reformed Church	3
Church of Christ	3
Church of the Nazarene	3
Greek Orthodox Church	2
Methodist Church	2
Synagogues	2
Apostolic Church	1
Assembly of God Church	1
Christian Science Practitioners	1
Christian and Reformed Church	1
Church of God	1
Church of Jesus Christ of Latter-Day Saints (Mormon Church)	1
Monastery	1
Total	604

(Source: Manta Media, Inc., 2013)

Table 6: Chimp.net Religious Charities Listing

Category	Number
Missionary organizations	298
Places of worship, etc.	529
Publishing & broadcasting	30
Seminaries & religious colleges	44
Social outreach & fellowship	240
Total	626[7]

(Source: Chimp Technology Inc., 2008-2013)

7. This total is presented on the Chimp.net website and is not a tally of the organizations listed in Table 3. It is assumed that these charities are repeated in multiple categories.

2%. However, 28 organizations represent faith, culture and spiritually related missions, meaning they are organizations that were born out of religious congregations, perform work for the faith based community or are ethnically oriented.

There are three specific organizations that are more culturally affiliated than religious, which are: Calgary Arab Arts and Culture Society, Awo Taan Healing Lodge Society and three Chinese Associations. Since these organizations provide support to their communities in their cultural pursuits, it was felt these groups could be incorporated.

The 28 organizations represent roughly 6%[8] of voluntary organizations. It should be noted that the number of organizations that appear below is under-represented; as many organizations do not indicate directly they are associated with a spiritual, cultural and/or faith-related mission.

This list demonstrates a basic representation of the type of voluntary work faith based organizations perform in the community, and particularly where volunteers are recruited to perform community development work beyond congregation walls. This includes faith, arts & culture, community & multicultural, counselling & crisis support, hospitals & hospices, hunger & homelessness, international development, new citizen & immigrant services and support for seniors & elders. This information is more useful if it is complimented by more detail regarding the nature of voluntary work and community programs to serve Calgary as a whole. This information would also help planning departments better understand the contribution of faith based organizations on the quality of life of citizens. This theme is discussed in more detail in Part 3 in the *Making a Business Case for Faith* section (Table 4).
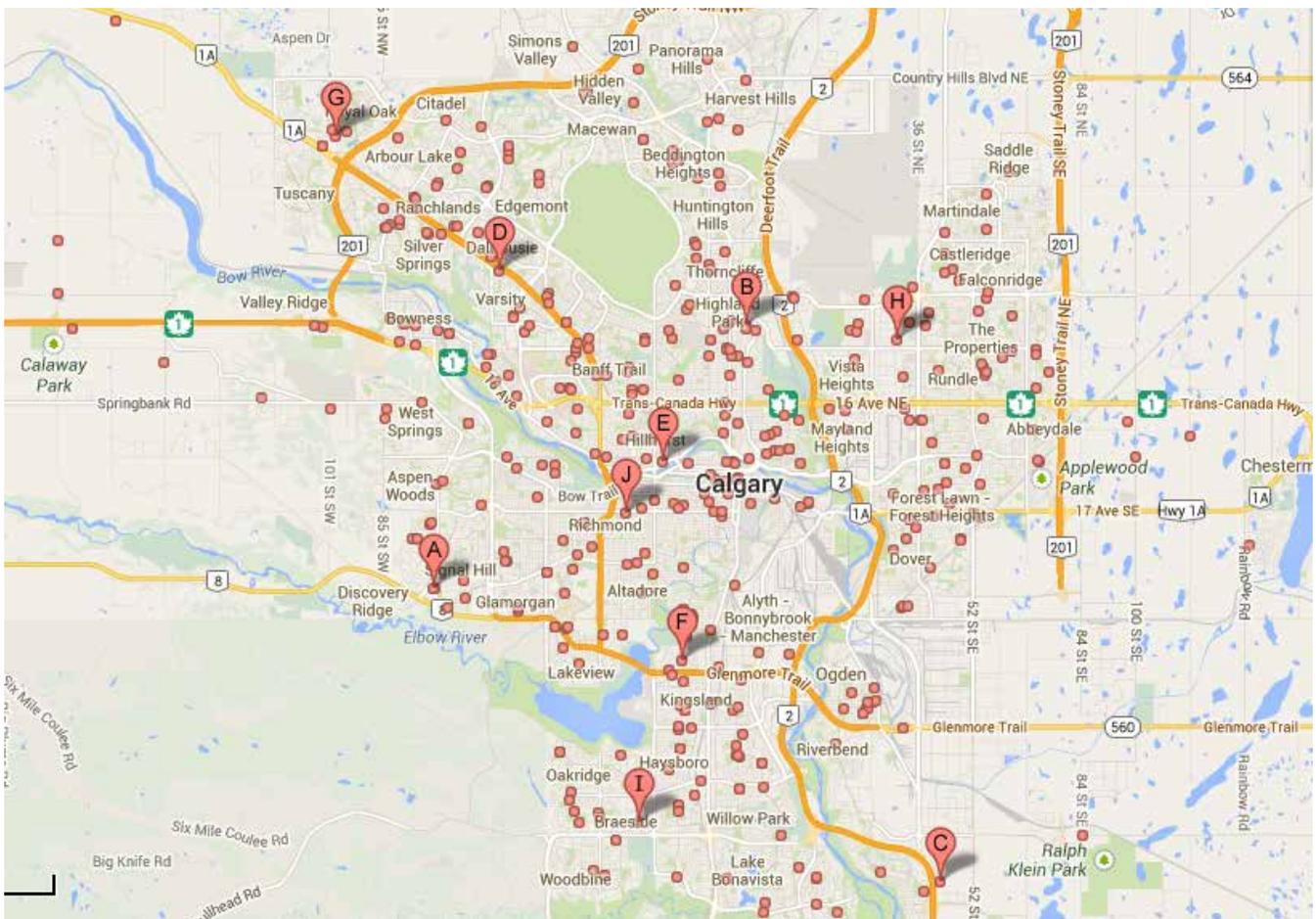

Figure 2: Google search of "Churches in Calgary, AB"

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8. Representations are approximate, since the entire member list has not been properly vetted to determine all faith-related organizations.

Other Lists of Religious Charities and Organizations in Calgary

There are a number web search engines providing informal lists of faith based organizations. As noted earlier, Manta.com and Chimp.net are two such websites dedicated to providing lists of charities and organizations by type, including those that are religiously affiliated. The purpose of looking at these lists was in an attempt to find organizations that were non-registered charities, beyond the scope of the CRA list.

According to the Manta.com and Chimp.net lists, there are between 604 and 626 faith based organizations in Calgary. This is almost double the amount of organizations found on the CRA list. While these lists are not statistically vetted, they do provide a depiction of the online presence of faith institutions.

The Chimp.net and Manta.com lists have some overlap with the organizations listed in the CRA registered charities list, such as places of worship and congregations. The CRA list does not include the wider variety of faith organizations that these search engine lists provide, such as non-registered charities, smaller religious congregations, and social outreach and fellowship organizations. More importantly, the search engine lists paint a stronger picture of religious culture in Calgary due to the numbers they report and the variety of categories they fulfill within the community. Specific information on each list is provided below.

According to the Manta.com list, there are 604 religious organizations in Calgary. The categories reflect local congregations for the most part but the categories represent possible overlap. According to the company website:

> "The basic company information on Manta is collected by third-party publishers through multiple sources, including public company financials and trade records; public records such as business registrations and government registries, and direct phone calls to businesses. When a company profile shows it has been "updated by" a Manta member, the data has been provided by a representative of the company."

(Manta Media, Inc., 2013 – "About" pages) (See Table 5).

According to Chimp.net, in Calgary, religious charities were the top category at 626 organizations, compared to other types of charitable categories, such as education and research (474), social services (314) and culture & art (189). Calgary also had a slightly higher number of religious organizations than Edmonton reported (581), which provides a rough comparison from another city in Canada with a similar population. According to their website, the data is drawn from Canada Revenue Agency data on registered charities:

> "Chimp lists every registered charity in the country. We display public data (from the Canada Revenue Agency) for each organization on our Charity Pages. This helps users research their giving options, and learn more about organizations working in their area of interest."

(Chimp Technology Inc., 2008-2013) (See Table 6).

GEOGRAPHIC DISTRIBUTION

PRELIMINARY GOOGLE SEARCHES were performed to produce a visual representation of the geographic distribution of Churches, Mosques, Synagogues, Buddhist, Sikh and Hindu Temples in Calgary. While the data from Google is not statistically verified, the geographic patterns of faith based organizations across Calgary produce interesting results in terms of patterns and distribution. Search results displayed a wide variety of faith organizations including: congregations, religious centres, societies, foundations, learning institutes and community associations (See Figure 2).

Christian Religions (Churches)

The geographic distribution of churches in Calgary is wide-reaching. There were roughly 200 churches in Calgary found by the Google search engine. Figure 1 above illustrates a high level view of their distribution. Even though the vernacular "church" does not necessarily represent an institution of Christian faith, the majority of churches were associated with Christian congregations. While it was not possible to examine and categorize all churches found to compare the distribution of Christian religions, some general conclusions can be drawn:

- There is a relatively even distribution of churches across Calgary.

- Churches are not located within formally noted industrial lands, such as Manchester industrial lands (SE), the Calgary International airport and surrounding lands (NE) and

Shepard industrial lands (SE). There are some churches surrounding these areas, but only around the airport and Manchester.

- There is a church gap in some of the SE communities, especially South of Glenmore and East of Deerfoot Trail. Shepard and Shepard East industrial lands encompass most of this area. However, the communities of New Brighton, Riverbend, Copperfield, Douglasdale Douglasglen have none or very few churches. These communities are a mix of new and existing neighbourhoods and merit further investigation.

- Some of the communities in the outer reaches of Calgary have less religious representation, having one or no churches in their boundaries, such as Tuscany, Panorama Hills and Saddle Ridge. Causes for this lower faith based organizational density require further investigation.

Non-Christian Religions

Similar to religious affiliation statistics, non-Christian faith organizations, such as Muslim, Sikh, Buddhist, Hindu and Jewish faith facilities are represented in small numbers in terms of their physical representation across the city.

A total of 27 non-Christian facilities were found in various Google searches. To provide a comparison in scale, 25 faith

Figure 3: Calgary Non-Immigrant and Foreign Born Population (CMA) from 1996 to 2011

(Source: The Calgary Foundation, 2013)

- Non-Immigrants
- Foreign-Born
- Non-Permanent Residents

groups were found in the Centre City alone. Much of the non-Christian facilities are located outside of the downtown. Some key trends in geographic distribution are:

- Mosques are mostly represented in the NW and NE quadrants (eight organizations). There is only one organization located in the South, in the SW quadrant. All are located in a combination of urban and suburban locations

- Jewish organizations follow a similar pattern as Mosques. There is a total of (4) organizations found, one in the NW, two in the NE and one in the SW. All Jewish organizations are in suburban communities.

- Buddhist organizations are located in every quadrant except the NW. Under half (4) of the Buddhist organizations are located in or close to the inner city and the remainder in suburban areas (5).

- There is only one Hindu Temple, located in the NE.

- There are four Sikh organizations, two located in the SW and two in the NE

CONCLUSIONS AND OBSERVATIONS

CHRISTIAN RELIGIONS HAVE a strong presence in Calgary

- Christian religions still make up a large share of religious affiliations (55.6%), slightly less than represented in Alberta and Canada (60.0%).

- The numbers of Christian faith based organizations is impressive both in numbers and geographic distribution, especially compared to non-Christian religions (12.0%)

- Christian affiliations overall have declined slightly by 3.3% and many Christian religious affiliations have shown moderate decreases including Anglican and United affiliations and slighter decreases in Catholic, Lutheran, Baptist and Presbyterian.

- Declining religious affiliations of some Christian religions does not weaken the argument of Christianity's role in Calgary, as Christian faith organizations play a role in the physical make-up of the city and also in the cultural and
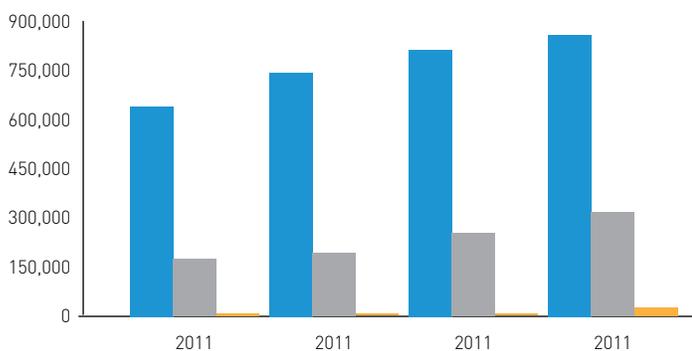
religious practices of daily life. There are also Christian groups that are growing.

Religious diversity is growing in Calgary

- Non-Christian religions are represented only by 12% of Calgary's population in total, which range in individual representation from 0.5% to 5%, similar to Alberta and Canada.

- Non-Christian religions are slowly growing in representation, especially Muslim and Sikh religions.

- Ethno-cultural diversity is growing in Calgary. Between 2006 and 2013, there is an expected rise of people with non-Christian religious from 8% to 14%, half of which will be represented by the Muslim faith (City of Calgary, 2011a). This is also supported by Calgary National Household Survey statistics with a growing presence of non-Christian religions from 2001 to 2011, especially with respect to Muslim and Sikh populations and slighter increases in Buddhist and Hindu populations.

- Calgary's population is expected to grow by 118,600 new residents in the next five years. 94% of these residents are expected to live in new suburban communities in the SE, North, NE and South (City of Calgary, 2013a). The religious affiliations of these newcomers is not known, however, Calgary's immigrant population is projected to reach almost half a million by 2020, where the main source countries for new immigrants include the Philippines, India and China (City of Calgary, 2011b) (See Figure 3).

CENTRE CITY VERSUS THOSE OBSERVATIONS ACROSS CALGARY

MANY OF THE ABOVE STATED conclusions and observations are similar to those reported in the City Soul Phase two report on Centre City, such as the predominance of Christian religions and religious facilities and the predominance of non-religious affiliations. There were two major differences noted:

The Calgary City Soul Phase Two reported that certain religions, such as Orthodox Churches, Jewish Synagogues, Sikh Temples, Hindu temples and other Christian denominations do not have not have a presence in Centre City (the Arlington Group, 2001). Google map searches and registered charities lists revealed 27 Non-Christian faith groups are represented outside of downtown in inner city and established communities and also in suburban areas. There are also 11 non-Christian groups listed on the registered charities list by the Canada Revenue Agency, such as Buddhist Religious Groups, Mennonite Congregations, Islamic Religious Groups and Hindu Religions Groups. It appears that the majority of non-Christian groups are located outside of the downtown core and in suburban areas.

Many of the statistics reported in Calgary City Soul Part Two were based on numbers that are not recorded in the same way in the 2011 National Household survey, such as religious affiliations of immigrants and numbers of Protestant religions. Therefore, it is difficult to provide comparisons of these trends for this report.

IMPLICATIONS FOR CITY PLANNING

THERE IS A STRONG representation of faith organizations in Calgary numerically and physically across the landscape. The diversity of Christian faiths and the collective of non-Christian faiths provide insight into their influence both at a community level and in the work they do in the community. However, reporting faith affiliation percentages and the number and distribution of faith organization across Calgary, does not depict an exhaustive and holistic sense of the contributions of faith based organizations in the social architecture of the city. Documentation of service delivery statistics such as the number of volunteers, number of hours and cost savings as a result are required to see their full impact within their relative congregations and the broader community. These issues will be further addressed in Section 3 of this report.

The next section of this report, Section 2 examines the treatment of faith in planning documentation, in terms of land use and contributions to community life in Calgary.

PART 2: THE INTERSECTION OF FAITH AND URBAN PLANNING

MUNICIPAL GOVERNMENTS AND planning departments facilitate and contribute to the vision for civic life with respect to physical infrastructure including the built form, open space and public space. The behind the scenes functioning of our cities does not often end up on the radar of citizens unless there is a direct need, such as voting, acquiring a building permit, accessing a city service or experiencing a service disruption. However, the planning and design of communities influences daily life and planners play an important role in this equation. Among their diverse and complex roles, planners balance the needs of the community and City Council.

> *"The impact of this transformation on our cities, towns and communities has provided us with some of our greatest challenges as a society. How do we serve everyone's needs? How do we provide and maintain the daily services that make life pleasant and efficient? How do we add to the community without destroying its past? How do we sustain our environment for the present and renew it for the future? One of the key contributors to making urban and rural life workable, livable, and prosperous is the professional planner. A planner provides research, reasoned analysis and recommendations to both the public and the private sector, intended to meet the needs of all sectors of society."* (Canadian Institute of Planners, 2013)

Population growth, access to employment, sustainable development and an aging demographic of baby boomers are all top of mind for the City of Calgary in meeting the needs of its citizens

in the coming decades (LUPP, 2012). What is the role that citizens, and specifically members of the faith community, play in their contribution to resolving these complexities? A recent Calgary *Vital Signs* report indicated that Calgarians care about citizen engagement and that it has a role to play in their quality of life and sense of belonging. Citizen engagement has climbed from a B- to a B in the Vital Signs reports in 2011 to 2013, signaling a need for further work to be done to develop more meaningful and inclusive engagement strategies with Calgarians (The Calgary Foundation, 2013). Religious organizations in Calgary have been long-term contributors in the effort to improve the quality of life of those in their membership and in wider society by providing community gathering space and delivering social services. Representatives of the faith community are "important caretakers of service, meaning, purpose and cultural transmission" (Friesen, 2013, p. 2). One of the basic building blocks to understanding the intersection between faith groups and urban issues is to first examine the planning structure that guides decision-making, and second to analyzing the representation of faith based institutions in city planning documentation.

PLANNING STRUCTURE

BUREAUCRACY IS HIERARCHICAL, legislative, procedural and institutionalized, and city planning follows a similar path. In Canada, the individual provinces are responsible for their own planning legislation and practices. Alberta planning structure

Figure 4: Alberta Legislative Planning Framework

(http://calgarycommunities.com/content/Community%20Guide%20to%20the%20Planning%20Process.pdf)
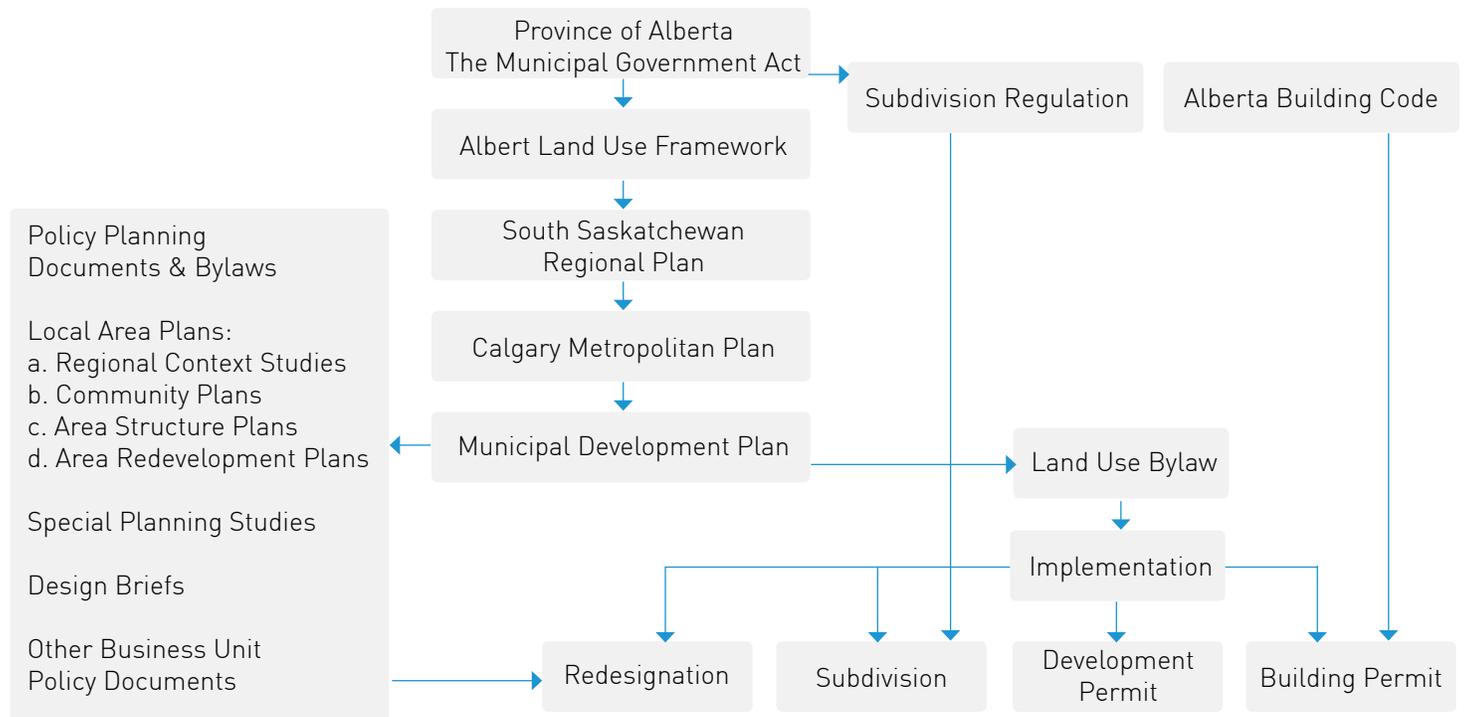
guides decision-making in Calgary and can vary quite extensively across the country. "There exists in every province and territory some form of legislation that both sanctions the notion of planning and specifies its format for that region's communities" (Hodge and Gordon, 2008, p. 3).

In Alberta, the legislative framework that guides planning decision-making is outlined in the Municipal Government Act. This document is the 'top-dog' to which all other plans need to be aligned, including regional, provincial and municipal policy. A diagram of the hierarchy of planning structure in Alberta is provided in Figure 4.

In Calgary, planning policy guides long-range planning for the city, including topics such as growth, housing, heritage, community change and improvement (FCC, 2012). All of these affect religious communities, as planning for each of these can affect access to faith services, congregation numbers, service delivery and maintenance of physical infrastructure (i.e. a church or mosque). In turn, these built environment decisions have significant long-term social implications.

An important aspect of the planning context in Calgary is the distinction between policy documents (statutory) and plans (non-statutory). Policy documents are legally binding statutory documents, primarily used to enforce bylaws and outline compatible and incompatible land uses (i.e. an incompatible use is a landfill next to a residential area). An example of a statutory plan is Calgary's Municipal Development Plan. Non-statutory plans are not legislated, but are important to direct the culture of planning activities. They are typically used to reflect the wants and needs of society and provide goals and targets to achieve desired outcomes without making them legally binding. An example of a non-statutory plan is the *Centre City Plan*. All plans and policies are approved by City Council.

Another important factor in understanding Calgary's planning structure is the organization of the planning department, which falls under the department of Planning, Development and Assessment (see Figure 5). Planning division responsibilities are divided geographically (urban/suburban) and by area of responsibility. Interaction with the Planning, Development and Assessment (PDA) department may require contact with several different planning divisions, under Land Use Planning and Policy, Assessment and Development and Building Approvals. Under the guidance of the new General Manager, Rollin Stanley, the Planning, Development and Assessment department is currently reviewing its structure through the Transforming

Planning initiative. Some of the key questions for this initiative are:

> "What is the best way to include stakeholders in a development application or policy process? How do we create meaningful engagement opportunities within the new planning system?" (City of Calgary, 2013a).

The planning department has recently solicited feedback from stakeholders. However, future opportunities for members of the faith community to participate at an institutional level should be explored.

Figure 5: Planning, Development and Assessment Organizational Structure

Planning, Development & Assessment
- Assessment
- Development & Building Approvals
- Land Use Planning & Policy
  - Centre City Implementation

(Source: FCC, 2012, p.3)

These changes may also decrease the planning department's capacity as they determine future job responsibilities, which could temporarily affect the future interactions of faith based organizations as they figure out the best way forward in their ongoing interactions City planning staff. (See http://www.calgary.ca/PDA/Pages/Transforming-Planning/ONLINE-workshop-for-a-New-Planning-System.aspx for more information) (Figure 5).

THE INTERDEPENDENCE OF FAITH AND PLANNING

THE CITY SOUL PROJECT was a pioneering effort in Calgary to examine the relationship between faith organizations and planning, which identified an absence of faith based organizations in Calgary's *Centre City Plan*. After a series of meetings and engagement sessions, seven amendments to the *Centre City Plan* were prepared and these changes were adopted by City Council in May, 2013 (City of Calgary, 2013b). This solidified the recognition of faith organizations as positive contributors to the built form and social environment of Calgary's downtown core.

What was accomplished during City Soul Phase 2 generated significant momentum and interest from the faith based community to continue these discussions at a larger scale. This included broadening the scope beyond the borders of Centre City to examine the role of faith organizations and the provision of sacred space in Calgary as a whole.

One of the questions asked at the third and final October Roundtable was: How can faith based organizations contribute more actively to the City of Calgary planning process? To answer this question, a review of city-wide and local area planning
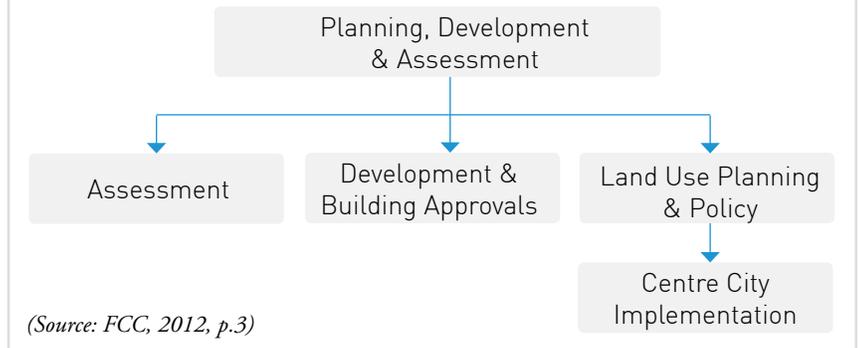
documents was undertaken. The goal was two fold: (1) To find out how and where faith based organizations, institutions and the pursuit of meaning is expressed in planning documents; and (2) To identify planning themes that faith based organizations have interest in exploring.

It should be noted that the review of planning documents at the city-wide scale differs significantly from the City Centre Plan in terms of its political boundaries. Centre City is unique because its boundaries include a collection of downtown communities, which have their own statutory, local area plans (Area Redevelopment Plans). Calgary planning policy structure is divided into city-wide policies and local area (community) level plans. Centre City is the only plan that falls somewhere in between.

With seven city-wide planning documents and over 100 local area plans in Calgary, the review of planning documents was performed in two ways:

1. A review of three key city-wide policy/plans

2. A review of four local area plans from each of the quadrants. Local area plans were chosen based on location and land use districts.

The following summarizes key planning documents that are important to understanding the planning process and provides a preliminary review of planning documentation as they relate to religious physical infrastructure, faith organizations and community faith practices.

KEY PLANNING POLICIES

THE LIST BELOW PROVIDES a summary of key planning policies. The ones that were reviewed are noted by a (*). For a detailed description of these documents, see Appendix A.

Municipal Government Act (2000) - Statutory
- A policy document containing the legal framework for making planning decisions at the municipal level.

- Establishes the required procedures and the relevant planning matters that can be considered in preparing and implementing planning policies and making decisions on planning matters. (FCC, 2012, p. 14)

Calgary Land Use ByLaw (2007) - Statutory
- Used as a tool to implement policies in the Municipal Development Plan, Area Structure Plans, Area Redevelopment Plans, and other policy documents.

- Provides a legal definition of your neighbourhood, what can be located there and what cannot be – i.e. the type and mix of housing; the location and type of shops and services and the development potential of each property (City of Calgary, 2013c).

*imagineCALGARY (2007) – Non-Statutory
- A 100-year sustainability plan and vision for the City of Calgary. Also called Plan It Calgary or ImagineCALGARY.

- City Council directed that an integrated land use and transportation plan be created that aligned with the vision and goals of imagineCALGARY. These plans eventually took the form of the Municipal Development Plan (MDP) and the Calgary Transportation Plan (CTP) (City of Calgary, 2013d).

*The Municipal Development Plan (2010) - Statutory
- The MDP and CTP describe the vision for a long-term pattern of growth and development in Calgary over the next 60 years. They provide policies that integrate social, economic and environmental objectives for the next 30 years (City of Calgary, 2013e and FCC, 2012, p. 16).

*Calgary Transportation Plan (2009) - Statutory
- See Municipal Development Plan, above.

- Provides policy direction on multiple aspects of the city's transportation system (City of Calgary, 2009).

*Area Redevelopment Plans, Area Structure Plans and Community Plans (various dates) – Statutory (over 100 plans in Calgary)

Area Structure Plans (ASPs) and Community Plans (CPs)
- Area Structure Plans and Community Plans establish the general planning framework for turning undeveloped areas into new suburbs.

- They address a range of technical matters such as transportation, servicing networks, locations of schools, parks, and commercial sites and the density and types of uses permitted (FCC, 2012, p. 23).

Area Redevelopment Plans (ARPs)
- ARPs contain policies that help guide the future development of individual communities. In addition, ARPs provide mechanisms to implement, city-wide objectives at the community level.

- ARPs typically address land use designations (zoning), transportation issues, open space and recreation and social issues (FCC, 2012, p. 24).

THE INTERSECTION OF FAITH ORGANIZA-TIONS AND CITY-WIDE PLANNING POLICIES

CITY-WIDE PLANS AND POLICIES set the vision for growth and development in the City of Calgary. They direct what planning activities are necessary and desirable, and what physical infrastructure can support social life for Calgarians. The city-wide documents that were reviewed were the three Calgary Plan It documents: The Municipal Development Plan (MDP), The Calgary Transportation Plan (CTP) and imagineCALGARY plan.

The occurrence of "faith" in the MDP and CTP policies were described in terms of:

1. Land uses, particularly those that promote access and walkability
- The location of institutions (including churches and faith facilities) in community nodes (commercial/residential mixed area) to promote alternative forms of transportation i.e. transit, walking/biking.

- Institutions are meant to be accessible in order to meet daily needs. These include: churches schools, post offices, commercial/retail businesses.

2. Preservation of historic resources with spiritual qualities
- Preservation of the building itself as it relates to historical, cultural and spiritual significance for the city and its residents.

3. Parking
- The use of shared parking space to avoid the provision of new parking facilities and encourage other modes of transportation.

4. Social life
- There is recognition that supporting the social life of communities is an important aspect to 'create great communities.' It is thought that these goals can be achieved through policies such as housing, neighbourhood character, community services and facilities and parks/open space. Specific references to faith based institutions are included in the provision of access to community resources for daily needs and in the preservation of historic resources. They are not included in the definition of community services and facilities.

5. Fiscal responsibility
- The MDP states that there is a need to coordinate with

organizations that deliver social services for fiscal sustainability. Specific organizations are not mentioned. (See Appendix B for more detailed information)

The occurrence of "faith" in the imagineCALGARY plan was described in terms of:

Meaning purpose and connectedness
- Calgary is a 'city with soul' and that is facilitated by a connection to a human, historic or natural systems.

- Calgarians embrace and respect other ways in which people search for meaning, purpose and connectedness and would like more opportunities for establishing dialogue, celebrations and discussions between different religions, faiths traditions and cultures.

- Meaning, purpose and connectedness is supported by spiritual leadership from all faiths, and strengthening our own personal pursuits. (See Appendix B for more detailed information)

Key Trends

- Pursuits of faith and meaning are supported and recognized as important issues in the quality of life of Calgarians, particularly in the imagineCALGARY plan, and in their inclusion as a contributor to community life in the MDP.

- One of the drawbacks of City-wide policy documents is that they do not have the capacity to incorporate the complex and often conflicting needs and values all citizens. Therefore the statements on the pursuit of meaning and connectedness stated in imagineCALGARY plan are only reflected at their most basic level in MDP and CTP policy.

- In the examination of the Centre City Plan, the inclusion of faith based organizations and their role within the community was more readily identifiable. If the faith based community seeks a stronger representation in these policies or plans, this will require a coordinated effort between many faith groups to navigate through a long and complicated process. Specific recommendations for the amendments to the MDP and the CTP is premature at this point, but is a further area of exploration to consider once a more formal body of representatives is formed for its cause.

THE INTERSECTION OF FAITH AND LOCAL AREA PLANNING POLICIES

LOCAL AREA PLANS SUCH AS Area Structure Plans (ASP), Area Redevelopment Plans (ARP) and Community Plans (CP) are the basic building blocks of residential communities, as they provide guidance for future development and take into consideration the unique needs of a particular community.

There are over 100 community plans in Calgary; therefore given the timeline and scope of this report, four communities from each quadrant of Calgary were examined. Selection criteria was based on:

1. The presence of an ARP, ASP or CP (note: some areas in Calgary do not have a local area plan);

2. Their location in the city based on quadrant; and

3. Their location based on land use, such as a mix of residential, commercial and institutional use.

The review of these documents is not intended to be comprehensive or generalizable across Calgary, nor are they meant to 'target' a specific community or to critique the degree to which religion or faith is represented (or not) in their plans. The purpose of reviewing these documents is simply to provide a high level, providing some insight about how faith and community planning intersects at the local level (Table 7).

Table 7: List of Local Area Plans Reviewed

Community	Quadrant	Plan
Bridgeland	NE	Bridgeland-Riverside Area Redevelopment Plan (1980)[2] Bow Valley Concept Plan (2002)
Calgary North	NW	Calgary North Phase 2 Community Plan (1999)
Southeast Centre	SE	Southeast Centre Area Structure Plan (2004)
Midnapore	SW	Revised Midnapore Phase 2 Area Structure Plan (1991) Midnapore III Community Plan (1997)

Faith institutions in community plans are primarily described in terms of their land use, as institutional use or residential and related use. More specifically community plans address churches and faith facilities according to three main categories:

• Existing location, future locations and/or prohibitive locations of churches/faith facilities.

• Proximity of churches/faith facilities to compatible uses such as commercial and retail uses.

• Desirable uses that should be considered but are not required uses.

Key Trends

• The four local area plans that were examined addressed each of the above categories in a variety of ways, some provided a specific inventory of existing churches and specific amount of land that churches comprise, while others included general statements regarding the composition of compatible uses.

• Land uses that support faith facilities align closely with MDP targets, such as providing a range and diversity of uses within biking or walking distance in order to meet residents' daily needs. However, faith facilities are considered as 'desired uses' and their incorporation into new and existing communities depends on the intent of the particular plan in question.

• In three of the four plans, institutional uses were planned in major nodes (i.e. community core, regional retail precinct, etc.). Aligning with MDP targets, institutions are recognized as a contributor to the social and cultural life of communities. The vernacular that describes the role of institutions in daily life is stronger in local area plans than in the MDP. However, institutions are referred to as a collective of things and not as individual components. However, in one plan in particular, churches were mentioned as having an important community role, catering to local and city-wide residents, providing employment and social/recreational programs for the community.

Faith based organizations see their role quite differently than what is articulated in planning policy documentation. Planning documentation articulates the importance of faith institutions in the provision of facilities, land use and contributions to social

life, and while this is similar to the concerns of faith based organizations, they emphasize a difficulty navigating city planning processes and see the need for recognition of their contributions to the community at a strategic level of engagement.

PLANNING ISSUES OF CONCERN FOR FAITH BASED ORGANIZATIONS

ROUNDTABLE PARTICIPANTS AND online survey respondents were asked to rank and comment on the areas of planning that are of particular importance to them. These issues were identified by the City of Calgary following a February 2012 citizen consultation at City Hall attended by approximately 100 participants:

- Parking and Zoning
- Developing and adapting suburban areas
- Social Service and volunteering
- Art, heritage and architecture
- Health and community safety
- Emergency Planning

Figure 6: Top Three Planning Issues for Faith Based Organizations
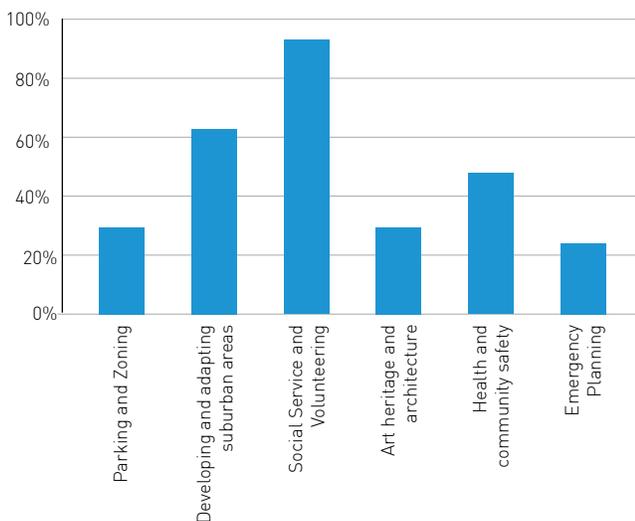
(Source: Cardus, 2013d)

Participants ranked social service and volunteering, developing and adapting suburban areas and health and community safety as the three most important planning issues in the online survey.[9]

Social service and volunteering was one of the major planning issues identified in the roundtables. Reaching out to the community is thought to be one of the main roles faith organizations fulfill. While outreach services are delivered to different degrees by each of the religious groups there is a general feeling that they (those groups that deliver these services) have an inherent responsibility to look after the human dimension of communities by creating a notion of belonging and contributing the safety, health and well-being of Calgarians.

The second most important planning issue for online survey respondents was developing and adapting suburban areas, where 80% of online survey respondents agreed this was an important issue. A majority of people live in the suburbs and it was felt that communities are underserviced by faith facilities, especially in the development of new suburban communities. This is supported by the information found in the faith based landscape section of this report. The recent mayoral election demonstrated concern over the urban/suburban cultural divide and the faith community had similar concerns, particularly regarding the polarization of communities, where others saw opportunities to widen their reach and break down the barriers of cultural and religious segregation. This raises questions around how faith communities see themselves tangibly contributing to the development of the suburbs through the planning process? Answering this questions requires further attention and is addressed later in this section.

The roundtables provided some different results. The three top issues mentioned and discussed at the roundtables were: parking and zoning; art, heritage and architecture; and emergency planning. Most of these concerns stemmed from: (1) Concerns over traffic and overflowing parking spaces, (2) The contribution of heritage buildings accompanied with challenges to renovate and repurpose these buildings; and (3) The positive contribution to emergency planning through community support and the provision of emergency shelter space. Further research and capacity building are required to understand this more fully.

Given evidence of declining faith affiliations for some Christian groups from Statistics Canada, there is concern over individual faith affiliations and congregation numbers. A present, some religious congregations do not participate in outreach or multifaith work. Not all faith organizations inherently see their role as caretakers of the broader community. However, given that

9. Information in this section with mention of roundtable and online survey are sourced from participants in Vital Signs Roundtable on June 18, September 10 and October 1, 2013 and Survey Monkey online survey (same dates apply).

the majority of newcomer populations will be absorbed by suburban areas over the next five years (Calgary, 2013f), the faith community has a role to play in welcoming and supporting cultural values, spiritual beliefs and practices for these community members.

As cities look for innovative solutions to address complex planning issues, faith based communities have an important role to play. They are able to reach marginalized populations and can provide incubation spaces for community and entrepreneurial activities. For example, some religious groups at the roundtable sessions had begun to explore possibilities for the provision of seed space for the community but faced difficulty navigating through city process, restrictive zoning and minimal mentorship through the process. Competitive cities are looking for innovative solutions to enhance quality of life, boost economic development, address issues of sustainability and attract a creative class of young professionals. As a key player of community life in Calgary, urban and suburban religious organizations can play a significant role in the social architecture of Calgary.

OVERALL TRENDS AND ANALYSIS

FAITH BASED ORGANIZATIONS have a unique role to play in knitting together the social fabric of the city. From the analysis of planning documents, it is clear that the presence of faith based institutions and their service-oriented work within the community is recognized unevenly in city-wide and local level planning documents. The role of faith institutions at the local level is described in more detail as a contributor to social life in the four plans that were examined.

Institutions play an important role in meeting the daily needs of a community. However, the description of institutions sometimes mentions faith directly and other times are bundled with a variety of other land uses such as schools, retail, postal facilities, etc. Therefore, faith based institutions, especially at the city-wide level are often described as one among many having "institutional needs". This lack of specificity is reflected in policy documentation where terms are neutral or vague. References to community interest is generally in the form of land use descriptions rather than in the form of faith based organizational values. The implication is that the full range of support

services that faith based organizations offer is often not noted in any detail. There are processes in place to identify recreational and educational needs, so how is faith different?

In both city-wide and local area plans, the predominant language that is used when referring to religion in a community plan is typically the physical institution itself – the facility. Some plans have incorporated the use of faith facilities/institutions and places of worship to broaden the vernacular to describe the diversity of religious groups. It is worth noting that imagineCALGARY was the only plan that mentioned 'all faiths.' Mosques, temples or synagogues were not mentioned in any of the plans reviewed. This could be due to the fact that plans were post or early 2000's and the vernacular to describe faith has now changed. Regardless of the reason, it is clear that representation from non-Christian religions is growing in Calgary and efforts should be made to provide adequate representation in planning documentation going forward. Also, as Calgary becomes more diverse, how will planning departments adequately meet the needs of its immigrant populations and faith communities?

Understanding how faith is referenced in city plans provides insight into the role faith and faith based institutions play in relationship to the bricks and mortar of Calgary. The impact and reach of religious work carried out by Calgary citizens goes beyond that of city planning, and includes community service, cultural life and historical meaning that is often not addressed directly in policy, or even in the jurisdiction of planning. If faith based institutions can contribute to deeper engagement in the planning process, do faith based organizations also have a bigger role to play in civic life and municipal governance? What is the boundary of that co-existence? How, logistically, would the faith communities interact with a number of city departments? What does interdependence that respects differences between faith and civic process look like in Calgary?

Through the examination of city planning policy documents and the identification of fundamental planning issues for faith organizations, it is clear that there is an overlap between the work of faith organizations and planning departments. As Centre City demonstrated, this warrants ongoing interactions with key City of Calgary departments. Section 3 of this report discusses further insights on the interest of faith community members and possible strategies to tackle these complex issues.

PART 3: SUMMARY OF "STRENGTHENING VITAL SIGNS" ROUNDTABLES

THE PREVIOUS TWO SECTIONS of the report identified the importance of faith in Calgary's built structure and social life through an examination of Calgary's faith based institutional landscape and City of Calgary planning policy. Hearing the voices from members of the faith community is essential in determining next steps. The final section of this report will therefore provide an overview of the major lessons, barriers, big questions and recommendations mentioned in the online survey and discussed at the *Strengthening Vital Signs* roundtable sessions.

Three roundtable sessions were held on June 18, September 10 and October 1, 2013. The purpose of these roundtables was to solicit feedback from the broader faith community, outside of the downtown core. This was done through two strategies – through in person roundtable sessions and an online survey, for those who could not attend roundtable sessions. Each roundtable session was formed to build upon the previous session and was followed up with an accompanying survey monkey questionnaire made available to those who could not attend in-person sessions.

Roundtable sessions addressed practical planning issues such as: parking and zoning, developing and retrofitting suburbia, social service and volunteerism, art, heritage and architecture, health, community safety and emergency planning. *Strengthening Vital Signs* roundtable and online participants also discussed a variety of strategies for ongoing interactions with City of Calgary planning departments and possible directions for moving towards increased collaboration on planning engagement.

The Roundtable sessions and online survey attracted consistent participation, where ~30 people provided feedback for each session, with a total contribution of 85 roundtable attendees, and 89 online survey responses. Some of the online surveys were also filled out by roundtable participants, so there is some overlap in responses for the online information. However, 40% of participants did not attend roundtable sessions and only filled out the online survey, capturing feedback from a wider subset of people, who may otherwise not been able to participate had the online portion not been made available. The majority of participants that attended the roundtable sessions were new participants (60% on September 10 and 80% on October 1), adding fresh ideas in with those who already had experience with previous City Soul or June 18 roundtable sessions. Religious representation at the roundtable sessions mirrors faith affiliation patterns in Calgary's population.
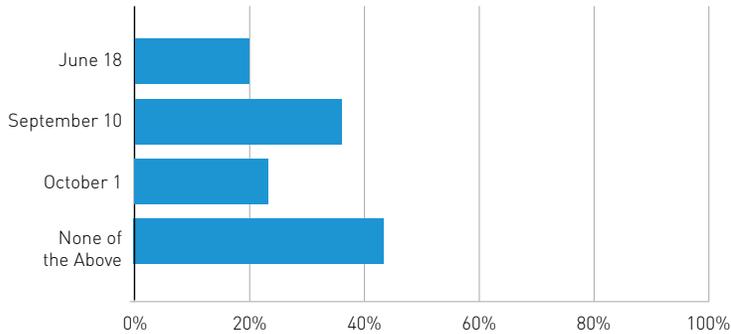
Table 8: Vital Signs Roundtable Session and Online Survey Participation

Date of Sessions	Roundtable Attendees	Online Respondents
June 18, 2013	32	35
September 10, 2013	28	24
October 1, 2013	25	30
Total	85	89

(Source: Cardus, 2013 a,b,c,d,e,f)

Figure 7: Roundtable Participation
Q1: I attended the following roundtable events (check all that apply or none):

(Source: Cardus, 2013f)

KEY LEARNING

WITH NEARLY 200 PARTICIPANTS from the roundtable sessions and online surveys, a complex mix of factors, ideas and comments were generated. Among that body of feedback, key themes did emerge and they are summarized below.

The faith based community believes it is a positive contributor to the planning process and can offer the City support in civic issues. There are three main reasons driving this belief:

1. Simply put, members of the faith community are Calgarians. As citizens, they are key stakeholders in civic service delivery (City of Calgary, 2013g). Through roundtable discussions, the faith community expressed interest in a wide range of issues such as: concerns over urban sprawl, loving Calgary food trucks, embracing diversity, capitalizing on entrepreneurial opportunities and experiencing an increasingly bureaucratic City Hall. There is interest from faith organizations on a variety of municipal issues beyond those that relate to city planning and faith-specific issues, even though these are primary drivers of their interest.

2. *Strengthening Vital Signs* participants also felt they had a more unique role to play, because they have a unique level of interaction with the planning process that spans issues of parking, zoning, land use and heritage. For the faith community to effectively address planning issues, they require a level of knowledge of the planning process, as well as invested interest from the City to work with and understand the work of religious groups. Specific planning issues were identified such as: parking capacity during Sunday service, heritage building renovations, provision of amenity space,

permitting and tax exemption process (*Centre City Plan*ning Department, 2012).

Faith based organizations also have a unique role to play as agents of social service delivery. Social service and volunteering was one of the major planning issues identified in the roundtables. Reaching out to the community is thought to be one of the main roles they play, especially in times of crisis, like the recent flood. While outreach services are delivered differently and not necessarily consistently by religious groups, there is still a general feeling that they as a community have an inherent responsibility to look after the human dimension of communities by creating a notion of belonging and contributing to the health and well-being of Calgarians in need.

One participant expressed that "FBOs [faith based organizations] tend to lead in the area of social services and volunteering…[they have] grassroots knowledge which is historically the most effective result in successful community building programs" (June 18 roundtable participant, Calgary, AB, Q9). The research in Calgary's faith based landscape demonstrated that religious organizations are active in areas of faith, but also in homelessness, education, welcoming new immigrants, emergency planning and training.

> "They see their public service and partnership in community development as their public witness in local neighbourhoods …At the heart of their self-identity is their desire to seek the broader well-being and vitality of their neighbourhood – an identity that is rooted for them in the belief in a complete transformation of the entirety of human life" (Sheridan, 2006, p.56).

3. Some participants expressed the need to go beyond their role in social service delivery. A number of people expressed the need for engagement in policy creation, decision-making and bylaws. For example, the second major interest of faith community for planning issues was developing and adapting suburban areas. 80% of respondents agreed this was an important issue because many people live in the suburbs and there is a desire to strengthen the faith community across Calgary by augmenting their service reach and in turn preventing cultural segregation (eg. urban/suburban divide). Suburban growth was a major election issue in 2013. The City is currently looking at strategies to meet MDP targets by finding places for people to live and managing growth. It is clear that the faith community has some interest in this particular issue, however what is unclear is what role the

faith community can and would like to play in shaping the religious landscape in new communities in Calgary.

4. As a community stakeholder, religious organizations have a lot to offer on civic issues, particularly since they have knowledge and expertise on a wide range of services for a diversity of people. They have on-the-ground knowledge of issues and potential solutions to address factors, such as reducing social isolation, providing training for new Canadians to decrease unemployment rates and help with rising food insecurity rates, all of which have an effect on the quality of life of Calgarians and were identified as key areas of concern in the 2013 *Vital Signs* report (The Calgary Foundation, 2013). Members of the faith community have particular experience reaching marginalized population who are particularly hard to reach through typical planning engagement processes. The current activities of faith organizations provide an important dimension in shaping their interactions with the City. This idea is discussed in more detail in Part 3, in the *Making a Business Case for Faith* section.

A common thread throughout the roundtables and online survey comments were a number of identified needs from the faith community and these provide a pre-amble to the faith communities' vision for moving forward, which will be discussed in Part 3, *Recommendations for Moving Forward* section.

• The faith community requires a resource and/or knowledgeable party and/or expert that can act as a liaison between the faith community and planning departments. This could take any number of forms but whatever form it takes, this resource should:

  • Have an understanding the planning process and also recognizes the contribution of faith organizations.
  • Be available to the faith community as a resource to ask clarifying questions, problem solve and address issues, specifically related to navigating city planning process.
  • Act as an advocate that represents the interests of members of the faith community.
  • Act with sensitivity surrounding particular concerns of specific faith organizations and their interactions with City planning departments.

• There is a need to engage a wider audience, including the inclusion of as many faith members as possible. One roundtable participant expressed "Collaboration between comprehensive FBOs [faith based organizations] across faith boundaries – a group that represents [the] cross

section [of] various groups and organizations" (June 18 roundtable participant, Calgary, AB, Q1). Participants felt collaboration with broader faith institutions could achieve better representation of all faiths, such as various congregations, community groups, post- secondary institutions, social advocacy groups, urban planning groups, and cultural and immigrant groups.

• Leadership needs to come from the faith community. Participants felt that the onus was on them to determine ways to move forward, to establish strong relationships and add value to the strategic planning level. There is also a need for ongoing, long term and consistent effort to sustain the interaction between faith groups and city planners beyond short-term, hot-button issues. Structural engagement as institutions of faith with the City administration is missing. Whatever way this interaction moves forward, it must be aligned with City's vision and priorities. A response from the online survey emphasizes this point, "They [social services and volunteering] have been identified as city priorities and therefore we [the faith community] have to align with those priorities" (September 10 online survey participant, Calgary, AB, Q7).

• The City of Calgary could explore whether there are existing structures such as Council appointed committees, advisory boards or other structures used in environmental, heritage, or business group processes that could be adapted for faith based organizational consultation. This would enable the use of City process such as scheduling regular meetings, development of agendas, taking minutes and facilitating communication cycles.

CHALLENGES AND QUESTIONS

ROUNDTABLE SESSIONS AND online survey responses shed some light on some of the challenges and big questions that faith organizations will face as they move forward in shaping future interactions with the City of Calgary. They are summarized in the paragraphs below.

Effective representation of Faith Organizations

One of the big questions considered at the final roundtable was how the faith community effectively moves forward beyond the roundtable sessions. Another significant question is: How might the faith community be effectively represented? While there was a consistent feeling that all faiths should be involved,

the logistics around how various faiths would collaborate were less clear. Participants expressed that representation could be carried forward by a denominational, non-denominational or multi-faith representative. Some of the major questions asked were

1. Should the faith community represent a unified voice when approaching planning departments?

2. How is a common voice articulated when faiths have a wide range of often conflicting values and beliefs?

3. Should the focus only be on shared values?

4. Is it a requirement for the faith community to have a "unified" voice?

The main challenge at this point in time is indecision and potentially conflicting views on how to best move forward. One way to tackle this issue is to continue to cultivate an open and ongoing dialogue and making an effort to find consensus on these larger questions. Determining how to move forward on these larger issues will help clarify future interactions with City departments.

The Scale of Interaction between Faith Based Organizations and the City

The examination of Calgary's faith based landscape established service delivery as a core activity for some religious communities and these activities extend beyond the walls of their congregations. These areas of work do not fit neatly into one particular department or area of responsibility in civic governance. Change creation occurs much faster within a grassroots movement, in which many faith organizations operate, whereas civic process takes time for decisions to pass through the necessary levels of bureaucratic process. It was clear from the *Strengthening Vital Signs* roundtables there is a need for faith organizations to move beyond tackling individual or one-off planning issues with City planning departments. To move beyond this requires a strategic decision on the part of the faith community as to which scale they would most effectively interface with the City of Calgary; Planning department level, Mayor's Office or City Council (see Figure 9).

It may seem obvious that this level of interaction would occur between faith based organizations and planning departments, as this was the stated objective at the outset of this project phase.

However, the sessions yielded commentaries from participants about their interest in proactive engagement of policy and by-law formation. There are also multiple planning departments, of which several but not all might need to be part of the discussion to move forward. Added to this, planning departments are not necessarily equipped to address the full range of services that the faith community offers. It is likely that faith based organizations will need to extend their reach beyond planning departments into other departments such health or community services, which is better represented by the Community and Neighbourhood Services Business Unit, for example.

Figure 8: Possible Levels of Interaction
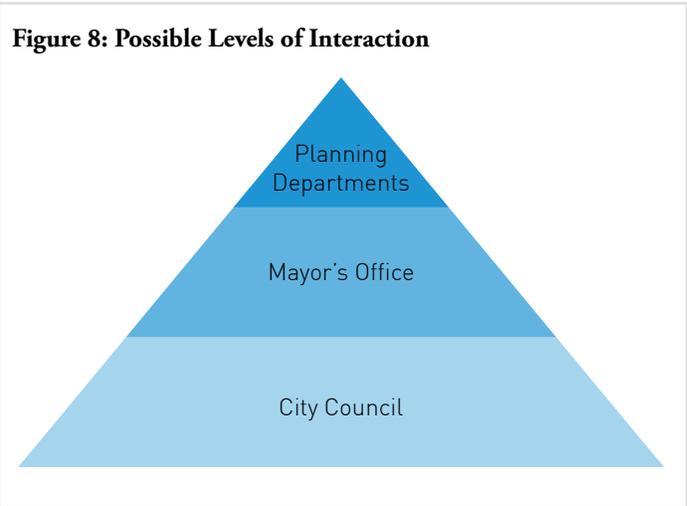
In the previous City Soul phase, it was fairly obvious that a concrete change to a non-statutory plan would bring an appropriate level of inclusion of faith organizations in the planning process. The interaction at the City-wide level is more challenging and less clear, as there are many avenues to explore and many issues to tackle in moving forward. What is the overall end goal of ongoing interactions with City planning departments. Does this interaction take the form of a higher level policy change, such as a change to the MDP? Or is it that faith organizations need to be a recognize stakeholder in the decision-making process, similar to community associations or the Chamber of Commerce in Calgary?

How can faith communities weigh in with a lack of knowledge?

A clear theme of the roundtables was that faith based organizations know very little about City planning processes and the City is not aware of the full range of faith based organizational contributions. Even when discussing specific strategies for how to improve communication and collaboration, some participants expressed a difficulty weighing in because of a lack

of knowledge. Members of the faith community need to feel empowered.

One participant expressed concern over their voice being heard "How do we get our voice into the system [and] when we do get the chance, how do we do it effectively?" (October 1 round-table participant, Calgary, AB, Q3). Effective strategies require an understanding of priorities from the other side of the table. Strategies to address this lack of knowledge are discussed in the *Educational Approaches* section in Part 3.

"Having a liaison that can keep faith organizations informed and have one foot in each world, translating concerns/initiatives for the City and the organizations and vice versa would be helpful. I doubt most faith orgs even think about stuff like this, so wouldn't know how to engage. They need to be better informed and equipped to engage" (June 18 online survey participant, Calgary, AB, Q4).

Few know about policy change at a planning level

There is positive enthusiasm regarding the incorporation of faith organizations as part of the *Centre City Plan*. When asked about the importance of the policy change in the online survey, most respondents felt that it was "very important" and appreciated the legitimization of the faith community in the public sphere. This change has made a potential inroad and signals an openness of the City to work with faith communities. Participants also felt that the amendments indicated recognition that faith communities act as a social safety net. One respondent said "[It is] great to be acknowledged as a vital part of the planning process" (June 18 online survey participant, Calgary, AB, Q5).

The challenge is that respondents perceive that "few" to "no one" knows about the policy change in the wider faith community. In the online survey, 45.5% of respondents said almost no one knows about this change, and 51.5% said few know about it. Only 3% thought that most know about it. This trend was similarly expressed at the roundtable sessions.

Faith communities can only gain credibility by raising awareness about the past accomplishments of City Soul and garnering support in future processes. These ideas are discussed in more detail in Part 3 in the *Raising Awareness about City Soul section.*

Doubt and Skepticism

Many felt that the change to the *Centre City Plan* provided concrete proof that faith based organizations are an important contributor in planning issues, however there remains some skepticism and doubt regarding how receptive the City may be going beyond the boundaries of the *Centre City Plan*. For example, almost half of the respondents of the online survey indicated they did not know if the City of Calgary was open to collaboration with faith based communities on service delivery or at a strategic planning level. An average of 32% said the City is only somewhat open, and even less, an average of 15% said they were somewhat or very closed.

These sentiments stem from a few reasons:

1. The full range of services that the faith communities offer to the broader public is not recognized. A few respondents expressed concern that this role is misunderstood and overlooked.

2. There is an expression of doubt regarding how open the City is to ongoing faith based community initiatives with respect to planning, given the lack of planning representation at the roundtable sessions (despite invitations to speak and participate). Participants also felt they needed specific questions answered at the roundtable sessions in order to provide effective feedback and problem solving, as mentioned in the previous section. An online participant stated, "the absence of several city planning staff, real estate – building personnel and economic development leaders is most unfortunate" (September 10 online survey participant, Calgary, AB, Q9).

This unanswered question is a potential weak point in the capacity to move forward. While doubt and skepticism are genuine concerns, they can be unproductive if too much time is focused on them. Empowerment, knowledge exchange and building key relationships with City staff are all effective ways to keep momentum going. Overall, there is enough generated momentum from the faith community that this hesitation will not stop them from pursuing action, but is a concern to keep in mind for those that may carry this forward.

RECOMMENDATIONS FOR MOVING FORWARD

THE ROUNDTABLE SESSIONS and online survey generated a significant level of feedback on the contributions of urban religious communities on urban issues and social life in Calgary. As one roundtable respondent said, it has "elevated the imaginative power" and has moved our spirit in opening the discussion on these key issues (October 1 roundtable participant, Calgary, AB, Q9). 43% of people indicated that the roundtable sessions were important, yet 30% said they did not know what the effect of the roundtables might contribute to the future well-being of Calgary.

Members of the faith community have contributed numerous ideas and now they want to see action. A summary of these ideas is outlined in Figure 10. The biggest barrier to the faith community is a lack of knowledge of the planning process and indecision around the best method forward. This section of the report is therefore dedicated to exploring possible avenues for moving forward.

It became clear from the roundtable discussion that two major things need to happen: empowerment and strategy: (1) Empowering faith based organizations with knowledge, and; (2) Developing strategies for ongoing interactions with City departments. The educational approaches section provides some possible ideas to address the knowledge gaps of the planning/city processes, so participants can keep momentum going and continue to weigh in. All interested parties in the faith community have a role to play in carrying interest forward, and it should not solely be left up to faith leader, as it is the responsibility of a collective of faith members to increase the strength of the faith communities' position on city-wide planning issues. However, there are many unanswered questions, which require a more dedicated group of individuals willing to tackle these strategic decisions. Some ideas for moving forward on strategic decisions are provided in the *Organizational Approaches* section (Figure 9).

As mentioned above, the approaches for moving forward are divided into educational and organizational approaches. It was organized this way from feedback from the roundtable on the role of organization, education, communication and culture change. Short-term approaches focus on educational in order to increase awareness between faith based organizations and city planning departments. These are short-term strategies and long-term, education would only need to occur as needed. Organizational Approaches are overall strategies for moving forward which have the goal of improving interactions between faith based

organizations and city planning departments long-term. In all approaches, communication is used as a vehicle to enhance and tailor each strategy to its audience. Culture change occurs over time and can be slow at an organizational or institutional level.

EDUCATIONAL APPROACHES

Raising Awareness about City Soul

Raising awareness about previous City Soul work is thought to be an effective method to gain credibility and garner support from larger faith community. As one respondent expressed,

> "Accomplishing the amendment City Hall was a milestone for churches, that kind of thing can rally more support and should be advertised" (September 10 online survey participant, Calgary, AB, Q9).

Direct email, in person contact (using personal networks) and social media were the three top communication tools that were the most popular for getting the word out. Similar results were expressed at the roundtable sessions. Participants also like the idea of regular newsletters or e-bulletins. Respondents expressed that communication requires multiple channels and will depend on the particular message and strategy. Face to face interaction is important along with using ambassadors and leaders,

Figure 9: Summary of Roundtable Ideas: Ways to Move Forward
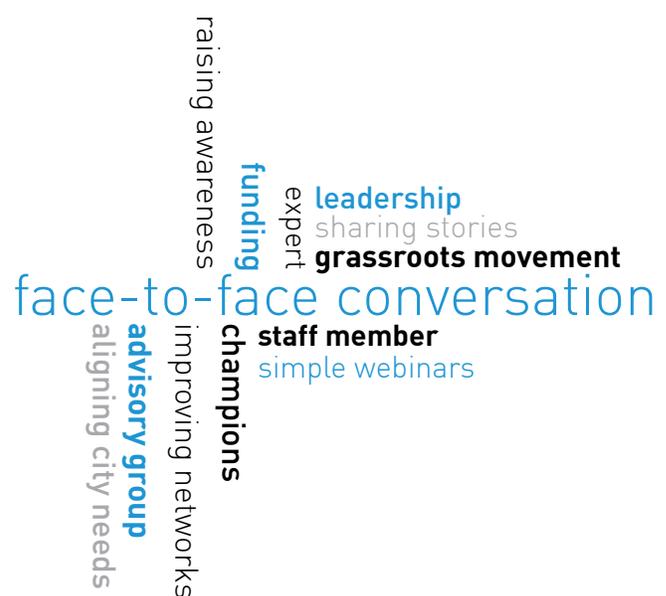
(Source: Cardus, 2013a,b,c,d,e,f)

and existing networks to convey these messages to a broader audience. Others participants had questions about what that a particular strategy might be, including:

- What would the message look like?
- What would we want to communicate?
- What message works best for the City?

Making a Business Case for Faith

One of the major trends emphasized throughout the roundtable sessions was that City planning departments have little awareness about the full spectrum of services that the faith community offers. The variety of services that faith groups offer was discussed in the early roundtable City Soul sessions and is repeated below. Calgary's faith based landscape also undertook an initial investigation of types of volunteer work and the role of faith institutions in providing services to the broader community. However, these do not convey the full spectrum of services and their impact on the community.

> *"The current role of churches includes: worship, meditation/witness, meeting basic needs, music/arts venue, cheap rental space, recovery groups, education/CBE, seed space for initiatives with no funding, immigrant/ESL, green space/blue space, emergency response space, children's programs and solitude/quiet space"* (*Centre City* Planning Department, 2012, pg. 11).

In order for city planning departments to understand the full contributions of the faith community, the faith community must provide City planning departments with additional research on what service delivery entails and why it may be important to City departments. Many City departments operate based on 'bottom line' business decisions, in terms of statistics, financing and decision-making. Interfacing with city departments can require creating a business case for a particular initiative. There was some interest at the roundtable sessions to quantify the level of service delivery. One roundtable respondent suggested, "We have to tell the story – this is what the city would absorb (financially) if churches weren't doing these front line services" (October 1 roundtable participant, Calgary, AB, Q3).

Some examples of information that may be of interest to City departments include:

- Service Delivery
  - How many faith organizations perform outreach work?
  - What type of outreach work and/or programs are

offered? i.e. training, emergency planning, homelessness, etc.
  - How many people access these services?
  - How many volunteers or volunteer hours does the faith community contribute to outreach efforts?

- Financing
  - What is the cost of service delivery?
  - What are the cost savings for the City?
  - What economic impact does a faith based organization have on the local community?[10]
  - What are the collective economic impacts and benefits of faith based organizations on communities and districts?

- Anecdotal evidence
  - How are these services making a difference in people's lives?

Seminars

Faith based organizations felt that the city planning departments were unfamiliar with the full range of their work within the community. The October 1 roundtable session was dedicated to determining the most effective method to bridge the knowledge gap between these two entities.

An in-person seminar or meeting was unquestionably the most popular choice at the roundtables and in the online survey. Participants felt having face time with City planning employees would be particularly useful and important to facilitate initial interactions. It is crucial that both parties are in attendance and that both have the opportunity to speak and listen through in-depth conversation. The purpose of these sessions could include presentations from each group and time allocated for knowledge exchange to further address urgent questions, clarifications and problem solving. Participants had different ideas about the venue for the meeting. Some felt that religious organizations could come to the city, others felt city officials could be invited after service, and others felt it should take place in a faith-neutral space such as a community centre or library.

Some of the other identified popular modes of communication included a newsletter/email and report/article. Roundtable respondents were in agreement that an email newsletter to keep

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10. Ram Cnaan, Univeristy of Pennsylvania, http://articles.philly.com/2011-02-01/news/27092987_1_partners-for-sacred-places-congregations-churches

people engaged and informed would be a good idea for ongoing communication.

Another suggestion that was brought to light during these conversations was a managed web space to educate other religious groups going through similar interactions with the City. A few ideas for the content of this web space could include: a repository for shared experiences, information about how the city planning processes works (i.e. simple 'stick figure' webinars), a list of resources and other relevant anecdotal evidence. The imminent challenge would be funding and responsible parties to manage this web space.

Online survey respondents were also asked to rank topics that would be best to fill the knowledge gap of city planning collaboration. The online survey and roundtable responses differed slightly. The top choices are listed below. The second and third choices were tied in both online surveys and roundtable exercise.

Top Choices
- City of Calgary Planning: Looking Ahead (online survey)
- Understanding Calgary's Faith Based Landscape (roundtable)

Second and third choices
- What is City Planning?
- How does City of Calgary Administration function?
- What do faith based organizations contribute to Calgary city life?

Figure 11: Seminar Content
What seminar content is most needed to help faith based organizations understand the "what" and "why" of city planning collaboration?

(Source: Cardus, 2013f)

Symposium

A large conference style event or symposium was another possible idea to increase awareness, facilitate knowledge exchange and raise the profile on urban religious themes. Most respondents of the online survey felt this type of event is important; where 41% of respondents said it is very important and 38% said somewhat important. There was much enthusiasm in the September and October roundtables about the symposium. Participants felt that an event like this could create momentum and awareness. It could also fulfill the purpose of:

- Bringing a number of people together from the city and faith community

- Creating opportunities for practical and skill building components

- Generating enthusiasm and create a voice for the faith based community

- Networking and awareness-raising activities on urban religious themes

Launching this type of event would raise the profile of faith based organizations and be a catalyst for capacity building and partnership creation. Is the faith based community ready to take on a large event such as this, at this point in the engagement process? An event such as this requires a large number of dedicated people/staff, financial support and organization. Based on the discussions at the roundtables, it seems that many people are still grappling with the best approach forward. These ideas are brewing and catalyzing, but have not fully formed into a concrete strategy. This event should remain on the radar as an important way forward, but first requires a level of capacity, vision and organization to implement an event such as this.

ORGANIZATIONAL APPROACHES

City Staff Member

Participants were asked during the June 18 roundtable session to provide input into a City staff member could best represent the interest of the faith community in their interactions with planning departments. Out of the 31 respondents that answered this question, 77.4% agreed that having a city staff member would be a good idea. One roundtable respondent stated "a liaison between the City of Calgary and groups such as faith based organizations would be well served. Part of this role should be the duty of the Counselors, but a staff to staff role adds a non-political role to the mix" (June 18 online survey participant, Calgary, AB, Q4). Many were supportive of this role because it would provide a continuous level of assistance and expertise embedded within the City to serve both city staff and faith groups. However, there was some hesitation at the roundtables that one person could not represent all voices, nor be objective enough to fulfill this role. As one participant states,

"I am not sure that the city needs to hire someone to represent an outside group. My connection with the city is that they are very open to my views as a citizen. If we are so concerned that we want our views heard, then we need to organize ourselves to ensure what is that we want heard" (June 18 online survey participant, Calgary, AB, Q4).

Advisory Board

In order to foster ongoing interactions between the City and faith based organizations, participants felt that a representative board would be the best organizational approach.

The representative board or advisory board was identified as the top choice for rank 1 and 2 in the online survey (see Figure 13 below). There is also agreement that the organization form needs to be collaborative, requires leadership from the faith community, incorporates short-term and long-term strategies and aligns with City and planning department strategies (see also identified needs in the *Key Learning's* section). These ideas could provide the initial list of strategic goals (See Figure 12).

Numerous religious umbrella organizations such as CEMA (Calgary Evangelical Ministerial Association), think tanks such as Cardus and the Canadian Council of Churches were identified as having a potential role to play in providing leadership and governance for urban religious communities in Calgary to

Example of an organizational strategy may include:

- Development of a local leadership team that could mobilize research results

- Provide advocacy and leadership for religious organizations

- Allow the faith community to access expertise and advice with respect to urban religious planning issues

- Include as many faith organizations as possible

- Engage a broader audience by using networks inside and outside the faith community

- Align with City/planning department needs

Figure 12: Seminar Content
What general type of organizational approach would work best in fostering ongoing interactions between the City and faith based organizations?
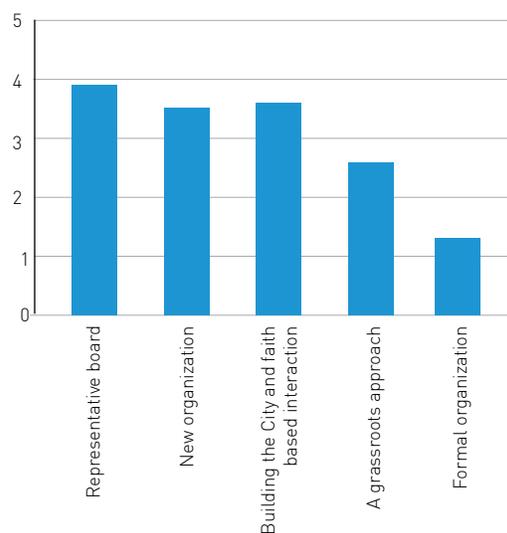
(Source: Cardus, 2013e)

better interface with the City. While Cardus does have expertise and experience on both sides of the issue the faith community could see that the initiative should come directly from the faith community and these should be imbedded in a local, community-driven process.

A temporary advisory board could provide important next steps in shaping the interactions between the City and member of religious communities. There were some concerns expressed at

the roundtable, particularly the logistics of how the advisory group could be formed. These include:

- How will the advisory group be coordinated and funded?

- How will it be able to sustain its longevity and dedication as a liaison between the city and faith community?

- What kind of techniques should be used, such as advocacy, grassroots or more formal structures?

Some of the strategic questions that were not addressed at the roundtable sessions and in the online survey are also important to consider, such as:

- If the faith community would like participation from all faiths, how much diverse representation is needed?

- What does the faith community envision as the eventual structure of their organizational approach? i.e. would the approach have elements of a grassroots initiative or be as structured as an appointed City steering committee?

- What public engagement strategies best fit with the approach and would be particularly successful for ongoing interactions with the City?

- How would the advisory board mediate disagreement on approaches and conflicting values, practices and beliefs? For example, some religious groups due to cultural beliefs may not be comfortable vocalizing issues to the same degree, as other groups.

A clear trend from the roundtable session and online survey is that the faith community is open to many suggestions and ideas for moving forward. They have supported every educational and organizational approach with differing degrees of support, yet every time more than half of respondents agree that having a staff member, organizing a symposium and having an advisory group is a good idea.

Implementing the educational and organizational initiatives will depend on the capacity and leadership from faith organizations to take them forward. Which is the most important to start with? With a number of options and limited capacity, and not all are feasible at this time and therefore, it is important to determine which is the best idea in the short term to move forward with. It is recommended the best short-term focus should be a two-fold strategy.

1. Fill the knowledge gap between interested members of the faith based community and City planning departments. Seminars could bridge the educational barrier that currently prevents the faith community to adequately weigh in on urban religious issues and a strategic organizational direction. Preferred ongoing communications methods should also be explored.

2. Build leadership capacity within the faith community. The formation of an initial advisory group of interested participants could explore the best approaches for creating a strategy for interactions between City departments and faith based organizations.

COMMUNITY ENGAGEMENT APPROACHES

In order for faith based organizations to move forward, it is necessary to have an understanding of current civic and planning engagement strategies that are in place. This section will provide a brief overview of these strategies and additional resources for the faith based community to improve their interface with the City and planning departments.

City of Calgary Engage! Policy

The City of Calgary has formally recognized the importance of engaging citizens and stakeholders in their 2013 Engage! Policy and developed a strategy around how they intend to fulfill the goals of transparent decision-making and an inclusive engagement process. The City of Calgary's 2013 Engage! Policy states:

"The City of Calgary (Council and Administration) recognizes that decisions are improved by engaging citizens and other stakeholder groups where appropriate. Within The City's ability to finance and resource, The City commits to conduct transparent and inclusive engagement processes that are responsive and accountable" (City of Calgary, 2013g).

This sets the vision for city-wide civic engagement and is important to understand for any citizen or group wishing to approach the City on a particular issue. For a diagram of the City's Engage! Policy, please refer to: Appendix C: City of Calgary Engage! Policy 2013.

IAP2

IAP2 is the International Association for Public Participation, an organization dedicated to the principles of effective engagement strategies between levels of authority and stakeholders (IAP2, n.d.). The IAP2 spectrum of public participation is one of the most commonly used tools in the planning and development industry to engage the public in a wide range of urban planning undertakings, such as urban policy development, master planning and mid-to-large scale development applications. According to IAP2, there are a number of different levels of engagement, which include: inform, consult, involve, collaborate and empower (see Figure 13). Each of these levels of participation corresponds to the level of input from the public and the degree to which they have a role in influencing the final outcome.

This information could particularly be useful for the advisory group in determining which type of approach they are striving for in their interactions with city planning departments

For an example of how the principles of IAP2 were incorporated into a City of Calgary engagement process, see the City of Calgary Parks Case Study.

Federation of Calgary Communities (FCC)

Community Associations have a unique and important role to play in the urban planning process in Calgary, particularly in the review of specific development applications in their respective community's. The City of Calgary, coordinated through the Federation of Calgary Communities, has provided community associations a formal voice to provide assessments on development applications in relation to their effect on community character, neighbourhood issues, concerns and desires (FCC, 2012, p. 8). The Federation also organizes training sessions and events, such as Partners in Planning to educate the members of community associations and the broader public regarding urban planning processes and issues. Training topics include: The basics of planning implementation, the Land Use Bylaw and Planning for growth and change. They have also published a community guidebook for community associations called *A Community Guide to the Planning Process* to increase understanding of the planning process.

While the FCC's primary focus is to facilitate effective engagement through the review of single development applications by community associations, they also provide a wide range of general community support for the general public to better understand the planning process. One of the main services of interest

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Figure 13: IAP2 Spectrum of Public Participation

	INFORM	CONSULT	INVOLVE	COLLABORATE	EMPOWER
PUBLIC PARTICIPATION GOAL	To provide the public with balances and objective information to assist them in understand the problems, alternatives and/or solutions.	To obtain public feedback on analysis, alternatives and/or decision.	To work directly with the public throughout the process to ensure that public issues and concerns are consistently understood and considered.	To partner with the public in each aspect of the decision including the development of alternatives and the identification of the preferred solution.	To place final decision-making in the hands of the public.
PROMISE TO THE PUBLIC	We will keep you informed.	We will keep you informed, listen to and acknowledge concerns and provide feedback on how public input influenced the decision.	We will work with you to ensure that your concerns and issues are directly reflected in the alternatives developed and provide feedback on how public input influenced the decision.	We will look to you for direct advice and innovation in formulating solutions and incorporate your advise and recommendations into the decisions to the maximum extent possible.	We will implement what you decide.
EXAMPLE TOOLS	• Fact sheets • Websites • Open houses	• Public comment • Focus groups • Surveys • Public meetings	• Workshops • Deliberate polling	• Citizen Advisory committees • Consensus-building • Participatory decision-making	• Citizen juries • Ballots • Delegated decisions

(Source: IAP2, n.d.)

to faith based community members are the free twice per year (January and April), small group workshop sessions, giving an introductory orientation to the planning processes and issues. More information on all of the above can be found on their website here: http://calgarycommunities.com/our-services/urban-planning/edu/.

CivicCamp

CivicCamp is a community-building exercise where a group of citizens engage in a democratic, non-partisan environment, to advocate for change in the community. **Membership and participation are open to anyone who is interested in improving Calgary, taking advantage of social media opportunities to facilitate conversations. Some CivicCamp initiates include: successfully rallying 100 citizens to** support Plan It initiatives for sprawl control and transit. Recent activity include civic participation in the Brentwood transit-oriented redevelopment project and the creation of the Mayor's Civic Committee (Clieff, Leedham and Ratelle, 2012).

Interested citizens organize themselves into "cabins", which are groups of people brought together by a common passion. Each cabin in self-facilitated and the members organize together to act on a shared interest. Cabins choose their own decision-making model and develop their own action plan. There are currently no faith based cabins in CivicCamp thus far. More information can be found on their website here: http://www.civiccamp.org/

Public Engagement Case Studies

Case studies worth exploring include:

• Strategies for engaging with City of Calgary Parks Department: See Appendix D

• City of Calgary Advisory Committee on Accessibility http://www.calgary.ca/CSPS/CNS/Pages/Social-research-policy-and-resources/Advisory-Committee-on-Accessibility/Advisory-Committee-on-Accessibility.aspx.

• The role of Missional Churches in Urban Renewal http://www.tyndale.ca/sites/default/files/Missional-ChurchandUrbanism.pdf.

• The Office of Faith Based Community Initiatives (United States http://www.state.gov/s/fbci/)

• Community Empowerment Network (United States)

• Civic Renewal Movement (United States) http://www.cpn.org/topics/community/reweaving.html

CONCLUSIONS AND RECOMMENDATIONS

THIS REPORT SUPPORTS the view that faith based organizations have a vital role to play in tackling complex planning issues and improving the quality of life of Calgarians. Some final conclusions and recommendations are provided below.

- Religion is an important aspect of community life in Calgary. Religious organizations have a strong physical and social presence in Calgary, established through a diversity of faith organizations and community roles. Non-Christian faiths will continue to play a role, with Calgary acting as the fourth highest destination for immigration in Canada. This signals an effort for more inclusivity of all faiths. First, in the vernacular of planning documentation and second in the strategic organization to include a variety of faith groups in any ongoing interactions between faith based organizations and City of Calgary planning departments. Faith based organizations could extend their reach into underrepresented or parallel organizations such as Aboriginal groups, immigrant organizations and multi-faith groups.

- Pursuits of faith and meaning are supported and recognized as important aspects in the quality of life of Calgarians through various local level and city-wide planning documentation. In planning documentation, community faith practices are recognized in built form and their contribution to social life to fulfill the goals of making great communities in Calgary. However, faith communities are significant repositories of social capital including community development, volunteering, neighbourhood support and emergency planning. These contributions are largely undocumented and are therefore unnoticed due to a lack of strategic engagement efforts on the parts of both faith based organizations and city planning departments. Efforts to improve the quality of life of Calgarians should therefore include and recognize the efforts of faith based organizations.

- The key to inclusion of faith based organizations in improving the quality of life of Calgarians and tackling complex planning issues is more structural engagement. This will necessitate important bridging work from both sides, which will require significant time, resources and investment of will. The roundtable sessions and online survey responses identified a number of challenges to the logistics of moving forward, yet there was stronger support for faith based organizations to be leaders in the efforts to increase awareness and improve interactions between faith based organizations and city planning departments. In order to move forward, a three-prong strategy was identified:

    1. Educational Approach
    Cultivate knowledge exchange between the faith based community and city planning departments by holding seminars. These seminars are dual purpose: to increase awareness for the faith community to learn about city planning roles, functions, timeliness and processes; and for City staff to gain awareness on the full range of resources presented by FBOs and begin to see faith based organizations as strategic partners.

2. **Organizational Approach**

Build leadership capacity within the faith community. The formation of an initial advisory group of interested parties could discuss methods for addressing barriers and complex issues such as the level of interaction with City, how the faith community is best represented and community engagement approaches (see next point). These approaches could begin to shape structural engagement and a central, consistent means of communication with city planning departments.

3. **Community Engagement Approaches**

There are a number of organizations that support public efforts to better engage with the City of Calgary. These range from more formal to grassroots initiatives. Specific engagement strategies and accompanying formats for engagement should be explored. Developing a community engagement approach is especially timely since the effectiveness of the planning process is currently under review through the Transforming Planning initiative.

- A few additional areas of research were identified throughout this report. These particular areas were outside the scope of this report but could be investigated to compliment future strategies or project phases:

  - Determining specific indicators that measure the contributions of the faith community in Calgary on the urban realm and social life (i.e. 'halo effect').

  - An extensive and verified list and locations of faith based organizations in Calgary. Validate the physical presence of faith organizations and how their geography has changed in the physical landscape over time.

  - The examination of case studies where faith based organizations have contributed to the urban renewal process, community visioning and community development.

SIX LESSONS: CITY ADMINISTRATION AND FAITH BASED ORGANIZATIONS

IN ADDITION TO THE FORMAL feedback of the roundtables and online surveys, *Strengthening Vital Signs* encompassed significant conceptual development, leadership meetings, additional research, and the accumulated experience of many years of prior work on this matter in Calgary.

The following reflection on key lessons for both the City Administration and Faith Based Organizations respectively was used to provide feedback to the Calgary Foundation Grants Review Committee and merits inclusion and is included as a supplement to the conclusions reached in the body of this report.

The themes are consistent and represent significant overlap but other useful observations not represented in roundtables and surveys are included.

6 Lessons for City Administration and Planning

1. Changing a plan like the *Centre City Plan* can seem like mission accomplished for City staff once it passes Council approval – slow-down on City side in terms of engagement due to other project demands

2. City Planning perceives that they are responsible for citizen input and consultation but that is seldom what FBOs feel like on the other side, particularly as institutional partners – again, City staff have significant demands to manage and need structures that already exist to interact with

3. Where the City thinks about FBOs, they tend to see them as service delivery organizations, not organizations that could have input into intelligent structural processes and decisions for long-term development

4. The City is not familiar with institutional level engagement with FBOs at a strategic level – there is considerable room to learn and grow, including development of structures for institutional exchange

5. The City can appear to have concluded its obligations when reports and documents are "all online" but this often fails to translate into engagement and even interested people trying to sort out where to begin connecting with the City can find it challenging

6. The City is largely unaware of the full range of resources represented by FBOs and how to meaningfully integrate those resources into city building efforts

6 Lessons for Faith Based Organizations

1. FBOs are very diverse – size, focus, interest, history, culture, goals, etc. The City has a more regular and sizeable administration while FBOs represent hundreds of small, highly varied administrations.

2. FBOs are largely unaware of City Planning roles, functions, timelines, and processes

3. FBOs have no natural means of learning about strategic City engagement outside of the efforts of interested individual parties exploring specific issues – eg. parking or bylaws as part of a building program

4. FBOs have no natural means of engaging with City Planning as administrative peers – there is no collective structural process on their side so they seldom interact as administrative peers

5. FBOs have no central or consistent means of communicating collectively with the City or with each other – they are generally very decentralized (even denominations and traditions can be diverse within their own spaces)

6. FBOs are significant repositories of social capital (social resources) including volunteering, neighbourhood support, donating, and other forms of vital civic engagement – Calgary is unlikely to move the Vital Sign*s* letter grade upward without more significant structural involvement on the part of FBOs.

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ABBREVIATIONS

LUPP = Land Use Planning & Policy, City of Calgary

FCC = Federation of Calgary Communities

CRA = Canada Revenue Agency

Municipal Government Act (2000) - Statutory

- Provides the legal framework for making planning decisions at the municipal level.

- Establishes a hierarchy of plans, identifies Planning Authorities in the Province of Alberta, and provides provincial statutory guidelines for the administration of local improvements.

- Establishes the required procedures and the relevant planning matters that can be considered in preparing and implementing planning policies and making decisions on planning matters. (FCC, 2012, p. 14)

Calgary Land Use ByLaw (2007) - Statutory

- The Municipal Government Act requires that The City of Calgary to pass a land use bylaw (LUB).

- The Land Use Bylaw provides information on land use districts (i.e. Low Density Residential, R1 = Residential – One Dwelling)

- Used as a tool to implement policies in the Municipal Development Plan, the Area Structure Plans, Area Redevelopment Plans, and other policy documents.

- Provides a legal definition of your neighbourhood, what can be located there and what cannot be i.e. the type and mix of housing; the location and type of shops and services and the development potential of each property.

- The uses identified in the LUB are fixed and can be changed only through a formal redesignation process. (City of Calgary, 2013a)

imagineCALGARY (2007) – Non-Statutory

- A 100-year sustainability plan and vision for the City of Calgary.

- The process was called Plan It Calgary, which engaged 18,000 Calgarians to provide ideas for Calgary's future.

- City Council directed that an integrated land use and transportation plan be created that aligned with the vision and goals of imagineCALGARY. These plans eventually took the form of the Municipal Development Plan and the Calgary Transportation Plan. (City of Calgary, 2013b)

The Municipal Development Plan (2010) - Statutory

- The MDP and CTP describe the vision for a long-term pattern of growth and development in Calgary over the next 60 years. They provide policies that integrate social, economic and environmental objectives for the next 30 years. (City of Calgary, 2013c)

- The Municipal Government Act requires Alberta municipalities with a population of 3500 or more to adopt a municipal development plan setting out general planning directions.

- The MDP includes information on its implementation; city-wide goals, objectives and policies; a discussion of different areas of the city and policies for their evolution; policies for different types of development and; a description of the future transportation network. (FCC, 2012, p. 16)

Calgary Transportation Plan (2009) - Statutory

- See Municipal Development Plan, above.

- Provides policy direction on multiple aspects of the city's transportation system. (CTP, 2009)

Area Redevelopment Plans, Area Structure Plans and Community Plans (various dates) - Statutory

Area Structure Plans (ASPs) and Community Plans (CPs)

- Area Structure Plans (ASPs) and Community Plans (CPs) provide the basis for the more detailed levels of planning (land use redesignations, subdivisions, etc.).

- Plans for new areas are approved either by Bylaw (ASP) or by resolution of Council (CP). In both cases, the process for approving and amending a plan is similar and involves a public hearing of City Council.

- Area Structure Plans and Community Plans establish the general planning framework for turning undeveloped areas into new suburbs.

- They address a range of technical matters such as transportation, servicing networks, locations of schools, parks, and commercial sites and the density and types of uses permitted.

- They may also address specific issues such as sour gas, airport noise and the environmental impact of new development. (FCC, 2012, p. 23).

Area Redevelopment Plans (ARPs)

- Area Redevelopment Plans (ARPs) are medium to long-range community planning studies undertaken by the Land Use Planning and Policy Business Unit at the direction of City Council.

- ARPs contain policies that help guide the future development of individual communities. In addition, ARPs provide mechanisms to implement, in a sensitive manner, city wide objectives at the community level.

- ARPs typically address land use designations (zoning), transportation issues, open space and recreation and some social issues. (FCC, 2012, p. 24).

Note:

- These excerpts are word for word references to specific planning documents

- They are taken out of context of the overall document only to provide specific sections where faith was referenced, therefore accompanying documentation has been removed

- This information constitutes a preliminary review and should not be used as a comprehensive list

MUNICIPAL DEVELOPMENT PLAN

2.1 A PROSPEROUS ECONOMY (PAGE 2-3)

Goal
Build a globally competitive city that supports a vibrant, diverse and adaptable local economy, maintains a sustainable municipal financial system and does not compromise the quality of life for current and future Calgarians.

2.1.4 Ensuring sustainable municipal finances

Objective
The City will ensure that it has the long-term financial capability to support the city being created. Co-ordination with other organizations providing health, education and social services through their own infrastructure will also assist in maintaining the growth cycle at minimum costs.

Policies
b. Manage assets wisely and provide infrastructure that is affordable and cost-effective over the long-term lifecycle of the asset.

c. Make planning and capital investment decisions within a corporate strategic framework that identifies infrastructure requirements and financial consequences to The City (see also Part 5).

2.2 SHAPING A MORE COMPACT URBAN FORM (PAGE 2-8)

2.2.4 Complete communities

Objective
Foster distinctive, complete communities with a strong sense of place.

Complete communities are vibrant, green and safe places, where people of varying ages, incomes, interests and lifestyles feel comfortable and can choose between a variety of building types

Policies
Complete communities

a. Support the development of complete communities to ensure a compact and well-designed urban form that efficiently utilizes land and infrastructure, provides housing choices at transit-supportive densities, local services and employment and promotes mobility options.

b. Communities should be planned according to the following criteria for complete communities and provide:

  iii. Neighbourhood stores, services and public facilities that meet day-to-day needs, within walking distance for most residents;

  viii. Local schools, social infrastructure, places of worship and community services; and locations in which to live, and where daily needs can be met.

2.3 CREATING GREAT COMMUNITIES (PAGE 2-18)

Goal
Create great communities by maintaining quality living and working environments, improving housing diversity and choice, enhancing community character and distinctiveness and providing vibrant public places.

Policies in this section are aimed at promoting individual and community health and promoting a good quality of life by:

- Designing communities for social cohesion and health and wellness.

- Providing citizens with opportunities to become involved in decision-making processes and effectively engaged in shaping their local communities.

2.3.2 Respecting and enhancing neighbourhood character

Objective
Respect and enhance neighbourhood character and vitality.

Policies
d. Ensure that the preparation of Local Area Plans includes community engagement early in the decision making process that identifies and addresses local character, community needs and appropriate development transitions with existing neighbourhoods.

2.3.3 Heritage and public art

Objective
Protect historic resources and promote public art.

Values
Historic preservation is about values. We preserve historic resources because they have value to our community – aesthetic, historic, scientific, economic, cultural, social, natural or spiritual qualities that make a place important or significant for past, present or future generations.

Policies

Heritage
a. The City will identify and help to protect and manage Calgary's historic resources.

b. Ensure that the protection and enhancement of historic assets in Calgary is based on an understanding of their special character and form part of the wider design and urban development agenda.

c. Identify districts, public spaces and buildings of special historic quality and character, and adopt policies for their protection and enhancement.

d. Encourage owners to conserve and/or enhance Calgary's historic resources, including historic structures, streetscapes, landmarks and viewpoints, parks and gardens, landscapes, topographical and natural features, archaeological sites and artifacts.

e. The City will be a leader in preserving and enlivening historic resources using all tools and mechanisms currently available to a municipality.

f. The City will be a role model for the creative use and adaptive reuse of City-owned heritage buildings, including excellence in maintenance and restoration.

g. Incorporate local history interpretive elements in public realm improvements in communities and historic districts.

3.3 ACTIVITY CENTRES

3.3.1 General Activity Centre policies

The following policies apply to all scales of Activity Centres and are general in nature. Policies that are unique to specific activity centre types (MAC, CAC and NAC) are included below in this Section.

Land use policies
[see table B1]

a. Activity Centres should be locations for a mix of medium and higher density employment and residential uses.

b. Uses such as retail, recreation facilities, sport, cultural facilities, open space and community and protective services that support concentrations of jobs and population are encouraged.

Source: http://www.calgary.ca/PDA/LUPP/Pages/Municipal-Development-Plan/Municipal-Development-Plan-MDP.aspx.

CALGARY TRANSPORTATION PLAN

3.3 Transit

Objective

To provide a safe, accessible, customer focused public transit service that is capable of becoming the preferred mobility choice of Calgarians.

Discussion

High-quality public transit service is an essential requirement for the creation of attractive, vibrant and economically competitive cities. Investment in transit enabling citizens to participate in the social and economic life of the community; improvements can significantly improve the social, economic and environmental health of communities by:

- enabling citizens to participate in the social and economic life of the community;

3.9 Parking

Objective

Manage parking in Centre City, Activity Centres, Corridors and TODs to support an affordable and diverse housing mix, promote development, consider business vitality, increase densities, encourage using all modes of transportation, improve air quality and reduce the environmental footprint of the city.

Park and ride

The current park and ride strategy should be reviewed to consider current and future needs for park and ride, as well as the overall parking strategy for TOD nodes. Alternatives such as sharing parking with complementary developments (e.g., shopping centres, movie theatres, churches), structured parking and flexible guidelines for park and ride for Activity Centres and Corridors should be considered in order to reduce the footprint of park and ride development in strategic locations.

3.2 Walking and cycling

Objective

To make walking and cycling attractive and convenient through the provision of additional or enhanced infrastructure, and through land use planning that brings homes, jobs, services and amenities closer together.

Policies

g. Safe, barrier-free walkways and pathways should be provided in community designs to reduce pedestrian and bicycle distance to transit service and community amenities.

Source: http://www.calgary.ca/PDA/LUPP/Documents/Publications/calgary-transportation-plan.pdf.

Table B1: Summary of Activity Centre Characteristics

ACTIVITY CENTRE	INTENSITY (JOBS AND POPULATION PER GROSS DEVELOPABLE HECTARE)*	TRANSIT SERVICE	TYPICAL KEY USES
Major	200 (minimum)	One of more Primary Transit stations	One or more major institutional uses, business and employment, high and medium density residential, retail and supporting services
Community	150 (minimum)	Primary Transit station	Institutional use (opt), retail centre, medium and high density residential, business and employment
Neighbourhood	100 (minimum)	Primary Transit station or Transit stop	Local retail and local services, medium density residential

*Intensities for each specific Activity Centre will be determined through Local Area Plans in consideration of land available for development, community context, and the opportunities to optimize infrastructure and public investment.

(Source: Municipal Development Plan (2010), page 3-5)

IMAGINE CALGARY

Meaning, purpose and connectedness

System: Social

Goal: We create individual meaning, purpose and connectedness in our lives for our own benefit and that of others. We respect and embrace the ways in which others choose to create meaning, purpose and connectedness.

Target
- By 2036, 90 per cent of citizens agree that "Calgary is a city with soul," which is defined as citizens having meaning and purpose in life and experiencing ongoing feelings of connectedness with some form of human, historic or natural system.

Strategy 1
- Celebrate local inspirational and spiritual leaders from all faiths, cultures and traditions.

Strategy 2
- Provide opportunities for individuals to strengthen their own senses of meaning, purpose and connectedness.

- Ensure diverse forms of public expression and discussion are readily accessible.

Target
- By 2036, 100 per cent of Calgarians report that they feel respected and supported in their pursuits of meaning, purpose and connectedness, and that they extend respect and support to others who meet this need in ways different from their own.

Strategy 4
- Create opportunities for dialogue between different religions, faith traditions and cultures.

- Establish open forums, cultural celebrations and policy/program discussions that encourage this kind of conversation.
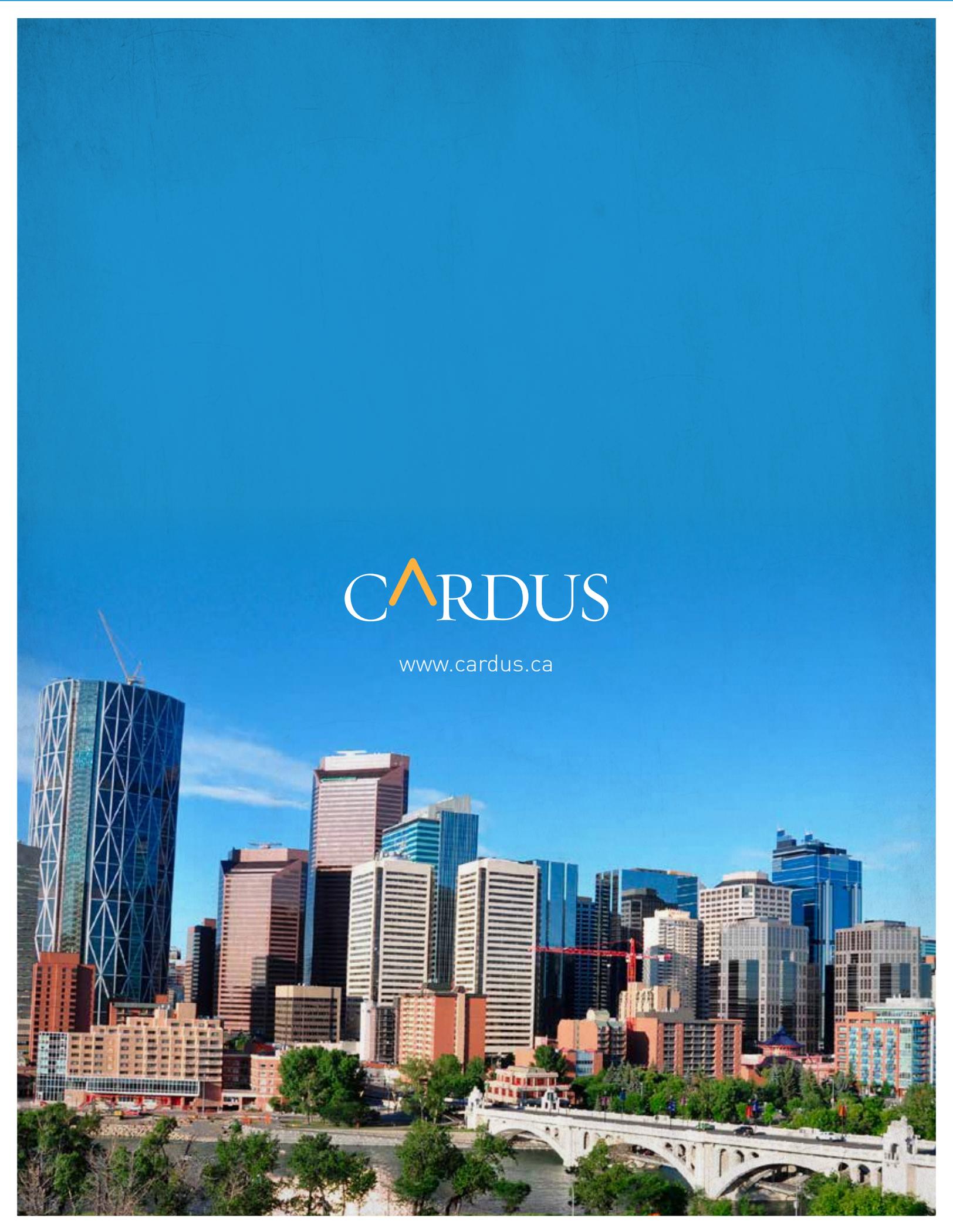
Source: http://www.imaginecalgary.ca/.

INFORM / COMMUNICATE

The City will provide context and background information (for all levels of engagement) to assist citizens and stakeholders in understanding issues, problems, alternatives and / or solutions, and services we provide. Our commitment is to:

- Provide information that is timely, accurate, balanced, objective, and easily understood.
- Respond to questions for clarification and direct citizens and stakeholders to sources of additional information.
- Share with stakeholders what we heard from them.
- Share with stakeholders if the input cannot be used in making the decision and the reasoning for why it may not be used.
- Share how the input was factored into the decision.

	LISTEN & LEARN	CONSULT	COLLABORATE	EMPOWER
STRATEGY	Stakeholders and The City listen to and learn about each others' views, plans, concerns, and expectations.	Stakeholders' feedback is obtained through consultation to analyze issues and build alternatives, and thereby make contributions to the decision-making process. Consulting with stakeholders ensues issues and concerns are understood and considered.	Stakeholders are considered partners in the decision-making process, including collaboration on analyzing issues, building alternatives, identifying preferred solutions and making recommendations.	Aspects of the decision-making process are delegated to stakeholders.
PROMISE	We will listen to stakeholders and learn about their plans, views, issues, concerns and expectations and ideas	We will consult with stakeholders to obtain feedback and ensure their input is considered and incorporated to the maximum extent possible. We undertake to advise how consultation impacted the decisions and outcomes.	We will partner with stakeholders in a process that results in join recommendations. We undertake to advise how collaboration impacted decision making.	Where legislation permits, we will abide with the decisions made under delegated authority. Where legislation precludes making such a commitment in advance, we undertake to be guided by the outcome.

(Source: City of Calgary, 2013g)

CARDUS

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