

Representing Community Identity in the Landscape:

The Parish of Ste. Anne, MB

by

Dominique José Clincke

A Practicum

**Submitted to the Faculty of Graduate Studies
in Partial Fulfillment of the Requirements
for the Degree of**

Master of Landscape Architecture

**Department of Landscape Architecture
University of Manitoba
Winnipeg, Manitoba**

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REPRESENTING COMMUNITY IDENTITY IN THE LANDSCAPE:

THE PARISH OF STE. ANNE, MB

BY

DOMINIQUE JOSE CLINCKE

**A Thesis/Practicum submitted to the Faculty of Graduate Studies of The University
of Manitoba in partial fulfillment of the requirements of the degree
of
MASTER OF LANDSCAPE ARCHITECTURE**

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Table of Contents

ABSTRACT	<i>iv</i>
ACKNOWLEDGEMENTS	<i>v</i>
LIST OF FIGURES	<i>vi</i>
INTRODUCTION	
<i>Defining Regional Identity</i>	<i>1</i>
<i>Statement of Problem</i>	<i>2</i>
<i>The Study Area</i>	<i>2</i>
<i>Goals and Objectives</i>	<i>3</i>
<i>Methodology</i>	<i>7</i>
SECTION 1: REGIONAL AND SITE IDENTITY	
Genesis	
<i>French Catholicism in Western Canada</i>	<i>9</i>
<i>Settlement of Pointe des Chênes</i>	<i>11</i>
<i>First Mass</i>	<i>11</i>
<i>Dawson Trail</i>	<i>12</i>
Growth	
<i>Fr. Giroux</i>	<i>15</i>
<i>Grey Nuns</i>	<i>16</i>
<i>Redemptorists</i>	<i>16</i>
<i>Pilgrimage</i>	<i>18</i>
Morphology	
<i>General Land Use</i>	<i>24</i>
<i>Local Architecture</i>	<i>29</i>
<i>Church Site</i>	<i>32</i>
<i>Monastery Site</i>	<i>33</i>
<i>Pilgrimage Site</i>	<i>36</i>
<i>Cemetery</i>	<i>38</i>
SECTION 2: PROGRAMME DEVELOPMENT	
Observation	
<i>Loss of Architectural Heritage</i>	<i>42</i>
<i>Case Studies</i>	<i>44</i>
<i>Sacred places</i>	<i>49</i>
<i>Catholic Celebration Space</i>	<i>54</i>
Intention	
<i>Community Survey</i>	<i>56</i>
<i>Adaptive Reuse of the Redemptorists' Monastery</i>	<i>63</i>
<i>Programmatic Requirements</i>	<i>64</i>

SECTION 3. DESIGN DEVELOPMENT	
Transformation	
<i>Concept Design</i>	66
<i>Worship Area</i>	72
EPILOGUE	76
APPENDIX	
Archaeology Report	78
Survey Sample & Data	83
<i>Interview One</i>	97
<i>Interview Two</i>	99
BIBLIOGRAPHY	103

Abstract

The withdrawal of the Redemptorist Order from the village of Ste-Anne-des-Chênes, Manitoba, has left a culturally significant site available to the opportunity for development. The vacancy of the site in combination with encroachments into the site, and the changing role of the church in community has led to the neglect of a site that has played a significant role in the growth and history of the community; a site which is considered to be the most sacred outdoor space in the village.

The goals of the study were to demonstrate the importance of the religious landscape to the cultural and historical identity of Ste. Anne, and to propose a landscape plan which meets the contemporary needs of the church and community, enhancing the community's identity.

The site was found to support a continual occupation of religious structures and activities which played a key role in the life and culture of the community. One singular annual event, the Feast of Ste. Anne, was prevalent throughout the growth of the village.

A proposed landscape plan incorporates the adjacent health care and seniors facilities, and offers a variety of spaces to suit the needs of all age groups. The focal point of the plan is the development of new multi-functional outdoor worship area. In an effort to enhance the identity of the French Catholic community, the plan for the site combines the religious history of the site and the secular requirements of the community into one.

Acknowledgements

The motivation for this practicum was sparked by the serene and picturesque landscape hidden in the heart of a small rural village, and inspired by the community initiative to preserve a local icon.

The successful completion of this practicum could not have been without the help of many, whom I sincerely wish to thank: Professors Ted McLachlan and Charlie Thomsen, who have advised me on many studio projects, and have greatly influenced my approach to landscape architecture; Neil Einarson offered significant direction and connections for the research of the historical component; Corinne Tellier, through her concern for the preservation of the French Canadian culture, provided superb historical photos; Elaine Kisiow who also shared important photographs and research material and; my employers, Hilderman Thomas Frank Cram for allowing me the use of the computer equipment, and their support and encouragement in the final stretch.

I also wish to thank all those in the community who took the time to complete the survey, answer my questions, and provide me with and insight into their identity as a community; Fr. Ed Bonin, who took the time to share his knowledge on reformed worship space and especially; Dr. Paul de Moissac, who assisted in the translation of the questionnaires, and shared stories of the site history.

Above all, I wish to thank my family and friends for their love and support, always.

May God be with you.

List of Figures

No.	Figure	Page
1.	S.E. Manitoba Region Map	4
2.	Map of Municipality of Ste. Anne	5
3.	Existing Site Map	6
4.	Methodology Flow Chart	8
5.	The first chapel of Ste. Anne des Chênes	11
6.	The Dawson Road Cairn	12
7.	Plan of the River Lots in the Parish of Ste. Anne	14
8.	The second church	14
9.	The pilgrimage grotto in 1954	21
10.	The grotto ruins today	21
11.	Feast day celebration of 1936	22
12.	General Land Use Zoning Map	25
13.	Wading pool remnant	24
14.	Seine River School Div. offices	26
15.	Seine Medical Centre	26
16.	Ste. Anne hospital	26
17.	Proposed Residential Expansion Map	28
18.	The Municipal office	29
19.	The Redemptorists' Monastery	30
20.	The Ste. Anne Catholic Church	31
21.	Overgrown hedges of formal monastery entry	32
22.	The childrens' cemetery	33
23.	Historical use of the monastery grounds	35
24.	Elm tree allée	34
25.	Grotto of Notre Dame du Cap	36
26.	Museum and log cabin in Redemptorist Park	37
27.	The parish cemetery	38
28.	1870 Site Survey Map	39
29.	1951 Historical Map	40
30.	1981 Historical Map	41
31.	The Parish Hall	42
32.	Stations of the Cross, St. Anne de Beaupré, Quebec	45
33.	The pilgrimage in Polonia, Manitoba	46
34.	The Shrine of Notre-Dame-de-Lourdes in St. Malo, MB	48
35.	The fourteenth station of the cross, St. Malo, MB	48
36.	Phase One Organization, 1870 - 1920	68
37.	Phase Two Organization, 1920 - Present	69
38.	Phase Three Organization, Proposed	70
39.	Proposed Site Plan	71
40.	Worship Area Plan	74
41.	Worship Area Section - Elevation	75

INTRODUCTION

The settlement of Canada, and particularly Manitoba, is characterized by a mosaic of homogenous settlement "blocs", creating a "patchwork" of cultural enclaves. Each of these districts have a unique identity, being determined by distinct linguistic, religious, social, and architectural traditions. The effects of cultural assimilation through time have, unfortunately, left many communities with a loss or lack of identity. The village of Ste. Anne - through its marriage between the French Catholic settlers and the original Metis community - is unique within Manitoba's cultural enclaves. It has maintained its distinct identity, one that is bound by strong linguistic and religious traditions. The object of this study is to strengthen that identity of the community of Ste. Anne, in the landscape of its religious centre.

At the heart of the parish community stand the Ste. Anne Catholic Church and adjoining Redemptorist monastery. From the earliest settlement of Ste. Anne, the church has been the stronghold of its French Catholic culture and identity, establishing itself as the unit around which all community life revolved. In 1916, the parish of Ste. Anne des Chênes further established itself in its faith by becoming the missionary station of the French Canadian Redemptorists in western Canada from where, up to 24 priests and brothers served French parishes extending into Saskatchewan and Alberta (Lassonde, personal communication, 1994). Together, the church and monastery have become a visible symbol of the community's identity within the "patchwork" of rural Manitoba.

Defining Regional Identity

The physical, identifiable form of the built landscape is never static; it is a dynamic, living organism in constant flux. Isolated and defined at a moment in time, the cultural landscape reveals long held values of that area or culture. There are various approaches to defining and modifying the cultural landscape.

As a geographer and pioneer in the field of cultural landscapes, Salter (1971) explains that, "By understanding the genesis, growth, and morphology of a given landscape, continuing modifications may be made in closer harmony with our environment, our emotional needs, and the earth as a whole." Taking more of a socio-political approach, Scott (1979) states the physical character of a rural landscape has its roots in the historical development of that landscape. Finally, as one of the foremost Canadian landscape architects in the naturalization of urban centres, Hough (1990, 15) summarizes "older cities have an undeniable sense of identity because site and urban form, architecture and land-

scape have become one.” He suggests six principles for establishing regional identity including: 1) knowing the place, 2) maintaining a sense of identity, 3) environmental learning and direct experience, 4) doing as little as possible, 5) sustainability, and 6) starting where its easiest. An understanding of the historical component, in conjunction with biophysical and cultural resources, social fabric and political factors can provide insight to determine the most sensitive approach to planned change in the landscape.

Statement of Problem

With the changing functions of religion in society, the community is forced to consider new uses for the monastery to preserve its existence. Being a dominant physical element in the village, the changing role and requirements of the monastery will have a significant impact on the visual image of the religious landscape in which it sits. This changing role will result in a changing landscape and in effect, alter the identification of Ste. Anne with its religious heritage.

Sudden, imposed changes can compromise, or even misrepresent, the heritage or identity of a community. The religious precinct of the Ste. Anne parish will be required to adapt to the changing role of the monastery as it undergoes plans for adaptive reuse. Simply by meeting these requirements without consideration for the history or evolved identity of the site may have a negative effect on the community. If the physical, emotional, and spiritual needs of the community are not met, the landscape will not grow in harmony with its environment and the needs of the community.

The Study Area

The study area is the region, or community, which feels an affinity to the specific project site, and is not necessarily within specific geographical boundaries. Rather, a community may be any group of people who share a bond or association, whether it be political, geographical, religious, or social. For this study, the community is the region generally within the limits of the village and rural municipality of Ste. Anne. It is that community which shares a bond through its shared history, language, religion, and values. It is all the reasons for which these people have chosen to live in this community. And the religious landscape is but one expression of this community’s identity.

Located on the Seine River, along Milners Ridge, Ste. Anne is, literally, on the edge of the prairies. The village is 30 kilometers east of Winnipeg, along the Trans-Canada Highway, and just off of Highway 12 (see fig. 1). The municipality has a population of

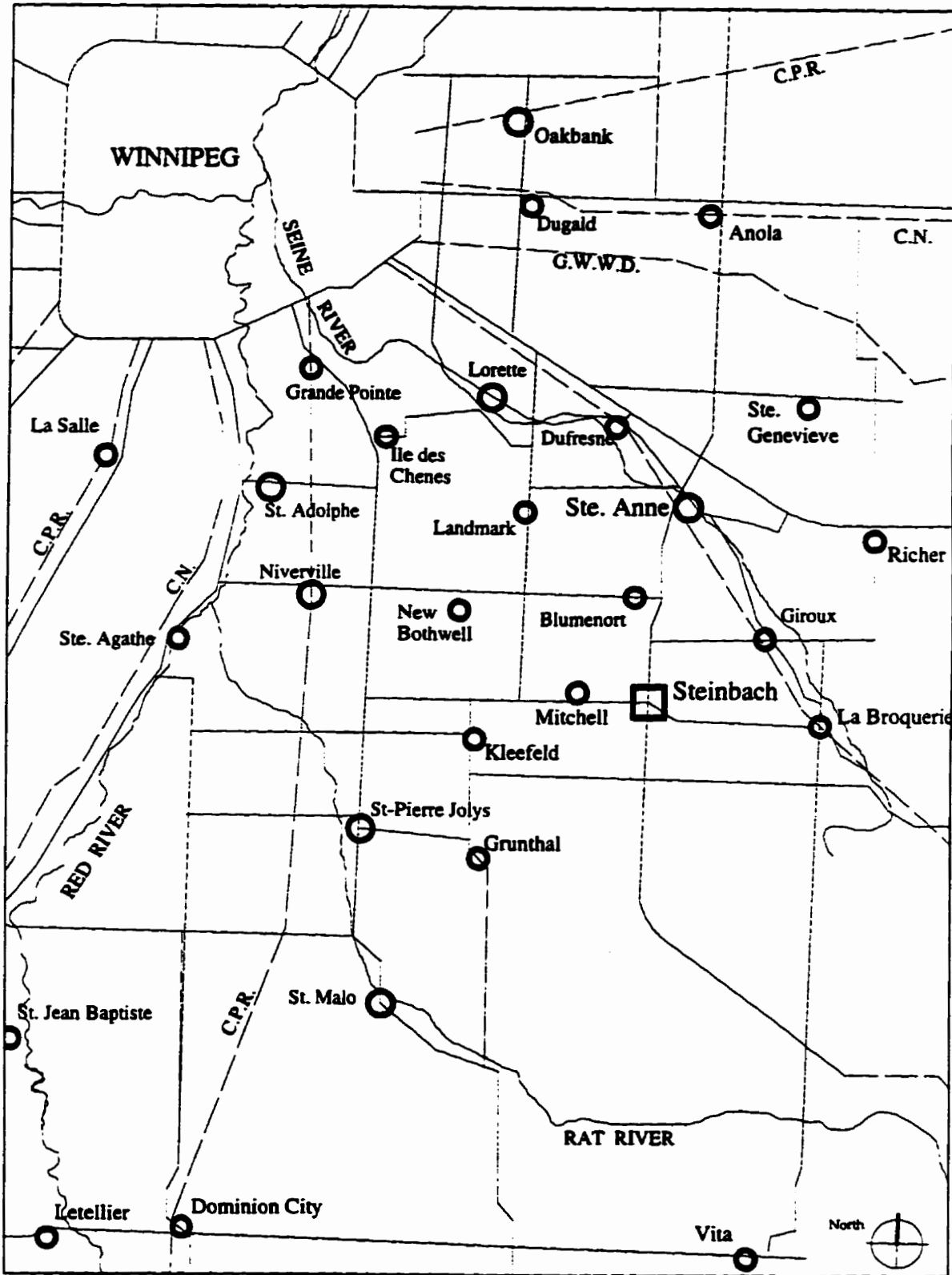
3400 inhabitants, and an area of 464 square kilometers. Within that, the village of Ste. Anne has a population of 1400, and an area of 4 square kilometers (Census Canada, 1986). It is a community proud of its facilities, services, and beautiful landscape.

The unique linear field patterns of the river lot survey extend away from the meandering Seine river for two miles, in varying widths of no more than 10 chains (660 ft.), contrast with the square grid system of the Dominion Lands Survey of 1871. Thus, forever identifying the parish of Ste. Anne as one of the oldest European settlements of Western Canada. Through time, the boundaries of the area have changed. What was originally surveyed as the Parish of Ste. Anne, using the river lot system, has been expanded to become a municipality, incorporating the Dominion Lands Survey (see fig. 2).

Likewise, the limits of the church site have also changed. Prior to the Land Survey, the Catholic Mission occupied river lot 56, and part of river lot 19, across the river. The site has since diminished in size to allow for the village's expansion. The original river lot has been divided up for residential, commercial, educational, and medical uses. The project site as outlined is approximately 6.5 hectares (16 acres) at the present time (see fig. 3). Despite infringements on the original church site, it continues to be the most significant landscape in the community.

Goals and Objectives

- Goal:** **Identity** - To demonstrate the importance of the church landscape to the cultural and historical identity of Ste. Anne.
- Objectives:** To identify the determining factors constituting identity.
To identify and define the identity of Ste. Anne.
- Goal:** **Design** - To propose a landscape plan which meets the contemporary needs of the monastery and church in a way that enhances the community's identity.
- Objectives:** To meet the contemporary needs of the monastery use proposal as well as the changing needs of the worshipping congregation.
To provide for new uses which enhance the identity of the community while maintaining the integrity of the site.
To preserve key landscape elements associated with the history of the church complex.

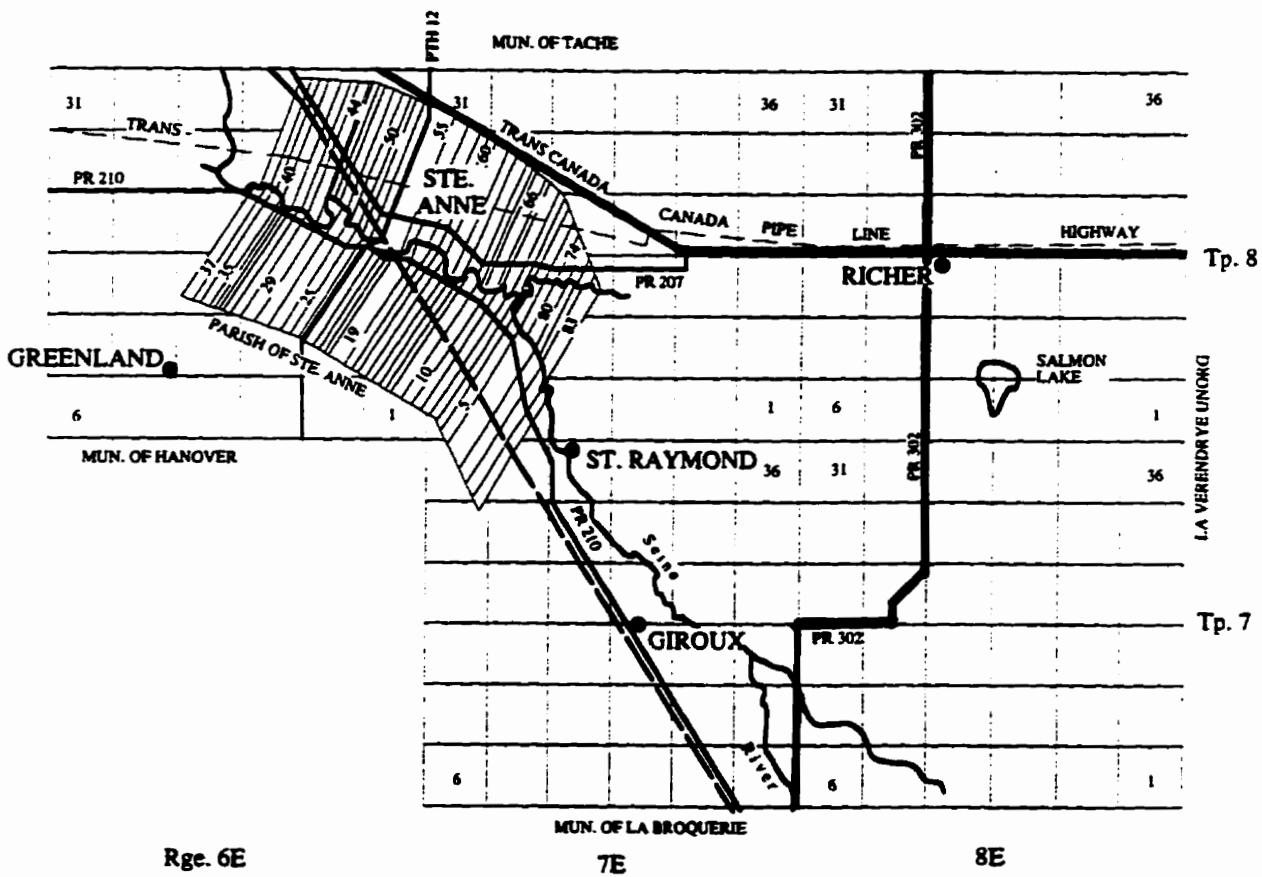


S.E. MANITOBA REGION MAP

COMMUNITY IDENTITY IN THE LANDSCAPE: The Parish Of Ste. Anne, MB
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Figure 1: S.E. Manitoba Region Map



Adapted from Manitoba Highways Dwg No. 82, 1970

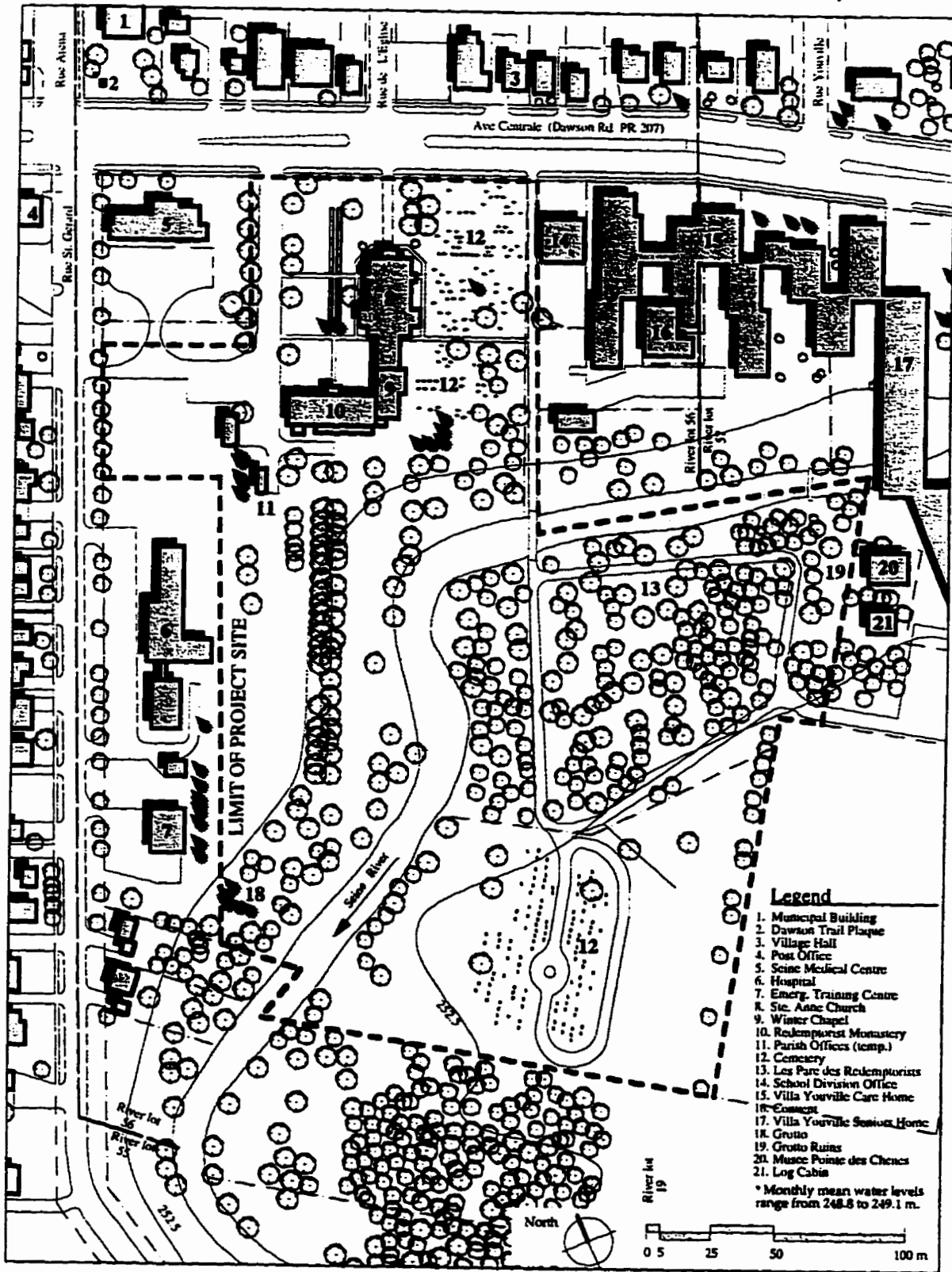


MUNICIPALITY OF STE. ANNE

COMMUNITY IDENTITY IN THE LANDSCAPE: The Parish Of Ste. Anne, MB
 UNIVERSITY OF MANITOBA DEPARTMENT OF LANDSCAPE ARCHITECTURE D. CLINCKE



Figure 2: Map of Municipality of Ste. Anne



EXISTING SITE MAP

SCALE: 1:2400 (1inch = 200feet)

COMMUNITY IDENTITY IN THE LANDSCAPE: The Parish Of Ste. Anne, MB
 UNIVERSITY OF MANITOBA DEPARTMENT OF LANDSCAPE ARCHITECTURE D. CLINCKE



Figure 3: Existing Site Map

Methodology

Based on the set objectives, the methodology is defined by three phases as shown in the Methodology Flow Chart (Fig. 4).

1. Regional and Site Identity outlines those aspects which define and are unique to the project site and its region. Organized into *Genesis, Growth, and Morphology*, this phase researches all aspects pertaining to the past use of the site, its development through time, and its present use and spacial relationships.

2. Programme Development establishes a basis for design intervention. First, this phase explores: specific areas of interest related to the site identity, related projects, and future trends in the design of Catholic worship environments. Second, design implications and parameters for the proposed Redemptorist monastery adaptive reuse plan are established. Finally, programmatic elements and design guidelines are defined in response to existing site conditions and proposed future use requirements as necessary to direct the physical form of the plan.

3. Design Development graphically addresses the programme and design requirements. On a conceptual level, the design accommodates the stated goals, transforming the existing, inadequate site to reflect and meet the needs of its changing community. The focal point of the design is explored in detail to demonstrate the image and character of the design concept.

The issue of maintaining regional identity is being faced by many communities, rural and urban. It is hoped that this study can assist other communities in determining their own identity and how they might begin to preserve and enhance it.

**METHODOLOGY
flow diagram**

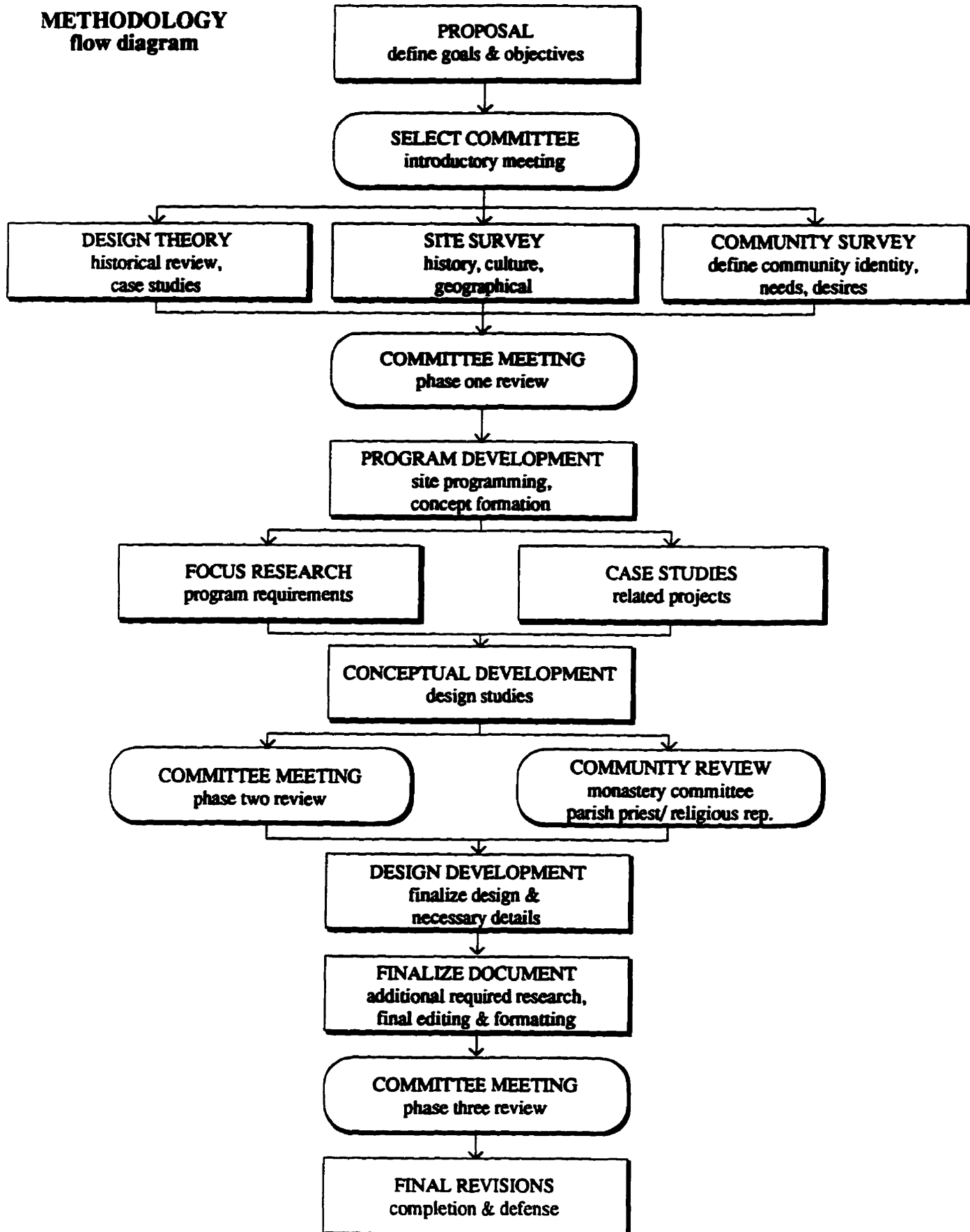


Figure 4: Methodology Flow Chart

SECTION 1 - REGIONAL AND SITE IDENTITY

GENESIS

'a coming into being'

French Catholicism in Western Canada

The influence of religious missionaries forms an integral part of Canada's history. French Catholic missionaries were first stationed in Canada from 1693 to 1713, during the French occupation of New France. Initially, the clergy acted as missionaries to Native peoples and served the religious needs of the French stationed in the territories of New France. The presence of French Catholic missionaries did not reappear until after the war of 1812, when the French had proved their allegiance to Canada (McCarthy 1990).

Religion assisted settlers in the transition to the new land of Canada. During the 1870s and 80s, it was the Roman Catholic Church which was responsible for the recruitment of French settlers. The French had established communities constituting a chain of parishes across the west from the Red River to the rockies. French influence in culture and politics was to be important in the politics of cultural development for the first three decades after 1900 (Friesen 1984).

After 1812, it had become the responsibility of the Bishop of Quebec to supply Catholic French-Canadians and Métis with a priest. Since the presence of a church and priests would improve the colony and influence the freemen, both the Hudson's Bay Company and the North-West Company attempted to use the Bishop to acquire the church for their purposes. In order to remain neutral, Bishop Joseph Octave Plessis decided to establish the first mission at Red River with the Selkirk colony. The first two priests, Joseph-Norbert Provencher and Sévère Dumoulin, arrived at Red River in 1818 to continue the work that had begun 100 years earlier.

Between 1818 and the 1840s, the aims and methods of the French Catholic missionaries followed closely the instructions of Bishop Plessis. The first objective was to draw the Indian nations of this vast country "out of barbarism and the disorders which result from it" (McCarthy 1990, 6). The second object was to look after the religious needs of the French Canadians and Métis Christians. It was believed that the best way to spread

the Catholic religion to the non-Christian Indians and uninstructed French and Métis people was simply by preaching the Gospel.

The clergy of St. Boniface attempted to reproduce the institutions of Quebec on the prairies through the establishment of the parish as the unit around which all communal life revolved. The Grey Nuns sent their first members to the Red River in 1844 to take charge of convents and schools as well as caring for the sick. They also continued with the French language as a means of cultural survival. Furthermore, the education system in the North West Territories was well disposed towards French Catholic interests. However, attitudes of French Canadians as well as the French-speaking hierarchy were split. The hardship and desolation of the prairies, combined with an Anglo-Protestant majority led Quebec to realize that it was not an equal partner in confederation. By 1905 the Roman Catholics no longer had the right to administer an autonomous educational system and thus were limited to private schools. Nonetheless, Archbishop Langevin maintained the view that promotion of the French language was essential to the interests of Roman Catholicism. He encouraged the organization and union of French enclaves in the west. However, due to insubstantial French immigration, despite Taché's policy to dispatch missionary-colonizers and to promote Western Canada, and the lack of Quebec support, the attempts to protect French language and Roman Catholic interests had suffered serious reverses (McCarthy 1990).

The problems facing the French Roman Catholic Church concerned methods of evangelization and the relationship of religion with language. Huel (1983) argues that the French Catholic Church in western Canada maintained a direct association with Quebec and, thus, struggled to maintain the continuous interdependence of religion and language. The promotion of the French language was crucial to the preservation of Roman Catholicism and French culture. McCarthy (1990) describes the spatial separation between Quebec and the prairies and the increasing English Protestantism of the West as being at the root of the difficulties encountered. Roman Catholic missions began with two primary objectives: to evangelize the Indian nations, and to serve the needs of French Canadian and Métis Catholics. Language conversion was considered impractical if the Church was to further its purpose of evangelization of Natives. Competition from the better funded Anglican Church increased until Catholic missionaries were dissuaded from evangelizing the Natives. The mission of the Roman Catholic Church was further hindered by their unalterable position on monogamy and education. It was the acceptance of language differences that made the Roman Catholic Church successful in serving the French Canadian and Metis Catholics.

Settlement of Pointe des Chênes

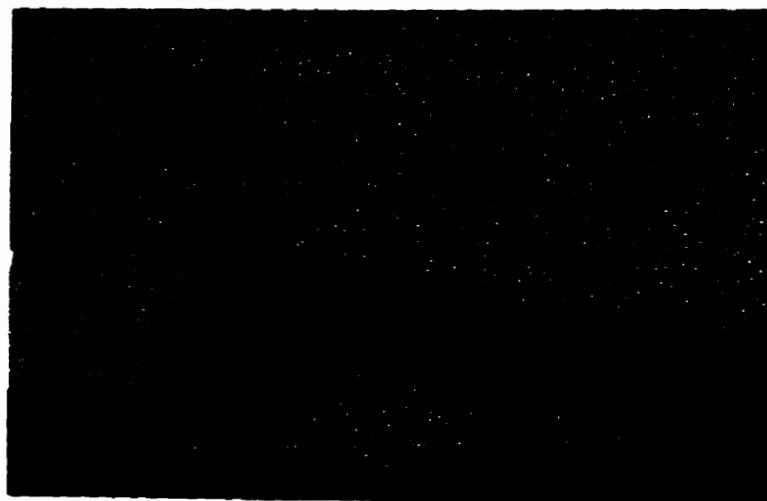
"Southeast from St. Boniface, where the Seine emerged from the ridges and forests of the eastern highlands into a land of meadows and oak groves, *métis*, had settled in the late fifties at Oak Point, and the mission of Ste. Anne des Chênes had been founded. The settlers were hunters turning farmers and graziers under the leadership of the church and in response to the rich, broad grasslands." (Morton 1967, 153).

The majority of French Catholics in western Canada settled in sparse patterns according to the riverlot survey or the Dominion homestead survey and maintained family ties rather than church communities. Order-in-Council by the federal government set aside blocks of land on which group colonists homesteaded, in the years 1874 and 1875. The first group settlers were the French from Quebec and Massachusetts who took up land in the reserves in the Letellier, St. Pierre-Jolys, and St. Malo areas, as well as the old settlements of the Ste. Anne-des-Chênes, Ile-des-Chênes, and the reserves set aside for the Métis (Friesen 1984). It was the French Colonization Aid Society, in St. Boniface, which is credited for attracting the French from Quebec and Massachusetts (Morton 1967).

First Mass

The first mass in Ste. Anne des Chênes was held in 1858. From the period 1859 to 1868, Father Lefloch was in charge of the mission of La Pointe des Chênes. Once a month one resident of La Point des Chênes would travel to St. Boniface for him. He would stay at the house of J.B. Perrault dit Morin. The first chapel was built in the summer of 1864 on the land of J.B. Perrault dit Morin (the lot was owned by Mr. Carriere in 1967) by Fr. Lefloch on the western side of the Seine River. The title chosen was Ste. Anne after the grandmother of Jesus. The chapel was thirty feet by fifteen feet (Tremblay 1967).

*Figure 5:
The first chapel of Ste. Anne
des Chênes, built by Rev. P
Joseph LeFloch, OMI, in
1864 and moved from lot 59,
in 1872, by M, Ls R Giroux.
(Villa Youville 1976)*



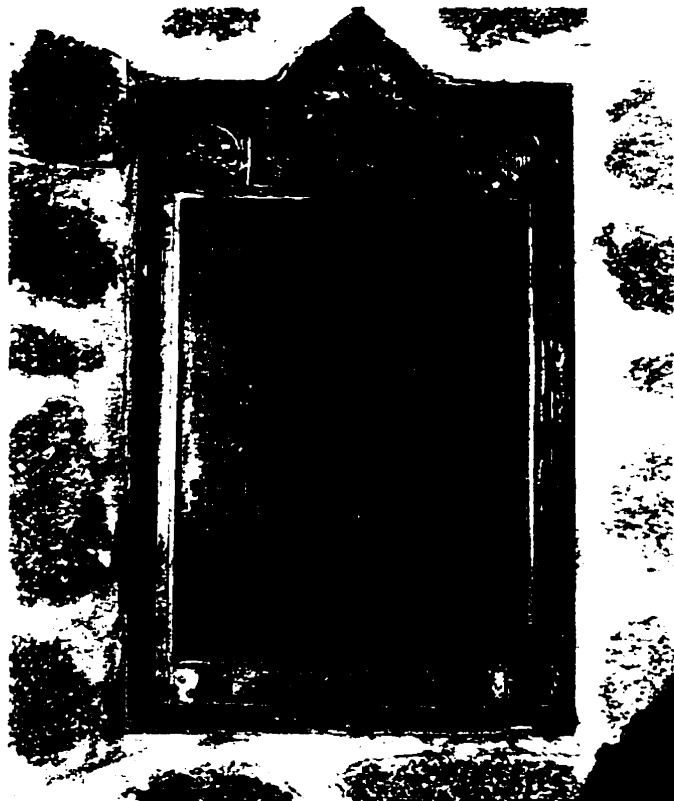
Mission of St. Alexander

In 1861, the mission of St. Alexander was founded at Pointe des Chênes. It was to serve the farmers who had moved there from St. Boniface after the flood of 1861 as well as the Métis who had settled there in the late 1850s.

Dawson Trail

Prospective settlers entering Manitoba before 1878 followed three main routes: the Hudson Bay - Lake Winnipeg route; the Dawson route via Lake of the Woods and the Great Lakes; and the United States route by railroad to Moorhead and by steamboat on the Red River to Emerson or Winnipeg. The Dawson route, a combination of trails and steam launches, was the first all-Canadian route (Friesen 1984). It was noted by settlers as a terribly difficult ordeal, one which they would never want to repeat. The Dawson trail traveled through Ste. Anne-des-Chênes and its beginnings tested the unity of the Métis.

*Figure 6:
The cairn in front of the Ste. Anne municipal building reads: "This land and water route from Ft. William to Red River was Canada's first attempt to provide an all - Canadian Highway linking the east with the prairies."*



Large crop failures in 1868, affecting most of the Catholic Métis settlements, prompted aid from private organizations. The Canadian government contributed in the form of providing work for the construction of the Dawson Road. The work centered on Pointe des Chênes. However, the construction supervisor, and many selected workers

were from Ontario. There soon developed an explosive situation between the local Métis and the employees from Ontario over pay equality and land prospecting. Furthermore, the Dominion Land Survey also occurred at the same time and the intrusion of the surveyors was equally unwelcome.

The Métis, aided by the priests from Quebec, attempted to preserve their French and Catholic heritage. Control of the land was vital to this cause (McCarthy 1990). On October 11, a party of Métis, led by Riel, stopped surveyors who were running the base line to Ste. Anne (need to clarify) towards the riverlots of St. Vital; it was a symbolic act, duly considered, not a sudden local skirmish. Morton (1967, 121) states "The symbolic defiance of the métis rested on the superior strength their unity gave them. . . . Language and faith gave them a sense of unity."

PLAN OF RIVER LOTS IN THE PARISH OF ST ANNE
PROVINCE OF MANITOBA

Division Land Survey Office
Winnipeg
July 1979
Drawing of
(over)

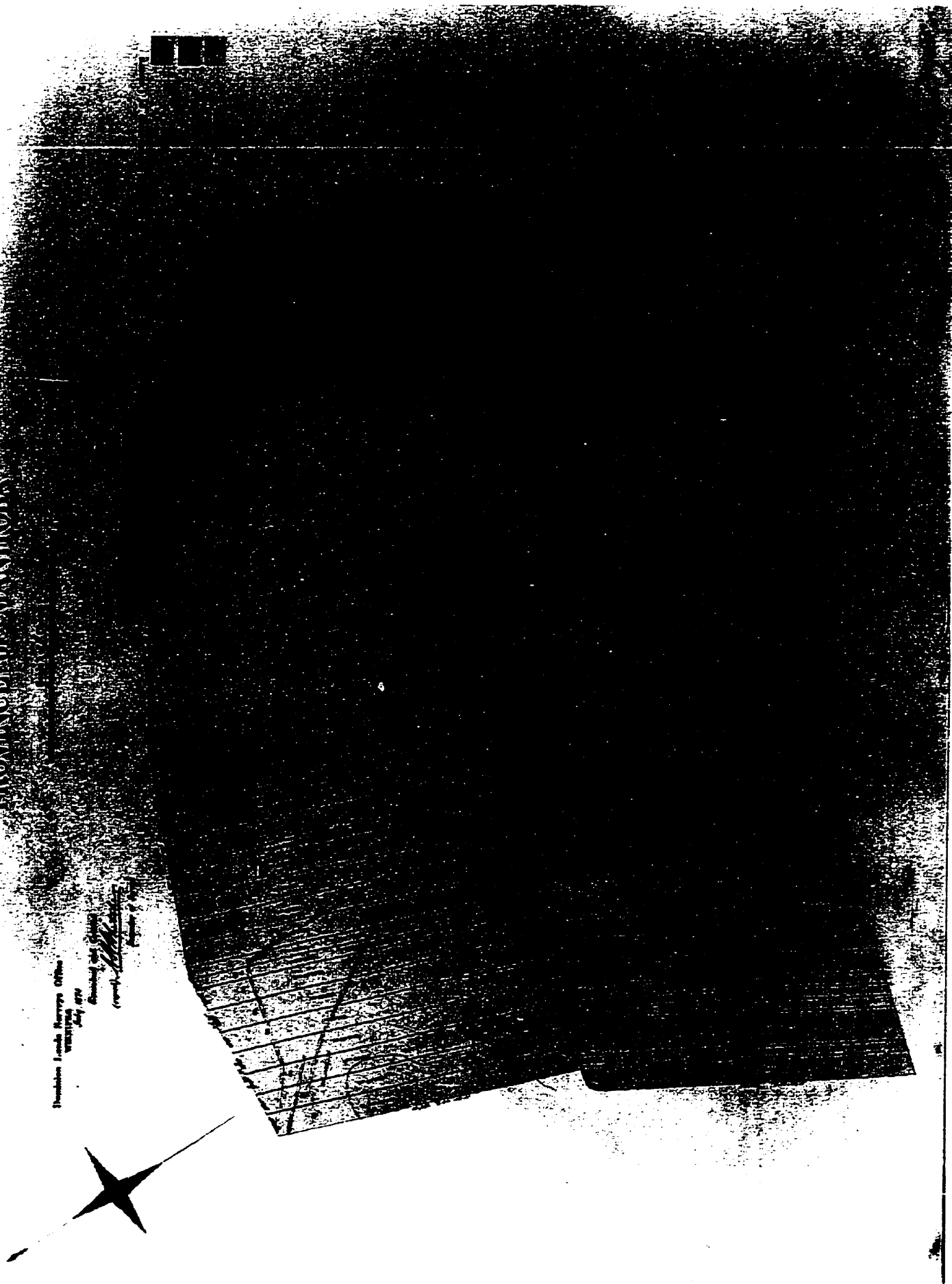


Figure 7: Plan of the River Lots in the Parish of Ste. Anne

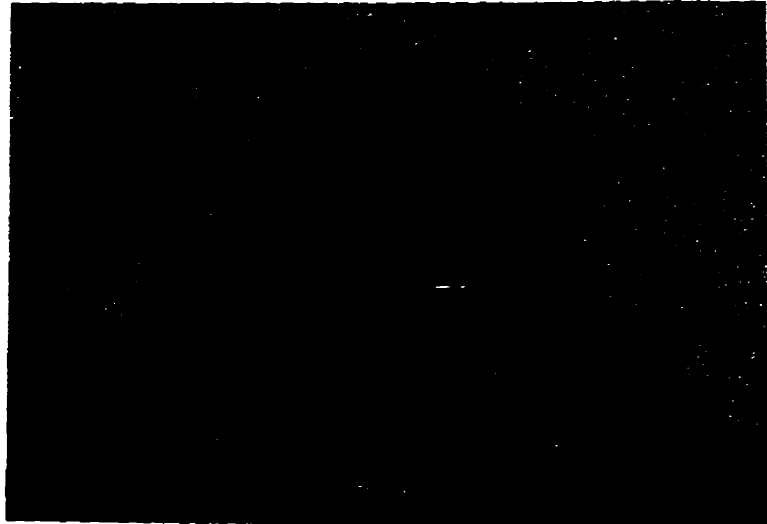
GROWTH

'the process of growing or developing'

Father Giroux

In 1868, Fr. Louis-Raymond Giroux was named the missionary priest of the St Alexander mission. In November, 1870, he began residing at La Pointe des Chênes where he would remain until his death in 1911. In 1872, Fr. Giroux had the chapel moved between the convent and the old cemetery near Dawson Road. The parish of Ste. Anne-des-Chênes was canonically erected on April 11, 1876.

*Figure 8:
The second church of Ste.
Anne, demolished in 1898.
(Villa Youville 1976)*



Fr. Giroux's accomplishments were many. Beginning in 1868 he was in charge of the St. Vital parish where the Riel family lived and had significant involvement with the Red River lands conflict of 1869. In 1869 he was named director of St. Boniface College while still in charge of his two missions (St. Alexander & St. Vital). He was also named chaplain of the Provisory Government of Fort Garry. From 1873 to 1890, Fr. Giroux traveled once a year, for Easter duties, with the Hudson's Bay crews along the Dawson Road through Fort Francis to serve Rainy River, Pinewood, and Stratton (Tremblay 1967).

Fr. Giroux also was the first priest for many of the surrounding settlements. Lorette was one of the earliest offshoots of the Ste. Anne church. From 1901, Fr. Giroux said mass for the group of pioneer-parishioners of Thibaultville, on the Dawson road, south-east of Ste. Anne (Tremblay 1967). From 1904, St. Genevieve was served every Saturday. Fifteen miles south-east of Ste. Anne, the parish of La Broquerie was founded by Fr. Giroux. Beginning in 1920, Fr. Giroux ministered to the French-Canadian community of

Marchand, near La Broquerie. He served a Slovaks settlement in Arondale around 1935.

Grey Nuns

Education

Education in Ste. Anne was begun by a local mother in 1866. She offered lessons in her home for both the children and the adults in exchange for food or other offerings. It was not until 1870 that Fr. Giroux was assigned and was able to assist in teaching. In 1883, Giroux persuaded the Grey Nuns to begin teaching at Ste. Anne. "Under their direction, Ste. Anne's became one of the largest schools in the St. Boniface Diocese. ... By 1888 there were 200 children in three schools." (McCarthy 1990, 210). The community's initiatives in formalizing their own parish structure and asserting their own vision of community brought them the help of a priest who assisted in withstanding the political, religious, and demographic changes of the 1870s and 1880s.

The Redemptorists

The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord year of favour. Isaiah 61: 1-2

Foundation of the Congregation

The Congregation of the Most Holy Redeemer, whose members are familiarly known as Redemptorists, came into existence on the ninth of November, 1732. The first foundation was established in Scala, Italy. It was in a poor house, lacking in every comfort, the founder of the Congregation, Alphonsus de' Liguori gave himself to prayer and the practice of appalling austerities, while he plotted the course of his Institute. The Rules and Constitutions of the Redemptorists were defined in 1749. The object of the Institute is: "to evangelize the Faithful, especially those of the humbler classes, by the delivery of systematic and popular sermons on moral and doctrinal subjects; it likewise portrays the inner life of the spirit of the Congregation - the imitation in a special way of the virtues of (Jesus Christ,) the Divine Redeemer - and enjoins the means to be utilized for its attainment and preservation." (Daley 1932, 361).

Strenuous religious exercises were the saint's own answer to growing immorality

and irreligion as was the case in Warsaw in 1793. The strenuous program at St. Benno's illustrate the zealous actions of the early Redemptorists:

Three High Masses were sung daily, the last being a Solemn Mass, with the school children attending. Five sermons were preached every day, three in Polish and two in German; on Sundays these were augmented by two catechetical instructions. In the afternoons, the confraternities chanted the Office of the Blessed Virgin; a public visit to the Blessed Sacrament was made according to the method popularized by St. Alphonsus' little book; the devotion of the Way of the Cross was held, followed by congregational singing of hymns, and finally the long, busy day was concluded with public recitation of Night Prayers. The confessionals were readily accessible, and they were besieged throughout the day. (Daley 1932, 366).

With the Congregation firmly established in Austria and Switzerland, a period of extraordinary expansion was begun. Foundations were quickly made in Belgium, North Italy, Holland, Bulgaria, Bavaria, England (1835) and in America in 1832.

The Redemptorists are essentially and by their specific vocation a missionary society. They take simple vows of poverty, chastity, and obedience, and by the vows of their poverty they are bound to refuse all ecclesiastical dignities outside of the congregation. To these vows they add their oath of severance to live in the congregation until death. One of the great means of preserving truly religious fervor among all classes of the faithful is the Archconfraternity of the Holy Family, which they establish in all their parishes. They are also most solicitous in providing well-equipped parochial schools, and they take special care of growing youth.

Redemptorists on the prairies

Since the arrival of the Redemptorists on the prairies, three different fields of action were worked: the Ukrainian Greek Catholics, the English population of British or central European, and the French. With the creation of the Province of Ste. Anne de Beaupré for the French in 1911, the Redemptorists were called back from the two monasteries at Yorkton and Brandon. On their way east, His Excellency Archbishop Langevin requested they accept the new district of St. Vital, noting it was "filled mostly with abandoned souls" (Tremblay 1967, 24). St. Vital was to be the stronghold of the French Canadian Redemptorists in Western Canada. Five years later they were offered the historical and prosperous parish of Ste. Anne des Chênes as a permanent station. Although Ste. Anne des Chênes did not meet the normal requirements of a new parish or one with abandoned souls it was accepted as the new Missionary Station on August 11, 1916.

Pilgrimage

A general understanding of the tradition of pilgrimage has been depicted through film, literature, and of course, religious teachings. Throughout its existence, from late antiquity to the present day, the popularity of the cult of pilgrimage has varied. The Catholic tradition of pilgrimage fulfilled the emotional and spiritual needs of the faithful and was led by them through periods of criticism from other religions, as well as their own clergy. As a medieval development, the vow of pilgrimage was a serious event in one's life, and involved several ceremonial customs throughout the journey. During the French occupation of Canada, shrines were built in Quebec, and across the country, by French settlers and newly baptized Indians. Presently, Canada is witnessing a resurgence in the popularity of pilgrimages as countless shrines and sanctuaries are being refurbished or built new in parishes across the country.

Early Pilgrimages

The Catholic tradition of pilgrimage finds its roots in the Jewish tradition where Christ himself made the pilgrimage to Jerusalem for the Feast of Passover (St. John 1994). Sumption concludes the premise of a pilgrimage was that "by showing him (the pilgrim) the places associated with Christ and the saints, it gave him a more personal, more literal understanding of his faith." (Sumption 1975, 114). The medieval pilgrimage offered a sense of escape and freedom from petty conflicts and ingrown guilts. It was done to gain an indulgence, as penance for sins, to improve spiritual life, and especially to pray for cures. Sumption (1975, 289) claims, "it is clear that the desire to witness or experience a miracle was the principle motive for many pilgrimages" based on the collections from the middle ages in which stories of miraculous cures abound.

The vow of pilgrimage was a serious matter. Usually undertaken on foot, the journey was long and difficult. Pilgrims travelled great distances, through foreign lands, and often risked robbery, enslavement, or death. Due to the dangerous nature of the journey, formal ceremonies initiated the pilgrimage, and pilgrims were temporarily dubbed into a new class. Prior to leaving on the journey, pilgrims made their wills, settled their debts, and received confession. The pilgrim travelled with few belongings. Customary dress included a hood and cape, marked with a cross. They would carry a staff - a tough wooden stick with a metal toe, a slavein - a large course tunic, and a scrip - a soft leather pouch for food and money. With a testimonial letter from their bishop, the pilgrims could rest at hostels and monasteries along the way. Finally, it was customary to return home with a badge or memento as proof of the visit.

The visit to the shrine included several ceremonial rites of its own. The penitential

posture at the 'mons gaudii' (hill of rejoicing) occurred as the shrine first came into site. Some of the penitential exercises included: giving alms; allnight vigils on the eve of the feast day; climbing staircases on the knees; circling the outside of the church while saying special prayers; following a tile maze that symbolized the road to salvation; and visiting a particular series of churches, such as the seven basilicas of Rome. Often, a gift was placed in the shrine as a witness to the favour received, such as: a crutch or brace; a home made painting of a healing; or a favourite piece of jewellery. (St. John 1994) Many of these rituals are carried on today.

Pilgrimages started as an accessory to the moral teachings of the church, but soon became an alternative (Sumption 1975). In the ninth century, as a means of control and guidance, the church made the pilgrimage a formal part of the penitential system. Vows of pilgrimage became commodities - longer journeys were assigned to more serious crimes, specific shrines became known for particular healings, and vows or journeys could be bought and sold. The multitude of problems encountered on the medieval pilgrimage are depicted in Chaucer's *The Canterbury Tales*.

What becomes clear is that pilgrimage survived because of the faith of the ordinary people. Sumption best states the reason for its continued survival:

Pilgrimage did not mean the same thing to every generation. But it was practised in one form or another from late antiquity to the Reformation, and has maintained a fitful existence ever since. It affords a unique reflection of medieval religion at every stage of its complicated development. . . . If Christians have at times travelled long distances to venerate the remains of spiritual heroes, then it was because in doing so they satisfied an emotional need. (Sumption 1975, 302)

Sumption argues that, despite the many fabricated claims of miracles, which almost invariably came from the laity, though the severe physical hardships inflicted on the pilgrim, and the desire for the remission of sins, pilgrimage fulfilled a real and spiritual need.

The tradition of pilgrimage underwent several periods within its existence as it was subjected to criticism and decline, or transformation and popularity. The popularity of guidebooks in the fifteenth century suggests tourism or curiosity, was the predominant motive of many pilgrims (Sumption 1975). In the sixteenth century, shrines were destroyed and the tradition of pilgrimage was discarded by the Protestant Reformers. The Catholic revival, at the end of the sixteenth century, saw new shrines emerging in distant parts of the world, and seventeenth century Rome was transformed as the Catholic Church enlisted artists in support of pilgrimages. The eighteenth century witnessed a

general decline of religious practise and a similar decline in the popularity of pilgrimages. With the advent of railways in the late 1800's and early 1900's, the popularity of distant shrines once again increased. Again, the motive was tourism and curiosity, as the shrine of Lourdes became one of the most visited shrines in the world, receiving up to 5,500,000 visitors each year (St. John 1994).

Pilgrimage in Canada

Though most people may think the rite of pilgrimage is an ancient European tradition of years gone by, in fact, the tradition has been continued in Canada and still occurs today. Early French explorers set up shrines along the St. Lawrence seaway to help guide them in their travels. The French settlers, who followed, copied these shrines & grottos in their own new settlements across Canada. Priests and missionaries encouraged the establishment of shrines and grottos both as a method of attracting new settlers to their community, and as a means to teaching the religion to the natives. One of the most popular saints among the French Catholic settlers and the natives was Saint Anne, the mother of Mary, grandmother of Jesus, and patron saint of Bretons and French Canadians.

The oldest shrine in Canada, and the largest in honor of Ste Anne, is the shrine of Ste Anne de Beaupré, just east of Quebec City. It receives about a one and one-half million visitors annually (St. John 1994). Ste. Anne de Beaupré is also considered the forbear to the numerous shrines in western Canada dedicated to Ste. Anne.

Pilgrimage in Ste. Anne des Chênes

The growth of Ste. Anne des Chênes has revolved around the church, both figuratively and literally. The pilgrimage was an annual celebration honoring the parish's patron saint. As an annual festivity, the pilgrimage offered the parish of Ste. Anne the opportunity to host neighboring communities and to entice visitors from afar to settle in the parish.

Pilgrimages to Ste. Anne began as soon as its first chapel opened in 1867. By 1888, the number of visitors to the shrine had reached 700 per year. The faithful travelled by train, horse-drawn cart, and by foot from St. Pierre, Lettellier, St. Boniface, Lorette, and Winnipeg to worship. A special Canadian National train brought pilgrims from Fort Frances, in 1889. People even travelled from the United States. By the year 1924, the number of visitors peaked at the 2000 mark (Tremblay 1967).

*Figure 9:
Grotto constructed by R.P.
Ferdinand Bourret, C.Ss.R.
in 1954. (Villa Youville
1976)*



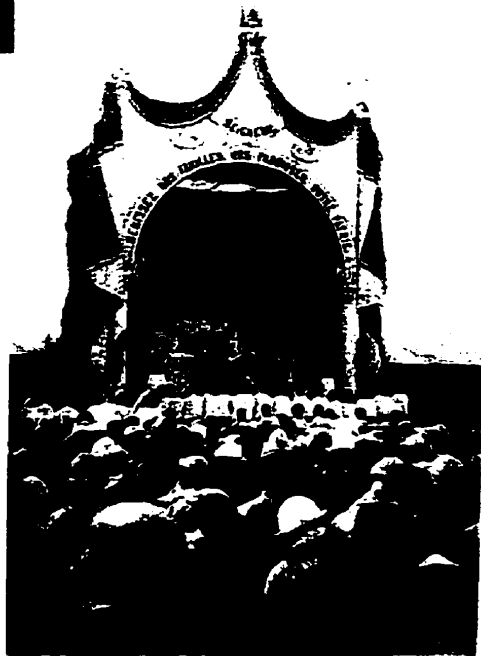
As with the medieval tradition, the pilgrims went to Ste. Anne to revive their faith, their patriotic spirit, and "to beg special favors from the Great Wonder Worker" (Tremblay 1964, 18). All in all, four conditions were miraculously cured: sore eyes, a burn, Epilepsy, and a broken arm (Tremblay 1964). By the late 1960s, interest in the shrine dropped, and the grotto was removed on the basis of its being a hazard to the childrens' safety (Survey interview No. 2, 1995). All that remains of the grotto today, is a rock garden created from the remnant boulders.

*Figure 10:
The remains of the Grotto as
it stands today. It is
presently being maintained
as a rock garden.*





Congrès Euch. de Ste Anne 1936



(Photographs courtesy of the Redemptorist Archives, St. Anne-de-Beaupré, Quebec)

Figure 11: Feast day celebration of 1936

Recent Trends

In the past number of years, the Feast of Ste. Anne (July 26) has been celebrated with a short, candlelight procession along Main Street, followed with devotions and a solemn mass (deMoissac, personal communication, 1994). This past feast day (July 26, 1996) was celebrated with two special masses: one in the villa, and one in the church. The church was decorated with banners for the occasion. Mass included a special rosary, hymns to Ste. Anne and bilingual service.

To provide a comparison of attendance, Approximately 350 people attended the feast day mass in the church this past summer; 300 to 400 people attend each of two regular weekend services and; two Christmas eve masses were attended by approximately 800 people each, exceeding the church capacity of 650 and filling St. Alphonse Hall, to which the mass was televised through short circuit (Fr. Bonin, personal communication, Feb. 11, 1997). Additional masses are celebrated throughout the week, both in the Villa Youville and the Ste. Anne Church. Attendance at the feast day mass compares with regular weekly services, however, it is not as popular as Christmas or Easter, or as popular as the pilgrimages once were.

It is beyond the scope of this project to recommend solutions to the wider issues of secularization or diminished religious interest. However, the present decline in the availability of priests to the rural population has left many communities without a priest, and remaining priests are burdened with having to serve increasingly wider areas. It is likely the decline in the popularity of the Feast of Ste. Anne is related to the overall trend in reduced church attendance. The solution to increase feast day attendance may be as simple as a renewed effort of communication and hospitality between parishes. It is argued that a rethinking of the rites and traditions of pilgrimage, combined with a fresh program of inter-community fellowship, would provide the foundation for a renewed pride of local religious heritage and a unity of faith and community.

MORPHOLOGY

*'the collective features of form and structure of
an organism or its parts'*

General Land Use

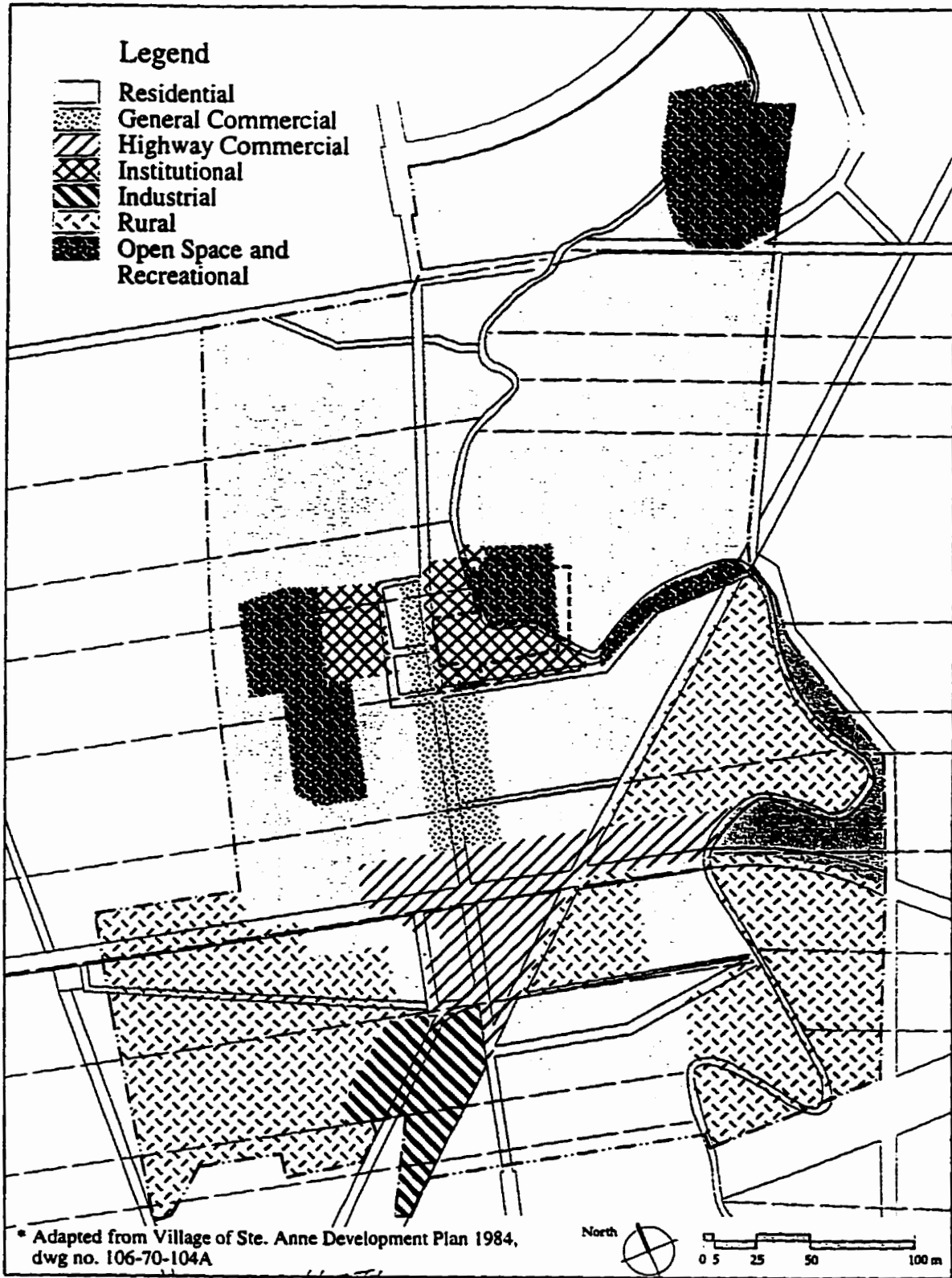
What was once known as river lot 56 has now become several subdivided parcels, each one existing for its own reasons. The project site is located centrally within the village and links a variety of land use areas (see figure 12). Regardless of political boundaries, the religious landscape divides into three distinct areas, each possessing its own distinguishable character and form for the community. The church site has always been recognized as public domain for the use of the parish community. The monastery site has, until only recently, been considered a private area, restricted to the use of the Redemptorist Fathers. Similarly the pilgrimage site was a private site with the exception of one day each year when the congregation was invited to celebrate the Feast of Ste. Anne on that site.

Childrens' Playground

A circular pattern of sidewalk stones in the lawn behind the Medical Centre is the remains of a wading pool, and is the only visible remnant of the childrens' playground which once existed there (see figure 13). Dr. de Moissac (personal communication 1994) explained that at one time the property was a farm yard. When the owner passed away it was left to the parish on the condition it be used for religious or community good. For many years the site was a childrens' playground until the Medical Centre was built. Although the move to have a medical facility built on the site was opposed, the use of the site, for health purposes, continues for the benefit of the community.

*Figure 13:
A circular pattern of paving
blocks is the only remaining
indicator of a playground
which existed here for years.*





GENERAL LAND USE

SCALE: 1:44,000 (1inch = 3670 feet)

COMMUNITY IDENTITY IN THE LANDSCAPE: The Parish Of Ste. Anne, MB
 UNIVERSITY OF MANITOBA DEPARTMENT OF LANDSCAPE ARCHITECTURE D. CLINCKE



Figure 12: General Land Use Zoning Map

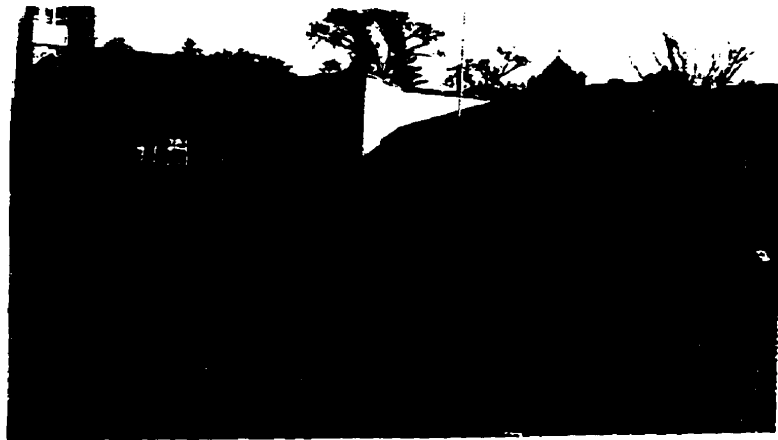
Encroaching Land Use

The perceived religious landscape is bordered by a number of facilities. Adjacent to the old cemetery is the Seine River School District Board Offices (fig. 14). The northwest corner of the site is bound by the sprawling structures of the Villa Youville Seniors Residence (which spans across the river) and Care Home. Medical facilities extending along the eastern edge of the site include the medical centre, hospital and ambulance training centre (figs. 15 & 16).

*Figure 14:
The Seine River School Dist.
Offices with Villa Youville
Care Home in the
background.*



*Figure 15:
The Ste. Anne Medical
Centre as it looked in 1995.
It is presently undergoing
renovations.*



*Figure 16:
Ste. Anne's hospital.*



Adjacent Land Use

Being at the centre of the village, the site is adjacent to many of the essential community services. Those services along Main Street include: the post office, municipal office, grocery store and, village council office (refer to fig. 3, site map). The close proximity of the community services and health facilities with the religious landscape provides a concentration of activities from which to draw people to the site.

Residential Expansion

Included in the Municipal Development Plan, 1984, for residential expansion is the proposal for a traffic corridor passing through the project site (fig. 17). To bring a through street through the site would seriously mar the religious nature of the site. It has become sacred in the memory of the community. In the planning of future development, one strongly recommends using an alternative link across the river.

Archaeological Impact Assessment

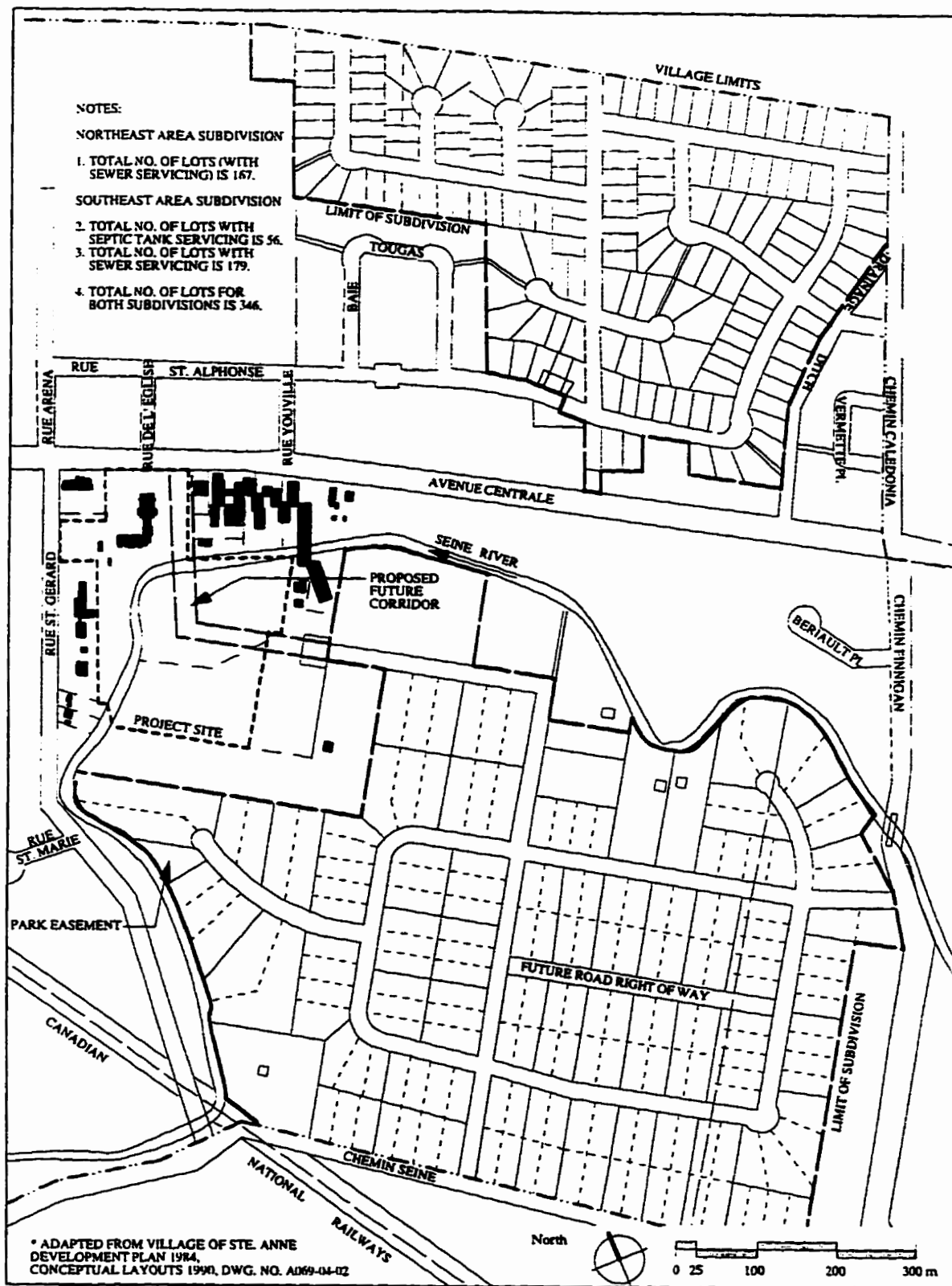
When approaching any landscape project which involves subsurface impact, it is important to consider the possibility of uncovering historical artifacts. The nature of this site, being close to a river and including a cemetery would necessitate the involvement of an Impact Assessment Archeologist.

An initial search by the Historic Resources Branch of Manitoba Culture, Heritage and Citizenship revealed the extent of recorded heritage resources in Ste. Anne (see appendix). It fulfills the immediate requirements of reviewing the existing, known archaeological history of the site and the need to have further archaeological investigations. This does not rule out future involvement or need for an impact assessment. Excavation of any type which reveals heritage artifacts will require archaeological documentation.

Recorded heritage sites in Ste. Anne do not include the church site. The first is the old HBC post which was located at the corner of Avenue Centrale and the present Finnigan Road (previously Piney road). The site is now occupied by a new church. It is site-specific and does not bear any significance to this project.

The second site involves the finding of an arrowhead in a cultivated field east of the village and close to the river. McLeod notes Aboriginal campsites dating between 1 and 1700 A.D. have been found further downstream along the Seine River. There is also concern regarding the high potential for Prehistoric Aboriginal sites in undisturbed areas adjacent to the riverbank. McLeod states that although these are isolated finds, articles of this nature could be expected on the project site.

The final potentially sensitive area is the cemetery as there is always a chance of



FUTURE RESIDENTIAL SUBDIVISIONS

SCALE: 1:8000 (1inch = 670 feet)

COMMUNITY IDENTITY IN THE LANDSCAPE: The Parish Of Ste. Anne, MB
 UNIVERSITY OF MANITOBA DEPARTMENT OF LANDSCAPE ARCHITECTURE D. CLINCKE



Figure 17: Proposed Residential Expansion Map

unmarked graves. Due to the existence of unmarked graves, discussed in a later section, the involvement of an Impact Assessment Archaeologist would be necessary from an early stage if any subsurface impact were to occur.

Local Architecture

Housing

Butterfield (personal communication Dec. 15, 1994) indicates the architectural styles of the area are not considered high architecture, being several times removed from Europe. The older, original housing of the village consists of central gable roofs, typical of Anglo-Ontario housing. This illustrates a common adaptation of architectural styles between different ethnic groups. Similarly, the traditionally French, Mansard roofs were used by anglo-architects for municipal buildings or schools.

Municipal Office

Across the street from the monastery, the Ste. Anne Municipal Office (fig. 18) is demonstrative of a very typical Georgian style. Originally the "Hotel de Ville", it is Georgian in its proportions on the facade and its hip roof. The Second Empire Style gable is a rare feature, more typical of the Francophone religious architecture of Manitoba at the turn of the century. The combination of entry components, however, is rather unusual (Butterfield Dec. 15, 1994).

*Figure 18:
The Municipal Office, built
in 1908, displays an unusual
combination of architectural
styles.*



Redemptorist Monastery

The monastery (fig. 19) was built in 1917 by J.H. Tremblay. Butterfield (personal communication, Dec. 15, 1994) states this monastery is a little unusual. Monasteries, and es-

pecially convents, in Canada usually have mansard roofs, are Second Empire style, and are typically French. The facade looks like either Taché, Provencher, or Greenway school; it has the same peaks and decorative gabling. The structure is typically eclectic. The Gothic piers, pier extensions, the arch openings, and statuary contrast with the Romanesque round arch and square windows, and the Dutch or Tudor gable. Consequently, without the central gable, the building suddenly looks like a school. It is therefore no surprise that the builder, J.H. Tremblay, was also the builder of Greenway school, in Winnipeg (built 1909, architect - J.B. Mitchell, builder - J.H. Tremblay Co.) (Butterfield, personal communication, 1994). Evidently, a consistency of architectural style is prevalent in the French community during the early 1900s. Taché and Provencher (1906) schools, mentioned by Butterfield, were designed by the same architect that designed the Ste. Anne Catholic Church, Joseph Sénécal. The architect of the monastery is presently unconfirmed, although, it is suspected that the architect was a Redemptorist priest who also designed an identical monastery in Quebec (Kisiow, personal communication 1997).

*Figure 19:
The Redemptorists' monastery of Ste. Anne, built in 1917 by J.H. Tremblay.*



Ste. Anne Catholic Church

The Ste. Anne Catholic Church (fig. 20) is an excellent example of French Canadian religious architecture and is worthy of recognition (Butterfield, personal communication, Dec. 15, 1994). With its Romanesque design features, the structure is typical of the French Canadian tradition. Its precedence is in Quebec, where nearly every community along the St. Lawrence seaway is French Catholic and has a large church right on the main street. Almost invariably, there is a pressed tin, silver steeple, and the structure is always masonry. There are different options on the facade and in the configurations of the steeples.

There is either one central steeple, possibly with two, small side steeples, or two large ones on the sides. The two materials of brick and tin are always used. The image of the French church steeple in the rural communities of the prairies is a quickly diminishing sight.

The church structure was built in 1895 by Joseph Azarie Sénécal, who was "the most important Manitoba figure in Catholic building design during his active years" (Rostecki 1987, 10). Born in Quebec in 1841, Sénécal built his first convent in Beloeil, Quebec, establishing a close relationship with the Sisters which would flourish in Manitoba. Sénécal moved to Manitoba in 1877 where he farmed in the St. François-Xavier district until 1877. At that time he was selected to build a number of structures for the Hudson's Bay Company at Fort Macleod, Alberta. In 1891, at the age of fifty years old, he came to St. Boniface to resume his contracting business which lasted until 1914 when he retired.¹

*Figure 20:
The present church was
begun in 1893 and blessed
on July 26, 1895. It opened
to public devotion in 1898.*



St. Alphonse Hall

Linking the church and the monastery, St. Alphonse Hall houses catechism classrooms, and a meeting hall which doubles for overflow seating for the more popular masses. In the past, it has been called the Winter Chapel and Salle Mercier, and has only recently been renamed St. Alphonse Hall.

1. Gilles Cardin, in Edmonton, has researched Sénécal's architecture, and should be pursued upon further research.

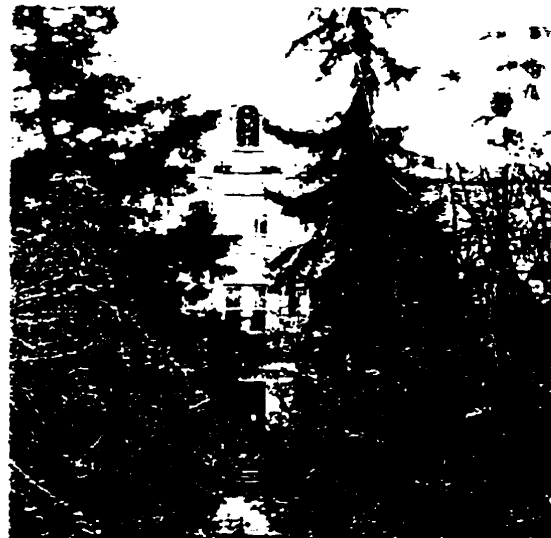
Church Site

What may appear as one homogenous landscape, defined by its religious unity, can be perceived as four distinct areas. The church site, used every week by the parish, is defined by its central location on the site, and its access at the front and sides. The monastery site is identified as distinct through its long history as the private grounds of the Redemptorists. The pilgrimage site, once a semi-private section of the Redemptorist grounds, is now maintained by the village, and used as a public park. To the south of the pilgrimage site, separated by an access road and virtually devoid of trees, the cemetery site forms a distinct area. Four identifiable landscapes join to form one homogenous landscape, around which the community has settled and grown (see fig. 3).

Childrens' Cemetery

In front of the monastery, and adjacent to the church, is an area which is presently the formal entry to the monastery. Caragana hedges mark a formal entry on axis with the main entry of the monastery. These hedges have been left uncared for making the passage through them impossible (fig. 21). Furthermore, a sign for the church placed in front of these hedges has further blocked this entry as well as the axial view of the monastery.

*Figure 21:
Overgrown Caragana
hedges block the formal
access to the monastery.*



One of the most interesting facts discovered through the research and interviews is the existence of unmarked graves in this area. Interviewee No. 1 (personal communication 1995) had two sisters who were buried there as children. She remembers it as a

1. Parish cemetery is referred to here as a specific historical type, further discussed in a later section.

childrens' cemetery. Interviewee No. 2 (personal communication 1995) also remembers the cemetery as he helped his brother to move some of the nuns' coffins, which were sent back to Quebec.

As a parish cemetery¹, maintenance of the grave sites was likely the responsibility of family relatives. In order to more easily mow the front yard, grave markers were removed from unmaintained plots, by the Redemptorist brothers who maintained the grounds, and discarded in the river behind the monastery (de Moissac, personal communication, 1994). Presently there are no markers signifying the graves, and it is not known how many of the community are even aware of the existence of the graves or how many graves there are (fig. 22). Knowledge of unmarked graves will require special attention as a design determinant, and with regards to provincial archaeological requirements as previously discussed.

*Figure 22:
A photo of the west side of the church, taken approximately 1921, reveals a cemetery had existed in an area which is presently a lawn. (Photo courtesy A. Savoie.)*



Monastery Site

The monastery and its site in the back have been considered the private property of the Redemptorist Fathers since 1916. Information about the life of the Redemptorists and the use of the site is limited to oral recollections. Interpretations may be subject to variations in time periods and/or personal experiences, and may therefore, be somewhat contradictory.

Building interior

The interior, main floor plan, established a separation between private and public space. From the main entrance, access was freely available to the front offices and meeting rooms. A second hallway, connected to the back of the building and the stairway, was off-limits to the public (de Moissac, 1994). Others remember taking part in activities such as billiards in the basement or using the library on the third floor (interview nos. 1 & 2).

Grounds

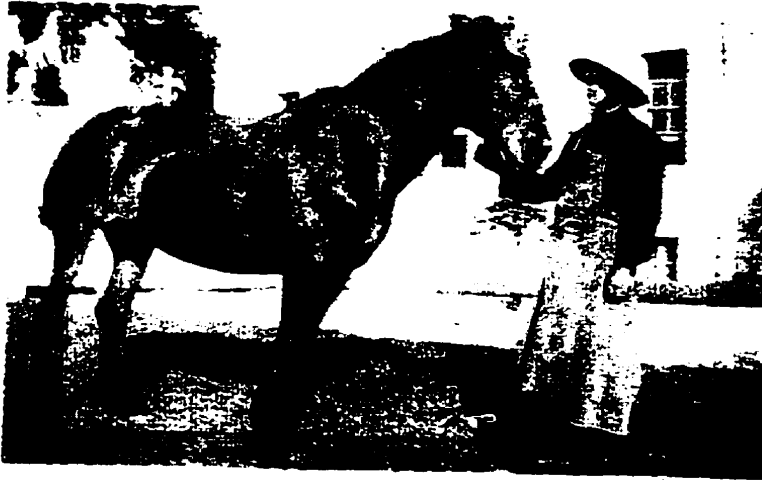
In a similar sense, the grounds behind the monastery have also been a mystery. The monastery site was perceived as the private property of the Redemptorists with the building itself acting as the boundary between public and private property. On the exterior, a large gray fence stretching between the monastery and the garage, and continuing back to the barn, clearly defined the private space. The parishioners were rarely allowed into the private area (interview no. 2, 1995). Photographs confirm the resident priests and brothers maintained an agricultural subsistence from the land (fig. 23) (Kisiow, pers. comm., 1997).

Allée

The predominant remaining element in the landscape of the Redemptorists' monastery is an Elm tree allée which connects the monastery to the river along a central axis (fig. 24). The only knowledge one found of its purpose is from interviewee no. 2. He recalls the Redemptorists would walk silently along the allée while reciting prayers, or reading scriptures (interview no. 2, 1995).

*Figure 24:
The Elm tree allée connects
the monastery to the river
and was used for silent
prayers.*





(Photographs courtesy of the Redemptorist Archives, St. Anne-de-Beaupré, Quebec)

Figure 23: Historical use of the monastery grounds

Small Grotto

Though presently without its statue, one can only assume this grotto was used as an object of devotion by the Redemptorist priests and brothers.

*Figure 25:
The grotto of Notre Dame du
Cap, 1933. (Photo courtesy
Redemptorist Archives,
Quebec).*



Pilgrimage Site

Separated by the river, the pilgrimage site was considered to be part of the monastery site. It was maintained by the clergy and used for religious purposes. As discussed previously, it was used only a few times a year: to celebrate the feast of Ste. Anne, for a few outdoor services, and the occasional congress. The pilgrimage lasted for a period of ten days when the surrounding French parishes would travel to Ste. Anne to celebrate mass by the grotto, and listen to the tales of miracles, hoping to see their own (Tremblay 1967).

Pilgrimage grotto

The grotto remains as a deteriorated rock garden amid the shade of the oaks and elms, and enclosed by the seniors residence, museum, and log cabin (refer to fig. 10)

Shed & Chapel

Along with the grotto, there were a couple structures which are not well documented. Next to the grotto was a large shed which was used to store the benches. It also acted as a shelter for continuing the outdoor services when it rained (interview no. 2). There has also been reference to a chapel, though one has only seen a vague photo of it. It may be

that the chapel and shelter were one in the same.

Park

The pilgrimage area has since been taken over by the village and used as a public park, named in honor of the Redemptorists. The area remains a shaded area beneath mature trees. The understory is maintained as a lawn with scattered picnic tables and barbeque pits. The remains of the grotto have been turned into a rock garden. There are no remnants of the shelter or the chapel.

It is the only passive park space in the village, offering an experience of nature and a place where people can gather. Open space recreational facilities are provided for with the school yards. The Redemptorist park fills a gap in the community leisure needs, but only to a minimum. The design and aesthetic quality of the site could do well to use significant improvements. According to the activities director of the neighboring Villa Youville Care Home, the seniors make little use of the area. Awareness for their needs could improve the usefulness and appreciation of the park.

Museum & Log Cabin

Within the shaded cover of the Redemptorist park, and near the grotto ruins, sits a small museum and log cabin (fig. 26). At the time of this research, access to the museum was difficult, being limited to appointments only. Furthermore, discussions have found that newer members of the community were unaware of the museums' existence. If its situation is to remain as it is, it will be a missed opportunity for the community to promote itself.

*Figure 26:
A museum and log cabin are
hidden within Redemptorist
Park.*

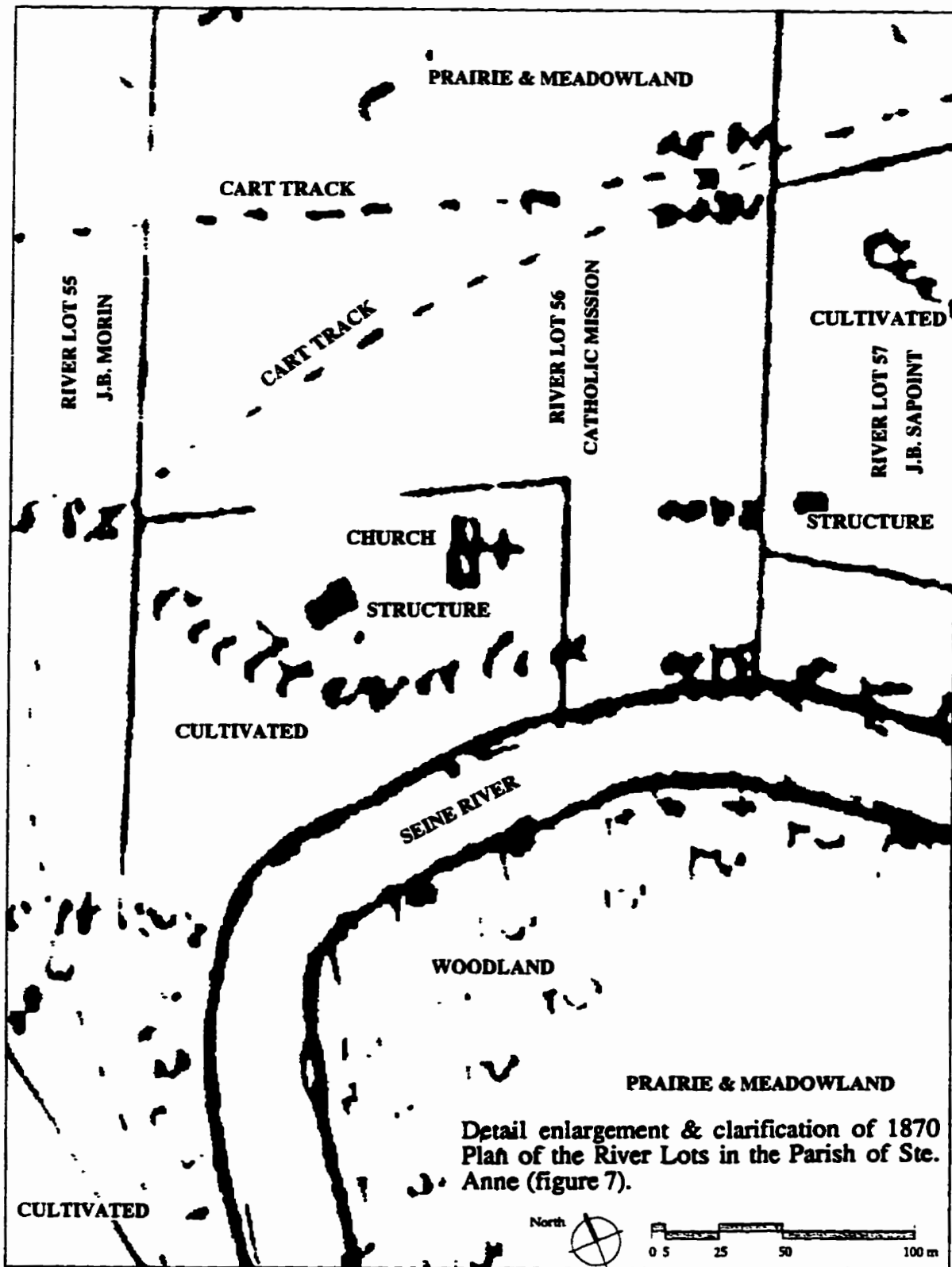


Cemetery

As the village grew in population, the original parish cemetery, beside the church, became inadequate (fig. 27). A new cemetery was started across the river, beyond the pilgrimage site. In terms of its aesthetic quality, the approach is the most pleasant aspect of the new cemetery. One is taken down a narrow drive alongside the old parish cemetery, across the wooden bridge over the Seine, and through the canopy of the the pilgrimage site. But once through this canopy the cemetery is open and without character. On one side is agricultural fields, although that is slowly becoming residential; to the back is a forested area which is undisturbed. The cemetery is bound on the west by the Seine, but the river's edge is cleared of its native vegetation, the lawn being mowed down to the water. Through time and with the proper plantings, the new cemetery may be as peaceful and sacred as the first cemetery.

*Figure 27:
The parish cemetery beside
the church is a picturesque
reminder of the traditional
European parish cemeteries.*





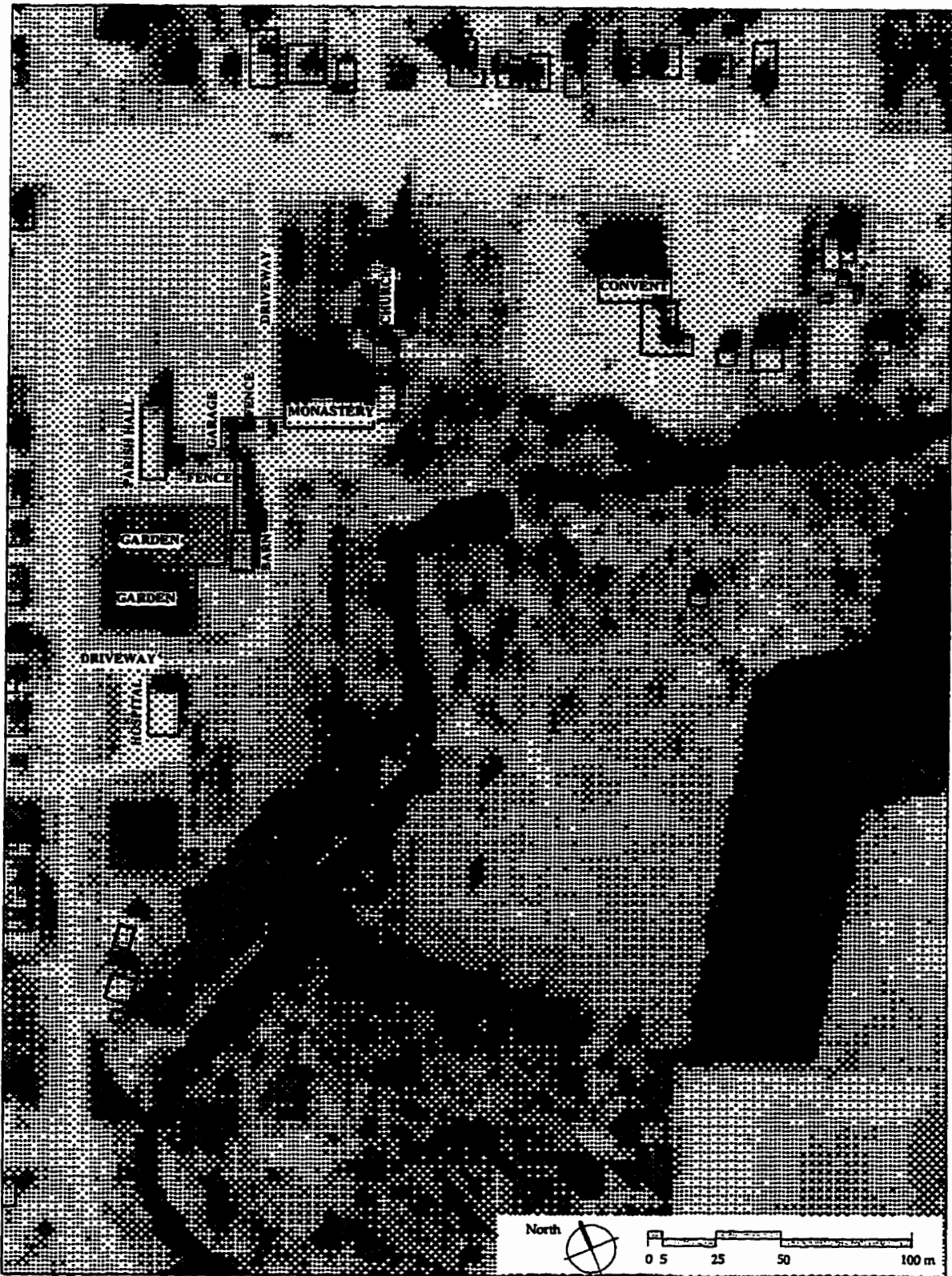
1870 SITE SURVEY

SCALE: 1:2400 (1inch = 200feet)

COMMUNITY IDENTITY IN THE LANDSCAPE: The Parish Of Ste. Anne, MB
 UNIVERSITY OF MANITOBA DEPARTMENT OF LANDSCAPE ARCHITECTURE D. CLINCKE



Figure 28: 1870 Site Survey Map



1951 HISTORICAL MAP

SCALE: 1:2400 (1inch = 200feet)

COMMUNITY IDENTITY IN THE LANDSCAPE: The Parish Of Ste. Anne, MB
 UNIVERSITY OF MANITOBA DEPARTMENT OF LANDSCAPE ARCHITECTURE D. CLINCKE



Figure 29: 1951 Historical Map

Map based on 1951 Aerial Photography (MB Surveys & Mapping), survey interviews, and interpretation of historical photographs.



1981 HISTORICAL MAP

SCALE: 1:2400 (1inch = 200feet)

COMMUNITY IDENTITY IN THE LANDSCAPE: The Parish Of Ste. Anne, MB
 UNIVERSITY OF MANITOBA DEPARTMENT OF LANDSCAPE ARCHITECTURE D. CLINCKE



Figure 30: 1981 Historical Map

Map based on 1981 Aerial Photography (MB Surveys & Mapping), survey interviews, and interpretation of historical photographs.

SECTION 2: PROGRAMME DEVELOPMENT

OBSERVATION

*'enabling the reality in question to be observed
in relationship to selected variables'*

Loss of Architectural Heritage

Built structures are the most visible and primary method of retracing historical uses in the landscape. They are the means of identifying with the past, the memory triggers and the objects around which stories are told. The religious landscape of Ste. Anne des Chênes has had many structures to trace its history with. There are photos and stories to describe most of the past uses. However, without accurate dimensions or plans, it becomes very difficult to relocate, the precise locations of these structures if it were desired. Recapturing and representing the past must be done in other ways, other than literal recreation, if it is considered important to establishing an identity in the landscape.

Several of the communities landmark structures have been demolished to the extent that there has been more demolished than remains. The Hudson's Bay Store and powder house, at the east end of town off Avenue Centrale East on Chemin Piney, built around 1870 of log construction, was destroyed in a fire approximately 1980 - a deliberate act of vandalism. Chemin Piney is now called Finnigan Road and a new church stands on the site of the HBC's former post at Ste. Anne (Villa Youville Inc. 1970). Several other lost landmarks include: the Boys school, Grey Nuns' Convent, Finnigan House, Parish Hall, and church Rectory.

*Figure 31:
The Parish Hall was built in
1937 and was at one time
used as a sewing factory. It
was demolished sometime in
the 1980s. (Photo courtesy
Redemptorist Archives,
Quebec)*



Threat of Monastery Demolition

Concerns of the parish trustees regarding safety and building code issues are considered to be one of the reasons for the decision to have the monastery demolished in 1992. A report issued Dec. 29, 1989 by Marc Pelletier and Associates Consulting Civil Engineers and Planners indicates the safety and structural condition of the building and notes work required. The report consisted of a detailed visual inspection. Among its conclusions were:

13. The monastery foundation footings have most likely settled unevenly in response to removal of moisture from the soil by roots from the adjacent large deciduous trees and shrubs.
14. Foundation shifting is most pronounced along the south wall, in the north west corner, and near the front stairs near the large deciduous trees near the south stairway and north west corner.
16. The type of foundation settlement occurring to the monastery building is common to shallow foundations in the highly plastic lacustrine clay laid down by the by the former glacial Lake Agassiz in the Red River valley.
- 17a. The lack of grass along the ground next to the south foundation wall contributed to the removal of an excess amount of moisture from the soil by dry winds.
- 17b. The 8' wide verandah roof prevented rain from reaching foundation soil.
20. The safety of occupants does not appear to be in any immediate danger due to the shifting of the foundation.
21. The building appears to be in relatively sound condition despite the fact that shifting of the foundation has occurred. . . .

Nowhere in the report is it suggested that the monastery be demolished due to safety. Also, there is no mention of any building code issues at all. Among the recommendations were:

3. . . . seriously consider the immediate removal of deciduous trees located near the foundation a distance equal to the height of the trees.
4. Also, seriously consider removing all the existing shrubs from the front of the building in 1990. If shrubs are desired near the building, they should be planted away from the foundation at least a distance equal to their mature height.
5. Serious consideration should be given to the implementation of a soil investigation study for the monastery. . . .

The recommendations to remove any trees or shrubs within the vicinity of the foundation have been undertaken. Through the examination of the engineer's report it is evident that the structural condition of the monastery is not the reason for wanting it demolished. The motivation for its demolition may stem from financial restraints and a lack of concern for preserving the architectural heritage of the community. It is fortunate that the Comité du Monastère was formed and, together with the support of the

community, has been able to postpone the demolition. The future use of the monastery is discussed in a later section.

Case Studies

The investigation of cases or situations that share similarities to the one at hand will allow one to better make decisions on future planning. Three cases sharing similarities to Ste. Anne des Chênes are explored. First, Sainte-Anne-de-Beaupré, in Quebec, is considered the parent shrine of all the Canadian shrines dedicated to Sainte Anne. It is perhaps the most extravagant shrine in Canada, attracting one and one half million visitors annually. Second, on the other extreme, the shrine of Our Lady of Czestochowa, in Polonia, Manitoba exists amid a declining rural community, one unable to support its own church. Yet, busloads of dedicated faithful travel to this small village each year to pay homage to the shrine. The third case study is a community of comparative size and culture to Ste. Anne des Chênes. The shrine of Notre Dame de Lourdes in St. Malo, Manitoba supports a variety of religious activities throughout the summer, attracting visitors from French catholic communities across the province. Each of these three cases offers examples one might learn from or adopt to ones own situation.

Sainte-Anne-de-Beaupré

One of the oldest shrines in Canada, Sainte-Ann-de-Beaupré guided early explorers through the St. Lawrence seaway. Viewed from the river channel, the present basilica is a towering neo-romanesque representation of the numerous French cathedrals along the Seine River. The plan of the basilica is in the shape of the latin cross and covers an area of 45,500 square feet. It seats 2000 people and has standing room for an additional 7000. Every single element within the abundance of ornamentation represents a story of the Catholic faith. The plethora of architectural ornamentation, including sculptures, stained glass windows, and tile mosaics in the floor, are presented to the pilgrim as a pictorial catechism, a means of instruction and teaching.

Numerous buildings and attractions surround the basilica at random. A memorial chapel with the Fountain of Ste. Anne in front is a representation of the third chapel which was since destroyed. The Old Cemetery behind the chapel contains 300 year old grave sites. In The Chapel of the Holy Stairs, pilgrims ascend a series of steps on their knees while saying special prayers. A little hillside path displays life-sized of The Stations of the Way of the Cross. During the pilgrimage season, the Way of the Cross is celebrated twice a day - once in English, once in French (fig. 32). Additional structures sur-

rounding the basilica include: Saint Anne's Hospital, the Basilica Inn, the church store, the Redemptorists' Monastery, the Saint Alphonsus Seminary, the Redemptoristines' Convent, and the Franciscan Nuns' Convent. (Desrochers 1990)

*Figure 32:
Life sized statues of the
Stations of the Cross are set
along a winding hillside path
at St. Anne-de-Beaupré.
(Photo: Desrocher 1993)*



The attraction of St.-Anne-de-Beaupré is not so much the architecture as the experience, for most, it is seen as a spiritual retreat. During the pilgrimage season (June 11 to Sept. 13), guided tours through the basilica interpret the numerous representational elements that adorn the interior. A variety of prayer services include: Adoration (prayers for the sick), the Rosary, Stations of the Cross, and a candlelight procession. A daily televised mass extends the sequence of eight masses celebrated each day to an even wider audience. To take the journey of pilgrimage to St. Anne de Beaupré is "an experience of personal and communal faith, prayer, interior peace of mind, hope, and of confidence." (Saint-Anne-de-Beaupré: Guide Francais / English Guide)

Continued popularity and viability of the shrine is possible through several public relations efforts. As with many others, St.-Anne-de-Beaupré is listed in *The Novalis Guide to Canadian Shrines*. (St. John 1994) It also offers mail ordering of its many publications and gifts. (Desrochers 1990) Membership enrollment in the Shrine includes one's name for special prayers. Finally, a monthly magazine, *Annals of St. Anne*, provides spiritual and family guidance.

The many structures at Sainte-Anne-de-Beaupré are set within the generally hard surfaced site, to accommodate the large number of visitors, with little regard for outdoor spaces or an overall landscape plan. As the guidebook indicates, the pilgrimage experience, in this case, is akin to visiting a tourist attraction. The experience appears guided and controlled rather than intimate. However, beyond its attraction to tourists and curi-

osity seekers, St.-Anne-de-Beaupré satisfies the spiritual needs of those who seek it there.

Polonia

As travel becomes easier, rural religious services are being centralized to the larger communities, leaving smaller towns and villages with reduced services. The village of Polonia is situated approximately 300 kilometers northwest of Winnipeg and has a population of 30 families. Originally of Hungarian descent, the reason for its nickname 'Huns Valley', the population has shifted to one of Polish background. For the past two years, St. Elizabeth of Hungary Church has not offered regular services, being reduced to wedding and funeral services (Fr. Darrin Gurr, personal communication, Jan. 10, 1997). Since the services of the church have been reduced, the community has travelled to Neepawa for its weekly religious services. Having reduced local services is one more indication of the declining rural population in Manitoba.

Despite this, it is quite surprising to witness more than 200 people descend on the small community to help it celebrate its annual pilgrimage. Two chartered buses bring parishioners from the Holy Ghost and St. John Cantius parishes in Winnipeg to the feast day celebration which has been an annual event for the past forty years. The ceremony includes: the praying of the Rosary, Reconciliation, and an outdoor mass. Bilingual services (Polish and English) provide a sense of ethnic tradition to celebrate the heritage of the community. Before the long ride home, a lunch is served to all at the community centre.



*Figure 33:
The pilgrimage at the shrine of Our Lady of Czestochowa at St. Elizabeth of Hungary Church, Polonia, MB.*

The outdoor mass area next to the church is essentially a simple outdoor room. Flanked by Caragana hedges and Willow trees, with a central flower bed, the space has a comfortable, quiet atmosphere (fig. 33). At the front is a grotto built of local granite boulders with a raised platform for the proclamation of the liturgy. A statue of Our Lady of Lourdes is the focus of the grotto. Unfortunately for some of the elderly, seating is by means of one's own lawn chairs. Those who did not supply their own had to sit on the grass, and leaving one with a poor view of the ceremony.

It is inspiring to know that a small community of 30 families can attract such a large number of visitors, if only for one day per year. And although most visitors shared bonds of religion or language, an outsider such as oneself can still enjoy the opportunity to explore the diversity and heritage which exists throughout Manitoba's mosaic of cultural enclaves.

St. Malo

Perhaps the case which bears the closest comparison to Ste. Anne des Chênes is the parish of St. Malo. A French Catholic community 55 kilometers south of Winnipeg, St. Malo shares a similar religious and ethnic heritage, and has a popular grotto which attracts numerous visitors throughout the summer. The Shrine of Notre-Dame-de-Lourdes is nestled on the edge of the Rat River, just outside of St. Malo. It is now 100 years old, and was originally modelled after Lourdes, France.

Although the shrine is quite popular, the approach to it is rather haphazard. One is drawn to the grotto through a series of outdoor spaces. A recreational park, with a trading fort theme, has a sectarian gateway and religious statue as a focal point. A small outdoor museum displays a mix of antique farm equipment and models of early town churches and town buildings. Situated next to this collection is the shrine chapel at the top of the riverbank.

Informal paths lead one down along the riverbank, past the Stations of the Cross, to the seating area. Plain wooden benches are set within a mature stand of river bottom trees to face the grotto which is nestled into the slope of the riverbank. The climate of the space is much like a cathedral - with its buttress shaped elms and clerestory lighting through the canopy. The grotto is typically built of local fieldstone offering an enclosure for the altar. Stone statues of Mary and Jesus adorn the grotto adding a level of quality and sacredness to the wooded area. The uniqueness of this space alone is deserving of a visit by anyone interested in Manitoba's cultural landscape.

The annual feast day, the Feast of the Assumption (Aug. 15), attracts 1000 to 1400 visitors each year (Fr. Choiselat, personal communication, Feb. 6, 1997). Besides the an-



*Figure 34:
The Shrine of Notre-Dame-de-Lourdes in St. Malo, MB, nestled on the bank of the Rat River.*



*Figure 35:
The fourteenth station; Jesus is laid in the tomb.*

nual feast day, regular Saturday evening and Sunday masses are organized throughout the summer, depending on the weather, of course. During the month of May, several local groups and individuals use the grotto to pray the rosary or for private devotion. As well, organized outings from other parishes, including St. Boniface and Ste. Anne, utilize the space at their own accord.

According to Fr. Choiselat, there are presently no particular efforts made to attract visitors to the site. It is successful because it has established itself as a peaceful and spiritual place to worship, and has become well known to those who visit it regularly. Although Fr. Choiselat recalls organizing feast day trips to the Ste. Anne Church in the past, he hasn't done so in about seven years for lack of an invitation, and the fact that the feast day mass was usually held during the evening. A successful renewal of the pilgrimage site at Ste. Anne des Chênes would require an active program of interparish communication and involvement to bring back past visiting parishes and attract new ones, at least until Ste. Anne can re-establish its reputation as a hospitable and unique community. The climate and scale of the Shrine of Notre-Dame-de-Lourdes in St. Malo sets an excellent example for the community of Ste. Anne to follow and improve on.

Sacred Places

Cemeteries

Cemeteries form a unique landscape, one which because of the inherently sacred nature, can remain untouched years after the culture which built it and used it is gone. Many of the ancient Greeks left tombs, monuments, and even pyramids in memory of its dead. Cemeteries are a reflection of a society's culture and their attitudes towards death. Canadian settlers brought the cemetery forms that were familiar to them over from Europe. Even though the processes that have changed the form of cemeteries in dense European or American cities are not the same as those in Canada, our cemeteries have evolved similarly.

Parish cemeteries owned and operated by the church offered funerary services as a free service to the community. Operation and maintenance of the cemetery was a community responsibility. As the parish cemetery was of a limited size, a thousand-year-old custom permitted the reuse of graves. The oldest graves were removed and the bones stored in a building known as an ossuary. This custom was sustainable with the urban population of that time.

Around the 1740s, the Industrial Revolution brought about an urban population

growth and the thousand-year-old custom was becoming inadequate. Religious reformers rejected the traditional presence of the dead among the living. The reasons were that the decomposition was a health hazard to the living and removing the bones was disrespectful to the dead. Eventually, government legislation banned cemeteries from the urban core and began to regulate the management and planning of cemeteries.

The response to urban growth formed a new cemetery type called the garden cemetery. Seen as the model of the garden cemetery, Père Lachaise became the point of reference for new cemeteries in the anglo-saxon world. Established in Paris in 1804, its styling was based on the model of the picturesque landscape garden, such as Castle Howard, sustaining reveries of death as a sweet rest. The inscription "Et in Arcadia Ego" from Nicolas Poussin's painting *Arcadian Shepherds* was a popular motif in garden cemeteries. It expresses that in death, a loved one's presence remains in the garden.

The garden cemetery went through a period of renewal in the 1870's as a reaction to the High Victorian. Conifers were seen as being excessively gloomy and deciduous trees became dominant. The idea of a cemetery as a garden became more literally translated and cemeteries were treated like public parks with horticultural influences. Bright colored flowers were used to counteract the damage done to permanent plantings by air pollution. As well, ornamental trees with bright foliage were common, such as amur chokecherry.

Garden cemeteries remain the single most influential model upon cemetery form in western culture. They were formed in response to urban growth as well as religious reform. Garden cemeteries also marked the beginning of private ownership and for this reason, many different forms have emerged including High Victorian (1840s to 1870s), Crematoria, Mausoleums, War Cemeteries, and Lawn-Park Cemeteries.

Canadian cemeteries in frontier days were cleared spaces in the woods or prairies adjacent to a settlement or church. The only markers were rough wooden crosses. The rough wooden crosses gave way to slate or sandstone markers, crudely cut and lettered by the local stonecutter. Many of these cemeteries were run by the churches of the community. Maintenance was dependent upon the work of the families whose members were buried there. Lot owners were permitted to erect their own headstones and monuments. Large numbers of these cemeteries were abandoned, the monuments fell and fences deteriorated. Local governments had to take over and provide funds for upkeep. Burial acts were designed to legislate healthy and attractive cemetery operation. This situation brought into being the modern types of cemeteries: those run by commercial enterprises, municipal burial grounds, and non-profit organizations.

Symbolism in Design

Architecture is a reflection of societal values. If Western society has become "valueless" then there is little substance on which architecture can be based, it too will become valueless. It is suggested here that the symbols perpetuated in religious architecture hold meanings beyond the religious realm, and have merely been perpetuated through religion. Many of those symbols were born out of a basic intuitive understanding, thus reflecting a deeper psychological significance. Through recognizing these symbols and their meanings, architecture can be created to transcend religious beliefs and appeal to the inner psyche.

Jellicoe expresses what I believe to be a trend in not only architecture but in society in general, that is of one without value. This trend is also evident in landscape architecture:

Western civilization has developed the allegory in painting, sculpture, and literature, but scarcely at all in garden and landscape design. The reason is not far to seek, for the allegory is almost always used for moral or religious purposes and Western garden design has never seriously come within the Church's sphere. Landscape has been developed by the layman primarily for sensual enjoyment and not for metaphysical contemplation (Jellicoe 1960, 18).

Jellicoe blames the lack of allegory (the expression through symbolic figures) in Western garden design on the fact that it has never come within the Church's sphere. However, in another example Jellicoe later refers to, that of Stourhead, it is shown that an allegorical landscape does not need to be a religious one. In Western cultures, religion has been separated from daily life and therefore separated from secular architecture.

Many symbols, though expressed primarily in religious architecture, have meanings beyond the sacred realm. The circle, a symbol of the ultimate wholeness of life, appears in the ground plans of cities, rose windows, and plan geometry of cathedrals. It is the origin of the symbol of the Latin cross (Jaffe 1972; Jellicoe 1960). The circle dates back several thousands of years as the first mathematical form of a symbol. Also, it is believed to be a representation of birth, a child's entrance into the world; and a symbol of life, the shape of the sun (Jellicoe 1960).

Many religions share historical roots and therefore share common symbols, mostly based on the power of nature. Sky constitutes the image of transcendence, its imagery is prevalent in many religions. Water existed before the earth and is the spring, origin, and reservoir of all existence. To use the words of Mircea Eliade, "Emmersion repeats the

cosmogonic act of formal manifestations; immersion is the equivalent to a dissolution of forms. That is why the symbolism of the waters implies both death and rebirth" (Eliade 1959, 130). Stones and animals, as well, each have extensive symbolic meanings and are treated differently in different cultures. To indulge in the individual meanings of the particular symbols would be far more extensive than the extent of this research allows.

Symbols originated with primitive mankind and were arrived at intuitively. Religions carried on these symbols and have acted to entrench the symbols into the minds of the congregation and society in general. Many symbols are universal and should be considered an integral part of the design language. Recognizing these symbols as an intuitive response - one not based on religion - will allow us as designers to bring a new level of transcendence to the experience of space.

Symbolism has generally been associated with religious beliefs rather than spirituality and this forms part of the reason that it has been removed from architectural vocabulary. Architecture is in search of new methods of expression to attain a level of spirituality in design. The esotericity and attitudes of various architectural groups have had an adverse effect on communication between designers and led to an overall sense of alienation (Antonaides 1990). It is a difficult task to create architecture with meaning for a society which has reduced architecture to economic necessity. Fortunately, not all architecture has been devoid of meaning. Louis Kahn's works provide an indefinable quality through his philosophy of transcendence and have established his place in architectural history. Carlo Scarpa's funerary monument provides a fresh expression of death through the poetic use of universally understood symbols (Norberg-Schultz 1988, 231).

Many past landscapes which have been examples of the use of symbolism in design have been dependent upon religious beliefs as the source of symbols. Greek temples were scattered on hilltops to orient to the gods, not to mankind. Egyptian pyramids oriented to water depicting mankind's journey from water through to the heavens. In the Chinese courtyard garden every feature and arrangement had symbolic significance. The Islamic garden was symbolic of paradise. With the exception of a few extraordinary examples, today's landscape architecture has generally, little underlying symbolic meaning, the result of society's changing values.

Not only has Western garden design never seriously come within the church's sphere, but society has become godless. Nietzsche said "God is Dead". According to Vycinas, "God remains dead and we did kill him ... the holiest and mightiest that the world hitherto possessed bled away under our knives." (Vycinas 1973, 47). Modern subjective philosophies, instead of being nature-centered became man-centered. Heidegger was the first to note the major aspects of the contemporary technological world: godless-

ness, lack of principles, confusion, and being lost or uprooted. (Vycinas, 67). Perhaps it is true that society is without value, but many signs also indicate society clings to the need to believe in a higher power. Significant shifts are occurring in religious beliefs, and these changes will manifest themselves in the way people experience their environment.

Symbolism in design has traditionally fallen within the realm of religious architecture. Where symbolism was used outside that realm, the purposes would have been related to spirituality or mysticism. Eliade (1959) describes the roots of sacred design as being one's relationship to God through the mystery of nature. She states that religion provides meaning to life by the promise of an afterlife and that sacred design is hierophetic and provides transcendence. Nature is a creation of the gods, expressing the cycle of death and rebirth through its inexplicable powers. The urban Christian is no longer open to the cosmos and feels the world is not the work of God. However, she states, "for others [non-scientists], nature still exhibits a charm, a mystery, a majesty in which it is possible to decipher traces of ancient religious values" (Eliade 1959, 151).

Vycinas (1973) focuses more on primitive man's relationship to Mother Earth, describing nature as being the center of religion. The power of nature is the power of the gods, and nature's principles form and found the meaning of all things. Religion and nature have always been closely inter-related. With the advent of a new awareness of and respect for nature through recent trends in global warming, environmental pollution, and the uncontrollable forces of nature, modern civilization has become acutely sensitive to its dependency on nature for its existence. While Eliade (1959, 50) suggests "something of the religious conception of the world still persists in the behavior of the profane man, although he is not always conscious of this immemorial heritage", Vycinas (1973) is convinced society is heading towards a new faith with new values of nature. In either case, it is evident that nature will continue to be a profound influence on humankind. Society's perception of nature will determine the role of symbolism in design as a means to achieving a necessary transcendence.

By understanding the myths of the past we can express a more meaningful design language to more people. Myths carry significance in their perpetuation of the basic intuitive symbols and should not be regarded as merely religious folklore; rather they should be used as a tool for learning and understanding the meanings of symbols. Symbolism developed out of basic psychological desires and was adapted through religion to present a means to spirituality in architecture, regardless of faith. With the declining Western faith, we are in jeopardy of losing valuable symbols which transcend religious beliefs and delve into basic human intuitions and emotions. These symbols are not religious, they are in fact universal and through their understanding provide the means of attain-

ing a deeper level of transcendence and spirituality in design.

Catholic Celebration Space

Approximately thirty years ago, the Catholic Church underwent a considerable shift in its understanding of God and its celebration of the rites. The release of the Second Vatican Council's *Constitution on the Sacred Liturgy* (1963) and the revised *Roman Missal* (1969) necessitated a vastly different approach to church building than had been used for the 400 years prior. With that shift, most Roman Catholic worship spaces became, at once, obsolete. Nonetheless, it is the Roman basilicas which more adequately convey the dignity, beauty and functionality (spatial & acoustical) of the current reformed rites than most churches built this century. With this in mind, the Bishop's Committee on the Liturgy (BCL) has provided guidelines to aid the Church in dealing with the architectural requirements and important ritual issues of the normative celebration of the rites. (Bishop's Committee on the Liturgy 1993)

Essential to designing a worship space is understanding the requirements for the worship of God in the Roman Catholic faith. The BCL stresses that the experience of the Church is both local and universal, and a personal-communal experience. That is to say, the experience should contain traditions of the local culture, those that are unique to the particular assembly, and the long time traditions of the Church that are associated with the Catholic faith universally. To be a personal-communal experience the celebration must be both a personal experience, involving the individual intimately, and a community experience, one in which the community is the focus of the experience. This climate of hospitality is to involve the assembly as participants, not spectators. Finally, the experience of the Church shall include the opening up, or awareness, of fundamental symbols. Those being, bread and wine, water, oil and the laying on of hands. To focus on the fundamental symbols, it is anticipated, will renew their symbolic value.

Another important symbol underlined by the the BCL is the action of the assembly. Through the unity of its actions (the gestures, kneeling, standing), the assembly of believers become real participants of the celebration. However, if the actions are not carried out in unison, the symbolic value is diminished.

The primary function of the worship area is to serve the celebration of the liturgy. It is to support the liturgy with a climate of awe, mystery, wonder, reverence, thanksgiving and praise , yet remain hospitable, personal, gracious and of a human scale (BCL 1993). The space must be "a place for praying and singing, for listening and speaking - a place for human interaction and active participation - where the mysteries of God are

recalled and celebrated in human history.” (BCL 1993, 39)

Functionally, floor plans should be designed as gathering spaces, spaces which allow the whole assembly to be part of the action. A convergence of pathways to a gathering and lingering space is highly recommended. To meet the broader needs of the community, the space may fulfill “a breadth of possible uses” as long as the primary demand of the space is to the liturgical celebration. (BCL 1993, 65)

The furnishings of the space are to enhance the actions of the assembly and celebration of the liturgy with dignity and beauty. Seating shall be arranged to encourage a clear view of the presider, other focal points, and other members of the congregation. Ministers of music and the presiders assistants should be facing the congregation to elicit participation, yet remain a part of the assembly. Finally, the presiding minister’s chair, while also arranged to form part of the assembly, should be symbolic of the person and the function. Although great care must be taken in the arrangement of the furniture, flexibility or moveability must be considered, even for the essential furnishings, especially when multi-functional use of the space is desired. (BCL 1993)

Symbolic objects in the liturgical celebration are meant to provide a visual and sensory contribution to the beauty of the action. The BCL asserts that in today’s society and culture the duplication of signs and objects multiplies in proportion to the symbols’ diminution; and conversely, the multiplication of symbols causes their own diminution. (BCL 1993) Hence, the BCL has recommended minimal use of symbolic objects in the celebration space. Specifically, that only one cross be present during the rites, and that it may be removed when the space is not in use.

The BCL has provided a significant and pertinent guide to assist in understanding the architectural requirements of Catholic worship. An ancient term for the church building, *domus ecclesiae*, meaning ‘the house of the Church’, succinctly defines the present requirements. The primary goal of today’s worship area is to encourage the action of the assembly.

INTENTION

'that which one is resolved to do'

Community Survey

The Necessity for a Public Survey

Lewis (1979) states "all human landscapes have cultural meaning." Believing this to be true, any impact occurring on the landscape will also impact the culture of the people. If the landscape is to grow in harmony with its environment, meaning human environment and culture, then it is necessary to understand the physical, emotional, and spiritual needs of the community in relation to the cultural meaning of the place. Lynch (1976, 95) further develops this idea, stating that "understanding how people use and value the spatial environment is the key to planning sites that fit human purposes." While understanding present use is merely a matter of observation, understanding values and past use requires one to explore beyond what written history normally offers. It requires the designer to become an insider rather than an outsider. Hough (1990) suggests that 'knowing the place' is a key principle to creating identity in the landscape. Modifications to the landscape which involve the community and reflects their needs, preferences, and identity will have a greater significance to the community than those which do not.

Several methods of community involvement were used to determine values, past use of the site, and needs. An initial newspaper advertisement was placed in the weekly paper, *The Carillon*, December 22-29, 1994, requesting old photos of the site. Its primary purpose was to gather research data of the site history. It also served to inform the community of the project being undertaken.

A survey can become an important supplement to the research of the site and to the local history by focussing the research on required information which has not been previously documented. Such research can determine how the site was used in the past and during its different stages, or periods of its history. How the community remembers it will signify what the defining characterister of the site may be. A survey can also supplement local history by requesting historical photographs and by opening avenues for further interviews.

As a research tool, surveys will enable one to define the identity of the community, a pre-requisite to establishing identity in the landscape (Hough 1990). Surveys and interviews will allow an insight into what is valuable about the site and play an important

role in the direction the site design should take.

The community of Ste. Anne is fortunate to have a high level of volunteer participation and specific interest in the Redemptorists' monastery. Two specific examples can illustrate this: first, volunteers from the parish worked together to repair serious damages to headstones when the cemetery was vandalized and; second, upon notification of the planned demolition of the Redemptorists' monastery, over 200 residents petitioned to successfully prevent its demolition. By allowing the community the opportunity to become involved in the planning process, the resulting design will not only meet their needs, but it will also initiate a pride of place. Community involvement should continue throughout the design and construction phases. With pride of place, the landscape design will be accepted within the community and become a valued part of the regional landscape.

Survey Methodology

Survey Participants

The survey sample was to include the specific group of people who associate themselves as members of the community or parish of Ste. Anne. This includes members from neighboring villages and parishes bound to the site for religious, practical, or other reasons, not limited by defineable political boundaries. The sampling was to include as many people from this group as were willing to participate, given the limited time and resources of this study.

Objectives

The survey was intended to meet three distinct objectives. The first was to determine the identity of the community. How does the community define itself? What do they feel is unique about their community, or what makes it special? This will be an important factor in creating a unique landscape, one which reflects a regional identity.

The second objective may be the most important factor in deciding what aspects of the site are important to keep or deserving of design attention. It is to record the value of the site and its separate components to the community. The project site, as outlined in the questionnaire, has been determined by property lines and one's own intuition of the site boundaries based on visible clues. Does the defined project site reflect the community's perception of its boundaries? Recording memories of the site will reveal how the site was used and what it was used for. Defining significant site features will prove a useful source of information, otherwise not available, which can be used to develop more meaningful design solutions.

The final objective of the survey was to determine the community's wishes for the future development of the space. If the wishes of the community are met, it will be more likely that the site will successfully meet the criteria of programmatic requirements. The use of open-ended questions will provide for impartial responses, while structured questions will allow comparisons to be made with related surveys. Proposed future use involves a contemporary community comparable to many others.

Prior to distributing the surveys, considerations were made to facilitate additional research. Due to the fact that open-ended (exploratory) questions are used, there may be some misinterpretation of the questions leading to unanticipated or unfavourable results. In the event the surveys did not produce the adequate results, follow-up interviews were accommodated for by requesting the names of participants willing to participate further.

Preparation and procedure

It was felt that a survey distributed throughout the community will yield the the maximum results for the time and resources available. It will offer one to get to 'know the place from an insiders viewpoint. The survey will give a detailed explanation of the project intentions and open possibilities for community involvement at several levels.

The survey was organized to accomplish certain objectives. To meet these objectives, it was decided to use open-ended (exploratory) questions to address the issues of cultural identity and future design. Exploratory questions are often used for fields about which there is little previous information. In contrast, closed (structured) questions addressing abstract ideas such as design opportunities can be restrictive of, or influence, the responses, therefore, not allowing the respondent freedom to suggest their own ideas.

The inclusion of structured questions and basic demographic information will provide defineable variables to be used for further analysis and to compare results with related surveys. Demographic information may be used for statistical analysis as well as defining user needs for specific groups. Replication of leisure activities questions from the Winnipeg Leisure Study (Strategic Planning, May 1993) will allow comparisons to a familiar user group with a larger sample base. Maintaining a structured format, even in part, will allow future studies to use these results without having to duplicate the effort.

When one works as an outsider within a community, under the supervision of a practicum committee and as a representative of the University, it is necessary to insure that anything involving the public, especially if it is potentially controversial or opinionated, is reviewed and approved by the affected groups. Co-operative feedback from the Monastery Committee provided clarity regarding the community's understanding of the site, leading to a more comprehensible survey. The Monastery Committee was also able

to translate the survey into French, with the intention that a bilingual survey would be better received by the community. The Practicum Committee offered advice on the exact wording and content of the questionnaire, as well as the required approval processes. Finally, approval by the Faculty of Architecture Ethics Committee was required and received.

An important part of the preparation is the method of distribution. One priority in distributing the questionnaires was to obtain as many responses as possible from those who were interested in participating. The method used combined random distribution with an opportunity to participate by all. The questionnaire consisted of: a cover letter; exploratory questions about identity, past use, and future use; structured questions about leisure activities and demographics; a reference map; and a self-addressed stamped envelope. Throughout the village and neighboring farms, 130 questionnaires were delivered to approximately every third residence. Twenty questionnaires were left for pick-up at the Villa Youville Care Home and Elderly Residences. Fifty questionnaires were left for pick-up at the Seine Medical Centre, adjacent to the project site. A period of one month was allowed for the completion and return of the surveys.

In addition, a newspaper advertisement in *The Carillon*, placed for a period of one week, corresponded with the distribution of the questionnaires. The purpose was to inform the entire community of the project and to request that those interested in participating in the survey pick-up a questionnaire at the Medical Centre if they had not received one.

Results

The initial newspaper advertisement which was placed received a poor response. No photos were volunteered. However, a few responses were received regarding the relevant history books that were available, as well as, a couple of names of contact persons with good historical knowledge were received. Although the response of the initial advertisement was not as anticipated, several comments received afterwards suggest the ad was noticed by many and therefore some exposure of the project was made.

The main purpose of the survey was to obtain general opinions and views regarding the religious landscape of Ste. Anne des Chênes, a topic for which there is little published research. The questionnaire consisted of three distinct objectives. These were: 1) to determine the perceived identity of the community; 2) to record the value of the site and its separate components; and 3) to determine the community's wishes for the future development of the site. Several other variables were included to gain an insight into the values of the project site as a key feature of the community.

Out of the 200 questionnaires distributed, a total of 22 usable returns were received (Refer to appendix for a complete breakdown of responses). Out of the 22 usable returns, 9 were received in French, 13 in English. The poor response rate was due to the fact that there was no active pursuit to follow-up the surveys with reminders, phone calls, or repeat questionnaires to ensure an adequate response rate. This was the result of limited time and resources available for this study.

The response rate is, therefore, invalid as a statistical indicator of the community of Ste. Anne. It is not representative of the sample group and has limitations as to the extent of its use. Any use of these results must be supported by additional, valid data. For the purposes of this study, the results shall be used as an exercise only.

Community Identity

Respondents identified the community of Ste. Anne primarily by its ethnic background as a French speaking community (64%). Four respondents (18%) identified the multicultural background as the unique characteristic. Good services and facilities were cited, after ethnic background, as being an identifying characteristic of the community (32%). Although many other factors were listed, many responses mentioned the family-like atmosphere, one of a community which is happy to live and work together, and one in which everyone knows each other.

Responses to the question of the most historically significant site in Ste. Anne were varied. Among the sites or buildings listed were: the railroad, Villa Youville, Dawson Trail, Piney Bridge, the municipal building, cemetery, and the museum. However, the majority (73%) responded with either the church (18%) or the church and monastery complex (55%).

Perhaps a little too straightforward, question three, regarding the most sacred place in Ste. Anne, received ten responses (45%) for the Ste. Anne Church; another four (18%) cited the church and monastery complex. Five respondents (23%) cited a variety of combinations of the church and cemetery or grounds. One participant suggested the river was the most sacred, writing "The river. Being a good pagan, the river is a SHE and flows through —".

The Religious Landscape

When asked about the significance and spiritual value of the church site, 23% suggested the central location and visibility of the church was its significance. Five respondents (23%) suggested the significance was its historic value and the memories it held; four (18%) suggested the value was religious or spiritual; three (14%) said it had no real spiri-

tual value to them.

Finding what role the church site played in the respondents' life further identified the important aspects of the site. Regular attendance to mass (18%) and memories of the pilgrimages (14%) constituted the most common responses. However, 23% did not respond to this question. One cognizant participant responded "It is a place which has been the witness of our greatest joys and grief, ie. marriage, baptism, funeral".

As for the wishes for the future development of the church site, most respondents (60%) suggested general upkeep and maintenance as the most important factors. One participant wanted to see priests kept in residence at the monastery; one wanted to see more flowers in the park. One participant responded negatively, suggesting the church is falling apart and may have to be destroyed one day.

Regarding the spiritual value of the monastery site, 27% commented on the historical significance as a residence and school for the Redemptorists; 14% responded the site had no spiritual value.

The responses to the question of fond memories of the monastery site varied widely, although most actually referred to the building itself. Two respondents had memories of using the library (which was on the third floor, but was destroyed by fire). Other responses included memories of retreats, playing pool in the lower level, and a place to walk. One respondent answered the site had no role. The responses to this question indicate the monastery played more of a role in community leisure than was previously thought.

As the future of the monastery has been a contentious issue for the past couple years, the responses to the question of its future have some importance. Ten respondents (45%) wanted to see the monastery used for a variety of community activities such as: library, museum, offices, and meeting rooms. Four respondents (18%) preferred to see the monastery remain for sectarian use, as a priests' residence; three (14%) suggested apartments and housing; and one wanted the building demolished.

The third section of questions on the religious landscape related to the pilgrimage site. Here there was no opportunity for confusion between site and building. When asked about the significance and spiritual value of the site, seven respondents (32%) recalled its historical use for pilgrimages; four (18%) said its value was as a good gathering place; two (9%) saw it as a place of prayer; one used it for history lessons; one thought it was rather boring; and suggested it had no spiritual value without a grotto.

Of the responses for the role the pilgrimage site played in one's life, ten respondents (45%) remembered participating in the pilgrimages; two (9%) considered the site an attractive park with no religious significance; and seven (32%) left the question unan-

swered.

When asked to state one's wishes for the future development of the pilgrimage site the majority of respondents (36%) preferred to see the site maintained as a park; four (18%) wanted to see a revival of the pilgrimages to what they once were; two (9%) thought the park's appearance needed improvement; one suggested the development of a commemorative park; and one was not interested in the site.

Leisure Activities

To make a comparison of leisure activities between Ste. Anne des Chênes and a larger sample group, similar questions to the Winnipeg Leisure Study (WLS) were asked (Strategic Planning Branch, May 1993). The WLS cites walking for pleasure (80%), crafts and hobbies (59%), and walking for fitness (55%) as the top three winter leisure activities. Similarly, the residents of Ste. Anne rank walking for pleasure (77%) and walking for fitness (55%) as the top two overall leisure activities. Ste. Anne residents rank cycling as the third most preferred leisure activity with 45%, and crafts and hobbies are ranked fourth with 23%. Considering that there may be significant differences in the survey methods, the correlation's of leisure activities between Winnipeg and Ste. Anne des Chênes compare quite favorably.

Discussion

In general, the results to the questionnaire were fairly predictable, though not as creative as one might have hoped. The three variables for observation were satisfactorily met. The identity of the Ste. Anne des Chênes could be defined as a small, close-knit, French Catholic community, accepting to all ethnic groups, and proud of its historical and religious roots. The community considered project site to be of historical and spiritual value; useful as a community gathering space. For the future development of the site, the survey indicates the community is in favor of maintaining the site as it is, for the benefit of the community.

Due to the poor response rate, the results of this survey must be viewed with caution. Statistically invalid survey results such as this require further supporting data. However, due to the limited time and resources of this study, the results were used as they were to complete the exercise of the survey analysis. The findings are considered with caution as not being an adequate representation of the community's views.

For the consideration of future surveys, questions regarding vague or personal constructs such as sacred spaces, community identity, and spiritual value or significance care needs to be taken to clearly define the terminology. Furthermore, open-ended questions

become difficult to categorize and evaluate objectively, though that was not the intention of the survey. Misinterpretation between site and building was prevalent throughout the responses. One reason for this may stem from a larger misconception about planning, in that, many people know buildings are planned and designed, but do not realize that the landscapes surrounding the buildings are also intentionally designed environments. Hence, the unfamiliarity with the profession of landscape architecture. Perhaps the most useful outcome of the questionnaires, for this study, was the follow-up interviews in which interactive communication provided beneficial and informative results.

Adaptive Reuse of the Redemptorists' Monastery

Background

Following the retreat of the Redemptorist order from the parish of Ste. Anne, and the subsequent petition to prevent the demolition of the monastery, a committee was established to investigate directions for its future rehabilitation and use. Initial plans for its use focussed on community cultural services such as a museum, library, and meeting rooms. A request for historical designation was sought as an opportunity to gain financial support for building renovations. Programming and renovation initiatives have been deferred, pending the designation assessment by Manitoba Culture, Heritage and Citizenship.

Comparative Adaptive Reuse Strategies

Several monasteries in rural Manitoba have been successfully reconditioned for new uses. The St. Norbert Arts and Cultural Centre (SNACC) working out of the renovated Guest House, beyond the monastery ruins, has many projects underway specifically celebrating the arts and film with a wide variety of events. The St. Pierre-Jolys Convent has a new lease on life with a museum, tea room, and arts and crafts gift shop. But what really gave the community a sense of history was the activities surrounding the Maple Syrup event which came about after the time of the Crow Wing Trail caravan of 1987. (C. Tellier, personal communication, 1994)

The community of Ste. Anne should launch an event that will attract visitors. At one time there was an event called 'Dawson Days', however, it was not listed in the 1995 *Manitoba Explorers Guide*. There are opportunities for the community of Ste. Anne to launch events around the Feast of Ste. Anne, the Dawson Trail, and the Redemptorists' monastery and history in Manitoba.

Future Use

One recommends that the adaptive reuse of the Redemptorists' monastery be promoted as a cultural centre, and that its use be restricted to community, cultural or religious interests. Additional possibilities to those pursued by the monastery committee may include: a daycare, arts and crafts club/store, youth drop-in, church goods store, and tea room. For the purposes of this study, it will be assumed that the monastery will become a cultural centre as discussed.

Programmatic Requirements

The following are the programmatic requirements for the design of the religious landscape of Ste. Anne-des-Chênes, reflecting the identity of the community. The requirements have been broken down into three categories of applicability: the site, as the link between church and community; the worship area, as the expression of identity in the landscape; and design parameters, which limit the design to the practical application within the community.

Site

Use:

- to promote increased usage of the site by the community as a whole;
- to unite the church and community as a key component of the regional identity;
- to incorporate requirements of proposed monastery use and new or relocated museum.

Historical:

- conservation, interpretation and adaptive use of key historical site features or elements.

Design:

- define the site as a distinct, singular space, unifying and including the encroaching spaces into one.

Worship Area

Function:

- flexibility and moveability of furnishings;

- focus on assembly as participants, not observers;
- multifunctional space for appropriate use by the community, maintaining the primary function as a worship area;
- acoustically suited for unamplified sound transmission, adaptable to incorporate audiovisual equipment.

Design:

Material:

- natural and honest use and expression;
- permanent, custom, high quality craftsmanship.

Spirit:

- be hospitable, personal, gracious and of human scale;
- climate of awe, mystery, wonder, reverence, thanksgiving and praise.

Expression:

- reflect local culture and art within the tradition the Catholic church;
- an awareness of fundamental symbols through focus on fundamental symbols and a minimal use of symbolic objects in the celebration space;
- Feast Day of Ste. Anne be celebrated as the primary reason for the space.

Spatial Prominence:

- within the site as the focal point, and within the community as the most sacred outdoor space.

Design Parameters

Accessibility:

- provide barrier free access throughout the site.

Volunteer Involvement:

- provide the opportunity to include volunteer participation in the planning and construction of the project.

Regional Fit:

- offer a sustainable and feasible design, requiring a minimal amount of intervention in the community.

SECTION 3: DESIGN DEVELOPMENT

TRANSFORMATION

'the change in composition or structure'

Concept Design

Organization

The imposition of the Dawson Trail, and the development of the village along it, has left an important historical and cultural site neglected and underused. The Seine River once acted as the primary organizing element for the river lots of the parish of Ste. Anne. The river was the dominant feature, and focus, in the landscape of the community.

It was on this organizing pattern that the religious landscape was formed. The subsequent development of the village around the Dawson Trail altered the focus of the community from the Seine River, and the religious landscape, to the linear spine of Main Street. An organization pattern with no focus or hierarchy.

- An imposed organizing element reconnects the secondary links within the site to each other and to the community, re-establishing the religious landscape as a unified whole and easily accessible within the structure of the village.

Site

The following describes the design components for the site, as the link between church and community:

Spatial Definition

- Relocating the museum and log cabin from the previously hidden location in the Redemptorist Park to the historical location of the Redemptorists barn and gardens where they will be more accessible to the public and act to define the site.
- Extending the limits of the site at the south east corner and projecting from the seniors residence with tree massing further encloses and defines the site.
- Outdoor activity and patio areas will turn the focus of the encroaching facilities

(hospital, monastery, care home, & seniors centre) into the site, enhancing its use as a community site.

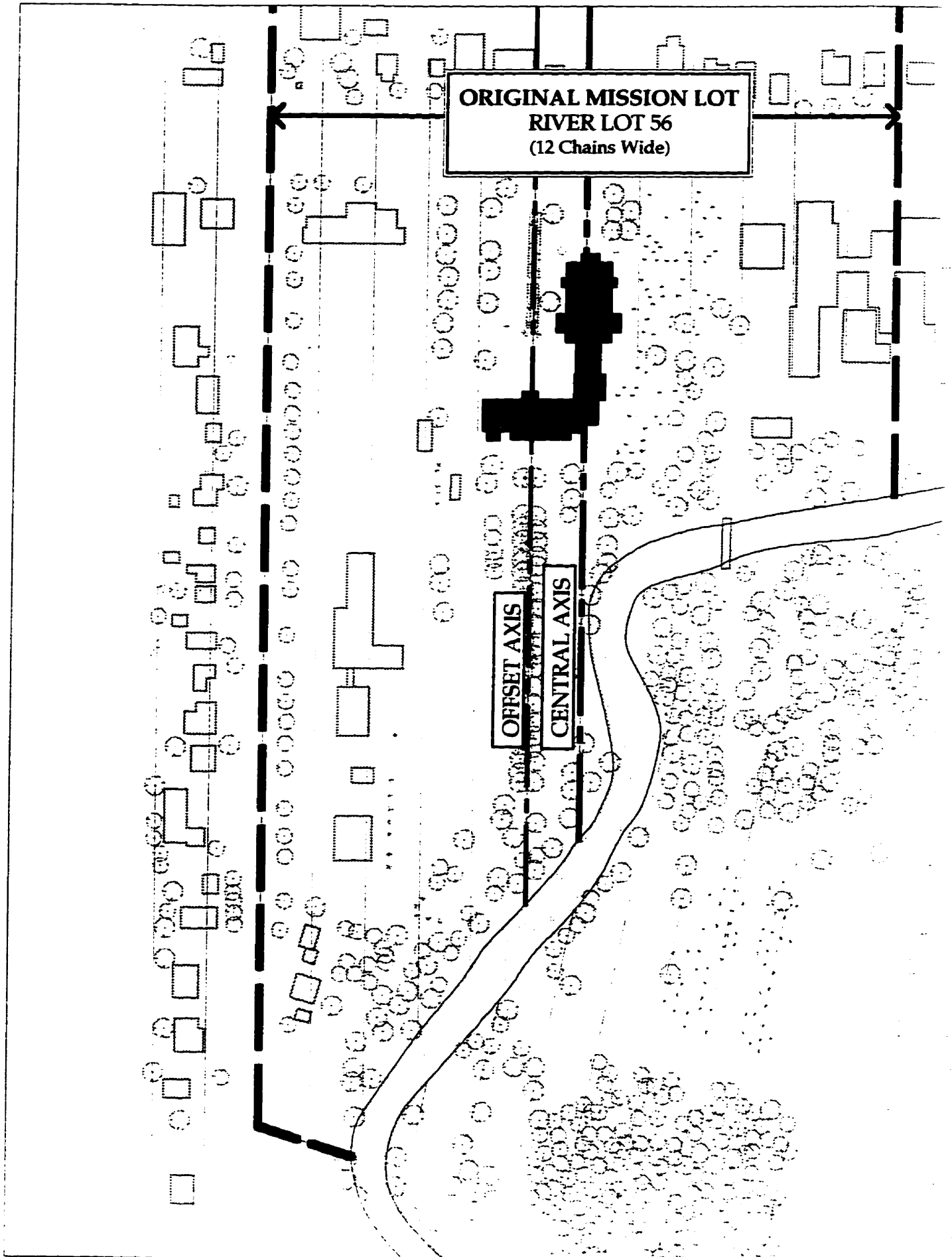
- Extending the entry drives of the church and hospital into a loop brings one into the corner of the site, offering a view, and reminder, of the site for the community on a regular basis.

Use

- Three recreational spaces provide for secular community use of the site:
 - 1) The present Redemptorist Park on the past pilgrimage site offers quiet, shaded areas for walking and family picnics.
 - 2) The space adjacent to the hospital allows for passive enjoyment and unorganized recreational use with limited space requirements.
 - 3) The additional south east corner of the site provides an open area for semi-organized sports activities.
- Informal, secondary paths provide accessible connections between each of the spaces throughout the site.
- Visual markers at key nodes are relic statues of the diocese and monastery, providing reminders of the religious history of the site.
- Formal gateways invite one into, and identify the landscape beyond the perceived barrier formed by the built structures.
- To maintain the spiritual nature of the site, vehicular access from Main Street to both cemeteries will be the only traffic permitted on the site. Through traffic is not permitted.

Three remaining remnants of the historical use of the site are conserved as key components of the religious landscape:

- A monument replaces the remaining ruins of the pilgrimage shrine and grotto appropriately commemorating the role the pilgrimages played in the community's history.
- The allée which links the monastery and the river becomes an accessible, contemplative walk, terminating with a fountain and statue: the fountain alluding to the river now made inaccessible by the new worship area; and a statue remembering the Redemptorists who walked through the allée in silent prayer.
- Beyond the allée, one is led to the small grotto for personal, private devotion.



**ORIGINAL MISSION LOT
RIVER LOT 56
(12 Chains Wide)**

**OFFSET AXIS
CENTRAL AXIS**

Figure 36: Phase One Organization, 1870 - 1920



**ORIGINAL MISSION LOT
RIVER LOT 56
(12 Chains Wide)**

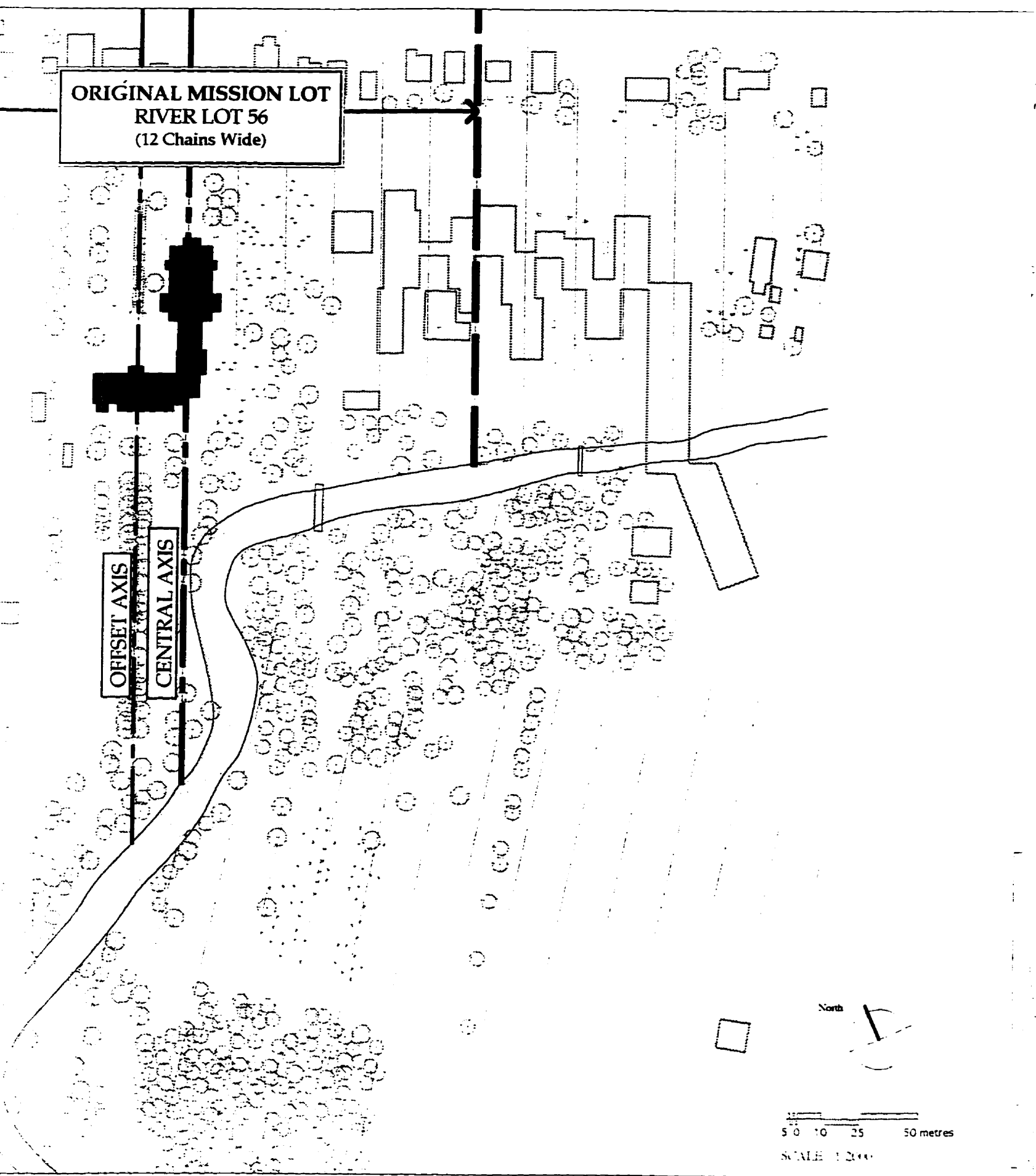
OFFSET AXIS

CENTRAL AXIS

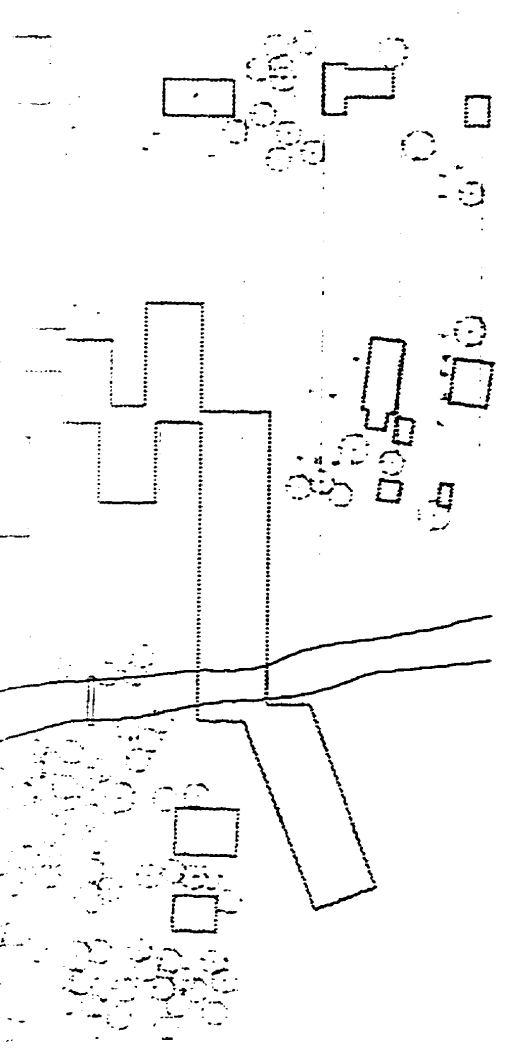
North

5 0 10 25 50 metres

SCALE 1:200

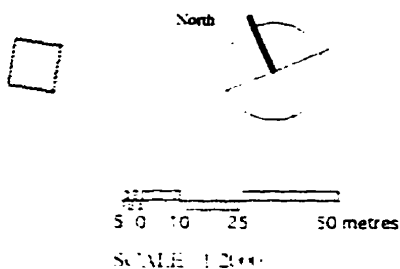






Phase One Organization (1870 - 1920)

- The river, as a linear path, becomes the primary organizing element for the river lot survey.
 - The lineal measurement unit of chains serves as the datum to organize elements along the river and within the lots.
 - The church building is positioned along the central axis of its original river lot.
 - The monastery forms a secondary axis referenced to the unit of chains.
- The entire community is connected equally by the organizational spine of the river or by means of random secondary paths.



Phase One Organization (1870 - 1920)

Conceptual Master Plan: Joining Church & Community





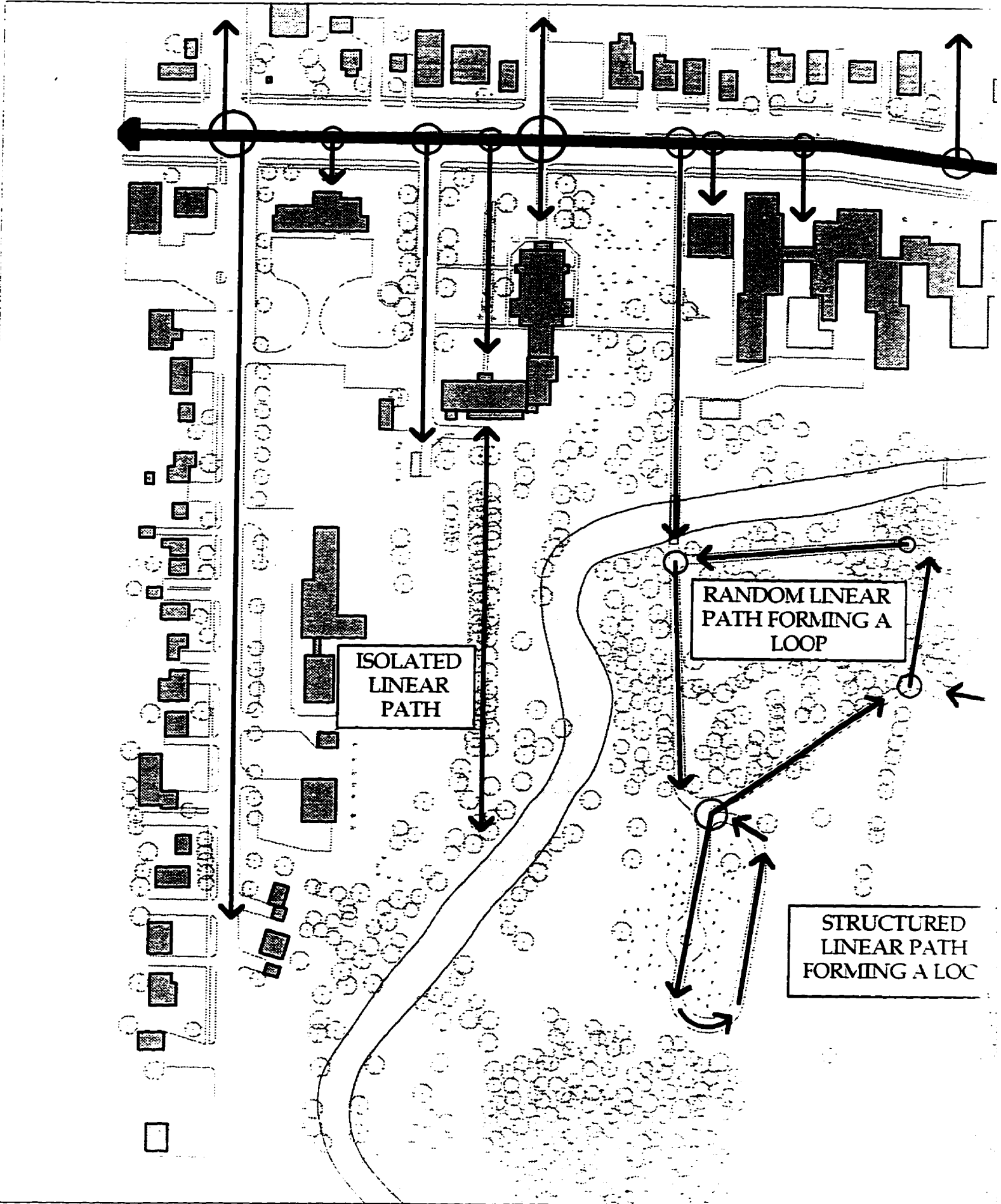
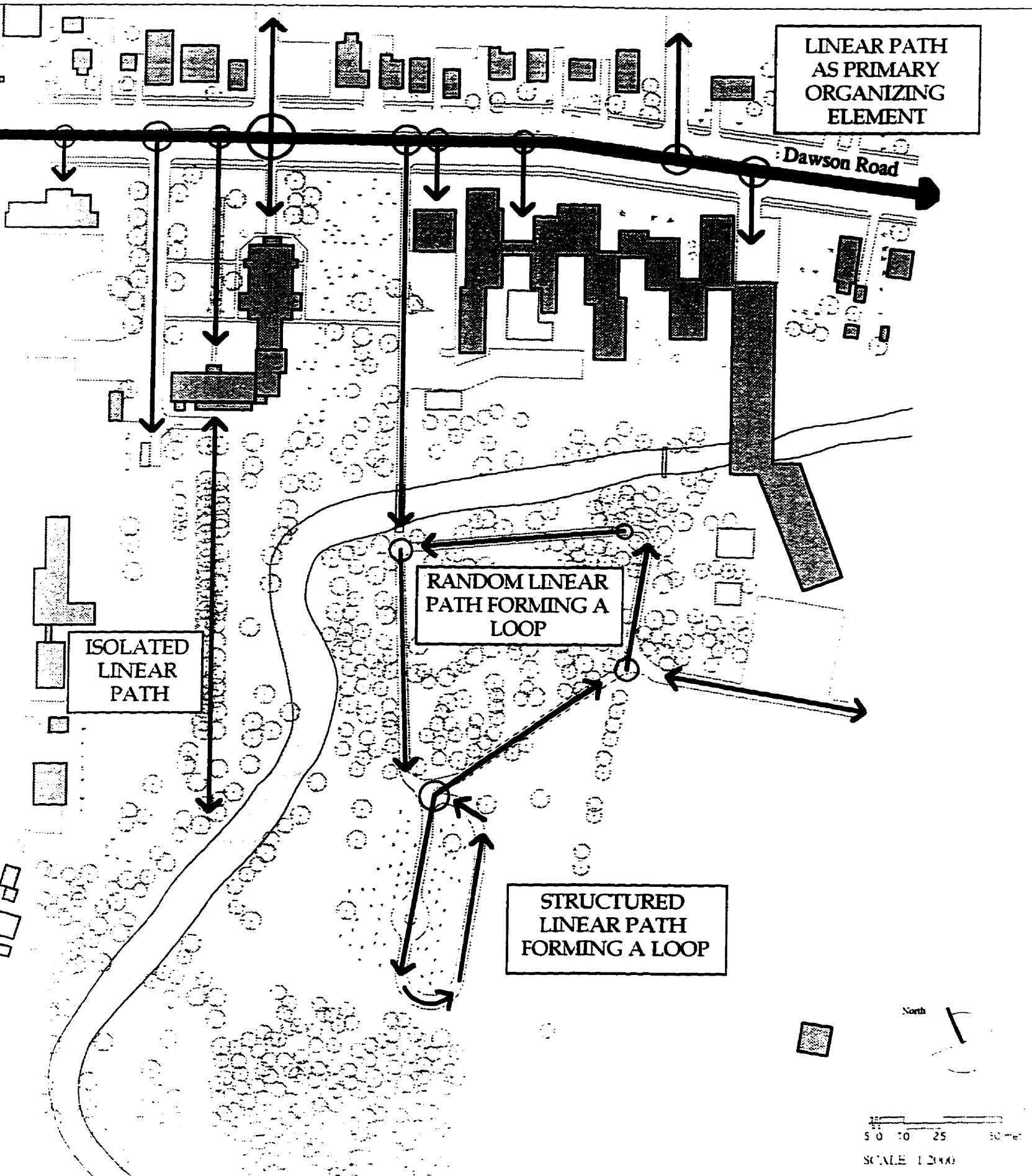


Figure 37: Phase Two Organization, 1920 - Present





LINEAR PATH
AS PRIMARY
ORGANIZING
ELEMENT

Dawson Road

ISOLATED
LINEAR
PATH

RANDOM LINEAR
PATH FORMING A
LOOP

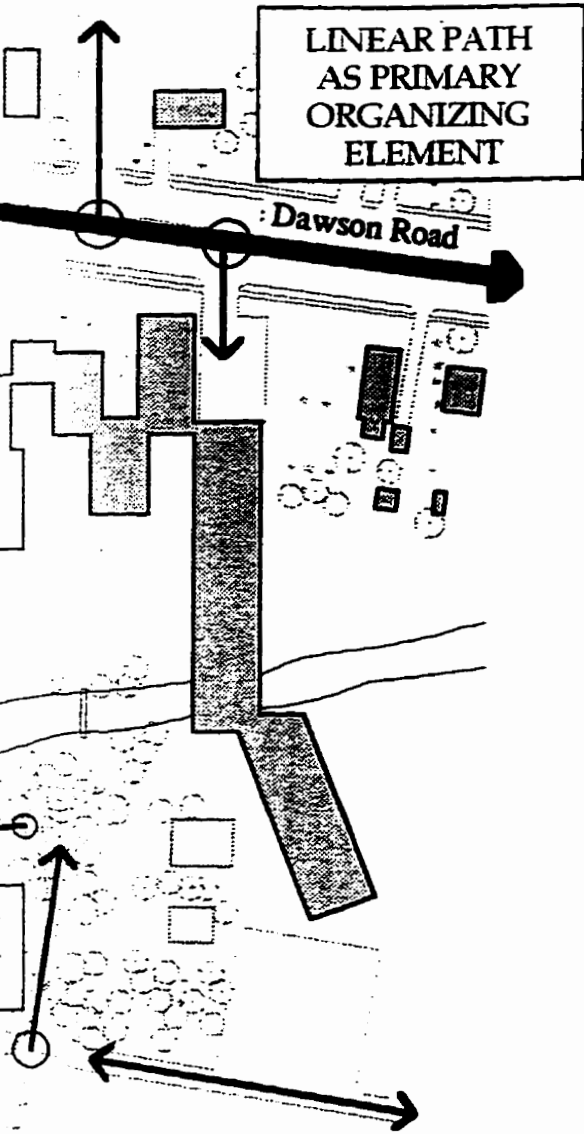
STRUCTURED
LINEAR PATH
FORMING A LOOP



5 0 10 25 50 met

SCALE 1:2000



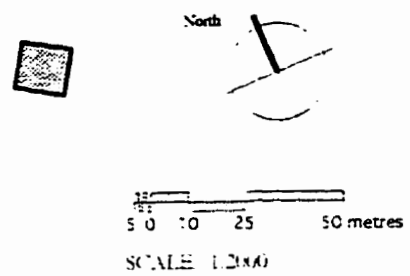


Phase Two Organization (1920 - Present)

- The Dawson Trail intersects the river lot pattern and establishes itself as the primary organizing element for the growth of the community.
- The cemetery, organized on the earlier river lot pattern, becomes an isolated appendage of the church site.
- The pilgrimage site assumes a random ordering to organize itself as an intermediate space.

◆ Those areas not directly connected to the rigid organizational spine of Main Street become isolated from the community. The growth of the town, specifically the Villa Youville, has left the pilgrimage site ignored and abandoned.

FRAGMENTED
RIVER PATH
FORMING A LOOP



Phase Two Organization (1920 - Present)

Conceptual Master Plan: Joining Church & Community

COMMUNITY IDENTITY IN THE LANDSCAPE
The Parish of Ste. Anne, MB



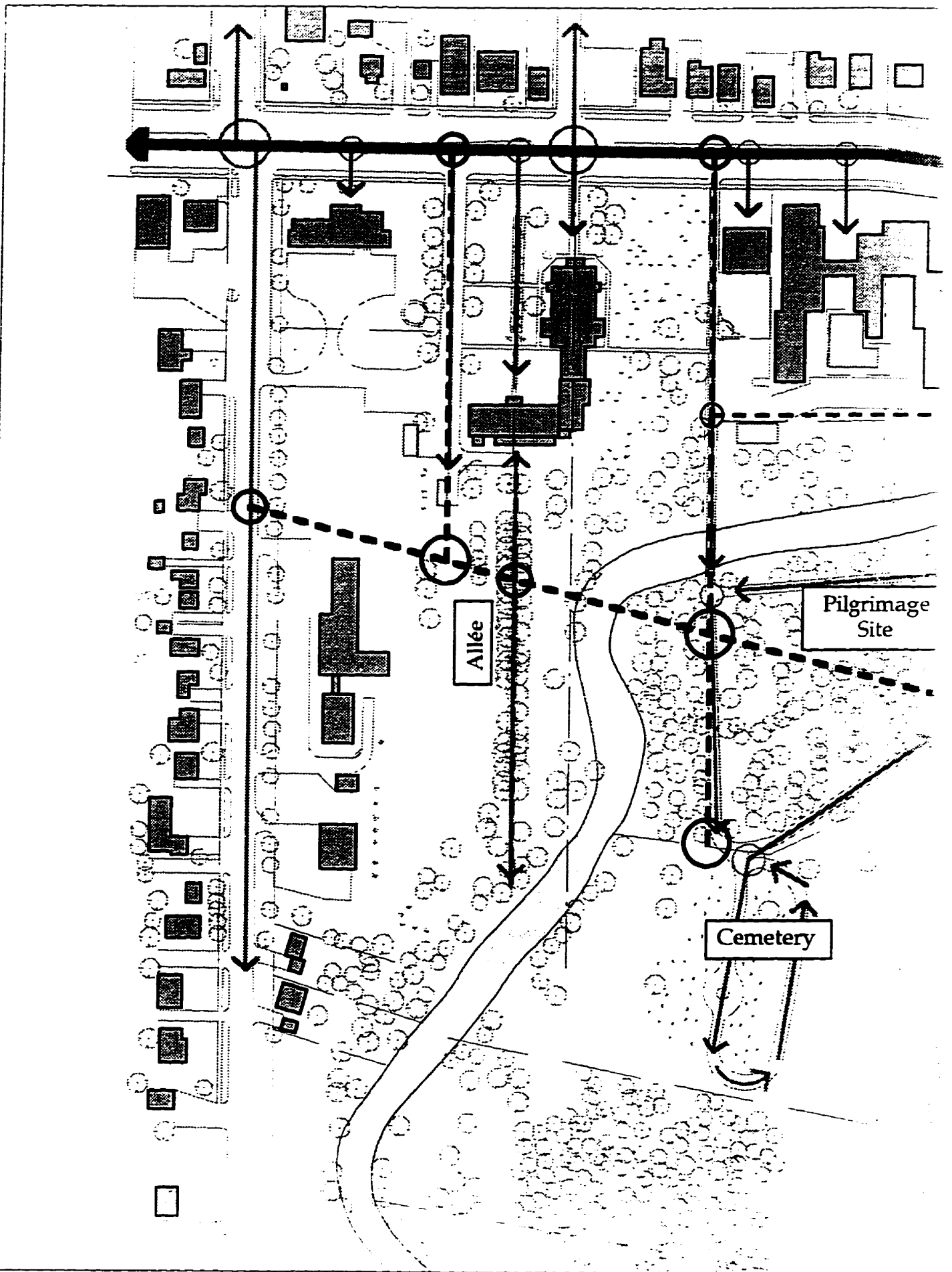
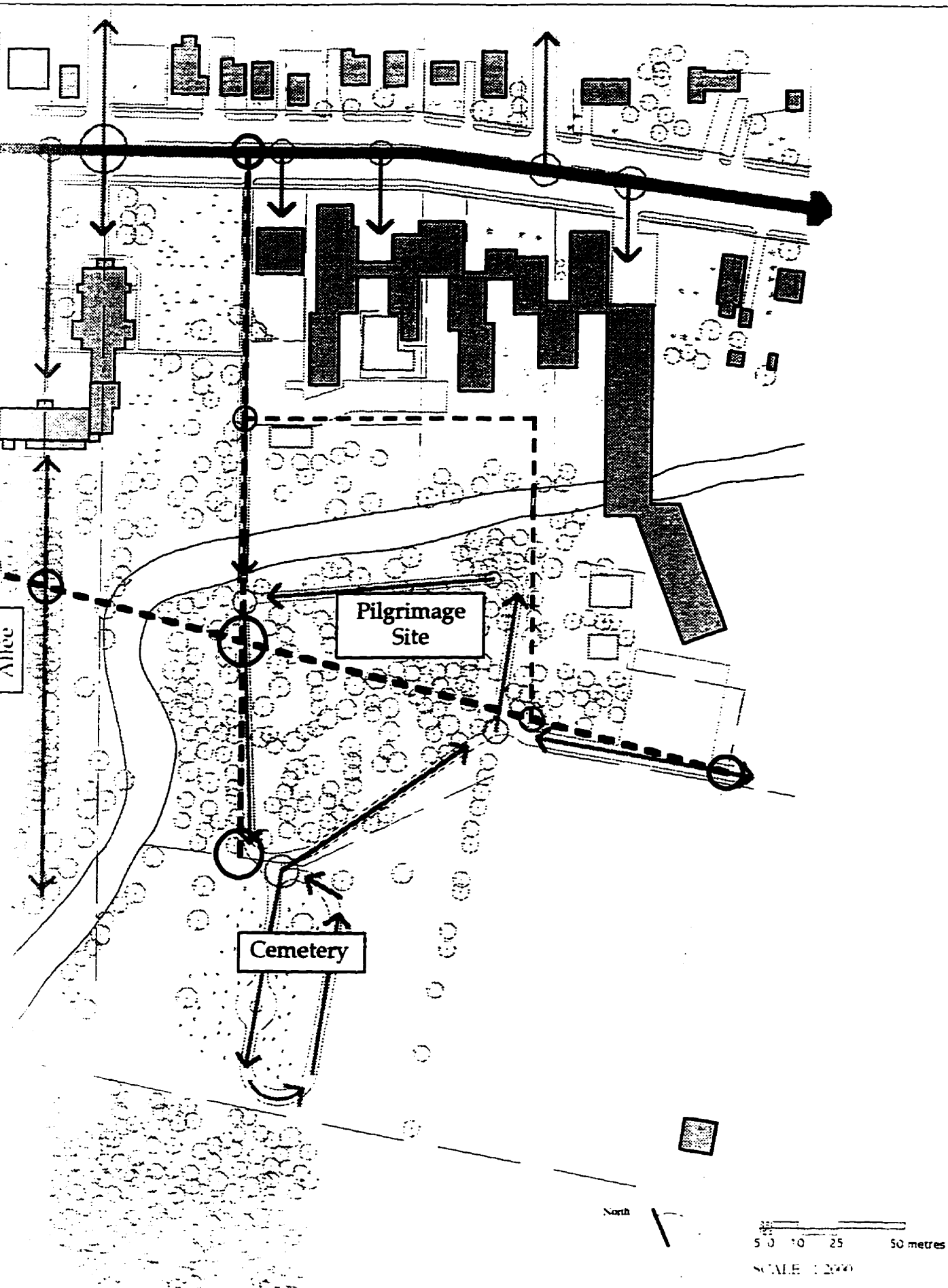


Figure 38: Phase Three Organization, Proposed





Phase 2
(Proposed)

● By implementing linear organization of areas behind cemetery linked to established village.

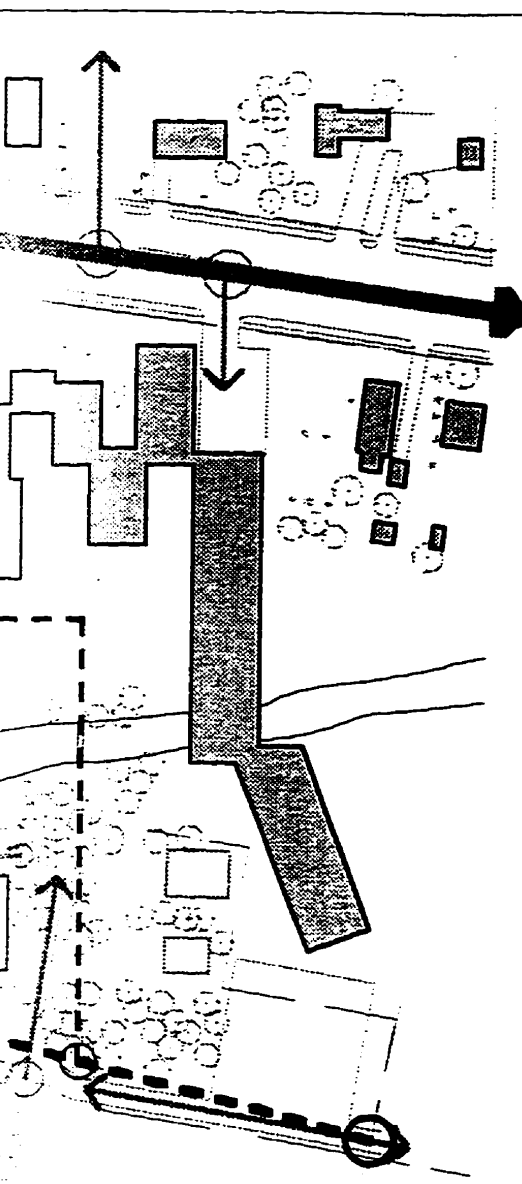
Phase

Community

Join

COMMUNITY





Phase Three Organization
(Proposed)

- By imposing a diagonal path over the linear organization, the abandoned areas behind the church - the allée, the cemetery, the pilgrimage site - become linked to each other, and to the established linear organization of the village.

Phase Three Organization
(Proposed)

**Conceptual Master Plan:
Joining Church & Community**

North

5 0 10 25 50 metres

SCALE 1:2000

COMMUNITY IDENTITY IN THE LANDSCAPE:
The Parish of Ste. Anne, MB





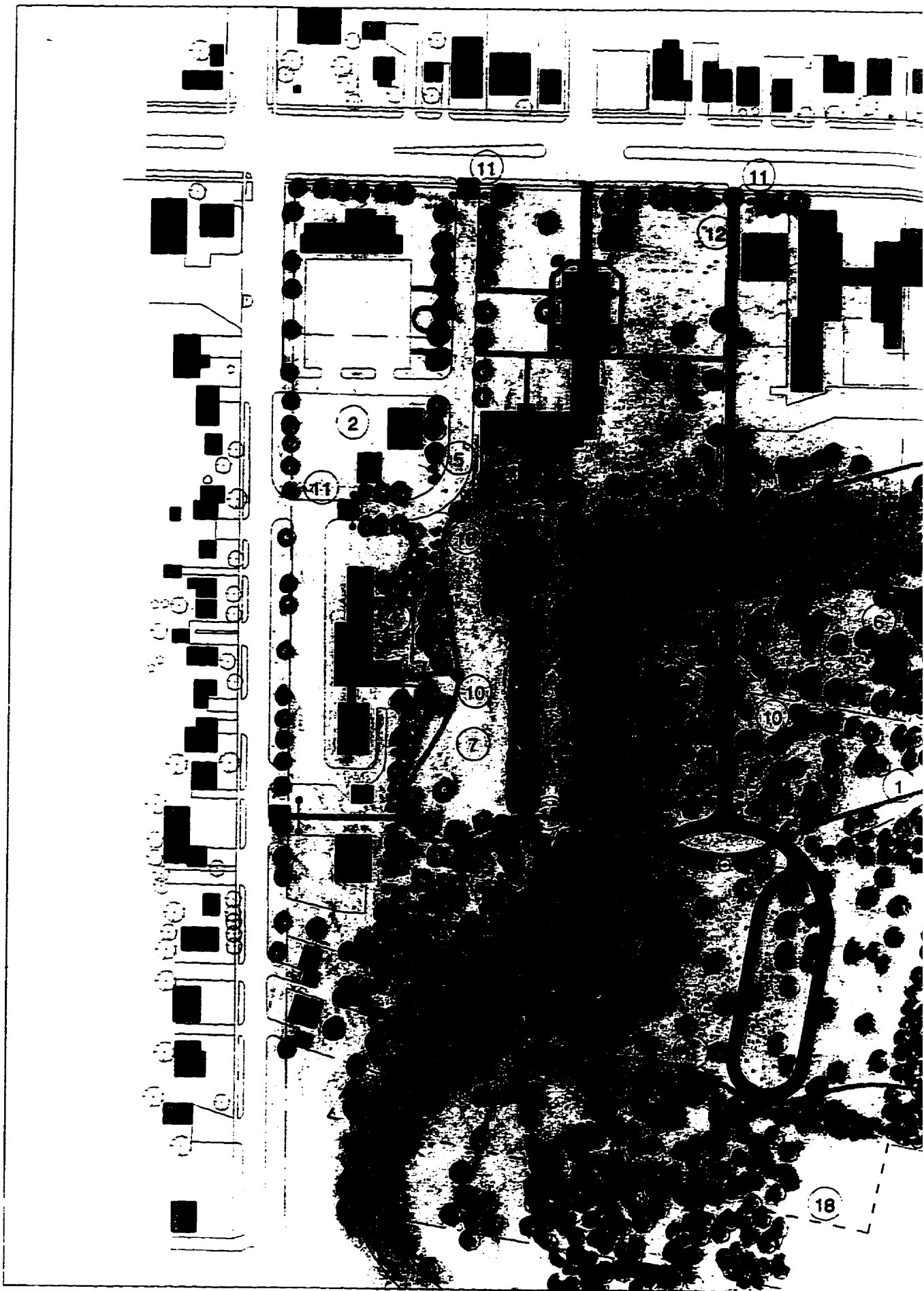


Figure 39: Proposed Site Plan



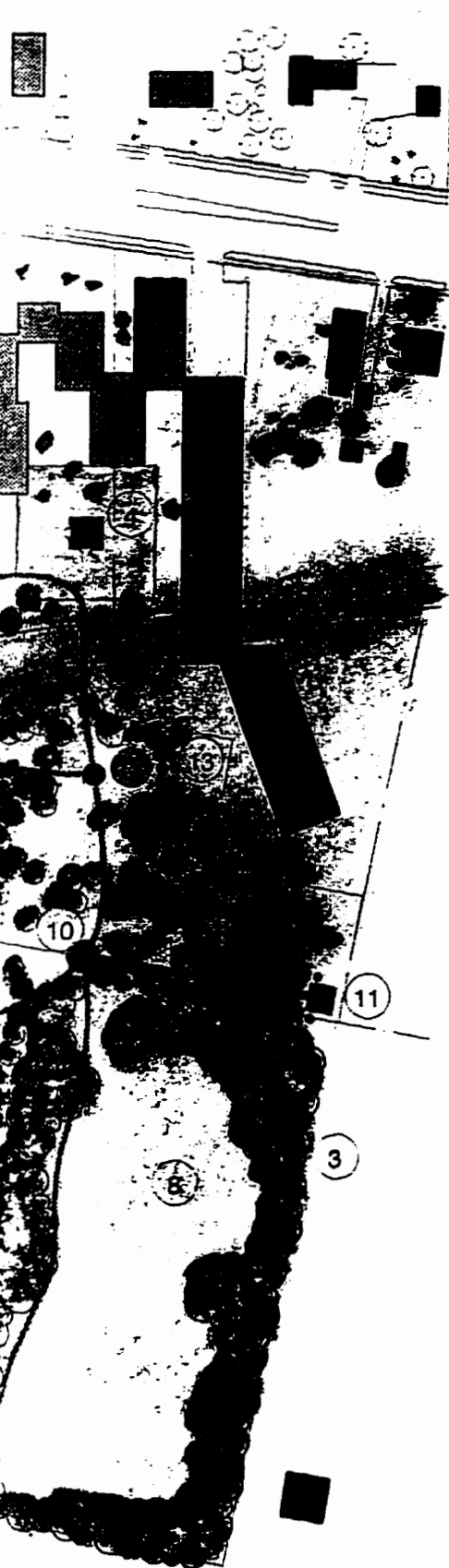


Leg

- 1. P
- 2. N
- 3. E
- 4. C
- 5. E
- 6. P
- 7. P
- 8. A
- 9. I
- 10.
- 11.
- 12.
- 13.
- 14.
- 15.
- 16. :
- 17. -
- 18.

COM





Legend

1. Primary circulation link.
2. Museum & log cabin relocated.
3. Extended limits of site.
4. Outdoor patio.
5. Entry drives extended.
6. Present Redemptorist Park maintained.
7. Passive & unorganized park activities.
8. Active & semi-organized sports.
9. Informal secondary path.
10. Visual markers (relic statues).
11. Formal gateways.
12. Restricted vehicular access.
13. Pilgrimage monument.
14. Contemplative walk.
15. Fountain to Redemptorists.
16. Small grotto - personal devotion.
17. Open-Air Worship Area.
18. Buffer zone.

Proposed Site Plan

Joining Church & Community

COMMUNITY IDENTITY IN THE LANDSCAPE
The Parish Of Ste. Anne, MB



North

5 0 10 25 50 metres

SCALE: 1:2000



Worship Area

The focal point of the religious landscape, a multi-use outdoor worship area, located on axis with the church, provides a venue for inter-community brotherhood focussed on the celebration of the Feast of Ste. Anne, renewing the community's tradition of celebrating mass outdoors. The following describes the design components for the worship area, as the expression of community identity in the landscape:

Acoustics

- Elevating the sound source and sloping the seating area steeply towards the back minimizes sound transmission losses.
- Noise and wind interference are reduced with a surrounding berm and dense mass of coniferous trees.
- A seating area extending 20 metres from the stage reaches the upper limit for amplified sound transmission and corresponds with a capacity of about 600 people.
- A reflective vertical wall directly behind the stage provides the simplest form for an orchestra shell, effectively doubling the intensity of sound projection.

Artistry

- Crafted by local artists, the acoustic wall will be etched glass to minimize the visual intrusion on the wholeness of the space and the view of the river and cross behind the altar. It may also serve as a projection screen for visual presentations.

Symbolism

- The circular shape of the assembly space acts functionally to involve the assembly as participants, not observers. Attention is directed on both the ceremony and each other as community. Symbolically, the circle has been used in the plan geometry of cathedrals; it is the origin of the Latin cross and; it represents birth and the wholeness of life. The worship area, as circle, encompasses the church and community as one.
- The worship area is anchored at the crossing of the church axis and the Seine River. As the river runs through the community, so it does through the worship area. As the spring, origin, and reservoir of all existence, water universally symbolizes both death and rebirth; within the church it represents spiritual cleansing and the sacrament of baptism.

Climate

- The fragrance of Balsam Fir, as the dense enclosure, will appeal to the subconscious to create a climate of mystery and spirituality.
- The perimeter aisle of Elm trees reflects the naves of the Romanesque basilicas, creating a climate of awe and reverence.
- Fourteen small grottos spaced along this outer aisle depict the Way of the Cross for private reflection.

Furnishings

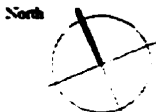
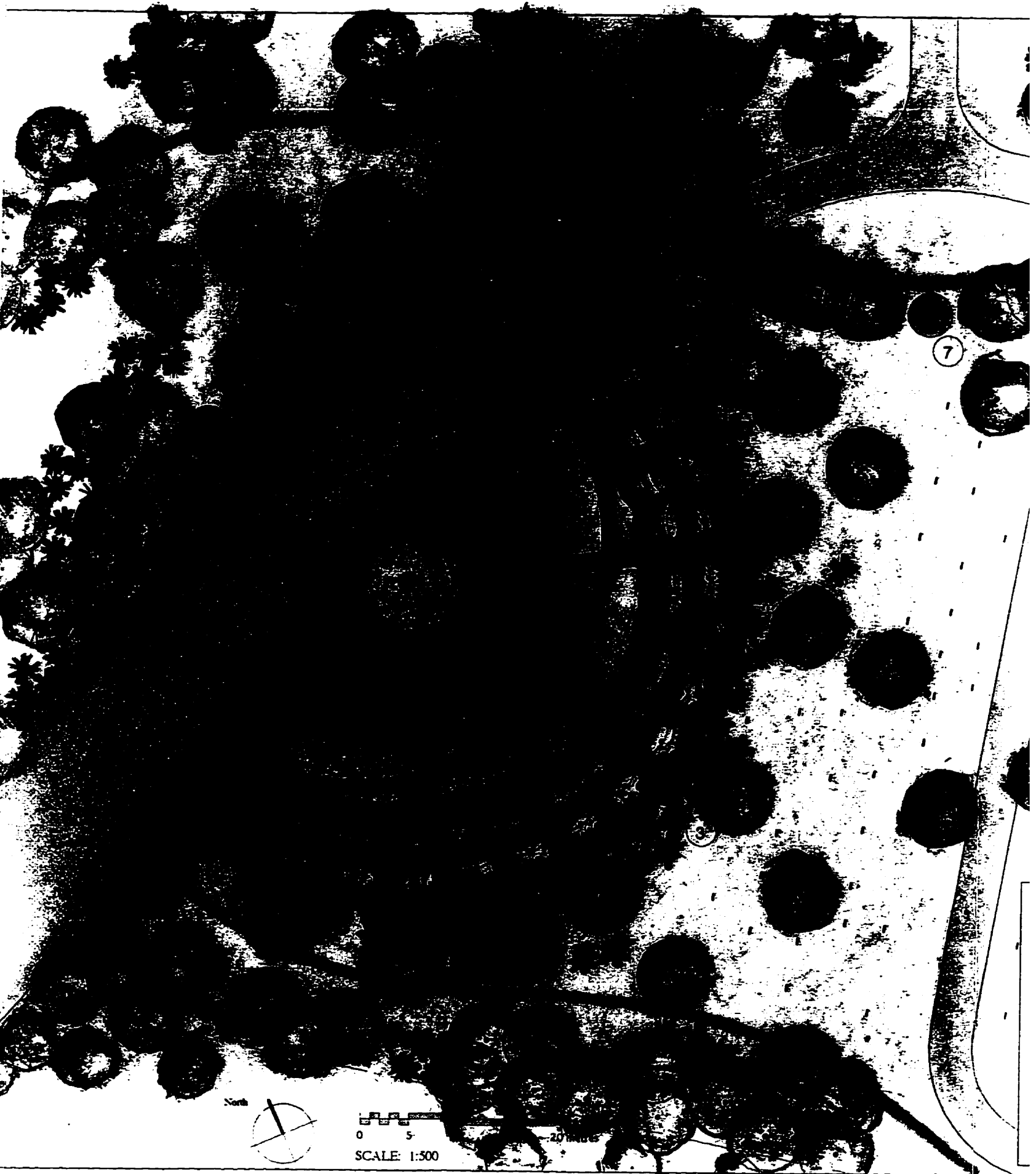
- Accommodating the multi-functional use of the space, all furnishings, including seating, and essential liturgical furnishings, will be flexible and moveable. Design and construction will be by local artists and volunteers.

Spatial prominence within the community as the most sacred outdoor space is both the result of physical design and emotional experience. The worship area can only become wholly sacred by its ceremonial use within the community over a period of time.



Figure 40: Worship Area Plan





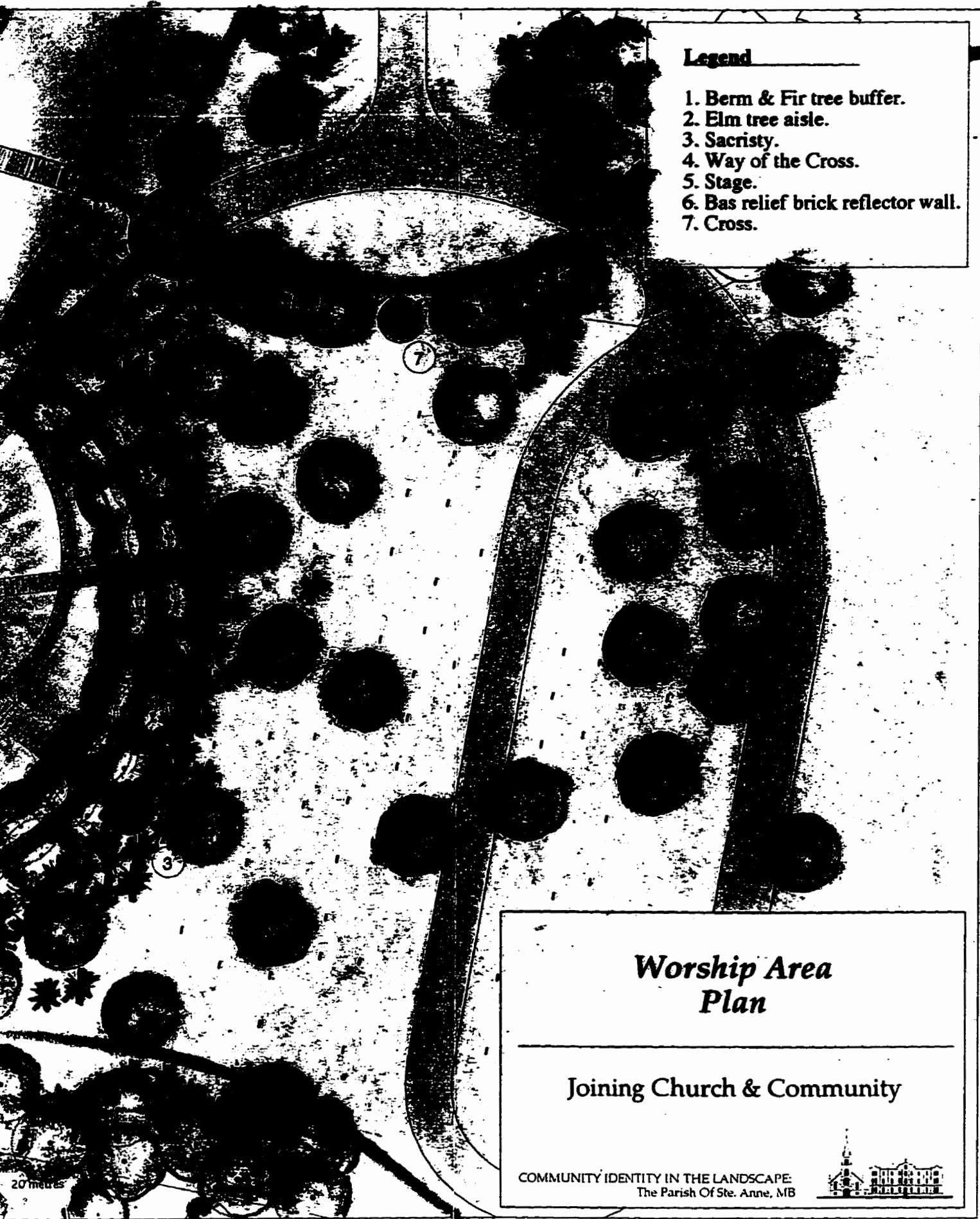
0 5 20 miles

SCALE 1:500

7

3





Legend

- 1. Berm & Fir tree buffer.
- 2. Elm tree aisle.
- 3. Sacristy.
- 4. Way of the Cross.
- 5. Stage.
- 6. Bas relief brick reflector wall.
- 7. Cross.

**Worship Area
Plan**

Joining Church & Community

COMMUNITY IDENTITY IN THE LANDSCAPE:
The Parish Of Ste. Anne, MB





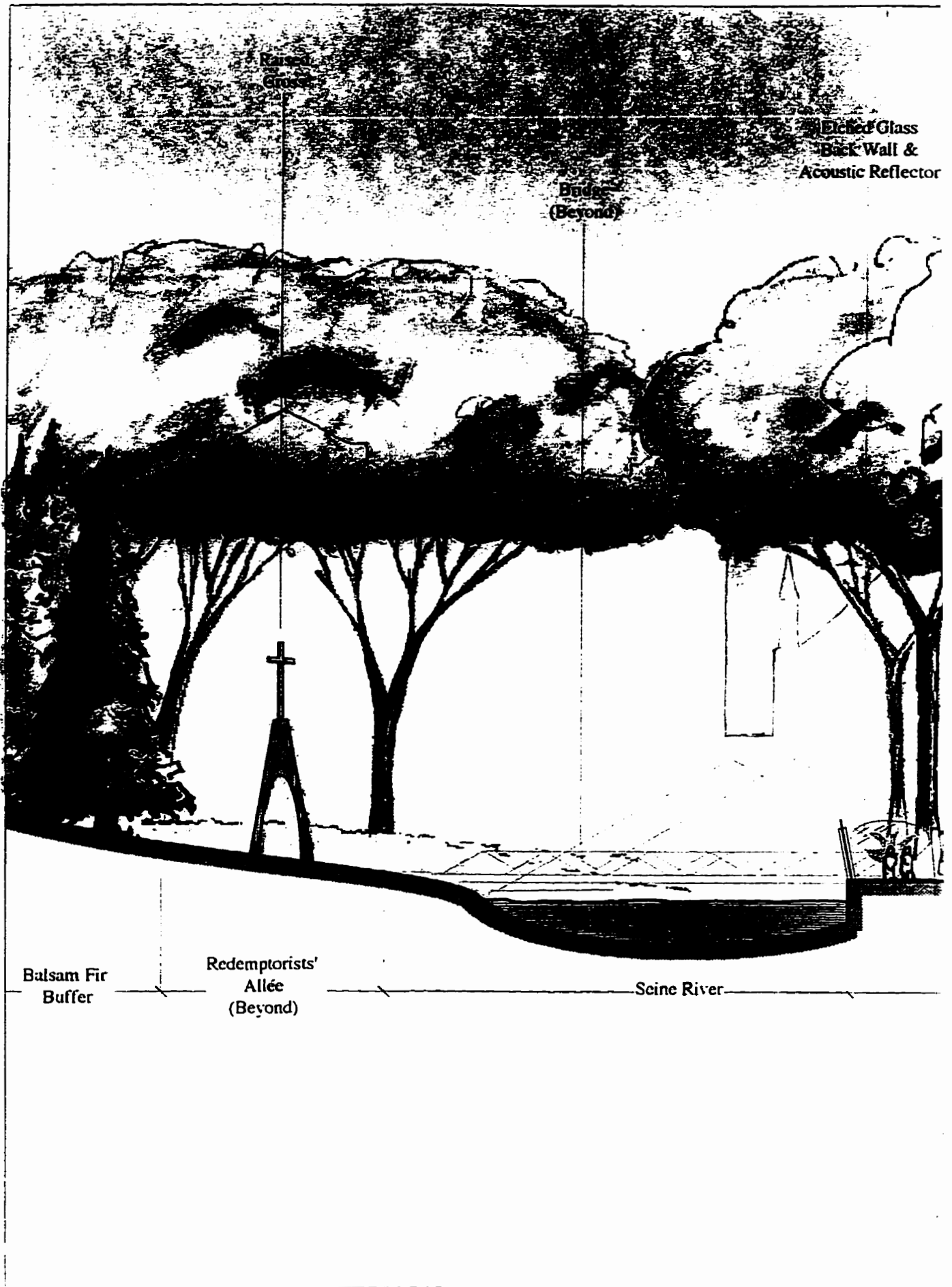
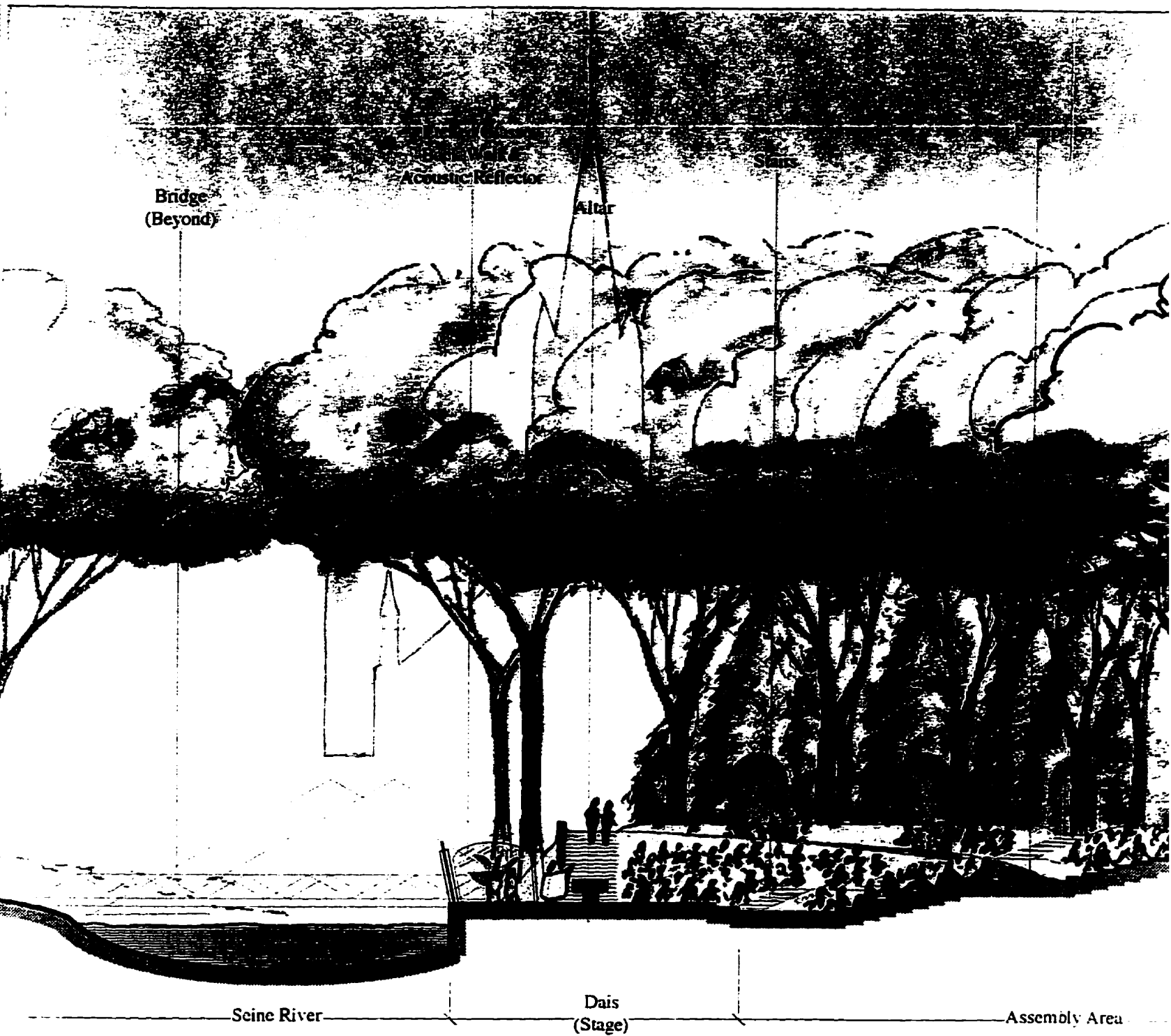


Figure 41: Worship Area Section - Elevation





0 5 10 metres
SCALE 1:200

CON.





Stairs

Altar

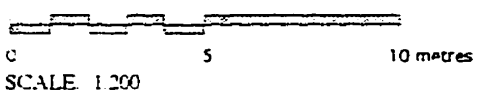
Dais
(Stage)

Assembly Area

Elm
Tree
Aisle

Balsam Fir
Buffer

Worship Area Section - Elevation



COMMUNITY IDENTITY IN THE LANDSCAPE
The Parish Of Ste. Anne, MB



EPILOGUE

The religious landscape of Ste. Anne des Chênes has been identified as being a significant component of the community's history, specifically related to the culture and identity of the community. The identity of the Ste. Anne des Chênes has been defined as a small, close-knit French Catholic community, proud of its heritage, and open to all cultures. The presence of the Redemptorist priests and brothers throughout the growth of the community has been one of religious and spiritual leadership and brotherhood. The central site of the village has maintained a continuous history of religious structures and activities. - the most important activity being the Feast of Ste. Anne, celebrated annually (July 26) with pilgrimages led by the Redemptorists. In doing so, the Redemptorists fostered a sense of inter-community brotherhood among the French Catholic communities of Manitoba. The withdrawal of the Order from Ste. Anne des Chênes in 1995 left the monastery and religious landscape open to possibilities for new use or development.

This study identified the importance of the site to the cultural identity of the community, proposing a design solution to reflect and foster that identity. The concept design provides a clearer perceived definition of the site boundaries and includes encroaching facilities within it. These health and care facilities become prime users of the site and the catalyst for a mix of community activities on the site. The site can then become a gathering place for the community as a whole, in the spirit of its religious landscape.

The focal point of the site is the renewal of an open-air worship area to celebrate the Feast of Ste. Anne in the tradition of its defining heritage. Designed in the spirit of the renewed understandings of God, church, sacrament, and ministry that emerged in the reforms of the Second Vatican Council, the worship area will act as the impetus to restore brotherhood among the French Catholic communities of Manitoba, and also provide, as a secondary function, a multi-use outdoor theatre space that will bring spirituality into the secular life of the community.

APPENDIX

Manitoba



Culture, Heritage
and Citizenship

Historic Resources

Main Floor
213 Notre Dame Avenue
Winnipeg, MB. R3B 1N3
CANADA

December 13, 1994

Dominique Clinke
Department of Landscape Architecture
University of Manitoba

Dear Dominique:

Attached are two site summary sheets for recorded heritage resources in Ste. Anne. The site of the old HBC post can be considered site-specific and would not be expected within the confines of your study area. The second site, Djld-2, was recovered on the west bank of the Seine River in a cultivated field. The summary indicates that it was an isolated find but artifacts of this nature could be expected in your area. I know that other sites have been recorded along the Seine River, further downstream toward Winnipeg, that relate to Aboriginal campsites dating between 1 and 1700 A.D. Similar archaeological sites could be located in areas along the river in your study area.

I have also included a portion of the parish plan which shows the church and surrounding property as of 1875. It does not appear that any homestead structures were located in close proximity to the church and, therefore, the potential for sites dating after the mid-1850s is low.

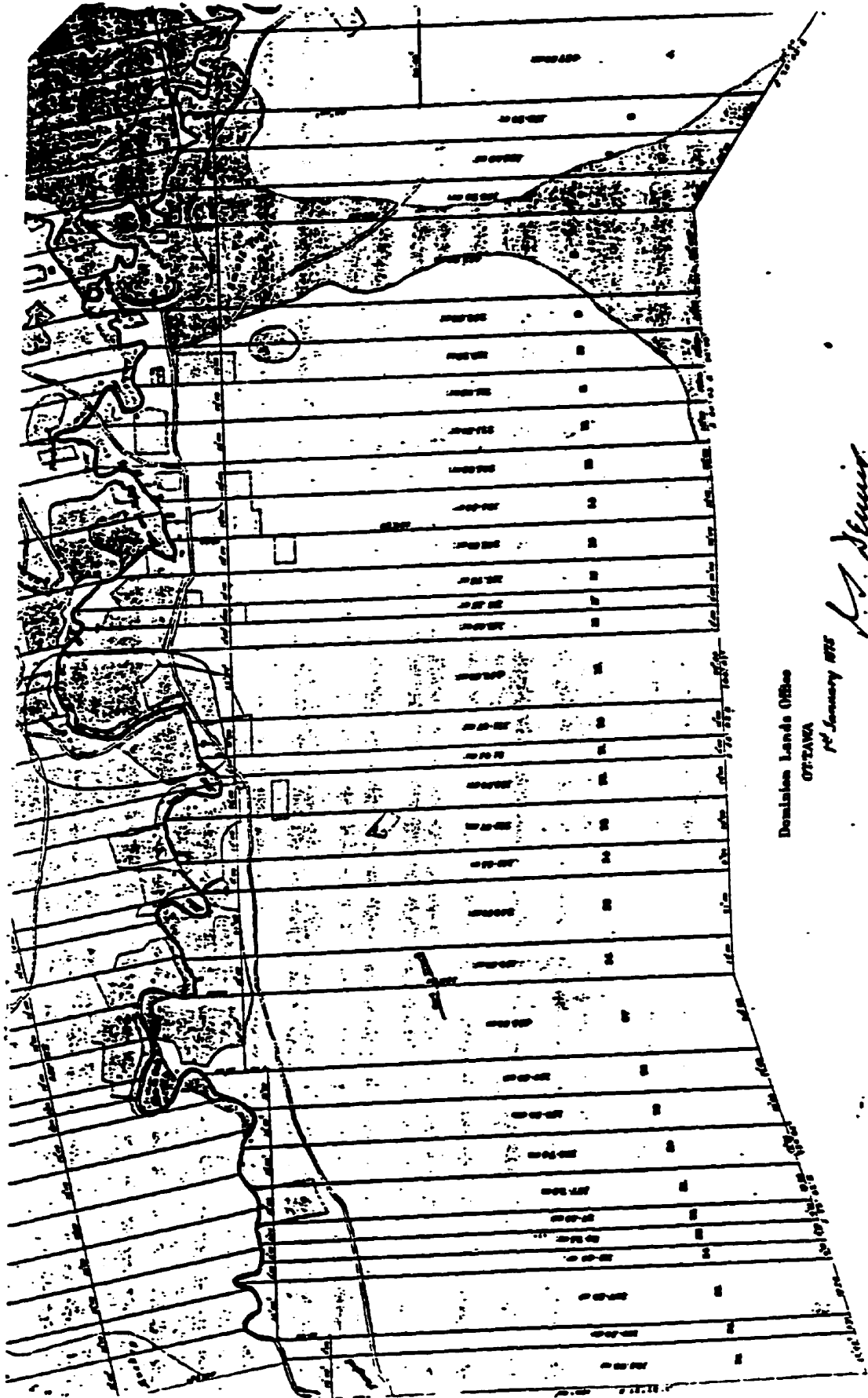
From the point of heritage resource impact assessment, the Branch would need to know what, if any, types of subsurface impacts would be associated with your project and the location. Obviously a potentially sensitive area would be the cemetery as there is always the chance of unmarked graves. The other concern is the high potential for Prehistoric Aboriginal sites in areas that have not been disturbed adjacent to the riverbank.

Hopefully the above information will assist your project and if you need additional information, please call me at 945-1830.

Sincerely,

A handwritten signature in cursive script that reads "K. David McLeod".

K. David McLeod
A/Impact Assessment Archaeologist



Dominion Lands Office
OTTAWA

1st January 1975

L. A. Stewart
Surveyor General

-----LOCATION-----

SITE#: DJLd-2 -0-
SER#: -0- -0-
Address: -0-
City/Locale: -0-
Municipality: STE ANNE
Departmental Region: EASTMAN
Natural Resource Region: SOUTHEASTERN
Planning District: -0-..

Map Ref#: 62H/10 Portion: -0- PM: -0
UTM Loc'n: 14UPL 722019 1/4 Section: -0 Riverlot: B
Latitude: 49.3000 Section: -0 Parish: STE. ANNE
Longitude: 96.3700 Township: -0 Lot: -0- Block: -0-
Range: -0- Sec: -0- Plan: -0-

-----OWNERSHIP/LAND STATUS-----

Current Owner: HENRY BERGMAN Addr: BLUMENORT
Present Occupant: -0- Addr: -0-
Previous Occupant: -0- Addr: -0-

-----SITE DESCRIPTION-----

Site Size : -0- Site Type: H. UNINTERPRETED
General Desc.: -0-
Condition : DISTURBED
Disturbances : CULTIVATION

-----CULTURAL DATA-----

Cultural Affiliation: ARCHAIC
Dates : -0-
Dating Techniques : -0-
Archival Data : -0-

-----ARCHAEOLOGICAL SITE COMMENTS-----

Assessment: -0-
Recommend.: DISCUSSION WITH MR. ENNS WOULD BE ADVANTAGEOUS
Comments : -0-
Priority : -0- Form By: S.KROKER/pow Form Date: 02/27/1986

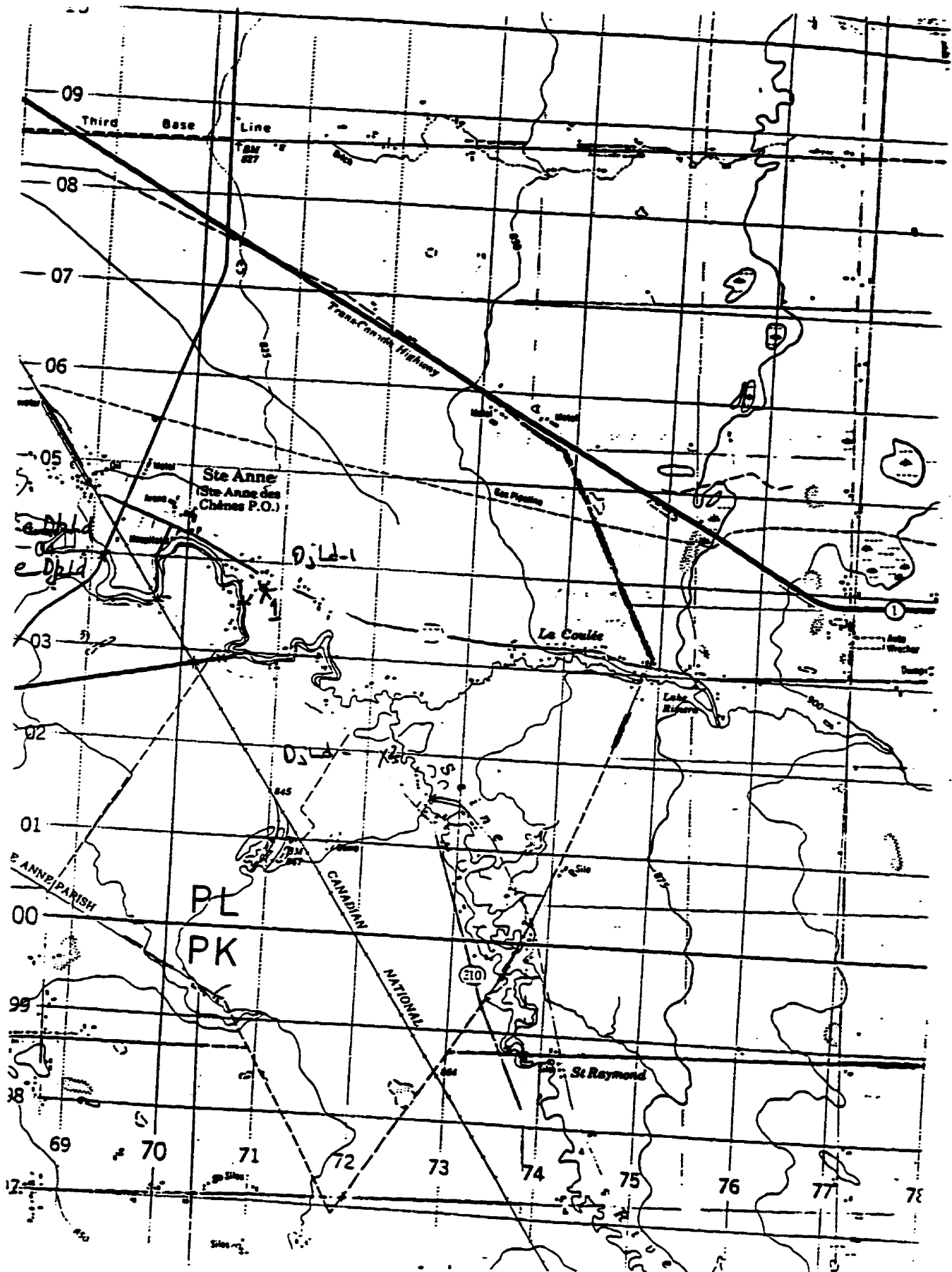
-----AREA-----

Physiographic Zone: -0- Vegetation Zone: -0-
Drainage System : -0- Elevation: -0-
Descriptive Locatn: FOUND IN A LARGE FIELD NEAR LARGE SAND PIT, APPROX. 1
MILE SE OF STE ANNE

-----ARCHAEOLOGY SITE HISTORY-----

Informant: G.H.ENNS Address: 542 SHARRON BAY WPG
Date: 1969
DATE PERSON CNTL? PROJECT
First: 1986 S.KROKER
Surface: 1954 H. BERGMAN U -0-
Tested: -0- -0- - -0-
Excavated: -0- -0- - -0-
Revisited: -0-
Extent: -0-
A&M: -0- Depth: -0-
Features: -0-
Diag. Art.: OLD COPPER POINT.
Loci: -0- Repository: -0-
Photo Rcd: -0- Publications: -0-
ation Unpubl. Data: -0-

=====END OF SITE: DJLd-2=====



-----LOCATION-----

SITE#: DjLd-1 ST. ANNE'S POST

OTHER#: LAH-8 -0-

Address: -0-

City/Locale: -0-

Municipality: STE ANNE

Departmental Region: EASTMAN

Natural Resource Region: SOUTHEASTERN

Planning District: -0-

Map Ref#: 62H/10

JTM Loc'n: 14UPL 70B037

Latitude: 49.3745

Longitude: 96.3845

Portion: -0-

1/4 Section: -0-

Section: -0-

Township: 8

Range: 7

PM: E

Riverlot: 60

Parish: STE. ANNE

Lot: -0- Block: -0-

Sec: -0- Plan: -0-

-----OWNERSHIP/LAND STATUS-----

Current Owner: TED LANGILL

Addr: STE ANNE

Present Occupant: -0-

Addr: -0-

Previous Occupant: -0-

Addr: -0-

-----SITE DESCRIPTION-----

Site Size : -0-

Site Type: N. COMMERCIAL

General Desc.: -0-

Condition : POSSIBLY DESTROYED

Disturbances : LANDOWNER HAS LITTLE CONCERN FOR BLDGS & MAY HAVE TORN THEM DOWN

-----CULTURAL DATA-----

Cultural Affiliation: HISTORIC

Dates : 1871

Dating Techniques : -0-

Archival Data : -0-

-----ARCHAEOLOGICAL SITE COMMENTS-----

Assessment: A WEALTH OF MATERIAL IS CONTAINED WITHIN THE AREA OF THE STORE. HOWEVER, SUBSEQUENT TO THE BURNING, THE AREA WAS BULLDOZED TO REMOVE RUBBLE.

Recommend.: FURTHER EXCAVATION IS URGED - MUCH LEFT IN SITU. SITE HAS NOW BEEN BUILT ON (1987) SO ACCESS MIGHT BE DIFFICULT.

Comments : THE SITE OFFERED A CONTRAST WITH OTHER TRADE POSTS, I.E. UPPER & LOWER FT. GARRY.

Priority : LOW

Form By: V.PRTCH/pow Form Date: 06/10/1986

-----AREA-----

Physiographic Zone: RED RIVER PLAIN

Vegetation Zone: ASPEN PARKLAND

Drainage System : SDH SEINE

Elevation: 257

Descriptive Locatn: NEAR THE JUNCTION OF PR 207 & 210, SE CORNER, SE OF THE TOWN OF STE ANNE. IN A CLEARED FIELD BEHIND MODERN BUILDINGS.

-----ARCHAEOLOGY SITE HISTORY-----

Informant: -0-

Address: -0-

Date: -0-

DATE	PERSON	CNTL?	PROJECT
First: 1967	BAKER		
Surface: -0-	-0-	-	-0-
Tested: -0-	-0-	-	-0-
Excavated: 1980	D. McLEOD	C	-0-

Revisited: 1987, McLEOD

Extent: 2 SHOVEL TEST TRANSECTS

A&M: 40M2 TROWEL & SHOVEL

Depth: 30 CM

Features: BUILDING FOUNDATIONS

diag. Art.: -0-

Loci: -0-

Repository: -0-

Photo Rcd: -0-

Publications: -0-

Location Unpubl. Data: U OF M; HRB

=====END OF SITE: DjLd-1=====



THE UNIVERSITY OF MANITOBA

Winnipeg, Manitoba, Canada R3T 2N2

FACULTY OF ARCHITECTURE

Department of Landscape Architecture
201 Russell Building
(204) 474-9286

**Community Identity in the Landscape: *The Parish of Ste. Anne, Manitoba*
L'identité Communautaire dans la Paysage: *La Paroisse de Ste-Anne au MB***

Dear Participant,

I am a graduate student at the University of Manitoba working towards my Master's degree in Landscape Architecture. For the completion of my degree I am required to undertake a comprehensive practicum or thesis project. My practicum project, entitled "Community Identity in the Landscape: The Parish of Ste. Anne, Manitoba", will attempt to demonstrate the potential of the church landscape as an important cultural and historic amenity within the community. To do this, not only must I learn the history of the community, but I must also understand its cultural identity and values.

This questionnaire invites your opinions regarding your community identity and the church site. The attached map outlines the study site. You should know that your answers will be held in strictest confidence. I have enclosed a stamped, self addressed envelope for your convenience, and I would only ask that the questionnaire be returned by the middle of February. Although your response may remain anonymous, I would be interested in discussing further your memories of the site. If you are interested, please enclose your name and phone number with the survey or call me at (204) 224-3379.

I am also seeking old photographs of the study site to be able to retrace its historical use. Please send along any photos which might be useful, with a brief description. All photos will be returned.

In closing, I want you to know how much I appreciate your participation in this study, and how important your response to the questionnaire is to the success of my work. In gratitude for all your cooperation, I will be submitting a copy of the completed practicum to the village library for its collection.

Cher participant,

J'étudie présentement à l'Université du Manitoba. Afin de compléter ma maîtrise en Architecture, je dois soumettre une thèse ou un "practicum". Mon projet qui s'intitule "L'identité communautaire dans le paysage: la paroisse de Ste-Anne au Manitoba", a pour but de démontrer l'importance culturelle et historique du site de la paroisse à l'intérieur de la communauté. Afin d'accomplir ceci, je dois apprendre non seulement l'histoire de la communauté, mais aussi son identité culturelle et ses valeurs.

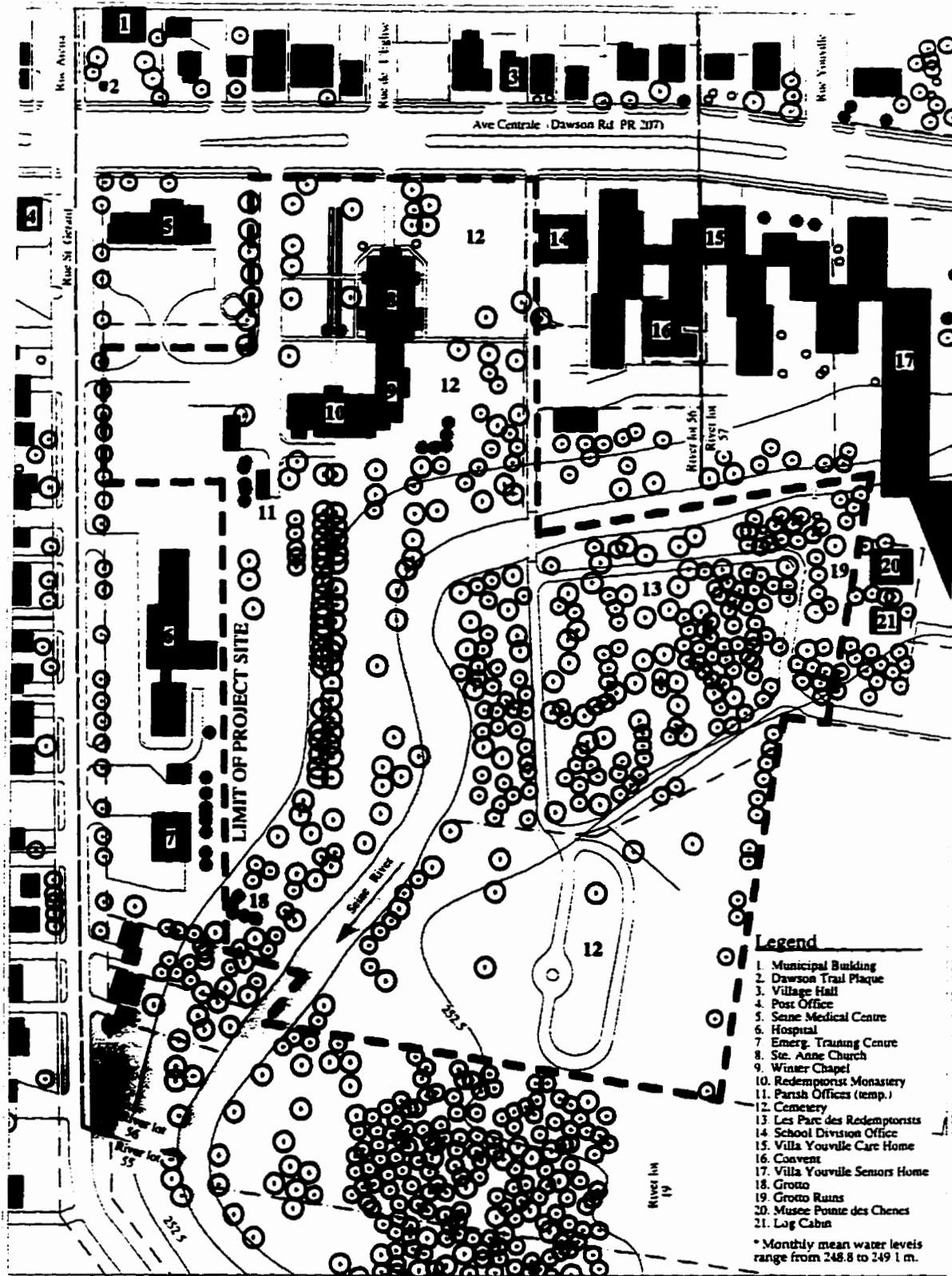
Ce questionnaire suscite vos opinions au sujet de l'identité de votre communauté ainsi que le site de l'église. La carte ci-jointe décrit le site. J'inclus une enveloppe de retour pré-affranchie et je vous demanderais de retourner le questionnaire par la mi-février. Quoique vos réponses seront confidentielles, ceux qui seraient intéressés à me raconter des souvenirs reliés au site de l'église/paroisse peuvent me contacter au (204) 224-3379 ou peuvent inclure leur nom et leur numéro de téléphone avec le questionnaire.

Je suis aussi à la recherche de vieilles photos du site afin de retracer son histoire. J'apprécierais cela si je pouvais avoir accès à ces photos afin de les copier. Toutes les photos seront retournées.

En terminant, j'aimerais vous dire combien j'apprécie votre participation car vos réponses au questionnaire vont contribuer au succès de mon étude. En guise de reconnaissance, je me propose d'offrir une copie de ma thèse à la bibliothèque du village pour ajouter à sa collection.

Sincerely yours,
Bien à vous,

Dominique Clincke, B.E.S.



EXISTING SITE MAP

COMMUNITY IDENTITY IN THE LANDSCAPE:
UNIVERSITY OF MANITOBA

DEPARTMENT OF LANDSCAPE ARCHITECTURE

The Parish Of Ste. Anne, Manitoba
© CLINCKE

Community Identity in the Landscape: Questionnaire
L'identité Communautaire dans la Paysage: Questionnaire

PART ONE: Community Identity 1^e PARTIE: Identité Communautaire

- 1) In your own words, describe the identity of your community. What makes it unique?
Décrivez l'identité de votre communauté. Qu'est ce qui la rend unique?

- 2) What do you consider the most historically significant location or site in Ste. Anne?
D'après vous, quel site à Ste-Anne a la plus grande importance historique?

- 3) What do you consider to be the most sacred place in Ste. Anne?
D'après vous, quel site à Ste-Anne est le plus sacré?

PART TWO: The Religious Landscape 2^e PARTIE: Le Paysage Religieux

(refer to attached map, voir la carte ci-inclus)

A The Church Site

Le Site de l'Église

- 1) What is the significance and spiritual value of the church site?
Quels sont l'importance et la valeur spirituelle du site de l'église?

- 2) What role has the church site played in your life? What is your fondest memory?
Quel rôle le site de l'église a-t-il joué dans votre vie? Quel est votre meilleur souvenir du site?

- 3) How would you like to see the church site used or developed in the future?
Comment voudriez-vous que le site de l'église soit utilisé ou développé à l'avenir?

B The Monastery Site

Le Site du Monastère

- 1) What is the significance and spiritual value of the monastery site?
Quels sont l'importance et la valeur spirituelle du site du monastère?

- 2) What role has the monastery site played in your life? What is your fondest memory?
Quel rôle le site du monastère a-t-il joué dans votre vie? Quel est votre meilleur souvenir du site?

- 3) How would you like to see the monastery site used or developed in the future?
Comment voudriez-vous que le site du monastère soit utilisé ou développé à l'avenir?

C The Pilgrimage/Park Site

Le Site du Pèlerinage/Parc

- 1) What is the significance and spiritual value of the pilgrimage/park site?
Quels sont l'importance et la valeur spirituelle du site du pèlerinage/parc?

- 2) What role has the pilgrimage site played in your life? What is your fondest memory?
Quel rôle le site du pèlerinage/parc a-t-il joué dans votre vie? Quel est votre meilleur souvenir du site?

- 3) How would you like to see the pilgrimage site used or developed in the future?
Comment voudriez-vous que le site du pèlerinage/parc soit utilisé ou développé à l'avenir?

PART THREE: Leisure Activities

- 1) Of the following activities which do you participate in regularly?
- walking for pleasure
 walking for fitness
 aerobics/fit class
 swimming for fun
 photography
 curling
 cycling
 engaging in craft/hobby
 dancing
 x-country skiing
 jogging
 weights/body build
 other (specify) _____

3^e PARTIE: Activités/Loisir

- Des activités suivantes lesquels faites-vous régulièrement?
- la marche pour le plaisir
 la marche pour la sante
 classes "d'aerobics"
 natation
 photographie
 curling
 cyclisme
 artisanat
 dance
 ski de fond
 course
 haltérophilie
 autre (spécifier) _____

PART FOUR: Demographics**4^e PARTIE: Démographie**

- 1) How long have you been a resident of Ste. Anne?
 Je suis résident de Ste-Anne depuis?
 under 5 years, moins de 5 ans
 10 to 20 years, 10 à 20 ans
 5 to 10 years, 5 à 10 ans
 over 20 years, au delà de 20 ans
- 2) Do you live within the village?
 Habitez-vous au village?
 yes, oui no, non
- 3) What year did your family first settle in the Ste. Anne area?
 En quelle année votre famille s'est elle établie dans la région de Ste.-Anne? _____
- 4) What language(s) do you speak?
 Quelle langues parlez-vous?
 English, Anglais
 French, Français
 other (specify), autre (spécifier) _____
- 5) What is your age?
 Quel âge avez-vous?
 under 18 yrs, moins de 18 ans
 30 to 50 yrs, 30 à 50 ans
 over 65, au delà de 65 ans
 18 to 30 yrs, 18 à 30 ans
 50 to 65 yrs, 50 à 65 ans
- 6) Where do you work?
 Ou travaillez-vous?
 Ste. Anne Steinbach
 Winnipeg Other, Autre
- 7) What is your ethnic background?
 Quel est votre origine ethnique?
 Aboriginal, Autochtone English, Anglais French, Français
 Métis Other (specify), Autre (spécifier) _____
- 8) Do you belong to the Ste. Anne Catholic Parish?
 Êtes-vous paroissien de Ste-Anne?
 yes, oui
 no, non

Thank you for your patience in completing this questionnaire. Your participation will aid myself and future designers to better understand and reflect the needs of your community. Should you wish to further discuss the subject of this questionnaire please contact me, I would be most appreciative.

Merci pour votre participation. Vous nous avez aidé à mieux comprendre les besoins de votre communauté. Si vous le désirez, je serais prêt à vous rencontrer pour en parler plus longuement.

Yours sincerely,
 Bien à vous,

Dominique Clincke, B.E.S.

Community Identity in the Landscape: Questionnaire
L'identité Communautaire dans la Paysage: Questionnaire

PART ONE: Community Identity 1^e-PARTIE: Identité Communautaire

- 1) In your own words, describe the identity of your community. What makes it unique?
Décrivez l'identité de votre communauté. Qu'est ce qui la rend unique?
1. Ste. Anne is a wonderful place to live in, Beautiful church. Senior citezen home. Hospital clinic, six doctors, dentist, Auto-pac, Liquor commission, good stores and restaurants, hotel, Lumber yard.
 2. A village community where most everyone knows each other and meet on the street.
 3. Ste. Anne is a small town with a majority of French speaking people located on the old Dawson Trail.
 4. Ste. Anne is a community of root French-Canadians who welcome several other ethnic groups. It is in Ste. Anne that the history of the south-east is oldest, except, as one might expect, for the native people.
 5. We have a hospital with 8 physicians, ambulance service, police service, clinic and pharmacy.
 6. The francophone character, the heritage of our pioneers. All the past 80 years of evangelisation by the Redemptorist fathers.
 7. The location of the village of Ste. Anne being close to the Seine river, and near to highway 12 and number 1, with a choice of religious services and medical.
 8. For me, the community of Ste. Anne is identified by its seniors residences (Villa Youville), the church, and monastery.
 9. It is an old parish - Catholic and French Canadian and also bilingual.
 10. A very French community and half-breed. The people themselves are helpful and make this unity.
 11. Francophone Community involved in all sports. Unique in its location to all necessary facilities.
 12. We are a multi Culture community, French, English, Ukrainian, German, African, etc. who are content to be living and working together for the benefit of all.
 13. -
 14. Small community, lots of open space, local support services are adequate as well as recreational facilities. Proximity to Winnipeg and larger centers.
 15. It is largely a French, Catholic community although proportions are constantly changing as former city dwellers move into the area and commute to work in Winnipeg.
 16. Medical services - French culture - Co-operation. Religious services which makes it unique. Church Grounds, Monastery, & Park.
 17. Many nationalities living in unity.
 18. Provisions of health services, hospital, old age, clinic, etc..
 19. It is like a big family. It is the Redemptorist fathers who started it.
 20. I live in Ste. Anne because of its secret pockets of nature existing amongst the almost mundaneness of its village life.
 21. Bilingual community with a lot of medical services, a library, a very active elderly club.
 22. Mostly French speaking with good education and medical facilities. It should be declared bilingual officially but it will not happen with our present mayor. It is also a Catholic community.
- 2) What do you consider the most historically significant location or site in Ste. Anne?

D'après vous, quel site à Ste-Anne a la plus grande importance historique?

1. The Villa Youville, The Monastery, The Church.
2. The Museum.
3. Monument. The R.M. building and Church and surrounding cemetery.
4. The church and monastery complex of Ste. Anne.
5. The Dawson road.
6. The church and the monastery which is there.
7. The railroad, the church, and the monastery.
8. The church and the monastery.
9. The church, the monastery, municipal building.
10. The church and the monastery.
11. The church and surrounding buildings.
12. The Ste. Anne Parish Church.
13. The Ste. Anne Church, winter chapel, & Monastery.
14. Situated on the original Dawson Trail and Seine River.
15. The Roman Catholic Church with the monastery form the central architectural, historical center.
16. Church & Monastery & Park.
17. Cement bridge on Finnigan Rd.
18. Roman Catholic Church & Piney Bridge.
19. The monastery with the church.
20. The rather austere "city" or village hall (the old one).
21. The Church and Monastery.
22. The Church.

3) What do you consider to be the most sacred place in Ste. Anne?

D'après vous, quel site à Ste-Anne est le plus sacré?

1. The R.C. Church.
2. The Catholic Church.
3. The church cemetery.
4. The church-monastery complex.
5. The church and the monastery.
6. The church.
7. The church.
8. The church and the cemetery.
9. The church.
10. The church.
11. The church.
12. The Parish Church and surrounding grounds.
13. The Ste. Anne Church, winter chapel, & Monastery.
14. Church site.
15. The Roman Catholic Church with the monastery.
16. Church & Monastery & Park.
17. Catholic Church.
18. -
19. It is the monastery.
20. The river. Being a good pagan, the river is a SHE and flows through _____
21. The Ste. Anne church.
22. The Church.

PART TWO: The Religious Landscape 2^e PARTIE: Le Paysage Religieux
(refer to attached map, voir la carte ci-inclus)

A The Church Site

Le Site de l'Église

- 1) What is the significance and spiritual value of the church site?
 Quels sont l'importance et la valeur spirituelle du site de l'église?
1. Most people are R.C.'s. Well looked after, Not money grabbers.
 2. It is on the Main Street and visible from a great distance.
 3. No idea of the spiritual value, old, located on Dawson Trail.
 4. The church has always been in the centre of the village. It is a place of meeting and meditation.
 5. For me the site is very important.
 6. The fact that the winter chapel, the monastery and area are one with the church.
 7. The centre of meeting to pray together.
 8. The church brings together the community of God.
 9. It brings back many old memories.
 10. The memories I have, or my confirmation.
 11. Its past history.
 12. -
 13. Very good.
 14. The heart of the community.
 15. It doesn't have any spiritual significance or sentimental value to me personally.
 16. The way it has evolved through the years.
 17. In the center of town with cemetery, monastery, & Villa.
 18. Cemetery.
 19. It is very important.
 20. None to me but it can take on the light of an old English cemetery.
 21. It is the centre of all spiritual activities. It is the symbolic beginning of our parish, the baptisms, the communions, the marriages, the funeral ceremony.
 22. Its high steeple, centrally located is the focus of our attention and a reminder of God.
- 2) What role has the church site played in your life? What is your fondest memory of the site?
 Quel rôle le site de l'église a-t-il joué dans votre vie? Quel est votre meilleur souvenir du site?
1. Always thought it was so beautiful.
 2. There is always a service on Sunday.
 3. I have only lived here 14 years but many of my friends are buried there.
 4. It is the chrch of my childhood - the midnight masses.
 5. It has been in my heart as a child for many years.
 6. It is the place which has been the witness of our greatest joys and grief ie marriage, baptism, funeral.
 7. If I begin my week without mass I am lost.
 8. -
 9. Place that we pray together - the former pilgrimages.
 10. That my parents celebrated their 50th anniversary in this church.
 11. A religious place well centralized. Pilgrimage and corpus christie.
 12. -
 13. Respected site.
 14. Attendance every Sunday with the family, as a child.
 15. -
 16. Church was the basis of my life - attending regular services, masses.
 17. Attended as a child at the Grotto on Ste. Anne's day.
 18. -
 19. The eucharistic conventions and the pilgrimages.
 20. A place to walk.
 21. -

22. It is a good place for congregating to meet people of the same faith & to pray.
- 3) How would you like to see the church site used or developed in the future?
 Comment voudriez-vous que le site de l'église soit utilisé ou développé à l'avenir?
1. They are doing a good job of it as it is.
 2. Just kept in good shape.
 3. I'd like to see it repaired but not changed.
 4. It would be well worth repairing and better planning, the church is presently in a state of disrepair.
 5. I am in favor of maintaining it.
 6. That the monastery becomes functional and part of the communal life - responding to the needs.
 7. Maintained proper and attractive.
 8. I like it as is.
 9. Place of peace.
 10. That it be kept maintained with carpet and church stairway, benches and paint.
 11. Remain as is.
 12. -
 13. Used.
 14. Sustained as is.
 15. -
 16. Will need major repairs. Would like to see it well maintained.
 17. -
 18. Yes.
 19. Remain with the priests in residence.
 20. Something to draw young people to that is nature that is bound and safe for them to meet in.
 21. I would like to see it maintained on the interior and outside. That the park is planted with flowers so that it is more picturesque.
 22. The church, I think, is slowly falling apart. It may have to be destroyed one day to leave room for another.

B The Monastery Site

Le Site du Monastère

- 1) What is the significance and spiritual value of the monastery site?
 Quels sont l'importance et la valeur spirituelle du site du monastère?
1. A good landmark. Hope they never tear it down.
 2. It reminds us that the Community had clergy and nuns long ago.
 3. -
 4. The monastery has a historic importance by its size and grand architecture.
 5. One wants it well maintained.
 6. Our past spiritual and cultural heritage.
 7. To have one religious personnel there full time.
 8. -
 9. It leaves the church parish with importance.
 10. That reminds of the seminarians and the priests and past that was there.
 11. Memory of past history.
 12. -
 13. I have always seen this building there, I would prefer to see it stay.
 14. Landmark.
 15. It doesn't have any spiritual significance or sentimental value to me personally.
 16. Was originally built for vocation study.
 17. Where young priests lived and trained.
 18. -

19. Very important. Give a sense of family.
20. None, although I've often walked by and wanted to walk in just to look inside.
21. The monastery demonstrates the importance of religion in the colonisation. Through Europe there are some old buildings that demonstrate the wealth of the past. I believe that we should preserve our buildings of the years past.
22. It has housed the Redemptorist priests which have devotedly served our parish, but it has no spiritual value for me having lived here since 1985 only.

2) What role has the monastery site played in your life? What is your fondest memory of the site?

Quel rôle le site du monastère a-t-il joué dans votre vie? Quel est votre meilleur souvenir du site?

1. I remember when the Redemptorists had a lot of future priests there.
2. I just like to look at it.
3. It was used to store costumes, used by school & figure skaters etc..
4. The monastery always was a part of the church.
5. I remember many good memories.
6. -
7. Finding the one special comfort in a difficult time.
8. -
9. All leaves memories.
10. I went to look for some books to read because the library was very convenient.
11. The monastery signified the role of people enhancing the Catholic faith.
12. -
13. -
14. Playing pool at lower level as a teen.
15. -
16. As well as with the Church, I grew up with services available from both.
17. Home of the priests.
18. -
19. The retreats, the children of Mary. Meeting place, library, etc.
20. A place to walk.
21. -
22. No role.

3) How would you like to see the monastery site used or developed in the future?

Comment voudriez-vous que le site du monastère soit utilisé ou développé à l'avenir?

1. As a museum, very attractive being so close to Main street. Center of town.
2. For Church activities.
3. I'd like to see it repaired but not changed - used for other community activities, not spiritual necessarily.
4. It would be good to put back the spaces of the monastery and to develop certain local uses such as a library, museum, parish office, etc.
5. For the parish office, and library, and museum.
6. That the monastery becomes functional and part of the communal life - responding to the needs.
7. Being the dwelling of the priest as well as the object of piety, library, meeting room, museum, etc.
8. That we conserve it as historic monument and transforming it to a library, museum, offices, etc.
9. Communal centre - museum - parish library.
10. For a library, and for apartments, and for the parish priest, and also a room of meeting.
11. Building could be used for welfare uses ie. public shelter.

12. -
13. Yes.
14. Converted to functional use as housing.
15. -
16. As the Church, would need major repairs. Would like to see it maintained, however it seems that the advantages are few.
17. Could be used for a library or offices.
18. Yes.
19. Remain as priest's residence, rental suites for marriage retreats.
20. Again, less manicured. A place to sit by the river. A place to walk. Open it up to the main drag somehow.
21. Preserve for museum or some offices without destroying the architecture.
22. I think it should be destroyed.

C The Pilgrimage/Park Site Le Site du Pèlerinage/Parc

- 1) **What is the significance and spiritual value of the pilgrimage/park site?**
Quels sont l'importance et la valeur spirituelle du site du pèlerinage/parc?
 1. I used to come on a pilgrimage with my mother when I was young, every year.
 2. -
 3. I use it as a history lesson with dates on headstones and family names.
 4. The park is central and ideal as a good meeting place.
 5. -
 6. It all forms part of the whole. It is a place of peace - of prayer.
 7. One should dedicate it for a place of prayer and pilgrimage only.
 8. -
 9. Link between the church - cemetery - home - museum - meeting place.
 10. The park is now fun for the young people.
 11. Good gathering site for different events.
 12. -
 13. -
 14. -
 15. The park is set in a quiet area of the village in a bow of the Seine River.
 16. As the Church site, the park had many Pilgrimages, masses in it.
 17. The "Fête du Ste-Anne" was held in the Grotto.
 18. -
 19. Very important, the attendance was grand.
 20. None, it's rather boring but there's that hill at the back and the seniors home always has a community garden.
 21. It has no spiritual value without a grotto.
 22. At the time the Pilgrimage site was a great occasion of faith renewal.
- 2) **What role has the pilgrimage site played in your life? What is your fondest memory of the site?**
Quel rôle le site du pèlerinage/parc a-t-il joué dans votre vie? Quel est votre meilleur souvenir du site?
 1. All the neighboring places had a day at Ste. Anne every summer.
 2. -
 3. I use the park as a parent and teacher and have friends buried in the cemetery.
 4. The park is central and ideal as a good meeting place.
 5. The pilgrimage in the open area, it was a beautiful mass.
 6. -
 7. In my youth it was a place of prayer and miracle.
 8. -

9. Pilgrimages - Processions - pilgrimage of Ste. Anne.
 10. It was th procession of the feast of God.
 11. The park site signified the role of people enhancing the Catholic faith.
 12. -
 13. It is a nice park site, pilgrimage no significance.
 14. -
 15. -
 16. This site was, and is still very important to me. As an alter boy I attended many Pilgrimages - also was involved with Rev. Father Baudette to build the Grotto - (which is now left with only a few stones). I have very fond memories. I still enjoy walking or visiting the park.
 17. Attended as a child at the Grotto on Ste. Annes day.
 18. -
 19. The convention of Notre-Dame du Cap Neuvaïne.
 20. Walking place.
 21. I remember the pilgrimages from when I was small.
 22. The large crowd, the decor, the ceremony enhanced by good choir singing, the large number of priests made me proud of being a French speaking Catholic.
- 3) How would you like to see the pilgrimage site used or developed in the future?
Comment voudriez-vous que le site du pèlerinage/parc soit utilisé ou développé à l'avenir?
1. The way they had it before; an open air pavillion with tables etc..
 2. Just kept looking good.
 3. Remain as is - park and cemetery - but not neglected.
 4. Maintain the property as it is.
 5. It would be beautiful if it was like it was.
 6. Just that more young people at least feel pride of membership.
 7. Conserve it for religious office and open another park in the village for leisure.
 8. -
 9. It is situated very near to the cemetery - it can only be very calm - or of priest.
 10. For pilgrimage.
 11. Remain as is for present time (money shortage to make improvements).
 12. -
 13. Not really interested.
 14. Maintain as a park.
 15. -
 16. I know that it can not return as previous. I think it should stay as is - very attractive park!
 17. Kept as is.
 18. More integrated with park.
 19. Remain as is.
 20. Sculpture, more sculpture. Less manicured looking, more trees. Get rid of those ugly picnic sites!
 21. A park with a garden of roses or something to attract a little more people. Like the garden of Pierre Elliot Trudeau in Montreal. It is not large but all beautiful.
 22. There should be a grotto there to commemorate Ste. Anne our patron Saint and remain as a green area for leisure.

Additional Comments

12. We have answered the questions according to the length of our being in Ste. Anne.

13. Proposed project to make use of the Monastery for library, museum, and offices would be a super idea.
19. I hold a lot that the monastery remains open as it is with the residence of the priest, as it should always be as near as possible to the church. It is very important for the tourists and the parishioners. The site of the monastery and church are very important for the parish of Ste. Anne. This place makes the beauty of the parish. It is regrettable to see today that our priest even considers to remain outside in some house, that he moves away from the church. The monastery could probably remain as the residence of our priest with some apartments rented to couples, or as offices, etc. When we have guests in the parish, how can they visit with our church life merely reconciling in the church? Suggestions for names: Residence Ste. Anne, or Residence St. Alphonse Liguori (patron of the Redemptorist fathers).
20. How do you get rid of grass. I hate my lawn.
21. Good Luck.
23. Dear Dominique,
We truly wish to apologize for not taking part in your project. We are both aged, and the month of February was particularly difficult for us, with the time spent at the hospital, as my husband's surgery was rather serious. He is recovering slowly. You will understand why we could not take time to answer your questionnaire. All our apologies, with our wishes of success for your project.
Sincerely,

PART THREE: Leisure Activities**3^e PARTIE: Activités/Loisir**

- | | |
|---|---|
| 1) Of the following activities which do you participate in regularly? | Des activités suivantes lesquels faites-vous régulièrement? |
| 17 walking for pleasure | la marche pour le plaisir |
| 12 walking for fitness | la marche pour la sante |
| _____ aerobics/fit class | classes "d'aerobics" |
| 2 swimming for fun | natation |
| 5 photography | photographie |
| 4 curling | curling |
| 10 cycling | cyclisme |
| 5 engaging in craft/hobby | artisanat |
| 4 dancing | dance |
| 3 x-country skiing | ski de fond |
| 1 jogging | course |
| 1 weights/body build | haltérophilie |
| 12 other (specify) _____ | autre (spécifier) _____ |
- fishing, boating, hunting, exercise at home, golf, 2 gardening, quilting, picnicing. 2 snowmobiling, hockey

PART FOUR: Demographics**4^e PARTIE: Démographie**

- | | |
|--|---|
| 1) How long have you been a resident of Ste. Anne?
Je suis résident de Ste-Anne depuis? | |
| 4 under 5 years, moins de 5 ans | 1 5 to 10 years, 5 à 10 ans |
| 7 10 to 20 years, 10 à 20 ans | 11 over 20 years, au delà de 20 ans |
| 2) Do you live within the village?
Habitez-vous au village? | 20 yes, oui 2 no, non |
| 3) What year did your family first settle in the Ste. Anne area?
En quelle année votre famille s'est elle établie dans la région de Ste.-Anne? | |
| 5 prior to 1900, 3 - 1900 to 1950, 7 - 1951 to 1975, 6 - 1976 to 1995. | |
| 4) What language(s) do you speak?
19 English, Anglais
1 other (specify), autre (spécifier) | Quelle langues parlez-vous?
16 French, Français
German _____ |
| 5) What is your age?
_____ under 18 yrs, moins de 18 ans
8 30 to 50 yrs, 30 à 50 ans
8 over 65, au delà de 65 ans | Quel âge avez-vous?
_____ 18 to 30 yrs, 18 à 30 ans
6 50 to 65 yrs, 50 à 65 ans |
| 6) Where do you work?
8 Ste. Anne _____ Steinbach
Lorette | Où travaillez-vous?
1 Winnipeg 2 Other, Autre |
| 7) What is your ethnic background?
_____ Aboriginal, Autochtone 4 English, Anglais
_____ Métis 4 Other (specify), Autre (spécifier) - 2 -
Canadian, 1 - Swiss, 1 - Mennonite. | Quel est votre origine ethnique?
17 French, Français |
| 8) Do you belong to the Ste. Anne Catholic Parish?
Êtes-vous paroissien de Ste-Anne? | 19 yes, oui
3 no, non |

Thank you for your patience in completing this questionnaire. Your participation will aid myself and future designers to better understand and reflect the needs of your community. Should you wish to further discuss the subject of this questionnaire please contact me, I would be most appreciative.

Merci pour votre participation. Vous nous avez aidé à mieux comprendre les besoins de votre communauté. Si vous le désirez, je serais prêt à vous rencontrer pour en parler plus longuement.

Yours sincerely,
Bien à vous,

Dominique Clincke, B.E.S.

INTERVIEW 1

APRIL 6, 1995

Since I was born and raised here, I think, to me it's [the monastery and church site] the main place in Ste. Anne's. . . . My father made a retreat there before he died. He was very happy about it. . . . The pilgrimage was very important for all the parishioners. It was nine days in a row. There was also a eucharistic congress. That was a very nice occasion too. Mass was in the back and there would be all the pews. There was another one too, the Mary-Anne congress. For us, the priests were very helpful when Dad passed away.

The Redemptorists were very private. There was a barn in the back and they had cows and chickens. I don't know how many they had. They always had a garden. I think it was by the river, but I never went in the back so I don't know for sure. . . . If I remember right there was also a row of lilacs in the back. . . . In the grotto there was Notre-Dame du Cap. That was in 1948. They took it from Ste. Anne and went to St. Boniface for the same purpose, like they had found the statue in the back. The statue was apparently found in the garden somewhere. I was quite young at the time. I was thirteen years old. Every place they found a statue the priests would come and pray there. When they found the statue it was considered a miracle at that time. There was three priests that went around. . . . We went there at night and there was so many people there and we held candles and everything. . . . The new priests that come never talk about the miracles that happened.

I remember once we went to church, it was on the feast of Ste. Anne, and there was a couple from Transcona. They were expecting the nice pilgrimage. They had been to Ste. Anne de Beaupre in Quebec, and were expecting the same thing here. It happened that Sunday that Father was gone and there was just an ordinary mass. They were quite disappointed. They left Transcona thinking they were coming to a pilgrimage.

For the reasons that the pilgrimages stopped, I would say that the priests didn't take too much interest. It all stopped seventeen or eighteen years ago. There was so many people the church was overloaded. There was a mass in the morning and then we would go for lunch and have to be back for two and it was packed. I don't know why it stopped, but it was very important to the parish.

The grotto in the back of the villa was nice. The priest that did that did it with a wheelbarrow. And there was an altar in the back. . . . Apparently there were some kids in the back and they were fooling around out there and that's why they tore it down. . . . They were afraid that some kids would climb on it and jump down

and get hurt. No matter where you go there is something nice like that, in Richer there's a nice one, in St. Boniface there's one.

To me I feel it's the most beautiful sight in Ste. Anne; the church, and the rectory, and the monastery. It would be nice if it could just be remodeled and kept open. . . . I don't see why the priest couldn't stay there. Even if they make something with the other rooms, even for the young people. They're always saying there is nothing for the young people, which is true. . . . If they replace the building it's not the same.

INTERVIEW 2

APRIL 7, 1995

The masses used to be directed in the back of the monastery grounds in the park there. We used to have masses there with the grotto, which, by the way, I helped Father Bourret to build. I was very small at the time. He knew exactly what he had in mind, and he did come up with it. It was lovely. Right beside it was the place that they were putting the benches and all that in case it rained they would go into that bigger building. It was a white building. It was a huge shelter. There must have been at some times 500 people there. I don't think I'm exaggerating. That was a very worthwhile event of my life.

I remember being a young boy, nobody had to tell us to go to church, especially when it was outside, because there used to be very good preachers. Even as a boy of ten or twelve years old you would be so much impressed with what they were saying. Maybe a little contrary to what some of what the older people might say that it was so strict and all that. That's the basis of your home life, how your parents brought you up, too. We used to enjoy going to mass especially when it was outside. They used to have it outside three or four times a summer. Then what happened is it just slowed away. First they figured that the grotto needed some repair, and that it was getting dangerous because of the size of it. I think that's what started the issue of getting rid of the shelter. We used to call it the big shed. You know how you can put a name to something? We used to call it the second church. Then they started getting rid of the grotto itself. You know the big stones? I've still got about twelve stones here that I went to get myself, just to keep as souvenirs. That was right beside the river.

I'd sure like to see the park amalgamated. In my mind, that was always a park that we could go to and sit down in the grass and enjoy ourselves. Now they've modernized and upgraded it. It's a nice park. It could still serve the purpose of attracting people for religious purposes, especially for the Villa Youville. All those people there, I'm sure they would enjoy the outdoor services. I don't think they would have to make it expensive to make it a tradition or something like that.

I recall there used to be two or three of the elderly ladies that used to go for a little walk in the park on a regular basis. It's a beautiful place to walk. They have tables and everything there. I think if it's advertised or encouraged and given a little improvement would make it all worthwhile. There is only one thing I don't know if you noticed. The nice big trees are dying, one by one. It's mostly Elm down there. I think there's a program in place to replace them now. That's why they called it Ste. Anne des Chênes, because there was all those trees there.

The monastery certainly brings fond memories, too. I remember when I was in college, in 1950 if I'm not mistaken, when there was that big fire. There used to be a nice library on the third floor. It all burned down. I was in college and my dad took me to see it burn. It was a very intensive fire. The library was demolished completely and they've never touched the third floor since then. I recall we used to go and get some books, and I thought those stairs were so wide.

That row of trees there, that's where the priests used to walk all the time and say their prayers and read the bible. They used to walk there up and down. Then at the end of the river that's where the little grotto was on the right side. There used to be some seats there and a dock of some type. It's very faint. I always thought that they were getting water from there, but no, they used to go in the river there. It's still the very same now.

I recall that there used to be two priests and two brothers. The brothers used to do the farming, and they used to have a horse. Fr. Blanchette used to ride it. Then there was that big barn that they turned into an arena. We called it the arena because we used to get dressed up and go skating right there beside the barn.

When Ste. Anne started they had hardships like every little town, most likely, to get organized, to get the schools and churches and priests in, and the nuns. Fortunately for Ste. Anne, the Redemptorists did take over and started up church and then the nuns came too. Ste. Anne was the main route to go east. It was considered as having the potential to be quite a bit bigger than it turned out to be. There used to be more or less two Ste. Annes, because further east, there used to be a hotel and a mill. It was about a mile and a half from here, and things were really going in a big way. Then somehow it turned out to be residential and that's how it stayed. The municipal building used to be a jail, and a recreation centre. They were doing plays and songs on the second floor. I know that the hotel was to the south side of the town and they used to call it the second Ste. Anne's. The intent was to more or less amalgamate the two together. The potential of becoming fairly big was there. It was on the other side of the tracks so it had to be further south.

This was dairy farming, and the trend switched to grain. There are very few dairy farmers around here. They all went to La Broquerie. So I guess Ste. Anne became just residential. There used to be five or six stores and three or four restaurants and everybody left.

Ste. Anne's was renowned for the amount of participation from the people. It was very strong on volunteers and that's how it grew and made its name. Now the cooperation seems to be divided because the people change. More people come

from out of town, like Winnipeg, on a transient basis. The stability is not the same as it used to be. The older generation dies, and the younger generation basically moves because there is nothing to do in Ste. Anne. Then this was strictly a French town, no offense.

My grandfather could speak German like he could speak French and English. He came from the States and was friends with anybody. He was in the general store for 40 years. Then my father was in the general store for 42 years. So they had been here 82 years. In my fathers time everybody would get together and everybody was happy, just like a big family. They used to be very friendly with the Mennonites because they all worked together. Now it becomes residential and people commute to Winnipeg.

People that moved here, even ten years ago, don't have that history. They look at that building and say I've never seen anything behind. There's nothing there for them. They only see what repairs are needed.

Somehow, there must have been an okay from someone to build the monastery which was supposed to be a college for priesthood. They started building it. I don't think they had time to finish it and the okay was not there. They went too fast with that building. To be contrary to what we're all saying that Ste. Anne never got big enough for that, well a town doesn't grow big before it starts. At that time Ste. Anne could've really evolved, but it didn't. Regardless, the school never did get off the ground, because the okay somehow didn't come from above. In other words, it was well intentioned, but the school went to Montreal. So basically, that big building stayed virtually empty since day one. It never was fully used. They would come here for a stay of a week or two, but that's not using a building for what it should have been used. So in my mind, right from day one, when they saw that they couldn't have a college here, they should've started thinking about what this building could be used for in the future besides the offices and residences for the parish. They could've certainly come up with some ideas. They could've used it much more intensively and kept it up to par, and you wouldn't have all this controversy right now.

I would love it dearly to see the monastery stay, and the park come alive again. I also see that just holding on to what we had before doesn't make sense. It never did make sense to have a three storey building for three or four people. It didn't make sense even at that time, but we didn't do anything about it. I guess we didn't try to negotiate because it was the property of the Redemptorist fathers, and I'm sure that they knew what they were doing. Maybe we should've tried to get more involved and see if there would've been some worthwhile ideas on how to utilize the monastery, not just at that time but for the future to avoid what is happening

now. I can't deny that I wouldn't love to see to see the monastery restored to the extent that it becomes a good building that we can depend on. I'd like to see the monastery restored and used for a good purpose, to be self supportive.

As far as the park, with what the town has put in there for improvements, it could serve not just as a park, but as a place where the church could meet, similar to what it used to be. As far as the grotto is concerned, I do agree that if you build something like that today, it takes a lot of upkeep and can be dangerous, especially with our younger generation who can be very active when it comes to exploring, just like we were. There could be some memories of it though.

As far as the site behind the monastery itself, the land was meant, since 1954 when the new hospital was built, it was understood that any land would not be used for residential, but it would be for health purposes. I would love for it to stay that way, but I don't know what could happen now. It may be developed as a site for a health centre. It's not far from it now if the Villa Youville amalgamates with the hospital and medical centre they could form a health centre here. This is something that I could see for the future.

As I've said, I'd like to see the monastery stay, but if it becomes a big white elephant to us and we can't handle it and I have to pay taxes and I have to pay the repairs and we're really not using it except as a historical site, then to me, it's not the right thing to do. Let's get rid of it. Let's demolish it.

So basically, I'd like to see it preserved. It used to be 50/50 for and against saving the monastery. Now I'd say that it's as far as 80% to keep it and 20% to demolish it. . . . If it is dangerous, then get rid of it. On the other hand, let's not be hasty about it. Let's get something going here and see if it's possible, first of all. Don't consider demolition before you have the options.

It's unfortunate that there was a hasty decision to say okay we're going to buy a house and you're going to reside in the house and we're going to get a trailer for the offices. Look at all the expenses that it's taken. With \$5000 you could have made a nice little office, and a nice little room to stay in.

I remember there used to be a cemetery on this side of the church, going back to the sidewalk. . . . We used to walk [though the alley of trees] with them [the priests and brothers]. The first year, when I was about this big we weren't allowed. There used to be a big gray fence going from the monastery to beside the parish hall. . . . The gardens were right behind the hospital, beside the barn.

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