

INNER CITY CHURCHES: THEIR ROLE IN THE PARTNERSHIP FOR
NEIGHBORHOOD
REVITALIZATION

by

Terence Tak-Sum Chao

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Dedicated to my beloved parents

獻給親愛的爸爸·媽媽

“From my own perspective, the ideal goal in city planning is to stimulate the continual search for improving life's quality as well as creating harmony between Creator and His creatures.”

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Terence Tak-Sum Chao

ABSTRACT

Urbanization in this century has affected many aspects of life in Canadian cities. Quantitatively, the process has effected population growth and its imbalanced distribution between the suburbs and the inner city. The suburbs have experienced considerable growth while the growth in the inner city has been at best stagnant, if not declining altogether. Qualitatively, the quality of life in the inner city has been declining. The process has profoundly changed the functions of many urban institutions, not the least of which are inner city churches. Overshadowed by poor conditions, inner city churches have faced the question of survival and of purpose. They need to redefine their role and to renew the strategy of their ministry in the urban neighborhoods. This study, entitled Inner City Churches: Their Role In The Partnership For Neighborhood Revitalization, probes the importance of the church's role in serving the residents' needs and neighborhood development. It looks at the struggles underway to develop these churches, the resources already based in the neighborhoods and in many cases already working on neighborhood development projects, as an effective means for neighborhood revitalization.

To the author, modern man needs certain supports and aids to achieve human development and dignity in the rich but bewildering metropolitan environment. Also, the key to a liveable city are the neighborhoods that make it up. These neighborhoods must find the means of sustaining and renewing their life if the city is to remain a seedbed of culture. This study has a different vision. It sees the inner city as the top priority area in planning the neighborhood where the poor concentrate. Through three case studies, it examines the inner city churches as an effective aid to modern man in his effort to transform the changing metropolis into a good place to live, and as an emerging ally for neighborhood improvement. The study further analyses existing problems between government and the churches, and looks for solution. This research provides ideas and techniques for all those, from urban renewal specialists to ordinary citizens, who are working to keep the inner city neighborhoods fit places to live. It is a vote of confidence in the ability of the inner city churches to participate in neighborhood revitalization, and, at the same time, to reflect human values. The author is convinced that creative use of church projects, joined with competent official action, can be the key to developing strong inner city neighborhoods.

PREFACE

The discovery of effective methods for neighborhood planning and managing the process of change in inner city neighborhoods has become a crucial task. It is indeed a difficult task. Neighborhoods grow at a different pace. The problems generated by that growth multiply and the frustrations of neighborhood residents rise in proportion to the problems as existing methods of coping with neighborhood change become less effective.

As a city planning student and a Christian, I have been longing to see the churches' participation in the "rescuing" of urban neighborhoods. Lewis Mumford's book The City In History further convinced me that churches should share the responsibility of effecting urban change since they are always crucial parts of the cities. However, my interest in probing the churches' role in neighborhood revitalization did not emerge until I read two interesting books about two years ago. The first book is Rebuilding America's Cities: Roads To Recovery by David C. Sweet and Paul R. Porter. One of the chapters cites one religious denomination as a major force in shaping the city development. The next book is The Resurgent Neighborhood by James V. Cunningham. The whole book successfully draws a significant relationship between

neighborhood growth and city strength and vitality. It investigates the inner city neighborhood, probes its nature, sees its role in supporting men, and examines some forces, including local churches and universities, which help establish a strong urban neighborhood. Upon reviewing all this literature, I decided that a similar type of research can be possible in the inner city of Winnipeg. This is how the study, entitled Inner City Churches: Their Role In The Partnership For Neighborhood Revitalization came to be a reality.

My thesis blankets various research areas, particularly the nature of inner city neighborhoods, the functions of the Christian churches, and the relevance of mingling these two together. It further analyses the existing problems facing both churches and the government, and finally suggests the policy guidelines for future actions. In the process of this intellectual pursuit, I was confronted with some challenges. First, a wide variety of literature reviews was required. I had to integrate the theories and information from personal interviews with church leaders and the government officers, church literature, church statistics, neighborhood planning books, census tracts of Canada, and on-site analysis. Second, some confusing terminologies had to be defined. In this study, I used both "neighborhood" and "community" synonymously; and also, I defined "inner city" and "core area" equally with respect to their physical

boundaries. Third, it was necessary to select only a sample of churches in Winnipeg, I focused on the leading Christian denominations, including the Roman Catholic and Ukrainian Catholic churches, United churches, Anglican churches, Baptist churches, Presbyterian churches, Lutheran churches, Mennonite churches, Pentecostal churches and Eastern Orthodox churches. These churches as a whole constitute the majority of the church buildings and the largest numbers of church congregations in Winnipeg. Fourth, the selection of particular churches for three case studies was required. In this study, I chose Augustine United church, St. Andrew's Elgin United church and the Mennonite Urban Renewal Program as subjects for the case studies. It is my belief that United churches, in general, are very involved in their neighborhoods. These two specific United churches have had a very outstanding history of the neighborhood involvements. The Mennonite churches have experienced an accelerated growth for the past 25 years compared with other denominations, and their Mennonite Urban Renewal Program reflects their open attitude toward neighborhood improvement in these recent years.

There is no doubt that any person who attempts an intellectual research expresses more than just a particular viewpoint. Inevitably, individual biases emerge either culturally or intellectually. This study perhaps proves no exception. However, this is not an apology, since I believe

that absolute objectivity is not only unattainable but may be undesirable. Sometimes subjective explorations may stimulate discourse and intellectual growth. Therefore, individual bias cannot be always assumed to be negative. Indeed, the reverse can sometimes be relevant, since acknowledging such bias may prove edifying to the following research.

Writing a thesis is definitely an enterprise that is peculiarly individual and collective at the same time. I experienced the gratification and the frustration which come with such an intellectual pursuit. From its inception as an idea to its completion, I have gone through a tedious process which required the help and guidance of many people. With no exception, I am extremely grateful, and acknowledge their contributions outright. I thank first and foremost my advisor Professor Geoffrey Bargh, for his dedicated study of my work and insightful criticisms. His guidance and patience were excellent. I truly appreciated his interest and support. Thanks are also extended to my readers, Professors Basil Rotoff and Egil Grislis for their advice and understanding. They have been active participants in exploring the themes developed in this study. Without their help, this study would not be possible.

I am also deeply indebted to Reverend Gaston Vialard of St. Andrew's Elgin United Church, Reverend Ian MacDonald of Augustine United Church, and Mr. Dave Dyck, Chairman of the

Mennonite Urban Renewal Program Board of Directors, for providing some invaluable information about their church projects. They have been most congenial. The informal comments and reactions from numerous people, particularly Mr. Tom Yauk of the Department of Environment Planning; Mr. Doug Martindale of the Stella Mission; Mr. Dudley Thompson of the Prairie Partnership; Mr. Stan Osaka of the Ikoy Partnership; and Professor R. Currie of the Department of Sociology, University of Manitoba, were extremely thought-provoking and most appreciated.

I also most gratefully acknowledge James and Gwen Chopko, my Edmonton good friends, who graciously provided me with financial support throughout the research. They have proven that "food on the table" and intellectual endeavor can coexist. I fully appreciate their care and support. Special thanks are extended to Elsie Law who has spent her time typing the manuscripts of this study. Her diligence and dedication to the task have generated a 'plus' factor in the completion of this work.

Finally of course, and not least, I would like to thank my family members, particularly my eldest sister Eliza and brother Raymond, for their support. My highest respect and heartfelt thanks are given to my beloved parents for their reassurance and optimism which continually helped me regain confidence. In the intellectual endeavor like this, they bear all the costs but derive none of the pleasures. To them, I dedicate this study.

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Chapter I

INTRODUCTION: OBJECTIVES OF THE RESEARCH

We have the technology, we know the problems; to arrive at solutions we need a new orientation and will.¹

Walter H. Kehm

1.1 INTRODUCTION

This chapter will provide the background information and preliminary discussion for the study. Its objectives will be stated, and the relevant research questions will be displayed. Followed is the methodology used for meeting all the stated objectives. Finally the outline and structure of the research report will be discussed. Prior to the discussion of the objectives, the role of the planner is investigated in order to draw the significant relationship between the planner and his responsibility of using the neighborhood-based resources such as church projects.

¹ Walter H. Kehm, Reshaping Winter Cities: Concepts, Strategies And Trends (Ontario: University Of Waterloo Press, 1985), p.60.

1.2 ROLE OF THE PLANNER

The planner plays a pivotal role in promoting the ongoing changes in urban development. As his title suggests, the planner's task is to map out a plan of action, and he can create fundamental change. The planner discussed at this point usually works within a bureaucratic system be it at the federal, provincial or city level. Indeed, a concerted effort between all three is the perfect route. However, the most appropriate coordinated strategy still remains debatable. The intent here is not to discuss all types of roles of the planner, but rather, to expound on the role of the planner in general, that he is always in a position to effect change.

Besides effecting change, his job is to make cities more liveable. As John Friedmann, Department Head of Urban Planning at UCLA, asserted, planners are engaged in a normative mission: to make life better. In fact, they are much like the medical profession. The job of physicians is to keep people healthy and save lives. By contrast, lawyers are not fundamentally concerned with bringing justice to an unjust world, but with procedures. Planners are like lawyers in this regards. Planners should regard human well-being as the central focus of planning. However, planners cannot do the job alone. Making cities more liveable requires not only agreement on what that means but also, once agreement is reached, coordinating the actions of many other profes-

sional to achieve the goal.²

In order to regard human well-being as the central focus of planning, the professional planner requires, among other things,³ an ability to anticipate the needs and desires of the people. However, it does not mean that strong public support must be present before action can take place. The key word "anticipate" implies an ability to make decisions based on insight and perception. It is the planner's role to act professionally on behalf of the citizenry based on his knowledge of the situation, which should most certainly be a more educated opinion than that of the public at large. The planner is much more than a weathervane to public opinion. He must show his strong and unique leadership while constantly keeping in mind such things as the "economic realities of our times."

To anticipate the needs and desires of the people, the professional planner is encouraged to adopt the innovative planning approach for achieving these goals. John Friedmann once stated that the innovative planning can give the reputation and future of the planning profession. This planning process will be democratic rather than hierarchial. It is

² John Friedmann, The Education Of Planners: An Imaginary Interview (Los Angeles: The University Of California, February, 1986), p.1.

³ Tom I. Gunton, "The Role Of The Professional Planner" Canadian Public Administration. Vol.27, No.3, Fall 1984, pp.399-417. Gunton identified eight alternative roles of the planning, including technocrats, public servants, referees, advocates, bureaucrats, state agents, social agents, social learners, and social reformers.

necessary to organize people at the neighborhood level in order to achieve change. It is the people who are most knowledgeable about their environment and what they require to improve their condition. The planner should be a resource for the neighborhood, and through the application of his expertise help it to achieve its goals. He should be aware of some neighborhood-based resources, such as the inner city churches advocated in this study, which can help improve the quality of life within the neighborhood. In this fashion, theoretical and experiential knowledge will be amalgamated.⁴

Being equipped with insight and perception of the localities, education and leadership, the professional planner still has to be convincing when working with other professionals whose roles are linked to planning. Chief among them is the politician who is more visibly accountable for his actions. New ideas must be accompanied by the planner's very convincing argument. He must present his case strongly enough to convince elected politicians that to act upon these new ideas is to their own best interest. Politicians, however, must be willing to listen. If politicians are convinced, the result will be embodied in policy and plan formulation. Following specific policy and direction, other private professionals can implement the same workable schemes. However, the reverse procedure can also be very

⁴ Robert Conot, The Education Of John Friedmann (Los Angeles: The University Of California, 1984), p.7.

effective. If these private professionals promote schemes that improve the quality of life of the neighborhood through the positive evidence of the case studies, it will be more appealing to a politician. Therefore, private professionals can also assume a leadership role in the process of neighborhood revitalization.

The planner's roles are many and varied. However, he is required to assume a few key responsibilities. He is responsible for effecting positive change in society, establishing more liveable cities. The professional planner should anticipate the needs and desires of the people which can be assessed by the innovative planning approach. Neighborhood-based resources such as the inner city churches in this study should be utilized by the planner for revitalizing neighborhood. Also, the successful cases exemplified by three churches in this study should be used to convince the politicians about the effectiveness of the inner city churches on neighborhood revitalization. Nevertheless, planners continue to be idealists. The goal of planning likewise remains constant: it is the search for the means and methods by which the quality of life can be improved and the "Good Society" can be attained.⁵ The following section "Objectives Of The Research" is an explanation of the theme of the study. It is used to convince the planners and politicians about the important role of inner city churches in neighborhood revitalization.

⁵ Ibid.

1.3 OBJECTIVES OF THE RESEARCH

This thesis will examine the use of church development plans and projects as the means and methods by which the socio-economic characteristics of the neighborhood can be strengthened, and its quality of life can be improved. Churches can become the emerging allies for neighborhood revitalization in Winnipeg. A review of the current literature regarding the neighborhood planning theories, Christian virtues, the changing role of churches will be supplemented by three in-depth case studies of a local jurisdiction which have been successful in giving positive impacts on various neighborhoods. These case studies attempt to indicate that different church denominations in Winnipeg are changing their roles to survive in this changing urban society as well as serving as a catalyst for neighborhood development. Their existence not only improves the ambience of the neighborhood but also strengthens the social dimensions necessary for a well-balanced neighborhood planning.

A great philosopher, Aristotle, described man as a zoon politikon: an animal that lives in the city. To him, it was the experience of a revelation which he had discovered in human nature: man is a social being, who achieves his fullness in the city. Another political philosopher, O. Spengler, puts it in his own way: "fully developed man is an animal who builds cities and in such a way that, with just a little exaggeration, one can say that universal his-

tory is that of the city dweller."⁶ The synthesis of these philosophies suggest that man as a social being is to stay to live the good cities.

Like the healthy human body, a good city consists of many functional cells, namely neighborhoods. However, both the good city and its neighborhoods bear the same two-sided responsibility - responsibility for developments which have proved beneficial in their time, but also responsibility for those which have proved malignant. Whether it will become a good city is conditional upon the functioning of its neighborhoods. Good neighborhood developments can indeed enhance the city as a whole. Good neighborhood is dedicated to be an open laboratory. Its facilities should be committed to facilitating for all its people a life of vigorous, adventurous of their personhood, an uninhibited enjoyment of self, society, and the situation.⁷ These goals have been attempted to achieve by many professionals such as architects, engineers and planners throughout the generations. In the process of their pursuits, they came up with various planning theories which have become the blueprints for the neighborhood development.

One of the most influential blueprints for the neighborhood development is the Neighborhood Unit Concept proposed by Clarence Perry about sixty years ago. Some planners,

⁶ United Church Of Canada, A Dream That Is Not For The Drowsy (Winnipeg: The United Church Of Canada, 1977), p.13.

⁷ Ibid., p.19.

charged with responsibility for designing residential environments, find traditional "standards" and Perry's neighborhood theory a more convenient and better guide for action. Indeed, it has become a very common idea of among planners and influential architectural thinkers. Unfortunately, this popularity further encourages certain percentages of professionals to retain their allegiance to the importance of the physical design in planning. Some of them may overlook building up the social aspects in the midst of their pursuits. A good physical environment of the neighborhood does not necessarily produce good social effect. A well-balanced neighborhood absolutely needs to obtain viable socio-economic characteristics which can be accomplished through the assistance from the social institutions such as the inner city churches in this study.

Throughout the centuries, the inner city churches have had a close relationship with the urban development. In Canada they played a significant role in the historical process of the metropolitan developments. They usually established their presence during the trading-post or village phase of a neighborhood's development. The history of the churches in the urban regions thus shows a concentric-ring typology paralleling the expansion of each neighborhood from trading post to metropolis.⁸ The City of Winnipeg can be used to exemplify the church role in the process of city developments. The beginning of the history of Winnipeg was

⁸ Ibid., p.13.

also marked with the establishment of some churches such as Knox United Church, St. Andrew's Elgin United Church and All People's Mission. These churches provided their urban ministries and directly exerted their positive impacts on the immediate neighborhoods. In response to the urban growth and transformation, churches have experienced period of expansion and decline. Some inner city churches have renewed their ministry strategies and redefined their role to meet the needs of the neighborhoods and at the same time to demonstrate the exercise of their Christian virtues. Their present role truly deserves the attention from the policy-makers including planners and politicians. Their church renewal projects in the neighborhoods should be worthy of investigation by all the professionals related to planning. In this context the following study will attempt to answer several research questions.

A. Research Question

1. How can the inner city churches become shared partners in neighborhood revitalization?

B. Subsidiary Questions

1. What is the definition of a neighborhood?
2. What is the key aspect of Christianity which has prompted the churches to serve the neighborhoods' residents?
3. What does the church ministry mean in the historical perspective?

4. What is the present role of the inner city churches in the neighborhoods?
5. What functions do inner city churches have in neighborhood development?
6. What problems do and will they face in the neighborhoods?
7. What are the guidelines for future actions by the inner city churches to implement their urban ministries more effectively?

1.4 METHODOLOGY

A. Information

This thesis will require both primary and secondary research. Secondary research will consist of three main investigations. The first investigation will concentrate on literature involving the definitions of neighborhood, the second investigation will focus on some key Christian virtues such as "Love your neighbor as yourself," and the final one will examine the church ministries in the historical perspectives. The primary research will be divided into two main parts. First, the existing conditions of the churches in terms of the numbers of the church denominations, their growth and distribution in Winnipeg. This kind of statistical information is crucial especially when they are hypothesized as the potential forces for strengthening the neighborhoods. Second, three case studies in Winnipeg. The case

studies will detail the efforts of some inner city churches which have attempted to advocate neighborhood improvement through the use of their church renewal plans and projects. These successful cases will help justify the hypothesis that the inner city churches can have the potential of becoming the shared partners for neighborhood revitalization.

B. Source And Collection Techniques

The sources for secondary research will consist mainly of books, journals, periodicals and reports that pertain to neighborhood planning, church projects, and church statistics. Recently, there have been several excellent books and articles published that describe the necessity of putting sociology, social science and planning together. Other sources include publications of some church denominations, detailing their social services and activities in their respective neighborhood. The primary data collection will take the form of three case studies. A comprehensive examination of these case studies will be conducted. On-site analysis, photography, and site survey will help evaluate the success of these ventures. Through discussions with church staff, project managers, architects, and city officials, the impact of church projects and the significant role of the inner city churches will further be investigated.

C. Analysis

The analysis will present a synthesis of the information obtained in the literature search and the analysis of the three case studies. This synthesis will establish a basis for the preparation of the policy implications for the neighborhood improvement. It will also help formulate the guidelines for future actions by the inner city churches in their respective neighborhoods. There is a whole range of improvement strategies for the neighborhoods in Winnipeg. However, the recognition of the effectiveness of the church projects, and the further use of them as one of the means for revitalizing neighborhood should largely be a new phenomenon. Ultimately, it is hoped that this analysis will change the planners' and politicians' perception of the inner city churches.

1.5 OUTLINE OF THE RESEARCH

This study will consist of six chapters. Following the first introductory chapter, chapter two will offer detailed discussion on the concept of "Neighborhood", its components, its historical development, and the importance of neighborhood plan. This chapter is fundamentally crucial since an understanding of the "Neighborhood" is a prerequisite in the formulation of any strategies to address neighborhood problems. Chapter three is a series of discussion on some key Christian virtues including "Love is the Key", "The Suprema-

cy of Christian Love" and "Love your neighbor as yourself". These would help the readers easily interpret and understand the Christians' beliefs and their consequent commitment to the neighborhood involvements such as in the inner city of Winnipeg. Chapter four will attempt to delineate the church ministries and their changing roles in the historical perspective so that the origin and meaning of the existing role of Winnipeg inner city churches can be traced. The central argument of this chapter is that churches have been unceasingly demonstrating their Christian virtues through their commitment to the neighborhoods regardless of the changing urban society. Chapter five will examine the three unique case studies which try to prove that the inner city neighborhoods are indeed urban entities which meet the objectives of Christian community action since they provide the matrix where Christian virtues can be best exercised. The case studies are also used to illustrate the changing role of the Christian churches in the urban development. As well, the quantitative analysis of the Christian churches in Winnipeg between 1963 and 1988 will be presented so that a better understanding of their growth and distribution patterns in both suburbs and inner city can be attained. Chapter six will display both positive and negative sides of the case studies. From there derives the guidelines for future actions by both the public sector and the inner city churches. The final and concluding chapter will present the overall conclusions for the whole study.

1.6 SUMMARY AND CONCLUSIONS

This research is expected to yield information regarding the benefits of using church projects as part of a strategy for effective neighborhood planning. The preparation of such strategies cannot only be a blueprint for action by the public sector, but also a catalyst for attracting more private development investments into the neighborhoods in the long run. Many neighborhood development plans are lacking a focus which can serve as the "linchpin" for the effort. The use of churches incorporates the social dimension which indeed may be missing in a conventional neighborhood planning. The author of this study hopes that the research and conclusions will be useful to metropolitan cities such as Winnipeg and will encourage the incorporation of church projects into the revitalization strategies for the neighborhood development. The policy implications for the neighborhood planning will be the author's suggestions. It is hoped that this research will lead to a better understanding of the inner city churches as shared partners for the neighborhood revitalization in Winnipeg. The next chapter will begin this study with an attempt to define "Neighborhood" from different perspectives.

Chapter II

WHAT IS A NEIGHBORHOOD ?

If we are to speak realistically of preconditions for effective change, it must be recognized that the neighborhood - not the sprawling, anonymous metropolis - is the key.⁹

- The National Commission
on Neighborhoods

2.1 INTRODUCTION

The infinite variety of forms manifested by cities has always appealed to the imagination of men. Different forms of cities, including the City of Winnipeg, have one thing in common: They are not merely a collection of people and buildings, but a mosaic of distinct neighborhoods, each possessing their own styles, characteristics of residents, and housing types. Neighborhoods are also the building blocks of the urban environment, exemplifying the needs, issues, and problems existing for its residents. Neighborhoods in this study are considered as urban entities which meet the objectives of Christian community action since they provide the matrices where Christian virtues can be best exercised. The dynamics of every city, however, are largely

⁹ William M. Rohe And Lauren B. Gates, Planning With Neighborhoods (Chapel Hill And London: The University Of North Carolina Press, 1985), p.3.

dependent on the health of its individual neighborhoods, recognizing that the physical and social conditions in neighborhoods can imply the quality of life for urban residents. The substandard conditions of the inner-city in Winnipeg not only exemplify this situation but further mirror the urgent need for neighborhood improvement.

The economic and physical decline of neighborhoods has become a widespread phenomenon during the post-war period in much of the developed world especially in North America.¹⁰ As Dentler states, those neighborhoods remaining today exist "as islands in the sea of national society and culture."¹¹ In the past decade, however, an emerging spirit has generated more positive feelings about the city as a place to live. Terms such as neighborhood revitalization, neighborhood conservation, and neighborhood upgrading imply that the confidence in city neighborhoods may have been regenerated.¹² Perhaps, the Winnipeg Core Area Initiative started in 1980 is one of the good examples to reflect this spirit of neighborhood renewal. Also, "Neighborhood power" and "local community control" are examples of many slogans which frequently appear in today's newspapers, indicating an era of neighborhood activism. The importance of neighborhoods as

¹⁰ William Grigsby And Et Al, The Dynamics Of Neighborhood Change And Decline (Philadelphia: The University Of Pennsylvania, 1984), p.1.

¹¹ R. A. Dentler, American Community Problems (New York: McGraw-Hill, 1968), p.47.

¹² Phillip L. Clay, Neighborhood Renewal (Lexington: D. C. Heath & Comp., 1979), p.1.

the basic unit for understanding and solving many urban problems has been acknowledged recently by many local authorities. For instance, the National Commission on Neighborhoods was created by the U.S. Congress in 1977 as part of the National Neighborhood Policy Act.¹³

"Neighborhood" should also be defined, having established a relationship between city and neighborhoods and regenerating a common goal for neighborhood renewal. An understanding of the term "Neighborhood" is indeed a prerequisite in the formulation of strategies to address neighborhood problems. The ensuing discussion will focus on the concept of "neighborhood", its historical development, its components, and the importance of neighborhood plan.

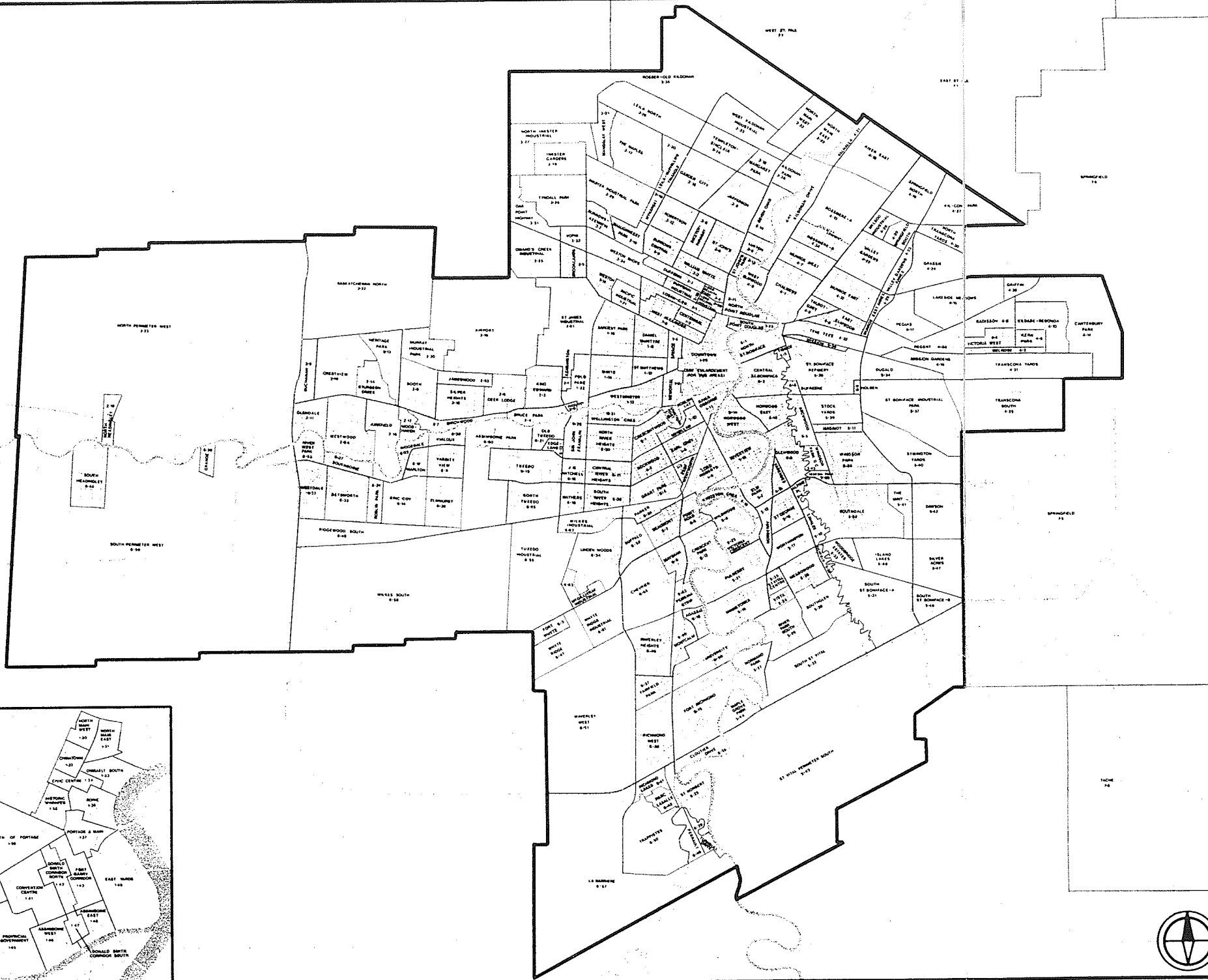
2.2 THE NEIGHBORHOOD

It is not an easy task to define "neighborhood". No one definition has come into widespread acceptance among neighborhood residents, neighborhood organizations, or academic analysts. Some cities have established their own set of criteria for the precise delineation of the neighborhood boundaries. For instance, the City of Winnipeg categorizes small neighborhood areas (see Figure 1) by six major criteria. First, major transportation routes. Second, railways, rivers, and streams where a lack of convenient crossing creates separate patterns of interaction. Third, land

¹³ Ronald H. Bayor, Neighborhoods In Urban America (London And New York: The Kennikat Press, 1982), p.3.

WINNIPEG AREA CHARACTERIZATION

BOUNDARIES AND FILE NUMBERS



THE CITY OF WINNIPEG
DEPARTMENT OF
ENVIRONMENTAL PLANNING

MARCH 1985



Figure 1: Winnipeg Neighborhoods: Boundaries

use change including the residential, commercial and industrial parks. Fourth, land use intensity change. Fifth, changing age of development and buildings; and finally, changing condition of buildings.¹⁴ But the task of defining "Neighborhood" is made more difficult by the fact that people like to use many different geographic scales of neighborhood with no clear definition of each, and not all the cities have established official geographic boundaries for their neighborhoods. All these situations cause confusion about the definition of "Neighborhood".¹⁵

The confusion can be further evident by, for instance, the statement of National Commission on Neighborhoods that each neighborhood is what the inhabitants think it is. This statement has two crucial implications.¹⁶ First, a neighborhood's definition varies according to the geographic scales used by the residents. Second, residents' shared participation and viewpoints help create and sustain the neighborhood as a reality for its inhabitants as well as for the larger community. For instance, residents can use the neighborhood as a focal point for personal interactions; they develop a common relationship with some nearby institutions; and perhaps they hold a common membership in an ethnic group or a

¹⁴ Department Of Environmental Planning, Winnipeg Area Characterization Atlas (Winnipeg: Department Of Environmental Planning, City Of Winnipeg, March 1985), p.1.

¹⁵ Anthony Downs, Neighborhoods And Urban Development (Washington, D. C.: The Brookings Institution, 1981), p.13.

¹⁶ Ibid., p.13, 14.

local political group. Nevertheless, it is necessary to examine the history of neighborhoods before a fuller understanding of the term "Neighborhood" is to be attained.

2.3 NEIGHBORHOOD HISTORY

The history of neighborhoods provides insight with respect to how and why the image or entity of neighborhood has changed. As James V. Cunningham asserts, "The history of urban neighborhoods is a long one. The contemporary neighborhood is more than a survival from rural and small town America. In part, its roots go back to the cities of Europe, and to the Mediterranean world of antiquity."¹⁷ The idea of using neighborhoods as a way of structuring, ordering, and presenting the urban society dates back to the dawn of civilization. Lewis Mumford once observed that neighborhoods are a "fact of nature" and come into existence whenever a group of people share a place. The germ of the concept can be traced as far back as the ancient world. Neighborhoods were as old as the family system and the kinship network in ancient China. Two thousand years ago, a Chinese sage, Mencius, defined a good neighborhood as one in which only eight families reside. The inhabitants would have to work together, keep each other company, guard their property against trespassers, aid the sick and help the weak, and attend private gatherings after the daily work is

¹⁷ James V. Cunningham, The Resurgent Neighborhood (Notre Dame: Fides Publishers, Inc., 1965), p.23.

done.¹⁸ The city was symbolized in Egyptian hieroglyphs by a circle circumscribing a formee cross that divides a city into four quarters or "neighborhoods". In ancient Greece, neighborhoods were planned with definite and visible boundaries as primary instruments of social and religious segregation, in the tradition of Milesian city planning. Therefore, the new development plan of Thurium (443 B.C.) indicated four longitudinal and three transverse arteries that created ten neighborhood units, each of which was given to a particular tribe.¹⁹

Lewis Mumford further argued that the concept of neighborhood continued to persist in Roman and medieval cities.²⁰ Obviously, the concept of neighborhood still persisted in Roman and medieval cities. The Roman towns were typically organized in terms of vici or vicinity for administrative purposes; and each town had its own neighborhood centers and markets. The "quarters" of the medieval towns were developed as autonomous units; and each unit had its own neighborhood centers, markets, and sometimes its own water-supply systems. Although the medieval city quarters were not as meticulously planned physically as their Greek predecessors,

¹⁸ Hans Blumenfeld, The Modern Metropolis (Massachusetts: The M.I.T. Press, 1972), p.176.

¹⁹ Lewis Mumford, The City In History: Its Origins, Its Transformations, And Its Prospects (New York: Harcourt, Brace And World, 1961), p.193.

²⁰ Lewis Mumford, "The Neighborhood And The Neighborhood Unit", Town Planning Review, Vol.24 (1953-54), pp.256-270.

they had a physical focal point, a sense of place, and quite often, an identity derived from the overlapping organization of parishes.²¹

From the historical overviews, it is clear that spatial concepts have been widely used to create urban communities. Physical units have been purposely created to separate people by family, caste, or ethnic background; and sometimes, they have been created as a result of some urban activities. Nevertheless, "natural" neighborhoods were often created based on shared occupation, religion, and social networks in the cities of antiquity.²²

The previous discussion helps the readers trace the roots of the concept of "neighborhood" as far back as to the antiquity. For all practical purpose, the contemporary neighborhoods emanate from different strands of theoretical and practical work undertaken as early as the nineteenth century. The ensuing paragraphs will highlight some major neighborhood movements during the past two centuries, from which, the changing images of neighborhood can be delineated.

²¹ Lewis Mumford, The City In History, p.301.

²² Tridib Banerjee And William C. Baer, Beyond The Neighborhood Unit (New York: Plenum Press, 1984), p.18.

2.3.1 The Settlement House Approach Concept

The political and social theorists of the nineteenth century, reacting to the onslaught of industrialism, frequently sought to express and achieve their alternative forms of social and industrial organizations in "planning units" or "social neighborhoods". Consequently, the social settlement movement evolved out of the reform-minded spirit of the late nineteenth century.

The origins of the settlement house movement date back to the opening of Toynbee Hall in the Whitechapel area of East London in 1884. Samuel Barnett, vicar of the Whitechapel church, intended to help the poor, and sought support from the professors and students at Oxford and Cambridge universities. Subsequently, a committee of university professors and other interested individuals was formed, to solicit funding for the first settlement house. This settlement functioned like the contemporary neighborhood centre. The settlement house concept was quickly introduced to the United States. The first settlement in the U.S.A. was established in New York in 1886 by Steven Coit, and later, many settlement houses were opened in Boston, Pittsburgh, Philadelphia, Chicago, and other cities. By 1930 there were 160 settlements in the United States.²³

²³ William M. Rohe And Lauren B. Gates, p.14.

The popularity of the settlement house movement was largely attributable to the Industrial Revolution. The revolution caused two major impacts. First, it created problems of increased congestion, over-crowding, and unsanitary conditions in working-class areas of cities. The result was high rates of morbidity, disease, and crime. Second, it brought a new awareness of the important role of science. A group of reformers who had a strong conviction that science, blended with christian fellowship, could be used to solve the problems created by the rapid industrialization. Reformers used the settlement house movement to address the problems of urban poverty, illiteracy, ill health, and criminal behavior.²⁴ In their word, a strong emphasis on education and the appreciation of art, literature, dance, and music. Like the modern neighborhood centre, the settlement house sponsored social activities, clubs and athletic programs suitable for all age groups, and focused on the local community as a means of addressing urban problems.²⁵ This early form of neighborhood planning focused on the analysis of existing conditions, and on the local community as an important social unit. To the reformers, the neighborhood was primarily defined as a social entity. It was an area in which people of the same social class and ethnicity resided, and the area did not have clear boundaries.²⁶ In general,

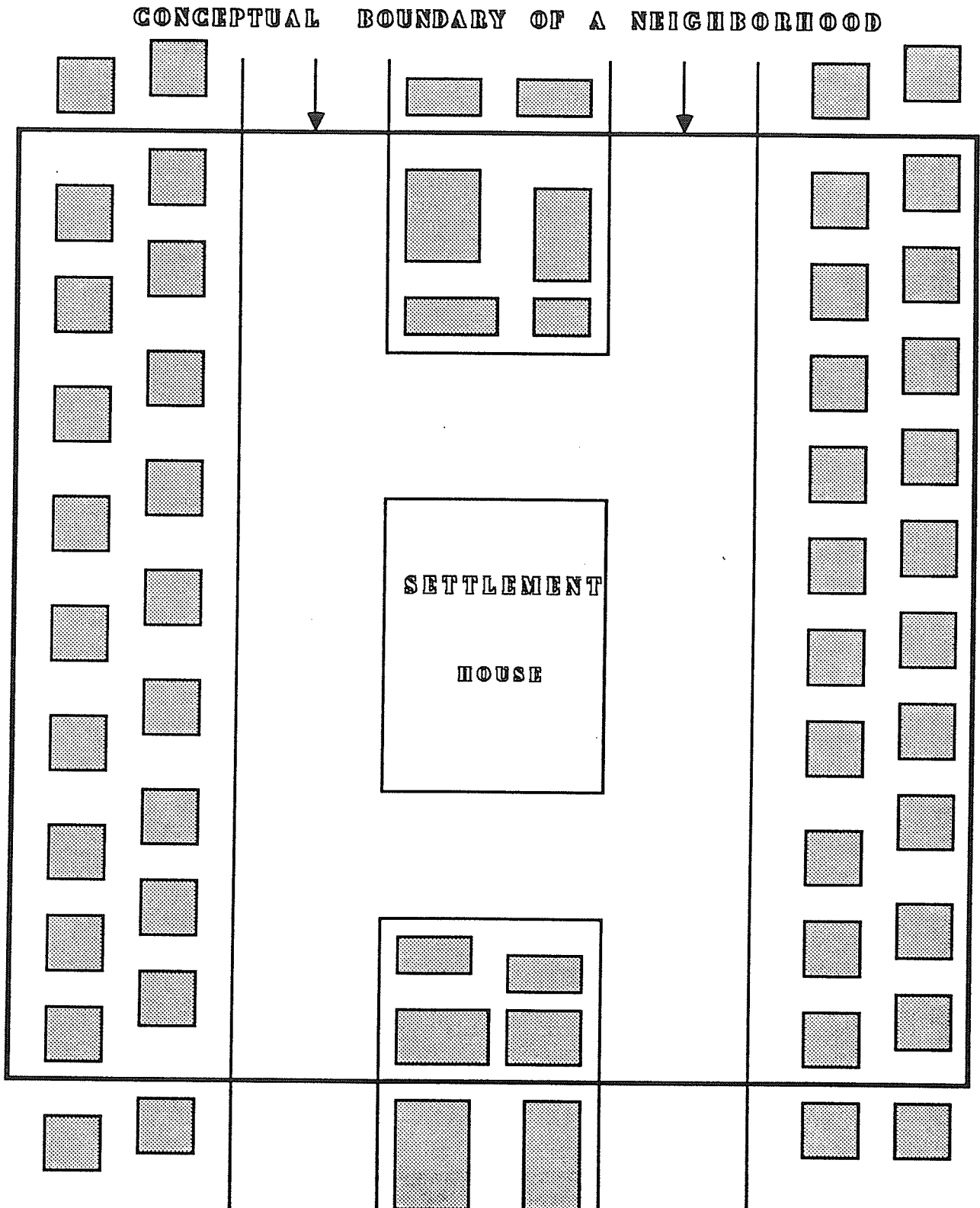
²⁴ Ibid., p.14.

²⁵ Ibid., p.15.

²⁶ Ibid., p.17.

the neighborhood was operationally defined as the poor or ethnic area around the settlement house. (see Figure 2)

Figure 2: The Settlement House Approach Concept



2.3.2 The Garden City Movement

Another major planning movement occurred at the beginning of the twentieth century, namely Ebenezer Howard's Garden City Movement. The movement exerted a great influence on Perry's Neighborhood Unit Theory. It was the culmination of a multitude of suggestions and experiments which attempted to erase the tragic ugliness of human life nurtured within the urban communities during the nineteenth century. Those experiments were inclined toward the housing and moral standards of the working classes. Howard's theory was to advocate and outline the nature of a balanced community and to suggest the necessary steps to be taken to address the problems of an ill-organized and disoriented society. He condemned the overgrown and over-congested metropolis which was characterized by its slums, and ill-sorted and misplaced industries.²⁷ He held a strong conviction that the Garden Cities could be alternatives to the metropolis. He asserted:

The simple issue to be faced, and faced resolutely, is: Can better results be obtained by starting on a bold plan on comparatively virgin soil than by attempting to adapt our old cities to our newer and higher needs? Thus fairly faced, the question can only be answered in one way; and when that simple fact is well grasped, the social revolution will speedily commence.²⁸

²⁷ Ebenezer Howard, Garden Cities Of Tomorrow (London: Faber & Faber, 1945), p.21.

²⁸ Lawrence Haworth, The Good City (Bloomington: Indiana University Press, 1963), p.104.

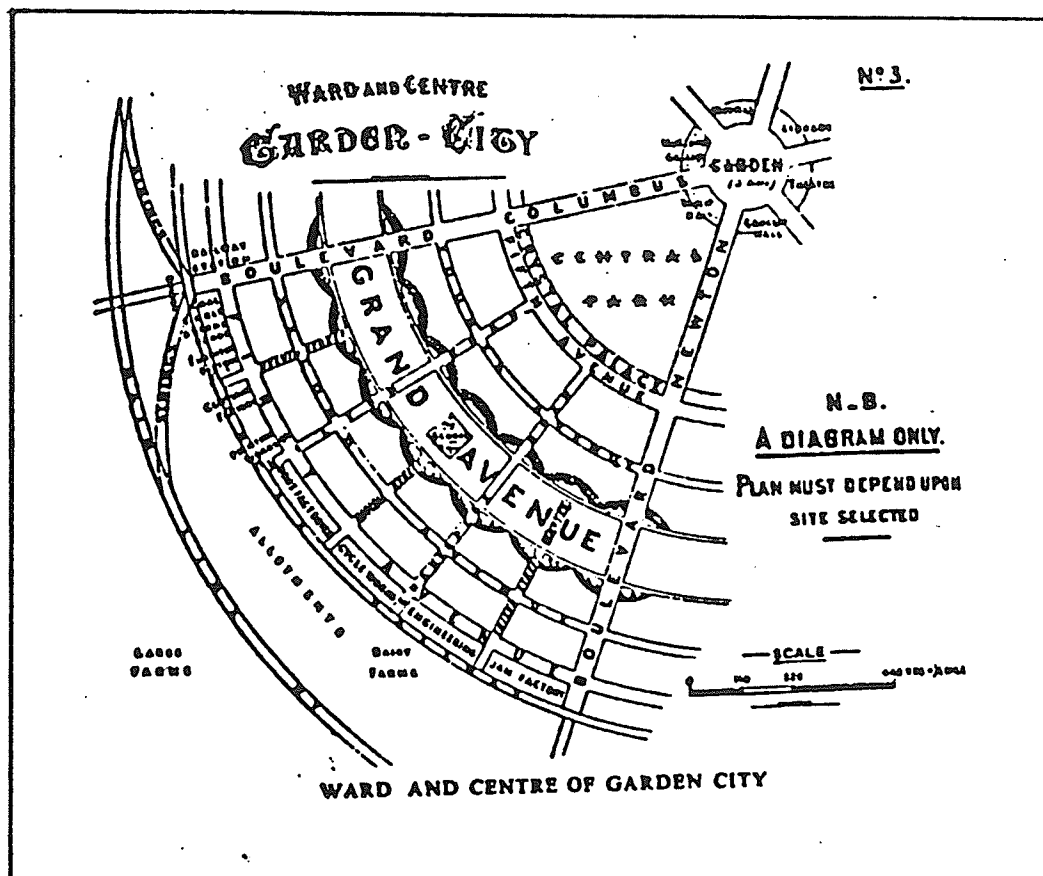
A Garden City, as Howard defined it, is a "Town designed for healthy living and industry; of a size that makes possible a full measure of social life, but not larger; surrounded by a rural belt; the whole of the land being in public ownership or held in trust for the community."²⁹ He gave a conceptual description of Garden City. (see Figure 3) Circular in shape, his ideal town for 30,000 inhabitants was to be divided into six equal parts or wards by six magnificent boulevards - each 120 feet wide, traversing the city from centre to circumference. In the centre was a circular space containing a beautiful and well-watered garden, surrounded by a series of the larger public buildings. A public park composed the next ring, situated for easy access by all town citizens while, outside the park, a ring containing well-built houses was situated. On the outer ring were factories, warehouses, markets, etc., all facing the circle railway. Each of the six wards contained an ample open space, a school, a church and some shops, and the boundaries of each ward were to be the major radial roads of the town.³⁰ This Garden City Concept offered a pioneering start for the later Neighborhood Unit Theory.

Overall, the Garden City movement truly exerted a great influence on the later neighborhood planning theories, specifically the Neighborhood Unit Theory. The concept redeemed the urbanized communities with its renewed and

²⁹ Howard, p.26.

³⁰ Ibid., p.51-55.

Figure 3: The Garden City Concept



Source:Ebnezer Howard,
Faber & Faber, 1946).

Garden Cities Of Tomorrow (London:

refreshed ideas of living.

2.3.3 Neighborhood Unit Theory

During the early 1900s many reformers suggested the adoption of regulations such as subdivision and zoning by-laws to control new development. However, these regulations were not adopted until Clarence Perry who, in 1929, provided a widely accepted normative template applicable to small-scale development offering the promise of safe, healthy, and socially satisfying urban development. The template was well-known as The Neighborhood Unit Concept, and published in The Plan of New York and Its Environments.³¹

According to Perry, a neighborhood unit is "that area which embraces all the public facilities and conditions required by the average family for its comfort and proper development within the vicinity of its dwellings."³² It was intended to be both a unit of the larger whole, as well as an entity unto itself.³³ His ideal neighborhood unit had five distinct qualities listed below:³⁴

³¹ William M. Rohe And Lauren B. Gates, p.23.

³² Clarence Perry, Housing For The Machine Age (New York: Russell Sage Foundation, 1939), p.209.

³³ James Dahir, The Neighborhood Unit Plan - Its Spread And Acceptance (New York: Russell Sage Foundation, 1947), p.34.

³⁴ Perry, pp.213-220.

1. The residents could form a community association that would provide necessary social services, and maintain their desired level of quality of life in the neighborhood.
2. A community of primary group associations with face-to-face relations would be promoted, thereby helping to regain some sense of community.
3. A suitable environment for promoting the proper values in one's children would exist where the shared values of the community would reinforce those of the parents. As a result, a greater measure of educational control and social integration into society's ways could be achieved.
4. The close scrutiny of members of one's primary group could be formed so as to create a form of social control of individual behavior as well as to compel conformity.
5. The encouragement of participation in local cultural and political affairs would be a training ground for the development of larger loyalties to city and nation.

For Perry and others concerned with the design of new residential areas, the neighborhood was a physical entity that produced certain social impacts. In order to create his ideal neighborhood, Perry had outlined six principles and standards of neighborhood design. The first full statement of these principles appeared in the Regional Survey of New York and Environs,³⁵ as follows:

³⁵ Clarence Perry, "The Neighborhood Unit", A Regional Survey Of New York And Environs, Vol. 7 (New York: Committee On Regional Plan Of New York, 1929), pp.22-140.

1. Size. The residential unit should provide housing sufficient to efficiently populate one elementary school. The area of the unit would depend upon its population density. It was hoped that a 1/2 mile radius would be the distance from the center of the unit to its circumference.

2. Boundaries. The unit should be bounded on all sides by either arterial streets, sufficiently wide to facilitate its bypassing, instead of penetration, or by buffers such as railroad tracks or parks.

3. Open Spaces. A system of small parks and recreation spaces, planned to meet the needs of the particular neighborhood, should be provided.

4. Institutional Sites. Institutional buildings providing educational and social services to the neighborhood should be grouped at the center. It was even suggested that the school, the community center, the library, and the church should be grouped together in the center which could serve as the focal point for local celebration.

5. Local Shops. One or more shopping districts, adequate for the population to be served, should be made available in the circumference of the unit, preferably at traffic junctions and adjacent to similar districts of adjoining neighborhoods.

6. Internal Street System. An internal street system should be built proportional to their traffic load. They should discourage through traffic but facilitate internal circulation.

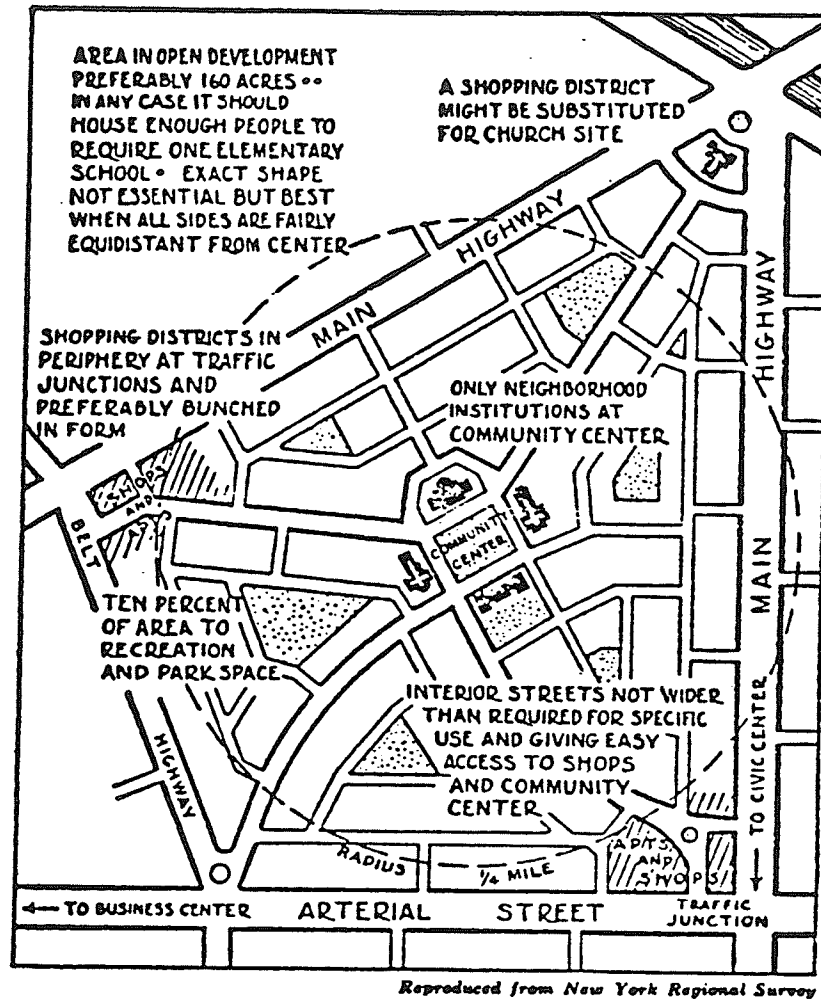
These six principles of neighborhood design defined the physical form of Perry's ideal neighborhood. (see Figure 4) In short, the neighborhood unit was used as the solution to a number of physical, social, and political problems by providing common recreational and commercial facilities. These, as Perry thought, would encourage neighboring, friendship formation, and participation in community affairs. Almost from its inception, the concept has gained wide acceptance. It has become a "sine qua non" in early town planning theory, as well as shaping and directing town planning in many countries around the world such as the British New Towns, Vallingby in Sweden, Sputnik in Russia, Radburn and Reston in the United States,³⁶ Brasilia in Latin America, Sasolburg in South Africa, Elizabeth in Australia,³⁷ In Canada, some new towns are specially built to support a major industrial plant, research institutions and medical centres. Kitimat, British Columbia and Deep River, Ontario are such new towns, which have been associated with a major industry such as aluminum in the former and atomic energy in the latter.³⁸ These new towns are purposely built on remote sites and controlled by the resident corporation. They only cater to company employees and families. It is

³⁶ Suzanne Keller, The Urban Neighborhood: A Sociological Perspective (New York: Random House, 1968), p.127.

³⁷ Gilbert Herbert, "The Neighborhood Unit Principle And Organic Theory", American Sociological Review 2 (July 1963), pp.165-212.

³⁸ N. Pressman, "New towns", Contact, June 1972, Vol.3. No.2, p.12.

Figure 4: The Neighborhood Unit Concept

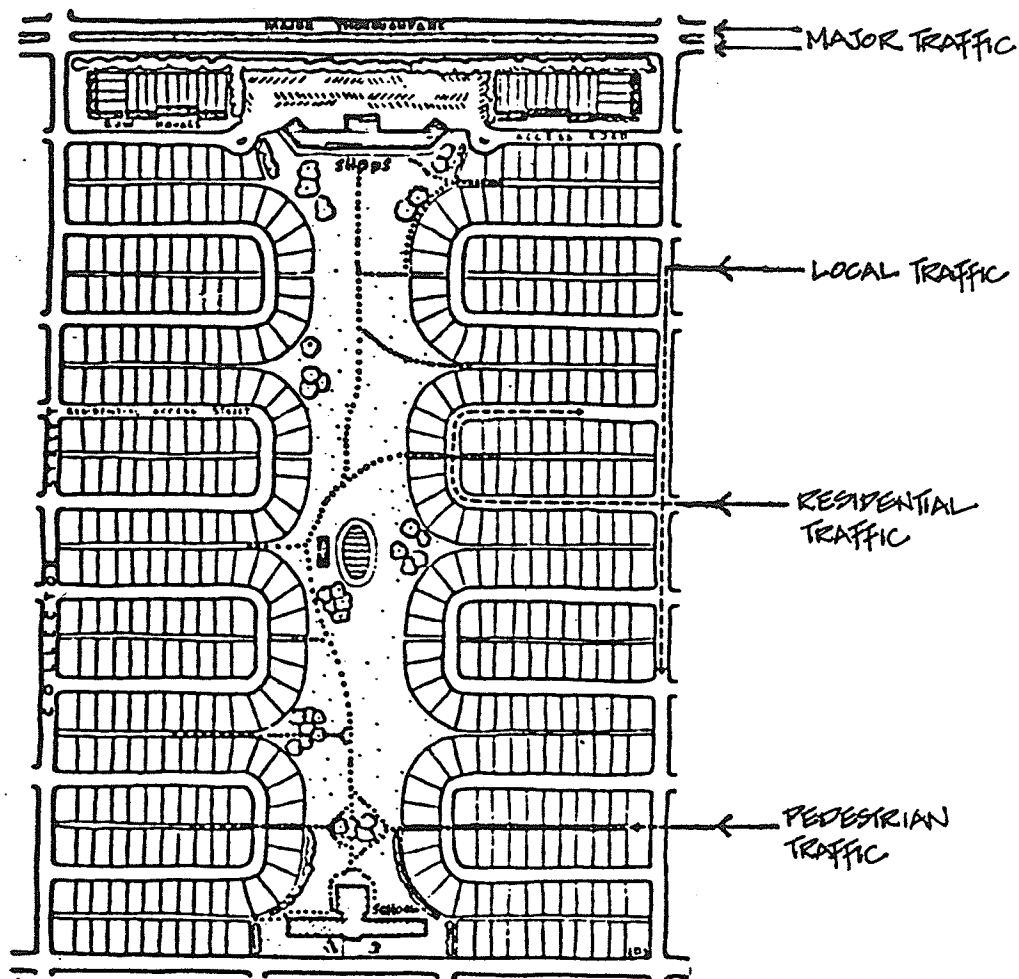


Source: Clarence Perry, "The Neighborhood Unit" Regional Survey Of New York And Its Environs, Vol.7, 1929.

argued that these industrial new towns, established in areas of declining or no employment in primary production, can provide jobs and thus an alternative to out-migration.³⁹ The impact of the neighborhood unit concept, however, was far and wide. In fact, the few basic components of the concept such as the elementary school, open space, convenient shopping, community centre, and safe roads are still strongly emphasized in the present neighborhood design in North America. (see Figure 5)

³⁹ David C. Walker, Urban Growth: Choices For Manitobans (Winnipeg: The Institute Of Urban Studies, 1975), p.122.

Figure 5: Present Example Of Neighborhood Design In North America



Source: Central Mortgage And Housing Corporation, Principles Of Small House Grouping (Ottawa: Central Mortgage And Housing Corp., 1978).

2.3.4 The Community Action Approach

Ebenezer Howard's Garden City Concept, Clarence Perry's Neighborhood Unit Theory and the subsequent New Town Concept were all attempts for neighborhood planning at new communities, whereas the Community Action Approach is concerned with existing cities. The Community Action Approach for neighborhood planning was introduced in the late 60s in the U.S.A. as a means of helping urban and rural communities to mobilize their resources to combat poverty. Its existence was the result of several incidents. First, the Great Depression and World War II helped consolidate the view that the public sector should have the responsibility to upgrade the welfare of every individual in society. Second, the failure of coping with the existing needs of inner-city neighborhoods by the government. The public sector did little to address the longstanding urban problems of poverty, unemployment, and crime in the inner-city. The urban renewal program further resulted in the razing of a large section of physically deteriorated areas rather than the identification of a comprehensive solution to tackle the broader range of urban problems. Finally, two federally funded programs, namely the Ford Foundation's Gray Areas Projects and the President's Committee on Juvenile Delinquency, set the path for the Community Action Approach. These two programs were important in the evolution of federally initiated community action in that they put a strong emphasis on demonstrations

and innovations which could address urban problems in a comprehensive and coordinated manner.⁴⁰

The Community Action Program was officially created in 1964 in the U.S. with the backing of President Johnson. The sole purpose of the program was to assist urban and rural communities in mobilizing their resources to combat poverty. Community action agencies provided the neighborhoods with a wide variety of social services, job training and employment counseling services. They were also designed to be independent of city hall. Their governing bodies were composed of representatives from a wide variety of institutions, along with a high degree of citizen participation. The neighborhood began to be perceived as an important "political entity", recognizing that the Community Action Approach called for maximum feasible participation of members of groups and areas served. Consequently, neighborhood organizations had more freedom to select representatives to serve on the planning board. In some instances, such organizations played significant roles in determining the nature of the neighborhood planning programs.⁴¹ This Community Action Approach indeed further encouraged the practice of the Christian urban ministry in the neighborhoods throughout the decades.

⁴⁰ William M. Rohe And Lauren B. Gates, pp.33-35.

⁴¹ Ibid., p.36.

A historical review of neighborhood planning illustrates that neighborhoods have been sculptured by four major neighborhood planning approaches throughout the past century. Each approach has emphasized a different aspect of the neighborhood. The Settlement House Approach viewed neighborhood as a social entity, and focused on social dimension of the neighborhood. Also stressed was the importance of positive neighborly relations to solve the problems of poverty. The Garden City Movement was the social reformist's movement. It viewed neighborhood as the physical entity, and emphasized the importance of a beautified physical environment as a solution to urban problems. The Neighborhood Unit Approach also viewed neighborhood as a physical entity, and emphasized that the physical dimension of the neighborhood could induce positive social relations. Finally, the Community Action Approach emphasized neighborhood as a political entity, and advocated citizen participation as a means of addressing urban poverty.

The history of neighborhoods provide a clear concept of neighborhood, which involves both physical and social structures. This concept indeed resolves the ambiguity concerning the meaning of neighborhood pointed out by Suzanne Keller, a sociology professor at Princeton University:

From the start planning for the neighborhood unit was both a social a planning concept. It also had several, somewhat incompatible, objectives..... On the one hand, it was to provide convenience and comfort and direct, face-to-face contact in order to restore some sense of community that had been disturbed or destroyed by the specialization and

segmentalization of urban life. On the other hand, however, it was also to constitute a special subpart of a larger, more complex totality.⁴²

The combination of these two aspects, including physical and social structure, confirms the contemporary widely-accepted fact that neighborhoods are geographic units within which certain social relationships exist. Neighborhoods, therefore, consist of both physical and social components.

2.4 NEIGHBORHOOD COMPONENTS

Although agreement exists regarding the central elements of the concept of neighborhood, there is still great variability regarding the precise nature of its physical and social components. The following discussion will address these issues.

2.4.1 Physical Components

From the physical perspective, the neighborhood is an area or place within a larger entity. It has either physical or symbolic boundaries, or perhaps a unique combination of both. These two boundaries usually reinforce each other; the physical unity promotes symbolic unity, and symbolic boundaries always accompany the physical ones. From boundaries evolve streets, railway lines, or parks which separate off an area and its inhabitants from other neighborhoods in some distinctive ways. The importance of the neighborhood

⁴² Ibid., p.15.

is often measured by the location of the neighborhood and the qualities associated with it. For instance, whether or not the community is perceived as conveniently accessible to essential services such as work, shopping, schooling, and recreation.⁴³ Each neighborhood possesses a unique spatial and aesthetic identity and texture, based on concentrations of buildings, land use and facilities, and their associated impact on densities, living conditions, and open spaces. Some basic services such as water supply and police and fire protection also affect the quality of life within the neighborhood.⁴⁴ Above all, the combination of physical characteristics, facilities, and services can, to a large extent, determine the level of comfort and security, and the reputation of the neighborhood.

2.4.2 Social Components

As mentioned previously, both physical and social boundaries interact and reinforce each other. Within the physical and symbolic boundaries, a neighborhood contains residents sharing a common environment. This shared experience in a common setting nurtures a certain collective character, which affects and reflects people's feelings about living there, and the mutual or inter-relationships the residents establish. In examining the characteristics of neighborhoods, a major difference exists between sociologists and

⁴³ Ronald H. Bayor, p.9.

⁴⁴ Ibid., p.9.

some physical planners. Sociologists emphasize the importance of the symbolic and cultural aspects of neighborhoods, particularly the meaning attributed to the neighborhoods by the residents. On the contrary, physical planners are more likely to focus on the importance of the physical aspects of neighborhoods.⁴⁵ According to Suzanne Keller, "the sociological conception of neighborhood emphasizes the notion of shared activities, experiences and values, common loyalties and perspectives, and human networks that give an area a sense of continuity and perspective over time."⁴⁶ By sociological definitions, therefore, the concept of neighborhood is variable in its territorial implications, both in time and space. Great variability exists among the multiple dimensions of the neighborhood, whether it is defined in terms of activity and awareness, delineated according to values, loyalties and perspectives, or by networks of social interaction. Indeed, the planning response to this kind of diversity of the social dimensions of neighborhood needs to contribute to the kind of vitality and dynamism found in some cities and is absent from others.

The combination of these social and physical components produces a variety of diverse neighborhood characteristics. Ronald H. Bayer therefore suggested that the neighborhood

⁴⁵ Ibid., p.10.

⁴⁶ Alan Richman, A Review Of The Social And Physical Concepts Of The Neighborhood As A Basis For Planning Residential Environments (Chapel Hill: University Of North Carolina, Jan. 1977), p.7.

may be characterized as:⁴⁷

1. A physically delimited area having an ecological position in a larger area, and some physical characteristics resulting from (a) natural geographic conditions, and (b) the effects of particular activities and usages. Sociologists from the "Chicago School" usually refer to these areas as "natural areas".

2. An area containing a wide variety of facilities, amenities, services and transportation which can be available for use to both local residents and outsiders. In the latter case, a neighborhood is considered to have a special functional role in the organization of a town or even city. Indeed, if outsiders use a particular neighborhood for recreational, business, religious, or cultural purposes, the use of neighborhood facilities itself may be a significant determinant of neighborhood identity.

3. An area representing certain social values both for the residents as well as for the larger community. Those social values have different priorities for different individuals and groups, and therefore have different degrees of impact in the community.

4. An area highly influenced by a cluster of human and environmental forces, working in and out an area to give it a special atmosphere. A special type of neighborhood such as an immigrant ghetto, a middle class suburb, or a skid row area emits a special aura that affects how the area looks

⁴⁷ Ronald H. Bayor, p.11.

and how people from both inside and outside perceive the area. All of the aforementioned four characteristics have been included in one term - neighborhood. However, every neighborhood needs a neighborhood plan to guide its development, and to address issues in a neighborhood. With such neighborhood planning, a neighborhood cannot be adequately defined, hence its development may be inhibited.

2.5 NEIGHBORHOOD PLANNING

A "Neighborhood Plan" is a tool in every neighborhood planning. It is a crucial vehicle in the formulation of appropriate strategies to guide development, and address issues in a neighborhood. A "Neighborhood plan" may cover more than one neighborhood, with a few neighborhood groups working toward the development of the entire area. The scale of neighborhood plans varies. Some plans are essentially small-scale, comprehensive plans which include all elements of physical, economic, social, and even political development at a neighborhood level. Other neighborhood plans focus on the neighborhood's most serious problems and work on strategies for their resolution. Some neighborhood plans are project-oriented, involving the undertaking of special projects such as neighborhood commercial revitalization, or an impact study of a new shopping center or a new traffic system.⁴⁸

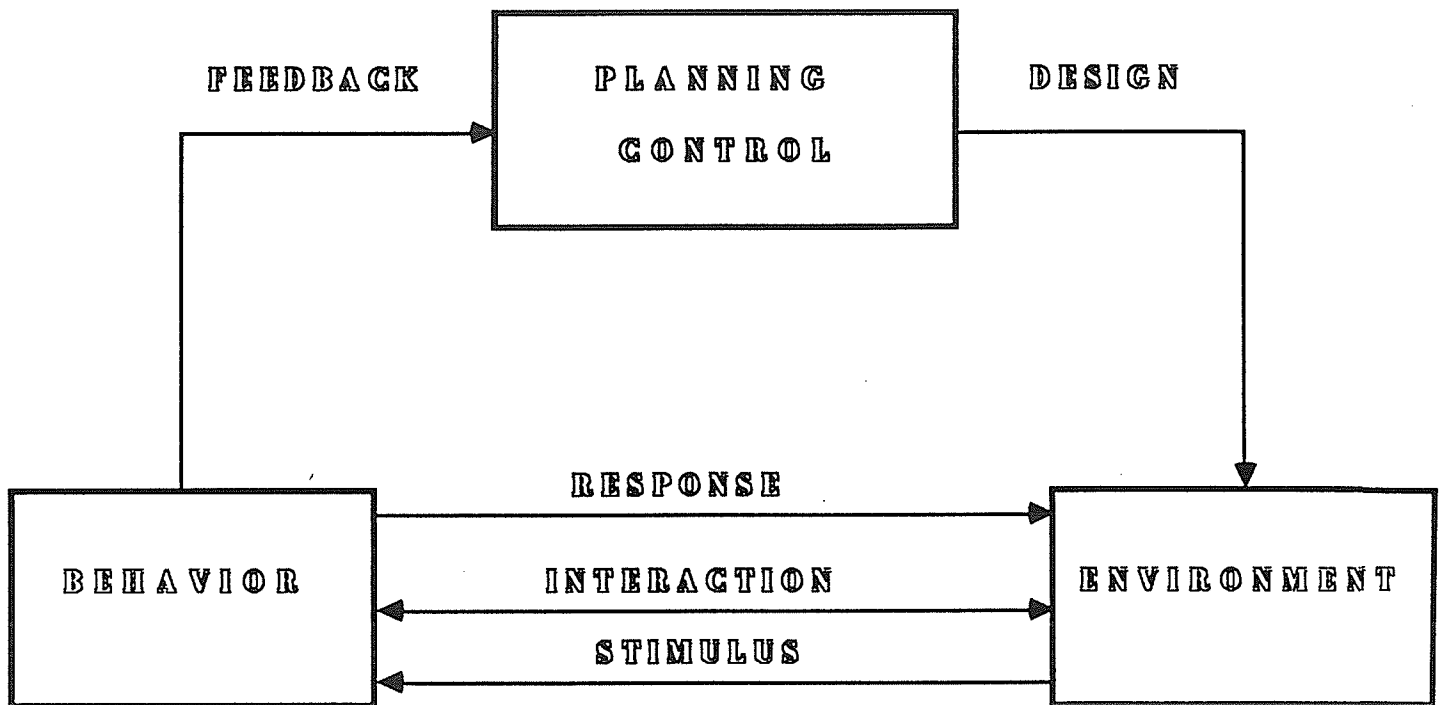
⁴⁸ Joel T. Werth and David Bryant, "A Guide to Neighborhood Planning", Planning Advisory Service (Chicago: the American Planning Association, 1979), p.1.

In theory, neighborhood planning is very crucial to the relationship between neighborhood and individual behaviour. (see Figure 6) Human behaviour, to some extent, is influenced by the environment. Certain behaviours may result in an alteration of the physical environment, especially if the environment is a human artifact, particularly a neighborhood. Thus, the modification of stimuli is possible through neighborhood planning, affecting both the physical condition of a neighborhood and human behaviour. Planning is made more important by the fact that its goal is to address the needs of the people proximate to the area, along with developing the physical layout of the environment.⁴⁹ In general, neighborhoods should be built for man, and no man for neighborhoods.

From a practical perspective, neighborhood planning has several positive factors which would encourage the development of neighborhood spirit and identity. First, neighborhood planning is more responsive to local characteristics, desires, and problems. Planning provides a mechanism for local residents to congregate and develop ideas to resolve their own problems, hence, it encourages citizens to participate in the local planning process. Second, when the planning process is more action or projected-oriented, more local physical improvements will occur, along with an increase in the political involvement in the planning

⁴⁹ J. Douglas Porteous, Environment & Behavior (Phillipines: Addison-Wesley Publishing Company, Inc., 1977), pp.12-13.

Figure 6: Interaction Of Environment, Behaviour, And Planning



scheme. Citizens in the neighborhood therefore will have greater incentive for advocating and supporting local planning efforts. Third, the planning process is expected to increase local interaction, and the sense of community in neighborhoods, thus enhancing the social support and social control functions of the urban neighborhood. Fourth, the progress also broadens the purview of city planning and provides an opportunity for citizens to influence the nature of the services to their local area. As a result, it improves the public services in the neighborhood.⁵⁰

2.6 SUMMARY AND CONCLUSIONS

The previous discussion has examined the general nature of the neighborhood concept. Past research, however, indicates that the definition of neighborhood has changed considerably, dependent on the time period and social situation of the neighborhood. Therefore, many definitions exist for "neighborhood". In this study, neighborhood is a physically defined entity in which a common bounded territory is named and identified by residents. At least one institution is identified in the area, and at least one common tie is shared. This common tie may be shared community facilities, public spaces, or social institutions. The neighborhood is also recognized as a small, subunit of the city, existing at a scale between the individual house and the city.

⁵⁰ William M. Rohe And Lauren B. Gates, pp.52-62.

In general, neighborhood planning is a crucial vehicle in the development of a neighborhood as an entity, along with serving as a counter-force against the decline of urban neighborhoods. Unfortunate is the fact that a large proportion of old urban neighborhoods have become less desirable and many are badly dilapidated. The quality of public facilities and services has also suffered. Neighborhood planning is thus an essential component in the improving of neighborhoods, and the urban environment as a whole.

The final and most important conclusion is that the improvement of neighborhood socio-economic characteristics through active neighborhood-based programs should be considered one of the main objectives in neighborhood planning of whatever scale. The importance of neighborhood socio-economic characteristics to the neighborhood can be analogous to that of soul and personality to a human being. They are very decisive to one's existence. Without a "soul", a neighborhood, regardless of its physical infrastructure, cannot be clearly identified or defined as any distinguished entity. In addition, the most recent trend indicates that greater citizen participation and greater social institutions' involvement frequently take place in neighborhood improvement programs. In this study, the neighborhood is regarded as an urban entity which meets the objectives of the church neighborhood action since it provides the matrix where Christian virtues can be best exercised. The neigh-

neighborhood improvement programs by churches can help neighborhood revitalization. The ensuing chapter will examine a number of the church philosophies regarding neighborhood involvement, and their perceived role function in a neighborhood.

Chapter III

LOVE: AN EXPRESSION OF CHRISTIANITY

I have given no definition of love. This is impossible because there is no higher principle by which it could be defined.⁵¹

- Paul Tillich

3.1 INTRODUCTION

In this study, the Christian churches are categorized into three major groups, namely Eastern Orthodox, Catholic and Protestant Churches. These Christian churches have been serving Winnipeg neighborhoods in a multitude of ways. Their loving, caring and serving attitudes which are derived from their religious principles indeed make them different from other social institutions. Their unique ways of community involvement and neighboring promote people's awareness of their existence in the neighborhoods. Without understanding their religious principles, however, it would be difficult to identify and distinguish between the services offered by these Christian churches and those of other social institutions. The subsequent theological discussions on church principles, including "Love is the Key", "The Supremacy of Christian Love" and "Love your neighbor as

⁵¹ Paul Tillich, The Protestant Era (Chicago: The University Of Chicago Press, 1948), p.160.

yourself", are very crucial to the interpretation and understanding of their unique religious beliefs and their consequent community involvement in Winnipeg neighborhoods.

3.2 LOVE IS THE KEY

For the Christian churches, the Bible is the basis of religious belief notwithstanding its mysterious origin and diversity of the books it comprises. The books of the Bible are compiled with one great message: The immortalization of God's Love. Thus, love has become the key of the churches' basic principle. It is the key which serves as both their guiding star and their spiritual dynamic.

"Love" is the translation of the Greek word, Agape meaning "self-giving" or "outpouring love". It has nothing to do with desire or craving of any kind, and in this respect it is sharply distinguished from, and even opposed to, eros or love as conceived by Plato and by Greek philosophy. This love is for God as well as for neighbor. The term of love is commonly employed to describe the character of the Christian life.⁵² Love is also the basic moral law in the real Christian world which is a world of mutually dependent beings and of interacting moral beings. It is recognized as a universal law. It binds all moral orders and beings together. It is treasured as of a great value for all per-

⁵² Edward LeRoy Long, Jr., A Survey Of Christian Ethics (New York: Oxford University Press, 1967), p.37.

sons, human and superhuman.⁵³

According to the Christian churches, the importance and value of love are indeed mentioned by some key people in the Bible. In Mark 12, Jesus was asked, "Which is the chief commandment?" But Lord Jesus was very confident to answer, "Thou shalt love the Lord thy god with all thy heart, and with all thy mind," and "thou shalt love thy neighbor as thyself." On another occasion, the Apostle Paul preached to the Galatians that love always comes first in the list of the fruits of the Spirit, and in his immortal hymn to love he put it above both faith and hope as he said, "Now abideth faith, hope, love, these three; and the greatest of these is love."⁵⁴ However, love in the New Testament is not merely the greatest of human virtues, but the inmost attribute of God Himself. Here comes the Christian conviction that God is love. With reference to this aspect of the Christian ethic there can, therefore, be no question that love stands out as a sparkling force in the Christian community.

Many Christian churches like to quote I Corinthians 13:2-3 which say, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and

⁵³ Albert C. Knudson, The Principles Of Christian Ethics (New York: Abingdon Press, 1943), p.118.

⁵⁴ Ibid., p.119.

have not love, it profiteth me nothing." The decisive word here is clear enough: love. That is the important message. Without love everything shatters apart. With love, everything is united and pleasing to God.⁵⁵ However, in love man by no means gains his infinite spiritual value and even obtains his share in the divine essence. What the most important point is that love is simply the requirement of obedience and shows how this obedience can and ought to be practised in the concrete situation in which man is bound by his fellow countrymen.⁵⁶ Love thus becomes not only the daily exercise of Christians but also a specific standard for the Christian life. In the New Testament, the Apostle Paul suggested concrete and explicit standards for the Christian life as he said in the Book of Galatians:

Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law."⁵⁷ (Galatians 5:19-24)

Love once again is emphasized and calls for the first attention. In the Gospels and the Epistles love is the absolute ethical norm. It is clearly the chief of New Testament duties and virtues. This love is the hallmark of the chil-

⁵⁵ Dietrich Bonhoeffer, Ethics (London: S. C. M. Press, 1955), p.49.

⁵⁶ Rudolf Bultmann, Jesus And The Word (New York: Charles Scribner's Sons Ltd., 1958), p.115.

⁵⁷ George wolfgang Forell, History Of Christian Ethics (Minneapolis: Augsburg Publishing House, 1979), pp.21-22.

dren of God. It is therefore qualified to be the key of the church basic principle.

3.3 THE SUPREMACY OF CHRISTIAN LOVE

Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things. Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. (I Corinthians 13:4-8)

The aforementioned thought-provoking quote truly sheds a light on the premier teacher of Christianity. It is an undying expression of Jesus' doctrine of Heavenly Love. It is more potent for the building of the Church than any, or all, of the various manifestations of God's power. Love represents the Church's most effective weapon. Without this love all the various Gifts of the Spirit are of no avail. Love implies the perfection of human character; and it is the most powerful ultimate force in the universe. As Professor Joseph Fletcher stated it in the Harvard Divinity Bulletin for October 1959, a number of elements characterize the Christian conscience. First, only one thing is intrinsically good, namely love: Nothing else. Second, the ultimate norm of Christian decision is love: Nothing else. Third, love and justice are the same, for justice is love distributed. Finally, the very nature of love is to desire

your neighbor's good, whether we like him or not.⁵⁸ The qualities of Christian love help itself excel other kind of love.

In his three-volume study entitled Agape and Eros, Anders Nygren, the Swedish bishop of Lund, compared two types of love. One is rooted in Greek background and the other in Christian tradition. According to Nygren, these two ideas of love are quite different from each other, even antithetical. Eros is egocentric love, a form of self-assertion of the highest, noblest, sublimist kind. Eros-love is primarily man's love; **God is the object** of Eros. Even when it is attributed to God, Eros is pattern on human love. Regarding salvation, Eros assumes that man's salvation is his own work. The characteristics of Eros are obviously different from those of Agape. Agape is unselfish love, it does not seek its own but gives itself away. This love is primarily God's love; **God is Agape**. Even when it is attributed to man, Agape is patterned on Divine love. With respect to salvation, Agape evolves the conviction that salvation is the work of Divine love, descending from above as God's grace and sacrificial giving.⁵⁹

Throughout the centuries, Christian love has been acknowledged as one of the greatest life philosophies and principles. This love possesses some in-depth characteristics.

⁵⁸ Ian T. Ramsey, Christian Ethics And Contemporary Philosophy (New York: The Macmillan Company, 1966), p.332.

⁵⁹ Edward LeRoy Long, Jr., p.139.

Love shines by its own light and speaks with its own authority to all who have eyes to see and ears to hear.⁶⁰ It promotes the physical, mental, social, and spiritual good of the persons and the community concerned.⁶¹ The force of love compels us to be slow to take offence and quick to overlook. Love seeks out the whole man behind the harsh word or bad deed, and tries to discover some clue to his concealed better self.⁶² Indeed, some people even support the supremacy of Christian love. They believe that Christianity has introduced a "Love" so much higher, and deeper, and broader than anything of which the profoundest Greek philosophers had dreamed. Therefore, Christian love has made what was permissible to the Greeks impossible for all the more sensitive souls in whom the Love of Christ has come to dwell.

After the turn of the century, William De Witt Hyde began his research on the comparison between five great philosophies of life, namely Epicurean, Stoic, Platonic, Aristotelian and Christian. The result of his research once again enlightened a multitude of readers about the supremacy of Christian love. The Epicurean, as he highlighted, lives in the little world of himself with a few equally self-centred companions while the Christian lives in the great world of God, and shares its joys with all the God's children. In

⁶⁰ William De Witt Hyde, The Five Great Philosophies Of Life (New York: The Macmillan Company, 1921), p.218.

⁶¹ Ibid., p.224.

⁶² Ibid., p.236.

other words, the Christian can enhance the joy as many times as there are persons whom one knows and loves. Christianity, therefore, includes everything of value in Epicureanism, and infinitely more.⁶³ In the same manner, Christianity takes up all that is true in the Stoic teaching, without falling into its hardness and narrowness of love. The loving will of the Father for all His children deepens, sweetens, and softens stoicism which is identical with a sturdy, strenuous, and virile Christianity.⁶⁴ Christianity takes the Platonic principle of subordination of lower to higher. However, it puts a new definition into what the higher or rather the highest is; and it introduces a new appeal for the lowliest to become willing servants and friends of the highest rather than mere constrained serfs and slaves. This highest principle is acknowledged as Love of God who loves all His human children, and is the friend of every man. That highest principle indeed does not exist in Plato's scheme.⁶⁵ The Aristotelian principle was the devotion of life to a worthy end and the selection of efficient means for its accomplishment. But Christianity asks a person to concentrate one's whole energy upon a worthy end, and be willing to accept pains, privations, and penalties which may be incidental to the effective prosecution of that end. In a nutshell, the goal of Christian love is so much higher,

⁶³ Ibid., p.277.

⁶⁴ Ibid., p.279.

⁶⁵ Ibid., p.283.

and the fortitude demanded by it is much deeper than Christianity has superseded and deserves to supersede the noblest teaching of the greatest Greeks.⁶⁶

3.4 LOVE YOUR NEIGHBOR AS YOURSELF

And one of the scribes came and heard them (Jesus and the Sadducees) arguing, and recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?" Jesus answered, "The foremost is, 'Hear, O Israel! The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." (Mark 12:28-31)

The above quote from the Bible indicates two of Jesus' commandments: Love for God and Love for Neighbor. This first defines the meaning of the second. Generally speaking, the Christian's attitude toward his neighbor is determined by an attitude he takes before God. If he is obedient to God, he would set aside his selfish will and renounce his own claims. He would stand before his neighbor, preparing for sacrifice for his neighbor as for God. Also, if the Christian is to love his neighbor as himself, he knows very well how to direct his conduct in the practical situation. As Kierkegaard stated, "If a man is to love his neighbor as himself, the commandment turns the lock of the stronghold of self-love as with a master key and casts self-love out."⁶⁷

⁶⁶ Ibid., pp.284-285.

⁶⁷ Rudolf Bultmann, pp.114-115.

Furthermore, every one should "put on" his neighbor, and so conduct himself toward him as if he himself were in the other's place. A Christian does not live in himself but in Christ and his neighbor. Otherwise he is not a Christian. He lives in Christ through faith, and in his neighbor through love. By faith he is caught up beyond himself into God, but by love he sinks down beneath himself into his neighbor.⁶⁸ To put it another way, it is not enough to say that love of God is inseparable from the love of one's neighbor. It must be added that love for God is unavoidably expressed through love of one's neighbor.⁶⁹ By now, not only does the realization of the relationship between love for God and love for neighbor become evident, but also the importance of love for neighbor merits our most attention.

When Martin Luther was asked, "Whom are you supposed to serve?", he immediately responded by saying about the duty of the Christian to his neighbor. Luther believed that faith must become effectual through "love", resulting in services cheerfully rendered. As Christ became a dutiful servant of all men, the Christian must become "a Christ to his neighbor". The Christian therefore gives himself as a Christ to his neighbor, just as Christ offered Himself to him. He will do nothing in this life except what he sees is

⁶⁸ Paul Ramsey, Basic Christian Ethics (New York: Charles Scribner's Sons Ltd., 1950), p.101.

⁶⁹ Edward LeRoy Long, Jr., A Survey Of Recent Christian Ethics (New York: Oxford University Press, 1982), p.167.

necessary, profitable, and salutary to his neighbor.⁷⁰ Martin Luther was perfectly aware that the "love" he has described is no human love. He said further that Christian love is not produced by us, but has come down to us from heaven. The subject of Christian love is not man, but God Himself; yet in such a way that the Divine love employs man as its instrument and organ. The Christian is set between God and his neighbor. In faith he receives God's love, and in love he passes it to his neighbor.⁷¹ Luther also indicated that Christians are always ignorant of their own name and do not know why they are Christians or bear the name of Christians. They are called Christians, according to Luther, because Christ dwells in them and they believe in Christ, and are Christs one to another and do to their neighbors as Christ does to them.⁷² Christians ought freely to help their neighbors through their body and its works. They should trust their good works to pile up benefits for their neighbors. As a result, they may be truly Christians.

Another good example of advocates for the love of neighbor is John Wesley, founder of Methodism. Wesley was quite concerned for the renewal of the life of all Christians. He drew up a "Deed of Declaration" organizing a movement to renew the life of the church and Christians. The movement

⁷⁰ Edward LeRoy Long, Jr., A Survey Of Christian Ethics, p.134.

⁷¹ Ibid., p.140.

⁷² Paul L. Lehmann, Ethics In A Christian Context (New York And Evanston: Harper & Row Publishers, 1963), p.67.

developed a great zeal for preaching the Gospels to all sorts and conditions of people, exhorting them to live a new kind of life. Most importantly, Wesley's idea of Christian perfection was characterized by the image of total devotion to God and "full love of neighbor". His Methodist Movement forshadowed features in both revivalism and the social gospel, engendering works of charity for the neighbors in the communities.⁷³

The previous discussions demonstrate the supremacy of Christian love and the need for love of neighbor. Indeed, Christian love does go beyond what people can comprehend. In the parable of the good Samaritan (Luke 10:29-37) and in the command of enemy love (Matthew 5:44-47), Jesus declined that it is God's will that the command of love be limited to friends or countrymen.⁷⁴ He encouraged people to witness God to every one through the love deeds. They can then be the "light of the world", as He said to His disciples in the Sermon of the Mount:

You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp, and put it under the peckmeasure, but on the lampstand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. (Matthew 5:14-16)

⁷³ Edward LeRoy Long, Jr., A Survey Of Christian Ethics, pp.264-265.

⁷⁴ John Piper, Love Your Enemies (Cambridge: Cambridge University Press, 1979), p.95.

Christians should love because God first loved human beings. More importantly, their love for neighbors is very crucial to building up a community within the context of a larger society. According to H. Richard Niebuhr, love for neighbor is characterized by at least four qualities of which the community is in great need. First, love as loyalty. Loyalty or fidelity is a structure through which love is expressed, and which in turn sustains love. Loyalty is not just eternal coercion yielding to meet the needs of others, but also an inner motivation, an intention nurtured in concern for others, and to fulfil obligations to them. Second, love as reverence. Fundamental respect for others, in which their own autonomous identity is respected, is a requisite for the well-being of the human community. Third, love as gratitude. Gratitude is a proper disposition to adopt toward others and toward groups that sustain us and the common life, especially when persons and communities live in mutual dependence upon one another. It is a condition that enables human communities to exist in harmony and peace. Finally, love is rejoicing in the other. This may be converted into the celebration of others, the goodness of life, or the well-being of humanity. Such crucial elements as rejoicing, celebration and praise are important to the life of the existing human community which add to its vitality, its moral quality and its spirit. In short, many moral and spiritual conditions as discussed above are necessary for the existence of community, for its activity, for its

growth, and for the realization of the potentialities of persons. Human communities will start to degenerate when they lose these conditions.^{7 5}

3.5 SUMMARY AND CONCLUSIONS

The previous discussion sheds some light on some of the basic principles which motivate Christians and their churches in urban neighborhoods. Love of God and love of neighbor exemplify their major items. Christianity is characterized by one word, Love, for God Himself is love. Jesus commanded His believers to be the "Light of the world" . Only through their love deeds toward friends and neighbors can they become the true "Light of the world" and even make the "Light" more visible and scintillating. Furthermore, in order to create and maintain good community of persons, or to evoke and sustain personality in community, it is necessary that each does not seek his own good, but the good of his neighbor. Christian love, in this aspect, does the work of creating and preserving community. Therefore, the Commandment of God that Christians love their neighbors provides the religious foundation for community life. Besides holding all these religious beliefs, Christian churches are also convinced that human beings were created with the ability to work for each other. People contradict their own nature when they allow their own pains or loss or want to

^{7 5} James M. Gustafson, Christian Ethics And The Community (Philadelphia: A Pilgrim Press Book, 1971), pp.162-163.

stymie them and render them insensitive toward the needs of others.⁷⁶ Throughout the centuries, Christian churches have demonstrated their love principles by offering their community services and neighborly activities to enrich the life quality of the people in neighborhoods, be it in Winnipeg or anywhere else. The subsequent chapter will delineate the church ministries and their changing roles from the historical perspective, which benefit not only the local residents, but most importantly the development of the neighborhood itself.

⁷⁶ Otto A. Piper, Christian Ethics (Bristol: Western Printing Services Ltd., 1970), p.52.

Chapter IV

CHURCH MINISTRIES AND THEIR CHANGING ROLES

"Therefore, my beloved brethen, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord."

I Cor. 15:58, NASB.

4.1 INTRODUCTION

As mentioned in the previous chapter, Christian churches have been serving people and neighborhoods throughout every century. In the course of human history, the development of church ministries has been parallel to that of neighborhoods. However, the scale and emphasis of their ministries have been changing with respect to social conditions and human needs. The societal change in particular gave birth to the changing roles of the churches and their renewed church ministry strategies. In order to trace the origin and meaning of the existing roles the Winnipeg churches are playing, discussions on the "Definition of Ministry", "History of Church Ministries and Pastoral Care" and "Urban Ministry" are very important.

4.2 DEFINITION OF MINISTRY

The term "ministry" is derived from the Greek word, diakonia. The word, whether in Greek or English, means simply "service". This term was popularly used in New Testament times. In I Corinthians 12:4-30, the Apostle Paul described various functions being performed by different individuals, and referred these functions to as "varieties of ministry". In the Book of Ephesians, he further used the same word "for the work of the ministry" in summing up the significance of "apostles", "prophets", "evangelists", "pastors and teachers". In the Book of Acts, the apostolate itself was referred to as a "diakonia". Contemporarily, the term is still the most favored way of referring inclusively to the church's workers and their work. In fact, it is also the proper term to include the archbishop as well as the pastor of the humblest congregation.⁷⁷

Diakonia is closely related to another Greek word, diakonos, which primarily means "servant" or in ancient usage "waiter". The basic meaning of the term helps us understand how realistically the idea of service was taken in the primitive church and how humble and unpretentious were its first ministers. Diakonos designates not merely a status, but a function, which is the function of useful service. A minister (diakonos) of Christ is useful to Christ as he assists

⁷⁷ H. Richard Niebuhr And Daniel D. Williams, The Ministry In Historical Perspectives (New York: Harper & Brothers Publishers, 1956), p.1.

in the fulfilment of Christ's purposes in the world. A minister of the church is useful to his church as he serves the members in all possible ways and contributes to the growth and efficacious functioning of the church.⁷⁸

In his book Theology of Ministry, Thomas Franklin O' Meara offered another perspective in the definition and understanding the term "ministry". He asserted that six characteristics actually stand out in forming all ministry and each ministry. These characteristics or components⁷⁹ should be: (1) doing something; (2) for the advent of the kingdom; (3) in public; (4) on behalf of a Christian community; (5) a gift received in faith, baptism and ordination; (6) an activity with its own limits and identity within a diversity of ministerial actions. Based on these six characteristics, christian ministry, according to O' Meara, is defined as the public activity of a baptized follower of Jesus Christ flowing from the Spirit's charism and an individual personality on behalf of a Christian community to witness to, serve and realize the kingdom of God.⁸⁰

The previous definitions of ministry clearly display one key idea that ministry provides service to individuals or to a community. In the broadest sense, ministry is simply meeting human need of any kind. Christian ministry is not

⁷⁸ Ibid., p.2.

⁷⁹ Thomas Franklin O' Meara, Theology Of Ministry (New Jersey: Paulist Press, 1983), p.136.

⁸⁰ Ibid., p.142.

to limit the subject to the church or to spiritual needs alone, but is indeed a concern to meet human need with God's resources. This Christian ministry involves prayer, thought, speech and action, and is needed just as much within the church as outside it.⁸¹ Throughout the generations, the church frequently carries out its ministry as it interprets and relates the Christian faith to the lives of individuals and groups, and to communities that contain both. The church also enables members of society to accomplish personal fulfilment as well as to respond to the human needs of their communities. In each generation and each place, the church attempts to redefine its reason for existence, reanalyze its fundamental task, perceive the culture and needs of its constituency, and exercise various methods for accomplishing its task and reaching its goals. The following section is to highlight the changing focus and characteristics of the church ministries throughout the historical epochs.

4.3 NATURE OF THE CHURCH MINISTRIES IN HISTORICAL PERSPECTIVE

Throughout its history the Christian ministry has been concerned for the temporal as well as the spiritual welfare of mankind. Indeed, it is the spiritual nourishment of mankind which makes the Christian ministry more distinguishable than other ministries in our society. As described later,

⁸¹ John Tiller, A Strategy For The Church's Ministry (London: C/O Publishing, 1984), p.52.

spiritual caring has always been one of the key focuses of the church ministry every generation even though it is adjusted accordingly to the social change.

The primitive church could exemplify the spiritual caring nature of the Christian ministry. Perhaps the starting-point for an historical consideration of the Christian ministry is the twelve apostles. They were the special representatives of the Lord Jesus Christ, formed the nucleus of the ministry in the primitive church. The apostles were also commissioned to carry out evangelistic work, and had authority over the churches which they had evangelised. In order that the Church might exercise its ministry (diakonia) effectively, it must commission a special order of ministers following the apostles, who were called diakonoi.⁸² In I corinthians 12, the Apostle Paul pictured that earliest glimpse of the kinds of ministry being exercised in the primitive church. As the scripture affirms, there can be no doubt that the apostles were the spiritual leaders of the primitive church. The apostles were the church's first ministers. They were the first "diakonoi" both in the sense of earliest and in the sense of most responsible and most revered. This view was also shared by the author of Luke-Acts, and was clearly implied in many sayings in the Gospels. The primary function of the apostles was the preaching of the gospel, the proclamation of the event in Pales-

⁸² Anthony Hanson, Church, Sacraments And Ministry (Oxford: A. R. Mowbray & Co. Ltd, 1975), pp.83-85.

tine, the bearing witness to the new creation in Christ, and the calling of men to repentance. As well, they were given authority to establish churches, and the duty and authority of supervision. The Apostle Paul, for instance, in his letters performed this duty and exercised this prerogative. He further let the people see that the final and climactic item in his long sufferings was "his care of all the churches". (II Corinthians 11:28) He always kept in frequent touch with them. He visited them as often as he could. Sometimes when he was not able, he sent one of his assistants such as Timothy, Titus, Silvanus, Epaphras and others. And usually, he wrote letters to the churches. All these responsibilities are to be reminded of the complexity and difficulty of the administrative or pastoral facet of the apostle's task. Sometimes they were even called on to settle the moral questions; to compose a quarrel between two Christians; to parry a threatened breach; to restrain disorders in worship; and some other challenging jobs. In short, they were expected to apply Christian conscience and common sense to a wide variety of practical problems, whether great and small.⁸³

I Corinthians 12:28, which states: "..... second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues," provides another valuable insight into the spiritual caring nature of the church ministry. There is no doubt that the spiritual caring job was also exercised by other

⁸³ H. Richard Niebuhr And Daniel D. Williams, pp.7-8.

ministers besides the apostles. Additionally, Romans 12:6-8 sheds more light on this concept as the Scriptures go:

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who presides, with zeal; he who does acts of mercy, with cheerfulness.

- Romans 12:6-8, NASB.

With the aforementioned spiritual caring nature, the primitive church often attempted to assume almost total responsibility for the whole person of its members and for every aspect of their relations with one another.⁸⁴ Besides providing the spiritual caring services, the primitive church also created the Christian communities filled with the Christian atmosphere. The Greek word "ekklesia" was used for the Christian communities in several cities in the first century and finally for all the Christians in the world. Furthermore, the New Testament word "ekklesia" does not merely mean the actual assembly of Christians, but above all the Christian group itself, including both local and dispersed as many house communities all over the later world. The basic structure of these earliest Christian communities was the same as what was then the basic unit of civic life in the cities, namely the household. As a result of this structure, the Christian groups were integrated into an already existing network of "face to face" relationships, both internally and externally. As well it was quite possi-

⁸⁴ Ibid., pp.9, 12.

ble for "parties" to come into existence since there were various households in a city. These households were the places used for preaching and instruction, and also the places where people ate and drank together and fellowshiped together. They also practised cultic activities and had regular meals together.⁸⁵ In short, these Christian communities not only provided the social networks and services among the local citizens, but promoted the spirit of brotherhood and sisterhood. They truly played a significant role in the societal growth.

As mentioned at the outlet, the primitive church was the best example to magnify the spiritual caring nature of the Christian ministry. In fact, it is the primitive church which nurtured the growth of this nature, and even passed this tradition of Christianity into the subsequent generations. Throughout the centuries, the Christian churches have gone through many stages of persecutions, such as in the later Patristic Period, and the reformations in the Middle Ages. No matter what kind of changes and persecutions they experienced, their spiritual caring characteristic still remain intact. It is perhaps this outstanding nature which makes the Christian churches and their ministries more phenomenal in our society. However, while the spiritual caring ideal of the Christian churches still becomes the bedrock of the ministries. Their caring nature has shifted

⁸⁵ Edward Schillebeekx, The Church With A Human Face (New York: The Crossroad Publishing Company, 1985), pp.42, 46.

from one emphasis to another due to the contemporary social change. Additionally, the goals and visions of the church ministries have been expanded further from spiritual to social in response to the uprise of the social needs of the nineteenth century.

In North America, for instance, Protestantism and the Protestant ministry has been deeply affected by the revolutions and the increasing complexity of the last century. Protestant thought experienced severe challenges from the impact of the industrial revolution and its subsequent urbanism which fostered some social changes. Class, cultural, ethnic and intellectual differences brought on by such factors as industrialism, sectionalism and immigration actually have had a noticeable influence on Protestantism. Further, the increase of the number of Americans with non-Protestant orientations created the situation in which Protestantism's domination of American culture could be challenged. This made it tougher for the Protestant ministry in America to communicate the gospel to the world and minister to the needs of people. The situation also impelled the Protestant churches to reexamine their traditional emphasis and to prepare for changes. Moreover, competition between religious groups and life in a constantly changing and rapidly expanding new world compelled Protestant churches to devise ways of communicating the gospel relevantly, but without excessive compromise.⁸⁶ Their goals

⁸⁶ H. Richard Niebuhr And Daniel D. Williams, pp.251-252.

and visions were thus elaborated. The subsequent two sections, namely "Pastoral Care in Transition" and "Urban Ministries", further illustrate the changing emphasis of the church caring nature due to the social change, and their devised way of communicating the gospel to the urban needs respectively.

4.4 PASTORAL CARE IN TRANSITION

Pastoral care, or the Christian ministry of the cure of souls, has been recognized as a noble profession and a grand tradition of Christianity in historical perspective. This Christian ministry has been performed on incalculable occasions and in every probable human circumstance, as it intends to relieve a perplexity of problems besetting persons of every class and condition and mentality. Pastoral care is always regarded as a dignified and indispensable part of the total work of Christian ministering. However, the ministry is distinguished from many ministerial roles that involve leadership of church groups, and at the same time it is apparently different from many helping services and healing arts such as those rendered by physicians, psychiatrists, lawyer and social workers.⁸⁷ Actually, pastoral care involves four distinct functions or services. First, healing. It is the function in which a representative Christian helps restore a debilitated person to a condition

⁸⁷ William A. Clebsch And Charles R. Jaekle, Pastoral Care In Historical Perspective (New Jersey: Prentice-Hall, Inc., 1964), pp.1-3.

of wholeness, assuming that this restoration also reaches a new level of spiritual insight and welfare. Second, sustaining, in which a hurting person is assisted to endure and to transcend his "tough-to-be restored" circumstance. This sustaining function usually employs the means of compassionate commiseration. Third, pastoral guiding, in which perplexed persons are helped to make selections between alternative courses of thought and action, affecting the present and future state of the soul. Finally, reconciling. This function seeks to re-establish broken relationships between man and man and between man and God.⁸⁸

In each pastoral epoch, Christian ministers practise healing, sustaining, guiding and reconciling. Yet each specific period reveals one or another dominant function which has been practised so pervasively that the era may be characterized by it. It would be helpful to summarize eight epochs of the history of Christian pastoring and to point out the dominant function during each epoch. The first era of Christian pastoring until A.D. 180 emphasized sustaining souls. In the era of persecutions, between A.D. 180 and A.D. 306, the function of reconciling superseded the function of sustaining. A third period, around the fourth century, was characterized by guiding persons to act accordingly to the norms of a newly Christian culture as Christianity became a legal religion under Emperor Constantine the Great. After the beginning of the fifth century, which was consid-

⁸⁸ Ibid., pp.8-9.

ered as the "Dark Ages" for churches, the church's encounter with the Teutonic people of northern Europe compelled soul care to inductive guidance. By the end of the eleventh century, the Catholic Church had permeated the common life of European society. This era brought pastoral care around a well-defined sacramental system, designing for healing all maladies. Around the sixteenth century, the rise of individualism in the Renaissance and Reformation propelled reconciling to a prominent position. During the Enlightenment era between the seventeenth and eighteenth centuries, Christian pastoring concentrated upon sustaining souls as Christians experienced the treacheries and pitfalls of a wicked world. The Post-Christendom era, particularly between the late eighteenth-and early nineteenth-century revolutions, engendered a negative social force against the Christendom societies of earlier times. The situation cultivated the pastoral work around a type of guidance which educes values and norms from personal convictions and value systems.⁸⁹

The aforementioned typology by William Clebsch and Charles Jaekle in their book entitled Pastoral Care in Historical Perspective simply suggested that pastoral care in the history of the Christian churches has taken a variety of forms. All these forms are present at all times, but the Christian churches tended to emphasize some forms more than others in various epochs in history due to the changing

⁸⁹ Ibid., pp.13-14.

social circumstances.⁹⁰ In our century, the predicaments, modes, and experimentations of Christian pastoral care all indicate that the present is a transitional period. The social changes promote the situation that the nature, purpose, and functions of pastoral care cannot easily draw themselves clear lines and indeed tend to be replaced by other modern methods, modes, and techniques. Many of their services have been taken care by the Social Welfare Department. According to Clebsch and Jaekle, the resuscitation of reconciling function, synthesized with that of healing, is foreseen as the best hope for a transformed pastoral care and able to meet creatively the aspirations and needs of modern men and women in this materialistic and guilty world. The related matters of guilt, responsibility, relationship, alienation, and reconciliation constitute a genus of modern human trouble for which the reconciling ministry combined with that of healing is distinctively well suited.⁹¹ However, the hard task that lies ahead for pastoral care is not to find need for its services but rather to come to understand itself as having very definite services to offer in our modern society. Many of its services, as mentioned before, have been taken care by other such as medicine, law, psychiatry, social rehabilitation, and counseling. Also, in our highly industrialized society various branches of technology demand a large proportion of trained manpower. These

⁹⁰ Don S. Browning, The Moral Context Of Pastoral Care (Philadelphia: The Westminster Press, 1976), p.57.

⁹¹ William A. Clebsch And Charles R. Jaekle, pp.81-82.

new careers and professions not only offer the biggest material rewards and the highest prestige in the social hierarchy, but also provide a fuller scope for services than the traditional pastoral services.⁹² Consequently, people's attention gradually turns to the modern professionals whenever they need services. For instance, when men suffer guilt feelings from neurotic disturbances, they most likely approach psychoanalysts. Such a reaction makes the Christian minister and his services less relevant to the men of our time than the psychotherapist.⁹³

To be concluded, the history of Christian pastoring discloses the fact that pastoral care has been changing its emphasis from one to another due to the social changes. Further, its services tend to be replaced by other professions such as law, medicine, psychiatry, counseling and the local government in this modern society. Christian services as a whole receive a great challenge from new inventions and professional arenas. In order to survive, and to communicate the gospels to the world and to minister to the needs of people, the church's goals and visions have been elaborated. "Urban Ministry" indeed can shed some light on it.

⁹² F. R. Barry, Asking The Right Questions (London: Hodder And Stoughton, 1960), p.59.

⁹³ Hans Hofmann, Making The Ministry Relevant (New York: Charles Scribner's Sons, 1960), p.31.

4.5 URBAN MINISTRY

The term "Urban Ministry" encompasses the urban church and ministry. A good working definition of urban church can be "a community, which is usually organized formally, of God's people in the city." Ministry is conducted to both members of church and outsiders. Customarily, ministry embraces six distinct activities. First, worship to God; second, evangelism which reaches those outsiders with the gospel; third, discipleship which nurtures mature Christ-believers; fourth, fellowship which promotes care and intimacy among the church members; fifth, stewardship which aims at advancing justice and improving the quality of life in the neighborhood, city, and world; and finally, service which addresses immediate physical, social, and spiritual needs of those within and without the church. Traditional churches always encompass all six activities in their urban ministry, while growing churches tend to focus primarily on one or two of the facets and thus develop a distinctive identity.⁹⁴

Urban ministry has faced controversy. For several decades some conservative Christians, especially evangelicals, have argued over the issue of evangelism versus social concern. From their perspective, these two ministries have been opposed to one another. Those conservatives felt that evangelism is crucial to the person since it is concerned for his eternal soul. However, the supporters for social

⁹⁴ David Claerbaut, Urban Ministry (Michigan: The Zondervan Corporation, 1983), p.13.

concern just argued that soul-winning is certainly of great value, but presenting Christ as the answer will only remain an abstract to the people if they are still not eating properly, are housed in substandard conditions, are jobless, and do not receive adequate health care.⁹⁵ Obviously, both sides express different viewpoints in the area of social involvements. However they all admit that the church is always part of the society. As J. Moltmann puts, the church always belongs within the context of the world, whether it likes it or not; and it is quite essential for the church, every minister and every congregation to become involved in the conditions, powers and potentialities of the society they are living in.⁹⁶ Churches also accept the ancient truth that "no man is an island". Every man is his collective world of relationships in some profound ontological sense. He is his city. He is a city creature.⁹⁷

The church also is in frequent interaction with the neighborhood, city and world. In any community there are at least five primary social institutions, including government, education, economics, family and religion, in which people participate on a continuing basis. In their book The Management of Ministry J. D. Anderson and E.E. Jones furthered that a successful ministry of the church should include four

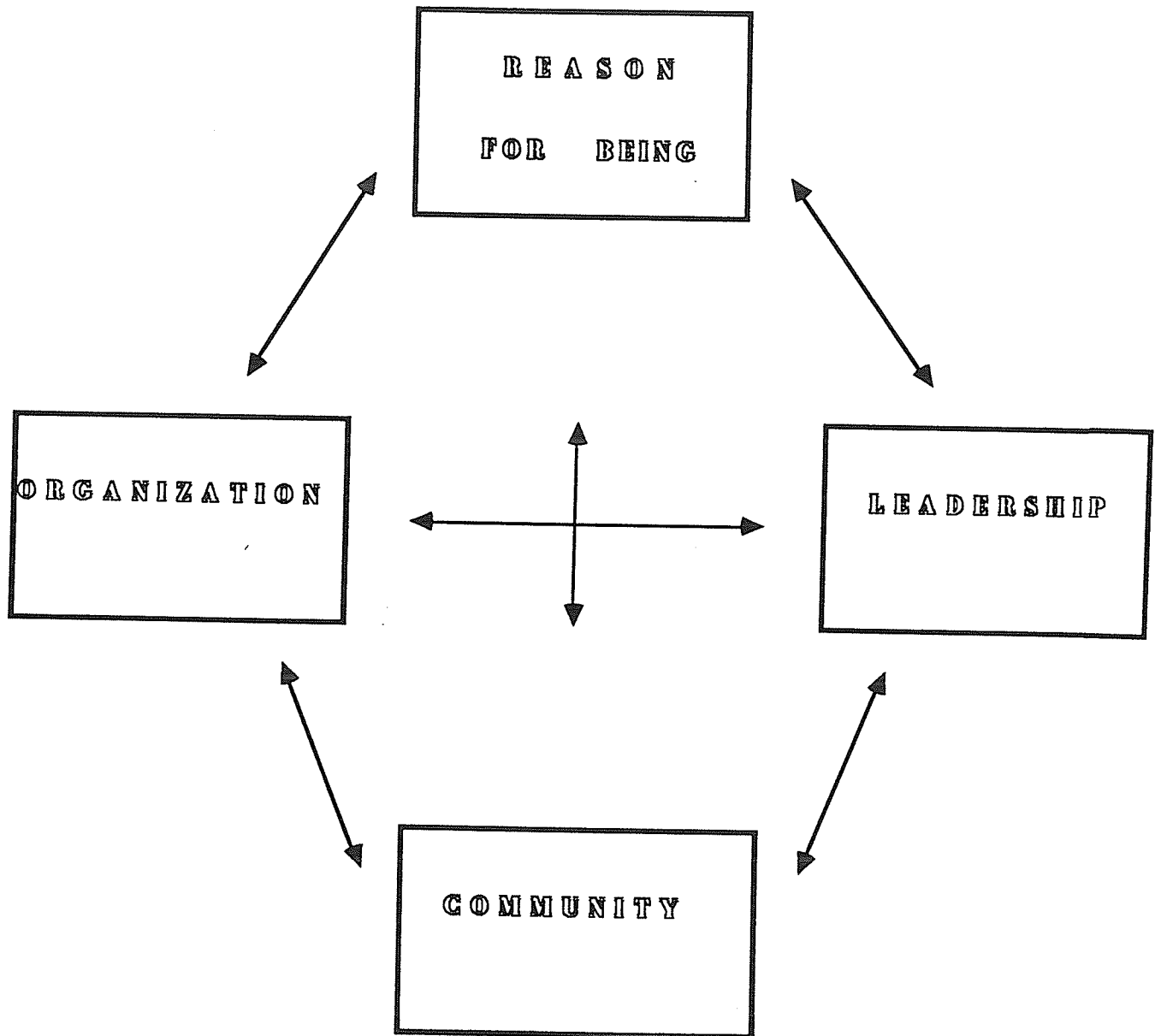
⁹⁵ Ibid., p.16.

⁹⁶ J. Moltmann, 'The Ministry Of The Whole Church To The World', Christian, Vol.6, No.5 (1982), p.8.

⁹⁷ Urban T. Holmes, Ministry And Imagination (New York: The Seabury Press, 1976), pp.13-14.

major components, namely community, reason for being, church organization and leadership. Apparently, the church is closely related to the community or vice versa. The existence of community is indeed crucial to the church ministry since it can provide the setting through which the church can serve the people and exert an impact upon it. Moreover, the process of ministry breaks down when any one of the four components of ministry is overlooked or subordinated to the others. The relationship among these components is diagrammed in Figure 7. The acknowledgement of the closed relationships between church and community has inspired some of the churches, such as the United Church of Canada, to become more active in the urban ministry. These churches not only attempt to meet the needs of the city but also tend to fulfil the biblical mandate. The biblical mandate for urban ministry can be seen in two areas. First is the Scripture's appeal to the city itself by the Old Testament prophets and New Testament apostles. In the Old Testament the prophets such as Joseph and Daniel did key urban planning while occupying powerful political positions; and Nehemiah was the architect of legitimate urban renewal in Jerusalem. In the New Testament the early church carried out evangelism in the city one of its highest priorities. Paul's epistles and the Book of Acts exemplify this. The Apostle Paul faithfully proved to be an urban strategist in evangelizing cities. Second is God's concern for justice for the poor and oppressed. His concern about the poor and powerless members

Figure 7: The Four Components of Ministry and Their Relationships



of society be treated fairly and with compassion can be seen in many passages in the Bible and the early church.⁹⁸ Nowadays this kind of social concern exercised by the churches is in three general forms, including social reconciliation, social relief and social reform. Social reconciliation involves indentifying with the poor and oppressed through crossing the barriers of economics, race, and community to love and care for people regardless of social category. Social relief includes such service ministry as working with senior citizens, tutoring neighborhood youth, providing legal aid and psychological counseling. Social reform addresses the basic unjust social conditions and systems that oppress and dehumanize people.⁹⁹

One of the social pioneers in Winnipeg is Reverend J. S. Woodsworth. In 1907 Woodsworth was appointed by the Methodist Conference of Manitoba to supervise All People's Mission in the North End of Winnipeg. He helped develop a lively centre of church activities, and promoted Christian fellowship among the foreign population. Consequently within two years several additional buildings were being used to the limit of their accommodation. Also, two new institutes were built to provide a wide variety of facilities, including gymnasiums, swimming pools, clubrooms, kindergartens, and assembly rooms. These educational and recreational facilities as well as church services were able to meet the needs

⁹⁸ David Claerbaut, pp.17-18.

⁹⁹ Ibid., pp.25-26.

of the neighborhood without regard to church affiliations. The good example of Woodsworth indeed further encouraged the church's participation in neighborhood activities in the following decades.¹⁰⁰

4.6 SUMMARY AND CONCLUSIONS

For the Christian churches, all ministry is God's ministry. It is decided and set forth by God's own ministry of revelation and reconciliation in the world, commencing with Israel and culminating in Jesus Christ and the Church.¹⁰¹ The Church on this planet earth is like the mirror, reflecting the whole effulgence of the Divine character. The church ministry has been displayed to the universe, exploring and expounding the nature and purpose of God in and for creation and human creatures.¹⁰² As well, the Christian church is always perceived as a force against every effort to bring the Infinite into the finite, the Transcendent into the immanent, and the Eternal into the temporal. Obviously the Church lives and define itself in action vis-a-vis the world.¹⁰³ Tragically, the birth of industrialization and its

¹⁰⁰ Olive Ziegler, Woodsworth: Social Pioneer (Toronto: The Ontario Publishing Co., 1934), pp.30-31.

¹⁰¹ Ray S. Anderson, Theological Foundations For Ministry (Michigan: William B. Eerdmans Publishing Company, 1979), p.7.

¹⁰² Charles Bridges, The Christian Ministry (London: Seeley, Burnside And Seeley, 1844), pp.1-2.

¹⁰³ H. Richard Niebuhr, The Purpose Of The Church And Its Ministry (New York: Harper & Brothers, 1956), p.25.

subsequent unchecked materialism have engulfed the church as well as the larger society. The change of social system and conditions has affected the implementation of church ministry, as exemplified by the discussion on "Pastoral Care in Transition". In the context of this prevailing secularized culture, churches such as those in Winnipeg core area neighborhoods still hold firm their Christian convictions and carry out their "love-caring" ministry particularly Urban Ministry. Not only their community involvement and neighborly activities but also the symbolic image of their church buildings would benefit the people as well as the surrounding neighborhood. The next chapter, comprising of the case studies in Winnipeg, will further assess the urban ministry of the Christian churches in core area neighborhoods and examine their strategic ways of neighboring in order to address social reconciliation and social relief.

Chapter V

CHURCH BACKGROUND, AND CASE STUDIES IN WINNIPEG

In the relentlessly advancing process of metropolitan transformation, city core churches found themselves forced either to give up and get out, or to reconsider their situation and redefine their ministry.

- Anonymous

5.1 INTRODUCTION

This chapter examines the three unique case studies. The case studies demonstrate that the inner city neighborhood is indeed an urban entity which meets the objectives of Christian community action since it provides the matrix where Christian virtues can be best exercised. The case studies are also used to illustrate the changing role of Christian churches in the urban development with particular reference to the inner city neighborhoods. In facing the poor conditions in the inner city, some Christian churches tend to reconsider their situation and redefine their ministry. Their changing role, which does not only affect the inner city residents but also affects the neighborhood development, should deserve the policy-makers' attention. Prior to the detailed examination of the case studies, a quantitative analysis of the Christian churches in Winnipeg is given in

order to provide a better understanding of the church situation.

5.2 CHURCH BACKGROUND IN WINNIPEG: 1963 TO 1988

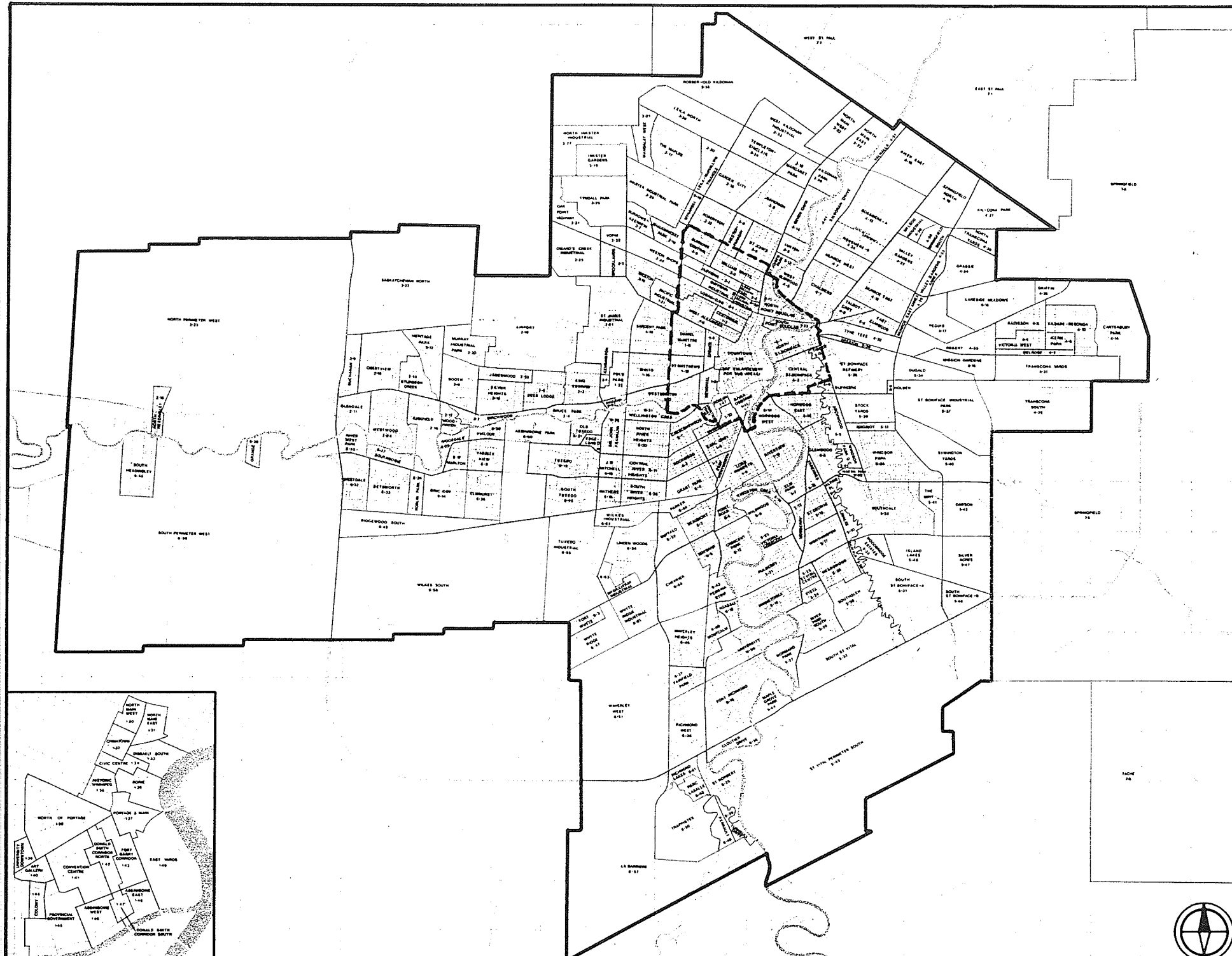
A few crucial items need to be defined before a quantitative analysis of the Christian churches can be presented. First, the time period for analysis. Twenty-five years, from 1963 to 1988, is the time period this study will focus on to trace the growth of the Christian churches in Winnipeg. The quantitative data on the Christian churches between 1963 and 1988 are compared to display the characteristics of their growth and concentration. Second, the Christian church denominations. Not all but over two-thirds of the Christian church denominations, in Winnipeg are selected as samples for the analysis. In terms of the number of the places of worship and the size of their congregations, these churches, which will be described later, are known as the leading denominations in the Winnipeg scene. It should be noted that an exact division of the churches by denominational grouping in this study tends to be subjective. Further, the register of the names of the denominations and concentrations of their buildings of worship is mapped. However, precision based on objective criteria is by no means easy to reach in compiling a register of buildings of worship covering as large an area as Winnipeg. For instance, what if there are two congregations meeting in one

building? Are they to be taken as one or two? What if a congregation meets in a high school or community hall? Is it to be counted? For the purpose of this analysis, a building of worship is taken to be any building in which public worship is held on Sundays. Services are open to the public, and the public might attend them. The definition here includes temporary buildings, schools, community halls, and private houses where Sunday worships are conducted. It excludes church offices, rectories, chapels attached to bible colleges, chapels used by the Canadian Armed Forces and those attached to monasteries, convents, hospitals, and prisons. What is technically included or excluded under this definition is the personal decision of this researcher.

The final item to be defined is the core area or inner city boundary¹⁰⁴ of Winnipeg. Defining the inner city boundary is an indispensable task since the focus of this study is on the role of the Christian churches in the inner city neighborhoods. With a clear concept of the physical boundary of the inner city, the inner city neighborhoods and city core churches can then be determined and identified. From there lines can be drawn between city core churches and suburban churches according to their redefined ministries. In this study, the inner city boundary of Winnipeg (see Figure 8) is defined as the following:

¹⁰⁴ Both terms of "Inner City" and "Core Area" are defined equally in this study. They all convey the same meaning, i.e., the central part of the City of Winnipeg.

WINNIPEG AREA CHARACTERIZATION



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Figure 8: Inner City Boundary Of Winnipeg

1. Beginning at McPhillips street, east along Church Avenue to the Red River.
2. Continuing south along Rue Archibald to the CPR Emerson grades, and then to Bertrand Street.
3. West along Bertrand Street to Des Meurons Street, south on Des Meurons Street to Marion Street; west along Marion Street to the Red River.
4. South along the Red River to Fleet Avenue, west along Fleet Avenue to Osborne Street, north along Osborne Street to Corydon Avenue, west along Corydon Avenue to Cockburn Street, north along Cockburn Street to the Assiniboine River, west along the Assiniboine River to Aubrey Street.
5. North along Aubrey Street to Portage Avenue, continuing north along Ingersoll Street to Notre Dame Avenue; continuing north along McPhillips Street to Church Avenue.

Since the key items including the time length for analysis, the Christian church denominations, and the inner city boundary have been defined, the quantitative analysis of the Christian churches in Winnipeg can now be presented. In the City of Winnipeg, there are over forty-seven church denominations.¹⁰⁵ Considering the number of church buildings and the size of the congregations, the leading Christian denominations include the Roman Catholic and Ukrainian Catholic, United, Anglican, Baptist, Presbyterian, Lutheran, Menno-

¹⁰⁵ Manitoba Telephone System, Winnipeg Yellow Pages Directory (Winnipeg: Yellow Pages Research Dept., 1988), pp.332-336.

nite, Pentecostal and Eastern Orthodox churches.¹⁰⁶ This fairly correlates with the result of the 1984 Winnipeg Area Study conducted by Professor Raymond F. Currie, Department of Sociology, University of Manitoba. His research was based on a random sample of 750 households in the City of Winnipeg. One respondent was selected from each designated household. Each respondent was required to answer a wide variety of questions including their religious preference. The majority of the respondents indicated their religious preference affiliated with the aforementioned Christian churches. (see Appendixes A, B and C) Table 1 indicates that the ten church denominations focused on in this study have experienced a very positive growth for the past twenty-five years, 1963 to 1988. With regard to the number of the places of worship, Roman Catholic and United churches have been the leading denominations. Mennonite churches have experienced the greatest growth compared with the other denominations. Overall, the Christian churches in this study have had a dramatic increase by 101, or 51.27% from 1963 to 1988. Table 2 further exhibits the characteristics of these Christian churches' growth by their concentration. All the denominations have undertaken to multiply their churches in both inner city and suburbs. However, their emphasis of growth is apparently inclined toward the suburban areas (also see Appendixes D, E, F, G, and H).

¹⁰⁶ W.S.F. Pickering, A Brief Geographical And Statistical Survey Of The Churches In Winnipeg In 1962 (University Of Newcastle, Tyne: The Unpublished Report, 1972), Table 1, 2 and 3.

TABLE 1

Increase Of The Christian Churches In Winnipeg:1963 to 1988

	1963	1988	INCREASE
ROMAN CATHOLIC CHURCHES	33	53	20
UKRANIAN CATHOLIC CHURCHES	13	17	4
EASTERN ORTHODOX CHURCHES (GREEK, RUSSIAN AND UKRANIAN)	7	13	6
UNITED CHURCHES	46	51	5
ANGLICAN CHURCHES	30	33	3
MENNONITE CHURCHES	14	38	24
PRESBYTERIAN CHURCHES	7	11	4
BAPTIST CHURCHES	17	33	16
LUTHERAN CHURCHES	23	27	4
PENTECOSTAL CHURCHES	7	22	15
TOTAL	197	298	101

TABLE 2

Concentration Of The Christian Churches In Winnipeg 1963 to
1988

	INNER CITY		SUBURBS	
	1963	1988	1963	1988
ROMAN CATHOLIC CHURCHES	15	18	18	35
UKRANIAN CATHOLIC CHURCHES	6	5	7	12
EASTERN ORTHODOX CHURCHES	7	8	0	5
UNITED CHURCHES	16	13	30	38
ANGLICAN CHURCHES	8	7	22	26
MENNONITE CHURCHES	6	8	8	30
PRESBYTERIAN CHURCHES	2	3	5	8
BAPTIST CHURCHES	8	6	9	27
LUTHERAN CHURCHES	8	7	15	20
PENTECOSTAL CHURCHES	5	6	2	16
TOTAL	81	91	116	207
INCREASE	10		91	

Table 1 and 2, and their corresponding appendixes not merely manifest the church growth in Winnipeg by their numbers and concentrations, but also convey a few universal messages. First, churches follow and are indeed affected by urbanization. A century ago, 80% of the Canadian people resided in rural regions while only 20% lived in urban settings.¹⁰⁷ However, the 1981 census has already proved that these figures are now reversed since over 76% of the Canadians today live in cities¹⁰⁸ Canada of the present day is essentially an urban-industrial society. An increase of the urban population also means an increase of the urban needs which might consequently stimulate and effect the church growth in the city. Perhaps the growth rate of the Mennonite churches in Winnipeg, as indicated in Table 1, can exemplify the impact of urbanization on the rural population and the subsequent growth of their churches. Second, churches undergo the effect of the advancing process of metropolitan transformation. Usually churches established their presence during the trading-post or village phase of the city development. They grew as the city prospered and transformed. Thus the history of the church growth in the urban regions shows a concentric-ring typology paralleling the expansion of each community from trading post to metrop-

¹⁰⁷ United Church Of Canada, A Dream That Is Not For The Drowsy (Urban Ministry For The United Church Of Canada, 1977), p.10.

¹⁰⁸ 1981 Census Of Canada (Statistics Canada), Urban Growth In Canada (Ottawa: The Minister Of Supply And Services Canada, 1984).

olis. Following the end of the Second World War, for instance, the Protestant churches experienced a substantial and prolonged period of growth which took place in the blooming suburbs of Canadian cities.¹⁰⁹ The lopsided suburban growth of the City of Winnipeg cause the subsequent growth of churches, following past trends. Third, churches always embarked their ministry in the central part of the city. For instance, the United Church of Canada has one to four churches located in a central business area erected early in the development of the cities and initially were intended to serve people who resided in the immediate area.¹¹⁰ Fourth, changes were evident in the density of churches per capita in the inner city and Winnipeg as a whole between 1963 and 1988. In 1961, the inner city population was 143,480 while the city total was 475,989.¹¹¹ The densities of churches per capita were 1/1771 and 1/2416 respectively. In 1986, the inner city population was 102,370 while the city total was 625,305.¹¹² The densities of churches per capita were 1/1124 and 1/2098 respectively. Obviously, inner city has experienced a greater decrease in density of churches per capita. It does not mean, however,

¹⁰⁹ United Church Of Canada, A Dream That Is Not For The Drowsy, p.14.

¹¹⁰ Ibid.

¹¹¹ Statistics Canada, 1961 Census Of Canada: Population And Housing Characteristics In winnipeg (Ottawa: The Minister Of Trade And Commerce, 1961).

¹¹² Statistics Canada, 1986 Census Of Canada: Population And Housing Characteristics In winnipeg (Ottawa: The Minister Of Trade And Commerce, 1986).

that inner city churches are facing a lighter workload. On the contrary, they are pressured with two sets of challenges: growing financial deficits due to the loss of memberships, and a greater proportion of needy and disadvantaged individuals who cannot afford to live in the suburbs. Today these inner city churches are undergoing profound pressures due to the negative consequences derived from the lopsided suburban growth.

The suburban growth of the City of Winnipeg has brought some unfavorable pressures upon the inner city churches. As the city sprawled, the church members scattered. The level of church-going and Sunday school membership tends to be better in the suburbs than in the heart of the city. It may not be true in every case, but certainly it is very much the situation among those churches which have a fairly extensive following. The loss of church memberships further implies the enlargement of the financial deficits for the inner city churches. Confronting their own difficulties, these churches are simultaneously challenged by two contradictory realities. First, they are at the heart of the city where the pulse of the city is concentrated. Here are assembled together the government buildings, the offices of industry and commerce, and the big department stores which directly affect the lives of the millions, and where the ideas and goals of our society are determined.¹¹³ Second, They are at

¹¹³ W.S.F. Pickering, The Inner-City Church (Toronto: The Anglican Church Of Canada, September 1963), p.2.

the heart of the city where the burdens of the city are concentrated. The inner city is always considered as the high priority area by many agencies and officials. The Institute of Urban Studies, for instance, has the following comments on the inner city:¹¹⁴

1. The area as a whole has continued to experience a deteriorated physical environment and the social fabric even though some of the sub-areas have remained stable or improved.
2. Disparities between the inner city and the rest of the city have existed.
3. Natives have continued to migrate into the area, and there are still no paramount improvements on their poverty.
4. Programs intended to ameliorate the physical and social problems of the areas have proved to be either inadequately funded or inappropriately designed.
5. Social service agencies continue to allot the largest proportion of their funds towards crisis-oriented services and remedial care.

Overshadowed by all these challenges and difficulties, the inner city churches still have not indicated any sign of retreat. Indeed, to retreat from the inner city means that they have neither the desire to be where the ulse of modern life is, nor aware what they do and say should have relevance to contemporary living. They must stand at the pulse

¹¹⁴ Frank Johnston, Core Area Report (Winnipeg: Institute Of Urban Studies, 1979), pp.1,2.

of society in order to claim their acknowledged place in the modern world. They have to show the meaning and relevance of the Christian life in the geographical and social contexts in which they find themselves. To strive for all these goals, churches have to redefine precisely their ministry and their role in this urban-industrial society, which is also a post-Christian society. However, not all the inner city churches prefer to get involved in the process of redefining their ministry with respect to neighborhood revitalization. Some churches consider that their mission is to maintain their traditional strategies by offering services of worship and serving the spiritual needs of their flock as opposed to actively participating in neighborhood renewal. The following three case studies will discuss the redefined role and ministry of the inner city churches in their respective neighborhoods so that an understanding of their commitment to the Christian virtues even in this secularized urban society can be attained and their importance to the urban development can also be proved.

5.3 CASE STUDIES IN WINNIPEG

Three case studies in this chapter will include Augustine United Church in the River Osborne neighborhood, St. Andrew's Elgin United Church in the Centennial neighborhood, and the Mennonite Urban Renewal Program in three separate locations across the inner city area. In each case, the

parallel will be drawn between the neighborhood needs and the objectives of the inner city church programs. Through this analysis, the changing role of the churches in the urban development can be investigated, and the importance of the churches to neighborhood revitalization can be assessed.

5.3.1 Augustine United Church - River Osborne Neighborhood

Augustine United Church is located in the River Osborne neighborhood (see Figures 9 and 10). This old neighborhood has been defined within the boundaries: Osborne Street on the west; the Assiniboine River on the north; the Red River on the east; and Corydon Avenue on the south. The triangular-shaped area covers approximately 160 acres of predominantly residential land, separated from the downtown by the natural boundary of the Assiniboine River. The Red River generates another natural boundary between River Osborne neighborhood and the residential area of Norwood to the south-east, while commercial development on Corydon Avenue separates the neighborhood from industrial development to the south.¹¹⁵

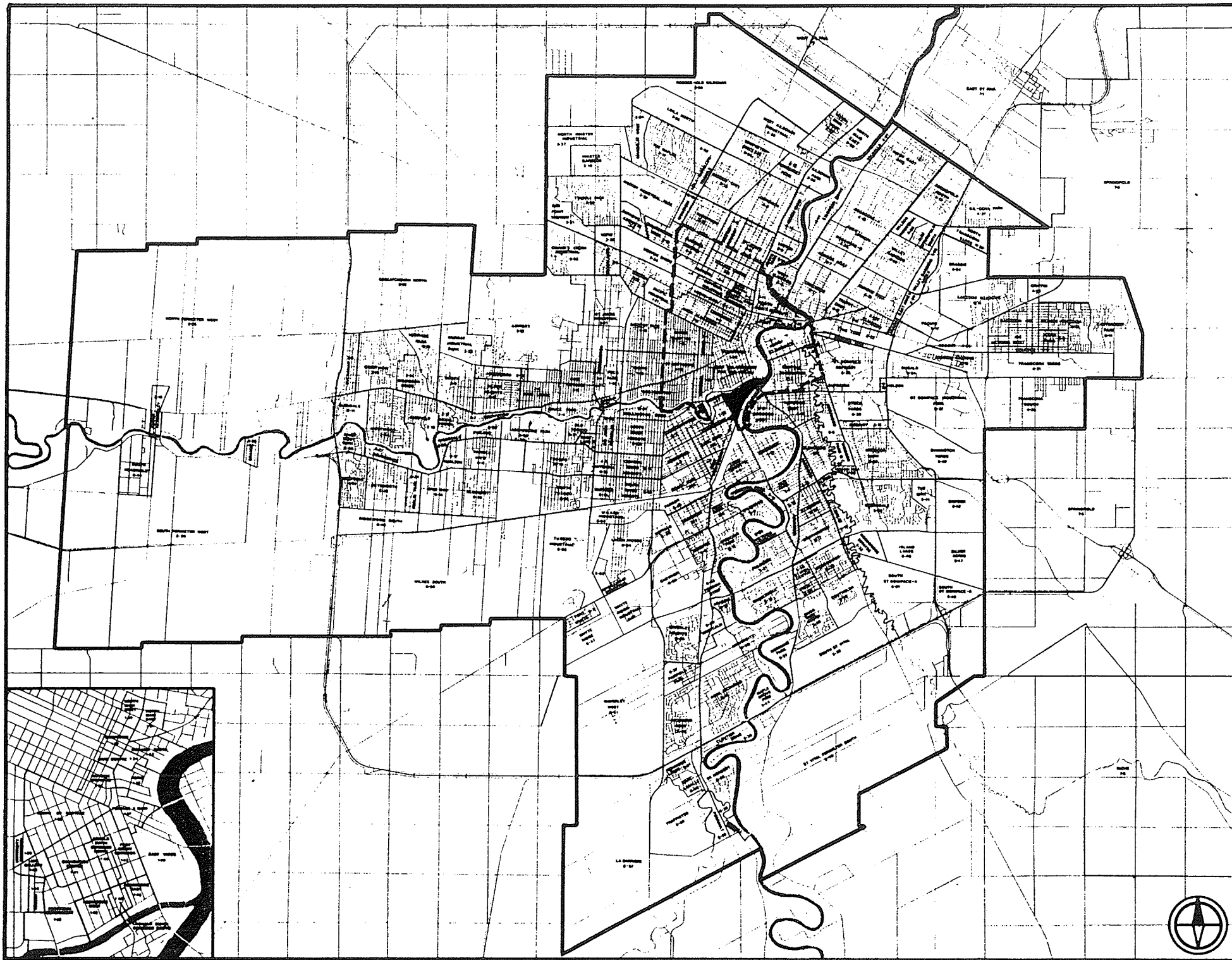
The River-Osborne area is one of the oldest residential areas surrounding the city centre, and is subject to pressure for redevelopment because of its age and location. The area contains many inner city physical characteristics

¹¹⁵ The City Of Winnipeg, River-Osborne District Plan 1976 (Winnipeg: Department Of Environmental Planning, The City Of Winnipeg, 1976), Introduction.

WINNIPEG AREA CHARACTERIZATION



River Osborne

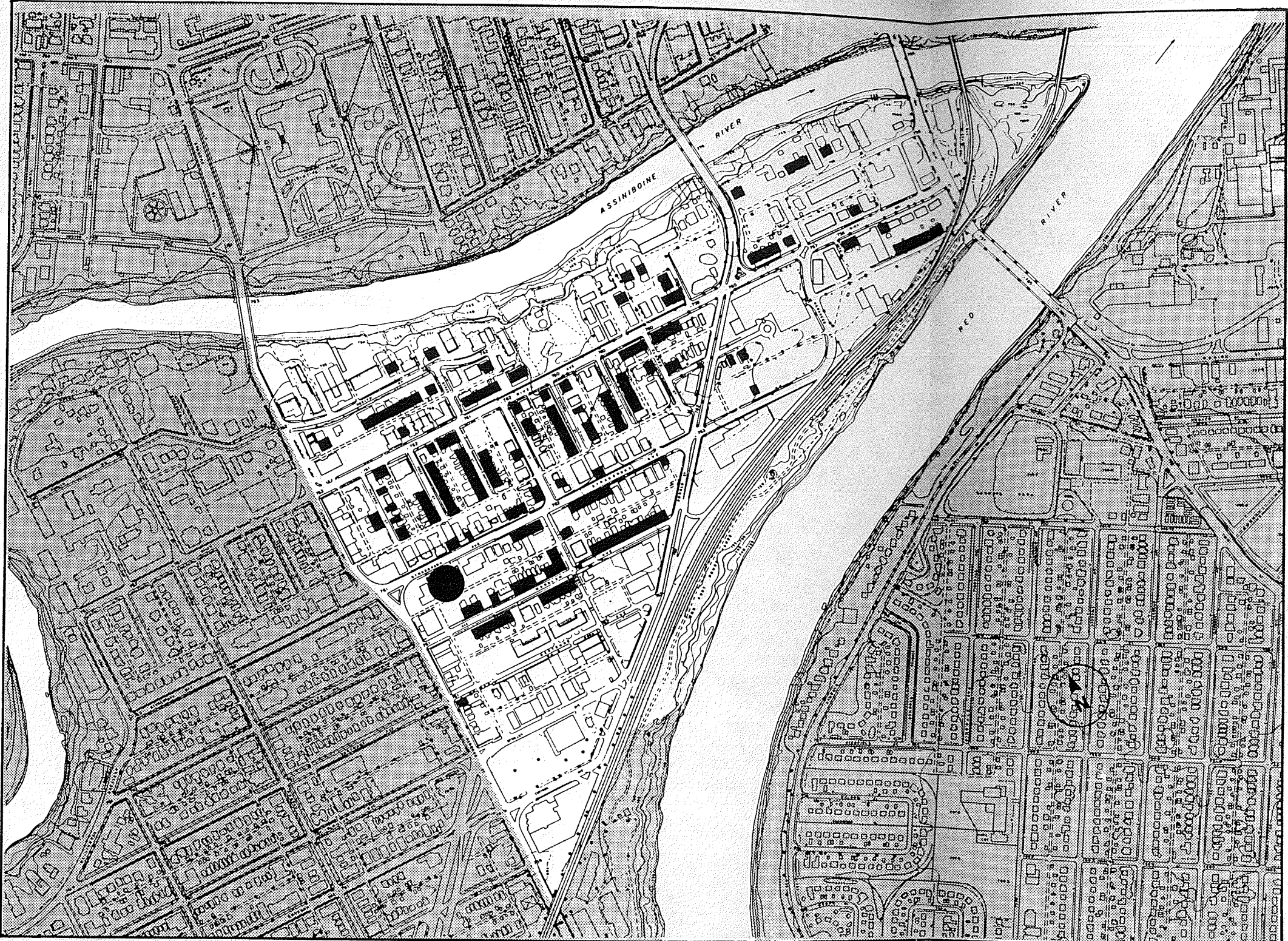


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Figure 9: Location Of The River Osborne Neighborhood In The Inner City



RIVER OSBORNE



Augustine
Church

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OCTOBER 1979

Figure 10: Location Of Augustine United Church In The River Osborne Neighborhood

including a density roughly three times the city-wide average, a large percentage of low-income housing and older buildings. For the past twenty years, the portion of the area on the Assiniboine River has been almost entirely developed for multiple-family uses, and the more central portion of low-density housing is interspersed with both old and new apartments. There is no clear boundary between low and medium density housing, nor is there a clear boundary between most commercial and industrial development and the residential neighborhood. Overall, land-use in the River-Osborne area is largely haphazard, with low and medium residential commercial and industrial following no particular pattern. Zoning in the area has not been evaluated for many years, and poorly reflects land-use.¹¹⁶ (see Appendixes I, J, and K for details)

The socio-economic characteristics of the neighborhood (see Appendixes L and M), however, generate for itself many social needs. Although the population of River Osborne has been decreasing since 1971, the large number between the ages of 15-24 and a high percentage of single persons or childless couples attracted by a large number of apartment units are still key characteristics of its population. These people are the ones who needs more social support and attention. Also, income data reveals a lower than average family income in the neighborhood, as \$18,122 compared to a

¹¹⁶ The City Of Winnipeg, River Osborne Area Charactization (Winnipeg: Department Of Environmental Planning, The City Of Winnipeg, 1980), pp.1-3.

City average of \$26,669 This low-income group is also the strong need group. Third, the neighborhood does not have any junior and senior high schools; as a consequence, many of the students are obliged to attend the high school in another neighborhood such as Churchhill High School in Riverview. The non-existence of the high schools in River Osborne mean that the young people may lose some valuable opportunities to develop social networks with their peers in the same neighborhood which may further damage their sense of belongings and commitments to the neighborhood.

Lastly, the parks and community recreation in the neighborhood are fairly limited. The only parks in the area with recreational facilities for the residents are Mayfair Park at River and Mayfair and Fort Rouge Park on River Avenue. However, these recreational facilities need to be upgraded and intensified. And the majority of community recreation is provided only by the River Osborne Community Club located in the McMillan area.¹¹⁷ All these socio-economic characteristics stated above should deserve special attention from the neighborhood planners and policy-makers since the conditions of these social dimensions can affect the neighborhood development in one way or another, both positively and negatively. Indeed, strengthening the socio-economic characteristics of the River-Osborne area is an indispensable step to improve the neighborhood comprehensively besides renovating its physical infrastructures. Augustine United Church,

¹¹⁷ Ibid.

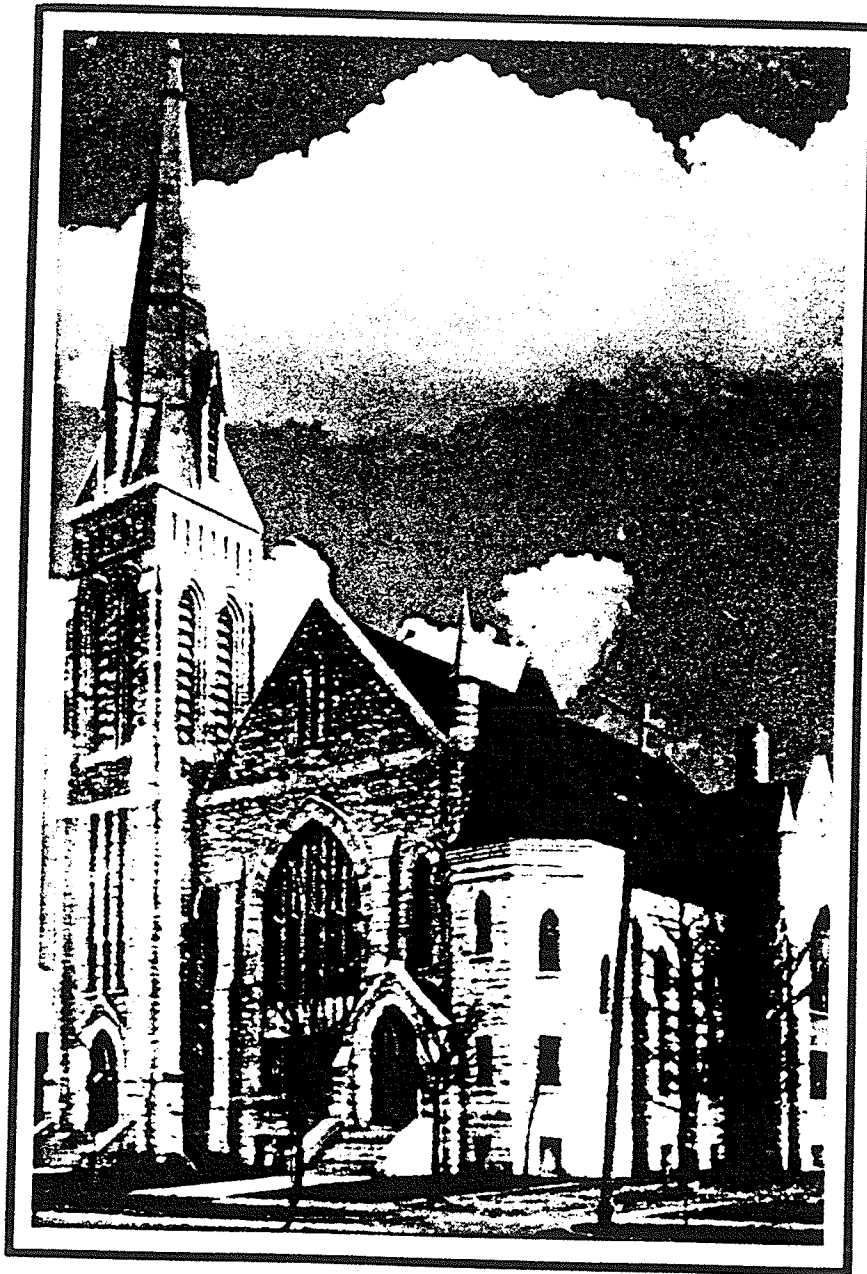
which is located in the heart of the river-Osborne area, has been actively involved in this endeavor to rescue not only the souls of the residents but also the "soul" of the old neighborhood.

The Christian ministry and involvement of Augustine United Church (see Figure 11) in the River-Osborne area has been over one hundred years since the grand opening of the church in 1887. Its commitment to neighborhood development is due to the Christian faith that God has been continuing to act in human history by calling identifiable groups of people in the world, naming them as His own and giving them a mission. They must work in the world and among themselves to increase the love of God and neighbor. As a result, the Kingdom of God in all its love, justice and peace may become more and more a fact of human life upon the earth. To fulfil this mission, the church has attempted to make itself become an alive Christian community¹¹⁸ in the River-Osborne neighborhood through continued expression of the Christian beliefs by expanding the Ministry of Outreach and enhancing the Ministries of Fellowship, worship and Christian Education.¹¹⁹ However, the societal change and its associated urban development particularly after the 1960s persecuted the church with a great challenge. The decrease in church membership and subsequently in finances, compounded with rapidly esca-

¹¹⁸ In this context, "community" refers to a group having interests or religion in common.

¹¹⁹ Augustine United Church, Planning For The Eighties (Winnipeg: Augustine United Church, April 1982), prologue.

Figure 11: Augustine United Church On River Avenue,
Winnipeg



lating energy and maintenance costs on an underutilized facility, compelled the church congregation to reevaluate not only its physical operations but its ministry.¹²⁰ Augustine United Church, like many other urban churches, was confronted with an urgency to change and renew its ministry. Subsequently, the church ministry reached a significant milestone when the church congregation decided to introduce a revolutionary change by designating it 'Village Church' in the late 1970s. The transformation of the church into a "Village Church" projected a new image and a new role in the neighborhood, and further changed the residents' perception of the church. Obviously, the role of this church has become more prominent in the neighborhood since the church congregation renewed its strategy and ministry as a result of urban change. The following discussion will be a further indication of the unique and significant role in the neighborhood.

The historical review¹²¹ of the Augustine United Church not only reflects the struggles of the church had to endure over its growth but also indicates how the church reacted to the needs and interests of the locality throughout the period of urban growth. The years after the opening of the new

¹²⁰ The Prairie Partnership Architects, Augustine Renewal: Strategies For The Renewal Of Augustine United Church (Winnipeg: The Prairie Partnership Architects, June 1979), p.1.

¹²¹ Augustine United Church, One Hundred Years Of Augustine 1887-1987 (Winnipeg: Augustine United Church, May, 1987), pp.119.

church building in 1910 were ones of tremendous growth. As the city grew larger, the attendance at Augustine also expanded. After three decades, Augustine Church firmly planted its foundation and became a popular place for people of all ages and ability. There were many groups and organizations centred in the church such as the Scouts, the Women's Association, the Women's Missionary Society; the Ladies' Sewing Society, the Young People's Club, the Couples' Club, the Men's Club, and many others. During World War I the women of the church did sewing for the Red Cross. When World War II broke out, the ladies met every week to produce hospital gowns, shirts, and other articles for the soldiers. During the flood of the Red River in 1950, Augustine Church was the relief centre for the area. The Church accepted calls for help, and served coffee and food to tired sand baggers. Also, sixty-eight army beds were set up for refugees from flood areas. In the early 1960s, the Church became more concerned about the decrease of church memberships. An Inner City Council was set up by Presbytery of the United Church to help churches with sagging memberships. However, the city-wide services of the Augustine Church were still flourishing. In 1966, a Resource Centre was set up by the Church at 511 Stradbrook to provide information for newcomers, and for people needing assistance from social agencies. In cooperating with St. Luke's Anglican, Crescent Fort Rouge United, and Trinity Baptist, there was senior citizens' housing project provided

for seniors, and many activities were scheduled for both residents and visitors.

Commencing in the 1960s, Augustine Church was one of the many urban churches which were confronted with the negative impact from the urban development. The increased suburban growth encouraged the withdrawal of people from the inner city. The decline of inner city population negatively affected church population. Fewer church members meant fewer pledges, causing financial deficits. Under these circumstances, the Church was compelled to have a series of discussions regarding how the challenges of a changing and uncertain future could best be met. A more comprehensive strategy for church growth in the neighborhood came when two young ministers, James Uhrich and Ian MacDonald, proposed a radical renewal of Augustine in 1979.¹²² These two ministers turned the church into the "Village Church", in keeping with the designation of "Osborne Village for the newly redeveloped area south of River Avenue on Osborne Street in the River -Osborne area. Augustine Church came forth to share its social concern and Christian love with the whole neighborhood and to function as an open, welcoming church. The renewal project intended to involve all church members and the neighborhood. The church then became a place that allows people to get involved at a number of different levels, including concerts, visiting, neighborhood activities and worshipping. In order to bring more residents into the

¹²² Ibid., pp.20-23.

church building and most importantly to bring the church into the Osborne Village, the church decided to rent space to different groups, including Contemporary Dancers, Child and Family Services Centre, Interfaith Immigration Council, Lions Place Seniors and Pulford Housing. Alcoholics Anonymous and Overeaters Anonymous held their weekly meetings at the church. There were also a series of discussions on safety and crime prevention sponsored by the church. For instance, "Networking for Needs" is an interdenominational conference that searches for solutions to unemployment, crime, domestic violence, racism, and the problems confronted by Native Canadians and the mentally handicapped. All these activities involved people and created interest in the Village Church. The result of this was to bring the church into Osborne Village; and the Church could identify itself with its neighbors in the River-Osborne area.

The renewal of Augustine Church in 1979 further deepened its commitment to the neighborhood development, as Augustine Church was one of the founding members of Riverborne Development Association Inc. formed in 1980 in response to the Winnipeg Core Area Initiative for neighborhood participation in urban renewal. Riverborne is a non-profit neighborhood development organization devoted to fostering the social and economic development of the Fort Rouge portion of Winnipeg's Core Area.¹²³ The organization strives to be flexible and

¹²³ Riverborne Development Association Inc., "Chairman's Report" (Winnipeg: Riverborne Development Association Inc., 1987), p.1.

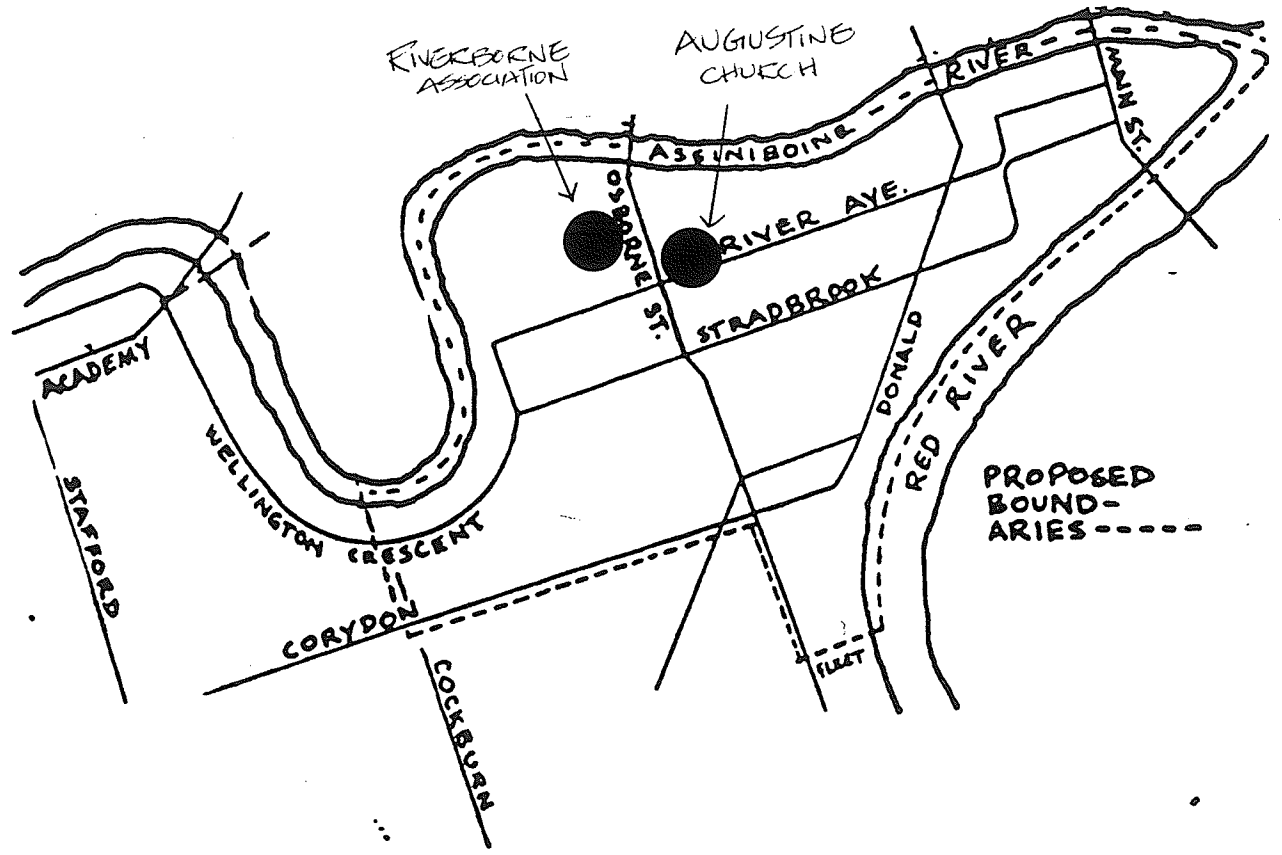
resonsive to local needs and conditions. Its twelve-member board of directors, including some members of the Augustine Church, meets regularly and utlizes an executive committee and issue-related subcommittees to provide policy guidelines and direction for the projects to be implemented in its administrative area.¹²⁴ (see Figure 12) It is also involved in low-cost housing on Wardlaw Avenue, a new River Avenue Day Nursery located on Mayfair Avenue, the improvements to the Augustine Church crypt, and the provision of work for unemployed glassworkers.¹²⁵ The involvement of some members of Augustine Church in the Riverborne Development Association Inc. has certainly offered a new concept of neighborhood improvement. Church participation has strengthened urban renewal in the area.

The history of the Christian ministry of Augustine Church reflects its social concerns and its commitment to the improvement of the River Osborne neighborhood. Perhaps most importantly, its neighborhood participation can verify the application of their Christian virtues including "love your neighbors as yourselves" into the urban situation. Its concerns in the neighborhood consists of special needs groups including elderly, low income and single parent families, unemployed and underemployed, youth, native, and handi-

¹²⁴ Riverborne development Association Inc., Riverborne Green Paper (Winnipeg: Riverborne Development Association Inc., Feb., 1982), p.1.

¹²⁵ Augustine United Church, One Hundred Years Of Augustine 1887-1987, p.23.

Figure 12: Riverborne Development Association's Sphere of Influence



capped. The role of Augustine Church in the neighborhood has expanded as it attempted to be more practical and creative to address all these social issues by building a new concept of the Village Church in 1979 and being involved in the Riverborne Development Association in 1980. Both approaches have been very successful. The "Village Church" concept or "the church for its neighborhood" has replaced the defensive model of the church as fortress against the encroachment of the village. Church-initiated or sponsored programs have been well received by the residents. Church membership has been increasing and over fifty percent of its members come from the Riverborne area. Their involvement in the Riverborne Development has further solidified the dual role of the church in the neighborhood as the spiritual motivator and the neighborhood revitalizer. However, the workload set upon the church is heavy since only a couple of churches besides Augustine are actively involved in the River Osborne neighborhood which is populated by approximately 4,683 people.¹²⁶ But as Ian MacDonald, Minister of Augustine Church, asserted, the importance of the role of the church in the neighborhood will remain firm as they continue to struggle over the future challenges and difficulties of this urban society.

¹²⁶ Statistics Canada, 1986 Census Of Canada: Population And Housing Characteristics In Winnipeg.

5.3.2 St. Andrew's Elgin United Church - Centennial Neighborhood

St. Andrew's Elgin United Church is located in the Centennial neighborhood (see Figures 13 and 14). This neighborhood is delineated by: Logan Avenue on the north, Sherbrook Street on the west, William Avenue on the south, and Stanley, Paulin and Adelaide Streets on the east.¹²⁷

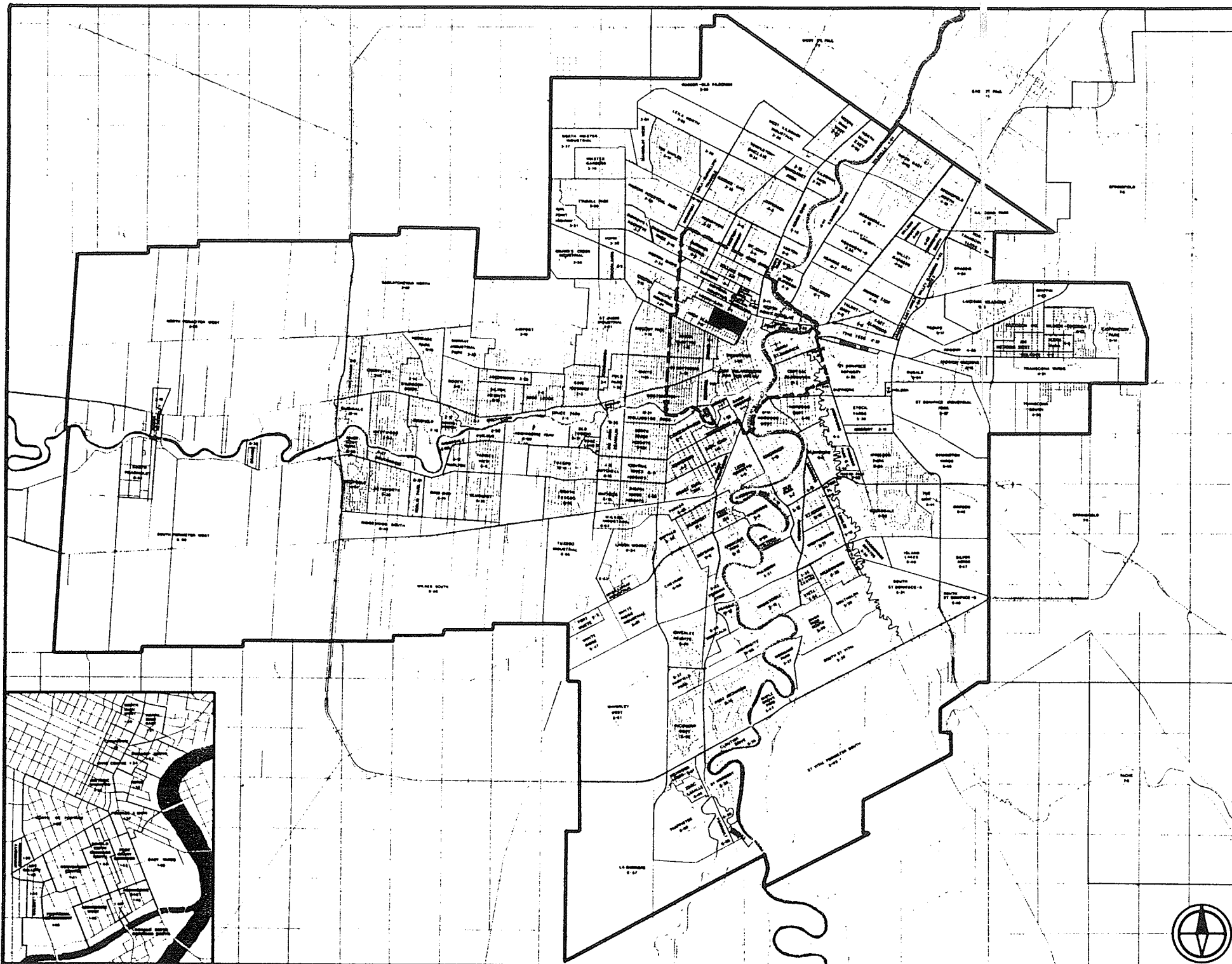
This inner city neighborhood was one of the first six Neighborhood Improvement Program (N.I.P.) areas introduced in 1973. Renovation of existing housing stock and infill housing then became realities. As a result, the viability of the neighborhood and its attractiveness for family housing were enhanced. However, there are some instances in Centennial where zoning and land-use are inconsistent. (see Appendixes N and O) The area east of Isabel was once zoned for industrial uses but then rezoned to an "R2" Two-Family District as a result of the Neighborhood Improvement Program (N.I.P.). The area west of Isabel is mainly zoned for multiple family although several commercial and industrial uses exist. Low density housing constitutes the major land-use. In 1976 there were 17.63 dwelling units per residential acre; and the number of persons per residential acre is 47.75 which is higher than the city average of 25.73. Due to the work of N.I.P., 82 percent of the dwelling units in Centennial are classified as being in good or fair condi-

¹²⁷ Department Of Environmental Planning, Centennial (Winnipeg: Department Of Environmental Planning, 1980), p.1.

WINNIPEG AREA CHARACTERIZATION



Centennial



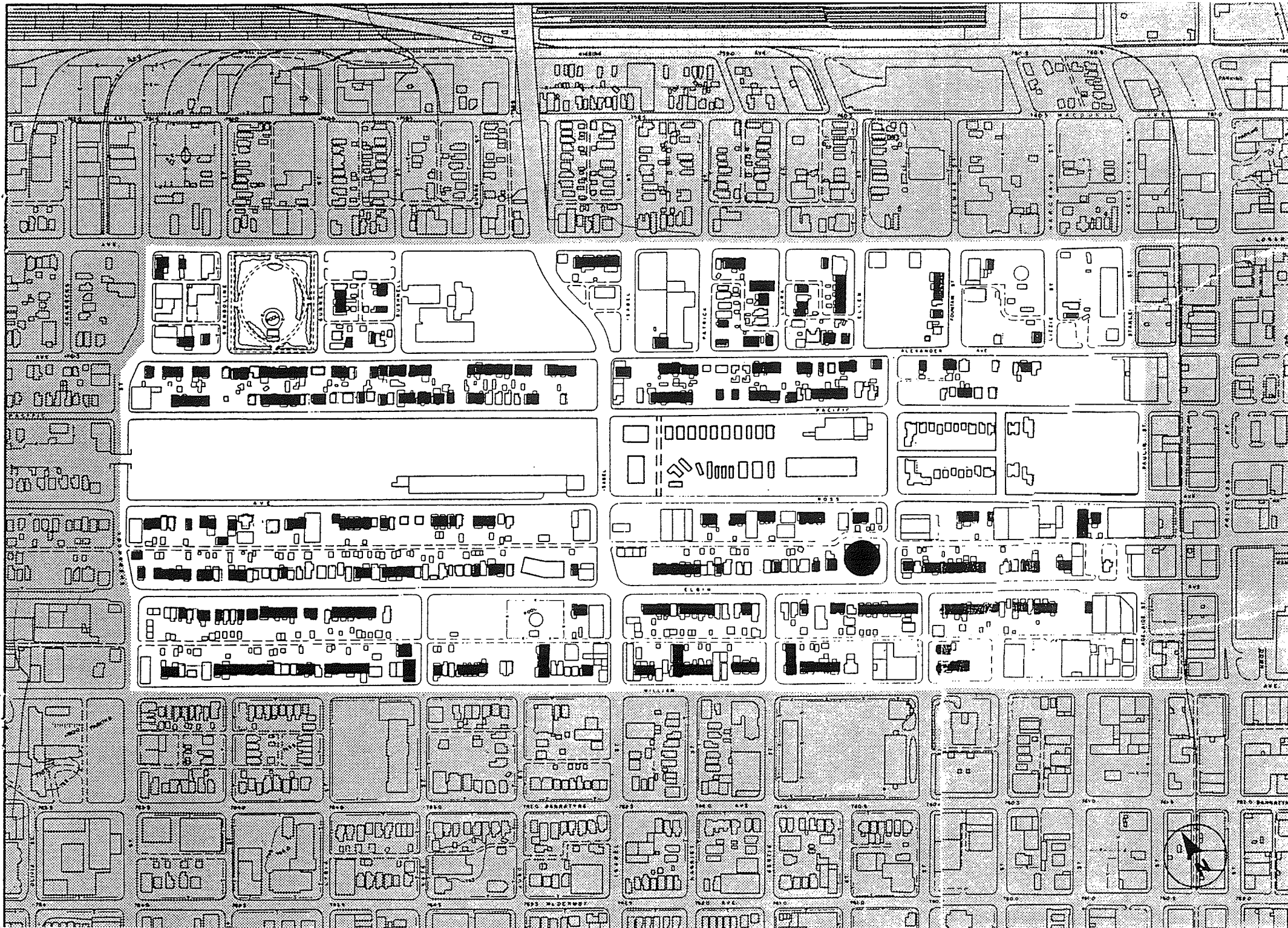
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MARCH 1985



Figure 13: Location Of The Centennial Neighborhood In The Inner City

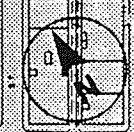
114a



CENTENNIAL



St. Andrew's
Elgin United
Church



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OCTOBER 1979

Figure 14: Location Of St. Andrew's Elgin United Church In
The Centennial Neighborhood

tion, while 18 percent are poor or very poor. (see Appendix P) These figures are better than those of another inner city neighborhood such as William Whyte which has approximately 64 percent of its residential buildings in good or fair condition and 36 percent classified as poor or very poor.¹²⁸

Many of the socio-economic characteristics of Centennial are similar to those of other inner city neighborhoods. (see Appendixes Q and R) The population of Centennial has been decreasing since 1971, and there is a large percentage of senior citizens and single persons in the neighborhood. However, income data indicate that the neighborhood has a lower than average family income, as \$12,612 compared to a city average of \$26,669. The area also has Dufferin Elementary School. In contrast with the majority of inner city neighborhoods, this neighborhood, with 6.5 acres of park and recreation land per thousand residents, has an adequate amount of land available for recreational pursuits. Four parks providing recreational facilities for the residents are Lizzie Park, Roosevelt Park, Dufferin Park and Gwendoline Park. The hub of recreation activity is the Central Community Club on Ross Avenue. Nevertheless, the neighborhood suffers from the lack of local commercial services. Although it contains numerous commercial establishments, most of them are of a regional nature. Local commercial services are concentrated along Isabel between William and

¹²⁸ Ibid., pp.1-2.

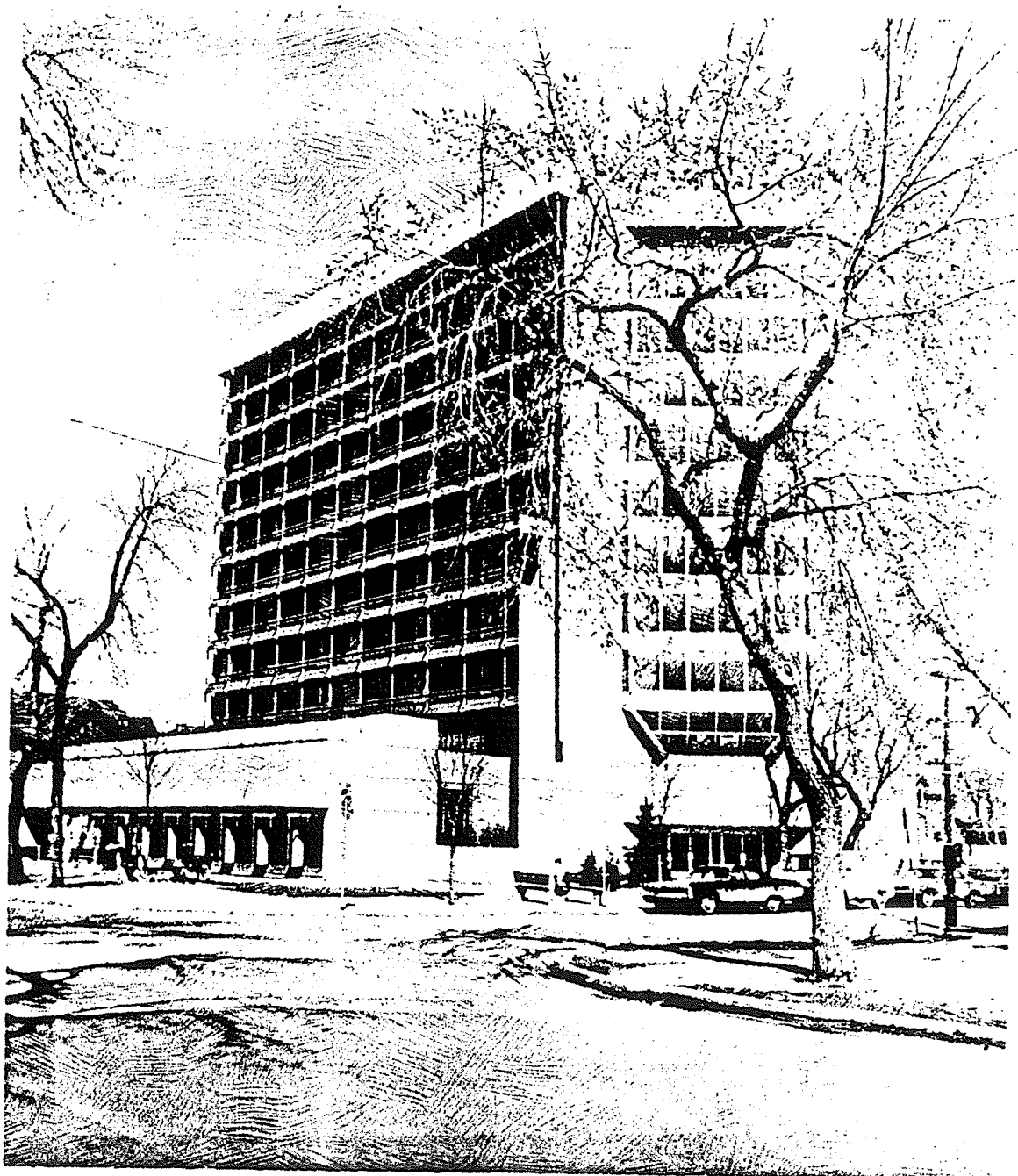
Ross, including the area's only grocery store. This inadequate situation therefore has become one of the major concerns to area residents, as a large number of the people do not have the vehicles to travel to outlying shopping areas.¹²⁹ Overall, both the physical conditions and socio-economic characteristics of the Centennial neighborhood have been improved, and indeed are better than other inner city neighborhoods in some aspects particularly housing conditions and recreational facilities. However improvements are still necessary. For instance, local commercial development should be encouraged to meet the needs of the population, and this type of land use would be a satisfactory replacement for regional commercial or industrial uses in the long term. Also, improvements in the old physical infrastructure in the area should be promoted to reestablish the family neighborhood. Finally, there should be some programs and activities specifically for the senior citizens in the neighborhood. All these conditions provide the St. Andrew's Elgin United Church with some goals to strive for. The following will be an analysis on St. Andrew's ministry, its role, and its impact on the neighborhood.

St. Andrew's Elgin United Church is presently located in St. Andrew's Place (see Figure 15) which is a mix of church, housing, and community¹³⁰ space. The existence of St.

¹²⁹ Ibid., pp.2-3.

¹³⁰ For Purposes Of Clarification, "Community" is used synonymously with "Neighborhood" in this study.

Figure 15: St. Andrew's Place On Elgin Avenue, Winnipeg



Andrew's Elgin United Church and the presence of its "shelter", St. Andrew's Place, were the positively reinforcing results of the church's history. St. Andrew's was formed in 1881 and then obtained a new church building called Selkirk Hall on Logan Avenue. In 1894 the church moved into the existing site, and started its urban ministry. At that time, there were many "missions" for the newly arrived agricultural settlers sponsored by St. Andrew's, namely the North End Mission, Point Douglas, West End Mission, the Chinese Mission, the Sherman Street Mission, and the Alfred Street Mission.¹³¹

Whilst its urban ministry continued to prosper, it was confronted with its first major crisis involving two events simultaneously. The first event was the establishment of its sister church called St. Andrew's River Heights in 1915. The second event was the purchase of property adjacent to the old St. Andrew's church with the Midland Railway trackage along the lane north of it.¹³² In this situation, many church members thought that the old St. Andrew's would have to close its doors. However, St. Andrew's Elgin did not close and even identified itself with the changed character of its neighborhood. The church became more active in voicing its concern for civic betterment, improved minimum wages, elimination of slum housing, civic morality and justice.

¹³¹ Larry Krotz, Second Birth: St. Andrew's Place (Winnipeg: The Unpublished Report, 1974), pp.3-4.

¹³² Ibid.

A baby clinic was then established at St. Andrew's. The church also became the administration centre for the Christmas Cheer program which in 1930 supplied hampers to 535 families. The church provided a Fresh Air Camp at Gimli Manitoba for the underprivileged, summer Bible school for children, and a free weekly movie for the neighborhood. In 1930 the St. Andrew's clothing bureau supplied 950 persons with clothing. From 1954 to 1956, the St. Andrew's basement provided the first school space for Manitoba's retarded children. In 1962 the St. Andrew's Thrift Shop was established to sell or give used clothing to people in need.¹³³

The city-wide social services by St. Andrew's Elgin Church from its beginning until the 1960s indeed had proven its commitment to urban needs through Christian virtues. However, a changed strategy for the urban ministry was necessary due to urban change. As mentioned in the first case study, the City of Winnipeg experienced progressive urban growth especially after the Second World War. Unfortunately for the church, growth was concentrated in the suburban areas, not in the inner city. The inner city neighborhoods thus have become the high priority areas in which the special needs groups concentrate. In order to meet their needs, churches such as St. Andrew's Elgin had to renew their ministries and to redefine their roles. In 1961 a proposal was prepared by Reverend Charles Forsyth of St.

¹³³ Mildred Cassie, History Of St. Andrew's Elgin Church (Winnipeg: The Unpublished Report, 1975), pp.1-6.

Andrew's Elgin to construct a community centre building on the lot next to the church. This community centre was proposed to house the thrift shop, a boys club, community centre space and senior citizens' facilities. However, the work plan was not realized until the coming of the church's second crisis, which was the fire on November 12, 1968.¹³⁴

The fire destroyed the whole St. Andrew's Elgin Church, but not the faith of the St. Andrew's congregation. The congregation decided to ask the Institute of Urban Studies to work with it and help define its options in 1970. The Institute of Urban Studies (I.U.S.) proposed a multi-purpose building, including housing for families, single unmarried working people, or older people; indoor recreation; resource facilities such as a clothing depot and neighborhood medical clinic; community space; and a church. This multi-purpose building would not only supply needed facilities and be economically viable, and could also be designed as a centre of human activity - a modern day urban equivalent of the medieval village square.¹³⁵ The proposal was accepted by the St. Andrew's congregation. A \$188,000 federal grant, under provisions of the National Housing Act, was approved for the project. Construction of the complex was financed through a Canada Mortgage and Housing Corporation loan of \$1.7 mil-

¹³⁴ Larry Krotz, pp.5-6.

¹³⁵ Institute Of Urban Studies, St. Andrew's Elgin church Proposal (Winnipeg: The Institute Of Urban Studies, January, 1971), pp.5-10.

lion.¹³⁶ It has taken seven years of planning, meetings both with Federal, Provincial Government and with the City of Winnipeg, as well as the Presbytery of the United Church, architects, lawyers, planners and congregation before "concrete" visions of this complex called St. Andrew's Place appeared in 1975.¹³⁷ In May 1976, the complex was officially opened.¹³⁸

St. Andrew's Place consists of eleven storeys. On the main floor are located the church sanctuary, community hall, canteen, food store, credit union, and labor co-op. The Midland Credit Union provides specialized services for the neighborhood. It also tries to provide an advisory service to people with financial difficulties and has developed a pooling service to bring debtors and creditors together, set up a reasonable budget, and arrange the paying off of the debt in a realistic way. Independent Co-operative Enterprises is a casual labor co-operative set up to the residents to look for short-term employment. In the basement of the building, there are the St. Andrew's Place Thrift Shop and the Citizen's Health Action Centre (CHAC). The Thrift Shop gathers items of used clothing from churches throughout Manitoba and offers them for resale at a nominal cost. The Citizen's Health Action Centre has done significant analysis

¹³⁶ The Free Press "New St. Andrew's Church Development Will Also Be A Community Centre" (Winnipeg: The Free Press, Jan. 16, 1974).

¹³⁷ Mildred Cassie, p. 9.

¹³⁸ Larry Krotz, p.14.

of the neighborhood, and provides a type of service compatible with area residents' requirements. The Centre also attempts to overcome deep-rooted traditional and professional barriers by providing both medical care and health care. The upper nine floors contain 116 low income senior citizen apartments leased by the Manitoba Housing and Renewal Corporation. In St. Andrew's Place, all the tenants including the senior citizens, shops, and even the owner St. Andrew's Church are required to pay rent to the management corporation called St. Andrew's Management (SAM).

The renewed ministry of St. Andrew's starting from 1976 certainly is a proof of its commitment to biblical mandates. The project added a new dimension to the church's role in the neighborhood. Since the official opening of St. Andrew's Place, all the facilities, except the church whose approximately 75 members come from the suburban areas, have been heavily used by the area's residents. In other words, the majority of the facility users are from the Centennial neighborhood.¹³⁹ To the neighborhood's residents, St. Andrew's is more than just a church. It is a "people's place," a welcoming place, and a centre of activities. St. Andrew's also means senior citizen housing for the 132 senior citizens who can enjoy their favorite "village square" within the same building. It further serves as the neighborhood centre. Residents, regardless of age, sex and race, can freely use the various kinds of facilities and partici-

¹³⁹ Ibid., pp.15-21.

pate in different social activities in which their social networks can be expanded. As a result, the St. Andrew's project has demonstrated the ability of a church leadership to redefine the role a church plays in an inner city neighborhood, namely Centennial. With the guidance, technical assistance and negotiating support of the Institute of Urban Studies, the United Church's Research and Planning Council and architectural and legal consultants, St. Andrew's Elgin United Church accepted a challenging community-based redevelopment concept and adopted a broad-based planning procedure which can show a solid church statement about the future of the inner city.¹⁴⁰ The future existence of St. Andrew's in this neighborhood is a "must" since it is the only church actively involved in the area populated by 2845 people.¹⁴¹

5.3.3 Mennonite Urban Renewal Program - Inner City Of Winnipeg

Mennonite Urban Renewal Program (M.U.R.P.) is a special housing program designed in 1983 by a group of Christian business and professional people from Mennonite churches. The churches work together through a non-profit corporation to create a better way of life in the inner city of Winnipeg. This is accomplished in a practical way by providing

¹⁴⁰ Donald Epstein, Housing Innovation And Neighborhood Improvement: Change In Winnipeg's Inner City (Winnipeg: Institute Of Urban Studies, March, 1974), p.249.

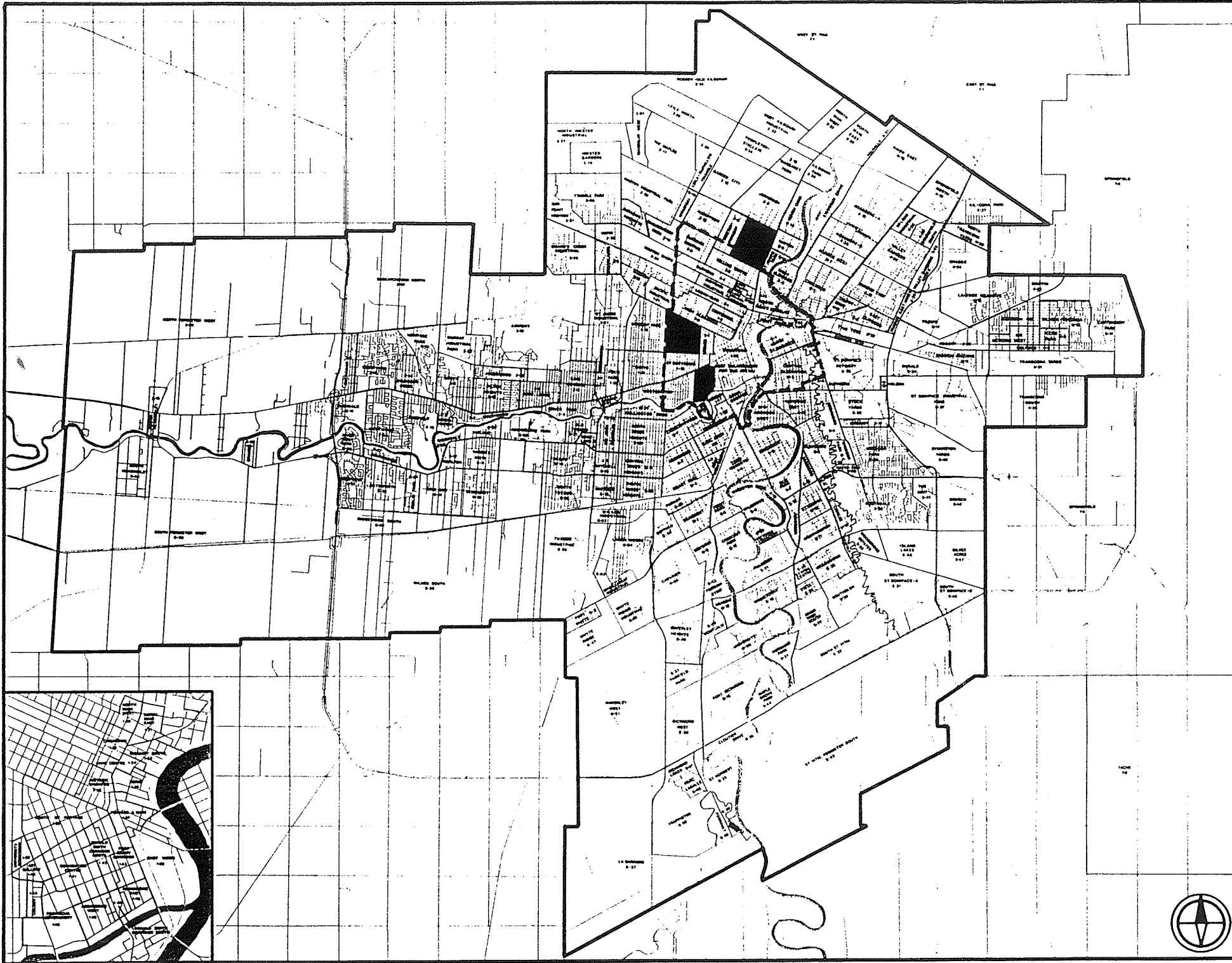
¹⁴¹ Statistics Canada, 1986 Census Of Canada

good and low cost housing to low income people.¹⁴² The program is centered in the inner city since it is the place where low-income people concentrate. The original four apartment blocks purchased in the program are located in three different inner city neighborhoods, namely St. John's, Daniel McIntyre and Memorial. (see Figure 16)

The socio-economic characteristics of these inner city neighborhoods have already verified the necessity of the low-income housing such as the ones offered by the Mennonite Urban Renewal Programs (M.U.R.P.) (see Appendixes Q, R, S and T) All three neighborhoods have experienced a decline in population due to the effect of the suburban growth. However, the percentages of the senior citizens (65 and over) in St. John's, Daniel McIntyre and Memorial are 14%, 15% and 16% respectively which are higher than the city average of 12%. Their average family income is much lower than the city average of \$26,669 as \$18,274 for St. John's, \$18,251 for Daniel McIntyre and \$16,070 for Memorial. The unemployment rates for these neighborhoods range from 7.2% to 12% while the corresponding rate for the city is 5.2%. The educational level of their residents is relatively low as over 55% of them received high school education and only approximately 9% had high school diplomas.¹⁴³ The aforementioned

¹⁴² Mennonite Urban Renewal Programs, MURP And Goals (Winnipeg: The Unpublished Pamphlet, 1987).

¹⁴³ Department Of Environmental Planning, Winnipeg Area Characterization: Socio-Economic Characteristics - St. John's, Daniel McIntyre, Memorial, And City Total (Winnipeg: Department Of Environmental Planning, 1981).



WINNIPEG AREA CHARACTERIZATION

From top to bottom



- St. John's

- Daniel McIntyre

- Memorial



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MARCH 1985



Figure 16: Location Of The Mennonite Urban Renewal Programs
In The Inner City Neighborhoods

socio-economic characteristics of the neighborhood certainly generate strong needs for such things as low-income housing, counselling, financial management training and vocational training besides social welfare. These people are the ones who need more social support and concern. All these conditions have become the key factors in the birth of the Mennonite Urban Renewal Program which is intended to design a more wholesome living environment for some of the disadvantaged people within the inner city of Winnipeg.

The birth of the Mennonite Urban Renewal Program (M.U.R.P.) did not come into existence abruptly but required a whole series of studies, discussions and Christian prayers.¹⁴⁴ In the late 1970s, there was a group of Mennonite professionals who met regularly at the Rivereast Mennonite Brethren Church for their bible studies. During the bible studies, discussions always linked the biblical principles and social concerns together. The application of the biblical truths into the daily life and society was greatly encouraged as they heeded the following verses:

What good is it, my brothers and sisters, if a person claims to have faith but has no deeds? Suppose a brother or sister is without clothes and daily food. If one of you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it? (James 2:14-17)

¹⁴⁴ Personal Interviews With Dave Dyck, Chairman Of The Board Of The Mennonite Urban Renewal Program, January, 1988.

These Mennonite professionals then identified the inner city as the high priority area, and concluded that low-income housing was the most practical way to address the needs of the poor people in the inner city. Thus, the Mennonite Urban Renewal Program was born in mid-1981: Mennonite professionals from different Mennonite churches initiated actions to form a non-profit corporation committed to addressing the urban living needs of disadvantaged persons in the inner city.¹⁴⁵

The philosophy behind the program is that disadvantaged people in the inner city neighborhoods need help from a caring community. They need to develop a sense of self-worth, acceptance and hope for a fuller life through the provision of a more adequate living environment, although their elemental needs might be met by social welfare programs but who also needed help from a caring community in order to develop a sense of self-worth, acceptance and hope for a fuller life through the provision of a more adequate living environment. The details of their philosophy can be demonstrated in the following statements:¹⁴⁶

1. To assist needy people who intend to improve their standard of living in order to achieve better housing accommodations.

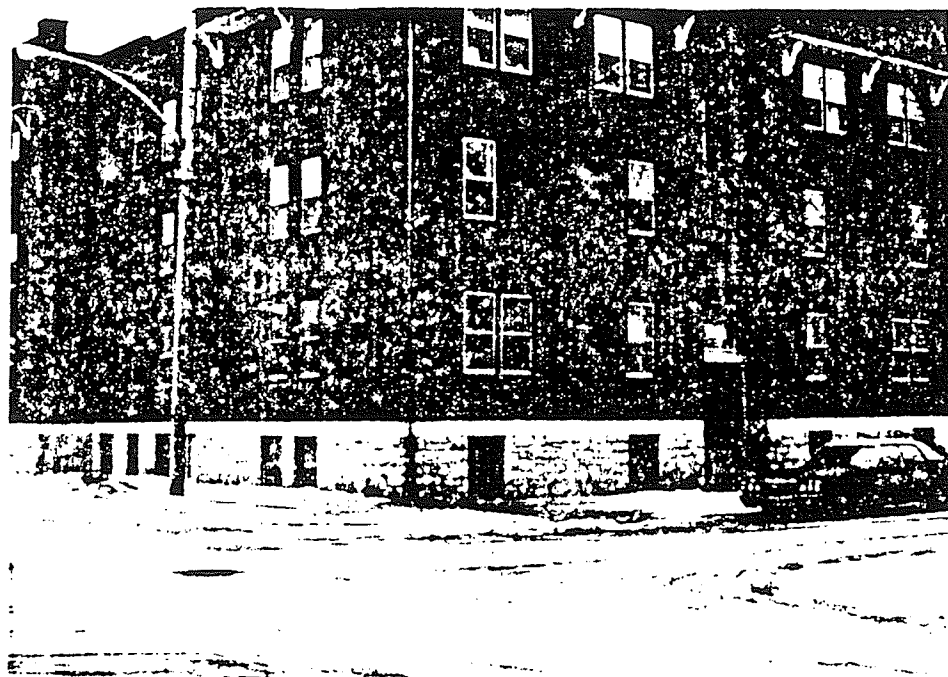
¹⁴⁵ Mennonite Urban Renewal Programs, Report On M.U.R.P. (Winnipeg: The Unpublished Report, 1984), p.2.

¹⁴⁶ Ibid.

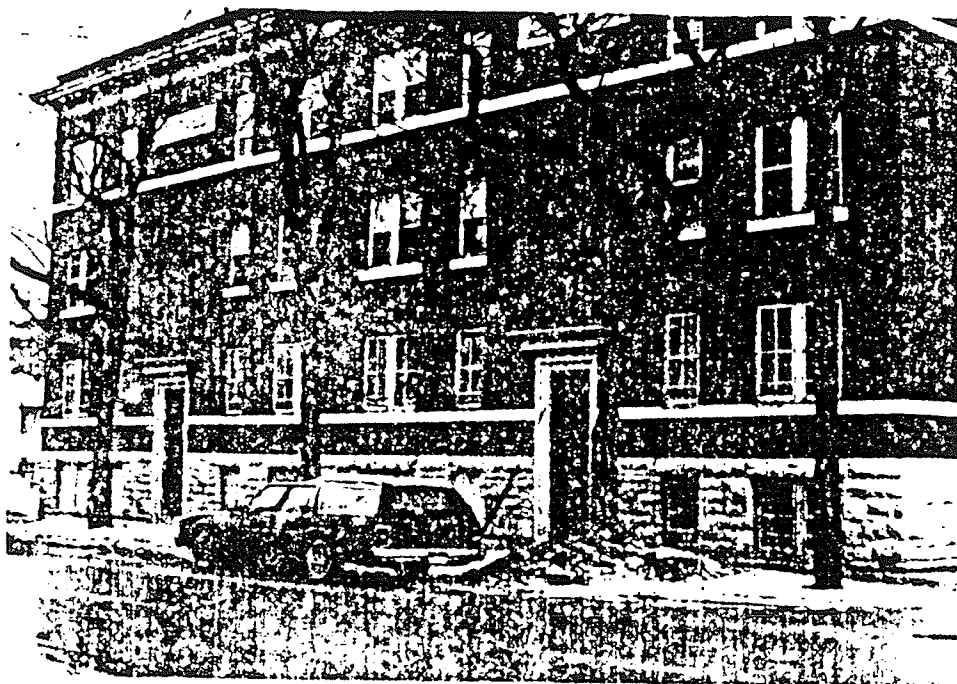
2. To provide disadvantaged people with opportunities to develop vocational skills through practical project applications by working together with skilled individuals, i.e. to pair volunteer tradesmen with unskilled individuals in order to create relationships and mutual learning situations.
3. To provide counselling services, pastoral care and urban skills to tenants in apartment blocks owned or to be owned by the M.U.R.P. corporation in a ministry dedicated to the "whole person."
4. To demonstrate that Christian love transcends racial and economic barriers; that values and relationships stem from the love in God's Kingdom, founded on justice and mercy. (Micah 6:8)

The M.U.R.P. corporation has attempted to achieve its goals by two approaches, namely Low-Incoming Housing and Housing Plus. Since its beginning in 1981 M.U.R.P. has acquired four apartment buildings in three locations in the inner city. (see Figures 17 and 18) These apartment blocks have a capacity of 63 suites. The Atlantic Avenue property was M.U.R.P.'s first venture in 1981 then the Westminster Avenue property and finally the Toronto Avenue properties in 1983. All the apartment buildings were originally in a state of disrepair, had an unstable occupancy rate and seemed to be headed for demolition. However, a renovation program was implemented following the purchase of the buildings. The properties thus became desirable rental opportu-

Figure 17: The Apartment Blocks Purchased By The MURP (A)



Atlantic Avenue



Westminister Avenue

Figure 18: The Apartment Blocks Purchased By The MURP (B)



Toronto Avenue



nities, and the occupancy rate of each building has been 100%.¹⁴⁷

Second, Housing Plus. The Housing Plus program is designed to complement the housing project to meet various social and spiritual needs through marital and alcohol counselling, Bible studies, hospital visits, assisting tenants with job applications, obtaining financial assistance and encouraging neighborhood participation within the MURP buildings. Two counsellors are employed in the Housing Plus program.¹⁴⁸

The activities of the M.U.R.P. are managed on behalf of the membership - by a Board of Directors consisting of thirteen members. The Board and its committees meet regularly and discuss project development, financing, public relations and tenant programs. Tenants and members of the board meet together quarterly to listen to one another and to work on issues of mutual concern. Funding for the M.U.R.P. has been largely self-supporting. The purchase of the apartment blocks relied heavily on donations and offerings from the MURP members, the Mennonite Churches, along with financial assistance from the Crosstown Credit Union. With these funds M.U.R.P. has been able to make the necessary down-payments and take over existing mortgages. The annual operating budget is around \$200,000 with all but ten percent com-

¹⁴⁷ Ibid., p.3.

¹⁴⁸ Mennonite Urban Renewal Programs, M.U.R.P. And Goals.

ing from rental payments, and the remaining amount is balanced by the financial assistance largely from the members and the Mennonite churches. Housing Plus is partly funded by the Core Area Initiative and is supported by Mennonite Brethren Home Missions and Church Extension and the Conference of Mennonites in Canada program in Native Ministries.¹⁴⁹

The Mennonite Urban Renewal Program has successfully fulfilled its stated objectives. The Mennonite members have been very faithful in demonstrating their Christian love through the program which supplies low-income housing to the needy people, and provides counselling services, pastoral care and urban skills so that tenants can develop a sense of self-worth, acceptance and hope for a fuller life. Their success can be indicated by the response of the areas' residents to the program. As mentioned previously, the occupancy rate is always 100%. All of the tenants in the four apartment blocks are classified as low-income people, which means that their average annual income is much lower than the city average of \$26,669.¹⁵⁰ About half are native people, approximately 6% are students, and 33% are employed.¹⁵¹ Therefore, these figures have already proved that the M.U.R.P. can successfully respond to the needs of low income

¹⁴⁹ Ibid.

¹⁵⁰ Department Of Environment Planning, Winnipeg Area Characterization: Socio-Economic Characteristics - City Total.

¹⁵¹ Mennonite Urban Renewal Programs, MURP And Goals.

groups in three inner city neighborhoods. Even though challenges including financial deficit still remain, the M.U.R.P. Board continues to seek its major goal and to enrich the lives of the disadvantaged in urban neighborhoods.

5.4 SUMMARY AND CONCLUSIONS

Between 1963 and 1988, many changes occurred in Winnipeg. Population growth was one of the key phenomena as the city population increased from 475,989 to 625,305. However, population growth was concentrated in the suburbs rather than the inner city. The suburban population increased from 332,509 to 522,935 while the inner city population suffered a decrease from 143,480 to 102,370. This situation affected the growth of churches in the same manner, as more new churches were established in the suburbs and these churches gained larger congregations. Consequently, the inner city churches have become the ones which are confronted with two sets of challenges, namely the loss of church membership, and the needs of the poor people who cannot afford moving to the suburbs. In dealing with these challenges, the inner city churches have two options: die or survive. However, survival in the inner city is not an easy task. They must redefine their roles and renew the strategy of their ministries to regain church membership. They must also demonstrate their commitment to the needy.

Only a small portion of the inner city churches are actively involved in redefining their roles and ministry strategies. The three case studies in this chapter describe some of the successful stories. Augustine United Church in River Osborne is good example illustrating the important role of the church in the neighborhood revitalization, since its active urban ministry started from the very early days of River Osborne. Throughout the past century, Augustine has been using its effective ministry to meet the physical and social needs of the neighborhood. Its "Village Church" project in 1979 and its involvement in the Riverborne Development Association in 1980 have further solidified its dual roles in the neighborhood as the spiritual motivator and the neighborhood revitalizer. St. Andrew's Elgin Church in Centennial is another successful example indicating the close relationship between the church and the neighborhood development since its urban ministry also started from the early days of Centennial. Its renewed ministry in 1976 has proved to society that some churches are willing to accept a challenging community-based redevelopment concept and to adopt a broad-based planning procedure for the good of area's residents. St. Andrew's has become both the place of worship and the neighborhood centre. The Mennonite Urban Renewal Program illustrates how people of the Mennonite church have followed their Christian convictions by addressing the needs of low income groups through the development of a housing program. In short, the case studies have indicated the com-

mitment of churches to the needs of their respective neighborhoods and consequently their impact on the neighborhood revitalization. However, challenges and problems such as financial deficits and loss of confidence by the government still prevail. Churches will have to address these internal and external obstacles before they can further exercise their Christian faith to the neighborhoods in future. The following chapter will further examine the lessons described from these case studies, and suggest some courses of action which churches engaged in neighborhood ministry could pursue.

Chapter VI

EVALUATIONS AND POLICY GUIDELINES

Men develop strategies in order to chart paths of least resistance toward their objectives.¹⁵²

Alan Altshuler

6.1 EVALUATIONS

Urbanization in this century has dramatically affected many aspects of society. The process has effected the population growth causing imbalance in the distribution between the suburbs and the inner city. The suburbs received a greater growth and a higher percentage of the well-off population while the inner city had retained larger proportion of the poor people who were reduced to live in dilapidated conditions. In dealing with this situation, the City government has erred on three major points. First, it showed a bias toward suburban development to the detriment of inner city development. Obviously, the physical and social circumstances of the inner city are markedly different from those of the suburbs. Second, the City did not address the real needs of the inner city. The City's narrow focus on ad hoc physical development precluded planning which is orient-

¹⁵² Alan Altshuler, The City Planning Process: A Political Analysis (Ithaca: Cornell University Press, 1965), p.375.

ed toward the social needs and human needs of the inner city. Third, the City largely failed to realize the importance of the neighborhood-based resources such as the church projects to neighborhood planning. The government's attitude can be reflected by the insufficient amount of funding allocated for the neighborhood-based projects through the Core Area Initiative.

This study strongly supports the belief that the inner city deserves top priority in city planning since it is still the most crucial part of the city, its pulse as it were, where government and commerce, as well as spatial and social life, are equally important. Neighborhood units are indeed the key elements that keep the core alive. Neighborhood-based resources should be greatly encouraged in neighborhood planning, and inner city churches should be considered as vital forces in this endeavor. Three case studies proved the changing role of churches and gave rise to the following observations:

1. The urban ministry as exemplified by three case studies can truly fulfil the meaning of Agape

As mentioned in chapter three, Christian love is the translation of the Greek word Agape, meaning "self-giving" or "outpouring love". This love is for God as well as for neighbor. One of its very natures is to desire the neighbor's good, whether we like him or not. It has become the

key of the churches' basic principles as well as the central force behind their neighborhood action. The urban ministry exercised in three case studies can truly demonstrate the meaning of this love, namely Agape. St. Andrew's Elgin United Church, for instance, refused to give up its neighborhood programs and services even though it was challenged by two major crises in 1910s and 1960s respectively. In 1915, the opening of St. Andrew's River Heights Church and the purchase of property adjacent to the old St. Andrew's with the Midland Railway trackage almost forced the old St. Andrew's to close its doors. However, it did not close but identified itself with the changed character of its neighborhood. The church became more active in voicing its concern for civic betterment and social justice. Later, a big fire in 1968 destroyed St. Andrew's Elgin Church, but still not the faith of its congregation. The church decided to ask the Institute of Urban Studies for future direction. Ultimately, it accepted the idea of building a multi-purpose complex. This complex would not only supply needed facilities and be economically viable, but could also be designed as a centre of human activities in the Centennial neighborhood. The church project added a new dimension to the church's role in the neighborhood, and certainly is proof of its commitment to biblical mandates, specifically Agape.

2. Neighborhood-based revitalization programs by the churches are highly relevant to the needs of individuals

The three case studies in this thesis, namely Augustine United Church, St. Andrew's Elgin United Church and Mennonite Urban Renewal Program, indicated that neighborhood-based programs are highly relevant to meet the needs of the neighborhood. These church projects were created through the joint effort of the local churches, local residents and professionals. Before the birth of each project, they gathered together and discussed the needs of the neighborhood. They shared in the process of what was going to happen and shared in the actual process of neighborhood improvement. Consequently, the projects could address some of the needs of the residents. The interaction between churches and residents also helped the church themselves emerge in the neighborhood, become part of it, identify with it and live it. These neighborhood-based projects were intended to strengthen the socio-characteristics of a neighborhood. They attempted to erase the pitfalls of the physical planning which emphasizes the rigid division of land uses, centralized shopping and playground compound, not always fitting the needs of the people and localities they are meant to serve. The idea of these neighborhood-based projects actually derived from the most recent neighborhood planning approach called "The Community Action Approach." This approach was created in 1964 to assist urban and rural com-

munities in mobilizing their resources to combat poverty. Community action agencies provided the neighborhoods with a wide variety of social services, job training and employment counselling services. The approach called for maximum feasible participation of members of groups and areas served.¹⁵³ In the inner city of Winnipeg, these neighborhood-based church projects have proved to be relevant to the needs of the neighborhoods.

3. Inner city churches are acknowledged as the unfailing allies for neighborhood revitalization

Urban history is not a complete one if it does not include church's role. Churches have, in many respects, been closer to the urban development than any other single institution. In his book The City in History, Lewis Mumford said that the urban neighborhood as a livable place with a sense of unity flowered in the Middle Ages. He described the medieval neighborhood as follows:¹⁵⁴

The division of the town into quarters, each with its church or churches, often with a local provision market, always with its own local water supply, a well or a fountain, was a characteristic feature; but as the town grew the quarters might become sixths, or even smaller fractions of the whole, without dissolving into the mass. Often, as in Venice, the neighborhood unit would be identified with the parish and get its name from the parish church: a division that remains to this day.

¹⁵³ William M. Rohe and Lauren B. Gates, Planning With Neighborhoods (Chapel Hill and London: The University of North Carolina Press, 1985), p.36.

¹⁵⁴ Lewis Mumford, The City In History (New York: Harcourt, Brace & World, Inc., 1961).

The close relationship between churches and urban growth is evident here. The City of Winnipeg is no exception. The histories of the city and the churches started almost the same time. Churches have been trying to improve the quality of life by offering social programs in their respective neighborhoods. Their endeavors of meeting the physical needs, social needs and spiritual needs in the neighborhoods have proven beyond doubt that they have been the unfailing allies of neighborhood revitalization. Augustine and St. Andrew's can be used as examples. Their ministries in the neighborhoods started early at the turn of the century. They provided the residents with a wide variety of spiritual, social and physical needs. Their church buildings have become more than mere landmarks in the neighborhoods. Their neighborhood involvements have expressed their biblical commitments to the city, have strengthened their relationship with the residents, and have helped promote the identity of the neighborhoods. When decay and disorder resulting from urban changes began to swallow up the urban neighborhoods after the Second World War, these churches faced the question head-on by redefining their role, affecting neighborhood development in a positive way, and making them better places. Therefore, it is no exaggeration to say that they are the unfailing partners for neighborhood improvement.

4. The "Village Centre" concept is the ideal model for the church projects

The "Village Centre" concept was incorporated into the church renewal projects of both Augustine and St. Andrew's Elgin. Besides the worshipping function, their church buildings also offer spaces for a wide range of neighborhood services. This "Village Centre" concept actually has its origins in the cities of Europe, and to the Mediterranean world of antiquity. Ancient Rome, for instance, had its village squares, many with their own temple, public bathhouse, and market, around which a local neighborhood was centered.¹⁵⁵ The incorporation of the "Village Centre" concept may be quite liberal for some traditional churches. But it works very well when ministering to the poor neighborhoods. This model enables the residents to conveniently access their necessities in the immediate neighborhood. It also encourages localized activities within the neighborhood. Some social scientists asserted that the modern neighborhood is a dying neighborhood by declaring:¹⁵⁶

In the modern large city the unit of residence is no longer a local community.....The streams of life do not any longer pass through the locality groupings.....the common theatre of all the activities of the closest neighbors is not their residence unit but the whole city. The neighborhood community.....has been emptied of most of its content and there is no doubt that it will not regain it.

¹⁵⁵ James V. Cunningham, The Resurgent Neighborhood (Indiana: Fides Publishers, Inc., 1965), p.29.

¹⁵⁶ Ibid., p.33.

With the application of the "Village Centre" concept by churches within inner city neighborhoods, neighborhood activities can become more localized. Also, the church building can be heavily used to a greater extent by the residents. The church would therefore bring more residents into its building, and most importantly, bring itself into the neighborhood. Finally, its ministry can be more successful in meeting the needs of the neighborhood, and further stimulate the neighborhood growth.

5. Inner city churches are confronted with three sets of prominent problems

Generally speaking, the inner city churches, including those which get involved in the process of redefining their ministry with respect to neighborhood improvement, are facing three sets of major hidden problems. First, there is a growing financial deficit. The majority of the inner city churches are losing church members who form the financial base. Therefore churches encounter their financial difficulties and yet cannot procure enough financial assistance from the government. Church projects are not always successful in confronting this situation. The Mennonite Urban Renewal Project is one example. Since its beginning in 1981 the program has acquired four apartment buildings. Then two of them, including the Atlantic Avenue and the Westminster Avenue properties, were sold because the program could not afford their maintenance and operation after many tenants

failed to pay the rent. St. Andrew's is also in the midst of financial struggles, not having a strong financial base from the congregation. Sometimes the rigid and inflexible rules required for application, and the very limited funding set aside for neighborhood development by the government can discourage these churches from asking for public funding. As well, they do not want to see certain restrictive and rigid criteria imposed upon their church projects once the public funding is approved. This can explain why there are still many churches and church projects under financial stress.

Second, the varieties of the programs offered by churches fail to develop their full potential. Since churches do not have sufficient funding, they cannot expand the varieties of their programs. Even though St. Andrew's, for instance, has different types of services offered in its eleven-storey building, it still does not have any specific programs for youth and children. These two groups of people should require more social concern and support in the Centennial neighborhood. In River Osborne, Augustine still finds it challenging to create more needed programs for some special needs groups such as youth and the singles. In high density neighborhoods, the challenge created by the growing demand for a wider variety of programs is even greater. Third, churches suffer from a lack of political clout. Presently the majority of the inner city churches do not have neigh-

borhood committees or a network of neighborhood committees between churches. As a result, they always find difficulties in conveying the message of their needs and interests to the government and most importantly in lobbying the government for funding and support.

Canadian cities are presently struggling to find answers to the problems of their inner city neighborhoods. Fundamentally, problems arise because of the combination of three sets of forces. First, critical thresholds of age, population change, community erosion, and development pressures are being reached, making older areas of cities vulnerable to physical and social breakdown. Second, many of the policies and programs that are presumably designed to meet the problems are proving inadequate and in some instances counter productive.¹⁵⁷ Third, there is a relatively small number of institutions committed to the process of innovation in the inner city neighborhoods. Perhaps the integration of church projects into the neighborhoods as indicated in the case studies can help relieve the pressure, and even become a productive force in neighborhood planning. However, inner city churches still need to solve some problems, both internally and externally, before they can effectively contribute to the strengthening and modernizing of Winnipeg neighborhoods. The following section will suggest some policy guidelines, which are intended to incorporate

¹⁵⁷ Institute Of Urban Studies, Innovative Strategies For The Renewal Of Old Neighborhoods (Winnipeg: Institute Of Urban Studies, October, 1977), p.163.

the major needs of today's neighborhood. These four needs are: (1) the creation of adequate facilities and services to meet immediate human needs; (2) the nurturing of forces that build a sense of neighborhood; (3) the development of political and social links to city as a whole; and (4) the fostering of an interaction and integration of people of all walks of life within our city.¹⁵⁸

6.2 POLICY GUIDELINES

The subsequent eight guidelines not only incorporate the major needs of today's neighborhoods, but also indicate the crucial steps which should be taken by both local churches and the City government. These guidelines are not mutually exclusive, and each of them will be very helpful in neighborhood planning.

1. Comprehensive Approach in the urban ministry should be adopted by both traditional and liberal churches

Urban ministries always face controversy. For many years Christians, especially traditionalists, have battled over the issue of evangelism versus social concern. These two ministries have been viewed as opposed to one another. The traditionalists claim that to care for temporal needs is to concern with the part of the person that will die sooner or later. What is needed is the concern for the eternal soul. However, the liberals espouse that soul-winning may

¹⁵⁸ James V. Cunningham, pp.40-42.

be of great value, but when people do not have enough to eat, are housed in substandard conditions, are jobless, and do not receive adequate health care, presenting Christ as the answer remains only an abstract.¹⁵⁹ Two sides have their valid points but as well their pitfalls. As David Moberg stated, the church would renounce its claim that it ministers to the whole person when it remains silent on difficult social issues. He furthered that social services, however, should not be used as the key to win souls.¹⁶⁰ Another theologian John Perkins also commented that neither the liberal nor the traditional church has functioned as a complete church. Much of their energy has been drawn away in criticizing each other, and the result has been less than effective spiritual ministries.¹⁶¹ This is certainly a discouraging situation. Humans were created to be whole persons, with physical, mental, and spiritual dimensions. Deprivation in any of these dimensions would damage the others since all parts are interrelated and interactive. Therefore, only a comprehensive approach to ministry can satisfy biblical directives and the needs of the society. In dealing with a question of survival and the challenge of a new mission, the inner city church as in Winnipeg should use both evangelism and social concern approaches. Consequent-

¹⁵⁹ David Claerbaut, Urban Ministry (Grand Rapids: Zondervan Publishing House, 1983), pp.15-16.

¹⁶⁰ David O. Moberg, Inasmuch (Grand Rapids: Eerdmans Publishers, 1965), pp.51, 75.

¹⁶¹ John Perkins, "Urban Church / Urban Poor" Metro-Ministry (Elgin, Illinois: David C. Cook Company, 1979), p.45.

ly, the church has meaning to neighborhood's residents and is of great help to them. It can have even a greater impact by emerging itself completely in a contemporary neighborhood, becoming part of it, and living it.

2. A wider variety of neighborhood programs should be emphasized by churches

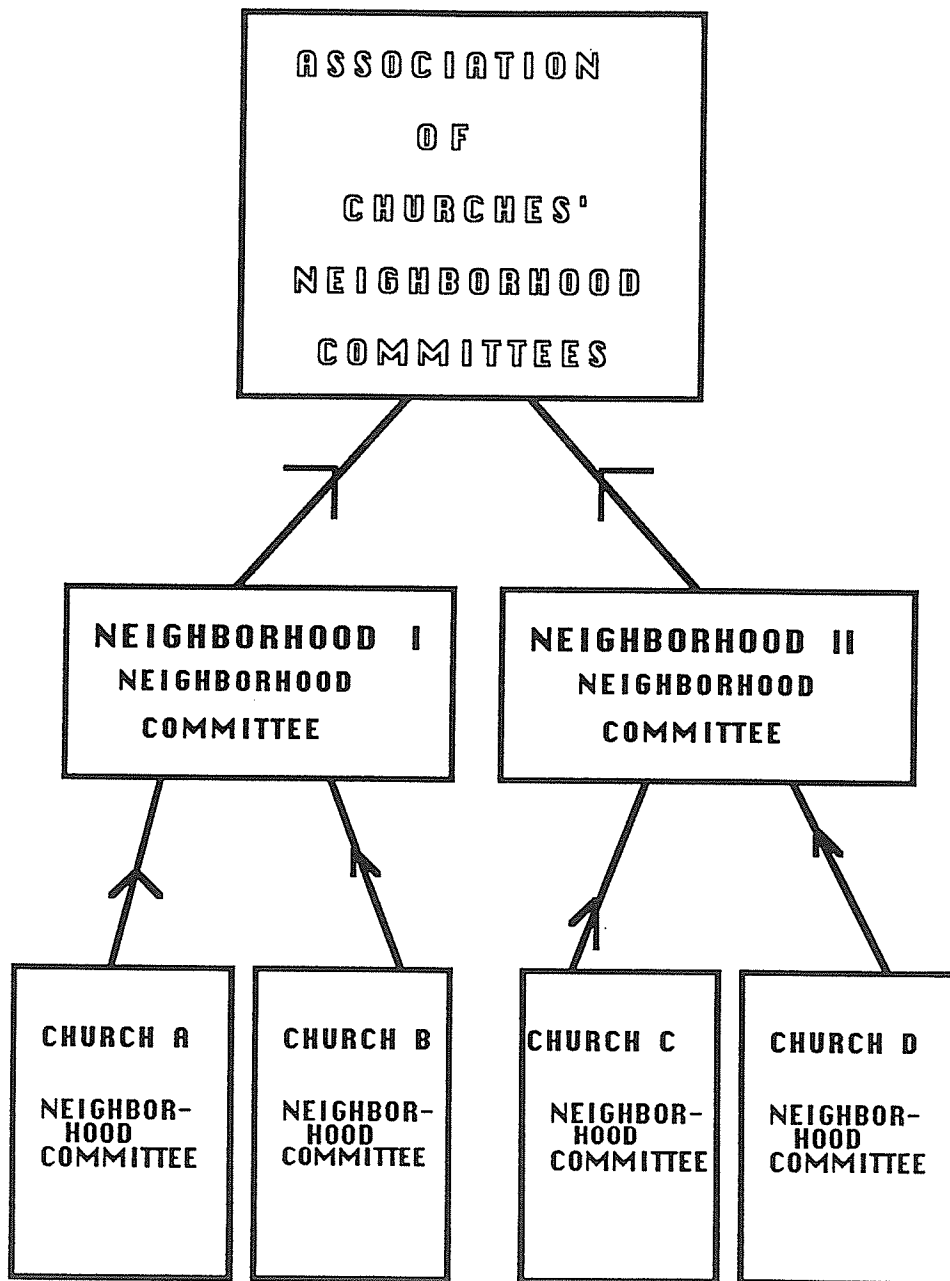
In chapter five, the quantitative analysis of the churches in Winnipeg between 1963 and 1988 indicated that the density of churches per capita in the inner city decreased considerably. Local churches face a question of survival and the challenge of a new mission. Churches that are courageous and imaginative in meeting change are able better serve the neighborhood's residents who need them more than ever. Augustine and St. Andrew's Elgin can serve as good examples in this case even though their church projects still need to be improved. These two churches, at the outset, surveyed the major needs of their respective neighborhoods, and then incorporated the relevant programs into their "Village Centre" projects in the 1970s. Their church projects conveyed the common message that a church facilitating a wider variety of neighborhood programs can be more capable of strengthening the socio-economic characteristics of the neighborhood and ultimately of stimulating neighborhood growth. Therefore, it is suggested that an urban church, beside providing the worshipping function, should facilitate a wider variety of programs. Perhaps, they can

include senior citizens' programs, youth programs, child and family services, medical care services, employment counselling services, community facilities, and even local commercial services. These fine quality programs would gain support and acceptance particularly from the high density inner-city neighborhood. The residents there would easily reach all the facilities and services in their immediate environment. Consequently, the socio-economic characteristics of the neighborhood will be secured, and the church's role as neighborhood revitalizer will further be consolidated.

3. Three levels of Neighborhood Committees should be established by churches

It is proposed that the inner city churches should establish three levels of neighborhood committees (see figure 19) in order to show their commitment to neighborhood planning. The first level of Neighborhood Committee should be organized at the individual church. The committee should consist of church members who are very neighborhood-oriented and have strong leadership. It should have two responsibilities: to address the urban revitalization issues, and to present a more cohesive organizational unit with which to lobby the city government. This committee as a whole is used to indicate its interest in the particular neighborhood as well as the degree of the individual commitment to the neighborhood improvement. Augustine can once again be used as an exam-

Figure 19: A Concept Of Churches' Neighborhood Committees



ple. Its planning Committee was set up during Rev. James Strachan's ministry. Through the committee, there were many ideas created for the neighborhood. The "Village Church" project was one of the answers to the residents' needs.

The second Neighborhood Committee should be formed at a neighborhood level. Representatives from each church's neighborhood committee in the same neighborhood should get together and build up a network of church committees for the entire neighborhood. This network not only further convinces the government about their broad social concerns but also demonstrates their unified goals for the benefits of the entire area. In River Osborne, for instance, three churches including St. Luke's, Crescent Fort Rouge and Augustine initiated the idea of building the senior citizens' housing in the district. Finally, Fort Rouge Ecumenical Apartments, at 400 Stradbrook, were opened in 1973 and run by a board consisting of representatives from four churches, namely Crescent Fort Rouge, St. Lukes's, Trinity Baptist, and Augustine.¹⁶² Obviously, the result of combined efforts by these small churches can accomplish some considerable benefits for the area.

The third one called the Association of Churches' Neighborhood Committees should be organized at a city level. Representatives from each individual neighborhood committee

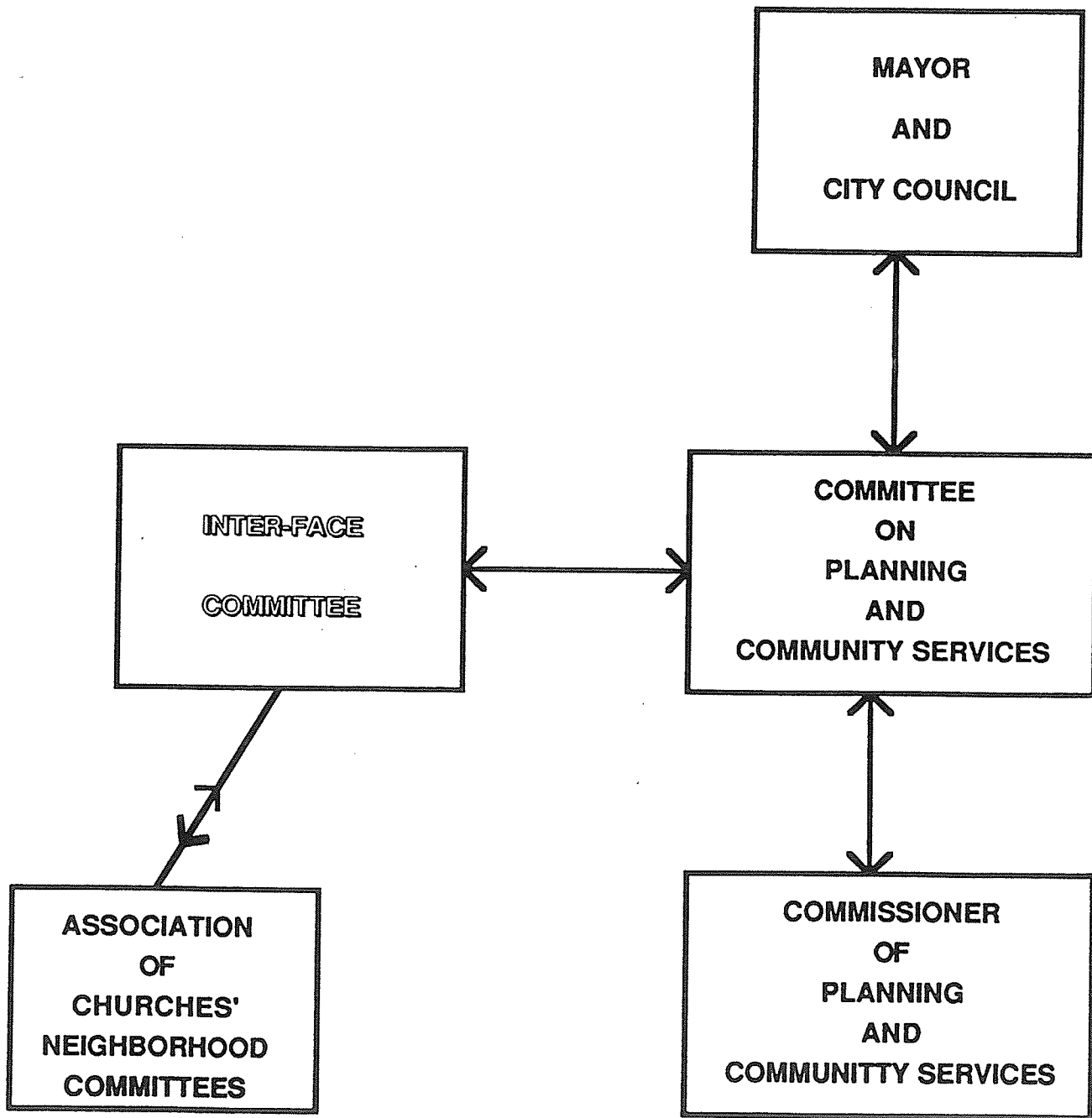
¹⁶² Augustine United Church, One Hundred Years Of Augustine 1887-1987, (Winnipeg: Augustine United Church, 1987), p.19.

can get together and assess the strengths and weaknesses of their church projects. By doing this, some adjustments can be made to improve the projects, and the unified goals for improving the quality of life for the inner city can be displayed.

4. Inter-Face Committee between the city government and churches should be formed

There must be a strong linkage between the city government and the Association of Churches' Neighborhood Committees. (see figure 20) Through the Inter-Face Committee, interests and valid information can be exchanged directly. The Church Association can explain the interests and needs of the individual neighborhoods from its own perspective. The city government, through the Committee on Planning and Community Services, can provide churches with professional guidance for their church projects the information about the rules and criteria for getting help. In Winnipeg, for instance, there are probably many churches which hope to get funding from the Core Area Initiative. With the proposed Inter-face Committee, churches would get information regarding the eligibility criteria for funding directly from the government. (see Appendixes U and V) Through the discussions with urban churches, the Committee on Planning and Community can even incorporate some of the Churches' ideas into the plans for urban renewal projects, and ultimately authorizes the Commissioner of Planning to implement them.

Figure 20: A Concept Of The Communication Network Between Churches' Neighborhood Committees and The City Government



This kind of network system (see Figure 20) indeed helps exchange the messages in the most effective and democratic way, as well as helping to promote better understanding among the involved parties. Consequently, the citizens' participation in neighborhood planning will be further encouraged. The government will be made more vital, less bureaucratic, better servicing local needs.

In New York City, a survey conducted by the New York Regional Plan Association verified that city neighborhoods should be strengthened in relation to city government. Seventy-five percent of the people in the survey said that it is very important to provide channels of communication between neighborhood groups and city government. More than half felt that it is very crucial to have subcenters of government in different parts of the city to provide information on the city's program.¹⁶³ This event in New York has certainly supported the idea of establishing the Inter-face Committee between the Association of Churches' Neighborhood Committees and the city government in Winnipeg.

5. The neighborhood-based projects of churches should be encouraged by the government through adequate funding

In general it is possible to discern the basic human needs and to locate the issue or service accordingly. However, in the midst of the neighborhood planning, the government sometimes overlooks one area or another. This is evi-

¹⁶³ James V. Cunningham, p.38.

dent by its bias toward the neighborhood-based projects. (see Appendix W) The funding allocations by the Winnipeg Core Area Initiative can reflect this bias. Only \$16 millions is allocated for the neighborhood development between 1986 and 1991. This funding will be evenly split between two major components: neighborhood-specific programs and community-at-large programming.¹⁶⁴ More specifically, community-at-large programming is the only major source in which churches can apply for funding for developing their neighborhood facilities and services. Considering that the inner city has 27 neighborhoods and over hundred churches, the amount of \$16 millions over five years does not and indeed cannot contribute much to the church projects and directly hinders the neighborhood growth. When churches are already in a financial deficit situation and need some assistance for their neighborhood-based projects, the government should encourage them by providing sufficient funding. Therefore, a re-evaluation of the basic human needs by the government and a greater share of its budget directed to neighborhood-based projects are necessary. The following is a helpful guideline for understanding the basic human needs and making the fair share of funding:¹⁶⁵

¹⁶⁴ Winnipeg Core Area Initiative, Canada-Manitoba-Winnipeg Tripartite Agreement 1986-1991 (Winnipeg: Core Area Initiative, 1986), p.13.

¹⁶⁵ Social Planning Council, Viewpoint 2001: A Social Trends Perspective On Winnipeg's Future (Winnipeg: Social Planning Council, 1982), p.1.

1. Economic Needs - needs for money, employment and financial security.
 2. Physical Needs - needs for food, shelter, clothing, mobility, protection and safety.
 3. Health Needs - needs for good health, largely through medically directed services.
 4. Educational Needs - needs for knowledge and skills acquired through basic and continuing education.
 5. Personal and Social Development Needs - needs for optimal individual, family and social support and development; including recreation and leisure services.
 6. Social Organizational Needs - needs for ways of organizing ourselves for collective study and action on all of the social concerns and issues.
- 6. The planning and implementing of the neighborhood revitalization program should be neighborhood based**

This would create the situation that different resident groups including local churches share in the decision of what is going to happen and share in the actual process of neighborhood improvement. The growth of more neighborhood groups and the opportunities such groups offer for involvement is itself a form of neighborhood improvement. Through the interactions, the relationship between local churches and other resident groups can also be promoted, and the identity of the neighborhood can be further strengthened. By discussing together, the needs of a neighborhood can be

addressed more easily. A neighborhood based planning mechanism can be introduced to offer resources to groups, to gain co-ordination and to have certain legal power for acquiring land and using money for the benefit of different groups. As a result it can undertake its own acts of improvement. The board of this mechanism include representatives of the different neighborhood groups participating in renewal projects, government officials and some other interested residents.¹⁶⁶ The Riverborne Development Association is a good example in this case. This neighborhood planning mechanism is different from the previously proposed Interface Committee which is more advisory in nature, organized at a city level, and more exclusive to the church groups.

7. The role of government in the church projects should be that of facilitator

This goes against the traditional role of government as doer of things, but in this case implies that government provides the means for the churches to do for themselves. Government facilitates by providing money, by setting basic policy guidelines and performance criteria, by setting such necessary machinery as neighborhood development corporations, by providing professional advice and planning skills, by recruiting private resources, by evaluating results and insuring accountability of actions. The important point

¹⁶⁶ Institute Of Urban Studies, The Citizen And Neighborhood Renewal (Winnipeg: The Institute Of Urban Studies, 1972), p.295.

implied here is that the day of government's role as a direct interventionist should come to an end. The decentralization of responsibility and the sharing of power with neighborhood groups such as local churches should be the democratic model for the future. It will not come easily and there will likely be some difficulties. Nevertheless, this should be the approach of government if it intends to renew and revitalize modern neighborhoods in a human way.

8. The government should have a strong confidence in local churches

The historical review of the Christian ministries discussed in chapter four of this study has proven the long-term relationship between the churches and the cities, between church ministries and human needs. Their important role in the city is not questioned, and their driving force for the city growth cannot be overlooked. Today churches can become emerging allies for neighborhood effort in many ways. They can inspire and supply leadership. They can encourage physical improvements by modernizing and beautifying their own properties. They can open up many of their facilities for neighborhood use. Mennonite Urban Renewal Program, St. Augustine and St. Andrew's in this study are the good examples. Churches can train groups of their lay people in many of the skills needed for responsible neighborhood renewal work, just as they have trained lay people for charitable work and fund raising. Back in the 1900s in

U.S.A., when the large central city was coming into being amidst much agony, churches responded strongly to the human needs of the day. They took the lead in battling for better working and living conditions for the immigrants who poured into the U.S.A. from Europe. They created ethnic neighborhoods to protect and nurture the immigrants. In these earlier days of the American cities, churches were very active in the settlement house movement, in tenement house reform, in combating religious and national prejudice and in helping to eradicate the evils of child labor.¹⁶⁷ There are indeed many similar examples all over the world. To deny the important role of the churches in our society will become one of the greatest mistakes in human history.

The aforementioned policy guidelines are merely suggestions by the author. These guidelines provide a useful framework for future actions if both sides, local churches and the City government, are willing to engage in the endeavor of making positive changes. Nevertheless, churches will become a more decisive force in shaping the environment as they begin to live within the whole urban environment, taking to themselves the unpopular and repulsive as well as the respected and the comfortable. People of the city and its neighborhoods will have the allies of the most effective and compassionate kind.

¹⁶⁷ James V. Cunningham, p.175.

Chapter VII

OVERALL CONCLUSIONS

Succinctly put, this study entitled Inner City Churches: Their Role In The Partnership For Neighborhood Revitalization has already set out to demonstrate the congruence between planning functions and Christian virtues, attempting to make Christian principles relevant to neighborhood planning. As specified in chapter one, neighborhood can be defined as a physical entity in which a common bounded territory is named and identified by residents. At least one institution is identified in the area, and at least one common tie is shared. The common tie may be shared community facilities, public spaces, or social institutions. This physically defined entity has been the targeted area for many planners. These planners have experimented with various neighborhood planning approaches, including the Settlement House Approach, the Garden City Concept, the Neighborhood Unit Theory and the Community Action Approach. However, they all have had the same commitments, specifically to effect the positive societal change and to make cities more liveable. This certainly can explain why there have been many on-going neighborhood renewal endeavors by planners.

As well, many of the Christian churches have actively engaged in their own version of neighborhood renewal efforts. They are always committed to teaching their Christian doctrines. One of their key mandates says to love your neighbor as yourself. Thankfully, they have found the ideal place, called "Neighborhood", to express and further exercise their Christian virtues. Chapters two and three have already explained their Christian principles and indicated their commitment to the needs of the people and the improvement of the neighborhood. Chapter four has used three case studies in Winnipeg to further prove that some urban churches have been successful in demonstrating their Christian virtues by meeting the physical, social and spiritual needs of the people, and in affecting neighborhood growth. The message of the case studies has also confirmed that "neighborhood" indeed provides the matrix where the objectives of the church neighborhood action can be fulfilled and Christian virtues can be best exercised. Throughout the discussions in this study, a close relationship between church virtues and planning functions has been drawn. Evidently, urban churches can be considered as emerging allies for neighborhood revitalization.

However, the majority of urban churches are still confronted with some prominent problems. First, most of them are losing the church members who form their financial base. Therefore churches encounter financial difficulties

and yet cannot procure enough financial assistance from city government. It has been proven that public funding for developing neighborhood facilities and services are still insufficient, even though some financial help from government can always be made available to neighborhood projects such as the ones in the three case studies. Second, the neighborhood programs offered by urban churches fail to develop their full potential. Since churches do not get enough funding, they are not capable of expanding the variety of their programs as well as meeting some special needs groups such as youth and singles. Third, the majority of inner city churches suffer from a lack of political clout. They do not have neighborhood committees or a communication network between churches. Consequently, they always find difficulties in conveying their needs and interests to government and most importantly in lobbying government for funding and support.

This study has designed several policy guidelines to address the aforementioned problems, particularly the incorporation of a wider variety of neighborhood programs by churches, the establishment of three levels of neighborhood committees by churches, the founding of the inter-face committee between churches and the City government, and the provision of adequate public funding for neighborhood-based projects. All the suggested policy guidelines are intended for both sides, local churches and the City government.

Definitely, both sides have to initiate some necessary actions in order to fully develop urban churches as neighborhood-based resources and to make them become more useful allies for neighborhood revitalization.

In the story of life as a whole, it is larger acquaintance with history that gives people the best guide to the future. The history of city planning has already apotheosized that churches have been very close to urban development, and indeed have been affecting its growth. Unfortunately, this secularized society cannot recognize their close relationship, and therefore does not offer the appropriate assistance and support that the struggling churches deserve. Hopefully, this study is able to convince many professionals of the important role of urban churches in neighborhood planning; and ultimately they will further mold city growth with the partnership of these churches.

Appendix A

RELIGIOUS PREFERENCE OF RESPONDENT IN WINNIPEG,
1988 (A)

SAS 16:21 FRIDAY, JANUARY 22, 1988 1

TABLE OF VAR198 BY VAR200

VAR198 (RELIGIOUS PREFERENCE OF RESPONDENT)
VAR200 (STRENGTH OF RELIGIOUS PREFERENCE)

FREQUENCY PERCENT ROW PCT COL PCT	STRONG	NOT VERY STRONG	SOMEWHAT STRONG	TOTAL
ANGLICAN	15 3.05 28.85 8.47	27 5.49 51.92 10.80	10 2.03 19.23 15.38	52 10.57
BAPTIST	12 2.44 70.59 6.78	2 0.41 11.76 0.80	3 0.61 17.65 4.62	17 3.46
GREEK ORTHODOX	5 1.02 62.50 2.82	3 0.61 37.50 1.20	0 0.00 0.00 0.00	8 1.63
JEWISH	9 1.83 47.37 5.08	9 1.83 47.37 3.60	1 0.20 5.26 1.54	19 3.86
LUTHERAN	7 1.42 24.14 3.95	20 4.07 68.97 8.00	2 0.41 6.90 3.08	29 5.89
MENNONITE	8 1.63 57.14 4.52	6 1.22 42.86 2.40	0 0.00 0.00 0.00	14 2.85
PENTECOSTAL	1 0.20 50.00 0.56	0 0.00 0.00 0.00	1 0.20 50.00 1.54	2 0.41
TOTAL	177 35.98	250 50.81	65 13.21	492 100.00

(CONTINUED)

Appendix B

RELIGIOUS PREFERENCE OF RESPONDENT IN WINNIPEG,
1988 (B)

SAS 16:21 FRIDAY, JANUARY 22, 1988 2

TABLE OF VAR198 BY VAR200

VAR198(RELIGIOUS PREFERENCE OF RESPONDENT)
VAR200(STRENGTH OF RELIGIOUS PREFERENCE)

FREQUENCY PERCENT ROW PCT COL PCT	STRONG	NOT VERY STRONG	SOMEWHAT STRONG	TOTAL
PRESBYTERIAN	3 0.61 37.50 1.69	5 1.02 62.50 2.00	0 0.00 0.00 0.00	8 1.63
ROMAN CATHOLIC	55 11.18 36.67 31.07	72 14.63 48.00 28.80	23 4.67 15.33 35.38	150 30.49
UKRAINIAN CATHOL	7 1.42 38.89 3.95	7 1.42 38.89 2.80	4 0.81 22.22 6.15	18 3.66
UNITED CHURCH	16 3.25 16.67 9.04	68 13.82 70.83 27.20	12 2.44 12.50 18.46	96 19.51
PROTESTANT	11 2.24 37.93 6.21	14 2.85 48.28 5.60	4 0.81 13.79 6.15	29 5.89
CHRISTIAN	7 1.42 77.78 3.95	2 0.41 22.22 0.80	0 0.00 0.00 0.00	9 1.83
MOSLEM	1 0.20 100.00 0.56	0 0.00 0.00 0.00	0 0.00 0.00 0.00	1 0.20
TOTAL	177 35.98	250 50.81	65 13.21	492 100.00

(CONTINUED)

Appendix C

RELIGIOUS PREFERENCE OF RESPONDENT IN WINNIPEG,
1988 (C)

SAS 16:21 FRIDAY, JANUARY 22, 1988 3

TABLE OF VAR198 BY VAR200



VAR198(RELIGIOUS PREFERENCE OF RESPONDENT)
VAR200(STRENGTH OF RELIGIOUS PREFERENCE)

FREQUENCY PERCENT ROW PCT COL PCT	STRONG	NOT VERY STRONG	SOMEWHAT STRONG	TOTAL
OTHER EASTERN	5 1.02 55.56 2.82	3 0.61 33.33 1.20	1 0.20 11.11 1.54	9 1.83
ATHEIST	0 0.00 0.00 0.00	1 0.20 100.00 0.40	0 0.00 0.00 0.00	1 0.20
AGNOSTIC	1 0.20 100.00 0.56	0 0.00 0.00 0.00	0 0.00 0.00 0.00	1 0.20
NO PREF/AFFIL	1 0.20 16.67 0.56	4 0.81 66.67 1.60	1 0.20 16.67 1.54	6 1.22
OTHER	13 2.64 56.52 7.34	7 1.42 30.43 2.80	3 0.61 13.04 4.62	23 4.67
TOTAL	177 35.98	250 50.81	65 13.21	492 100.00

FREQUENCY MISSING = 81

WINNIPEG AREA CHARACTERIZATION

Year of 1963

	To	I.C.	Sub
 Roman C.C.	33	15	18
 Ukranian C.C.	13	6	7

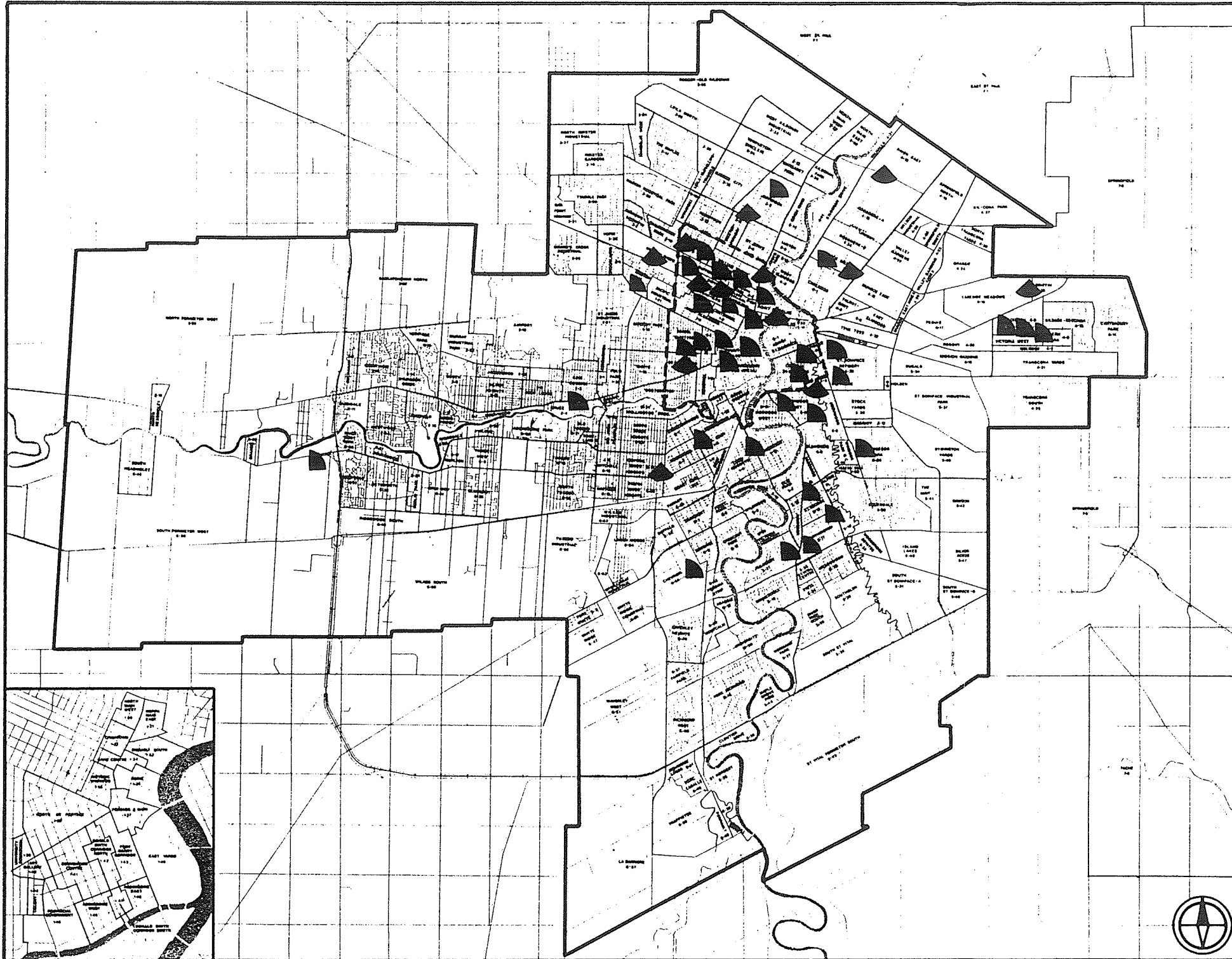
To - Total

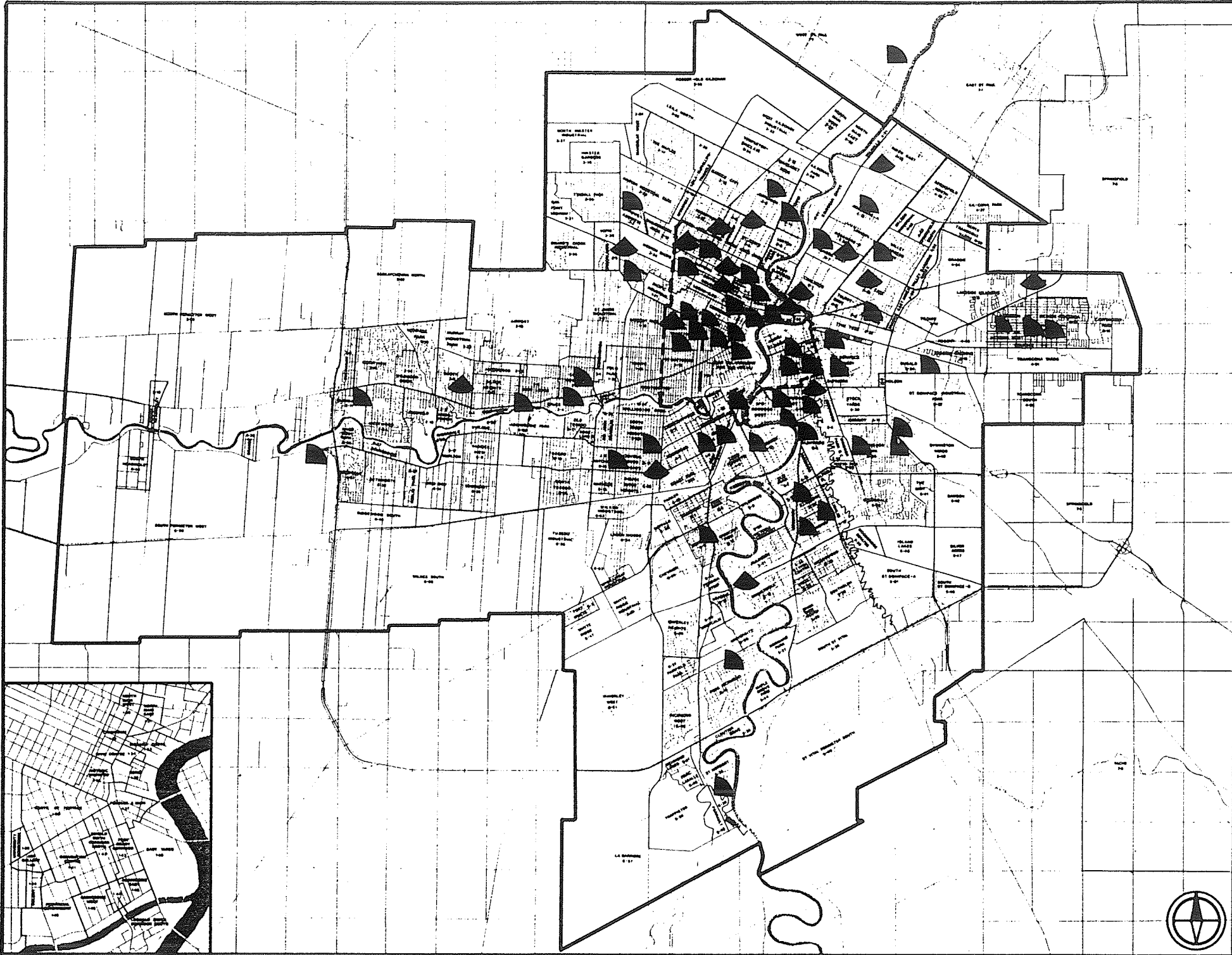
I. C. - Inner City

Sub - Suburbs

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ENVIRONMENTAL PLANNING

MARCH 1985





WINNIPEG AREA CHARACTERIZATION

Year of 1988

	To	I.C.	Sub
▲ Roman C.C.	53	18	35
▲ Ukranian C.C.	17	5	12

To - Total

I.C. - Inner City

Sub - Suburbs



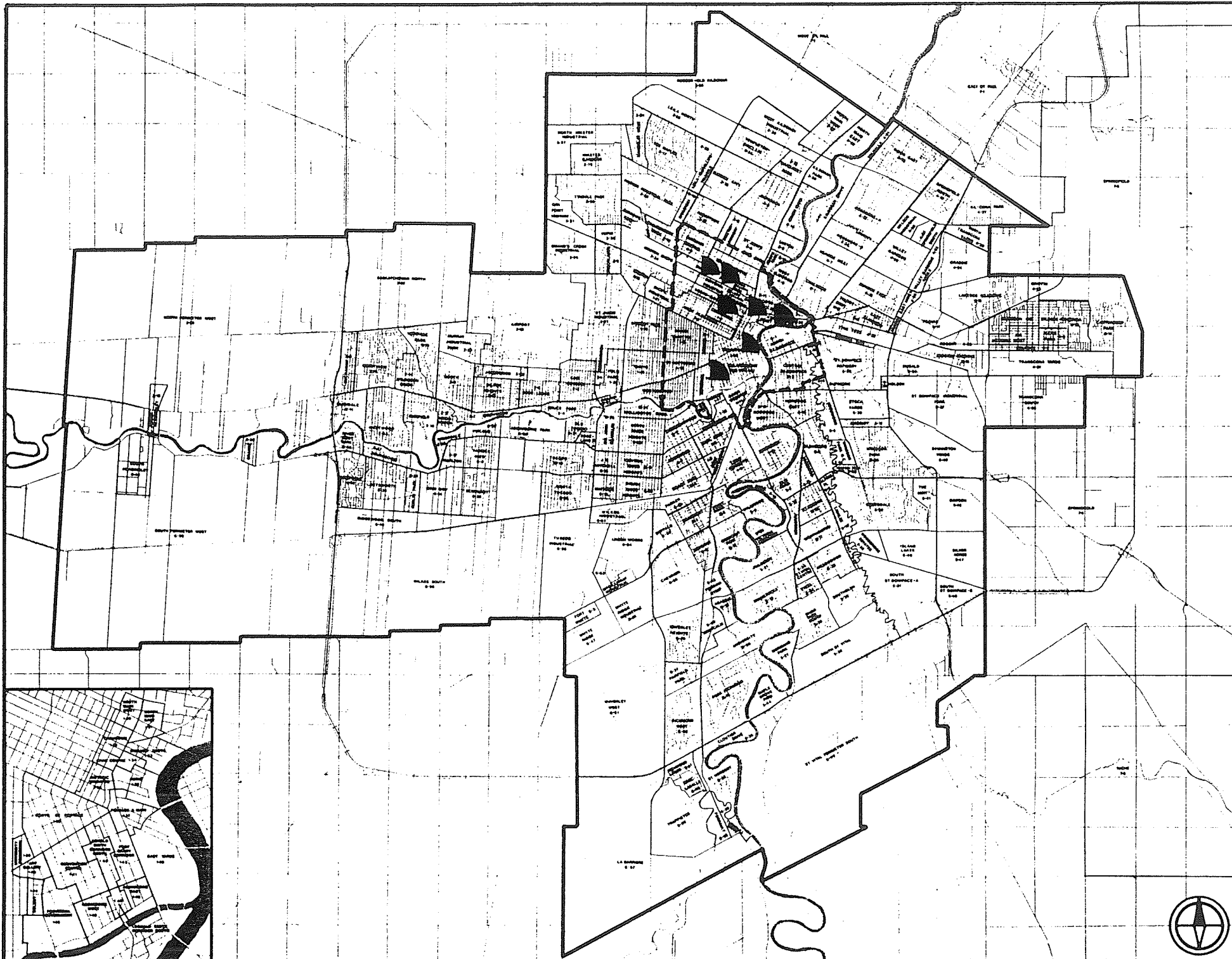
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ENVIRONMENTAL PLANNING

MARCH 1985



Appendix D

CONCENTRATION OF THE ROMAN AND UKRANIAN CATHOLIC
CHURCHES IN WINNIPEG: 1963 AND 1988



WINNIPEG AREA CHARACTERIZATION

Year of 1963

	To	I.C.	Sub
Eastern Orthodox (Greek, Russian and Ukrainian) Churches	7	7	0

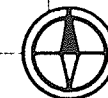
To - Total

I.C. - Inner City

Sub - Suburbs

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WINNIPEG AREA CHARACTERIZATION

Year of 1988

	To	I.C.	Sub
Eastern Orthodox (Greek, Russian and Ukranian) Churches	13	8	5

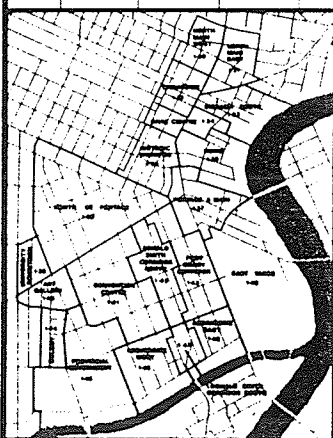
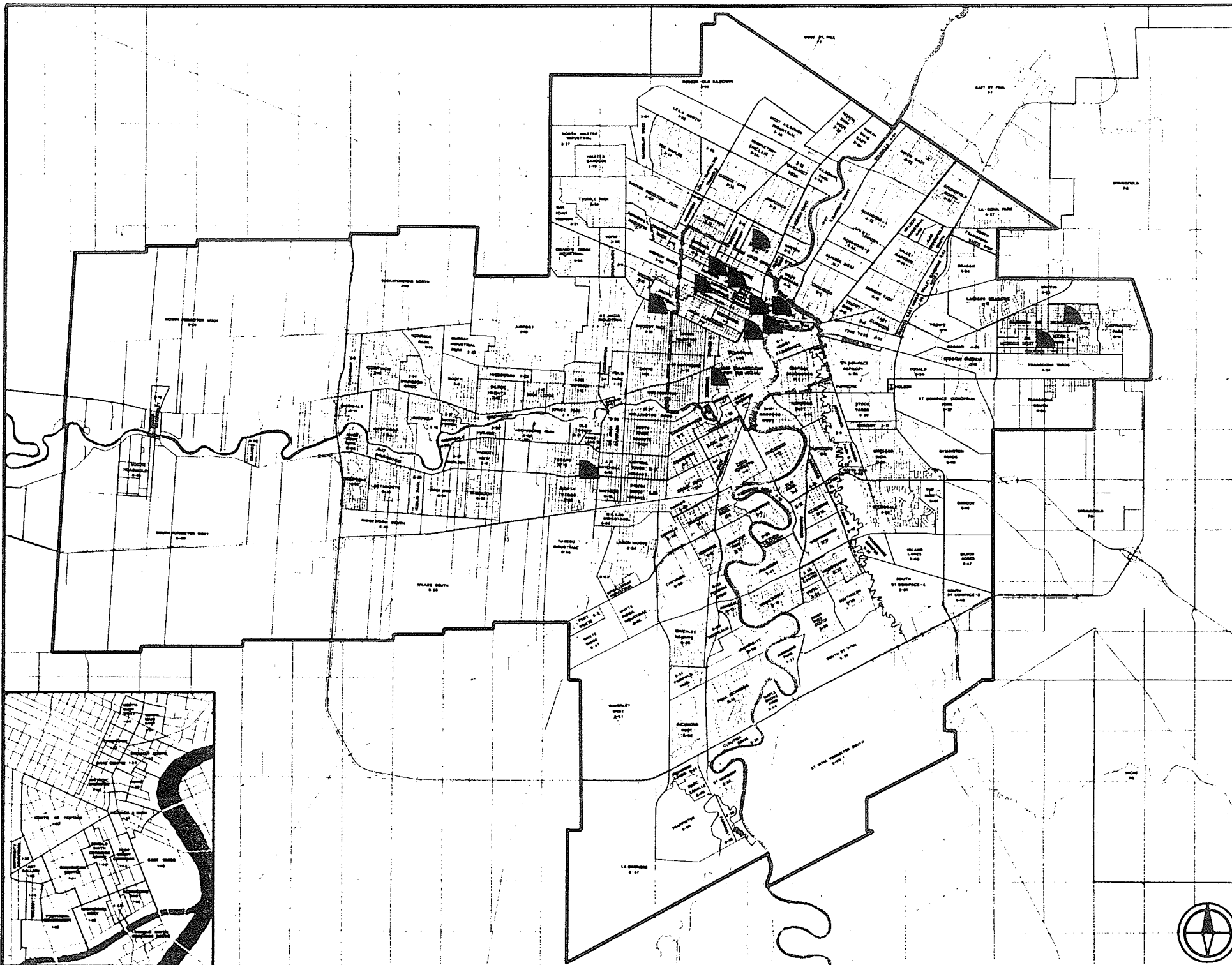
To - Total

I.C. - Inner City

Sub - Suburbs

THE CITY OF WINNIPEG
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Appendix E

CONCENTRATION OF THE EASTERN ORTHODOX CHURCHES
IN WINNIPEG: 1963 AND 1988

WINNIPEG AREA CHARACTERIZATION

Year of 1963

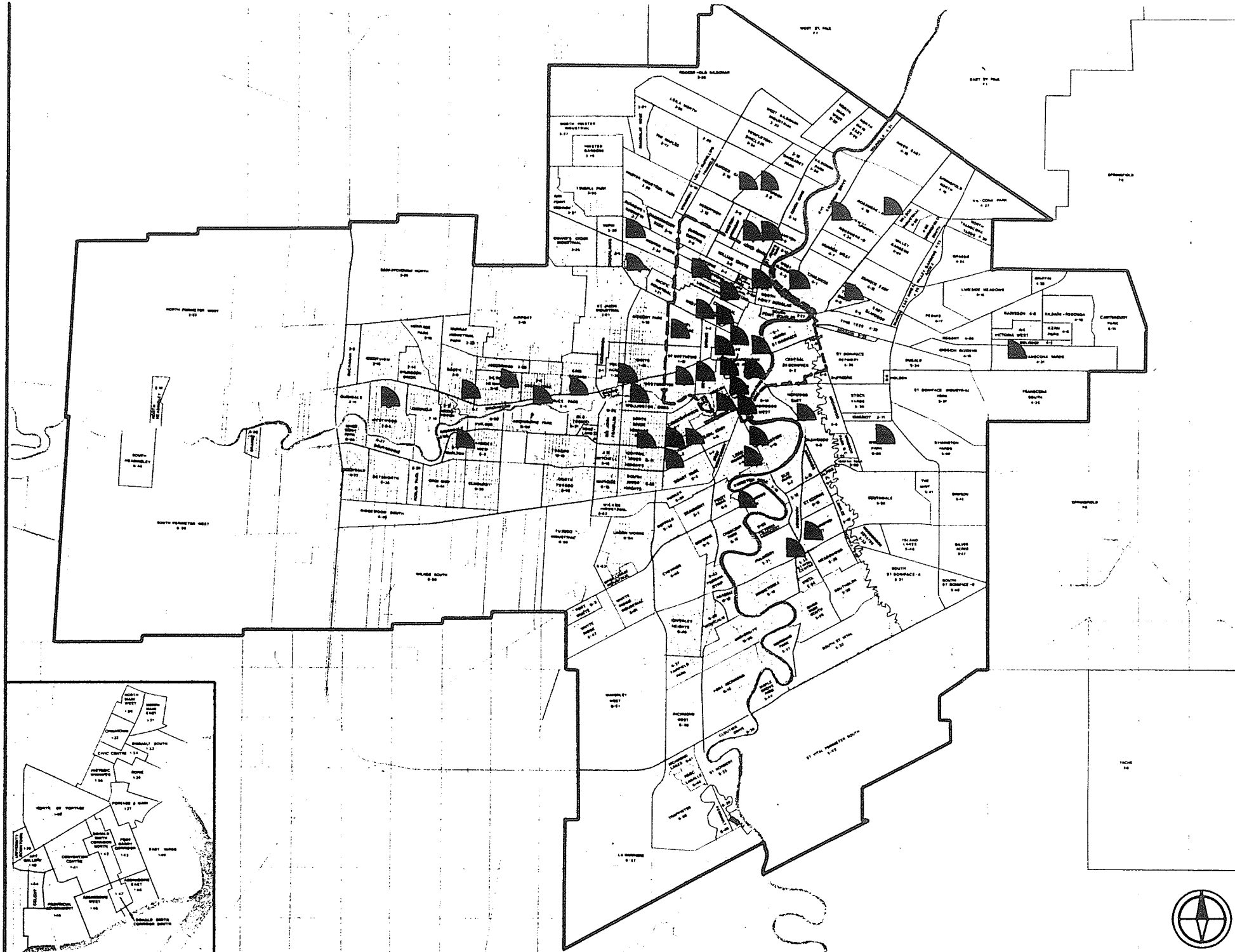
To I.C. Sub

United Church 46 16 30

To - Total

I.C. - Inner City

Sub - Suburbs



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DEPARTMENT OF
ENVIRONMENTAL PLANNING

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WINNIPEG AREA CHARACTERIZATION

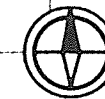
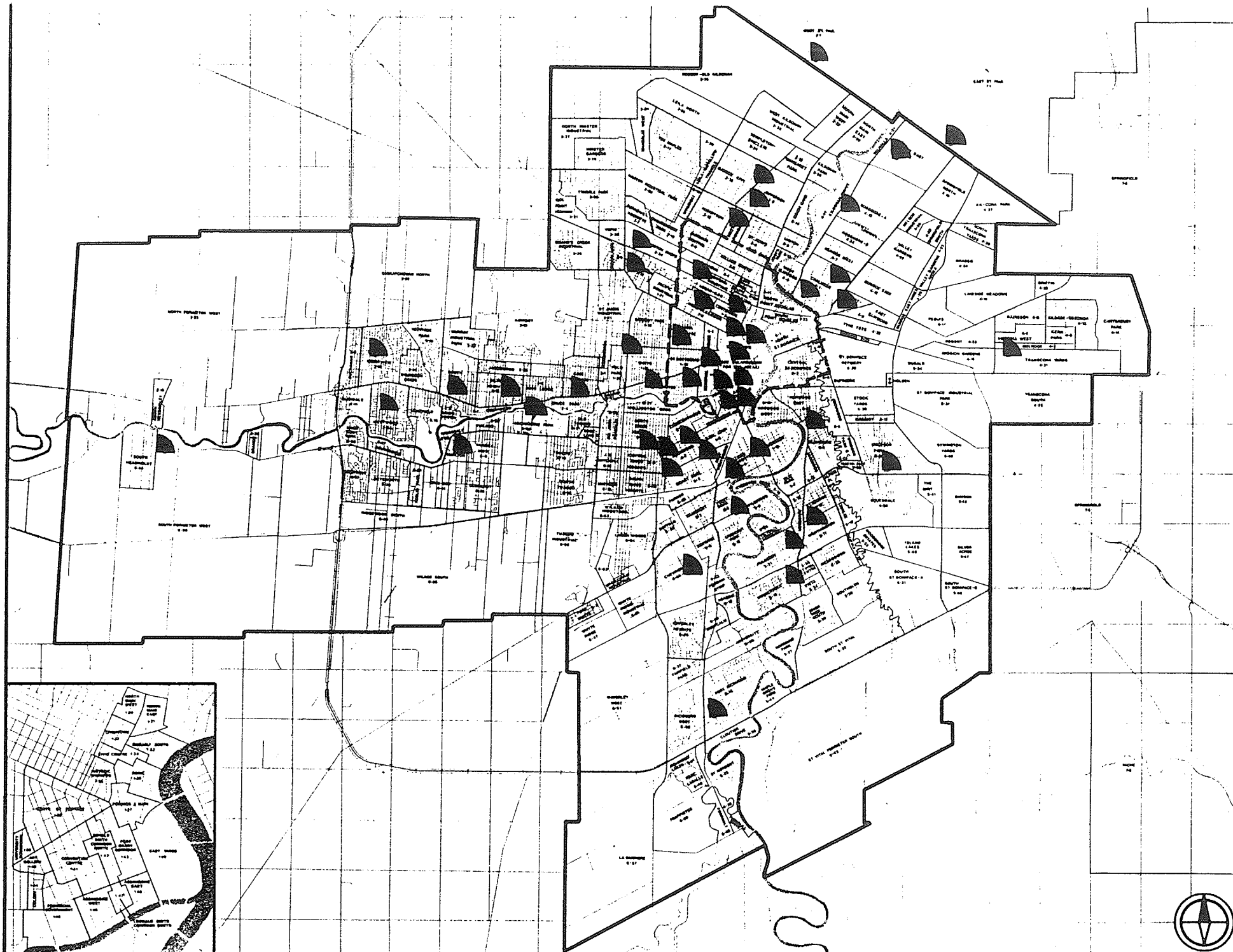
Year of 1988

	To	I.C.	Sub
United Church	51	13	38

To - Total

I.C. - Inner City

Sub - Suburbs



THE CITY OF WINNIPEG
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MARCH 1985

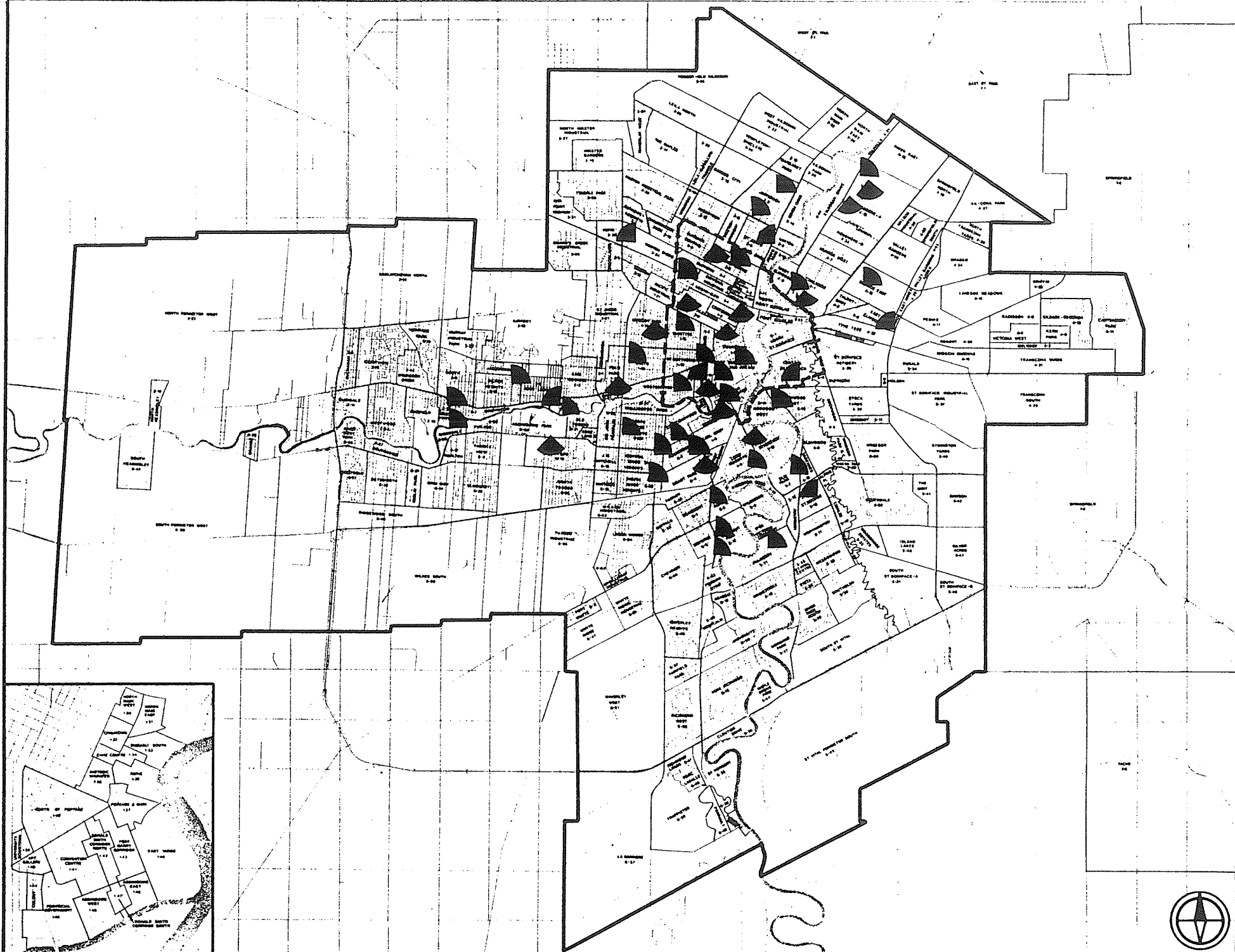


Appendix F

**CONCENTRATION OF THE UNITED CHURCHES IN
WINNIPEG: 1963 AND 1988**

WINNIPEG AREA CHARACTERIZATION

Year of 1963



To I.C. Sub

Anglican Church	30	8	22
Mennonite Church	14	6	8
Presbyterian Church	7	2	5

To - Total

I. C. - Inner City

Sub - Suburbs

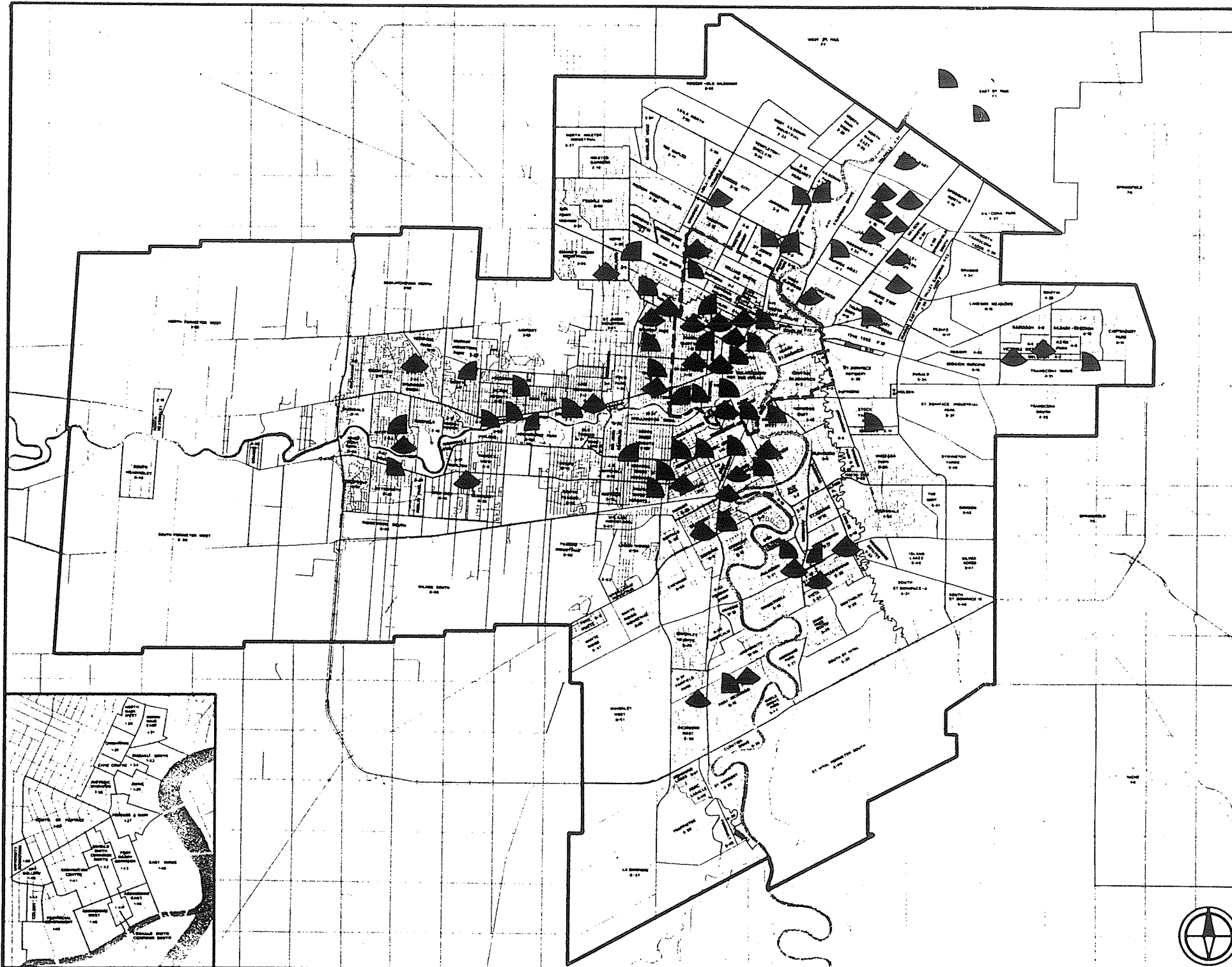
THE CITY OF WINNIPEG
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MARCH 1985



WINNIPEG AREA CHARACTERIZATION

Year of 1988



	To	I.C.	Sub
Anglican Church	33	7	26
Mennonite Church	38	8	30
Presbyterian Church	11	3	8

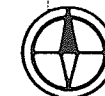
To - Total

I.C. - Inner City

Sub - Suburbs

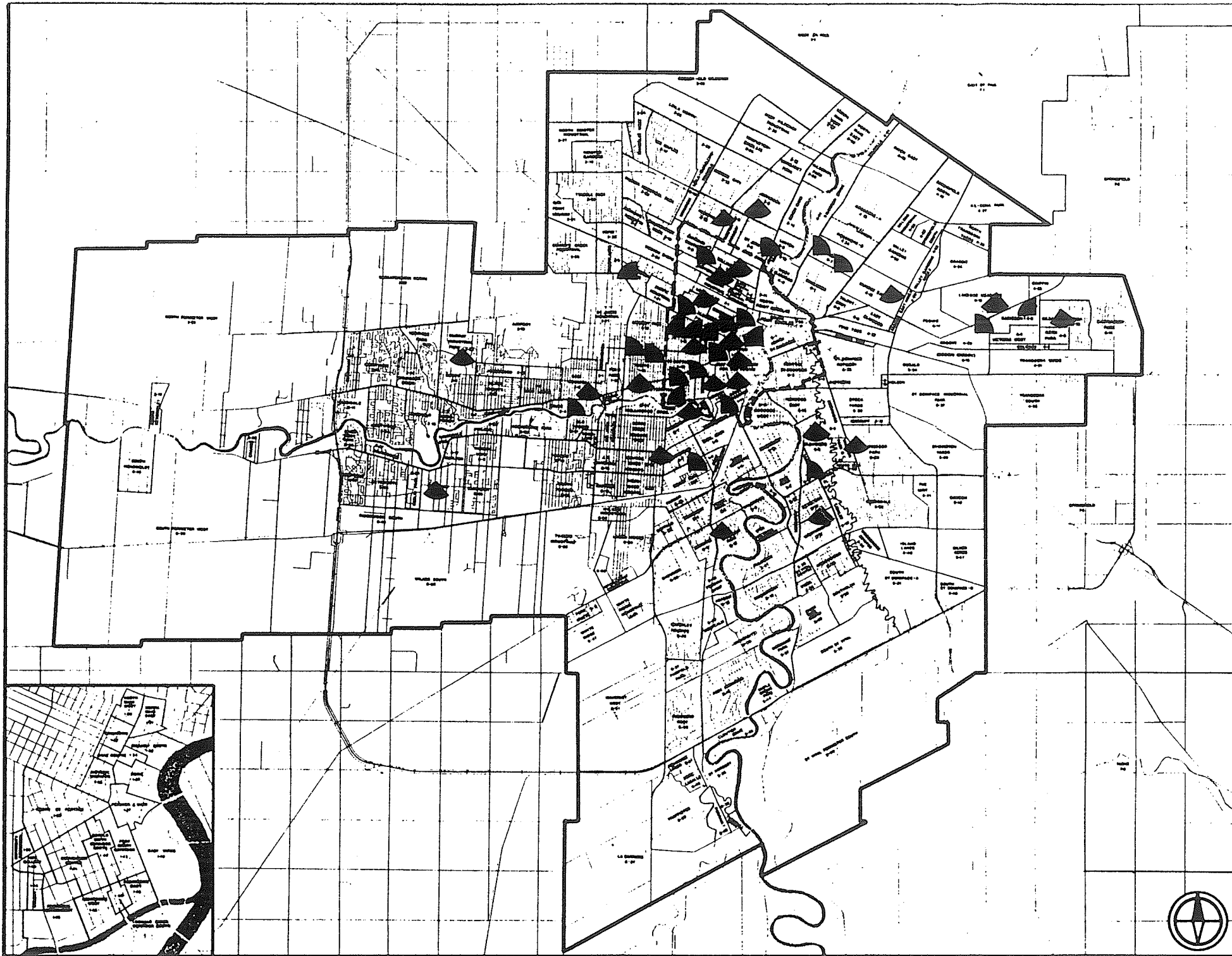
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MARCH 1985



Appendix G

CONCENTRATION OF THE ANGLICAN, MENNONITE AND
PRESBYTERIAN CHURCHES IN WINNIPEG: 1963 AND
1988



WINNIPEG AREA CHARACTERIZATION

Year of 1963

	To	I.C.	Sub
▲ Baptist Church	17	8	9
◆ Lutheran Church	23	8	15
■ Pentecostal Church	7	5	2

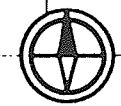
To - Total

I.C. - Inner City

Sub - Suburbs




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MARCH 1985



WINNIPEG AREA CHARACTERIZATION

Year of 1988

	<u>To</u>	<u>I.C.</u>	<u>Sub</u>
 Baptist Church	33	6	27
 Lutheran Church	27	7	20
 Pentecostal Church	22	6	6

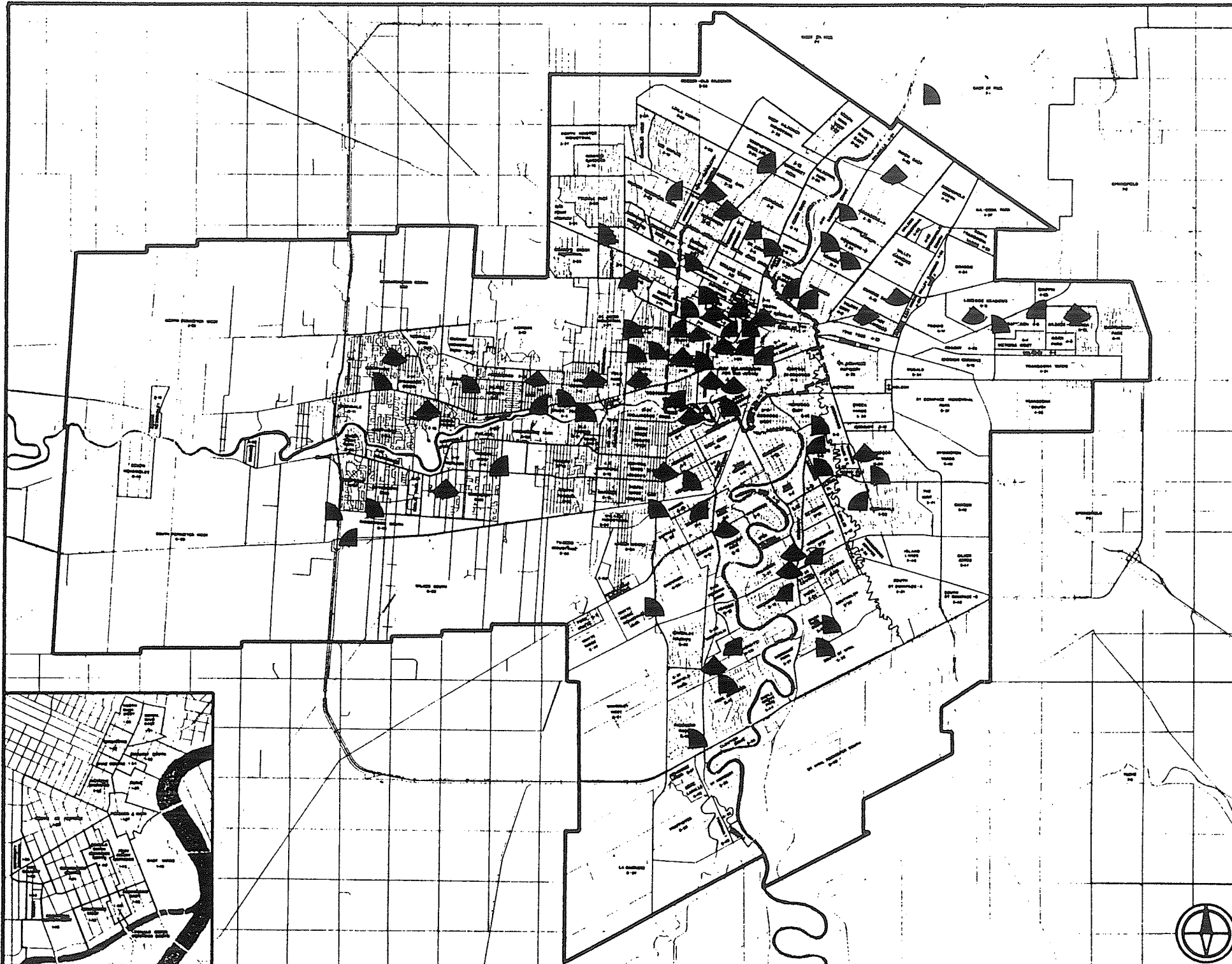
To - Total

I.C. - Inner City

Sub - Suburbs

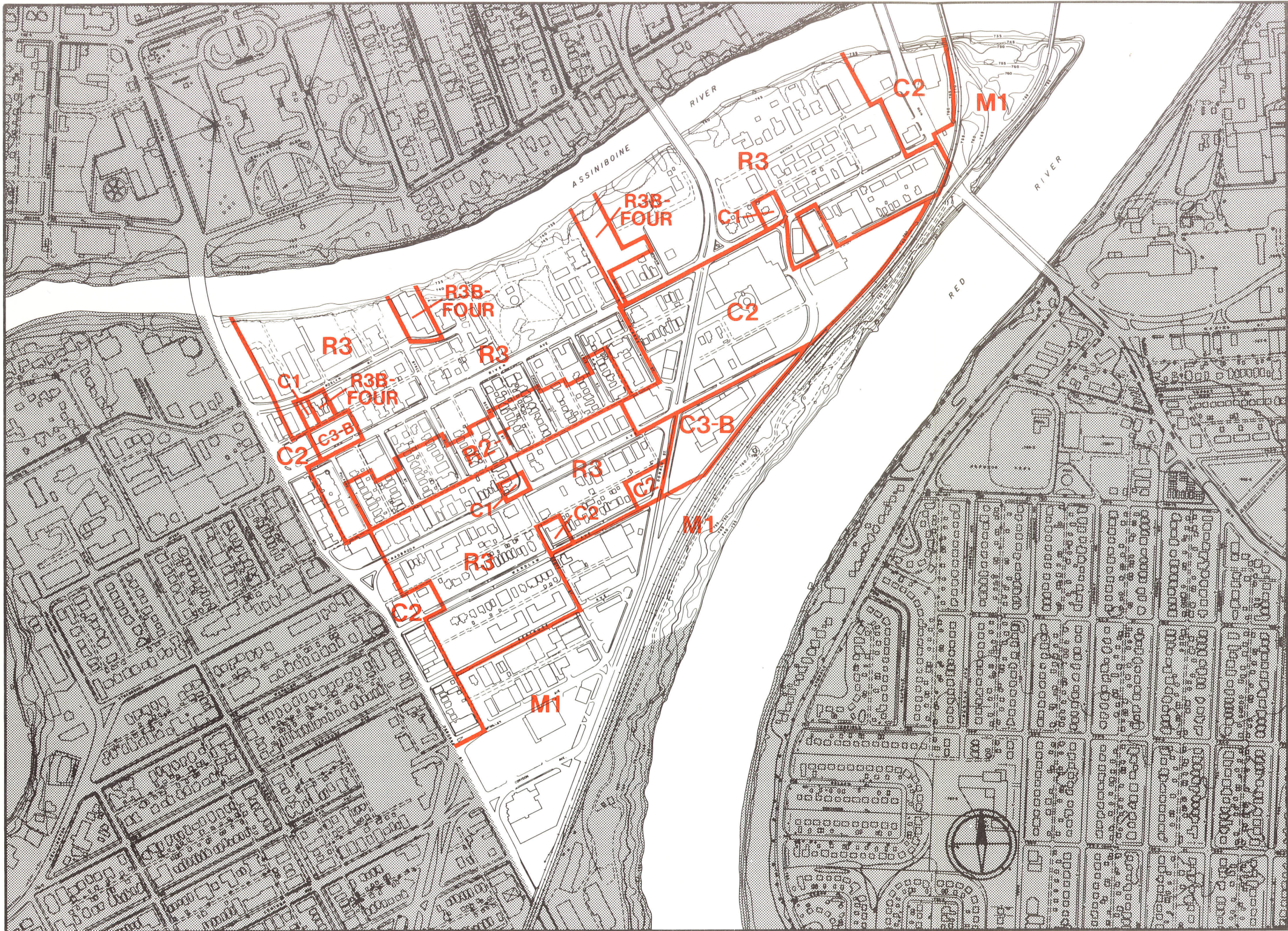
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MARCH 1985



Appendix H

CONCENTRATION OF THE BAPTIST, LUTHERAN AND
PENTECOSTAL CHURCHES IN WINNIPEG: 1963 AND 1988



RIVER OSBORNE

ZONING

- R2-T** - TWO FAMILY TRANSITIONAL
- R3** - MULTIPLE FAMILY
- R3B-FOUR** - MULTIPLE FAMILY PLANNED BUILDING GROUP
- C1** - LIMITED COMMERCIAL
- C2** - COMMERCIAL
- C3-B** - COMMERCIAL PLANNED BUILDING GROUP
- M1** - LIGHT INDUSTRIAL

THE CITY OF WINNIPEG
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Appendix I
RIVER OSBORNE - ZONING

National Library
of Canada

Canadian Theses Service

Bibliothèque nationale
du Canada

Service des thèses canadiennes

NOTICE

THE QUALITY OF THIS MICROFICHE
IS HEAVILY DEPENDENT UPON THE
QUALITY OF THE THESIS SUBMITTED
FOR MICROFILMING.

UNFORTUNATELY THE COLOURED
ILLUSTRATIONS OF THIS THESIS
CAN ONLY YIELD DIFFERENT TONES
OF GREY.










AVIS

LA QUALITE DE CETTE MICROFICHE
DEPEND GRANDEMENT DE LA QUALITE DE LA
THESE SOUMISE AU MICROFILMAGE.

MALHEUREUSEMENT, LES DIFFERENTES
ILLUSTRATIONS EN COULEURS DE CETTE
THESE NE PEUVENT DONNER QUE DES
TEINTES DE GRIS.

RIVER OSBORNE

LAND USE

-  LOW DENSITY DWELLINGS
-  MULTIPLE DWELLINGS
-  COMMERCIAL
-  PARKS & RECREATION
-  SCHOOLS
-  PUBLIC/QUASI-PUBLIC
-  INDUSTRIAL
-  PUBLIC UTILITIES
-  VACANT LAND



THE CITY OF WINNIPEG
DEPARTMENT OF
ENVIRONMENTAL PLANNING

JUNE 1986

Appendix J
RIVER OSBORNE - LAND USE



RIVER OSBORNE

CONDITION OF RESIDENTIAL BUILDINGS

	GOOD	- 56%
	FAIR	- 37%
	POOR	- 7%
	VERY POOR	

THE CITY OF WINNIPEG
DEPARTMENT OF
ENVIRONMENTAL PLANNING

JUNE 1986

Appendix K

RIVER OSBORNE - CONDITION OF RESIDENTIAL
BUILDINGS

Appendix L

RIVER OSBORNE - SOCIO-ECONOMIC CHARACTERISTICS

WINNIPEG AREA CHARACTERIZATION SOCIO-ECONOMIC CHARACTERISTICS



1.11 RIVER OSBORNE

* ETHNIC ORIGIN (TOP 5)

BRITISH	:	1,775	40.2%
GERMAN	:	370	8.4%
NATIVE	:	300	6.8%
FRENCH	:	245	5.6%
UKRAINIAN	:	240	5.4%

POPULATION CHANGE

PAST	1971:	5,465
	1976:	5,185
PRESENT	1981:	4,550
FUTURE	1986:	4,683
	1991:	4,665
	1996:	4,653
	2001:	4,631

* INCOME AND EMPLOYMENT

POPULATION AGED 15+	:	3,995
EMPLOYED	:	2,730
UNEMPLOYED	:	200
TOTAL LABOUR FORCE	:	2,930
PARTICIPATION RATES		
	FEMALE :	64.9
	MALE :	83.9
AVERAGE		
NON-FAMILY INCOME	:	\$10,445
FAMILY INCOME	:	\$18,122

* AGE/SEX DISTRIBUTION

AGE (YEARS)	TOTAL	PCT	FEMALE	MALE
TOTAL	4,550	100.0	2,570	1,980
0 - 4	205	4.5	100	95
5 - 9	145	3.2	80	65
10 - 14	75	1.6	40	30
15 - 19	335	7.4	215	125
20 - 24	1,005	22.1	560	445
25 - 29	800	17.6	385	415
30 - 34	420	9.2	180	245
35 - 39	190	4.2	80	110
40 - 44	120	2.6	60	65
45 - 49	100	2.2	60	45
50 - 54	135	3.0	85	55
55 - 59	160	3.5	95	65
60 - 64	130	2.9	70	55
65 & OVER	705	15.5	535	135

* MARITAL STATUS

SINGLE	:	2,350	51.6%
MARRIED	:	1,280	28.1%
WIDOWED	:	415	9.1%
DIVORCED	:	250	5.5%
SEPARATED	:	255	5.6%

* FAMILY CHARACTERISTICS

LONE PARENT FAMILIES:	205
NON-FAMILY PERSONS :	2,365
TOTAL FAMILIES :	815
AVERAGE	
CHILDREN PER FAMILY :	0.7
PERSONS PER FAMILY :	2.4

* OCCUPATIONAL DISTRIBUTION

OCCUPATION	TOTAL	PCT	FEMALE	MALE
PROFESSIONAL/MANAGERIAL:	875	29.9	455	430
CLERICAL/SALES/SERVICE :	1,295	44.2	830	460
PRIMARY INDUSTRIES :	0	0.0	0	0
MANUF./CONSTR./TRADES :	465	15.9	60	385
OTHER :	255	8.7	65	190

* EDUCATION OBTAINED

GRADE 8 OR LESS:	445	11.1%
GRADES 9 - 13 :	990	24.8%
HIGH SCHOOL DPL:	390	9.8%
TRADE SCHOOL :	915	22.9%
SOME UNIVERSITY:	650	16.3%
UNIV. DEGREE :	610	15.3%

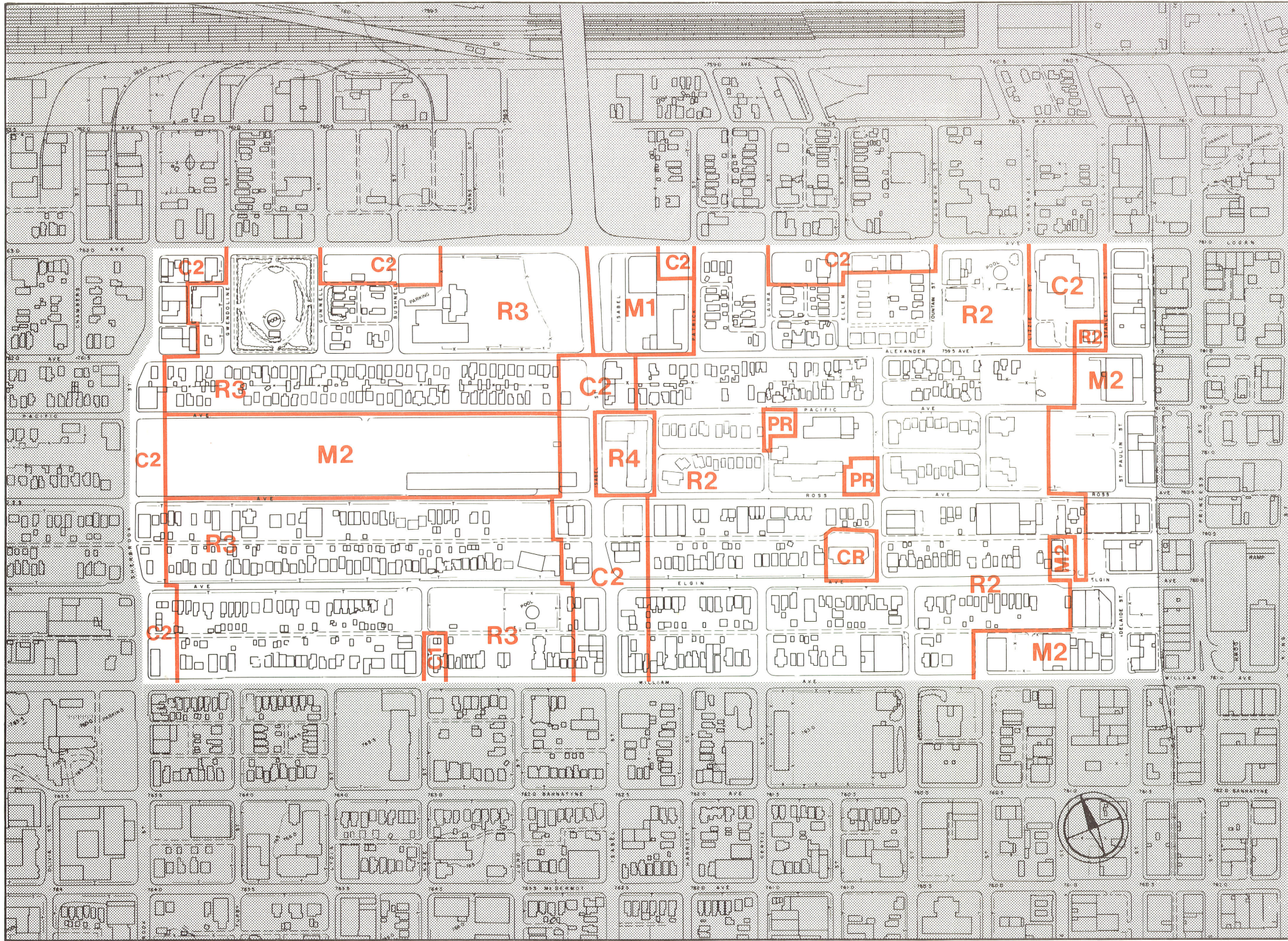
* SOURCE: STATISTICS CANADA (1991 CENSUS)

DEPARTMENT OF ENVIRONMENTAL PLANNING

CENTENNIAL

ZONING

- R2** -TWO FAMILY
- R3** -MULTIPLE FAMILY
- R4** -MULTIPLE FAMILY
- CR** -COMMERCIAL RESIDENTIAL
- C1** -LIMITED COMMERCIAL
- C2** -COMMERCIAL
- PR** -PARK & RECREATIONAL
- M1** -LIGHT INDUSTRIAL
- M2** -LIGHT INDUSTRIAL











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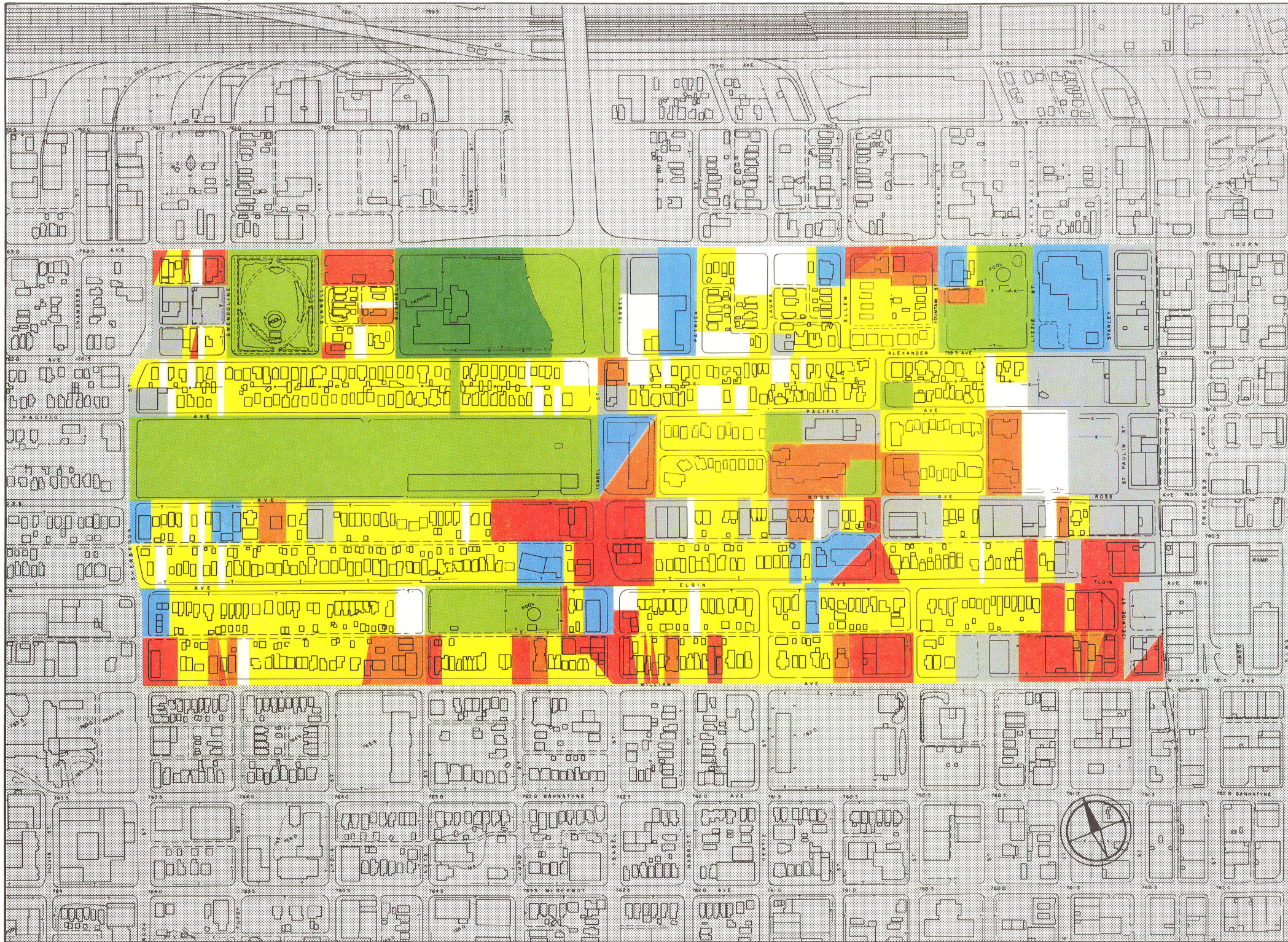
OCTOBER 1984

Appendix M
CENTENNIAL - ZONING

CENTENNIAL

LAND USE

-  LOW DENSITY DWELLINGS
-  MULTIPLE DWELLINGS
-  COMMERCIAL
-  PARKS & RECREATION
-  SCHOOLS
-  PUBLIC/QUASI-PUBLIC
-  INDUSTRIAL
-  VACANT LAND



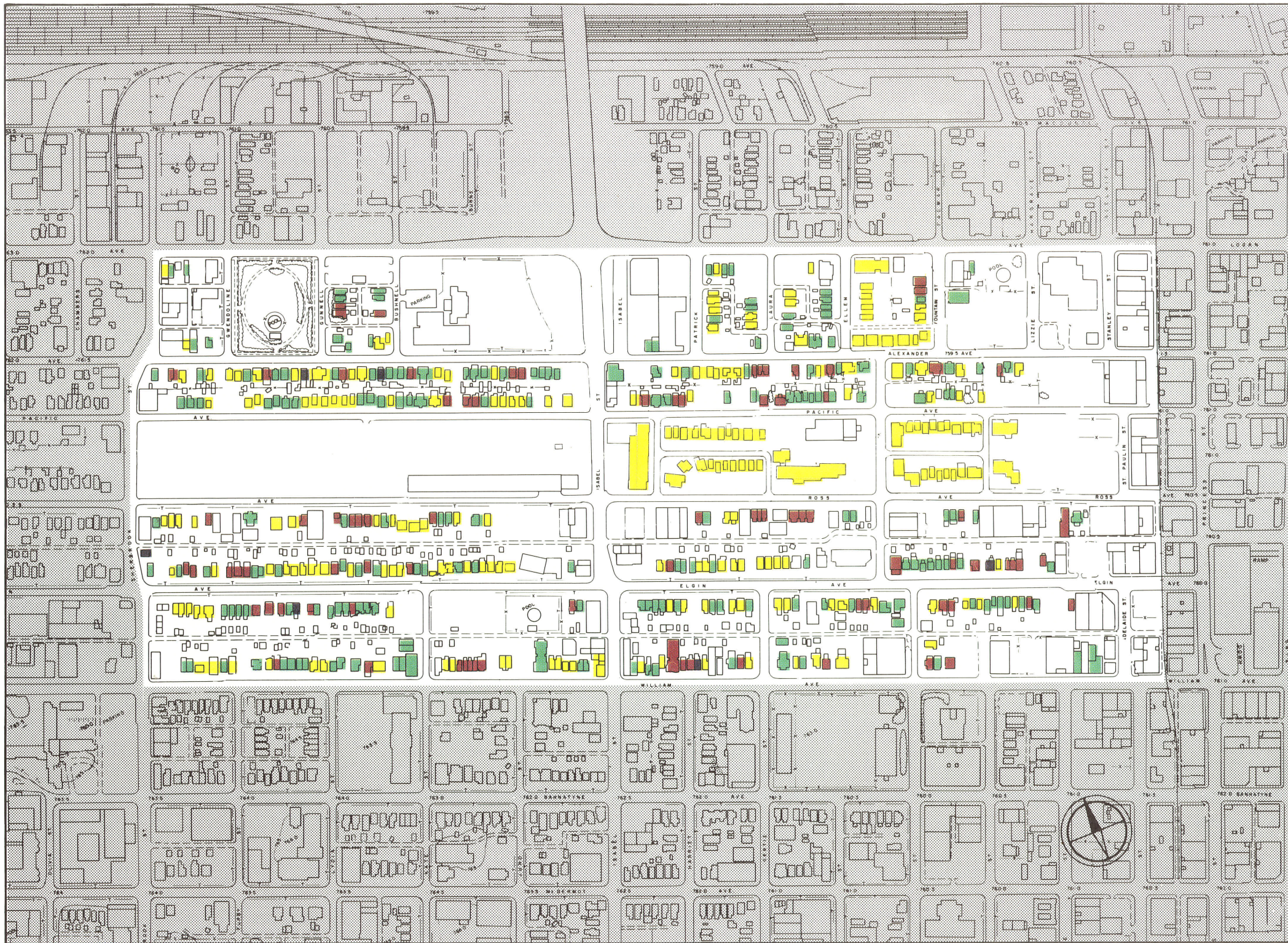
THE CITY OF WINNIPEG
DEPARTMENT OF
ENVIRONMENTAL PLANNING

OCTOBER 1984

Appendix N
CENTENNIAL - LAND USE

CENTENNIAL

CONDITION OF RESIDENTIAL BUILDINGS



THE CITY OF WINNIPEG
DEPARTMENT OF
ENVIRONMENTAL PLANNING

OCTOBER 1984

Appendix O

CENTENNIAL - CONDITION OF RESIDENTIAL BUILDINGS

Appendix P

CENTENNIAL - SOCIO-ECONOMIC CHARACTERISTICS

WINNIPEG AREA CHARACTERIZATION SOCIO-ECONOMIC CHARACTERISTICS



1.02 CENTENNIAL

*** ETHNIC ORIGIN (TOP 5)**

BRITISH	:	675	24.8%
NATIVE	:	570	20.9%
ASIAN	:	225	8.3%
UKRAINIAN	:	170	6.2%
FRENCH	:	145	5.3%

POPULATION CHANGE

PAST	1971:	3,510
	1976:	2,865
PRESENT	1981:	2,830
FUTURE	1986:	2,845
	1991:	2,690
	1996:	2,617
	2001:	2,554

*** INCOME AND EMPLOYMENT**

POPULATION AGED 15+	:	2,045
EMPLOYED	:	830
UNEMPLOYED	:	135
TOTAL LABOUR FORCE	:	965
PARTICIPATION RATES		
FEMALE	:	34.5
MALE	:	58.8
AVERAGE		
NON-FAMILY INCOME	:	\$5,288
FAMILY INCOME	:	\$12,612

*** AGE/SEX DISTRIBUTION**

AGE (YEARS)	TOTAL	PCT	FEMALE	MALE
TOTAL	2,830	100.0	1,380	1,450
0 - 4	245	8.7	120	110
5 - 9	225	8.0	110	110
10 - 14	240	8.5	120	120
15 - 19	245	8.7	120	125
20 - 24	240	8.5	110	130
25 - 29	180	6.4	100	85
30 - 34	165	5.8	100	65
35 - 39	130	4.6	85	50
40 - 44	135	4.8	60	70
45 - 49	140	4.9	60	75
50 - 54	180	6.4	75	105
55 - 59	140	4.9	65	80
60 - 64	130	4.6	50	80
65 & OVER	435	15.4	165	225

*** MARITAL STATUS**

SINGLE	:	1,525	53.9%
MARRIED	:	805	28.4%
WIDOWED	:	235	8.3%
DIVORCED	:	110	3.9%
SEPARATED	:	150	5.3%

*** FAMILY CHARACTERISTICS**

LONE PARENT FAMILIES	:	200
NON-FAMILY PERSONS	:	715
TOTAL FAMILIES	:	575
AVERAGE		
CHILDREN PER FAMILY	:	1.7
PERSONS PER FAMILY	:	3.3

*** OCCUPATIONAL DISTRIBUTION**

OCCUPATION	TOTAL	PCT	FEMALE	MALE
PROFESSIONAL/MANAGERIAL	70	7.3	0	30
CLERICAL/SALES/SERVICE	290	30.1	135	150
PRIMARY INDUSTRIES	0	0.0	0	0
MANUF./CONSTR./TRADES	340	35.2	100	240
OTHER	180	18.7	60	120

*** EDUCATION OBTAINED**

GRADE 8 OR LESS	:	1,005	49.0%
GRADES 9 - 13	:	620	30.2%
HIGH SCHOOL DPL	:	115	5.6%
TRADE SCHOOL	:	200	9.8%
SOME UNIVERSITY	:	60	2.9%
UNIV. DEGREE	:	50	2.4%

* SOURCE: STATISTICS CANADA 1991 CENSUS

DEPARTMENT OF ENVIRONMENTAL PLANNING

Appendix Q

ST. JOHN'S - SOCIO-ECONOMIC CHARACTERISTICS

WINNIPEG AREA CHARACTERIZATION SOCIO-ECONOMIC CHARACTERISTICS



3.06 ST JOHNS

*** ETHNIC ORIGIN (TOP 5)**

BRITISH	:	1,715	20.2%
UKRAINIAN	:	1,295	15.2%
POLISH	:	770	9.0%
ASIAN	:	715	8.4%
GERMAN	:	650	7.6%

POPULATION CHANGE

PAST	1971:	11,030
	1976:	9,705
PRESENT	1981:	8,560
FUTURE	1986:	8,428
	1991:	7,947
	1996:	7,722
	2001:	7,518

*** INCOME AND EMPLOYMENT**

POPULATION AGED 15+	:	6,655
EMPLOYED	:	3,775
UNEMPLOYED	:	295
TOTAL LABOUR FORCE	:	4,075
PARTICIPATION RATES		
FEMALE	:	51.1
MALE	:	73.2
AVERAGE		
NON-FAMILY INCOME	:	\$9,200
FAMILY INCOME	:	\$18,274

*** AGE/SEX DISTRIBUTION**

AGE (YEARS)	TOTAL	PCT	FEMALE	MALE	
TOTAL	:	8,560	100.0	4,510	4,050
0 - 4	:	685	8.0	340	345
5 - 9	:	585	6.8	285	300
10 - 14	:	625	7.3	320	305
15 - 19	:	725	8.5	405	325
20 - 24	:	880	10.3	450	425
25 - 29	:	745	8.7	355	380
30 - 34	:	615	7.2	325	290
35 - 39	:	430	5.0	225	205
40 - 44	:	340	4.0	175	170
45 - 49	:	370	4.3	200	170
50 - 54	:	395	4.6	220	175
55 - 59	:	500	5.8	280	225
60 - 64	:	410	4.8	220	195
65 & OVER	:	1,225	14.3	695	535

*** MARITAL STATUS**

SINGLE	:	3,860	45.1%
MARRIED	:	3,515	41.1%
WIDOWED	:	620	7.2%
DIVORCED	:	280	3.3%
SEPARATED	:	290	3.4%

*** FAMILY CHARACTERISTICS**

LONE PARENT FAMILIES	:	490
NON-FAMILY PERSONS	:	1,675
TOTAL FAMILIES	:	2,205
AVERAGE		
CHILDREN PER FAMILY	:	1.3
PERSONS PER FAMILY	:	3.1

*** OCCUPATIONAL DISTRIBUTION**

OCCUPATION	TOTAL	PCT	FEMALE	MALE	
PROFESSIONAL/MANAGERIAL	:	490	12.0	280	190
CLERICAL/SALES/SERVICE	:	1,615	39.6	995	625
PRIMARY INDUSTRIES	:	0	0.0	0	0
MANUF./CONSTR./TRADES	:	1,490	36.6	380	1,120
OTHER	:	420	10.3	150	275

*** EDUCATION OBTAINED**

GRADE 8 OR LESS	:	1,760	26.4%
GRADES 9 - 13	:	2,435	36.6%
HIGH SCHOOL DPL	:	560	8.4%
TRADE SCHOOL	:	1,150	17.3%
SOME UNIVERSITY	:	495	7.4%
UNIV. DEGREE	:	260	3.9%

* SOURCE: STATISTICS CANADA 1981 CENSUS

DEPARTMENT OF ENVIRONMENTAL PLANNING

Appendix R

DANIEL MCINTYRE - SOCIO-ECONOMIC CHARACTERISTICS

WINNIPEG AREA CHARACTERIZATION SOCIO-ECONOMIC CHARACTERISTICS



1.08 DANIEL MCINTYRE

* ETHNIC ORIGIN (TOP 5)

BRITISH	:	2,180	20.8%
ASIAN	:	2,080	19.9%
GERMAN	:	990	9.5%
NATIVE	:	560	5.4%
UKRAINIAN	:	485	4.6%

POPULATION CHANGE

PAST	1971:	11,505
	1976:	10,840
PRESENT	1981:	10,470
FUTURE	1986:	10,291
	1991:	9,737
	1996:	9,476
	2001:	9,236

* INCOME AND EMPLOYMENT

POPULATION AGED 15+	:	8,170
EMPLOYED	:	4,650
UNEMPLOYED	:	505
TOTAL LABOUR FORCE	:	5,150
PARTICIPATION RATES		
	FEMALE :	54.3
	MALE :	73.6
AVERAGE		
NON-FAMILY INCOME	:	\$7,821
FAMILY INCOME	:	\$18,251

* AGE/SEX DISTRIBUTION

AGE (YEARS)	TOTAL	PCT	FEMALE	MALE	
TOTAL	:	10,470	100.0	5,545	4,925
0 - 4	:	880	8.4	435	445
5 - 9	:	710	6.8	340	370
10 - 14	:	705	6.7	305	400
15 - 19	:	865	8.3	430	435
20 - 24	:	1,060	10.1	540	515
25 - 29	:	895	8.5	475	415
30 - 34	:	865	8.3	440	420
35 - 39	:	585	5.6	290	300
40 - 44	:	480	4.6	260	220
45 - 49	:	480	4.6	235	240
50 - 54	:	465	4.4	270	195
55 - 59	:	480	4.6	265	220
60 - 64	:	460	4.4	280	180
65 & OVER	:	1,540	14.7	945	555

* MARITAL STATUS

SINGLE	:	4,775	45.6%
MARRIED	:	4,320	41.3%
WIDOWED	:	830	7.9%
DIVORCED	:	270	2.6%
SEPARATED	:	280	2.7%

* FAMILY CHARACTERISTICS

LONE PARENT FAMILIES	:	460
NON-FAMILY PERSONS	:	2,215
TOTAL FAMILIES	:	2,535
AVERAGE		
CHILDREN PER FAMILY	:	1.4
PERSONS PER FAMILY	:	3.2

* OCCUPATIONAL DISTRIBUTION

OCCUPATION	TOTAL	PCT	FEMALE	MALE	
PROFESSIONAL/MANAGERIAL	:	490	9.5	295	215
CLERICAL/SALES/SERVICE	:	1,970	38.2	1,245	715
PRIMARY INDUSTRIES	:	30	0.6	0	0
MANUF./CONSTR./TRADES	:	2,070	40.2	670	1,400
OTHER	:	525	10.2	155	365

* EDUCATION OBTAINED

GRADE 8 OR LESS	:	2,520	30.8%
GRADES 9 - 13	:	2,450	30.0%
HIGH SCHOOL DPL.	:	855	10.5%
TRADE SCHOOL	:	1,280	15.7%
SOME UNIVERSITY	:	710	8.7%
UNIV. DEGREE	:	355	4.3%

* SOURCE: STATISTICS CANADA 1981 CENSUS

DEPARTMENT OF ENVIRONMENTAL PLANNING

Appendix S

MEMORIAL - SOCIO-ECONOMIC CHARACTERISTICS

WINNIPEG AREA CHARACTERIZATION SOCIO-ECONOMIC CHARACTERISTICS



1.03 MEMORIAL

*** ETHNIC ORIGIN (TOP 5)**

BRITISH	:	1,630	35.3%
UKRAINIAN	:	415	9.0%
NATIVE	:	325	7.0%
GERMAN	:	285	6.2%
FRENCH	:	280	6.1%

POPULATION CHANGE

PAST	1971:	6,745
	1976:	5,200
PRESENT	1981:	4,765
FUTURE	1986:	5,271
	1991:	5,111
	1996:	4,978
	2001:	4,833

*** INCOME AND EMPLOYMENT**

POPULATION AGED 15+	:	4,130
EMPLOYED	:	2,515
UNEMPLOYED	:	345
TOTAL LABOUR FORCE	:	2,855

PARTICIPATION RATES	
FEMALE	: 61.7
MALE	: 77.2
AVERAGE	
NON-FAMILY INCOME	: \$8,762
FAMILY INCOME	: \$16,070

*** AGE/SEX DISTRIBUTION**

AGE (YEARS)	TOTAL	PCT	FEMALE	MALE
TOTAL	4,765	100.0	2,485	2,280
0 - 4	220	4.6	105	90
5 - 9	160	3.4	75	85
10 - 14	140	2.9	75	70
15 - 19	340	7.1	190	150
20 - 24	775	16.3	410	355
25 - 29	615	12.9	290	325
30 - 34	410	8.6	175	235
35 - 39	240	5.0	110	130
40 - 44	185	3.9	85	105
45 - 49	175	3.7	70	100
50 - 54	225	4.7	130	90
55 - 59	260	5.5	140	130
60 - 64	235	4.9	125	115
65 & OVER	770	16.2	480	260

*** MARITAL STATUS**

SINGLE	:	2,605	54.7%
MARRIED	:	1,215	25.5%
WIDOWED	:	385	8.1%
DIVORCED	:	290	6.1%
SEPARATED	:	265	5.6%

*** FAMILY CHARACTERISTICS**

LONE PARENT FAMILIES	:	215
NON-FAMILY PERSONS	:	2,285
TOTAL FAMILIES	:	775
AVERAGE		
CHILDREN PER FAMILY	:	0.9
PERSONS PER FAMILY	:	2.6

*** OCCUPATIONAL DISTRIBUTION**

OCCUPATION	TOTAL	PCT	FEMALE	MALE
PROFESSIONAL/MANAGERIAL	535	18.7	315	200
CLERICAL/SALES/SERVICE	1,330	46.6	730	590
PRIMARY INDUSTRIES	30	1.1	0	30
MANUF./CONSTR./TRADES	515	18.0	75	420
OTHER	400	14.0	160	240

*** EDUCATION OBTAINED**

GRADE 8 OR LESS	:	865	20.9%
GRADES 9 - 13	:	1,175	28.5%
HIGH SCHOOL DPL.	:	320	7.7%
TRADE SCHOOL	:	850	20.6%
SOME UNIVERSITY	:	520	12.6%
UNIV. DEGREE	:	405	9.8%

* SOURCE: STATISTICS CANADA 1991 CENSUS

DEPARTMENT OF ENVIRONMENTAL PLANNING

Appendix T

CITY TOTAL - SOCIO-ECONOMIC CHARACTERISTICS

WINNIPEG AREA CHARACTERIZATION SOCIO-ECONOMIC CHARACTERISTICS



I. CITY TOTAL

*** ETHNIC ORIGIN (TOP 5)**

BRITISH	: 203,975	36.5%
UKRAINIAN	: 56,305	10.1%
GERMAN	: 51,530	9.2%
FRENCH	: 41,430	7.4%
POLISH	: 17,695	3.2%

POPULATION CHANGE

PAST	1971: 535,215
	1976: 560,880
PRESENT	1981: 564,475
FUTURE	1986: 599,508
	1991: 619,305
	1996: 635,203
	2001: 645,301

*** INCOME AND EMPLOYMENT**

POPULATION AGED 15+	: 442,005
EMPLOYED	: 283,780
UNEMPLOYED	: 15,550
TOTAL LABOUR FORCE	: 299,325
PARTICIPATION RATES	
FEMALE	: 57.1
MALE	: 79.5
AVERAGE	
NON-FAMILY INCOME	: \$10,670
FAMILY INCOME	: \$26,669

*** AGE/SEX DISTRIBUTION**

AGE (YEARS)	TOTAL	PCT	FEMALE	MALE
TOTAL	: 564,475	100.0	292,565	271,905
0 - 4	: 38,020	6.7	18,495	19,520
5 - 9	: 38,460	6.8	18,715	19,745
10 - 14	: 40,365	7.2	19,765	20,595
15 - 19	: 50,435	8.9	25,290	25,145
20 - 24	: 57,405	10.2	29,520	27,885
25 - 29	: 51,830	9.2	26,395	25,440
30 - 34	: 46,645	8.3	23,850	22,790
35 - 39	: 35,030	6.2	17,750	17,280
40 - 44	: 28,660	5.1	14,580	14,080
45 - 49	: 28,110	5.0	14,235	13,880
50 - 54	: 28,455	5.0	14,855	13,600
55 - 59	: 29,950	5.3	16,180	13,765
60 - 64	: 25,400	4.5	13,730	11,665
65 & OVER	: 65,705	11.6	39,220	26,490

*** MARITAL STATUS**

SINGLE	: 243,185	43.1%
MARRIED	: 260,880	46.2%
WIDOWED	: 32,620	5.8%
DIVORCED	: 13,550	2.4%
SEPARATED	: 14,240	2.5%

*** FAMILY CHARACTERISTICS**

LOVE PARENT FAMILIES:	19,155
NON-FAMILY PERSONS :	90,500
TOTAL FAMILIES :	146,865
AVERAGE	
CHILDREN PER FAMILY :	1.3
PERSONS PER FAMILY :	3.1

*** OCCUPATIONAL DISTRIBUTION**

OCCUPATION	TOTAL	PCT	FEMALE	MALE
PROFESSIONAL/MANAGERIAL:	71,155	23.8	31,015	40,150
CLERICAL/SALES/SERVICE :	134,215	44.8	82,070	52,145
PRIMARY INDUSTRIES :	3,055	1.0	480	2,580
HANUF./CONSTR./TRADES :	66,510	22.2	10,740	55,775
OTHER :	22,285	7.4	6,885	15,400

*** EDUCATION OBTAINED**

GRADE 8 OR LESS:	70,855	16.0%
GRADES 9 - 13 :	141,950	32.1%
HIGH SCHOOL DPL :	43,765	9.9%
TRADE SCHOOL :	96,940	21.9%
SOME UNIVERSITY:	45,710	10.3%
UNIV. DEGREE :	42,780	9.7%

* SOURCE: STATISTICS CANADA 1981 CENSUS

Appendix U

WINNIPEG CORE AREA INITIATIVE'S ELIGIBILITY CRITERIA FOR FUNDING COMMUNITY SERVICES/FACILITIES (A)

WINNIPEG CORE AREA INITIATIVE

ELIGIBILITY CRITERIA: PROGRAMS 4 & 5 (1981-1986)

1. Objectives and activities:

- . Has the submission provided evidence of an actual need in the core area that may be alleviated through supplemented services/facilities?
- . Do the objectives relate to this well-defined need and propose a solution to the problem?
- . Can the proposed objectives be accomplished through the work plan provided?
- . Can these activities be accomplished within available time constraints?
- . Are the activities being proposed designed to operate solely within the core area?
- . Do the objectives and activities indicate that there will be a net gain in service to core area residents?
- . Are the activities being proposed in any direct competition to activities being conducted by similar private or public operations?

2. Sponsor:

- . How is the sponsor organized (i.e., non-profit, etc.)?
- . What is the extent of the sponsor's community base?
- . What is their history of community involvement (particular to the core area)?
- . What specific group or service area is the sponsor normally involved in?
- . What are the overall goals of the sponsoring organization?
- . How do the goals of the sponsor relate to the objectives of the proposed project (i.e., Is there consistency)?
- . What is the source(s) of the sponsor's present operating funds?
- . What is the sponsor's history of administering funds adequately?
- . What is the sponsor's history of meeting objectives of past projects?
- . What direct support will the sponsor provide to assist the operations?

Appendix V

WINNIPEG CORE AREA INITIATIVE'S ELIGIBILITY CRITERIA FOR FUNDING COMMUNITY SERVICES/FACILITIES (B)

3. Effect upon the service area:

- . Will there be new, expanded or upgraded services available to core area residents/neighbourhoods (where there was previously a gap in service)?
- . Do the proposed services provide an increase in social or economic opportunities?
- . Is the service area in question a priority area under the Program(s) mandate?
- . What will the short-term impact of the project be in terms of jobs created, community involvement?
- . Will the proposed services raise expectations which cannot be accommodated after the life of the Agreement?

4. Involvement and support:

- . Do the proposed activities fall outside the criteria of established government/private programming?
- . Have the sponsors approached other programs for support? If so, what were the results; if not, why not?
- . Have attempts been made to utilize the services of other agencies in the provision of the proposed services?
- . Could an existing service organization providing similar activities accomplish the proposed work, rather than duplicating any administrative requirements?
- . Is there adequate evidence of community involvement in the development of the services?

5. Financial:

- . What attempts have been made to secure alternate or complementary funding?
- . For facilities, are there any equity positions to be taken?
- . What is the relationship of the proposed budget to operations of a similar nature?
- . What is the balance between administrative and service-providing portions of the budget?

Appendix W

THE WINNIPEG CORE AREA INITIATIVE'S FUNDING ALLOCATIONS: 1986-1991

CANADA-MANITOBA-WINNIPEG TRIPARTITE AGREEMENT FOR THE WINNIPEG CORE AREA

Resource Allocations by Sector (\$000,000)

SECTOR I: Entrepreneurial and Strategic Site Development		
Program 1:	Industrial and Entrepreneurial Support	\$ 4.0
Program 2:	The Exchange District Redevelopment	9.0
Program 3:	East Yards Redevelopment	20.0
Program 4:	Riverbank Enhancement	5.0
Program 5:	Strategic Capital Projects	13.0
		Subtotal \$51.0
 SECTOR II: Neighbourhood and Community Revitalization		
Program 6:	Neighbourhood and Community Development	\$16.0
Program 7:	Inner City Foundation	1.0
Program 8:	Housing	10.5
Program 9:	Training and Employment	12.0
Program 10:	Neighbourhood Main Streets and Small Business Support Services	\$ 5.0
		Subtotal \$44.5
 SECTOR III: Management and Co-ordination		
Program 11:	Central Administration	\$ 2.8
Program 12:	Public Information and Programming	1.3
Program 13:	Evaluation	.4
		Subtotal \$ 4.5
		TOTAL \$100.0

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