CAMBRIDGE CITY SOUL

CONTEXT REPORT

APRIL 2016

CARDUS

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ABOUT CARDUS

Cardus is a think tank dedicated to the renewal of North American social architecture. Headquartered in Hamilton, ON, Cardus has a track record of delivering original research, quality events, and thoughtful publications which explore the complex and complementary relationships between virtues, social structures, education, markets, and a strong society. Cardus is a registered charity.

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EXECUTIVE SUMMARY

While we are more accustomed to thinking about our physical infrastructure—bridges, roads, sidewalks, and water supply—our communities, by their very nature, comprise the social infrastructure of our cities. Cambridge, Ontario is no different than any other city in this regard. The Cambridge City Soul project is endeavouring to explore the potential to increase the capacity of the social infrastructure of Cambridge through the development of institutional connections between city planning and the 130 or so faith based organizations (FBOs) that are based in Cambridge.

This Context Report begins with a review of the planning landscape including a summary of the central preoccupations of the City of Cambridge as it undertakes land use and community planning with the goal of improving the quality of life for Cambridge residents now and into the future. It then goes on to describe the size and scope of the FBO sector and where planning concerns overlap with that sector. The report concludes with four recommendations: for education, a faith-based liason, strategies for relationship building, and a process of selective engagement.

On March 3, 2016, nearly 50 faith based organizational and community leaders made their way to the Wesley United Church gym to hear presentations on **"Faith 101"** that focused on the unique needs and contributions faith communities make, and **"Planning 101"** that focused on how planners and other City of Cambridge staff steward the common good through various legislative, policy, and public process mechanisms. It was clear from the respectful and engaged dialogue and well-thought-out questions that there is much to learn and much to gain from deepening the formal and informal connections between FBOs and city planners.

Cambridge community engagement will continue in the form of consultations, mailed communication, and organized meetings, supportive of this report's objectives:

1. The City learns more about the role of faith communities;
2. Faith community members and leaders learn how city planning affects them;
3. Stronger relationships—faith communities with each other and with the City;
4. Explore the level of interest in developing stronger collaboration.

While this process is just beginning to gain momentum, this Context Report is intended to support these goals by summarizing key aspects of the context that FBOs and the City work in. Through ongoing education, increasing mutual trust, and identification of common goals, Cambridge City Soul can play a role in meeting the current and future needs of the community.

CAMBRIDGE CITY SOUL: ENVIRONMENTAL SCAN

Cambridge is the lesser-known, younger sibling of the Tri-Cities. Its population of 126,750 puts it well behind Kitchener, which has a population of 219,153 (Statistics Canada, 2012); and while Cambridge is larger than Waterloo, Waterloo is famous worldwide for its technology industry and two Universities—University of Waterloo and Wilfrid Laurier University (Region of Waterloo, 2011). Cambridge is also the most blue-collar of the three cities, with over a quarter of its population employed in manufacturing (City of Cambridge, 2013a). Cambridge, however, is forecasted to grow by 36 percent by 2029.

CAMBRIDGE CITY PLANNING

Now is a good time to be discussing ideas about how faith-based organizations and city planners could more profitably interact.

Engagement with City of Cambridge planning staff and review of online documents indicates that now is a good time to be discussing ideas about how faith-based organizations and city planners could more profitably interact. For example, the June 2014 draft version of the *City of Cambridge Comprehensive Commercial Review* outlines the key business drivers and direction within the planning environment of the city. In addition, the Official Plan Review was completed midway through 2014 and provides a key orienting framework for the next phase of Cambridge's growth, development, and change (last update was 2012). These developments are part of a longer history in Cambridge of planning-related matters.

There are many planning dynamics that come with being a growing city like Cambridge, and these dynamics complicate the work of planners. Not only is Cambridge a part of the Tri-Cities area, a close network composed of three cities, it is also made up of a network of three former municipalities. Cambridge's birth in 1973 resulted from an amalgamation of one village, Blair, and three separate municipalities, Galt, Preston, and Hespeler (City of Cambridge, 2013b). Because of the amalgamation, Cambridge has three historic commercial core areas that planners are responsible for both protecting and growing.

Residents within the City of Cambridge still often identify strongly with the particular area in which they reside. City councilors and planners are sensitive to maintain the distinct historical design elements of each core area. Letters to the editor, news articles, and columns from local newspapers (*Cambridge Times,* 2013; *Waterloo Record,* 2013) reveal that there are a few other major planning issues to which residents and local media are responding vigorously. These issues include transit and road concerns, inclusion and accessibility, hospitals, schools, environmental sustainability, and economic development.

Along with the pressure from residents, Cambridge city planners and councilors are also receiving pressure from both the Region of Waterloo and the provincial government. The *Growth Plan for the Greater Golden Horseshoe* (Ministry of Infrastructure, 2006) lays out what the province expects from the municipalities within the area along Lake Ontario from Durham Region to Niagara, and north to the Tri-Cities and Barrie, and will continue to guide planning decision for the coming decades. The main issues the province is focused on are culture and arts, environmental sustainability, core areas/intensification, and economic development, while the re-

gion's main desires for its municipalities and townships are inclusion/accessibility, core areas/intensification, rural areas/agriculture, environmental sustainability, culture, transit, housing, and economic development.

It is not possible for a municipality to satisfy the desires of all the residents, the region, and the province. Therefore, the City of Cambridge has examined the requests of residents, the region, and the province and, based on planning documents, has decided to focus its energy on a handful of issues the councilors and planners deem most important. The following provides an examination of these issues and the City's plans to deal with them.

CORE AREAS

The three main commercial hubs in Cambridge receive much of the city planners' attention. In fact, the Cambridge Core Areas Revitalization Program (CARP) (Friess, 2013), which began in 1997 to organize all of the core areas planning activity, exists to:

1. Approach revitalization in a comprehensive and integrated manner and
2. Account for the different needs and features of each core area.

CARP also runs a financial-incentive program for businesses that choose to develop in the core areas.

The Core Areas Revitalization Advisory Committee (CARAC) was set up in 1998 to help City planners with citizen input on development in Hespeler Village, Galt City Centre, and Preston Towne Centre. The 2013 CARAC Annual Report (Friess, 2013) explains that "the role of CARAC is to advise Council on issues and the formulation and implementation of policies and programs affecting the revitalization of the City's three historic downtown core areas of Galt City Centre, Hespeler Village, and Preston Towne Centre."

The most recent Cambridge *Official Plan* (City of Cambridge, 2012) emphasizes development in the core areas and increasing intensification. The *Official Plan* includes a policy to give bonuses for increasing height and density of developments. The *Staging of Development Report* (McWilliams, 2007) reveals that by 2015, a minimum of 40 percent of all new residential development should be built within the existing built-up area. This directive of intensification comes from the province (Ministry of Infrastructure, 2006). As a result, the City prefers development on brownfield sites and includes high-density targets in the *Official Plan* for Greenfield sites, as seen in table 1.

GREENFIELD AREA	MINIMUM DENSITY
Residential designation	55 residents and jobs per hectare
Employment designation	40 residents and jobs per hectare
Prime industrial/strategic reserve	25 jobs per hectare

Table 1. Cambridge Density Targets

Another focus of the *Official Plan* (City of Cambridge, 2012) is the "complete communities" concept, which calls for various land uses that can accommodate diverse types of development in order to serve the wider population. The focus on this concept is evidenced in the City's *Growth Management Discussion Paper* (City of Cambridge, 2010a), which says that city "nodes" should include "destinations as well as places to live; and a variety of services and facilities oriented to particular areas of Cambridge." Complete communities are also conveyed in the *Urban Design Discussion Paper* (City of Cambridge, 2010b), including the visions of the three city centres:

> An area of concentrated and mixed land uses which requires the application of such key elements of urban design as *built heritage resource* and natural environment conservation, a well-linked multi-modal transportation network, and *development* that is designed to reflect the character of the area.

HOUSING

Growing cities require living space for people across socioeconomic ranges. The *Official Plan* (2012) asserts a commitment to "a range of housing" that includes affordable housing. As with many growing cities, affordable housing is an issue in Cambridge. Vacancy rates in Cambridge went from 2 percent in 2012 to 3.4 percent in 2013.[1] The average house price of $305,883 is over $100,000 less than the Ontario average (City of Cambridge, 2013a). However, the number of people on the affordable housing waitlist is significantly higher than the Ontario average (Kitchener and Waterloo Community Foundation, 2013). To its credit, the City of Cambridge is putting an emphasis on creating housing for individuals in need of special care. The *Housing and Residential Policies Discussion Paper* (City of Cambridge, 2010c) asserts, "The City recognizes the need for and will facilitate where possible the integration of crisis intervention homes and housing for people with special needs, including group homes and institutional residential care facilities." National organizations such as the Federation of Canadian Municipalities have also consistently identified housing as a critical urban need (Pomeroy, 2015).

1 Canada Mortgage and Housing Corporation, Rental Market Report, 2013, http://londonhomeless.ca/wp-content/uploads/2013/06/2013-ONTARIO-Rental-Market-Report.pdf.

HERITAGE

Cambridge wants to make sure that as it grows it also protects the historical character of the city. The second compatibility guideline in the *Official Plan* (2012) for institutional districts is "preservation and protection of natural features, built heritage resources, cultural heritage resources and views." The Municipal Heritage Advisory Committee (MHAC) was created to advise the council on decisions about heritage and to undertake public awareness programs. MHAC consists solely of Cambridge citizens, except for one municipal councillor.

There are several districts that have been deemed "heritage districts" in which the city is restricting development, including Blair Village, Dickson Hill, and East Galt (City of Cambridge, 2010d). The Blair Village Special District statement explains, "The community of Blair will remain a village in character, form and function, protected from suburban development with strong policies to protect and enhance the natural environment and heritage features, and promote village design. New development must be assimilated into the village—not be an entity unto itself, nor engulf the village."

TRANSIT

As with most cities dealing with population growth, transit is an ongoing debate for Cambridge city planning. The *Official Plan* (2012) appeals for "transit-oriented development" in Cambridge. With three city core areas spread out across Cambridge, and with two other cities in very close proximity, Cambridge is uniquely in need of efficient transit across the city and the region.

There seems to be three areas of focus for Cambridge in regard to transit (City of Cambridge, 2010e). The first is to increase the carrying capacity of current transit systems. An example of this is to increase the number of buses or trains serving a particular route. This is a cost-effective way to improve transit because it does not require new infrastructure. The second focus is to build new transportation infrastructure to serve new areas of the city. With population growth and new residential subdivisions, residents will need ways to get from their doorstep to the core commercial and entertainment areas. One issue for Cambridge in increasing transit infrastructure is that they will need to forecast the areas that will see the most growth in order to know where to build the new infrastructure. The third transit priority for the city is to increase bicycle and pedestrian routes. One significant trade-off for the city in making safe, efficient bicycle routes is reducing the number of car lanes in order to build more bicycle lanes. However, this could actually lead to more congestion because of the reduced capacity for cars.

ECONOMIC DEVELOPMENT

Economic development is necessary if Cambridge is to become a growing, prosperous city. Cambridge is defined economically by manufacturing. The Tri-Cities area has not escaped the effects of the manufacturing decline in North America (Bernard, 2009; Bank of Montreal Capital Markets, 2008). However, Cambridge has maintained a reasonably strong manufacturing sector compared to larger cities in Canada (Bernard, 2009). Toyota is the largest employer in

Cambridge, employing 4,500 people, and was rated a top one hundred employer in Canada (Canada's Top 100 Employers, 2013). Employment in the Cambridge area took a larger hit than Ontario in general in the recession, but it has also bounced back more strongly with unemployment rate at 6.8 percent in 2011, compared to 7.8 percent in Ontario (City of Cambridge, 2013a).

The City's Economic Development division has three main purposes: bringing new investment into Cambridge, helping businesses grow and innovate, and supporting small businesses and entrepreneurs in getting established (City of Cambridge, 2013c). It also produces publications on economic conditions in Cambridge and business directories. The City recognizes that it needs to maintain a balance between keeping conditions such that industry can grow in Cambridge and also maintaining a safe, environmentally sustainable and aesthetically appealing city. The City's *Employment Lands Discussion Paper* (City of Cambridge, 2010f) lays out strict guidelines under which industrial development can be built near a highway or a main corridor into the city, including production being contained within the building(s). The City's transit plan is also part of their economic development plan, as the priority is to connect people with areas of high employment density (City of Cambridge, 2010e). The City of Cambridge continues to plan for commercial development through reviews and analysis of existing and future growth opportunities (City of Cambridge, 2014).

Faith communities help absorb negative disruptions on the one hand and amplify positive impulses such as giving, volunteering, and deepening relational ties on the other.

SOCIAL INFRASTRUCTURE

While it is often more difficult to see and understand, the social structures of communities and cities play a very significant role in quality of life, long-term viability, economic growth, environmental stewardship, and many other factors deemed critical for cities like Cambridge.

The City Resilience Framework project defines resilience as "the capacity of cities to function, so that the people living and working in cities—particularly the poor and vulnerable—survive and thrive no matter what stresses or shocks they encounter" (da Silva & Morera, 2014). In particular, resilience related to social institutions has close ties to city and faith-based institutional interaction. Change has been identified as one of the constants in city life, and responding well to change depends on the quality of formal and informal relationships that constitute the spectrum of social organization from the individual to the city scale, in particular their ability to persist despite internal and external disruptions.

One of the important social structures that operates between the individual and the larger community are the faith communities that have persistently been part of human society and culture in the past and that continue to be integral to many people today. In practical terms, these types of communities act as brokering spaces that help absorb negative disruptions on the one hand and amplify positive impulses such as giving, volunteering, and deepening relational ties on the other. Gaining a clear picture of the state of faith-based communities and organizations in Cambridge is therefore an important aspect of planning aimed at long-term thriving.

FAITH-BASED ORGANIZATIONS IN CAMBRIDGE

As a growing city, Cambridge will need more than just good city planning to ensure a bright future for its populace. A strong civic core is needed if all Cambridge residents are to get opportunities to share in the prosperity of the city, and research suggests that a strong presence of religious communities leads to more charitable activity (Adloff, 2009; Cardus, 2009; Reed, 2012). The following will review the strength of the faith-based sector in Cambridge.

RELIGIOUS IDENTITY IN CAMBRIDGE

The largest religion in Cambridge is Christianity, with 69 percent identifying as Christian in the 2011 National Household Survey (Statistics Canada, 2013). Using the terms in the National Household survey, the vast majority of Christians in Cambridge are Catholic (34 percent of total), followed by Other Christian (9 percent), Anglican (7 percent), United Church (7 percent), Presbyterian (5 percent), Baptist (3 percent), Lutheran (2 percent), Pentecostal (2 percent), and Christian Orthodox (1 percent). The share of Cambridge residents identifying as Muslim is about 3 percent, Sikh, Hindu, and Buddhist religions each represent about 1 percent, and Jewish is 0.1 percent. The number of people not identifying as religious is 24 percent and is significant by comparison.

CHARACTERISTICS OF FAITH-BASED ORGANIZATIONS

Information from the Canada Revenue Agency's (CRA) T3010 Charities Listings (Canada Revenue Agency 2013) shows that there are 123 Cambridge charities classified in the "religion" category. Religious charities make up 50 percent of all charities in Cambridge. Table 2 shows the distribution of religious charities by religion or denomination. "Other Denominations' Congregations or Parishes (not else classified)" had the largest number of organizations, with 37, followed by "Missionary Organizations and Propagation of Gospel," with 12.

TYPE	NUMBER
Anglican Parishes	5
Baha'i Religious Groups	1
Baptist Congregations	9
Buddhist Religious Groups	1
Convents and Monasteries	1
Hindu Religions Groups	2
Islamic Religious Groups	2
Jehovah's Witnesses Congregations	6
Lutheran Congregations	4
Mennonite Congregations	3
Missionary Organizations and Propagation of Gospel	12
Other Denominations' Congregations or Parishes (not otherwise classified)	37
Pentecostal Assemblies of Canada only	4
Presbyterian Congregations	6
Religion—Charitable Organizations	4
Religion—Charitable Trusts	1
Religious Organizations (not else classified)	9
Roman Catholic Parishes and Chapels	8
Salvation Army Temples	2
Other	6
TOTAL	123

Table 2. Cambridge charities classified in the "religion" category. Canada Revenue Agency 2013.

TYPE	NUMBER
Baptist Church	5
Catholic Church	4
Christian Ministries	1
Church of the Nazarene	1
Churches	18
Churches, Temples, and Shrines	45
Community Church	2
Interdenominational Church	1
Lutheran Church	3
Mennonite Church	2
Methodist Church	1
Miscellaneous Denomination Church	1
Pentecostal Church	1
Presbyterian Church	3
Religious Instruction	1
TOTAL	89

Table 3. Types of Faith-Based Organizations from Manta.com

There are several other lists from different websites that show a slightly different number of faith-based organizations (FBOs). These lists tend only to retrieve churches or places of worship, not other charities. A search of "Religious Organizations in Cambridge, ON" on Manta.com (2013), an online business search tool, found 89 matches. This list is composed almost exclusively of churches and some other places of worship. Table 3 is the distribution of FBOs by type of religion from Manta.com.

TYPE	NUMBER
Anglican	5
Baptist	10
Catholic	12
Evangelical	2
Jehovah's Witnesses	1
Latter-day Saints	2
Lutheran	3
Methodist	1
Orthodox	2
Other Churches & Non-Denominational	49
Pentecostal	2
Presbyterian	9
United Church	9
TOTAL	107

Table 4. Types of Faith-Based Organizations from CambridgeNow.ca

CambridgeNow.ca is another source for finding businesses in Cambridge. The list obtained from a search for "Churches and Places of Worship" ("faith-based organizations" got no hits) revealed 107 hits. Table 4 shows this list. This list also seems to be mostly churches. "Other Churches & Non-Denominational" was by far the largest group, with 49. "Catholic" and "Baptist" were second and third, with 12 and 10 respectively.

There are other searches that got various FBO counts. YellowPages.ca revealed a list of 50 "Churches and Other Places of Worship" and 17 in the category of religious organizations. ChurchDirectory.com showed 130 churches in Cambridge. Yelp.ca brought up 39 hits for "Churches in Cambridge" and 71 hits for "Religious Organizations." GoldBook.ca found 16 "Churches" and 24 "Religious Organizations."

Our findings are that the CRA (2013) records provide the most comprehensive list of FBOs in Cambridge since it listed the most FBOs, and the most diverse types of FBOs. We also completed a manual Google Streetview search of the main streets of Cambridge's three core areas—Hespeler, Galt, and Preston—to verify the online lists. We found three FBOs that were not on the CRA's list, which leads us to believe that the CRA list is quite exhaustive. When these missed FBOs are extrapolated over the rest of the city, it is likely that fewer than ten FBOs in Cambridge are not on the CRA list. The 123 FBOs in Cambridge works out to one FBO for every 1,030 people (Canada Revenue Agency, 2013; Statistics Canada, 2012).

LOCATIONS OF FAITH-BASED ORGANIZATIONS

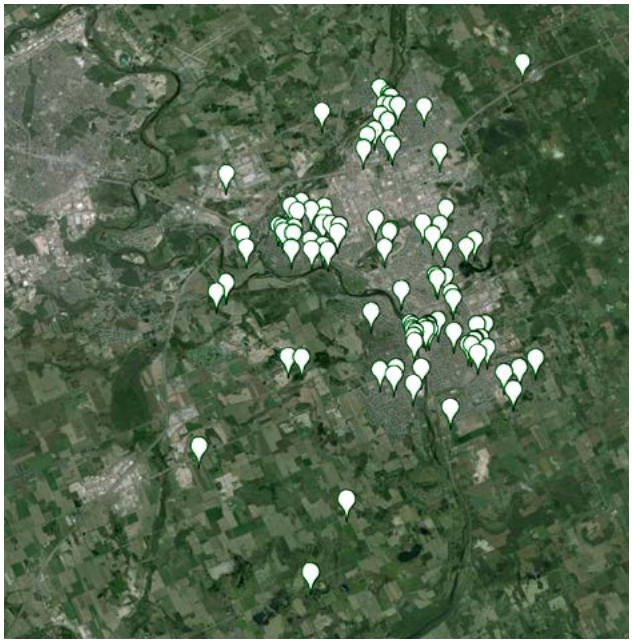


Figure 1. All FBOs locations in Cambridge area

FBOs in Cambridge tend to congregate in three main areas based on historically dense settlement areas. Figure 1 is a heat map of the FBOs in Cambridge. This map is the result of inputting all of the addresses of the 123 charities in the CRA listings into a Google Fusion table. It should be noted that using CRA T3010 data only identifies formally registered FBOs and does not include less formal organizational or associational expressions. This segment of the landscape is important, as noted by urban researchers who have conducted street-by-street physical reviews and image analysis in other cities that reveals less formal, storefront, and provisional faith-based organizations (Krieger, 2011). The areas where the FBOs are most dense are darker yellow.

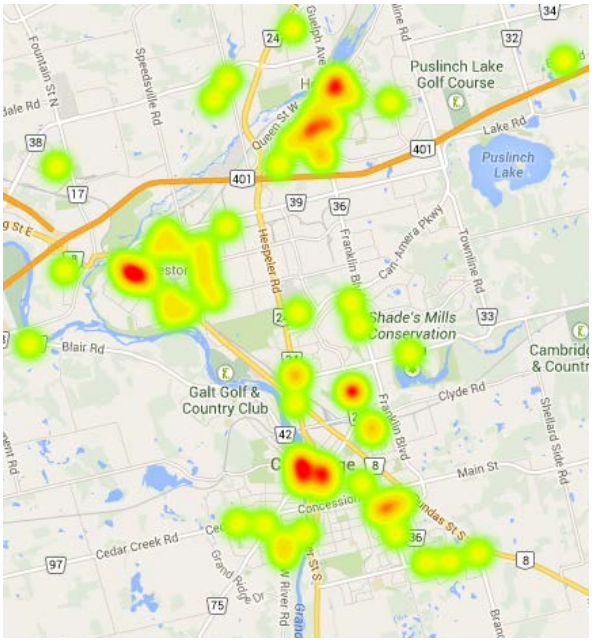


Figure 2. FBO subset: congregational locations by density

The FBOs tend to congregate in three main areas of Cambridge—Galt, Preston, and Hespeler (Figure 2). To test this finding further, we looked at a heat map of churches and other places of worship because places of worship constitute the majority of FBOs in Cambridge. Places of worship are even more densely located in the three core areas than other types of FBOs (Figure 1). This pattern persists when income reporting faith based organizations are plotted as points on the Cambridge map (Figure 3).

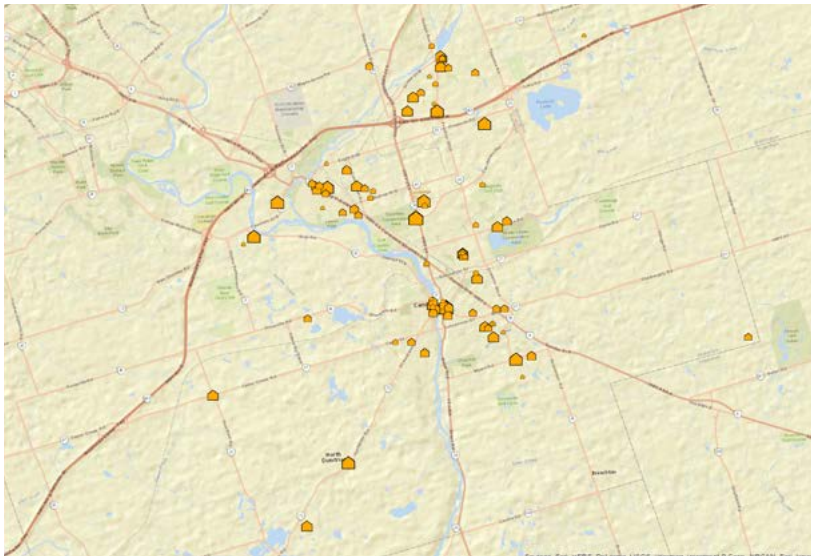


Figure 3: Location and size by revenue of eighty-four FBOs that reported income on 2013 T3010 Canada Revenue Agency forms.

These maps show that FBOs are located in the vicinity of the commercial cores of Cambridge, which makes them stakeholders in much of the planning activities of the city because, as we have seen, the city is doing a lot of work in the core areas. Documents such as the June 2014 *City of Cambridge Comprehensive Commercial Review* noted earlier are not normally attended to by FBOs, but the interactions are clearly important in both directions as quality-of-life issues are essential to long-term business and community vitality. We will discuss this further later in the paper. This issue is one example of how the work of FBOs intersects with city of Cambridge planning. Next, we will look more in-depth at existing overlap between FBOs and city planning.

INTERSECTION OF FAITH AND PLANNING

As we have seen, faith presence in a city is important for increasing charitable attitudes and engagement.[2] However, based on our scan, faith engagement has not been a priority for Cambridge planning. In the planning documents that we reviewed, mentions of religion or faith communities are scarce.

Identification of the ways in which faith communities interact with economic, social, environmental, transportation, design, health, and many other facets of community and city thriving is very much underrepresented in research, formal reflection, and participation from a city vantage point. In general, these organizations and institutions are not actively engaged in or even aware of many of the dimensions of their impact on the communities they are located in or draw from. An example of the economic dimension includes work done by Ram Cnaan on the economic impact of local congregations on their neighbourhoods (Cnaan, 2011). Though this is a narrow aspect of religious practice in communities, it is reflective of how little we know or attend to these kinds of direct impacts on the part of faith communities. These dimensions of community life are central to planning interests and activities and bridging across them would appear to enrich both the faith communities and the planning processes that are so vital for long-term city well-being.

FAITH IN PLANNING DOCUMENTS

The city bases much of its planning around the idea of "complete communities," an idea that comes up constantly in planning documents as the goal of the planning department. "Complete communities" are defined in the province's *Greater Golden Horseshoe Growth Plan* (Ministry of Infrastructure, 2006) as places that "meet people's needs for daily living throughout an entire lifetime by providing convenient access to an appropriate mix of jobs, local services, a full range of housing, and community infrastructure including affordable housing, schools, recreation, and open space for their residents." Any sense of meeting residents' spiritual needs is omitted; but perhaps this idea of "community infrastructure" includes faith. The province explains that this concept "refers to lands, buildings, and structures that support the quality of life for people and communities by providing public services for health, education, recreation, socio-cultural activities, security and safety, and affordable housing." There is no mention of faith or religion in this definition either.

The only substantial acknowledgement of religious communities in the *Official Plan* (2012) is in the glossary. The *Official Plan* defines "institutional" as "a public or private not for profit community, correctional, educational, fraternal, government, health care, *religious* or social organization including associated recreational and accessory uses, but does not include cemeteries, crematoriums and associated cemetery uses" (emphasis added). The *Official Plan* also defines "community improvement" as "the provision of such residential, commercial, industrial, public, recreational, institutional, *religious*, charitable or other uses" (emphasis added). The *Official Plan* also mentions "non-profit arts, cultural, community, or institutional

2 Turcotte, Martin. (2015). Charitable Giving by Individuals (Spotlight on Canadians: Results from the General Social Survey. Catalogue no. 89-652-X2015008). Ottawa: Statistics Canada. Retrieved from http://www.statcan.gc.ca/pub/89-652-x/89-652-x2015008-eng.pdf

facilities" that would include FBOs as eligible for height and density bonusing, or increases beyond zoning allotments, as long as it "provides public benefits."

With the omission of religion in the Cambridge *Official Plan* and the provincial *Golden Horseshoe Plan*, it is not surprising that there are few references to faith in the more specific planning documents. Only one of the city's five identified planning issues mentions faith communities—Heritage. The *Municipal Heritage Advisory Committee's Annual Report* (MHAC) (Spring, 2013) for 2013 highlights a request for an alteration of a heritage building that was a school but now operates as a church. The church that uses the building, 17 Branchton Road, requested a ramp to make the building accessible. MHAC had "no objections" to the alteration request.

The *Human Services Plan* (Region of Waterloo, 2008) from the Region of Waterloo is supposed to focus on meeting the human (not just physical) needs of cities in the region, yet there is no mention of the spiritual needs of citizens. The plan defines "an accessible and inclusive program or service" as "welcoming and accepting of all individuals regardless of gender, ethnicity, culture, sexual orientation, age, education, income, or ability." Almost every label that could be used to discriminate between individuals is mentioned, except religion.

Faith communities have significant overlaps with planning interests and activities.

The report with perhaps the longest name, the *Charter of Physical Activity, Sport, Recreation, Play and Well-Being for all Citizens in Cambridge, Ontario, Canada* (City of Cambridge, 2011) also seems to have the most (four) references to faith. The plan states that "community members, parents/guardians, sporting organizations, local government, not-for-profit organizations, education institutions, clubs, schools, *faith-based organizations*, the public sector, and the private sector (collectively referred to hereafter as 'stakeholders') should work together to provide opportunities for citizens to participate safely in physical activity, sport, recreation, and play" (emphasis added). The section on "diversity and community building" suggests that the city ensure that "recognition of diversity in physical activity, sport, recreation, and play should ensure that the special circumstances surrounding the participation of people distinguished by, for example, language, culture, *religion*, gender, and disability are dealt with sensitively" (emphasis added). All other planning documents only reference faith in regard to guidelines around institutional zoning.

PLANNING CONCERNS FOR FAITH-BASED ORGANIZATIONS

Other than general omission from planning documents, there are a few special points of concern for FBOs in regards to planning.

We have not seen whether the FBOs tend to be located within the city blocks that contain the main commercial hubs in those three areas. We looked at larger maps of the three core areas for any patterns of FBO locations within the specific areas. Figures 4, 5, and 6 are the zoomed-in maps of Galt, Preston, and Hespeler. Churches and places of worship are blue symbols, and red symbols are other FBOs.

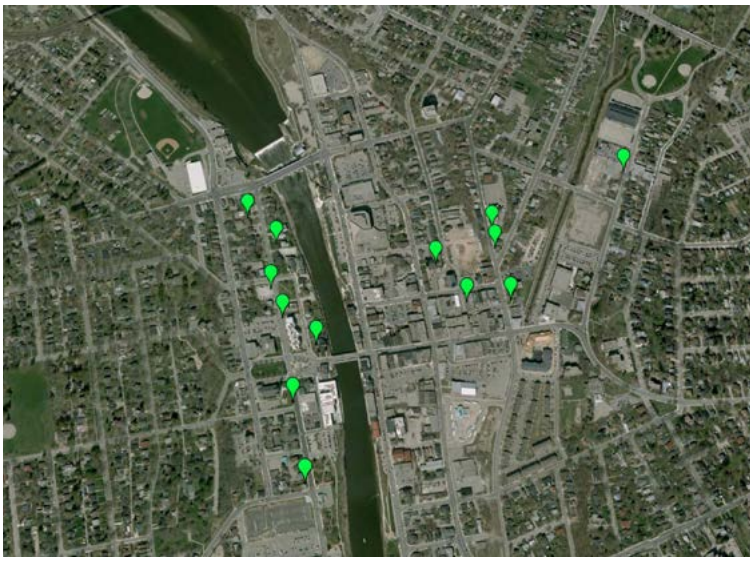
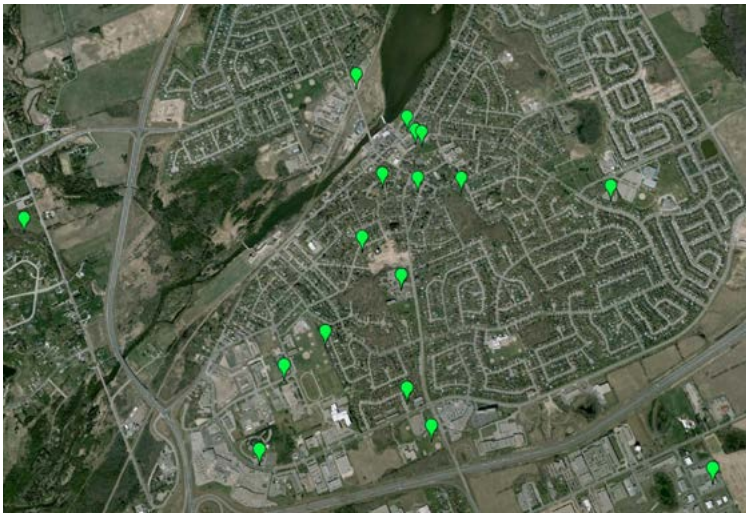


Figure 4. FBO Locations in Galt Core Area

The FBOs in the Galt core area are fairly densely located in the centre of Galt. As within the entirety of Cambridge, the FBOs in Galt are mainly places of worship. There are noticeably more FBOs in the northern part of Galt.

In Preston, there are slightly fewer FBOs than in Galt, and many are outside the main hub. Compared to the density of commercial uses there is a low number of FBOs in Preston. Again, most of the FBOs are places of worship and the area encompassing the most FBOs is in the northern part of Preston.

Figure 5. FBO Locations in Preston Core Area



Hespeler is the core area that is least densely populated with FBOs. The FBOs in Hespeler are almost all places of worship and they are almost all on the periphery of the central hub of the area. The area most devoid of FBOs is the southern central area of the core.

Figure 6. FBO Locations in Hespeler Core Area

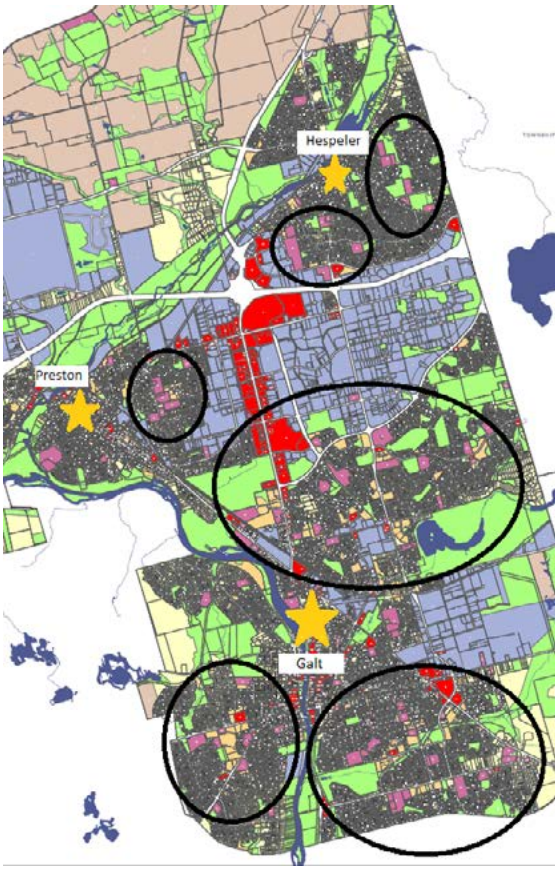


Figure 7. Institutional Zoning Areas in Cambridge

Many of the FBOs that are located in the heart of core areas are older churches. When you exclude these churches, there are not many newer FBOs in the cores of the downtowns. The next question to ask is why the FBOs are only congregated on the periphery of the three core areas. Though they are located near the centre of core areas, presumably, FBOs would want to be directly in the cores for a couple of reasons. Many FBOs serve underprivileged or marginalized individuals, and the downtown areas are a convenient, accessible location for many of these individuals. Also, these are high-traffic, popular areas that give them a larger profile and greater funding potential.

The city may want businesses, particularly retail, instead of institutions and charities like FBOs, to be located in core areas because businesses generate economic growth. Charities also serve marginalized individuals, often low-income, homeless, or criminally involved; and if the city wants to keep a good image in the core areas, it may push FBOs outside these areas. If it is true that institutional zoning leads more FBOs to locate themselves outside core areas, then zoning for institutional uses would be fewer and farther between in these locations. We examined the general zoning map of Cambridge to test this hypothesis. Areas that have a high density of institutionally zoned parcels are circled (Figure 7). The commercial centres of the core areas are marked with stars.

There appears to be more zoning for institutional uses outside of the core areas, supporting our hypothesis that city development patterns tend to direct FBOs, charities, and institutions in general to the periphery of the main commercial areas of the city. Growth in residential areas has tended to draw faith based organizations into suburban areas, particularly post WWII developments. If the City of Cambridge is interested in core-area intensification and renewal, it may well consider how FBOs could support that through zoning adjustments.

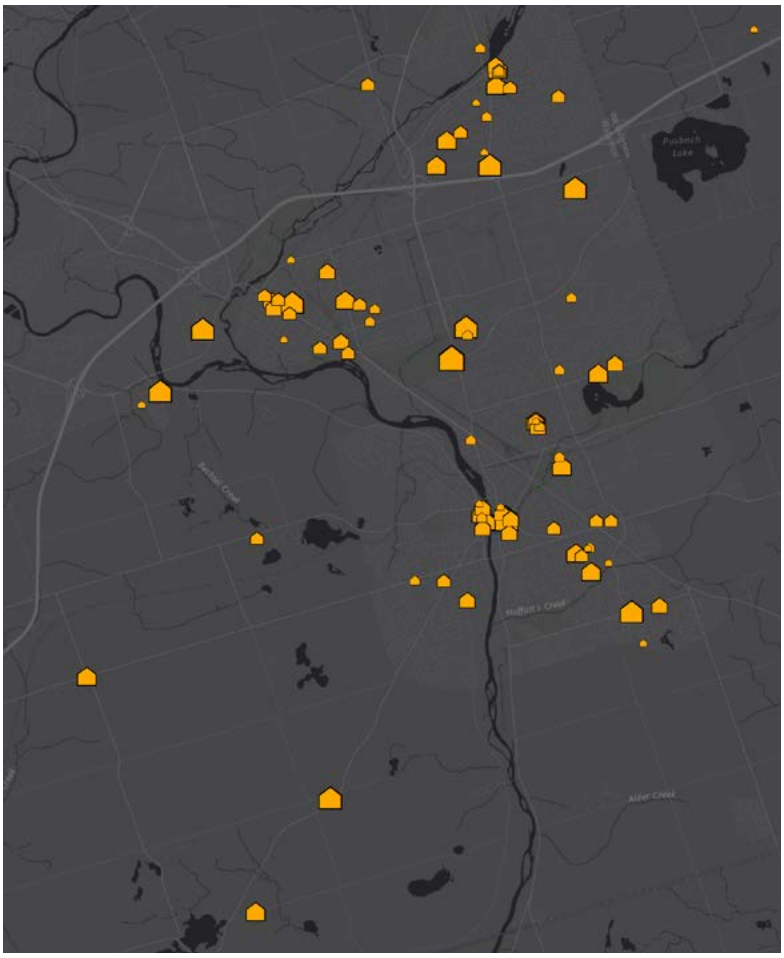


Figure 8. FBO locations with size indicating revenue levels.

Another point of interest is the comparative size of FBOs located in different parts of the city. If the few FBOs in the centres of core areas are large ones that serve many people, this means there may be enough overall capacity to serve those areas. On the other hand, if the FBOs in the city centres are smaller, this may mean that these FBOs are over capacity and more FBO presence is needed. Annual revenue is generally a good indicator of the size and capacity of charities. When the T3010 Canada Revenue Agency revenues for reporting FBOs are plotted with locations.

City development patterns tend to direct FBOs , charities, and institutions to the periphery of the main commercial areas of the city.

The revenue-weighted map shows that there is a tension between the higher number of FBOs in the three core areas and the relative sizes of FBOs by revenue (Figure 8). The most significant FBOs by revenue capacity are not necessarily in the core areas. The higher-revenue FBOs are generally more on the outskirts of the cores. This is significant because not only are few FBOs located directly inside the city centres, but also in the centres there are only small FBOs that likely do not serve large populations. These low-revenue FBOs probably do not provide expensive services like housing, food banks, or other poverty-reduction services that are vital to improving the lives of the poor and homeless in downtown areas. In short, FBOs are not necessarily located where their services are most needed.

We have thus far examined the city's deficiencies in excluding FBOs from planning activities. However, this issue is a two-way street; FBOs also have to find ways to make sure that the city cannot ignore their presence. In fairness to city planning, they have many major projects and issues to manage, and thus it is not surprising that they are not taking initiative in engaging with the religious community. It is the responsibility of FBOs to begin the partnership with the city. If our preliminary investigation is accurate, there are no major efforts by FBOs to engage in city-planning processes in Cambridge. The conclusion of this report will suggest some recommendations that might allow both sides to engage with each other.

In order to have maximum impact, Cambridge FBOs will have to engage strategically with the city.

RECOMMENDATIONS FOR FAITH ENGAGEMENT IN PLANNING

The presumed general goal of FBOs in Cambridge is to positively influence the city in which they are located by means of their particular missions as communities and organizations. We argue that in order to have maximum impact Cambridge FBOs will have to, in addition to their usual practice of providing front line care and worship services, engage strategically with the city on planning-related issues that are long-term in nature. It is vital for Cambridge's future that both FBOs and city planning take advantage of the mutual benefit they would receive from structural engagement with each other.

Building on the research previously discussed and the existing work on faith-based planning engagement (Friesen & Clieff, 2013), we provide the following specific recommendations for FBOs to engage with Cambridge city planning.

RECOMMENDATION 1: EDUCATION

Based on the preceding review, it would seem that the city of Cambridge and the FBOs in Cambridge are not fully aware of the benefits each has to offer. Educational sessions should be held for members of both communities on the services that each provides and the opportunities for FBO consultation in planning processes. For example, city planners could learn the types of charitable benefits that FBOs provide for the community, leading them to more strongly consider institutional zoning approaches that make the best use of those benefits for the community—for example in core areas where densities and social service needs may be higher. On the other hand, FBO members could learn the complex balance of demands that face city managers, including planners, and the regulations or procedures that those balances require —perceived red tape complications often began with specific and important issues in mind. These educational meetings could lead to discussions about what institutional and structural engagement would look like and what the next steps are going forward.

RECOMMENDATION 2: FAITH-BASED LIAISON

Though both FBO leaders and city planners may realize that structural engagement with one another is important, they may find that their responsibilities do not allow them the time needed to move this forward. Because of this, there may be a need for either a group or an individual to be a full-time liaison for FBOs to the City of Cambridge. This liaison would be able to build institutional partnerships by being fully educated on city planning activities and able to immediately point out areas where the two sides could work together. Faith communities usually don't react to, or don't notice, planning issues until they have been happening for a period of time, and by that time, FBOs have missed the opportunity to affect the outcome of an issue. In contrast, the liaison(s) would inform FBOs of emerging issues so that they can get involved at early stages of decision-making. The liaison(s) would also be in a position to effectively build relationship and trust with the city planners. One concern with this strategy would be that the city/councillors may give FBOs a liaison to appease them and may not take the position seriously.

RECOMMENDATION 3: RELATIONSHIP BUILDING

Though institutional engagement is necessary, the importance of individual-level engagement should not be overlooked. Large meetings of institutional leaders can be good for education and information dissemination, but it is not a good way to build relationships and the resulting trust. Leaders within both faith communities and city planning need to come together and form relationships if both sides are going to understand each other. Trust and understanding are very important because both sides need to see that they are working toward the same goal: the long-term well-being of the city of Cambridge. As mentioned, a faith-based liaison to the city could be a good method for creating trust between the two groups. If there is real trust and a relationship between FBOs and city planners, this would resolve the concern that the city may make token gestures to appease FBOs. Relational bonds could lead city-planning leaders to seriously consider when making decisions the benefits religious communities provide the city.

To ensure that this relationship building is as effective as it can be, network mapping should be done to find the main nodes in the city planning department. The main nodes, or hubs, are the people with the most connections, both within their immediate group of coworkers and friends, and beyond this network, with people who are different and removed from them. Building relationships with these nodes will create a large amount of institutional overlap because one would have access to the many connections in that person's network. To illustrate, if one were to build a relationship with an entry-level Cambridge planning staffer, one would probably only have access to their network of a few other entry-level staffers. It would be more advantageous for institutional engagement to know a mid- to high-level staffer with connections with the City Manager, Director of Planning, and connections with other members of the City staff.

RECOMMENDATION 4: SELECTIVE ENGAGEMENT

Figure 9. Uncoordinated Individual FBO Engagement

It will be hard, given their capacity, for FBOs in Cambridge to be involved in every planning issue that may affect them. Instead of spreading themselves too thin, FBOs should focus on a few key issues or planning activities in order to combine their efforts in addressing planning concerns. This engagement will need to be coordinated so that the collective power and voice of FBOs are maximally utilized. If FBOs are individually deciding what issues in which to engage, little will be accomplished (Figure 9).

One good reason for a large, coordinated engagement is that there is more awareness about an issue and a movement begins to form when a large group gets behind it. In addition, councillors are concerned when a large group dissents (or concurs) with an issue because a large number of votes could be lost (or gained). Improved contributions to the public interest can be accomplished through coordinated engagement by FBOs over individual and irregular engagement (Figure 10).

Figure 10. Coordinated and Strategic Engagement

A careful strategy needs to be developed in order to coordinate the selective engagement. Again, a faith-based liaison with the city would help coordinate this strategy by connecting the FBOs with each other and with city planning to tackle an issue. A regular (perhaps monthly) meeting of faith leaders in Cambridge to talk about planning issues and to develop a strategy to coordinate their efforts would also be beneficial.

Concrete recommendations about what specific planning issues to address will change over time. Members of FBOs in Cambridge will have to decide together what issues are most important to them. The City's areas of concern discussed earlier—core areas, housing, heritage, transit, and economic development—are good places to start since the city is focused on these points. One area that the faith community has already engaged the city and can engage the city more is heritage because many of the heritage buildings are churches or other religious buildings. Due to the faith community's positive impact on social issues (Adloff, 2009; Cardus, 2009; Friesen & Clieff, 2013; Reed, 2012), FBOs may want to show the city how they can help with the housing situation or other poverty-reduction measures. Poverty tends to be strongest in city cores; therefore, the charitable angle will also help FBOs engage the city on core-area issues. If FBOs can show that they can contribute positively to the wider community in Cambridge through these and other issues, the city will be more apt to consult the faith community in planning future developments.

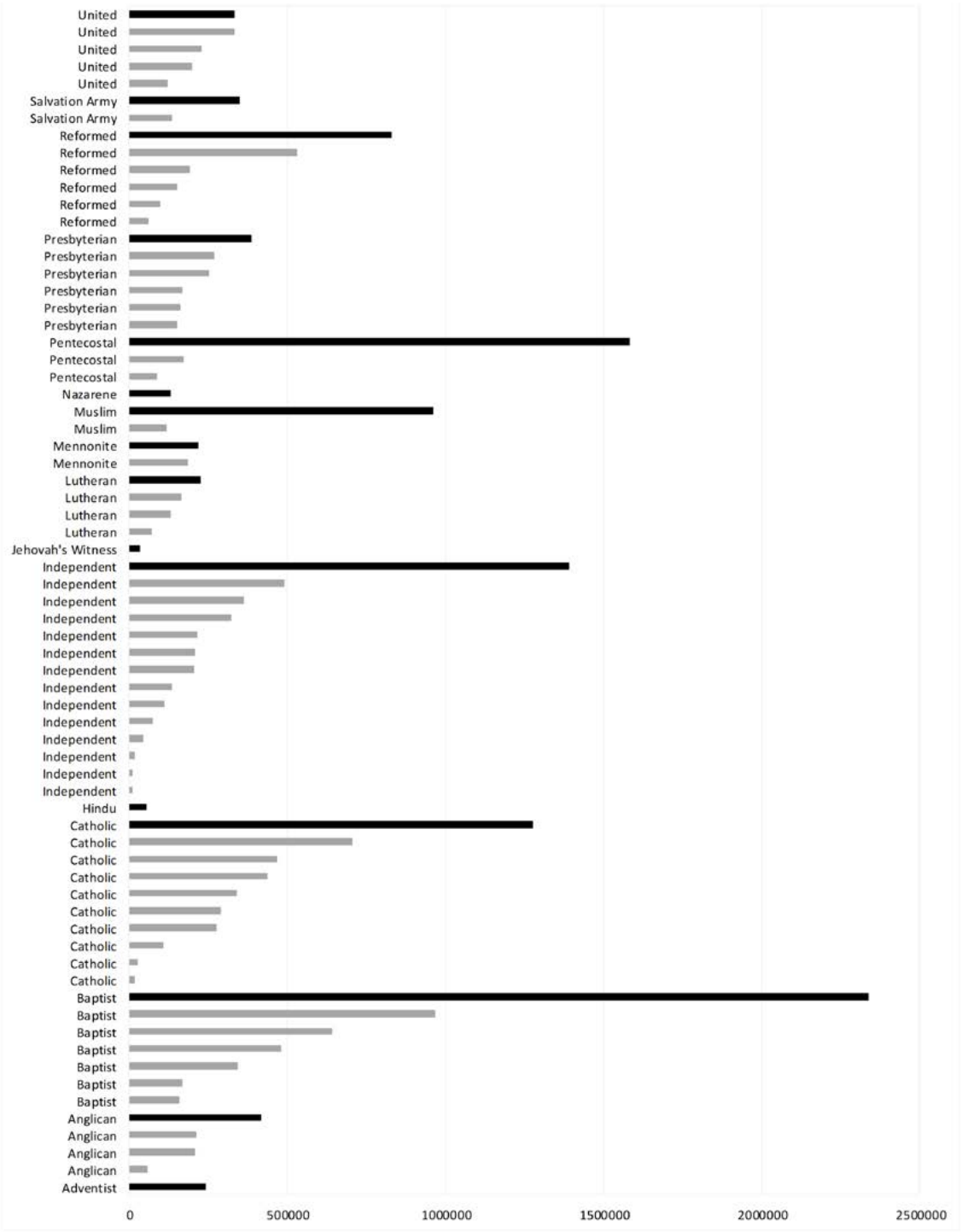
CONCLUSION

Faith communities and city planning are two major influencers of the City of Cambridge's future, yet their record of collaboration is not strong. The Cambridge planning department is as busy as ever with Cambridge's growth, three downtown cores to develop, and two other close cities with whom to coordinate regional plans. Cambridge has decided to focus their planning efforts on five main areas: core development, housing, heritage, transit, and economic development. City planners have given less consideration to faith communities or residents' spiritual needs in their planning policies. Generally, FBOs are located on the periphery of the main core areas of Cambridge. Placement of institutional zoning and suburban development pattern seems to be the main reason for this.

Faith Community presence in Cambridge seems to be very strong, with a greater number of FBOs per capita than most other Ontario cities of its size. However, the religious institutions in Cambridge are not active in strategic planning engagement, even though there are several current planning issues that should be of concern to FBOs. We offer four recommendations for engagement between city planning and FBOs: education, a faith-based city liaison, relationship building, and selective engagement. If city planning and the faith community want Cambridge to be as great as it can be, it is imperative that they start building bridges between each other as they each contribute to the common good.

APPENDIX A

Mapping of key religious institutions based on 2013 T3010 data. In particular, key institutions based on size of revenues (excluding non-worshipping institutions that are listed as religious such as the YWCA and YMCA, for example) were compiled (excluding those who did not report income) and within each confessional bracket, the highest-revenue institutions noted.



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"Now is a good time to be discussing ideas about how faith-based organizations and city planners could more profitably interact."