7-1-2004

The Establishment Performance Measures and Indicators for Social Housing in Ontario – The Background and the Process: What Are the Challenges?

Kathyrn Zarfas
Western University

Follow this and additional works at: https://ir.lib.uwo.ca/lgp-mrps

Part of the Public Administration Commons

The Role of Religious Congregations in Providing Programs and Social
Services in the Local Community:

A Case Study of London Ontario

MPA Research Report

Submitted to

The Local Government Program
Department of Political Science
The University of Western Ontario

July 2004

William S. Jaques

The Role of Religious Congregations in Providing Programs and Social
Services in the Local Community:

A Case Study of London Ontario

EXECUTIVE SUMMARY

This report was prepared to show the labor exhibited by religious congregations in the provision of programs and social services, within their respective communities. In Ontario, in recent years, religious congregations have increased their role in providing programs and social services, which were either downloaded to municipal governments, or were outright cut out by the federal and/or provincial levels of government. The programs and services that are now being offered and supported by religious congregations are allowing for residents of their respective communities to attain some basic needs, which are no longer supplied as part of the Welfare State.

A case study of London Ontario was completed to complement this paper. The study confirmed the notion that London's religious congregations are diligently working to provide programs and services its community's residents, especially those who have extreme needs. The impoverished, the frail, the abused, the elderly and the youth of the community appear to be the prime recipients of the programs and services that religious congregations offer and support.

Nonetheless, a theoretical debate arises surrounding the question of why religious congregations and their members 'give back' to society. Is it for personal reasons, such as the desire to gain eternal life and salvation, as part of their religious convictions? Or, is it simply a trait developed as part of their religious teachings, such as helping others and treating others with dignity and respect?

With very little acknowledgement for their efforts, religious congregations continue attempting to maintain equality among residents of their respective communities. If more government downloading and cutbacks occur in Ontario or elsewhere in Canada, the basic 'safety-net' that religious congregations are providing may no longer be able to catch everyone.

Table of Contents

1.0   Introduction

Local governments throughout Ontario are facing a crisis. Throughout the past ten years, or longer, the provincial and federal levels of government have decreased the amount of funding that they give to local governments. At the same time, local governments are expected to increase the amount of services that they offer to their citizens. Furthermore, many citizens in Ontario rely on local governments to provide them with their most basic services, which allow these citizens to attain their daily needs. Decreased support for social programs from upper levels of government is creating a void in the delivery of municipal social service programs. This void is being filled by 'alternative service delivery (ASD) agencies', which are also known as 'third sector agencies', 'non-profit sector agencies' and 'voluntary sector agencies'.

The third sector (as it will be called), as opposed to the public sector (government institutions), or the private sector (private business and financial companies), "is comprised of formal non-profit organizations, such as registered charities and non-charitable (private) non-profit organizations, and informal charitable organizations" (Shields et al, 89). According to Shields et al, "registered charities comprise a subset of nonprofits and are dedicated to the advancement of religion, education and other purposes beneficial to the community as a whole" (Shields et al, 91). There are four main types of non-profit organizations. There are funding agencies (e.g. The United Way), member organizations (e.g. business and bar associations), public benefit organizations (e.g. nursing homes and cultural institutions) and religious organizations (e.g. places of worship) (Shields et al, 92). This latter type, namely religious organizations and places of worship, is an important part of the third sector, especially in regards to their work within Ontario's communities.

Places of worship in Ontario consist of a many different types of 'religious congregations' related to the faiths of Christianity, Judaism, Islam, Hinduism and Buddhism, and

their respective denominations. Through their volunteering of time, as well as monetary contributions, religious congregations have been considered the cornerstone of community assistance in Ontario, and in other areas of Canada, for many years. It is important to acknowledge that religious congregations also contribute greatly to programs and services at the national (Canada) and/or international (outside of Canada) level. This paper and study, however, will not measure that work.

This paper and study intends to examine the degree to which religious congregations are contributing *solely* to the communities in which they are geographically situated. Although it would be optimal to measure the degree to which religious congregations are contributing to their communities throughout Ontario or throughout other areas of Canada, it will not be possible to measure those results in this study, due to financial and time restrictions. Therefore, this study will examine one municipality in Ontario, with the objective of understanding the role that the religious congregations in that community play in bettering the lives of its residents. The City of London (approximately 350,000 residents), which is located in Southern Ontario (approximately two hours south-west of Toronto, Ontario by automobile), will be used as the case- study municipality for this research study.

The purpose of this paper and the study of London's religious congregations is to demonstrate three notions. Firstly, beyond the beautiful architecture, stained glass, and 'park-like' setting of their buildings, religious congregations are an anchor within the London community as a gathering place, a 'safe haven', and a place of help for everyone. Secondly, religious congregations in London are more than just private clubs, which have benefits only for their faithful members. The outreach work of the City's religious congregations goes beyond a ceremony or service, as it is a beneficial part of the entire community. Thirdly, it is the purpose of this study to determine approximately when London's religious congregations began offering

the various social service programs that they do, how the congregations offer these programs (e.g. volunteer time or donate money/building space) and if their patterns of contribution have changed in the past decade.

Upon giving the reader a proper introduction to this paper and study, we will shift to examine the background and theory behind the paper and study, which we are completing. This will be done, firstly, by completing an analysis of the theories surrounding why people give of their time and money, through the lenses of 'egoism' and 'altruism'. Following this, a literature review will examine previously undertaken studies in the area of religious congregations and their contributions to society. Thirdly, a historical examination of the City of London and its religious congregations will be completed, which should give the reader a better insight into the community that we will be using in this case- study.

After completing the background and theory section of the paper, we will examine the study that we completed, concerning religious congregations and their contributions in London, Ontario. This portion of the paper will begin by examining the methodology applied to the study, in an effort to demonstrate how the study was constructed, administered and measured. For this section of the paper, we will also explain the survey instrument that we employed.

The remaining portion of the study section of the paper will examine the results gathered for evaluation from the various religious congregations in London, and demonstrate what the results of the study may imply. This will involve dissecting the responses gathered through the employed survey instrument, using statistical and non- statistical forms of measurement. Also included in this portion of the study section will be a piece that examines the key findings of the study, with recommendations for future research and studies concerning this topic. Following this piece, conclusions to both the study and the paper will retire the research topic at hand, for

the present. We will begin by broadly looking at religious congregations, as part of the third sector framework.

2.0   Religious Congregations within the Third Sector Framework

The importance of religious congregations to the third sector cannot be understated. "In 1994, there were 71,413 charities registered in Canada, of which 36 percent (25,458) were classified as 'places of worship' [(or religious congregations)], making them the single largest category of charities" (Handy et al, 69). Of the 25,458 religious congregations registered in Canada, 9,253 are registered in Ontario (Handy et al, 69). Furthermore, religious congregations do not rely on very much government funding in order to operate their organizations. They do receive income tax rebates and do not pay property taxes to their respective municipalities, but many other third sector organizations receive direct government funding to help with their operational needs. In fact, religious congregations receive only one percent of their revenues from government sources, which is even less than private foundations (Handy et al, 70). Most of their revenue comes from private donations (81 percent), which is the highest percentage of private donations compared with any other registered charity (Handy et al, 71). Therefore, with a propensity to give of their time and money to social programs and services, religious congregations can be viewed as privately funded social benefit organizations.

2.1   The History of Religious Congregations in Canada and Neo-Liberalism

Religious congregations have a long history of providing social programs and services to Ontario's residents. In the 1800s, private charities, such as religious congregations, were a mainstay in the provision programs and services. As Stewart writes, the feeling amongst citizens at that time was that,

"The Church lays on the faithful the personal duty of charity even unto the gift of one's self...It is the bounden duty of each individual to provide, according to his means, for assistance to the destitute and unfortunate, and the state should intervene only when private initiative finds it impossible to supply existing needs" (Stewart, 50).

During that time period, though, religious congregations relied heavily on the government for support. In Upper Canada (now Ontario) for example, the provision of relief to the poor and support for educational services in its various communities were financed by government grants, which were given to both religious congregations and private organizations (Handy et al, 70).

By the late 1800s, there were hundreds of charities throughout Canada, and they all competed and quarrelled with each other for control. In fact, "Every church and every ethnic and interest group had its own charitable society or charitable foundation...Charitable organizations [were]...divided along religious and ethnic lines with each catering exclusively to members of its own group" (Stewart, 55). The early 1900s brought about a change, through which the provision of social services by religious congregations began to give way to secular (government sponsored and administered) services. As well, religious congregations began to receive less funding to help them with their provision of social programs and services. By the mid 1900s, "the secularization of society and evolution of the welfare state led to the assumption that religious congregations, no longer financed by the government, did not play a critical role in social service delivery" (Handy et al, 71). A 'welfare state', according to Stewart, is

"a state in which organized power is deliberately used, through policies and administration, in an effort to modify the play of market forces in three directions – first, by guaranteeing individuals and families a minimum income irrespective of the market value of their work or their property; second, by narrowing the extent of insecurity by enabling individuals and families to meet certain social contingencies (for example, sickness, old age and unemployment), which would otherwise lead to individual and family crises; and third, by ensuring that all citizens, without distinction of status or class, are offered the best standards available in relation to a certain agreed range of social services" (Stewart, 65).

However, the role played by the third sector in Canada, which encompasses religious congregations, has expanded again in recent years. Since the early 1990s, as a result of the globalized business economy, governments in Canada have chosen to scale down the size of their

administrations, through the direction of their respective political masters. This has led to governments offering fewer programs and services, 'downloading' many of the other programs and services that they once offered (making them the responsibility of a lower level of government, often leading to municipal responsibility), or 'downloading' programs and services into the private sector marketplace. In Ontario, for example, "The 'Social Assistance Reform Act [(1995)]' (Bill 142) reduced many of the social services provided by the government and thus, needs such as homelessness have dramatically increased" (Handy et al, 71). This right-wing political ideology of fiscal restraint came to be known throughout Canada as the 'neo-liberal' movement, and has been best demonstrated by the Brian Mulroney Progressive Conservative government at the federal level, and the Mike Harris and Ralph Kline Progressive Conservative governments in Ontario and Alberta, respectively. Governments with a neo-liberal ideology have been forced to forge new relationships with non-state actors, such as voluntary bodies, to develop alternative ways of delivering programs and services. This ideology is mixed with the neo-liberal sentiment that intrusive government has undermined voluntary citizen participation, charitable giving, and self help (Shield et al, 88). Therefore, the neo-liberal government movement seeks to,

"revive volunteerism and a more participatory civic culture and, in the process, transfer many social support functions to the non-government voluntaristic sector, which speaks to the their desire to dis-invest responsibilities for various citizenship rights in the social and economic spheres, to transform the state's role in society (Shield et al, 89).

Whether or not one agrees with the neo-liberal political agenda of fiscal restraint and a decreased number of government sponsored social programs and services, it is undisputable that volunteerism has increased in recent years. In fact,

"According to the 1997 National Survey of Giving, Volunteering and Participating, the percentage of the population volunteering with a non-profit organization increased from 26.8 percent to 31.4 percent in the ten year period from 1987 to 1997. In addition, one in two Canadians was found to be a member of a community group. Canada is also witnessing the steady creation of new charitable non-profit organizations, with the number of charities registered with Revenue Canada increasing at an annual rate of 3 percent since 1987" (Hall et al, 2).

There are four specific ideals held by third sector organizations that point toward the advantage of these organizations within a neo-liberal society. Religious organizations, as part of the third sector, can be seen to hold these same ideals. Firstly, these organizations allow for the mobilization of resources that might not otherwise be mobilized, to address community problems (Hays, 249). Due to the fact that these organizations are neither part of the private marketplace, nor part of the government structure, they can much more easily draw resources away from private individual consumption and use these resources to address present community needs. Secondly, third sector organizations can raise a level of consciousness among people who may not otherwise be aware of the issues, or be able to become engaged in the issues (Hays, 249). Thirdly, these types of organizations work to create linkages that might not normally exist between disparate social groups (Hays, 249). Divisions of class, ethnicity and gender may be broken through the work of third sector organizations, which often seek to create linkages and bring together the larger community, for the benefit of the entire society. Fourthly, third sector organizations work to empower social groups, which normally have little or no influence (Hays, 249). For example, individuals with more education, greater employment opportunities, or financial wealth, may have more chances in everyday society to influence the community decision- making process. Therefore, third sector organizations can help individuals of lower socio- economic status to have their views expressed. Increased work by the third sector in Canada will undoubtedly lead to the need for further support from organizations, such as religious congregations. It is important to examine next why individuals choose to give of their time and money to third sector groups, such as religious congregations.

2.2   Theoretical Framework- Why do People 'Give'?

Religious congregations, as part of the third sector, require large amounts of volunteering and financial 'giving' in order to operate their organizations. For many years, economists and

sociologists have debated the question, "why do people 'give'?" From an economical point of view, people give egotistically, meaning they are 'self-regarding' members of society, and wish to maximize their own personal utility within the society in which they live (Wolfe, 36). From a sociological point of view, people give altruistically, meaning that they are 'other-regarding' members of some larger group or society, and wish to benefit the entire society in which they live (Wolfe, 36). Although these two theories may be at opposite extremes of the 'giving' spectrum, it is important to discuss the relative merits of both approaches, with the attempt of outlining the possible ideologies that religious congregations and their members, hold.

Egoism- Rational Choice Theory

The best approach to use when explaining egoism is through 'rational choice theory'. This theory assumes that all actions are fundamentally 'rational' in character and that people calculate the costs and benefits of any action before deciding what to do (Scott, 1). Furthermore, this theory denies the existence of any kind of action other than the purely rational and calculative, believing that even irrational or non-rational behaviour is ultimately rationally motivated. Egoism becomes part of this theory through the idea that individuals are motivated by the wants and goals that express their preferences and, as it is not possible for individuals to achieve *all* of the various things that they want, they must make choices in relation to both their goals and the means they will use to attain those goals (Scott, 2). In the end, 'rational' individuals choose the alternative that is likely to give them the greatest amount of personal satisfaction (Scott, 2).

Further to the theory of rational choices comes the notion of social exchange. While every economic action involves an exchange of goods and services, social interaction involves the exchange of approval and certain other valued behaviours (Scott, 3). An individual's opportunities vary in both the rewards and punishments that are received from their actions and in

many cases, an individual may receive a mix of monetary (economic) rewards and non-monetary (intrinsic or social) rewards (Scott, 3). In a social sense, where two or more parties are participating, unless each party finds the action completed to be profitable, the interaction amongst the participants, leading to the continuation of the action, will not transpire (Scott, 4). Therefore, a sustained social relationship rests upon the notion of mutual profitability, whether profit comes in a monetary or non- monetary form.

Three specific problems are evident with the theory of rational choices. Firstly, the theory does not explain the underpinnings of collective action. In other words, there is absolutely no incentive for rational actors to work together and cooperate, with others. This is because a rational actor will calculate that the cost of membership in an organization with a collective action is high, and that their participation can have no significant effect on the organization's bargaining power (Scott, 6). Rational choice theory does not explain how organizations manage to attract new members and continue thriving.

Secondly, the theory does not explain why individuals obey social norms that are clearly not always in their own self- interest. Some economists would explain that this arises because individuals learn that, through cooperation and reciprocity, they can eventually have what *they* want, even if there is mutual advantage from the exchange (Scott, 6). Equally important, however, is that it cannot be determined through rational choice theory why cooperative and altruistic behaviour is often sensed as normative, or as a matter of obligation and commitment (Scott, 7). Only through an element of non- rational behaviour can individual behaviour be explained.

Thirdly, rational choice theory cannot explain entirely the idea of 'social structure'. Rational choice theorists hold that all statements about social phenomena are reducible to

statements about individual action, or social facts are a summary of the more detailed individual-level processes that produce them (Scott, 7). However, it may be best to understand social phenomena and structure as, "chains of interconnection that form extensive exchange networks through which resources flow" (Scott, 8). Therefore, this theory cannot explain the connection of unplanned and unanticipated consequences of many different individual actions, which is important in explaining how each and every society functions.

Altruism

Altruism is a much more difficult concept to define than egoism, as it "involves not only defining the motives of the individual actor, but also dealing with the consequences of those actions for a multitude of other actors" (Wolfe, 37). Nonetheless, it has been suggested that there are three major approaches to understanding altruism.

Behavioural altruism is defined as the "social behaviour carried out to achieve positive outcomes for another rather than for self" (Wolfe, 37). In the behavioural approach, altruism is considered to be genetically activated, which leads it to be a questionable theory. Firstly, altruistic behaviour varies from one society to another, depending on the overall wealth of the society in question (Wolfe, 38). As well, there is no clear definition of what it means to 'do-good', that encompasses the views of each and every society. Therefore, little regard is given to the sociological factors that surround altruism. Secondly, behavioural altruism does not account for the 'personality' of individuals. "Altruism is not a state waiting to be activated but rather something that requires aspects of mind – cognition, self perception, identity formation, empathy – before it can be said to exist" (Wolfe, 38). In other words, altruism happens because people use their minds to interpret the world around them and, based on the information that they perceive, they decide to act in one way rather than another. Thirdly, altruism is socially acquired or 'learned' through the actions of others in the course of everyday life. It appears that altruism has

an element of group conformity, based on the social rewards of acceptance that may come from an individual completing altruistic actions. Therefore, behavioural altruism, like egoism, may be based on the notion of selfishness.

The second type of altruism, motivational altruism, takes the view that "altruism is a motivational state with the ultimate goal of increasing another's welfare" (Wolfe, 39). However, it cannot be determined conclusively, when one acts altruistically, what their motives may be. Motivational acts tend to combine both emotions (inner feelings) and principle (desire to do the 'right thing') and ought to be viewed as necessary, but not sufficient conditions, for an understanding of altruism (Wolfe, 40). According to Turnbull, "we are more likely to see altruism occurring in societies that give social approval to altruism, just as we are more likely to see extreme egoism in cultures that, because they lack the rudiments of self- sufficiency, do not the make 'care of others' a primary goal" (Wolfe, 41).

Environmental altruism is the third type of altruism that we will examine. In this type of altruism, it is believed that "the larger social environment may well be an important factor in encouraging or discouraging altruism" (Wolfe, 41). For example, and in relation to our study on religious organizations, environmental altruism postulates that participation in religious organizations appears to have a genuine affect on individuals participating in other charitable organizations. Unfortunately, there is very little evidence to support a 'religious belief' notion of environmental altruism, as well as notions relating to political affiliation and social class (Wolfe, 41). However, at the same time, social institutions can have a great affect on altruism. According to Selznick, "organizations can produce immoral outcomes from the intentions of moral people, but they can also do the opposite, creating moral responsibility out of indifferent or even ill- intentioned persons" (Wolfe, 42). Therefore, although social belief systems may not be highly correlated with environmental altruism, there appears to be somewhat of a correlation

between social institution affiliation and environmental altruism. In the end, it is likely that altruism is derived from a combination of internal factors (behavioural and motivational), and external factors (environmental).

2.3   Theoretical Framework- The Role of Religious Organizations and 'Giving'

The theories of egoism and altruism are both relevant in regards to the giving completed by religious congregations. For many religious congregations and their members, a mixture of both individual and social factors influence their motivations to give a portion of their time and money back to the greater society, as a congregation. In the case of religious individuals, who are most likely to be the members of religious organizations, spirituality can support the development of social capital, by putting forth a sense of obligation from the individual to help other individuals in their society. Further to this notion is the idea that an individual's belief system, through their religious affiliation, may allow them the full realization of the interconnectedness of human beings within society. For example, "In the Jewish tradition, there are the principles of *tikkun* and *tzdaka*, that is, to heal, repair, and transform the world by helping others" (Cnaan et al (1993), 37). Christianity has the examples of 'loving one's neighbour as they would themselves', as well as the parable of the Good Samaritan, which symbolizes one who helps others even when they are complete strangers (Cnaan et al (1993), 37). Islam, for example, also believes in this principle, as one of the five pillars of Islam is denoted as charity towards others (Hays, 250).

It is inconclusive whether these religious teachings are leading to egoistic or altruistic feelings amongst religious organizations and their members. Declining membership in many religious organizations leads one to believe that belonging to a religious organization may follow the precepts of the rational choice theory. This is because, "membership is merely instrumental to individual self- fulfillment and...can be abandoned as soon as it doesn't meet one's needs"

(Cormode, 176). On the other hand, many religious organizations are continuing to expand and offer great programs and services to individuals inside and outside of their organization. "A religious community, acting together, is often more effective in pursuing its vision of a just society than individuals acting alone", leading one to believe that cooperation may be more at stake than individualism in the operation of religious congregations (Hays, 250). From their studies in the United States, Roozen, McKinney and Carroll (1984) revealed that many congregations are active in their community's social aid mission, having been influenced by the society in which they live, but they have also influenced the shaping of their society.

> "For the activist church or synagogue, achievement of a more just and humane society is a high priority, and the posture toward the existing social and economic order tends to be rather critical. Lines between public and community life and private or congregational concerns are somewhat blurred as community issues are brought into the internal life and program of the congregation as matters of great importance. The congregation is understood as a corporate participant in community life and the rabbi or pastor is expected to be a public figure, free to express his or her views within the congregation and the community at large. Social action efforts are endorsed and supported by members with time and funds" (Roozen et al, 35).

Many studies have been completed that examine the level of religious desire among individuals and their motivation to give time and money back to society, both individually and through their affiliated religious organization. For example, Brooks (1980), Serow (1989), and Bernt (1989), found there to be a positive relationship between the level of religiosity among individuals and their level of volunteerism. On the other hand, Hunter and Linn (1980,1981), Abdennur (1987), Wuthnow (1991), Cnaan et al (1993), and Wilson et al (1995), each found no significant relationship between an individual's religious motivation and volunteering. In fact, "very frequent church attenders are as unlikely to volunteer as those who never attend" (Wilson et al, 149). Furthermore, Wilson et al (1995) found that, "it is not always true that people reared in religious homes are more likely to volunteer than those reared by non- religious parents" (Wilson et al, 148). Therefore, it cannot be concluded that an individual's level of religion, a strong or weak attendance record at a religious organization gathering, or by the individual having a religious organization affiliation in the first place, will automatically lead them to give back to

society. It can be said, however, that self- interested and societal- interested motivations are both present among individuals, who volunteer and give money on behalf of religious congregations.

2.4   The Role of Religious Congregations Today

Historically, religious congregations of all denominations have served not only as centres for worship, but also as community centres for the provision of social services. Even though the role of religious congregations has subsided over the years, these organizations continue to be the hub of a range of programs and social services. Congregations have provided facilities for daycare services, Boy/Girl Scout programs, senior citizen centres and shelters for the homeless (Handy et al, 71). However, very little research has been completed on the present day role of religious congregations, in Canada. The studies which have been completed focus on the philanthropic efforts of religious congregations in the United States, basically since the Ronald Reagan Republican government came to office, in 1980. This is an important time period in history to consider, as Reagan was the first political leader to bring the neo-liberal ideology to government office, in the western hemisphere.

A study completed by Robert Wineburg (1992) examined the service activities of 128 of the 330 religious congregations in Greensboro, North Carolina. This study gathered information from congregations concerning the use of their facilities for 31 possible social service activities. Activities ranged from family counselling and daycare services, to alcoholics anonymous and men's shelters. The results of this study concluded that religious congregations in Greensboro offer a wide range of formal and informal social service activities, to both residents of the community that are members of their congregation and to residents of the community who are not members of their congregation (Wineburg, 111). This study also revealed that many of the services began to be offered after 1980, which is congruent with the Reagan administration

coming to office (Wineburg, 111). Furthermore, this study shows a "connection between [the government] budget-cutting policy, growing community needs, and increased congregational activities" (Wineburg, 111).

Other studies from the United States confirm the results found by Wineburg (1992). The Community Workshop on Economic Development (1991) completed a study of Chicago-based religious congregations, with similar results to those found by Wineburg (Handy et al, 71). Cnaan completed a study in 1996 of religious congregations in Philadelphia (Handy et al, 71). In 1997, Cnaan furthered his research work with a study of the religious congregations in six cities in the United States (Handy et al, 71). Cnaan's studies reported extensive involvement of religious congregations in the provision of community based social programs and services (Handy et al, 71).

The only study to be completed in Canada was done by Handy and Cnaan in 2000. This study gathered a sample of churches in Southern Ontario, through which they were all interviewed and given a survey instrument (Handy et al, 72). The interview and survey sought to gather data surrounding the breadth of community and social services, provided by the various congregations. Only the programs and services that were 'non- religious' (not affiliated with the worship and spiritual aspect of the congregation) were gathered by Handy and Cnaan. The results showed that, "41 different services are carried out by more than a quarter of the congregations in the sample [and]...the range of services is impressive" (Handy et al, 77). Greater than 75 percent of religious congregations in this study provided food pantries and used clothing outlets, while over 50 percent of religious congregations offered soup kitchens, services for the homeless, shelters for men, shelters for women and children, and hospital visitations (Handy et al, 78). More than 30 percent of the religious congregations in this study provided space for children's recreational programs and drug and alcohol rehabilitation (Handy et al, 78). Furthermore, when

respondents in this study were asked why their congregation had initiated new programs, "18 percent had been initiated due to a change in the community. Cutbacks in government spending accounted for 14 percent at the provincial level and 8 percent at both the local and federal level" (Handy et al, 83). As well, the religious congregations that were sampled in this study, "did not see themselves as directly responding to government cutbacks by stepping in to fill the gaps created, but were responding to the social needs resulting in their communities due to the cutbacks" (Handy et al, 83). Although this appears to be the only other study completed in Canada to date, the results of our study should further strengthen the notions of the Handy and Cnaan study.

3.0 A Brief History of London and its Religious Congregations

As previously mentioned, the study portion of this paper centres on the role of religious congregations in the City of London, Ontario. Located in the heart of South-Western Ontario, the London community has a very long history as a municipality in Canada, as well as a long history of congregational involvement.

The City of London

By 1793, Lieutenant- Governor John Graves Simcoe had selected the Forks of the Thames River (present day London) as a possible location for the future capital of the nation. However, Simcoe's plan never materialized, and London was not founded until 1826 (Flanders, 6). The plot of land that was surveyed at that time included roughly the area which is now bordered by Queens Avenue at the north, Wellington Street to the east, and the branches of the Thames River to the south and west. This original surveyed settlement site encompassed approximately 250 acres, with 50 acres designated as a nodal core for the settlement (Flanders, 6). By 1832, London's population had only grown to approximately 400 residents, but by 1840, a

sharp population increase warranted the incorporation of London as a 'Town' (Flanders, 6). "On

January 1 1855, London was incorporated as a city with a population of just over ten thousand"

(Flanders, 7).

Through a series of annexations, London increased its geographical size dramatically,

reaching the size it would retain until 1961, on the eve of World War One (1914) (Flanders, 7).

By this date, London encompassed an area of approximately ten square miles and boasted a

population of 55, 026 (Flanders, 7). At the time, London's residents were almost exclusively

white, Anglo-Saxon and to a large extent, followed the Protestant Christian faith. This lead a

statistician analyzing the 1921 census of the City to remark,

> "[London is] a microcosm of Canadian city life, one of the most typical Canadian cities, a
> community backed and surrounded by a prosperous agricultural region to which it sells and for
> which it manufactures, at the same time reaching out to the markets of the world. London is the
> commercial capital of South-Western Ontario, as rich an agricultural county as exists in Canada,
> or anywhere else" (Flanders, 10).

During the period between the two World Wars (1918-1939), the City of London

continued to grow steadily even though, like many other Canadian cities, it fell on 'hard times'

during the Great Depression of the early 1930s. However, the construction of new buildings

continued as the Dominion Public Building on Richmond Street, the first buildings on the present

day campus of the University of Western Ontario, the Bell Telephone Building on Clarence Street

and the London Life Insurance Company offices on Dufferin Avenue, were all built during this

time period (Tourism London, 4). As well, many new homes in the southern part of London and

in the Vicinity of Huron Street were built at this time (Tourism London, 4).

Following World War Two (1939-1945), London experienced a growth unlike any other

time in its history. A major annexation of surrounding lands by the City in 1961 added

approximately 60,000 people to the London population (Tourism London, 5). By 1976, the 150th

year of its founding, London had a population of almost a quarter of a million people (Tourism

London, 5). Added to the population growth, many of the old commercial and manufacturing buildings in the downtown core of the City had either been refurbished and modernized, or they were demolished and replaced by new commercial and residential buildings. Presently, many new suburbs have been developed on the fringe of the City, with some of the older residential areas of the City becoming threatened by the use of automobiles on their streets, which were designed only to accommodate the horse and buggy (Tourism London, 5). London continues to remain a commercial, manufacturing and institutional hub for residents living in South-Western Ontario.

London's Religious Congregations

Much like the City itself, London's religious congregations have a long and dedicated history within the community. The early history of religious congregations in London presents a community which is very much Christian, with support for both the Roman Catholic and Protestant faiths.

The first sign of Catholicism in Southern Ontario began with the 1626 journey of Father Joseph De La Roche Dallion (Farrell, 9). This shows that Catholicism was present in the London area long before its founding as a municipality. Truly though, the history of the Catholic Church in London began in 1827, one year after its founding, when Bishop Alexander Macdonnell (the first Ordinary) ordered Father James Campion to visit London twice a year (Farrell, 9). Many of the initial Catholic settlers in London were of Irish and Scottish heritage and in 1833 these pioneers built the humble Mission Church of St. Lawrence, near present day Richmond Street (Farrell, 10). Although the structure burned down in 1851, it was replaced by a more substantial church in 1852, which remains standing today (the Church of St. Lawrence changed its name to St. Peter's Church in 1856). Following this date, St. Mary's parish was founded in 1872, and St. Patrick's, St. Michael's and St. Martin's Churches were all founded in 1911 (Flanders, 18).

The first Anglican church in London, St. Paul's, was built in 1834 (Flanders, 17). The present day St. Paul's Cathedral, located in the downtown core of the City of London, became the new cathedral in the community when the Diocese of Huron was established in 1857 (Flanders, 17).

> "By 1914, there were eleven other Anglican parishes in the City: Christ Church, founded in 1862; Bishop Cronyn Memorial, 1873; St. George's, 1874; St. James, 1875; All Saints, 1888; St. John the Evangelist, 1888; St. Matthew's, 1888; St. Mark's, 1909; Church of the Redeemer, 1910; St. David's, 1910; and lastly, Trinity, also founded in 1910" (Flanders, 17).

The history of the Baptist church in the London area dates back to the 1820's, in nearby Westminster Township, which came to be annexed by the City of London years later. While small gatherings occurred for faithful Baptist followers starting in the year of 1827, it was not until 1845 when the Baptist church in London held its first 'official' meeting (Sherwood, 9). In 1850, the Baptist church built its first building on York Street and, "moved to a larger brick building on Talbot Street in 1882" (Flanders, 18). The Talbot Street Baptist Church spawned five daughter churches, namely Adelaide Street (1877), Wortley Road (1888), Egerton Street (1904) and Kensal Park Mission (1910) (Flanders, 18).

The United Church of Canada, which was founded in 1925, was formed from the Presbyterian, Congregational and Methodist denominations. Each of these religious denominations had a long history within the City of London, and with the founding of the new denomination in 1925, very few church buildings actually closed their doors to religious worship. Presbyterians in London had significant representation in the early years of London's development. The first Presbyterian church in London was built on the corner of Clarence Street and Dufferin Avenue, in 1836 (Flanders, 23). Presbyterians who adhered to the Church of Scotland, however, built their own church three years earlier in 1833, on the corner of Queens Avenue and Waterloo Street. The present day Gothic structure on that site was built in 1868

(Flanders, 23). Both of these Presbyterian churches were influential in sponsoring future Presbyterian churches. These churches included: St. James (now called New St. James) in 1843, King Street Church (1875), Knox Church (1882), St. George's Presbyterian (1888), Chalmers Presbyterian (1897), St. Paul's (1905), Hamilton Road (1907), Chelsea Green (1908) and Knollwood Park (1909) (Flanders, 25).

The Congregationalists' history in London was not quite so prosperous. In fact, only two Congregationalist churches operated in London prior to the formation of the United Church of Canada. First Congregational Church, located on the south side of Dundas Street, near Colborne Street, was built in 1867, while Southern Congregational Church was organized and built a church building in 1897 (Flanders, 19).

The first Methodist church in London was built in 1833, with the congregation eventually moving into the historic North Street Methodist Church in 1853 (Flanders, 21). When this church was destroyed by fire, it was replaced in 1895 by First Methodist Church (now Metropolitan United Church) at the southeast corner of Wellington Street and Dufferin Street (Flanders, 22). Queen's Park Methodist Church located itself in east London in 1875, while St. James Street Wesleyan Mission, which was founded in 1853, constructed its church building in 1889 (Flanders, 22). Further Methodist churches continued to be built as Empress Avenue Church came along in 1869, Askin Street Church in 1874, Wellington Street Church in 1876, Ridout Street Church in 1890, Robinson Memorial Church in 1891 and Hill Street Church in 1896. Meanwhile, Dundas Street Centre Church was built in 1895, with this congregation sponsoring the Hyatt Avenue Church, which was built in 1908 (Flanders, 23).

As one can see, the City of London has strong Christian roots in the form of both the Roman Catholic and Protestant faiths, which formed the majority of its core religious

congregations. Though foreign immigration has drastically increased in London since its early beginnings, the overall profile of its religious community has not changed substantially. In fact, in 1999, the faith community in the City of London was comprised of 54 percent Protestant Christian, 27 percent Catholic Christian, 14 percent Unaffiliated Christian, 2 percent Eastern Non- Christian (Islamic, Hindu and Buddhist), 0.6 percent Jewish, and 2 percent claiming faith in another type of religion (Adherents-see website address). This shows that 95 percent (54% + 27% + 14% = 95%) of the current faith community attempts to follow some part of the Christian faith. Therefore, the study of London's religious congregations that we are completing, although very Christian in nature, is very representative of the present day faith community.

4.0   Methodology and Research Design- Present Day London Religious Congregations

Now that a basic understanding of the City of London and its religious congregations has been reached, we are in a position to explain, in its entirety, the research design of this study. Much like the other studies that have been mentioned in this paper, we are attempting to uncover the degree to which religious congregations, in present day London, are delivering social programs and services to the community.

Our study began by gathering a sample of religious congregations from the entire religious congregation population, in London. This was completed by examining the Bell Telephone Directory Yellow Pages (2003 edition), where it was determined that London had a population of 192 religious congregations. Religious congregations included 'places of worship' of the Christian, Jewish, Islamic, Hindu and Buddhist faiths, and their various denominations. Each of the 192 religious congregations from the directory had their name, address and telephone number recorded onto separate small pieces of paper, and placed in a cardboard box. Once this action was completed, the cardboard box was 'shaken' and 30 religious congregations were

drawn from the box, to form the sample group. The sample size was approximately 16 percent of the entire population. Although a larger sample size would have been optimal for reaching more accurate conclusions on the role played by religious congregations in the City, practicality constraints inhibited further work to take place.

All of the 30 religious congregations that were selected from the population to form the sample were, in the end, part of the Christian faith and its various denominations. As mentioned previously in this paper, this was not an unforeseen occurrence as 95 percent of the London faith community claims some part of the Christian faith, and most likely, these people attend a Christian religious congregation, opposed to a congregation of another religion. A list of the various Christian denominations that were randomly chosen in the selection process and the number of religious congregations from each denomination that were selected, may be viewed at the end of this paper, as Appendix A. The original sample of 30 religious congregations that were taken did show that 26 percent of the sample congregations were part of the United Church of Canada denomination, 16.6 percent of the sample was part of the Roman Catholic denomination and 13.3 percent of the sample congregations were shown to be part of the Anglican Church of Canada denomination.

The study hinged on a survey instrument, of which a copy can be viewed at the end of this paper, including its cover letter, as Appendix B. The survey instrument, which was passed by the University of Western Ontario Ethics Committee on May 19th, 2004, sought to gather information from the selected religious congregations, from a few different fronts. Firstly, Part A asked the sample religious congregations some basic questions about their congregation, with the attempt of gauging the strength and size of congregations within London's religious community. Part B was by and large the focus of the survey instrument, as it made an attempt to understand what programs and social services London's religious congregations were offering to their

community. Part C of the survey instrument gave religious congregations the opportunity to respond to short- answer questions about the role of their congregation, and other religious congregations in the community, in delivering social services and programs to London's residents. Basically, Part C of the survey instrument gave respondent congregations an opportunity to provide information to us, which they did not feel they had adequately responded to in other parts of the survey.

On Friday May 21st, 2004, a telephone call was made to the congregational office of each of the thirty religious congregations that were selected to participate in this study. This allowed for an initial contact to be made with each religious congregation, and to ask the congregation whether or not they wished to participate in our study. Each of the thirty congregations were willing to participate, in principle, but would decide with certainty upon receiving and perusing the survey instrument. Later in the day on Friday May 21st, 2004, copies of the survey were distributed to the thirty sample religious congregations, either by slipping them under the office door of the congregational building, or by (if applicable) placing them in a mail-box located on the outside of the congregational building. The survey instruments that were distributed each had an attached self-addressed stamped envelope, which made the return of the surveys to us quite simple. This also meant that no financial costs would need to be borne by the sample religious congregations. A due date was set on the distributed survey instrument for June 16th, 2004, which gave each congregation approximately three and a half weeks to complete the survey. A follow-up telephone call to each sample religious congregation was completed on Friday May 28th, 2004, to ask each sample religious congregation whether or not they had received the survey instrument and if they had any questions. All of the sample religious congregations did receive the survey instrument, and few questions were posed to us at that time. As of June 23rd, 2004 (one week after the scheduled deadline), fifteen completed surveys had been returned from the sample religious congregations, forming a response rate for this study of 50%.

4.1   Proposed Data Analysis and Hypotheses of the Study

Part A

The information gathered from the distributed survey instruments can be analyzed using basic statistical methods, for Part A. Although question (a) from Part A will not be analyzed, as it simply denotes the name of the sample religious congregation that replied to the survey instrument, question (b) can be analyzed to show the most common type of religious congregation that replied to the survey instrument (the mode). Based on the data gathered for the sample of congregations, our hypothesis would be that religious congregations from the United Church of Canada will have the most surveys returned, while Catholic and Anglican denominations will also complete a fair portion of the survey instruments that will be returned to us. Question (c) can be measured to show the range, the average year that London's sample religious congregations were established (the mean), and the middle year of religious congregation establishment from the returned surveys (the median). With such a long history, both of community and religious congregations, one would expect a range of upwards of 150 years from the oldest to the youngest congregation in London, and an average and middle year of establishment falling in the middle of that range, or between the years of 1930 and 1940. Question (d) can be measured to show the mode for congregational headquarters', with the most likely response being national. This is likely because of the number of United Church, Presbyterian Church and other national Protestant religious congregations in the sample, who have national headquarters. Question (e) can also be measured to show the mode for headquarters' locations in Canada, which will most likely prove it to be Toronto. This is due to the fact that this city is the headquarters of the United Church of Canada, the Presbyterian Church of Canada, the Anglican Church of Canada, and other Protestant religious denominations. Question (f) asked respondent congregations to pinpoint the location of their congregational building within the City of London, with the possible responses being 'downtown', 'suburbs' or 'rural'. 'Downtown' is defined as being two kilometres from city hall. 'Suburbs' is defined as

being between two and six kilometres from city hall. 'Rural' is defined as being six or more kilometres from city hall. We expect to find more churches located in the 'suburbs' than in 'downtown', based on the larger geographical area of the 'suburbs', compared with 'downtown'. Question (g), (h) and (i) from Part A of the survey instrument can all be measured to show the 'strength' of each religious congregation, to which the propensity of the respective congregation to give financially and through participative measures to social service program delivery, may be determined. Question (g) and (i) will also be combined with Part B of the survey, to measure whether or not there is correlation between the 'strength' of the sample religious congregations in this study, and the amount of programs and services that they 'participate' in, donate to 'financially', and offer 'on-site'. Question (g) asks the respondent congregations, 'how many members does your congregation have?' This question will be measured to show the range, median, and mean number of members that religious congregations in London have. In all likeliness, the more members a religious congregation has, the more likely the congregation will be to give greater amounts financial donations and to participate in a broader range of social services and programs. Question (h) can be measured to find the mode, median, mean and range of the number of paid staff that each congregation employs. It is likely that the greater the number of staff that the religious congregation employs, the greater the 'wealth' that that congregation will have and hence, the greater the amount of financial donations and social services delivered, will be. Question (i) can also be measured to find the mode, median, mean and range, for the size of each sample religious congregation's operating budget. It is our hypothesis that the larger the congregation's operating budget, the greater the amount of financial donations and social services that will delivered, by the respective religious congregation, to the London community. As well, it will be interesting to present the results as to the amount of financial resources that London's religious congregations actually used to operate their organization, compared with what they gave back to the London community. Question (j) seeks to find the total amount of 'national' and/or 'international' aid that London's religious

congregations donated. The statistical techniques that can be applied to question (j) include: mode, median, mean and range. It is our hypothesis that religious congregations with a larger membership base and, most likely, a larger operational budget, will give more support to national and/or international relief projects. The last question from Part A, question (k), asks the sample religious congregations to suggest whether or not their congregation actually provides for social services and programs in the City of London. The most suitable statistical technique for this question would be the measure of mode. It is our hypothesis that the great majority of religious congregations in London do provide for social services and programs within the City.

Part B

In Part B of the survey instrument, the sample religious congregations are asked to state whether or not their congregation 'participates in', 'donates financially to' and/or 'offers on-site' (uses their own facilities to offer programs and services), the specific programs and social services listed in the survey instrument. The programs and services listed in the survey instrument are done so intentionally, as most of these programs and services were at one time supported, or continue to be supported, by government funding. The funding for many of these programs and services in London would have previously come from the federal and provincial levels of government, but may now be supported by the London community at large by religious congregations and other third sector organizations.

Part B can be statistically measured to show the work completed by individual religious congregations, as well as the work completed by the religious congregational community in London, in its entirety. The individual congregations can be statistically measured, firstly, to determine the mode. This can help us to determine which religious congregation participated in the most social service programs, donated financially to the most programs, and offered the most programs and social services on-site. The congregations can then be 'rank-ordered' from greatest

to least (1-15) for each of the three categories in Part B of the survey instrument (participated. donated financially, and on-site). These rank-ordered data sets can be individually combined with the two measures of congregational strength that we spoke about in Part A of the survey instrument, namely number of members and total operating budget. These figures can also be rank-ordered, with the ultimate attempt of discovering whether or not there is a correlation between the 'strength' of a religious congregation and its giving patterns. By plotting every congregation on a set of 'axis', which have 'operational budget' or 'number of members' on the vertical side (with ranks of 1-15) and 'international relief', '# of programs participated in', '# of programs financially supported' or '# of programs offered on-site' on the horizontal side (with ranks of 1-15), visual correlation may be determined. For example, religious congregation 'A' may have the most number of members, ranking it number 'one' for this measure of strength, but it may be ranked eighth in international relief. Therefore, that congregation would be plotted at (1, 8) on the vertical and horizontal axis, respectively.

INTERNATIONAL RELIEF
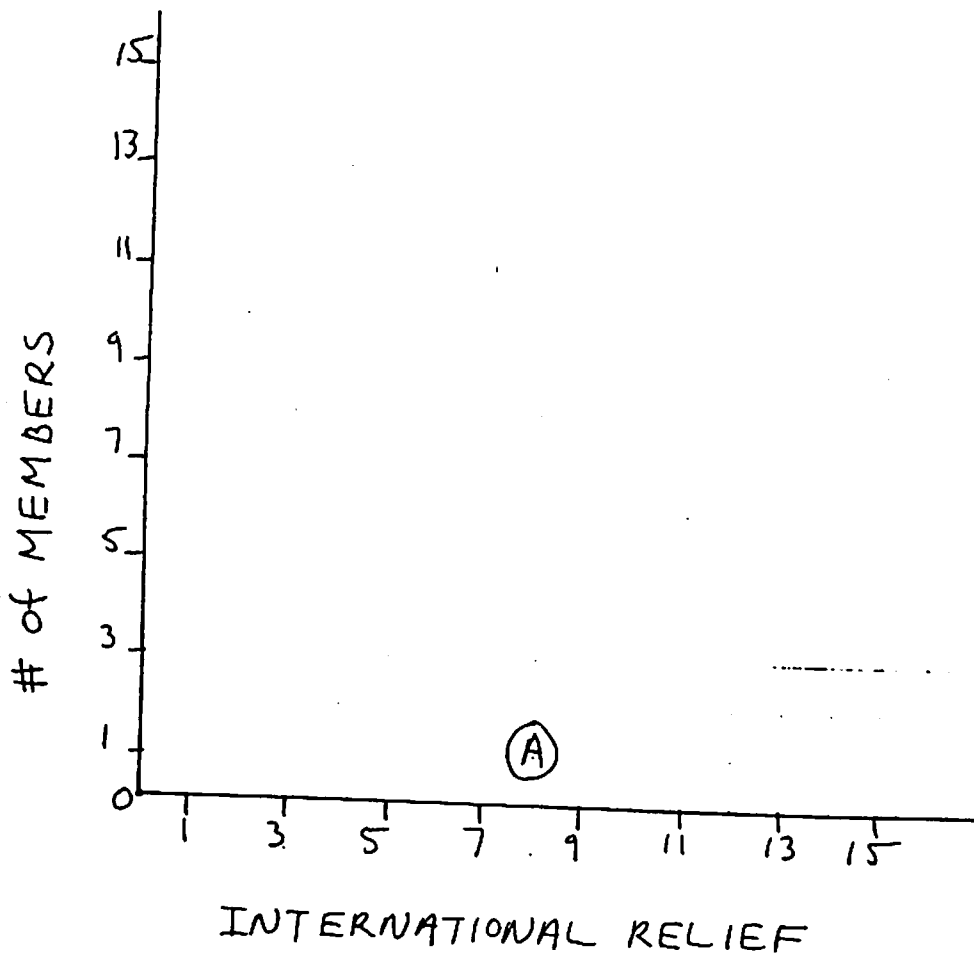
Our hypothesis for this section of Part B on the survey instrument is that the more members a congregation has, and the larger the operational budget for the congregation is, than the more community and social service programs will be offered by that congregation. If a congregation has more members, it should logically be able to 'offer up' more people to participate in the delivery of social service programs, which should allow for more programs to be offered and less volunteer 'burnout'. Burnout occurs when too few volunteers in an organization are expected to participate in more volunteer programs than they can physically and/or emotionally handle. Secondly, a larger operating budget should allow for more social service programs to be offered and supported from a financial standpoint, and possibly a participatory standpoint, as well. Strong finances and a large volunteer base are likely to be important ingredients for religious congregations, who are attempting to offer and support programs and social services.

Part B of the survey instrument can also be analyzed to show how the religious congregations of London, as an entire sample, have participated in, donated financially to, and offered on-site, the various programs and social services cited in the survey instrument. The best statistical technique to analyze this part of the survey would be 'mode', which will show the program or social service that is most often participated in, donated financially to, and offered on-site by the greatest number of religious congregations. This should allow us to discover what programs and social services are in greatest need for the London community, and how this correlates with the federal and provincial government cutting back programs and social services. It is our hypothesis that many programs and services that were heavily offered and supported by religious congregations, from the previous studies mentioned in this paper, will also be heavily offered and supported by the religious congregations in this study. This includes food pantries (food banks), used clothing outlets, men's shelters, women's and children's shelters, and children's and teen's recreational programs.

Further to this, the 'year of establishment' column from Part B of the survey instrument can have the mean statistical technique applied to it, which will show the average year that many of the programs and social services in the survey instrument began in London. Our hypothesis is that, on the average, many of the programs and social services offered or supported by religious congregations began in the mid to late 1980s, which coincides with the federal government social service cutbacks and the onset of the recession of the early 1990s, in Canada. As well, many of the programs and services that were offered and supported by religious congregations in London may have increased in their scope around the mid-1990s, due to the coming to power of the Progressive Conservative, neo-liberal government, in Ontario. This is because many programs and social services were either cut-back or eliminated by that government in the mid-1990s, in an effort to decrease the level of debt that the province of Ontario was accumulating. Cutbacks had the ultimate goal of decreasing the provincial government operating budget.

Part C

Although an interview session with each of the sample religious congregations that responded to the survey instrument would have been optimal, time constraints did not permit this to occur. In Part C of the survey instrument, which consisted of a series of six short answer questions, the sample religious congregations were asked to present and add reasons for their role as a religious congregation, in London. This allowed for a quasi- interview session to be completed. The questions also gave the sample religious congregations a chance to suggest their role in delivering social services and programs compared with other religious congregations and/ or other third sector social service providers. These responses will _not_ be measured using statistical techniques, as was completed with the responses from Part A and Part B of the survey instrument. Instead, we will be selecting the most appropriate responses from the six questions for presentation and discussion, in the Results and Analysis section of the paper. All of the responses to the six questions will be available in Appendix F, for perusal.

5.0   Results and Analysis of the Study of London's Religious Congregations

Part A

The results from Part A of the survey instrument, which gathered basic information about the individual sample religious congregations that replied to the survey, are quite interesting. A complete set of results for Part A can be found at the end of this paper, as Appendix C. Question (b) from the introductory portion of the survey measured the most common type of religious congregation that replied to the survey. Since it encompassed 26.6 percent of the original sample, it is no surprise that the United Church of Canada was also the most common religious congregation that replied to the survey instrument. Once the sample religious congregations who responded to the survey were measured, 33.3 percent was composed of the United Church of Canada, 1.3 percent was composed of the Anglican Church of Canada, and 0.66 percent was the measurement for each and every other religious congregation. The results for this part of the question can be viewed at the end of this paper, as Appendix A.

Question (c) examined the founding year of each religious congregation that replied to the survey. The range from the oldest congregation that replied to the survey (Congregation N, founded in 1857) to the youngest congregation that replied (Congregation M, founded in 1982) was 1982- 1857 = 125 years. The mode was simple to uncover as two congregations were founded in 1979, while the remaining thirteen congregations were each founded in different years. The median founding date amongst the congregations that replied to the survey instrument was calculated to be 1953, making the median religious congregation (Congregation E) fifty-one years old. The mean congregational founding date was calculated to be 1942, which does not coincide with the founding of any particular religious congregation that replied to the survey instrument. This information shows that London has a very old history of religious congregations, but also that London has many congregations that were founded within the last twenty- five years.

Question (d) asked for the location of the headquarters of the sample religious congregations. Of the fifteen congregations that responded, one congregation (0.6 percent) was determined to be provincially located, four congregations (2.66 percent) were determined to have their headquarters in the local area, and ten congregations were determined to be nationally located (66.6 percent). This is not surprising considering the number of United Church of Canada congregations that replied to the survey instrument. Question (e) was related to question (d), as it asked congregations to give the 'community location' of their headquarters (within Canada). Of the fifteen congregations that responded, one congregation (0.6 percent) was located in Mississauga, five congregations (33.3 percent) had their headquarters located in London and nine congregations (60 percent) had their headquarters located in Toronto. Once again, this is not surprising considering the number of United Church of Canada congregations that responded to the survey. It makes logical sense that Toronto, the largest city in Canada, would be the headquarters to most of the nationally-based religious congregations.

Question (f) asked congregations to give the geographical location of their congregational building, within the City of London. The possible responses to this question were 'downtown', 'suburbs' or 'rural'. A map of London showing the location of the congregations that responded to the survey instrument can be found at the end of this paper, as Appendix D. The purpose of this question, when it was proposed for the survey, was to determine the difference between London's religious congregations and their support of local programs and services, based upon their geographical location within the City. From the congregations that responded to the survey, it was determined that no such comparison could be measured. This is because only one (0.6 percent) of the congregations was located in the downtown area of the City, fourteen (93.3 percent) of the congregations were located in the suburban portion of the City and none (0%) of the congregations were located in the rural area of the City. It is logical that the majority of London's congregations would be located in the suburban portion of the City, for two reasons.

First, the urban form of the City has been 'stretched' over the past century, opposed to the densely built and populated London of the 19th century, leading to the sprawling growth of the population of London into the suburbs. Hence, the sprawling growth of the City's religious congregations into the suburbs, as well. Second, religious congregations that are located in the suburban area of London can easily gather worshippers from the downtown area of the City, as well as from the rural areas of the City. Therefore, suburban congregations have a very logical location, as they cater to the entire London population that attend their services. On the other hand, the suburban location of congregations may not be optimal for those residents of the City who desperately need the programs and social services that religious congregations offer and support. Although there are 'low-income' population areas throughout London, a great number of the residents that have 'no-income' or who are 'homeless' live in the downtown area of the City. If religious congregations offer and support social service programs, they must do so in the areas of the City that truly require them, which may not be in the same geographical location as their congregational building.

Question (g) asked London's religious congregations to submit to us the number of members that belong to their respective congregations. The range was the first statistical measurement that was attempted. It was determined from the congregations that responded that Congregation B, with 2700 members, was the largest congregation, while Congregation M, with 140 members, was the smallest. Therefore the range was 2700- 140 = 2560 members. The median congregational size was determined to be 264.5 members. This does not correspond with any particular congregation that responded to the survey instrument. The average number of members, from the congregations that responded, was calculated to include Congregation B (2700 members) and also, without Congregation B. Due to the fact that no other congregation had membership numbers remotely close to Congregation B, this membership number could skew the overall results of question (g). Including Congregation B, the average was 503.8

members per congregation and since there were only three of the fourteen congregations that responded with a greater number of members than 503.8, this was not a good average. Without the inclusion of Congregation B, the average number of members per congregation was 334.92, with five of the thirteen congregations having a greater number of members. Therefore, this was a much better average calculation to use. With such a large range between the greatest number of members per congregation and the fewest number of members per congregation, it is difficult to make any conclusions. However, one can see that people in London are choosing to worship in religious congregations of varying sizes, depending on their religious preferences. As well, it was determined by Handy et al (2001) that the average number of members per religious congregation was 433, so the two averages that we calculated (503.8 and 334.92) do coincide with the figures from their study (Handy et al, 72).

Question (h) asked the sample religious congregations to tell us the number of *paid* employees that worked to directly support their congregation. As a measure of congregational strength, it may be assumed that larger congregations require more paid employees in order to offer a greater level of service to their members. At the same time, more paid employees may allow for congregations to offer a greater level of service to individuals that require the social services and programs, which the respective congregations provide. There was a direct correlation between the number of members that a congregation had and the number of paid employees that they had, in terms of the absolute range of the congregations that replied. Congregation B, with 2700 members, employed seven paid workers, while Congregation K, with an undisclosed amount of members, had only 1 paid employee. Therefore, the range in this question would be six. The most frequently occurring number of paid employees that a congregation supports was four, as four congregations had this number of paid employees. The median and mean calculations also denoted a number of four paid employees, leading one to believe that four paid employees was very common amongst religious congregations in London.

Overall, there was a very strong correlation between the number of paid employees that a congregation had and the overall operating budget of that congregation. This is logical because in order to properly remunerate paid employees, a sufficient operating budget is required.

Question (i) examined the operational budget of the sample religious congregations, in the attempt of determining a further measure of congregational strength. Of the congregations that responded, it was determined that Congregation A had an annual operating budget of $575,000 while Congregation K had an operating budget of $70,000. Therefore, a range of $505,000 was present. In the study completed by Handy et al (2000), it was determined that an operational budget range of $500,000 to $50,000 was present, leading our results to coincide strongly with the results determined in their study (Handy et al, 75). The most frequently occurring operating budget amongst the religious congregations that replied to the survey was $140,000, with Congregation C and Congregation D both having this figure. The median congregational budget was $179,699, which corresponds directing to the operating budget of Congregation E. The mean congregational operating budget was $212,232.93, which did not correspond directly to any of the congregations that replied to the survey instrument. From these results, it can be determined that many of the religious congregations in London may have an operating budget in the range of $200,000. In the study completed by Handy et al (2001), it was determined that the majority of congregations have an operational budget of between $100,000 and $500,000, with the greatest number of congregations having a budget of between $100,000 and $200,000 (Handy et al, 76). Again, the results of that study coincide strongly with our results.

Question (j) asked the sample religious congregations to provide, in dollar value, how much they give financially toward the support of national and/or international relief. From the results gathered, it was determined that the range between congregations in their national and

international support patterns was between $145,000 (Congregation L) and $0 (Congregation C, Congregation K and Congregation N). Although the $145,000 figure was what was provided to us by Congregation L, with a total congregational budget of $150,000, we are assuming that this congregation misunderstood the question that we were asking of them. Therefore, it may be better to assume that the congregation with the next greatest level of financial support given to national and international relief, (Congregation F- $36,000) would be a more accurate figure to use for calculating the range. Furthermore, it may be more appropriate for this study to assume that the $145,000 figure was provided incorrectly, and therefore, we will disregard it for the remainder of this study. Thus, the range can be determined to be between $36,000 (Congregation F) and $0 (Congregation C, Congregation K and Congregation N). This leads us to a range of $36,000. The mode figure for international and national relief support amongst the religious congregations that responded to the survey was both $0 (Congregation C, Congregation K and Congregation N) and $12,000 (Congregation B, Congregation D and Congregation M). The median figure that was received from the sample religious congregations was $8750, while the mean value was calculated to be $9032.85. When incorporated with the figures from question (i), one can determine that on the average, approximately 0.45 percent of the operational budget from each of the religious congregations was used for national/ international relief. Therefore, very little money from the operational budgets of the religious congregations was spent outside the City of London.

The final question from Part A, question (k), asked the sample religious congregations whether or not they offered or supported programs and social services that cater specifically to people living in the City of London. From the congregations that responded, it was determined that thirteen congregations (87 percent) did provide social services and programs that cater to residents living in London, while two (13 percent) did not provide any sort of program or social

service to London's residents. Therefore, it can be concluded that overall, religious congregations do provide and support programs for residents of London.

Part B

As was previously mentioned, Part B will measure the contributions of both the individual sample religious congregations, as well as the sample religious congregations in their entirety. A full list of the results gathered for Part B of the survey instrument can be found at the end of this paper, as Appendix E.

From an individual congregational standpoint, the religious congregations that responded to the survey instrument were measured to determine which congregation(s) participated in the greatest number of programs and social services, which congregation(s) donated financially to the greatest number of programs and social services, and which congregation(s) offered the most programs and social services on-site. The results indicated that Congregation I participated in the most with fifteen, while Congregation's A, F and L participated in eleven, ten and nine programs and social services, respectively. Congregation A donated financially to the greatest number of programs and social services with ten, while Congregations F and H donated to seven and six programs, respectively. The greatest number of programs and social services were offered on-site by Congregation I with twelve, while Congregation H followed this up by offering ten programs. Congregation's F and L both offered seven programs and social services on-site, while Congregation G offered four.

Further to this information, it was necessary to determine whether or not the 'number of members' and 'operational budget size', (our measures of strength from Part A of the survey instrument) correlated with the three measures for the individual congregations, in Part B. Combining the two measures of strength from Part A allowed for us to gauge whether or not the

size of the individual congregations correlated with their propensity to offer and support local programs and social services. Our results showed that there was very little visual correlation between the measures of strength from Part A of the survey and the three individual measures from Part B of the survey. However, of the relationships between the Part A and Part B measures, three relationships were more correlated than the others, as weak as they may appear. The first relationship existed between the operational budget measure from Part A and the 'programs participated in' measure from Part B.

OF PROGRAMS (PARTICIPATED)
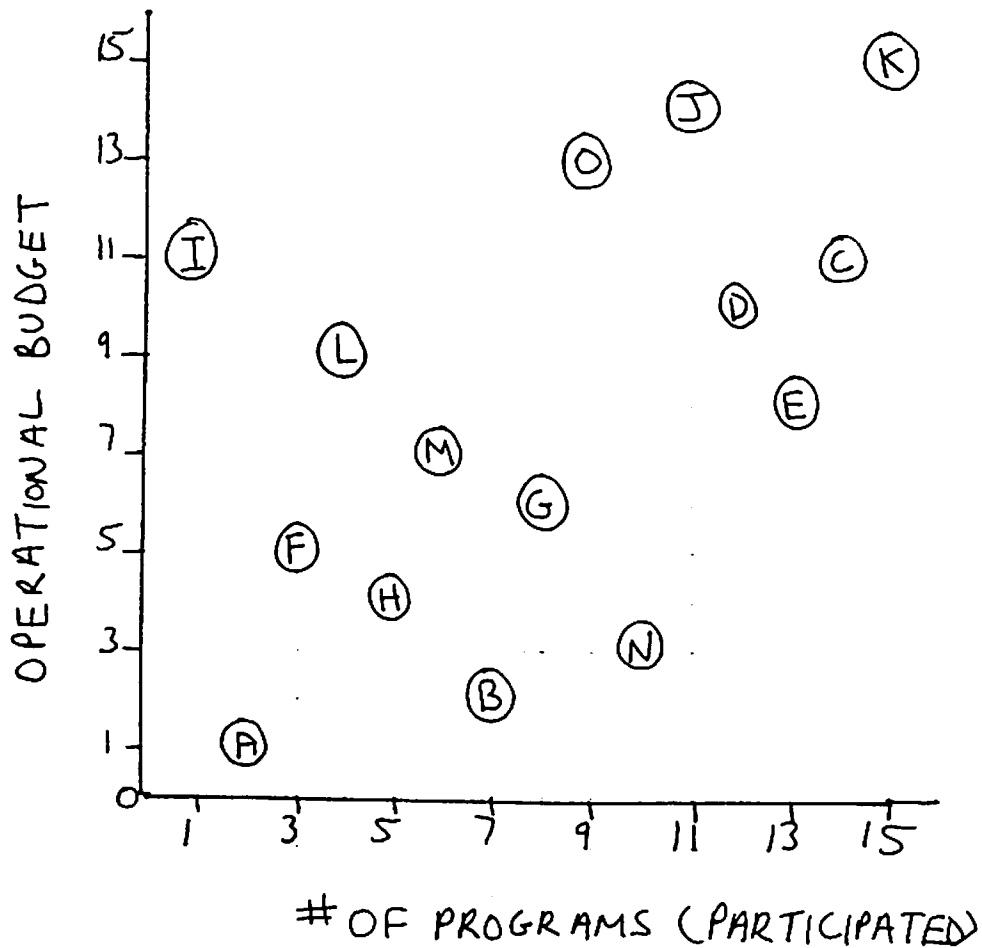
The second relationship existed between the operational budget measure from Part A and the 'donated financially to' measure from Part B.
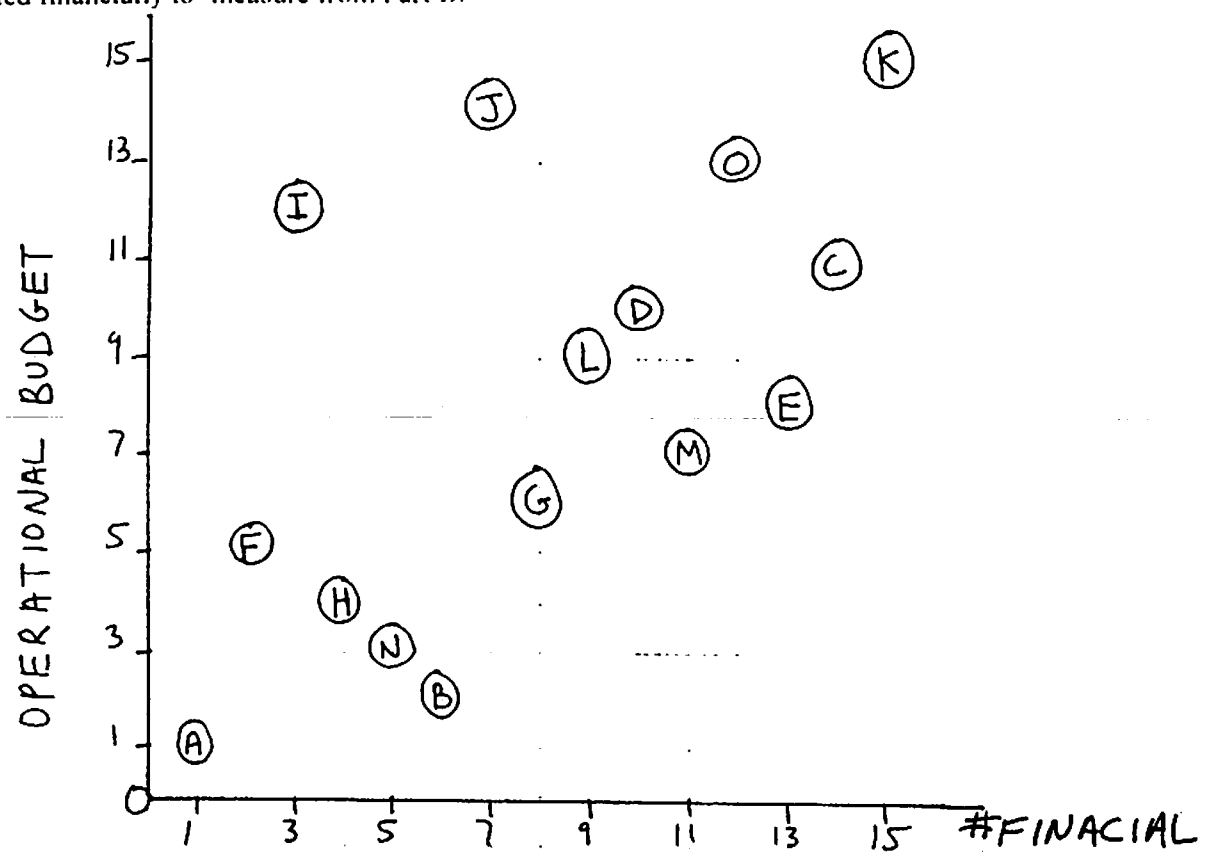
The third relationship existed between the operational budget measure from Part A and the 'programs offered on-site' measure from Part B.
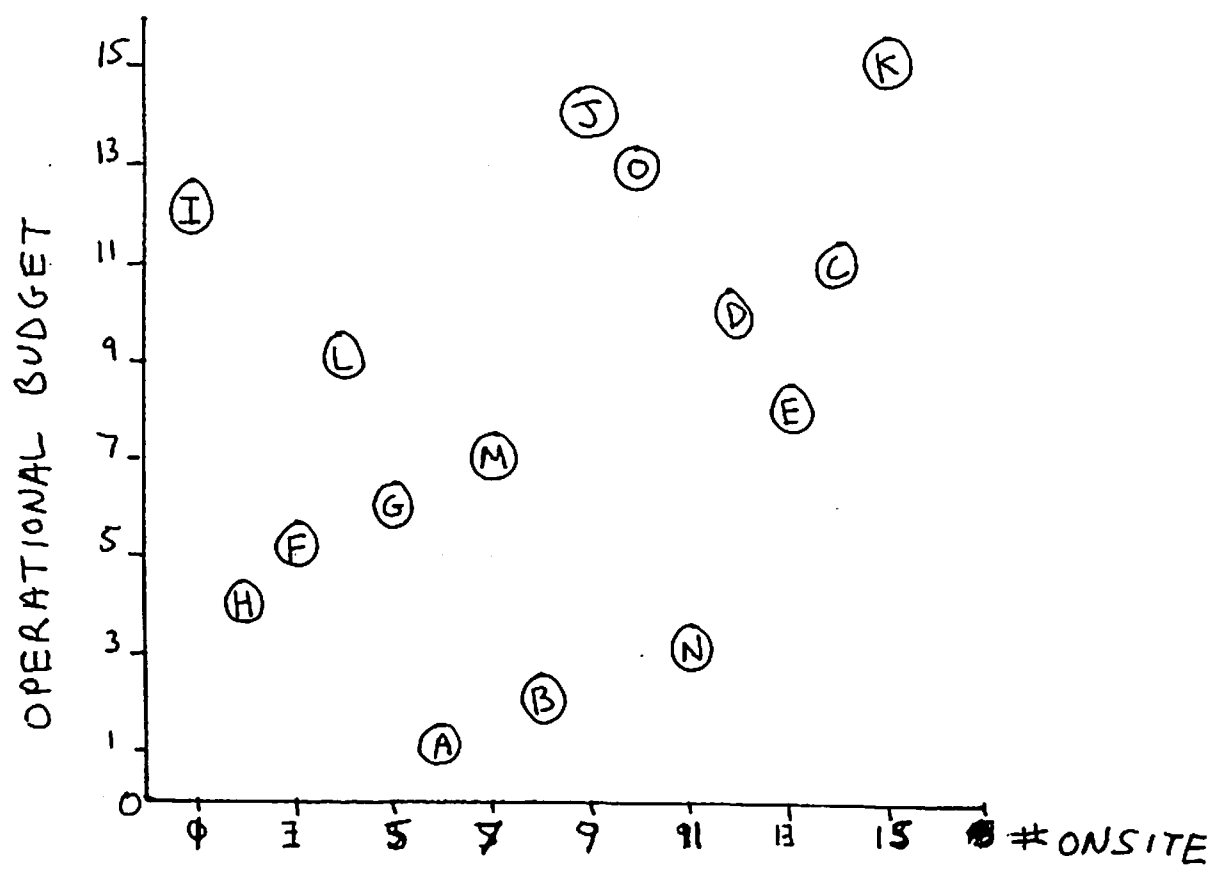
The remainder of the graphs, including a copy of the rank-ordering list that was used to construct the graphs, can all be viewed at the end of this paper, as Appendix G. It is difficult to theorize why there was no visual correlation between the 'number of members' measure of strength from Part A, and any of the three categories from Part B. One would think that congregations with larger memberships would be more likely to offer and support a greater number of programs and social services, due to their potentially larger volunteer base. As well, one would think that congregations with a greater number of members would have the ability to raise more money from the weekly 'offerings' and, therefore, be able to financially support more programs and social services. However, based on the results that we attained from the returned survey instruments, this was not the case. The weak correlations that existed between the operational budget measure of strength from Part A of the survey instrument, and the three categories from Part B, may be easier to theorize. With larger budgets, religious congregations, much like other organizations, may be better equipped to offer and support the various programs and social services that they do. The old adage, "the more money you have, the more things you can do", may fittingly apply to religious congregations and explain the slight relationships found in this part of our study.

Looking at London's religious congregations in their entirety, it was necessary to find the particular program or social service that the most congregations participated in, donated financially to, and offered on-site. 'Participation' in programs and social services was shown to be the area where many of the religious congregations were involved. Ten congregations offered or supported food pantries (food banks), while seven congregations offered financial assistance to the poor. Six congregations each offered children's recreation programs, teen recreation programs and soup kitchens, while five congregations offered family counselling. 'Financial donations' proved a similar result to the participation in programs and social services, as eight

congregations offered or supported food pantries, while six congregations offered financial assistance to the poor. Meanwhile, four congregations offered or supported soup kitchens and three congregations supported teen summer programs and family counselling programs. Financial support was also given by two congregations to children's recreation programs and teen pregnancy support programs. The results for congregations offering programs and social services 'on-site' was, however, slightly different from the other two categories. For this category, six congregations offered children's recreation programs on-site, while five congregations offered food pantries. Children's and youth's programs, other than recreational programs described in the survey instrument, were offered by four congregations, as were family counselling programs. Meanwhile, three congregations offered their building space for seniors programs, parenting skills workshops, teen recreational programs and refugee programs. The results of the on-site category showed that many congregations gave up the use of their building to various individuals and groups or organizations, in the London community, in order for those people to administer their own programs, activities and services. For the most part, the use congregational building space came at little or no financial cost. Combined with their prime locations throughout London, the donation of space by religious congregations continues to be very much appreciated by many people in the community. Giving up their congregational building for other people may be one of the greatest donations that religious congregations can offer, especially for congregations that have few members and small operating budgets.

The results of the Handy et al (2000) study prove to be similar to Part B of our study, as far as the types of programs and services that religious congregations offer and support. That study found that food pantries, used clothing outlets, recreational programs for teens, soup kitchens, shelters for men, shelters for women and children, and summer camps for children, were all offered by more than 50 percent of religious congregations.

Further to studying congregations in their entirety, it was necessary to find out the average year that each program or social service became offered or supported by religious congregations, in London. In order to gain an appropriate measure, only the programs and services offered by more than one congregation were examined, in an effort to determine the average starting date. The programs and services that we could find average starting dates for are as follows:

-Day Care (1967)
-Used Clothing Outlets (1971)
-Financial Assistance to the Poor (1974)
-Drug/ Alcohol Rehabilitation (1983)
-Family Counselling (1986)
-Teen Pregnancy Counselling (1987)
-Teen Recreation Programs (1987)
-Children's Recreation Programs (1988)
-Parenting Skills Workshops (1991)
-Food Pantries (1992)
-Teen Summer Programs (1995)
-Soup Kitchens/ Meals (1997)
-Student Tutoring (1997)

As one can see, many of these programs and social services were initiated between the mid-1980s and the mid-1990s, which coincides with the cutting back of government programs and social services, in Ontario. Once again, for Ontario, this relates to the neo-liberal governments at the federal level and the provincial level. However, many of the programs and services that religious congregations offered and supported at that time were also initiated in the wake of the recession of the early 1990s, in Canada. There are many other possible factors as to why these programs and social services began to be offered by religious congregations. In all likeliness though, they *have* come about due to the breakdown of the social safety net and infiltration of the neo-liberal political ideology into Canadian government. In fact, an academic named Graham Riches, who has studied the increase of food banks in Canada since the mid-1980s, suggests that,

"Food banks are concrete evidence of the breakdown of the public safety net. They also act, no doubt unintentionally, as symbols of neo-conservatism [or neo-liberalism]…The consequence of such [neo-liberal] policies is of course that the most vulnerable members of the community— women, children, those on social assistance, the unemployed, people of native ancestry, and low income earners—end up carrying the fullest burdens of such change" (Stewart, 79).

Thus, the neo-liberal ideology that has been injected into government policies may be a plausible explanation as to why religious congregations have offered and supported many of the community-based programs and services that they have.

Part C

Although a great deal of information was gained from Parts A and B of the survey instrument, these parts did not allow for the individual religious congregations to give any insight or opinion into their answers. The six short answer questions that were asked of the sample religious congregations probed into their role as a social service provider in the London community, as well as their combined role with other religious congregations and third sector social service providers. All of the responses to the six questions by the sample religious congregations can be found at the end of this paper, as Appendix F.

Question one asked the sample religious congregations, "*In your view, what is the role of your congregation and other congregations in London in helping to 'fill in' the gaps in social service delivery that the provincial government and municipal government in London are failing to fill?*" The gathered responses tended to show that religious congregations in London provide programs and social services that give many individuals in London a 'basic existence', not necessarily an extravagant lifestyle. For example, Congregation D felt that their role was, "To help people obtain food through Daily Bread at ____ Cathedral. [It is also] to provide monetary assistance to help with rent and utility bills". Congregation F echoed the words of Congregation D by stating, "Our role is to provide food assistance to individuals and groups. We operate a collective kitchen, a breakfast program and support area food banks. We also operate a nursery school and provide space for community groups i.e. seniors, children, Scouts." Once again, these programs and services do not allow for the individuals that receive them to live an extravagant lifestyle, but rather, they allow for the individuals to simply survive. Congregation L took a

slightly different angle when responding to this question, as they felt that their role was not necessarily to 'fill in the gaps'.

> "While we have a faith impetus to help people in need, our role is not to 'fill in the gaps' of social service delivery. The measure of a community's/ country's true goodness is its care of the poor and vulnerable. As a faith community we do have a role to encourage governments to care for the vulnerable as well as direct aid, where possible."

In the end, London's religious congregations felt that their role was to help those in need, which they did through providing basic programs and social services to the poor and downtrodden.

Question two asked London's sample religious congregations, *"What local aid programs were central to your congregation's mission in the 1990s and since the year 2000? What local aid programs are central to your congregation in the present day?"* The majority of the religious congregations that responded to this question did not change their mission pattern throughout this time period, as far as the programs and services that their congregation offered and supported. It is not possible to gauge, however, if the level of support for each program and service has increased or decreased over the past fifteen years. Many of the programs and services mentioned by the congregations in answering this question coincide with the programs and services that were said to be offered by the sample religious congregations, in Part B of the survey instrument. These included an array of programs and services such as food banks, soup kitchens, breakfast programs, men's shelters, women's shelters, children's and youth programs, and used clothing outlets. Overall though, the responding religious congregations were not supporting a greater number of programs and services as the time period wore on. It seems that they simply continued to support the programs and services in 2003 that they did in the early 1990s.

Question three asked London's sample religious congregations, *"Is your congregation finding it tougher to donate the amount of money and volunteer time that is necessary to properly meet the needs for local aid programs? If so, what is your congregation doing to deal with this?"*

The responses to the question varied drastically. Congregation D and Congregation H found themselves to have no problems in continuing to support local social services and programs, with Congregation D answering the question with an emphatic "NO!" Congregation F and Congregation G were not quite as positive about their ability to maintain a continued level of support for programs and services in London. In fact, Congregation G felt the pressure and pull between maintaining congregational needs and community needs. "[It is] maybe not tougher [to donate money and volunteer time to local aid programs and services in London], but it is certainly a challenge to balance the congregational needs and expenses with local mission projects". Congregation's I and L, on the other hand, found it extremely difficult to continue supporting programs and services in London, at their current rate. Congregation L had a rather distressing response when they replied,

> "Yes, we are finding it harder, partly because of our own utility and insurance costs escalating. We may not be able to continue as a congregation in our present location, which is a high need area. Our congregation itself has many high need people in terms of health issues, mental health issues and economic issues. This is not an us as different from them."

Therefore, it is not possible to make a conclusion as to the ability of London's religious congregations to continue supporting local programs and social services, due to the varied responses received from the sample congregations.

Question four asked the sample religious congregations, "*Does your congregation work in combination with, or contribute to, private and public community benefit organizations (for example, the United Way or the YMCA)? Which ones specifically?* Once again, many of the community benefits organizations that were named by the sample religious congregations in answering this question directly coincide with the programs and services that were strongly supported by the sample congregations in Part B of the survey instrument. These organizations, to name a few, were Mission Services of London, Women's Community House, London Food Bank, Ark Aid Mission, the Crouch Neighbourhood Resource Centre and London Social

Services. These organizations, as their names denote, support shelters for men and for women, a food bank, a soup kitchen and a range of mental and physical health services for residents of London. Overall, these community benefit organizations provide 'basic needs' programs and services to London's residents, much the same as is completed by London's religious congregations.

Question five asked the sample religious congregations, "*Does the City of London acknowledge the local aid programs provided by your congregation? Does the City acknowledge the work of other congregations in London? Which ones specifically?*" The purpose of this question was to determine whether or not the City government in London recognized the efforts of the City's religious congregations in supporting and offering programs and social services. With the supporting contributions made by London's religious congregations, the City as a whole may continue to be a thriving community where people want to live. Furthermore, if a 'basic' level of living for some of London's residents is maintained, equality may be better achieved amongst London's citizens, which may lead to a lower crime rate. The majority of responses attained from the sample religious congregations would lead one to believe that the City government did *not* acknowledge the support administered by religious congregations, to the City's residents. Congregation G and Congregation I felt that the City government did acknowledge an ecumenical organization in London, known as the Hunger Relief Advisory Committee. This is an advocacy and service provision organization in London, which combines the efforts of many of the City's religious congregations, with the attempt of attaining the basic food needs for residents of the community that would otherwise not be met. While individual residents and businesses appreciate the efforts of the City's religious congregations, it appears that London's City government does not acknowledge their efforts toward making the City a better place for every resident.

The sixth question asked in Part C, *"Please explain why your congregation provides programs and services to London residents who need them?"* garnered the same basic response from every sample congregation that responded to the question. More or less, the responding congregations supported local programs and social services because it was part of their congregational mission and ultimately, the cornerstone of their religious faith. For example, Congregation F stated that, "God calls us to love and share..." Congregation H echoed the words of Congregation G by stating, "We are a church- we believe we were put here to serve the people of this community. It is our vision to assist the needy and lead them to Christ". Congregation L cited the bible verse of Matthew 25 while explaining that, "Any provision of food, water, clothing, visitation in Christ's name is offered to Him. Love of God, love of neighbour- this is our motivation for providing programs and services". The responses from the sample religious congregations beg us to return to the discussion that we undertook earlier in this paper, which looked at whether people give of their time and money egotistically (rationally) or altruistically. The responses attained from the sample religious congregations point to the fact that giving is a requirement for their salvation of eternal life as documented in the bible and therefore, their giving may be for personal or egotistical reasons. On the other hand, many members of the religious congregations do give for reasons such as "helping their neighbour" or "serving the community", without expecting any direct rewards and without thinking entirely about their religious convictions. Making a conclusion to this debate is almost impossible and well beyond the scope of this paper and study.

5.0   Key Findings, the Future and Conclusions

Although they are often regarded as private clubs, religious congregations are certainly an integral part of the structure of many communities. Not only do their congregational buildings add beauty to the urban landscape, but the programs and services that they offer contribute to the

overall health and well-being of their respective communities. In some cases, religious congregations in Ontario provided many of these same programs and services before the Keynesian welfare-state came into being in the early part of the twentieth-century. Due to government programs and services being cutback, and the downloading of many more programs and services by upper levels of government in Canada to the municipal level, religious congregations have now again begun to provide many of the programs and services that governments once did. For the many individuals who rely on government funding of programs and social services to attain their basic needs, the 'born-again' role of religious congregations to provide for their needs is certainly appreciated.

While the role of religious congregations may vary widely between communities, our study of London, Ontario generated many findings which *may* allow for generalizations to be made across communities. Due to the fact that the municipality dates back officially to 1826, London has garnered a deeply rooted and long lasting base of congregational work. Much of this work continues to center around the Protestant and Roman Catholic Christian faiths, even though increasing foreign immigration may be adding cultural and religious diversity to the City. Although communities throughout Ontario continue to center around the faith of Christianity, urban municipalities, such as London, may approach the delivery of local programs and social services differently than rural municipalities. This keeps us from making generalizations that are too broad.

The survey instrument, which was the most integral part of the study, allowed for us to uncover some interesting results. It showed that many of London's religious congregations are located in the suburban areas of the City, which may be because suburban locations allow congregations more space to construct their congregational buildings. Unfortunately, many of London's residents that require the programs and services that religious congregations offer

reside in the downtown area of the City. Since these individuals who live in the downtown area of the City have no way of getting to a suburban congregational building to receive a program or service, suburban congregations must work with downtown congregations to offer programs and services in the downtown congregational buildings. This will allow for individuals with extreme needs to better access the various programs and services.

Of the sample religious congregations, 87 % *did* provide and/or support local programs and social services, in London. This is likely a good indication as to what religious congregations on the whole in London may be doing.

As well, there was little correlation between the designated measures of strength (number of members and operational budget size) and whether or not the sample congregations 'participated in', 'donated financially to', and 'offered on-site', the various programs and social services in the survey instrument. There were, however, weak visual correlations between 'participated in', 'donated financially to' and 'offered on-site', when plotted with operational budget size.

Religious congregations in London offer an array of programs and services, which include food banks, financial assistance to the poor, children's and teen's recreational programs, soup kitchens and family counselling programs. These results coincide strongly with the study completed by Handy and Cnaan, in the year 2000. As well, many of these programs and services were first offered by religious congregations in the 1980s and 1990s, which coincides with the onset of the neo-liberal government ideology. Further to this notion is the fact that religious congregations have not drastically changed the types of programs and services that they have offered and supported for the past twenty years or so.

It seems that the programs and services provided by religious congregations in London simply allow the recipient residents of the City to have a basic level of living. The programs and services do not allow for recipients to have an extravagant lifestyle, in the least. At the same time, London's City government does not recognize the efforts of religious congregations that provide programs and services. In the end, these programs and services may be making the City a better place to live for everyone.

Lastly, religious congregations in London appear to offer and support programs and social services in the City to both 'help their neighbours' and to earn eternal life and salvation, as part of their religious convictions. In other words, religious congregations and their members give 'egotistically' and 'altruistically', at the same time.

Delivering programs and social services is likely to become even more important for London's religious congregations in the future. Canada is becoming a place with fewer 'haves' and more 'have nots', which is likely to be exacerbated in urban areas, such as London. Therefore, religious congregations must be encouraged to continue filling in the gaps where governments no longer offer essential programs and services. This must be completed in an era where religious congregations may be less financially able to continue supporting, at their current level. Offering up their building space appears to be a way in which religious congregations have been able to offer and support local programs and services in London, without going beyond their means. Through contributing their space, religious congregations are giving the opportunity to groups and organizations to conduct business, to children and young adults to play games, to adults and seniors to have social programs, and to those less fortunate to seek refuge from the outside world. In other words, religious congregations are truly building a sense of community, where every resident may prosper.

With so many negative actions and feelings between individuals, it is good to know that religious congregations are promoting kindness in London, Ontario. Hopefully, religious congregations are doing the same in the rest of Canada's municipalities.

7.0   Works Cited

Abdennur, A. The Conflict Resolution Syndrome: Volunteerism, Violence and Beyond.
University of Ottawa Press: Ottawa, 1987.

Adherents.   www.adherents.com/adhoc/Wh_263.html

Becker, P. and P. Dhingra. "Religious Involvement and Volunteering: Implications for
Civil Society". Sociology of Religion Quarterly. Pg. 315-335. Ed. N. Nason-Clark, Vol.
62:3, Fall 2001.

Bell Canada. London and Area. Yellow Pages (Pg. 226-228) November 2003-2004.

Bernt, F. "Being Religious and Being Altruistic: A Study of College Service Volunteers"
Personality and Individual Differences. Vol. 10, Pg's 663-669, 1989.

Brooks, A. Profile of the Church Related Volunteer. International Liaison, U.S. Catholic
Coordinating Center for Lay Volunteer Ministries: Washington D.C., 1980.

Clotfelter, C. Philanthropy and the Non-Profit Sector in a Changing America. Indiana University
Press: Bloomington Indiana, 1999.

Cnaan, R. and A. Kasternakis and R. Wineburg. "Religious People, Religious
Congregations, and Volunteerism is Human Services: Is There a Link?"
Non Profit and Voluntary Sector Quarterly. Pg. 33-51. Ed. C. Milofsky.
Vol. 21:1, Spring 1993.

Cnaan, R. Social and Community Involvement of Religious Congregations: Finding
From Six American Cities. The Program for Study of Organized Religion and
Social Work, University of Pennsylvania: Philadelphia, 1997.

Cormode, D. "Review Essay: Religion and the Nonprofit Sector". Non Profit and
Voluntary Sector Quarterly. Pg. 171- 181. Ed. C. Milofsky. Vol. 23:2
Summer 1994.

Farrell, J. The History of the Roman Catholic Church in London, Ont., 1826-1931. The
University of Western Ontario: London, Ont., 1949.

Flanders. D. Urban Church Redundancy, 1914-1975: Case Studies in London, Ontario and the
   Parkdale District, Toronto. Faculty of Graduate Studies, the University of Western Ont.:
   London, Ont. 1977.

Flynn, J. The London Episcopacy, 1867-1889. Catholic University of America: Washington D.C.
   1966.

Hall, M. and K.G. Banting. "The Nonprofit Sector in Canada: An Introduction".
   The Nonprofit Sector in Canada: Roles and Relationships. Ed. K.G Banting
   Pg. 1- 28. School of Policy Studies, McGill- Queen's University Press: Montreal,
   2000.

Handy, F. and R. A. Cnaan. "Religious Nonprofits: Social Service Provision by
   Congregations in Ontario". The Nonprofit Sector in Canada: Roles and
   Relationships. Ed. K.G. Banting. Pg. 69- 106. School of Policy Studies, McGill- Queen's
   University Press: Montreal, 2000.

Hatton, A. "The Importance of Building Civil Society". Improving Connections Between
   Governments and Nonprofit and Voluntary Organizations. Ed. K. Brock.
   Pg. 39-44. School of Policy Studies, McGill- Queen's University Press: Montreal
   2002.

Hays, R. "Habitat For Humanity: Building Social Capital Through Faith Based Service".
   Journal of Urban Affairs. Ed. S. Cummings. Pg. 247-269. St. Louis University,
   Blackwell Publishing: Boston, 2002.

Hunter, K. and M. Linn. "Psychological Differences between Elderly Volunteers and Non-
   Volunteers". International Journal of Aging and Human Development., Vol. 12 (3),
   1980-1981.

Roozen, D., W. McKinney and J. Carroll. Varieties of religious presence: Mission in public life.
   Pilgrim Press: New York, 1984.

Scott, J. "Rational Choice Theory". Understanding Contemporary Society: Theories of
   the Present. Ed. G. Brownrigg, Sage Publications, 2000.

Serow, R. "Community Service, Religious Commitment and Campus Climate". Youth and
   Society. Vol. 21 (1), Pg. 105-119, 1989.

Sherwood, W. A Century of Service: A History of the Talbot St. Baptist Church, 1845- 1945.
   Talbot St. Baptist Church: London, Ont. 1945.

Shields, J. and B.M. Evans. Shrinking the State: Globalization and Public Administration 'Reform'. Fernwood Publishing: Halifax, 1998.

Stewart, W. The Charity Game. Douglas and McIntyre Publishing: Vancouver, 1996.

Tourism London. History of London. City of London, 2003. www.londontourism.ca/History.asp.

Ware, A. Charities and the State. Manchester University Press: Manchester, 1989.

Wineburg, R. "Local Human Services Provision by Religious Congregations: A Community Analysis". Non Profit and Voluntary Sector Quarterly. Pg. 107-117. Ed. J. Van Til. Vol. 21:2, Summer 1992.

Wineburg, R. "A Longitudinal Case Study of Religious Congregations in Local Human Services". Non Profit and Voluntary Sector Quarterly. Pg. 159-169. Ed. C. Milofsky. Vol. 23:2, Summer 1994.

Wilson, J. and T. Janoski. "The Contribution of Religion to Volunteer Work". Sociology Of Religion Quarterly. Pg. 137-151. Ed. J. Tamney. Vol. 56:2, Summer 1995.

Wolfe, A. "What is Altruism?" Private Action and the Public Good. Ed. A. Wolfe, Yale University Press: New Haven, 1998.

Wuthnow, R. Acts of Compassion: Caring for Others and Helping Ourselves. Princeton University Press: Princeton N.J. 1991.

Appendix A

Types of Religious Congregation Selected to Form the Sample

Denomination	Number Chosen Originally	Number in Study
United Church of Canada	8 (26.6%)	5 (33.3%)
Roman Catholic Diocese	5 (16.6%)	1 (0.6%)
Anglican Church of Canada	4 (13.3%)	2 (13.3%)
Presbyterian Church of Canada	2 (0.6%)	1 (0.6%)
Baptist Ministries	2 (0.6%)	1 (0.6%)
Christian Reformed Church of Canada	2 (0.6%)	0 (0%)
Lutheran Ministries	2 (0.6%)	0 (0%)
Mennonite Ministries	1 (0.3%)	0 (0%)
Non- Denominational (Christian) Church	1 (0.3%)	1 (0.6%)
Unitarian	1 (0.3%)	1 (0.6%)
Alliance Church of Canada	1 (0.3%)	1 (0.6%)
Pentecostal Ministries	1 (0.3%)	1 (0.6%)
Apostolic Church of Canada	1 (0.3%)	1 (0.6%)

<u>Appendix B</u>

Will Jaques
RR#3
Burk's Falls, Ont.
P0A 1C0

Dear secretaries, treasurers and other leaders of religious congregations,

As a Masters graduate student in Public Administration at the University of Western Ontario, I am completing a study on the role of London's religious congregations in meeting social needs, within the London community. My research examines where religious congregations have concentrated their efforts in delivering social services, that may have formerly been provided by the provincial and/ or municipal government.

I would greatly appreciate your assistance in completing this survey, of approximately 30 religious congregations within the City of London. Your responses will be used by me for statistical analysis, in order to understand of the role of religious congregations and their financial and participative contributions to the community. I will ensure that your individual responses remain <u>completely</u> <u>anonymous</u> to anyone but myself, and I will distribute a summary of the results to all participating congregations. <u>Your participation in this survey is strictly voluntary.</u>

Please complete and return this survey by June 16th 2004. It can be returned using the enclosed addressed and stamped envelope or you can arrange for me to pick it up in person.

If you have any further questions about the survey or my study, please do not hesitate to call me at (519) 858- 4535. I can also be reached at (705) 382- 5263 and my e-mail address is wsjaques@uwo.ca. Also, please phone me if you would like me to stop by to pick up the questionnaire.

Thank you once again for your assistance in furthering this study of London's religious congregations and their continuing contributions to the local community.

Sincerely,

Will Jaques

Survey to Religious Congregations

Section A:

1-Basic Information about Your Congregation

a) Name of your congregation:_____

b) Religious denomination (type) of your congregation:_____

c) When was your congregation founded (year):_____

d) Is your congregation governed locally, provincially or nationally? :_____

e) Where is your congregation's headquarters? (within Canada):_____

f) Is your congregation located in downtown London, in the 'suburbs' of London, or in a rural area outside of London? :_____

g) Number of registered members in your congregation in 2003 (or most recent recorded date)? : #_____

h) Number of paid staff (including clergy) in your congregation in 2003 (or most recent recorded date)? : #_____

i) Total operating budget of your congregation in 2003 (or most recent date)? : $_____

i) How much money did your congregation give to international relief in 2003 (or most recent date)? : $_____

j) Does your congregation provide any programs that provide services to people in the London community?   Yes? _____ No? _____

(If the answer to j) was No, please stop completing the survey and return it to me through the mail, or I can arrange to come and pick it up.) If the answer to j) was Yes, please complete the rest of the questionnaire.

2- Programs offered by your congregation and financial support given

-Firstly, please indicate the *approximate* year (if possible) that your congregation established the following aid programs in London.

-Secondly, please indicate for the year 2003 (or most recent recorded date) whether your congregation participated (By participation, I mean that members of your congregation worked to complete a sanctioned congregational event) in the following programs. Please put an 'X' under 'Participated' if your congregation participated in 2003, in London.

-Thirdly, please indicate for the year 2003 (or most recent recorded date) whether your congregation donated financially (through a specific congregational budget allocation) to the following aid programs. Please put an 'X' under 'Donated $' if your congregation donated financially in 2003, in London.

-Lastly, please indicate whether your congregation offered aid programs 'on-site' (in a building owned specifically by YOUR congregation in London). Please put an 'X' under 'On-Site' if your congregation hosted programs in a building that you people owned in 2003, in London.

Program	(Year Established)	2003		
		Participated	Donated $	On-Site
Counseling and Family Programs				
Family Counseling:	_____	_____	_____	_____
Spouse Abuse/ Domestic Violence Care:	_____	_____	_____	_____
Parenting Skills Workshops:	_____	_____	_____	_____
Teen Pregnancy Counseling:	_____	_____	_____	_____
Other? (please specify): _____	_____	_____	_____	_____
Programs for Seniors				
Communal (on-site) Meals for the Elderly:	_____	_____	_____	_____
Healthcare (Physical and Mental):	_____	_____	_____	_____
Other? (please specify): _____	_____	_____	_____	_____

Program	**(Year Established)**		**2003**	
		Participated	Donated $	On-Site
Programs for Children and Youth				
Day Care (preschool):	_____	_____	_____	_____
After School Care for Children:	_____	_____	_____	_____
Tutoring for Students:	_____	_____	_____	_____
Child Recreation Programs:	_____	_____	_____	_____
Teen Recreation Programs:	_____	_____	_____	_____
Teen Summer Programs:	_____	_____	_____	_____
Student Scholarships:	_____	_____	_____	_____
Other? (please specify): _____	_____	_____	_____	_____

Services for Homeless/ Poor				
Shelter for Men:	_____	_____	_____	_____
Shelter for Women/ Children:	_____	_____	_____	_____
Transitional Living Program: i.e. John Howard Society	_____	_____	_____	_____
Used Clothing Outlets:	_____	_____	_____	_____
Food Pantries: i.e. Food Bank	_____	_____	_____	_____
Soup Kitchen/ Meals:	_____	_____	_____	_____
Homeless Physical Healthcare:	_____	_____	_____	_____
Homeless Mental Healthcare:	_____	_____	_____	_____
Financial Assistance to the Poor:	_____	_____	_____	_____
Other? (please specify): _____	_____	_____	_____	_____

Program	(Year Established)	2003		
		Participated	Donated $	On-Site
Other Programs for People in Need				
Programs to Assist Local Refugees:	_____	_____	_____	_____
Programs to Assist Local Immigrants:	_____	_____	_____	_____
Other? (please specify): _____	_____	_____	_____	_____
Housing for the Needy				
New Housing Initiatives:	_____	_____	_____	_____
Housing Rehabilitation Initiatives:	_____	_____	_____	_____
Health Programs				
Hospice Care:	_____	_____	_____	_____
Sick/ Homebound Care:	_____	_____	_____	_____
Care for Physically Disabled:	_____	_____	_____	_____
Health Screening:	_____	_____	_____	_____
Health Education:	_____	_____	_____	_____
Drug and Alcohol Rehabilitation:	_____	_____	_____	_____
AIDS/ HIV Programs:	_____	_____	_____	_____
Blood Donor Clinics:	_____	_____	_____	_____
Other? (please specify): _____	_____	_____	_____	_____

Program	(Year Established)	2003		
		Participated	Donated $	On-Site
Adult Education/ Job Opportunities				
Adult Education Scholarships:	_____	_____	_____	_____
Adult Literacy Program:	_____	_____	_____	_____
Job Counseling Assistance:	_____	_____	_____	_____
Job Placement Assistance:	_____	_____	_____	_____
Vocational and Academic Training:	_____	_____	_____	_____
Other? (please specify): _____	_____	_____	_____	_____

Section B:

Additional Questions About Your Congregation and the City of London

-The following questions give you the opportunity to add insight and opinion to this survey. They are intended to supplement your responses about your own congregation, and to ask for your thoughts on the role and contribution of religious congregations throughout London.

-Please take as much space as you need, using the back of this survey if necessary.

3- Perceived Role of Your Congregation and Other Congregations in London-

1) In your view, what is the role of your congregation and other congregations in London in helping to 'fill in' the gaps in social service delivery that the provincial government and municipal government in London are failing to fill?

2) What local aid programs were central to your congregation's mission in the 1990's and since the year 2000? What local aid programs are central to your congregation in the present day?

<u>1990s</u>

<u>Since 2000</u>

<u>Present Date</u>

3) Is your congregation finding it tougher to donate the amount of money and volunteer time that is necessary to properly meet the needs for local aid programs? If so, what is your congregation doing to deal with this?

4) Does your congregation work in combination with, or contribute to, private and public community benefit organizations (for example, the United Way or the YMCA)? Which ones specifically?

5) Does the City of London acknowledge the local aid programs provided by your congregation? Does the City acknowledge the work of other congregations in London? Which congregations specifically?

6) Please explain <u>why</u> your congregation provides programs or services to London residents who need them?

Thank you very much for your help and time in completing this survey. As a reminder, your responses will be kept anonymous to all others but me.

Appendix C

	A Alliance	B Catholic	C Non-Denom.	D Anglican	E Unitarian	F United	G Presbyt.	H Apostolic	I United	J United	K Baptist	L United
Denomiation												
Founding Date	1952	1912	1979	1955	1953	1890	1897	1898	1979	1964	1978	1883
Governed	Prov.	Locally	Nationally	Locally	Nationally	Nationally	Nationally	Nationally	Nationally	Nationally	Locally	Nationally
Headquarters Loc.	Toronto	London	London	London	Toronto	Toronto	Toronto	Toronto	Toronto	Toronto	London	Toronto
Location in London	Suburbs	Suburbs	Suburbs	Suburbs	Suburbs	Suburbs	Suburbs	Downtow	Suburbs	Suburbs	Suburbs	Suburbs
# of Members	185	2700	170	450	145	500	309	200	327	156	?	220
# of Paid Staff	5.5	7	3	4	3	5	4	3	6	4	1	4
Operating Budget $	$575,000	$325,000	$140,000.00	$140,000	$179,699	$250,000	$224,451	$300,000	$136,344	$100,000	$70,000	$150,000
International Relief $	$2,000	$12,000	$0	$12,000	$3,000	$36,000	$7,500	$10,000	$16,927	?	$0	$145,000
Programs in London	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes	Yes	Yes	No	Yes

	M	N	O
Denomination	Pentec.	United	Anglican
Founding Date	1982	1857	1961
Governed	Nationally	Nationally	Locally
Headquarters Loc.	Mississ.	Toronto	London
Location in London	Suburbs	Suburbs	Suburbs
# of Members	140	902	650
# of Paid Staff	2	6	2
Operating Budget $	$186,000	$300,000	$107,000
International Relief $	$12,000	$0	$6,000
Programs in London	Yes	Yes	Yes

Appendix D

SUBURBAN (2-6 Km from city Hall)

RURAL

DOWN TOWN (2 Km or less from City Hall)

RURAL (Greater than 6 Km from city Hall)

RURAL

City of London

2 1 0 1 2
Kilometres   Miles
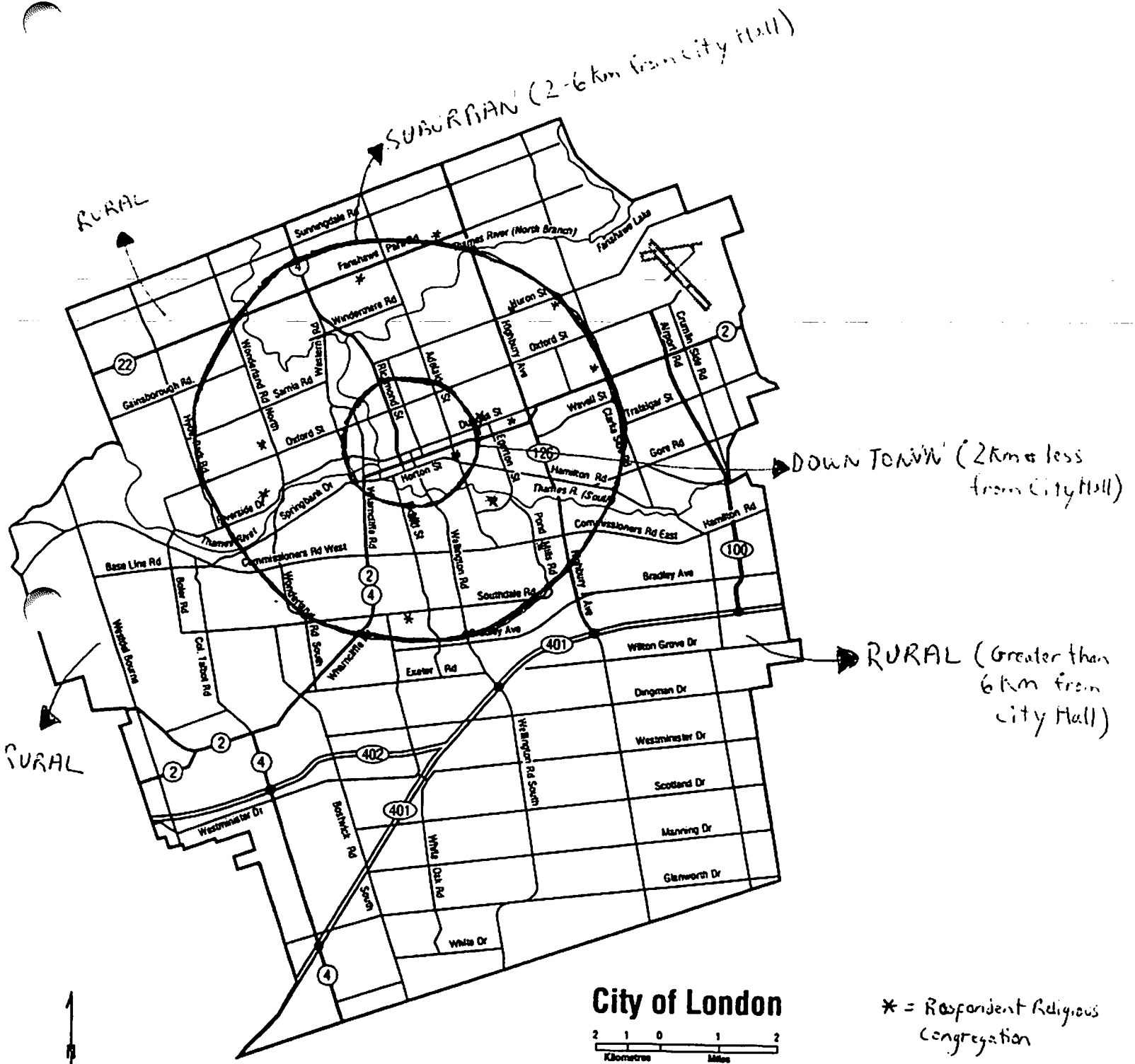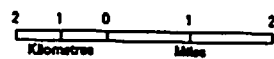
Produced by:
Cartographic Section
Geography Department
UWO, 1983

* = Respondent Religious Congregation

<u>Appendix E</u>

	A	B Participated	C	D
PROGRAM				
Counselling/Family				
F____ Counselling	X			
Spouse Abuse Care				
Parenting Skills	X			
Teen Pregnancy Coun.	X			
Other:		Calls X		
Seniors Programs				
Communal Meals	X			
HealthCare				
Other:		Luncheon X		
Children/Youth				
Daycare/Preschool				
Afterschool Care				
Tutoring				
Child Recreation	X	X		
Teen Recreation	X			
Teen Summer Prog.	X			
Student Scholorships				
Other:		Youth Group X		
Homeless/Poor				
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet				
Food Pantries	X			X
Soup Kitchen/Meals				X
Physical Healthcare				
Mental Healthcare				
Financial Assistance	X			
Other:		St. V. de P. X		
People in Need				
Refugee Programs	X			Informal X
Immigrant Programs	X			
Other:				
Housing for Needy				
New Housing Initiatives				
Housing Rehabilitation				

	A	B Participated	C	D

PROGRAM

Health Programs

Hospice Care
Sick/Homebound
Physically Disabled
Health Screening
Health Education
Drug/Alcohol Rehab.
AIDS/HIV Care
Blood Donor Clinic
Other:

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

PROGRAM	E	F Participated	G	H
Counselling/Family				
F⌒y Counselling		X		
Spouse Abuse Care				
Parenting Skills		X		
Teen Pregnancy Coun.				
Other:				
Seniors Programs				
Communal Meals				X
HealthCare				
Other:		Fellowship X		
Children/Youth				
Daycare/Preschool		X		
Afterschool Care				
Tutoring				X
Child Recreation				X
Teen Recreation				X
Teen Summer Prog.		X	X	
Student Scholorships		X		
Other:		Scouts X		Student Employ. X
h⌒less/Poor				
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet				
Food Pantries	X	X	X	X
Soup Kitchen/Meals		X		X
Physical Healthcare				
Mental Healthcare				
Financial Assistance		X		X
Other:				
People in Need				
Refugee Programs				
Immigrant Programs				
Other:			Benevolent Fund X	
Housing for Needy				
New Housing Initiatives				
⌒sing Rehabilitation				

	E	F Participated	G	H

PROGRAM

Health Programs

Hospice Care
Sick/Homebound
Physically Disabled
Health Screening
Health Education
Drug/Alcohol Rehab.
AIDS/HIV Care
Blood Donor Clinic
Other:

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

	I	J Participated	K	L
PROGRAM				
Counselling/Family				
F~~y Counselling	X			
S~~se Abuse Care				
Parenting Skills	X			
Teen Pregnancy Coun.	X			
Other:				
Seniors Programs				
Communal Meals				
HealthCare				
Other:	Social Day X			X
Children/Youth				
Daycare/Preschool	X			
Afterschool Care				
Tutoring	X			
Child Recreation	X			
Teen Recreation				X
Teen Summer Prog.				
Student Scholorships				
Other:	Scouts/Guides X			X
less/Poor				
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet	X			X
Food Pantries	X	X		X
Soup Kitchen/Meals	X	X		X
Physical Healthcare				
Mental Healthcare				
Financial Assistance	X	X		
Other:				X
People in Need				
Refugee Programs				
Immigrant Programs				
Other:				
Housing for Needy				
New Housing Initiatives				X
Housing Rehabilitation				

PROGRAM	I	J Participated	K	L
Health Programs				
Hospice Care				
Sick/Homebound				
Physically Disabled				
Health Screening	X			X
Health Education	X			
Drug/Alcohol Rehab.				
AIDS/HIV Care	Comm. Gardens X			
Blood Donor Clinic				
Other:				

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

PROGRAM	M	N Participated	O
Counselling/Family			
~~ly~~ Counselling	X		X
~~Ab~~use Abuse Care			
Parenting Skills			
Teen Pregnancy Coun.			
Other:		Clergy Avail. X	
Seniors Programs			
Communal Meals			
HealthCare	X		
Other:			
Children/Youth			
Daycare/Preschool			
Afterschool Care			
Tutoring			
Child Recreation	X	X	
Teen Recreation	X		
Teen Summer Prog.	X		X
Student Scholorships			
Other:			
~~Homeless/Poor~~ less/Poor			
Shelter for Men			
Shelter for Women/Child			
Transitional Living			
Used Clothing Outlet	X		
Food Pantries		X	
Soup Kitchen/Meals			
Physical Healthcare			
Mental Healthcare	X		
Financial Assistance		X	
Other:			
People in Need			
Refugee Programs		X	X
Immigrant Programs			
Other:			
Housing for Needy			
New Housing Initiatives			
Housing Rehabilitation			

	M	N Participated	O
PROGRAM			

H(...)h Programs

	M	N	O
Hospice Care			
Sick/Homebound			
Physically Disabled	X		
Health Screening			
Health Education			
Drug/Alcohol Rehab.			
AIDS/HIV Care			
Blood Donor Clinic			
Other:			

Adult Ed./ Job Help

Adult Ed. Scholorship			
Adult Literacy Prog.			
Job Counselling			
Job Placement Ass.			
Voc./Acad. Training			
Other:			

PROGRAM	A	B Donated $	C	D
Counselling/Family				
Fa..y Counselling	X			
Spouse Abuse Care				
Parenting Skills				
Teen Pregnancy Coun.	X			
Other:				
Seniors Programs				
Communal Meals	X			
HealthCare				
Other:				
Children/Youth				
Daycare/Preschool				
Afterschool Care				
Tutoring				
Child Recreation	X	X		
Teen Recreation	X			
Teen Summer Prog.	X			
Student Scholorships				
Other:		Youth Group X		
Homless/Poor				
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet				X
Food Pantries	X			X
Soup Kitchen/Meals				
Physical Healthcare				
Mental Healthcare				
Financial Assistance	X			
Other:		St. V. de Paul X		
People in Need				
Refugee Programs	X			
Immigrant Programs	X			
Other:				
Housing for Needy				
New Housing Initiatives				
...using Rehabilitation				

	A	B Donated $	C	D

PROGRAM

Health Programs

Hospice Care
Sick/Homebound
Physically Disabled
Health Screening
Health Education
Drug/Alcohol Rehab.
AIDS/HIV Care
Blood Donor Clinic
Other:

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

PROGRAM

	E	F Donated $	G	H

Counselling/Family

Program	E	F (Donated $)	G	H
Family Counselling		X		X
Spouse Abuse Care				
Parenting Skills		X		
Teen Pregnancy Coun.				X
Other:				

Seniors Programs

Program	E	F (Donated $)	G	H
Communal Meals				
HealthCare				
Other:				

Children/Youth

Program	E	F (Donated $)	G	H
Daycare/Preschool				
Afterschool Care				
Tutoring				
Child Recreation				
Teen Recreation				
Teen Summer Prog.		X	X	
Student Scholorships		X		X
Other:				

Homeless/Poor

Program	E	F (Donated $)	G	H
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet				
Food Pantries	X	X	X	X
Soup Kitchen/Meals		X		X
Physical Healthcare				
Mental Healthcare				
Financial Assistance		X		X
Other:				

People in Need

Program	E	F (Donated $)	G	H
Refugee Programs				
Immigrant Programs				
Other:			Benevolent Fund X	

Housing for Needy

Program	E	F (Donated $)	G	H
New Housing Initiatives				
Housing Rehabilitation				

PROGRAM	E	F Donated $	G	H

Health Programs

F. ,ice Care
Sick/Homebound
Physically Disabled
Health Screening
Health Education
Drug/Alcohol Rehab.
AIDS/HIV Care
Blood Donor Clinic
Other:

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

	I	J Donated $	K	L

PROGRAM

Counselling/Family

ily Counselling
Spouse Abuse Care
Parenting Skills
Teen Pregnancy Coun.
Other:

Seniors Programs

Communal Meals
HealthCare
Other:

Children/Youth

Daycare/Preschool
Afterschool Care
Tutoring
Child Recreation
Teen Recreation
Teen Summer Prog.
Student Scholorships
Other:

h...nless/Poor

	I	J	K	L
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet				
Food Pantries	X			X
Soup Kitchen/Meals	X			
Physical Healthcare				
Mental Healthcare				
Financial Assistance	X			
Other:				

People in Need

Refugee Programs
Immigrant Programs
Other:

Housing for Needy

	I	J	K	L
New Housing Initiatives			X	
ing Rehabilitation				

I	J	K	L

PROGRAM	I	J Donated $	K	L
Health Programs				
Hospice Care				
Sick/Homebound				
Physically Disabled				
Health Screening				
Health Education				
Drug/Alcohol Rehab.	X			
AIDS/HIV Care	X			
Blood Donor Clinic				
Other:		Comm. Gardens X		

Adult Ed./ Job Help

Adult Ed. Scholorship				
Adult Literacy Prog.				
Job Counselling				
Job Placement Ass.				
Voc./Acad. Training				
Other:				

	M	N	O
		Donated $	

PROGRAM

Counselling/Family

...y Counselling
Spouse Abuse Care
Parenting Skills
Teen Pregnancy Coun.
Other:

Seniors Programs

Communal Meals
HealthCare
Other:

Children/Youth

Daycare/Preschool
Afterschool Care
Tutoring
Child Recreation
Teen Recreation
Teen Summer Prog.
Student Scholorships
Other:

...nless/Poor

Shelter for Men
Shelter for Women/Child
Transitional Living
Used Clothing Outlet
Food Pantries   X
Soup Kitchen/Meals
Physical Healthcare
Mental Healthcare
Financial Assistance X
Other:

People in Need

          X
Refugee Programs
Immigrant Programs
Other:

Housing for Needy

New Housing Initiatives
...ısing Rehabilitation

	M	N Donated $	O

PROGRAM

Health Programs

Hospice Care
Sick/Homebound
Physically Disabled
Health Screening
Health Education
Drug/Alcohol Rehab.
AIDS/HIV Care
Blood Donor Clinic
Other:

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

PROGRAM	A	B On- Site	C	D
Counselling/Family				
...ily Counselling				
Spouse Abuse Care				
Parenting Skills				
Teen Pregnancy Coun.				
Other:				
Seniors Programs				
Communal Meals				
HealthCare				
Other:		Luncheon X		
Children/Youth				
Daycare/Preschool				
Afterschool Care				
Tutoring				
Child Recreation	X			
Teen Recreation				
Teen Summer Prog.				
Student Scholorships				
Other:		Youth Group X		
ﻨﻮmless/Poor				
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet				
Food Pantries				
Soup Kitchen/Meals				
Physical Healthcare				
Mental Healthcare				
Financial Assistance				
Other:				
People in Need				
Refugee Programs				
Immigrant Programs				
Other:				
Housing for Needy				
New Housing Initiatives				
...sing Rehabilitation				

	A	B	C	D

PROGRAM   On- Site

Health Programs

Hospice Care
Sick/Homebound
Physically Disabled
Health Screening
Health Education
Drug/Alcohol Rehab.
AIDS/HIV Care
Blood Donor Clinic
Other:

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

PROGRAM

	E	F On-Site	G	H

Counselling/Family

	E	F On-Site	G	H
..ly Counselling				
Spouse Abuse Care				
Parenting Skills		X		X
Teen Pregnancy Coun.				
Other:				

Seniors Programs

	E	F On-Site	G	H
Communal Meals				X
HealthCare				
Other:		Friendship X	Walk Fit X	

Children/Youth

	E	F On-Site	G	H
Daycare/Preschool		X		
Afterschool Care				X
Tutoring				X
Child Recreation				X
Teen Recreation				
Teen Summer Prog.		X		
Student Scholorships				
Other:		Scouts X	Guides X	Student Employ. X

..nless/Poor

	E	F On-Site	G	H
Shelter for Men				
Shelter for Women/Child				
Transitional Living				X
Used Clothing Outlet			X	X
Food Pantries				X
Soup Kitchen/Meals		X		
Physical Healthcare				
Mental Healthcare				
Financial Assistance				X
Other:				

People in Need

	E	F On-Site	G	H
Refugee Programs				
Immigrant Programs			Benevolent Fund X	
Other:				

Housing for Needy

	E	F On-Site	G	H
New Housing Initiatives				
..using Rehabilitation				

PROGRAM

          E   F   G   H

On-Site

Health Programs

Hospice Care
Sick/Homebound
Physically Disabled
Health Screening
Health Education
Drug/Alcohol Rehab.
AIDS/HIV Care
Blood Donor Clinic
Other: MS Society X

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

PROGRAM	I	J On-Site	K	L
Counselling/Family				X
...ily Counselling	X			
Spouse Abuse Care				
Parenting Skills	X			
Teen Pregnancy Coun.	X			
Other:				
Seniors Programs				
Communal Meals				
HealthCare				
Other:	Line Dancing X			
Children/Youth				
Daycare/Preschool	X			
Afterschool Care				
Tutoring	X			
Child Recreation	X			X
Teen Recreation				
Teen Summer Prog.				
Student Scholorships				
Other:	Scouts/Guides X			
Homless/Poor				
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet				X
Food Pantries	X	X		X
Soup Kitchen/Meals		X		
Physical Healthcare				
Mental Healthcare				X
Financial Assistance	X	X		
Other:				Food Vouchers X
People in Need				
Refugee Programs				
Immigrant Programs				
Other:				
Housing for Needy				
New Housing Initiatives				
...sing Rehabilitation				

	I	J On-Site	K	L
PROGRAM				

Health Programs

	I	J	K	L
H. ,ice Care				
Sick/Homebound				
Physically Disabled				
Health Screening				
Health Education				
Drug/Alcohol Rehab.	X			X
AIDS/HIV Care				
Blood Donor Clinic				
Other:		Comm. Gardens X		

Adult Ed./ Job Help

	I	J	K	L
Adult Ed. Scholorship				
Adult Literacy Prog.				
Job Counselling				
Job Placement Ass.				
Voc./Acad. Training				
Other:				

PROGRAM	M	N On- Site	O
Counselling/Family			
ily Counselling	X		X
Spouse Abuse Care			
Parenting Skills			
Teen Pregnancy Coun.			
Other:			
Seniors Programs			
Communal Meals			
HealthCare			
Other:			
Children/Youth			
Daycare/Preschool			
Afterschool Care			
Tutoring			
Child Recreation	X	X	
Teen Recreation	X		
Teen Summer Prog.	X		X
Student Scholorships			
Other:			
less/Poor			
Shelter for Men			
Shelter for Women/Child			
Transitional Living			
Used Clothing Outlet	X		
Food Pantries			
Soup Kitchen/Meals			
Physical Healthcare			
Mental Healthcare			
Financial Assistance			
Other:			
People in Need			
Refugee Programs			X
Immigrant Programs			
Other:			
Housing for Needy			
New Housing Initiatives			
Housing Rehabilitation			

	M	N	O
		On- Site	

PROGRAM

Health Programs

Hospice Care
Sick/Homebound
Physically Disabled
Health Screening
Health Education
Drug/Alcohol Rehab.
AIDS/HIV Care
Blood Donor Clinic
Other:

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

PROGRAM

	A	B YEAR	C	D

Counselling/Family

	A	B	C	D
ly Counselling	1989			
Spouse Abuse Care				
Parenting Skills	1985			
Teen Pregnancy Coun.	1996			
Other:				

Seniors Programs

	A	B	C	D
Communal Meals	1998			
HealthCare				
Other:				

Children/Youth

	A	B	C	D
Daycare/Preschool				
Afterschool Care				
Tutoring				
Child Recreation	1960			
Teen Recreation	1975			
Teen Summer Prog.	1985			
Student Scholorships				
Other:		Youth Group 1985		

less/Poor

	A	B	C	D
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet				
Food Pantries	1998			1990
Soup Kitchen/Meals				1998
Physical Healthcare				
Mental Healthcare				
Financial Assistance	1952			
Other:		St.V. de P. 1960		

People in Need

	A	B	C	D
Refugee Programs	1999			
Immigrant Programs	2003			
Other:				

Housing for Needy

	A	B	C	D
New Housing Initiatives				
Housing Rehabilitation				

	A	B YEAR	C	D

PROGRAM

Health Programs

Hospice Care
Sick/Homebound
Physically Disabled
Health Screening
Health Education
Drug/Alcohol Rehab.
AIDS/HIV Care
Blood Donor Clinic
Other:

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

PROGRAM	E	F YEAR	G	H
Counselling/Family				
R͡y Counselling		1992		
Spouse Abuse Care				
Parenting Skills		1990		
Teen Pregnancy Coun.				
Other:				
Seniors Programs				
Communal Meals				
HealthCare		Friendship Club 1981		
Other:				
Children/Youth				
Daycare/Preschool		1935		
Afterschool Care				
Tutoring				2000
Child Recreation				1987
Teen Recreation				1987
Teen Summer Prog.		2000	1997	
Student Scholorships				
Other:		Scouts Can. 1950		Summer Camp 2000
Homeless/Poor				
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet				
Food Pantries	2003	1990	1986	1989
Soup Kitchen/Meals		1999		1987
Physical Healthcare				
Mental Healthcare				
Financial Assistance				1980
Other:				
People in Need				
Refugee Programs				
Immigrant Programs				
Other:			2002	
Housing for Needy				
New Housing Initiatives				
Housing Rehabilitation				

	E	F YEAR	G	H

PROGRAM

Health Programs

Hospice Care
Sick/Homebound
Physically Disabled
Health Screening
Health Education
Drug/Alcohol Rehab.   1987
AIDS/HIV Care
Blood Donor Clinic
Other:

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

PROGRAM	I	J YEAR	K	L
Counselling/Family				
~ily Counselling	1979			
~, ~use Abuse Care				
Parenting Skills	2000			
Teen Pregnancy Coun.	1979			
Other:				
Seniors Programs				
Communal Meals				
HealthCare				
Other:		Social Day 1996		Fellowship 1990
Children/Youth				
Daycare/Preschool	2000			
Afterschool Care				
Tutoring	1994			
Child Recreation	1995			2002
Teen Recreation				
Teen Summer Prog.				
Student Scholorships				
Other:		Scouts/Guides 1982		
~ less/Poor				
Shelter for Men				
Shelter for Women/Child				
Transitional Living				
Used Clothing Outlet	1992			1930
Food Pantries	1988	1993		1904
Soup Kitchen/Meals	1995	2000		2003
Physical Healthcare				
Mental Healthcare				2002
Financial Assistance	1990	Many Years		
Other:				Food Vouchers 1990
People in Need				
Refugee Programs				
Immigrant Programs				
Other:				
Housing for Needy				
New Housing Initiatives				2003
Housing Rehabilitation				

	I	J YEAR	K	L
PROGRAM				

Health Programs

Program	I	J (YEAR)	K	L
Hospice Care				
Sick/Homebound				
Physically Disabled				
Health Screening				
Health Education				
Drug/Alcohol Rehab.		1982		1980
AIDS/HIV Care		2002		
Blood Donor Clinic				
Other:		Comm. Gardens 1996		

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

PROGRAM	M	N YEAR	O

Counselling/Family

ily Counselling
ouse Abuse Care
Parenting Skills
Teen Pregnancy Coun.
Other:

Seniors Programs

Communal Meals
HealthCare
Other:

Children/Youth

Daycare/Preschool		
Afterschool Care		
Tutoring		
Child Recreation	1998	
Teen Recreation	2001	
Teen Summer Prog.	2001	
Student Scholorships		
Other:		

less/Poor

Shelter for Men		
Shelter for Women/Child		
Transitional Living		
Used Clothing Outlet	1990s	
Food Pantries		
Soup Kitchen/Meals		
Physical Healthcare		
Mental Healthcare		
Financial Assistance		
Other:		

People in Need

Refugee Programs
Immigrant Programs
Other:

Housing for Needy

New Housing Initiatives
Housing Rehabilitation

PROGRAM	M	N YEAR	O

Health Programs

Hospice Care
Sick/Homebound
Physically Disabled   1995
Health Screening
Health Education
Drug/Alcohol Rehab.
AIDS/HIV Care
Blood Donor Clinic
Other:

Adult Ed./ Job Help

Adult Ed. Scholorship
Adult Literacy Prog.
Job Counselling
Job Placement Ass.
Voc./Acad. Training
Other:

Appendix F

1) In your view, what is the role of your congregation and other congregations in London in helping to 'fill in' the gaps in social service delivery that the provincial government and municipal government in London are failing to fill?

D= To help people obtain food through Daily Bread at St. Paul's Cathedral. To provide monetary assistance to help with rent and utility bills

F= Our role is to provide food assistance to individuals and groups. We operate a collective kitchen, a breakfast program and support area food banks. We also operate a nursery school and provide space for community groups i.e. seniors, children, scouts

G= The churches welcome people and to be knowledgeable of available social agencies within the area

L= While we have a faith impetus to help people in need, our role is not to 'fill in the gaps' of social service delivery. The measure of a community's/ country's true goodness is its care of the poor and vulnerable. As a faith community we do have a role to encourage governments to care for the vulnerable as well as direct aid, where possible.

M= What our role is. We should blend our initiatives to include the needs in our present community. However, many churches struggle financially to meet operational budgets, hindering their investment in community initiatives. Community needs are different in each area of town.

2) What local aid programs were central to your congregation's mission in the 1990s and since the year 2000? What local aid programs are central to your congregation in the present day?

A= (Present Day) = Religious Education and Training - as always- is the main mission

B= (1990s) = St. Vincent de Paul (Since 2000) = Same (Present Day) = Same

D= (1990s) = Mission Services of London, Daily Bread Food Bank. (Since 2000) = Mission Services of London, Daily Bread Food Bank. (Present Day) = Mission Services of London, Daily Bread Food Bank, Women's Community House.

F= (1990s)= The national Mission and Service Fund of the United Church of Canada, Canadian Food Grains Bank, Local Food Banks, Collective Kitchen and Breakfast Program. (Since 2000)= Same. (Present Day)= Same

G= (1990s) = Men's Mission, Ark Aid, Southdale Chaplaincy, Been Carin' Resource Centre, Salvation Army Kettle, Care and Share Food Program (Since 2000) = Ark Aid, Salvation Army Kettle, Houses for Humanity, London THAW Program, Men's Mission, Laurier S.S. Breakfast Program, Care and Share Food Program (Present Day) = Same, Care and Share Food Program

H= (1990s) = Food Assistance, Children's Programs (Since 2000) = Same (Present Day) = Community meals and clothing exchange program, children's day camp in summer, food bank depot, meeting area for local groups. Christmas hamper program

I= (1990s) = Emergency Food Pantry, Clothing Vouchers, After School Meal Program, Community Kitchen (Since 2000) = As above plus Community Gardens (Present Day) = All of the above except Community Kitchens (not enough interest)

L= (1990s) = Members were encourages to volunteer at various helping agencies (Since 2000) = Most of our members are elderly; now the focus is on providing space for alcohol rehab. and mental health groups, knitting, and providing for once a month 'Out of the Cold' Meal.

M= (Since 2000) = March Break every year we serve about 100 youth ages 10-14 to a 3 day Road Hockey Tournament

O= (1990s) = English as a Second Language

3) Is your congregation finding it tougher to donate the amount of money and volunteer time that is necessary to properly meet the needs for local aid programs? If so, what is your congregation doing to deal with this?

D= NO

F= We are holding our own, but continue to promote our programs to our members

G= Maybe not tougher, but it is certainly a challenge to balance the congregational needs and expenses with local mission projects

H= Our congregation supports the local missions we do on site with no difficulty. Individuals give on their own to other local support agencies without our involvement

I= Yes, we are a smaller congregation, we are finding it very hard to keep up with the demands for food. We are now under the umbrella of the London and Area Food Bank and service only those living within walking distance of the church. Families can come only every six weeks. We live in an area of high density of Muslim Families and therefore larger families with specific food needs for their diets. Sometimes we are unable to help. We are trying to connect with other local churches to share the costs and food and healthcare required.

L= Yes, we are finding it more harder, partly because of our own utility and insurance costs escalating. We may not be able to continue as a congregation in our present location, which is a high need area. Our congregation itself has many high needs people in terms of health issues, mental health issues and economic issues. This is not and us as different from them.

4) Does your congregation work in combination with, or contribute to, private and public community benefit organizations (for example, the United Way or the YMCA)? Which ones specifically?

D= Mission Services of London, Women's Community House

F= Our collective kitchen and breakfast program are listed through London Social Services

G= London Food Bank, Ark Aid Mission, Southdale Chaplaincy, Been Carin' Resource Centre

H= We work with local schools and resource centres in the neighbourhood

I= No, not at present

L= We work with the mental health services which operate out of the Crouch Neighbourhood Resource Centre. Otherwise, individuals within the congregation are themselves donors as they are able.

M= We have allowed the MADD program to hour an office in our building as a way to connect with a social agency.

O= Limited- Some Inter-Church

5) Does the City of London acknowledge the local aid programs provided by your congregation? Does the City acknowledge the work of other congregations in London? Which congregations specifically?
D= No

F= NO!

G= The City acknowledges the Hunger Relief Advisory Committee

H= I don't know if the City acknowledges our contributions or not, but the local businesses and community do. We are appreciated and if we closed our doors, our contributions would be missed.

I= Yes, through the Hunger Relief Advisory Committee (City of London). All meal program providers and Food Banks are listed with Information London on the website: info.london.on.ca/InfoNet/hungerrelief/

L= City seems to make an attempt to acknowledge large programs i.e. Mission Services, Salvation Army, St. Paul's Daily Bread Food Bank. The City has never, to my knowledge, acknowledged any help we provided or contribution we have made.

O= Not that I am aware of?

6) Please explain <u>why</u> your congregation provides programs and services to London residents who need them?

A= In obedience to our religious convictions i.e. love your neighbours

D= It is our Christian and human duty to do so. It is our mandate.

F= God calls us to love and share. Our 'faith' encourages us to care for others, locally, nationally and internationally.

G= (Vision)... "Share the Gospel of Jesus Christ with enthusiasm and serve the surrounding community with reach-out mission..."

H= We are a church- we believe we were put here to serve the people of this community. It is our vision to assist the needy and lead them to Christ.

I= It is part of the United Church's mandate to "love and serve others, to seek justice...". It is part of _____ 'core values', to "share our faith and work for the betterment of humanity...we believe that we are called to be a community of faith".

L= Matthew 25- 'Any provision of food, water, clothing visitation in Christ's name is offered to Him. Love of God, love of neighbour- this is a motivation for providing programs and services.
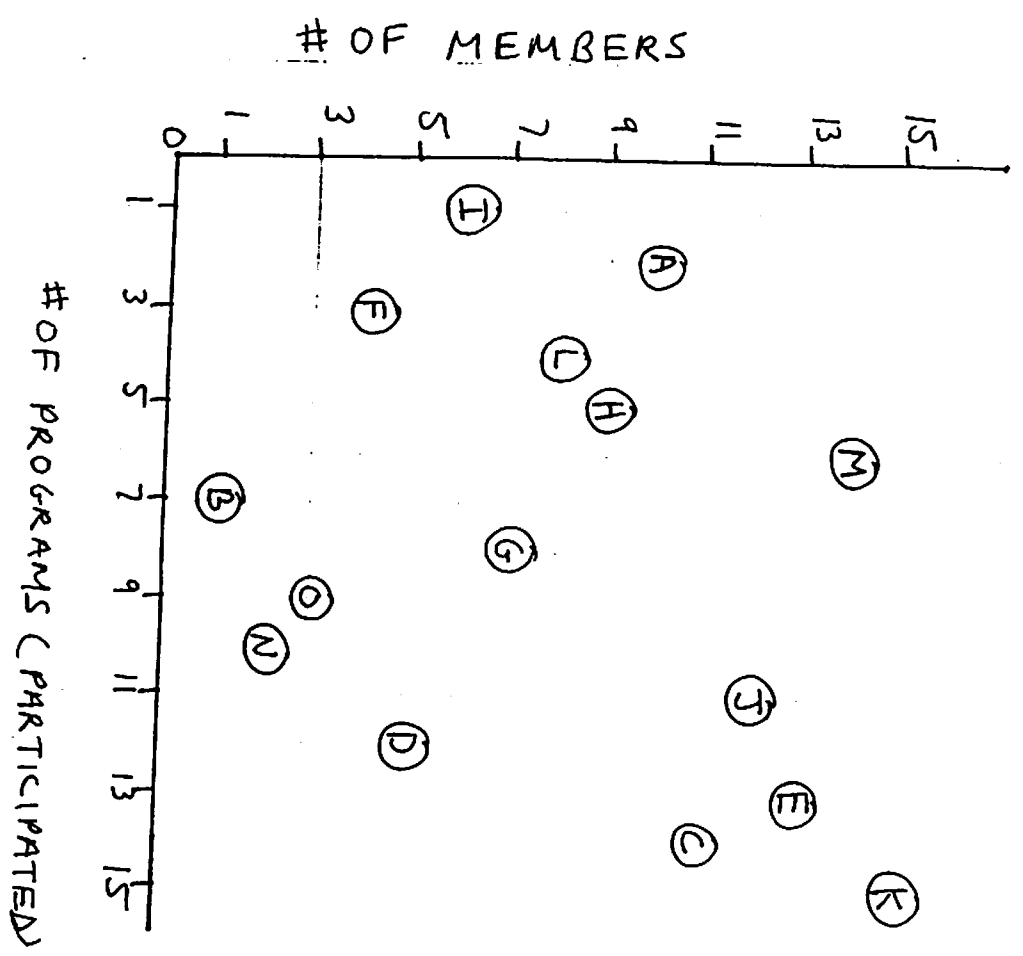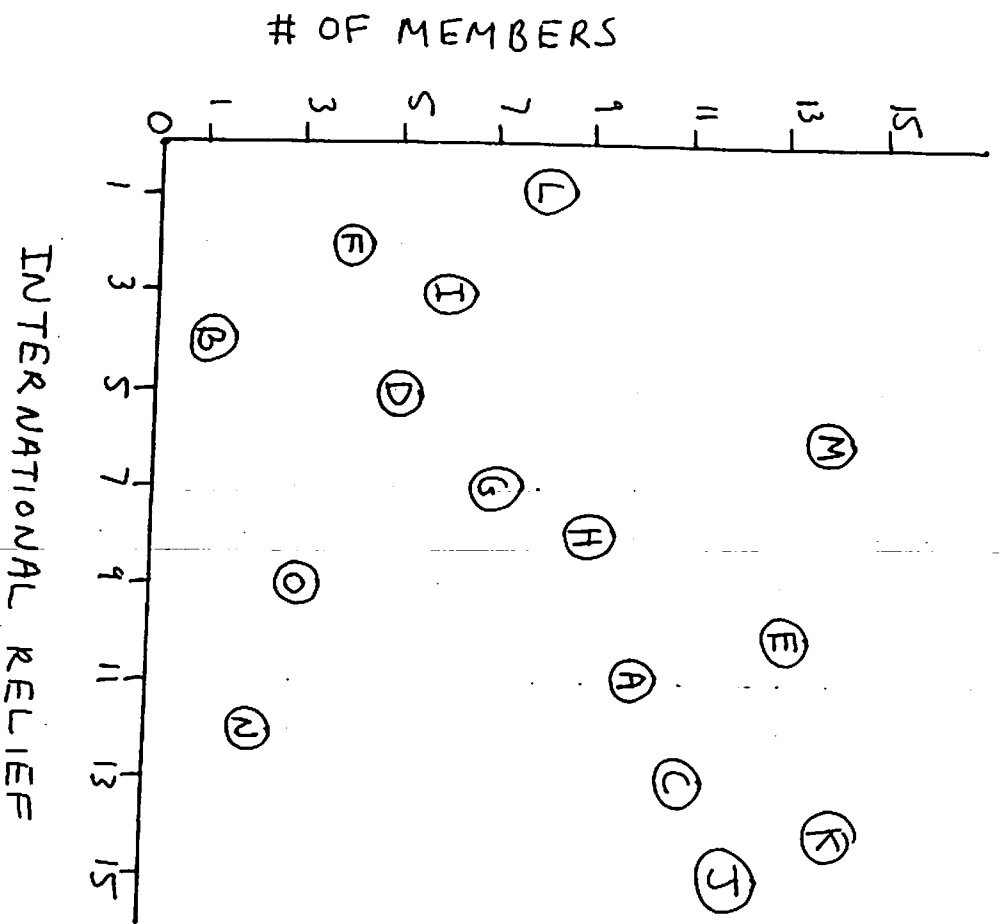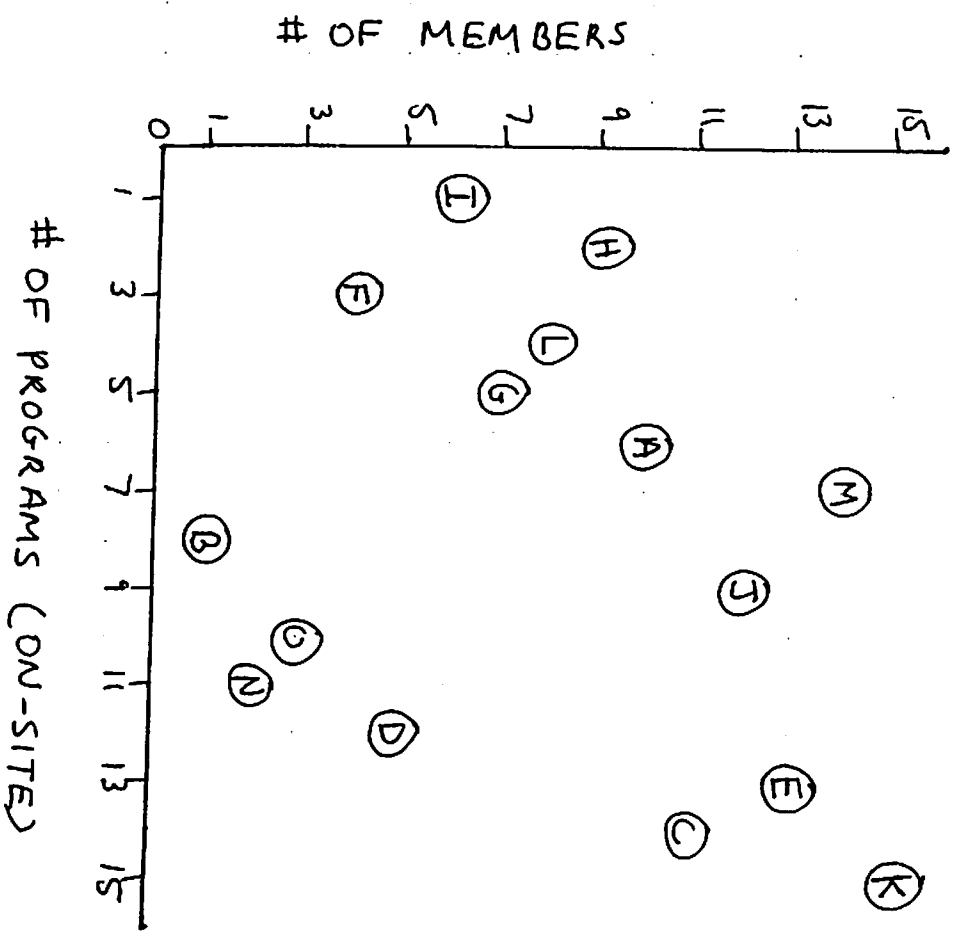
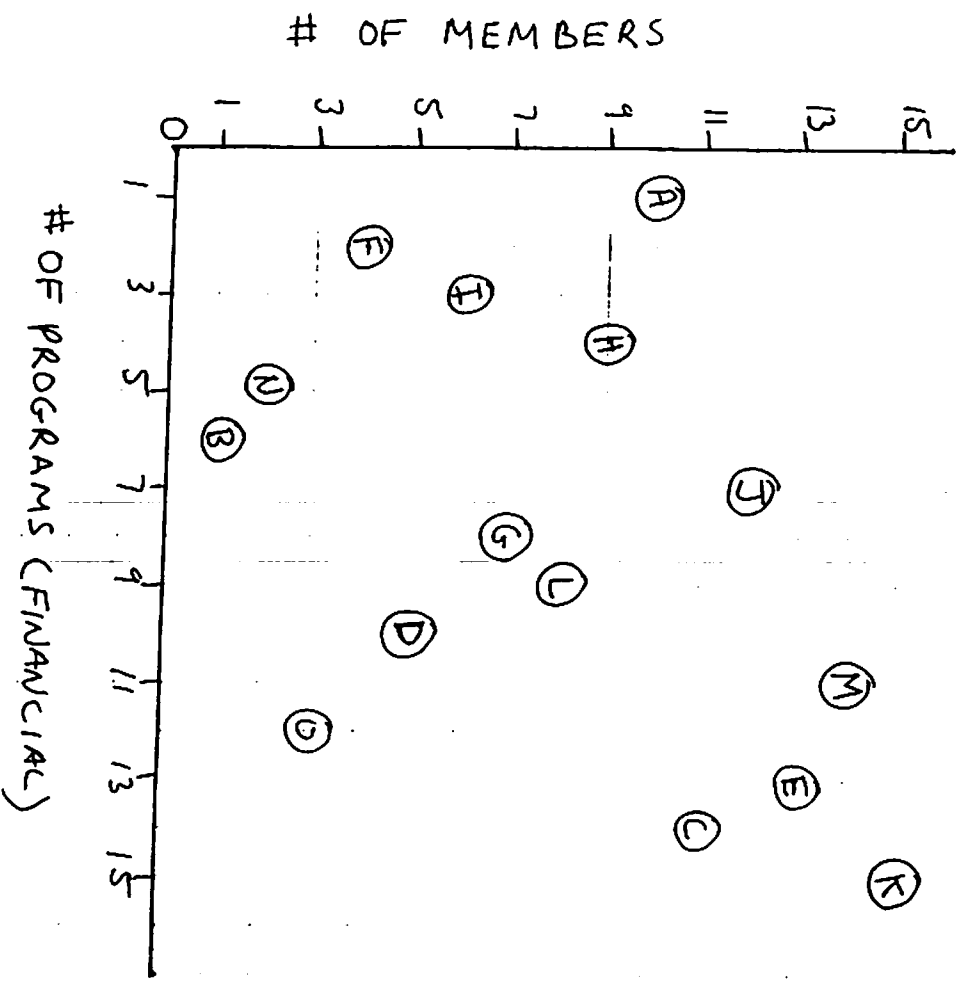O= Part of our out-reach mission

Appendix G

Ranking of Individual Religious Congregations (From Greatest to Least)

Rank	# of Members	Operational Budget	International Relief	# of Participates	# of Financially Donated	# of Offered On-Site
1	B	A	L	I	A	I
2	N	B	F	A	F	H
3	O	N	I	F	I	F
4	F	H	B	L	H	L
5	D	F	D	H	N	G
6	I	G	M	M	B	A
7	G	M	H	B	J	M
8	L	E	G	G	G	B
9	H	L	O	O	L	J
10	A	D	E	N	D	O
11	C	C	A	J	M	N
12	J	I	N	D	O	D
13	E	O	C	E	E	E
14	M	J	K	C	C	C
15	K?	K	J	K	K	K

OF MEMBERS

OF PROGRAMS (FINANCIAL)

OF MEMBERS

OF MEMBERS

OF PROGRAMS (ON-SITE)
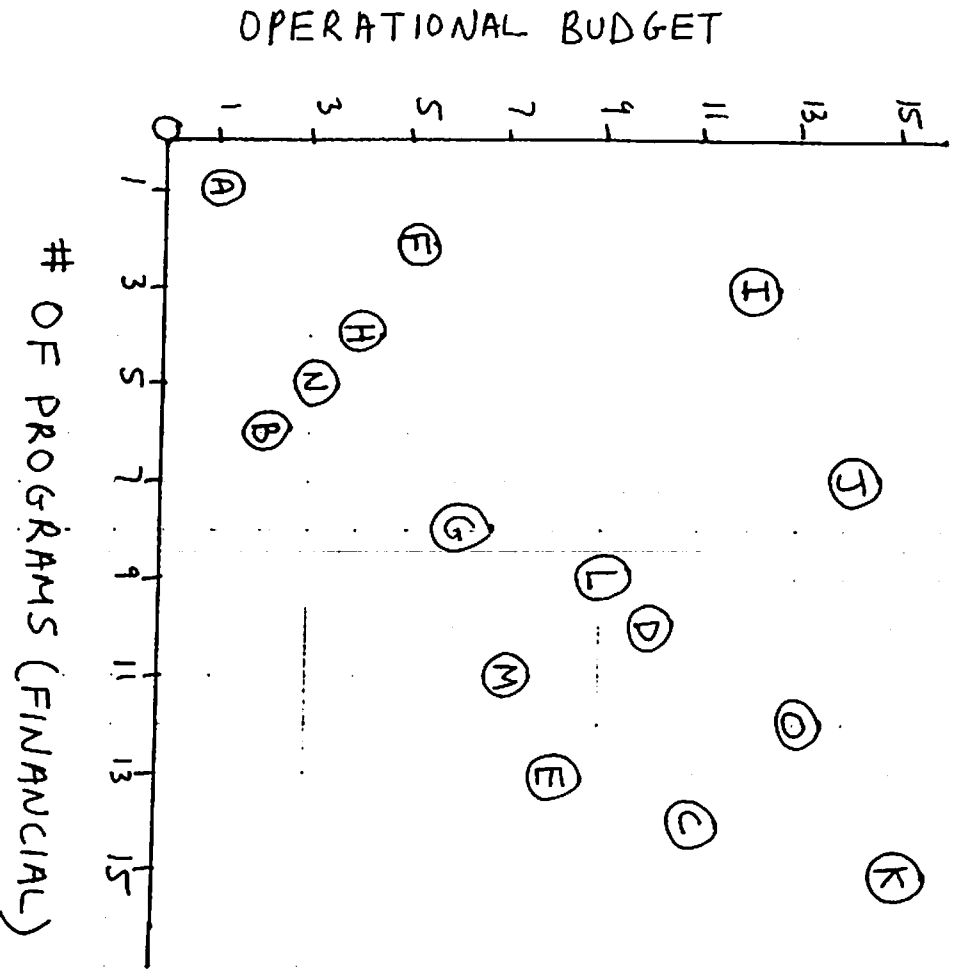
OPERATIONAL BUDGET

INTERNATIONAL RELIEF

OPERATIONAL BUDGET

OPERATIONAL BUDGET

OF PROGRAMS (PARTICIPATED)

OPERATIONAL BUDGET

OPERATIONAL BUDGET

OPERATIONAL BUDGET