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HERITAGE CHURCH CONSERVATION IN RURAL SOUTHERN ONTARIO: AN ANALYSIS OF OUTCOMES IN THREE RURAL MUNICIPALITIES

by

Michelle Neilson
BA, University of Alberta, 2008

A Major Research Paper
presented to Ryerson University

in partial fulfillment of the requirements for the degree of

Master of Planning
in
Urban Development

Toronto, Ontario, Canada, 2013

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AN ANALYSIS OF OUTCOMES IN THREE RURAL MUNICIPALITIES

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Master of Planning
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ABSTRACT

Across Ontario, churches are closing their doors as congregants and clergy members decline. These closures leave a number of surplus churches that face abandonment, demolition or re-use. Retaining surplus churches presents a challenge for heritage planners and communities who wish to conserve these unique, aging, landmarks. While a great deal has been written on the challenges of church conservation in urban areas, very little is known about the pattern of church conservation in rural areas. In this study, Anglican, Roman Catholic, Presbyterian, Baptist and United Churches are inventoried in the municipalities of Chatham-Kent, Prince Edward County and the City of Kawartha Lakes to determine the most common outcome of former rural churches. The findings show that adaptive re-use is by far the most common outcome, followed by demolition and vacancy. In addition, the findings indicate low municipal heritage designation rates among rural churches even though they represent some of the oldest architectural landmarks in Ontario. This study calls on heritage planners and communities to plan for the future of their rural religious heritage to ensure that churches of historic and community value are both conserved and re-used for future generations to come.

Key Words: Heritage, Church, Ontario, Rural, Planning

Acknowledgements

I would like to thank my supervisor, Dr. Ronald Pushchak, for his wisdom and guidance throughout this process and my second reader, Dr. Robert Shipley, for his helpful comments and insight. I would also like to thank my parents for their unwavering support and my husband for his patience, good humour and encouragement. Finally, I'd like to thank my classmates for making this an enjoyable and memorable experience.

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Introduction

"Great buildings that move the spirit have always been rare. In every case they are unique, poetic, products of the heart."

-Arthur Erickson

Churches are important cultural and physical landmarks that often serve as "the focal point and central feature of a community" (Rauti, 1989; 2). Their distinct architectural features and cultural significance add a unique quality to city streets and rural landscapes. Many churches in Canada, however, are facing serious financial challenges maintaining their unique buildings in the face of shifting populations, declining congregations, and cultural change (Fraser, 2009; Bramadat and Seljak, 2008; Morisset, Noppen and Coomans, 2006). This trend is accompanied by church closure as religious organizations decide that they can no longer afford to maintain their aging buildings (Fraser, 2009; Morisset et al., 2006). In Ontario, it is estimated that about half of the province's 12,000 current and historic places of worship have been lost (Ministry of Tourism, Culture and Sport, n.d.).

Nations around the world are experiencing similar trends, including Australia, the United Kingdom, the Netherlands, Germany, France, Italy and the United States (Velthuis and Spennemann, 2007; Rauti, 1989; Morisset et al., 2006). In England, 1,627 Anglican Churches closed between 1969 and 2002, while in the Netherlands 639 churches have been demolished since 1800 (Morisset et al., 2006). In 2005, the Roman Catholic Archdiocese of Boston faced the closure of 70 churches, leading to "the largest sell-off of church real estate in American history" (MacDonald, 2005). What were once predominantly Christian nations are becoming increasingly secular and religiously diverse (Bramadat and Seljak, 2008; Velthuis and Spennemann, 2007).

In spite of their declining spiritual role in society, many communities attach strong architectural, historical and cultural values to their local churches (Latham, 2000; Sørmoen, 2006). For some, the church is an identifier of place – a unique architectural landmark that provides orientation and visual variety (Larkham, 1996; Shearer, 2009). For others, it supports a collective memory of how society has grown and changed (Morisset et al., 2006; Shearer, 2009). In spite of the important historical, cultural and social role churches play in Ontario communities, only a small percentage are listed on the Ontario register of historical places (Ministry of Culture, Tourism and Sport, n.d.).

The best way to preserve a church building is for it to remain a church (Ministry of Culture, Tourism and Sport, n.d.). This option is becoming less realistic, however, as churches grapple with fewer clergy members, shrinking congregations and expensive building maintenance costs. When religious function is no longer feasible, the second best option is to convert the building to another use. Adaptive re-use, also known as conversion, is the transformation of a building from one use to another. There are basically four types of church adaptations: religious, institutional, commercial, mixed use or residential. Religious re-use refers to the adaptation of a property for use by another religion or denomination or by the same denomination for a purpose other than worship. Institutional adaptation includes churches that have been converted to a community use. These churches are owned by non-profit or government organizations. Commercial conversions include churches that are adapted to support a private commercial enterprise, such as retail or office space. Mixed use conversions refer to a church that is being used for two or more purposes such as a commercial and residential use. Finally, residential conversions refer to the adaptation of a church to a private residence.

While church conversion has received a great deal of attention in urban centres such as New York, Toronto and Montreal (Deathridge, 2012; Gullikson, 2011; Mian, 2012; Bernier, 2011; Friedman, 2006; Choi, 2010), adaptive re-use of churches in rural areas has received very little consideration. This is true in spite of the large number of church closures being witnessed in rural Ontario (Troughton and DeYoung, 2003). The challenges and opportunities related to church adaptive re-use in rural areas are unique and deserve special attention. Challenges include low development pressures, church proximity to cemeteries, and a lack of municipal resources and expertise to dedicate to heritage conservation (Heritage Canada Foundation, 2009). Opportunities include a strong community attachment to local churches (Heritage Canada Foundation, 2009), less political opposition to zoning amendments in rural areas (Latham, 2000), and the existence of smaller rural churches that make adaptive re-use a simpler and less expensive process.

While there are some examples of church conversions in rural areas (Ontario Heritage Trust, 2010), very little is known about their frequency. The Ontario Heritage Trust Places of Worship Inventory provides an opportunity to examine the most common outcome of closed churches in rural Ontario (Ontario Heritage Trust, 2013). A preliminary analysis of the inventory data conducted in 2010 indicated that church vacancy is more prevalent in rural areas than in urban areas (Ontario Heritage Trust, 2010). It also indicated, however, that residential adaptive re-use is more prevalent in rural areas than in urban areas (Ontario Heritage Trust, 2010). While this data compares the outcomes of church

buildings between rural and urban areas, it does not provide a breakdown of church outcomes within rural areas. For instance, it is not known if adaptive re-use of redundant rural churches is more common than church vacancy. This type of analysis is important to better understand the dynamics of church conservation, closure and re-use in rural areas.

The Ontario Heritage Trust Places of Worship Inventory, supplemented by data collected from websites, books, and personal communications, will help determine the frequency of church adaptive re-use in rural areas. It will also help to illuminate the relationship between municipal heritage designation and rural church conservation. The analysis will focus on three rural case study areas in southern Ontario: the municipality of Chatham-Kent, the City of Kawartha Lakes and Prince Edward County. Chosen for their rich religious heritage, these three municipalities will help determine how rural communities and planners are approaching church conservation in the face of shifting populations and rapid cultural change.

A Brief History of Church Building in Ontario

Churches were some of the first structures to be built in Ontario and represent some of the oldest buildings in the province. Ontario's oldest known surviving church, Her Majesty's Chapel of the Mohawks (Anglican), was built in 1785 (Richardson and Richardson, 2007). Early European and American settlements in southern Ontario were farm-based communities (Wood, 2000). Wherever they went, churches were built to serve the spiritual, cultural and social needs of the dispersed communities (Kelly, 2009). In most cases, villages and towns were built around the church which served as the focal point of community life (Koffend et al., 2005).

The historically most common Christian denominations in Ontario have been the Roman Catholic, Presbyterian, Anglican, Baptist, Methodist and United Church (Richardson and Richardson, 2007). In the early 19th century, the Methodist denomination had the largest following in Ontario, followed by Anglican and Roman Catholic denominations. Although the Methodist denomination had the strongest following, the Anglican Church wielded the greatest political influence (Richardson and Richardson, 2007). The second half of the 19th century witnessed heavy church construction, with close to 130 new churches being constructed each year between 1850 and 1870 (Richardson and Richardson, 2007). A second wave of church construction occurred between 1925 and 1927 when Presbyterian, Congregationalist and Methodist denominations came together to form the United Church of Canada (Richardson and Richardson, 2007).

Today, Ontario's historically most common Christian denominations are experiencing some of the largest drops in membership, with the Presbyterian and Anglican Churches facing the largest reductions (Bramadat and Seljak, 2008). The recent downturn in church attendance reflects the changing role for the church in society. Prior to the Second World War, churches served as an important provider of education, health care and social services (Bramadat and Seljak, 2008). After the war, this role began to change as the government increasingly took over these traditional functions (Bramadat and Seljak, 2008). As Ontario's communities evolve, church buildings continue to serve as a reminder of the values, culture and social norms of the people who helped build this province.

Table 1: Leading Denominations in Canada 1851

Ranking	Religious Denomination	Canadian Population	Percentage
1	Roman Catholic	983,680	41%
2	Presbyterian	310,512	13%
3	Anglican	303,897	13%
4	Methodist	258,157	11%
5	Baptist	92,489	4%
	TOTAL	**1,948,735**	**82%**
Source: Clarke, 1996; Statistics Canada, 2012			

Table 2: Leading Denominations in Ontario 2001

Ranking	Religious Denomination	Ontario Population	Percentage
1	Roman Catholic	3,866,350	34%
2	United Church (Combination of Methodists, Congregationalists and Presbyterians)	1,334,570	12%
3	Anglican	985,110	9%
4	Baptist	289,455	3%
5	Presbyterian	279,195	2%
	TOTAL	**6,754,680**	**60%**
Source: Statistics Canada, 2001			

Church Closure in Canada – A National Problem

The challenge of heritage church conservation was recognized as a national problem in 2008 with the creation of the National Roundtable on Endangered Places of Faith. Organized by the Heritage Canada Foundation, the Roundtable met in 2008, 2009 and 2010 to raise awareness about the challenges faced by heritage places of worship and discuss ways of preserving these culturally and historically significant buildings. Shrinking congregations, financial pressures and a lack of clergy

members has contributed to a growing number of churches threatened with closure across Canada (Peritz, 2010; Koffend et al., 2005). Rural-to-urban migration, religious diversification through immigration, and growing secularization has also contributed to declining congregations (Bramadat and Seljak, 2008). According to the Statistics Canada General Social Survey, the proportion of Canadians 15 and over who attend religious services at least once a week decreased from 30% in 1985 to 21% in 2005 (Lindsay, 2008). Similarly, the proportion of Canadians who never attend religious services increased from 21% in 1985 to 33% in 2005 (Lindsay, 2008). In 1872, 99% of Upper Canadians were affiliated with a church (Richardson and Richardson, 2007). In 2001, only 75% of Ontarians identified with a Christian religion (Statistics Canada, 2001).

Nowhere in Canada has the phenomenon of church closure been studied more thoroughly than in Quebec. There are an estimated 3,000 churches threatened with closure in Quebec; the majority of which do not have heritage protection (Montpetit, 2010). It has been predicted that 60% of Quebec's remaining churches will be closed within 15 years (Peritz, 2010). Church closure, however, is not a new phenomenon. One of the first waves of church sales occurred in the 1920s with the merger of several Protestant churches into the United Church of Canada (Bernier, 2011). A second wave of church sales occurred in the 1970s with the introduction of massive urban renewal projects (Bernier, 2011). In Montreal alone, 70 places of worship have been demolished and 170 have been converted to another use since 1900 (Bernier, 2011).

While church closures have occurred throughout history, the increased scale of closures over the past few years has alarmed communities and conservationists. Of the 240 churches that have closed in Montreal since 1900, 62 (26%) were sold between 2005 and 2010 (Bernier, 2011). Interestingly, only 6% of the 70 church demolitions in Montreal since 1900 occurred between 2005 and 2010 – an indication of the higher rate of church conversion that has taken place in recent years (Bernier, 2011). Adaptive re-use projects such as the community office space created in Notre-Dame-de-Jaques-Cartier Church or the circus school set up in former Saint-Esprit Church in Quebec City are just a few examples of large church conversions (Koffend et al., 2005).

Research regarding the pattern of church closures in Ontario has been limited. In 2003, Troughton and DeYoung performed a survey of historical and current rural built heritage in southwestern Ontario. Data were collected using county historical atlases, the National Topographic Series maps, and municipal and conservation authority databases. It was found that almost half of the churches built prior to 1914 have been lost and only 9% have been converted (Troughton and DeYoung,

2003). Out of those that have been lost, a higher proportion were located in open country than in small towns (Troughton and DeYoung, 2003). Troughton and DeYoung's study shows that a large proportion of Ontario's oldest rural churches are no longer in use or have been demolished. This finding indicates a need for greater protection of Ontario's remaining rural churches (Troughton and DeYoung, 2003).

In a 2011 study, Gullikson looked at the planning challenges surrounding the conversion of churches to condos in Toronto. She found 19 examples of residential conversions across the city showing that conversion of churches to residences in Toronto is not uncommon (2011). In addition, Gullikson's findings suggest that heritage designation may have an impact on the outcome of redundant churches in urban areas. According to the study, 58% of converted churches were either designated or listed, 66% of vacant churches were designated, and none of the demolished churches were designated (Gullikson, 2011). These results show that even in urban areas where there property values and zoning densities are high, some former churches are being conserved through residential conversions. This is particularly true for churches with heritage designation.

While the literature on adaptive reuse of heritage churches in urban areas is growing (Friedman, 2006; Gullikson, 2011; Deathridge, 2012; Mian, 2012; Choi, 2010), there remains very little information on heritage church conversion in rural areas. This is true in spite of the large number of rural churches that are falling out of use (Troughton and DeYoung, 2003).

Redundancy – A Challenge for More than Just Churches

For the purposes of this paper, redundancy refers to buildings that are no longer being used for their original purpose. It does not refer to the building itself which has potential for re-use. Churches are not the only historically significant structures to be struggling with redundancy. In Canada, one school is shut-down every week (Arnott, 2013). Similar to churches, schools are large purpose-built structures found almost exclusively in residential neighbourhoods (Arnott, 2013). Shifting populations have rendered many schools redundant with school boards looking to dispose of their properties. Redevelopment or reuse of school buildings is a complex issue that must take into consideration the fact that school properties often provide important community amenities to the surrounding neighbourhood (Arnott, 2013).

Lighthouses and railway stations are two other purpose-built structures that face redundancy; in this case due to technological advances. Unlike churches, most lighthouses and railway stations are

federally owned. Two federal acts – the Railway Stations Protection Act [RSPA] and the Heritage Lighthouse Protection Act [HLPA] – were passed in order to protect railway stations and lighthouses of significant heritage value (Standing Senate Committee on Fisheries and Oceans, 2011). Since the RSPA was passed in 1988, nearly 300 railway stations have been evaluated for their heritage value and over half have been designated (Standing Senate Committee on Fisheries and Oceans, 2011). While the HLPA has helped raise awareness about Canada's endangered lighthouses, it has been criticized for placing too much responsibility for the preservation of Canada's lighthouses on communities (Standing Senate Committee on Fisheries and Oceans, 2011). Since the passing of the Act in 2008, the Department of Fisheries and Oceans has highlighted 541 lighthouses on its surplus list (Standing Senate Committee on Fisheries and Oceans, 2011). Under the Act, a surplus lighthouse may only be designated if a person or group agrees to purchase and maintain the structure (Heritage Lighthouse Protection Act, S.C. 2008, c. 16).

Religious heritage buildings are joining a host of Canadian structures that have played an important role in the past, but whose future is uncertain. Like lighthouses and railway stations, many realize that conserving Canada's churches will require government financial or regulatory intervention (Morisset et al., 2006). In Ontario, municipalities are granted the authority to protect and conserve religious heritage properties under the Ontario Heritage Act.

Heritage Church Conservation in Ontario - Legislative Framework

The Ontario Heritage Act (OHA) is provincial legislation that allows provincial and municipal authorities to conserve properties of cultural heritage value or interest. Under the act, municipalities are permitted to designate individual properties and historical districts and impose building maintenance standards. Once a property is designated, the owner may not alter or demolish the property unless given consent by Council. Minimum standards for the maintenance of heritage buildings may be prescribed under a Building Standards Bylaw. These standards help prevent owners from letting their properties fall into disrepair.

Ontario Regulation 9/06 was established under the OHA to provide criteria for determining the cultural heritage value or interest of a property. A property must meet one of the following criteria to be considered of heritage value or interest:

1. The property has design value or physical value because it,

i. is a rare, unique, representative or early example of a style, type, expression, material or construction method,
ii. displays a high degree of craftsmanship or artistic merit, or
iii. demonstrates a high degree of technical or scientific achievement.

2. The property has historical value or associative value because it,

i. has direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community,
ii. yields, or has the potential to yield, information that contributes to an understanding of a community or culture, or
iii. demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community.

3. The property has contextual value because it,

i. is important in defining, maintaining or supporting the character of an area,
ii. is physically, functionally, visually or historically linked to its surroundings, or
iii. is a landmark (O. Reg. 9/06, s. 1 (2))

The criteria indicate that age alone does not determine a property's heritage significance. Architectural, associative and contextual values are equally important. Some have critiqued these criteria for being too broad. For instance, essentially every church in Ontario would meet at least one of these criteria (Lehman and Associates, 2009).

In 2005, Bill 60 made amendments to the Ontario Heritage Act. One of the most significant changes to the act included making designation retroactive. When a notice of intent to designate is given, the property is deemed designated until a decision on the application is made. This prevents property owners from demolishing or altering their buildings before the property can be designated. Another significant change to the act included placing restrictions on the appeal rights of Council decisions. A property owner may object to a notice of designation or to the passing of a designation bylaw; however, the decision of Council with regard to this objection is final and cannot be appealed. The decision of Council on an application for alteration is also final and cannot be appealed. The only Council decisions that can be appealed to the Ontario Municipal Board (OMB) are on applications for demolition.

Municipalities are required to keep a list of designated properties in a municipal heritage register. Councils may also place properties that have not been designated on the register if they feel they have heritage value. This process is called listing. Property listing is important because an owner of a listed property must give Council 60 days notice of any intent to demolish the property. This gives Council time to decide whether or not to pursue designation (Costello, 2010).

In addition to designation and listing, the OHA enables the province and municipalities to use easements as a tool for heritage conservation. An easement is a voluntary legal agreement between a heritage property owner and the government. It is one of the most powerful conservation tools in Ontario after government ownership. This mutual agreement establishes conditions that will ensure the protection of the property indefinitely. The Ontario Heritage Trust (OHT) is a legislated provincial heritage agency which identifies, protects, restores and promotes cultural and natural heritage properties across the province. It holds over 200 conservation easements on cultural and natural sites around Ontario (Ontario Heritage Trust, 2012). It engages in continuous monitoring of properties over time to ensure conformity with these agreements.

Another important piece of provincial legislation that guides heritage conservation in Ontario is the Provincial Policy Statement (PPS). Established by the Planning Act, the PPS lays out broad policies for how land ought to be used in Ontario. The statements in this policy inform all Ontario planning decisions. The PPS states that all "[s]ignificant built heritage resources and significant cultural heritage landscapes shall be conserved" (Provincial Policy Statement, 2005) and that any development or site alteration adjacent to a protected heritage property must conserve the heritage attributes of the property. Municipalities must reflect these policies in their Official Plans.

Heritage Church Conservation – Who should bear the Financial Burden?

The purpose of the OHA is to provide local governments with the power to protect cultural heritage properties. While this is done in the name of the 'public good', the brunt of the financial responsibility to maintain these structures falls upon heritage property owners (Valpy, 2004). This has especially strong implications for religious organizations which represent the largest body of non-governmental heritage property owners in the province (Valpy, 2004; Lehman and Associates, 2009).

Bill 60 drew heavy criticism from religious organizations who felt that it infringed upon their property rights (Valpy, 2004). Gaining permission to demolish or alter a heritage building can be an

expensive and onerous process, especially for church organizations with limited financial and administrative resources. The difficultly of the appeal process has discouraged some church organizations from submitting an application (Lehman and Associates, 2009). Furthermore, while guidelines exist for designation, there are no guidelines available for alteration or demolition of designated properties. This leaves the OMB with no criteria to follow when considering an application for demolition (Lehman and Associates, 2009).

There are two, often conflicting, rights attached to heritage churches: the right of the community to enjoy the property and the right of the church to ownership of the property (Alvarez, 1988). The challenge for policy makers is to preserve the rights of the community and the rights of the owner as much as possible, by "reconciling private interest and public supervision" (Alvarez, 1988; 99). Since heritage preservation creates community-wide benefit, some argue that it should be paid for collectively (Gadd, 2005). Others contend that heritage preservation is a shared financial responsibility between the heritage property owner and the government (Gadd, 2005). It has been argued that when governments place restrictions on property use through heritage designation, they should also provide heritage property owners with "positive assistance" (Alvarez, 1988; 100). One example of this principal operating in practice is the United Kingdom's Churches Conservation Trust. The Trust has saved over 340 churches from demolition since 1969. With funding from the Church of England and the Department of Culture Media and Sport, the Trust repairs and maintains heritage churches and works with communities to find continued uses for these old architectural marvels (Churches Conservation Trust, 2013). The Churches Conservation Trust has an annual budget of $4 million. About 70% of the funding comes from the state and about 30% comes from the church (Heritage Canada Foundation, 2008).

Rather than offer government assistance, some have argued that if a heritage property owner cannot afford their property that they should sell it (Gadd, 2005). Selling heritage churches can at times be difficult, however, given that these properties are often valued at the price of the land minus the cost of demolition (Bernier, 2011). Even if the building is sold, this does not guarantee that its heritage features will be preserved. Some have contested the right of church organizations to sell their properties for a profit given that they are exempt from paying property taxes (Heritage Canada Foundation, 2008). Since tax payers have been subsidizing church properties for the public good, it has been argued that communities should have a say in what happens to church buildings when they close (Heritage Canada Foundation, 2008). The ongoing challenge is to create policies that strike a balance

between the public right to enjoyment of a heritage building and the property ownership rights of religious organizations (Lehman and Associates, 2009; Alvarez, 1988).

The Value of Rural Heritage Church Conservation

The importance of rural churches is determined by the values communities attach to them (Avrami et al., 2000). These values are diverse and include spiritual, social, cultural, aesthetic and economic values. For many, churches are sacred spaces. Even in an increasingly secular society, the church serves as a reminder of the belief systems of the people who came before. Sometimes spiritual values conflict with heritage conservation objectives (as will be discussed later), but for the most part, the loss of a church is a difficult experience for parishioners (Peritz, 2010).

While church closures can be stressful for parishioners, the wider community is also often affected. Churches are not only spiritual but social gathering places. They provide community space at low-cost for classes, workshops, meetings and children's activities. When a church is torn down or converted into a private space, the community has lost something of social value. Therefore, it has been argued that the best outcome for a redundant church is for it to be repurposed as a community, cultural or social centre (Morisset et al., 2006). In Quebec, it was found that around 11% of churches sold since 1900 have been reused for community purposes (Bernier, 2011). Another 23% of churches sold have been transformed into cultural, institutional, multi-functional or recreational uses and 10% have been purchased by other religions (Bernier, 2011). These numbers show that just under half of the churches sold in Quebec retain a public or semi-public function.

In addition to a church's social function, it also can have deep cultural roots within a community (Peritz, 2010). Even if a community member no longer attends church services, he or she may identify with the church as a building that their ancestors built and cherished. For example, St. Andrew's United Church in Buxton and First Baptist Church in Chatham have strong associations among local residents with liberation and freedom due to their historic importance in the lives of Americans who escaped slavery in the United States (Shearer, 2009). Even when churches are the only remnants of a community long gone they "continue to be places of contemplation, sharing, inspiration and spiritual comfort, as well as landmarks of their rural cultural landscapes, making them valuable in ways that exceed their built form" (Shearer, 2009; 14). Non-religious individuals can feel great attachment to their community church. A member of a community group in support of saving the Saint-Nom-de-Jésus church in Montreal stated, "It's not because you stop believing in Amon-Ra that you destroy the Pyramids […]

You don't take the most beautiful jewel of your heritage and throw it in the dump" (Cadotte, as quoted in Peritz, 2010).

Aesthetic valuation is closely tied to cultural valuation and has both architectural and contextual applications. The postmodern era fostered a new appreciation for heritage preservation in response to a dislike for bleak modernist architecture and massive urban renewal projects (Ellin, 1996). An emphasis was placed on the restoration of architecture that fit a romanticized version of the past in an attempt to re-establish identity, security and beauty (Ellin, 1996). Contextually, heritage contributes architectural variety to a streetscape, helping create a sense of place as well as a "sense of permanence" (Lord Clark, as cited in Larkham, 1996; 6). Churches serve as important place-makers, particularly in rural landscapes (Shearer, 2009).

Economic valuation can also have a strong impact on the outcome of heritage churches. In a political climate where local governments are unable to fund all heritage conservation efforts, the private sector can offer an alternative conservation strategy (Fox, 2007). In fact, it has been argued that economic justifications are the single most important factor in heritage conservation (Tiesdell, as cited in Fox, 2007). A great deal has been written on the potential of heritage tourism to bring economic benefits to a community, including in rural areas (Boyd, 2002; Gilbert, 2006; Latham, 2000). It has been found that heritage tourists spend more and stay longer at their destinations than non-heritage tourists (Keefe, as cited in Isaac, 2008). Adaptive reuse of a heritage church can also produce economic benefits for both the private sector and public sectors by raising surrounding property values, increasing property tax revenues and providing local jobs (Choi, 2010). The "labor-intensive – rather than energy-intensive" (Choi, 2010; 53) nature of adaptive reuse projects supports local skilled workers rather than the international manufacturers that produce the services and materials needed for demolition and redevelopment projects.

The purpose of this section is not to argue that all churches should be preserved. This would be impossible and, in some cases, undesirable. Rather, this section intends to highlight the value of preserving pieces of the past even when they have ceased to serve their original purpose. The multiple values attached to churches shows that the "redundant church does not exist when the feelings rule." (Clarence Nilsson as cited in Sørmoen, 2006). Sooner rather than later, Ontario residents will need to evaluate what they consider of heritage value in their communities and be prepared to find creative new uses for the buildings that they deem worthy of saving.

Church Conservation in Rural Ontario – Challenges and Opportunities

There are basically three main challenges to heritage conservation: physical condition, governance and valuation (Avrami et al., 2000). Physical condition refers to the maintenance of the structural integrity of the heritage building over time. This includes the difficulty of finding skilled workers to maintain the building's unique heritage elements and securing funds to pay for the maintenance that is required. In addition, the shape and size of a church present unique challenges when it comes to adaptive re-use. Preserving the interior volume of the church and special features such as bell towers can be difficult (Bernier, 2011). Even when internal subdivision is a consideration, some churches are simply not built to support interior floors (Montpetit, 2010 June 28; Latham, 2000). Challenges specific to re-use of churches in rural areas can include lack of servicing, such as plumbing, and proximity to cemeteries (Heritage Canada Foundation, 2009). In addition, for larger rural churches, such as St. Joseph's Roman Catholic Church in Chatham, adaptive reuse would be much more complicated. The market demand is smaller for larger structures, a fact that may be exacerbated in more remote areas (Latham, 2000).

In addition to physical condition, governance can also pose challenges to the conservation of heritage buildings. Governance refers to the effectiveness of heritage conservation policies, the political support for heritage conservation and the availability of financial and administrative resources dedicated to heritage preservation. In rural municipal offices, administrators often play several different roles. As a result, training and time for heritage conservation is often lacking (Heritage Canada Foundation, 2009). In addition, some of the financing tools available in urban municipalities are not practical in rural areas. For instance, funds directed to heritage conservation through density bonusing or density transfers are not applicable in areas with low density and low development pressures. A lack of financial, time and human resources means that rural municipalities aren't always able to respond promptly to heritage conservation-related issues (Heritage Canada Foundation, 2009). Often, churches in rural areas are demolished before their heritage value has even been considered (Heritage Canada Foundation, 2008). Even if a building is spared demolition and left vacant, neglect can lead to eventual deterioration (Gullikson, 2011).

Valuation presents a third challenge to heritage conservation. Valuation refers to the shifting social, political, cultural and economic values that are placed upon physical structures to give them heritage meaning. While values give heritage buildings their significance, they can also pose challenges

to heritage conservation (Avrami et al., 2000). For religious organizations, worship and community outreach are often of higher priority than building restoration (Fraser, 2009). If a building has become too expensive to maintain and no longer meets the needs of a modern religious community, demolition and redevelopment, alteration, or sale of a property can often be the most effective way to continue the church's mission (Valpy, 2004). Designation can pose challenges to churches with limited financial resources because it often comes with higher building maintenance and restoration standards. It is also often more difficult to sell a designated church because the property is typically worth no more than the land on which the building sits (Montpetit, 2010; Bernier, 2011). Some religious institutions have sold their heritage property to developers who find ways of converting it to a different use (Velthuis and Spennemann, 2007). This is not a possible strategy, however, for religious bodies that cannot find a buyer or that do not approve of the church being used for any other purpose. Some denominations and community members would rather see a church demolished than used for another purpose (Velthuis and Spennemann, 2007).

Political, social, cultural and economic values are equally important in determining the fate of a church. Councils decide whether a church should be designated or demolished, communities decide if a church is worth fighting for, and developers decide if a church building is worth re-using. The economic benefits of heritage preservation (as outlined in the previous section) are tempered by some challenges. For instance, economic value stems not only from the individual building, but also from the surrounding environment (Fox, 2007). A rural church may have great adaptive re-use potential as a building, but this would not be enough to attract private investment if the surrounding uses, buildings and activities are not conducive to profit-making (Rypkema as cited in Fox, 2007). The more remote a church building, the more difficult it may be to find an alternative use (Latham, 2000). In sum, conservation of churches in rural Ontario hinges not only on structural conditions, or resource availability, but also upon shifting political, social, spiritual and economic values (Avrami et al., 2000).

In spite of these challenges, there are also some opportunities for church conservation in rural areas. In terms of physical characteristics, rural churches are generally smaller in size and easier to transform that their urban counterparts. One popular outcome for these small buildings is residential conversion (Heritage Canada Foundation, 2009). Latham stresses that most abandoned churches in the British countryside have been saved by turning them into homes (2000). In addition, church buildings are often better preserved in rural areas because they have been left relatively untouched by development (Heritage Canada Foundation, 2009). Two of Ontario's oldest churches, Chapel of the

Mohawks (1785) and the White Chapel (1809-11) are located in rural areas (Richardson and Richardson, 2007).

Valuation is also experienced at a different scale in rural areas. Residents of rural communities tend to identify more strongly with their churches because the local church is often the defining feature of the town (Heritage Canada Foundation, 2009). The greater the community support for a church the greater the chance of it being preserved. Additionally, there are often fewer churches in rural communities than in urban neighbourhoods. Whereas an urban area may have multiple large churches in one neighbourhood, a village may only have one or two small churches in total. In addition, for some rural communities, the local church may be the only community space available. A low supply of community space may increase the potential for church re-use rural areas.

Finally, governance in rural areas can differ in terms of land use policy and politics. Latham (2000) argues that finding a different use for a church is often less difficult in rural areas than in urban areas due to the existence of more flexible zoning. Churches located in more remote areas might experience less political opposition to a change of use than a church in an urban residential neighbourhood (Latham, 2000). These factors suggest that there are some opportunities for adaptive re-use of churches in rural areas.

Method

Part I: Determining Case Study Areas

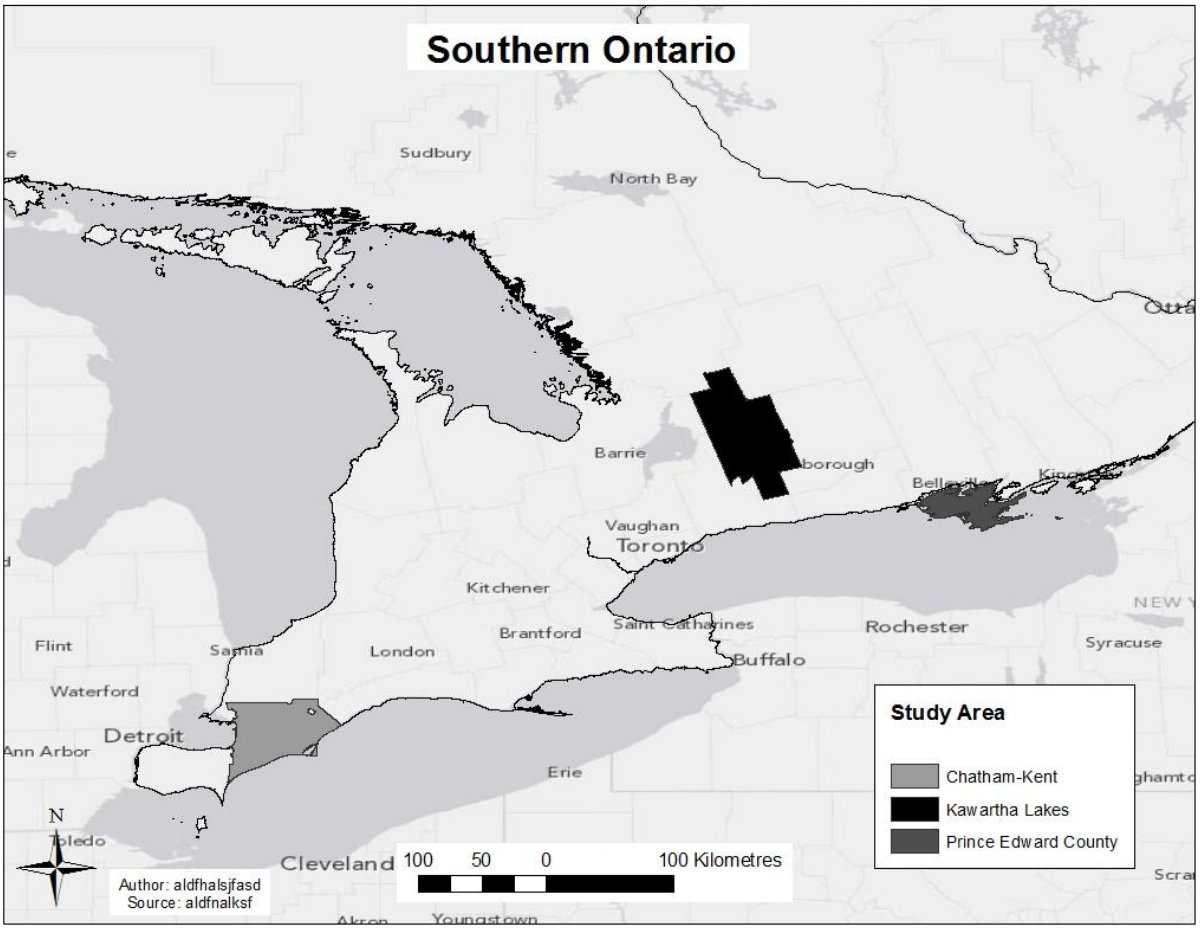
The objective of this study was to determine the most common outcome of former churches in rural Ontario and the implications this finding may have for rural heritage planning. A purposive sampling method was used to select three case study areas. The following criteria were used in the selection process:

1. The case study area had to be located in Southern Ontario. Southern Ontario was the cradle of European settlement in the province (Gentilcore, Winearls and Head, 1984) and contains a higher concentration of pre-20th century churches than any other region of Ontario (Ontario Heritage Trust, 2013).
2. Case study areas had to be municipalities. Municipalities provide clear boundaries and sizeable, yet manageable land areas from which to collect data.
3. The case study areas had to be rural. The Statistics Canada (2011g) definition of rural is any place that has a population density below 400 people per square kilometer. 2011 Statistics Canada population density data on census subdivision areas (CSDs) were used for this measurement.
4. Case study areas had to be located in different geographic locations in order to increase the breadth of outcomes being examined and maximize comparability across southern Ontario. In order to achieve this goal, an effort was made to choose one municipality in south-eastern Ontario, one in south-central Ontario and one in south-western Ontario.
5. The case study areas had to contain an adequate church sample size. This is important given that the study is primarily concerned with the outcome of former church buildings.
6. The case study areas had to contain an adequate number of churches with heritage protection. This is important given the study's interest in the effectiveness of heritage church conservation in rural areas. At least 4 churches with heritage protection had to be found in the case study area. A building with heritage protection includes a building that is listed in a heritage register, a building that is designated, a building that is protected through a heritage easement agreement, or a building that is owned by the provincial government.
7. The case study areas had to contain a variety of church building uses including religious, vacant, demolished, commercial, institutional, or residential uses. A variety of church building uses is an

indicator of the existence of redundant church buildings and may provide interesting examples of outcomes for these buildings. The Ontario Heritage Trust Places of Worship Inventory was used to determine which municipalities would provide this variety.

In the end, the municipalities of Chatham-Kent, Prince Edward County and the City of Kawartha Lakes were chosen as the case study areas best suited for this analysis.

Figure 1: Map of Case Study Areas in Southern Ontario



Municipality of Chatham-Kent

The Municipality of Chatham-Kent is a single-tier municipality located in south-western Ontario. European and American settlement of Chatham-Kent began in the late 18th century when settlers began to filter in from the United States (Ontario Heritage Trust, 2000a). One of the first known churches to be built in Chatham-Kent was St. Peter's Roman Catholic Church. Constructed in 1802, St. Peter's was built to serve the French-speaking community that was forming along the Thames River (Ontario Heritage

Trust, 2000b). While the original church is no longer standing, a later version built in 1896 still exists today (Ontario Heritage Trust, 2000b). Scottish immigrants were another early settlement group in Chatham-Kent, establishing themselves first at Baldoon in 1804 and then at Wallaceburg in the 1820s (Ontario Heritage Trust, 1994). By the 1840s, African American refugees were also filtering into Upper Canada to escape slavery in the United States. The Dawn settlement, near Dresden, was established by Reverend Josiah Henson in 1841 and the Buxton settlement was established by Presbyterian minister Reverend William King in 1849 (Cook, 2012). The people in these settlements formed their own churches establishing a strong Baptist and Methodist tradition in the area (Grant, 1988).

Today, the Municipality of Chatham-Kent has a population of 103,671 (Statistics Canada, 2011e). Between 2006 and 2011, the municipality experienced a population decrease of 4.2%, giving Chatham-Kent the second-highest population loss rate in Canada (Hall, 2012). The municipality is primarily rural with a density of 42 persons per square kilometre (Statistics Canada, 2011e). The community of Chatham is the largest urban centre in the municipality with a population of 46,805 (Watson and Associates, 2012).

The Ontario Heritage Trust Places of Worship Inventory lists 135 places of worship in Chatham-Kent, 33 of which have heritage protection. This creates a ratio of 767 people per place of worship. The Chatham-Kent Official Plan outlines heritage-specific policies that encourage adaptive re-use of heritage properties, promote the use of conservation easements, and require the keeping of an inventory of designated heritage properties and a list of properties worthy of designation (Municipality of Chatham-Kent, n.d.). The Chatham-Kent Property Standards Bylaw (no. 46-2011) contains a provision that relates specifically to the care and maintenance of buildings designated under the Ontario Heritage Act. The Heritage Chatham-Kent Committee advises Council on matters of heritage interest.

Table 3: Municipality of Chatham-Kent Profile

Municipality of Chatham-Kent Profile		
Characteristics	**Chatham Kent**	**Ontario**
Population	103,671	12,851,821
Population Growth	-4.2% from 2006	5.7% from 2006
Population Density	42 persons per square km	14 persons per square km
Total Places of Worship	135	5,708*
Total Protected Heritage Places of Worship	33	996
People per place of worship	767	2251
Source: Ontario Heritage Trust Places of Worship Inventory; Statistics Canada, 2011a, 2011e *Based on the Ontario Heritage Trust Places of Worship Inventory which only includes properties over 25 years old.		

Prince Edward County

Prince Edward County is a single-tier municipality located on the north-eastern coast of Lake Ontario. It is an island municipality separated from the mainland by the Murray Canal and was one of the first counties created in Ontario by Lieutenant-Governor John Graves Simcoe (Belden, H. & Co., 1972). Settled by the United Empire Loyalists in the late 18th century, the county has a rich Loyalist architectural history (Cruickshank and Stokes, 1984). The first known Methodist church in the county was built between 1809 and 1811 and is still standing today (Ontario Heritage Trust, 2013). Irish, Scottish, and English immigrants joined the American settlers in the 19th century (Cruickshank and Stokes, 1984). Methodist and Anglican denominations were historically the most prominent in the county, however, Presbyterian, Roman Catholic and Quaker denominations also had an impact on early settlements (Cruickshank and Stokes, 1984). Churches were so numerous in the county by the late 19th century that the 1878 Illustrated Historical Atlas of Prince Edward County stated that the "eye can at almost any time rest upon one or more church steeples" (Belden, H. & Co., 1972; xii). In the 1960s, the county faced a large number of church closures especially among the Methodist and Anglican denominations (Richardson and Richardson, 2007).

Today, the county has a population of 25,258 with a density of 24 people per square kilometre (Statistics Canada, 2011d). Picton is the largest urban centre in the county with a population of 4,487 (Statistics Canada, 2011b). The population decreased by 0.9% between 2006 and 2011. This rate of decline is in contrast to the provincial average increase of 5.7% (Statistics Canada, 2011a). It is arguable that the relatively stable population of the county has helped to preserve many of the older buildings from urban development (Cruickshank and Stokes, 1984).

The Ontario Heritage Trust Places of Worship Inventory lists 52 places of worship in Prince Edward County, 11 of which have heritage protection. This creates a ratio of 485 people per place of worship; the lowest of the three case study areas. The County of Prince Edward Official Plan outlines policies that encourage heritage designation in cooperation with the property owner, require the maintenance of a municipal register of designated heritage properties, and provide for a heritage grant program when provincial funding is available (Prince Edward County, 2006). The Prince Edward Heritage Advisory Committee (PEHAC) advises Council on matters related to cultural, historical and natural heritage.

Table 4: Prince Edward County Profile

Prince Edward County Profile		
Characteristics	**Prince Edward County**	**Ontario**
Population	25,258	12,851,821
Population Growth	-0.9% from 2006	5.7% from 2006
Population Density	24 persons per square km	14 persons per square km
Total Places of Worship	52	5,708*
Total Protected Heritage Places of Worship	11	996
People per place of worship	485	2251
Source: Ontario Heritage Trust Places of Worship Inventory; Statistics Canada, 2011a, 2011d *Based on the Ontario Heritage Trust Places of Worship Inventory which only includes properties over 25 years old.		

The City of Kawartha Lakes

The City of Kawartha Lakes is a single-tier municipality located in central Ontario. It was created in 2001 through the amalgamation of the townships, villages and towns that made up former Victoria County (Phelps, 2000). Settlement in the Kawartha Lakes region was facilitated by the Trent-Severn waterway network which extended from Lake Ontario in the south-east to Georgian Bay in the north-west (Adams and Taylor, 1985). Emily was the first township surveyed between 1818 and 1819 followed by Mariposa in 1820, Fenelon and Ops in 1824 and Eldon in 1826 (Phelps, 2000). Settlers from Northern Ireland (mostly Protestant) were some of the first English-speaking people to populate Emily township followed by a stream of Irish immigrants (mostly Roman Catholic) in 1825 (Phelps, 2000). In 1827, a number of Scottish immigrants settled in Eldon and Mariposa (Phelps, 2000) and in 1831 approximately 3,000 British immigrants moved into the Peterborough area (Adams and Taylor, 1985). By the 1850s, Irish, Scottish and English represented the largest immigrant population groups in Victoria County (Phelps, 2000). Major industries in the area included farming, logging, lumbering and shingle manufacturing (Adams and Taylor, 1985). Settlements such as Lindsay, Bobcaygeon, Fenelon Falls and Kinmount were created as service centres for these industries (Adams and Taylor, 1985). With settlement came church building and by 1871, there were 78 churches in the County. 43 were Methodist, 16 were Presbyterian, 9 were Anglican, 5 were Baptist and 2 were Roman Catholic (Phelps, 2000).

Today, the City of Kawartha Lakes has a population of 73,214 (Statistics Canada, 2011f). It is a rural community with a density of 24 persons per square kilometre (Statistics Canada, 2011f). Lindsay is the largest urban centre in the municipality with a population of 20,354 (Statistics Canada, 2011c). The

population decreased by 1.8% between 2006 and 2011. This negative growth rate is in contrast to the provincial average increase of 5.7% (Statistics Canada, 2011a).

The Ontario Heritage Trust Places of Worship Inventory lists 64 places of worship in the City of Kawartha Lakes, 6 of which have heritage protection. This creates a ratio of 1143 people per place of worship. The Kawartha Lakes Official Plan outlines policies that encourage the conservation of significant built heritage resources and cultural heritage landscapes and promotes heritage master planning (City of Kawartha Lakes, 2012). The municipality's heritage advisory committee, Heritage Victoria, advises Council on matters related to cultural, historical and natural heritage.

Table 5: City of Kawartha Lakes Profile

City of Kawartha Lakes Profile		
Characteristics	**Kawartha Lakes**	**Ontario**
Population	73,214	12,851,821
Population Growth	-1.8% from 2006	5.7% from 2006
Population Density	24 persons per square km	14 persons per square km
Total Places of Worship	64	5,708*
Total Protected Heritage Places of Worship	6	996
People per place of worship	1143	2251
Source: Ontario Heritage Trust Places of Worship Inventory; Statistics Canada, 2011a, 2011f *Based on the Ontario Heritage Trust Places of Worship Inventory which only includes properties over 25 years old.		

Part II: Church Inventory Process

The primary data source for this investigation was the Ontario Heritage Trust Places of Worship Inventory. The inventory is a public online database that was developed by the Ontario Heritage Trust between 2006 and 2009 to record and monitor places of worship in Ontario that are over 25 years old (Personal Communication, 2013). The online system allows researchers to search for places of worship in a variety of different ways including by municipality, by name, by religion, by current use, and by heritage designation. Most of the information in the database was collected prior to 2009; however, the inventory is continually being updated as new information is collected by the OHT (Personal Communication, 2013).

Data collected for this paper from the Places of Worship Inventory were supplemented with data from phone and email communications with planning staff, municipal heritage committee members and church administrators. Municipal zoning bylaws, and various websites, including church websites, municipal websites, and Google Maps also provided useful data. This supplementary data

collection helped verify church uses that might have changed since the OHT heritage inventory was conducted and find churches that might not have been included in the OHT inventory.

This study concentrates on the five historically most common Christian denominations in Ontario: Roman Catholic, Anglican, Baptist, Presbyterian and United Churches. These denominations were chosen because they own the oldest and largest number of churches in the province. Churches of all ages were included in the inventory. Once the data were collected, the churches were sorted into 7 different categories represented in the table below.

Table 6: Typology of Church Outcomes

Function	Description	
Original Use	The building is used as an Anglican, Baptist, Presbyterian, Roman Catholic or United Church.*	
Adaptive Re-use	Religious Other	1. The building continues to be used by the original religious organization but is no longer offering church worship services; or 2. The building continues to be used for religious purposes but has been adapted to meet the needs of another religious group.
	Institutional	The building has been adapted to perform a non-religious institutional function.
	Commercial	The building has been converted to a commercial use.
	Mixed Use	The building has been converted to accommodate two or more land uses.
	Residential	The building has been converted to a residential use.
Closed – Unknown Use	The building has been closed, however the outcome of the building is not known.	
Closed – Seasonal Use	The building has been closed, however worship services are held on a seasonal basis.	
Vacant	The building is closed and is no longer used. It may or may not be maintained by the property owners.	
Demolished	The building has been demolished.	
Unknown	The building use (whether original, adapted, closed, vacant or demolished) has not been determined.	

Source: Adapted from Gaskell and Owen (2005)
* Although many United Churches occupy buildings that were originally built for other denominations such as the Presbyterian or Methodist church, for the purposes of this study, these churches have been categorized under original use.

In addition to their analysis by use, the churches were also analyzed by location, heritage protection status, age, and religion. Churches were divided into town and country churches. Town churches included churches located in towns ranging in size from large populations, such as Chatham, to very small populations such as Morpeth. Churches located in the countryside were categorized as country churches. These were generally located along country roads and highways and were surrounded on all sides by farmer's fields. Google Maps was used to determine the location of the churches. If the churches could not be located, they were listed as 'unknown.'

The heritage protection status of churches was also examined. Four categories of heritage protection were established: municipal designation, municipal listing, provincial ownership and no heritage protection. Municipal designation refers to the powers conferred upon municipalities under Part IV of the Ontario Heritage Act to designate individual properties of cultural heritage value or interest. Municipal listing refers to the powers given to municipalities under Part IV of the Ontario Heritage Act to list individual properties that are believed to be of cultural heritage value or interest on a municipal register of heritage properties. Provincial ownership refers to properties owned by the Province of Ontario. And no heritage protection refers to church properties that do not have any form of heritage protection under the Ontario Heritage Act or through provincial ownership.

Part III: Limitations

This study should be read with the following limitations in mind. First of all, the dataset used in this study is meant to be representative rather than comprehensive. Time and resource constraints and the immensity of the geographical region being studied made it impractical to journey to the locations to verify existing data. Once a church ceases to be a church, it is often very difficult to track what it is being used for without visiting the building itself. Commercial uses can be fleeting, residential uses can be seasonal, vacant churches are easily forgotten and demolished churches often leave no trace. Vacant and demolished churches were particularly hard to find. Information regarding church demolitions prior to 2000 was not found in this study. This was due, in part, to the fact that many municipal electronic records do not extend beyond the most recent municipal amalgamations. In order to gather church demolition data from the 20th century, a search through municipal paper records would be needed.

Another challenge was identifying the use of a church that had no contact information or website. This has left some gaps in the data that have been marked as 'unknowns.' However, even the unknowns are informative as they indicate how difficult it can be to monitor the outcomes of some of

Ontario's oldest buildings. There are undoubtedly many churches that this inventory has missed, but it is assumed that the information gathered will serve as a representative sample of the whole.

Finally, this study is limited in scope. Only three southern Ontario rural municipalities were studied. These were chosen using a purposive sampling method which created a bias in the data by including rural municipalities that have higher rates of designation and adaptive re-use. In addition, only the five major religious traditions in Ontario were studied. Slight variations in the data may exist if a broader number of religious traditions are considered.

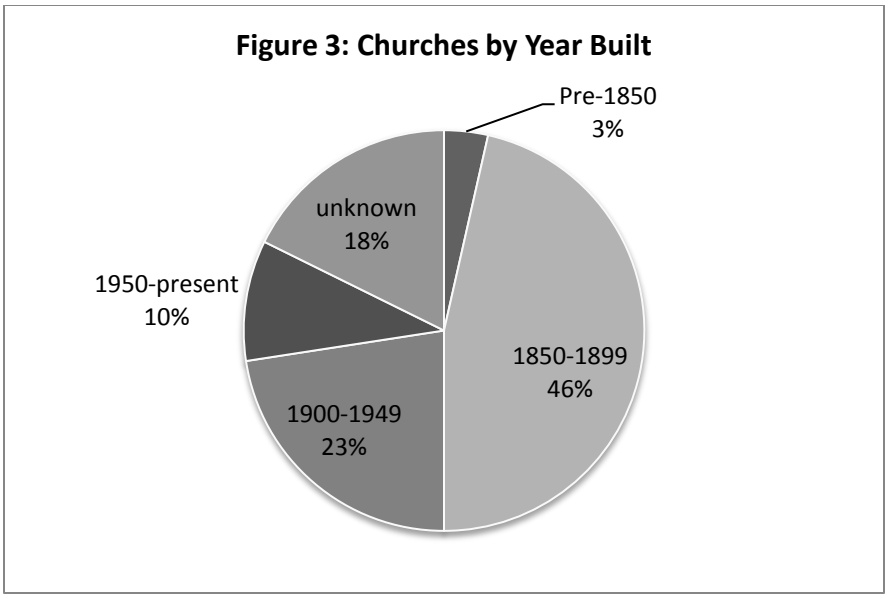
Data Analysis and Discussion

Figure 2: St. Joseph's Roman Catholic Church, Chatham (Photo: Ontario Heritage Properties Database)

In total, 226 churches were inventoried in the three study areas including 116 in Chatham-Kent, 72 in Kawartha Lakes and 38 in Prince Edward County. Although 70% of the churches have maintained their original religious function, many are in precarious situations struggling to maintain aging buildings designed to accommodate many more parishioners than regularly attend. In 2010, 7 out of 16 Roman Catholic churches in Chatham-Kent were under study for merger or closure including the historic St. Joseph's Roman Catholic Church (Diocese of London, 2009).

Most of the churches inventoried were located in Towns (59%) and 38% were located in the countryside. The data indicates that churches located in towns are more successful at maintaining their original religious function than country churches. This is unsurprising given that a larger surrounding population would likely provide a larger congregation. Almost half of the churches surveyed belong to the United Church (47%). Roman Catholic, Anglican and Baptist churches had an equal number of churches at 14% each. The Presbyterian denomination had the smallest number of churches comprising 11% of churches inventoried.

46% of the churches were built between 1850 and 1899, 23% were built between 1900 and 1949 and 10% were built between 1950 and the present. This reflects a decreasing demand for Anglican, Presbyterian, Roman Catholic, Baptist and United Churches in rural Ontario over time. Rural to urban migration is a likely contributor to this phenomenon. In addition, this data reflects the large number of church buildings in rural southern Ontario that are over 100 years old. 48% of churches that are still being used for their original religious purpose were built before 1900. This indicates that a large number of churches are currently, or will soon be, at risk as congregations seek to repair, demolish, or sell their aging properties.



A quarter of the churches inventoried have closed since the mid-twentieth century. The United Church comprised the highest number of church closures at 67%; Anglican, Roman Catholic and Presbyterian churches comprised 30% of church closures and Baptist churches comprised the lowest number of closures at 2%.

The Most Common Outcome of Redundant Rural Churches in Southern Ontario

Of the churches that have closed, the most common outcome is adaptive re-use at 53%, followed by demolition at 21% and vacancy at 10%. These findings show that even though vacancy rates among closed rural churches are generally higher than among closed urban churches (Ontario Heritage Trust, 2010) adaptive re-use occurs more frequently than vacancy in rural areas. The effect of location on church vacancy within rural areas seems negligible. Vacancy rates among country churches were found to be only 2% higher than vacancy rates among town churches.

Figure 4: Outcomes of Closed Churches in Chatham-Kent, Prince Edward County and the City of Kawartha Lakes

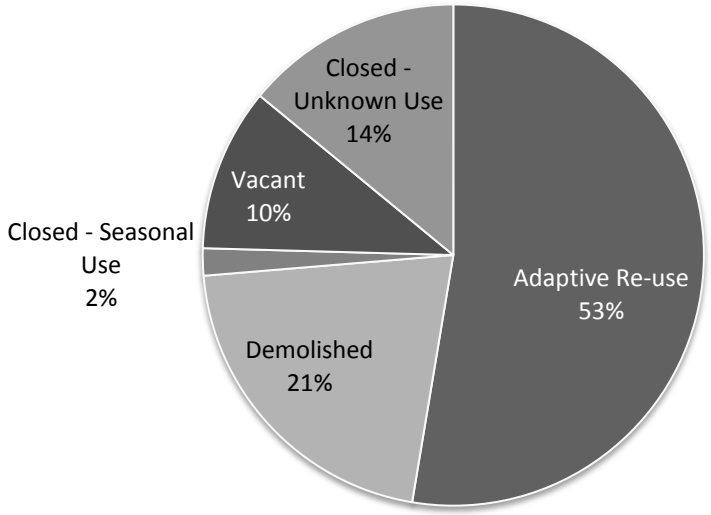


Figure 5: Outcomes of Closed Churches in Towns

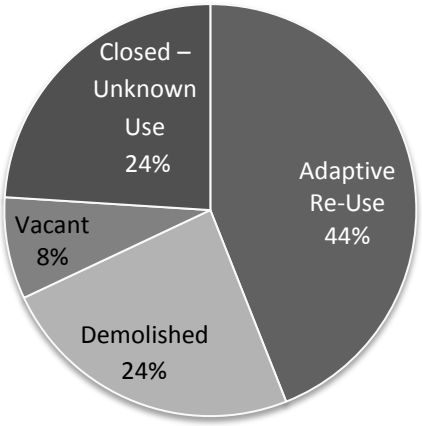
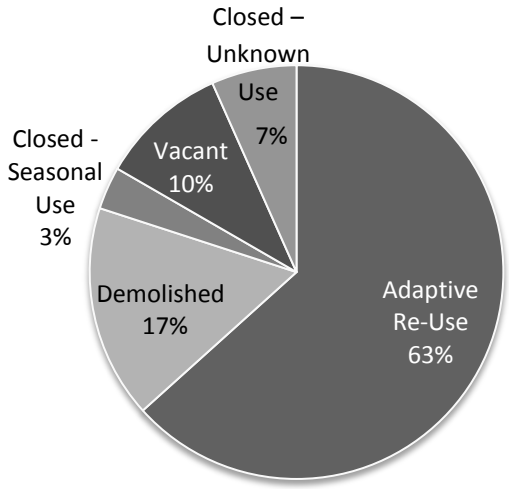


Figure 6: Outcomes of Closed Churches in the Countryside

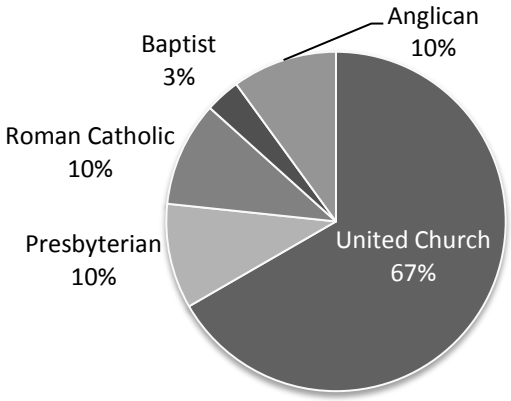


Vacancy is a context-dependent outcome. The OHT inventory shows that vacancy rates among closed churches in Toronto and Ottawa are around 9% and 12% respectively (Ontario Heritage Trust, 2013). This demonstrates that Ontario's two largest municipalities have similar church vacancy rates to the rural case study areas even though urban areas generally show lower vacancy rates (Ontario Heritage Trust, 2010). Vacancy rates also differed among the rural case study areas. Prince Edward

County had a much higher vacancy rate at 19% whereas Kawartha Lakes and Chatham Kent had lower vacancy rates at 8% and 7% respectively. A high vacancy rate could indicate a recent quantity of church closures whereas a low vacancy rate could be a sign of a relatively stable religious culture or an active community that works hard to ensure that its churches continue to be used. Vacant buildings are also difficult to keep track of given their tendency to slip quietly out of use. It is possible that areas with high church vacancy rates are simply better at keeping track of their religious heritage whereas places with low church vacancy rates have not been as successful in documenting the presence of vacant churches. It is important that vacant church buildings be documented because these churches, more than any others, are at risk of deterioration due to neglect.

Of the churches that have closed, half have been converted to a new use. The high percentage of adaptive re-use came as a surprise given the relative remoteness of the churches inventoried. Even more surprising was the finding that churches located in the countryside have significantly higher adaptive re-use rates than churches located in towns. This is partly attributed to the fact that churches in the countryside have a higher closure rate (34%) than churches in towns (18%). This has produced a larger volume of country churches available for adaptive re-use. Of the instances of adaptive re-use, the majority involve former United Churches (67%). This is partly due to a high volume of United Church closures and a high rate of United Church conversions where 52% of former United Churches have been adapted for re-use. Rates of adaptive re-use are also high among former Presbyterian (50%), Anglican (50%) and Roman Catholic churches (50%), but these churches represent a smaller portion of the total number of church conversions due to a lower closure rate and a smaller building stock.

Figure 7: Adaptive Re-use by Denomination



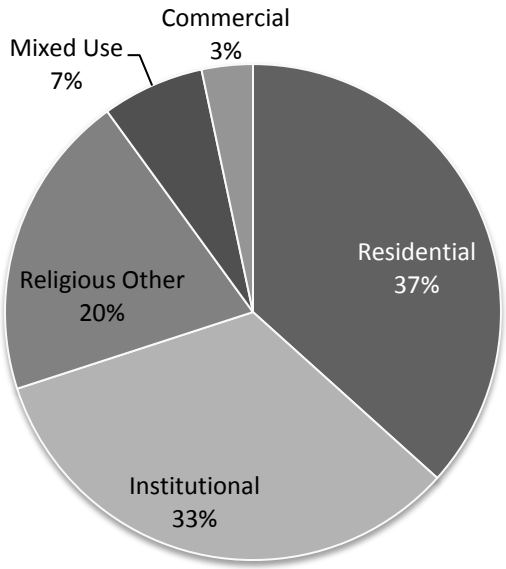
The high adaptive re-use rate among rural churches is evidence that rural areas offer some advantages to adaptive re-use which override the potential drawbacks of remoteness. These advantages may include strong community attachment to rural landmark buildings, the small size of country churches which simplifies adaptive re-use, and less opposition to re-zoning of properties in rural areas (Heritage Canada Foundation, 2009; Latham, 2000).

The data are limited by the fact that 24% of closed churches located in towns and 7% of closed churches located in the countryside had unknown outcomes. In addition, another 16% of churches inventoried had unknown uses, meaning that it was inconclusive whether they were closed or still maintained a religious function. Depending on the outcomes of these unknowns, rates of adaptive re-use or vacancy may be higher or lower than is portrayed in this report. Filling the gaps in these data would greatly help to paint a more accurate picture of church outcomes in rural Ontario.

A Breakdown of the Adaptive Re-Use of Churches in Rural Ontario

Of the churches that have been adapted for re-use 70% have been re-used for residential or institutional purposes (37% and 33% respectively). These results suggest that the high rate of residential church conversion that Latham (2000) observed in the British countryside is also prevalent in Ontario's rural areas. All of the residential conversions were for single-family dwellings and 80% involved former United Church buildings. The high number of residential conversions among former United Churches may be due, in part, to the relatively smaller size of United Churches which makes them more amenable to single-family dwelling conversions. It is also possible that the local governance structure of the United Church provides more freedom in the sale of church properties. In Montreal, the Catholic Church generally would only sell a church to a private developer as a last resort, preferring to sell first to other Christian religions or non-profit groups (Bernier, 2011). Although all Catholic Dioceses operate differently (Bernier, 2011; Fraser, 2009), it is conceivable that the Catholic Church in Ontario would take a similar approach.

Figure 8: Breakdown of Church Adaptive Re-use in Chatham-Kent, Prince Edward County and the City of Kawartha Lakes



In addition to private residential conversions, it is important to recognize the important role non-profit and government organizations play in preserving redundant churches by transforming them into non-religious institutional uses. Most of the institutional uses in the study sample include museums and community centres, but there were also other creative uses including two libraries and a theatre. The Mary Webb Cultural and Community Centre is an exceptional example of an institutional re-use that has created space for musical, cultural and social events in the small community of Highgate in Chatham-Kent. Formerly Highgate United Church, the building was closed in 2010. The property was acquired by a group of local residents who had a business plan to transform the church into a cultural centre. The community group was given support in this endeavor by the Architectural Conservancy of Ontario which provided a preliminary analysis of the structural integrity and historical significance of the building through the PreservationWorks! program. To date, the centre has attracted many musicians and audiences, showing that new life can be breathed into old rural structures when community members are given the tools to succeed (Municipality of Chatham-Kent, 2012; January 19).

Figure 9 and 10: Mary Webb Cultural and Community Centre, Highgate (Photos: Ontario Heritage Trust and Bob Sutton)

Churches with institutional conversions are characterized by a higher diversity of denominations. The United Church represented the highest percentage of institutional conversions at 40%, followed by Presbyterian churches at 30%, Anglican churches at 20% and Roman Catholic churches at 10%. The wider variety of church denominations undergoing institutional conversions may be related to the fact that institutional uses typically seek out larger, grander public spaces located in population centres – a demand that some of the smaller country United Churches cannot fulfill. Additionally, institutional adaptations may be more acceptable to a wider variety of church denominations given that they assure a continued public use.

Alternative religious uses formed the next highest adaptive re-use at 20%. In some instances, the church was closed and maintained by the original denomination for an alternative purpose. The former Miller Memorial United Church in Kawartha Lakes was closed and retained by the original denomination because proximity to the cemetery next door made it difficult to sell (Bartlett, 2008). It is currently being maintained by a group of volunteers as a religious retreat and community space (Bartlett, 2008). In another example, the Fellowship Baptist Church in Kawartha Lakes was closed when the congregation moved into a newer church building next door. The old church is maintained by the congregation and is now used for storage (Personal Communication, 2013). All of the other churches in this category were closed and re-used by a variety of Christian denominations including Interdenominational, Evangelical, Congregational and New Life Christian Fellowship groups.

Figure 11 and 12: Indigo Yoga Studio, Prince Edward County (Photos: Sacha Clarke-Squair)

A smaller percentage of closed rural churches have been re-used for commercial purposes (10%). This is a possible indication of the difficulty of carrying out a commercial enterprise in remote areas. Two of the buildings support mixed commercial and residential uses where the owner of the business also lives on the property. These buildings are located in the countryside and include a silk painting studio and a yoga studio. The third example of a commercial church conversion is a bed and breakfast located in a small town twenty minutes outside of Lindsay.

Church Demolition

After adaptive re-use, demolition is the next most common outcome for closed rural churches. According to the data, 21% of former churches in the case study areas have been demolished since 2000. This is a large percentage given the short period of time in which the demolitions have taken place. It is a slightly higher percentage than the 16% of churches that have been demolished in Quebec since 1900 (Bernier, 2011). Churches in towns have a higher demolition rate than country churches (24% versus 17%) possibly due to higher development pressures in populated areas. Reasons for demolition are varied. In some cases, churches are demolished because declining congregations cannot find a buyer for their building. This was the case for the 114-year old Sadowa United Church which had an aging congregation of 20 members (Ross, 2012). The church that had no plumbing and was heated by a wood stove (Ross, 2012). It was closed in 2009 when the insurance company deemed the wood stove heating system too dangerous (Ross, 2012). Unable to find a buyer for the church, the building was demolished in 2012 (Ross, 2012).

In some instances, denominations will demolish their old church and rebuild a new church on-site. This was the case for Merlin United Church in Chatham-Kent. The decision to demolish and rebuild the Merlin United Church was made after an engineering report deemed the old building structurally unsafe (Merlin United Church, n.d.). Not all church buildings can or should be saved; however, heritage planners and communities need to be proactive and plan for the churches that they believe should be preserved before demolition becomes a necessity.

Figure 13 and 14: Merlin United Church, past and present (Photos: merlinunitedchurch.ca)

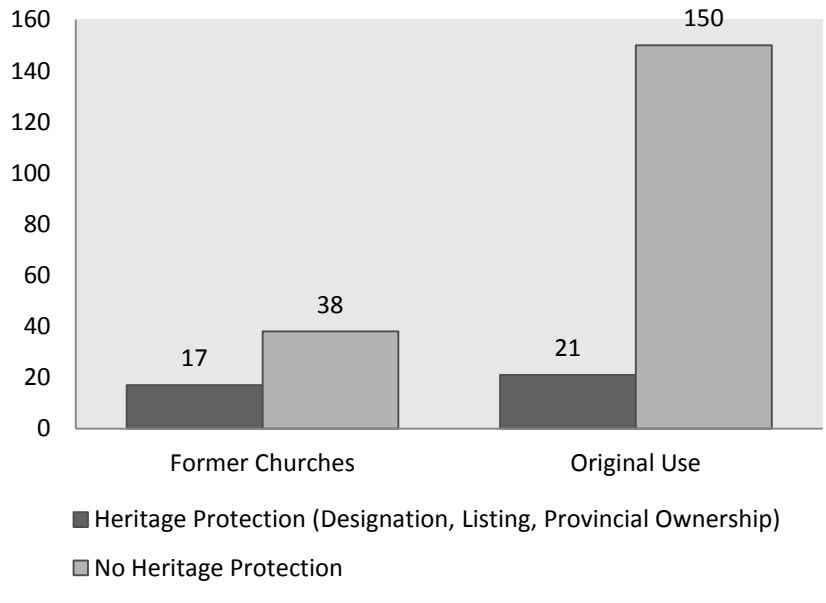
The Impact of Heritage Protection on Church Conservation in rural Ontario

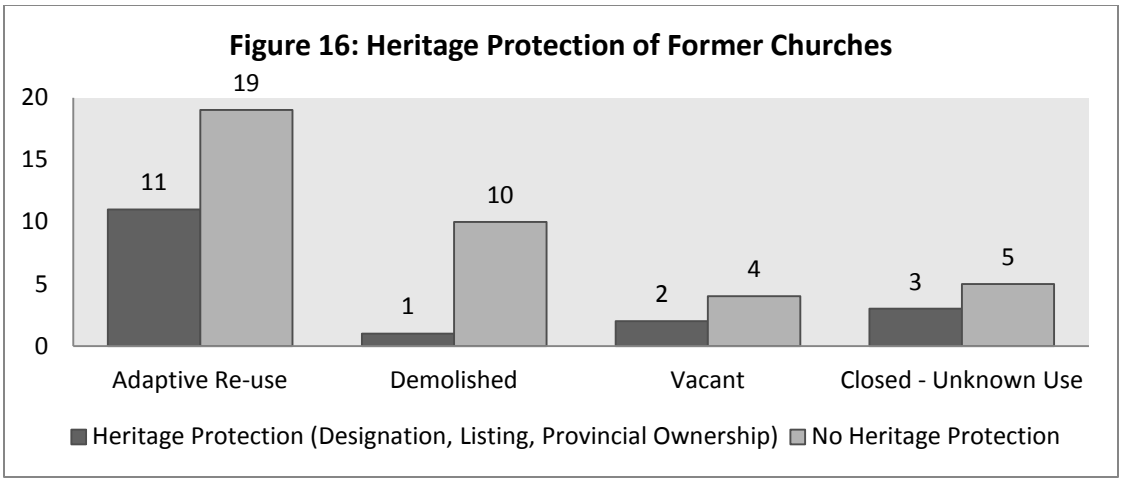
Only 17% of churches inventoried had some form of heritage protection. This is slightly lower than Toronto where 25% of places of worship are protected, but it is higher than Ottawa where only 10% of places of worship are protected (Ontario Heritage Trust, 2013). These results indicate that rates of heritage property protection are context-dependent and are not necessarily affected by an urban/rural divide. Chatham-Kent and Prince Edward County had similar percentages of protected properties (23% and 22% respectively); however the rate of designated properties varied drastically. All 22% of PEC's protected properties have municipal designation. In Chatham-Kent, only 8% of church properties have municipal designation – the other 14% are listed properties on the heritage register. Kawartha Lakes has the smallest number of designated church properties at 6% and does not have any listed properties. This is a likely indication of a lack of resources dedicated to heritage planning in the municipality (City of Kawartha Lakes, 2011).

Of the properties that have heritage protection, 74% were built between 1850 and 1899, 13% were built between 1900 and 1949, 10% were built prior to 1850 and 3% were built post 1950. Of the 3% of pre-1850 churches that have survived to the present day, only 50% have heritage protection and less than 40% have municipal designation.

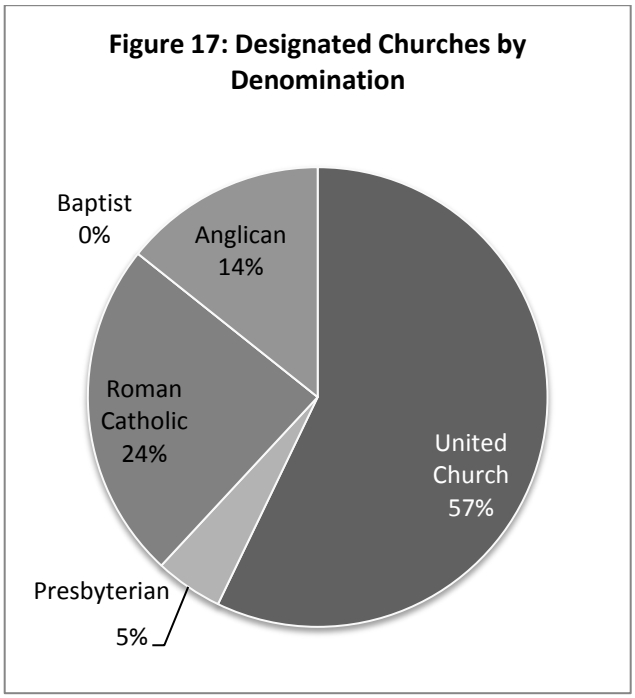
Only a small proportion of churches that have maintained their original religious function have heritage protection (5% are designated and 7% are listed). Residential church conversions have a slightly higher protection rate with 18% designated and 18% listed. Over a quarter of vacant properties have heritage protection (16% designated and 17% listed). Institutional church uses have the highest rate of heritage protection with 60% of properties designated and 10% owned by the Province. This elevated rate of heritage protection is likely facilitated by a high number of institutional properties being owned or funded by the government. None of the commercial properties were designated. The Brick Church bed and breakfast (former Manilla United Church) used to be designated but the designation was repealed in 2002 at the request of the owner (Ontario Heritage Properties Database, 2006). This indicates the tension that can sometimes exist between the effective re-use of a property and the conservation of its heritage elements.

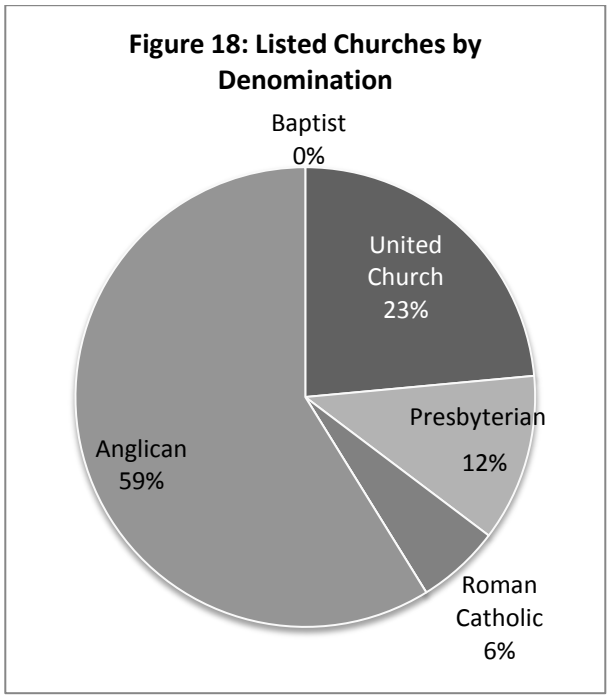
Figure 15: Heritage Protection of Current and Former Churches





Levels of heritage protection also vary by denomination. Anglican churches have the highest rate of heritage protection at 41% (10% designated and 31% listed). Roman Catholic churches have the highest municipal designation rate at 15% followed by the United Church at 11%. United Churches have the largest total number of designations at 57% followed by Roman Catholic churches at 24%. The Anglican denomination has the largest total number of listed churches at 59%, followed by the United Church at 23%. None of the Baptist churches have heritage protection; however, two are commemorated with Ontario Heritage Trust plaques.





The effect of municipal designation on the outcome of former churches is difficult to determine. 50% of designated churches in the study area are still being used for their original religious purpose. Of the designated churches that have closed, the majority were designated after closure. (Note that the church closure date was unknown for 33% of designated churches). In most cases, such as with Bowerman's Church in Prince Edward County, designation occurred several years after the church had closed. Only a small number of churches were designated prior to closure (18%); however, pro-active designation does not guarantee that the church will be preserved. Erie Street United Church in Chatham-Kent was granted municipal designation in 1986. In spite of the efforts of community members, the Ontario Heritage Trust and the Architectural Conservancy of Ontario, the church was demolished in 2008. It was argued that the steeple had become structurally unsafe; however, three large cables broke when trying to bring it down (Personal Communication, 2013). While municipal designation does not always save a church from demolition, instances such as the Erie Street United Church are rare. None of the churches for the remaining demolitions had heritage protection.

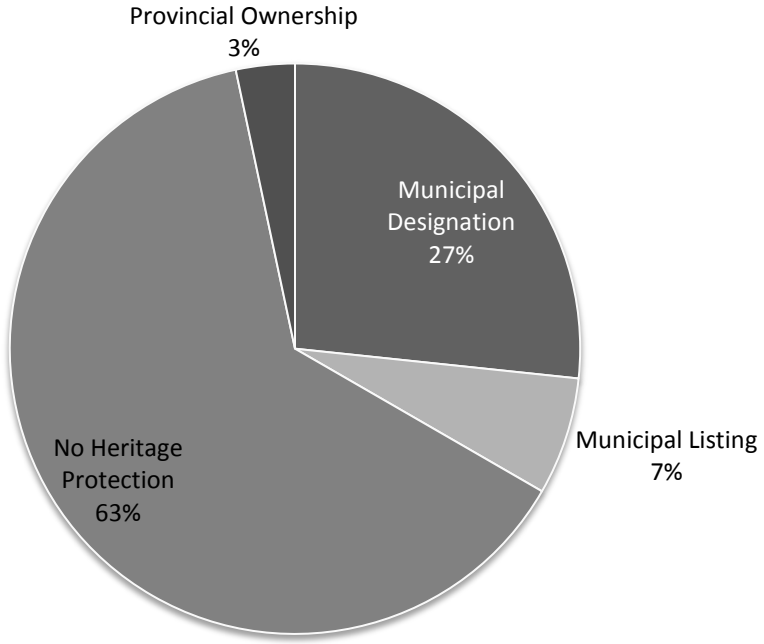
Figure 19 and 20: Erie Street United Church, Ridgetown (Photos: Architectural Conservancy of Ontario)

Another factor that might impact the effectiveness of designation is the age of the designation bylaw. A majority of the designation bylaws in this study were passed in the 80's and 90's. Older designation bylaws such as these are generally not as thorough in describing the important heritage building attributes, if they describe any attributes at all (City of Kawartha Lakes, 2011). Heritage planners may need to revisit and reinforce some of these older bylaws in order to ensure their effectiveness into the future.

It is also unclear how designation effects adaptive re-use of church properties. Only 27% of converted properties are designated while 63% of converted properties have no heritage protection. This indicates that heritage designation is not necessarily a determinant of church re-use in rural areas. Churches are being re-used with or without designation.

Municipal heritage designation is still a relatively new phenomenon. To better understand its impact it is necessary to examine the effects of heritage designation on buildings over time. It is important to note that heritage designation is not just about preventing demolition. It is also about protecting the structural and historical integrity of the building and surrounding features. While only a quarter of adapted properties may be designated, it is likely that the quality of preservation of these structures will be higher than properties adapted without heritage designation. Both heritage designation and adaptive re-use are needed to conserve heritage churches over the long term.

Figure 21: Designation of Adaptively Re-used Church Buildings



The Role for Planners in Rural Church Conservation

Planning emerged out of a desire to improve communities and resolve the problems that stem from changes in the social, economic and environmental fabric of human settlements (Hodge and Gordon, 2008). Heritage planning is concerned with "managing change in communities where conserving or enhancing cultural assets is involved" (Shipley, 2008; 13). The social, economic and environmental forces that are hastening the closure of Ontario's rural churches present a unique challenge for planners who must determine, in concert with multiple stakeholders, which churches to conserve and how best to conserve them. Planners must help communities become aware of the planning issues surrounding church conservation and empower them to preserve what is of historical and cultural importance to them. In addition, it is the planner's role, in partnership with municipal heritage committees, community members, property owners and other stakeholders, to provide recommendations to council regarding decisions to designate, list, demolish, or re-zone current and former church properties. In rural areas where municipal heritage conservation expertise and resources are scarce provincial government agencies such as the Ontario Heritage Trust and charitable organizations such as the Architectural Conservancy of Ontario are especially important in building community capacity.

In order to make informed decisions about heritage conservation of rural churches and make the best use of scarce resources to protect Ontario's cultural heritage, planners need access to knowledge. The Ontario Heritage Trust Places of Worship Inventory is a valuable planning tool that can be used to benchmark current conditions and monitor the effect of policies that have been implemented. It can be used as a comparison tool to allow different communities to assess their heritage conservation practices in relation to one another. However, the inventory also has limitations. As a living resource, the inventory must be updated frequently in order to maintain accuracy. Some churches older than 25 years were found during this study that were not included on the inventory indicating that there are likely more properties that have yet to be documented. Local communities have a responsibility to help update this public provincial resource so that it accurately reflects the status of their religious heritage. A second limitation of the OHT Inventory is that it does not indicate which properties may be of greater historic value than others. The purpose of the provincial inventory is not to make these judgments (Personal Communication, 2013). It is up to local communities to decide which religious buildings are of greatest value to them. This calls for a local inventory of places of worship that provides a ranking of buildings of heritage value or interest. The local inventory could also

indicate churches that are in danger of closing to highlight buildings that might be in need of a new use in the near future.

Supported by data from the OHT Places of Worship Inventory and other supplementary sources, this report provides insight into the pattern of rural church conservation in southern Ontario. Not only does the data show that adaptive re-use is a viable option for former rural churches, but it also shows that adaptive re-use is the most common outcome of former churches in rural areas. Most adaptations have turned churches into private residences. Planners need to be wary of the consequences of these conversions on the surrounding communities given that rural churches are often one of the few public gathering spaces a community has.

Some municipalities in Quebec are taking steps to address this concern over loss of valuable community space. The Montreal Heritage Policy stipulates that in cases where churches are converted, a community use should be encouraged (Koffend, et al., 2005). In Val David, a memorandum of understanding was signed between the Saint-Jean-Baptiste Church and the municipality. The agreement allowed the joint use of the church for both religious worship and community events, and established that both parties would share the cost of property maintenance. In the case of church closure, the municipality would be given priority in the purchase of the property (Koffend, et al., 2005).

In spite of the prevalence of church conversions in rural areas, this study also highlights that demolition of rural churches is the second most common outcome and often occurs after inadequate building maintenance leaves churches structurally unstable. Attention must be given to the maintenance of churches of heritage value before they fall into disrepair. Not every church can be saved, but decisions regarding what should and shouldn't be preserved ought to be planned rather than dictated by chance. Heritage planners and communities have the opportunity to expand their heritage registers to include all church properties that they believe to be of cultural heritage value or interest. As mentioned above, Heritage Master Plans should call for detailed local inventories of places of worship that document their age, past and present uses, historical, architectural and contextual significance, physical condition and likelihood of closure. Plans for the long-term care, maintenance and re-use of churches that are deemed historically significant should be established prior to church closure.

Once again, Quebec has taken the lead in Canada developing policies to address this problem. In 1999, Quebec City signed a tri-partite partnership agreement with the Province and the Catholic Diocese of Quebec. The agreement stipulated that the Diocese would give 1 year notice to the

surrounding neighbourhood of any decision to close a church. After closure, the Diocese would wait 2 years before selling the property to allow the community time to work towards a plan for re-use (Koffend, et al., 2005). Agreements can also be made at the regional level. In the Montreal area, an agreement between the Province and Catholic, Anglican, United and Presbyterian faith groups was signed. When considering church closures, the agreement encourages faith groups to close those buildings which are not of heritage value first and avoid closing a church without first establishing a feasible plan of re-use. In addition, the agreement is designed to identify churches on the heritage inventory that may be in danger of closure over the next five years (Koffend, et al., 2005).

Finally, this report highlights that more research is needed to determine the effect of heritage designation on the long-term conservation of a church property. Current heritage protection rates are low. Over 80% of the churches examined in this study do not have heritage protection. This rate varies from municipality to municipality and suggests that some rural municipalities have more heritage planning resources than others. In addition, older designation bylaws may need to be reinforced with clearer definitions of which heritage building attributes are in need of protection in order to insure their efficacy. Even with low designation rates, adaptive re-use of churches in rural areas is a frequent occurrence. This is a much healthier alternative to vacancy or demolition; however, adaptive re-use carried out without heritage designation raises concerns about the sensitivity of these conversions to the heritage features of the church.

Luc Noppen (2006), a leading scholar in the field of heritage church conservation in Quebec, believes that some church conversions have been unsympathetic to Quebec's religious heritage. In order to address this issue, he calls for preservation guidelines at both the local and national level. At the local level, Noppen (2006) believes that churches should be re-used for community or social purposes rather than sold to private developers. One opportunity he imagines for closed church buildings is to transform them into social housing to help relieve the housing shortages that have been felt in Quebec cities (Noppen, 2006). At the national level, Noppen argues that Quebec's heritage churches should be recognized and treated as a collective resource. These religious monuments would be protected by national conservation criteria that would guide adaptive re-use at the local level (Noppen, 2006). Noppen does concede, however, that not all churches can or should be saved. He argues that a line must be drawn between those churches that should be preserved and "those which, because they receive less attention and affection, will disappear" (Noppen, 2006; 277). Even among those that should be saved, Noppen proposes a hierarchy of conservation. There are some churches

that should be completely conserved, some where only the exterior should be conserved and some that can be altered on the interior and exterior (Noppen, 2006). The decision regarding what to conserve must be informed by national and local heritage conservation goals and local community needs.

Conclusion

As churches across the country close their doors, communities have witnessed the abandonment, adaptive re-use and demolition of landmark buildings that have been a defining part of the community for generations. Feelings of attachment to the local church may be especially strong in rural communities where the church is one of the few defining structures and community spaces that residents have. Heritage conservation in rural areas can be a challenge where municipal staff and communities lack the support, expertise and resources necessary to protect places of cultural heritage value or interest. This problem is reflected, in part, by low municipal designation rates among rural heritage churches. This report shows, however, that in spite of low designation rates, the majority of redundant rural churches are being saved from demolition through adaptive re-use. While this finding is promising, heritage planners still have a lot of work to do. Church demolition is the second most common outcome of churches in rural areas. These demolitions are taking place without a heritage church conservation plan in place. In order to make informed decisions about which churches should and shouldn't be saved, heritage planners need to work with religious groups and community members to establish a plan for the conservation of some of Ontario's oldest and architecturally significant buildings. Religious heritage conservation plans should outline guidelines for adaptive re-use, encourage church designation, promote partnerships between religious organizations and governments, and outline which churches should be conserved, how they should be conserved and why. In this way, Ontario's religious heritage will receive the care, management and protection it deserves for generations to come.

Appendices

Chatham-Kent Church Inventory

Anglican Churches

Church Name	Age	Use	Heritage Status	Location
Christ Church Anglican	1861	Original Use	Listed	Town
St. Thomas	1875	Original Use	NO	Country
Holy Trinity Anglican Church	1875	Original Use	Listed	Town
Church of the Advent	1884	Original Use	NO	Town
Christ Church Anglican	1867	Original Use	Listed	Town
St. James the Apostle Anglican Church	1895	Original Use	Listed	Town
Church of the Redeemer	1880	Original Use	Listed	Town
St. Paul's Anglican Church	1958	Original Use	NO	Town
St. Stephen's Anglican Church	1880	Original Use	Listed	Town
Trinity Anglican Church	1845	Original Use	Listed	Country
Trinity Anglican Church	1880	Original Use	Listed	Town
St. Stephen's Anglican Church	1871	Original Use	NO	Town
Former St. John’s Anglican Church	1877	Residential	Listed	Town
28 William Street (Former Anglican Church)	1910	Vacant	NO	Town
St. Andrew's Anglican Church	1900	Church Closed - Use Unknown	Listed	Town

Baptist Churches

Church Name	Age	Use	Heritage Status	Location
Chatham Baptist Church	1874	Original Use	NO	Town
Blenheim Baptist Church	1984	Original Use	NO	Town
Emmanuel Baptist Church	1960	Original Use	NO	Town
First Baptist Church	1935	Original Use	NO (OHT Plaque)	Town
Union Baptist Church	1971	Original Use	NO	Country
Marsh Street Baptist Church	1905	Original Use	NO	Town
Shrewsbury Baptist Church	Unknown	Original Use	NO	Town
Thamesville Baptist Church	1913	Original Use	NO	Town
First Baptist Church Wallaceburg	1969	Original Use	NO	Town
Community Fellowship Baptist Church	Unknown	Original Use	NO	Town
Tilbury Regular Baptist Church	1870	Original Use	NO	Town

First Regular Baptist Church	1857	Original Use	NO (OHT Plaque)	Town
Grace Bible Church	Unknown	Original Use	NO	Town
North Dresden Baptist Church	1875	Original Use	NO	Town
Clachan Baptist Church	1871	Original Use	NO	Country
Louisville Baptist Church	Unknown	Original Use	NO	Country
Maple City Baptist Church	Unknown	Original Use	NO	Town
Prince Albert Baptist Church	1894	Original Use	NO	Country
Bothwell Baptist Church	Unknown	Original Use	NO	Town
Wheatley Baptist Church	Unknown	Original Use	NO	Town

Presbyterian Churches

Church Name	Age	Use	Heritage Status	Location
Mount Zion Presbyterian Church	1879	Original Use	Designated	Town
St. James Presbyterian Church	1960	Original Use	NO	Town
First Presbyterian Church	1892	Original Use	NO	Town
St James Presbyterian Church	1900	Original Use	NO	Town
St. Andrew's Presbyterian Church	1895	Original Use	Listed	Town
Knox Presbyterian Church	1899	Original Use	Listed	Town
Valetta Presbyterian Church	1903	Original Use	NO	Country
New St. Andrew's Presbyterian Church	1903	Original Use	NO	Country
Pioneer Church	c. 1850	Institutional	Provincial Ownership	Country
Duart Presbyterian Church	c. 1890	Demolished	NO	Country
Blenheim District Freedom Library and Museum (Former Blenheim Presbyterian Church)	1906	Institutional	NO	Town

Roman Catholic Churches

Church Name	Age	Use	Heritage Status	Location
Blessed Sacrament Roman Catholic Church	1922	Original Use – under study for closure	NO	Town
St. Joseph's Roman Catholic Church	1886	Original Use – under study for closure	Designation	Town
St. Michael's Roman Catholic Church	1881	Original Use	Designation	Town
St. Francis Xavier Church	1894	Original Use – under study for closure	NO	Town

Immaculate Conception	1911	Original Use	NO	Town
St. Agnes Church	1957	Original Use – under study for closure	NO	Town
Our Lady of Victory Polish Catholic Community (Former Our Lady of Victory)	1957	Original Use	NO	Town
St. Ursula's Church	1976	Original Use – under study for closure	NO	Town
St. Mary's Roman Catholic Church	1966	Original Use	NO	Town
St. Anthony of Padua Roman Catholic Church	1956	Demolished, 2009	NO	Town
St. Michael's Roman Catholic Church	1973	Original Use	NO	Town
St. Philippe Roman Catholic Church	1945	Vacant (church closed 2007)	Listed	Town
St. Patrick's Roman Catholic Church	1902	Original Use – under study for closure	NO	Country
St. Ignatius Roman Catholic Church	1867	Residential (church closed 2007)	Designated	Town
St. Anne of the Lakes Roman Catholic Church	1933	Church Closed 2006 (Seasonal use -Services May - Sept)	NO	Country
Our Lady of the Blessed Sacrament	Unknown	Original Use	NO	Town
St. Paul's Roman Catholic Church	1903	Original Use	NO	Town
Holy Family Catholic Church	Unknown	Original Use	NO	Town
Our Lady Help of Christians Roman Catholic Church	1878	Original Use	NO	Town
St. Peter's Roman Catholic Church	1896	Original Use – under study for closure	NO (OHT Plaque)	Country
New Life Christian Fellowship (Former St. Charles Church)	1934	Religious Other	NO	Country
Pines Chapel (Former Ursuline Sisters Convent)	1961	Institutional	Designated	Town

United Churches

Church	Age	Use	Heritage Status	Location
St. Andrew's United Church	1858	Original Use	NO (OHT Plaque)	Country
St. Paul's United Church	1892	Original Use	NO	Country
New Scotland United Church	1979	Original Use	NO	Country
Darrel S. Moffat United Church	1924	Original Use	NO	Town
Victoria Avenue United Church	1877	Original Use - recent decision to demolish	NO	Town
St. Luke's United Church	1901	Original Use	NO	Country
Zion United Church	1899	Original Use	NO	Country
Bothwell United Church	1874	Original Use	NO	Town
Sprucedale United Church	1965	Original Use	NO	Town
Talbot Street United Church	1902	Original Use – on the ACO list of buildings at risk	NO	Country
Zion United Church	1930	Original Use	Listed	Town
Park Street United Church	1871	Church Closed - Unknown Use	Listed	Town
St. Andrew's United Church	1869	Original Use	Listed	Town
Blenheim United Church	1895	Original Use	NO	Town
Wheatley United Church	Unknown	Original Use	NO	Town
Mersea United Church	Unknown	Unknown	NO	Country
Trinity United Church	1904	Original Use	NO	Country
Wabash United Church	1889	Original Use	NO	Country
12561 Ridge Street (Former Morpeth United Church)	1877	Church Closed - Unknown Use	Designated	Town
Kent Bridge United Church	1893	Church Closed 2003 – Unknown Use	NO	Town
Fourth Line United Church	1928	Original Use	NO	Unknown
Wesley United Church	1901	Original Use	NO	Country
Cedar Springs United Church	1951	Church Closed – Unknown use	NO	Town
Charing Cross United Church	1966	Original Use	NO	Town
Lindsay Road United Church	1901	Original Use	NO	Country
Pardoville United Church	1920	Demolished, 2012	NO	Country
St. John's United Church	1900	Original Use	NO	Country
Bethel United Church	1867	Unknown	Designated	Country
Trinity United Church	Unknown	Unknown	NO	Town
9139 Oldfield Line	1890	Residential (church closed	Listed	Country

		1988/90)		
The Mary Webb Cultural and Community Centre (Former Highgate United Church)	1918	Institutional (church closed 2010)	Designated	Town
Erie Street United Church	1875	Demolished, 2008	Designated	Town
French's Church (Methodist/United)	1860	Demolished, 2011	NO	Country
Fletcher Church	1883	Original Use	NO	Country
Merlin United Church	1898	Demolished 2004 – Redeveloped Religious	NO	Town
Merlin United Church	2004	Original Use	NO	Town
Ridge Community Church	1920	Unknown	NO	Country
Providence United Church	1866	Original Use	NO	Country
Thamesville United Church	1898	Demolished 2003 – Redeveloped Religious	NO	Town
Thamesville United Church	2003	Original Use	NO	Town
Quinn United Church	Unknown	Unknown	NO	Country
Dresden United Church	1874-1877	Demolished, 2004	NO	Town
Dover Center Church (Former Dover Center United Church)	Unknown	Religious Other (changed uses c. 1989)	NO	Country
Grace Congregational Christian Church (Former Grace Baldoon United Church)	Unknown	Religious Other (changed uses c. 1989)	NO	Country
New Fairfield Church	1848	Unknown	NO (OHT Plaque)	Country
Salem United Church	Unknown	Church Closed 2001 - Unknown use	NO	Country
Croton United Church	Unknown	Unknown	NO	Unknown
United Church	Unknown	Demolished, 2008	NO	Country

Kawartha Lakes Church Inventory

Anglican Churches

Church Name	Age	Use	Heritage Status	Location
St. Paul's Anglican Church	1885	Original Use	Designated	Town
St. James Anglican Church	1884	Original Use	NO	Town
Christ Church Anglican	1925	Original Use	NO	Town
St. James Anglican Church	1900	Original Use	NO	Town
Christ Church Anglican	1881	Original Use	NO	Town
Christ Church	1871	Original Use	NO	Town
St. Thomas Anglican Church	1861	Original Use	NO	Country
St. Luke	1903	Original Use	NO	Country
St. John	Unknown	Original Use	NO	Country
St. James Anglican Church	1900	Original Use	NO	Country

Baptist Churches

Church Name	Age	Use	Heritage Status	Location
Cambridge Street Baptist Church	1885	Original Use	NO	Town
Fenelon Falls Baptist Church	1915	Original Use	NO	Town
Kinmount Baptist Church	1959	Original Use	NO	Town
Reaboro-Omemee Community Baptist Church	1889	Original Use	NO	Town
Pioneer Baptist Church	1910	Original Use	NO	Country
Fellowship Baptist Church	unknown	Original Use	NO	Town
Immanuel Baptist Church	unknown	Unknown	NO	Town
Fairview Baptist Church	unknown	Original Use	NO	Town
Little Britain Community Baptist Church	2003	Original Use	NO	Country
Fellowship Baptist Church	unknown	Religious Other (church closed 2003; now used for storage)	NO	Country

Presbyterian Churches

Church Name	Age	Use	Heritage Status	Location
Knox Presbyterian Church	1894	Original Use	NO	Country
St. Andrew's Presbyterian Church	1890	Original Use	NO	Town
St. Andrew's Presbyterian Church	1886	Original Use	NO	Town

Knox Presbyterian Church	1900	Original Use	NO	Town
Woodville Community Presbyterian Church	1920	Original Use	NO	Town
Ballyduff Presbyterian Church	Unknown	Original Use	NO	Country
Rosedale Presbyterian Church	1900	Unknown	NO	Town
St. Andrew's Presbyterian Church	unknown	Original Use	NO	Town
St. John's Presbyterian Church	1880	Original Use	NO	Country
Presbyterian Church	Unknown	Demolished	NO	Unknown
St. Andrew's Presbyterian Church	unknown	Church closed 1990s - use unknown	NO	Country
Kirkfield and District Historical Museum (Former St. Andrew's Presbyterian Church)	1905	Institutional (church closed 2011)	NO	Town

Roman Catholic Churches

Church Name	Age	Use	Heritage Status	Location
St. Mary's Roman Catholic Church	1859	Original Use	Designated	Town
St. Aloysius Roman Catholic Church	1890	Original Use	NO	Town
St. Patrick's Roman Catholic Church	1910	Original Use	NO	Country
Our Lady Queen of Peace Church	1879	Original Use	NO	Town
St. Margaret Mary	Unknown	Unknown	NO	Town
St. John the Evangelist Roman Catholic Church	1888	Original Use	NO	Town
Our Lady, Help of Christians	Unknown	Original Use	NO	Country
St. Anthony	Unknown	Original Use	NO	Town
St. Luke Parish	Unknown	Original Use	NO	Country

United Churches

Church Name	Age	Use	Heritage Status	Location
Cambridge Street United Church	1871	Original Use	NO	Town
Oakwood United Church	1912	Original Use	Designated	Town
Janetville United Church	1896	Original Use	NO	Town
Mount Horeb United Church	1894	Original Use	NO	Country
Queen Street United Church	1956	Original Use	NO	Town
Woodville United Church	1888	Original Use	NO	Town
Peniel United Church	Unknown	Original Use	NO	Unknown
Trinity United Church	1879	Original Use	NO	Town
Providence United Church	1890	Original Use	NO	Country

Fenelon Falls United Church	1911	Original Use	NO	Town
Kinmount United Church	1867	Original Use	NO	Town
Bethany United Church	1900	Original Use	NO	Town
Yelverton United Church	1862	Original Use	NO	Country
Trinity United Church	1876	Original Use	NO	Town
Bethel United Church	Unknown	Original Use	NO	Unknown
Knox United Church	1910	Original Use	NO	Town
Norland United Church	1910	Original Use	NO	Town
Little Britain United Church	Unknown	Original Use	NO	Town
Burnt River United Church	Unknown	Original Use	NO	Country
Dalrymple United Church	Unknown	Original Use	NO	Country
Dunsford United Church	Uknown	Original Use	NO	Town
Cambray United Church	Unknown	Original Use	NO	Town
4823 Highway 35 (Former Victoria United Church)	1867	Residential	NO	Country
Valentia Church and Community Centre (Former Valentia United Church)	1889	Insitutional (church closed 2008)	NO	Town
Miller Memorial Church and Hall (Former Miller Memorial United Church)	unknown	Religious Other (Religious retreat centre)	NO	Country
Eden United Church	1860	Church Closed 2010 - Use Unknown	NO	Town
Sadowa United Church	1898	Demolished, 2012	NO	Country
Former Seabright United Church	1886	Residential (church closed 2009)	NO	Country
The Brick Church Bed and Breakfast (Former Manilla United Church)	1869	Commercial (church closed 2000)	Designation Repealed	Town
The Salem Church (Former Wesleyan Methodist Church)	1870	Vacant	Designated	Country
Former Cameron United Church	1894	Religious Other	NO	Town

Prince Edward County Church Inventory

Anglican Churches

Church Name	Age	Use	Heritage Status	Location
St. Philip's Anglican Church	1920	Original Use	NO	country
St. Andrew's Anglican Church	1855	Original Use	NO	Town
St. John's Anglican Church	1890	Original Use	NO	country
St. Mary Magdalene Anglican Church	1913	Original Use	NO	Town
Former St. Alban's Anglican Church	1915	Vacant	NO (Plaque)	country
Consecon Branch Library (Former Holy Trinity Anglican Church)	1847	Institutional	Designated	Town
Prince Edward County Museum (Former St. Mary Magdalene)	1823	Institutional	Designated	Town

Baptist Churches

Church Name	Age	Use	Heritage Status	Location
First Baptist Church Picton	1910	Original Use	NO	Town

Presbyterian Churches

Church Name	Age	Use	Heritage Status	Location
St. Andrew's Presbyterian Church	1947	Original Use	NO	Town

Roman Catholic Churches

Church Name	Age	Use	Heritage Status	Location
St. Gregory the Great	1891	Original Use	NO	Town
St. Francis of Rome Roman Catholic Church	1830	Original Use	NO	Town

United Churches

Church Name	Age	Use	Heritage Status	Location
Bowerman's Church	1855	Residential (church closed 1967)	Designated	Country
White Chapel	1809	Original Use	Designated (OHT Plaque)	Country

Albury Church	1898	Original Use	Designation Repealed, 1976	Country
Cressy United Church	1877	Original Use	Designated	Country
Picton United Church	1898	Original Use	Designated (OHT Plaque)	Town
Wesley United Church	1877	Original Use	NO	Country
Bloomfield United Church	1881	Original Use	NO	Town
Glenora United Church	1876	Original Use	NO	Unknown
Friendship United Church	1873	Original Use	NO	Country
Wellington United Church	1897	Original Use	NO	Town
South Bay United Church	1872	Original Use	NO	Country
Cherry Valley United Church	1862	Original Use	NO	Country
Carrying Place United Church	1909	Original Use	NO	Town
Former Doxee's United Church	1871	Vacant	NO	Country
Consecon United Church	1829	Original Use	NO	Country
Black River Memorial Chapel	1870	Original Use	NO	Country
Former Rednersville United Church	1849	Mixed Use (Residential and Commercial)	NO	Country
Former Massassauga United Church	1888	Vacant	NO	Unknown
Picton Main Street Market (Former Methodist Episcopal Church)	1875	Demolished, 2010	NO	Town
Indigo Yoga Centre (former Methodist Church)	1874	Mixed Use (Commercial and Residential)	NO	Country
18630 Highway 33 (Former Methodist Church)	1912	Residential	NO	Country
2704 Highway 15 (Former Somesville United Church)	unknown	Residential	NO	Country
1637 Highway 62 (Former Methodist Church)	1870	Residential	NO	Country
1198 Salem Road (Former Methodist Church)	1870	Residential	NO	Country
Former New Connection Methodist Church	1869	Residential	NO	Country
Ameliasburgh Historical Museum (Former United Church)	1868	Institutional (church closed 1967)	Designated	Country
Mount Tabor Playhouse (Former Mount Tabor United Church)	1865	Institutional (church closed 1967)	Designated	Country

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