

From Worship to Wellness:

A Study of the Adaptive Reuse of Historical Churches
in Urban and Rural Ontario

by

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ABSTRACT

Historical churches in Canada are in a time of crisis. The National Trust for Canada estimates that 1/3 of faith buildings will be forced to close before 2030, which translates to the loss of over 9,000 buildings.¹ The heritage values of these unique spaces are well established in Ontario, and churches have come to represent not only a subset of religious ideologies but also the collective memories of rural and urban communities across the province.

The rise of the COVID-19 pandemic has highlighted pre-existing inequalities and resource gaps in Ontario's healthcare system. As many churches are faced with imminent closure, this thesis questions how these underutilized spaces can reconnect with the church's original values of health and wellness, while also generating a collection of new public health uses and continuing their architectural legacy in Ontario.

To my advisor, mentors, and the NSERC Create Heritage Engineering program, especially Mariana and Lyette, thank you for your wisdom and guidance throughout this process and for always encouraging my ideas. It has been so inspiring to know that access to conservation expertise is only an email away.

To my friends and family, thank you for your support and your company on long church-spotting drives in the countryside. I would not be here without your encouragement.

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To Julia, this is all for you.

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PRELUDE

One of my favourite memories of growing up in Southwestern Ontario is driving along the country roads, never knowing what would be around the corner. Long fields of crops give way to forested gravel roads and small communities which only consist of a single intersection. At each of these crossroads I never had to look far to catch a glimpse of a steeple or bell tower peeking through the landscape. As I grew older, the old church signs were slowly replaced by for sale signs as many of these rural congregations lost their viability. What was once a rare phenomenon has become a standard sight along these road trips as it seems like more churches are closing than remaining open. Many of these communities seem to have already accepted that this is the end of the story for their historical churches as they no longer have any options beyond the choice of who the building will be sold to.

Ever since I started studying architecture, I knew that I wanted to research this pattern more closely and explore the possibilities that exist for the adaptation of religious heritage. Throughout this thesis I have sought to find innovative options and revitalized futures for historical churches in Ontario – to provide hope and an extension of the collective memory of these spaces. With the onset of the COVID-19 pandemic bringing to light the resource gap between urban and rural communities and furthering the closure of churches, I have been intrigued by how a new healthcare use can spur community revitalization and spark healing and growth across the province.



Figure 2: Rural Churches in Southwestern Ontario

PART 1: INTRODUCTION

1.1 The Problem of Church Closure

The transition into the 21st century has been a critical turning point for religion in Canadian society when compared to the nation's religious origins. The colonization and subsequent nationhood of Canada in 1867 was associated with a push towards Judeo-Christian values by early British and French settlers who prioritized the construction of church buildings in their town planning.² These religious sentiments remained strong in Canadian society until the late 20th century when the rise of secularism, urban migration trends, and increased diversification due to immigration triggered a transition away from religious adherence.³ This movement has continued to gain momentum into the early 21st century with the percentage of Canadians who identify as religiously unaffiliated rising from 4% in 1971 to 24% in 2011.⁴ As fewer Canadians regularly attend religious services, it is becoming increasingly difficult for religious buildings to continue functioning in their original use.

The National Trust for Canada estimates that one third of religious buildings will be forced to close by 2030, which translates to the loss of over 9,000 religious spaces in Canada.⁵ In Ontario there are approximately 6,000 religious buildings – but few churches have any kind of official heritage designation and all will face the threat of closure over the next decade.⁶ This trend disproportionately affects church buildings as the vast majority of early Canadian religious institutions were Christian. In addition to this, the percentage of Canadians who identify as Christian has steadily decreased since 1971, while the percentage of Canadians who practice other religions has increased throughout the same time period.⁷ The redundancy of church buildings in Canada presents a problem for several reasons. Historical churches today are faced with rising development pressures, increasing maintenance costs, aging congregations, and with the temporary closures due to the COVID-19 pandemic many churches fear that they will be unable to ever reopen.⁸

While this creates a challenge for religious groups, the closure of churches also represents a larger threat to communities across the country. A recent Cardus study in Toronto found that for every dollar that a religious congregation spends on its programs, a city gets an estimated \$4.77 of benefits ranging from housing initiatives to suicide prevention to job training. This phenomenon is known as a 'halo effect' which measures not only primary economic benefits but also the resultant community benefits associated with these organizations which would be lost if they were forced to close.⁹ Church closure also has a negative impact on the viability of independent non-profit and community groups in Canada which are dependent on the free or affordable rental of church spaces to carry out their programs and activities.¹⁰ For example, in Toronto only 12% of user groups said that they were sure they would have an affordable, alternate space available to them if their operations within a faith building were no longer available.¹¹

Due to the large number of church buildings in Canada which are under threat, it is a significant task to document and assess each of their heritage values to determine if they are worthy of designation. In Ontario there are countless church buildings, especially in rural areas, that were designed with strong architectural values and intended to be centrepieces of local communities which are now left without any heritage designation or governmental protection. These churches have come to represent not only the values of their congregants but also contribute to the collective memory of their wider communities as venues for weddings, funerals, or community programming. Many municipalities lack the capacity and infrastructure to assess and track these significant structures in order to ensure that their value is being protected. The closure of church spaces at their forecasted rates would have detrimental impacts not only on the immediate congregations but also represents a loss of economic, cultural, historical, and architectural values for communities across the country.

1.2 The Question of Adaptive Reuse

As religious institutions across Canada are faced with the possibility of imminent closure, many are left questioning the future of their buildings. For centuries, historical buildings in Europe which have faced these same questions have looked towards adaptive reuse as a solution. As Canada is a newer country with younger building stock and a differing definition of heritage than many European nations, adaptive reuse is still a relatively novel concept in this context. However, adaptive reuse is growing in popularity in North America due to the economic benefits, inherent sustainability, and potential for neighbourhood regeneration.¹²

Adaptive reuse can be defined as “the renovation and reuse of pre-existing structures for new purposes” and it encompasses the fields of architecture, engineering, planning, and heritage conservation.¹³ Adaptive reuse is ideal for historical churches as it allows for the conservation of the building’s physical fabric while creating a new use which may either replace its religious foundations or allow the congregation to continue functioning alongside new programming in a collaborative manner. With numerous possibilities for adaptation, potential uses must be judged based on the cohesiveness of their new use with the original use of the space in order to create a respectful project. These judgements come from a values-based conservation approach which aims to connect the original values of historical churches – such as architectural values, historical values, or spiritual values – with a new use that provides a connection or continuation of the most important values.

The proceeding sections of this document will explore how the original values of church architecture as a place of healing can connect to a collective of new public health uses which support Ontario’s healthcare system. The goal of this thesis is that these case studies can become prototypes demonstrating the potential of churches to function as nodes in the larger public healthcare network across the province. With over 6,000 places of worship in Ontario that are at risk of closure, historical churches represent a possibility to efficiently reuse

infrastructure that already exists and has strong community connections. This thesis presents a future where these communities can be analyzed to determine their primary healthcare needs on a municipal or provincial scale, so that targeted healthcare solutions can be quickly implemented within existing church buildings. The range of these solutions will be elaborated on in the case study section at the end of this document.

1.3 Methodology and Scope of Work

This thesis will be using the Standards and Guidelines for the Conservation of Historic Places in Canada (hereby referred to as the Standards & Guidelines) as the primary metric for ethical conservation practice. The first step of any conservation project is to understand the historic place based on historical research, site survey, and investigation.¹⁴ The purpose of these studies is to determine the heritage values and character-defining elements of a historic site so that they can be ethically conserved. Due to the large number of historic churches which are currently at risk of closure, several criteria were developed to narrow the scope of work for this thesis and create designated case study regions for comparison and analysis. While church closure is a national and global occurrence, this thesis focuses on communities located in Ontario. Two study areas within the province have been selected based on following criteria:

1. The study areas should be located in southern Ontario as this is where most early development occurred due to the availability of agricultural land and the proximity to established trade routes along the Great Lakes and the St. Lawrence Seaway.¹⁵ This area has the highest density of church buildings in the province and will allow for the greatest range of churches selection.
2. The study areas should be municipalities as these will provide clear boundaries for public health units in each area as well as churches.

3. The study areas should centre around cities which are seen as health hubs in the province in order to fully understand the potential intersections between healthcare and church buildings.
4. The study areas should include a range of geographic conditions with both urban and rural land use.
5. These study areas should be in separate areas of the province to better understand the full range of conditions in Ontario.

Based on these criteria, Middlesex County and the City of Ottawa were selected as the two municipalities in Ontario which best met each of these criteria. [Figure 3] These study areas will allow for a comparison of conditions in Southwestern and Eastern Ontario as well as a comparison between country and city church typologies.

Once the case study regions were established, the next task was selecting churches to investigate within each of the study regions so that the phenomenon of church closure could be better understood. The intent of this site survey is to identify churches in each region with historical significance so that a few could be selected as adaptive reuse case studies in the later sections of this thesis document. The selection of these churches was guided by the following criteria:

1. All of the churches in the survey must be located within the boundaries of the case study areas (City of Ottawa or Middlesex County).
2. The churches should be at approximately 100-200 years old so that they provide an accurate representation of early church architecture in different parts of the province. Their construction from the mid 19th century to early 20th century will ensure that they have significant historical value.

3. The churches should be representative of their surroundings as much as possible, and not focus on outliers. Generally speaking, this means churches should be selected based on their accurate representation of the surrounding building stock, not as obscure examples of the widest differences in each study region.
4. The churches should represent a variety of different denominations including both Catholic and Protestant faiths, in a matter which is roughly representative of their distributions in each area.
5. The churches should represent a variety of locations within each of the study regions. In the urban examples it is expected that historical churches will be clustered around areas of early development, but the rural examples should be inclusive of the surrounding towns within each municipality.
6. The survey should focus on churches which are still functioning in a religious use and have not already been adapted. It is acceptable if some of the churches have changed denominations over time, but they should still be active religious buildings. This will allow for a discussion of adaptive reuse which is not influenced by previous projects and will also provide a model for churches which are currently facing the threat of closure or the possibility of a future adaptation.

Based on these criteria, twelve urban and twelve rural churches were selected in each region, for a total of 48 churches in the initial survey. [Figures 4-7] This survey includes architectural style, date of completion, massing, denomination, and other benchmarks based on the Places of Worship Database by the Ontario Heritage Trust. The completed site survey can be found in Appendix A. The purpose of this site survey is to aid in the understanding phase of this

proposed conservation project. As part of this phase, historical research was also conducted regarding church settlement patterns in each of the study regions. This information combined with the results of the site survey compose Part 2 of this thesis document. The understanding phase is summarized in the Part 3 which contains a thorough analysis of the common values of historical churches in Ontario.

The final two sections focus on the planning phase of an ethical conservation project. Part 4 will discuss how these values can be reinterpreted through adaptive reuse including a precedent analysis of similar projects which can be found in Appendix B. The final section includes three adaptive reuse case studies that demonstrate the range of possibilities for church adaptation in the study areas. The purpose of these case studies is to spark interest in the adaptive reuse of churches for healthcare uses and to provide prototypes for similar projects in the future.

Province of Ontario

Scale 1:8,000,000

Province of
Manitoba

Province of
Quebec

Minnesota

Wisconsin

Michigan

New York

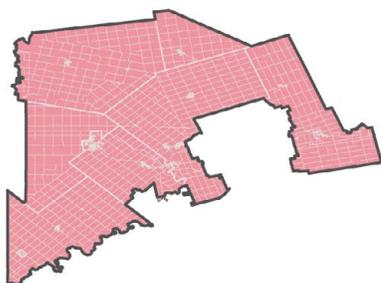
Iowa

Illinois

Indiana

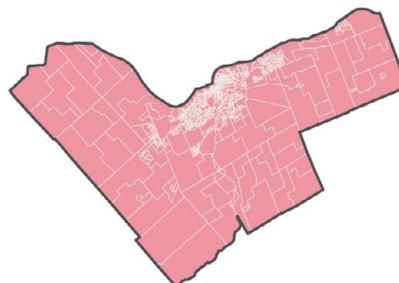
Ohio

Pennsylvania



Middlesex County

Location: Southwestern Ontario
Founded: 1792
Land Area: 3317.3 km²
Population: 476,250
Population Density: 137/km²
Urban Density: 1,900/km²
Governance: County



City of Ottawa

Location: Eastern Ontario
Founded: 1826
Land Area: 2790.3 km²
Population: 1,095,200
Population Density: 334/km²
Urban Density: 1,900/km²
Governance: Single-Tier Municipality

Middlesex County

Scale 1:450,000



1841
St. Mary's



1860
Vanneck



1879
Thorndale



1886
Melville



1889
Dorchester



1893
Appin



1906
Cooks



1869
St. George's



1884
Poplar Hill



1891
Burns Mosa



1893
Littlewood



1913
St. Andrew's



City of London

Scale 1:50,000



1868
First-St.
Andrew's

1881
Talbot Street

1888
St. John's

1890
St. George's

1902
St. Mary's

1914
Calvary

1868
Beth Emmanuel

1881
St. Peter's

1889
All Saint's

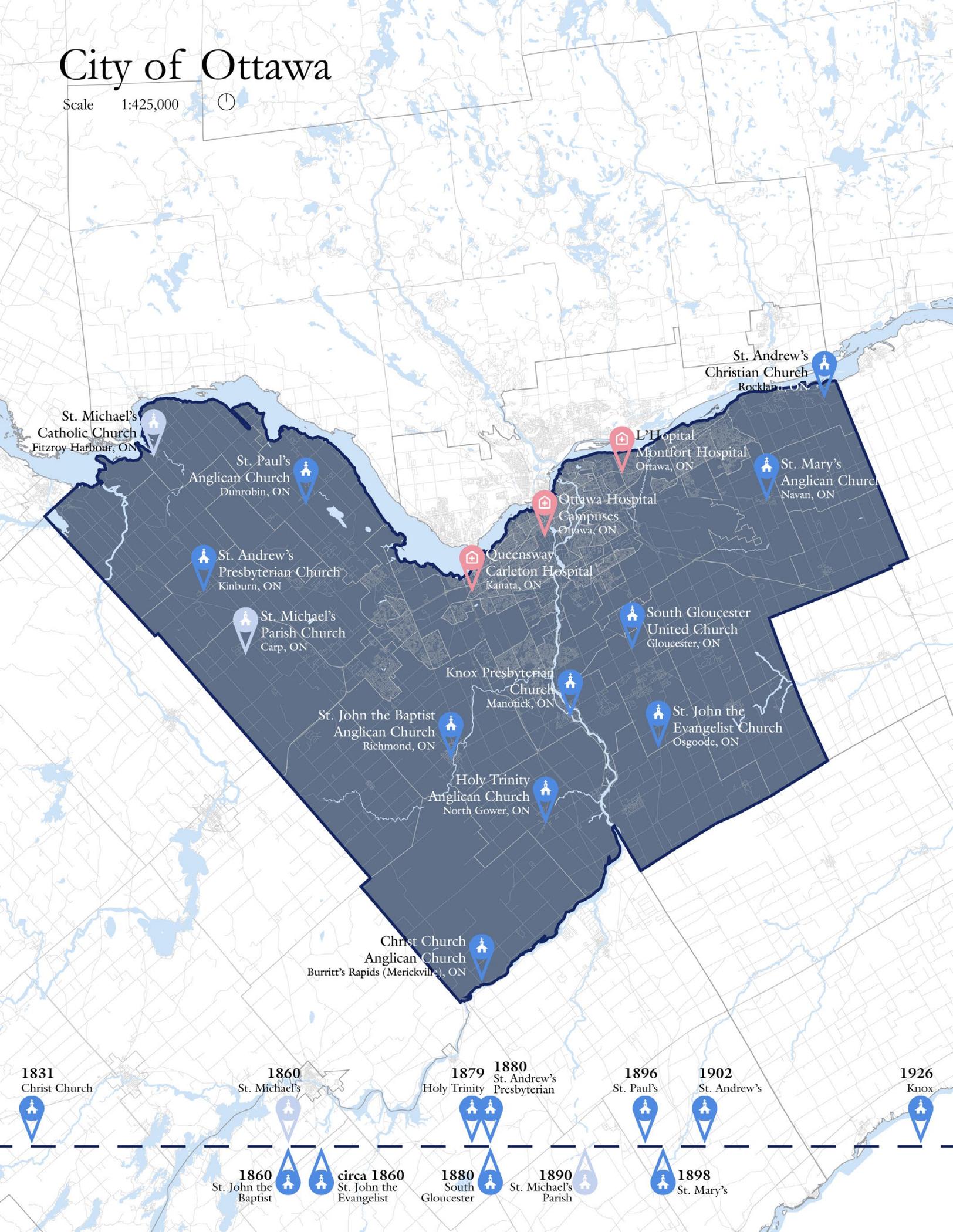
1906
St. Luke's

1913
Egerton

1926
Elmwood

City of Ottawa

Scale 1:425,000



St. Michael's
Catholic Church
Fitzroy Harbour, ON

St. Paul's
Anglican Church
Dunrobin, ON

St. Andrew's
Presbyterian Church
Kinburn, ON

St. Michael's
Parish Church
Carp, ON

St. John the Baptist
Anglican Church
Richmond, ON

Holy Trinity
Anglican Church
North Gower, ON

Christ Church
Anglican Church
Burritt's Rapids (Meriville), ON

St. Andrew's
Christian Church
Rockland, ON

L'Hopital
Montfort Hospital
Ottawa, ON

Ottawa Hospital
Campuses
Ottawa, ON

Queensway
Carleton Hospital
Kanata, ON

Knox Presbyterian
Church
Manotick, ON

South Gloucester
United Church
Gloucester, ON

St. John the
Evangelist Church
Osgoode, ON

St. Mary's
Anglican Church
Navan, ON

1831
Christ Church

1860
St. Michael's

1879
Holy Trinity

1880
St. Andrew's
Presbyterian

1896
St. Paul's

1902
St. Andrew's

1926
Knox

1860
St. John the
Baptist

circa 1860
St. John the
Evangelist

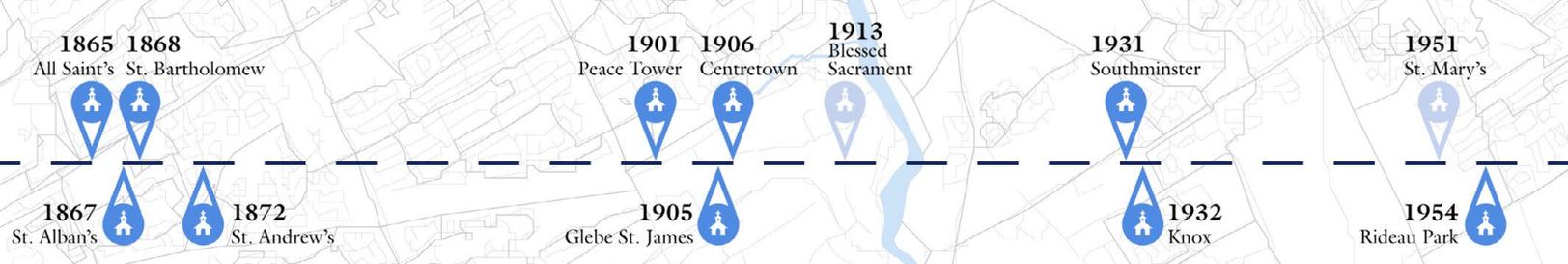
1880
South
Gloucester

1890
St. Michael's
Parish

1898
St. Mary's

Downtown Ottawa

Scale 1:65,000



PART 2: UNDERSTANDING THE HISTORICAL CONTEXT

2.1 Early Settlement Patterns in Ontario

There is archaeological evidence of Indigenous occupation in North America as early as 18,000 BCE with more than 500 uniquely identifiable people groups.¹⁶ In the centuries before European contact, Indigenous communities in what is now known as Ontario developed advanced agricultural practices which led to some of the first permanent villages in the region.¹⁷ These settlements sparked the creation of political agreements, alliances, and confederacies between the local people groups including the Iroquoian nations and the Algonquin peoples.¹⁸ Both the Iroquois and Algonquin peoples had strong religious beliefs related to the spirit forces which created and sustain the universe as well as specific community rituals which were often tied to seasonal festivals or healing ceremonies.¹⁹ ²⁰ Each of these Indigenous groups had well established ideas, cultures, beliefs, and culture long before European contact.

The first cultural contact between Canadian Indigenous communities and European traders occurred around 1500 AD on the east coast of Canada, which was shortly followed by the arrival of French colonists and missionaries seeking to convert Indigenous people to Catholicism throughout the 1600's.²¹ By 1763 New France had been split into Upper and Lower Canada as part of the Treaty of Paris, and Upper Canada was transferred from French to British control.²² At the time there was little colonization in Upper Canada, but the British colonists sought to extend their colonial power in this region as well as the control of the Protestant church. As such, Upper Canada (Ontario) became predominantly English and Protestant while Lower Canada (Quebec) was predominantly French Catholic. This marks the continuation of a fraught and exploitative era of Ontario's history where European settlers occupied traditional Indigenous territory and erased Indigenous cultures and belief systems through forced assimilation into European-Canadian culture.

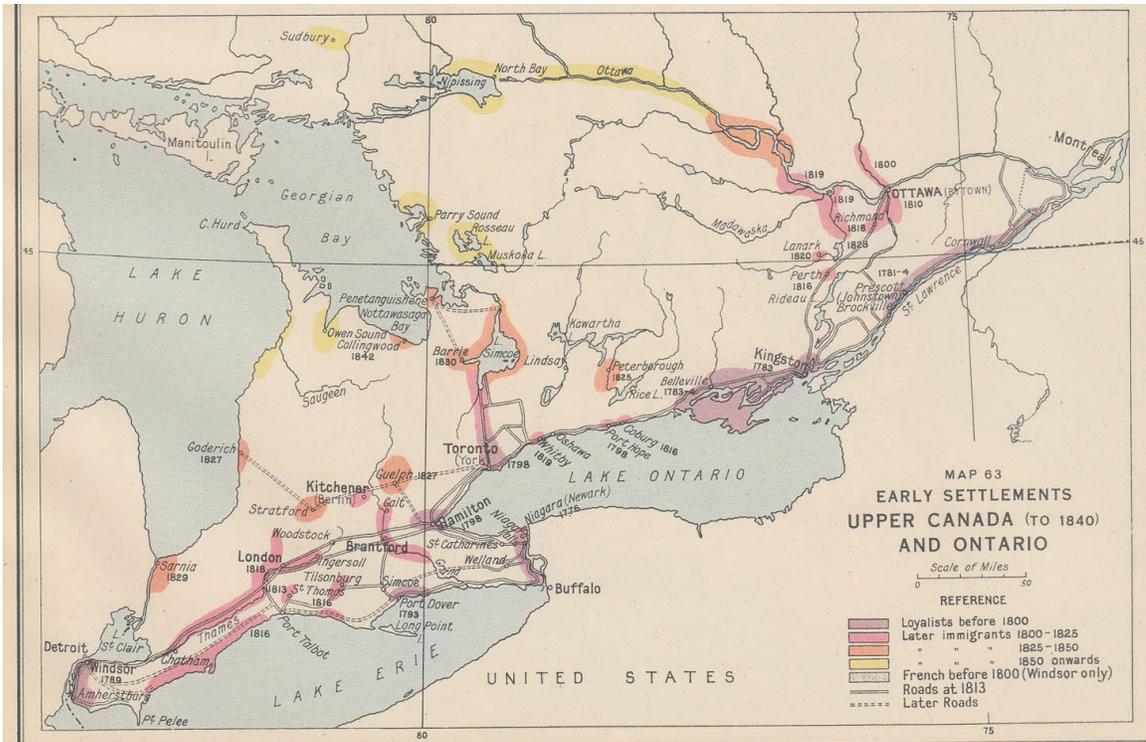


Figure 8: Early Settlements in Upper Canada and Ontario

British settlements in Ontario were originally planned along established fur trade routes, which corresponded to the ports along the St. Lawrence Seaway and the Great Lakes in the south and the Ottawa to Lake Huron waterway in the west.²³ British Loyalists started to settle in these regions after the Britain's defeat in the American Revolution due to the affordable farming land and colonial governance.²⁴ By the 1830's all of the prime agricultural land had been signed over to the government and the Indigenous groups had been driven into small reserves across the province in exchange for promises of goods and services which were not upheld by the government.²⁵

As these colonial settlements became more established in Ontario several town planning strategies became apparent. First and foremost, early settlements were based on military planning, especially during and after the War of 1812.²⁶ Towns such as York (Toronto) and Kingston adopted a gridiron plan with key municipal infrastructure based in an easily defensible administrative centre.²⁷ A hierarchy for these central public spaces was created, with the most

prominent town plots devoted to either church or state. Crown land boards in 1790 specified that the best land should be reserved for a church with a cemetery and parsonage along with municipal buildings such as a courthouse, jail, school, and town hall.²⁸ As military threats decreased and transportation technology evolved, these towns evolved from colonial garrisons to larger commercial centres focused on business and trade.

As the end of the 19th century neared, church building had become a key milestone of city development in Ontario. Churches were seen as a reflection of each community's growth and values, with the level of detail and ornamentation displaying the moral dedication of the congregants to their faith.²⁹ Everything from the location within the town to the maintenance of the church became a reflection of the denomination who constructed each building. This led to fierce competition between neighbouring churches and communities, further evidencing the rift between the Protestant and Catholic faiths at this time, with each new church seeking to represent their dedication to Christianity through architectural ascendancy. As a result, there was a sharp increase in the number of churches which were constructed in Ontario leading up to the turn of the 20th century. The Ontario Heritage Trust estimates that a total of 12,000 places of worship have existed either historically or currently in the province, primarily associated with Christian faith groups.³⁰

2.2 Settlement in London-Middlesex

London was originally conceived as a capital city of Ontario by John Graves Simcoe in 1793 and was thus named after the capital of England.³¹ However it was eventually passed over for this role due to its remote nature away from the majority of the population of Ontario, and Toronto was selected instead.³² London was developed on a gridiron plan along the forks of the Thames River.³³ Early maps from 1800 highlight the proposed locations of an infantry school and military grounds while later maps from 1856 focus on additional infrastructure including the new railway line, court house, Covent garden market, city hall, and

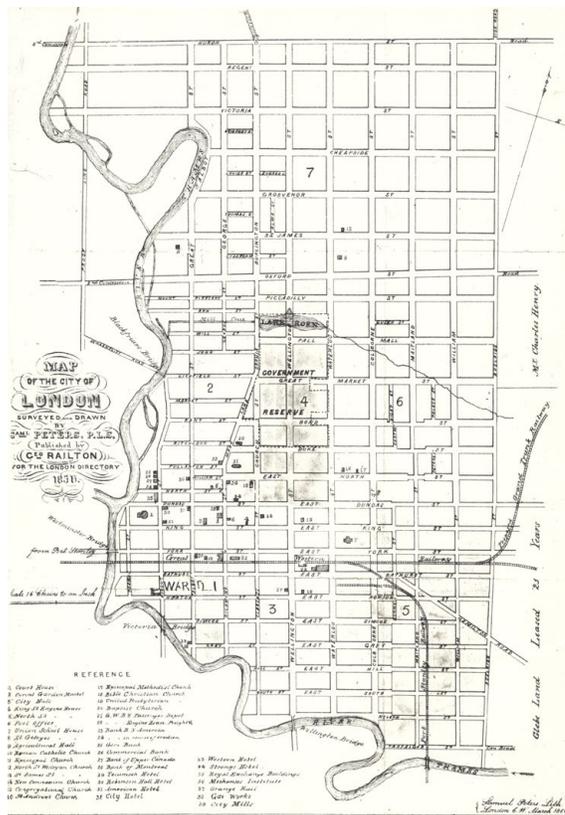


Figure 9: City of London Map from 1856

11 different churches. Despite significant fires in 1844 and 1845 which destroyed parts of downtown London, the city underwent a population boom in the 1850's which corresponded with the construction of many new churches in the city.³⁴ London prospered through the end of the 1800's reaching a population of 55,000 by 1914 and annexing six nearby suburbs into the town limits.³⁵ Since the foundation of the University of Western Ontario in 1878 and Fanshawe College in 1967 the city has become a hub for education, religion and healthcare in southwestern Ontario.

The religious influence in London has been strongly Protestant since the early 1800's. The first church constructed in London was a Methodist church in 1833, followed quickly by St. Paul's Anglican church in 1834.³⁶ Anglicanism was the primary denomination in early London with several smaller Anglican churches stemming from St. Paul's including Christ Church in 1863, Memorial Church in 1872, St. George's in 1874, St. James' in 1875, St. Matthew's in 1882, and St. John's in 1888.³⁷ The exact date of the first Presbyterian church in London is unknown, but it was around 1833 when First Presbyterian Church was constructed before burning down in 1859 and being reconstructed the following year.³⁸

Protestantism grew quickly along with the population over the following years with the construction of St. Andrew's Presbyterian Church in 1850 followed by St. James' in 1861, King Street in 1876, and Knox in 1882. The Congregationalists have conducted services in London since 1837, but it wasn't until 1840 that their first church was constructed. The church

moved to their current site on King Street shortly after, and a second Congregationalist church was constructed in 1876. The first Baptist church was constructed 1850 (now the Talbot Street Christian Reformed Church) with the Adelaide Street church splitting off in 1877. In 1925, all of the Methodist and Congregationalist churches in Canada along with approximately 70% of the Protestant churches were joined under the new United church denomination as part of the Congregational Union of Canada.³⁹

The Roman Catholic Church was significantly smaller than the Protestant Church in Middlesex County as there were less than 200 Catholics living in London up until 1850.⁴⁰ The first and only Catholic church at the time – St. Peter’s – was constructed in 1834 but it was destroyed by fire, forcing the congregation to meet temporarily at the town hall for several years. St. Peter’s Cathedral was reconstructed in 1881 which is still existent today, followed by the construction of St. Mary’s mission church in the early 1870’s. Catholic church building did not increase until after the turn of the 20th century with the construction of St. Michael’s in 1911, and St. Patrick’s in 1912.⁴¹

Today, London remains predominantly Protestant with 80 out of the 115 churches in the city falling within this denomination according to the University of Western Ontario’s Chaplaincy office (15 Anglican churches, 5 Baptist churches, 6 Lutheran churches, 11 Pentecostal churches, 9 Presbyterian churches, 7 Christian Reformed churches, 23 United churches, 2 Seventh Day Adventist churches, 1 Mennonite church and 1 church of the Nazarene).⁴² In comparison, there are currently only 24 Catholic churches in London (18 Roman Catholic churches and 6 Eastern Orthodox churches) as well as 11 other non-denominational Christian churches.⁴³

19th Century Church Construction in London		
Year	Name	Denomination
1833	Unknown	Methodist
1833	Unknown	Presbyterian
1834	St. Paul's	Anglican
1834	St. Peter's	Catholic
1840	Unknown	Congregational
1842	St. James'	Presbyterian
1850	St. Andrew's	Presbyterian
1850	First Baptist	Baptist
1850	Grace	Methodist
1851	St. Lawrence the Martyr Church	Catholic
1854	North Street/ Queens Avenue	Methodist
1854	King Street Primitive Methodist	Methodist
1854	St. Andrew's Glanworth	Presbyterian
1860	First Presbyterian Church	Presbyterian
1861	St. James'	Presbyterian
1862	The Grove	Methodist
1863	Christ Church	Anglican
1868	First Presbyterian Church	Presbyterian
1868	Beth Emmanuel Church	Methodist Episcopal
1870	St. Mary's Mission	Catholic
1870	Dundas Street Centre Methodist	Methodist
1872	Memorial Church	Anglican
1873	Bishop Cronyn Memorial Church	Anglican
1874	St. George's	Anglican
1874	Askin Street	Methodist
1875	St. James'	Anglican
1875	First Congregational	Congregational
1875	Pall Mall Methodist	Methodist
1876	Dundas Street East	Methodist
1876	London West/ Empress Avenue	Methodist
1876	King Street	Presbyterian
1876	Unknown	Congregational
1876	Wellington Street	Methodist
1877	Adelaide Street	Baptist
1877	First Presbyterian Westminster	Presbyterian
1881	St. Peter's Cathedral	Catholic
1881	Hamilton Road East	Methodist
1881	Talbot Street	Baptist
1882	St. Matthew's	Anglican

1882	Knox	Presbyterian
1884	Siloam	Methodist
1887	All Saint's	Anglican
1888	St. John's	Anglican
1889	Colborne Street	Methodist
1889	King Street Mission	Presbyterian
1889	All Saint's	Anglican
1890	St. George's	Anglican
1892	Elizabeth Street Bible Christian Church	Methodist
1895	First Methodist	Methodist
1896	Dundas Street Wesleyan Methodist	Methodist
1899	New St. James	Presbyterian

Figure 10: London Churches Constructed from 1800-1899

2.3 Settlement in Ottawa

In Bytown (now known as Ottawa), settlement grew around the intersection of the Ottawa, Gatineau, and Rideau rivers which were an important part of the St. Lawrence trade route for early settlers.⁴⁴ The north side of the river was settled first, in what is now known as Gatineau, but after the War of 1812 the British began to see the importance of the southern side of the river due to its military and economic importance. This led to the construction of the Rideau Canal.⁴⁵ By the time the Rideau Canal was completed in 1832, a strong timber trade had begun and timber was being shipped across the Atlantic to Britain and south to the United States.⁴⁶ In 1857 Queen Victoria selected Ottawa as the capital of Canada, thus cementing its importance in the political and built landscape of the country.⁴⁷

Ottawa's early town planning was shaped by a separation of the "crown", meaning the federal government occupancy on Parliament Hill, and the "town", or the local residents of who lived to the south.⁴⁸ In addition, there was an east-west divide in the city along the Rideau Canal with the creation of a social and political core on the western side in what was called Upper Town, and a secondary gridiron plan developing on the eastern side of the canal near what

is what was called Lower Town.⁴⁹ Lower Town became the home to the working class of Ottawa and was predominantly French and Irish Catholic, while the richer British Protestant residents moved into Upper Town.⁵⁰ This distinction had a clear effect on the development of Ottawa as residents of Upper Town were given longer leases and higher quality buildings while residents of Lower Town were only allowed to lease properties for 30 year increments.⁵¹ Many of the historical buildings and churches in Lower Town have been lost during a period of urban renewal in Ottawa in the 1960's while many historical churches in Upper Town can still be seen today due to stronger heritage protections.

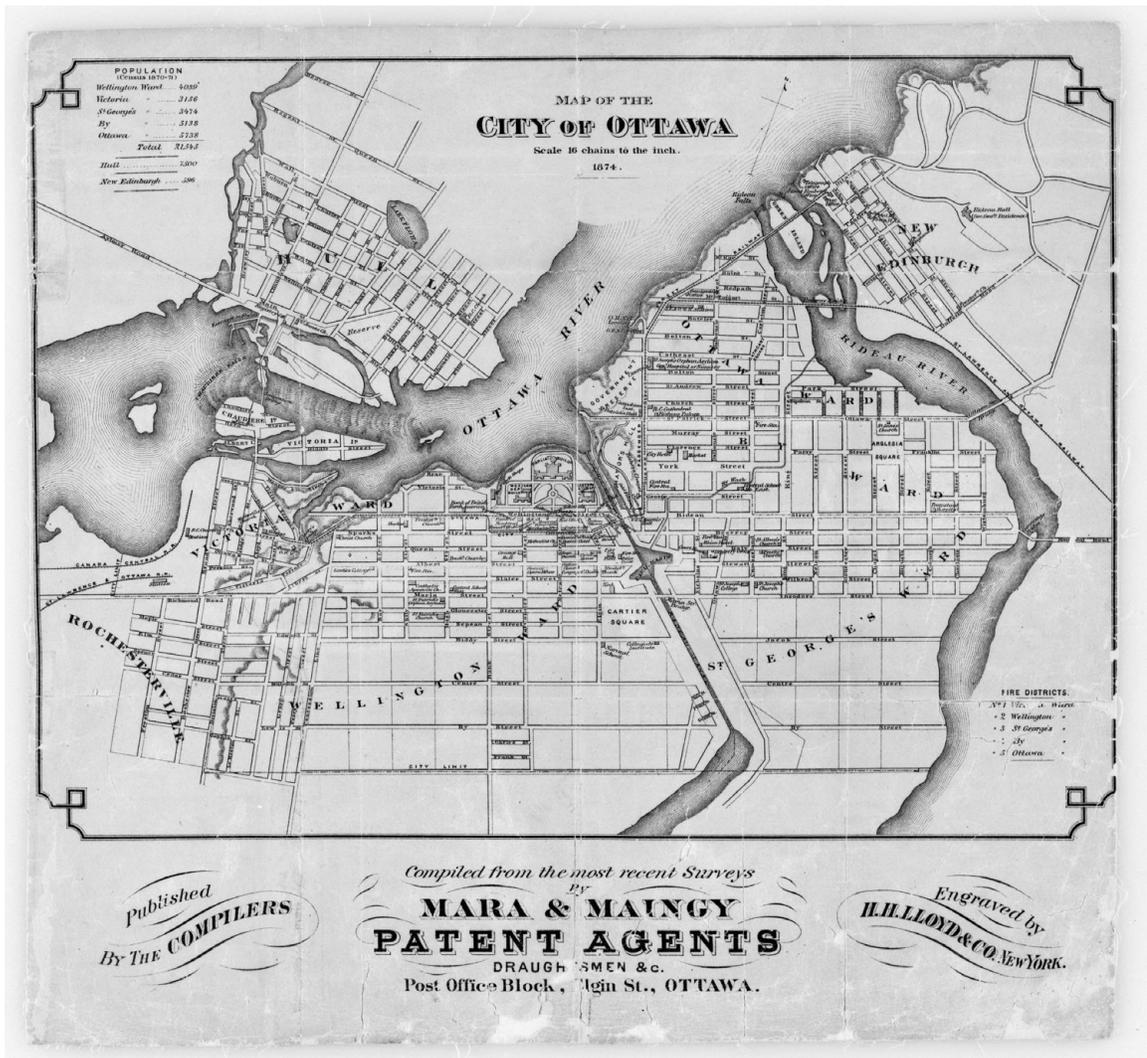


Figure 11: Ottawa Map from 1874

The history of church building in Ottawa reflects the fierce cultural battle between the French Catholics and British Protestants in the early days of the city. Before 1850, as many as 90% of residents of the Ottawa Valley were members of either the Church of England (Anglican), Church of Scotland (Presbyterian), or the Church of Rome (Catholic).⁵² Despite this, the first several churches constructed in Ottawa were Protestant starting with an unnamed Methodist church in 1827, which was destroyed by fire shortly afterwards.⁵³ The first Presbyterian church in Ottawa was St. Andrew's, which was built in Upper Town across from Parliament Hill in 1828 by Scottish stone masons employed in the construction of the Rideau Canal.⁵⁴ While there were several Catholic churches along the Ottawa River, the first one constructed in Ottawa was a modest wooden church called St.-Jacques in 1831. The Anglicans were next to build a church with the construction of Christ Church Cathedral on Sparks Street in Upper Town in 1832. Not to be outdone by the Protestants, the Catholics constructed the grand Notre-Dame Cathedral in Lower Town in 1841 to replace the collapsing wooden church and to combat the growing Protestant presence in Upper Town. Despite several fundraising campaigns and renovation phases throughout the 1800's this is the largest and oldest remaining church in Ottawa.⁵⁵

Today there are 128 Protestant churches of varying denominations in Ottawa (26 Anglican churches in Ottawa, 2 Associated Gospel churches, 18 Baptist churches, 3 Brethren churches, 4 Christian & Missionary Alliance churches, 2 Christian Reformed Churches, 1 Free Evangelical church, 8 Lutheran churches, 3 Mennonite churches, 3 Methodist churches, 1 Church of the Nazarene, 17 Pentecostal churches, 11 Presbyterian churches, 1 Salvation Army Church, 21 United churches, 1 Vineyard church, 2 Wesleyan churches, 2 other Reformed churches and 2 Seventh Day Adventist churches).⁵⁶ In comparison there are 32 Catholic churches in Ottawa (2 eastern Catholic churches, 21 Roman Catholic churches, and 9 Eastern Orthodox Churches) and 13 non-denominational churches.⁵⁷ This means that Protestant churches are still the most common denomination in Ottawa, representing 73% of the 173 total churches in the city.

19th Century Church Construction in Ottawa		
Year	Name	Denomination
1827	Unknown	Methodist
1828	St. Andrew's	Presbyterian
1831	St. Jacques'	Catholic
1832	Christ Church	Anglican
1841	Notre-Dame Cathedral	Catholic
1844	York Street Church	Methodist
1845	Knox	Presbyterian
1847	First Congregationalist	Congregational
1850	St. John's	Anglican
1853	Unknown	Wesleyan Methodist
1855	Knox Church	Presbyterian
1856	St. Joseph's	Catholic
1861	First Baptist Church	Baptist
1862	First Congregationalist	Congregational
1864	St. George's	Anglican
1864	Ottawa West Church	Methodist
1865	All Saints'	Anglican
1867	St. Alban's	Anglican
1867	York Street Methodist Episcopal Church	Methodist
1868	Bank Street	Presbyterian
1868	St. Bartholomew's	Anglican
1869	St. Patrick's	Catholic
1870	Unknown	Catholic Apostolic
1871	Chapel Notre-Dame-du-Sacré-Coeur	Catholic
1872	Ste. Anne's	Catholic
1872	Christ Church	Anglican
1872	St.-Jean-Baptiste	Catholic
1872	St. Andrew's	Presbyterian
1873	West End Methodist	Methodist
1873	St. John's	Anglican
1874	New Edinburgh Church	Presbyterian
1874	St. Paul's	Lutheran
1874	Knox	Presbyterian
1875	MacKay Presbyterian	Presbyterian
1875	St. Paul's (later St. Luke's)	Anglican
1876	Dominion Methodist	Methodist
1877	Holy Trinity	Anglican
1877	First Baptist	Baptist
1879	Trinity	Anglican

1880	St.-Jean-Baptiste	Catholic
1885	St. John the Evangelist	Anglican
1887	St. Margaret's	Anglican
1888	St. George's	Anglican
1888	First Congregationalist	Congregational
1888	St. Paul's	Presbyterian
1889	All Saint's	Anglican
1889	St. Luke's	Anglican
1889	St. Brigid's	Catholic
1889	St. David's	Episcopal
1890	St. Barnabas'	Anglican
1890	St. Matthias'	Anglican
1890	St. John the Evangelist	Anglican
1890	Society of Friends	Non-denominational
1892	St. Stephen's	Anglican
1893	McPhail Memorial	Baptist
1893	Sacr�-Coeur	Catholic
1894	Second Congregationalist	Congregational
1895	St. John's	Lutheran
1898	St. Matthew's	Anglican

Figure 12: Ottawa Churches Constructed from 1800-1899

PART 3: ESTABLISHING COMMON VALUES

3.1 Context of Values-Based Conservation

One of the most important steps of conserving heritage buildings is defining a conservation approach for how the building or site should be ethically conserved. For years in Canada and the rest of the world, conservation decisions were made based on the quality of the material from which a building was constructed, meaning that the preservation of the physical fabric of a building was perceived as the most important aspect of its conservation.⁵⁸ The goal of this type of conservation was to keep historical buildings physically intact and well maintained so that they could be viewed by posterity in perpetuity. This type of conservation is no longer seen as ethical as it often disregards the full range of what heritage can represent to different people and communities. Some communities, especially Indigenous and non-Western societies, value aspects of the building or site which can not be physically seen or touched.⁵⁹ For example, materials-based conservation would aim to preserve the stone or stained glass of a historical church building but may overlook the spiritual and community importance that the sanctuary space has to the congregation.

Today, buildings in Canada are conserved in a values-based approach. This means that buildings are assessed to determine what qualities each stakeholder thinks are important and should be conserved. This could include architectural values which are similar to a material-based conservation approach, but also includes intangible values such as ties to historical events or religious ceremonies. This approach centres people and their personal views of heritage as important stakeholders in the conservation decision-making process. Any person who has an interest in conservation could be a stakeholder and it is important to consider all perspectives and voices to ensure that a project is completed ethically.

As part of values-based conservation and to promote a full understanding of Christian architecture, it is important to analyze the common values of churches in Ontario. This is especially relevant for religious spaces as they often encompass strong tangible and intangible heritage values. The intent of this section is to draw parallels between common archetypes of Christian architecture in Ontario, before looking more closely at the values of the churches which have been surveyed in each of the study regions. It is important to also recognize that while there are similarities between these historical churches in each region, each building will also have unique values and character-defining elements which should be analyzed independently if it is intended to be the subject of a specific conservation project. This will be explored further in the case studies in the final section of this document.

3.2 Tangible Values

The foremost value which connects Christian architecture in Ontario is the use of the Gothic Revival style of architecture, which is a direct result of the work of Augustus Pugin and the Ecclesiological Society. Pugin was a 19th century British architect, author, and theorist who saw the decline of the arts and architecture in Europe as a symptom for spiritual decline as a result of the Protestant Reformation.⁶⁰ He finished his first publication *Contrasts* in 1836 followed by *The True Principles of Pointed or Christian Architecture* in 1841, both of which argued for the revival of the Gothic style as the distinct embodiment of Christian architecture.⁶¹ He viewed Gothic architecture as the only style which could properly represent the faith and values of Catholicism, and believed that churches should be designed in a manner which builds upon traditional church doctrine rather than distracts from it. For example, he emphasized the importance of verticality as a way to draw the view and spirit up towards the heavens and created church floor plans based on innate hierarchies to highlight the “mystical separation between the people and the sacrifice.”⁶²

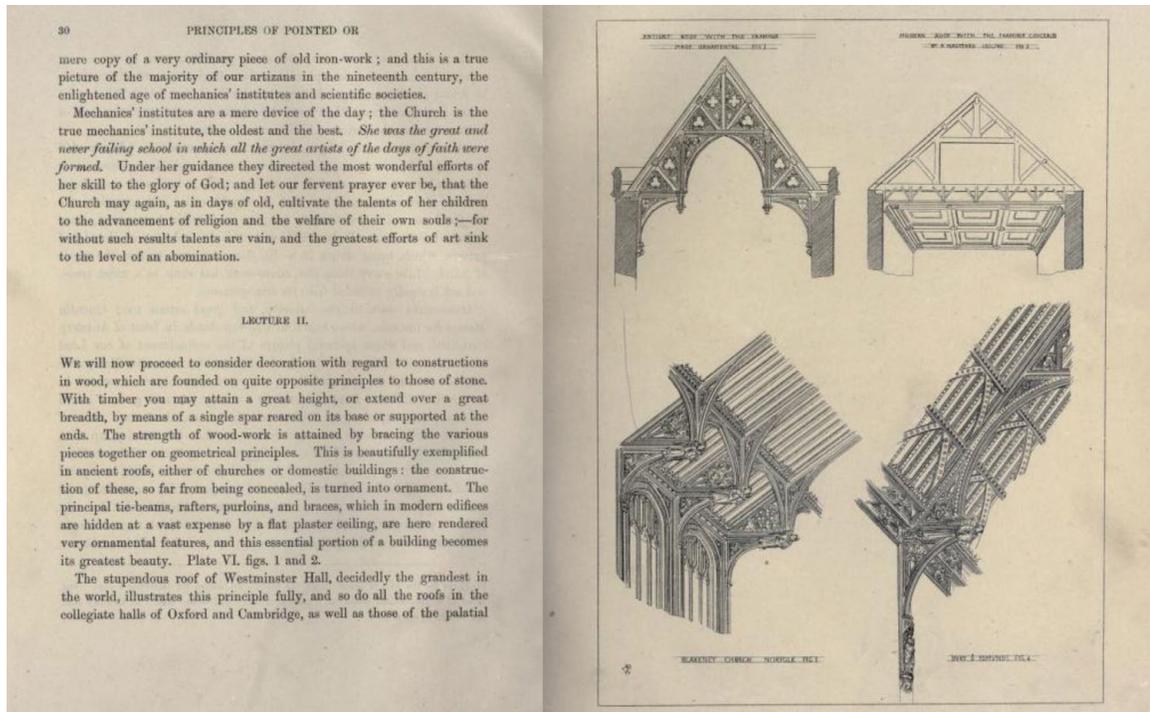


Figure 13: Illustration from Pugin's *Principles of Pointed or Christian Architecture*

Around the same time, the Cambridge Camden Society (later renamed the Ecclesiological Society) was making similar claims of architectural reformation within the Protestant church through the publication of their monthly journal, *The Ecclesiologist*. Their 1839 tract titled *A Few Words to Church Builders* sought to explicitly tell church-building committees how to construct churches including approved ornamentation, the number and orientation of aisles, the position and massing, and the ideal materials. First and foremost, they specified the use of the English Gothic style as the only acceptable way to convey the beauty of Christianity through elaborate detail:

“It is somewhat strange that, while so many have written on this subject as architects, so few should have treated it as Churchmen, though every one will allow that Ecclesiastical Architecture is a thing in which the Church mainly is, or ought to be, interested. Yet though no systematic treatise has appeared, setting forth how churches may best be built in accordance with Catholicity and antiquity and the voice of the Anglican Church, there are several works

from which much information may be gained on this point. Among these we may especially notice — Mr. Bloxam’s Catechism of Gothick Architecture; the Rev. F. E. Paget’s S. Antholin’s; the Rev. G. A. Poole’s Lectures on Churches and Church Ornaments; [and] Mr. Pugin’s True Principles of Pointed or Christian Architecture.”⁶³

These publications had a distinct effect on British church building traditions as well as the style of churches in British colonies across the world, including Canada. Most early churches throughout the country were constructed in the Gothic Revival style and clearly demonstrate the reach of the British colonial empire in the new settlements. Many of the common features are similar to those mentioned in the publications of the Ecclesiological Society and include “pointed arch windows, rib vaulted ceilings, buttresses, steeply pitched roofs and an overall emphasis on height.”⁶⁴ As a result, Gothic Revival was the most popular architectural style for religious buildings from the mid 19th century to the early 20th century and has become representative of early Christian architecture in Canada, demonstrating the churches’ architectural and historical value.⁶⁵

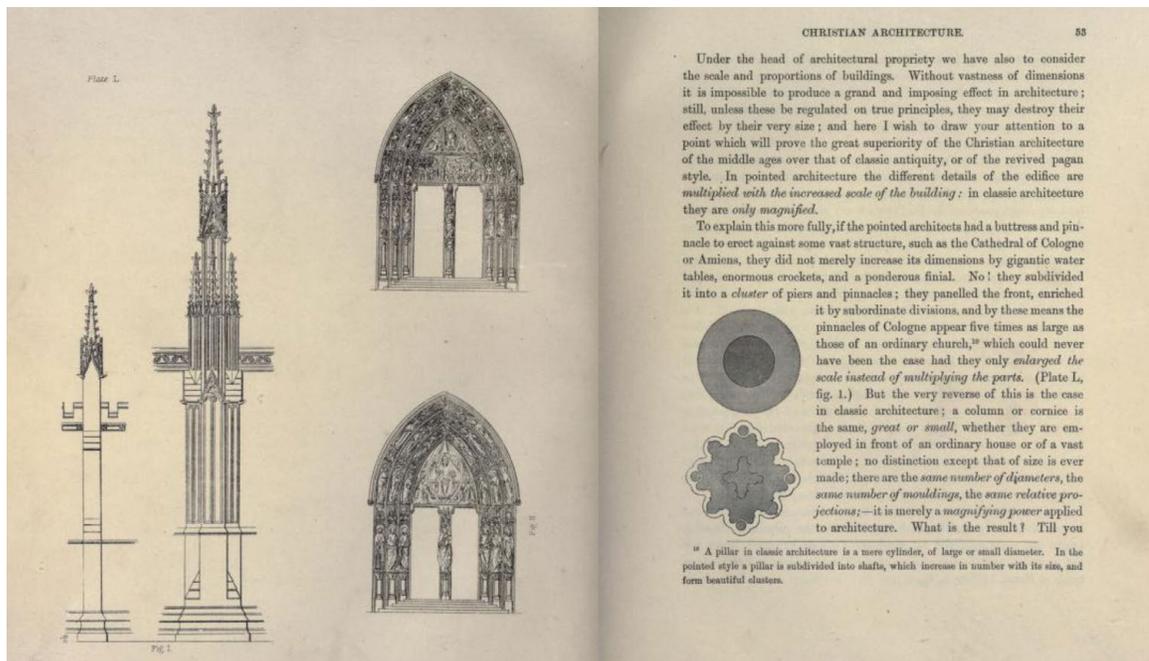


Figure 14: Suggested Gothic details from Pugin’s *Principles of Pointed or Christian Architecture*

Correlated to this, many historical churches possess aesthetic value, as evidenced by the high degree of design which was dedicated to these structures including stained glass work, stone and plaster sculptures, paintings, or ironwork. In the same way that the use of the Gothic arch was seen as a rejection of the pagan tradition of round arches, the use of ornamentation was a protest against the utilitarian aesthetic and government interference of Commissioners' Gothic churches.⁶⁶ The English church wanted to distance themselves from the English government who was mandating the quick construction of these simple boxy churches to deal with the rapidly growing population, thereby disallowing congregations the artistic and symbolic freedom to decorate their places of worship.⁶⁷ The detailed ornamentation and revival of symbolic expression through Gothic architecture was a direct result of this government interference, and gives many British and Canadian churches distinct aesthetic value to compliment the architectural values embodied by the Gothic Revival. In addition to this, many historical churches in Ontario also contribute to the overall aesthetic of the surrounding urban or rural fabric as they are often architectural icons within their local communities. The use of tall steeples creates a unique puncturing effect in surrounding viewsapes and adds to the picturesque landscape values of Gothic architecture.

3.3 Intangible Values

So far, the discussion of values has been largely focused on the tangible, but historical churches also possess many valuable intangible qualities. The most evident of these qualities are the intangible values related to the spirituality and beliefs of the congregants who worship in these spaces. Gothic Revival was firmly rooted in Romantic nationalism which sought to establish Gothic as the national architecture of England and emphasize the importance of feeling and nostalgia for the past.⁶⁸ For the Ecclesiologists this was not only a rebirth of ancient liturgical traditions, but also the use of Gothic architecture as a conduit for spiritual experiences by creating spaces which generated a connection between earth and heaven.⁶⁹ This meant that

sanctuaries were designed with a distinct sense of place and otherness which was intended to be separate from the everyday experiences of congregants and instead represent a transcendence of body and spirit. Churches were designed as places of physical, spiritual, and emotional wellbeing where congregants and community members can seek healing for the body and the soul.⁷⁰

In addition, many churches are closely tied to social and community values within their local contexts as they serve as gathering places for both religious and secular uses. In Ontario, churches have become a unique part of the collective memory of communities throughout the province as a venue for weddings, baptisms, and funerals. Many churches also hold other functions based on local needs such as polling stations during elections, yearly Remembrance Day services for veterans, or hosting meetings for local community groups and organizations like Alcoholics Anonymous. One of the goals of the church has been to become part of the local community by providing services and supporting those in need.

Lastly, one of the strongest and most threatened intangible value of historical churches is the oral history and community memories associated with each congregation. Many of the churches included in the site survey have their own church archive which summarizes the history of their church building and community. In addition this, many denominations host archival collections to serve as official records of the churches within their local jurisdictions. However, a full understanding of these tangible records is supplemented by the personal memories of congregants, some of whom have spent their entire lives attending weekly services within the building. This is especially relevant when identifying character-defining elements and heritage values, as some elements of the building may have strong yet unexpected community values which are only identifiable after speaking with community members. As many of these congregations age, it is important that these oral histories are also recognized and recorded before they are lost forever.

3.4 Conserving Difficult Histories

While many values of church buildings are positive, it is also important to recognize that negative impact that churches have had in Ontario since the arrival of European settlers. Early church buildings in particular were symbolic of colonialism and the erasure of Indigenous culture. The Roman Catholic and Anglican church's control of residential schools prioritized assimilation and the forced evangelization of Christianity over the wellbeing of Indigenous communities and respect for their culture and traditions.⁷¹ Church leaders who were trusted by congregations and communities have abused their power and caused anger and distrust of Christianity. Disagreements over church doctrines have led to painful schisms within denominations and have also hurt marginalized communities, leading them to feel unwelcome in church spaces. For many people, churches are places of trauma and negative memories just as they are places of peace and renewal for others.

Part of values-based conservation is evaluating each site on a case-by-case basis to assess how stakeholders view the potential heritage site and whether it is worthy of conservation. These decisions should not be made lightly, and it is important for sites with traumatic heritage to balance the needs of the stakeholders with the expertise of conservation professionals.⁷² Perhaps in some cases with particularly difficult histories, the ethical conservation approach is not to conserve the building, but rather to allow it to be demolished as a memorial to the past.⁷³ However, for the cases where the community is invested in the continuation of a church's collective memory, and there are significant positive values associated with the building, it is possible for churches to be adapted into new uses. Perhaps in some cases it is even possible for places of trauma to be transformed into places of acceptance through adaptive reuse.

3.5 Church Characteristics in London-Middlesex

While churches share many general values, it is important to also recognize the specific local trends which affect church-building in different regions in Ontario. Churches in London and Middlesex County share several key material characteristics, despite the differences in denomination. While most of the early churches were constructed out of timber, their vulnerability to fire means that there are few remaining examples of this building typology. The vast majority of existent churches in Middlesex County are constructed from brick, as it was the most readily available material for local construction.

In the 1800's it was expensive to transport brick over large distances, so most buildings were constructed from the local London basin brick which had a yellowish buff colour.⁷⁴ Institutional buildings such as churches and government buildings were given priority for the use of yellow brick, but eventually it was also used for residential buildings leading to the exhaustion of this type of brick in the early 20th century.⁷⁵ This yellow brick has become synonymous with historical institutional and religious buildings in Southwestern Ontario, and can be seen at Beth Emmanuel Church and Talbot Street Church in London. While some of the larger churches in London had the financial capacity to import different coloured bricks from further distances, the use of yellow brick is especially prevalent in rural churches in Middlesex County. It can be seen at Burns Mosa Presbyterian Church in Glencoe, Cooks United Church in Mount Brydges, Littlewood United Church in Littlewood, and Poplar Hill Baptist Church in Poplar Hill among many other examples. [Figure 15]



Figure 15: Examples of Yellow Brick Churches in Middlesex County (Cooks United Church in Mount Brydges and Beth Emmanuel Church in London)

The churches in Middlesex County also exemplify the evolution of the Gothic Revival style in Ontario over time. Some of the earliest churches in Ontario were based on Classical influences, such as Vanneck United Church, before Gothic Revival became the dominant architectural style for religious buildings.⁷⁶ Since the arrival of this architectural style in Canada in the 1820's, early settlers began to reinterpret the style based on available resources and vernacular traditions.⁷⁷ This led to the creation of Carpenter's Gothic which borrowed the architectural language and symbols from Gothic Revival but used wooden construction rather than traditional brick or stone.

The oldest church in the Middlesex County, St. Mary's Anglican Church, was built in 1841 and is one of the only remaining wood churches from this time period. It exemplifies the Carpenter's Gothic style through the use of horizontal white wooden clapboard, gable roof, and minimal Gothic detailing with small turrets and pointed windows.⁷⁸ As the population of Middlesex County grew in the mid 1800's and settlements became more permanent, congregations began to use stone and brick for church construction in an effort to increase the resemblance to English Gothic churches.⁷⁹ The vast majority of the remaining churches in this region fall into this category with primarily brick construction and Gothic Revival styling ranging from simplistic and minimal (Littlewood United Church in Littlewood) to large and ornate (First-St. Andrew's United Church in London).



Figure 16: Evolution of the Gothic Style in Middlesex County (St. Mary's Anglican Church in Strathroy and Littlewood United Church in Littlewood)

The massing and detailing of urban churches in London vary. Corner towers are common but tend to remain fairly squat in profile as many do not include a tall spire, as seen at Calvary United Church, Egerton Street Baptist Church and St. Luke's Place. There are also a significant number of churches in London which don't have any towers, perhaps because they were originally designed as country churches as then amalgamated into the city limits. Examples of this typology include St. George's Anglican Church and Beth Emmanuel Church. Many of the smaller rural churches in Middlesex County also do not have a tower or spire including Poplar Hill Baptist Church and Thorndale United Church, as this seems to only be used for the larger country churches such as Cooks United Church in Dorchester or St. Andrew's Presbyterian Church in Ailsa Craig.



Figure 17: Variety of Towers and Steeples in Middlesex County (First-St. Andrew's United Church in London, St. Luke's Place in London, and Burns-Mosa Presbyterian Church in Glencoe).

3.6 Church Characteristics in Ottawa

One of the key characteristics of churches in the Ottawa region is their location. In Ottawa, most of the historical churches are located in either Upper Town or Lower Town, where the first settlement occurred within the city. Many of these churches are located on the corner of major intersections within the city which provide visibility and significance within the urban

fabric. In the rural areas of the City of Ottawa, churches are also often placed at the corner of key intersections within each community. For example, St. Mary's Anglican Church in Navan and St. Paul's Anglican Church in Dunrobin are both located at the corners of central and well-travelled parkways within each town. Within the city, St. Andrew's Presbyterian Church is located on the corner of Wellington Street and Kent Street, across from the Supreme Court while Southminster United Church is located at the corner of Bank Street and Colonel By Drive directly adjacent to the Rideau Canal. These locations all demonstrate the importance of historical churches in the early town planning of the Ottawa region.



Figure 18: Corner Church Locations in the City of Ottawa (St. Mary's Anglican Church in Navan and Southminster United Church in Ottawa)

The second important commonality between the churches in Ottawa is the use of stone construction. Due to Ottawa's early ties to the timber industry, many of the earliest churches in Ottawa were log construction, including Christ Church in Burritt's Rapids. As the competition between the denominations heated up, congregations who could afford more permanent structures transitioned from timber to stone. Unlike Middlesex County, there are few historical brick churches as it was a rare building material in comparison to the range of available stone in the area.⁸⁰ Therefore, many churches were constructed using the local Nepean Sandstone which was also used for the Parliament Buildings, including Southminster United Church and Knox Presbyterian Church.

Another popular stone choice for churches in Ottawa which could afford to import stone from the United States was Indiana Limestone, which was used for St. Alban's Anglican Church and Blessed Sacrament Catholic Parish. Around 1870 brick became a more popular building material in the Ottawa region.⁸¹ In these more recent cases, churches tended to use local red brick in comparison with the yellow brick in southwestern Ontario. Based on the survey of remaining historical churches in the City of Ottawa, it would seem that brick is more common in the rural communities surrounding Ottawa than within the city limits – perhaps due to the cheaper cost of brick in comparison to stone which reflects the lower budgets of country churches. Some of the remaining red brick churches include South Gloucester United Church in Gloucester, St. Andrew's Christian Church in Rockland, and St. Andrew's Presbyterian Church in Kinburn.



Figure 19: Variety of Church Materials in the City of Ottawa (Christ Church Anglican Church in Burritt's Rapids, Knox Presbyterian Church in Ottawa, St. Andrew's Presbyterian Church in Kinburn, and Blessed Sacrament Catholic Parish in Ottawa)

There are also a few architectural characteristics which tie these churches together. First and foremost is the use of the Gothic Revival style, which was predominant through Ontario at the time. In comparison with the churches in Middlesex County, the City of Ottawa churches seem to have a greater emphasis on Gothic verticality with towers and pointed steeples commonly appearing in both urban and rural churches. This is complimented by the use of sloped gable roofs and pointed windows, with the urban churches possessing a higher level of decoration than most rural churches. Some of the more elaborately detailed churches such as Glebe St. James United Church and Knox Presbyterian Church also have intricate tracery on the windows either in stone or wood. Stained glass is more common than tracery in both urban and rural churches varying from simple geometric patterns as seen at St. Michael's Parish in Carp to detailed depictions of biblical scenes as seen at the rose window of Peace Tower Pentecostal Church in Ottawa. By comparison, the massing and detailing of rural churches tends to be simpler with the traditional gabled hall typology, often centred with a pointed tower or steeple facing the road.

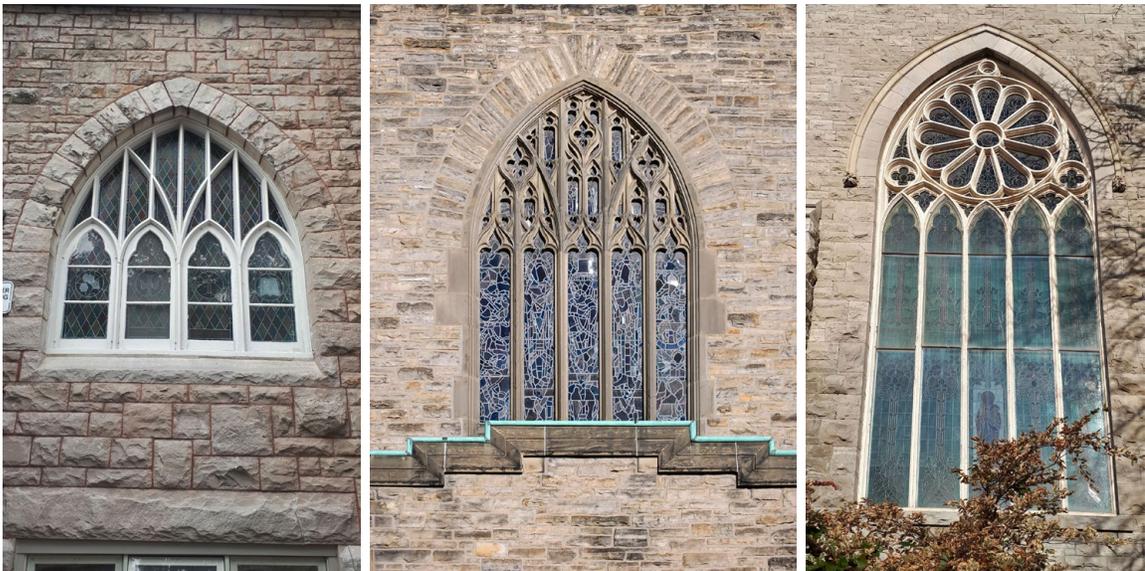


Figure 20: Church Windows with Tracery in Urban Ottawa (Glebe St. James United Church in Ottawa, Knox Presbyterian Church in Ottawa, and Peace Tower Pentecostal Church)

PART 4: ADAPTIVE REUSE

4.1 Conservation Treatments

The next step of values-based conservation is to define a primary conservation treatment based on the values of the historic site. There are three type of conservation treatment according to the Standards and Guidelines. The first treatment option is Restoration, which is defined as “accurately revealing, recovering or representing the state of an historic place or individual component as it appeared at a particular period in its history, while protecting its heritage value.”⁸² The second treatment option is Preservation, which is defined as “protecting, maintaining and stabilizing the existing form, material and integrity of an historic place or individual component, while protecting its heritage value.”⁸³ The final treatment option is Rehabilitation, which is defined as “the sensitive adaptation of an historic place or individual component for a continuing or compatible contemporary use, while protecting its heritage value.”⁸⁴ Adaptive reuse is a type of rehabilitation where changes are made not only to the physical fabric of the building, but also its programming and use.

The Standards and Guidelines states the following: “While any conservation project may involve aspects of more than one of these three conservation treatments, it is important to decide during the planning stage whether the project falls under Preservation, Rehabilitation or Restoration. A clear idea of the project’s primary focus or objective, as provided in a conservation plan, and the heritage values of the historic place will contribute to the success of a consistent and coherent conservation project.”⁸⁵ As such, it is important to define the conservation treatment which will be used for the case studies within this thesis.

For most historical churches in Ontario, adaptive reuse is the most viable conservation treatment. Preservation focuses on keeping buildings in their present state, and the majority of churches are concerned with decreasing congregation size and financial instability which

prevents them from keeping the building in its current function. Restoration may be an option for a few churches which have strong historical values and could function in a new museum use, but this is not a viable use for most congregations given the large scale of church closure and the limited need for buildings of this typology. Rehabilitation and adaptive reuse represent the widest range of possibilities for congregations seeking collaborative space-sharing options alongside additional programming or the complete repurposing of the building with a respectful new program. Therefore, the primary conservation treatment which will be explored for this project is rehabilitation, more specifically adaptive reuse focused on a new healthcare function.

4.2 Adaptive Reuse for Religious Heritage

The purpose of adaptive reuse is to generate connections between the existing values of a building and the values of a new function and program. Additionally, the project should also exemplify a minimal intervention approach which respects the existing character-defining elements in accordance with Standard 1 and Standard 3 of the Standards and Guidelines.⁸⁶ Standard 5 succinctly summarizes these ideas, stating that conservation professionals should “find a use for an historic place that requires minimal or no change to its character-defining elements.”⁸⁷ The selection of a new use is never a simple process, and it becomes more complicated when it involves historic buildings such as churches, that embody strong tangible and intangible values.

Historically speaking, most adaptive reuse projects for churches have involved the addition of programs with a strong public and community-oriented focus. Kiley notes in his 1994 thesis on this topic that “Reuse of a church for an institutional non-profit or community use also allows the original spirit of the church to continue in the form of providing assistance and service within the local community.”⁸⁸ In alignment with this approach, it is not uncommon for churches to be converted into new uses involving cultural centres, community centres, museums, libraries, and schools.

Projects focusing on a commercial use have proved more contentious as large interior spaces are often subdivided to add salable area, and new for-profit uses can be seen as incongruent with the original values of the church. Recent residential projects in cities such as Toronto have also attracted criticism over the prioritization of financial gain, in addition to issues of neighbourhood gentrification and the privatization of public spaces solely for wealthy residents.⁸⁹ Soaring property values in urban centres have positioned developers for massive profits on church to condo conversions which do not always centre heritage as a primary consideration. In many cases, financial value has overshadowed heritage value as the arbiter of success for conservation projects focused on new commercial and residential uses.

While this is not always the case, the discipline of adaptive reuse shares one key goal with the religious values of the church – the creation of spaces which serve the surrounding community to the greatest degree of a building or organization’s potential. For this reason, this thesis will explore church conversions focused on a public and community approach which is closely



Figure 21: Previous Church Condo Conversions in Ontario (James Street Baptist Church conversion in Hamilton, ON & Bloor Street United Church conversion in Toronto, ON)

tioned to the original values of the church and avoids the commodification of heritage values. However, rather than focusing on a traditional community use which is already accepted and understood within the field of heritage conservation, this thesis will push the boundaries of adaptive reuse through the investigation of healthcare as a viable typology for church conversion.

4.3 Why Healthcare?

There are several key intersections between the values of historical churches and healthcare. Hospitals and churches are both inherently public building typologies which seek to better the lives of their communities through promotion of wellness – whether that be physical health or spiritual wellness. Healing is also a consistent theme throughout Christianity with passages of the Bible describing how Jesus performed miracles to heal diseases while encouraging his followers to take care of those who are sick and dying.⁹⁰ One of the key tenets of Christianity is that Jesus' body was resurrected after death, as the epitomization of the healing that is possible through salvation. Throughout history many Christian organizations have been involved in healthcare – from the establishment of early hospitals in Rome, Jerusalem, and Cappadocia to the founding of religious orders who devoted themselves to caring for the sick.⁹¹ As a religion, Christianity is firmly rooted in the ideal that faith can ease suffering and create physical, mental, and spiritual wellness.

In addition to the emphasis on wellness and the provision of common good services, churches and healthcare facilities are both designed to have strong community connections. They are landmarks within their communities as institutional edifices, and also serve as important gathering spaces - whether that be for weekly worship or for family members who are visiting sick loved ones.

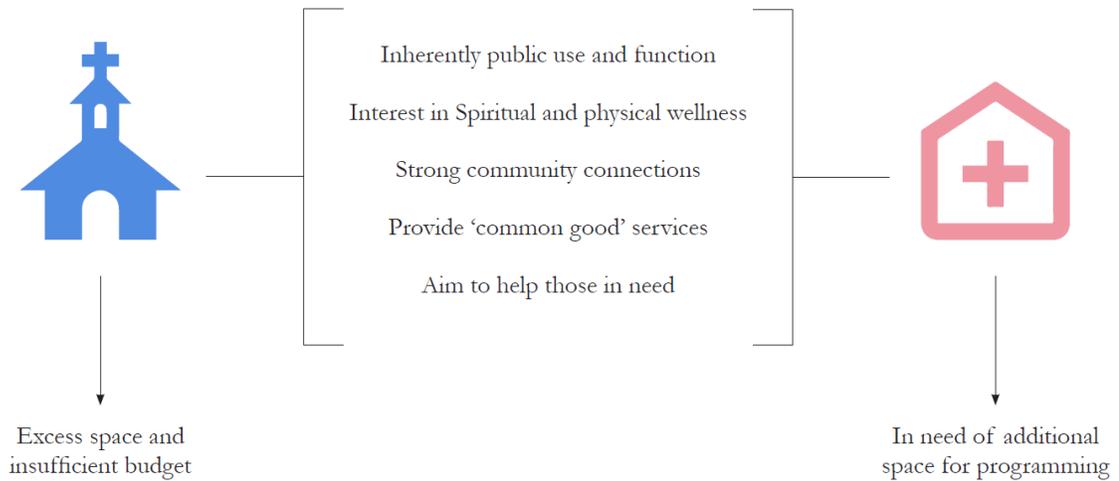


Figure 22: Commonalities between Churches and Healthcare Facilities

There is also currently a strong need for healthcare reform in Ontario due to demographic and fiscal challenges, which could be addressed through the addition of healthcare facilities.⁹² The Government of Ontario’s 2012 Action Plan for Health Care stated that “Our population age structure is changing. We are living longer and baby boomers are reaching the age where they’ll need more health care. Just as our education system responded decades ago to the baby boom, today’s health care system must now prepare for the demographic shift that will double the number of seniors living in Ontario over the next 20 years.”⁹³ However, wait times for procedures and emergency rooms in Ontario hospitals have continued to reach record highs, even before the province was faced with the additional burden of COVID-19 patients.⁹⁴

The rise of the COVID-19 pandemic in early 2020 highlighted the pre-existing inequalities and resource gaps in Ontario’s healthcare system, the extents of which are still being understood at the time of this thesis. Rural and remote municipalities in the province have been hit intensely due to the fact that they are under-researched and their residents are more likely to face challenges with accessing the same healthcare resources which are readily available in urban environments.⁹⁵ Residents of low income communities with higher percentages of Black residents have also been hospitalized at higher rates than other neighbourhoods in the

same geographic areas.⁹⁶ Throughout the pandemic, hospitals in the province have been doing everything possible to avoid hitting full capacity - a benchmark which forces healthcare workers to make life and death decisions to determine which patients have the greatest need of beds or ventilators.⁹⁷ At a time when additional space and resources translates directly to survival, field hospitals are being constructed in temporary structures, sports facilities, or buildings in close proximity to hospitals.⁹⁸ With the influx of temporary and permanent church closures, it seems that these buildings are currently underutilized, thus creating an opportunity to address healthcare concerns related to COVID-19 in Ontario.

At the time of this thesis, COVID-19 has become the most visible and easily understood example of how the current healthcare system is failing to equitably treat residents of Ontario, which begs another even more important question – what are the other healthcare shortcomings that have not received the same amount of publicity or awareness, and what can architects do to protect the public and address these issues before they become imminently dangerous?

4.4 Precedent Analysis

While the premise of churches being adapted into healthcare uses is a fairly uncommon idea, there are some pre-existing examples of this typology. To explore these cases further, a precedent analysis was conducted for churches which have been converted for a healthcare use. Four different precedents were examined as examples of the range of existing healthcare possibilities.

The first precedent examined is Huisartsenpraktijk De Poort van Borne in Borne, The Netherlands where an early 1900's era church was converted into a healthcare centre for 20 local practitioners.⁹⁹ The second precedent explored a 1905 Catholic church in Montreal, Canada

which was converted into a spa and fitness centre and renamed L’Espace Thomas.¹⁰⁰ The third precedent focuses on a temporary adaptation where the Cathedral of St. John the Divine in New York City, USA was staged as a field hospital for the overflow of COVID-19 patients at the nearby Mount Sinai hospital.¹⁰¹ The final precedent is the Villagonia Patient Shelter in Taormina, Italy which would provide short-term accommodation for hospital patients who travel long distances for procedures at the San Vincenzo hospital.¹⁰² These precedents explore the potential for church adaptations to support local hospitals and healthcare systems in traditional ways, or with novel approaches that don’t involve a strictly medical function. A summary of these results can be found in Appendix B of this document.

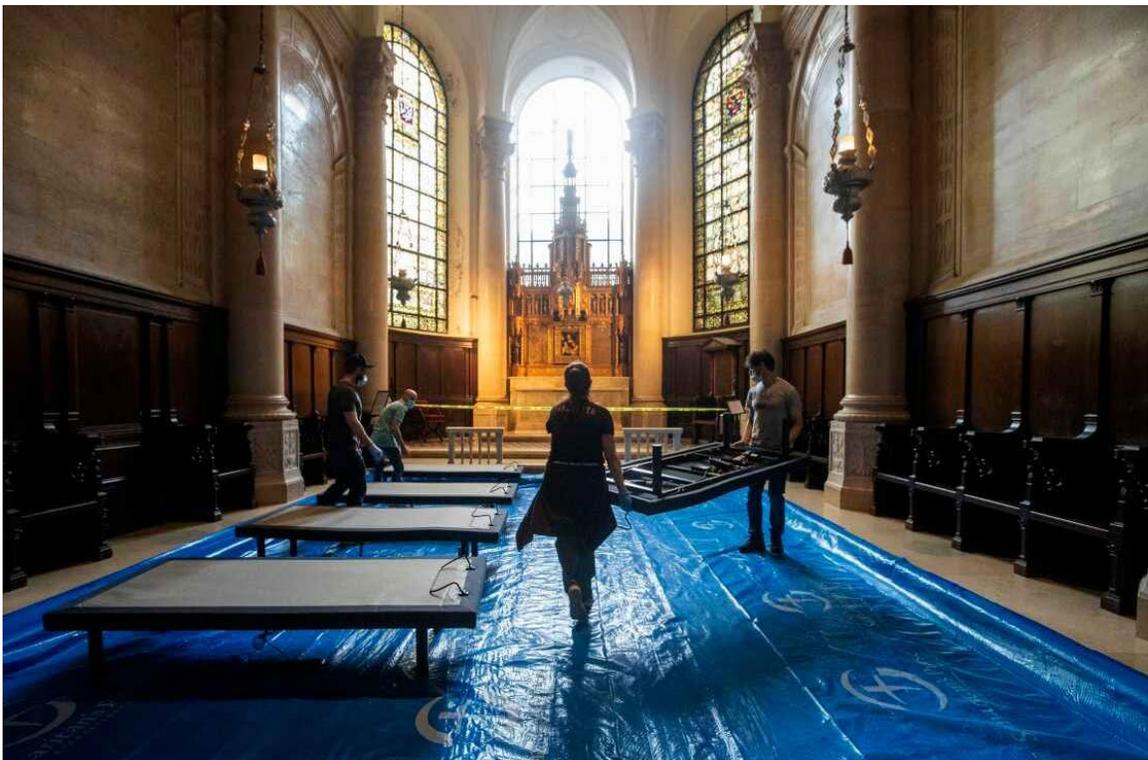


Figure 23: Volunteers bringing hospital beds into the nave of St. John the Divine in NYC

PART 5 – CASE STUDIES

5.1 Case Study Background

Three case studies from the designated study regions have been selected to further explore the possibilities of adaptive reuse for historical churches in Ontario. The three case study churches are Southminster United Church in Ottawa, Ontario; Holy Trinity Anglican Church in North Gower, Ontario; and St. Andrew's Presbyterian Church in Beechwood, Ontario. These case studies have been selected from the initial site survey, based on the criteria which were identified in the methodology section of this document. These specific case study churches show the range of denominations, materials, communities and contexts - from the urban scale to the rural scale. The goal of these case studies is to provide inspiration and precedent for other historical church communities in Ontario that are facing the same issues of church closure and would like to understand the range of possibilities that exist through adaptive reuse. These case studies also aim to solve provincial healthcare issues through a targeted and localized approach implemented within existing church buildings.

The format of these case studies will follow the recommended phases for conservation projects, starting with the understanding phase and moving towards the planning phase. As these projects are currently only conceptual, the case studies will not involve the intervention phase. For the understanding phase, each case study will start with an overview of the historical church including a site plan showing the surrounding context, a timeline of key events, and a proposed statement of significance including interior and exterior photos of the character-defining elements. Once an understanding of each church has been established, the case study will shift in focus to the planning phase. This will include an overview of the proposed new use, statistics and information explaining the need for this use based on the surrounding context including a site map, and a comparison between the current floor plans of the building with the proposed floor plans for the new use.

To aid in the development of the case studies, base floor plans of each building were either accessed from external sources or developed independently. In the case of Southminster United Church, base floor plans were provided by Hobin Architects, but there were no pre-existing floor plans available for Holy Trinity Anglican Church and St. Andrew's Presbyterian Church. As such, the scope of this project included heritage recording for these two churches, which was conducted in Spring 2021. This information will also be provided to each congregation to serve as a posterity record of the state of each church building at the time of this thesis documentation.

The sites were recorded using a Leica DISTO D1 laser distance measure and a tape measure in order to generate the base floor plans for each case study. These site visits were also used to photograph the interior and exterior of each building and walk through each of the interior spaces to gain a better understanding of the existing state of the church and its potential for re-use. Lastly, this information was supplemented with conversations and personal input from congregants and historical building committees to gain a better understanding of the intangible values of each building.

The first case study looks at Southminster United Church, located at 15 Aylmer Avenue in Ottawa. It is sited in the most densely populated context along the Rideau Canal, and focuses on options for similar urban churches in cities across the province. This case study examines the church's transformation into a long-term care home with shared facilities to enable the existing congregation to continue worshipping in the building.

The second case study looks at Holy Trinity Anglican Church, located at 2372 Church Street in North Gower within the City of Ottawa municipality. The siting in North Gower demonstrates the possibilities for churches in other small towns across Ontario. This case study examines how historical churches can be transformed into dialysis clinics through partnerships with local hospitals as extensions of the Ontario renal network.

The final case study examines St. Andrew's Presbyterian Church, located at 9906 Petty Street in Beechwood within the Middlesex County municipality. This study investigates options for rural churches which are located in an agricultural context, isolated from nearby towns and communities. This study explores the church's transformation into a women's health clinic, servicing rural communities in the area where residents are forced to travel greater distances to access healthcare services compared to residents of adjacent urban areas.



Figure 23: Case Study Churches (Southminster United Church in Ottawa, Holy Trinity Anglican Church in North Gower, and St. Andrew's Presbyterian Church in Beechwood)



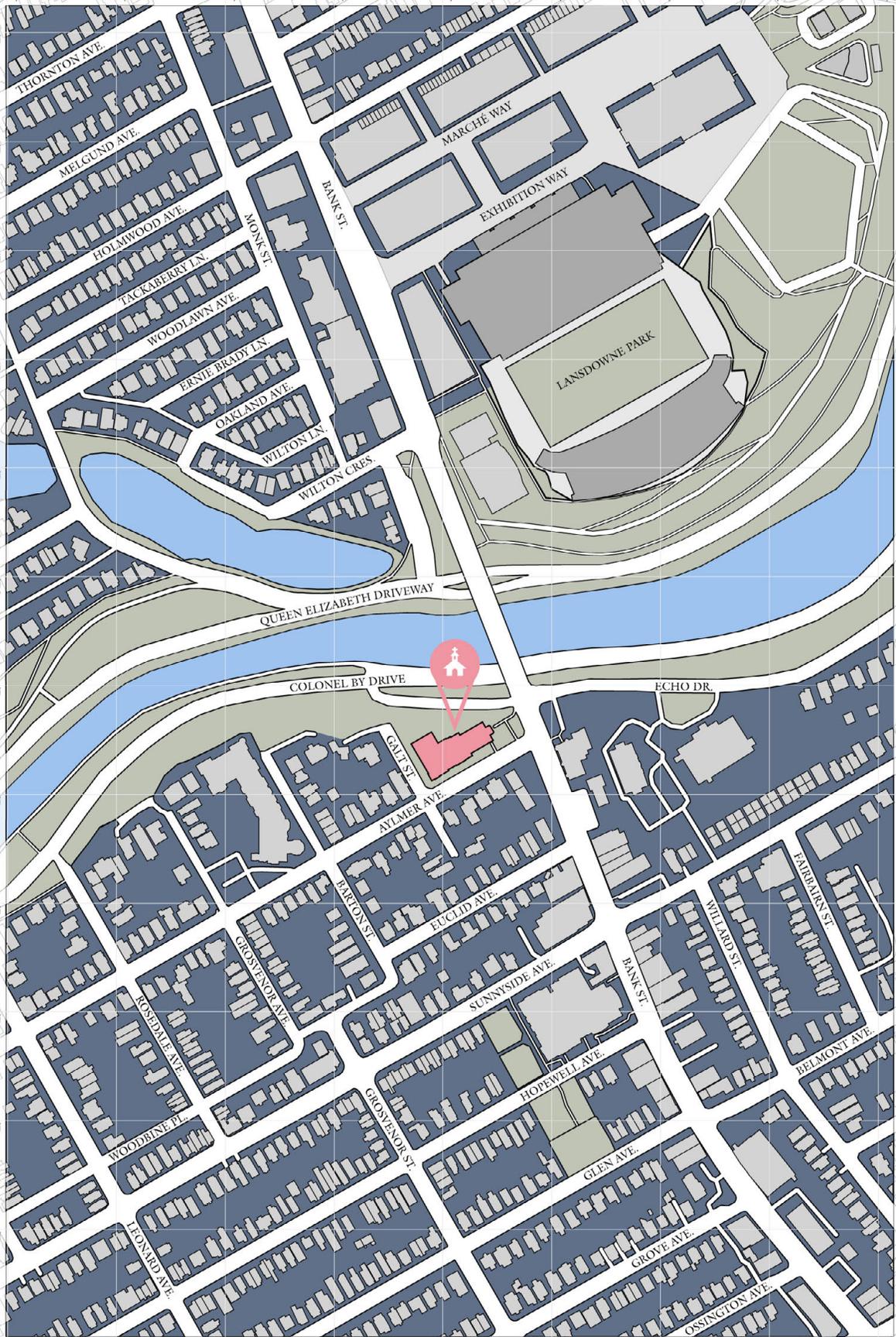
CASE STUDY #1 SOUTHMINSTER UNITED CHURCH



Southminster United Church
15 Aylmer Ave, Old Ottawa South,
Ottawa, ON

Location: Ottawa
Denomination: United Church of
Canada
Date of Construction: 1931
Architect: J. Albert Ewart
Architectural Style: Gothic Revival
Floor Typology: Cruciform
Massing Typology: Rectangular Hall
with Gable
Designation: None
Current Use: Church
Proposed Use: Long-term Care
Home

Figure 25: Southminster United Church



Southminster United Church Context Plan
Scale 1:4500

Ottawa, ON
15 Aylmer Avenue

5.2.1 UNDERSTANDING PHASE

The first stage of the conservation project for Southminster United Church required a strong understanding of the existing building and context. To create the necessary level of understanding, a context map, historical timeline, Statement of Significance, and interior and exterior photographs of the character-defining elements were generated. Once this was completed, the base information was used to inspire the decisions for the planning stage of the conservation project.

Southminster United Church is a Gothic Revival church located in the Old Ottawa South neighbourhood of Ottawa. The church was constructed by architect J. Albert Ewart in 1931 from Nepean sandstone after the amalgamation of the Ottawa South Methodist and Calvin Presbyterian churches into the newly formed United denomination. A Sunday school hall was later added to the back of the building in 1955, but the majority of the original church design remains intact. A full timeline of the building's history can be seen on the following page.

As shown in the context map [Figure 25] this is the most urban of the three case studies. The urban context for the church includes the Rideau Canal to the north and Lansdowne Park to the northeast. Although the church is directly adjacent to the Rideau Canal World Heritage Site, the building itself does not have any type of heritage designation. Despite this, a Statement of Significance was drafted to summarize the heritage values and character-defining elements of the building in its current state. Some of these key values include its role as a gathering space for the Ottawa community and its Modernist interpretation of the Gothic Revival architectural style. These heritage values and character-defining elements should be respected in the following phases of this case study.

1850

HISTORICAL TIMELINE



1869

The congregation was founded with services starting at the Billings Bridge Temperance Hall

1875



1885

The circuit hires their first minister who holds services at nine small churches in the Billings Bridge area

1900



1908

The Ottawa South Methodist Church was built at Bank and Aylmer



1914

Calvin Presbyterian Church was built on Sunnyside Avenue

1925



1925

Ottawa South Methodist Church and Calvin Presbyterian Church amalgamate to become Southminster United Church



1931

The current Southminster Church building is constructed on Aylmer Avenue by J. Albert Ewart

1950



1944

A mortgage burning ceremony was held to celebrate paying off the cost of the building's construction



1947

A plaque is unveiled to commemorate members who died in WWII



1955

The Sunday School Hall is constructed at the rear of the church, also by J. Albert Ewart



1960's

The Fellowship Hall below the sanctuary is redecorated, and the memorial centennial carillon is installed



1966

The adjacent rail line was moved and Colonel By Drive was created

1975



1980

The original Casavant organ is repaired including refurbishing the pipes and moving the console to face the chancel



1990

The Walter Legrow Memorial library was built on the second floor

2000



2002

Accessibility updates are completed including an exterior ramp, an accessible washroom, and a new elevator



2009

The sanctuary chancel is reconstructed



2017

Windmill Developments proposes a condo tower on the footprint of the Sunday School Hall

2025



Ottawa South Methodist Church, which was demolished in 1930



Southminster shortly after opening in 1935



Church members burning the bank mortgage in 1944



Christmas Pageant at Southminster, date unknown

STATEMENT OF SIGNIFICANCE FOR SOUTHMINSTER UNITED CHURCH

DESCRIPTION OF HISTORIC PLACE

Southminster United Church is a Gothic Revival church adjacent to the Rideau Canal in the Old Ottawa South neighbourhood of Ottawa. The church was constructed by architect J. Albert Ewart in 1931 from Nepean sandstone after the amalgamation of the Ottawa South Methodist and Calvin Presbyterian churches. Southminster does not currently have a heritage designation, but it is within the buffer zone of the Rideau Canal World Heritage Site.

HERITAGE VALUE

Southminster has strong historical associations, as well as architectural and community values. The architectural value of the church is evidenced through the use of modern Gothic Revival style including the pointed arches, symmetrical plan, simple detailing, and ornate stained glass. It symbolizes the history of Gothic architecture for church buildings in Canada while also representing the modernist values which were prevalent in architecture at the time of construction. Nepean sandstone was an important material in Ottawa, as it was used for many other churches in the city as well as the rebuilt Centre Block at Parliament Hill. The building represents how the city of Ottawa has evolved from the Second World War until today.

The heritage value of Southminster also lies in its role a gathering space for the Ottawa community. The congregation has established community dinners for those in need, artistic activities including choral performances and concerts, and they continue to run public events for the neighbourhood.

CHARACTER-DEFINING ELEMENTS

Character-defining elements that support the heritage value of Southminster Church include:

- The local Nepean sandstone used for the exterior walls;
- The local bossaged Gloucester limestone used for portico entrance steps;
- The cast stone washcourse, door and window surrounds, and detailing;
- The symmetrical floor plan arrangement in the shape of a Latin cross;
- The overall massing of the church with a steeply gabled roofline;
- The slate roof with copper detailing around the entrances and gutters;
- The pointed arch windows with wooden frames and leaded glass;
- The ornate stained glass work in the sanctuary windows and rose window;
- The ground level rectangular wooden windows;
- The wooden exterior doors with leaded glass windows;
- The date stones for Southminster United, Ottawa South Methodist, and Calvin Presbyterian churches and the Sunday school hall date stone;
- The ironwork including the pointed arch gate at the portico entrance;
- The interior vaulted and panelled ceilings, especially in the sanctuary space;
- The interior plasterwork including arches, flowers, and lettering;
- The wooden pews, altar, rood screen and other wooden detailing in the sanctuary;
- The Casavant Frères organ and elaborate pipe system; and
- The original iron lamps and lanterns in the sanctuary and at the exterior entrances.

CHARACTER-DEFINING ELEMENTS - EXTERIOR



Figures 28-30
Nepean sandstone with cast stone details, Gloucester limestone steps with cast stone surround and cast iron gate, and symmetrical design of main facade.



Figures 31-33
Gabled roof with slate tiles and copper detailing, pointed stained glass windows with wooden frames, and rectangular wooden windows.

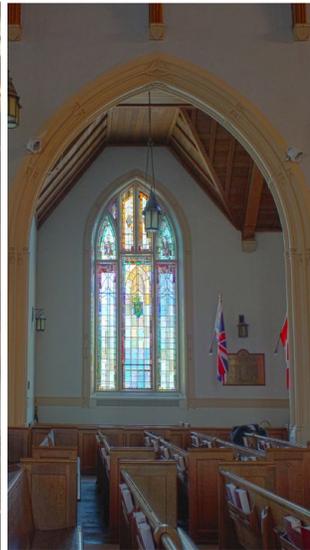
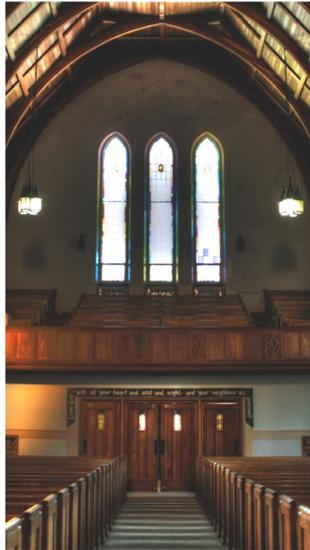


Figures 34-36
Wooden exterior doors with leaded glass windows, Southminster date stone, and iron detailing at portico entrance gate.

CHARACTER-DEFINING ELEMENTS - INTERIOR



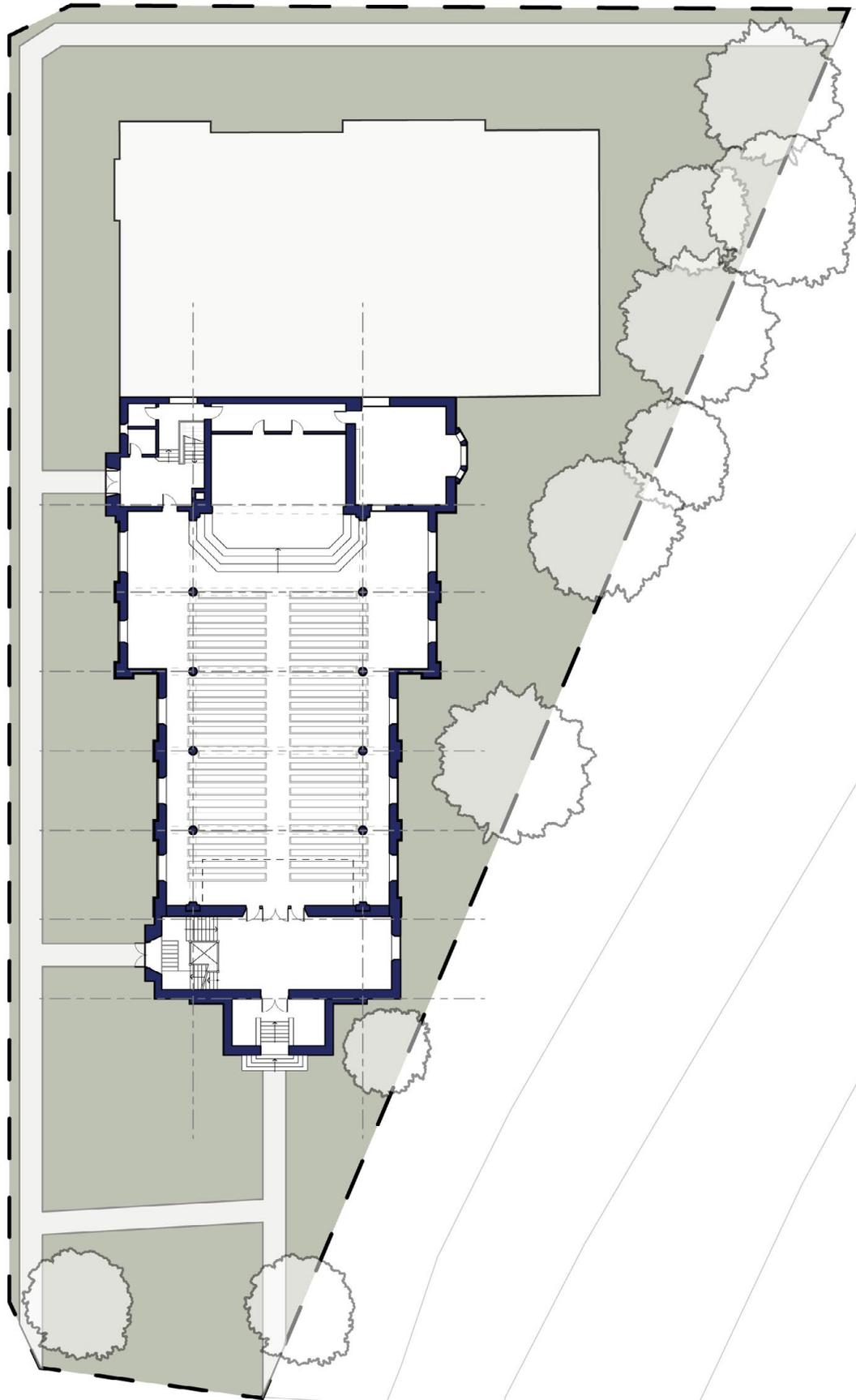
Figures 37-39
Stone vaulted ceiling in the portico, vaulted wood sanctuary ceiling, and plaster arches in the sanctuary.



Figures 40-42
Stained glass sanctuary windows, wooden balcony, and wooden pews in the sanctuary.



Figures 43-45
Rose window above organ pipes and rood screen, Casavant organ at front of sanctuary, and iron lanterns.



Existing Ground Floor Plan
Scale 1:150

Ottawa, ON
15 Aylmer Avenue

5.2.2 PLANNING PHASE

In order to determine an appropriate adaptive reuse for Southminster United Church, one must first look at the surrounding context. Upon examining the neighbourhood, it became clear that there is a corridor of senior living facilities which extends up Bank Street and along the Rideau Canal. Southminster is located at a key intersection of pre-existing retirement infrastructure, and with the aging population in Ontario there is a growing need for more facilities. This, alongside the previously stated connectivity between churches and healthcare facilities, indicates a potential for compatible new use related to long-term care.

This new use must also respect the original heritage values and character-defining elements of the church. When assessing the heritage values of Southminster United Church, the strongest values are present in the original church building, more specifically the sanctuary space. The congregation has also indicated an interest in finding a shared use for the building which allows the sanctuary to continue serving a religious use for services. As such, it is important for this space to be conserved.

In comparison, the church hall at the rear of the building is not an original part of the design and does not carry the same historical, spiritual, or architectural significance. Therefore, there is more flexibility to alter this area of the site in order to prioritize the preservation of the sanctuary space. In order to explore this further, this case study proposes the demolition of the non-original church hall and the construction of a new four-storey long-term care home within its footprint. The sanctuary and adjacent church spaces can be shared between the congregation and the long-term care home as a space for worship as well as a venue for their continuing social programs in the community.

5.2.3 SUMMARY OF ADAPTIVE REUSE

The COVID-19 pandemic has highlighted pre-existing problems with retirement homes in Ontario, including overcrowding, poor living conditions, and impersonal design. Long-term care facilities have been hit particularly hard throughout the pandemic, exemplifying the negative impact of poor design for some of the most vulnerable members of society. Despite the lack of quality long-term care in the province, the wait list for beds in long-term care facilities projected to double by the end of 2021, in comparison to previous demand in 2011.

One solution to these problems is the Butterfly Model of Care, which focuses on a more residential design approach for seniors with dementia. This model has grown in popularity in Europe, but is relatively untested in Canada. This case study explores how this model could be implemented in Southminster United Church to juxtapose the current standards of long-term care for seniors with dementia in Ontario.

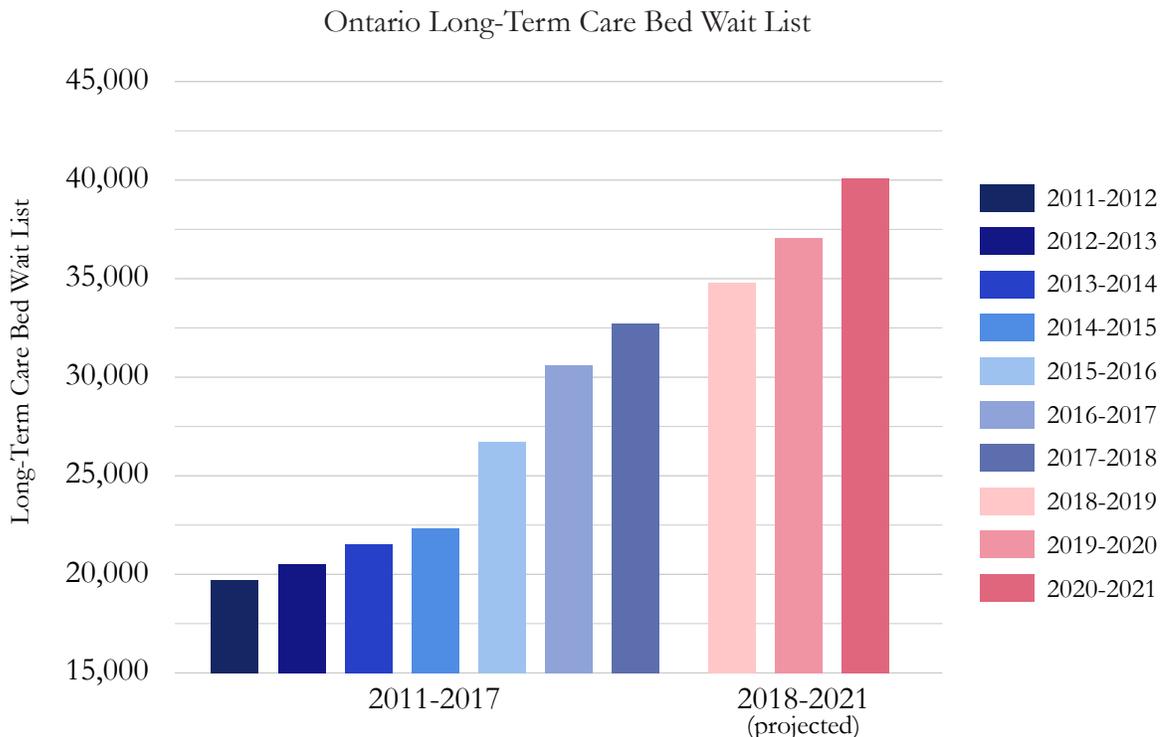
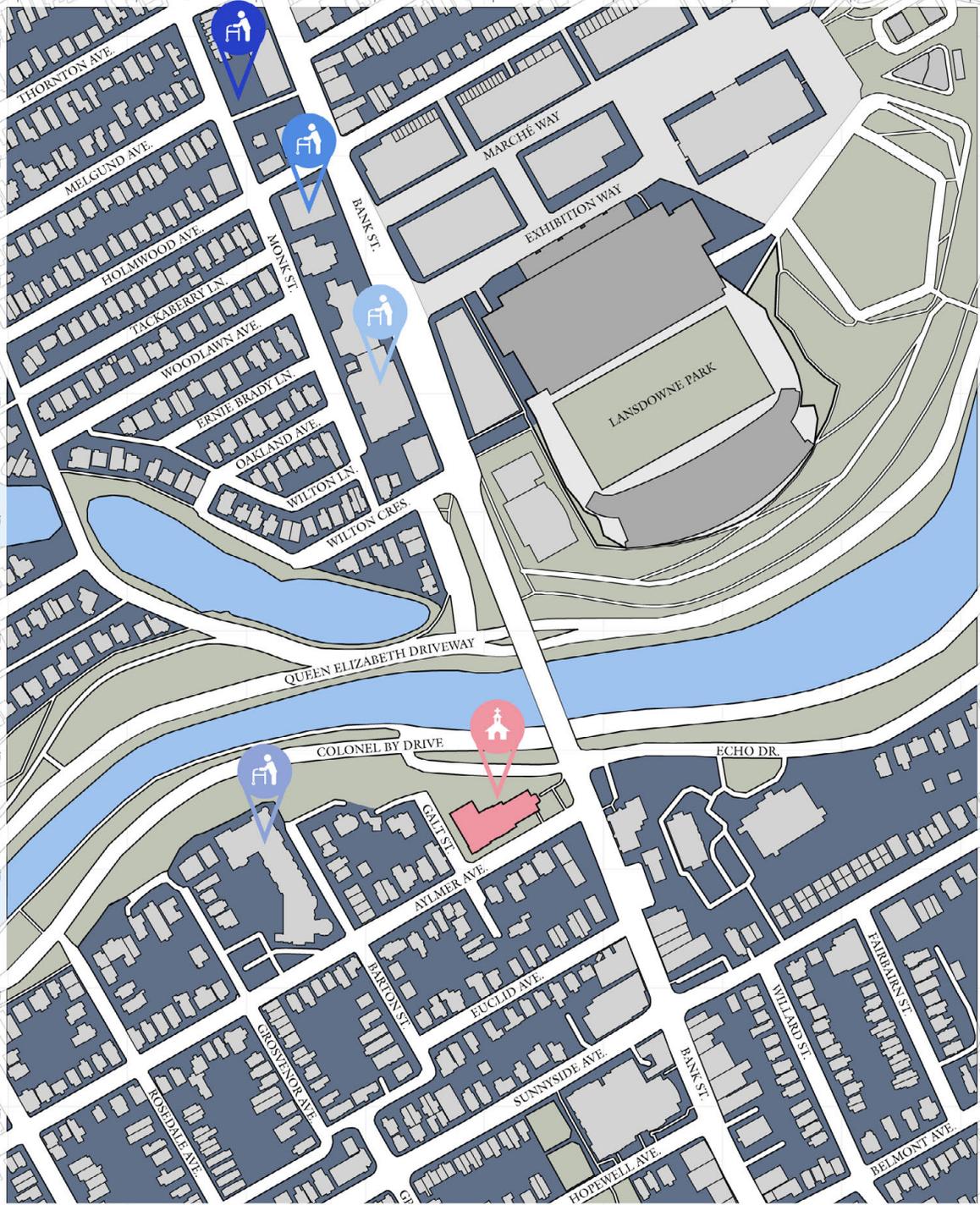


Figure 47: Ontario Long-Term Care Bed Waitlist



Amica The Glebe: Senior Living
 33 Monk Street, Ottawa
 160 Residents & 8 storeys
 Due to open in 2022



The Glebe Centre for Long Term Care
 77 Monk Street, Ottawa
 254 Residents & 6 storeys



Chartwell Lord Lansdowne Retirement Residence
 920 Bank Street, Ottawa
 254 Residents, 126 in Assisted Living & 12 Storeys



Revera Colonel By Retirement Residence
 43 Aylmer Avenue, Ottawa
 120 Residents & 3 storeys



Retirement and Long Term Care Context Plan
 Scale 1:4500

Ottawa, ON
 15 Aylmer Avenue

The Butterfly Model of Long-Term Care



A house model

Moving away from institutional design and towards a familiar residential approach

Removing us and them

Minimizing the boundaries between residents and caregivers by eliminating nurse stations, uniforms, and separate staff spaces.

Matching households

Grouping residents in smaller households of 8-12 people with similar dementia care needs



Bright colours

Using distinct colours to help residents differentiate between spaces

Filling the space

Creating a spatial experience with objects which are a normal part of domestic living, such as puzzles, knitting, toys, and games.



Filling the space

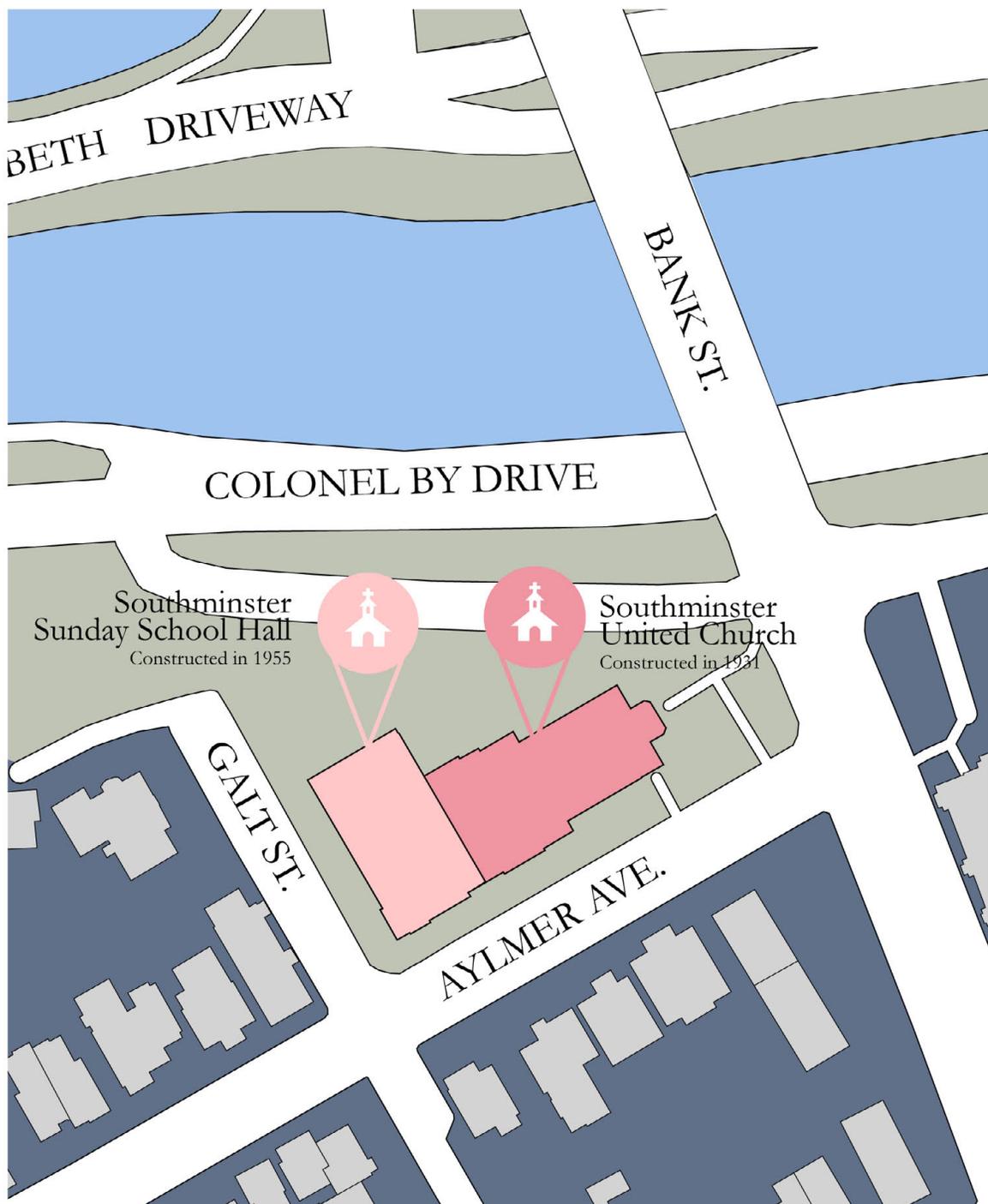
Creating a spatial experience with objects which are a normal part of domestic living, such as puzzles, knitting, toys, and games.

Front doors for rooms

Design resident rooms to feel more personal and private by creating unique front doors for each unit.

Figure 49: Henley House in St. Catharines, one of the first Butterfly Models in Canada

Adaptive Reuse Phasing



Phase 1:

Stabilize and conserve the Southminster United Church with added programming for the current congregation and Long-Term Care Home



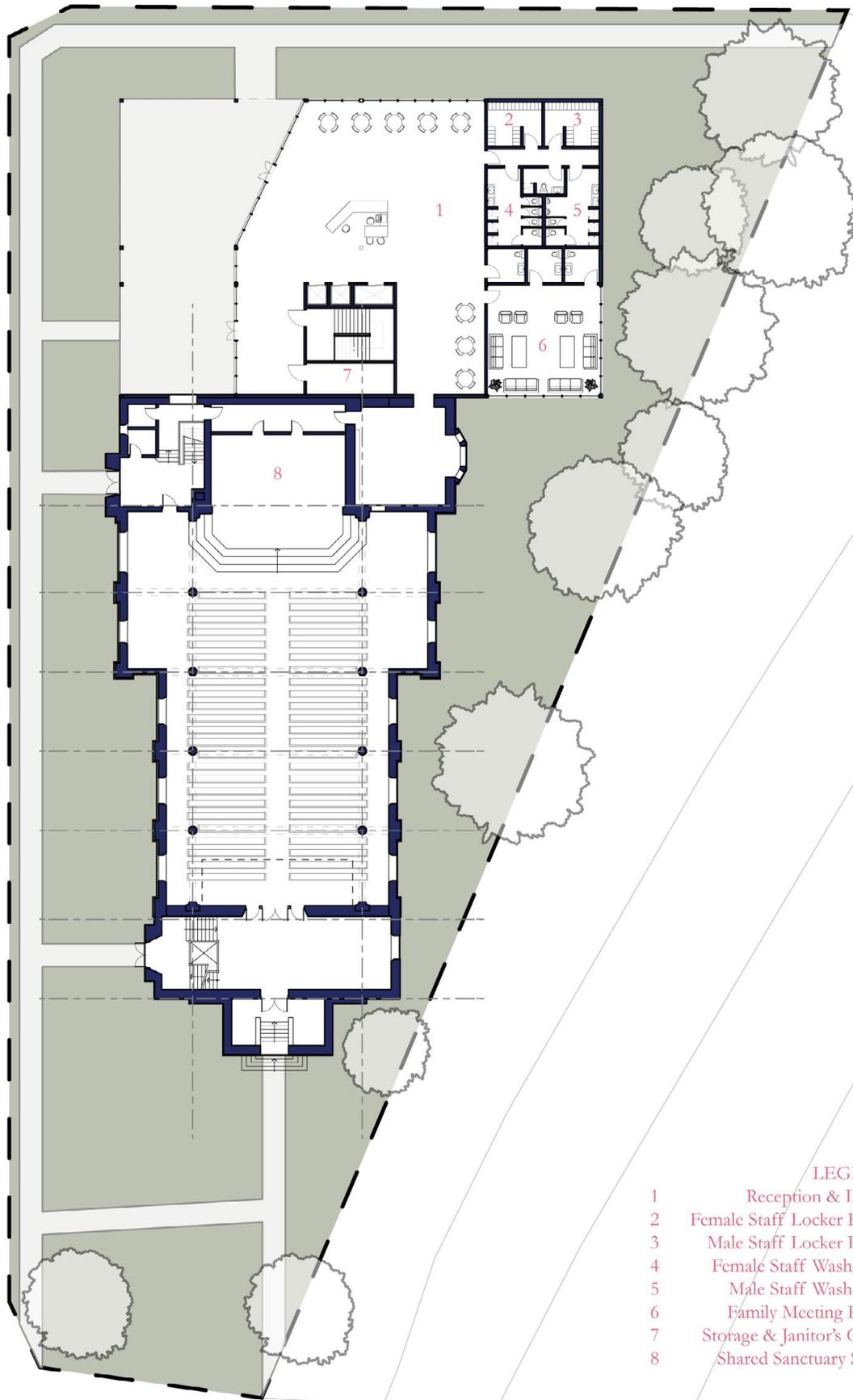
Phase 2:

Demolish the non-original Sunday School addition at the rear of the church.



Phase 3:

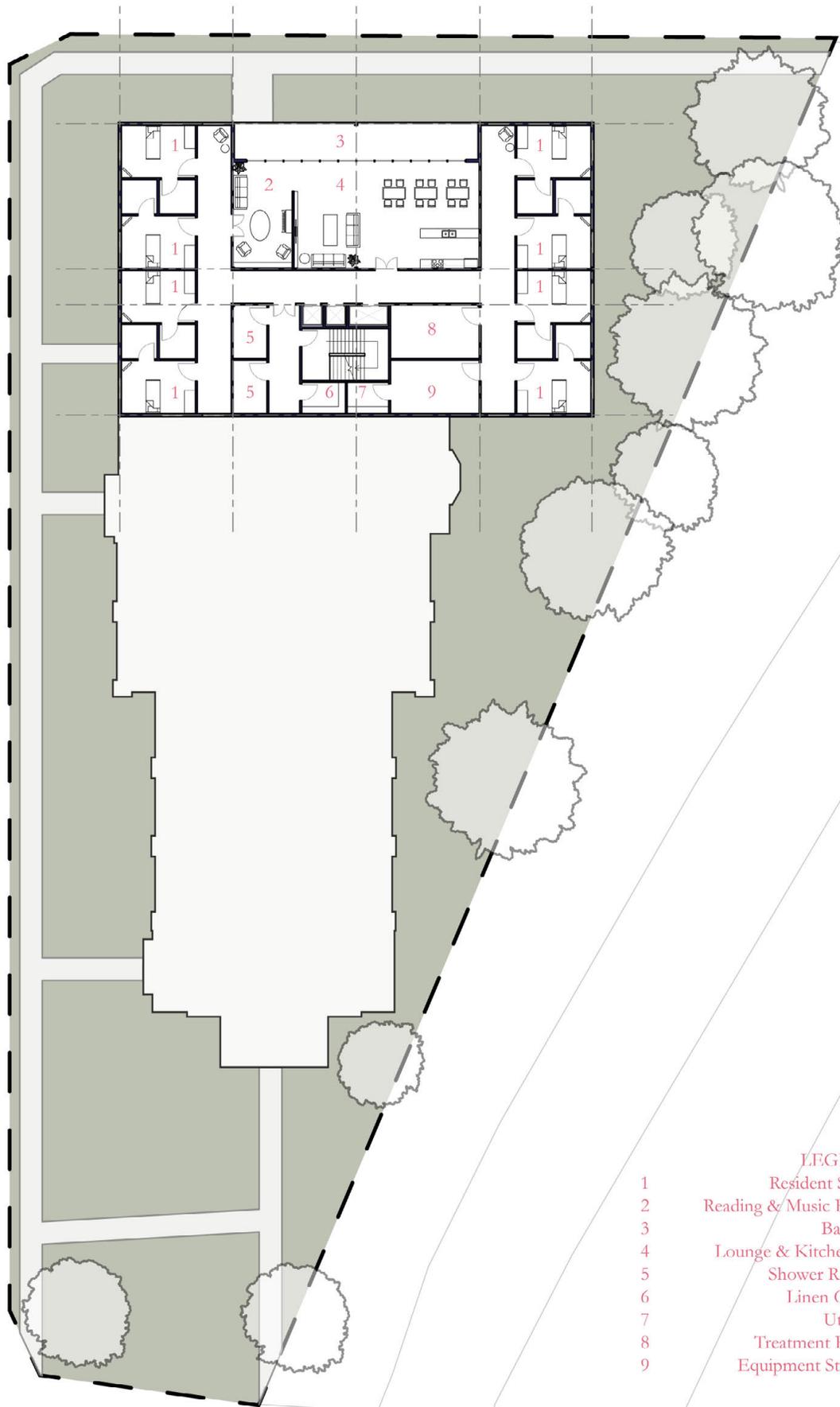
Construct a new four-storey addition in the footprint of the Sunday School Hall, to house the Long-Term Care Home.




 Proposed Ground Floor Plan
 Scale 1:150

- LEGEND**
- 1 Reception & Lobby
 - 2 Female Staff Locker Room
 - 3 Male Staff Locker Room
 - 4 Female Staff Washroom
 - 5 Male Staff Washroom
 - 6 Family Meeting Room
 - 7 Storage & Janitor's Closet
 - 8 Shared Sanctuary Space

Ottawa, ON
 15 Aylmer Avenue



- LEGEND**
- 1 Resident Suites
 - 2 Reading & Music Room
 - 3 Balcony
 - 4 Lounge & Kitchenette
 - 5 Shower Rooms
 - 6 Linen Closet
 - 7 Utilities
 - 8 Treatment Room
 - 9 Equipment Storage

Proposed Upper Floor Plan
Scale 1:150

Ottawa, ON
15 Aylmer Avenue



CASE STUDY #2 HOLY TRINITY ANGLICAN CHURCH



Figure 53: Holy Trinity Anglican Church

Holy Trinity Anglican Church
2372 Church St, North Gower, ON

Location: City of Ottawa
(Municipality)

Denomination: Anglican Church of
Canada

Date of Construction: 1879

Architect: John Eastman

Architectural Style: Gothic Revival

Floor Typology: Hall or
Rectangular

Massing Typology: Central Tower

Designation: None

Current Use: Church

Proposed Use: Dialysis Clinic



Holy Trinity Anglican Church Site Plan
Scale 1:4500

North Gower, ON
2372 Church Street

5.3.1 UNDERSTANDING PHASE

The first stage of the conservation project for Holy Trinity Anglican Church required a strong understanding of the existing building and context. To create the necessary level of understanding, a context map, historical timeline, Statement of Significance, and interior and exterior photographs of the character-defining elements were generated. In addition to this, the building was recorded to generate base floor plans which could be used for the next phase of this project.

Holy Trinity Anglican church is a large stone Gothic Revival church located in the rural town of North Gower, Ontario. It was originally constructed in 1879 using local stone from surrounding farms and nearby Goulbourn Township after the land was deeded to the Anglican diocese of Ontario. It was severely damaged by fire in 1944, but was reopened the following year. There have been few renovations since this project, with the exception of a parish hall, which was constructed in 1971.

This case study is located in a small town about 40 kilometers south of Ottawa, so it is more rural than the previous case study which was located within the city of Ottawa. The grounds of Holy Trinity include the church building as well as a large churchyard cemetery behind the building and an adjacent Anglican rectory. Again, this building has no official heritage designation. The congregation has already been working with city employees to rezone parts of the site so that the rectory can be sold or rented to generate income for the shrinking congregation. In addition to this, the congregation is currently discussing amalgamating three of the local church communities into a single church building, which could potentially leave Holy Trinity vacant and at risk of demolition or an incompatible new use.

1800

HISTORICAL TIMELINE

1825



1829
The first Anglican services starts in North Gower at local settlers' homes

1850



1856
A small stone and wood frame Anglican church building is constructed in North Gower
1867
Land is deeded to the Anglican Diocese for a larger church in North Gower

1875



1879
Holy Trinity Anglican Church is built at 2372 Church St.

1900



1895
A brick rectory is constructed adjacent to Holy Trinity



1905
The churchyard cemetery is consecrated by Bishop Lewis



1911
The former Anglican church burns down after being converted to a carpentry shop

1925



1923
The church is renovated in anticipation of the 50th anniversary of its construction



1944
Holy Trinity is seriously damaged by fire, destroying the interior, but reopens later that same year

1950



1971
The parish hall is built and dedicated behind the main church building

1975

2000

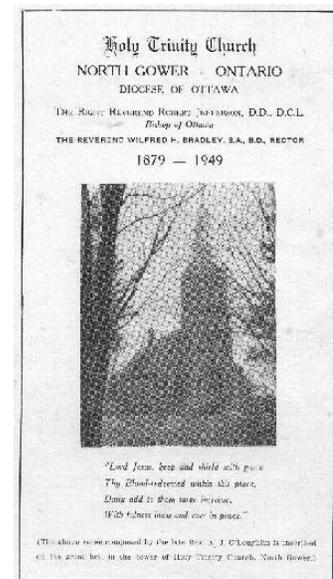


2018
Holy Trinity is granted a zoning amendment to split the church's lot in order to sell the rectory building due to financial difficulties

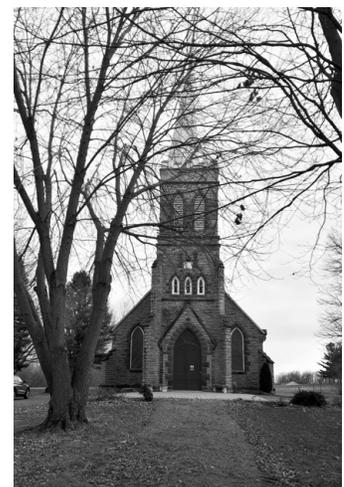
2025



Interior of Holy Trinity before the 1944 fire



Bulletin celebrating the 70th anniversary of Holy Trinity in 1949



Current exterior photo of Holy Trinity

STATEMENT OF SIGNIFICANCE FOR HOLY TRINITY ANGLICAN CHURCH

DESCRIPTION OF HISTORIC PLACE

Holy Trinity Anglican Church is a large stone Gothic Revival church located on Church Street in the rural town of North Gower, Ontario. It was originally constructed in 1879 using local stone from surrounding farms and nearby Goulbourn Township after the land was deeded to the Anglican diocese of Ontario. The grounds include the church building as well as a large churchyard cemetery behind the church, and an adjacent Anglican rectory. The church, cemetery, and rectory do not currently have any type of heritage designation.

HERITAGE VALUE

Holy Trinity Anglican Church is strongly associated with early rural church settlement in the Rideau Corridor and warrants designation due to its architectural, historical, spiritual, and cultural values. Its heritage value resides in its use of the Gothic Revival architectural style which exemplifies church construction at this time. It demonstrates the influence of British culture in pre-confederation Canada and exemplifies the goals of the Ecclesiological Society in Canadian colonial architecture, especially for early Anglican churches in the Rideau Corridor region. The use of the Gothic style is typified by the pointed arch windows, stone buttresses, hammer beam timber roof trusses, and tall central tower topped with a spire, making it an excellent example of a historical rural church in Ontario.

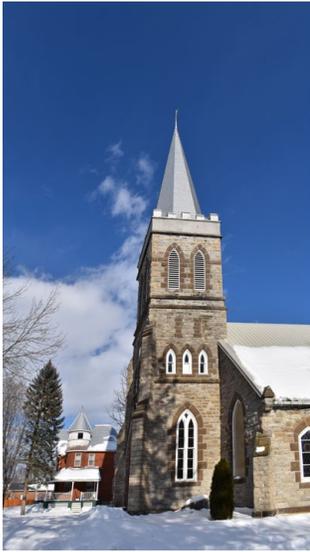
Starting from the time of original construction, the church has strong cultural values to the community of North Gower. Holy Trinity was constructed by Ottawa architect John Eastman using stone from surrounding farms and was a community gathering space for weekly services and funerals due to its close proximity to the cemetery. It continues to have significant cultural and spiritual value to the community as a place of worship.

CHARACTER-DEFINING ELEMENTS

Character-defining elements that support the heritage value of Holy Trinity Church include:

- The church's location on Church Street, which was a religious gathering space for many Christian denominations in North Gower;
- The relationship between the church, cemetery, and adjacent rectory;
- The rough ashlar stone used for the walls and foundation, quarried from local farms;
- The dressed stone detailing and surrounds, quarried from Goulbourn Township;
- The central bell tower with a square plan which marks the entrance of the church;
- The tall octagonal metal spire with crenellated base details which is a landmark in the village of North Gower;
- The cross-shaped finial at the peak of the spire;
- The cornerstone and date stone marking the end of original construction in 1879;
- The symmetrical stone buttresses which support the north and south walls;
- The metal standing seam gable roof;
- The pointed Gothic windows and window louvers on the bell tower;
- The narrow pointed stained glass windows depicting biblical scenes;
- The strong symmetrical floor plan along the east-west axis;
- The interior wooden details including the pews, pulpit, and wood flooring; and
- The timber hammer beam roof trusses which adorn the ceiling of the sanctuary.

CHARACTER-DEFINING ELEMENTS - EXTERIOR



Figures 56-58
Church context with rectory in the background, ashlar and dressed stones, and the bell tower.



Figures 59-61
Metal spire with cross-shaped finial, church date stone with pointed windows below, and stone buttresses.



Figures 62-64
Metal roof, pointed stained glass windows with wooden frames, and louvered windows on the bell tower.

CHARACTER-DEFINING ELEMENTS - EXTERIOR



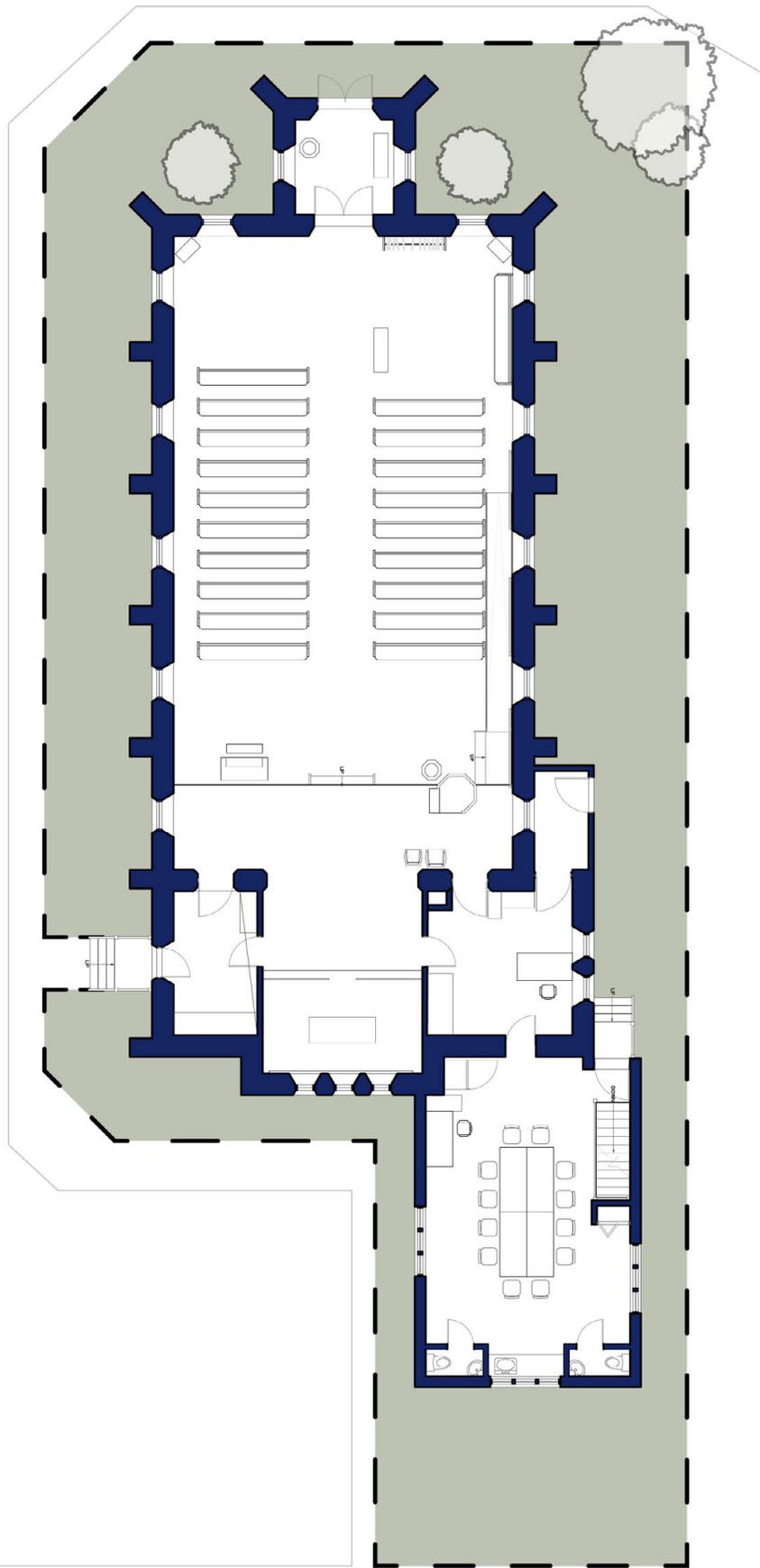
Figures 65-67
Stained glass windows with plaster openings, wooden roof with hammerbeam trusses, and biblical scenes in sanctuary windows.



Figures 68-70
Wooden pews with trefoil detail at base, stone baptismal font, and new doorway through original wall for church hall.



Figures 71-73
Wooden doors with stained glass insert, wooden pulpit, and pointed doorways with wood and stained glass in trefoil pattern.



⌚ Holy Trinity Existing Floor Plan
Scale 1:100

North Gower, ON
2372 Church St.

5.3.2 PLANNING PHASE

In order to determine an appropriate new use for Holy Trinity, it was once again important to analyze the heritage values and character-defining elements. One of the key character-defining elements of Holy Trinity Anglican Church is the clearly visible structural system, as demarcated by the buttresses and wooden roof trusses. This structure allows the building to be dissected into coherent, repeatable units which inspired this adaptive reuse. Many typical healthcare clinics use a similar modular approach in their designs, so it was important to find a specific clinic which could be inserted into the historic church building. In addition to this, when assessing the heritage values of the different spaces within the building, it became clear that the original sanctuary and office space had the highest heritage value and should be protected, ideally conserving the double-height space and open design. After some careful research, a dialysis clinic was deemed to be an appropriate solution to these considerations.

Dialysis is commonly delivered in a hospital or retirement home setting, as only a minority of patients are eligible for at-home care. Patients receive dialysis up to three times a week, and each session can take up to four hours. Through an analysis of existing dialysis treatment locations, most of which are focused in urban centres, residents of the rural areas such as North Gower must travel at least 30 minutes in any direction to reach the nearest clinic.

As of 2017:	0.06%	of sample patients in Ontario received at-home hemodialysis (21 of 3089 patients)
In 2027:	26.74%	additional patients are projected to require chronic dialysis in Ontario (increase from 12,344 patients to 15,645 patients)
In Ontario:	>20%	of chronic dialysis patients who contracted COVID-19 have died, which is significantly higher than the general population
In Ottawa:	938	patients currently require chronic dialysis, which is the second highest volume in Ontario after Scarborough and Rouge Hospital

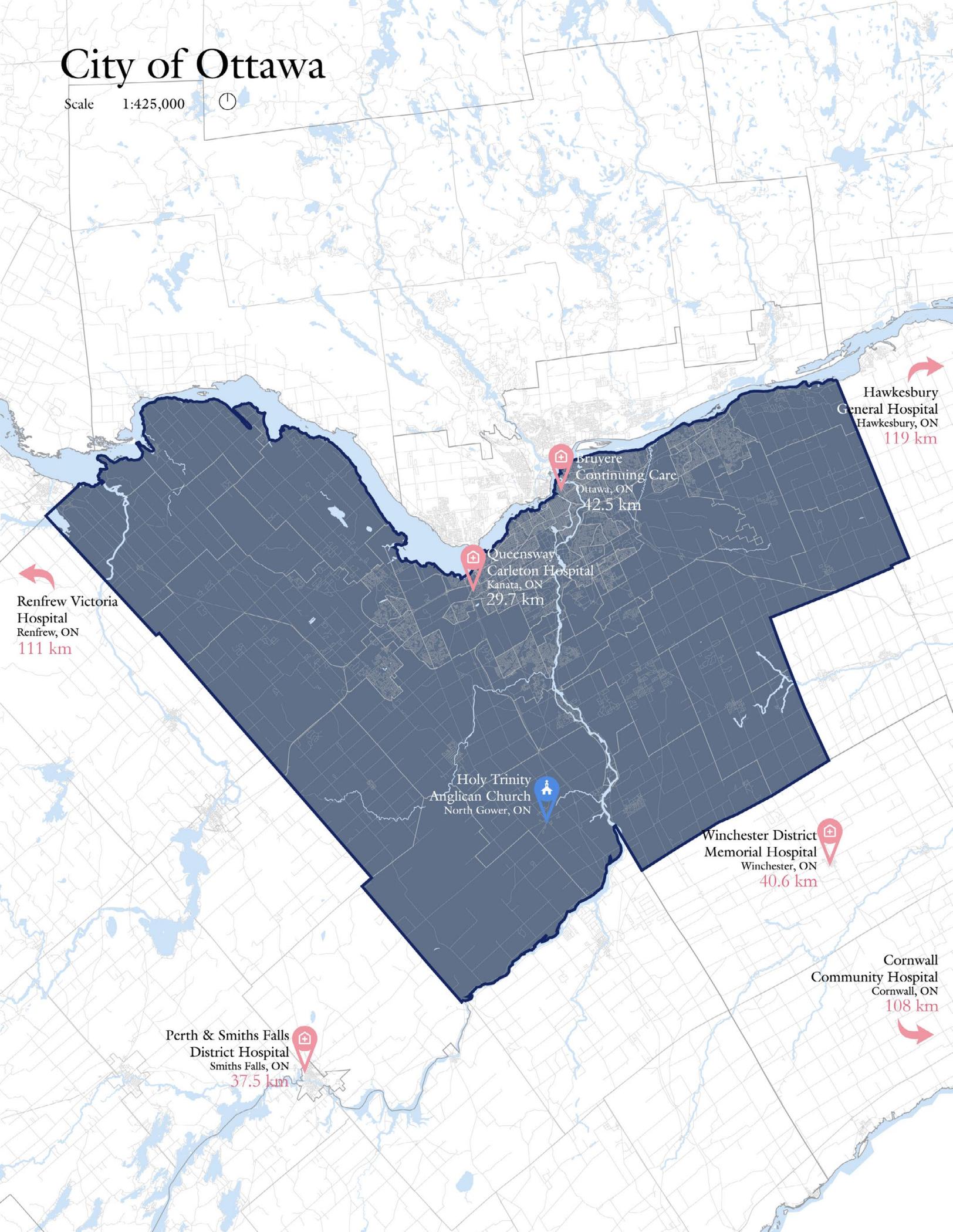
Most dialysis clinics in Ontario are in formal and sterile hospital environments which don't respond to patients' emotional needs and do not represent a comprehensive view of wellness. Many dialysis patients are also immuno-compromised, and especially with the onset of the COVID-19 pandemic they may not feel safe or comfortable going into an environment surrounded by sick and contagious people. Countries such as the United States offer dialysis treatment through smaller private clinics, but why can't we apply this commitment to quality clinic design and responsiveness to patient's needs to public healthcare in Canada?



Figure 76: Comparison of Dialysis Clinic Finishes

City of Ottawa

Scale 1:425,000 



Renfrew Victoria Hospital
Renfrew, ON
111 km

Perth & Smiths Falls District Hospital
Smiths Falls, ON
37.5 km

Holy Trinity Anglican Church
North Gower, ON

Queensway Carleton Hospital
Kanata, ON
29.7 km

Bruyere Continuing Care
Ottawa, ON
42.5 km

Winchester District Memorial Hospital
Winchester, ON
40.6 km

Cornwall Community Hospital
Cornwall, ON
108 km

Hawkesbury General Hospital
Hawkesbury, ON
119 km

45.12900°N

45.12850°N

45.12800°N

45.12750°N

45.12700°N

45.12650°N

-75.7175°W

-75.7170°W

-75.7165°W

-75.7160°W

CHURCH ST.

CAROLIN CT.

LENIDA DR.

access to cemetery

Holy Trinity Church Rectory

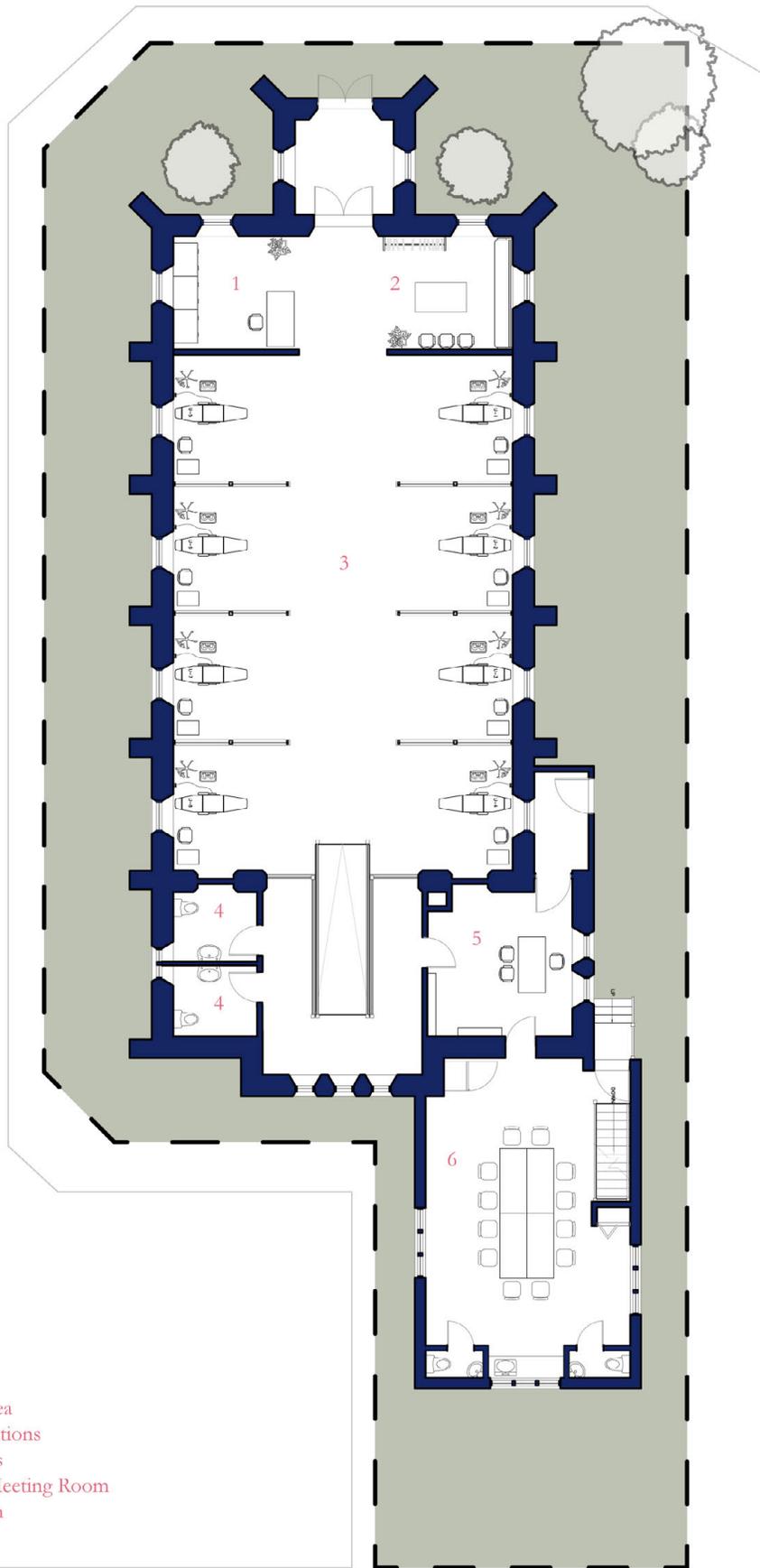
Holy Trinity Anglican Church
2372 Church St.

Holy Trinity Churchyard Cemetery



Holy Trinity Anglican Church Site Plan
Scale 1:1000

North Gower, ON
2372 Church St.



LEGEND

- 1 Reception
- 2 Waiting Area
- 3 Dialysis Stations
- 4 Washrooms
- 5 Office & Meeting Room
- 6 Staff Room


Holy Trinity Proposed Floor Plan
 Scale 1:100

North Gower, ON
 2372 Church St.



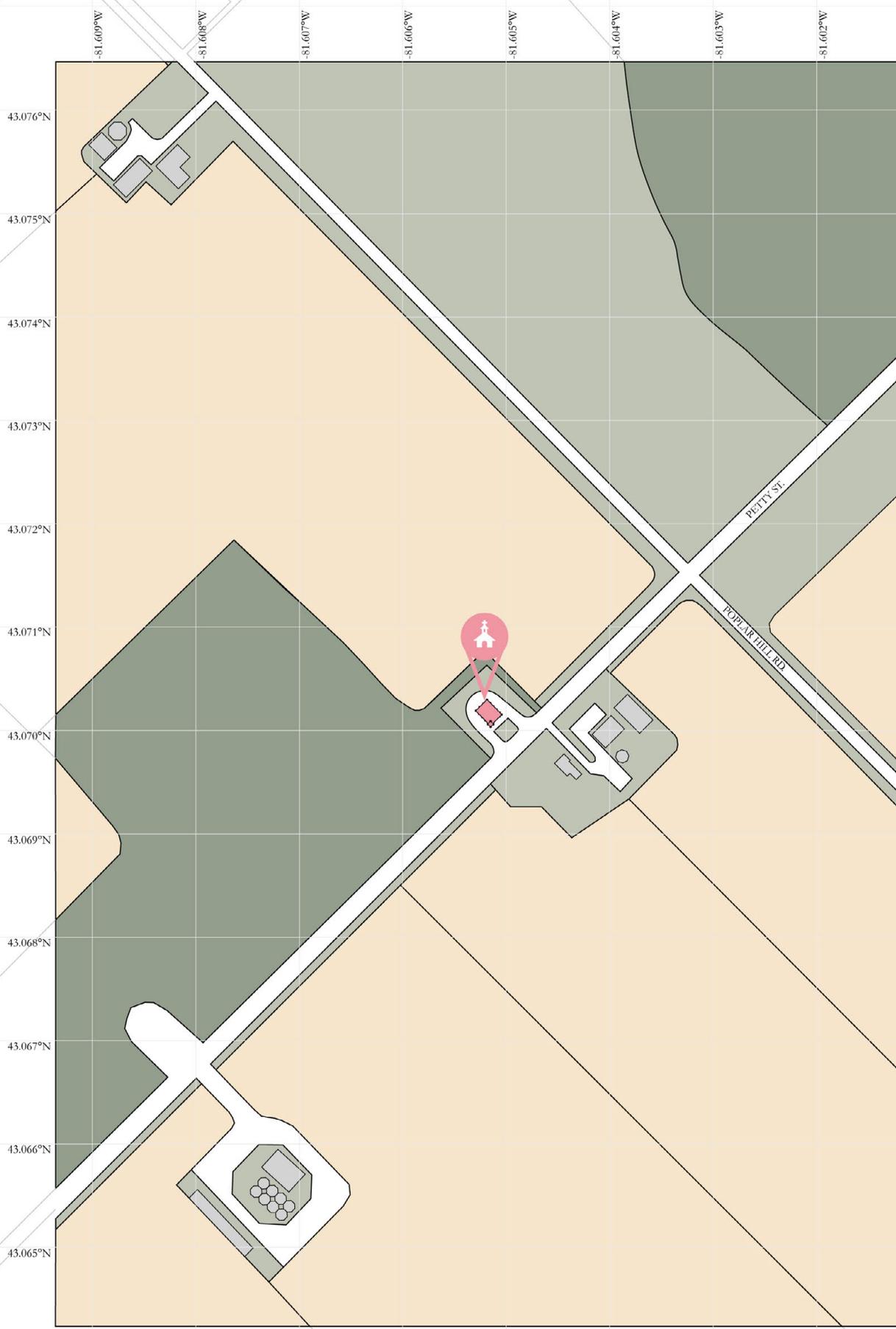
CASE STUDY #3 ST. ANDREW'S PRESBYTERIAN CHURCH



Figure 80: St. Andrew's Presbyterian Church

9906 Petty St, Beechwood (Ailsa Craig), ON

Location: Middlesex County
 Denomination: Presbyterian Church in Canada
 Date of Construction: 1913
 Architect: Henry Owens
 Contractor: George McBeth
 Architectural Style: Gothic Revival
 Floor Typology: Hall or Rectangular
 Massing Typology: Front Corner Tower
 Designation: None
 Current Use: Church
 Proposed Use: Women's Health Centre



🕒 St. Andrew's Presbyterian Church Site Plan
Scale 1:4500

Ailsa Craig, ON
9906 Petty Street

5.4.1 UNDERSTANDING PHASE

The first stage of the conservation project for St. Andrew's Presbyterian Church required a strong understanding of the existing building and context. To create the necessary level of understanding, a context map, historical timeline, Statement of Significance, and interior and exterior photographs of the character-defining elements were generated. In addition to this, the building was recorded to generate base floor plans which could be used for the next phase of this project.

St. Andrew's Presbyterian Church is a red brick Gothic Revival church with High Victorian Gothic detailing, located in the rural town of Beechwood, Ontario - just outside of Ailsa Craig, Ontario. The church community was founded in the 1830's, but the current building wasn't constructed until 1913. The church was designed by local architect Henry Owens and constructed due to the efforts of local parishoners and labourers. The brick building was one of the first churches in this part of Middlesex County, and it possesses strong historical, architectural, social, and artistic values for the community.

St. Andrew's location in a small agricultural community about 35 kilometers west of London, makes it the most rural of all the case studies. This case study explores how healthcare can be made more accessible for rural farming communities in Southwestern Ontario. The building does not have any heritage designation, but members of the congregation are very invested in protecting the legacy of this church. As the congregation faces the possibility of imminent closure due to dwindling numbers, members of the historical society have expressed their interest in finding a new use which would respect the history of St. Andrew's in this rural community over the past century.

1850

HISTORICAL TIMELINE

1875



1871

The original wood frame Beechwood church was constructed at 9906 Petty Street



1882

Fence constructed along the road in front of the church

1900



1900

Lamps purchased for church yard



1913

Old wooden church demolished and current brick St. Andrew's Presbyterian Church constructed on the same site

1925



1920

Horse sheds at churchyard extended to the road



1937

Hydro installed in the church

1950



1947

Bell added to the church tower



1951

Oil heating system installed in the church



1958

Electric organ installed in the sanctuary



1960

Roof is replaced and interior redecorated



1968

Washroom added to the basement level to replace outhouse

1975



1976

Insulation added to the church



1980

Masonry work to the exterior of the church completed



1981

End of three-year project to repair and reread sanctuary windows

2000



1994

Chairlift installed for accessibility



2002

Bell tower bricks repaired, chimneys sealed, and new sign installed



2004

Wheelchair ramp added to back entrance for accessibility

2025



Original wood frame church circa 1871



Exterior of St. Andrew's circa 1914



St. Andrew's Context circa 1940's

STATEMENT OF SIGNIFICANCE FOR ST. ANDREW'S PRESBYTERIAN CHURCH

DESCRIPTION OF HISTORIC PLACE

St. Andrew's Presbyterian Church is sited between a wood lot and rural fields at 9906 Petty Street in the small village of Beechwood, just outside of Ailsa Craig, Ontario. Constructed in 1913 after the majority of the church split to join the free church in nearby Nairn, the brick building is an excellent example of Gothic Revival church architecture in Ontario with High Victorian Gothic detailing. The building currently does not have any heritage designation.

HERITAGE VALUE

The congregation at St. Andrew's Presbyterian Church was founded in the 1830's under the Church of Scotland, solidifying its relationship with early Scottish settlers. It was one of the first churches in the area and it possesses strong historical, architectural, social, and artistic values for the community. The architectural values can be seen in the current two-storey brick church, which replaced the original log building in 1913. The construction was closely tied to the community as it was designed by local architect Henry Owens using red brick from Milton, pews from Dundas, and the concrete from nearby contractors in Middlesex County. The church is constructed in the Gothic Revival style which is typified by the pointed windows, pitched gable roof, and decorative wooden bargeboard. The details of the church demonstrate the High Victorian Gothic style through the corbelled brickwork and decorative banding on the tower, wooden tracery surrounding the stained glass windows, and colourful leaded glass designs featuring plants and flowers. The artistic value of this building continues in the interior through the detailed wooden carvings seen on the chairs, pews, and altar in the sanctuary. The building is significant to the community as it represents a time when early religious congregations were growing across the province and historically it has served as a gathering place for the local rural communities. St. Andrew's has been an important place of worship in Middlesex County and is a fine example of a country-style church in this area.

CHARACTER-DEFINING ELEMENTS

Character-defining elements that support the heritage value of St. Andrew's Church include:

- The relationship between the church and the rural treed context;
- The red Milton brick used on the exterior with cheaper local yellow brick for the interior wythes, coated in plaster;
- The massing with steep gable roof and a square corner bell tower;
- The buttresses with stone banding and washcourses;
- The twin chimneys at the rear of the church;
- The date stone at the southern corner of the building;
- The pointed windows with wooden frames and tracery;
- The stained glass windows with High Victorian detailing;
- The bell and the bell tower with louvered windows for sound transmittance;
- The corbelled brick and finials at the top of the bell tower;
- The wooden exterior doors with bronze hardware;
- The ash wood pews with oak ends and inscribed pew numbers;
- The sanctuary details including chairs, baptismal font, and communion table; and
- The vaulted ceiling with exposed timber trusses and bolted steel support rods.

CHARACTER-DEFINING ELEMENTS - EXTERIOR



Figures 83-85
Rural church context, red brick materiality and massing with square corner bell tower, and buttresses with stone banding.

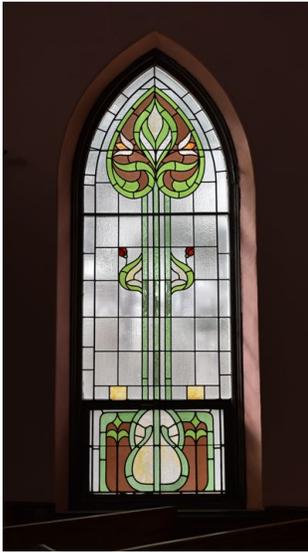


Figures 86-88
Gabled roof with twin chimneys, date stone, and pointed windows with tracery and ornate stained glass patterns.



Figures 89-91
Bell and bell tower, louvered windows with Gothic detailing, and wood exterior doors with bronze hardware.

CHARACTER-DEFINING ELEMENTS - INTERIOR



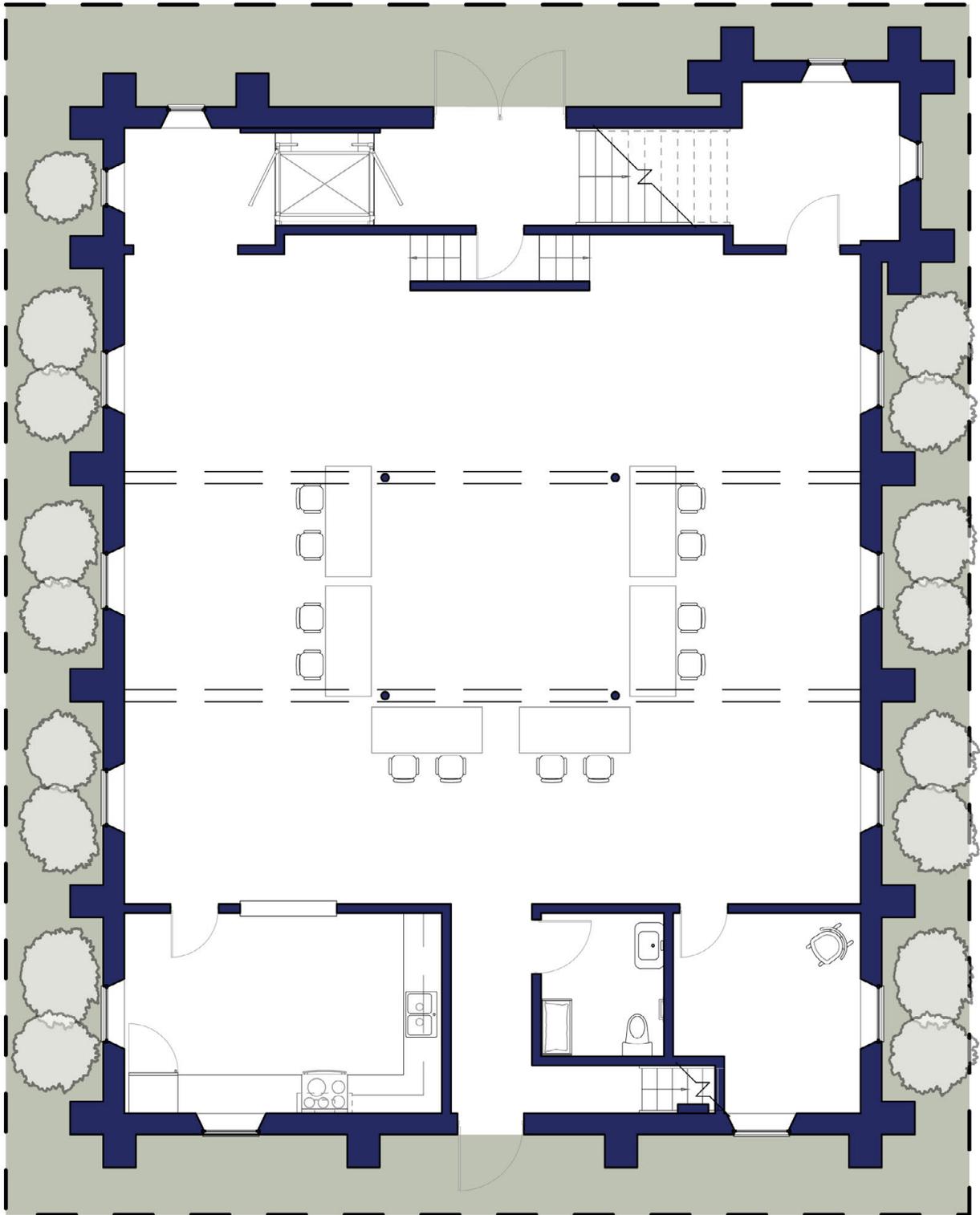
Figures 92-94
Stained glass windows, carved wooden chairs, and sanctuary stencilling



Figures 95-97
Wooden pulpit, pointed arched wooden door and doorway, and cast iron grates for heating system

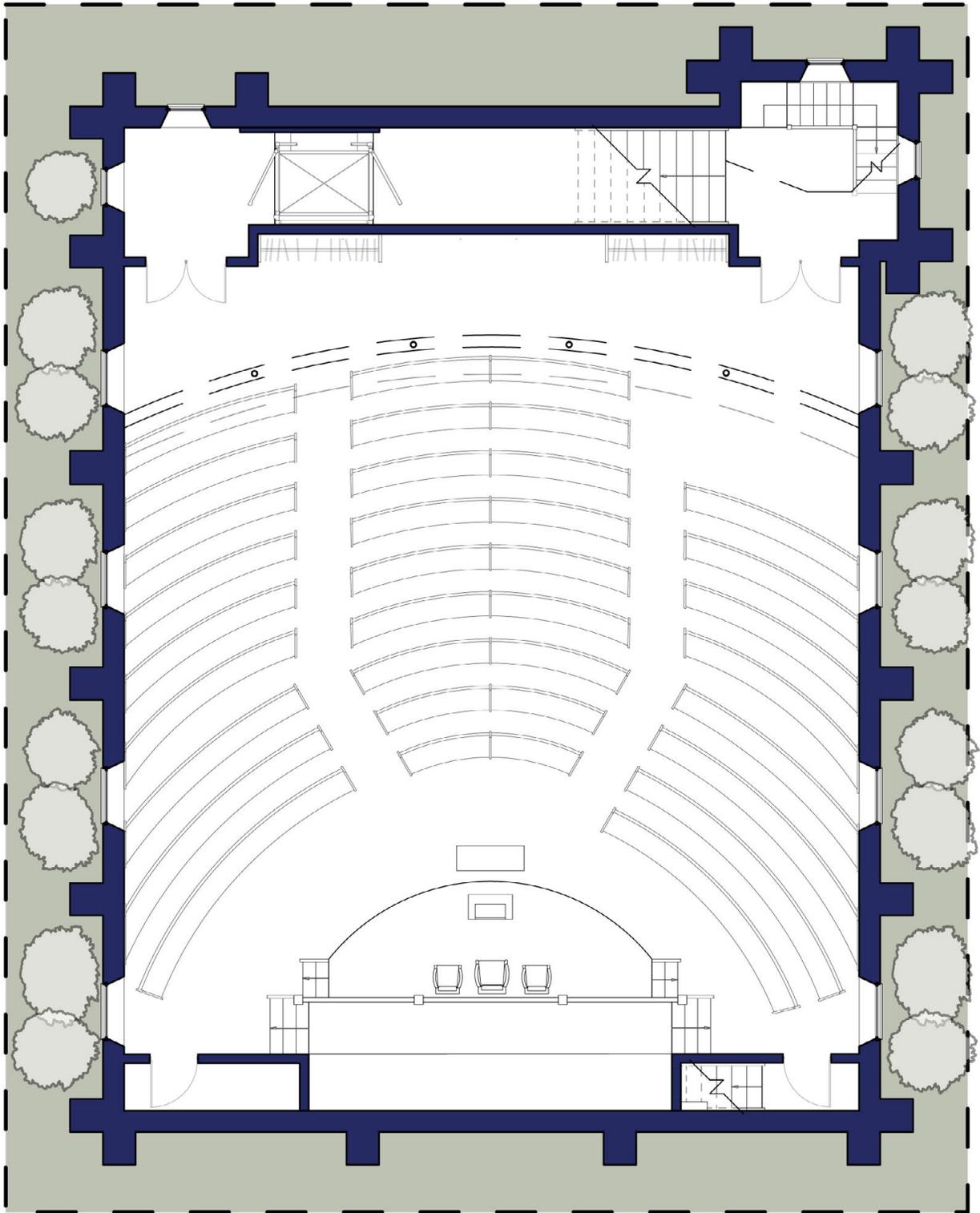


Figures 98-100
Structural wood trusses, wooden pews with trefoil details, and modular metal balcony railing



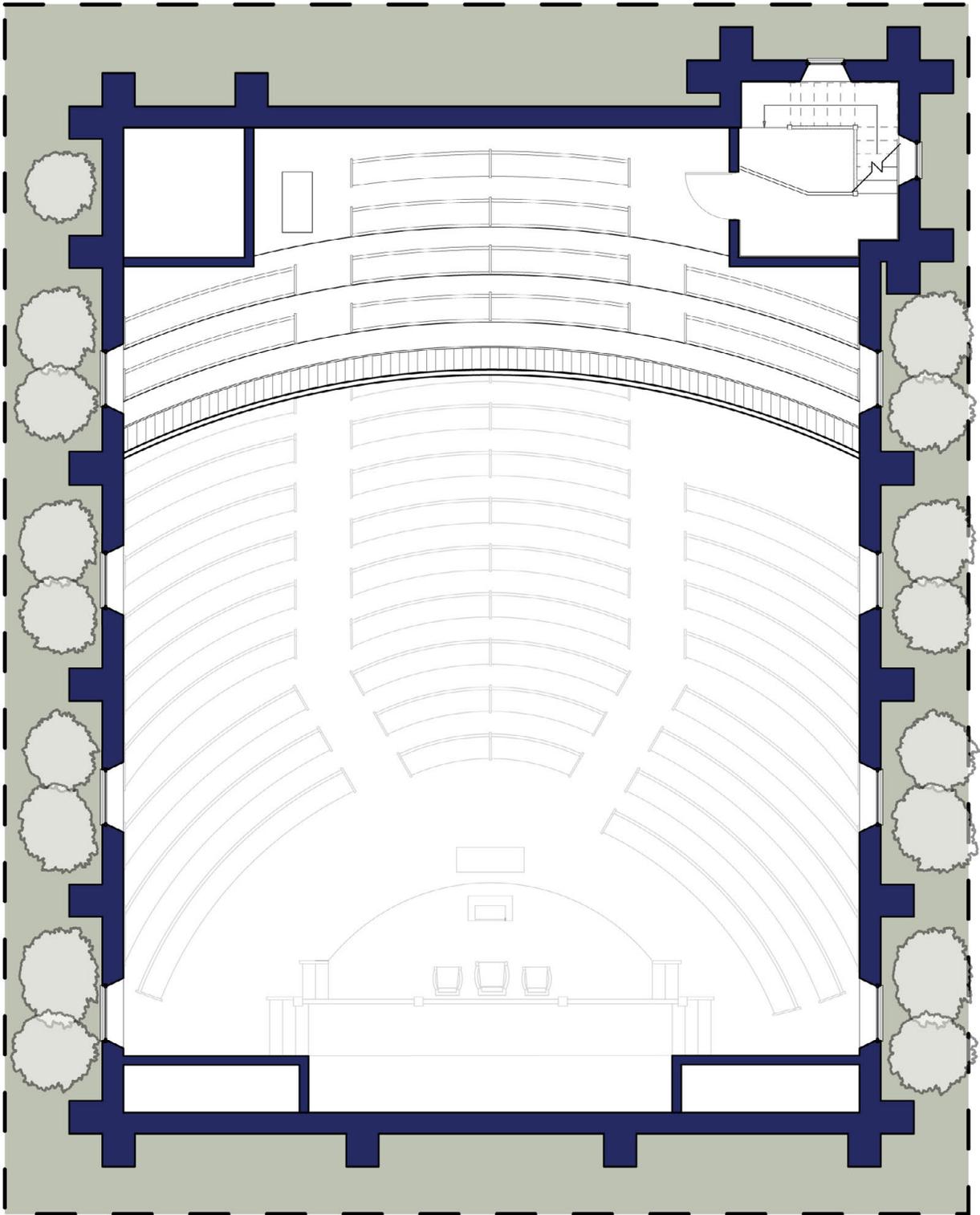
⌚ St. Andrew's Existing Basement Floor Plan
Scale 1:50

Beechwood, ON
9906 Petty St.



⌚ St. Andrew's Existing Ground Floor Plan
Scale 1:50

Beechwood, ON
9906 Petty St.



⌚ St. Andrew's Existing Balcony Plan
Scale 1:50

Beechwood, ON
9906 Petty St.

5.4.2 PLANNING PHASE

In order to determine a new use for St. Andrew's the heritage values and character-defining elements were assessed. Some of the key character-defining elements of the church include the massing of the double-height sanctuary space and the pointed windows which provide light to every floor of the building, including the single storey height basement. This hierarchy of spaces can be applied to a compatible new use by creating public programming in the larger spaces while keeping more private programming to the smaller spaces in the basement.

After this hierarchy was determined, it was important to consider a new use which could utilize a large double-height space such as the sanctuary, while also meeting an important healthcare need in Beechwood. St. Andrew's Presbyterian church is unique due to its very rural context. The nearest hospital is in Strathroy, which is about a 15 minute drive, but the the nearest major hospital is 40 minutes away in London. Members of rural communities face more difficulties accessing healthcare, and don't always feel comfortable seeking medical attention, especially when it means going to a large city hospital. Women's health is an especially important issue in rural communities, and it is an under-researched area of healthcare as a whole which is directly affected by lack of funding and gender bias within the medical field.

Therefore, a new use as a rural women's health centre was proposed, with clinic and meeting space on the top floor, and a birthing centre on the bottom floor. The large massing of the sanctuary and history as a gathering space are compatible with a new use as a group meeting room for activities such as mommy-and-me groups, educational seminars, group therapy and counselling, or pre-natal yoga courses. The bottom floor is suited to a more private use, and the full height windows will provide a bright and open environment for the birthing suites. This new use helps to serve women in the community by providing a common good service which is compatible with the original values of the church. This use will also allow the building to remain a public gathering space for the community.

Lastly, this case study has the potential for future partnerships with existing organizations in the area, including the Women's Rural Resource Centre in Strathroy. This organization provides a safe space for women in the area who have experienced gender-based violence. It would benefit the community to provide an partnered space for these women to seek healthcare in an environment which is both secure and accessible. Oftentimes people who have faced domestic violence have difficulty seeking the physical and mental health that they need, and this project aims to create a welcoming environment for women in these type of difficult situations. Overall, this case study seeks to create a vision for universal healthcare in Ontario which is actually universal when it comes to women's health.

Women's health researchers in Canada
recieve only **1% of research funding**

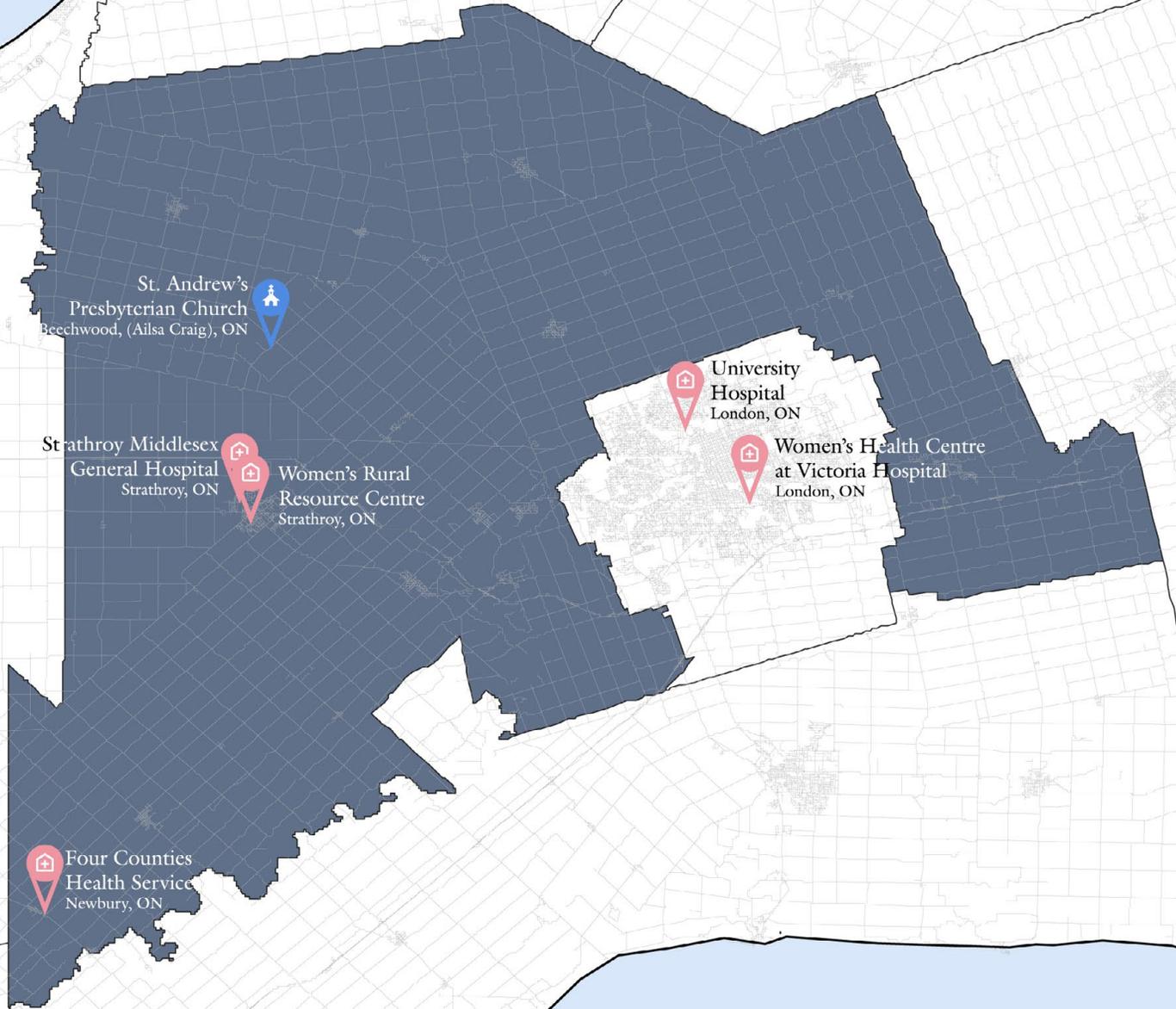
Women are more likely to die pre-
maturely from **preventable illnesses**.

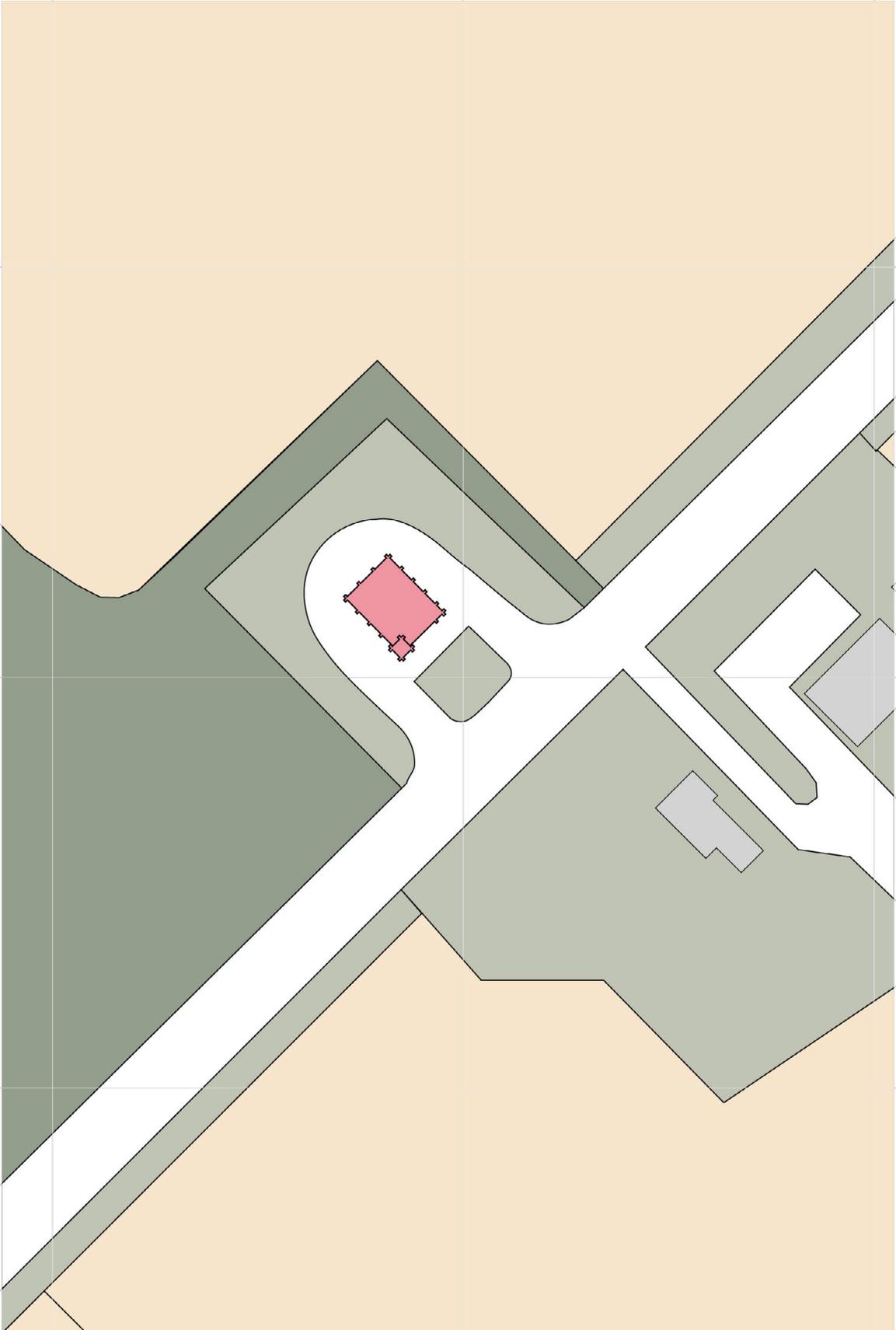
Rural women have a **higher risk of dying**
from motor vehicle accidents, poisoning,
suicide, diabetes, and cancer

Rural women often have to travel **long**
distances to obtain health care, and are
often without easy access to transportation

Middlesex County

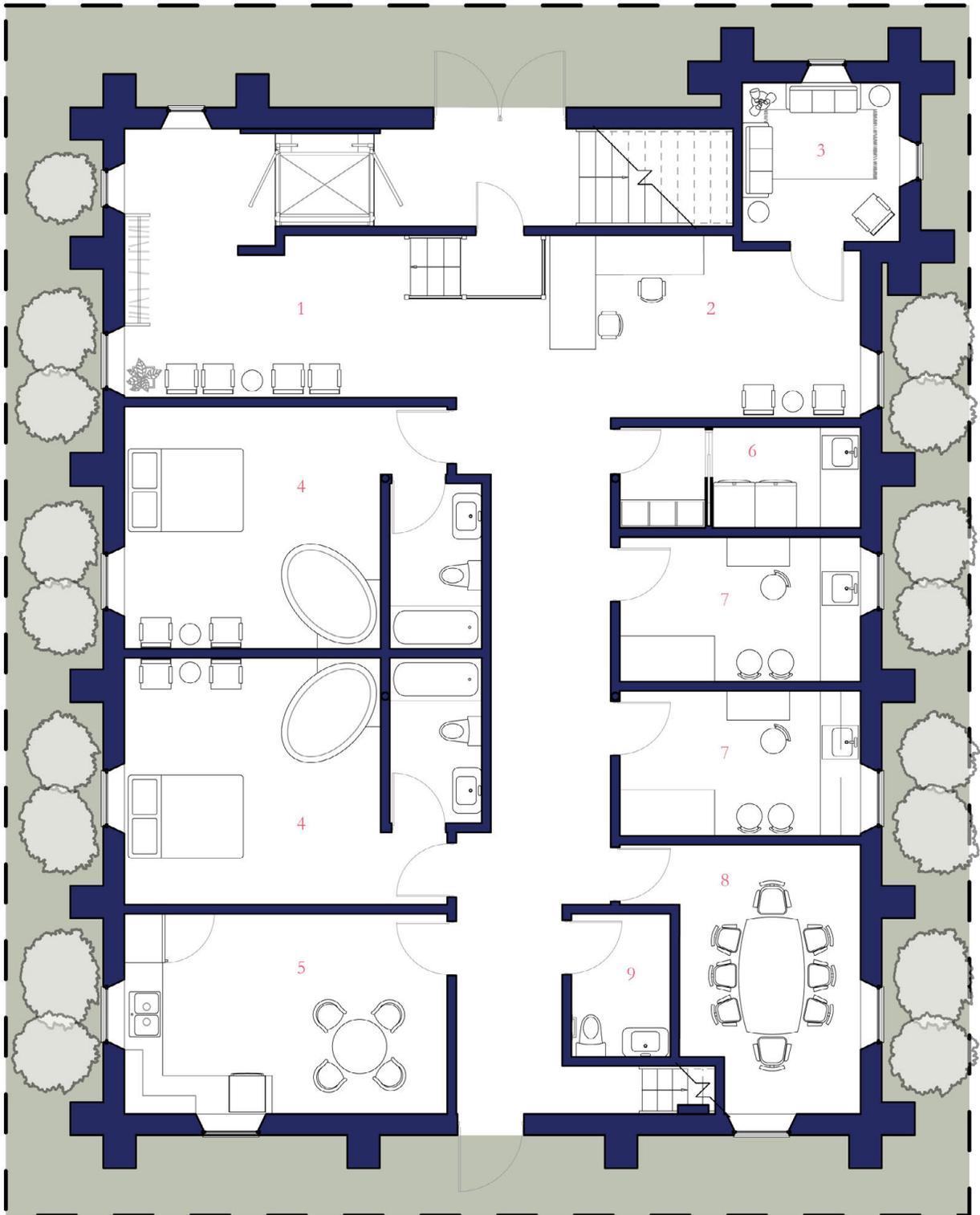
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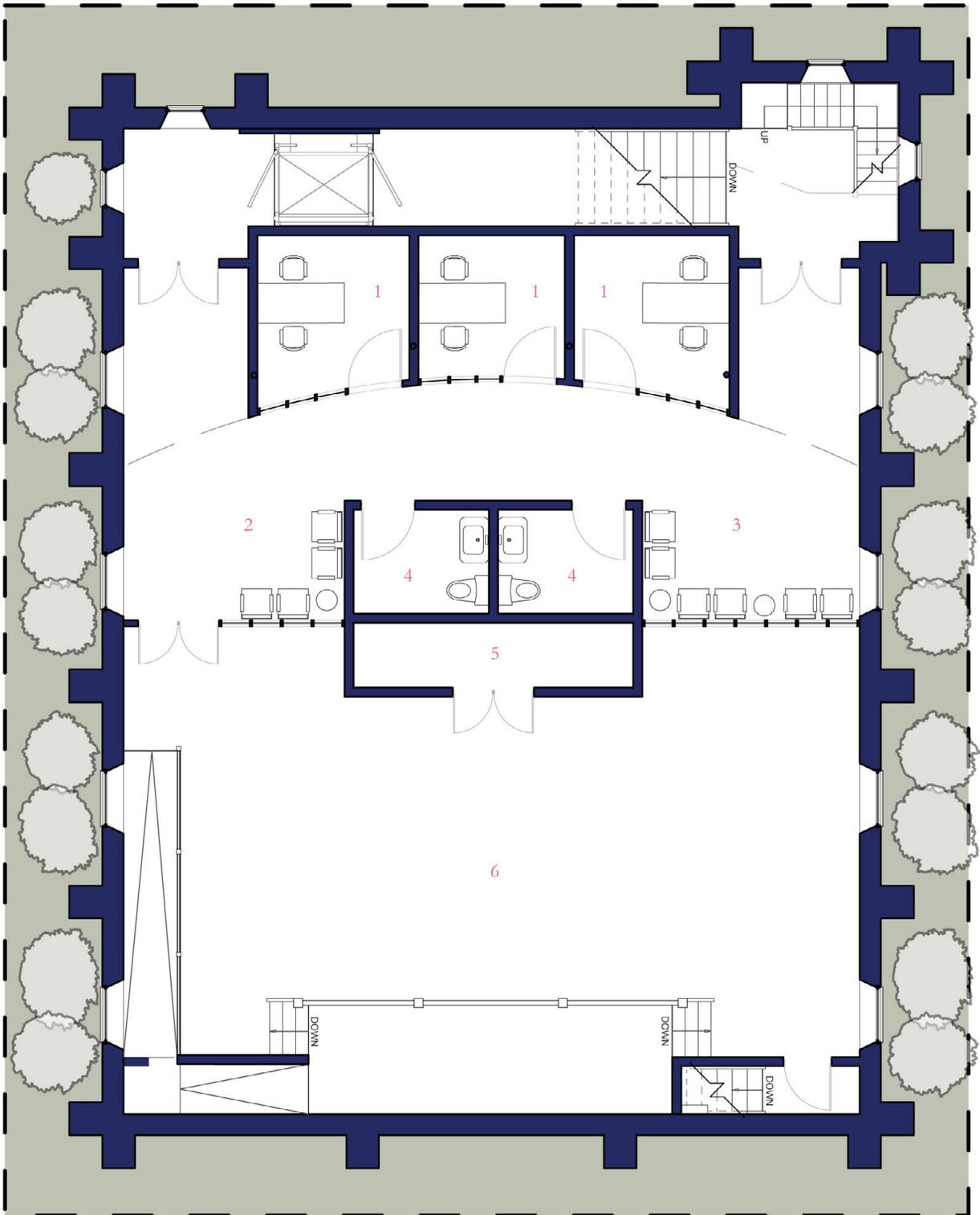


St. Andrew's Presbyterian Church Site Plan
Scale 1:1000

Beechwood, ON
9906 Petty Street



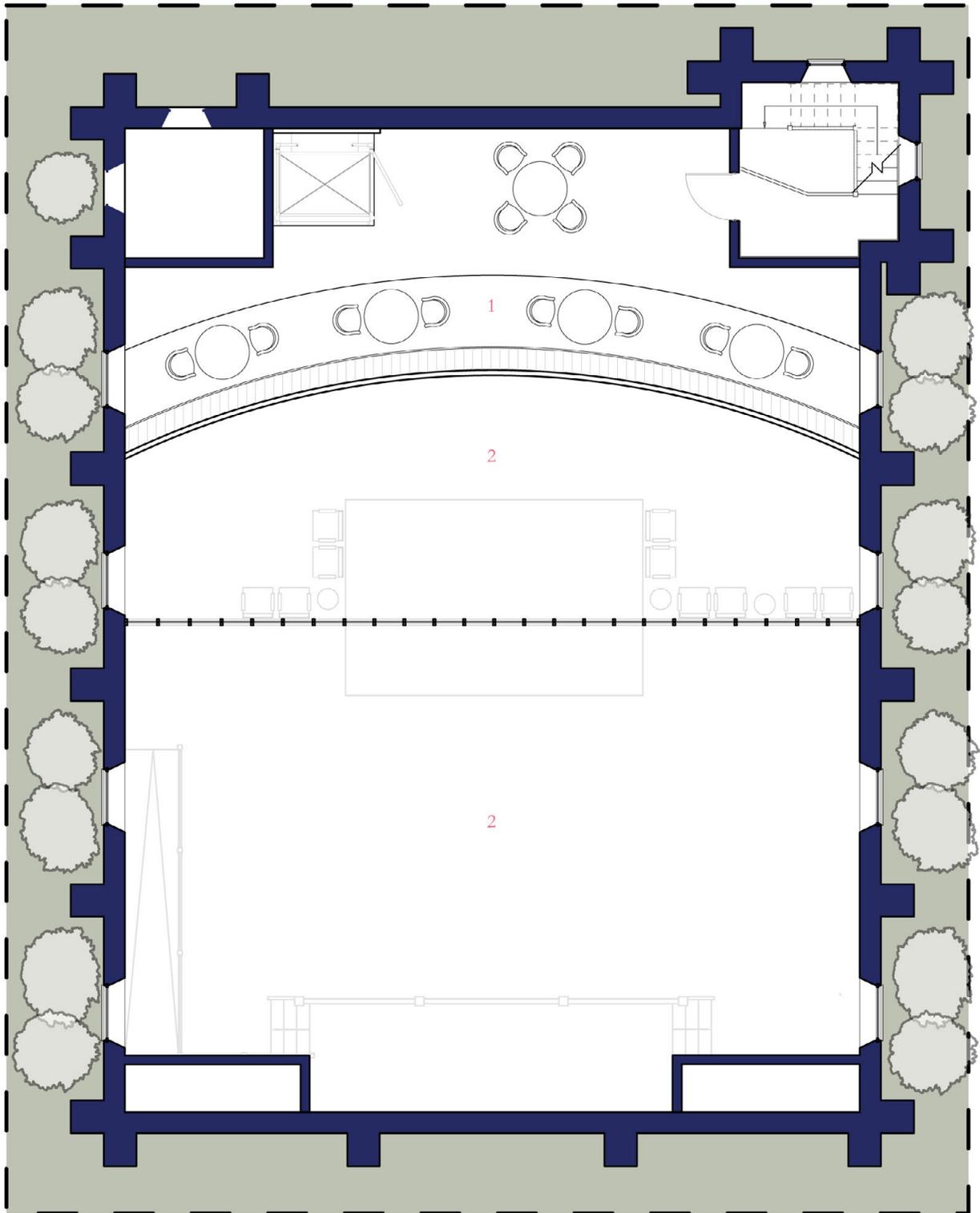
- LEGEND**
- | | | | |
|---|-----------------------------|---|-----------------------|
| 1 | Waiting Area | 6 | Linens & Laundry Room |
| 2 | Reception & Nursing Station | 7 | Examination Rooms |
| 3 | Family Room | 8 | Conference Room |
| 4 | Birthing Suites | 9 | Universal Washroom |
| 5 | Staff Room | | |



- LEGEND**
- | | | | |
|---|-----------------------------|---|---------------------|
| 1 | Offices | 4 | Universal Washrooms |
| 2 | Group Activity Waiting Area | 5 | Storage Closet |
| 3 | Office Waiting Area | 6 | Group Activity Room |


 St. Andrew's Proposed Ground Floor Plan
 Scale 1:50

Beechwood, ON
 9906 Petty St.



1 Meeting Area

LEGEND
2 Open to Below

PART 5: CONCLUSION

Church closure and the associated loss of historical church buildings is a problem which will continue to grow in Ontario unless individuals, different levels of government, and community groups are willing to come together and act. The effects of church closure have serious negative implications for communities across the province including the loss of key historic places and the opportunity cost in terms of underutilized infrastructure. The historical research and case studies detailed in this thesis present an alternate future where these buildings are not lost and where they can spark community revitalization.

Imagine a future where the entire province of Ontario could be surveyed to identify the unique healthcare needs that exist in each community and these needs could be accommodated using pre-existing church infrastructure. Many churches have similar sizing, massing, and typologies which represents an opportunity to create a standard solution – such as a basic health clinic – which can be customized into a dental centre, optometry office, or dermatology clinic based on pre-identified community needs. This solution represents cost and energy savings by repurposing existing buildings into new community resources and emphasizes the importance of heritage conservation as not only a part of the past but also as a vehicle to address current and future needs.

ENDNOTES

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APPENDIX A

SITE SURVEY

All images in Appendix A were taken by the author between September and November of 2020. The site survey sheets are based on the categories from the Places of Worship Database by the Ontario Heritage Trust and have been modified to best suit this project. Survey sheets have been separated based on location (Middlesex County and the City of Ottawa) as well as land use (urban and rural).

CHURCH SURVEY: MIDDLESEX COUNTY



Littlewood United Church
6780 Westdel Bourne, Littlewood (London), ON

Location: Middlesex County
Denomination: United Church of Canada
Date of Construction: 1893
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church



St. Andrew's Presbyterian Church
9906 Petty St, Beechwood (Ailsa Craig), ON

Location: Middlesex County
Denomination: United Church of Canada
Date of Construction: 1913
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Front Corner Tower
Designation: None
Current Use: Church



Melville United Church
24159 Nairn Road, Nairn (Ilderton), ON

Location: Middlesex County
Denomination: United Church of Canada
Date of Construction: 1886
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: Municipal designation under the Ontario Heritage Act
Current Use: Church
Previous Names: Unknown Presbyterian Church

CHURCH SURVEY: MIDDLESEX COUNTY



Burns Mosa Presbyterian Church
24493 Dundonald Rd, Glencoe, ON

Location: Middlesex County
Denomination: Presbyterian Church in Canada
Date of Construction: 1891
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gables
Designation: None
Current Use: Church
Previous Names: Burns Presbyterian Church,
Burns Church Mosa



Poplar Hill Baptist Church
24415 Poplar Hill Rd, Poplar Hill (Ilderton), ON

Location: Middlesex County
Denomination: Canadian Baptists of Ontario & Quebec
Date of Construction: 1884
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church
Previous Names: Baptist Chapel



Dorchester Presbyterian Church
1669 Richmond St, Dorchester, ON

Location: Middlesex County
Denomination: Presbyterian Church in Canada
Date of Construction: 1889
Architect: John Mackenzie Moore
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: None
Current Use: Church
Previous Names: Baptist Chapel

CHURCH SURVEY: MIDDLESEX COUNTY



Cooks United Church
7899 Parkhouse Dr, Mount Brydges, ON
Location: Middlesex County
Denomination: United Church of Canada
Date of Construction: 1906
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: None
Current Use: Church



St. George's Anglican Church
12656 Thirteen Mile Rd, Denfield, ON
Location: Middlesex County
Denomination: Anglican Church of Canada
Date of Construction: circa 1869
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church



Thorndale United Church
245 King St, Thorndale, ON
Location: Middlesex County
Denomination: United Church of Canada
Date of Construction: 1879
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church

CHURCH SURVEY: MIDDLESEX COUNTY



St. Mary's Anglican Church
1361-1479 Melwood Dr, Napier (Strathroy), ON

Location: Middlesex County
Denomination: Anglican Church of Canada
Date of Construction: 1841
Architect: Unknown
Architectural Style: Gothic Revival-Carpenter Gothic
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: None
Current Use: Church



Appin United Church
86 Wellington Ave, Appin, ON

Location: Middlesex County
Denomination: United Church of Canada
Date of Construction: circa 1893
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church



Vanneck United Church
22603 Vanneck Rd, Vanneck (Ilderton), ON

Location: Middlesex County
Denomination: United Church of Canada
Date of Construction: 1860
Architect: Unknown
Architectural Style: English Colonial Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church
Previous Names: English Settlement Presbyterian Church Vanneck

CHURCH SURVEY: LONDON



Egerton Street Baptist Church
209 Egerton St, London, ON

Location: City of London
Denomination: Canadian Baptists of Ontario & Quebec
Date of Construction: 1913
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Unknown
Massing Typology: Front Corner Tower
Designation: None
Current Use: Church



Elmwood Ave. Presbyterian Church
111 Elmwood Ave E, London, ON

Location: City of London
Denomination: Presbyterian Church in Canada
Date of Construction: 1926
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Front Corner Tower
Designation: None
Current Use: Church



St. George's Anglican Church
227 Wharncliffe Road N, London, ON

Location: City of London
Denomination: Anglican Church of Canada
Date of Construction: 1890
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church

CHURCH SURVEY: LONDON



Beth Emmanuel Church

430 Grey St, London, ON

Location: City of London

Denomination: British Methodist Episcopal Church in Canada

Date of Construction: 1868

Architect: Unknown

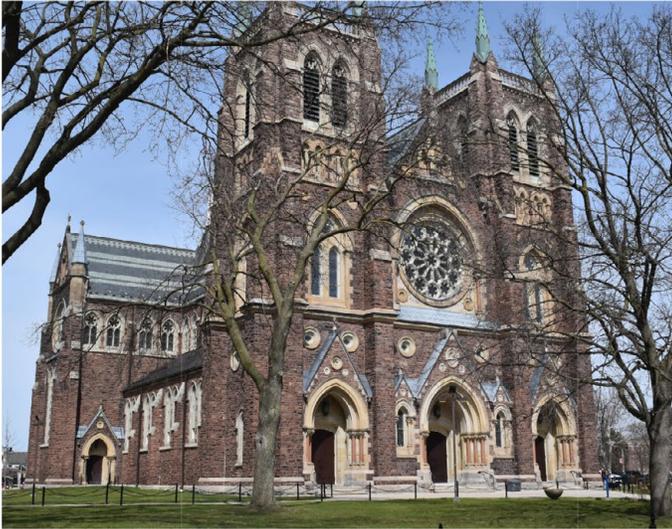
Architectural Style: Gothic Revival

Floor Typology: Hall or Rectangular

Massing Typology: Rectangular Hall with Gable

Designation: Municipal designation under the Ontario Heritage Act

Current Use: Church



St. Peter's Catholic Cathedral

196 Dufferin Avenue, London, ON

Location: City of London

Denomination: The Roman Catholic Church of Canada

Date of Construction: 1881

Architect: Joseph Connolly

Architectural Style: Gothic Revival

Floor Typology: Basilican Plan

Massing Typology: Front Double Tower

Designation: Municipal designation under the Ontario Heritage Act

Current Use: Church



St. John the Evangelist Anglican Church

280 St. James St, London, ON

Location: City of London

Denomination: Anglican Church of Canada

Date of Construction: 1888

Architect: Charles F. Cox

Architectural Style: Gothic Revival

Floor Typology: Unknown

Massing Typology: Rear Single Tower

Designation: Municipal designation as part of the Bishop Hellmuth Heritage Conservation District and the Ontario Heritage Act

Current Use: Church

CHURCH SURVEY: LONDON



Talbot Street Church
513 Talbot St, London, ON

Location: City of London

Denomination: Christian Reformed Church in North America

Date of Construction: 1881

Architect: Tracy and Durand

Architectural Style: Gothic Revival

Floor Typology: Hall or Rectangular

Massing Typology: Central Tower

Designation: Municipal designation under the Ontario Heritage Act

Current Use: Church

Previous Names: Talbot Street Baptist Church, First Christian Reformed Church



All Saint's Church
249 Hamilton Rd, London, ON

Location: City of London

Denomination: Anglican Church of Canada

Date of Construction: 1889

Architect: Unknown

Architectural Style: Gothic Revival

Floor Typology: Cruciform

Massing Typology: Front corner tower

Designation: None

Current Use: Church

Previous Names: All Saint's Anglican Parish



St. Luke's Place Church
1204 Richmond St, London, ON

Location: City of London

Denomination: Anglican Church of Canada

Date of Construction: 1906

Architect: John Mackenzie Moore

Architectural Style: Gothic Revival

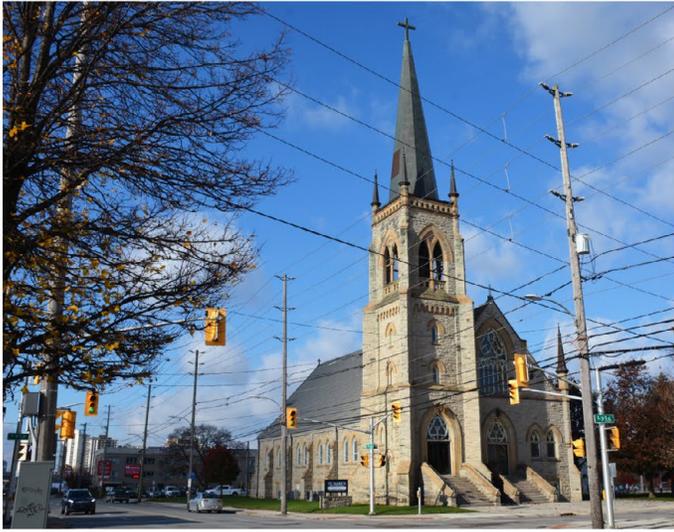
Floor Typology: Hall or Rectangular

Massing Typology: Front Corner Tower

Designation: None

Current Use: Church

CHURCH SURVEY: LONDON



St. Mary's Roman Catholic Parish
345 Lyle St, London, ON

Location: City of London
Denomination: The Roman Catholic Church in Canada
Date of Construction: 1902
Architect: Moore & Henry
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Front corner tower
Designation: Municipal designation under the Ontario Heritage Act
Current Use: Church



First-St. Andrew's United Church
350 Queens Ave, London, ON

Location: City of London
Denomination: United Church of Canada
Date of Construction: 1868
Architect: Unknown
Architectural Style: Gothic Revival - High Victorian
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: Municipal designation as part of the West Woodfield Heritage Conservation District and under the Ontario Heritage Act
Current Use: Church
Previous Names: First Presbyterian Church, First United Church, and St. Andrew's United Church



Calvary United Church
290 Ridout Street, London, ON

Location: City of London
Denomination: United Church of Canada
Date of Construction: 1914
Architect: Unknown
Architectural Style: Romanesque Revival
Floor Typology: Unknown
Massing Typology: Front Double Tower
Designation: None
Current Use: Church
Previous Use: Unknown Methodist Church

CHURCH SURVEY: CITY OF OTTAWA



Christ Church Anglican
4419 Donnelly Dr, Burritt's Rapids, ON

Location: City of Ottawa (Municipality)
Denomination: Anglican Church of Canada
Date of Construction: 1831
Architect: Unknown
Architectural Style: Gothic Revival- Carpenter's Gothic
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: Provincial designation under the Ontario Heritage Act.
Current Use: Church



South Gloucester United Church
2536 Rideau Rd, Gloucester, ON

Location: City of Ottawa (Municipality)
Denomination: United Church of Canada
Date of Construction: 1880
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: None
Current Use: Church
Previous Names: Unknown Presbyterian Church



St. John the Baptist Anglican Church
67 Fowler St, Richmond, ON

Location: City of Ottawa (Municipality)
Denomination: Anglican Church of Canada
Date of Construction: 1860
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: Unknown
Current Use: Church

CHURCH SURVEY: CITY OF OTTAWA



St. Michael's Catholic Church
166 Kedey St, Fitzroy Harbour, ON

Location: City of Ottawa (Municipality)
Denomination: Roman Catholic Church in Canada
Date of Construction: 1860
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Front corner tower
Designation: None
Current Use: Church



St. Andrew's Presbyterian Church
3104 Kinburn Side Rd, Kinburn, ON

Location: City of Ottawa (Municipality)
Denomination: Presbyterian Church in Canada
Date of Construction: 1880
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: None
Current Use: Church



St. Mary's Anglican Church
3480 Trim Rd, Navan, ON

Location: City of Ottawa (Municipality)
Denomination: Anglican Church of Canada
Date of Construction: 1898
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Side Tower
Designation: None
Current Use: Church

CHURCH SURVEY: CITY OF OTTAWA



St. John the Evangelist Church
2540 Stagecoach Rd, Osgoode, ON

Location: City of Ottawa (Municipality)

Denomination: Roman Catholic Church of Canada

Date of Construction: 1858

Architect: Unknown

Architectural Style: Neoclassical

Floor Typology: Hall or Rectangular

Massing Typology: Rectangular Hall with Gable

Designation: None

Current Use: Church



St. Paul's Anglican Church
1118 Thomas A. Dolan Pkwy, Dunrobin, ON

Location: City of Ottawa (Municipality)

Denomination: Anglican Church of Canada

Date of Construction: 1896

Architect: Unknown

Architectural Style: Gothic Revival

Floor Typology: Hall or Rectangular

Massing Typology: Rectangular Hall with Gable

Designation: None

Current Use: Church



Holy Trinity Anglican Church
2372 Church St, North Gower, ON

Location: City of Ottawa (Municipality)

Denomination: Anglican Church of Canada

Date of Construction: 1879

Architect: John Eastman

Architectural Style: Gothic Revival

Floor Typology: Hall or Rectangular

Massing Typology: Central Tower

Designation: None

Current Use: Church

CHURCH SURVEY: CITY OF OTTAWA



St. Michael's Parish Church
1560 Corkery Rd, Carp, ON

Location: City of Ottawa (Municipality)
Denomination: Roman Catholic Church in Canada
Date of Construction: 1890
Architect: Unknown
Architectural Style: Georgian Revival
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: None
Current Use: Church



St. Andrew's Christian Church
739 St. Jean St, Rockland, ON

Location: City of Ottawa (Municipality)
Denomination: United Church in Canada
Date of Construction: 1902
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Front Corner Tower
Designation: None
Current Use: Church
Previous Names: Rockland Presbyterian Church,
St. Andrew's United Church



Knox Presbyterian Church
5533 Dickinson St, Manotick, ON

Location: City of Ottawa (Municipality)
Denomination: Presbyterian Church in Canada
Date of Construction: 1926
Architect: Unknown
Architectural Style: Tudor Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church

CHURCH SURVEY: OTTAWA



Southminster United Church
15 Aylmer Ave, Old Ottawa South, Ottawa, ON

Location: Ottawa
Denomination: United Church of Canada
Date of Construction: 1931
Architect: J. Albert Ewart
Architectural Style: Gothic Revival
Floor Typology: Cruciform
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church



Centretown United Church
507 Bank Street, Centretown, Ottawa, ON

Location: Ottawa
Denomination: United Church of Canada
Date of Construction: 1906
Architect: Moses Chamberlain Edey
Architectural Style: Gothic Revival
Floor Typology: Cruciform
Massing Typology: Front Corner Tower
Designation: Municipal designation as part of the Centretown Heritage Conservation District
Current Use: Church
Previous Names: Stewarton Presbyterian Church, McLeod-Stewarton United Church



Peace Tower Church
343 Bronson Ave, Little Italy, Ottawa, ON

Location: Ottawa
Denomination: The Pentecostal Assemblies of Canada
Date of Construction: 1901
Architect: J. P. MacLaren
Architectural Style: Gothic Revival
Floor Typology: Cruciform
Massing Typology: Front Corner Tower
Designation: None
Current Use: Church
Previous Names: Erskine Presbyterian Church

CHURCH SURVEY: OTTAWA



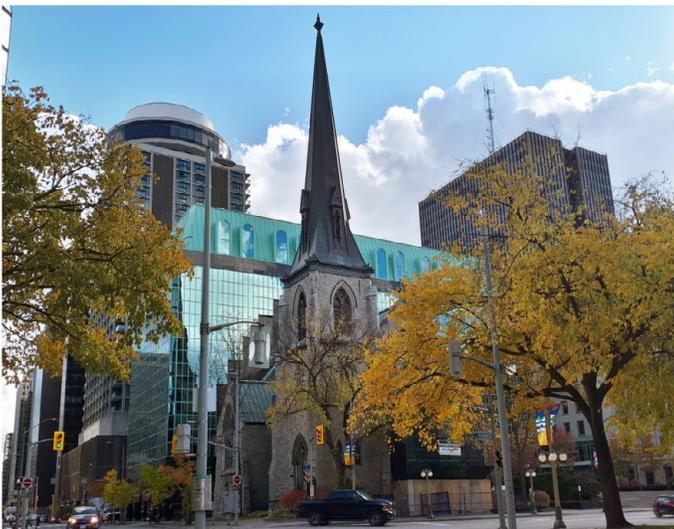
Knox Presbyterian Church
120 Lisgar St, Centretown, Ottawa, ON

Location: Ottawa
Denomination: Presbyterian Church in Canada
Date of Construction: 1932
Architect: John Albert Ewart & Henry Sproatt
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: Municipal designation as part of the Centretown Heritage Conservation District
Current Use: Church



Glebe St. James United Church
650 Lyon Street S, The Glebe, Ottawa, ON

Location: Ottawa
Denomination: United Church in Canada
Date of Construction: 1905
Architect: John William Hurrell Watts
Architectural Style: Queen Anne Revival
Floor Typology: Hall or Rectangular
Massing Typology: Front Corner Tower
Designation: None
Current Use: Church and Montessori school
Previous Names: St. Andrew's Presbyterian Church



St. Andrew's Presbyterian Church
82 Kent Street, Centretown, Ottawa, ON

Location: Ottawa
Denomination: Presbyterian Church in Canada
Date of Construction: 1872
Architect: William Tutin Thomas
Architectural Style: Gothic Revival-High Victorian
Floor Typology: Cruciform
Massing Typology: Front Corner Tower
Designation: Municipal designation under the Ontario Heritage Act
Current Use: Church

CHURCH SURVEY: OTTAWA



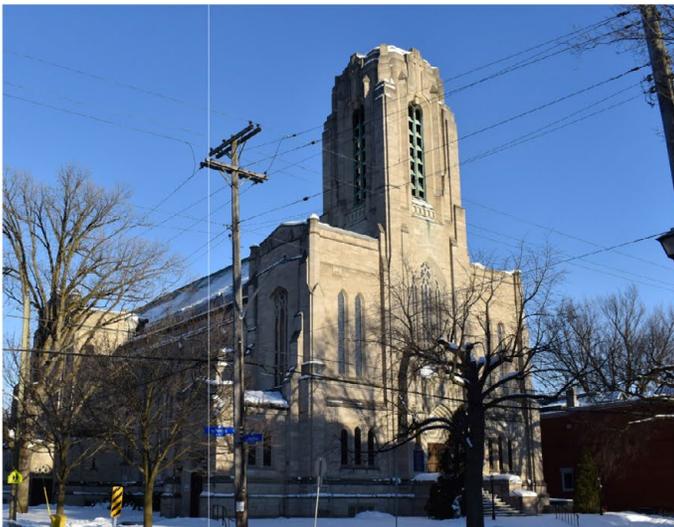
St. Alban's Anglican Church
454 King Edward Ave, Lowertown, Ottawa, ON

Location: Ottawa
Denomination: Anglican Church of Canada
Date of Construction: 1867
Architect: Thomas Fuller
Architectural Style: Gothic Revival-High Victorian
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: Municipal designation as part of the Sandy Hill West Heritage Conservation District
Current Use: Church
Previous Names: Church of St. Alban the Martyr



All Saint's Anglican Church
347 Richmond Rd, Westboro, Ottawa, ON

Location: Ottawa
Denomination: Anglican Church of Canada
Date of Construction: 1865
Architect: Thomas Fuller
Architectural Style: Gothic Revival
Floor Typology: L-Plan
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church
Previous Names: First United Church



Blessed Sacrament Catholic Parish
194 Fourth Ave, The Glebe, Ottawa, ON

Location: Ottawa
Denomination: Roman Catholic Church in Canada
Date of Construction: 1913
Architect: John Gibb Morton
Architectural Style: Perpendicular Gothic
Floor Typology: Hall or Rectangular
Massing Typology: Central Tower
Designation: None
Current Use: Church

CHURCH SURVEY: OTTAWA



St. Bartholomew's Anglican Church
125 MacKay St, New Edinburgh, Ottawa, ON

Location: Ottawa
Denomination: Anglican Church of Canada
Date of Construction: 1868
Architect: Thomas Seaton Scott
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: Municipal designation as part of the New Edinburgh Heritage Conservation District
Current Use: Church



St. Mary's Catholic Parish
100 Young St, The Glebe Annex, Ottawa, ON

Location: Ottawa
Denomination: The Roman Catholic Church of Canada
Date of Construction: 1951
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Front Corner Tower
Designation: None
Current Use: Church



Rideau Park United Church
2203 Alta Vista Dr, Alta Vista, Ottawa, ON

Location: Ottawa
Denomination: United Church in Canada
Date of Construction: 1954
Architect: Unknown
Architectural Style: Gothic Revival
Floor Typology: Hall or Rectangular
Massing Typology: Rectangular Hall with Gable
Designation: None
Current Use: Church

APPENDIX B

PRECEDENT ANALYSIS

This precedent analysis is comprised of adaptive reuse projects for historical church buildings which have been modified to a new health or wellness use. The image and text citations for this section of the document are included at the end of Appendix B.

PRECEDENT ANALYSIS



Figure 1 - Exterior of De Poort van Borne



Figure 2 - Interior atrium facing apse



Figure 3 - Interior atrium facing clinic rooms

De Poort van Borne Healthcare Centre 1 Theresiaplein, Borne, Netherlands

Original Name: Sint Theresiakerk (St. Theresa's Roman Catholic Parish Church)

Original Program: Catholic church

Original Architect(s): Wolterus Antonius Maria te Riele

Original Construction Date: 1935

New Name: De Poort van Borne Healthcare Centre

New Program: Health Centre

Architect(s): Reitsema & Partners Architects

Year of Intervention: 2018

Summary of Intervention: Sint Theresiakerk was opened in Borne in 1935 due to an increase in Roman Catholic congregants in the area. [1] In 2015 the building was decommissioned and sold to a developer due to its shrinking congregation. An adaptive reuse project was initiated soon after, focused on converting the church into a health centre including more than 20 different health and wellness clinics. [2]

The architects selected a careful material language with all new walls constructed using white polystyrene to create a stark contrast with the original red brick and stone. [3] A central atrium has been retained in the previous sanctuary space, used for reception with a waiting area in the previous balcony space in the apse. The ambulatory spaces on either side of the nave are subdivided into individual clinic rooms and meeting rooms. A small one-storey addition has been built on the south facade to house additional clinic space while respecting the original massing of the church. Overall this adaptive reuse is respectful to the original heritage values and character-defining elements which were still present on the interior and exterior of the building at the time of the renovation.

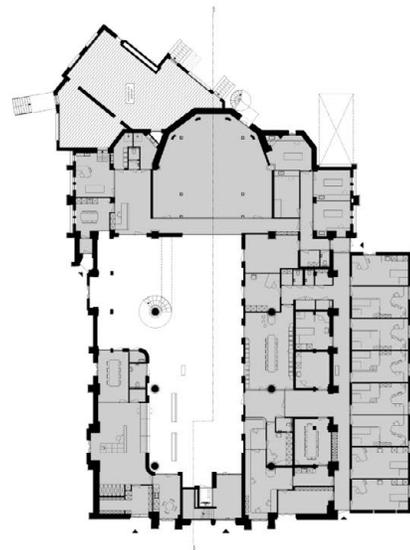


Figure 4 - De Poort van Borne Ground floor plan

PRECEDENT ANALYSIS



Figure 5 - Exterior of l'Espce Thomas



Figure 6 - New Gym at l'Espce Thomas



Figure 7 - Spa Relaxation Room

L'Espce Thomas

3988 Saint Denis St, Montreal, Canada

Original Name: St. Jude's Catholic Church

Original Program: Catholic church

Original Architect(s): Unknown

Original Construction Date: 1905

New Name: L'Espce Thomas (formerly Le Saint Jude)

New Program: Nordic spa, fitness centre, and restaurant

Architect(s): Thomas Balaban Architect (TBA)

Year of Intervention: 2013

Summary of Intervention: St. Jude's Church was constructed by Irish Catholics in Montreal in 1905. The church was renovated in the 1950's as part of its transfer to the Dominican Order, before being deconsecrated and sold in 2007 due to declining use. [4] In 2013 the church was converted into a spa and fitness centre which left the exterior largely untouched with the exception of a new addition on the west facade for the restaurant. The new building was named Le Saint Jude before changing to l'Espce Thomas in 2019 [5]

According to TBA there was little interior heritage value left intact after the 1950's renovation, so it was altered extensively with a new level added to subdivide the multi-storey sanctuary space. [6] The main rooms such as the gym and the relaxation spa are oriented around the upper level perimeter windows for optimal lighting while the smaller and more private treatment rooms are on the lower level. [7] The design centers around a lounge in the middle of the former sanctuary space which connects the gym in the front with the spa in the back. This type of adaptive reuse is very extensive and would be best suited for churches where the majority of the heritage value and character-defining elements are exemplified in the exterior of the building.

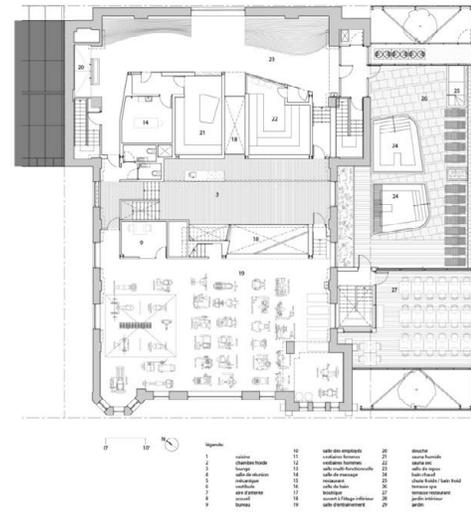


Figure 8 - l'Espce Thomas Second Floor Plan

PRECEDENT ANALYSIS



Figure 13 - Exterior of Villagonia Convent

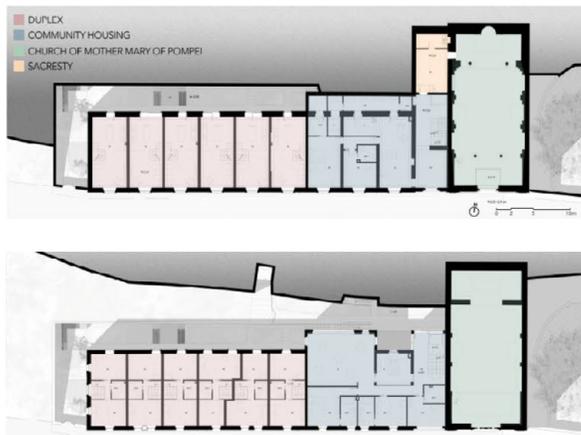


Figure 14 - Upper and ground floors of proposed shelter

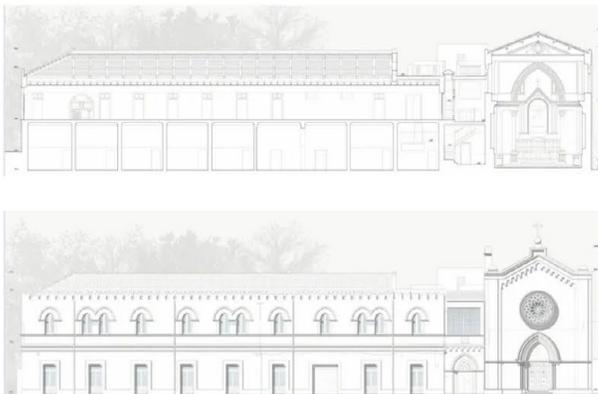


Figure 15 - Section and plan through proposed shelter

Villagonia Patient Shelter

165 Via Nazionale, Taormina, Italy

Original Name: The Capuchin Convent of Villagonia

Original Program: Church & convent

Original Architect(s): Rosario Trifiletti

Original Construction Date: 1926

New Name: Villagonia Shelter House

New Program: Accommodation for hospital patients and their families

Architect(s): Unknown

Year of Intervention: 2006

Summary of Intervention: Constructed in 1926, this historic building has survived earthquakes, bombing, material decay, and adaptation from its original function as a church and convent for the Capuchin Friars. [11] After closing in 2001, the building was stabilized in 2016 but remained empty until the adaptation process began in 2019. [12]

The church is close to the San Vincenzo hospital, a local centre for oncology and pediatric heart disease which attracts patients from across Southern Italy. [13] Therefore, a patient-oriented project was conceived which focuses on adapting the building into temporary accommodations for the families of patients who are hospitalized or those who are coming long distances for medical procedures. The goal of this project is to provide shelter for anywhere between 2 and 20 days in order to support both the local community and the nearby hospital. [14] This project is not yet completed, but it demonstrates the possibilities which exist for churches to support hospitals without taking on a strictly medical function. This is especially relevant for older churches which require extensive modernization.



Figure 16 - Interior of church sanctuary

APPENDIX B IMAGE REFERENCES

FIGURE 1 - Tilleman, Ronald. Exterior of De Poort Van Borne. Photograph. 'De Poort Van Borne' Healthcare Center / Reitsema & Partners Architecten. Archdaily, March 23, 2018. <https://www.archdaily.com/891009/de-poort-van-borne-healthcare-center-reitsema-and-partners-architecten>.

FIGURE 2 - Tilleman, Ronald. Interior atrium facing apse. Photograph. 'De Poort Van Borne' Healthcare Center / Reitsema & Partners Architecten. Archdaily, March 23, 2018. <https://www.archdaily.com/891009/de-poort-van-borne-healthcare-center-reitsema-and-partners-architecten>.

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