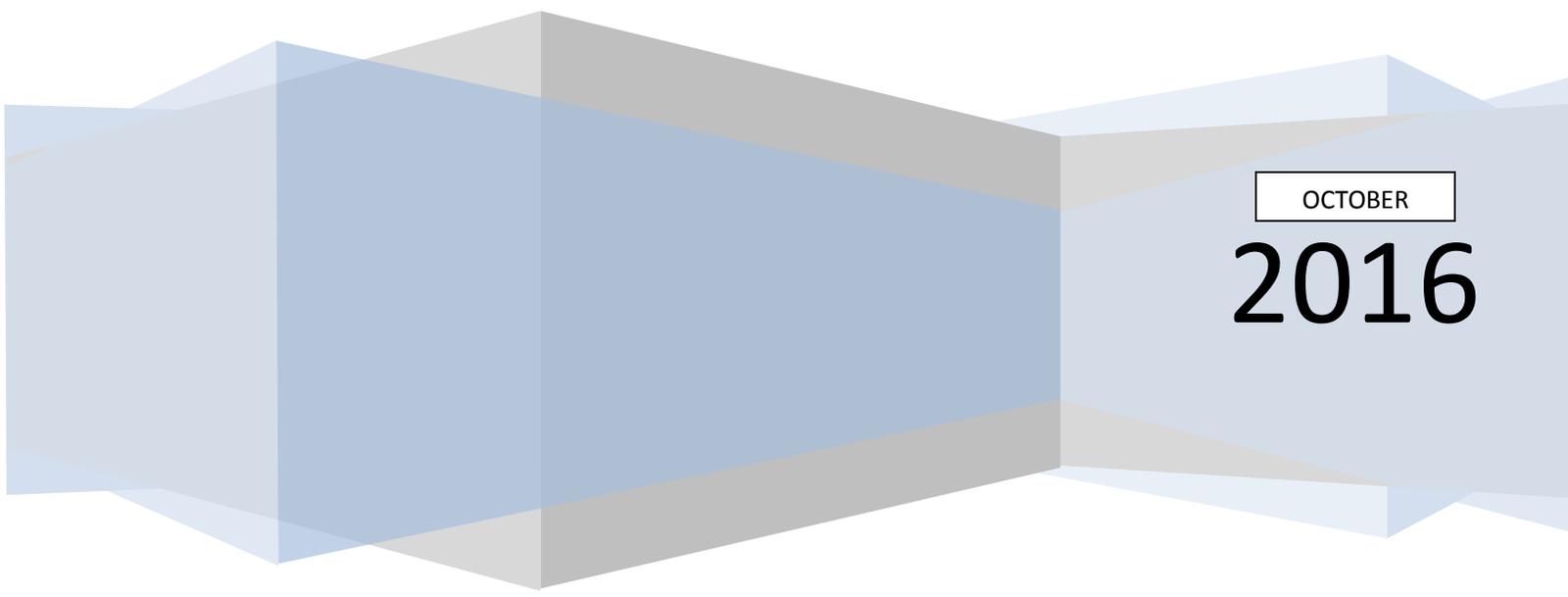


# The United Church Halo Project

Parkdale United Church, Ottawa ON  
Congregational Report

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**TABLE OF CONTENTS**

Executive Summary	Page 3
Introduction	Page 4
Valuation in Congregations	Page 6
Toronto Halo Project – Methodology	Page 7
Data Collection	Page 8
Value Matrix	Page 9
Limitations	Page 9
Conservative Approach to Valuation	Page 11
Neighbourhood Demographics	Page 11
Congregational Demographics	Page 16
Halo Findings	Page 17
Conclusions and Discussion	Page 19
Recommendations	Page 22
Works Cited	Page 25
Appendix A – Rationale for Applied Values	Page 29
Appendix B – Conceptual Matrix	Page 38
Appendix C – Toronto Halo Values	Page 41
Appendix D – Parkdale United Halo Values	Page 43



## THE HALO PROJECT

### **EXECUTIVE SUMMARY**

In Canada, the social, spiritual and communal value of local congregations has long been accepted. Their economic value to their surrounding neighbourhoods is a different matter entirely. While the economic valuation of “soft assets” has gained increasing traction in recent years in a number of social and service sectors, no contemporary analysis of the Canadian religious landscape exists.

In 2010, Partners for Sacred Places and the University of Pennsylvania’s School of Social Policy and Practice completed a pilot study of the economic impact of local congregations in the City of Philadelphia. By exploring almost 50 different factors in 12 congregations, the research group tested a new quantitative approach to how congregations impact local economies. The study explored seven broad areas including: 1) Open Space, 2) Direct Spending, 3) Educational Programs, 4) Magnet Effect, 5) Individual Impact, 6) Community Development, and 7) Social Capital and Care. Relying on a variety of different valuation methods, the study offered an estimated annual economic contribution of almost \$52 million; leading the authors of the study to conclude: that local congregations can “now be viewed as critical economic catalysts.”<sup>1</sup>

Through the fall of 2015 and spring of 2016, an initial study of 10 local congregations in the City of Toronto was conducted to test the viability of the Philadelphia methodology in the Canadian context. With minor revisions, intended to reflect Canadian culture, society and economy; as well as methodological changes suggested by the Philadelphia research team in light of their own initial findings, the project studied economic impact in the same seven broad areas. Data was collected through interviews and self-reporting made by senior clergy, lead administrators, and key lay leaders.

When the modified value matrix was applied to the data a cumulative estimated economic impact of approximately \$45 million was revealed.<sup>2</sup>

This particular report reveals Halo Findings for a recent study of **PARKDALE UNITED CHURCH** in Ottawa, Ontario. These findings will form part of a sister study involving 10 to 15 United Church Congregations located between Montreal and Niagara Falls. Parkdale United Church has served as a centre of faith and community service to the central west end of Canada’s capital city since 1931, with both Presbyterian and Methodist roots stretching as far back as 1889. Over the years, Parkdale United Church holds a proud tradition of initiating and/or providing a wide range of programs and services to the wider community, including: Goodwill Industries (later Ottawa Neighbourhood Services), Queensway Social Action Group, Ottawa West Community Support Service, and In from the Cold. Through these programs and many others, our findings estimate that the congregation, with a membership of 298 members, makes an annual economic

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<sup>1</sup> Partners for Sacred Places (2016), “*The Halo Effect*”. Available from: <http://www.sacredplaces.org/tools-research/the-halo-effect>

<sup>2</sup> Wood Daly, Mike (2016), “*Valuing Toronto’s Faith Congregations*” (Cardus: Hamilton) Available from: [www.haloproject.ca](http://www.haloproject.ca)



## THE HALO PROJECT

contribution of \$2,973,612.90 to its surrounding community, affirming the role this congregation has and continues to play as catalyst, not only for the local economy but the common good of all.

### **INTRODUCTION**

Several studies in recent years, both in Canada and the United States, have considered the contributions that faith communities or local religious congregations make to the cultural, spiritual and social lives of their surrounding neighbourhoods.<sup>3 4 5</sup> Faith based organizations help people to explore and cultivate deeply held, centuries-old beliefs; to participate in rituals of meaning; to find comfort in their times of deep pain and sorrow; and to foster relationship in community. Communities of faith and places of worship are where people often gather to find answers to life's biggest questions and to explore mysteries like: Why are we here? Where do I belong? And what is the meaning of life? Even for people who would not describe themselves as people of faith, these communities act as incubators for commonly held social values. Similar to the way the arts are known to positively influence communities, the impact of local worshipping communities on the culture that surrounds them is felt and is of benefit to both participants and those who are not directly involved. Communities of Faith are good for the common good.

In 2006, Imagine Canada published: *“Understanding the Capacity of Religious Organizations: A Synthesis of Findings from the National Survey of Nonprofit and Voluntary Organizations and the National Survey of Giving, Volunteering and Participating.”*<sup>6</sup> In it, the authors assert that: “religious organizations are well-established institutions with stable revenues. The key strengths of religious organizations appear to be their local community focus, and the strength that they draw from dedicated donors, volunteers and staff.”

Despite this qualitative acknowledgement, few studies have considered the economic impact these congregations provide directly to their surrounding communities. The lack of “hard numbers”, and the quantitative method needed to produce them, often put congregations and their larger religious organizations at a disadvantage when pressed to “prove” their value in a wider context. At the very least, they lack a common language or “currency” when speaking of value with those who are not a part of the congregations themselves. In situations like these, a tool that helps to provide a quantitative measurement of the contribution congregations make to their local economies would be of great help.

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<sup>3</sup> Bearman, L. and S. Lefebvre (eds), (2014). *“Religion in the Public Sphere: Canadian Case Studies”*. University of Toronto Press: Toronto

<sup>4</sup> Vidal, Avis C., (2001), “Faith Based Organizations in Community Development”, (U.S. Department of Housing and Community Development) To link to this article <http://www.huduser.org/portal/publications/faithbased.pdf>

<sup>5</sup> Friesen, Milton and Cheryl Clieff (2014). *“Strengthening Vital Signs Through Urban Religious Communities – Calgary City Soul”*. Cardus: Hamilton Available from: <https://www.cardus.ca/research/socialcities/calgary/>

<sup>6</sup> Brownlee, B., Gumulka, G., Barr, C., and D. Lasby, (2006). *“Understanding the Capacity of Religious Organizations: A Synthesis of Findings from the National Survey of Nonprofit and Voluntary Organizations and the National Survey of Giving, Volunteering and Participating.”* Imagine Canada: Ottawa Available from: [http://www.imaginecanada.ca/sites/default/files/www/en/library/misc/understanding\\_capacity\\_religious\\_orgs\\_report.pdf](http://www.imaginecanada.ca/sites/default/files/www/en/library/misc/understanding_capacity_religious_orgs_report.pdf)



## THE HALO PROJECT

Congregations, and the neighbourhoods in which they find themselves; however, are not the only groups who stand to benefit from such a tool. Increasing revenue, cost cutting and increasing service efficiency sound as a hallmark of government at all levels.. For example, the City of Toronto 2015 Auditor General's report highlights the role careful review of City Services can play; both in cost savings and efficiency of service provision, emphasizing that for every \$1 invested in audit resources, the return in relation to cost savings is about \$11.50.<sup>7</sup> Identifying a tool that can articulate the previously hidden economic contributions of local congregations could significantly strengthen the capacity of City Planners and elected officials to further strengthen investment, reduce duplication of services and initiate creative partnerships with communities of faith to better serve the needs of all City residents.

One such tool was first administered in Philadelphia in 2010. The Halo Study was a partnered research project undertaken by the *University of Pennsylvania's School of Social Policy and Practice* and *Partners for Sacred Places*<sup>8</sup>. This paper reports on the adapted use of this methodology in the Canadian context and, in particular, Parkdale United Church in Ottawa, Ontario.

### **VALUATION IN CONGREGATIONS**

The development of a quantitative tool is a daunting challenge.<sup>9</sup> Several studies in related sectors report on values for "soft" public goods. One example would be teaching children pro-social values. Glisson<sup>10</sup> and Schorr<sup>11</sup> have noted that "soft" public goods produce results that are indeterminate, variable and difficult to measure. Moreover, when these contributions can be quantified, translating the numbers into monetary values can be difficult. Many congregational contributions are also difficult to separate from other contributors and are especially difficult to evaluate over time. To overcome these limitations the Philadelphia study applied a series of concepts and technologies in the established field of valuation.<sup>12</sup>

The purpose of valuation is to assess the monetary value of goods that the market does not price. Things like: happiness, well-being, rehabilitation, responsible parenting and neighbourhood pride.

Valuation can also be used to estimate the costs of specific social problems and the quantitative impact of

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<sup>7</sup> City of Toronto, (2015), "*Auditor General's Office – 2015 Operating Budget*" Available from: [Auditor General's Office – 2015 Operating Budget](#)

<sup>8</sup> Ram A. Cnaan, Tuomi Forrest, Joseph Carlsmith & Kelsey Karsh (2013): "If you do not count it, it does not count: a pilot study of valuing urban congregations", *Journal of Management, Spirituality & Religion*, DOI:10.1080/14766086.2012.758046 Available from: <http://dx.doi.org/10.1080/14766086.2012.758046>

<sup>9</sup> Cnaan et al (2013)

<sup>10</sup> Glisson, C., (2000) *Organizational culture and climate*. In: R. Patti, ed. *The handbook of social welfare management*. Thousand Oaks, CA: Sage, 195–218.

<sup>11</sup> Schorr, L.B., (1997). *Common purpose: strengthening families and neighborhoods to rebuild America*. New York, NY: Anchor Books.

<sup>12</sup> Cnaan, R.A., and C. Kang (2011). "*Towards Valuation in Social Work and Social Services*". *Research on Social Work Practice* 21(4):388-396



## THE HALO PROJECT

non-profit organizations. It follows that the more complex the phenomenon being valued, the more difficult the valuation. For this reason, researchers have often limited their attempts to value congregations to one type of methodology or one type of contribution.

For example, in 2001 Cnaan and Boddie assessed congregational replacement value or what it would cost private/public organizations to provide the same social services that congregations offer.<sup>13</sup> Chaves and Miller<sup>14</sup>, by contrast, focussed their analysis on the contribution of a congregational budget to the local economy. While these attempts were helpful, they proved to be too narrow in scope.<sup>15</sup>

In 2007, *Partners for Sacred Places* convened a small group of researchers from academia and the non-profit sector to develop a broader valuation study that would include several factors not included in the previous studies. For example, they explored contributions that included: green space, building projects, visitors to the congregation, impact on public safety, housing, support for local business, budgets, partnerships with community development organizations and the incubation of new business and non-profits.

These discussions eventually gave rise to a framework that explored 49 valuation variables, grouped in 7 broad categories:

1. Open Space
2. Direct Spending
3. Education
4. Magnet Effect
5. Individual Impact
6. Community Development
7. Social Capital and Care

When applied in 12 congregations, the methodology revealed an accumulated “halo effect” or economic contribution of \$51,850,178. The estimate translates into an average value of \$4,320, 848 per congregation. Even the smallest of the congregations studied; a Presbyterian Church with approximately 150 members, and an annual operating budget of \$260,000, was estimated to have an annual “halo effect” of \$1.5 million.

These numbers, as impressive as they are, tell us little about the potential economic impact of congregations in the Canadian context. To this end, a study was undertaken in 10 Toronto congregations, using essentially the same methodology used in the Philadelphia study. This study revealed an estimated economic impact of \$45,405,126.57 in economic on their surrounding neighbourhoods.

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<sup>13</sup> Cnaan, R.A. and Boddie, S.C., (2001). Philadelphia census of congregations and their involvement in social service delivery. *Social service review*, 75 (4), 559–580

<sup>14</sup> Chaves, M. and Miller, S.L., (1999). *Financing American religion*. Walnut Creek, CA:Altamira.

<sup>15</sup> Cnaan et al (2013)



## THE HALO PROJECT

### **THE TORONTO HALO PROJECT - METHODOLOGY**

Our study of Parkdale United Church employs the methodology used in the Toronto study. There, our first task was to review and revise the list of 49 variables<sup>16</sup>. The initial congregational template was reduced to 43 questions which were grouped into the same 7 previously described categories. This smaller number of variables, in part, reflects slight differences in the Canadian religious landscape compared to the American one. For example, Canada has very few of large campus-type “mega-churches” that are evident in many U.S. cities. This difference, in our opinion, significantly impacts the extent of “Magnet Effect” whereby people are attracted from outlying communities to the neighbourhood in which the congregation is situated. Another significant factor in determining the number of variables included in this study was our assessment that some of the variables in the initial study lacked the reporting objectivity we desired. It should be noted that similar changes have been made to the subsequent U.S. studies currently underway in the cities of Dallas/Fort Worth and Chicago.

During the course of the study, our conversations with participant congregations also revealed two other variables (initially included in keeping with the Philadelphia study) that participants felt they could not adequately report on. These included: the economic value of helping people establish social relationships, and the economic value of caring for the elderly to the extent that it permits other family members to gain paid employment. Participant congregations felt they had insufficient information to report on these variables. As a result, they were dropped, leaving a total of 41 variables.

The list includes only contributions for which the congregation is directly responsible. For example, in the area of suicide prevention, we have only included cases where clergy or other congregational leaders could identify a specific individual who had actively contemplated committing suicide but because of the congregation’s direct intervention did not do so. Indirect impacts, such as the effect of sermons, religious readings, etc have been excluded.

In the Philadelphia study, almost all the interviews were held with clergy. This initial phase of the Toronto study relied on what we believe to be a more reliable means of gathering information, involving interviews and self-reporting from a range of congregational leaders including: senior clergy, administrators and senior lay leaders. Orientation sessions were held with key leaders, with program templates being distributed to leaders of individual programs offered by the congregations. In some cases, city records and locally published materials were also used to supplement data collection.

In order to ascribe financial value to the collected data we relied on values identified through various means and services: most often published research in relevant service sectors. For example: Volunteer Canada ascribes a recognized value of \$24 per hour for volunteer service.<sup>17</sup> In some cases we were able to attribute

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<sup>16</sup> Experts consulted include: Dr. Ram Cnaan (University of Pennsylvania: author of the pilot Philadelphia study), Dr. Mitchell Kosney (Associate Dean, Ryerson University, School of Urban and Regional Planning), Mr. Milton Friesen (Cardus), Ms. Armine Yalnizyan (Canadian for Centre for Policy Alternatives)

<sup>17</sup> Volunteer Canada. Available from: <https://volunteer.ca/value>



## THE HALO PROJECT

actual dollars spent.

One further variation from the Philadelphia study is significant. In Philadelphia, researchers included only 5 social programs per congregation, even though most had many more. They acknowledge, as a result, that the economic or “halo” impact of congregations with more than 5 programs was not fully represented. This was done in an effort to keep reporting on the “conservative side”.<sup>18</sup> Our study, in contrast, includes as many programs as the congregation reported on. Our reasoning involved a desire to report, not just collectively, but on the unique economic relationship of each congregation to their surrounding community, the contribution this makes to the quality of life or “common good” of the community, and to give congregations the opportunity to use this information in their long-term planning and budgeting discussions.

One final note: in the Toronto study two supporting values were location specific. Toronto is about to introduce a storm water management fee that is based upon the amount of impervious surface areas that landholders have. The more green space the less cost to process storm water. The City of Ottawa currently has no such fee.<sup>19</sup> Secondly, in the Toronto study, in order to provide a relative value for community use of church space we used rental-rates from the Toronto District School Board to establish a base market value. In this study, we have substituted rental rates from the Ottawa Carlton District School Board.<sup>20</sup>

### **DATA COLLECTION**

The purpose of the Philadelphia study was to assess the feasibility of conducting thorough qualitative studies in urban congregations. Twelve congregations were selected to represent a variety of neighbourhoods, sizes, and denominational affiliations. They were not, however, selected randomly. Rather, congregations were chosen that held a previous relationship with *Partners for Sacred Places*, since clergy and staff in these congregations would be more likely to be receptive to the extensive data collection process. It should also be noted that all congregations included in the study were built prior to 1950. Because of this bias and the low numbers of congregations involved in the study, the authors do not claim that their numbers apply to all urban congregations. Their focus was solely to explore the feasibility of conducting a study and of its yielding useful findings.

The purpose of the Toronto study was to test the application of this same methodology in the Canadian context and to document the economic impact of faith communities in the City of Toronto. In order to do so, the Toronto Research Group felt it necessary to embrace a larger study, where participant

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<sup>18</sup> Cnaan et al (2013).

<sup>19</sup> Bolivar and Phillips (2013), “*Adaptive Approaches in Stormwater Management.*” Available from: [http://documents.ottawa.ca/sites/documents.ottawa.ca/files/documents/stormwater\\_management\\_en.pdf](http://documents.ottawa.ca/sites/documents.ottawa.ca/files/documents/stormwater_management_en.pdf)

<sup>20</sup> Ottawa-Carlton District School Board (2016), “*Ottawa- Carlton District School Board: Community Use of Schools.*” Available from: <http://www.ocdsb.ca/com/involvement/cuos/pages/default.aspx>



## THE HALO PROJECT

numbers would more accurately reflect Toronto's designation as one of the world's most culturally diverse cities. Our long-term goal is to include as many as 100 congregations in the final study.

This report, which focuses on the congregation of Parkdale United Church, Ottawa is modeled on the Toronto Study and is part of a sister study currently underway involving 10-15 United Church congregations between Montreal and Niagara Falls. The Toronto findings are presented here to offer context for the findings at Parkdale United. When available, comparative data for the participating United Church congregations will be offered in the form of an appendix.

In each of these studies, two questionnaires were used in each congregation. The Congregational Template was designed to gather information on broad aspects of congregational identity and presence in the community. The Program Template explores more specifically the economic impact or relationship of each program with the surrounding neighbourhood.

### **VALUE MATRIX**

As indicated previously, our study relies heavily on the methodology and matrix established for the Philadelphia Halo study. For a discussion of their criteria and selection process see Cnaan et al.<sup>21</sup>

In the Toronto study, we reduced the number of items from 49 to 41 but followed the same 7 categories: Open Space, Direct Spending, Education, Magnet Effect, Direct Impact, Community Development, and finally Social Capital and Care. These changes reflect observations and questions raised by the Philadelphia group regarding the objectivity of some of their initial questions particularly where it pertains to "Magnet Effect" and the area of "Individual Impact". A discussion of how we arrived at the applied values is provided in Appendix A. A summary of the values ascribed and sources is provided in Appendix B.

### **LIMITATIONS**

The Toronto study represents an initial phase study with several limitations that should be taken into consideration. First, we acknowledge that research that relies on participants to "self-report" will always be open to the possibility of critique regarding the "subjective" vs. "objective" nature of the reporting.<sup>22</sup> Self-reporting opens the study up to the possibility of over-reporting or exaggerated expressions of impact. In order to address this, orientation sessions with all participants stressed the importance of maintaining as much objectivity as possible; encouraging them to report only on impacts they had direct and/or tangible evidence of. To compensate for those instances where reporting may have been inflated, we also elected to choose the most conservative valuations available.

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<sup>21</sup> Cnaan et al (2013)

<sup>22</sup> Bernard, H.R., Killworth, P., and D. Kronenfeld (1984). "Informant Accuracy: The Validity of Retrospective Data". Annual Review of Anthropology 13:495-517



## THE HALO PROJECT

Reporting by the 10 participating congregations has suggested some changes to the way some of the questions are asked in both the congregational and program templates. For example there appeared to be some confusion around reporting between general programming offered directly by the congregation and urban/suburban collaborations. As a result, slight adjustments have been made to the template used by Parkdale United.

By nature, capital campaigns often extend over a period of several years; but we were attempting to rely on reporting over the last fiscal year. As a result, where a congregation falls within their campaign can significantly influence or skew the capital amounts reported.

Ten congregations represent a very small sample size. In some cases the congregations were recommended to us by denominational leaders; while others were selected randomly by location and tradition in order to provide relative diversity. Similarly, no Catholic Churches were involved in the study, even though the Roman Catholic Church represents the single largest religious tradition in the City of Toronto<sup>23</sup>. Our intention through the remaining phases of this study is to achieve a representative cross-section based on proportional participation in worshipping faith communities.

When a congregation failed to provide us with an estimate – or a response that did not accurately reflect our own observations – we assigned a value of zero, even if the real value was higher.

As noted, elsewhere, we did not measure negative impacts resulting from congregational presence in the community. Cnaan et al (2013) cite Sunday parking shortages, as just one example.

In the Toronto study, while we accounted for the tax benefit the office tower constructed on St. Andrew's United Church's property makes to the wider community, we did not account for loss of tax dollars that cost governments at all levels. Recognizing that faith communities have charitable tax status, there is no doubt that cities, provinces and the country as a whole would obtain higher tax revenues if congregational properties were used as places of commerce and industry.

We also did not include the documented positive impact that green space has on neighbouring real estate values; any potential positive (or negative) impact on crime rates; or any potential negative impacts associated with loitering of young people or other community groups associated with the congregational property.

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<sup>23</sup> The non-inclusion of the Catholic Church to date highlights one of the challenges faced by the study. In traditions that operate on congregational-based organizational structures, the decision to participate in the study rests largely with the congregation itself. In traditions where hierarchical structures are present the decision to include a local congregation needs to travel often through many levels of decision making and in some cases is seen or at least is potentially seen as challenging or coming in to conflict with some of the tradition's own understanding of the relationship between its congregation's and community.



## THE HALO PROJECT

### **CONSERVATIVE APPROACH TO VALUATION**

In keeping with the aims and rationale behind the Philadelphia study, we made a deliberate attempt to be conservative around our financial estimates. Typically, when researchers attempt to value public goods they cannot use actual market prices. They need to rely on what are known as “shadow prices”. These values are based on certain assumptions which must be clearly stated (see Appendix A). These prices can be wide-ranging and the researcher must be clear in stating why they have chosen to adopt certain assumptions. In each case, we chose the most conservative estimate possible.

For example, while open green space is clearly a valuable “halo” contributor, we chose not to include the economic impact trees might have (as in the Philadelphia study). If a member, just through their involvement in the congregation, decided to improve his/her marital relations or end their use of narcotics or alcohol, but did not do so through the direct involvement of clergy or other intended representative, we did not include it. Finally, when any participating congregation had difficulty helping us articulate numbers impacted we entered zero, even if there may still have been significant impact.

Moreover, the values presented in our findings do not take into account secondary impacts or financial benefits that arise as a direct result of congregational support, service or involvement. Take for example the circumstance where a congregation sponsors a refugee family to settle in Canada. Clearly there is attributable value in this form of support. But what if the mother of this Syrian family, who in her second or third year in Canada, becomes the secretary treasurer of a Syrian women’s cultural group that is working to establish a business operated by a small group of women? There is clearly a direct line of impact, the economic impact of which is beyond the scope of this study.

### **NEIGHBOURHOOD DEMOGRAPHICS**

This study focuses on the economic impact of Parkdale United Church in Ottawa, Ontario.

The church site is located at 429 Parkdale Avenue in the central west downtown community of Hintonburg-Mechanicsville and is included in the City of Ottawa’s Ward 15. The community, as defined by the Ottawa Neighbourhood Study,<sup>24</sup> is bounded by the Ottawa River on the north, Highway 417 on the south, and the O-Train line on the east. Its western border includes Parkdale Avenue north of Scott Street and Holland Avenue south of Scott Street. The Hintonburg portion of the neighbourhood was first settled in 1826 as part of the Nepean Township, became its own village in 1893 (named after the local shop owner Joseph Hinton), and was subsequently annexed by the expanding City of Ottawa in 1907.

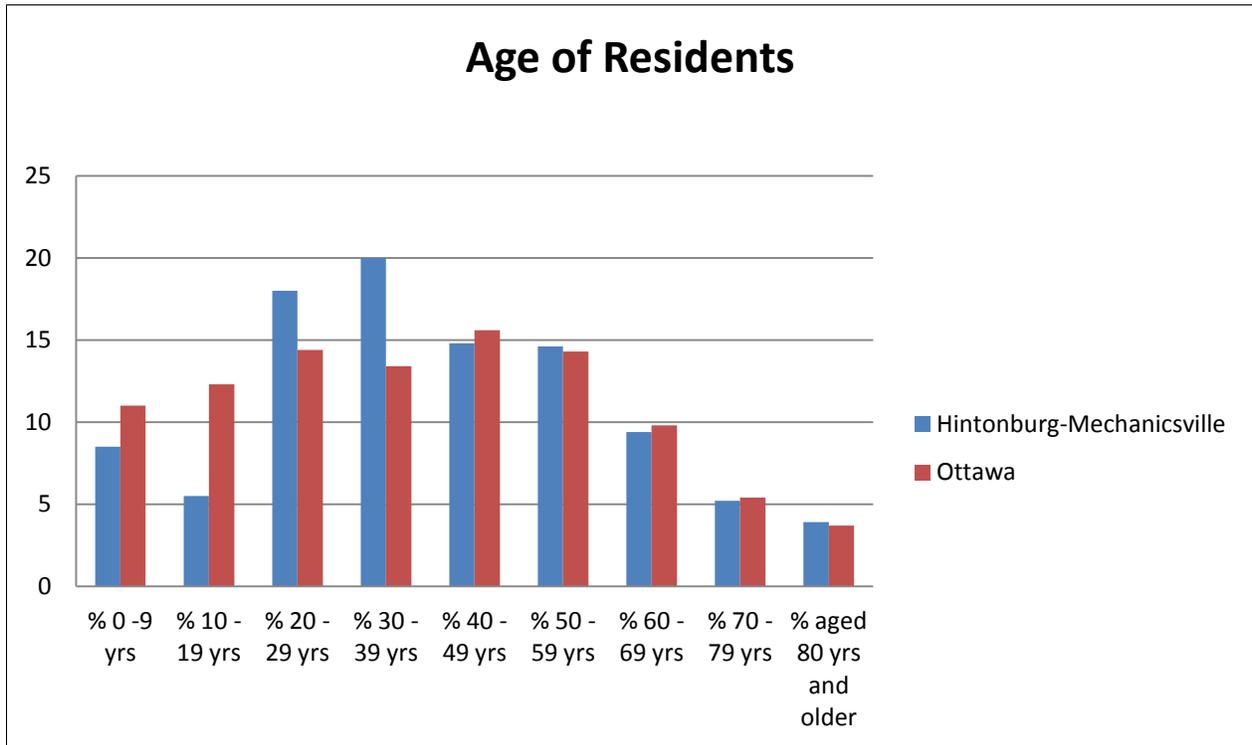
The Ottawa neighbourhood study cites the neighbourhood population as 9790, with the highest percentage of people falling in the range between 20 and 39 (several points above the city average).

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<sup>24</sup> Ottawa Neighbourhood Study, (2016) “Hintonburg-Mechanicsville” Available from: <http://neighbourhoodstudy.ca/hintonburg-mechanicsville-2/>



# THE HALO PROJECT



In the age groupings 40 and older, the community is relatively reflective of the City as a whole, while in the child and teenage categories the community is 3 to 7 percentage points below the City average. Of note; however, is that while the total number of children makes up a smaller percentage of the community's population, the number of children under the age of 6 who are designated as living in low income families numbers more approximately 6.5% more than in other Ottawa neighbourhoods..

The community is relative stable with 83.5 % of residents not having moved within the past year (compared to 86.5% for the City of Ottawa) and 53.2% having moved within the past 5 years (compared to 41.9% for the rest of the City).

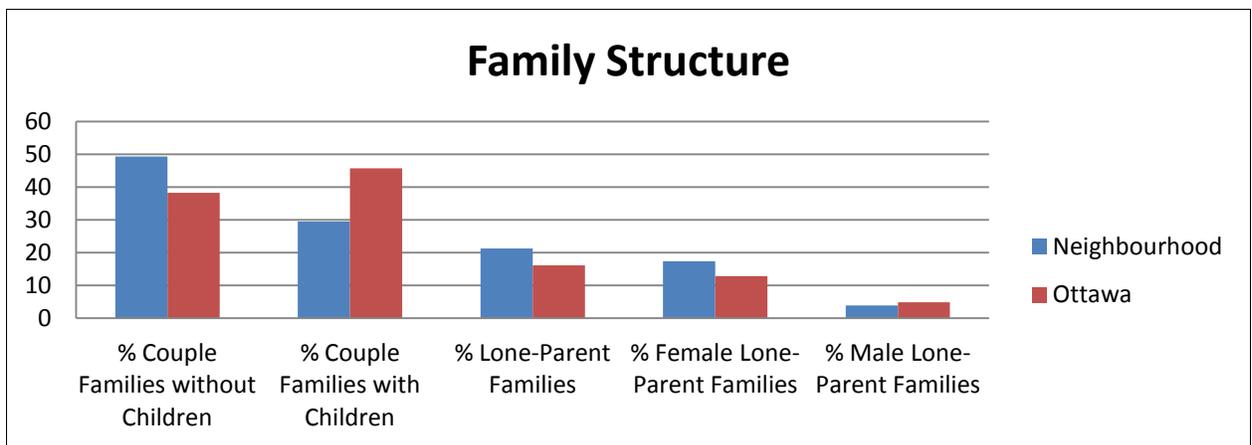
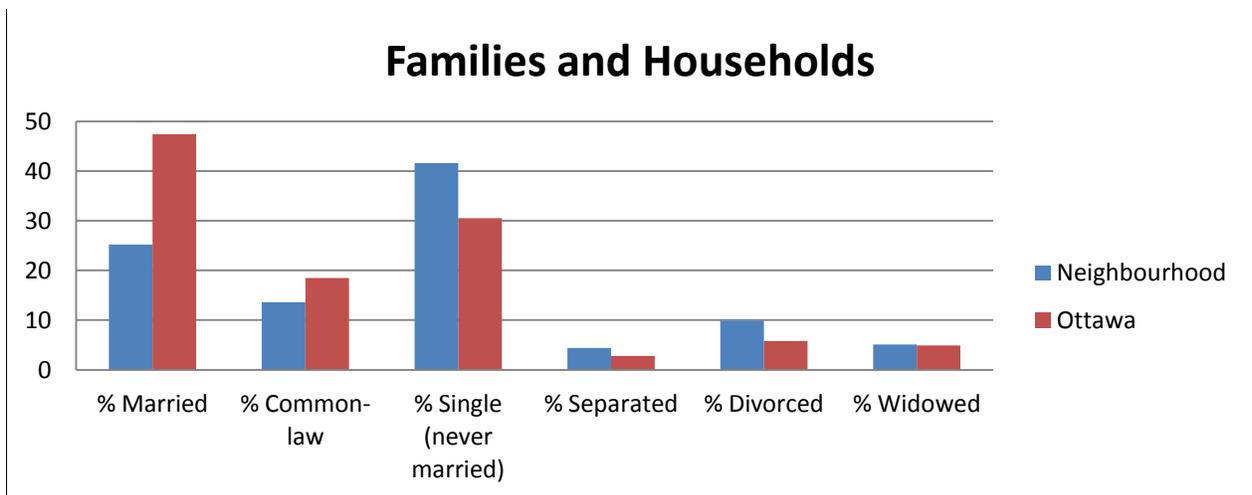
Health Care is readily accessible with residents in the community living, on average, 1.7 km from a Community Health Resource Centre (CHRC) as compared to 7 km for City residents on average.

Childcare as well, appears more accessible in Hintonburg – Mechanicsville compared to the rest of the City with 0.7 programs per 1000 people compared to 0.4 programs per 1000 people for the rest of Ottawa. With greater prevalence comes shorter travel distances: 0.3 km to a child care program as opposed to 2.1 km throughout the rest of the City on average.



Similarly, employment and immigrant services are more accessible. The number of employment services in the neighbourhood numbers 4 (compared to an average of 0.9 per City neighbourhood) with an average distance of 0.5 km compared to 6 km. Two immigrant serving agencies exist within the neighbourhood (compared to 0.4 on average) with an average distance of 0.7 km (compared to 6.6 km for the rest of the City).

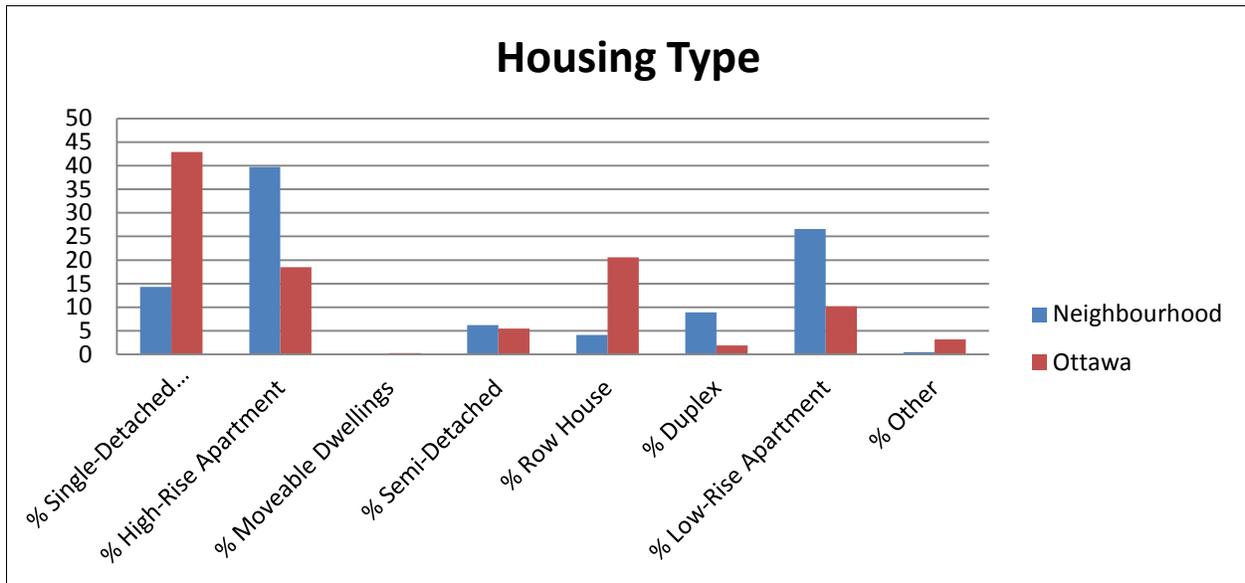
Residents in Hintonburg – Mechanicsville are more likely to be single or live common-law than the rest of the City’s population. They are less likely to have children. If they do have children they are more likely to be under the age of 6 than in other neighbourhoods around the City. Parents in this community are also more likely to be raising children on their own than in other parts of the city.





People in the neighbourhood are almost three times as likely to live on their own, compared to other neighbourhoods. Seniors in Hintonburg-Mechanicsville are twice as likely to live on their own, compared to the City average.

In terms of housing type, the neighbourhood has far less single-detached homes and far more high-rise homes than the average. It is also of interest to note that the number of social and affordable housing units numbers 500 more than the City neighbourhood average (730 compared to 229.4) and that ratio per 1000 people is three times higher (74.5 compared to 24.4). Almost half of the housing units (46.5%) were built before 1960 compared to the City average of 19.7%. 36.7% of residents own their own homes compared to 67.3 across the rest of the City. Conversely 63.3% rent the homes they live in compared to 32.7% on average in other neighbourhoods.



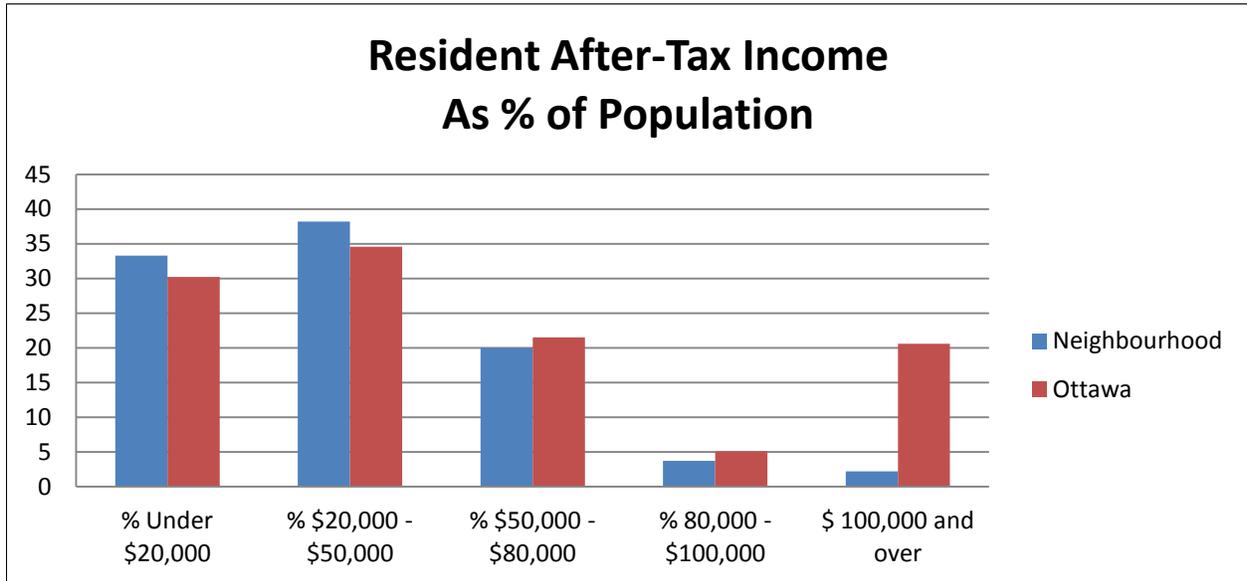
The immigrant / non-immigrant mix is virtually the same for this neighbourhood compared to the rest of the City: Non-immigrants (76.1 % compared to 75.3%) and Immigrants (23.3% compared to 23.4%)

Neighbourhood residents are slightly more inclined to have left High School before completion (9.4% to 6.7%). They have a slightly higher unemployment rate (5.8% to 4.8%). Those that are employed are far more likely to use public transit (31.3% compared to 22.5%), walk (17.6% to 7.2%) or ride their bike to work (8% to 2.5%). The top four employment sectors include: Health Care and Social Assistance (10%); Retail (9.8%); Professional, Scientific and Technical services (9.7%); and Educational services (7.4%).

Of particular note to the congregation will be community demographics regarding income. More than 50% of the resident population falls in the bottom half of the Canadian income distribution (50.3% compared to



35.3% in other communities on average across the City).



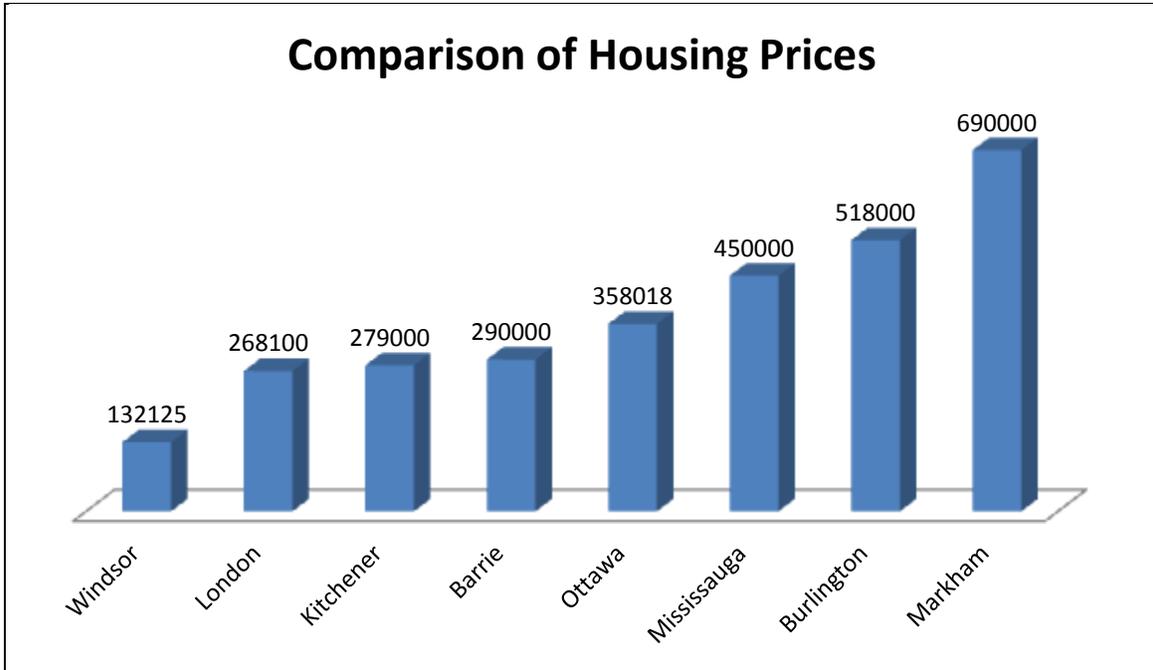
The median resident after-tax income falls more than \$5,000 below the average (\$30,496 compared to \$35,554.90). Twenty-two percent of the neighbourhood population lives below the low-income line (compared to 11.6%). A more detailed look at this reveals that 26.7% of those under the age of 18 are living in low-income homes (compared to 16%) while 22.3 of children under the age of 6 are growing up in low income homes (compared to 15.8%). Particularly telling is that 33.3% of neighbourhood residents spend more than 30% of their household income on shelter costs compared to a City average of 22.7%

In 2012, the Ottawa Business Journal reported that the average home price in Hintonburg and Mechanicsville area (once considered a depressed neighbourhood) jumped 43% between 2007 and 2011.

In December 2012, the average housing price was listed at \$358,108 while average rent was listed at \$1,190.<sup>25</sup>

The following graph offers a comparative representation housing prices in small to medium-sized Ontario Cities:

<sup>25</sup> Ottawa Business Journal (Oct. 19,2012) "Hintonburg to Buck Housing Correction: Report" Available from: <http://www.obj.ca/Real-Estate/Residential/2012-10-19/article-3103249/Hintonburg-to-buck-housing-correction%3A-report/1>

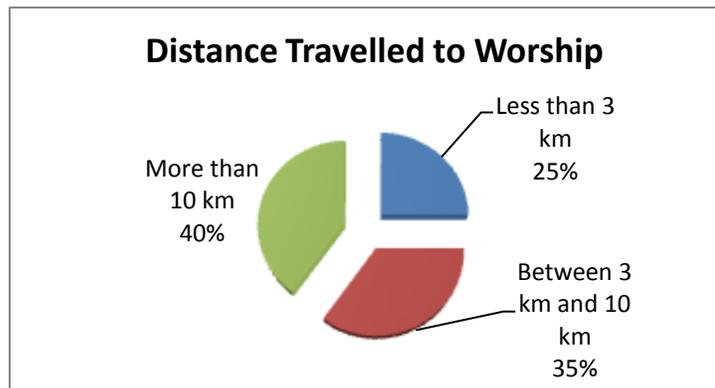


**CONGREGATIONAL DEMOGRAPHICS**

Turning to the church itself, Parkdale United sits on parcel of land covering approximately 58,000 square feet at the corner of Parkdale Avenue and Gladstone Avenue (formerly Bethany Road) in the west central area of downtown Ottawa. The building covers approximately 36,000 square feet of the property.

The current congregation was established in 1931 through an amalgamation of the Bethany and Rosemount United congregations under the name Parkdale United Church. The new congregation was housed in the former Bethany Road building which had been built in 1911. Additions were made to the building in 1930 and 1950. The congregation owns the building without a mortgage.

The congregation employs 4 full-time staff and 8 part-time paid staff. Volunteers contribute 24,434 hours each year to the ongoing operations and service delivery of the congregation. The average attendance is listed as 247 adults with an average children’s attendance of 80. Annual expenditures for 2015 were listed as \$696,988.00.





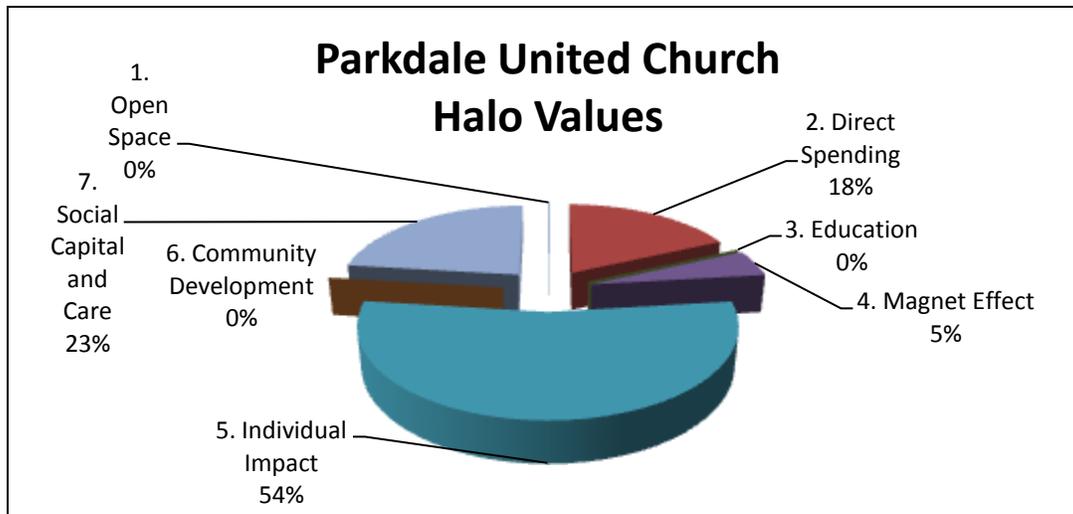
# THE HALO PROJECT

The majority of the congregation could be described as being of white European descent, but with a strong multi-ethnic presence. Twenty-five percent of those who attend the church live within a 3 km radius of the church building while approximately 40% travel more than 10 km to attend worship and other programs.

## **HALO FINDINGS**

In the Toronto study, our initial study of 10 congregations revealed an estimated annual economic impact of “Halo Effect” of \$45,405,126.57. The median value was approximately \$4.2 million.

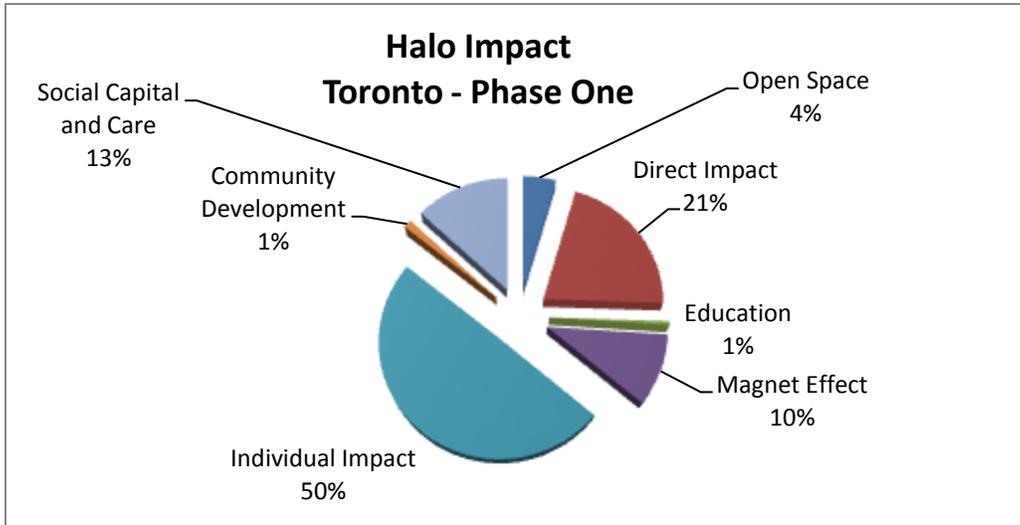
Based on the information provided by Parkdale United Church, we estimate an average annual economic impact or Halo Effect for the congregation of \$2,973,612.90 on its surrounding community. When broken down into the 7 primary areas of study, we observe the following:



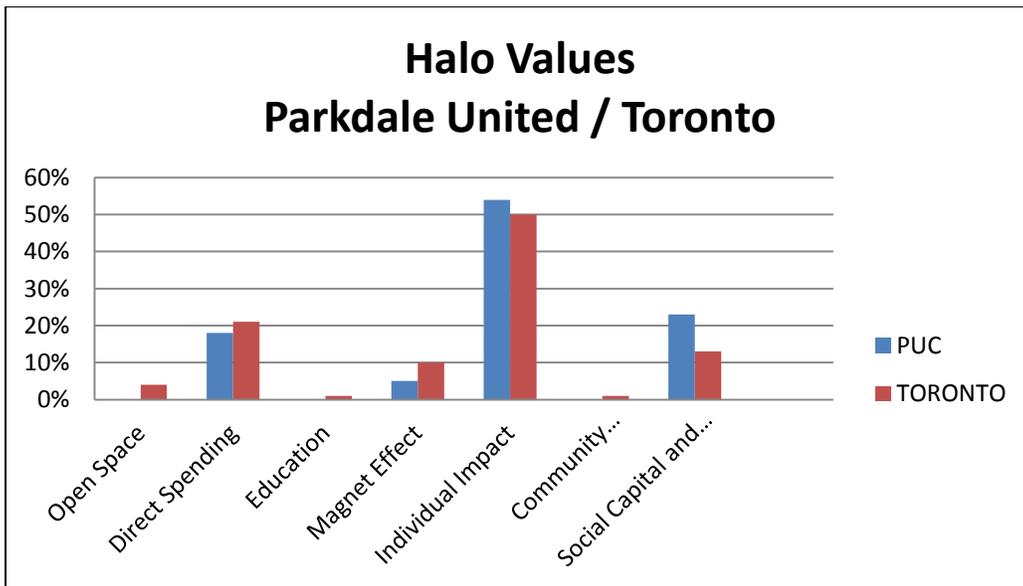
Individual Impact, on its own, represents more than half of the congregation’s community impact. Social Capital and Care and Direct Spending make up the vast majority of the remaining half. How does this compare to the initial 10 congregation study in Toronto?



# THE HALO PROJECT



In most cases, Parkdale United Church compares relatively closely to the congregations included in the Toronto study. Open Space, Direct Spending, Education, and Magnet Effect are all slightly lower, while Individual Impact and Social Capital and Care are both higher.





## THE HALO PROJECT

The largest difference between Parkdale United and congregations participating in the Toronto study is reflected in Social Capital and Care with Parkdale United Church scoring 10 percentage points higher than the Toronto congregations. This category measures primarily community use of space at less than market value as well as volunteer hours contributed by congregational members. The significance for Parkdale United is reflected in the large number of volunteer hours reported. In total, members of Parkdale United Church contribute almost 25,000 volunteer hours annually (24,434) to the work and life of the congregation. A little under one-third of this (7406 hours) is dedicated entirely towards community programs and service.

Of particular note to the congregation should be the profound impact the church and its clergy have on lives of individuals, and the way this impact is reflected economically in the wider community. Through supporting individuals in crisis, helping stabilize families, teaching children and youth pro-social values and civic engagement, empowering people to find employment and supporting refugee families, Parkdale United Church has an economic impact of \$1.6 million through these activities alone.

### **CONCLUSIONS AND DISCUSSION**

Our primary goal in the Toronto Halo Study was to contribute to the study of congregational valuation in parallel with the work currently being conducted in the United States and to explore the suitability of the Halo methodology in the Canadian context. The results of our initial phase demonstrate that such a valuation is possible in the Canadian context and is comparable to the findings in the United States. Moreover, it is clear that Canadian congregations are currently making significant economic contributions to their communities and in so doing positively impacting their collective quality of life. This is clearly evident at Parkdale United Church, especially in the areas of Individual Impact and Social Capital and Care.

In Toronto, we observed 10 diverse congregations having an economic impact or Halo Effect of more than \$45 million. At Parkdale United, we estimate that figure to be approximately \$3 million. When represented as a per capita index based on average weekly attendance we come up with a number of slightly over \$12,000 per person (\$12038.91)

The reality of most congregations; particularly in mainstream Protestant and Catholic Churches, is that with dwindling attendance and increasingly older demographics, the work of the congregation falls to fewer and fewer individuals. How affirming is it to report back to members of local congregations that they have a Halo Effect of more than \$12,000 per worshipper or that their impact in terms of Social Capital and Care is about \$2776.78 per person or that the economic value of their Direct Impact on Individual's lives is \$6,477.95? Where congregations are often asking questions like: "what more can we do?" or making statements like: "we can't do anymore," these findings demonstrate that congregations are already doing good work. And the work that they are doing is having a profound impact on neighbourhood quality of life and common good.

Secondly, these findings challenge the assumption that communities of faith are merely self-serving clubs. If congregations are unable to articulate their economic value and impact, wider society certainly isn't likely to



## THE HALO PROJECT

do so. The situation in Canada is no different than the one described in the U.S. where, “many congregations find it difficult to obtain grants and donations from non-members, who sometimes accuse congregations of being insular and unconcerned with the rest of society.”<sup>26</sup> While there are, no doubt, some congregations who may fit this bill, this information demonstrates that the vast majority of congregations, regardless of religious tradition, are not “clubs”. Rather they are significant assets to the communities in which they are located. In fact, based on these numbers, if these congregations ceased to exist, the cost to community and society would be immense. Moreover, these findings remind us that congregations do not exist in isolation from the communities in which they find themselves. The people who make up local congregations ARE MEMBERS of the local community. They are integral parts of the social fabric. They live, shop and raise their families in these communities. The idea that they are separated somehow from the wider community simply because they are part of a community of faith does not hold weight.

In 2015, Parkdale United Church reported annual disbursements of close to \$700,000. Our calculations suggest; however, that this congregation is managing a social investment worth close to \$3 million. Another congregation might have a smaller contribution, or a larger one. But for the moment, using these figures as an average representation, we ask: what kind of impact might these numbers have on a city-wide level? The Ottawa Presbytery of the United Church of Canada lists 53 congregations. It’s probably not fair to use the figures coming out of Parkdale United as an average. So let’s be conservative. Let’s suggest that, on average, United Churches in the Capital Region have a quarter of the community economic impact Parkdale United does. That would be about \$750,000. As a point of reference the median value for the 10 congregations in our Toronto study was about \$4.2 million. If we discard the highest and lowest reporting congregations, that produces an average economic impact of \$3.8 million. By any accounting, \$750,000 is still a conservative estimate. If we multiply that by 53 congregations we might find the Ottawa Presbytery of the United Church of Canada has an economic contribution to the communities it serves of \$39,750,000! And that is just one of the religious traditions represented in this city. When we acknowledge that the City of Ottawa holds hundreds of congregations from various faith traditions, the numbers are staggering.

How does this compare to other service organizations? When we put these numbers alongside those of a widely known and respected agency such as the Ottawa Mission with expenditures of \$5,222,573 it is clear that local congregations such as Parkdale United are no small players on the public service stage.

And what if there were no faith communities? If Ottawas’s local congregations ceased to exist, along with the services they provide, what would it mean for the City to have to pick up the tab for the value-added services provided by these faith groups and add it to the already \$607.6 million community and social services budget the City of Ottawa carries?<sup>27</sup>

Recent years have seen private interest groups lobby the Federal Government and the Canada Revenue

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<sup>26</sup> Cnaan et al (2013)

<sup>27</sup> City of Ottawa (2016), “2016 City Budget”. Available from: <http://ottawa.ca/en/city-hall/budget-and-taxes/budget/adopted-budget-2016>



## THE HALO PROJECT

Agency to reduce or eliminate the charitable tax status of faith communities<sup>28</sup>. While we do not have a current estimate of what Cnaan et al (2013) refers to as “foregone tax money”, our figures suggest it is almost certainly outweighed in the Canadian context by the economic contribution faith communities make to quality of life and the “common good.”

It may also be assumed by some that high valuation can be correlated with large membership. In other words: the larger the congregation the larger the impact. Consider, however, the story of University Presbyterian Church, one of the other 10 faith communities included in the Toronto study. This congregation is situated in the Jane-Finch neighbourhood which is located in the Northwest section of the city. Jane-Finch is typically referred to as one of the city’s most socially and economically challenged communities, having been designated by the City of Toronto as one of its primary investment neighbourhoods.<sup>29</sup> With an average weekly attendance of 150 people and an annual economic impact of \$1.2 million this represents a per capita Halo Index of \$8,000. Contrast this with Portico, situated in the suburban community of Mississauga. With an average weekly attendance of 1847 people and an annual budget of more than \$3 million, this congregation had a total Halo Effect of approximately \$6.3 million with a per capita Halo Index of \$3455.58. One should not be seen as better or worse than another. What is significant, in the context of this study, is that each congregation offers significant economic contributions to their surrounding communities.

The Toronto findings, at least for those congregations involved in this study, indicate that Individual Impact (50%), Direct Spending (21%) and Social Capital and Care (13%) represent the largest areas of economic and social benefit. Magnet Effect (drawing people to the neighbourhood) at 10% has a moderate impact while Community Development and Education (both at 1%) have minimal effect. The figures for Parkdale United are relatively similar.

Community Economic Impact is not typically the primary aim of faith groups. But where it aligns with religious mandate and teachings around community engagement, these figures offer various points for congregational reflection. Do congregational values reflect the congregation’s view of itself and its relationship with the wider community? Are congregations providing impact in the areas they thought they were? Are there areas in which congregations can be refocusing their spending; their use of building and property; and their investment of volunteer resources in order to have greater impact on the common good of their surrounding neighbours? For the congregations who participated in this study, do these findings offer a challenge to increase their involvement in community development partnerships or to offer space that is unused during the week for childcare or other educational opportunities? As integral members of the community, how can what these congregations already offer be maximized and expanded upon in order to support local economies, provide economic benefits to neighbourhood families and individuals, and in so doing

<sup>28</sup> Association for Reformed Political Action (2009), “*Churches, Politics and Charitable Status*”. Available from: <https://arpacanada.ca/action-items/current-action-items/596-churches-politics-and-charitable-status22>

<sup>29</sup> City of Toronto (2015), “*Toronto Strong Neighbourhoods Strategy 2020*”. Available from: <http://www1.toronto.ca/City%20of%20Toronto/Social%20Development,%20Finance%20&%20Administration/Shared%20Content/Strong%20Neighbourhoods/PDFs/TSNS2020actionplan-access-FINAL-s.pdf>



## THE HALO PROJECT

be a positive social force in supporting the well-being of society in general.

Some people of faith will find our attempts to include “congregation” and “economics” in the same sentence troubling. Some of the congregations we asked to participate in the study elected not to take part; indicating their belief that money and spirituality are not connected, or at least should not be connected in this way. Clearly, congregations that have participated in the study to date, did so because they believe economics and spirituality are connected, and because they believe the findings have something to contribute to their long-term planning and ongoing relationship with their community.

### **RECOMMENDATIONS**

Parkdale United Church has an economic impact or “Halo Effect” of approximately \$3 million. As indicated earlier this translates to a per worshipper figure of close to \$12,000.

These figures are profound. The numbers speak loudly to the role faith communities, and here in particular, the role Parkdale United Church and its members have in creating this level of impact.

And while the goal of studies such as this are often to create a snapshot of what is – the goal of faith communities is also to pursue what can be. Accordingly, our findings offer several points of consideration for the people of Parkdale United Church.

1. **Open Space:** This category often appears relatively fixed and is contingent on the current make-up of the physical plant. That said, congregations can still find creative ways to expand their economic impact. For example: one Toronto congregation that has available parking space, markets their available weekly parking space to other community agencies who are close enough to make use of it at less than market value.
2. **Direct Spending:** this category is simply a reflection of present spending. In other words, while increasing spending has a proportionate effect on Halo Impact, it is not necessarily the most desirable means of doing so.
3. **Education:** PUC currently has no direct economic impact in this area. While it provides space for a Nursery School program the fees for this program are currently above the average reported market value for nursery spaces in the City of Ottawa. And so, while the program may be of value, in that it provides nursery spaces, it may be that the congregation wants to consider how, through whom, and at what cost these services are delivered to the neighbourhood.
4. **Magnet Effect:** PUC also has a moderate magnet effect (5% of its total impact). This category measures the economic impact of drawing people to the community. What role might this dynamic play in terms of future planning around program development in ways that draw people to the community and increase spending/community investment while in the neighbourhood? It may also be that congregational members who travel some distance to church and who already travel outside their own residential neighbourhoods to shop might be encouraged to shop in the neighbourhood surrounding the church in order to help stimulate and



## THE HALO PROJECT

- support the local economy.
5. Individual Impact: Relative to congregations in the Toronto study PUC scored high in this category. Clearly this represents a strength for the congregation. What strategies can PUC put in place, in terms of its long-term planning, to maintain and perhaps expand its impact in this area?
  6. Community Development: Like many other congregations, PUC reported little to no impact in this category. Where employment, job-training, and incubation of small business could serve to support a certain segment of the target population, are there financial or human resource investments that could expand the congregation's impact in these areas as it plans for the future?
  7. Social Capital and Care: Clearly this category represents another strength for PUC. The number of volunteer hours offered by church members is considerable. Recognizing this it will be important for the congregation to find ways of supporting and nurturing members in their work to resist individual burnout. One means of expanding impact in this area may be to conduct a strategic review of building space. How effectively is space being used? How often is it being used? Are certain parts of the building un-used or under-used for considerable lengths of time during the week? Are there community groups who would benefit from the use of fee or less than market-value space that the congregation could be actively approaching.?

These suggestions arise from information shared with our research team – but data only represents part of the picture. The challenge for congregational members will be to reflect on their experience of church and community to explore further opportunities for ministry in light of this data and to determine “best fits” for them.

Part of the task for the congregation, if it doesn't already, is to begin to see itself and its building as an economic engine in the community. Any ongoing strategic planning should include opportunities for the congregation to ask itself how its programs and services are contributing to the local economy and economic well-being of surrounding residents. In other words, how can Parkdale United Church incorporate a ministry of economy that takes into account the common good of all?

Finally, it is important to note that this study does not give a final or complete indication of the value of a Canadian congregation or of any one individual congregation. As suggested above, value is never just about money. But it can include it. This study simply offers one way of articulating the relationship between congregation and community; an economic one. In association with our American colleagues, we expect that that future research will serve to refine, validate and in some cases even dispute some of the assumptions and determinations made in this study. Future studies may include additional categories, while others may be eliminated. What this study does accomplish is affirm the belief that articulating the value of a congregation's economic contribution to its surrounding neighbourhood is possible; and not only possible but important to our understanding of the relationship between faith and community and the ways in which this relationship contributes to the health and vitality of communities as a whole.



THE HALO  
PROJECT



## THE HALO PROJECT

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Zhang, Ting and Josh Hoddenbagh, Susan McDonald, Katie Scrim, (2009), *An Estimation of the Economic Impact of Spousal Abuse in Canada, 2009*. Government of Canada: Department of Justice. Found at: [http://www.justice.gc.ca/eng/rp-pr/cj-jp/fv-vf/rr12\\_7/index.html](http://www.justice.gc.ca/eng/rp-pr/cj-jp/fv-vf/rr12_7/index.html)



## THE HALO PROJECT

### **APPENDIX A – Rationale for Applied Values**

#### **A. Open Space:**

- 1a. **Green Space:** Many congregations have trees, lawns, gardens and other green spaces on their property, each of which has positive impact on the esthetic and environmental status of the neighbourhood.<sup>30, 31</sup>

To monetize some of this value we relied on satellite images and property data available from the City of Toronto to measure green space. This allowed us to assign value based on a proposed stormwater management fee the City is set to introduce. The City Water Department has proposed a change however for the upcoming 2017 budget year that would see a storm water management fee of \$0.77 per square meter applied to impermeable property area (roof, asphalt and concrete areas, etc.) Assuming that the City will approve this proposed change and that the cost will be similar to the figure above, we have used this figure to estimate the relative savings that congregational green space offers to the City. The City of Ottawa has no such plans at present so these calculations were not used in this study.

The Philadelphia study also sought to include a detailed valuation of tree contributions to pollution reduction and water runoff control making use of a tool developed by the US Forrest Service.<sup>32</sup> When considering the time intensive nature of collecting these measurements in more than 50 congregations; that only 4 of 12 congregations in the Philadelphia study reported economic contributions of over \$1000 in this category; and that only two reported contributions of over \$5,000, it was decided to also eliminate this item from the matrix.

In addition to the concrete methods identified above, other studies<sup>33</sup> document how green spaces and recreational areas can have a positive effect on the value of residential properties located close and in turn generate higher tax revenues for local governments. This impact depends on the distance between the residential property and the green space as well as the characteristics of the surrounding neighbourhood. A recent study conducted in Dallas – Fort Worth showed that houses within 500 feet of a green space with an average size over 2 acres showed a percentage added value of approximately 8.5%, while those located within 100 feet had a percentage added value of almost 25%.<sup>34</sup> Another study of three neighbourhoods in Boulder, Colorado suggests that property values decrease by \$4.70 USD for each foot away from a greenbelt area.<sup>35</sup> While the extent of these valuations is significant and recognized anecdotally, attributing index values to these components are beyond the scope of this study. **Note:** Ottawa Carlton does not currently charge a fee for storm water management. As a result, this value has not been factored in the case of Trinity United Church.

- 1b. **Garden Plots:** Some congregations add value to their green space by making them available for garden plots. Peleg Kramer<sup>36</sup> cites a New York study which measured the value of produce from 43 gardens (over 17,000 pounds of

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<sup>30</sup> Curran, Deborah (2011), Economic Benefits of Natural Green Space Protection (The POLIS Project on Ecological Governance and Smart Growth BC) Available from:

<http://www.smartgrowth.bc.ca/Portals/0/Downloads/Economic%20Benefits%20of%20Natural%20Green%20Space%20Protection.pdf>

<sup>31</sup> Lindsay, Lois (2004), “Green Space Acquisition and Stewardship in Canada’s Urban Municipalities”, Evergreen. Available from: <http://www.evergreen.ca/downloads/pdfs/Green-Space-Canada-Survey.pdf>

<sup>32</sup> US Forrest Service (2010), iTree. Available from: <https://www.itreetools.org/>

<sup>33</sup> Kerr, Jacqueline (2011), “The Economic Benefits of Green Spaces, Recreational Facilities and Urban Developments that Promote Walking”, in Quebec en Forme Research Summary 4:2. Available from: [http://www.quebecenforme.org/media/5875/04\\_research\\_summary.pdf](http://www.quebecenforme.org/media/5875/04_research_summary.pdf)

<sup>34</sup> Miller, A., (2001), “Valuing Open Space”, Land Economics and Neighbourhood Parks. Cambridge, MA. Massachusetts Institute of Technology Centre for Real Estate.

<sup>35</sup> Walker, Christopher, (2004) “The Public Value of Urban Parks”. (The Urban Institute: Washington DC) Available from: <http://www.urban.org/research/publication/public-value-urban-parks>

<sup>36</sup> Kramer, Peleg, (2012), “Quantifying Urban Agriculture Impacts, One Tomato at a Time”, Triple Pundit May10, 2012. Available



## THE HALO PROJECT

food) at approximately \$52,000 USD (\$66,638 CDN) for an average of roughly \$1550 CDN. There was no indication of the size of these community gardens. In order to err on the conservative side, we estimated that an average garden plot would yield \$775 dollars worth of food annually.

2. **Recreation - Children's Play Structure:** Currently the City of Toronto, Parks, Forestry and Recreation enhances/replaces existing Toronto playgrounds under its play enhancement program. Playgrounds being enhanced/replaced under this program currently have a Capital Budget of \$150k each. This is a global budget that includes: professional and technical service fees, testing and permit costs (as required), management fees, construction/installation costs and applicable taxes. Typically the playground equipment cost (including installation) accounts for \$50-70k of that global budget. This range can vary from playground to playground based on a wide number of factors. Where play structures are present, we anticipate that on average they would not be of the size and scope of City facilitated structures. To maintain a conservative estimate we estimate an avg. cost of \$30,000 for commercially installed structures with a life span of 25 years. This would equate to an average yearly valuation of \$1200.
3. **Recreation – Sports Field:** The Philadelphia study based their valuation on a U.S. Corps of Engineers Study,<sup>37</sup> which estimated the annual benefit to direct users of sports fields/facilities at a minimum of \$5000 USD (apr. \$6500 CDN) annually. We were unable to identify a similar Canadian study and as a result used the following calculations. Parks and Recreation for the City of Toronto books outdoor diamonds and fields in 2 hour blocks. These facilities are available on a seasonal or spot rental basis. Average charge is approximately \$25 per hour. We estimated that a soccer field / baseball diamond / cricket pitch on congregational property might be used an average of 1 hour per weekday and 2 hours per weekend day from April to October (252 hours) at \$25/hr for a total annual valuation of \$6300.
4. **Parking:** Congregational parking lots are used most often by members coming for worship or other congregational events. In some cases, congregations may offer this space for a fee to monthly or daily users. In many cases, however, parking is offered free of charge as long as it is not considered 'regular' use. To estimate the value of these lots in the Toronto study, we considered how much it costs to park in civic lots in the City of Toronto. While rates vary widely, particularly in the downtown core, an average 'Green P' lot in mid-town Toronto currently charges \$3.50 per hour or \$10 per day. A very conservative estimate that would see one car using the lot on a daily basis 6 days a week would put the value at roughly \$240 per month. For this study, we used only reported costs.
5. **Property Tax:** Typically, faith communities are not taxed on their properties. However, one of the participants in our initial phase study is located in the downtown core and has a long-term lease arrangement with a developer for an office tower that was constructed on the property. This arrangement provides significant benefits to the city through taxation and as such provides a "halo" impact. To calculate the value of this impact we researched an article that states: that in 2012 the average commercial tax assessments were \$31.85 per \$1000 of assessment.<sup>38</sup> We also discovered through a public rental website that the property includes 240,000 square feet. Assessments are usually determined on the basis of rental income, but construction costs can also serve as a proxy. Altus Group<sup>39</sup> estimates construction costs for buildings 30 storeys and taller to be between \$265 and \$365 / sq. ft. Following the lowest cost scenario, an equation based on the variables stated above produces an annual tax assessment of \$2,025,660. This was not a factor in our study of Parkdale United Church.

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from: <http://www.triplepundit.com/2012/05/quantifying-urban-agriculture-impacts-one-tomato-time/>

<sup>37</sup> US Army Corps of Engineers (2010). "Recreation: Value to the Nation". Available from:

<http://www.corpsresults.us/recreation/recreation.cfm>

<sup>38</sup> Perkins, T., (2012). "Developers Decry High Commercial Property Taxes." In Globe and Mail Oct 15, 2012.

Available from: <http://www.theglobeandmail.com/report-on-business/developers-decry-high-commercial-property-taxes/article4611934/>

<sup>39</sup> Altus Group (2014). "Construction Cost Guide – 2014". Available from:

[http://www.altusgroup.com/media/1160/costguide\\_2014\\_web.pdf](http://www.altusgroup.com/media/1160/costguide_2014_web.pdf)



## THE HALO PROJECT

### B. Direct Spending

6. Operational Budget: In 1999, Chaves and Miller<sup>40</sup> provided the first systematic review of congregational budgets, and found that congregations tend to save very little of the income they receive. Typically congregations spend as much as they receive in revenue. As such, their total expenditures can largely be seen as economic contributions to their local community. Congregational budgets are spent mostly on salaries, music programs, social services, maintenance and upkeep, all of which tend to be local expenditures and thus provide stimulus to the local economy.<sup>41</sup> Most congregational staff tend to live locally and therefore spend the bulk of their salary locally. A certain portion of the salaried budget is, of course spent outside the community, as are certain non-salaried portions of the budget such as organizational contributions, international development, and disaster relief but these amounts tend to be relatively small proportionally speaking. To take this fraction into account we estimate (in-line with the Philadelphia study) that the congregation's base-level contribution to its local economy is 80% of its annual operating budget.
7. Other Budgets: Some congregations maintain more than one budget. For example, congregations might hold separate budgets for music, youth programming, or mens' and womens' groups. To ensure that all budgets were included, we asked specifically for these additional budgets (excluding capital budgets which are identified below as a separate category). We applied the same thinking as above and counted 80% of each separate budget as a contribution to the local economy.
8. Capital Projects: Because of their very specific nature and often limited time frame, capital budgets are almost always separate from the operating budget. Constructing a new building or undertaking major renovations often require different kinds of strategic planning and fund-raising. In these kinds of situations, it is often necessary to engage architects and contractors from outside the community. In order to account for this reliance on "out-of-neighbourhood" services, we estimated that only 50% of capital campaign or building budgets are spent locally.
9. Special Projects (not included above): Some special projects involve applications to foundations, government organizations, religious organizational offices and business. While some of these grants may be intended to address internal congregational needs, it would appear the vast majority of these types of grants are intended to address the wider community. In keeping with items 6 and 7 (above,) we estimate that 80% of each of these types of funding be seen as a contribution to the local economy.

### C. Education

10. Nursery School / Day Care: The Canadian Centre for Policy Alternatives reports that the average cost for Nursery School care in the City of Ottawa is \$1139.<sup>42</sup>
11. Alternative Schools: Where congregations offer independent or alternative schools, funding generally comes through tuition, organizational funding and/or special donations to the school. It should be noted that the parents of children at a private school such as this pay both tuition and local educational taxes. As a result, there are additional savings/value to the public: taxes are paid and services are not made use of. Statistics Canada (2010) reports that the average cost of education per student in the Province of Ontario is \$1,783. For those congregations offering private forms of education we used this figure as an equivalent and multiplied this value by the number of students enrolled.<sup>43</sup>

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<sup>40</sup> Chaves, M. and S.L. Miller (1999). "Financing American Religion." Walnut Creek, CA: Altamira

<sup>41</sup> Cnaan, R., Bodie, S.C., McGrew, C.C. and J Kang, (2006), "The Other Philadelphia Story: How Local Congregations Support Quality of Life in Urban America." Philadelphia, PA: University of Pennsylvania Press

<sup>42</sup> Macdonald, David and Martha Friendly (2014). "The Parent Trap: Child Care Fees in Canada's Biggest Cities." Canadian Centre for Policy Alternatives: Ottawa. Available from:

[https://www.policyalternatives.ca/sites/default/files/uploads/publications/National%20Office/2014/11/Parent\\_Trap.pdf](https://www.policyalternatives.ca/sites/default/files/uploads/publications/National%20Office/2014/11/Parent_Trap.pdf)

<sup>43</sup> Statistics Canada (2009/2010). "Expenditures in public and elementary schools per capita by province and territory,



## THE HALO PROJECT

### D. Magnet Effect

- 12-21. Conferences, weddings, funerals, religious festivals and rites of passage and other events often attract significant numbers of visitors to the congregational site. These visitors often spend significant amounts of money while in the neighbourhood. In total, we identified 10 areas that contribute to “Magnet Effect”. In the Philadelphia study, Cnaan et al(2013) attempted to differentiate between the numbers of people who might travel overnight for an event vs. those who were simply making daytrips into the community. In our study, we elected not to include overnight stays, believing these estimates would be too difficult to verify. Instead, we opted to make use of Ontario Ministry Tourism estimates that place the average same day visit spending to be around \$82. Applying the same rationale used by Cnaan et al (2013) to apply this value to only 1 in 4 visitors, we settled on an average value of \$20 per visitor. We then applied either reported estimates of those travelling greater than 10 km to each event or applied the corresponding percentage of worshippers who travel more than 10km to worship as a proxy.
22. Members Expenses While in the Neighbourhood: As illustrated in sections 12-21, visitors to the neighbourhood are estimated to spend an average of \$20 per visit. If the individual, or family, simply drive in and out of the neighbourhood, their financial contribution will be minimal. But if they purchase gas, buy groceries, visit a local resident or go shopping at a nearby mall their spending will increase significantly. In the Philadelphia study, estimates of this daily value were confirmed with over 30 interviews of members who commute from outside the neighbourhood to attend services. As a result, we applied the same \$20 amount per person for those travelling greater than 10 km to worship. (This does not take into account times when they may have driven in to attend mid-week meetings or programs).
23. Volunteer Expenses While in Neighbourhood: same as above, \$20 per visitor.
24. Urban / Suburban Collaborations: The value of partnership between urban and suburban congregations can be considerable.<sup>44</sup> Urban and suburban collaborations are one means through which resources (both human and financial) can be transferred between communities. As a minimum estimate, we totalled the volunteer hours spent annually in urban/suburban collaborations and applied the Government accepted estimate of \$24/hr.<sup>45</sup>

### E. Individual Impact

25. Suicide Prevention: Assessing the value of life is a difficult topic socially, let alone in financial terms.<sup>46</sup> It is commonly assumed that the two key costs of suicide and attempted suicide are lost income and cost of health care. This assumption excludes the notion of attributing a value to the grief of family and friends. The Canadian Mental Health Association reports that the cost of suicidal death ranges from \$433,000 to \$4,131,000 per individual depending on potential years of lost life, income level and economic impacts on survivors. The estimated cost of attempted suicide ranges from \$33,000 to \$308,000 per individual depending on the level of hospital costs, rehabilitation, family disruption in terms of lost income, and support required following the attempt.<sup>47</sup> While it is difficult to assess whether or not preventing a suicide over the course of a year prevents suicide in subsequent years, we followed the assumption offered by Cnaan et al (2013) that it can conservatively be estimated that preventing someone from committing suicide for one year saves a 20<sup>th</sup> of the cost of suicide. Using their model, we added \$33,000 (the lowest estimate of the cost of attempted suicide) and 5% of \$433,000 (the lowest estimated

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2005/2006 to 2009/2010.” Available at: <http://www.statcan.gc.ca/pub/11-402-x/2012000/chap/edu/tbl/tbl20-eng.html>

<sup>44</sup> Slutz, T., “Urban Suburban Partnerships” The Polis Centre. Vol. 1 No. 11. Available from: <http://www.polis.iupui.edu/ruc/printable/157.asp>

<sup>45</sup> Volunteer Canada. Found at: <https://volunteer.ca/value>

<sup>46</sup> Robinson, J.C., (1986). “Philosophical Origins of the Economic Valuation of Life.” Millbank Quarterly 64(1):133-155

<sup>47</sup> Canadian Mental Health Association (2016). *Mental Illness in Canada: Statistics on the Prevalence of Mental Disorders and Related Suicides in Canada*. Found at: [http://alberta.cmha.ca/mental\\_health/statistics/](http://alberta.cmha.ca/mental_health/statistics/)



## THE HALO PROJECT

cost of a successful suicide) to arrive at a value of \$54,650. It should be noted that this figure does not include an economic value for the cost of grief, emotional trauma, and other personal suffering.

26. Helping People Gain Employment: Many congregations are active in helping congregational members and/or community residents gain full-time employment. In order to assess this value, we used Ontario's current minimum wage of \$11.25 at a conservative estimate of 35 hours/week over a total of 50 weeks per year. This equates to a total of \$19,687.50.
27. Crime Prevention: Some congregations also report that they have been active in preventing congregational or community members from going to prison. Cnaan et al (2013) report that this should be seen as a distinct from the general influence that congregations may have as examples of "moral influence" (i.e. promoting good behaviour, social cohesion and respect for the law). In this section of the study, however, we are focussing on direct impact, examples of crime prevention where clergy or other members of the congregation were directly responsible for preventing this kind of outcome. Statistics Canada reports that it costs an average of \$357 each day to maintain an adult in federal prison and \$172 to imprison someone in Provincial Correctional Facilities.<sup>48</sup> To arrive at an appropriate index we took the average of the two (\$264.50) and multiplied the figure by 365 for a total of \$96,542.50. To this figure, Cnaan et al. added a figure of \$5,000 in minimum taxes that the government no longer receives from the imprisoned person, bringing the total to \$101,542.50. We applied this value each time a congregation reported directly preventing someone from going to prison.
28. Helping End Alcohol and Substance Abuse: Many faith communities are also active in helping people end alcohol and substance abuse. While there may be indirect assistance offered by being connected to a faith community, as well as membership in affiliated support groups such as AA, our study involved only direct counselling from clergy or other congregational staff. We asked each clergy team to identify the number of individuals they believed they had had a direct role in ending a person's alcohol or substance abuse. Then in order to value this contribution we reviewed the literature on economic cost of these factors on society. In 2002, it was estimated, that the economic costs to society of substance abuse have reached \$39.8 billion in Canada<sup>49</sup>. Of these economic costs, approximately \$24.3 billion was due to labour productivity losses, including short-term and long-term disability and premature mortality. Health Canada estimates that social costs for alcohol and substance abuse are comprised primarily of health and enforcement costs. In terms of alcohol related costs they estimate \$165 (health) and \$153 (enforcement) for a total of \$318 per occurrence. With respect to substance abuse they estimate \$20 (health) and \$328 (enforcement) for a total of \$348. This leaves us with an average value of \$338 per occurrence.<sup>50</sup> It should be noted that these figures are considerably lower than the estimate of \$15,750 put forward by Cnaan et al (2013).
29. Enhancing Health and Reducing the Cost of Illness: The Canadian Institute for Health Information reports that the average health costs per person are \$6105 annually.<sup>51</sup> It has also been reported that early diagnosis (particularly in the area of dementia and diabetes which represent two of Canada's greatest public health challenges) can reduce health costs by as much as 30%.<sup>52</sup> Taking these figures into account we applied an index value of \$1831 in situations where congregations have through some means been able to assist with early diagnosis or access to health care.

<sup>48</sup> Statistics Canada (2015). "Adult Correctional Statistics in Canada 2013/2014". Available from:

<http://www.statcan.gc.ca/pub/85-002-x/2015001/article/14163-eng.htm>

<sup>49</sup> Rehm, J., Baliunas, D., Brochu, S., Fischer, B., Gnam, W., Patra, J., Popova, A., Sarnocinska-Hart, B., and B. Taylor (2006), "The Costs of Substance Abuse in Canada. Canadian Centre on Substance Abuse: Ottawa. Available from:

<http://www.ccsa.ca/Resource%20Library/ccsa-011332-2006.pdf>

<sup>50</sup> Thomas, G and C. Davis, (2009), "Comparing Risks of Harm and Costs to Society." *Visions* 5(4):11 Available from:

<http://www.heretohelp.bc.ca/visions/cannabis-vol5/cannabis-tobacco-and-alcohol-use-in-canada>

<sup>51</sup> Canadian Institute for Health Information (2015). "Health Spending Data". Available from: <https://www.cihi.ca/en/spending-and-health-workforce/spending>

<sup>52</sup> Barchester Foundation, (2010). "Early Dementia Diagnosis Could Reduce Costs by 30%" Available from:

<https://www.barchester.com/news/early-dementia-diagnosis-could-reduce-costs-30>



## THE HALO PROJECT

While this is often difficult to assess it is most clearly evident in situations where a Parish Health Nurse or some other Medical or Mental Health Professional is part of the congregational staff.

30. Teaching Children Pro-Social Values: Cnaan et al (2013) point out that one of the reasons families with young children join faith a community is to ensure that their young children receive a moral education, are taught social values and learn something of the value of civic engagement. Regardless of religious tradition, communities of faith offer educational programs and children's activities that encourage social responsibility, moral commitment, and respect for authority. These programs are difficult to value. For the most part, the costs for these programs are embedded within congregations' general budgets. Cnaan et al contacted some groups who did charge for youth programming and devised a formula which suggests the value of teaching a young person pro-social values is \$375 per year. We were unable to identify similar programs in the Canadian context. One way of valuing this role would simply be to take apply the current CDN exchange rate to the figure proposed by Cnaan et al. This would produce a value of \$484.25. Another way would be to ascribe a modest value of \$10 per week which would equate to an annual value of \$520 (very close to the proposed exchange rate (to err on the conservative side we elected to go with \$484.25 per identified child 12 years and under).
31. Promoting Youth Civic Engagement: Several studies support the economic value of teaching youth civic behaviour.<sup>53</sup> They contend that religious participation as well as participation in other forms of extra-curricular activities are significant predictors of political and civic involvement and that these youth are less likely to engage in risky behaviours that bear cost to society. Sinha et al<sup>54</sup> are careful to note that congregational influence represents only one of many factors including parental care, school input as well as peer influence. In terms of ascribing economic value to this dynamic, the clearest offering we were able to identify is put forward by Cohen and Piquero.<sup>55</sup> They suggest that the potential benefits of encouraging civic behaviour is similar to that of dissuading a young person from adverse societal behaviours such as truancy, drug use, criminal activity and abusive behaviour towards peers. They conclude that the monetary value of "saving" a high-risk youth is between 2.6 and 5.3 million dollars (US). With a midpoint of approximately 3.95 million over a 50-year lifetime, the annual savings is approximately \$79,000 (USD) or \$102,013 (CDN). However, not all youth are "high-risk" and so we reduced the estimate by 75% (1 in 4). Furthermore, faith communities are not alone in helping youth avoid illegal or risky behaviours. Parents, teachers and other organizations all have a role to play in supporting them. And so, we reduced the figure by another 75%, arriving at a final estimate of \$6379 (CDN) annually for each identified youth between the ages of 13 and 18.
32. Helping Immigrant and Refugee Families Settle in Canada: The Ontario Council of Agencies Serving Immigrants reports that it costs an average family of three approximately \$55,000 - \$65,000 a year for living expenses. Many faith communities are involved in sponsoring refugee families from abroad.<sup>56</sup> This includes not only covering these costs for a period of up to one year but assisting with: helping to find suitable long-term housing, helping to learn English or French, assisting with job search, helping them to learn about Canadian culture and values, and helping them to access services and programs within the community. Assuming that there are costs beyond the minimum average "hard" cost of \$55,000 we took the difference between the two estimated values to apply a valuation of \$60,000 per family (in this case regardless of family size).
33. Preventing Divorce: Clergy sometimes are able to support married partners in ways that help to prevent divorce. In order to measure this impact, we asked clergy to indicate the number of married partners that they could reasonably state would likely have separated or divorced without their direct influence. In Canada, an uncontested

<sup>53</sup> Smith, E., (1999). "The Effects of Investments in the Social Capital of Youth on Political and Civic Behaviour in Young Adulthood: A Longitudinal Analysis." *Political Psychology*, 20(3), 553-580

<sup>54</sup> Sinha, J.W., Cnaan, R., and R.J. Gelles, (2006). "Adolescent Risk Behaviours and Religion: Findings from a National Study." *Journal of Adolescence*, 30(2):231-249

<sup>55</sup> Cohen, Mark and Alex Piquero (2007), *New Evidence on the Monetary Value of Saving High Risk Youth* (Vanderbilt University School of Law and Economics). Pp. 1-58. Found at: [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=1077214](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1077214)

<sup>56</sup> Janzen, R., (2016) Unpublished Manuscript. "Canadian Christian Churches as Partners in Immigrant Settlement and Immigration." Centre for Community Based Research: Waterloo. pp. 1-31



## THE HALO PROJECT

divorce will cost approximately \$1,000. However, a recent poll of 570 Canadian lawyers indicates that cost for a contested divorce ranges from \$6,582 to as much as \$86,644, with the average running about \$15,570.<sup>57</sup> It is recognized, however, that the prevention of divorce by a ministry professional such as Pastor, Rabbi or Imam or any designated members of a congregation may not be permanent. Couples may simply be postponing divorce until a later date. For this reason we followed the example of Cnaan et al, counting the figure of \$15,570 as being applicable if the couple stayed together for another 20 years. Dividing by 20, we estimate the value of preventing a divorce for one year is worth approximately \$780.

34. Helping End Abusive Relationships: In 2013, Justice Canada released a report indicating that domestic violence and spousal abuse costs the country at least \$7.4 billion a year.<sup>58</sup> Drawing on almost 50,000 instances of spousal abuse reported to police, and a 2009 Statistics Canada phone survey which estimated that 336,000 Canadians were victims to some form of violence from their spouse. Dividing the estimated cost by the number of victims yields an annual per victim cost of \$22,023. As with divorce, it is possible that prevention may not be permanent. Applying the same 20-year logic model, dividing by 20, we estimate the value of helping end an abusive relationship for one year to be worth approximately \$1100.

### F. Community Development

35. Job Training: Congregations, particularly in urban settings, are often involved with individuals in need of job training. In 2006, Cnaan et al conducted a census of congregations in the City of Philadelphia, in which they asked about the cost of congregational-based job training programs. The reported average cost was approximately \$10,000 per program. Our study chose to address this question differently; on the basis of per individual cost. To approximate an appropriate value we explored other publicly offered programs. The YMCA in Toronto offers courses that provide one-with-one counselling, assessment tools such as Myers Briggs and Emotional Quotient Inventory, detailed interpretation of the assessment results and follow-up sessions for ongoing support and guidance. Depending on the amount of time these programs range and length of ongoing support these programs range from \$470 to \$610 to \$870.<sup>59</sup> Assuming that most individuals would choose the middle category we settled on a figure of \$610 per individual for job-training programs.
36. Housing Initiatives: Housing programs are amongst the most demanding types of projects that congregations can undertake. They require substantial amounts of funding, long-term commitment, and the support of a wide variety of partners and stakeholders. In cases where congregations have undertaken these commitments we propose calculating direct costs for construction pro-rated over an assumed 50 year life-span. In addition to this, Toronto Community Housing Identifies a market value rate of \$1060 per family-sized unit.<sup>60</sup> In order to attribute an approximate value to society for Housing Initiative Involvement we adopted the following equation: (cost / 50 years) + (number of units created x \$1060/month or \$12720) minus rent paid and government subsidies applied.
37. Lending Programs: Faith based organizations, including local congregations, have a rich tradition of involvement in developing the social economy of Canada.<sup>61</sup> One such example is where faith-based organizations have been involved in lending programs to assist families in extreme need or to facilitate small business and micro-industry. In cases where congregations have undertaken this kind of support, we propose basing value on the actual amount of

<sup>57</sup>Vaz-Oxlade, Gil (2013). "Keep Divorce Out of Court." MoneySense. Available from:

<http://www.moneysense.ca/columns/super-saver/keep-divorce-out-of-court/>

<sup>58</sup>Zhang, Ting and Josh Hoddenbagh, Susan McDonald, Katie Scrim, (2009), *An Estimation of the Economic Impact of Spousal Abuse in Canada, 2009*. Government of Canada: Department of Justice. Found at: [http://www.justice.gc.ca/eng/rp-pr/cj-jp/fv-vf/rr12\\_7/index.html](http://www.justice.gc.ca/eng/rp-pr/cj-jp/fv-vf/rr12_7/index.html)

<sup>59</sup>YMCA Career and Employment Training. Found at: <https://ymcagta.org/employment-and-immigrant-services/career-planning-and-development-services>

<sup>60</sup>Toronto Community Housing (2016), *TCHC Annual Budget 2016*. Found at:

[http://www.torontohousing.ca/webfm\\_send/13077](http://www.torontohousing.ca/webfm_send/13077)

<sup>61</sup>McKeon, B., Madsen, C., and J. Rodrigo (2009), "Faith-Based Organizations Engaged in the Social Economy in Western Canada." The BC- Alberta Social Economy Research Alliance pp. 3-34



## THE HALO PROJECT

funds loaned.

38. Small Business and Non-Profit Incubation: Some faith communities are involved in helping incubate or initiate small business or micro-enterprises. Cnaan et al<sup>62</sup> found that the average investment of congregations who were involved in incubating small businesses was \$30,000. In our study, we chose to use employment generated. Innovation, Science and Economic Development Canada identifies a micro-business as 1 to 4 employees.<sup>63</sup> We assumed that any start-up business would likely fall within this category. We estimated an average number of 2 employees unless specifically stated. Again using the minimum wage calculation for two individuals we arrived at a total annual value of \$39375 for the creation of a small business. This estimate is conservative and does not take into account the investment of the owners or taxes generated.

### G. Social Capital and Care

Most faith communities, regardless of tradition provide space for social programming that benefits people in the wider community. For the most part, their operating budget covers at least part of the cost of these programs. For example, the cost of clergy and staff time, utilities and building maintenance are generally included in operating budgets. Some additional costs; however, are not covered. They include the following three items: space value, volunteer time, and in-kind support.

39. Value of Social Program Space: We asked congregations to complete program templates for each program they provide or support that is open to and provides some touch-point with the wider community. Following Cnaan et al, we followed the replacement method which assumes that if a public or private organization was to provide this program, they would have to rent an equivalent space. Following this method, if a faith community provides its social program space for free, then the value of the space represents an economic contribution to the local community.<sup>64</sup> If the congregation rents out the space at below-market value, then we applied the difference between market value and what was received in fees. In the case of Parkdale United, to determine market value costs for use of space we relied on the Ottawa-Carlton District School Board Fee Schedule.<sup>65</sup> For small meeting or classroom space we applied a rate of \$18.20 per hour plus a \$10.50 booking fee. For a gymnasium we applied a cost of \$26/hr plus a \$10.50 booking fee and for an auditorium space (such as a sanctuary space) we applied \$55.40/hr plus a \$10.50 booking fee. Where the participating group is charged market value for the space we applied a value of \$0. In situations where groups have continuous and/or exclusive use of space we have approximated based on market value of roughly \$1000/month per 100 square feet.

NOTE: The figures represented above do not account for any security, technical, or client support services that are often provided and/or required by the Ottawa-Carlton District School Board in addition to the rates indicated above.

40. Value of Volunteer Time: Volunteers serve as a major resource for all congregations.<sup>66</sup> According to the 2011 United Nations State of the World's Volunteerism Report, "...volunteerism benefits both society at large and the individual volunteer by strengthened trust, solidarity and reciprocity among citizens, and by purposefully creating opportunities for participation."<sup>67</sup> In 2010, Statistics Canada conducted the most detailed study of volunteerism in Canada to date. Notably, for this research, StatsCan observed that 21% of people who attended religious services once a week were considered top volunteers, compared with 10% of people who attended less frequently (including

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<sup>62</sup> Cnaan et al (2006)

<sup>63</sup> Innovation, Science and Economic Development Canada (2013), "Key Small Business Statistics – August 2013." Available from: <https://www.ic.gc.ca/eic/site/061.nsf/eng/02808.html>

<sup>64</sup> Cnaan et al (2006).

<sup>65</sup> Ottawa-Carlton District School Board (2016)

<sup>66</sup> Cnaan et al (2006)

<sup>67</sup> United Nations Volunteers. (2011). "State of the World's Volunteerism Report: Universal Values for Global Well-being." Found at: [www.unvolunteers.org/swvr2011](http://www.unvolunteers.org/swvr2011).



## THE HALO PROJECT

adults who did not attend at all). Moreover, the StatsCan study revealed that almost two-thirds of Canadians aged 15 and over who attended religious services at least once a week (65%) did volunteer work, compared with less than one-half (44%) of people who were not frequent attendees (this includes people who did not attend at all). The study also revealed that, volunteers who are weekly religious attendees dedicated about 40% more hours than other volunteers: on average, they gave 202 hours in 2010, compared with 141 hours for other volunteers.<sup>68</sup> We considered volunteer work in two areas: a) operating the congregation, b) providing social programs. As with the earlier question, involving volunteer hours spent in urban/suburban collaborations we attributed a value of \$24 to these hours spent.<sup>69</sup> This does not take into account the many volunteer hours, that members of faith communities are likely to contribute on their own time in other community organizations.

41. **Social Program In-Kind Support:** Many congregational programs directed towards the community are supported through various types of in-kind support. A typical example would be a food or clothing drive. Sometimes these involve one-time events or supporting ongoing programs. Other types of in-kind support include transportation, school supplies and household items. For each social program the congregation reported on we asked them to estimate the amount of in-kind support they provided. We added these estimated costs across the various programs to estimate an annual contribution.

In attempting valuations of this kind it is important to consider who the primary beneficiaries of these contributions are. In the far right column of the Conceptual Matrix (Appendix A) we have indicated our sense of who the primary beneficiary is. In some cases it will be an individual. In some cases it will be local business. While in other cases it will be the wider community in general. And so, while certain sectors or segments of the community may benefit more in certain circumstances over others, the combined contributions should nevertheless be understood as benefitting the local economy as a whole.

It should also be noted that in some cases, a benefit for some may be a detriment to others. Cnaan et al<sup>70</sup> cite the example of where a member of the clergy may help to prevent a divorce which may benefit that family but might undermine the business of local divorce lawyers. Our study does not attempt to measure or include these counter impacts.

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<sup>68</sup> Statscan (2011). "Volunteering in Canada." Available from: <http://www.statcan.gc.ca/pub/11-008-x/2012001/article/11638-eng.htm#a13>

<sup>69</sup> Volunteer Canada. Found at: <https://volunteer.ca/value>

<sup>70</sup> Cnaan et al (2013)



**Appendix B – Conceptual Matrix**

Type of Contribution	Source of Data	Value	Referenced By	Primary Beneficiary
<b><u>OPEN SPACE</u></b>				
1a. Green space	Satellite Images	\$0.77 per m2 of green space (Toronto ONLY)	Cnaan et al (2013)	Community
1b. Garden Plots	Congregation	\$775	Kramer (2012)	Community
2. Recreation - Children's Play Structure	Congregation	\$1,200	Toronto Parks and Rec	Community
3. Recreation - Sports Field	Congregation	\$6,300	Toronto Parks and Rec	Community
4. Parking	Congregation	\$240 / month or as reported		Community Government
5. Property Taxes	City of Toronto	\$31.85 per \$1000 assessment (Toronto ONLY)		
<b><u>DIRECT SPENDING</u></b>				
6. Operational Budget	Congregation	Times 80%	Chaves and Miller (1999) Cnaan et al (2006)	Local Business
7. Other Budgets	Congregation	Times 80%	Chaves and Miller (1999) Cnaan et al (2006)	Local Business
8. Capital Budgets	Congregation	Times 50%	Cnaan et al (2013)	Local Business
9. Special Projects	Congregation	Times 80%	Chaves and Miller (1999) Cnaan et al (2006)	Community
<b><u>EDUCATION</u></b>				
10. Nursery School / Day Care	Congregation	No. of students times \$1139 per month	MacDonald and Friendly (2014)	Individuals
11. Alternative Schools	Congregation	No. of students times \$1,783 per month	Statscan	Government
<b><u>MAGNET EFFECT</u></b>				
12. Conferences	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business



# THE HALO PROJECT

13. Weddings	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
14. Funerals	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
15. Baptisms	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
16. Confirmation	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
17. Bar/Bat Mitzvah	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
18. Family Events	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
19. Artistic Performances	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
20. Religious / Community Festivals	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
21. Museum/Exhibit	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
22. Members Expenses While in Neighbourhood	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
23. Volunteer Expenses While in Neighbourhood	Congregation	\$20 per visitor	Ontario Ministry of Tourism Cnaan et al (2013)	Local Business
24. Volunteer Hours - Urban/Suburban Collaborations	Congregation	\$24 per hour	Volunteer Canada	Community
<b><u>DIRECT IMPACT</u></b>				
25. Suicide Prevention	Congregation	\$54,650 per prevention	Canadian Mental Health Association	Individual
26. Helping People Gain Employment	Congregation	\$19,687.50 per individual	Cnaan et al (2013)	Individual Community
26. Crime Prevention	Congregation	\$101,540 per occurrence	StatsCan	Individual Community
28. Helping End Alcohol and Substance Abuse	Congregation	\$338 per occurrence	Thomas and Davis (2009)	Individual
29. Enhancing Health and Reducing Cost of Illness	Congregation	\$1831 per occurrence	Canadian Institute for Health Information	Individual
30. Teaching Children Pro-Social Values	Congregation	\$484 for each reported child aged 12 and	Cnaan et al (2013)	Individual Community



		under		
31. Promoting Youth Civic Engagement	Congregation	6379 for each reported youth aged 13 to 18	Cohen and Piquero (2007)	Individual Community
32. Helping Immigrant and Refugee Families Settle	Congregation	\$60,000 per family	Ontario of Council of Agencies of Serving Immigrants	Individual
33. Preventing Divorce	Congregation	\$780	Vaz-Oxlade (2013)	Individual
34. Helping End Abusive Relationships	Congregation	\$1,100	Zhang et al (2009)	Individual
<b><u>COMMUNITY DEVELOPMENT</u></b>				
35. Job Training	Congregation	\$610 per individual	YMCA of Toronto	Individual
36. Housing Initiatives	Congregation	Actual cost divided by 50 years + no. of units created times \$1060 minus rent/subsidy)	Toronto Community Housing Authority	Individual Community
37. Lending Programs	Congregation	Actual amounts loaned	McKeon, B. et al (2009) Cnaan et al (2013)	Individual Community
38. Small Business and Non-Profit	Congregation	\$39,375 per small business created	Innovation, Science and Economic Development Canada / Cnaan et al (2013)	Individual Community
<b><u>SOCIAL CAPITAL AND CARE</u></b>				
39. Value of Social Program Space	Congregation	Small meeting room - \$18.20 per hr. Gym \$26 per hour. Auditorium (Sanctuary) \$55.40 per hour. In each case \$10.50 booking fee.	Toronto District School Board	Individual Community
40a. Value of Volunteer Time - Congregational Operations	Congregation	\$24 per hour	StatsCan Volunteer Canada	Individual Community
40b. Value of Volunteer Time - Social Programs	Congregation	\$24 per hour	StatsCan Volunteer Canada	Individual Community
41. Social Programs In-Kind Support	Congregation	Estimated Value	Cnaan et al (2013)	Individual Community



# THE HALO PROJECT

APPENDIX B – Value Matrix

APPENDIX C – Toronto Halo Values		All Saints	FPM	Woodbine Hts	MCC	Masjid	Taric	University	Kingston Rd	St. Andrew's	Portico	TOTAL
		Anglican	Anglican	Baptist	Independent	Islamic	Islamic	Presbyterian	United	United	Pentecostal	
<b>A. OPEN SPACE</b>												
1.a Green Space	\$0.77 per square meter of green space. (Based on City of Toronto proposed stormwater management charge of \$0.77 per meter sq. of impermeable area (roof, asphalt and concrete areas, etc.)	\$33.13	\$0.00	\$262.39	\$197.54	\$0.00	\$4,386.41	\$2,167.07	\$459.34	\$0.00	\$3,179.21	\$10,685.09
1.b Garden Plots	\$775 per garden	\$0.00	\$0.00	\$775.00	\$0.00	\$0.00	\$0.00	\$775.00	\$1,200.00	\$0.00	\$0.00	\$2,750.00
2. Recreation - Play Structure	\$1200 annually	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
3. Recreation - Sports Field	\$6,300	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
4. Parking	\$2880 annually	\$1,200.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$2,880.00	\$4,080.00
5. Property Tax	\$31.85 per \$1000 of assessment	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00		\$2,025,660.00		\$2,025,660.00
<b>Total Open Space:</b>		<b>\$1,233.13</b>	<b>\$0.00</b>	<b>\$1,037.39</b>	<b>\$197.54</b>	<b>\$0.00</b>	<b>\$4,386.41</b>	<b>\$2,942.07</b>	<b>\$1,659.34</b>	<b>\$2,025,660.00</b>	<b>\$6,059.21</b>	<b>\$2,043,175.09</b>
<b>B. DIRECT SPENDING</b>												
5. Operational Budget	80% of op. budget	\$397,469.60	\$322,813.60	\$117,600.00	\$1,077,552.00	\$720,000.00	\$568,953.65	\$173,365.60	\$300,605.00	\$655,480.00	\$2,857,287.20	\$7,191,126.65
6. Other Budgets	80% of other budget	\$0.00	\$0.00	\$8,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$8,000.00
7. Capital Projects	50% of capital budget	\$0.00	\$0.00	\$60,000.00	\$1,625,000.00	\$400,000.00	\$0.00	\$15,000.00	\$37,500.00	\$58,750.00	\$127,500.00	\$2,323,750.00
8. Special Projects	80% of other budget	\$0.00	\$0.00	\$1,500.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$1,500.00
<b>Total Direct Spending:</b>		<b>\$397,469.60</b>	<b>\$322,813.60</b>	<b>\$187,100.00</b>	<b>\$2,702,552.00</b>	<b>\$1,120,000.00</b>	<b>\$568,953.65</b>	<b>\$188,365.60</b>	<b>\$338,105.00</b>	<b>\$714,230.00</b>	<b>\$2,984,787.20</b>	<b>\$9,524,376.65</b>
<b>C. EDUCATION</b>												
8. Nursery School and Day Care	\$1500 / month	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$180,000.00	\$0.00	\$0.00	\$180,000.00
9. Alternative (i.e Montessori)	\$1,783 / year	\$0.00	\$0.00	\$0.00	\$59,200.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$59,200.00
<b>Total Education:</b>		<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$59,200.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$180,000.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$239,200.00</b>
<b>D. MAGNET EFFECT</b>												
11. Conferences	\$20 / visitor	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
12. Weddings	\$20 / visitor	\$0.00	\$1,000.00	\$500.00	\$22,500.00	\$30,000.00	\$30,000.00	\$1,200.00	\$2,000.00	\$6,000.00	\$0.00	\$93,200.00
13. Funerals	\$20 / visitor	\$6,000.00	\$0.00	\$0.00	\$15,000.00	\$0.00	\$12,000.00	\$3,000.00	\$8,000.00	\$8,000.00	\$18,000.00	\$70,000.00
14. Baptisms	\$20 / visitor	\$6,000.00	\$3,000.00	\$0.00	\$1,800.00	\$0.00	\$0.00	\$0.00	\$2,500.00	\$950.00	\$9,000.00	\$23,250.00
15 Confirmation	\$20 / visitor	\$0.00	\$0.00	\$0.00	\$1,200.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$1,200.00
16. Bar/Bat Mitzvah	\$20 / visitor	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
17. Family Events	\$20 / visitor	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$12,000.00	\$5,000.00	\$0.00	\$0.00	\$0.00	\$17,000.00
18. Artistic Performances	\$20 / visitor	\$0.00	\$600.00	\$2,250.00	\$18,000.00	\$0.00	\$0.00	\$1,500.00	\$30,000.00	\$14,700.00	\$10,000.00	\$77,050.00
19. Religious / Community Festivals	\$20 / visitor	\$0.00	\$7,000.00	\$900.00	\$8,250.00	\$150,000.00	\$216,000.00	\$2,800.00	\$5,825.00	\$19,525.00	\$44,328.00	\$454,628.00
20. Museum / Exhibit	\$20 / visitor	\$26,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$26,000.00



# THE HALO PROJECT

21. Members Expenses while in Neighbourhood	\$20 / visitor	\$2,080.00	\$0.00	\$700.00	\$114,400.00	\$2,600,000.00	\$312,000.00	\$31,200.00	\$0.00	\$9,880.00	\$653,099.20	\$3,723,359.20
22. Volunteer Expenses while in Neighbourhood	\$20 / visitor	\$8,320.00	\$5,200.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$13,520.00
23. Volunteer hours - urban/suburban collaborations	\$24/hr	\$43,680.00	\$6,240.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$49,920.00
<b>Total Magnet Effect:</b>		<b>\$92,080.00</b>	<b>\$23,040.00</b>	<b>\$4,350.00</b>	<b>\$181,150.00</b>	<b>\$2,780,000.00</b>	<b>\$582,000.00</b>	<b>\$44,700.00</b>	<b>\$48,325.00</b>	<b>\$59,055.00</b>	<b>\$734,427.20</b>	<b>\$4,549,127.20</b>
<b>E. INDIVIDUAL IMPACT</b>												
24. Suicide Prevention	\$54,650	\$3,770,850.00	\$163,950.00	\$54,650.00	\$1,093,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$382,550.00	\$5,465,000.00
25. Gaining Employment	\$11.25 x 35 hr x 50 wks = 19,687.50	\$59,062.50	\$698,906.25	\$0.00	\$590,625.00	\$39,375.00	\$295,312.50	\$98,437.50	\$9,843.75	\$0.00	\$334,687.50	\$2,126,250.00
26. Crime Prevention	\$101,540	\$8,224,740.00	\$0.00	\$101,540.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$710,780.00	\$9,037,060.00
27. Ending Substance Abuse	\$338 per occurrence	\$87,880.00	\$1,352.00	\$338.00	\$1,690.00	\$16,900.00	\$1,690.00	\$6,760.00	\$0.00	\$0.00	\$4,056.00	\$120,666.00
28. Enhancing Health / Reducing Cost of Illness	\$1,831	\$137,325.00	\$0.00	\$0.00	\$5,493.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$142,818.00
29. Teaching Pro-Social Values to Children	\$484 for each reported child aged 12 and under	\$0.00	\$48,400.00	\$9,680.00	\$193,600.00	\$48,400.00	\$36,300.00	\$48,400.00	\$12,584.00	\$0.00	\$72,600.00	\$469,964.00
30. Promoting Civic Engagement Amongst Youth	\$6379 for each reported youth aged 13 to 18	\$0.00	\$1,594,750.00	\$6,379.00	\$31,895.00	\$637,900.00	\$637,900.00	\$637,900.00	\$165,584.00	\$0.00	\$574,110.00	\$4,286,418.00
31. Helping Immigrant and Refugee Families Settle	\$60,000 / family	\$0.00	\$0.00	\$0.00	\$420,000.00	\$79,568.00	\$0.00	\$0.00	\$9,000.00	\$47,000.00	\$60,000.00	\$615,568.00
32. Preventing Divorce	\$780	\$8,580.00	\$0.00	\$780.00	\$3,900.00	\$0.00	\$15,600.00	\$2,340.00	\$0.00	\$0.00	\$124,800.00	\$156,000.00
33. Ending Abusive Relationships	\$1,100	\$62,700.00	\$3,300.00	\$0.00	\$2,200.00	\$0.00	\$13,200.00	\$0.00	\$1,100.00	\$0.00	\$38,500.00	\$121,000.00
<b>Total Individual Impact:</b>		<b>\$12,351,137.50</b>	<b>\$2,510,658.25</b>	<b>\$173,367.00</b>	<b>\$2,342,403.00</b>	<b>\$822,143.00</b>	<b>\$1,000,002.50</b>	<b>\$793,837.50</b>	<b>\$198,111.75</b>	<b>\$47,000.00</b>	<b>\$2,302,083.50</b>	<b>\$22,540,744.00</b>
<b>F. COMMUNITY DEVELOPMENT</b>												
34. Job Training	\$610 / person	\$0.00	\$39,650.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$39,650.00
35. Housing Initiatives	Cost of construction / 50 years plus number of units times \$1060	\$357,576.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$357,576.00
36. Lending Programs	Total Funds Loaned	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
37. Small business and Non-profit incubation	Total Congregational Investment	\$0.00	\$0.00	\$39,375.00	\$0.00	\$0.00	\$0.00	\$0.00	\$78,750.00	\$0.00	\$0.00	\$118,125.00
<b>Total Community Development:</b>		<b>\$357,576.00</b>	<b>\$39,650.00</b>	<b>\$39,375.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$78,750.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$515,351.00</b>
<b>G. SOCIAL CAPITAL &amp; CARE</b>												
38. Social Program Space	Classroom - \$19/hr + 20 Auditorium \$221/HR + 20 Gym \$37/hr + 20	\$120,929.00	\$215,452.00	\$157,826.00	\$9,160.00	\$12,512.00	\$80,532.00	\$116,549.00	\$256,142.20	\$112,588.00	\$8,035.00	\$1,089,725.20
39a. Operations Volunteer Time	\$24 per hour	\$37,207.50	\$16,952.00	\$69,752.00	\$159,448.00	\$4,320.00	\$2,328,000.00	\$47,904.00	\$58,157.64	\$42,355.75	\$90,432.00	\$2,854,528.89
39b. Social Programs Volunteer Time	\$24 per hour	\$176,832.00	\$503,712.00	\$71,616.00	\$205,920.00	\$27,360.00	\$351,692.00	\$25,000.00	\$93,384.00	\$67,320.00	\$256,632.00	\$1,779,468.00
40. Social Program In-Kind Support	Based on estimate	\$12,810.00	\$4,200.00	\$24,440.00	\$6,360.00	\$14,400.00	\$50,960.00	\$6,000.00	\$0.00	\$101,900.00	\$0.00	\$221,070.00
<b>Total Social Capital Care:</b>		<b>\$347,778.50</b>	<b>\$740,316.00</b>	<b>\$324,814.00</b>	<b>\$380,888.00</b>	<b>\$58,592.00</b>	<b>\$2,811,184.00</b>	<b>\$195,453.00</b>	<b>\$407,683.84</b>	<b>\$324,163.75</b>	<b>\$355,099.00</b>	<b>\$5,945,972.09</b>
<b>TOTAL</b>		<b>\$13,547,274.73</b>	<b>\$3,636,477.85</b>	<b>\$728,863.39</b>	<b>\$5,666,390.54</b>	<b>\$4,780,735.00</b>	<b>\$5,014,526.50</b>	<b>\$1,225,298.17</b>	<b>\$1,252,635.53</b>	<b>\$3,170,468.75</b>	<b>\$6,382,456.11</b>	<b>\$45,405,126.57</b>



**APPENDIX D – Halo Calculations – Parkdale United Church, Ottawa**

Type of Contribution	Source of Data	Value	Reported value
<b>OPEN SPACE</b>			
1a. Green Space	Satellite Images	N/A	
1b. Garden Plot	Congregation	\$775	
2. Recreation - Children's Play Structure	Congregation	\$1,200	\$1,200.00
3. Recreation - Sports Field	Congregation	\$6,300	
4. Parking	Congregation	\$240 / month or as reported	\$1,500.00
<b>TOTAL: \$2,700.00</b>			
<b>DIRECT SPENDING</b>			
5. Operational Budget	Congregation	Times 80%	\$447,389.60
6. Other Budgets	Congregation	Times 80%	\$53,906.40
7. Capital Budgets	Congregation	Times 50%	\$35,184.00
8. Special Projects	Congregation	Times 80%	
<b>TOTAL: \$536,480.00</b>			
<b>EDUCATION</b>			
9. Nursery School / Day Care	Congregation	No. of students times \$1139 per month	
10. Alternative Schools	Congregation	No. of students times \$1,783 per month	
<b>TOTAL: \$0.00</b>			
<b>MAGNET EFFECT</b>			
11. Conferences	Congregation	\$20 per visitor	
12. Weddings	Congregation	\$20 per visitor	\$5,600.00
13. Funerals	Congregation	\$20 per visitor	\$7,200.00
14. Baptisms	Congregation	\$20 per visitor	\$8,400.00
15. Confirmation	Congregation	\$20 per visitor	
16. Bar/Bat Mitzvah	Congregation	\$20 per visitor	
17. Family Events	Congregation	\$20 per visitor	\$4,000.00
18. Artistic Performances	Congregation	\$20 per visitor	\$17,600.00
19. Religious / Community Festivals	Congregation	\$20 per visitor	\$2,964.00
20. Museum/Exhibit	Congregation	\$20 per visitor	
21. Members Expenses While in Neighbourhood	Congregation	\$20 per visitor	\$102,752.00
22. Volunteer Expenses While in Neighbourhood	Congregation	\$20 per visitor	
23. Volunteer Hours - Urban/Suburban Collaborations	Congregation	\$24 per hour	
<b>TOTAL: \$148,516.00</b>			
<b>DIRECT IMPACT</b>			
24. Suicide Prevention	Congregation	\$54,650 per prevention	\$491,850.00
25. Helping People Gain Employment	Congregation	\$19,687.50 per individual	\$98,437.50
26. Crime Prevention	Congregation	\$101,540 per occurrence	\$304,620.00
27. Helping End Alcohol and Substance Abuse	Congregation	\$338 per occurrence	\$18,590.00
28. Enhancing Health and Reducing Cost of Illness	Congregation	\$1831 per occurrence	
29. Teaching Children Pro-Social Values	Congregation	\$484	\$62,920.00
30. Promoting Youth Civic Engagement	Congregation	\$6,379	\$510,320.00
31. Helping Immigrant and Refugee Families Settle	Congregation	\$60,000 per family	\$60,000.00
32. Helping Establish Social Relations	Congregation	\$1600 per occurrence	
33. Caring for the Elderly While Families Work	Congregation	\$19687.50 per occurrence or pro-rated	\$39,375.00
34. Preventing Divorce	Congregation	\$780	\$6,240.00
35. Helping End Abusive Relationships	Congregation	\$1,100	\$7,700.00
<b>TOTAL: \$1,600,052.50</b>			



# THE HALO PROJECT

<b>COMMUNITY DEVELOPMENT</b>			
36. Job Training	Congregation	\$610 per individual	
37. Housing Initiatives	Congregation	Actual cost divided by 50 years + no. of units created times \$1060)	
38. Lending Programs	Congregation	Actual amounts loaned	
39. Small Business and Non-Profit	Congregation	\$39,375 per small business created	
<b>TOTAL: \$0.00</b>			
<b>SOCIAL CAPITAL AND CARE</b>			
40. Value of Social Program Space	Congregation	Small meeting room - \$19 per hr. Gym \$37 per hour. Auditorium (Sanctuary) \$221 per hour. In each case \$20 booking fee.	\$46,248.40
41a. Value of Volunteer Time - Congregational Operations	Congregation	\$24 per hour	\$408,672.00
41b. Value of Volunteer Time - Social Programs	Congregation	\$24 per hour	\$177,744.00
42. Social Program In-Kind Support	Congregation	Estimated Value	\$53,200.00
<b>TOTAL: \$685,864.00</b>			
			<b>\$2,973,612.90</b>

PROGRAM	Value of Space	Value of Time	Value of In-kind and Cash	TOTAL
Hintonburg Economic Development Committee		\$ 23,400.00		\$ 23,400.00
Giant Tiger		\$ 2,304.00		\$ 2,304.00
Parkdale Food Centre		\$ 9,120.00		\$ 9,120.00
Cookie Jam		\$ 8,640.00		\$ 8,640.00
Carleton Tavern		\$ 864.00		\$ 864.00
Urban Suburban Collaborations		\$ 69,000.00	\$ 19,300.00	\$ 88,300.00
Benevolent Fund			\$ 12,600.00	\$ 12,600.00
CAMMAC	\$ 753.60			\$ 754.00
Pre-School	\$ 753.60			
Parkdale Orchestra	\$ 1,379.00			\$ 1,379.00
In from the cold	\$ 32,325.00	\$ 8,640.00	\$ 16,300.00	\$ 57,265.00
Caring Kitchens		\$ 5,760.00	\$ 3,000.00	\$ 8,760.00
Living into Right Relations	\$208.20	\$ 6,816.00		\$ 7,024
Rummage Sale	\$ 790.50	\$ 8,640.00		\$ 9,430.50
Regugee	\$ 4,690.50	\$ 23,040.00		\$ 27,730.50
Parkdale Food Centre				
Yuletide Bazaar	\$ 5,348.00	\$ 11,520.00	\$ 2,000.00	\$ 18,868.00
	\$ 46,248.40	\$ 177,744.00	\$ 53,200.00	\$ 277,192.40