

Indicators of Christian Interest & Action for Affordable Housing in Metro Vancouver

Pastors' Survey on Affordable Housing
Inventory of Christian Housing Providers

June 2008

Prepared by Shalom Seekers for

The logo for World Vision Canadian Programs features an orange square with a white starburst in the top right corner. The text "World Vision" is in black and "Canadian Programs" is in orange below it.**World Vision**
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City in Focus The logo for City in Focus consists of a series of stylized, connected shapes representing buildings or a city skyline.

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INTRODUCTION

PURPOSE OF THE SURVEY AND INVENTORY

Christian community development is a widespread practice among congregations and parachurch agencies in the Majority World context. It has become relatively common in the inner cities and remote rural locations of the United States. In Canada, however, Christian community development is only just now beginning to gain traction as a preferred alternative to the dominant “relief” or “charity” responses to poverty within our own borders.¹

This report is part of an ongoing project of Shalom Seekers to map the assets and interest of the Christian community in Metro Vancouver (and in some respects the Lower Mainland), first with regard to poverty response and second with regard to holistic urban ministry.² In addition, both the *Pastors’ Survey on Affordable Housing* and the *Inventory of Lower Mainland Christian Housing Providers* follow upon the Church & Affordable Housing Conference held in October 2006 in Vancouver and the subsequent study released in August 2007, *Solving the Crisis of Homelessness & Affordable Housing in Greater Vancouver: A Working Paper for the Christian Community & Its Partners*. In that working paper we (1) summarized the scope of the crisis, (2) examined from a biblical perspective the Greater Vancouver Regional District’s official plan to address the crisis, (3) indicated some of the better proposals for funding the District’s holistic approach, and (4) suggested how the Christian community is best positioned to act on our own principles and expertise as a partner in the wider effort. The present report begins to put statistical evidence behind assertions we made in *Solving the Crisis* about the assets and attitudes of the church with regard to homelessness and affordable housing.

The *Survey* and the *Inventory* were conceived as complementary pieces of research. The *Survey* asked senior pastors to respond to fifteen questions. The first five are designed to gauge their own and their congregations’ perceptions of the severity and causes of housing need as well as their interest in responding to it. The next five questions inquire about the likelihood of the congregations agreeing to various options for using church property for shelter and/or housing. We then inquire about barriers to congregational participation in building/advocating affordable housing, as well as the presence of housing-related skill sets among parishioners. We ask pastors to describe any current or past congregational involvement with homelessness or affordable housing. Finally, we ask if parishioners would be interested in workshop describing the housing crisis and effective local Christian responses to it, and if pastors would like to be kept informed of these responses as they continue to multiply and unfold.

The *Inventory* was designed

- to discover how many Christian housing agencies exist in the Lower Mainland

¹ There are significant yet largely forgotten historical precedents in the Maritime and Prairie provinces; certain branches of the church in Canada, notably the Mennonites and the Salvation Army, have long traditions of community development.

² The *Inventory of Christian Housing Providers* supplements a comprehensive Directory of Churches and Parachurch Agencies for the Lower Mainland currently being compiled. The *Pastor’s Survey on Affordable Housing* was mailed out together with a *Questionnaire and Inventory of Church-Based Community Services*, the findings of which are published in a companion report to this one.

- to count how many beds or units they manage
- to plot these beds/units along the housing continuum (emergency, transitional, permanent supportive, and independent)
- to discern how these beds/units are apportioned among various populations in need of housing
- to gain an initial sense of service delivery models and “best practices” for different resident groups,
- to gain an initial sense of existing partnerships,
- to get a broad perspective of what the Christian housing sector is planning for the next three years,
- to steer potential volunteers, donors, and clients toward agencies through a Directory

Our intent was to compare the responses of housing providers with the responses of pastors, and thereby glean early indications of where the work and plans of parachurch agencies are converging with the interests and capacities of congregations.

Unfortunately, only 43 pastors (6%) replied out of 744 contacted. Of the more than 100 agencies and housing projects which received the inventory questionnaire, less than a dozen responded – and only a few of these answered in sufficient detail for our initial purposes. However, by a variety of means we successfully gleaned basic information about populations served and number of bed/units under management for 71 agencies. We discuss our methodology and the limitations of this report in Appendix A.

Despite the small sample size of the *Survey*, we believe it is both large enough and diverse enough (both in terms of denominational affiliation and geographical location) to serve as a good initial snapshot of the church’s preparedness to participate in housing-related efforts. The *Inventory* is obviously incomplete. No doubt some agencies remain to be found; for others we have incomplete data. In addition to the near total absence of qualitative data in this vital area of mission, there are gaps in the quantitative information needed to establish a firm baseline for a long-term coordinated approach for engaging the church in more affordable housing. Nevertheless, it is clear that the church has very broad expertise in supplying and managing nonmarket housing: more than 6,500 beds/units have so far been tallied across the housing continuum and for most populations in need.

Question 1: Please indicate the severity of homelessness and/or affordable housing need (a) in your church's neighbourhood, (b) among your parishioners. (Respondents were asked to rank the need on a scale of 1 to 10 or to mark "Don't Know.")³

41 survey respondents out of 43 answered one or both parts of this question. "Don't Know" was marked three times for housing need in the neighbourhoods, compared to twice for need among parishioners. Another three respondents made no indication at all for need among parishioners.

The severity of housing need was consistently rated higher for churches' neighbourhoods than for their parishioners, averaging 5.3 for the first compared to 3.8 for the second. In nine cases, the severity in a church's neighbourhood was estimated to be at least three points higher than among parishioners. Only once was parishioners' need estimated to be this much higher than the church's neighbours. Need among parishioners' was estimated to be equal to or higher than among the church's neighbours fifteen times.

Several questions beg further research. First, how well does perception match reality? Housing need in many neighbourhoods is not obvious. Statistics Canada has mapped housing need according to Census Districts. Responding parishes can be plotted on this map. Second, we can be confident that pastors' have accurate knowledge of their parishioners' circumstances (although there is no easy way to verify it); so what are we to make of the fact that they consistently say their parishioners need housing *less* than neighbours of their churches? Were pastors' primarily thinking of homelessness when they answered? Are parishioners commuting to church from more affluent areas? Is this suggestive that church-going Christians are less likely to be from low-income households, or that church tends to be a middle and upper class phenomenon in Metro Vancouver?

Question 2: Please indicate the level of interest in responding to homelessness and/or affordable housing need. What is (a) your own level of interest, (b) the level of interest among your church leadership, (c) among your parishioners, (d) in your church's neighbourhood. (Respondents were asked to rank the need on a scale of 1 to 10 or to mark "Don't Know.")

41 survey respondents out of 43 answered one or more parts of this question. "Don't Know" was marked twice for church leadership, once for parishioners, and eight times for neighbourhoods.

³ Unfortunately, the high and low end of the scale were not marked for Questions 1 and 2, because we (mistakenly) assumed that 1 is universally considered low and 10 high. This aspect of the design of the question appears to have caused mild confusion. One respondent left these questions blank, saying he didn't know which end of the scale was which. Several others wrote in "low" and "high" along with their answers. Because respondents who were confused seem to have either abstained or offered their own clarification – and because the overall results show a very definite trend – I believe the results for this portion of the survey remain reliable as general indicators.

The results display a mild yet distinct trend. Pastors on average claimed that interest in responding to homelessness and/or housing need peaks with them (7.3), then declines as we move from their church leadership (6.2), to their parishioners (5.6), and finally to their church’s neighbours (5.0). The full data table for this question is provided in Appendix C.

Although pastors who responded to this survey clearly rate themselves as being more interested than those around them in doing something about homelessness and affordable housing, nevertheless as a group they do not rate themselves as being far ahead. Still, It is important to note that 36% of pastors claimed a high degree of interest (8 or higher), and 10% claimed the highest degree.

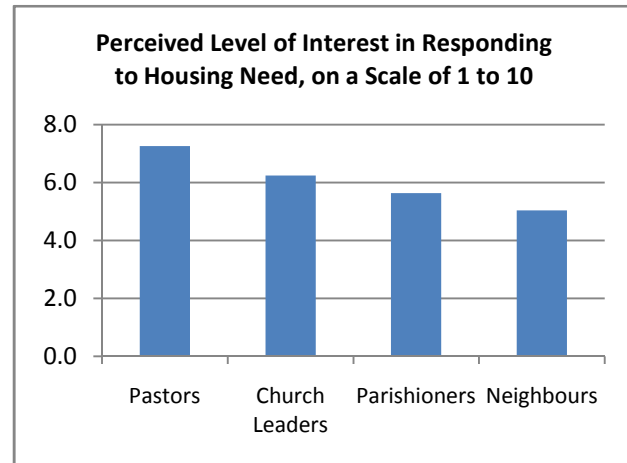


Figure 1. Interest in Responding to Housing Need

If the averages display only incremental differences from one group to the next, how often did individual pastors indicate significant differences between the groups? *If a spread of three or more points in a scale of 1 to 10 is “significant,”* then a given church’s pastor gauged himself/herself significantly more interested than church leaders six times, than parishioners eight times, than their church’s neighbours fourteen times. Pastors gauged their church leaders’ interest to be significantly higher than their own not even once; but church leaders’ interest was gauged significantly higher than their parishioners’ twice and higher than their church’s neighbours’ three times. Interest among parishioners was estimated significantly higher than among their church’s neighbours eight times, but their interest was never once perceived as significantly higher than their pastor’s or church leaders’. In fact, parishioner interest was gauged higher than their pastor’s just once and higher than their church leaders four times. Conversely, interest among a church’s neighbours was gauged significantly higher than parishioners’ three times, than church leaders twice, than the pastor once. In short, to the extent that we can say significant differences between groups were perceived, these appeared primarily between pastors and their congregations and secondarily between congregations and the people living near their church properties.

What are we to make of these results? Pastors clearly want to do something for the homeless and for those who need affordable housing. They need practical support in persuading their lay leaders and parishioners to make it a missional priority to respond to these vulnerable people. Responses to this question suggest that congregational lay leaders and parishioners aren’t *dis*-interested in responding. Instead, as will be shown below, they are unsure why action here should take precedence and what that action could feasibly look like. When asked, “Would your parishioners be interested in a workshop describing the affordable housing crisis and some effective local Christian responses to it?”, fully 78% of pastors responded favorably: 11 replied “maybe” and 21 replied “yes”.

Question 3. The following are commonly cited as primary causes for homelessness in Metro Vancouver. Please indicate which ones you *personally* believe cause the most people to be homeless. Rank up to five by writing “1”, “2”, etc., beside your choices.

Question 4. Which of the following would your *congregation* likely cite as primary causes for homelessness in Metro Vancouver? Mark up to five; you needn’t rank them.

42 of 44 pastors responded to these two questions. Responses to Question 3 were weighted to come up with the ranking below. Causes of homelessness marked with a “1” (leading cause) were given a value of “5”, while those marked with a “2” (next leading cause) were given a value of “4”, and so on. All the values for a given cause were then added together to yield an overall score and thus the rankings. Responses to Question 4 were not weighted because pastors were not asked to rank their congregations’ perceptions.⁴

Figure 2. Primary Causes of Homelessness According to Pastors & Congregations

Causes According to ...	Pastors		Congregations
	Weighted	Non-Weighted	Non-Weighted
Increased costs of renting/owning	101	30	32
Addictions	98	29	32
Mental illness & brain injury	95	29	29
Loss of affordable housing stock	77	20	19
Inadequate provincial welfare rates	53	20	15
Lack of federal housing program	43	17	10
Inadequate minimum wage	34	12	10
Groups historically disadvantaged	29	13	13
Refusal to work/welfare mentality	23	10	25
Immigration issues	23	10	11
Other:			
Giving up in poverty - inescapable cycle	4	1	
Learning disabilities	4	1	
Lack of other alternatives (run-aways, etc.)	2	1	
Don't know			1

According to pastors, the top five causes of homelessness are (in descending order) increased costs of renting/owning, addictions, mental illness and brain injury, the loss of affordable housing stock, and inadequate provincial welfare rates. Pastors then reflected that their congregations would agree with the first three rankings. Interestingly, the scores (both un-weighted and weighted) for the first three rankings were considerably higher than the rest and grouped tightly.

Addictions, mental illness and/or brain injury affect between 1/3 to ½ of the chronically homeless. On the other hand, every homeless person is affected by the structural barriers to housing thrown up

⁴ Pastors weren’t asked to do so because we suspected they would feel this degree of reflection requires too much guesswork and too much time. In future versions of this survey, it would be better (a) to have pastors rank their congregations’ perceptions and (b) to require rather than suggest that they indicate five causes, no less and no more. The results would thus be more comparable between clergy and parishioners, and more clear (i.e., it would eliminate the overamplification of the distance between high and low ranked causes due to pastors who marked only their top two or three causes).

by market forces and governmental policies. In reality, it is not possible to rank factors with certainty. They interact with far too much complexity. The usefulness of Questions 3 and 4, therefore, lies in how they potentially point up where more awareness raising is called for within the Christian community: causes of homelessness that received low scores nonetheless have grave impact on significant numbers of Metro Vancouver residents.⁵

In this regard it is important to note that pastors reckoned their parishioners would put “refusal to work/welfare mentality” ahead of the loss of affordable stock, thus bumping the issue of inadequate welfare rates out of their list of the top five causes. No empirical data is available on “welfare mentality.” We included it because many people assume it is a leading factor.

Question 5. Out of this list of groups most in need of affordable housing, for whom would your congregation have the most concern? Indicate up to 5.

40 of 41 pastors responded to this question.

Figure 3. Congregational Concern for Groups Most in Need

Women (and their children) fleeing abuse	26	}
Low-income seniors	21	
Homeless/at-risk youth	19	
Low-income families	19	
Recent immigrants	16	
Women (and their children) fleeing sexual exploitation	16	
Refugees	16	
People with disabilities (physical or developmental)	16	
Homeless adults	15	
People recovering from drug & alcohol abuse	12	
People suffering mental illness or brain injury	11	
Low-income single adults	9	
Aboriginals	5	
People coming out of jail	2	}
People suffering HIV/AIDS, and their families	0	
Other:		
Single parents ⁶	1	

The results for this question are remarkable: one population emerges as the clear favorite – women (and their children) who are fleeing violence – followed by three distinct groupings, two of which consist of virtual ties. Significantly, with few exceptions these populations receive tiny percentages of the Christian housing units in Metro Vancouver, as the *Inventory* below will show.

As with the last question, more awareness needs to be raised regarding groups who apparently attract only moderate or low concern. For instance, it is worrying to see that people in recovery

⁵ For a summary of who is most at risk of homelessness and why, see *Solving the Crisis of Homelessness & Affordable Housing in Metro Vancouver: A Working Paper for the Christian Community & Its Partners* (www.shalomseekers.com).

⁶ Single parent households were not made an explicit category because two-thirds of these families would also be low-income.

attract only moderate interest. In some cases these brave people have left behind their entire social network when they escaped their addiction. In every case long term recovery hinges on being welcomed into a healing community that affirms and nurtures the gifts of the person struggling to live well into the image of God which they bear. Their chances are reduced to the extent that congregations fail to be such communities for them.

Especially perplexing is the seeming disregard (and possible prejudice) shown toward Aboriginals, ex-offenders, and people affected by HIV/AIDS. All of these face multiple barriers to healthy participation in society and are severely over-represented among the homeless.

In fact, responses to this question reveal there is interest not so much in people who are homeless but rather in those who are *at risk* of becoming homeless. Similarly, attention seems focused more on families rather than individuals, who are much more likely to become chronically homeless. This raises questions for a strategy to mobilize the Christian community to create more affordable housing and holistic supports. For instance, should we take a lot more action on preventive programs, helping households maintain their tenancies through rent banks, mediation and advocacy? Or when establishing new housing projects, do we forego potential funding from governments who are prioritizing the “hard to house” chronically homeless, in order to capitalize on Christian interest in groups who require different (and generally cheaper) forms of housing infrastructure and support services? On the other hand, how might a collaborative approach help Christian agencies serve populations who are in great need and close to God’s heart, yet who are presently ignored by most Christians?

Question 6. If your church has a large room/hall suitable for overnight shelter (mats on floor) – and if funding and volunteers were available – would your church let this be used for the shelter system?

	Don't Know		Not Likely		Perhaps		Probably		Certainly		# of Responses
Extreme Weather Response (occasional)	4	11%	5	14%	12	31%	12	31%	6	15%	39
Permanent (weekly, year-round)	3	8%	26	67%	7	18%	1	3%	2	5%	39

The responses here are encouraging: fully 77% of reporting churches are open to having their buildings used as a homeless shelter during occasional life-threatening weather, and 26% are open to being used as a permanent weekly shelter. On the other hand, these percentages fall drastically when we look only at churches likely to act on their openness. Only 46% would “probably” or “certainly” be used for occasional shelter, and just 8% so answered for permanent shelter usage.

More shelter beds are needed. Many areas of the metro region outside of downtown Vancouver have too few or no shelter beds for the number of homeless persons known to be residing in them. How then might more churches be persuaded to definitely respond to this need? One promising option can be found in the trans-denominational coalition of five churches in the Tri-Cities (Coquitlam, Port Coquitlam, Port Moody), who overcame very strong community opposition and opened that sub-region’s first permanent shelter. They deploy a bus to pick up the homeless at

designated spots and transport them to a different church location each week, so each congregation only needs to shoulder the burden once per month. The model has proven so effective that former detractors have now been won over and the federal government is closely monitoring the project to see how it might be used elsewhere.

Question 7. If your church has a parking lot, would your congregation allow affordable housing to be built above it – assuming that the congregation would retain title to the land and provided that hurdles such as zoning, bylaws, funding, property management, etc., could be overcome?

Question 8. If your church owns other real estate of any kind, would your congregation allow it to be converted/developed for affordable housing – assuming that the congregation would retain title to the land and provided that hurdles such as zoning, bylaws, funding, property management, etc., could be overcome?

	Don't Know		Not Likely		Perhaps		Probably		Certainly		# of Responses
Question 7	4	12%	14	41%	9	26%	5	15%	2	6%	34
Question 8	7	37%	3	16%	6	32%	1	5%	2	11%	19

Again the responses here are encouraging: 47% of responding churches said they are open to redeveloping their parking lots for affordable housing, and 48% are open to doing so with other church-owned real estate. This means churches are more willing to use their property for permanent housing than permanent weekly shelter mats, which is in many ways a less risky commitment!

Nevertheless, the percentage who would “certainly” build housing on their properties is small. The collective amount of developable acreage owned by churches has not been calculated, but it is certainly quite large. More importantly, churches in Vancouver and near the centres of several other municipalities in the Regional District possess in their parking lots the largest undeveloped acreage in their areas. Given this fact of urban planning and social need, as well as the consistent biblical emphasis on the moral use of land, research should be immediately undertaken to determine (1) why 41% are “not likely” to consider re-tasking these spaces missionally, and (2) what could fully persuade the 26% who would “perhaps” approve such re-tasking.

There are valid reasons why congregations would choose not to redevelop their parking lots or other property for housing. However, congregations may be choosing not to do so because they have false impressions of what is allowed by bylaws, or because they haven’t been exposed to what is safely possible through partnerships, or simply because they haven’t witnessed the mutual transformation that has occurred where congregations have said “yes” to their neighbours who need homes.

Some insight into why congregations would hesitate to redevelop their sites is provided in Question 11 below. Beyond the concerns surfaced there, churches are understandably cautious with what is typically their largest material asset. And in some cases parking lots are being held in reserve to accommodate expansion plans based on models of church growth and programming that originate in

the American suburbs. These models may or may not be appropriate for our Canadian urban contexts.

Question 9. Would your congregation partner with other churches and/or a non-profit organization to increase the viability of a housing project on your church’s property or nearby?

Question 10. Would your congregation partner with governments to increase the viability of a housing project on your church’s property or nearby?

	Don't Know		Not Likely		Perhaps		Probably		Certainly		# of Responses
Question 9	8	22%	2	6%	15	42%	7	19%	4	11%	36
Question 10	5	14%	1	3%	16	43%	11	30%	4	12%	37

In one respect the responses to these two questions are troubling. Churches appear more likely to partner with governments (85%) than with each other (72%) on housing projects. It is hard to reconcile this fact with the pervasive call in Scripture for unity and mutual aid in the Body of Christ, especially for the purposes of witness and mission.

Still, the large majority of congregations indicate they are open to working with others to make affordable housing happen in their neighbourhood. This is important not least because few housing projects proposed by single churches prove feasible, whereas projects with two or more congregational partners enjoy much improved odds.⁷ In any case, partnerships – minimally between the church and a nonprofit housing agency – are almost universally required to make a project succeed.

A coordinated approach to mobilizing more Christian resources for affordable housing would need, therefore, to include as key elements (a) an education and marketing program to churches regarding the benefits and mechanics of partnership, and (b) a means for helping interested congregations, Christian nonprofit agencies, and other parties to find each other and collaborate as early as possible in the feasibility stage.

⁷ Based on personal communication with the Vancouver Affordable Housing Centre of Canada Mortgage and Housing Corporation, April 2008. A large portion of the Centre’s case load involves affordable housing proposals from single congregations. All too frequently, they get similar proposals from churches located near each other – sometimes from the same denomination – which ultimately fail, when they could succeed if only the churches could see their way to a joint project.

Question 11. What would be the three biggest barriers to your church’s participation (or increased participation) in building and/or advocating for affordable housing?

42 of 43 pastors responded to this question.

Figure 4. Biggest Barriers to Church Participation

Perceived financial risk	25
Congregation is interested but has prioritized other ministries	18
Lack of property development skills	18
Concern about backlash from neighbours	11
Wariness of political involvement	10
Lack of knowledge about the people in need	9
Lack of interest	6
Uncertainty about how it connects to the 'real business' of the church	4
Other:	
Lack of resources	8
Loss of control of property	1
Immigrant church doesn't understand host culture's issue of homelessness	1
House a private school & bible college - compatibility issues	1
Zoning by city	1
Tendency to do things on our own	1
Time & energy - sustained over time & what will be effective advocacy	1
Likely consider other avenues	1
Seems too big to tackle	1

The barriers above can be grouped into three areas of concern involving questions of *how*, *what if*, and *why*. Issues of *how* include two of the top three barriers that pastors named and predominate among the “other” concerns they gave. Claims regarding the “lack of property development skills” are somewhat contradicted by responses to next question, which show there is significant expertise in development-related professions. However, these do not necessarily translate into skill and availability for guiding a congregation through a design-build process. The good news is that help in this regard is readily found: Christian nonprofit housing agencies, secular consulting firms specializing in nonprofit housing development, BC Housing, and Canada Mortgage and Housing Corporation all frequently work with congregations. In addition to advice, CMHC provides forgivable loans for feasibility studies and pre-development costs for affordable housing.

“Perceived financial risk” is typically a *how* concern in two primary ways. First, how can a church find money to build affordable housing? Without doubt this is difficult. But with patience, flexibility, and help from sources like the above, financial viability can be secured through partnerships. Second, how can a church assess and manage the risk to what is usually its largest equity asset. Here financial risk also becomes a *what if* concern: what if we have to give up title to the property, or we lose equity due to unscrupulous partners or rising costs or ...? Again, there is inherent risk. Yet this has been successfully managed by numerous Lower Mainland churches who have partnered well. Nor is giving up title necessary. Long term (60 – 99 year) ground lease arrangements are common in nonprofit housing.

The *what if* anxiety about “backlash from neighbours” is understandable. Congregations rightly want to heed St Paul’s admonition: “If it is possible, as far as it depends on you, live at peace with everyone” (Romans 12:18). Nevertheless, the gospel call for compassion and justice for the poor and the marginalized inevitably requires churches to choose when and in what fashion they will act prophetically in the face of prejudice, indifference, and evil social structures. Arguably, ending homelessness and providing affordable housing is a prime way for Christians to care for the “least” as we would care for Christ himself (Matthew 25).

This brings us to the issues of *why* churches should participate in building and/or advocating for affordable housing. Thankfully, it seems that very few congregations question how this “connects to the real business of the church.” On the other hand, even if churches can be satisfied about the technicalities and risks of engaging in housing, even if they are interested in the problems homelessness and affordability, most still have “prioritized other ministries.” The only way to overcome this barrier is to tell the stories of other congregations who have prioritized housing as part of an integrative, holistic approach involving their other ministries as well. This is a matter for further research.

Question 12. Please indicate if there is anyone in your congregation who has the following skills useful for addressing homelessness and affordable housing.

35 of 43 pastors responded to this question. It can be assumed that these skills are absent in the eight churches for which no responses were given.

Figure 5. Pertinent Skills in Congregations

Construction trades	21
Property development	15
Property management	15
Architecture	15
Landscape design	13
Building/construction supply	11
Interior design	8
Structural engineering	5
Other:	
Accounting	1
Industrial design	1

The responses here confirm anecdotal evidence that many Christians are working in professions related to housing. In fact, some of the largest such firms in Metro Vancouver are owned or managed by persons with Christian faith or background. A strategy to produce more affordable housing by building upon the Christian community’s strengths should further inventory these considerable resources and then proactively engage them in projects arising and on the governing Boards of Christian housing agencies.

Question 13. If your congregation is presently involved in addressing homelessness and/or affordable housing, please describe that involvement here. If it used to be involved in the past, please describe that involvement as well as the reason it ended.

32 of 43 pastors responded to this question. Each bullet point refers to one congregation's involvements.

- We are very involved with Nightshift Street Ministries (the founder is in our congregation) and have many of our congregants actively/weekly involved with this ministry. Also very active with Surrey Christmas Hamper and Food Bank.
- We are developing a relationship with a refugee house in our neighbourhood. We are also assisting several homeless/needy people who attend our church.
- Presently 1 of 3 churches in Coquitlam (5 in Tri-cities) practically involved with Hope for Freedom in the "Cold/Wet Weather Mat Program" for emergency night shelter in our church building. Involved in re-zoning and controversial meetings with public and city councils. Linked with Tri-City Housing Coalition.
- We are currently discussing the possibility of redeveloping our property to include affordable housing.
- Support 127 Society for Housing.
- Monday night coffee to homeless. Involvement in shelter committee. Benevolent transactions- food clothing, bus tickets, counsel. Volunteer support of extreme weather shelter.
- Partnering with other existing ministries.
- Currently involved in the Tri-cities Cold Wet Weather Mat Program. One month a year providing mats and shelter to our local homeless community.
- Our main involvement has been 'feeding the poor!' We presented an application for a year round 'nourishing soup kitchen' but did not attain funding from government.
- We partner with New Hope Community Services Society (Welcome Homes) as a way to help refugees and needy immigrants. [A sister church] takes in new immigrants into basement suite. Some of [our church] family opens up room once in a while - they're usually full.
- We aren't really.
- Members of our church are on the board of More Than A Roof Society, others are managers at Candela Place and Charleswood Court (two MTR facilities). Members of our church live in these facilities. Our members serve at "Out of the Cold" once a month. Our youth volunteer at Mission Possible once a month. We are partnering with four South Vancouver churches to start a transition house for persons with addictions. We have a property selected but are awaiting city approval [now given]. The name of the project is "Place of Refuge".
- We partner with the Newton Advocacy Group Society in their Project Comeback program. We help with feeding programs such as the Front Room, Nightshift Ministries, and the Surrey Food Bank. We also minister to at-risk teenage mothers through a partnership with Stepping Stones Ministry in their Muffin Morning and Community Kitchen programs. Our Social Justice Committee helps to raise awareness on this issue.
- Salsbury Community Society: Community living for people at-risk and refugees (www.salsburycommunitysociety.ca). Out of the Cold: Free meal (120) and shelter (30) every Thursday night year-round and Fridays (shelter only) during colder months. Crossroads Community Project: Support for those on or near the street – computers, laundry, Bible study, advocacy. Social Housing: pursuing social housing over top our parking lot with More Than a Roof Housing.

- Involvement with The Calling Foundation which runs Blenheim Lodge (seniors care) and Parkdale Manor.
- We are an Addictions Recovery House. A small congregation is part of this. We serve with food, sleeping, detox, addictions treatment, half-way house, etc. Other ... branches offer many more
- We support financially several ministries working in this field.
- We operate a senior's high-rise of 117 residents. This is an affiliate society and tenants can receive rental subsidy through BC Housing.
- Have made referrals and helped some homeless find shelter. Have paid for emergency shelter (motel, etc.) for some desperate people. We also have a food pantry to feed the hungry.
- Ad hoc willingness by some in the congregation to open their homes to people in temporary need of housing- these tend to be older congregants because younger ones cannot afford housing big enough for their own needs, let alone having a spare bedroom.
- We are considering a church/housing project that will be financially feasible for our congregation, its outreach and growth.
- Not more than some involvement of members with More Than A Roof Society
- Generally wanting to be at the table for issues pertaining to the Westside.
- Not presently involved.
- Partnering within our organization [denomination] and its response to needs/homelessness.
- Letter writing campaigns to urge government to action. Petition to fund the North Shore Youth Safe House, minimum wage. These initiatives are ongoing: sandwich making teams go to the Lookout Homeless Shelter; collection of food and clothing for Lookout and Harvest Project; encouraging giving to community.
- Orchestrated Homelessness Forums (spring & November of 2007). Advocacy.
- Primarily through support of diocesan efforts in downtown and beyond, such as 127 Housing Society and Young Wolves Lodge. Our support is via small cash donations and attempts to raise consciousness and create connections. In 2004-05 we did a detailed process about redevelopment for a new worship space, shared space with the Arbutus-Shaughnessy & Kerrisdale Friendship Center, and development of affordable housing. We did not have the internal people-strength to manage the process, and we do not trust the current market vis-a-vis 2010 [The Winter Olympics] and escalating costs of trades and materials. We are presently revisiting these questions and possibilities in a new context.
- We support Mission Possible who want to address homelessness in the Downtown Eastside. We support the Parent Support Group's efforts to provide housing for their adult children with mental handicaps. We are currently exploring the possibilities of developing our parking lot for housing. We have bought a parsonage with a rental suite.
- Help aboriginals to find housing needs.
- We do an inner-city project twice a year- clothing, hygiene supplies, food for 400-800 people. We do a Vacation Bible School program in a coastal First Nations community - gifts of school supplies, etc, for children and elders. World Vision sponsored children. CLWR school supply program.
- No direct involvement of congregation past or present. Some individual interest and involvement.

Perhaps the most striking feature of this collection of responses is its diversity. Taken together, these congregations are working with at least seven different populations at risk of homelessness – the homeless, people recovering from addiction, refugees, teen mothers, low-income seniors, people with mental or developmental disabilities and Aboriginals. Moreover, their level of involvement

spans the gamut – from none at all, to activities by individual congregants, advocacy, shelter and food programs, transitional housing, permanent housing, to building housing on church property as part of a broad array of holistic services. This diversity, taken together with the evidence provided by the Inventory of Christian Housing Providers in the Lower Mainland, demonstrates that there is a broad foundation of expertise in the church for working with a variety of vulnerable populations. This diversity raises a further question: what factors allowed some of these churches to develop far greater degrees of involvement than others?

Of equal interest is the fact that several nonprofit agencies are mentioned more than once as outlets for congregational involvement. What, if any, role do these agencies play among churches in raising awareness, mobilizing parishioners and training volunteers to work with specific populations? To what degree are agencies taking these actions within a *congregational* context, going beyond general media campaigns and in-house workshops, to carry their message and learning to individual parishes which might then formally partner with them?

Question 14: Would your parishioners be interested in a workshop describing the affordable housing crisis and some effective local Christian responses to it?

40 of 43 pastors replied to this question.

No: 6 Yes: 23 [handwritten in] Maybe: 11

Question 15: Would you like to be kept informed of what Christians in your municipality and Metro Vancouver are doing to solve homelessness and affordable housing need?

41 of 43 pastors replied to this question.

No: 4 Yes: 37

INVENTORY OF LOWER MAINLAND CHRISTIAN HOUSING PROVIDERS

As we explained in the Introduction, the rate and quality of responses to the *Inventory* questionnaire were too low to meet several of our objectives for it. However, by various means (described in Appendix A: Methodology) we were able to gather enough quantitative data to make useful estimates for the first four objectives:

- to discover how many Christian housing agencies exist in the Lower Mainland
- to count how many beds or units (suites) they manage
- to plot these beds/units along the housing continuum (emergency, transitional, permanent supportive, and independent)
- to discern how these beds/units are apportioned among various populations in need of housing

It is important to recognize that the numbers given below are *estimates at the category level*. For technical reasons explained below in our Methodology section, it was difficult in many cases to assign beds/units to one or another category with precision. In other situations, we were able to determine which population(s) an organization houses and in what category of housing, but not how many beds or units they manage. Finally, this Inventory is not exhaustive. Some organizations and projects have not yet come to our attention.

For the same reasons, the totals given below are also *conservative*.

What is clear is that the church has very broad expertise in supplying and managing nonmarket housing: more than 6,500 beds/units have so far been tallied across the housing continuum and for most populations in need.

In this study, we follow the definition of the housing continuum given in the Greater Vancouver Regional District's homelessness plan *Three Ways to Home*:

- Emergency: residents stay for 30 days or less
- Transitional: stays of 31 days to 2 years
- Supportive: indefinite length of stay, with formal supports
- Independent: indefinite length of stay, with no formal supports.

Figure 6 demonstrates the number and distribution of organizations on the housing continuum. Figure 7 does the same on a bed/unit basis. The total number on the pie chart in Figure 6 exceeds the total number of organizations listed in the Inventory because it is common for an organization to provide more than one category of housing.

Figure 6. The Housing Continuum: Organizations

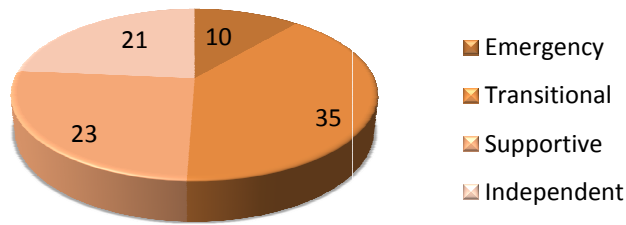
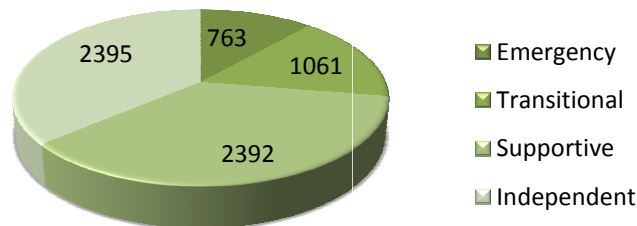


Figure 7. The Housing Continuum: Beds/Units



Transitional housing accounts for the most organizations in the housing continuum, largely due to numerous small addiction recovery programs. Supportive housing accounts for the most beds/units, and independent housing for the second most, because the majority (56%) of Christian housing is for seniors.

Notice the low ratios of organizations to beds/units. The ratio is lowest for transitional housing, perhaps not surprising given again the numerous small recovery programs. But even here the ratio (30.3 beds/units per organization) cannot fully obscure the fact that most units are managed by a relatively few, large agencies. For instance, The Salvation Army provides nearly $\frac{1}{4}$ of the emergency beds in the *Inventory*. The ratios exceed 100 units per organization in the upper half of the continuum, reflecting the dominance of Baptist Housing Ministries and a small group of Mennonite agencies in seniors housing. In fact, only 71 organizations provide the 6,511 beds/units in the *Inventory*.

Further research is needed to determine the causes and effects, the strengths and the weaknesses, of concentrating housing responsibility and expertise to so high a degree. For instance, large organizations enjoy economies of scale and a strong position for negotiating partnerships with governments or providing technical assistance to smaller agencies. Yet they face inherent risks of institutional rigidity, over-professionalization of resident care, and in a more general (and un-intentional) way making it easy for congregations to opt out of being healing communities for highly vulnerable people. What are the best practices for managing these risks and serving specific groups in need? What metrics could be used

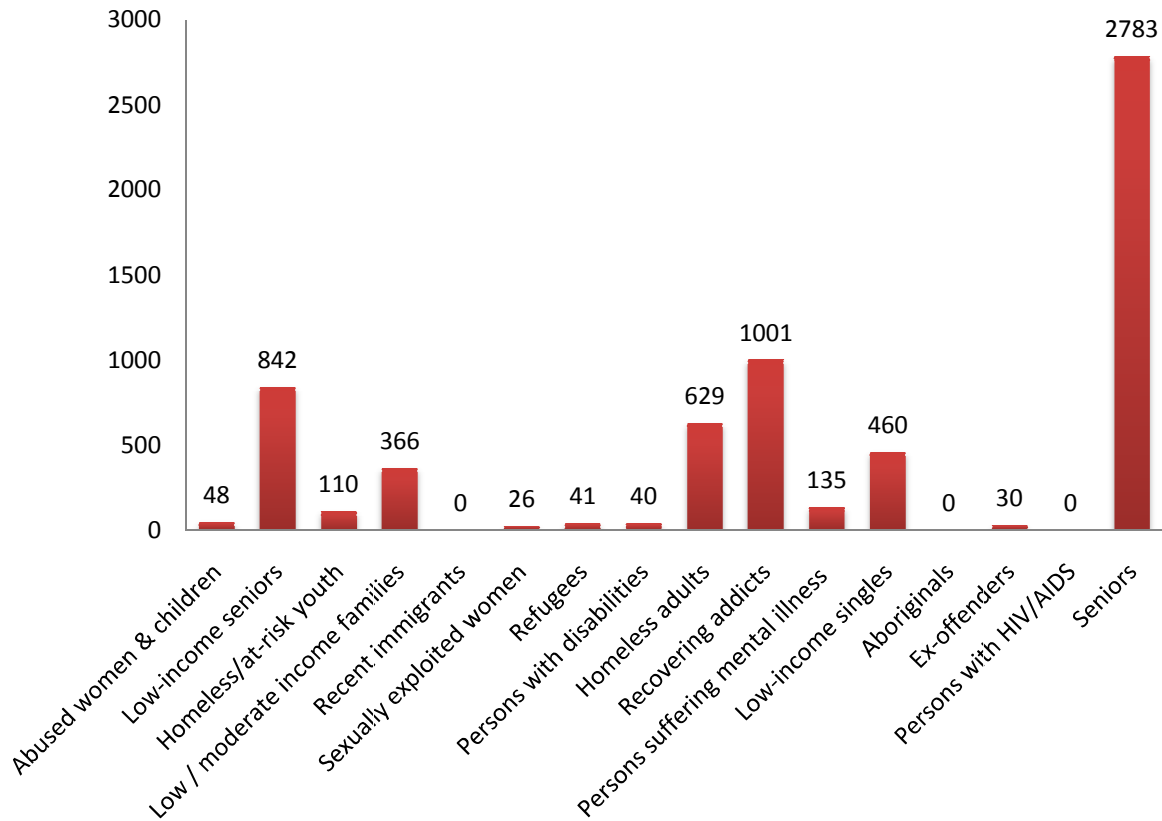
Figure 8. Vulnerable Groups: Church Concern v. Nonprofit "Market Share"

in deciding whether more or less agencies are needed to serve a given population, or whether an agency should expand into serving additional populations or providing new categories of housing?

From the *Pastors' Survey*, we were able to gauge which groups most in need of affordable housing attract the greatest concern from congregations (as perceived by pastors). From the *Inventory of Christian Housing* we are able to estimate how many beds/units are being provided to those groups in need. Figure 8 brings these two sets of data together. Figure 9 charts the total number of beds/units for each group in relation to each other. A more detailed table is provided in Appendix E.

Housed Groups, with <i>Pastors Survey</i> Rankings		% of All Beds/Units
Abused women & children	26	0.7%
Low-income seniors	21	12.9%
Homeless/at-risk youth	19	1.7%
Low / moderate income families	19	5.6%
Recent immigrants	16	0.0%
Sexually exploited women	16	0.4%
Refugees	16	0.6%
Persons with disabilities	16	0.6%
Homeless adults	15	9.7%
Recovering addicts	12	15.4%
Persons suffering mental illness	11	2.1%
Low-income singles	9	7.1%
Aboriginals	5	0.0%
Ex-offenders	2	0.5%
Persons with HIV/AIDS	0	0.0%
Seniors	N/A	42.7%
		100.0%

Figure 9. Numbers of Beds/Units Per At-Risk Group



The results are startling. Very few groups who need affordable housing actually receive a meaningful portion of Christian attention in this regard. And the group apparently enjoying the most congregational compassion occupies less than 1% of the beds/units under Christian management!

Seniors housing (low-income + non-subsidized) represents very nearly 3 out of every 5 beds/units. Perhaps this ought not to surprise. Most of us are highly motivated to provide quality, caring home environments for our elderly relatives, especially when they become frail. Certainly we want this for ourselves as we age - and we want it in neighbourhoods and social environments familiar to us at a cost that will allow us to remain there indefinitely. Perhaps it also should not surprise us that virtually all Christian seniors housing is denominationally affiliated and that numerous sites were initially built as legacies for specific congregations. It is natural to look after “family.”

Yet this fact raises the *possibility* that the low amounts – and in several cases the complete absence – of housing for most groups in need actually reflects a widely held perception in the Christian community that these people are outside our “family,” or too troublesome to bring home, so to speak.

On the other hand, factors other than a sense of familial concern must be at work as well. Otherwise how might we explain why low and moderate income families comprise less than 6% of Christian housing units – despite the fact that many congregations are losing young families simply due to the increasing lack of affordable housing within a reasonable commute?

Further polling and research among Christians in the Lower Mainland is needed to ascertain how ideological, compassionate, and pragmatic considerations have interacted to yield the housing we currently manage in the Lower Mainland.

Finally, we need to note the totals for at least four groups are somewhat misleading. First, 99 of the 110 beds for homeless / at-risk youth are supplied by Covenant House Vancouver, a secular agency with “Catholic roots” and a volunteer intentional faith community. Second, there are anecdotal reports that two ethnic congregations in Metro Vancouver have housed hundreds of refugees in the last few years, often by billeting them in parishioners’ homes and secondary suites. We have no firm numbers for this practice, which is likely to be found to some extent in other congregations as well. Third, there are certainly more Christian residential addictions recovery programs than we account for here. One anecdotal report suggests there are nearly 60 houses in the Fraser Valley alone. Many such programs are less than formal charities or otherwise difficult to locate. Fourth, L’Arche Greater Vancouver provides services to 120 adults with developmental disabilities, but we were unable to confirm how many beds/units are in the six homes that L’Arche manages here.

The full *Inventory of Lower Mainland Christian Housing Providers* is available as a separate document.

SUMMARY FINDINGS

One of our prime objectives with these two pieces of research – the *Pastors Survey on Affordable Housing* and the *Inventory of Lower Mainland Christian Housing Providers* – was to put statistical evidence behind assertions we have made elsewhere about the assets and attitudes of the local Christian community with regard to homelessness and affordable housing. Specifically, we have said:

Local Christian agencies are among the largest and finest non-market housing providers in the province. Only the government provides more non-market housing in aggregate. The **emergency housing** system would collapse without the keen participation of Christians, who oversee most emergency shelters beds and a sizeable minority of safe houses. With regard to **transitional housing**, Christians provide nearly all of the units in our region designated for refugees and refugee claimants as well as a significant portion of the units for recovering addicts and women and their children escaping violence. **Supportive permanent housing** for seniors and (on a much smaller scale) for the mentally and physically disabled accounts for the large majority of Christian housing units. A small proportion of Christian housing is geared to **independent living** and focuses on low-income singles in the Downtown Eastside and low-income families in the suburbs.⁸

This present study yielded reliable, conservative estimates of the number of beds/units under Christian management in each of the four categories along the housing continuum and for the populations in greatest need of affordable accommodation. The *Inventory* of assets in the Lower Mainland, incomplete as it is, identified

- 71 organizations
- 6,511 beds/units
- 10 organizations and 763 beds/units of emergency housing
- 35 organizations and 1,061 beds/units of transitional housing
- 23 organizations and 2,392 beds/units of supportive permanent housing
- 21 organizations and 2,395 beds/units of independent housing

These numbers are significant by any standard.

This study confirmed that indeed the large majority (56%) of Christian housing is dedicated to seniors and (2.7%) to people with developmental disabilities or persistent mental illness. A small proportion of Christian housing offers independent living to low-income singles (7.1%) and low- to moderate-income families (5.6%); our assumptions about the locations of this housing were confirmed. However, we found far more independent living units than expected in the seniors housing sector.

A second phase of research is needed to determine what percentage of *all* housing on the continuum and for specific sub-populations is supplied by Christians organizations. This would allow us to comment more confidently upon our current and potential strategic role(s) in the broader societal efforts to secure stable, affordable, and decent homes for all our vulnerable neighbours. We do already know,

⁸ Jonathan Bird and Doug Peat, *Solving the Crisis of Homelessness & Affordable Housing in Greater Vancouver: A Working Paper for the Christian Community & Its Partners* (Vancouver: 2007), p 47.

however, that Christian agencies and churches supply 763 homeless shelter beds out of the 1,073 beds in Metro Vancouver. We correctly asserted that the emergency housing system would collapse without Christian participation.

Nevertheless the majority of groups most in need are not housed in meaningful numbers by Christians: out of fifteen, only seven have more than 100 beds/units dedicated to them. Persons with HIV/AIDS, Aboriginals, and recent immigrants appear to have none at all. In fact, the Christian housing sector correlates poorly with the concern of congregations for these fifteen groups, as ranked by pastors in the *Survey*.

The *Survey* revealed that, from the pastors' perspective, it appears

- need for affordable housing is greater outside the church than within it
- interest in responding to this need shows a distinct yet mild trend downward from pastor to church leadership to parishioners to neighbours of the church
- pastors and congregations largely agree upon the primary causes of homelessness, although congregations are much more likely to attribute it to "refusal to work / welfare mentality"
- congregations have the most concern to house women and their children fleeing domestic violence, and then roughly equal concern for low-income seniors, youth at risk and poor families
- congregations are interested not so much in people who are homeless but rather in people who are *at risk* of becoming homeless
- 77% of churches are open to having their building used occasionally for emergency shelter
- half of churches are open to developing affordable housing on their parking lots or other property, but are more likely to do so with government partners than other churches or parachurch agencies
- most congregations agree that housing relates to the church's "real business," but hesitate to participate in it primarily because of perceived financial risk and technical complexity
- on the other hand, housing-related skills are common in congregations and the church at large
- current congregational involvement spans the gamut from none at all to redevelopment of church property as part of a broad array of holistic services to the community
- half of congregations would welcome a workshop describing the housing crisis and effective ways to end it; another quarter would "maybe" welcome a workshop
- 37 of 41 pastors want to be kept informed about what Christians are doing to solve the crisis in their municipalities and the city region.

To sum up, it seems fair to say that pastors want to do something for the homeless and those who need affordable housing. Congregations aren't *dis*-interested in responding; instead, they need to be persuaded why doing so deserves to be a missional priority and shown a range of feasible actions.

QUESTIONS FOR FURTHER STUDY

Throughout this report, we have indicated numerous questions that would reward further study. Here we reiterate just a few.

- What factors allowed some churches to develop very high levels of involvement with affordable housing and the people who need it? What has this meant for the life of those congregations?
- What, if any, roles do Christian nonprofit housing providers play among churches in raising awareness, mobilizing parishioners and training volunteers to work with specific populations? What roles do these parachurch agencies want to have?
- By taking a case study approach, what can we learn about how ideological, compassionate, and pragmatic considerations have interacted to yield the housing we currently manage in the Lower Mainland?
- What are the best practices for serving specific groups in need?
- What metrics could be used in deciding whether more or less agencies are needed to serve a given population, or whether an agency should expand into serving additional populations or providing new categories of housing?

Finally, there is the intriguing possibility of harnessing the predominate interest and expertise in seniors housing for generating options for a broader assortment of people. We suspect that few people would prefer to spend their elder years exclusively with others their age. We suspect that, if given a choice, most of us would embrace the opportunity to age-in-place within a close-knit community that has made space not only for us but for young families (perhaps our own children's), the disabled (after all, in our last stage of life we ourselves become disabled!), new Canadians (who better than us retired folk for tutoring conversational English) ... In short, what is the possible demand for and the feasibility of building upon best practices among seniors retirement villages to plan more inclusive and holistic communities of care?

APPENDICES

A. METHODOLOGY

PROCESS

The *Pastors' Survey on Affordable Housing* was mailed out to 744 congregations (from Langley City to Lion's Bay) listed in a pre-existing database that Shalom Seekers compiled from denominational websites, commercial phone books, and other Christian directories. The surveys were mailed out on 1 November 2007, and pastors were asked to return it by fax or mail no later than December 15th. In mid-November, volunteers were able to call 350 churches with a reminder and also a correction to the fax number given.

A second survey was included in the same mailing: pastors were asked to have some other knowledgeable church representative fill out a three-page form and answer five questions regarding congregational interest, assets, and experience with regard to faith-based community services. This second survey was designed to be answerable in twenty minutes. We present its findings in a companion report.

The fifteen questions of the *Pastors' Survey* were designed to be answerable in twenty minutes also. Pastors were asked to complete it themselves, rather than delegate. Volunteers compiled the data by hand and then entered the final values into an Excel workbook. Written answers to Question 13 were collated into a Word document.

More than 100 questionnaires for the *Inventory of Lower Mainland Christian Housing Providers* were mailed out on 2 January 2008. Recipients were asked to return their completed forms by fax, email, or mail by January 25th. Most questionnaires were sent to management offices of the housing agencies, except where none were indicated for a given project. Eleven were sent directly to the several projects run by The Salvation Army. The mail out was done with a pre-existing database of organizations and projects that Shalom Seekers compiled from denominational and agency websites, other Christian directories, commercial phone books, and the online version of *The Red Book of Lower Mainland Social Services*.

For the purposes of this *Inventory*, beds/units were counted as Christian when they were *managed* by a Christian organization. We did not assume that mere ownership, either by a follower of Christ or by a congregation, sufficiently guarantees faith-based intent for housing.

The questionnaire consisted of two parts with two pages each (see Appendix D). The first part inquired about the housing organization and was to be completed by the organization's most senior staff member. The second part inquired about each individual housing project managed by the organization. This part could be completed by a designate, preferably by a site manager. We asked organizations to make as many copies of this second portion as were needed to cover their different

housing projects, even if these were offered at the same site (e.g., shelter programs were to be discussed separately from residential recovery programs). If multiple sites served the same client group, responders were instructed to write “see earlier” in sections that would duplicate information given on prior forms. Those sections which would become public information were shaded gray.

By late February only eleven forms had been returned. In an attempt to get the minimum information necessary, volunteers were able to contact many but not all the agencies and projects. The Internet was consulted when this failed. In addition to the sources named above, BC Housing’s online *Affordable Housing Listings* not only supplied missing data but also revealed several previously unrecorded organizations and projects.

LIMITATIONS

Perhaps the greatest limitation of the *Survey* is that it was sent in an English language format only. Of the 744 congregations in Metro Vancouver, more than 200 are ethnic . Many of these conduct their services in a language other than English. It is not uncommon for receptionists and even senior pastors at these churches to have limited English.

Responses came from pastors in eight of the 21 municipalities in the Regional District. Almost half the responses came from Vancouver proper. More representation is needed from the inner municipalities and suburbs.

Obviously the small response rate to the *Survey* (6%) is a limitation. There are several possible reasons for it. The fax number given on the cover letter had one incorrect number in it. Two pastors called to say they were having difficulty and were given the right number. The *Survey* was mailed out at a busy time in the church calendar, overlapping Advent. It may have been perceived as too long; in this regard it may have been a mistake to mail it together with the questionnaire/inventory of church based community services.

Given the low response rate, it is possible that the results have been skewed by pastors who are more motivated than their peers generally to take time out of their busy schedules to answer a questionnaire on homelessness and affordable housing.

It is important to say again that the data regarding congregational knowledge and attitudes regarding homelessness and affordable housing are actually coming from pastors. These same questions need to be asked of parishioners directly.

The return rate and quality of responses to the *Inventory* questionnaire were too low for most of our original objectives. Perhaps, again, the forms may have looked too time-consuming. There seem to be less obvious reasons for not replying. A senior program officer with the Salvation Army explained that their centres receive many similar enquiries into policies and practices each year from academics. From an altogether different angle, one executive director of contacted Shalom Seekers, suspicious about our motivations: were we going to use the responses in any funding

considerations? The manager of a large men’s residential recovery program, contacted by phone, seemed to miss the obvious when he replied that they were not a housing provider.

The listings in the *Inventory* are not exhaustive. Small discrepancies between multiple sources for data on a given project were occasionally found; preference was given to material coming directly from the organization, unless it was seriously dated.

In many cases it was unclear precisely how to categorize units according to the housing continuum. Many independent living units for seniors might be considered permanent supportive housing (for instance, because they come with optional meal plans and onsite medical staff), or can shift to being so as the person ages in place. Similarly, independent units for low-income singles often have strong supports built into the site through communal amenity spaces, optional programs, and a managerial style that embraces community development principles. In other cases, websites and literature simply gave the total number of beds or units and mentioned some were transitional or supportive or independent, without citing how many of each type. Therefore the number we tallied for each of the four categories of the housing continuum should be read as *estimates* until they can be confirmed with each housing provider.

Finally, the totals given for each unit size and population, as well as the grand total, should be taken as conservative. We know we have missed organizations and projects. And the number of bedrooms in a unit is not a reliable indicator of the how many people reside in it. **Therefore, the number of people living in housing managed by Christian organizations is certainly higher than the 6,511 beds/units counted in this Inventory.**

B. PROFILE OF RESPONDING CHURCHES

By Denomination

Anglican Church in Canada (3)
Brethren Church (2)
Foursquare (2)
Baptist, Canadian (3)
Baptist, Fellowship (3)
Baptist, Southern Convention
Christian & Missionary Alliance
Christian Reformed Church in North America (4)
Church of the Nazarene
Lutheran Church in Canada (2)
Mennonite (2)
Mennonite Brethren (2)
Pentecostal Assemblies of Canada (3)
Presbyterian Church in Canada (2)
Roman Catholic
Salvation Army (2)
United Church of Canada (2)
Nondenominational
Nondenominational charismatic (2)
Unknown (2)

By Municipality

Burnaby (5)
Coquitlam (3)
Langley (4)
North Vancouver (2)
Port Moody
Richmond
Surrey (5)
Vancouver (20)

C. INDIVIDUAL ANSWERS TO QUESTIONS 1 & 2 OF PASTORS' SURVEY ON HOUSING

Church Names (withheld for privacy)	1. Severity of Need		2. Level of interest			
	In neighbourhood	Among parishioners	Pastors	Church Leaders	Parishioners	Neighbours
	3	7	7	7	7	4
	6	6	8	8	7	DK
	8	4	10	10	7	DK
	7	7	8	5	5	3
	1		3	3	3	3
	6	2	7	7	6	6
	4	4	7	7	7	7
	4	DK	10	9	7	3
	4	3	4	4	4	4
	6	6	7	7	6	5
	8	6	7	7	7	7
	5		8	6	6	5
	7	3	6	4	5	6
	7	4	8	7	6	5
	3	2	5	5	7	5
	8	5	6	5	4	7
	9	7	9	9	9	5
	3	4	5	5	5	5
	9		9	9	7	
	10	2	4	4	4	10
	2	2	6	6	5	2
	DK	1	3	DK	3	DK
	6	2	4	3	2	DK
	3	1	7	8	6	3
	2	1	6	4	4	1
	4	2	6	4	4	4
	DK	1	5	5	5	DK
	3	2	8	7	6	6
	1	1	3	2	2	3
	DK	DK	7	DK	DK	DK
	7	2	7	5	3	5
	3	1	10	7	7	7
	1	1	5	1	1	5
	5	3	7	4	4	4
	6	7	9	7	7	DK
	9	3	9	9	9	9
	4	6	9	9	7	DK
	7	7	7	7	5	5
	7	9	8	7	9	3
	1	3	9	3	5	2
	2	3	10	5	1	2
Averages =	5.3	3.8	7.3	6.2	5.6	5.0
Medians =	5.0	3.0	7.0	6.0	5.5	5.0

DK = "Don't Know"

D. FORMS USED IN HOUSING PROVIDER SURVEY

<p>CHURCH & PARACHURCH DATABASE City In Focus</p> <p>HOUSING AGENCY PROFILE</p> <p>&</p> <p>QUESTIONNAIRE</p>	<p>RETURN TO Jonathan Bird Director for Social Involvement Fax: 604.484.0058 Office: 604.687.7292 x416</p> <p>City In Focus 1700 – 1185 W Georgia St Vancouver, BC V6E 4E6</p>	<p>SENT BY Name _____</p> <p>Fax _____</p> <p># pages ____</p>
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Only items in shaded areas will be made public, in a Directory of Christian Social Services.

AGENCY INFORMATION			
Agency Name			
Street Address			
Mailing Address (if different)			
Telephone	Fax		Year Founded
Email		Website	
Denominational / Congregational / Organizational Affiliation			
Legal status of agency <i>(circle all that apply)</i>	Congregational project Registered non-profit For-profit (social enterprise)	Denominational mission Registered charity Other:	
Title & Name of Most Senior Staff Person:			
# of full-time staff	# of part-time staff	# of volunteers	# of monthly volunteer hours
Annual Budget: \$	Briefly describe any capital campaigns you have underway. <input type="checkbox"/> Further details attached.		
Approximately what percentage of your operations budget comes from Governments Foundations/Grantmakers Denominational Funds Churches Individuals			
What are the sources for your volunteers? Please be as specific as you feel is appropriate.			

<p>Do you have a volunteer training program? Is it required? Please describe.</p>		
<p>Do you offer informational or training workshops for the public? If so, please describe.</p>		
<p>With which organizations or local churches, if any, does your agency have formal service agreements or partnerships?</p>		
<p>With which other organizations or local churches, if any, does your agency have strong <i>informal</i> partnerships?</p>		
<p>What are your plans for the next 3 years?</p>		
<p>For most senior staff person: The following are commonly cited as primary causes for homelessness in Metro Vancouver. Please indicate which ones you <i>personally</i> believe cause the most people to be homeless. Rank up to five by writing “1”, “2”, etc., beside your choices.</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%; vertical-align: top; padding: 5px;"> <p><input type="checkbox"/> Increased costs of renting/owning</p> <p><input type="checkbox"/> Loss of affordable housing stock</p> <p><input type="checkbox"/> Addictions</p> <p><input type="checkbox"/> Immigration issues (foreign credentials/experience not recognized)</p> <p><input type="checkbox"/> Inadequate minimum wage</p> </td> <td style="width: 50%; vertical-align: top; padding: 5px;"> <p><input type="checkbox"/> Some groups are historically disadvantaged</p> <p><input type="checkbox"/> Refusal to work / “welfare mentality”</p> <p><input type="checkbox"/> Lack of a federal housing program</p> <p><input type="checkbox"/> Inadequate provincial welfare rates & eligibility rules</p> <p><input type="checkbox"/> Mental illness & brain injury</p> <p><input type="checkbox"/> Other: _____</p> </td> </tr> </table>	<p><input type="checkbox"/> Increased costs of renting/owning</p> <p><input type="checkbox"/> Loss of affordable housing stock</p> <p><input type="checkbox"/> Addictions</p> <p><input type="checkbox"/> Immigration issues (foreign credentials/experience not recognized)</p> <p><input type="checkbox"/> Inadequate minimum wage</p>	<p><input type="checkbox"/> Some groups are historically disadvantaged</p> <p><input type="checkbox"/> Refusal to work / “welfare mentality”</p> <p><input type="checkbox"/> Lack of a federal housing program</p> <p><input type="checkbox"/> Inadequate provincial welfare rates & eligibility rules</p> <p><input type="checkbox"/> Mental illness & brain injury</p> <p><input type="checkbox"/> Other: _____</p>
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<p>Are you enclosing/sending copies of your agency’s written information on its programs and services? <input type="checkbox"/> Yes <input type="checkbox"/> No</p>		
<p>Are you enclosing/sending a copy of your latest annual report? <input type="checkbox"/> Yes <input type="checkbox"/> No</p>		
<p>Person completing this form (name, title): _____ Date: _____</p>		

THANK YOU! Please proceed to Housing Project Description.

**HOUSING AGENCY PROFILE
& QUESTIONNAIRE, PART TWO**

Return to: City In Focus
 Fax 604.484.0058
 1700 – 1185 West Georgia St
 Vancouver, BC V6E 4E6

Please make as many copies of this form as you need to list all your housing projects. Even if offered at the same site, **different housing programs should be listed separately** (e.g., a shelter program separate from residential recovery program). If multiple sites serve the same client group, you needn't fill out any sections that would duplicate information you've given before—simply write "see earlier" in these sections. Site managers may fill out this section.

Only items in shaded areas will be made public, in a Directory of Christian Social Services.

Name of Parent Agency: _____

HOUSING PROJECT INFORMATION	
Name of Housing Project (e.g. "Abba House")	Street Address
Client Group(s)	Cost to client (rent/board/program fees)
How many beds/units? Length of stay, check one <input type="checkbox"/> emergency (1-10 days) <input type="checkbox"/> transitional (30 days – 2 years) <input type="checkbox"/> supportive (2+ years, indefinite) <input type="checkbox"/> independent (no limit, no formal services)	Referral/intake process
Services offered	
Does your agency own or lease this property? If owned, what were the sources for the initial capital campaign? Is the property mortgaged? <input type="checkbox"/> No <input type="checkbox"/> Yes: approximate mortgage balance \$ _____	
What prompted the formation of your housing project(s) and services?	

Please describe your model/philosophy of service delivery.

What are the most effective elements of your services and philosophy?

Please list what you consider to be “best practices” for Christian Housing Providers serving your client group. Would you be willing to work with similar agencies to further identify and refine these for public use? Yes No

What is the single greatest gap in services for your client group in your city/Lower Mainland?

Is there an overly duplicated service for your client group in your city/ Lower Mainland?

Person completing this form (name, title): Date:

THANK YOU!

E. SUMMARY TABLE OF CHRISTIAN HOUSING BEDS/UNITS BY POPULATIONS IN NEED

Groups in Need, with Rankings of Congregational Concern (from <i>Pastors' Survey</i>)		Total # of Beds/Units	% of Grand Total	Shared / Generic Beds or Units	Bach	1 Bd	2 Bd	3 Bd
Women (& their children) fleeing abuse	26	48	0.7%	41	5	1	1	
Low -income seniors	21	842	12.9%		466	375	1	
Homeless / at-risk youth	19	110	1.7%	80	30			
Low / moderate income families	19	366	5.6%	39	16	12	163	114
Recent immigrants	16	0	0.0%					
Sexually exploited w omen	16	26	0.4%	26				
Refugees	16	41	0.6%	34		3	4	
Persons w ith disabilities	16	40	0.6%	40				
Homeless Persons	15	629	9.7%					
w omen w ith children				11				
w omen only				29				
co-ed				400				
men only				189				
Persons recovering from addiction	12	1001	15.4%					
w omen				148				
co-ed				160	85			
men				471	136	1		
Persons suffering mental illness, brain injury	11	135	2.1%	65		65	5	
Low -income single adults	9	460	7.1%	229	231			
Aboriginals	5	0	0.0%					
Ex-offenders	2	30	0.5%		30			
HIV/AIDS patients, & their families	0	0	0.0%					
Seniors	N/A	2783	42.7%	1387	659	723	14	
		6511	100.0%	3349	1658	1180	188	114

Shalom Seekers

Metro Vancouver's Christian Community Development Hub

1700 – 1185 West Georgia St
Vancouver, BC V6E 4E6

778.881.2137
shalomseekers.com