

**Building Community in Sacred Space: A Method for Adaptive
Reuse of Deconsecrated Catholic Churches in Millbank, New
Brunswick**

by

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Dalhousie University is located in Mi'kmaq'i,
the ancestral and unceded territory of the Mi'kmaq.
We are all Treaty people.

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This work is dedicated to the memory of my grandfather,
Albert St James.

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Abstract

In an increasingly changeable and defamiliarized society, where attendance at religious services has decreased, many religious buildings are falling into disuse and disrepair. By using sacred qualities of architecture to reimagine former churches as welcoming spaces with a variety of communal programs, they can be reintegrated as a central part of civic life.

This thesis will investigate the adaptive reuse of the All Saints church in Millbank, New Brunswick to develop design principles to recentre the structure as a hub for community connection once again. Based on the role of Catholic churches as places of gathering, the complex will provide secular activities centred around communal rituals that support the needs of the community. The sacred qualities of the former church will be translated through design interventions to create new spaces that both retain a sense of the sacred and add new layers of use and meaning onto the historic site.

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Chapter 1: Introduction

Across Canada, scores of churches are being decommissioned and demolished. The detrimental societal impacts of such closures are felt acutely in the Atlantic provinces, where community connections, tied to a sense of place and tradition, are often bound up with these landmarks. This thesis examines how former Catholic churches can be reintegrated as a central part of community life through adaptive reuse. Using the All Saints church in Millbank, New Brunswick as a prototype, secular communal programming is integrated into the adapted church based on site and context analyses, supported by the translation of sacred architectural qualities from a focus on religious ritual to communal gathering.

Chapter 2 examines the existing socio-cultural context of church deconsecration. Liquid modernity in western society, which leads to widespread defamiliarization and erodes the bonds between people and the places they live, is connected to reduced church attendance. This has led to a recent wave of church deconsecrations across Canada. While there are existing efforts to reuse some of these structures, many do not adequately address the loss of social space that accompanies church decommission, especially in the Atlantic region. To this end, there is an opportunity to reuse historic churches in the Maritime provinces as community centres, providing spaces to rebuild community bonds where the structures already possess deep connections to place.

Chapter 3 explores the complex role of the Catholic church in community life and the concept of ritual in both religious and secular contexts. In light of widespread

societal defamiliarization, it is possible to acknowledge the complexity of the Catholic church. While the institution has caused harm, it also acts as a civic centre, a space for communal ritual, and a place of belonging. The church and its related outbuildings provide the community with social services and a place for gathering and celebration, structured around a cycle of religious rituals, all of which contribute to a sense of belonging. Since rituals also form the basis of many secular interactions, they can be used to adapt former churches into gathering spaces that connect people through communal secular rituals.

Chapter 4 investigates what constitutes sacred architecture from the perspectives of religion, program, and architectural construction. While churches are formally sacralized through complex religious rites, there are many buildings that are considered sacred that have no connection to any organized religion. Their sacrality stems not from connection to a deity, but from their use for communal ritual or the presence of specific architectural qualities that invoke a sense of the spiritual. Often, Catholic churches possess sacred architectural qualities of procession, threshold, totem, void, compression, and light as well as religious significance. In this way, even when reused for secular purposes, their sacrality can be maintained by translating their sacred architectural qualities to suit new communal programming.

Chapter 5 discusses the selection of the All Saints church in Millbank, New Brunswick as the site for this thesis. Miramichi, a predominantly Catholic city, is made up of multiple smaller towns and villages, spread out along the Miramichi River. At the northeastern edge of the city, All Saints has acted as a central, walkable community hub for the rural village of Millbank for over 100 years. An analysis of the existing

context, including the site in Millbank as well as the location of community centres, churches, and schools throughout Miramichi, has informed the choice of communal programs to be implemented in the former church's reuse. The chosen programs, including public gathering, child care, support for mental health, information services, culinary workshops, and performance space, support the City of Miramichi's 2021 strategic goals to increase public infrastructure, improve access to health services and boost food tourism.

Chapter 6 articulates the application of the design method, centred around the translation of sacred qualities to enhance the experience of the various proposed communal programs. The nave is maintained and enhanced to accentuate its existing sacred qualities. Three new buildings are arranged in a roughly cruciform pattern. A communal kitchen is housed in a void space similar to the grandeur of the nave, whereas mental health support offices and an information centre occupy more compressed and intimate structures. Each of these rooms branches off a central atrium, whose roof stretches across the centre of the complex, creating cohesion across the disparate elements. These interior spaces are enhanced by related areas for performance, gathering, play, and reflection in the landscape. Added onto the existing historic layers on the site, the intervention becomes a new chapter in the community's collective memory.

Chapter 2: Socio-Cultural Context

Liquid Modernity in Western Society

Loss of Communities

Western society is experiencing destabilization, decentralization, and defamiliarization of many of its political, economic, and societal institutions. Defamiliarization is an artistic technique wherein something common is presented in an unfamiliar way to give audiences a new perspective on both that thing and the wider world. Western society is experiencing defamiliarization on a massive scale. In an era when people are bombarded with overlapping and contradictory viewpoints, there is no unity or authority in worldview, leaving people constantly questioning and reorienting themselves in ever-changing contexts. In the wake of defamiliarization caused in part by industrialization, globalization, and the age of the internet, organizations such as the Catholic church are losing local influence. This state of society has been described by Zygmunt Bauman as 'liquid modernity', in contrast to the more stable era of 'solid modernity' which was characterized by stable, centralized institutions (Fig.1) (Voogdgeert 2015).

Although defamiliarization allows for interpretive freedom, it comes at the cost of people's sense of belonging. Scholars like Randolph Hester have expressed concern that liquid modernity, wherein many structures and ways of life are uncertain, leads to a "loss of belonging [in society, which] undermines our personal and societal humanity" (Hester 2019, ii). With a lack of security in social humanity, local social connections are dissolved, reducing people's sense of belonging in their communities. Strong local bonds between

neighbours are thereby replaced by weak global bonds with little grounding in a sense of place.

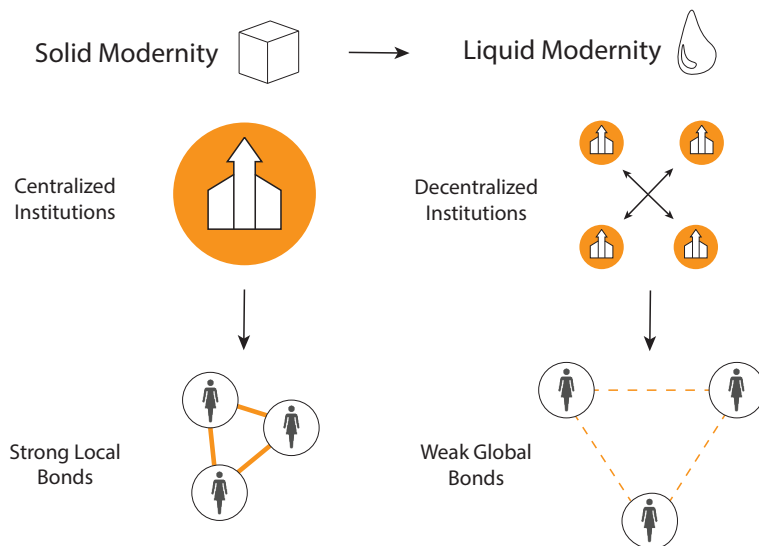


Figure 1: Solid and liquid modernity (Voogdteert 2015)

The dissolution of one's sense of place felt in liquid modernity has also impacted the perception of time.

The technologically expanded and strengthened eye today penetrates deep into matter and space, and enables man to cast a simultaneous look on the opposite sides of the globe. The experiences of space and time have become fused into each other by [time-space compression,] causing us to live increasingly in a perpetual present, flattened by speed and simultaneity. (Pallasmaa 2012, 24)

This further alienates people from their memories of place and the lived history of their communities. Pallasmaa argues that people have an innate need to feel that they are "rooted in the continuity of time" (Pallasmaa 2012, 35), which has been disrupted by the effects of liquid modernity.

Accommodating Change Through Living Memory

While liquid modernity has been described as a state of interregnum between organizing systems, this has become the norm in western society and will continue to be for the

foreseeable future (Voogdteert 2015). In response, Zygmunt Bauman argues that new spaces are needed that can bring people together to reform local, physical communities as opposed to global, internet ones (Voogdteert 2015). In this way, people could once again be reconnected with their immediate environment, the sensorial experiences of their bodies, and one another. Although the current state of change will continue, there is an opportunity to find a sense of comfort and community in spaces that are flexible while providing a stable place of belonging.

This place of belonging can be found by adapting and reusing historic structures, as they provide tangible material links to collective and historical memory. While they may be altered with additions and renovations, historic structures express “their origins and their history of human use [as] the patina of wear adds the enriching experience of time to the materials of construction” (Pallasmaa 2012, 34). Just as “architecture domesticates limitless space and enables us to inhabit it, [it can] likewise domesticate endless time and enable us to inhabit the continuum of time” (Pallasmaa 2012, 35). By acknowledging the continuum of time in which the project resides, architects can accommodate change in the built environment through adaptive reuse while sustaining lived memory in communities.

State of Religion in Canada

Reduced Attendance at Religious Services

Faith in Canada, like many other societal institutions in the era of Liquid Modernity, could be said to be in a state of interregnum, where many of the values and methods of the Catholic church are being left behind, but the void has yet to be filled. Over the last few decades, there has been a

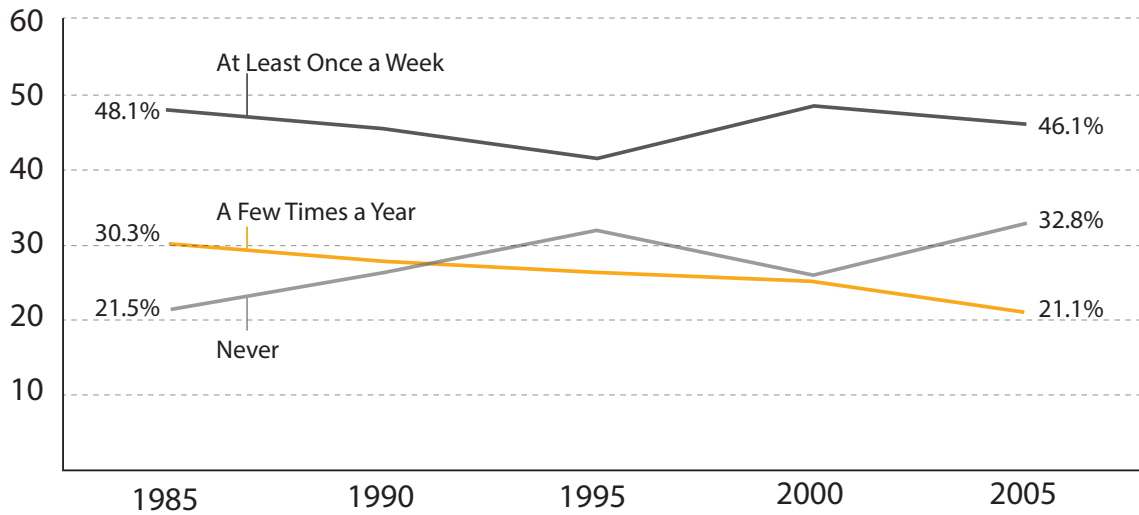


Figure 2: Canadian frequency of religious attendance. (Lindsay 2008)

significant decline in religious attendance in Canada (Fig.2). Reduced attendance demonstrates a reduction of close bonds in religious groups and is indicative of diminished community ties.

Church Deconsecration Scope

Reduced attendance at religious services has led to a nationwide amalgamation of parishes and a reduction in active faith buildings. Of the approximately 27,000 faith-owned buildings across Canada, it is estimated that a third of them will be lost in the next 10 years (Fig.3) (Bull 2016). The impacts of these closures have been especially noticeable in the Atlantic region, as many small and medium-sized Catholic mission churches in rural areas are being deconsecrated and subsequently demolished (Fig.4). While church demolition damages both architectural and cultural history through the removal of examples of distinct architectural styles and community landmarks, it has substantial social impacts by removing what is often the primary public gathering space for rural residents.

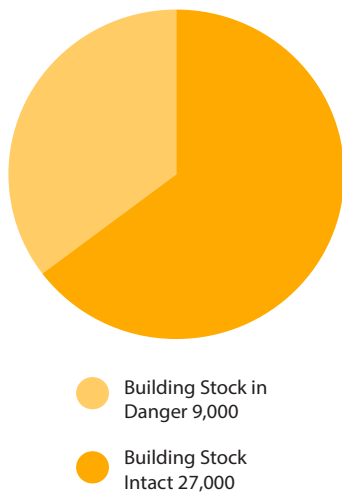


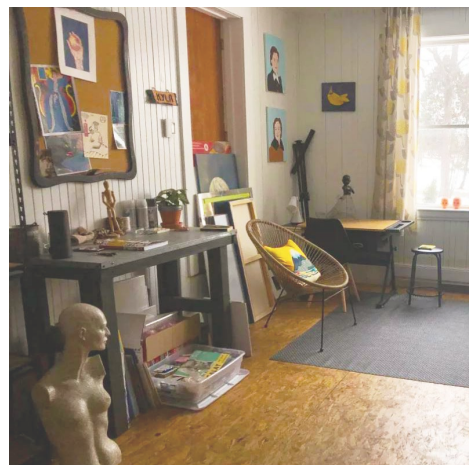
Figure 3: Canadian faith owned buildings in danger. (Bull 2016)



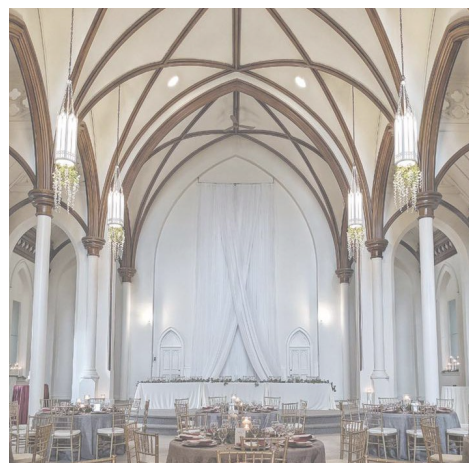
Figure 4: Catholic churches in Atlantic Canada closed in the last 20 years.

Adaptive Reuse Efforts

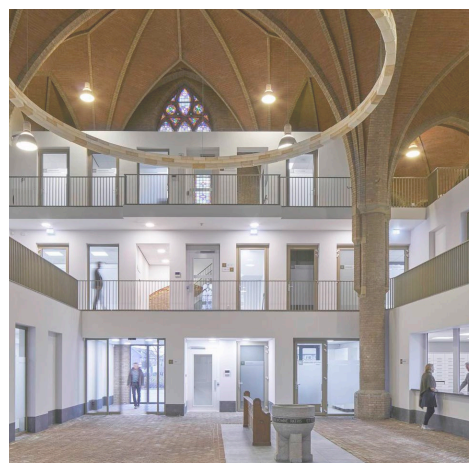
There is a long history of deconsecrated faith buildings successfully being adapted and reused in Canada and abroad. The long-spanning naves and tall ceilings lend these spaces a great deal of flexibility in terms of architectural and programmatic interventions. It is important to note here, that while some deconsecrated churches have been refitted for use by another denomination or religion, the programs of adaptive reuse projects involving churches are varied and are often secular, ranging from private residences to healthcare offices, and community-run sporting facilities (Fig.5).



St Jude, Saint John, NB - Reuse as a Single Family Residence and Art Studio



Holy Trinity, Saint John, NB - Reuse as a Private Events Venue



St. Theresa's Church, Borne, The Netherlands - Reuse as a Healthcare Center

Figure 5: Examples of adaptive reuse in Canada and beyond. (Top - Anglican Diocese of Fredericton n.d.; Wright, 2020. Middle - Forestell and Tunney 2018; The Rockland 2019. Bottom - González 2018)

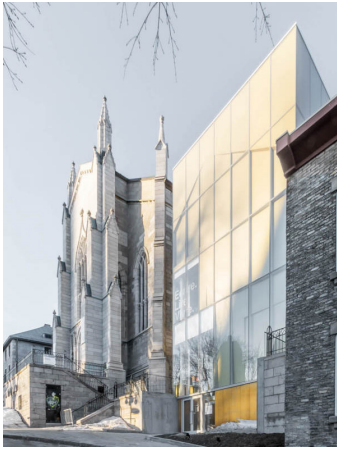


Figure 6: Maison de la Littérature exterior (AAPPQ n.d.)



Figure 7: Maison de la Littérature interior (AAPPQ n.d.)

This variation in program demonstrates that a continued basis in faith is not necessary for the successful reuse of a church building. That said, while private programs such as offices, commercial space, “condos and climbing gyms may offer an easier business model” (Bull 2016), these types of programs risk ignoring the social damage sustained by the closing of a church. Although such efforts contribute to maintaining the history and character of the built environment, many do not address the need for social space and community outreach that many churches in rural Maritime areas provide. To adequately replace the loss of social space, communal gathering functions should be maintained. Therefore, a key precedent for this thesis is the Maison de la Littérature in Quebec.

Maison de la Littérature

Located in Quebec City, the Maison de la Littérature occupies the former Wesley Temple, constructed in 1848 (AAPPQ n.d.). Primarily a Library, the building also hosts a variety of events, exhibitions, and youth programs throughout the year. By constructing a transparent annex (Fig.6), more programming, such as creative writing spaces, could be inserted into the project while maintaining the original grand, open space inside the temple (Fig.7) (AAPPQ n.d.). The addition of a variety of secular programming has allowed this important historic structure to remain open to the public.

Opportunities in Atlantic Canada

Continued Popularity of Christianity

Although the influence of the Catholic church in daily life has been waning, leading to the deconsecration of many sites of worship, 55% of Canadians continued to identify as Christian

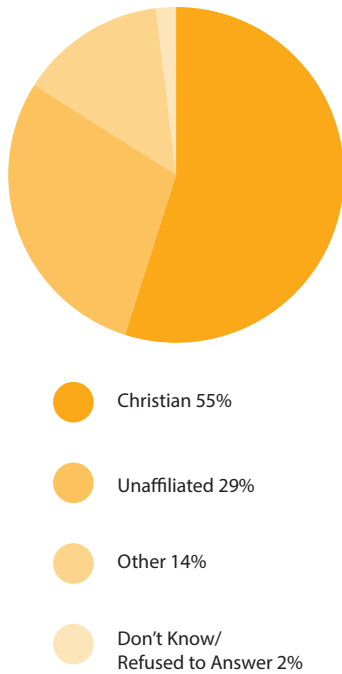


Figure 8: Canadian religious affiliation 2018. (Lipka 2019)

as of 2018 (Fig.8). Additionally, Atlantic Canadians have maintained the highest frequency of religious attendance in Canada (Fig.9). Continued attendance at religious services points to some stability in the religious community and a connection to churches as places of belonging, meaning that people in Atlantic Canada may be likely to view secular community spaces in former Catholic churches more favourably than people in areas where the church has become less ingrained in community life.

Population Fluctuation and Community Ties

The Atlantic provinces have long been facing a reduction in population as young people move out west for better-paying jobs. However, during the COVID-19 Pandemic in 2020, many people moved to the eastern part of the country seeking a slower pace of life with less crowding and lower housing costs. Due to the recent influx of returning residents and new families making the Atlantic provinces their home, there is a need to rebuild old bonds and form new community memories, which can be addressed through the development of social spaces.

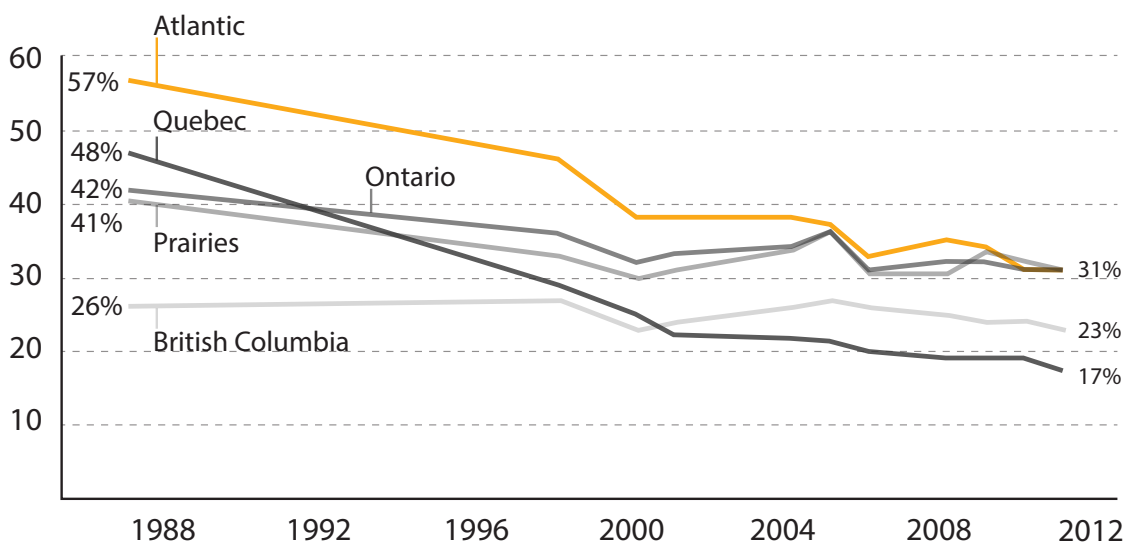


Figure 9: Trends of religious attendance by region. (Pew Research Center 2013)

Chapter 3: Role of the Church

Opinions of the Church

The general defamiliarization of western society allows us to take a long view of the Catholic church and see it for both the tremendous good and harm that it has caused. While church closures negatively impact community connections, they also reveal the negative opinions and experiences associated with this complex symbol (Fig.10). Despite acting as a symbol of faith, charity and hope to many, it is also one of oppression and pain to many others. The Catholic church has historically caused and, in some cases, continues to perpetuate harm against multiple groups, most prominently First Nations peoples, 2SLGBTQ+ people, religious minorities, and children. While such acts must be acknowledged, their full impact is beyond the scope of this thesis.

That said, Catholic churches have also been a force for tremendous good in many Canadian communities. The Catholic church, as an institution, provided a sense of identity and belonging in a religious community, offering aid and stability to parishioners. It is therefore important to recognize the wrongs of the Catholic church and help to make more people and groups feel like they can belong in former church spaces. This can be done in part by expanding on the historic role of the church in fulfilling social needs, redefining the church from a controversial symbol into a space of common ground.

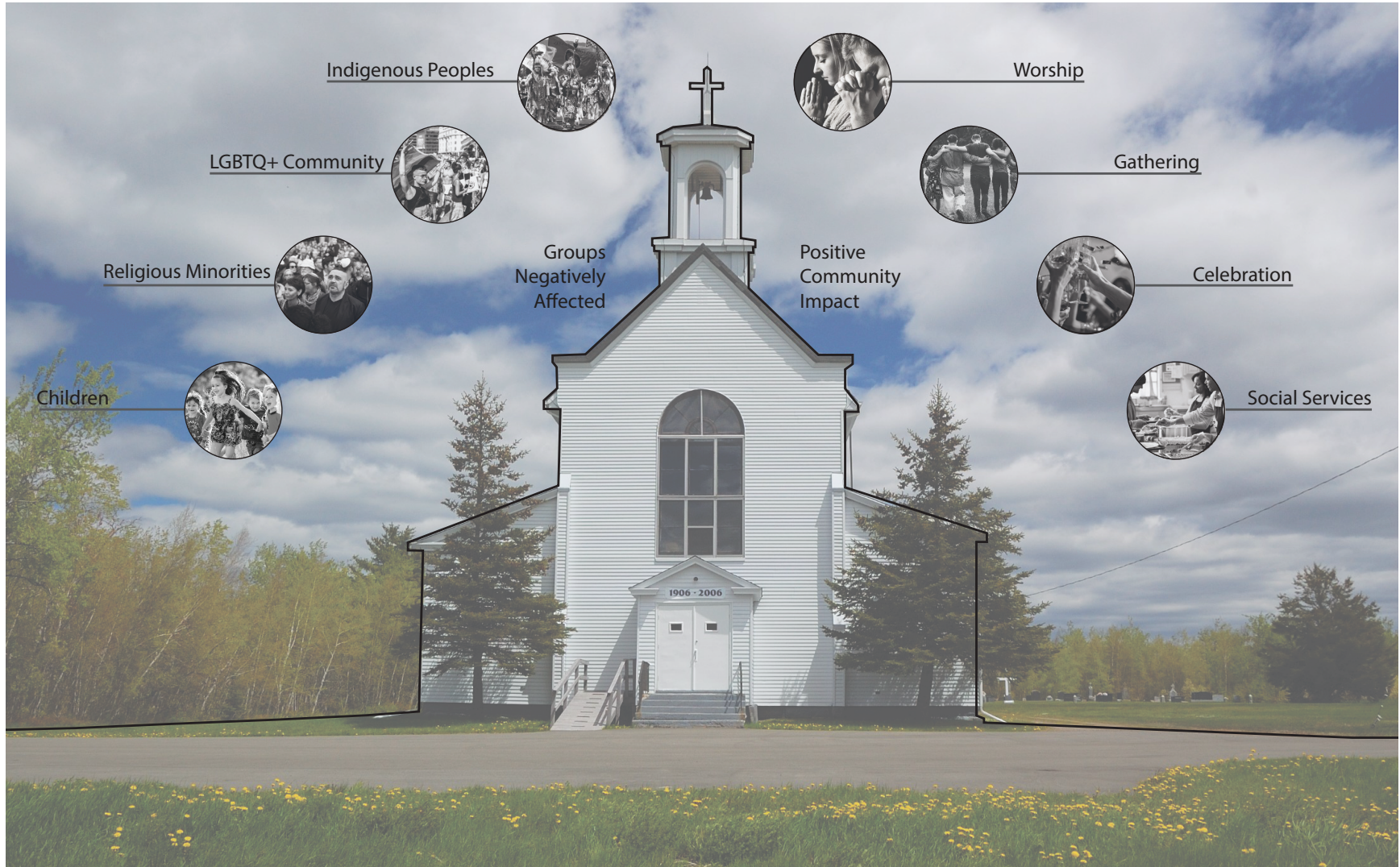


Figure 10: The Catholic church as a complex symbol, perpetuating both help and harm.

Civic Centre

Aside from the contentious organization that sponsored their creation, church buildings themselves provide shelter, act as meeting places, and become landmarks in their communities. The church was often one of the first buildings constructed in a town, built by members of the community and placed at the centre of town along the main road. Churches in rural Atlantic areas act not only as places of worship, but spaces for gathering, celebration, and a primary provider of social services, frequently hosting community groups, soup kitchens and fundraising efforts. Despite many church buildings being decommissioned, the needs that they fulfilled are not gone. By adapting these empty structures for programs that promote gathering and interaction at multiple scales, they can continue to provide these vital services to their communities.

Gathering and Celebration

For many communities, the church acts as the main gathering place. From baptisms to confirmations, weddings and funerals, the church is an integral part of celebrating the lives of its community members over time, becoming a central part of family and community life by providing the background and meeting place for many important life events.

Social Services

The church also plays an important role in fulfilling social needs. “With their soup kitchens, homeless shelters and space for other charities and non-profits, places of faith are often invisible safety nets and de facto community centres. In rural Canada, the church may be the only game in town.”

(Bull 2016). Fundraising initiatives in the church got their start in 12th century Europe in the form of church ales, where, “on special occasions, home-brewed ales were sold [...] in the nave” (Oxford Reference n.d.) to fund church repairs and to give to the less fortunate in the community. This tradition evolved into the church bazaar (Mills 1956, 24), where other goods were sold and eventually carried over into North America. In this way, Christmas markets, craft sales, and other fundraising events have long held an important place in the church. Providing these services helps the community prosper while strengthening community ties.

Almonries and Other Outbuildings

Aside from events within the main church building, many churches are part of ecclesiastical complexes, surrounded by a litany of other structures (Mills 1956, 21). Some of these buildings directly support the functioning of the church, including baptistries, a room for choir and housing for clergy members. Others aid the local community, like hostels for travellers, baths, and almonries, which distributed alms (i.e., charity) to the poor (Mills 1956, 21). Many church grounds also include tombs and monuments (Mills 1956, 21). In considering the reuse of church buildings, the fate of these adjacent structures must also be considered, as there is an opportunity to use them to support or extend the program of the main structure.

Belonging

Due to their iconic form, central location, and communal purpose, churches often act as landmarks in communities. More than just housing religious rituals, the building becomes tied to the place and its people through its “ability to evoke memory or enshrine conviction” (Britton 2010, 22). In this

way, churches represent an important part of community identity, which is damaged by their deconsecration and demolition.

That said, there are some religious groups that have no particular meeting space. Their sense of belonging is tied to the act of communal ritual rather than a specific piece of architecture (Hoffman 2010, 2). Megachurches, which rose in popularity in the 1980s and 1990s, on the other hand, create sprawling campuses that appear more like suburban malls to purposefully “avoid a churchlike appearance” (Hoffman 2010, 2). Their construction and layout are intended specifically to undermine the connections of form and ritual in an attempt to draw a greater number of users. In considering these types of congregations, one may consider how altering the typical church form could place emphasis on the act of communal ritual rather than the architectural space as the source of community sentiment. In all cases, whether tied to form, ritual, or place, the creation of a sense of belonging is a central function of the church.

Ritual

Churches bring people together around religious rituals, held according to the liturgical calendar, which sets out a cycle of ceremonies arranged in six seasons which include weekly worship and yearly feasts, celebrations, and high holidays (USCCB n.d.). Just as there are religious rituals, people participate in secular rituals throughout their daily lives. These can also follow yearly cycles, as in the case of fishing, an important industry and popular pastime in the Atlantic region (Fig.11).

Rituals, whether religious or secular, form the basis of many of our routines and social interactions. Secular rituals in

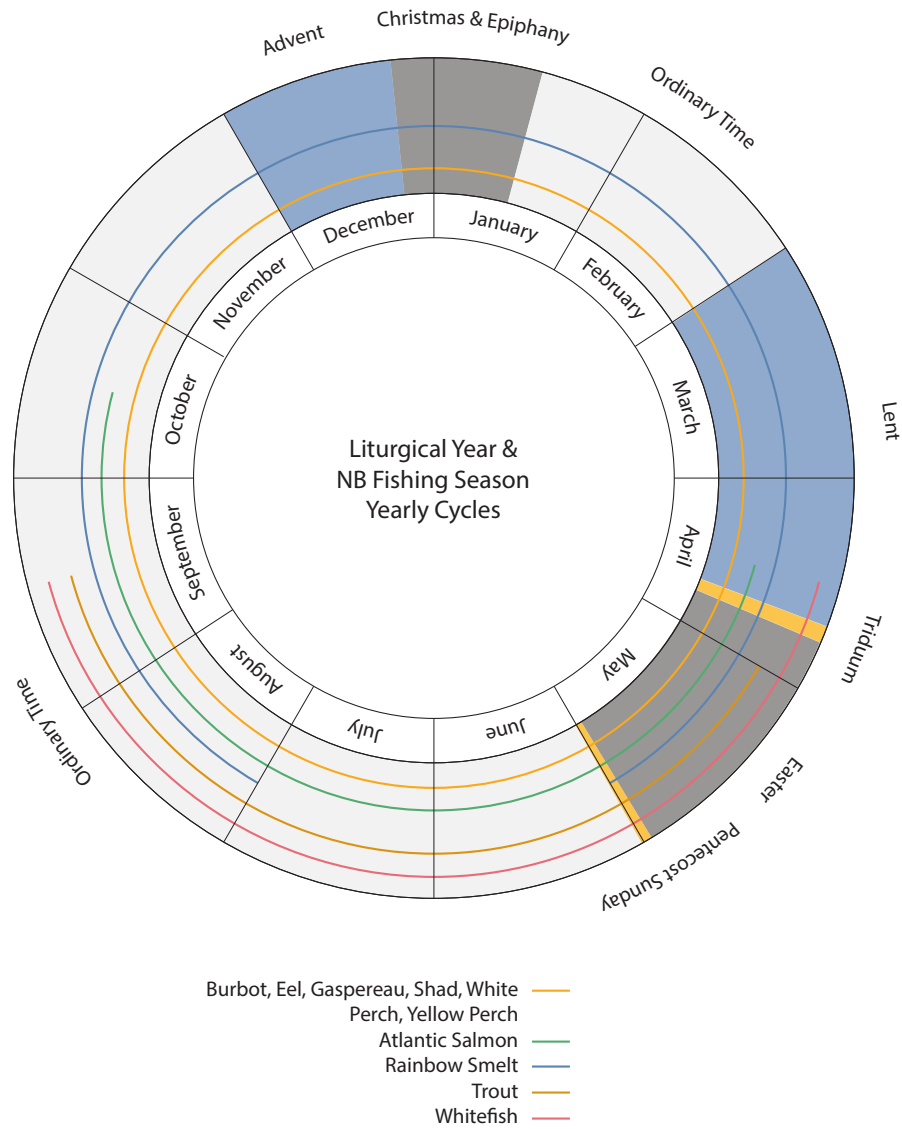
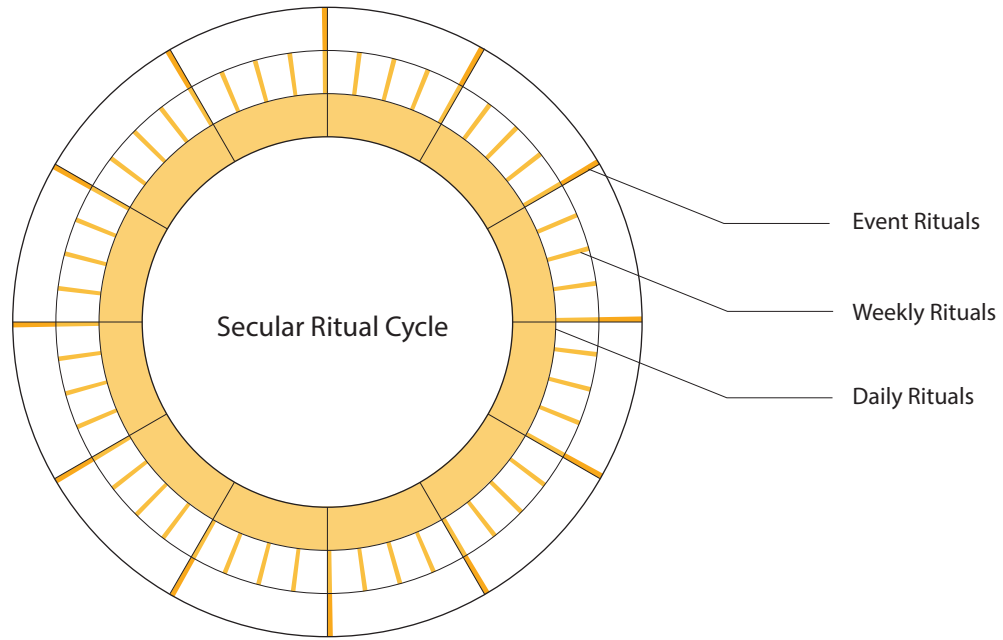


Figure 11: Religious and secular cycles. (Carleo 2021; Province of New Brunswick 2021)

Western society can be categorized as daily rituals, weekly rituals, and event rituals (Fig.12). Daily rituals occur most days and include activities such as washing, dressing and ornamentation, commuting, resting, cooking, and attending school and/or work. They tend to be completed by oneself in one's own home, or within spaces that the general public has limited access to, such as schools or offices. Weekly rituals occur frequently but less than daily and include



● Event Rituals
Celebrations
Exhibitions
Performances
Sporting Events



● Weekly Rituals
Clubs/Organizations
Exercise
Market/Shopping
Workshops



● Daily Rituals
Washing
Dressing
Cooking
Commute
Work/School
Rest



Figure 12: Daily, weekly and event rituals.

attending club and organization meetings, workshops, shopping, and exercise. These activities tend to occur in public spaces with other people, enabling opportunities for meeting, interaction, and community-building. Event rituals happen in relation to specific holidays, times of the year, or other activities specific to one's community or society. These include festivals, performances (dance, film, music, drama, etc.), exhibitions, and sporting events. They involve the greatest number of people, often watching or participating simultaneously. Weekly and event rituals, though not always accessible without cost, are typically open to the public, maximizing the number of individuals and groups that can participate.

In the adaptive reuse of deconsecrated Catholic churches, community programming should therefore be provided year-round at all three scales for maximum community engagement and benefit. These programs can be based in arts, health, education, or any other sector, but should be chosen based on the specific needs of the area and focus on community interaction and support.

Chapter 4: Sacred Architecture

Sacred as Religious

What is considered sacred, both in the context of religion and architecture, varies widely. Churches and other religious buildings are often considered sacred primarily because their program involves religious rituals. Canon law describes sacred spaces as “those which are designated for divine worship or for the burial of the faithful by a dedication or a blessing which the liturgical books prescribe for this purpose” (Code of Canon Law 1983, 1205). The texts explain in detail how buildings come to be sanctified, through the ‘solemn rite’ of dedication with chrism, used for more important buildings like cathedrals and parish churches, or the ‘less solemn rite’ of blessing, used for smaller chapels (De Wildt 2020, 5). While all decommissioned churches were considered sacred during their active use, there is some evidence to suggest that a deconsecrated religious building does not lose its sacrality. Firstly, there is the lack of official rites of desacralization in Roman Catholic liturgy. De Wildt explains that

Canon law only recognizes three instances in which a church building is returned to a profane status: by its actual demolition, by the ongoing profane use of the building and by the disclosure of the deconsecration decree issued by the diocesan bishop. . . . No formal rite is required for the deconsecration of a church building and there are no official deconsecration rites in the liturgical books issued by the Vatican, the issuing of a profanation decree by the responsible diocesan bishop suffices. (De Wildt 2020, 3)

Canon law also implies that sacred spaces never entirely lose their sanctity, even when they are desecrated or reused for other purposes. This is evidenced by the wording of the dedication rite, which implies that the building is dedicated for eternity (De Wildt 2020, 7), as well as the prohibition of

'sordid' use of churches after they have been deconsecrated (Code of Canon Law 1983, 1222 §2). Therefore, "the simple dichotomy [of sacred and profane] is not an apt representation of the far more intricate reality of sacred space" (De Wildt 2020, 2), bringing into question the notion that religious use is what confers a sense of the sacred onto a building.

Sacred as Communal

As previously established, religious use of space is governed by a cycle of communal rituals. It is therefore not necessarily the religious aspect that confers sacrality to a space, but the action of people coming together to participate in a common activity, where participants share a sense of belonging and common humanity. Such rituals are also present in secular life. In which case, sacred spaces can also include those for communal secular rituals. This includes both works of architecture such as museums, and stadiums, but also places in nature like clearings in the woods. According to Buggeln, sacred space evokes the tranquil and sublime, is challenging or awe-inspiring, which can just as easily be found in museums as in religious buildings (Buggeln 2012, 48). Therefore, sacred architecture is based less on the religious function of the structure, but on its ability to bring people together in collective activities and experiences. To maintain the sacred nature of space through adaptation, its communal aspects should be emphasized, providing room for people to come together in groups of different sizes for varied communal activities. This begs the question, what differentiates spaces for gathering from sacred spaces?



Figure 13: Saint Mary's Cathedral Basilica nave.



Figure 14: Hotel Therme Vals. (Falke n.d.)

Architectural Qualities of the Sacred

The answer lies in architectural qualities. Most scholars agree that a space is sacred when it induces in users a feeling of transcendence. According to Goldberger, sacred space is a material space evoking the immaterial. It is created as much by architectural qualities as the experience and intent of users. Therefore, feelings of sacredness can be created through programming for ritual functions, be they religious or secular, but can also be accomplished with architectural qualities such as acoustics, apertures, geometry, and form to create elements of procession, threshold, focal point, void, compression, and light, that incite feelings of solitude, community, and the sublime. These qualities are present in both religious and non-religious buildings, meaning that religious ritual is not necessary for a space to be considered sacred. For example, In Saint Mary's Cathedral in Halifax (Fig.13), the long nave creates a procession and draws the eye toward the apse, where light illuminates the altar. However, Peter Zumthor's Therme Vals (Fig.14) contains a procession led by light and material that is similar in its architectural qualities to Saint Mary's. Despite its obvious programmatic differences, this space is no less sacred. Both induce feelings of reverence and transcendence through the application of the sacred architectural qualities.

While each of these architectural elements has a typical mode of application in Catholic churches, their appearance and function can vary, especially when implemented in secular spaces or adapted in the reuse of a religious building.

Procession

Procession (Fig.15) refers to ritualized movement through space. Catholic churches are generally oriented with their

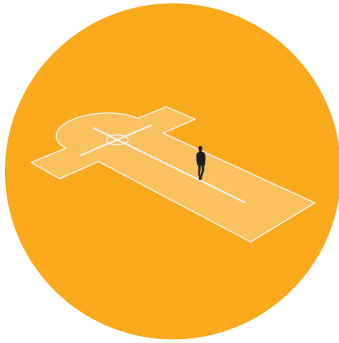


Figure 15: Procession

apse at the east end. The original reason for this specific orientation is unclear, but it has been an important tradition in church-building since the middle of the fourth century (Mills 1956, 22).

Possibly inherited from the cult of Mazdean sun worship, [it may be variously interpreted as] the symbol of the meaning of Christ into the darkness of the world, as the turning of the soul to its ancient home in paradise through Christ the Second Adam, or as the coming of the Son of Man like the 'lightning that cometh out of the east and shineth even unto the west. (Mills 1956, 22)

The main entry is generally located opposite the apse at the base of the nave. From the main entry, the procession moves along a linear axis towards the apse. Larger buildings have a transverse axis creating a Latin cross in plan. Due to the symbolic orientation of the building and its axes, the procession becomes part of the ritual, as participants move away from the profane world, marked by an entry threshold, toward the focal point of the ritual. In this way, circulation is rigid and hierarchical. When adapting a deconsecrated church, the procession loses its religious significance but may retain a role in secular rituals. Architects must then be cognizant of how circulation patterns reflect the hierarchies of space and how they may contribute to creating communal experiences.

Threshold



Figure 16: Threshold

The threshold, however it is demarked, acts as the separation between sacred and profane space (Fig.16). Not only does the threshold indicate a change of physical environment, but it also signifies an alteration in one's experience and mental state. For example, a narthex, typical of early Christian churches and present in some Atlantic Canadian churches, is a type of enclosed entry space. Historically, it indicated that only those who were baptized could continue beyond

into the nave. When translating the idea of threshold in adaptive reuse, one must ask who is invited to step beyond the threshold and how, if increased community engagement is the goal, the threshold can be made more welcoming.

Focal Point



Figure 17: Focal point

A focal point acts as the central point of convergence of communal ritual in sacred space (Fig.17). In religious buildings, it represents a connection to the divine. It most commonly takes the form of the altar in Catholic churches, but may also be a cabinet for an artifact or some other architectural feature. The primary focal point is generally located “on the chord the apse” (Mills 1956, 21), at the intersection of the transverse and longitudinal axes, opposite the main entrance at the end of the nave. However, it may, in some cases, be found almost in the centre of the church or against the back wall of the apse (Mills 1956, 21). Smaller focal points may also exist in side chapels in larger churches. In translating the idea of the focal point, one may consider how it may be used to reorganize the hierarchies of space within the church complex.

Void

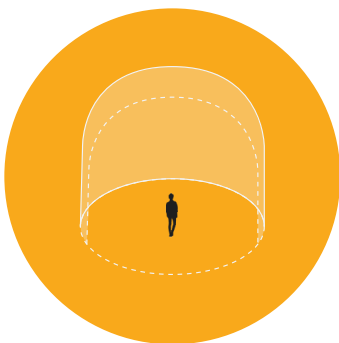


Figure 18: Void

The term void refers to an architectural space with a significant open area in either the horizontal and/or vertical direction (Fig.18). Church naves, with their long spans and tall ceilings, inspire a sense of awe and grandeur. Programmatically, a void space provides flexibility, where any number of activities can occur in the same space, provided there is sufficient lighting and moveable furnishings appropriate for each one. This makes them ideal for reuse for public secular programs, especially those involving large gatherings or movement, like dance.



Figure 19: Compression

Compression

Compressed rooms, often found in side chapels and support spaces like vestries in Catholic churches, have smaller dimensions both vertically and horizontally, contributing to a sense of enormity in the void space by comparison (Fig.19). This compression not only enhances the void spaces but also serves an important function by itself in providing areas that are darker and quieter, enabling individual repose and reflection. Therefore, spaces of void and compression are made more impactful by the presence of one another. In terms of reuse, compressed spaces are ideal for use as support spaces or for programs that require some privacy.

Light

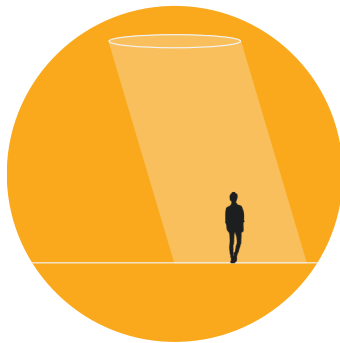


Figure 20: Light

Light, in addition to its practical application of allowing visitors to see, has significant symbolic importance (Fig.20). Among other associations, light can signify the divine, a connection to nature, enlightenment, and understanding. Light is often focused on the most important area of a space. In this way, it can be used for both wayfinding, as a marker of a destination in a procession, or to draw attention, causing visitors to pause and reflect.

Stained glass has been used in both religious (Fig.21) and secular architecture (Fig.22), varying in their use of colour and pattern to create complex lighting effects and convey symbolic meaning. Stained glass windows serve multiple functions in churches. In addition to being one of the main sources of colour in often white spaces, the glass bathes the space in multicoloured light, symbolizing the heavenly light of the divine and creating an ethereal and transcendent atmosphere. Bible stories are often depicted in stained glass as an educational tool, illustrating the life



Figure 21: Olson Kundig, Gethsemane Lutheran Church, Seattle, Washington. (Olson Kundig n.d.)



Figure 22: Gantous Arquitectos, private home in Mexico. Photo by Michael Calderwood. (Keely 2017)

of Christ and stories of the apostles. While the glass allows light in, it prevents views in or out of the church. This has a twofold effect, preventing those who are not participating in the church's rituals from observing as well as reducing distractions for those inside, allowing them to focus more fully on the focal point and rituals taking place there.

In addition to changing the overall atmosphere of a space, there is some evidence to suggest that colours can affect emotions and how people perceive spaces and situations. For instance, the colour red may have an arousal effect on human senses, while green has an opposite, calming, effect (Jalil, Yunus, and Said 2012, 59). In one study, it was found that cinematic lighting affected viewers' impressions of characters on screen (Matbouly 2020). Although the impressions were sometimes contradictory, they point to "the ability of cinematic lighting design to help in conveying different emotions and moods to the audience" (Matbouly 2020, 17). While further research is required to substantiate such claims, different colours have long been associated with specific moods (Fig.23). These associations, while culturally dependent, impact how people evaluate and understand the world around them.

In this view, any number of spaces can be considered sacred, so long as they exhibit sacred architectural qualities paired with a type of communal ritual, be it religious or secular. In cases of adaptive reuse, a former church can retain its sense of sacrality if its sacred architectural qualities are maintained or translated in a way that supports the new program.

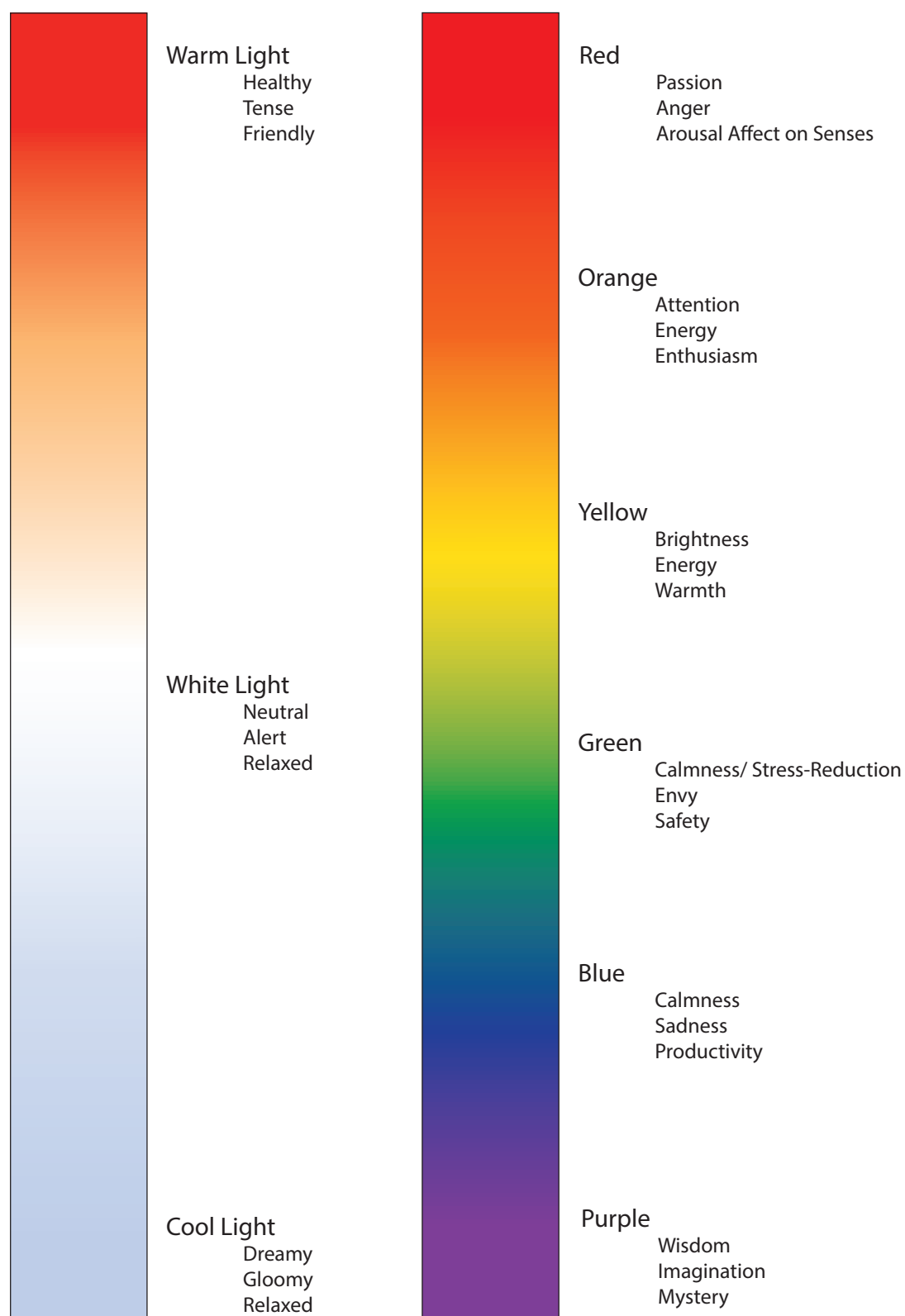


Figure 23: Visible light spectrum and light temperature colour mood theory.

Typology of Atlantic Canadian Churches

Parish and Mission Churches

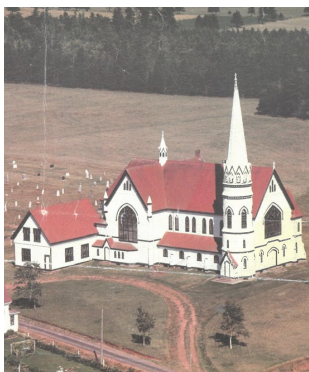
Catholic churches are generally divided into Parish churches, which are larger buildings that serve the bulk of a Parish's population, and smaller mission churches scattered throughout the parish's territory. Mission churches play an important role in community building in that they were built in rural areas where it was unfeasible for people to travel to the main Parish churches. In this way, the reuse of mission churches as public spaces creates community nodes in places where most land is private and community buildings are scarce.

Form

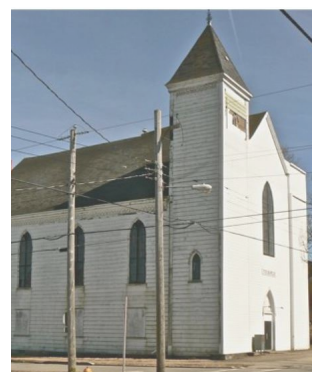
In the last 20 years, the bulk of the Catholic churches decommissioned across the Atlantic provinces have been small and medium-sized mission churches in rural areas, often found in small towns and along highways. Their form tends to fall somewhere in between the hall and basilica types (Fig.24). Generally, they have a tower near the main entrance, which opens into one end of the nave, looking toward the apse, with aisles on either side (Fig.25). The larger buildings have galleries and transepts, but the smaller mission churches retain only the most basic and sacred elements. Their form emphasizes the central nave pointing toward the altar along an axial procession, drawing the eyes of the collective group toward a single focal point. All parishioners sit together as one unified group. However, this large, open space is flexible and could accommodate a variety of programs and architectural interventions.



Immaculate Conception,
Cork, NB



Saint Mary's,
Indian River, PEI



Temple Church,
Yarmouth, NS



Holy Rosary,
St Stephen, NB



Sacred Heart,
Borden, PEI



Saint Anthony's,
Glace Bay, NS



Saint Jean Marie,
Vienny-Dundee, NB



Sacred Heart,
Tors Cove, NL



Our Lady of Mercy,
Port Au Port, NL

Figure 24: Examples of deconsecrated churches in Atlantic Canada in the last 20 years. (Top row, left to right - St. Kateri Tekakwitha Parish n.d.; George Hunter n.d.; Yarmouth History 2013. Middle row, left to right - Toshea 2015; Jeffery 2013; Google maps 2018. Bottom row, left to right - Diocese of Bathurst 2017; Rebfoto 2014; Ourladyofmercynl 2018.)

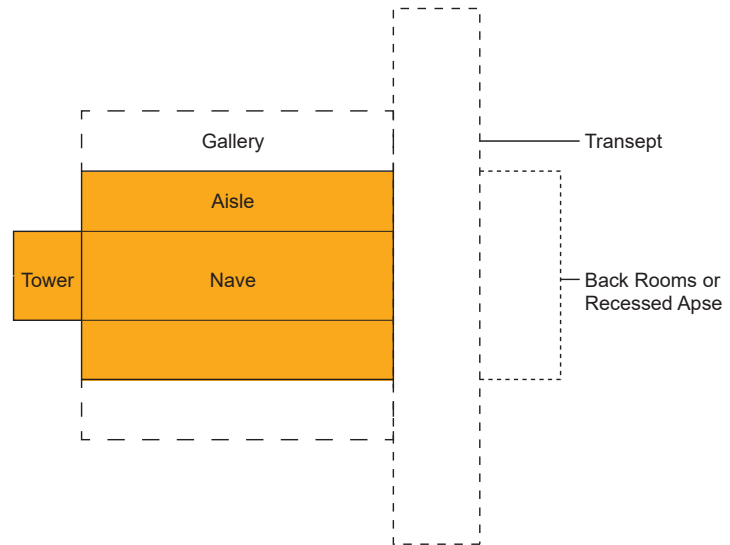


Figure 25: Typical church plan.

Materiality and Construction

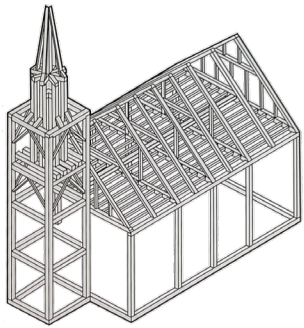


Figure 26: Typical church framing. (P. Richardson, D. Richardson, and De Visser 2007, 33)

A large number of the churches that have been decommissioned were constructed out of wood in the early to mid-1900s (Fig.26). Since then, many have undergone additions, renovations, and restorations, contributing to their layered history of use and importance to their communities. The use of conventional timber framing along a regular grid creates a formal logic that can be easily added onto, deconstructed, or subverted in their reuse.

Chapter 5: Site

In order to successfully adapt a standing structure, a thorough understanding is needed of the site and the community in which the structure is located, as well as knowledge of the history of the building and how the community has interacted with it over time.

Miramichi Region and History

Millbank, located at the northeastern edge of the city of Miramichi, New Brunswick was chosen as the site for this thesis, due in part to the recent deconsecration of several churches in the surrounding communities, like the Holy Family church in Barryville. Within an otherwise Protestant-dominated area of New Brunswick, Miramichi is largely Catholic, due to its sizable Irish population. That said, the city hosts many denominations and ethnic groups (Fig.27), with a population of 17,537 people as of 2016 (World Population Review 2021). Therefore, Miramichi is well situated for this investigation, as the adaptation of a Catholic church for continued community use is likely to be well received. Additionally, there is an opportunity to examine the relationships between different groups of people and investigate how to bring them together through design.

The Miramichi region encompasses a large swath of territory, extending over most of Northumberland County, an area of about 4,720 miles (Underhill 1999, 11). The city itself is a mosaic of small communities spread out along the Miramichi River, primarily made up of the towns of Douglastown, Newcastle, and Chatham, as well as several smaller villages including Nelson-Miramichi, Loggieville and Millbank, which were amalgamated in 1995 (Underhill 1999,

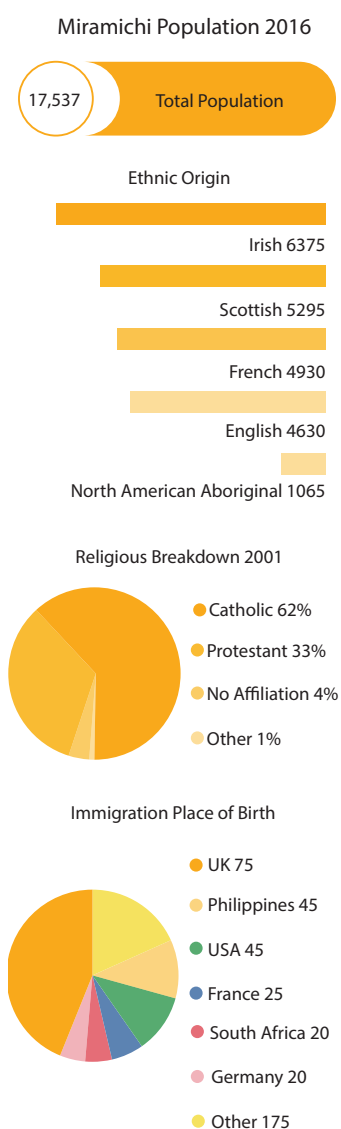


Figure 27: Miramichi population breakdown. (Statistics Canada 2017, 2019)



Figure 28: Barque loading at Sinclair Lumber co., Newcastle, New Brunswick, 1890's. (PANB 1890's)



Figure 29: Allan J. Ritchie Jr. on logs. D & J.R. Ritchie's mill, Newcastle, New Brunswick, late 1800s. (PANB Late 1800s)

15). Forestry, along with fishing and shipbuilding, have historically been Miramichi's primary industries (Fig.28 and Fig.29).

Needs Assessment and Communal Program

In recent years, the city has been developing its community programs, focusing on fitness and arts. However, the city's 2021–2025 strategic plan indicates a need for more public spaces, local culinary businesses, as well as support for mental health (Fig.30) (City of Miramichi 2021, 12–16). Furthermore, many of the existing community halls, faith buildings, and schools are clustered near the city's two downtown areas in Chatham and Newcastle (Fig.31), which are less accessible to outlying communities like Millbank.



"BM-05: The City of Miramichi will implement a multi- year budgeting process that includes the infrastructure renewal plan budgeting." 16



"GM-08: Miramichi should consider working with the local culinary businesses towards the development of a food tourism inventory." 12



"SUP-16: The City of Miramichi will work with mental health and community champions to develop a mental health policy and corresponding goals." 15

Figure 30: Miramichi 2021 strategic plan action points. (City of Miramichi 2021)

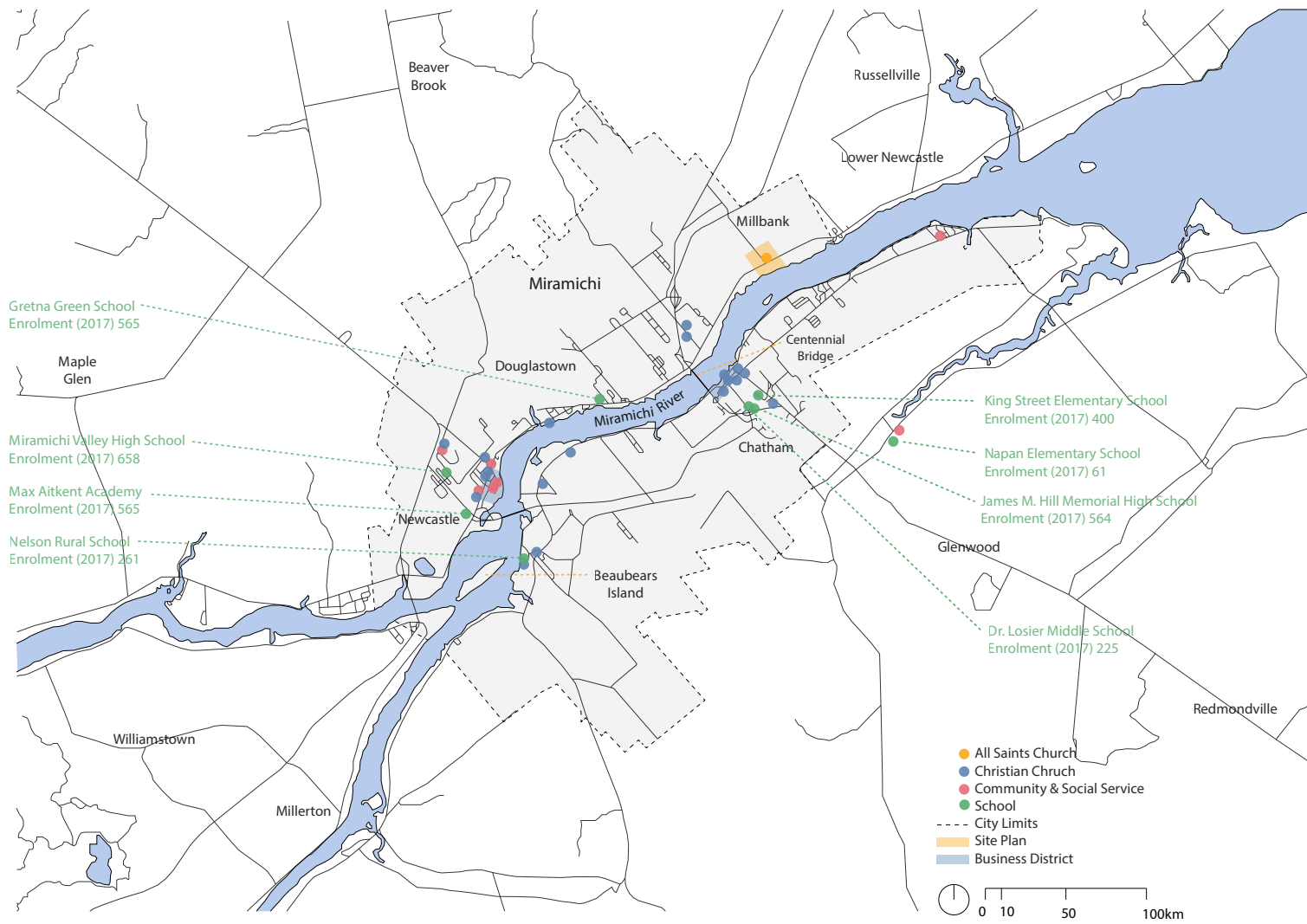


Figure 31: Miramichi community spaces, churches, and schools (base map from Google Maps 2022)

Located in the centre of Millbank, the All Saints church is closer to the rural towns to the north of the city but close enough to the Centennial Bridge to be easily accessed by Chatham's urban core. Therefore, All Saints church is well situated to act as a community centre for both the city of Miramichi and the surrounding rural areas.

The specific programs for this thesis were chosen based on an analysis of the community programming currently offered in the city (a breakdown of activities and community centres can be found in appendix D) as well as conversations with community members and city officials. In order to make an adapted church viable, its user base needed to be expanded, pointing to a need for multiple programs to attract a variety of visitors. To this end, the existing condition of the site has been adapted to maintain its community ties through the addition of programming in 3 basic categories: reuse of the former church nave, community support, and communal activity, all of which promote interaction based around the cycles of secular rituals at multiple scales (Fig.32). The chosen programs include public gathering, child care, support for mental health, information services, culinary workshops, and performance space.

Firstly, an after-school program could serve families in the northeastern portion of the city and rural communities outside the city proper. Offering mental health support falls in line with the city's strategic plan, where action item SUP-16 states that "the City of Miramichi will work with mental health and community champions to develop a mental health policy and corresponding goals" (City of Miramichi 2021, 15). An information centre in the adapted complex would provide books and other local and regional information to visitors year-round. During the summer months, the



Figure 32: Program scales used in adaptive reuse of All Saints.

Miramichi History Museum is a wonderful source for information about the city and the surrounding regions. However, visitation is by appointment only during the rest of the year. A community kitchen was chosen since there is a lack of culinary tourism in the city. The King George bed and breakfast, which offered cooking classes and hosted live musical performances, closed during the COVID-19 pandemic. Lastly, the acoustics of churches like All Saints makes them well equipped to act as performance spaces, more of which would likely be welcome in Miramichi, a city home to many musicians as well as the annual Miramichi Folksong Festival in early August.

All Saints Catholic Church

For this thesis, the All Saints church in Millbank, NB (Fig.33) has been chosen to act as a prototype to test the design



Figure 33: All Saints Roman Catholic Church, Millbank – Miramichi, New Brunswick (Giver on the River 2019)

methods for adaptive reuse that will follow. It was chosen as the site of this thesis for multiple reasons. Firstly, it has been established in its community for over 100 years, acting as a gathering space for the faithful and a locus for community events, making it an ideal candidate for redefining old community memories and forming new ones. Secondly, it is an example of the dominant Catholic church typology in Atlantic Canada, which will allow the design methods used to be extrapolated and potentially applied to other churches in subsequent projects.

Location and History

The former church's location serves the project in that it traditionally served the rural community, is situated at the centre of the village, and is surrounded by forests (Fig.34). The rural nature of the site provides a community gathering place in an area where there are few public buildings, thereby filling a need in Millbank. Additionally, being relatively close to the downtown core in Chatham provides the opportunity to draw people both from rural and urban areas, promoting meeting between multiple user groups. Additionally, All Saints is located at the intersection of King George Highway and McHardy Rd, both of the main roads in Millbank. This central location affords the structure geographic importance as well as ease of access from the main routes of travel. Lastly, the site is surrounded by wooded areas, with private properties on the east, south, and west sides filled with a variety of trees as well as a densely treed lot of conifers on the north side of the site. Nature, and trees, in particular, are considered sacred in multiple cultures. In this way, the many trees that surround the site contribute to its sacrality.

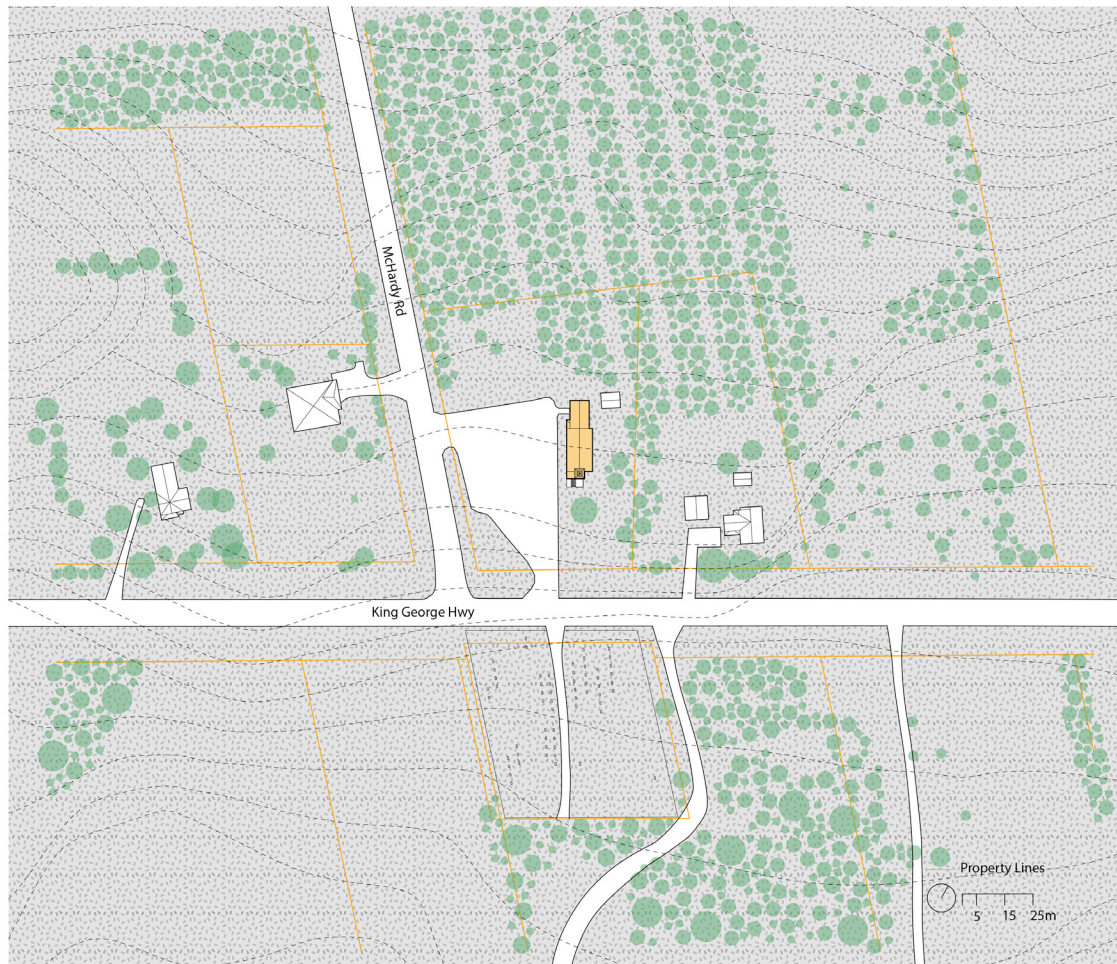


Figure 34: All Saints church site plan

During its active use, All Saints acted as a mission church to both Saint Samuel's Roman Catholic Church in Douglastown and Saint Peter and Paul Roman Catholic Church in Bartibogue Bridge (McLean 2017). Up until its closure in 2018 as part of amalgamation efforts by the Diocese of Saint John (Forestell and Tunney 2018), the church saw high parishioners counts, with approximately 100 people attending mass twice a week. The church also served the community by running Catechism classes, informal gatherings for local seniors, and supper fundraisers.

Despite the efforts of concerned citizens who attempted to lobby the Diocese of Saint John to save the back portion



Figure 35: All Saints church bell removed from the tower before demolition of the building on November 26, 2021. (Blakely-Doucette 2021)

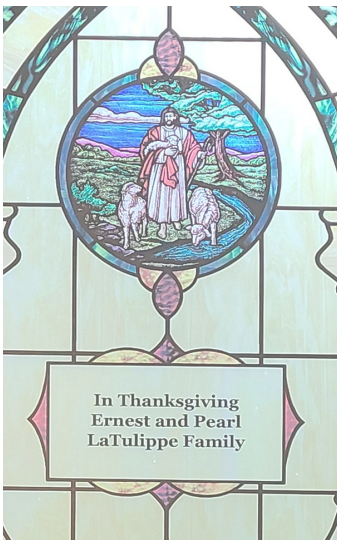


Figure 36: Stained glass sticker in All Saints church with the name of a donor.

of the church for use as a funerary chapel, the building was demolished on November 26, 2021, and the property, still owned by the Diocese of Saint John, is set to become an extension of the All Saints Roman Catholic Cemetery across the road. However, several pieces of the church were saved, including the bell (Fig.35), which will be refinished and become part of a monument to be placed on the site. While the All Saints church could not be saved, I intend to explore its theoretical reuse as a retroactive alternate history to inform future efforts to save decommissioned churches from demolition.

Form, Materiality and Construction

The two-storey timber-framed church was constructed in 1907 and has since undergone multiple additions and renovations. Vinyl siding was added over the original wood siding in the 1950s or 60s. Around the same time, an addition was placed at the back of the church that extended the nave and provided space for an apse, a vestry, confessional, and attic storage. In the 1980s, a metal roof was added and in 1998 a door and stairs connecting the upper and basement levels of the church were constructed. Throughout the years, many people in the surrounding area have contributed to maintenance, as shown by the names of donors on each of the windows (Fig.36). These changes act as markers, reflecting the continued use of the building and its importance to the people in the area over time.

Chapter 6: Design

In response to the growing numbers of church deconsecrations and the understanding that sacred space is a combination of sacred architectural qualities and communal ritual, the design method for this thesis then becomes one of translating existing sacred qualities to suit new programming that will reintegrate the former church in civic life. The main design moves in adapting the All Saints church involve deconstructing portions of the original church, preserving and enhancing the void space of the nave, building additions to house specific community programming, and creating a large atrium to join the disparate programming into one cohesive complex. By providing tactile, sensorial experiences through specific architectural qualities, the sense of the sacred in the building is translated from a visual connection to a divine entity to the body of the community. This physical translation of space creates new relationships between the site, the structure, and the community, where people are brought together in communal experiences.

Community Programming

The adaptation of the former church involves three new buildings and an atrium which connects them to the existing nave, all of which house new communal programming from regular daily programming to yearly events, direct one-on-one therapy to large gatherings for performances. The landscape surrounding the complex offers spaces for multiple types of activities and sizes of gatherings related to the interior programming.

The information centre, located adjacent to the main entry, allows visitors to register for programs, find resources and

data about the city, or have a place to work quietly (Fig.37). Opposite, private offices provide counselling and mental health support on a weekly basis. The garden walk provides a meditative path and seating area for reflection (Fig.38).

A community kitchen offers workshops with a focus on local dishes featuring seafood caught on the Miramichi River and produce from the gardens on site. Not only do these workshops teach practical cooking skills, they also provide a place for meeting people and promote a sense of belonging. An adjacent outdoor area provides outdoor cooking space, tables for eating and socializing, as well as garden boxes to grow herbs and vegetables for use in the cooking classes (Fig.39).

The existing nave is used primarily for a daily after-school program, with an adjacent playground for outdoor activities. Weekly physical and mental health programs also take place here. These include contact improvisation, a type of improvised dance where participants explore their bodies in relationship to others. Performances like the city's annual Miramichi Folksong Festival can be in the nave as well. Larger events like these can also happen in the outdoor festival space (Fig.40).

Connecting these programs, the atrium allows for indoor circulation. The stage and seating area are used for both informal day-to-day gatherings and rented out for more formal occasions like wedding receptions (Fig.41).

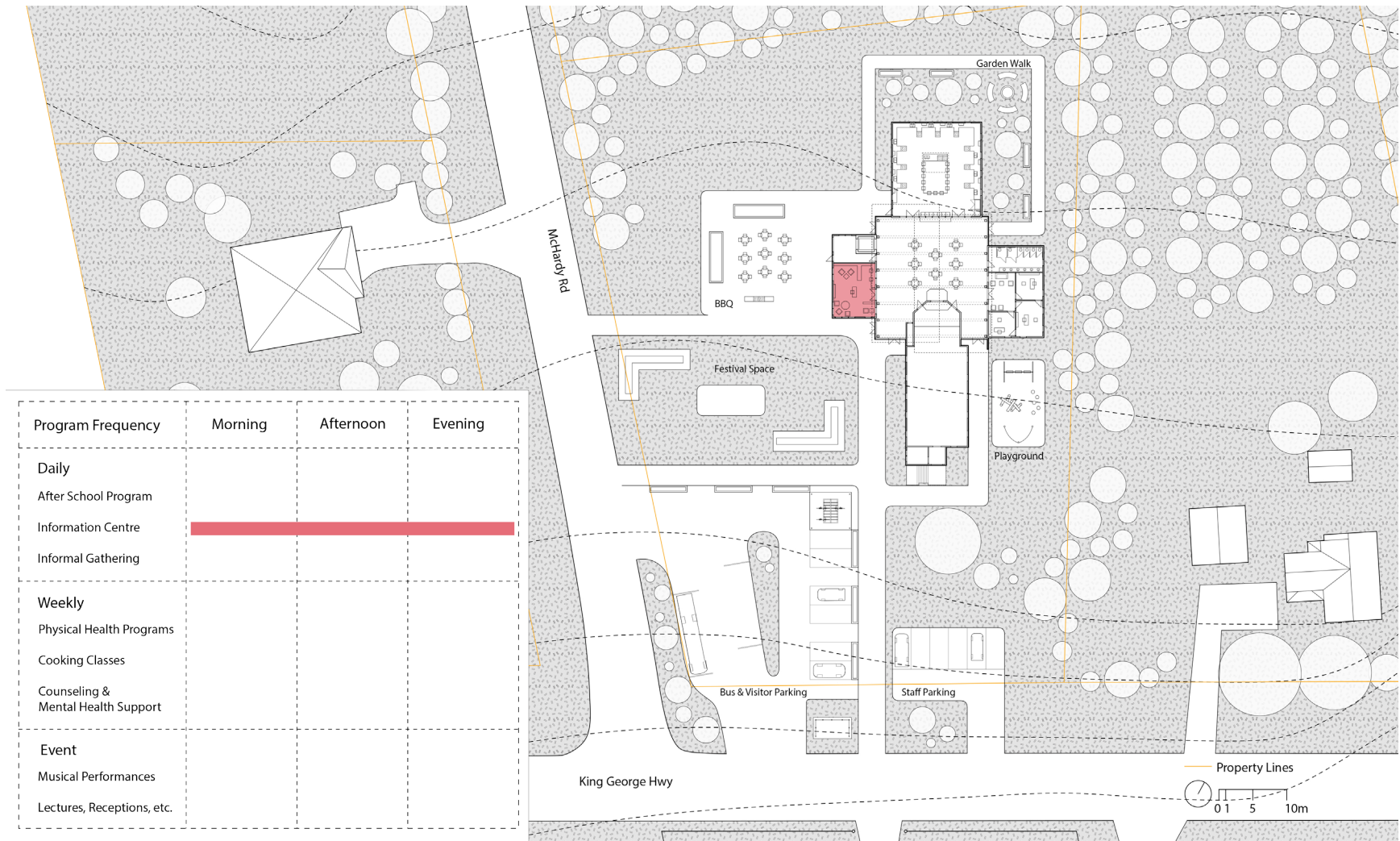


Figure 37: Adapted plan and information centre schedule

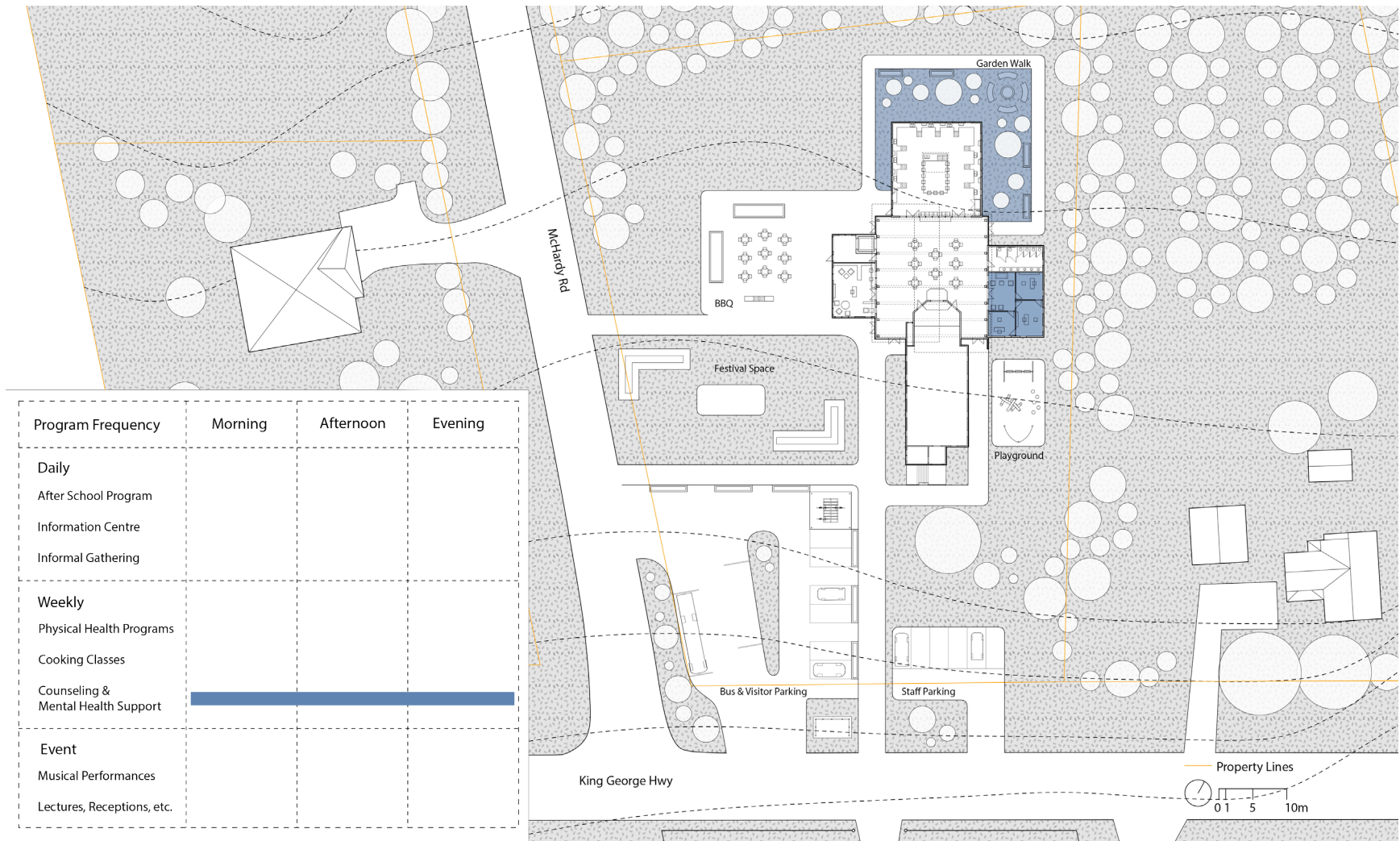


Figure 38: Adapted plan and office schedule

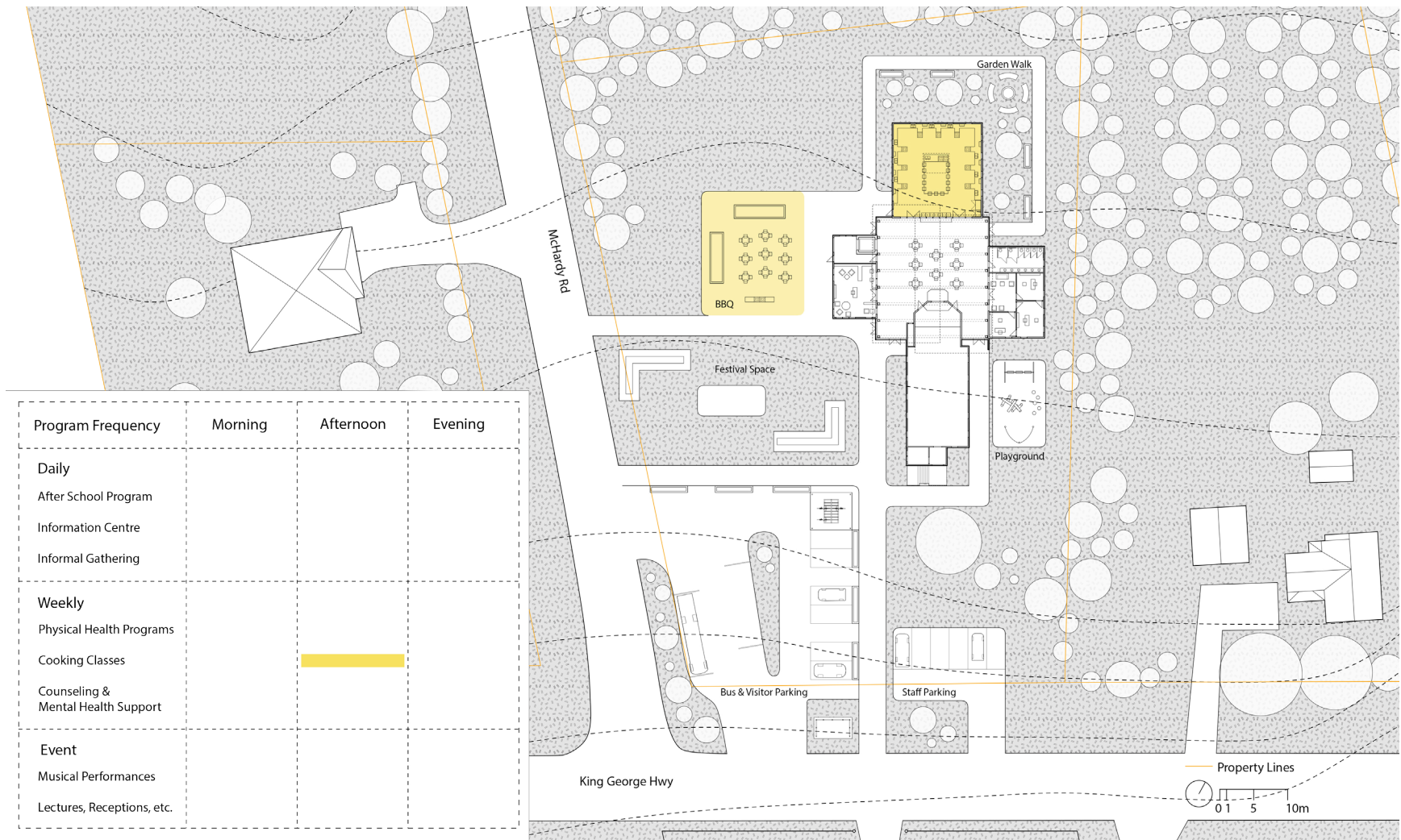


Figure 39: Adapted plan and kitchen schedule

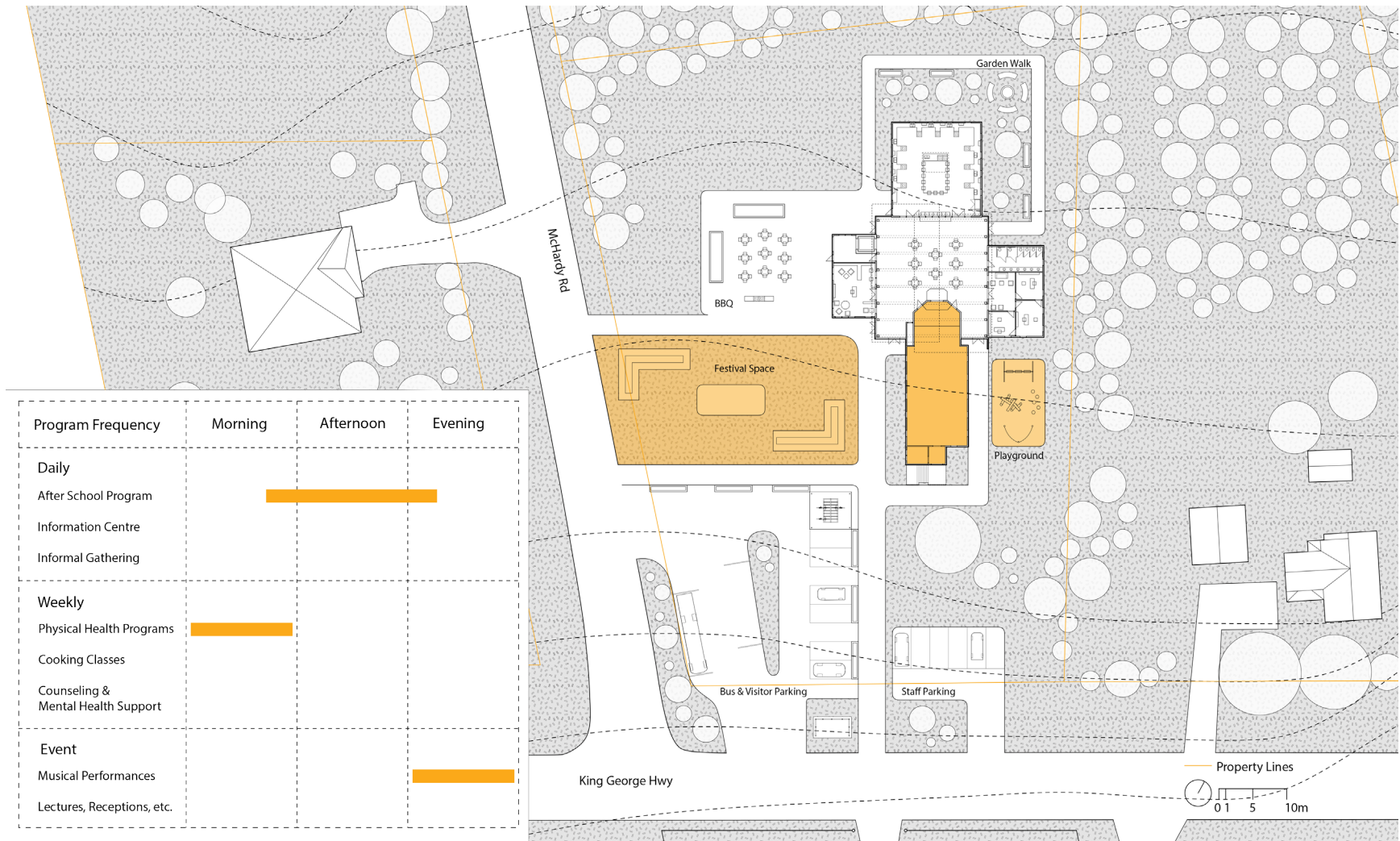


Figure 40: Adapted plan and nave schedule

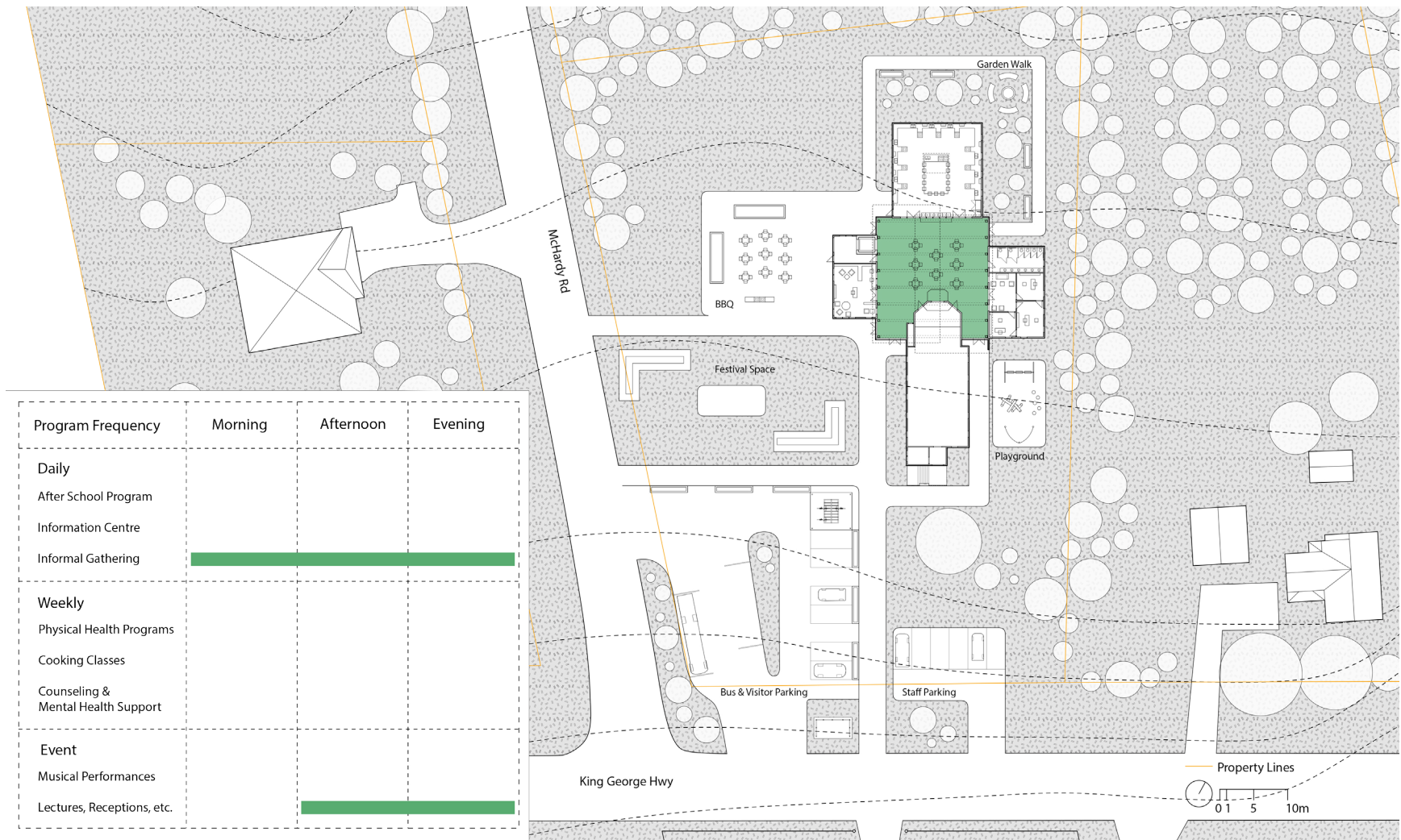


Figure 41: Adapted plan and atrium schedule

Landscape Design

The design of the various landscape elements draws out the ritual programming from inside the community centre to inhabit the site, connecting them to place and questioning the largely interior nature of church activities.

The garden walk, accessed from the northeast entrance to the complex, runs around the north side of the buildings along a quiet path surrounded by garden boxes and trees. A small seating area and reflecting pool allow for one-on-one discussion or individual repose, supplementing the therapeutic program of the office. This area of the site is most connected with the natural landscape, tapping into the sacred qualities of natural elements like plants and water.

The barbeque area connects directly to the community kitchen via a door on the west side of the structure. A long workbench enables classes to be moved outside during the warmer months and a number of movable tables and chairs provides ample space for eating and socializing. Planters that demarcate the seating area are used to grow herbs and vegetables used in the community kitchen. Its location across the path from the festival space means that the area can be used in conjunction with the kitchen, for larger outdoor events like festivals, or general day-to-day activities.

The festival space consists of a large green space on the west side of the nave with a central stage and stepped seating around the perimeter, creating an outdoor performance and events venue. It is directly accessible from the main entrance to the atrium, connecting the primary indoor and outdoor gathering spaces.

The playground is situated along the east side of the nave, where it affords children some shelter from the wind, the highway, and the more public gathering spaces, being surrounded by trees on the east and south sides, and by the complex on the north and west sides. The design of the playground equipment connects to the city's history of forestry and shipbuilding, with a wooden swing set as well as log and ship-inspired climbing structures.

Translation of Sacred Elements

Procession

The procession of the All Saints church begins by entering the site from McHardy Road or the King George Highway in Millbank (Fig.42). From the parking area, visitors move up along cobblestone paths one of the multiple entries. While visitors entered the original church through the tower, moving up through the nave, they now enter directly into the heart of the project (Fig.43). The atrium acts as an entry, circulation space, and meeting point between all of the different programs, as the entrances to the kitchen, offices, and information centre all branch off of this main gathering space.

With the addition of the three outbuildings, connected by the atrium, the design extends the nave into a cruciform plan. However, this traditional form is altered by shifting the primary axis off the centreline of the nave (Fig.44). This disrupts the typical hierarchy of the church plan, creating a wider corridor that emphasizes the main entry into the atrium on the southwest side (Fig.45). The entry on the southeast side of the atrium, leading to the playground, then becomes a secondary pathway. Having multiple entries and



Figure 42: All Saints church adapted complex aerial view

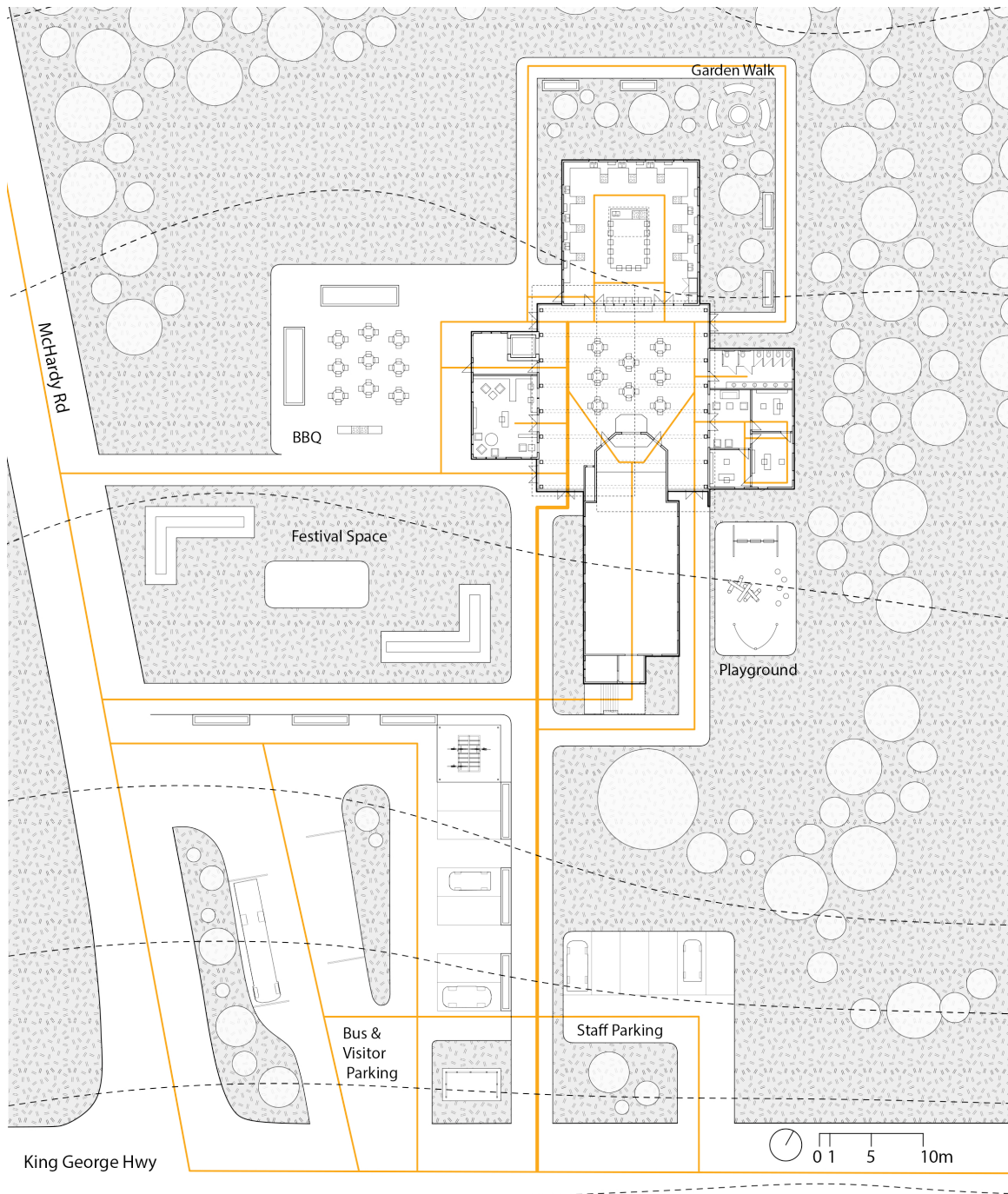


Figure 43: Circulation plan

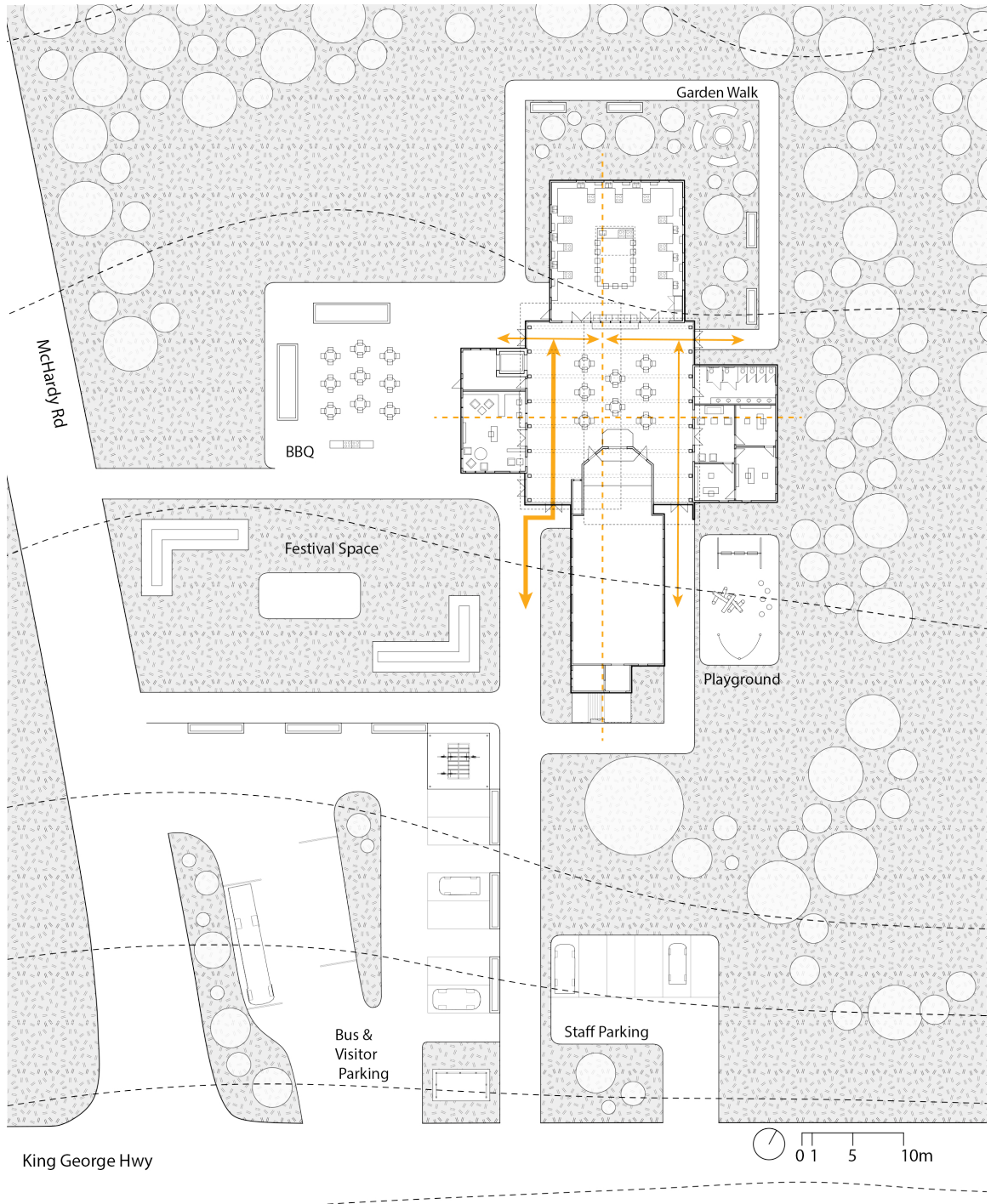


Figure 44: Shifted axis and resulting entry hierarchies.



Figure 45: Perspective view of All Saints church adapted entry procession.

exits provides freedom of movement without restricting circulation to the main axes.

Threshold

The shifting of the cruciform pattern allows for large windows and exits at each corner of the atrium, providing access to different areas of the site, including the festival space, garden walk, playground, barbeque area and the forest (Fig.46 and Fig.47). To accentuate these thresholds, the atrium is almost entirely glazed, except for where it is intersected by the other structures, all of which branch off this central gathering space. The large amount of glazing, including the doors, clerestory windows, and skylight, signify that the atrium is the primary entry, as well as symbolizing the opening up of the former church. Having the main entrance at the centre rather than the base of the structure questions the notion of

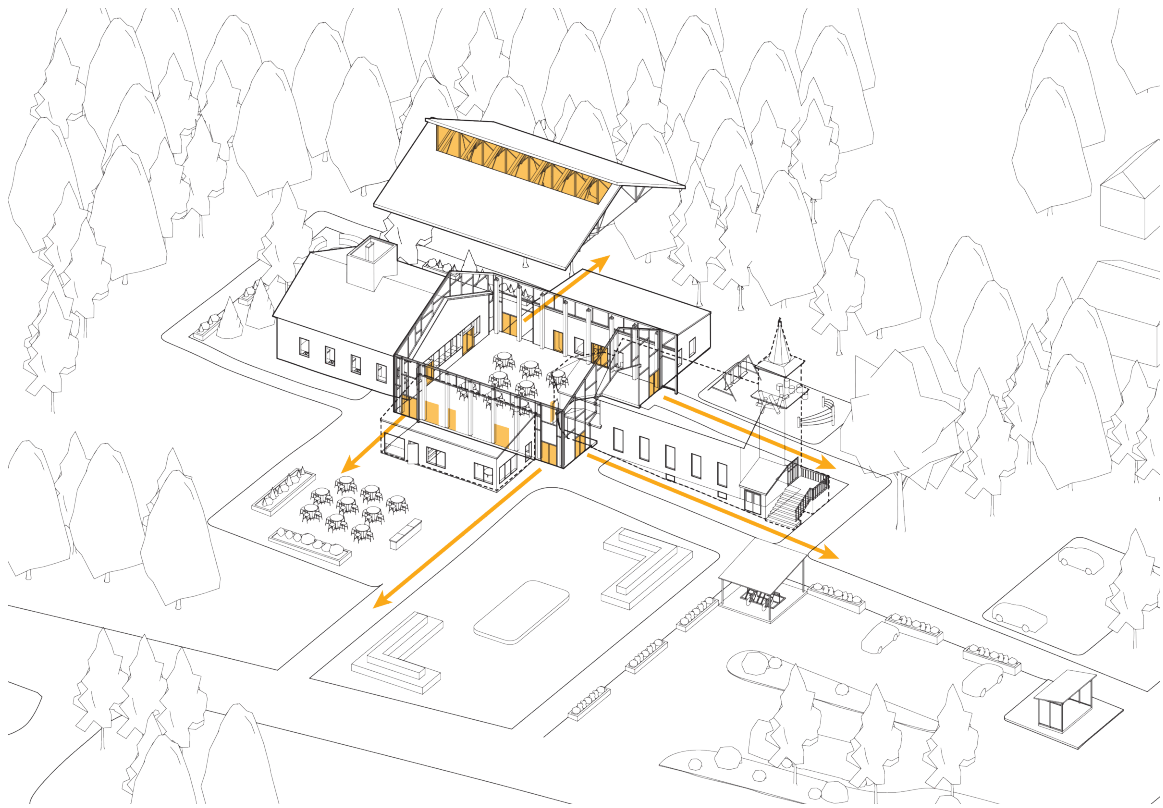


Figure 46: Thresholds and primary views from atrium axonometric.



Figure 47: Perspective view from atrium out to garden walk.



Figure 48: Perspective view from entry path into atrium, where structures partially block views inside.

the narthex, which served as a gateway and could prevent entry. Instead, the atrium welcomes all visitors, providing a glimpse of activities occurring within the complex through the glazed doors and surrounding glass panels. That said, the placement of the structures surrounding the atrium partially obstructs views of the activities occurring within (Fig.48). This mediates the connection between indoor and outdoor spaces, maintaining a threshold between the sacred and the outside.

Focal Point

As the new main entry, the atrium acts as a secular counterpoint to the tower. The shorter, wider atrium reaches not up to the heavens, but extends outward, opening up in all directions. This redefines the focal point from a connection to the divine to a connection between people. That said, the entry through the tower has been retained so that people can still access the nave without moving through the busy

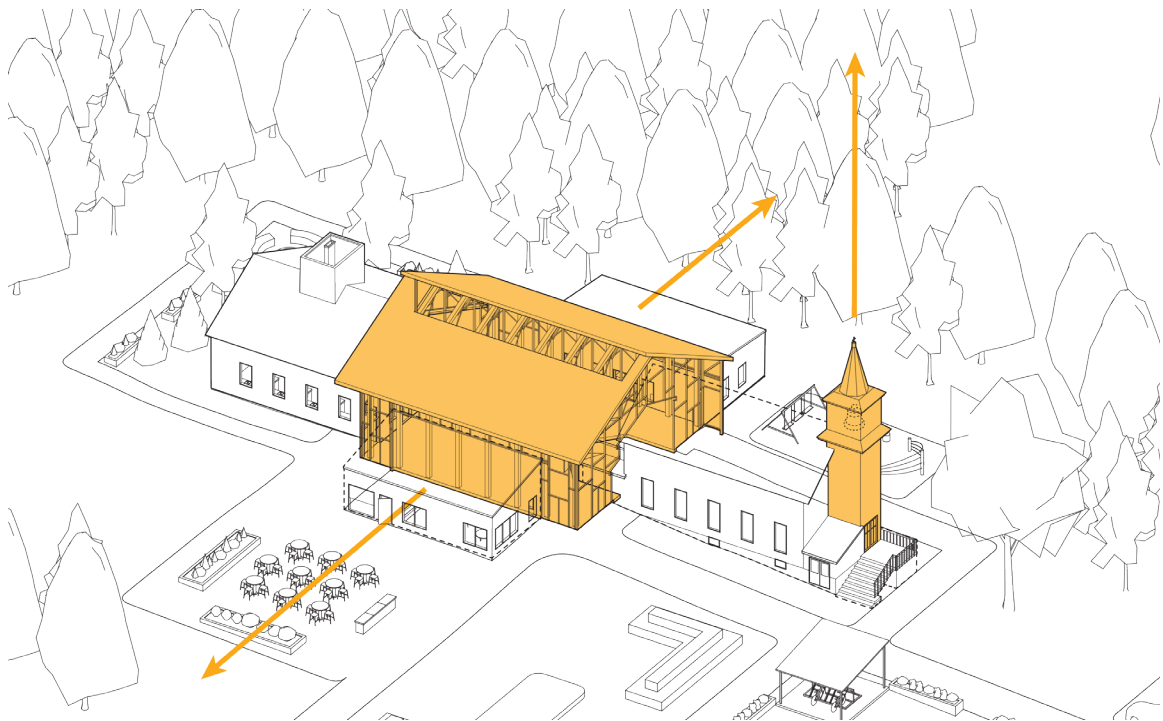


Figure 49: Tower as vertical element and atrium as horizontal counterpoint.

atrium. Except for a change in siding material from vinyl back to wood, the tower remains as existing. The bell, whose toll has marked events in the lives of community members for over a century, will continue to be rung for community celebrations like weddings, as well as emergencies and funerals. (Fig.49)

Void

Church naves, with their tall ceilings and long spans, create awe-inspiring void spaces. These open areas are well suited to secular programming involving noise, movement, and gathering. For this reason, the existing nave is mostly preserved, with minor changes to the apse, interior ceiling, and windows. The confessional, vestry, and upper floor of the back of the portion of the church are removed and a new roof placed over the apse. A large window is inserted into the north wall of the apse to connect the space to the atrium. Additionally, the windows on the sides of the nave are made larger and the glazing and stained-glass decals are replaced with stained glass to bring in coloured light and connect to the outside. On the exterior, the vinyl siding and old wood siding below are replaced with new wood siding. By maintaining the clear span of the original nave, the space allows for flexibility in program, from physical therapy to after-school activities and musical performances, all enabled with the help of collapsible, moveable furnishings. The drop ceiling is also removed, exposing the trusses, which draw the eye upward, accentuating the expansive height of the space (Fig.50).

Similar truss systems are repeated in each of the void spaces, from the nave to the atrium, and the kitchen, which are arranged along the primary axis (Fig.51). In each case,

they support wide areas that enable movement while focusing attention on activities taking place at the centre of the room, encouraging groups of people to come together in communal activities. The kitchen has a similar form and structure as the nave, with wood trusses and horizontal board siding. The tall space is accentuated with a lightwell and hood above the central worktable stove, which mirrors the tower in its verticality. All the workstations around the perimeter of the room face inward, toward the large worktable that takes up the centre of the space (Fig.52). Here, attention is focused on the instructor and one another, promoting collaboration and learning.

Within the atrium, the large wood trusses with steel tension connections allow for a large span and accommodate glazing where the two roof slopes meet. The two slopes mediate between the existing slope of the nave and the new slopes of the other three additions, demonstrating that the atrium is the centre of interaction, meeting, and movement in the project. The skylight between the two roof pieces brings light directly into the central gathering space, while clerestory windows above each of the intersecting structures help bring natural light into the atrium at all hours of the day. Below, moveable tables provide space for seating and gathering, arranged around a stage (Fig.53).



Figure 50: Perspective view of nave during after school program.

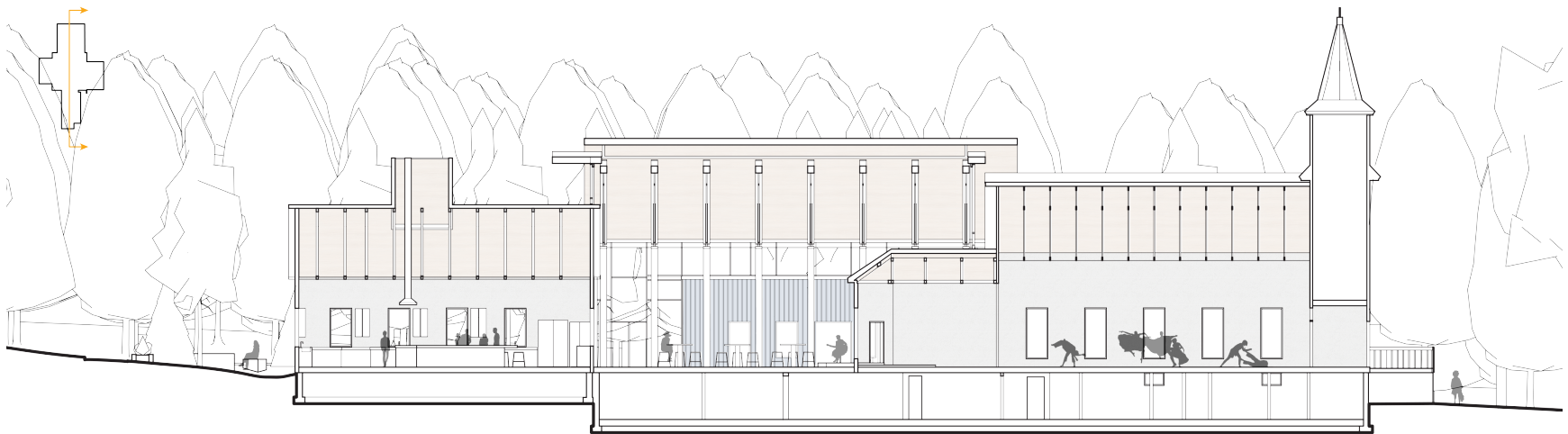


Figure 51: Longitudinal section through nave, atrium, and kitchen.



Figure 52: Perspective view of atrium looking toward stage.



Figure 53: Perspective view of kitchen, where people gather around the central worktable.

Compression

Similar to the side chapels of a church, the offices and information centre are compressed. For this reason, the office and information centre have shed rather than gable rooves and are shorter than both the kitchen and nave. This change in size and form, as well as their location on the secondary axis, denotes their more intimate programming. The intimacy created by the shed rooves, shorter ceiling heights, and smaller subdivided spaces enable quiet reflection, individual work, and one-on-one discussions that are shielded from the noise and excitement of the atrium (Fig.54). This separation is softened by glazing along the atrium (Fig.55) and perimeter walls (Fig.56), which maintains a visual connection with the rest of the project and the other users, a reminder that, even when alone, we are still part of a community.

Light

Light, both a necessary component of any space and a powerful symbol of life, connection, and understanding, plays an important role throughout the complex. The Kitchen and Atrium, with their focus on central gathering, bring light directly into the centre of the space using clerestory windows, skylights, and lightwells. The offices and information centre, by contrast, are lit from the perimeter. The historic nave retains its original window placement, with stained glass that affords some privacy for physical therapy and after-school programming.

The original stained glass design in the All Saints church used a wide variety of colours, with reds, oranges, blues and greens being most prominent. Biblical, architectural, geometrical, and botanical imagery were incorporated,

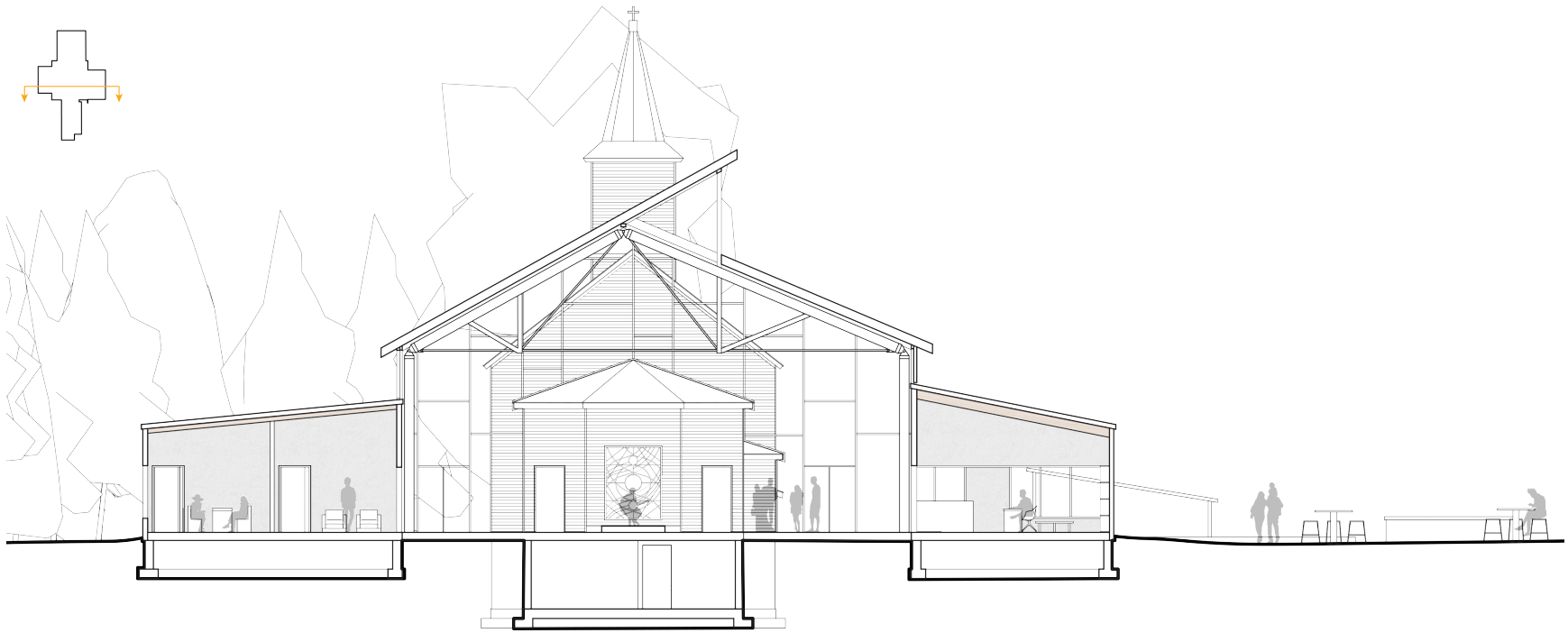


Figure 54: Transverse section through offices, atrium, and information centre.



Figure 55: Perspective view of the office looking toward the atrium.



Figure 56: Perspective view of the information centre, where glazing connects to the outdoor BBQ area.

including the names of donors (Fig.57). However, since the design was a sticker, a new glass design will take its place.



Figure 57: Original All Saints 'stained glass' sticker pattern

Following the analysis of colour mood theory, the glass on the eastern side of the nave has green and blue hues, providing a calm, relaxed mood for morning activities like contact improvisation. The west side has red and orange hues, creating an atmosphere of energy and attention for afternoon and evening activities like the after-school program and performances (Fig.58). The large window above the stage incorporates both of these colour palettes as a symbol of unity (Fig.59). This theme of connection across multiple parts is echoed by the continuation of the stained glass pattern across all 5 windows on each side of the nave (Fig.60).

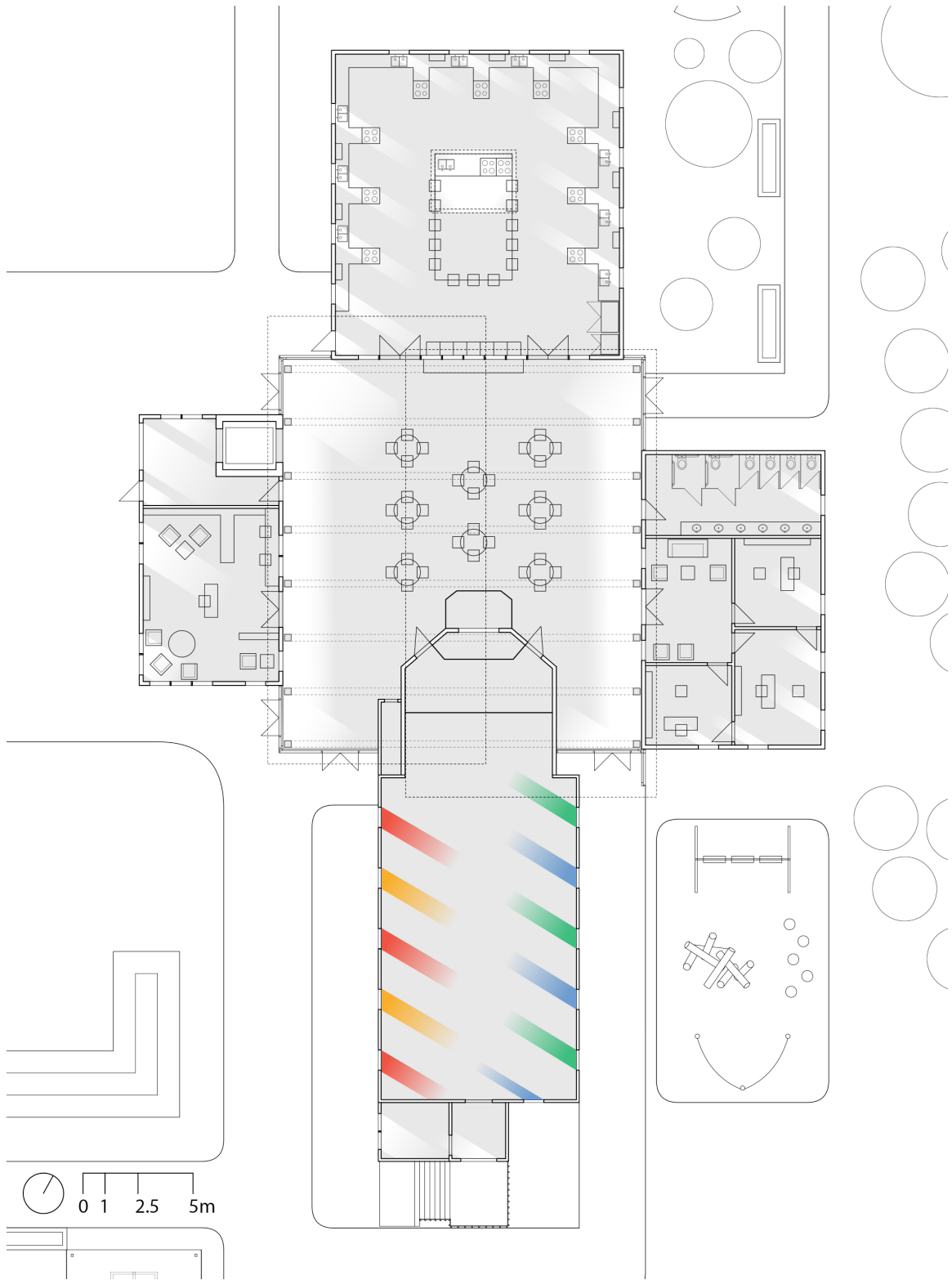


Figure 58: Lighting plan showing light and colour in morning and afternoon conditions.



Figure 59: Perspective view of nave during contact improvisation program, showing stained glass at the end of the apse.

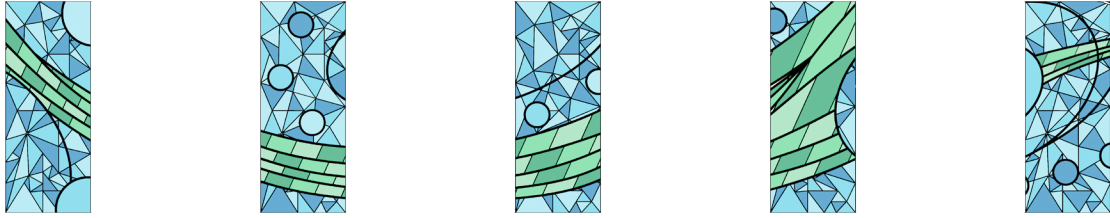


Figure 60: Stained glass pattern on east side of the nave.

The façade colours of the kitchen, offices, and information centre are reminiscent of the 'jellybean' or 'smartie' houses, multicoloured buildings that can be found across the Atlantic region. More than a nod to vernacular building practices, the colours are useful for wayfinding, where each building program can be identified by a specific colour. To this end, mosaic tile flooring, mirroring the stained glass throughout the project, indicates the entries to each of the buildings on the atrium floor (Fig. 61).

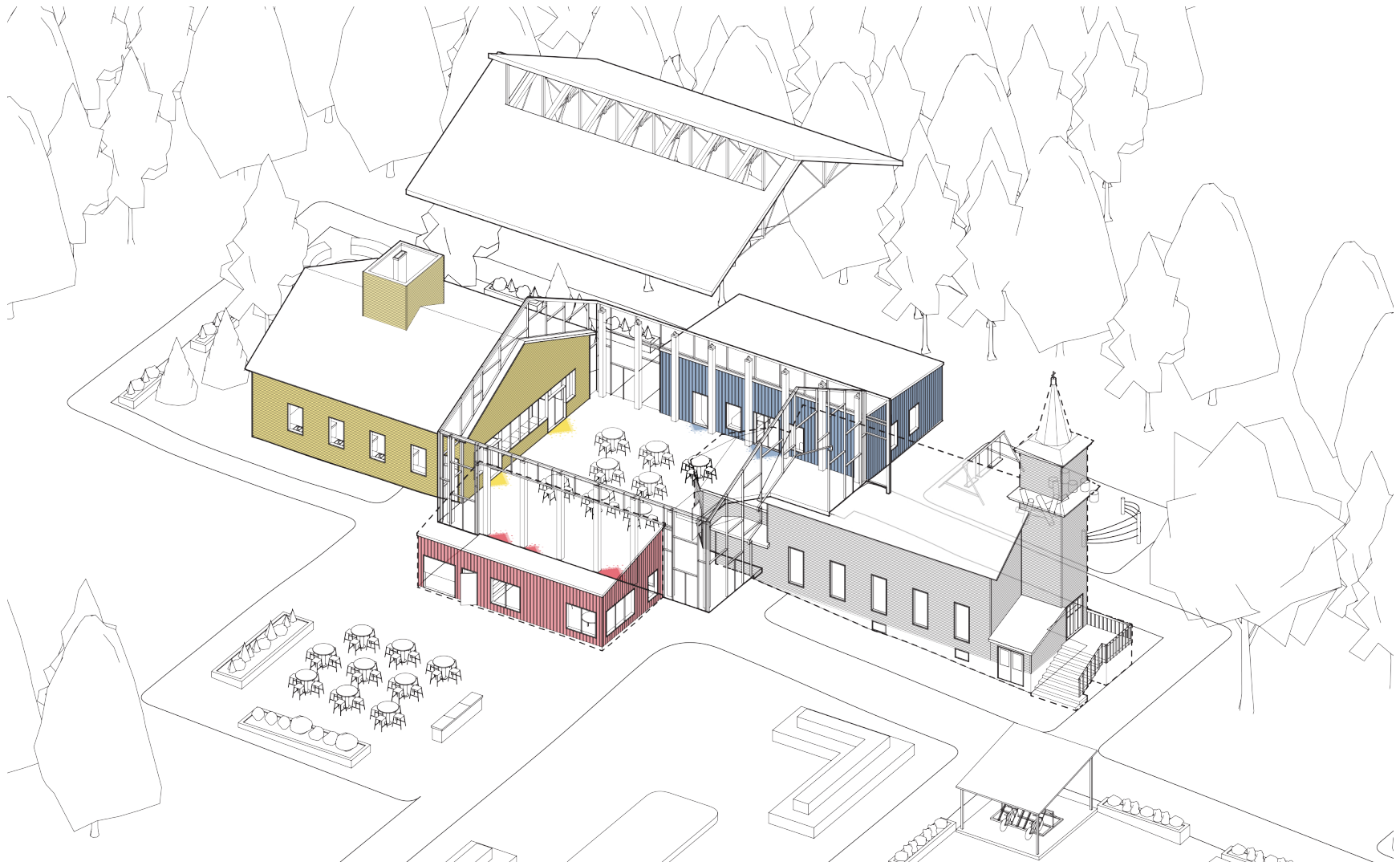


Figure 61: Axonometric view of facade colours and mosaic tile wayfinding.

Defamiliarization

Although defamiliarization on a societal scale contributes to liquid modernity, the same concept can be implemented as a design tool to shift viewers' perceptions of space and question their preconceived ideas about the meaning and use of certain architectural types like former churches. By adapting former Catholic churches as secular community centres, a common landmark is altered to shift the community's perception of both the church itself and different religious groups in their communities, fostering a greater sense of community between people (Fig.62).

Defamiliarization is accomplished in this thesis in multiple ways. The first is through the undermining of the rigid patterns and hierarchies of the typical church layout. By moving the main entrance to the atrium, the typical procession is bypassed. Instead of moving from the profane exterior up through increasing layers of sacrality, from the narthex, along the aisle, and toward the focal point of the apse, visitors enter directly into the new primary focal point that is the atrium. The location of each structure around the atrium also contributes to the undermining of hierarchies, as each building has been shifted to move the axes slightly off-centre.

The second way that the adapted structure creates defamiliarization is through the opening up of the church. As the atrium has become the main entry into the community centre, visitors are first greeted by the largest gathering space. Multiple entries, located on all sides of the atrium, allow partial views into the atrium and out toward the various landscape elements. This physically opens the building and symbolically welcomes guests.

Thirdly, the introduction of multiple programs for community support and group activities shifts the focus of the existing structure from a place of religious ritual to one of secular gathering. This change is program removes the religious connection while maintaining the connections between people that are inherent to the building, as churches like All Saints were built and sustained by the community. In this way, the community sentiment is maintained but can be expanded under a new, secular interpretation.

Additionally, defamiliarization creates space for the unfamiliar. The presence of multiple programs occurring simultaneously in the complex creates opportunities for the unexpected. Since all the rooms branch off the atrium, visitors involved in each program can meet one another, potentially forming connections between people of different demographics and interests. That said, secondary exits from the nave and offices provide additional safety and privacy for those who may want to avoid the bustle of the atrium.



Figure 62: Exterior perspective view of community centre.

Chapter 7: Conclusion

The design component of this thesis has relied heavily on site-specific solutions, structured around the programmatic needs and opportunities in Miramichi, New Brunswick. Despite this specificity, it provides valuable insight into how the overall method may be extended and implemented in other communities across Canada (Fig.63).

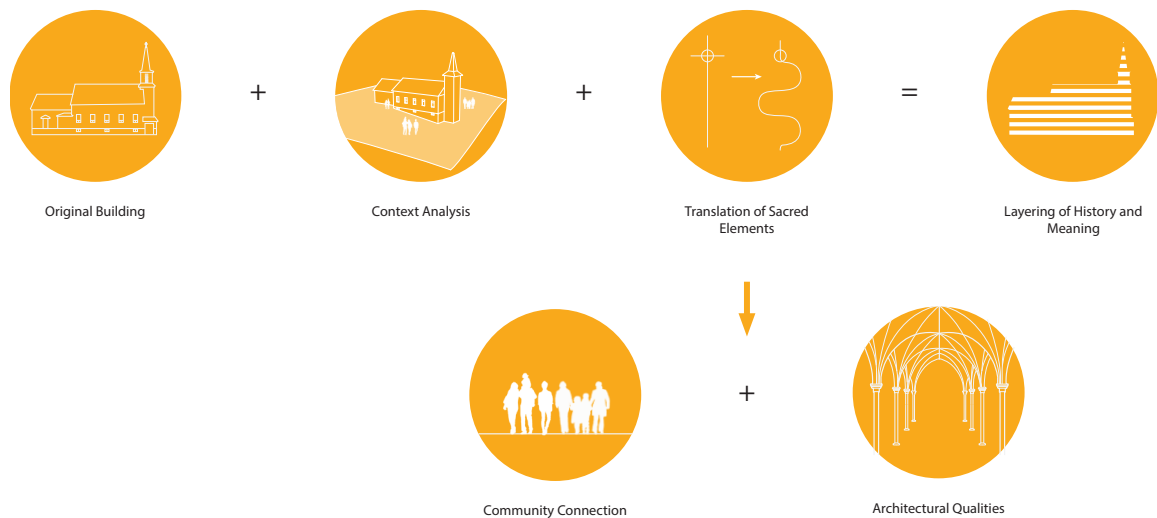


Figure 63: Design method.

In nearly all adaptive reuse projects, a thorough understanding of the original building and context are needed. The program types implemented in this thesis may not work for other contexts. Therefore, site-specific analyses are required to determine what programs the community is lacking and how existing traditions can be incorporated to help bring people together.

Even though the architectural qualities of the sacred can be manifest differently in each specific church, their overall forms and meanings are consistent. By understanding each of the architectural elements, they can be maintained, altered, or removed according to the needs of the particular

project. In each case, the design moves should refocus the architectural elements to support the new programming while emphasizing that the former church has been built and sustained by the community.

Although the design methods developed and implemented in this thesis can be applied to other projects, there are several considerations that were not fully explored that should be considered in future works. Firstly, there is an opportunity to partner with community organizations in the areas surrounding deconsecrated churches (see Fig. 64 in Appendix D for community organizations and charities in Miramichi). The established presence of certain groups, businesses, and charities could confirm the feasibility of chosen programs, deepen the project's connection with the community, and promote a wider user base beyond former parishioners.

Secondly, the seasonality of the exterior spaces would need to be considered more fully. One may include covered or sheltered areas, as well as spaces that have a dual purpose depending on the weather, such as performances spaces that fill with water, becoming a reflecting pool in the rain, or walking paths that become snowshoeing trails in the winter. Additionally, the Millbank Nature Trails run near the site. If adjacent properties were considered in the scope of this thesis, there may have been an opportunity to connect the paths or garden walk with the trails.

While the goal, beyond the reuse of the structure, is to recentre former churches as community hubs, negative feelings about such spaces are likely to persist due to differences in culture, religion, and values. Adaptive reuse projects such as the one explored in this thesis cannot erase

the wrongdoings of the Catholic church as an institution or eliminate negative feelings toward it. However, they can create more welcoming spaces through programmatic and architectural moves that create opportunity and intrigue, making room for the unfamiliar and unexpected by shifting existing hierarchies of space to redefine the relationships between spaces and their users.

Appendix A: Definitions

Deconsecrate: “to remove the sacred character of” (Merriam-Webster 2021) something, typically a church or altar.

Interregnum: a time between two successive regimes, a period where normal governmental functioning is suspended, or an interruption of a continuous series (Merriam-Webster 2021)

Appendix B: Deconsecration Process

While this thesis deals with churches that have been permanently closed and no longer host religious services, the definition of a closed, decommissioned, deconsecrated, or variously termed church that is no longer actively used is a contentious one. In her research on church deconsecration, De Wildt found that there were “significant contradictions in the interpretation of the canon law articles that deal with church deconsecration” (De Wildt 2020, 3). Different experts De Wildt consulted held wildly varying beliefs about what constituted deconsecration, from the transfer of the host from one church’s tabernacle to another to the celebration of the final mass (De Wildt 2020, 2), despite neither of such actions being mentioned in the canon law articles concerning deconsecration. The result is what she terms a “ritual muddle” (De Wildt 2020, 2) that leaves parishioners unsure of how to cope with the loss of their church and the building itself in a sort of limbo between sacred and profane (De Wildt 2020).

Appendix C: Availability of Information

There are no large-scale data sets on active faith buildings in Canada that have been conducted more recently than 2017 and the Canadian Census no longer surveys churches. While most parish and diocese websites list active churches, their records and drawings of those that have been closed are often removed, destroyed, or given to buyers of individual church properties. Although some of the regional dioceses provide some information including location and history, many more do not, leaving research to be conducted through more esoteric means. A non-comprehensive list of Catholic church closures in Atlantic Canada over the last 20 years was compiled via phone calls to specific parishes, combing through news articles and found buried in parishioners' blog posts. Therefore, there remain significant gaps in the information obtained, both in terms of quantity and accuracy of the data.

Closed Churches in Atlantic Canada 2000-2022 (Non-Comprehensive)										
Province	Diocese	Parish	Name	Location	Material	Constructed	Closed	Current State		
New Brunswick	Bathurst	Paroisse Saints-Coeurs-de-Jésus+Marie	Notre-Dame-de-l'Assomption	3517 Nicholas Denys Road, Nicholas-Denys	Wood	1951	2007			
		Paroisse Saint-Frère-André	Notre-Dame-du-Mont-Carmel	Bathurst Est	Stone	1922	2008			
		Parish of the Good Sphepherd	Saint Theresa	St Theresa Crescent, South Bathurst	Wood	1948	2008	Burned Down in 2014		
		Paroisse Saints-Coeurs-de-Jésus+Marie	Aicida Saint-Nazaire	R.R. 1 Site 19, Boite 19, Petit Rocher NB, E0B E20	Wood	1956	2008			
		Paroisse Marie-de-l'Assomption	Marie-Reine	Richardville, 87WM293H+PC	Brick	1948	2015			
		Parish of the Good Sphepherd	Our Lady of the Visitation	24167 NB-134, Benjamin River, NB E8G 1P4	Brick	1996	2016			
		Parish of the Good Sphepherd	Saint Joseph	NB-134, Nash Creek, NB E8G 1Z0	Wood	1907	2016			
		Paroisse Marie-de-l'Assomption	Notre-Dame-de-Fatma	1116, route 275, Saint-Arthur	Brick & Wood	1953	2017	Demolished in 2020		
			Notre-Dame-de-Lourdes	260, rue Notre-Dame, Atholville		1913	2019			
			Paroisse Saint-François-d'Assise	Saint-Georges	11, Covedell Street, Tabusintac, NB	Wood	1987	2019		
			Paroisse Saint-Joseph-serviteur-fidèle	Dundee (Saint-Jean-Marie-Vianney)	2, rue de l'Eglise, Eel River Crossing, NB	Wood	1909	2020		
			Edmunston							
			Monton		St Timothée	7041, Rte 126 Adamsville	Wood	1906	2018-04-31	Demolished due to disrepair
					Saint Norbert	500, chemin de l'Eglise, St. Norbert	Wood	1868	Aug-15	The old church has become "la maison étoile des enfants", a youth center for children, providing learning activities and workshops including hand crafts, theater and reading
					Mission Saint-Philippe	142 Chemin de l'Eglise, Saint-Philippe		1829		Condemned and demolished in 2011
			St. Michael's	150 Masters' Road, Moncton	Wood	1981		Condemned and demolished in 2013		
			Saint-Louis-de-France	5, Pleasant Street, Moncton	Concrete	1972	Apr-18			
			Notre-Dame-de-Lorette	1542, Champlain Street, Dieppe	Wood	1946	2018-10-07			
			St Bartholomew	Route 116, Bass River NB, 87RPGVVP+				Demolished after fire damage in 2016		
			Notre-Dame-du-Saint-Rosaire	2737 route 440, Rosaireville NB	Wood					
			Marcelville: St Pie X	2343 ch Pleasant Ridge, Huskisson	Wood		2007	Demolished in 2010		
			Kent Junction: St Joseph	9320 Route 126, Welford NB	Wood	1908		No longer used, but still stands		
			St. Bartholomew	4000, Route 16, Melrose		1828	2018-09-16			
	Saint John		Holy Trinity	348 Rockland Rd, Saint John, NB E2K 3K4	Brick			Sold, now a weddings and entertainment venue		
			St. Peter's	50 Clarendon St, Saint John, NB E2K 1A4	Brick			Will likely be demolished		
			St. Joachim's	603 Loch Lomond Rd, Saint John, NB E2J 1Y8	Brick			Sold, now a church for a different denomination		
			St. John the Baptist	58 Broad St., Saint John, NB	Brick			Sold, will be a Climbing Wall recreation venue		
			Holy Family	Barryville, 87VP5QF9+HG	Wood			Will be used as a community center		
		Saint Marguerite Bourgeoys Parish	All Saints	Millbank, 87VP3G6W+WG	Wood	1907	2018	Demolished November 26, 2021, property will be used as an extension to the parish cemetery		
			Holy Rosary	5 Rose St, Saint Stephen, NB E3L 1S1	Wood			sold to a Community organization - Weight Watchers		
		St. Kateri Tekakwitha Parish	Immaculate Conception (Mission)	Cork, 87QMP37C+	Wood	1947		will be demolished		
		St. Kateri Tekakwitha Parish	St. Patrick's (Mission)	415 Route 3, Smithfield, NB	Wood			will be demolished		
		St. Kateri Tekakwitha Parish	St. Clement's (Mission)	20 Highland Ave, McAdam	Wood	1946		things are currently in limbo		
Newfoundland & Labrador	Corner Brook & Labrador		Our Lady of Mercy (House Church)	101 Main St, Aguathuna, NL A0N 1A0				Decommissioned but still being used periodically		
	Grand Falls		(Harbour Breton Church)							
								Demolished 2020		
								https://www.saltwire.com/atlantic-canada/holidays/roman-catholic-churches-closing-25977/		
	?	Our Lady Star of the Sea Parish	Scared Heart	Tors Cove	1908-1909	Sep-17		Bought by owners of Yellowbelly Brewery in 2018		
			Immaculate Conception Cathedral	1-9 Water St E, Harbour Grace, NL A0A 2M0						
			St John's							
Nova Scotia	Antigonish		St. Barra Church	47 Church Rd., Christmas Island, Nova Scotia, 87QXX6CW+48		2015		Parishioners gathered illegally weekly until 2020, current state unknown		
			Sacred Heart	Sydney			Jun-14	https://www.cbc.ca/news/canada/nova-scotia/friends-of-sacred-heart-vow-to-save-church-building-1.2846791		
			Saint Leo's	Sterling Rd, Glace Bay, NS			Apr-13			
			Saint Anthony's	23 Dominion St, Glace Bay, NS B1A 3M7			Jun-13			
			Holy Family Parish	Mackay corner			Jun-13			
			Saint Eugene's	11 Turnbull St, Dominion, NS B1G 1W5			Jun-14			

Figure 64: Atlantic Canada closed churches 2000-2022 page 1

			Immaculate Conception	49 Convent St, Sydney Mines, NS, B1V 1K2			Jun-13		
			Saint Stephen	Pitt St, Cape Breton Regional Municipality, NS B1Y 1J2			Jun-13		
	Halifax-Yarmouth		Church of St. Anselm	7045 NS-207, Head of Chezzetcook, NS B0J 1N0					
			Church of Saint Anne	3293 Highway #, Nova Scotia Trunk 7, Lake Echo, NS B3E 1C6					
			Church of St. Philip Neri	Musquodoboit Harbour, 87PROVP2+					
			Church of St. Michael	28555 Hwy 7 East Quoddy, NS					
			Church of St. Martin	Tangier, 87PVR844+29					
			St. John the Baptist Church	1102 Purcells Cove Rd, Halifax, NS B3N 1R4					
PEI	Charlottetown		St Mary's	1374 Hamilton Rd, Kensington, PE C0B 1M0	Wood		1902	2010	parishioners and high cost of necessary repairs, used for Indian River Festival
			St Alexis	637 Veteran's Memorial Hwy, Souris, PE C0A 2B0	Wood		1930	2015	Standing but unused due to small number of parishioners and high cost of necessary repairs
			St. Mary's of the People	19719, Route 2, Hunter River					
			Sacred Heart	Borden-Carleton					Bought and turned into artist's family home in 2010
			Sacred Heart	Johnstons River					

Figure 64: Atlantic Canada closed churches 2000-2022 page 1

Appendix D: Data

The following data illustrates the existing charities and community organizations, as well as churches that served the community at the time of the writing of this thesis. The data on community activities was based on the schedules of activities available from the community centres listed as well as the calendar of events for the year 2021 on the Mighty Miramichi website.

Charities & Community Organizations in Miramichi Proper			
Location	Address	Type	Demographic
Alzheimer Society Miramichi Chapter	1745 Water St #101	Association	
Assn Catholique	1773 Water St	Religious Org	
Autism Resources Miramichi	1 Allan St	Association	
Big Brothers Big Sisters Miramichi	115 Maher St	Association	
Canadian Red Cross	100 Newcastle Blvd	Charity	
Catholic Health International	1710 Water St	Religious Org	
Horizon's Miramichi Hope House	55 Pleasant St	Mental Health Center	
The Hospice Shoppe	139 Duke St	Charitable Shop	
John Howard Society Miramichi Inc	100 Newcastle Blvd	Non-Profit	
Miramichi Chamber of Commerce	120 Newcastle Blvd	Non-Profit	
Knights of Columbus	241 Craigville Rd	Fraternal Org	
Miramichi Community Food Bank Inc.	87 Henry St	Food Bank	
Miramichi Counselling Centre	629 Water St Suite 12	Mental Health Center	
Miramichi Emergency Centre for Women Inc.	140 Ellen St	Cultural Center	Women
Miramichi Evangelical Ministerial Association	869 King George Hwy	Religious Org	
Miramichi Ground Search & Rescue Base	Walsh Ave	Volunteer Org	
Miramichi Independent Living	1756 Water St	Charity	
Miramichi River Environmental Assessment Committee	21 Cove Rd	Non-Profit	
Miramichi Salmon Association Inc	South Esk, NB	Association	
Miramichi Senior Citizens Home	1400 Water St	Nursing Home	Seniors
Miramichi SPCA	128 Dan Cripps	Animal Shelter	Animals
Miramichi Youth House Inc	870 King George Hwy	Youth Center	Youth
Mount Saint Joseph Nursing Home	51 Lobban Ave	Nursing Home	Seniors
New Brunswick Association for Community Living (NBACL)	1750 Water St #101	Association	
Newcastle Lions Club	324 Morrison Ln	Association	
Retirement Miramichi Inc	473 Ironmen Rd	Retirement home	Seniors
Royal Canadian Legion Branch 3	18 McCurdy St	Veterans' Org	Veterans
Royal Canadian Legion Branch 10	385 Pleasant St	Veterans' Org	Veterans
Salvation Army (The)	231 Pleasant St	Social Services	
St Joseph Foundation	51 Lobban Ave	Charity	
Volunteer Miramichi Inc.	267 King George Hwy	Volunteer Org	

Figure 66: Miramichi community organizations and charities.

Churches in Miramichi Proper		
Location	Address	Denomination
Anglican Church of Canada	186 Pleasant St	Anglican
St Mary's Anglican Church of Canada	207 Wellington St	Anglican
St. Paul's Anglican Church	750 Water St	Anglican
Calvary Baptist Church	203 Delano Ave	Baptist
The Point Church	582 King George Hwy	Baptist
St Mary's Roman Catholic Parish Church	360 Newcastle Blvd	Catholic
Nativity of the Blessed Virgin Mary Catholic Church	306 Water St	Catholic
St. Andrew's Catholic Church	4464 Water St	Catholic
St. Joachim Church	42 Church St	Catholic
Saint Michael's Catholic Church	10 Howard St	Catholic
St Patrick's Catholic Church	12 St Patricks Dr	Catholic
Saint Samuel's Roman Catholic Church	36 Saint Samuel's St	Catholic
Eastside Church	1753 Water St	Evangelical
Kingdom Hall of Jehovah's Witnesses, Miramichi Congregation	1040 King George Hwy	Jehova's Witnesses
Miramichi Islamic Center	514 Water St	Muslim
Family Worship Center	1148 King George Hwy	Pentecostal
United Pentecostal Church	146 King St	Pentecostal
Covenant Reformed Presbyterian Church	357 McKenna Ave	Presbyterian
St James Presbyterian Church	275 Newcastle Blvd	Presbyterian
Church of Jesus Christ	251 Big Ferry Rd	Protestant
Douglastown Community Church	302 Big Ferry Rd	Protestant
Holy Trinity Congregational	1750 Water St	Protestant
River Of Life Assembly Inc	345 Beaverbrook Rd	Protestant
Miramichi Seventh-day Adventist Church	290 Dalton Ave	Seventh-day Adventist
Bethel United Church	2837 NB-11	United
Carmel United Church	795 S Napan Rd	United
St Andrew's United Church	188 Wellington St	United
St Mark's United Church	2247 King George Hwy	United
Knox United Church	4400 Knox	United
Saint James & Saint John United Church	556 King George Hwy	United
Wesleyan Church	52 Nelson St	Wesleyan
Skyway to Heaven Church	125 Maher St	Unknown

Figure 67: Churches in Miramichi.

Miramichi Region Events 2021		
Sports/Fitness (26)	Health/Wellness (4)	Special Interest (6)
Food (9)	Market (13)	Games (6)
Arts (8)	Performance (5)	Festival (4)

Type	Activity	Date	Frequency/Seasonality	Location	Address
Sports/Fitness	Ladies' Exercise Class	Monday 10-11am Wednesday 10-11am Friday 10-11am	3 times weekly, year-round	Parish Centre at the Saint Samuel's Roman Catholic Church	36 Saint Samuel's St
Sports/Fitness	Zoom in the Sun	Saturday August 07		Golden Hawk Tennis Courts	8 Pollard Blvd
Sports/Fitness	3rd Annual Hole Lotta Fun Golf Tournament	Thursday September 09	Yearly, Fall	Miramichi Golf and Country Club	22 Prospect Street
Sports/Fitness	Youth Volleyball Clinics	Saturdays September 11 - October 02	Weekly, Fall	Miramichi Valley High School Gymnasium	930 Water St
Sports/Fitness	Archery			Golden Hawk Recreation Centre	345 McKenna Ave
Sports/Fitness	Badminton for Seniors	Monday 1-3pm Wednesday 1-3pm Friday 1-3pm	3 times weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Ball Clinics	Sundays February 27- April 24	Weekly, Spring	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Bowling Lanes			Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Flex & Tone Fitness Classes	Mondays 11:15 am-12:00 pm Wednesdays 11:15 am-12:00 pm	2 times weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Floor Hockey – Adult	Thursdays 8:15 pm - 10:15 pm	Weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Girls On The Move	Session 1 October 7 to December 9 Session 2 January 27 to March 31	Weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Gymnastics			Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Open Activities	Mondays 12-1pm Saturdays 3:30-5:30pm	2 times weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Tai-chi & Quigong	Mondays 9:30-11am Tuesdays 9:30-11am Wednesdays 9:30-11am	3 times weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Taekwondo			Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Tots Free Time	Fridays 11am-12pm	Weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Walking Central	Monday-Friday 9am-12pm	Daily	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Yoga Fusion – Beginner Yoga	Sundays 1-2pm	Weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Youth Drop-in	Fridays 6-8pm	Weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Basketball – Adult Co-Ed pick up	Sundays 8-9pm	Weekly	Miramichi Valley High School	345 McKenna Ave
Sports/Fitness	Pickle ball	Sundays 6-8pm Mondays 8-9:30pm Wednesdays 8-9:30pm	3 times weekly	Miramichi Valley High School	345 McKenna Ave
Sports/Fitness	Adult Badminton	Tuesdays 8-10pm Thursdays 8-10pm		Miramichi Valley High School	345 McKenna Ave
Sports/Fitness	Volleyball	Saturdays 8:30 am - 1 pm September 18 - December 18	Weekly, Fall	Miramichi Valley High School	345 McKenna Ave
Sports/Fitness	Adult Floor Hockey	Mondays 7:30-9:30pm	Weekly	Lindon Recreation Center	

Figure 68: Miramichi activities 2021 page 1

Sports/Fitness	Senior Carpet Bowling	Tuesdays 1-3pm	Weekly	Lindon Recreation Center	
Sports/Fitness	Youth Pick-up Floor Hockey	Monday 5:30-7pm Wednesday 5:30-7pm	Weekly	Lindon Recreation Center	
Health/Wellness	Seniors Alert Meeting	Tuesday September 14		Knights of Columbus Hall	Campbell Street
Health/Wellness	Eco-Spirit Retreat	Sunday September 19		Interpretive Centre, Beaubears Island	35 St. Patrick's Drive
Health/Wellness	Garderie Francomichi		Monday to Friday, Year-round	Carrefour Communautaire Beausoleil Community Theatre	300 Beaverbrook Road
Health/Wellness	Mental Health and You Coping seminar	Saturday September 25		Miramichi Wesleyan Church	52 Nelson Street
Special Interest	Danique Henderson Groundworks Clinic	Saturday March 20		Oldfield Acres Stables	2001 Oldfield Road
Special Interest	First Nature Miramichi Monthly Meeting	Tuesday September 07	Monthly, year-round	Senior Citizens' Center	26 Sutton Rd. Nelson
Special Interest	Graveyard Walk	Saturday October 23		Wilson's Point Historic Site	8 Enclosure Rd, Derby
Special Interest	Christmas Light Tunnel Experience	Sunday December 05 Friday December 10 Saturday December 11 Sunday December 12	Yearly, Winter	The Point Church	582 King George Highway
Special Interest	Santa on Candy Cane Lane	Friday December 10 Saturday December 11 December 17 December 18	Yearly, Winter		Water Street, Chatham
Special Interest	Dog Training School	Tuesdays 5:30-8:15pm	Weekly	Lindon Recreation Center	
Food	Spaghetti Supper Takeout Smelt Fry Corn Beef Takeout Meal Cornbeef Takeout Dinner	Wednesday January 27 Saturday February 20 Saturday March 20 Saturday July 17	Monthly, year-round	Legion 3 Chatham	18 McCurdy St
Food	Meat Pie Supper with Trimmings Shrove Tuesday Pancake Supper St. Patrick's Supper Ham & Potato Scallop Supper Roast Pork Tenderloin Supper Shepherd's Pie Supper Chicken Salad Cold Plate Gourmet Macaroni & Cheese Supper	Wednesday February 03 Tuesday February 16 Wednesday March 17 Wednesday April 21 Wednesday May 19 Wednesday June 16 Wednesday July 21 Wednesday September 01	Monthly, year-round	St. Andrew's United Church	188 Wellington Street
Food	Meat Pie Supper Corned Beef and Cabbage Dinner	Wednesday October 27 Saturday March 13		Chatham Head Rec Centre	181 McFarlane Ave

Figure 69: Miramichi activities 2021 page 2

Arts	ARTcadienne Gallery		Year-Round	Carrefour Communautaire Beausoleil Community Theatre	300 Beaverbrook Road
Performance	An Evening of One Acts	Sunday June 13 Monday June 14		Carrefour Communautaire Beausoleil Community Theatre	300 Beaverbrook Road
Performance	Neil Simon's Laughter on the 23rd Floor	Thursday August 12 - Sunday August 15		Miramichi Valley High School	345 McKenna Ave
Performance	A Night of One Acts	Friday October 22 Saturday October 23		Beaverbrook Kin Centre	100 Newcastle Blvd
Performance	Mrs. Murphy's Christmas II Dinner Theatre	Saturday November 27		United Church Center	Blackville
Performance	Christmas To Remember in memory of Gerry Cormier	Sunday December 05	Yearly, Winter	St. Mary's Roman Catholic church	360 Newcastle Blvd
Festival	Miramichi Buskerfest	Friday September 03 - Sunday September 05	Yearly, Fall	Waterford Green	Water Street
Festival	Miramichi Kite Festival	Friday July 16	Yearly, Summer	Miramichi Airport	Airport Dr
Festival	64th Miramichi Folksong Festival Inc	Sunday August 01 - Friday August 06	Yearly, Summer	Beaverbrook Kin Centre Carrefour Communautaire Beausoleil Community Theatre	100 Newcastle Blvd 300 Beaverbrook Road
Festival	Miramichi Zombie Walk 2021	Saturday October 09	Yearly, Fall	Waterford Green	Water Street

Figure 70: Miramichi activities 2021 page 3

Sports/Fitness	Walking Central	Monday-Friday 9am-12pm	Daily	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Yoga Fusion – Beginner Yoga	Sundays 1-2pm	Weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Youth Drop-in	Fridays 6-8pm	Weekly	Golden Hawk Recreation Centre	8 Pollard Blvd
Sports/Fitness	Basketball – Adult Co-Ed pick up	Sundays 8-9pm	Weekly	Miramichi Valley High School	345 McKenna Ave
Sports/Fitness	Pickle ball	Sundays 6-8pm Mondays 8-9:30pm Wednesdays 8-9:30pm	3 times weekly	Miramichi Valley High School	345 McKenna Ave
Sports/Fitness	Adult Badminton	Tuesdays 8-10pm Thursdays 8-10pm		Miramichi Valley High School	345 McKenna Ave
Sports/Fitness	Volleyball	Saturdays 8:30 am - 1 pm September 18 - December 18	Weekly, Fall	Miramichi Valley High School	345 McKenna Ave
Sports/Fitness	Adult Floor Hockey	Mondays 7:30-9:30pm	Weekly	Lindon Recreation Center	
Sports/Fitness	Senior Carpet Bowling	Tuesdays 1-3pm	Weekly	Lindon Recreation Center	
Sports/Fitness	Youth Pick-up Floor Hockey	Monday 5:30-7pm Wednesday 5:30-7pm	Weekly	Lindon Recreation Center	
Health/Wellness	Seniors Alert Meeting	Tuesday September 14		Knights of Columbus Hall	Campbell Street
Health/Wellness	Eco-Spirit Retreat	Sunday September 19		Interpretive Centre, Beaubears Island	35 St. Patrick's Drive
Health/Wellness	Garderie Francomichi		Monday to Friday, Year-round	Carrefour Communautaire Beausoleil Community Theatre	300 Beaverbrook Road
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Special Interest	Santa on Candy Cane Lane	Friday December 10 Saturday December 11 December 17 December 18	Yearly, Winter		Water Street, Chatham
Special Interest	Dog Training School	Tuesdays 5:30-8:15pm	Weekly	Lindon Recreation Center	
Food	Spaghetti Supper Takeout Smelt Fry Corn Beef Takeout Meal Cornbeef Takeout Dinner	Wednesday January 27 Saturday February 20 Saturday March 20 Saturday July 17	Monthly, year-round	Legion 3 Chatham	18 McCurdy St
	Meat Pie Supper with Trimmings Shrove Tuesday Pancake Supper	Wednesday February 03 Tuesday February 16			

Figure 71: Miramichi activities 2021 page 4

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