



City of Richmond

Report to Committee

To: Parks, Recreation and Cultural Services
Committee
From: Dave Semple
Director Parks Operations
Re: **Memorial Garden Feasibility Study**
Date: November 5, 2003
File: 2345-01

Staff Recommendation

1. That the attached Richmond Memorial Garden Feasibility Study Phase 1 be received for information; and
2. That staff be directed to implement Phase 2 of the Richmond Memorial Garden Feasibility Study to investigate the financial, governance and siting issues of potentially locating a Memorial Garden in Richmond.

Dave Semple
Director Parks Operations
(3350)

Att. 1

FOR ORIGINATING DIVISION USE ONLY
CONCURRENCE OF GENERAL MANAGER
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Staff Report

Origin

At the February 25, 2003 Parks, Recreation and Cultural Services Committee Meeting, it was resolved that;

“Staff undertake a phased feasibility study examining the issues and options around the potential of locating a memorial garden in Richmond.”

The consultant, E. Lees and Associates, was retained to conduct the first phase of the feasibility study. Lees and Associates were asked to do a market review of current trends, a local market analysis, an opportunities analysis, and receive community input through a stakeholder’s workshop. The workshop was held on August 20, 2003 and was attended by 22 representatives of religious and community organisations.

The purpose of this report is to present the findings of the Memorial Park Feasibility Study Phase 1 and to recommend proceeding with Phase 2.

Analysis

Findings of the Richmond Memorial Garden Feasibility Study Phase 1

Phase 1 of the Memorial Garden Feasibility Study examines the level of community need and outlines the most viable options through:

- Current trends in memorialisation in North America, and using demographic projections for Richmond and cemetery industry data, which indicate potential demand in the present and to 2030.
- The range of preferred service options, especially cremation, derived from stakeholders’ interviews and the stakeholders’ workshop indicating a strong demand for a memorial garden that encompasses the full range of cultural and religious traditions.
- Development of site selection criteria that identifies both social and environmental considerations.
- Exploration of governance models.

The analysis to date indicates a strong demand for a memorial garden that includes cremated remains and possibly full body interment in mausolea, as well as memorialisation without remains.

Phase 1 of the feasibility study has provided evidence of the demand for a memorial garden in Richmond. While market trends and statistical information have provided a snapshot of potential demand, a more detailed market survey would answer some of the questions remaining. For example, there is no information available on the final destination of cremated remains so it is unknown if people would choose a memorial garden in Richmond over their current practices.

The financial, development and operations options are discussed in general terms and warrant further study to determine the degree of City involvement, the relationship with community and private partners, and the conditions for long term viability.

The feasibility of a memorial garden is also influenced by land costs and location. Should the memorial garden be located on City owned land and which properties fit the site selection criteria are questions to be addressed by Council and through public process. The location of such a facility is a sensitive issue requiring thorough community dialogue in order to satisfy diverse interests in the community.

Provincial Cemetery Regulatory Requirements

The Ministry of Public Safety and the Solicitor General under the Cemeteries and Funeral Services Act regulates the designation and operation of cemeteries. An application of public interest must be made to satisfy the following criteria:

- Demonstration of need
- The effect on local inhabitants
- Financial resources of the applicant
- Site suitability

If a municipality owns or operates a cemetery it must incorporate a company or establish a board of trustees. It must also adopt a bylaw describing the administration and operation, rates and charges, and the type of memorials and materials used.

Recommended Next Steps

Detailed below are three possible approaches for the City to consider as next steps:

Approach #1 Follow Recommendations from Phase 1 Report - Recommended

Phase 2 of the Feasibility Study would follow the three recommendations arising from Phase 1:

1. A complete business plan should be prepared including a detailed business case accompanied by a schematic plan outlining memorialisation options and site infrastructure.
2. The framework for the governance model be developed that describes the City's role and financial commitment, options for partnerships and the operational mode.
3. A preferred site or sites be selected based on the criteria presented in Phase 1.

The outcomes of Phase 2 will include: site identification, public consultation, and the development of a recommended direction for Council to consider. The findings of Phase 2 will represent a strong project definition for proceeding to the development of the memorial garden and allow for thorough public consultation and full consideration by Council. The information

contained in the study would be of a proprietary nature and form the basis for the City to evaluate potential financial risk and determine the viability of a memorial garden in Richmond.

Approach #2 -City Issues Expression of Interest for Memorial Garden Development/Operation

There is interest from the private sector in developing a memorial garden facility in Richmond either as a private facility on City owned land, or in partnership with the City. With this approach it would be assumed that the City is interested in locating a memorial garden facility in Richmond without undertaking further study.

The advantages of this approach are in the reduced time frame and the minimization of City resources used in advancing to the development stage. It may be possible to include the responsibilities outlined in the 2nd phase of the feasibility study in the Expression of Interest.

Without a strong City developed project definition including preferred community site selection, significant community consultation, and an operational model, the proponents of the Expression of Interest would be required to invest significant resources to a process that may not satisfy community needs.

Without a thorough public process, staff will not be able to ensure representation of community interests. In addition, it would be necessary to select a site for inclusion in the Expression of Interest without the benefit of a schematic plan to guide site selection and assist with public consultation.

Approach #3 -No Further Study

If it is determined that the City will not be involved with the development and operation of a Memorial Garden, then no further study would be required. Interest has been expressed by the private sector although always with the assumption that it would occur on City owned land at no cost to the developer. The City, as the landowner, would be in a position to negotiate the terms of a revenue sharing arrangement if a proponent came forward. The degree of public consultation would likely be much less than that advocated in Approach #1.

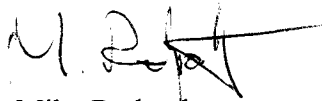
Financial Impact

The second phase of the feasibility study will involve more detailed analysis and more extensive public consultation as well as more detailed development and operational models for Council's consideration. This next phase would entail staff involvement from several departments and the services of a consultant team with additional expertise in economic analysis. Estimated cost for Phase 2 is approximately \$30,000 to be funded by the Parks Department Advance Design and Planning 2003/2004.

Conclusion

Local demand for memorialisation by Richmond residents is very strong as indicated by the current City bench donation program. Phase 1 of the feasibility study process has included support and involvement from Richmond's diverse multicultural community. Richmond will face a rising death rate looking ahead to the year 2030 as a result of an aging population. Provision of a memorial garden facility will address the existing lack of service options available for Richmond residents who are currently forced to look outside of Richmond for memorial facilities and assist in marking Richmond's heritage.

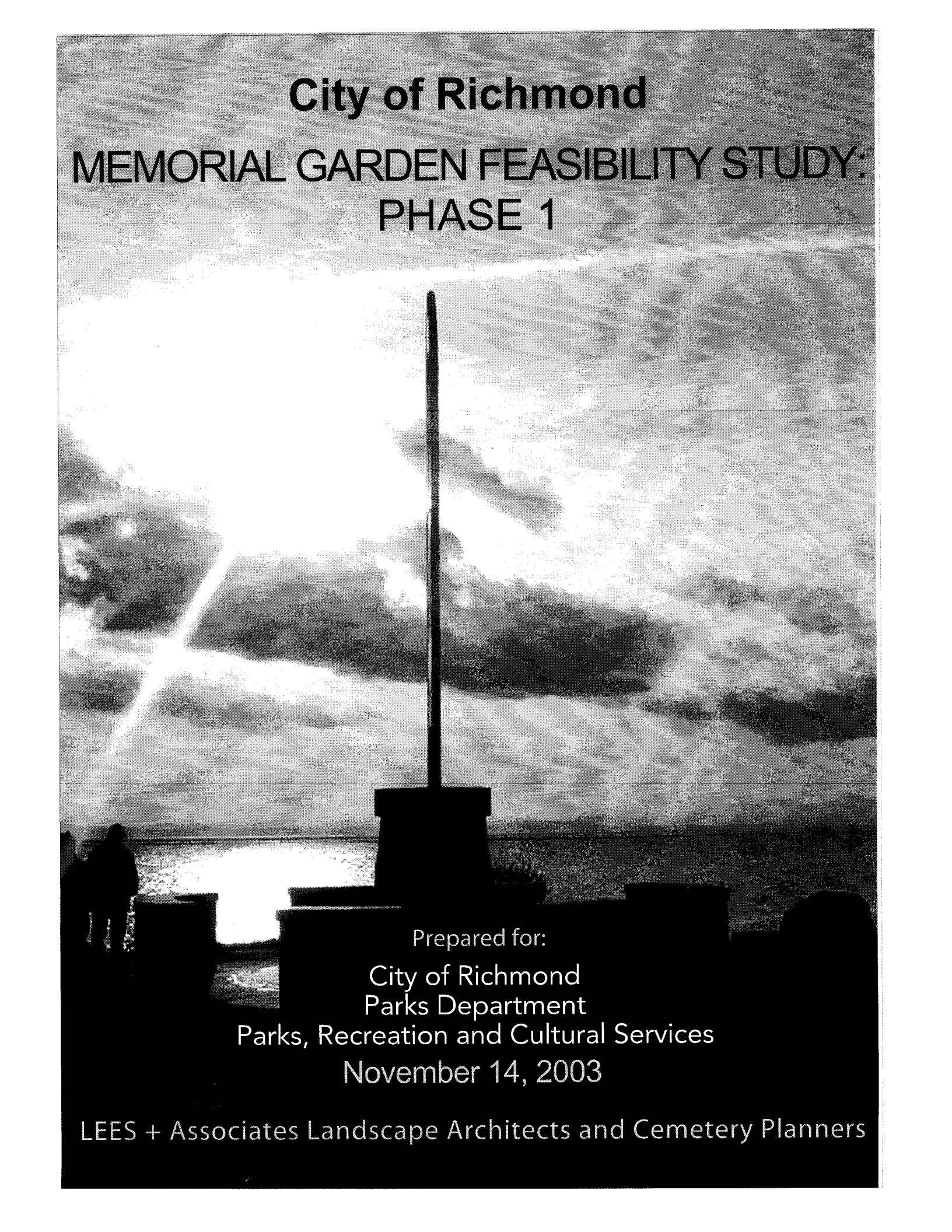
The proposed final phase of the Memorial Park Feasibility Study will assist the City in determining potential siting and operational models. Operating a memorial garden facility involves the perpetual care of human remains and the commitment to provide this service in a community requires a strong business and operational model and thorough public consultation. This information will form the basis to determine under what terms the City should consider operation of such a facility in Richmond.



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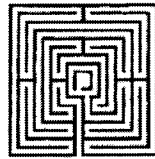


City of Richmond
MEMORIAL GARDEN FEASIBILITY STUDY:
PHASE 1

Prepared for:
City of Richmond
Parks Department
Parks, Recreation and Cultural Services
November 14, 2003

LEES + Associates Landscape Architects and Cemetery Planners

City of Richmond
MEMORIAL GARDEN FEASIBILITY STUDY:
PHASE 1



November 14, 2003

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EXECUTIVE SUMMARY

Project History

A memorial garden has been under discussion in Richmond over the last 3 years. Council decided earlier this year that a feasibility study was required in order to gauge the need for memorialisation and interment in Richmond, the level of community support and the potential viability of a memorial garden.

This study, commissioned in the Summer of 2003, has been completed by LEES + Associates, Landscape Architects and Cemetery Planners. Through the course of this work, the following research and consultations have been undertaken:

Stage I: How many Richmond residents die and where are they buried?

Through the course of our analyses, the following key facts have emerged:

- The death rate in Richmond is projected to more than double (2.4 times the current rate) by 2030 as a result of population growth and aging;
- Disposition by cremation will continue to climb from current rates of 72% of all deaths to upwards of 75%;
- In 2002, 592 Richmond residents were cremated and 225 people were buried;
- Seven different Lower Mainland cemeteries accommodated the needs of 86% of Richmond residents that chose traditional burial (in-ground and mausoleum);
- Cemeteries in Burnaby and Surrey provided the majority of these services;
- Cremation occurred at several different crematoria, but since cremation is considered the final form of disposition, it is unknown as to where those ashes are finally stored or scattered;
- It is estimated that in 2002 approximately 240 Richmond residents interred cremated remains at a cemetery somewhere in the Lower Mainland.

Stage II: Community Focus Group and Interviews

In order to gauge the level of support from the community, funeral homes and the religious community, thirty representatives of cultural, industry, religious, ethnic and service groups were brought together to discuss the idea of a memorial garden in Richmond. A series of interviews with industry and church leaders was also undertaken. The following primary observations emerged from these consultations.

- Unanimous community support for the concept of a memorial garden exists in Richmond;
- Unanimous support for inclusion of a place to inter cremated remains in a memorial garden;
- Divided support for the concept of interring remains in mausolea (above ground structures for traditional casket burials), and
- Mixed opinions regarding the best model for the governance of a memorial garden.

Stage III: Opportunities Analysis/Site Criteria

An analysis of existing and potential opportunities for interment and memorialization in Richmond was undertaken. These analyses conclude that:

- Full depth, in-ground burials are not feasible in Richmond due to the water table limitations;
- Analyses indicate that statutory and geo-technical requirements for the creation of a memorial garden and/or mausolea could be met in Richmond, and
- At present, four known sites in Richmond already inter cremated remains (South Arm United Church, St. Ann's Anglican Church, Gilmore United Church and Steveston Buddhist Temple).

A private memorial garden (Bowles Chapel) in North Vancouver was studied as a potential model for Richmond. This facility, combined with another cremation garden that the consultant team has designed, formed the basis for capacity and site criteria. Those criteria, combined with criteria arising from the consultation process, are summarized below:

- Views of and/or access to the river;
- Good vehicular, pedestrian and transit access;
- Separation and/or buffering from residential properties;
- Minimal noise impacts from roads, industry or the airport;
- Views and a diverse, interesting landscape are important, and
- 5 acres of space would accommodate Richmond's needs for the next 40 years.

Stage IV: Feasibility Analysis

This project concludes that:

- Local demand for memorialisation and interment of cremated remains is very strong;
- A facility that includes interment and memorialisation would be financially self-sustaining;
- Richmond's interment needs for cremated remains and mausolea could be successfully met at a memorial garden, and
- Mausolea would serve the needs of those in the community that choose traditional casket burial.

Governance options include:

- Public;
- Private;
- Church-operated, and
- Public private partnerships

Further discussions and analyses are required in order to determine the advantages and disadvantages of the governance options.

Stage V: Final Report/Recommendations

The timing for a memorial garden cemetery seems ideal given the rising death rate, the growing preference for cremation, the cultural preference for cremation by most residents of Asian descent, and a growing frustration with the cost, inconvenience and loss of heritage resulting from interment outside of Richmond.

This study recommends that:

1. Phase 2 of the feasibility study be undertaken immediately and that work include:
 - A detailed pro forma
 - A detailed market study to confirm the specific interment and memorialisation needs of Richmond residents;
2. Potential governance models be analyzed;
3. Potential sites be identified, utilizing the site criteria brought forward by the stakeholders and the consultant team, and
4. Recommendations included in this report be implemented in the near future in order to sustain the public interest and enthusiasm for a memorial garden in Richmond.

I INTRODUCTION: Why a Memorial Garden Feasibility Study?

Since its incorporation as a municipality in 1879, Richmond has grown from a rural community to a cosmopolitan city of almost 170,000 in 2003. Its rapid growth from an area characterized by farms and maritime industries to a self-sufficient, modern municipality has been accompanied by the establishment of all the facilities typically required by any burgeoning population--with the exception of a cemetery.

Located on an island at the mouth of the Fraser River, Richmond's flat topography and low elevation (averaging only one meter over sea level) has meant that the depth required for safe and permanent burial cannot be reached without first encountering groundwater. No site within the boundaries of the municipality has ever been found without this problem, with the result that no cemetery has ever been successfully established to serve its residents.

Prior to the European settlement that began in the area in the 1860's, local First Nations inhabitants reputedly placed their deceased on raised platforms. One Richmond pioneer recounts seeing the remains of these burial platforms still evident in native crab apple trees after the turn of the century. *Source: Oral Interview with Harold Steves, Sr., City of Richmond Archives.*

In-ground, casket burial became the customary means of disposition throughout North America following European settlement. Disposition by cremation, which does not require in-ground burial, was traditionally considered unacceptable for religious reasons. Christian doctrine, particularly that of the Catholic Church, forbade cremation since it was believed to violate the concept of the integrity and sanctity of the body, which could otherwise achieve resurrection after death. Disposition therefore required burial or "interment" of the whole body. In-ground interment typically occurs only on land with good drainage. In North America such land has generally been both abundant and accessible. As a means of disposition that is expedient, effective, and culturally acceptable, in-ground burial has therefore been the most widely used means of disposition in this part of the world.

Only in unusual situations--New Orleans being a notable example--has the lack of any well-drained sites near cities required that cemeteries be dedicated in wet or marshy areas. Since cremation was not an acceptable option to the predominantly Catholic community in New Orleans, mausolea offered the only alternative for interment. This led to distinctly creative methods of above ground crypt interment, often in ornate stone mausolea of styles reflective of the area's colourful history and culture.

In southern Europe and the Middle East, where rocky rather than wet landscapes prevail, similar traditions of crypt and mausolea interment have long been practiced. Nevertheless, wherever societies have not been constrained by religious doctrine, and well-drained land has been available, in-ground burial has usually been the norm.

Residents of communities without appropriate land for cemeteries have either had to inter their dead in aboveground crypts (mausolea), or have had to find space in cemeteries outside of their boundaries in which to bury their dead. The latter option has been the only one available to residents of Richmond for almost 125 years.



Historic view of low-lying agricultural landscape in Richmond

Source: City of Richmond Photo Archives

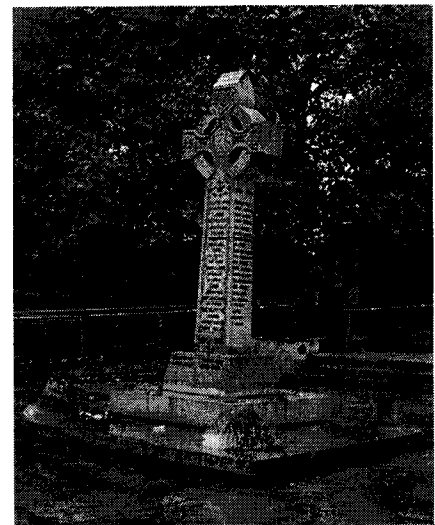
Over the past few years, an interest has been growing within the city for developing a site for memorialisation within its own jurisdiction--with or without interments. Part of this interest arises from the sense of connection that a growing number of families now feel for Richmond, sharing a history of several generations in the area. Many families have expressed their wish to commemorate their local ancestors and histories, but have had no place to do so. Many residents would also prefer to inter their families locally rather than in a surrounding municipality, if a site could be provided.

At the same time, throughout all of North America, an overall increasing preference for cremation has changed the premise upon which cemetery lands have been selected. Evidence of this trend is apparent in Richmond, where in 2002, over 72% of deaths resulted in cremation. Since providing a cemetery for cremated remains does not require the geophysical characteristics of a traditional cemetery, it now seems possible that a site could be established locally to offer a service to fill the interment needs of nearly three quarters of Richmond residents that choose cremation.

The demographics of Richmond have also changed significantly over the past two decades. The distinctly multi-cultural character of the city and the pride of its residents in the area's natural context are integral issues to any consideration of a memorial garden.

Recent private proposals to establish a site to serve memorialisation and interment purposes and a desire by Council to address the need for a memorial garden initiated this project. The intent of the study is to gauge the viability of a memorial park and suggest optimum development and operational scenarios. In June 2003, LEES + Associates Landscape Architects and Cemetery Planners was retained by the City to undertake this work.

The following report is the result of the research and analysis conducted in close collaboration with City of Richmond staff and resident representatives, in response to the Request for Proposal issued at the direction of City Council in May 2003. This feasibility study is intended to assist Council in determining the level of community need and the greatest opportunities for a memorial garden in Richmond.



Memorial to Richmond's war veterans, located at Richmond City Hall

II MEMORIAL GARDEN OR CEMETERY?

Recent changes in consumer preferences for interment options, a dramatic growth in the cremation rate, technological advances in interment facilities and a burgeoning population have all contributed to the current interest of Richmond residents in creating a new type of cemetery that could be located within their community.

At the same time, public memorials in Richmond have continued to be placed in various locations throughout the community, but there remains a lack of meaningful places designated specifically for private memorials. Recent demand for memorial benches, which can be purchased for donation in city parks, has been significant. Bench purchases made through this program have now exceeded the ability of city parks to accommodate them.

Both of these developments have coincided in the question of feasibility of a place for interment and memorialisation, loosely described as a “memorial garden.”

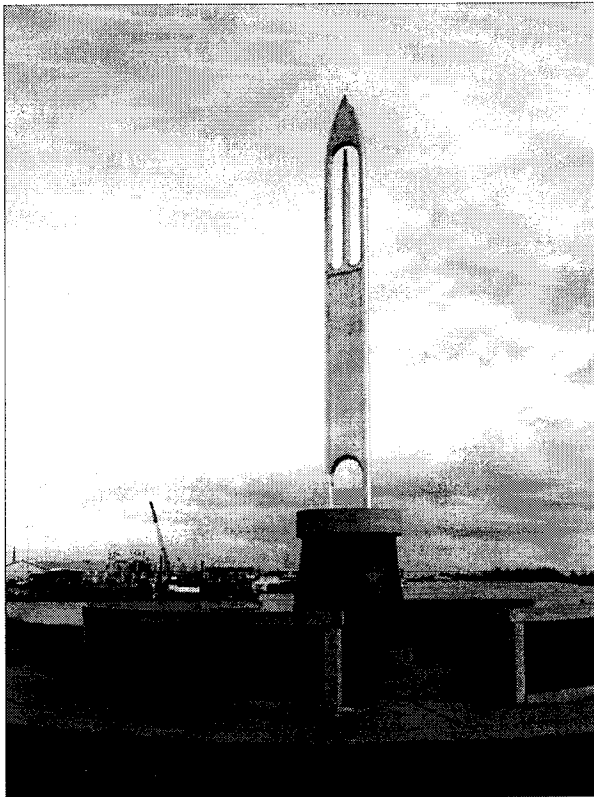


Memorial benches and picnic tables in Garry Point Park

The concept of a memorial garden has obvious appeal. Having access to a beautiful environment in which to place memorials, to visit, to reflect on those who are now deceased, or on a time that is now past, seems to fill a common human need. The initial question to be addressed was whether a memorial garden in Richmond could be feasible purely as a place for memorials, without interments.

No Interment

Memorial gardens without interments are not unusual, and share a common purpose: to maintain the memory of publicly significant individuals or events. Well-known American examples include: The Lincoln Memorial in Springfield, Illinois (dedicated to U.S. President Abraham Lincoln), The Wrigley Memorial and Botanic Garden on Catalina Island, CA (dedicated to Wrigley Family heir, William Wrigley) and The Oklahoma City National Memorial (dedicated to the victims of the 1997 bombing on that site.) Canadian examples include: Thompson Memorial Park in Toronto (dedicated to the area's first pioneer family), Grosse Isle and the National Memorial Park, Quebec (dedicated to the hardship of Irish immigrants at the time of the Potato Famine), and even closer to home, Nitobe Memorial Gardens at UBC (dedicated to an early Japanese Ambassador to Canada, Dr. Inazo Nitobe) and Memorial Park in West Vancouver (dedicated to the victims of conflict worldwide.) In Richmond, the memorial to lost fishermen in Garry Point Park, dedicated in 1996, is one of Richmond's most recently built public memorials.



*Memorial to Lost
Fishermen in Garry
Point Park*

These types of memorial sites are sometimes described as “commemorative” because they preserve the memory and honour one or more publicly significant, historic figures or events. These sites often include a ceremonial component, such as a plaza, an historic structure or a new building that serves as a museum or cultural facility. While designated as “memorials,” many do not contain human remains on site, even of the individual(s) to whom they are dedicated. If remains are present on site, they are usually those of the individual, family or group for which the memorial garden is named, and interments no longer take place on site. In the absence of revenue

from interments, the cost of establishing and maintaining gardens like these must be borne either by tax revenues (as a public park), or by a private endowment and/or admission fees (as an historic site.)

In comparison, memorial sites may also be created for private individuals who have no special significance, except to their own family or friends. These are also “commemorative” in a sense, but serve the community not by providing a ceremonial element, but simply by including memorials, with or without remains, for local residents as private individuals. As such, they may be whatever scale and have whatever qualities desired or specified, by either the decedent or the family and friends. The cost of placing and maintaining private memorials of this nature must be borne by those who have them installed. The most common example of this type of memorial is the headstone at a grave or the plaque in a cemetery. Other examples include a tree planted to honour a loved one, a sculpture, memento or artifact placed in a meaningful setting, such as in a wilderness area or a garden.



*Fresh flowers placed on a
memorial bench, Steveston*

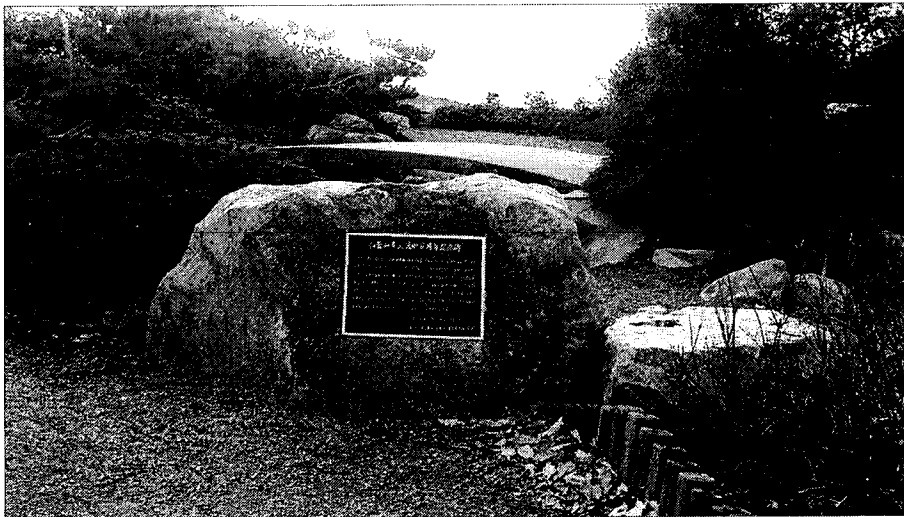
A memorial park dedicated to a single, distinguished individual or special group functions differently than a memorial park dedicated to the memory of many, unrelated, and usually less notable individuals. Where a memorial park for a select few is typically a place of public commemoration (ritual and ceremony honouring the dead) and may or may not have controlled access, a memorial park available to all must be a place of personal memorial (remembering and marking the life of the deceased) and must, by nature, be open to the public. The latter is the model envisioned for the City of Richmond: a garden available to serve the needs of all residents of the community.

There are, however, no known precedents in North America for a public memorial garden without interments that is also dedicated for the on-going memorialisation of private individuals. Without funds generated by interments, a strictly memorial garden of this nature would have to charge a fee for memorialisation and/or visitation based on the cost of its construction and maintenance, much like how a conventional cemetery operates. This price would have to be significant. Without providing an actual service, such as interment, it seems unlikely that this type of park would serve the needs of the majority of Richmond residents. The lack of any precedent for this model suggests that it has never proven feasible.



Drinking bowl memorial to a stray Red Setter beloved by residents of Steveston, located at the Steveston Post Office

The only other means of supporting a memorial garden without interments would be to use public tax funds. These funds would be required to cover the cost of both the establishment and maintenance of the garden, which would then be available for individual memorials, maintained at public expense. This type of memorial garden would therefore be like any other city park--owned and maintained by the public and not financially self-supporting. Although an interesting idea, this model is not only costly, it seems likely to be problematic to administer and maintain, and does not address the desire of residents for local interment.



Memorial plaque and Japanese garden dedicated to Japanese pioneers, Garry Point Park

Providing for Interment

Once a memorial garden is proposed for the purpose of interment, it can no longer be just a public park. In British Columbia, provincial law stipulates that the place of interment of any human remains must be designated as a cemetery. This constitutes a legal designation that remains on the title of the property and can never be lifted unless permission is granted to disinter any and all remains. As a result, if a memorial park is to receive the remains of even one individual, the physically defined physical area where the remains are interred must be classified as a cemetery. This applies to disposition of cremated remains as well as un-cremated remains.

It is common public knowledge that ashes are scattered (often at the request of the deceased) in many places outside of cemeteries. Nevertheless, as soon as a site is declared *specifically* for this purpose, the landowner must make application and receive authorization to become a cemetery, even if the only intended use is for above ground scattering.

Once designated a cemetery, the land owner is required to establish a “Perpetual Care Fund” to cover the cost of maintenance in the event that operating revenues are not sufficient to cover the cost of site maintenance. This fund is created from a percentage of the fees that must be charged for each interment. The intent of the legislation is to ensure that there will be funds available for the appropriate maintenance of the site-- *in perpetuity*. The fund exists to prevent a cemetery from ever falling into neglect (a dishonour to those interred), or having to be maintained at taxpayer expense (a potential public liability).

The initiative for this feasibility study arose from a demonstrated, existing need for a memorial garden site in Richmond. The “feasibility” of a local memorial garden, will depend not just on current and future levels of demand for memorialisation, but on the level of investment the City is prepared to make to ensure that such a facility is provided. Both of these aspects of feasibility are explored later in this report.



Scattering garden and columbaria wall, Kelowna Memorial Park Cemetery

III SERVING THE NEEDS OF THE RICHMOND COMMUNITY

Burial and Cremation: Local History

Richmond residents have always been interred at sites outside of Richmond. Whether residents have chosen traditional burial or cremation, the final, official disposition of their remains has taken place at cemeteries or crematoria elsewhere in the Lower Mainland-- or even further afield.

Before 1889, when the first bridges were built to connect Richmond (then known as “Lulu Island”) with Vancouver, most Richmond residents chose to bury their loved ones in Fraser Cemetery, in New Westminster. For the pioneer families who lived along the south arm of the Fraser River--in the Steveston area, for example--conveying a casket on a favourable tide up the river to New Westminster could well have proven easier than travelling north to Mountain View Cemetery in Vancouver. Perhaps the appeal of burial in the “Royal City” also contributed to this practice. In any case, the very earliest residents of Lulu Island were buried in New Westminster, originally in small cemeteries that were later developed, with all remains relocated to the Fraser Cemetery after its founding in 1869. The Fraser Cemetery therefore contains the remains of many of the area’s best-known pioneer families, many of whom lent their names to the streets and neighbourhoods of modern Richmond (*Source: pers. comm. Archie Miller, New Westminster Historical Society/ “Sense of History”; October 14, 2003*).

Early Japanese residents often cremated their dead, while it was a custom for some time into the 1900’s for Chinese residents of the area to send the bones of their dead back to their home villages in China. Ironically, since the late 1990’s when China began implementing a program of “Funeral Reform,” some cemeteries in China have been cleared to meet the demand for developable land, and some of the exhumed remains are now being brought to B.C. by their Canadian relatives and descendants for re-interment. Lower Mainland cemeteries have already noticed the effect of this trend (*Source: pers. comm. Edith Turner, New Westminster Historical Society/ “Sense of History”; October 14, 2003; and “China wakes up the dead, families bring them to Canada,” The Province Newspaper, Sept. 28, 2003*).

Information on where and how Richmond residents are now being interred (buried or cremated) is compiled by Vital Statistics BC through the Death and Burial certificates that all funeral homes register in Victoria each year. This information shows that for residents of Richmond, disposition of remains occurs at a range of sites.

Burial and Cremation: Richmond Today

The following table indicates the total number of deaths and the method of disposition in Richmond in the latest year for which data is available. The ratio of cremations to burials in Richmond is just slightly below the provincial rate of 74% in 2002.

Method of Disposition of Decedents in the City of Richmond, Local Health Area 38, in the Year 2002	
Burials:	225 (27.4%)
Cremations:	592 (72.1%)
Unspecified: (unrecovered; donated for medical purposes.)	3 (0.5%)
TOTAL:	820

Figure 1 Method of Disposition – Richmond Residents Source: Compiled by LEES + Associates from information from Vital Statistics B.C.

In 1996-97, the Cremation Association of North America (CANA) prepared a “Cremation Container, Disposition and Service Study” to collect data regarding memorial services, cremation, urn and remains disposition that was unavailable in the United States and Canada. This study, which has not yet been superseded, produced the following relevant statistics for North America as a whole:

- 40% of deaths resulted in cremation.

Of the cremated remains:

- 41% were delivered to a cemetery;
- 36% were taken home;
- 18% were scattered as directed (not in cemetery), and
- 6% were not picked up from the crematorium.

Of the 41% of cremations that were delivered to a cemetery:

- 57% were buried;
- 26% were placed in a columbarium;
- 15% were scattered on dedicated property, and
- 2.4% were placed in a common grave.

Statistics published by CANA in 2002 showed that cremation rates for Canada had increased from only 3.8% in 1961 to 46.2% by 1999. The CANA study also indicated that British Columbia recorded the most cremations per capita in all of North America, with 74% of all deaths in 1999 resulting in cremation, while the lowest cremation rates were in the Maritime Provinces, all of which were under 35%.

CANA projects that, for the foreseeable future, B.C. will continue to show the highest cremation rate of all the provinces and territories, and that this will eventually stabilize somewhere between 70 to 77%. Within B.C., the growth in the cremation rate between 1990 and 2000 has come at the expense of burials, which have shown a corresponding 20% decline.

In the opinion of our consultant team, there is no reason for the future cremation rate in Richmond to deviate from the provincial trend. With the increase in the percentage of residents of Asian origin, many of whom have a religious tradition of cremation, it is possible that the cremation rate in Richmond may eventually exceed the provincial average.

Factors in the Growth of the Cremation Rate

The following lists the reasons most commonly cited within the funeral and cemetery industry for the recent trend towards cremation as a burial option:

- Perception that cremation is less expensive than traditional burial;
- Relaxation of religious restrictions on interment;
- Decline in formal affiliations with churches and other places of worship;
- Perception that cremation is less space-consuming, therefore more environmentally friendly;
- Diminished regional differences in funeral practices due to greater mobility;
- Loosening of ties to family and cultural traditions;
- Changing demographic of immigrants;
- Perception that cremation is simpler and permits more individual freedom;
- Increasing levels of education and exposure to new ideas and values, and
- General increase in social acceptance of cremation.

Source: Adapted by LEES + Associates from CANA Report cited in Cremationist, Vol. 38, No. 3, 2002

The growth in the cremation rate in Richmond, as it parallels similar growth in the provincial cremation rate, reflects common factors supporting the trend.

Major Places of Disposition for Residents of Richmond

Exactly where Richmond residents have been interred has been determined through analysis of the records kept by Vital Statistics BC. The following tables show the major places of disposition used by Richmond residents over the last decade, broken down according to disposition by burial or cremation.

A. Burial

Residents of Richmond: Major Places of Burial	1998	1999	2000	2001	2002	TOTAL
Boundary Bay Cemetery, Delta	3	5	10	6	1	25
Forest Lawn Memorial Park, Burnaby	46	53	38	44	45	226
Gardens of Gethsemani, Surrey	13	15	20	13	12	73
Mountain View Cemetery, Vancouver	9	12	6	14	6	47
Ocean View Burial Park, Burnaby	56	64	73	66	67	326
Valley View Memorial Gardens, Surrey	29	32	38	43	49	191
Victory Memorial Park Cemetery, Surrey	16	20	17	16	13	82
TOTAL:	172	201	202	202	193	970
Number of all burials: (LHA 38) 1998-2002.	200	223	217	238	225	1,103

Figure 2 Burial Places – Richmond Residents Source: Compiled by LEES + Associates from information from Vital Statistics B.C.

- Over the ten years between 1993-2002, over 150 places of disposition—cremation and burial—were recorded for residents of Richmond. The list above identifies only the major places of burial (at least 25 burials in the five years 1998-2002) recorded for Richmond residents.
- In 2002, of all residents of Richmond who were buried rather than cremated, 32 (86%), were interred in plots or mausolea at the major places of burial listed above.
- The remaining 14% of Richmond residents who were buried rather than cremated in 2002 were interred at facilities, such as public or private cemeteries (e.g. Jewish, First Nations, Masonic etc.), in other cities, provinces, or in other countries.
- Over the five years 1998-2002, of all residents of Richmond who were buried rather than cremated, an average of 84% were interred in plots or mausolea in the cemeteries listed above.

B. Cremation

Residents of Richmond: Major Places of Cremation	1998	1999	2000	2001	2002	TOTAL
Arbor Cremation Centre at Valley View, Surrey	29	126	92	26	177	450
Maple Ridge Crematorium, Maple Ridge	0	4	6	7	8	24
Mount Garibaldi Crematorium, Squamish	22	14	9	6	7	58
Pacific Crematorium	38	38	58	33	47	214
Valley View Memorial Gardens (Crematorium), Surrey	206	111	145	238	74	774
Vancouver Crematorium, Vancouver	91	104	102	77	83	457
West Coast Crematorium, Burnaby	171	171	158	172	176	848
TOTAL:	557	568	570	559	572	2,835
Number of all cremations: (LHA 38) 1998-2002.	564	581	584	572	592	2,893

Figure 3 Places of Cremation – Richmond Residents Source: Compiled by LEES + Associates from information from Vital Statistics B.C.

- Over the ten years between 1993-2002, over 150 places of disposition for cremation and burial were utilized by residents of Richmond. The list above identifies only the *major* places of cremation for Richmond residents in the years 1998-2002.
- The place of cremation is typically not the final destination of cremated remains.
- The final destination of cremated remains is not tracked by any agency since cremation itself is considered final disposition.
- Cremated remains are interred in a cremation plot, niche or urn in a cemetery; scattered in a cemetery or other place; kept in an urn at a private residence, and in some instances are left unclaimed at the crematorium.
- In 2002, of all residents of Richmond who were cremated rather than buried, 96.6%, were cremated at places of cremation (crematoria) listed above. The remainder include small facilities or facilities not located in the Lower Mainland.
- Over the five years 1998-2002, of all residents of Richmond who were cremated rather than buried, an average of 97.7% were cremated at crematoria listed above.

Interment Options

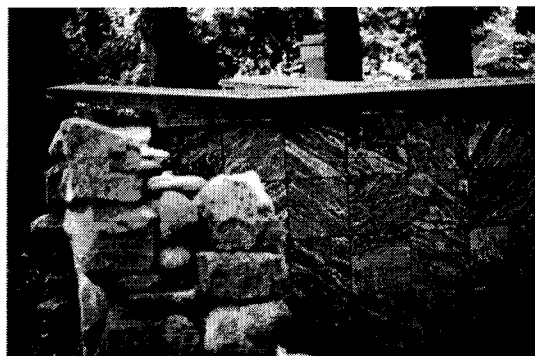
Based on the information above, the feasibility of a memorial garden proposed to serve the residents of Richmond will depend on its ability to meet local needs and respond to local conditions. To be successful, a memorial garden must be tailored to the unique geographic, historic, cultural and demographic characteristics of the Richmond community. This will require providing as many options as possible that could contribute to the financial feasibility of the facility.

Options to be considered should address all accepted means of disposition of cremated remains. This would include cremation plots, niches in a variety of locations and configurations--including columbaria walls and freestanding structures--cremation plots, ossuaries and scattering gardens.

The list of interment options, detailed below, could include mausolea, based on community acceptance and projected demand.

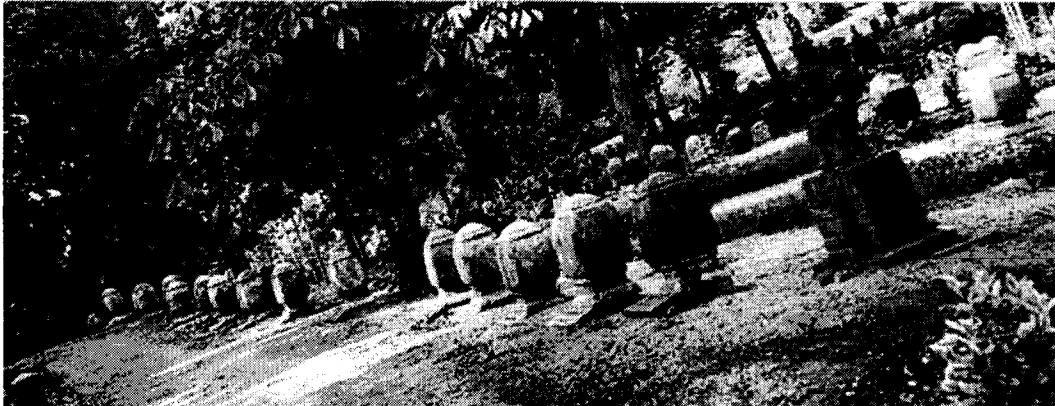
Columbaria (plural of *columbarium*) are structures that are freestanding or incorporated into a larger structure or building (sometimes with crypts), and are designed with niches to house cremated remains. Modern columbaria exist in many forms and are often integrated into the landscape, like a garden feature, either alone or grouped, sometimes in a specially landscaped garden area.

Columbaria typically hold urns that are sealed in place with a tablet or plaque at the time of interment. They may be built to accommodate many or only a few sets of remains, and are sometimes built as stand-alone structures solely for the members of one family. With origins in ancient Roman culture, columbaria can be one of the most space-efficient and cost-effective forms of interring cremated remains. Columbaria are achieving new levels of popularity as they become known and available to the general public.



Family Columbaria (left); Community Columbaria in "The Woods" Capilano View Cemetery, West Vancouver

Ossuaries (plural of *ossuary*) are vessels designed to contain the cremated remains of more than one individual. They are distinct from most other forms of disposition of cremated remains in that they are usually intended for the commingling of remains, sometimes over long periods of time. Ossuaries may be above or below ground containers, large vases or urns and are available in a variety of sizes, depending on the intended number of interments.



The Avenue of Urns, Belgium

Scattering gardens are landscaped areas created to provide an attractive place within which families may scatter the cremated remains of their loved ones. For many, a scattering garden provides an easily accessible and attractive place in a cemetery context where they may dispose of ashes. This often appeals to those who do not wish to keep the remains in an urn or have concerns with scattering them elsewhere.

Mausolea are aboveground structures containing crypts or vaults constructed specifically for the interment of caskets. They are typically built of stone or concrete and are designed to receive the remains of one or more individuals-- in many cases, members of the same family. Traditionally, mausolea are freestanding exterior structures, often with a defined roofline that contributes to their resemblance to small but sombre houses.



*Historic Mausolea in Ross Bay
Cemetery, Victoria, BC*

Modern mausolea are often incorporated into a wall, in many cases a wall that defines the perimeter of an attractive, heated and decorated building. Some of these can accommodate

hundreds of coffins and are particularly popular in cold weather climates, since they permit easy and comfortable visitation year-round.

Mausolea have cultural and religious roots throughout Southern Europe, parts of Eastern Europe, and historically have been strongly associated with areas not conducive to in-ground burial, such as wet or rocky conditions. Their religious association is predominantly with Catholicism, which has historically held specific beliefs regarding burial and the relationship of the body with the spirit of the deceased.

More recently, interment in a mausoleum (also called crypt entombment) has come to be considered one of the most prestigious forms of burial. The higher cost of mausolea relative to traditional in-ground casket burial has increased their exclusivity.

IV THE INFLUENCE OF SOCIETAL TRENDS

Richmond Community Needs Assessment:

The “Richmond Community Needs Assessment 2001,” by Wilson and June Consultants, was commissioned by the City of Richmond to identify priorities for Parks, Recreation and Cultural services over the following ten years. Primary research data was acquired through a mail-in survey (sent to 1000 residents), a facility survey (available at key public places), focus group meetings and staff/stakeholder workshops. This data was then compiled with information from a variety of sources to provide an understanding of community needs, societal trends, community demographics and values.

Of particular relevance to this feasibility study was the identification of ten “Societal Trends” believed to characterize contemporary society throughout North America, including the City of Richmond. These trends are described on the following table; those four trends highlighted with bold type have the greatest apparent significance to the feasibility of a memorial garden, and are discussed in detail below.

	Societal Trends	Characteristics
1	Aging Population	<ul style="list-style-type: none"> Large, historically influential segment of population is now aging but not accepting old age.
2	Widening gap between the “haves” and the “have nots”	<ul style="list-style-type: none"> Income gap is increasing, with seniors as a group now more affluent than those under 50; marginalization of the needy; ability to pay as growing barrier to access to facilities.
3	Increasing diversity	<ul style="list-style-type: none"> Social diversity is growing, both in terms of ethnic background and culture, and range of abilities.
4	Experiential Hedonism	<ul style="list-style-type: none"> “Pursuit of pleasure” is becoming increasingly popular. Demand is growing for services that are based on the short term or less commitment.
5	Spiritual Quest	<ul style="list-style-type: none"> People are increasingly looking for answers or meaning in their lives by seeking personal challenges or re-connection with nature.
6	Declining trust in (big) institutions	<ul style="list-style-type: none"> Knowledge and demand for involvement in decision-making is increasing within a growing segment of society that does not trust government.
7	Structured to informal (activity)	<ul style="list-style-type: none"> Organized activities are declining as people look for unstructured activities (such as use of trails) that offer greater individual choice and flexibility.
8	Declining volunteerism	<ul style="list-style-type: none"> Fewer and older volunteers; time-pressure in modern society is a disincentive to younger people making this kind of commitment.
9	Activity levels in children declining	<ul style="list-style-type: none"> Increasing level of inactivity in children is posing a growing, future health crisis.
10	Facilities	<ul style="list-style-type: none"> Recreation facilities such as pools, theatres, wellness centers and nature-related areas are becoming increasingly popular, compared to facilities oriented to active youth or seniors.

Figure 4 Societal Trends Source: Michael Adams: Sex in the Snow: Canadians in the 21st Century, cited in Richmond Community Needs Assessment 2001, Wilson and June Consultants; adapted by LEES + Associates.

Interpretation of Societal Trends Relevant to the Feasibility of a Memorial Garden Facility

Aging Population

The impact of the “Baby Boom” cohort (those born between 1947 and 1960) is imminent and anticipated within the funeral, cemetery and memorial industry. Identifying the needs of this group is essential, although much of this generation is facing mortality not as a personal issue, but one that still affects only their parents’ generation. Nevertheless, this group is already involved in the interment choices being made within their families at present, and they will certainly be more involved in the future, when those choices will be increasingly personal. The chart below suggests the impending demand for interment and/or memorialisation that will come from within the community as the overall age of the population rises:

Age of Richmond Residents in 2001

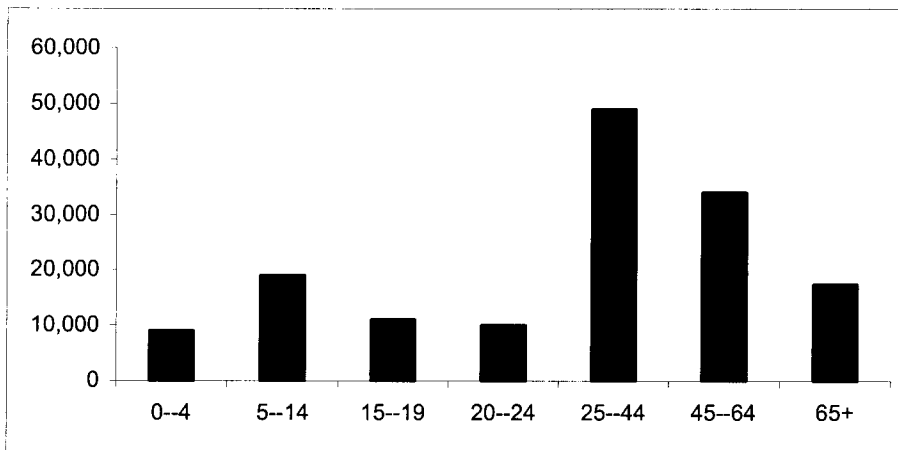


Figure 5 Age of Richmond Residents, 2001 Source: “Richmond Community Needs Assessment”, Wilson and June Consultants, 2001

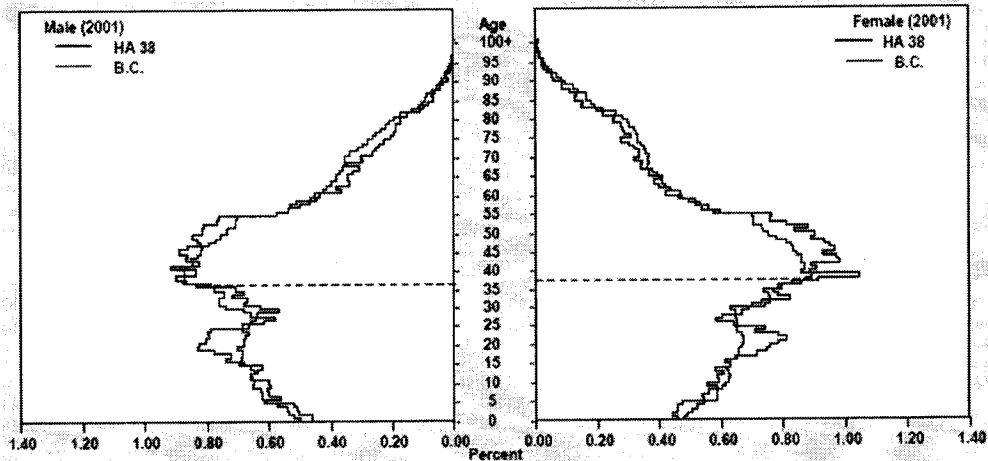
The predominant age groups in 2001 were those 25 to 44 years old, followed by those 45 to 64 -- encompassing the “Baby Boom,” plus those born up till 1976. The median age of Richmond residents (38.5) is in line with the provincial average (38.4); however the median age (Richmond 38.5: B.C. 37.8), and the percentage of the population over the age of 15 (Richmond: 83.0%: B.C. 81.9%) are both slightly higher than the provincial average. Since Richmond has only 11.6% of its population aged over 65 compared to 13.6% in B.C. overall, it appears that the 25 to 44 age group predominates due to smaller percentage of residents who are either under 15, or over 65.

Population projections made in “P.E.O.P.L.E 28” (see note below) suggest that the median age in Richmond will rise over the next 30 years, reaching about 48 years old by 2026, compared to about 44.6 years in the province as a whole. At this point, the demand for interment products and services is projected to rise even more in Richmond than it will in B.C. as a whole. This projected shift is depicted on the charts below.

Population Age Distribution B.C. and Richmond

(Note: Horizontal lines indicate median age)

YEAR 2001



YEAR 2026

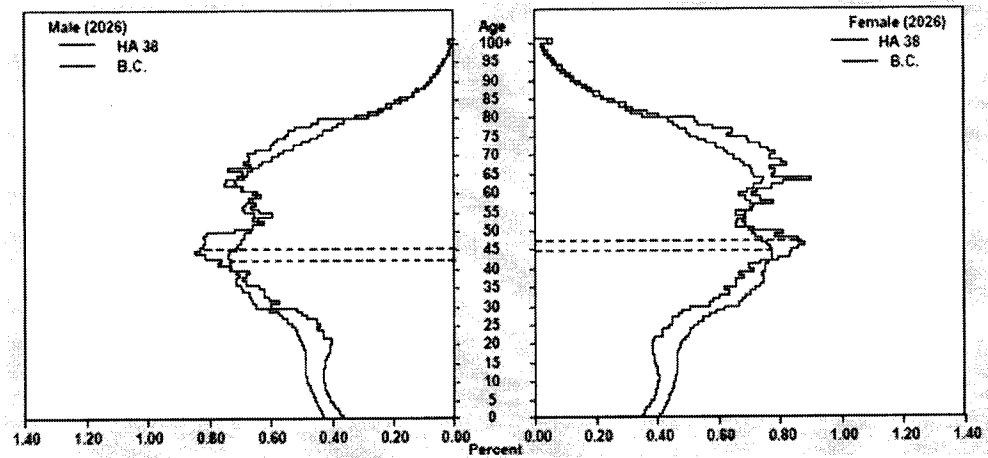


Figure 6 Population Age Distributions 2001, 2026 Source: Population Section, BC Stats, Ministry of Management Services

(Note: P.E.O.P.L.E.--“Population Extrapolation for Organizational Planning with Less Error” is the set of projections issued annually by the population section of Stats BC for key provincial planning parameters. The 2002 projections represent the 28th cycle of this analysis that have been released under the P.E.O.P.L.E. program.)

The projections shown above are subject to variations of up to +/- 10-15% over the short term (10 years or less), cannot accommodate major unpredicted events that can affect data and are potentially less accurate for smaller populations. However, these projections have been found to be increasingly accurate over longer time periods due to the statistical modification of any extremes (Source: Pers. comm. David O’Neil, B.C. Stats, June 26, 2003).

Projections of this trend over time are clearly depicted on the graph below, with the long-term rise of deaths relative to births in the city already underway. The number of deaths projected on this chart show an increase in deaths from 895 in 2003, to 1,254 in 2020, and 2,486 in 2030. This represents an increase of 2.34 times the current Richmond “Crude” death rate (deaths per thousand residents, not adjusted for age at time of death) within the next 20 years.

Birth and Death Rates in BC

(Note: Vertical line represents the year 2002)

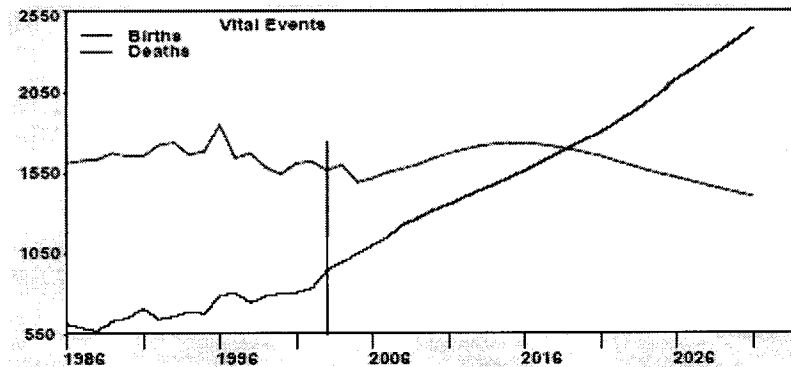


Figure 7 Birth and Death Rates in BC Source: BC STATS P.E.O.P.L.E. Projection 28, August 2003

The relevance of this information is vital to the feasibility of any facility dedicated to serving those affected by death, both natural (related to aging) and unexpected (due to accident, illness, etc.) Since over 75 % of deaths in B.C. occur at ages over 65, it is clear that the demand for cemetery and funeral services will continue to grow as the population ages, particularly as the first of the “Baby Boom” generation reach their statistical life expectancy.

Life expectancy in B.C. has now reached about 76 years for men and 82 years for women. The trend for increasing longevity has been underway nationally for many years, and is now 30% higher than 75 years ago. The first of the “Baby Boom” generation will reach the age of 80 by 2026, which is just over two decades from now. This will result in a significant rise in the death rate, depicted graphically on the chart above by the increasing slope of the red trend line (representing number of deaths) around that time.

The increasing future demand for interment and memorialisation services is clear. The other factors affecting the feasibility of successfully providing for this need--which is already being served by other public and private facilities--must also be explored. It is worth noting, however, that while Richmond in 2002 had 3.3% fewer residents over the age of 65, the city is expected to reach or even slightly exceed the provincial average by 2012. Since people over the age of 65 typically constitute the majority of purchasers of all interment services, in the short term, Richmond is likely to experience slightly less relative demand than B.C. for interment services. The timing and scale of a local memorial garden, if feasible, should therefore be planned in light of this trend.

Widening Gap between the “Haves” and “Have Nots”

This trend, as described in the Needs Assessment, is apparent in the 2001 Census Canada Statistics for the country as a whole. According to Census information, “the median income of Canadian families was essentially unchanged between 1990 and 2000; the 10% of families with the highest incomes experienced significant gains” (*Source: 2002 Census- Release 8—May 13, 2003*). The Needs Assessment cites a polarization and growing marginalization underway within society due to the increasing trend of wealth to be accrued in the population segment over the age of 50.

This trend for towards an “income gap” seems borne out by the most recent available income statistics for Richmond, which identify 3% more families earning less than \$20,000 in 1995 compared to the rest of the province, yet 1.5% more families earning over \$80,000 in the same year. The specific relevance of this trend to a memorial garden in Richmond is difficult to determine. The link between income and choice of interment is less clear than it is for many other discretionary choices. An individual or family’s choice of interment option or decision to purchase a memorial marks a significant point in most people’s lives, and the investment made at the time for disposition and interment may not always reflect levels of income.

Income and Choice

Although individuals tend to weigh cost of their own interment or disposition very carefully, it is not unusual for families to evaluate choices based on all the qualities associated with available options, with cost representing only one issue. In many cases, the level of investment depends less on income than it does on other factors, such as:

- Ethnicity;
- Family traditions and
- Nature of the planning.

Ethnicity may guide the level of investment if death-related customs are culturally long established, especially if supported by religious doctrine. For example, Canadian industry suppliers have noted that sales of mausolea, the most expensive interment option, continue to be strongly associated with ethnicity, with by far the strongest purchasers being Canadians of Italian and Portuguese origin or Southern European descent. Although the available information on purchasers does not include income, this alone does not appear to be a key factor. The historic prohibition by the Catholic Church on cremation and the tradition of above-ground interment due to geophysical conditions have created a strong tradition amongst Italians that has endured their immigration to a new life in Canada, often through several generations (*Source: Pers. comm. with Suzanne Scott, Funeral association of Canada, cited in Prince George Mausolea and Columbaria Feasibility Study, LEES + Associates, September, 2003*).

In the case of Richmond, addressing the ethnic origins of residents will be key in the feasibility of a memorial garden. There are unique challenges inherent in responding appropriately to the needs of a large population with origins in Asia and other places with distinct cultural traditions. This issue is discussed in greater detail in the section, “Increasing Diversity.”

Family traditions may also be a significant factor in the choice of ritual, disposition and memorialisation. It is not clear at what point a practice becomes a *family* tradition rather than an ethnic or religious tradition. Once maintained over several generations, the origins of a tradition may be less important than its attachment to the family group, particularly at emotional times such as death.

Some residents of Richmond have by now established a tradition of interment in cemeteries in the surrounding municipalities. This may be a more important consideration in choosing a place of interment or memorialisation than cost. A cremation garden or cemetery in Richmond will have to overcome this tradition if it is to attract and serve these residents in the future. To meet the needs and wishes of newer residents, especially those from distant places and cultures, a local memorial garden must provide both the opportunity and financial incentive for the family traditions of newcomers to become established in their new home.



*Cemetery visitors during the annual
Qingming Festival (April 4th) in
Hong Kong*

The nature of the planning is a third factor that may be linked to the level of financial investment that may be made on behalf of the deceased. Whether or not an individual's disposition is pre-arranged (done in advance, typically for oneself) may influence the type and scale of investment made for products and services. People asked about funerals and disposition often express a concern about the possible expense of their own disposition. This concern is one of the contributing factors to the growth in the popularity of cremation, which is widely believed to be less expensive.

In 1996, Butler Research Associates prepared a study called "Consumer Attitudes, Knowledge and Trends Regarding the Funeral and Memorialisation Industry in Canada" for the Funeral Professional Coalition Council of Canada. It noted that the national trend towards cremation was reflected in an increase to 58% of the number of respondents who would select that option for their *own* future disposition. This compares to 84% of the respondents who thought that burial rather than cremation was more likely to follow a *traditional* funeral.

According to the Butler Report, at the national level, reasons for preferring cremation included:

- 61% "Just prefer the idea of cremation rather than burial" (49% in B.C.);
- 47% "Cremation is more environmentally friendly" (59% in B.C.); and
- 38% "Cremation is less expensive" (46% in B.C.).

Based on this information, it appears that at least amongst pre-planners who would choose cremation, minimizing the expense of disposition is a key factor in decision-making. According to the last statistic, the cost of disposition may be more of a factor in the decision-making process for residents of B.C. compared to other areas of the country.

Although it is a common belief, pre-planning does not necessarily include pre-payment for cemetery space, a funeral, cremation or other disposition. When the needs of an individual *are* paid to the funeral provider/cemetery in advance, the sale of future goods and services is termed “pre-need” by the industry. This compares to the sale of goods and services at the time of death, which is termed “at-need.”

When a pre-planner *has* paid a provider or set up a trust fund in advance, the individual fixes the nature of his or her own disposition and the mechanism for payment. When it is less clear to the individual how their own disposition will be paid for, or even how much different options actually cost, the individual may feel more concern about minimizing the expense, whether they do or do not “pre-plan” by stipulating a preference.

The Butler Report found that only 21% of Canadians overall had made any funeral arrangements, although the incidence of pre-planning typically increases with age. This may be a contributing factor for the popularity of cremation, which is perceived as -- and typically is -- less expensive than traditional burial.

In terms of feasibility of a memorial garden, the income gap evident in today’s society may suggest that the greatest financial investment is possible for those who are currently over 50 years of age, and who also pre-plan for their own disposition. This is the group that -- statistically at least -- have the resources for whatever funeral/interment products and services that they may wish. Personal values ultimately determine what an individual deems an appropriate to spend on his or her own disposition. But as a group, those over the age of 50 who pre-plan may feel the least financially constrained, and may make their choices based on factors other than cost. This suggests that a cemetery offering the location, products and services considered desirable by this group may be more appealing to them than a cemetery offering lower prices.

Increasing diversity

The ethnic diversity of contemporary Richmond is an often-cited point of pride amongst residents. The need to address this diversity by providing choices and a range of service options is as valid to a memorial garden as it is to any other community service facility. The 2001 census indicated that 54% of Richmond residents identified themselves as immigrants to Canada, with origins in a broad range of countries. At that time, approximately 30% of this group claimed origin in Hong Kong, China or Taiwan, as shown on the table below. (See Appendix III for the complete summary.)

Major Places of Origin of Immigrants to Richmond	Richmond	% of Total
Total immigrants by selected places of birth	88,305	54.0%
Hong Kong, Special Administrative Region	24,490	15.0%
China, People's Republic of	16,310	10.0%
Taiwan	8,125	5.0%
Philippines	7,140	4.4%
United Kingdom	4,895	3.0%
India	4,060	2.5%
United States	1,560	1.0%

Figure 8 Places of Origin – Richmond Residents Source: Adapted from 2001 Census Canada Statistics by LEES + Associates

The origins in Asia of 30% of the immigrant population now living in Richmond, and a further 7% from south Asia (India and the Philippines), defines the importance of considering the needs of these communities to the feasibility of any memorial garden in Richmond. The Census Canada statistics for recent immigrants (arriving since 1996) represent a significant 14.6% of the total population, an indication that these two areas are continuing to provide the largest source of immigrants to Richmond. This trend suggests that any local, proposed memorial garden should address the particular needs of these cultural groups regarding site selection, design, and the provision of desirable service options and facilities.

Spiritual Quest

The “Spiritual Quest trend,” identified in the Needs Assessment, relates specifically to the growing secularization of modern Canadian society. Spiritual needs that would traditionally have been met by organized religions are increasingly met through personal, sometimes very individualistic means. The lack of ties to organized religions has contributed to the trend, evident in modern society, whereby many people now find meaning in life through personal challenges and seeking connections with nature.

Major Religions in Richmond - 2001 census	Richmond #	%
No religion	61,705	37.8%
Protestant (includes Orthodox)	42,490	26.0%
Catholic	30,165	18.5%
Buddhist	11,025	6.7%
Sikh	5,755	3.5%
Muslim	4,950	3.0%
Jewish	2,980	1.8%
Hindu	2,100	1.3%
Pagan	110	0.1%
Aboriginal spirituality	35	0.0%
Not specified	2,080	1.3%
Total	163,395	100.0%

Figure 9 Major Religions – Richmond Residents Source: Adapted from the 2001 Canadian Census by the City of Richmond

The 2001 Census revealed that about 16% of the national population now claims *no* religious affiliation, a dramatic 44% increase in the last decade. In 2001, almost 38% of Richmond residents stated that they had no religious affiliation. The significance of this to a memorial garden is the growing proportion of residents who may now feel less inclined to follow traditional religious practices for funerals and dispositions. They are more likely to look for alternatives and consider new options. This suggests that the spectrum of alternative options that may be considered by this group needs to be identified and addressed in the planning and design of any memorial site under consideration.

As the table above illustrates, the changing demographic of Richmond residents is also reflected in the increasing diversity and proportion of the population claiming affiliation with non-Christian religions. This also highlights the importance of addressing the needs of these groups.

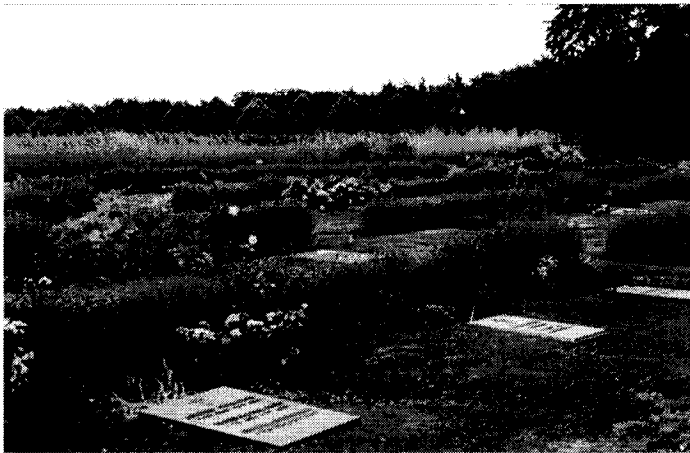
The human need to feel a sense of a greater purpose in life is often met by different means over a lifetime. An interest in traditional religion often appears only later in life, or it may emerge at a time of crisis or death. Bereavement may initiate a connection with a faith that offers comfort or answers to those who previously may never have felt inclined towards religion. A memorial garden should be sensitive to the traditions of the major faiths. How these traditions influence the feasibility of a memorial garden is described in section, “Service Options for Cultural and Religious Groups.” A summary of the death-related practices associated with major religions in Richmond is provided in Appendix IX.

A common desire, independent of faith, is to be remembered over time. As noted in the 1999 Wirthlin Report, even amongst those who would favour cremation, “more than half (57%) of respondents say they would like some sort of ‘permanent’ memorial to remember the cremated person” (Source: *Wirthlin Worldwide: Executive summary of The Funeral and Memorial Information Council Study of American Attitudes Toward Ritualization and Memorialisation: 1999 Update*).

Fulfillment of the wish for individual significance in a crowded world has become simpler with the growing availability and affordability of memorial and commemorative markers. The growing demand for these elements is apparent, as indicated by the City’s bench donation program, mentioned earlier. (The City of Richmond has installed approximately 400 benches with memorial plaques but currently has a waiting list for 80 more.)

The desire for individual memorials is clearly a positive indicator for the feasibility of a memorial garden. The provision of an attractive location dedicated to memorialisation appears to have great potential. The physical and psychologically therapeutic effects of coming into contact with “nature”--whether a natural or constructed landscape--is documented by contemporary landscape and human psychology researchers (*R. Kaplan and M. Kaplan, The Experience of Nature: A Psychological Perspective, 1989*).

With appropriate location and design, such a site could also offer a place for spiritual reflection, or even the opportunity to “connect” with nature. Finding meaning or solace through nature relates to a memorial garden insofar as the environment it provides fulfills this role, whether by providing a beautiful open space, by affording physical or visual connections with water, or simply by offering views over a natural landscape.



Naturalistic landscape,
Malmo Cemetery,
Swedish

V COMMUNITY CONTRIBUTIONS

Stakeholder Involvement

As outlined in the R.F.P., community involvement was key to the background research component of this study. Richmond City staff selected 24 individuals as community stakeholders, based on their active representation of local community groups likely to have an interest in a memorial garden. These individuals generously agreed to speak on behalf of their organizations, which included a spectrum of religious, cultural ethnic and service groups (see Appendix VIII for list of Project Stakeholders).

The intent of the stakeholder involvement was to gain an understanding of local knowledge, perceptions and preferences for service options. This was achieved by two means: personal interviews, conducted on August 8th and August 13th, 2003; and a Stakeholder Workshop, held at Richmond City Hall on August 20th, 2003.

Summary of Interviews

Six of the stakeholders were interviewed by phone or in person prior to the Stakeholder Workshop to ensure they had sufficient opportunity to fully express any issues or ideas particular to the groups or businesses they represented. The following is the list of those interviewed:

- Mr. Roy Akune Richmond Buddhist Temple
- Mr. Francis Li S.U.C.C.E.S.S. (United Chinese Community
Enrichment Services Society)
- Mr. Blaire Murray Richmond Funeral Home
- Rev. Howard McIlveen Richmond Hospital Chaplain
- Mr. Bob Ransford Britannia Advisory Board
- Mr. Balwant Sanghera East Richmond CC Board Member

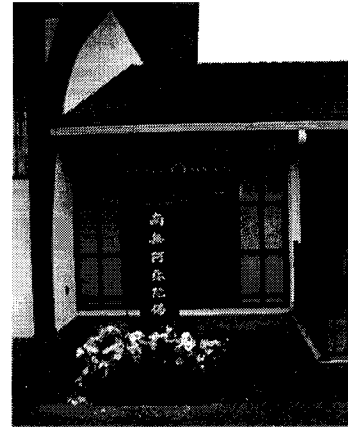
Stakeholder interview questions are included as Appendix VIII.

All of those contacted had lived and/or worked in Richmond for over 10 years, and two were from families who have lived in the area over multiple generations. All interviewed agreed that a memorial garden in Richmond seemed to be a very good idea, although two had not previously heard of the concept. Awareness of the feasibility study was mixed. The existing level of need for this type of garden or cemetery was believed to be strong, with the development of similar but small-scale memorial facilities in the community cited as evidence of this need. Memorial gardens for cremated remains exist at South Arm United Church on Westminster Highway, at St. Ann's Anglican Church on Francis Road east of No. 1 Road, and at Gilmore United Church at No. 1 Road and Blundell, as well as a 170 niche columbarium just completed in the Steveston Buddhist Temple on Garry Street.

The need for a local place for memorialisation was mentioned, rather than somewhere in Vancouver, Burnaby, Surrey or another community in the Lower Mainland. Similarly, the need for providing a safe place for cremated remains was noted, especially as more people are choosing cremation. The Chinese community was specifically identified as needing a place for remembering their ancestors and for paying customary tribute on significant days. The “pent up

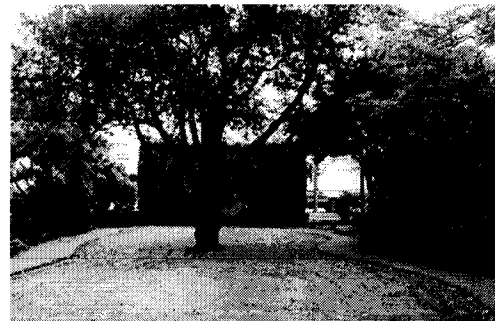
demand” for a place to accommodate urns, now held by families in their homes, was mentioned. This could create a significant immediate demand for interment places for cremated remains such as columbaria. All stakeholders believed that a specific place for remembering a deceased family member was very important, even when a cremation and scattering had taken place.

All of those contacted mentioned the need to consult with and provide for all of Richmond’s religious and cultural groups, although it was noted that many in the Sikh and Hindu communities are currently served by crematoria (such as the Five Rivers Crematorium in Delta) and prefer to scatter cremated remains in a river. All stated that a memorial garden should provide for interment *as well as* a place for memorials. Only one person interviewed was adamant that a potential interment place in Richmond should provide for “full spectrum interment,” although, in their opinion, the City “may not be ready for above-ground tombs.”



Buddhist Temple

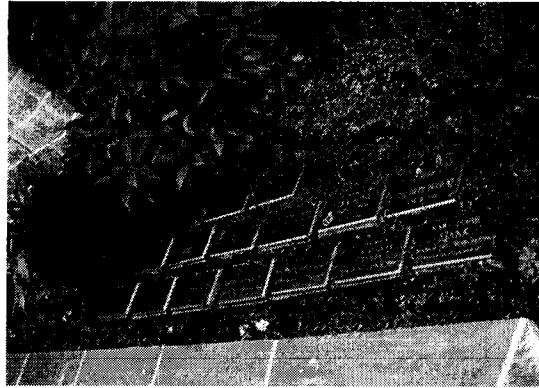
In terms of local demand, comments ranged from “the time is right,” and “there is tremendous need,” to a statement that there was “a big need” for finding other ways besides in-ground burial of interring and marking the place of remains disposition. Three of those interviewed spoke about the attachment that many residents feel to Richmond and their desire to have a multi-faith garden available for both private and public memorials. One person expressed concern that a memorial garden could become “an arena for politics,” or that “political agendas” might limit the types of memorials that could be installed--notwithstanding that private cemeteries regularly exercise this authority. It was therefore considered important by several people that a memorial garden be presented as a “community initiative and amenity,” that will unite residents by providing a “place of community celebration.”



South Arm United Church

Two of those interviewed suggested that a memorial garden could serve to recognize Richmond pioneers and local heritage. The idea of incorporating a heritage structure on the site was also suggested. All contacted stated that water, or at least views to water, was a key quality for a memorial garden in Richmond. Ease of access by car and for the elderly and handicapped was mentioned by three of those contacted. Others suggested qualities included visual separation from roads and buildings, positive *Feng Shui*, room for expansion and incorporating a building for ceremonies and other uses. The character and visual qualities of the site were not explicitly described by any of those interviewed, although all appreciated the overall concept of a park-like environment or “garden.” One respondent suggested that the “pastoral, open, agricultural” landscape of Richmond should be a model, perhaps using the indigenous shrubs of the island rather than non-native trees in the plantings that would be incorporated into a memorial garden in Richmond.

Most interviewed had opinions about the governance of a memorial garden facility, and agreed that the City initiative of this facility was appropriate. The ability of the public to “scrutinize” the funding and operation of the site was considered as an asset to a public operation, as was “a sense of ownership” and the potential to keep service options affordable. Half of those contacted, however, expressed concern about the ability of a city-operated facility to compete successfully in today’s sophisticated cemetery industry. The merits of private sector expertise were discussed, both alone and in collaboration with the City or senior levels of government.



*Gilmore Park United Church “in-ground”
cremation garden*

Speaking on behalf of the Richmond Funeral Home, Mr. Blair Murray indicated that a memorial cemetery would not be considered a threat or competition for his business, but that it would provide another alternative that the Richmond Funeral Home could offer to local families. He suggested that the quality of the operation and customer service would have to be very good to compete with cemeteries already established and serving the Richmond residents.

Results of the Stakeholder Workshop

Thirty invited guests, city staff and consultants attended the Stakeholder Workshop (See Appendix VIII for the Agenda and Presentation Notes).

Six key questions were discussed in breakout groups of five to eight participants in each group. The following is a summary of responses to each question. Verbatim responses recorded during the meeting are included as Appendix VIII.

1. Is it important for the community to have a place of memorialisation within Richmond? If so, should this include burial of ashes or caskets?

Stakeholders were unanimous in their belief that a site of this type is important for Richmond, and that Richmond is an incomplete community without a place for interment. They noted that existing businesses currently fill the need for cremation (crematoria) and mausolea, suggesting that these may not be appropriate service options to consider at this time. The idea of a park that is accessible to children while providing a place for remembrance was suggested, with or without interment.

2. What other kinds of memorialisation should be considered?

Providing “a place of remembrance” with trees and plaques for those interred elsewhere was suggested. Creating “a sense of place” that was multi-denominational, perhaps including mausolea (of a subtle design), a scattering garden, columbaria, a water feature and a meeting or “celebration space.” The site should provide for community memorials and “a place to learn about the past.” Stakeholders noted that veterans’ needs should be served, and that a place for

candlelight vigils should be provided. At least one stakeholder cautioned about allowing too many memorials, or “you will repeat Garry Point.”

Community diversity was discussed in terms of not segregating but allowing for a variety of artistic and architectural expressions. Practical concerns were also discussed, such as providing golf carts (as needed, rather than allowing cars into the site), addressing site security and ensuring that there would be “room to grow.” One stakeholder suggested that if the full community could not be served (by providing full body burials), then the site should be restricted to a purely memorial garden, with no remains permitted.

3. What are the specific needs of the community you represent?

According to the representatives:

- The Buddhist community suggested a small chapel building with washrooms and specific “areas” for different religious groups. The visual appeal should “celebrate Richmond’s natural beauty.” A place to scatter cremated remains is believed desirable, as is a place for memorialisation.
- The Moslem community requires full body burial and burial within 24 hours of death, so this should be a consideration. Mausolea may be acceptable.
- The Sikh community would prefer a crematorium on-site and a large building to accommodate the hundreds of people that may attend the rites before and after a cremation.
- The Hindu and Sikh communities stated that, according to their customs, running water “like a river” is necessary for scattering. A place for plaques to memorialise the deceased would also be well received.
- Veterans may need a specific section; also firemen, police, fishermen.
- A multi-use history pavilion was suggested, also a place for group memorialisation.
- *Feng Shui* requirements should be met.
- The Chinese community traditionally visits the gravesites of ancestors on special days, such as “Qingming” (April 4th, a National holiday in China for people to clean the tombs of their ancestors and leave offerings for the deceased), so the garden must be able to accommodate this tradition.
- A site that is accessible to all is required, with all-season bus/vehicle/physically disabled parking.
- Washrooms are required.
- Security and good visibility are important, but also places of quiet and seclusion.
- Proximity to the river is desirable, and a stream or other form of moving water could be built on site.
- Community columbaria and family columbaria are important to many groups. Stakeholders suggested that they are often preferred because they facilitate “burial” and allow the family to be involved in the process.

4. Are there religious traditions that should be considered at a community memorial garden?

Stakeholders discussed, but did not reach consensus, on whether separation of different religious groups in their own areas should be permitted.

Other suggestions included allowing people to bring their own religious symbols to the site, and having portable furniture available for different ceremonies.

5. If a memorial garden were found to be feasible, what would the site selection criteria be?

Again, “river views”, “waterfront” and “natural water features” were the most common criteria suggested. “Visual and auditory buffers”, “mountain views”, “historically significant” and “not in the flight path or near industrial areas” were cited. Suggestions from the groups included both “central and close to town” as well as “on the fringes of town,” “not in close proximity to residential” and “on currently undeveloped land.”

“Community acceptance/okay with neighbours” and “not in close proximity to residences was noted by more than one attendee, as was “not on A.L.R. land.” Several groups mentioned “large enough to grow” and “city-owned, big enough to accommodate growth.” “Pastoral setting” and “natural environment” were also noted. One suggestion was to have “single or multiple locations.”

Specific sites mentioned as candidates included:

- River Road at Hollybridge;
- Terra Nova at Northwest Quadrant;
- Gilbert Road (50 acres);
- Woodward’s Landing Scout/Guide site, and
- Garry Point.



*Five Rivers Crematorium
and Celebration room,
Delta, B.C.*

6. Should the City take full responsibility? Private, or combination?

Suggestions included:

- “Public to start/private. Public initiative but not run by City;”
- “Monitor only to start;”
- “City involvement-must be legal re: uses (no scattering in the river)”
- “Private;”
- “No tax-based operation;”
- “No City financial involvement—ongoing;”
- “City should not be sole provider of service;”
- “Public-private partnership needed” and
- “City should be involved for supervision/control/ initial planning/to ensure fairness/equality.”

All of those who provided feedback on the session said they felt it was a good opportunity to discuss interment and memorialisation needs, and were glad they had attended.

VI SERVICE OPTIONS FOR CULTURAL AND RELIGIOUS GROUPS

North American cemeteries have developed over time according to the cultural and the political structure of the local population. Often, this has resulted in the establishment of larger public sites for the prevailing culture or religion, with separate sites for groups identifiable through ethnicity, religion or membership in a group (such as a trade union or service organization). Some groups still prefer or require a separate site for interment, or at least the ability to define a physical area within the cemetery. These areas can be designated for that group's exclusive use and include physical features specific to their own rituals, religious beliefs and traditions. Within the Lower Mainland, for example, The Gardens of Gethsemane in Surrey is a Catholic cemetery that provides mausolea and chapels designed to serve Catholics, the Schara Tzedek in New Westminster is an exclusively Jewish cemetery and the Masons have their own cemetery in Burnaby.

If a public memorial garden is to be built to serve all the residents of Richmond, it will be the first garden of its kind in the city. In view of the stated objectives of the city, its philosophy of multiculturalism and its mandate to serve all residents, it seems clear that a memorial garden should be religiously non-denominational and culturally non-specific. To serve the whole community equally, and as one community, any apparent separation of users would have to be carefully considered and designed. Physical separation may best be permitted only in so far as it may provide for dignity and privacy during times of commemoration.

In recognition of the needs of Richmond's major cultural/religious groups however, some service options specific to their needs should be considered. The following is a list of typical practices and suggested elements. These have been listed in order of the population percentages represented by these groups in Richmond. (A more complete list of religious burial practices is provided in Appendix IX.)

Religious Practices Associated with Disposition and Memorialisation

Non-Religious (Secular)

In the 2001 census, "No Religion" was the category of religious affiliation selected by most Canadians, which represents about 38% of the population in Richmond. In the absence of prescribed rituals or practices, any form of disposition is acceptable to those claiming no religious affiliation. Cremation is a common choice amongst this group, due to its association with freedom of choice and opportunity for personal expression.

Services may be held at any site deemed appropriate to the deceased and/or the family. The relationship of the deceased to the family and community are often more important than in religious services. Funerals and memorial services are frequently celebratory of the life lived, though still acknowledging the loss. They tend to focus on the personal qualities and contributions of the individual being honoured rather than on their achievement of a spiritual state.

Memorial markers of all types are very commonly requested, often in lieu of a headstone. This has been suggested as fulfilling the fundamental human need for a sense of individual purpose, legacy, and connection to the future that would otherwise be invested in a belief of some form of existence beyond death.

Protestant Religions

Cremation is increasingly common but still a matter of personal preference amongst those who adhere to the many forms of the protestant religion. The Protestant funeral typically includes hymns, eulogies and readings from the Bible, traditionally culminating at the gravesite. Like many other Christian religions, funeral services and memorial markers usually reflect the belief in resurrection or continuation of the human soul after death.

A memorial service may be held following, or in lieu of, a funeral. Cremated remains may be scattered, often outside of a cemetery or according to the wishes of the deceased/the family.

Memorial services and dedication of a monument or other memorial element may occur at any site chosen by the family. This does not necessarily occur at the time of interment.

Cremation is increasingly common and still a matter of personal preference amongst Protestants. Cremated remains may be scattered, often outside of a cemetery or according to the wishes of the deceased or the family.

A memorial element is often desired, although this may take many forms and be sited according to personal preference. A memorial service may be held instead of a funeral. It may or may not include religious content and may occur at any site chosen by the family. This service does not necessarily occur at the time of interment.

Catholicism

Since changes to the Code of Canon Law in 1983, cremation is now an option for Catholics, although some still prefer traditional burial. Due to environmental constraints posed by the water table, casket burial in Richmond would require the use of mausolea.

If cremation is chosen, Catholics believe that interment must take place with dignity and respect, and scattering is not permitted. Remains must be placed in a sealed urn that can be secured in a niche (such as within a columbarium). The name of the deceased must be visible on a mounted plaque.

A service at the site of interment is common but not required. An attractive structure or sheltered space is desirable.

Buddhism

Cremation or burial is acceptable; however Buddhists do not traditionally use mausolea.

Chinese Buddhists may wish to select a place of interment based on *Feng Shui* principles. Application of these principles varies, but traditionally the ideal site is situated with mountains in back for protection and water (ocean or river) in front, to provide a view and cool breezes in summer. Locations with unobstructed by trees or other large elements are most desirable to permit the free-flow of desired energies.

A small decorative burning vessel or *ting* (for incense and symbolic tokens) is desirable at the place of interment. A larger, common *ting* in a covered location is also acceptable. A place for traditional offerings (fruit, incense etc.) is also desirable.

Non-Chinese Buddhists prefer cremation and often scatter the remains in water or another meaningful place, although columbaria are also widely used. Funerals, the site of interment and any markers are usually simple. A quiet indoor place for gathering and/or meditation is desirable, preferably with a scenic aspect.

Both Chinese and Japanese Buddhists observe specific days of remembrance each year when families visit, tend to the graves and spend time at the place of interment of their ancestors.

The Sikh Religion

Cremation is the traditional means of disposition although other methods may be acceptable. For cremations, the funeral ceremony and “farewell” occurs at the crematorium, and other rituals and gatherings typically occur at the family home.

Cremated remains are traditionally scattered in the sea or in running water, typically a river.

Islam

Cremation is strictly forbidden. Muslims try to bury their dead within 24 hours of death and in-ground burial typically occurs without a coffin. Mausolea may be an option if a well-drained site is not available since Islam specifically prohibits burial in a wet site.

Ceremonies occur at the time and place of interment, as well as gatherings at key times after the death and burial.

All preparations and memorials should show reverence, exhibiting the desired characteristics of simplicity and modesty.

Judaism

Interment must take place on consecrated ground, preferably in a cemetery that provides or permits the creation of some physical separation (such as a fence or hedge) from any non-Jewish context. Orthodox Jews must be buried in a Jewish cemetery.

Some Jewish communities forbid cremation although others permit the practice. Interment should take place within 24 hours of death.

Traditionally, each visitor leaves a pebble on the headstone or marker each time they visit as a token of remembrance.

Hinduism

Cremation is the required means of disposition. All ceremonies take place en route to, at and inside the crematorium building. Due to the Hindu belief in reincarnation, these ceremonies are as much celebrations as remembrances.

The farewell occurs at the time of cremation and the disposition of remains occurs by scattering in running water -- typically a river.

VII SITE SELECTION CRITERIA

Preliminary Site Selection Criteria Proposed by Stakeholders

- River views;
- Waterfront;
- Natural water features;
- Easily accessible/ accessible by public transit;
- With visual and auditory buffers;
- Mountain views;
- Historically significant;
- Not in the airport flight path or close to industrial uses;
- Central/close to town (also –on the fringes of town; not in close proximity to residential and on currently undeveloped land);
- A site with community acceptance;
- Not in close proximity to residential;
- Not on A.L.R. (Agricultural Land Reserve) land;
- Large enough to grow;
- Pastoral or natural setting;
- Mature, established landscape, trees; a buffer;
- Single or multiple locations, and
- Public input at time of site selection.



*Woodlands
Cemetery, Sweden*

A workshop attended by City staff produced most of the same criteria, with the addition or elaboration of the following:

- Not near currently existing or proposed residential developments;
- Reflect the “essence of the Richmond landscape” and natural character;
- Incorporate Feng Shui principles;
- Be developed as a public park space: a destination that is accessible to all;
- Not be near the freeway (or other sources of continuous noise);
- Have potential for integration into the existing trail system;
- Provide a site for commemorations and similar community events, and
- Be attractively designed and developed in order to compete with established cemeteries.

Water Aspects of Site Criteria:

- preferably on, or at least in view of the Fraser River/Pacific Ocean;
- “Island by Nature”(city motto) should be reflected at this site;
- Historic connection to water;
- Religious linkages (metaphoric and literal? Scattering of cremated remains on water is desired by eastern religions), and
- Desirability of water view for visitors and for financial viability of premium memorial sites.



*A scattering garden concept
Design: LEES + Associates*

Recommended Site Selection Criteria

All of the criteria suggested above merit consideration; however, no site will be capable of fulfilling them all, and an ordering by priority is required. Due to the constraints of land availability, costs and zoning, the primary criteria should be:

1. Size: a minimum of 5 acres, in order to serve both private and public needs for the period projected in the feasibility statement, and
2. Location: on a site currently zoned, or capable of being rezoned, to the appropriate local designation.

Recent applications to the Registrar of Funerals and Cemeteries to establish similar sites in Richmond (and elsewhere) have been denied, as they have not met the following standards. The next most important criteria should therefore be:

3. Physical separated from existing or proposed residential development, and
4. Not within the designated Agricultural Land Reserve (ALR).

The next two criteria relate to the qualities of the site that will make it a desirable place for residents to visit and use, particularly as an alternative to where they may otherwise choose to inter or commemorate their loved ones.

5. Minimally impacted, at most, by noise from the airport, roads/the freeway or heavy industry, and
6. Easily or potentially easily accessible by road (vehicle, transit) or public path (existing or proposed trail system).

In order of priority, the next two criteria are related to site character rather than practical considerations, but due to the special character of the community and the number of times these criteria were suggested, they merit inclusion here:

7. On or in close proximity to the Fraser River, providing at least views if not direct access to the waterfront, and
8. Incorporating an existing “natural” area, or sufficient space to restore a naturalized area that will be visually evocative of a characteristic Richmond landscape.

A location with intrinsic historic qualities is also desirable, but it is unlikely that this quality will be present on a site that fulfills the preceding, more basic criteria. If historic qualities are ultimately deemed critical to the design, historic elements or artifacts can also be represented, relocated, or simply referenced --verbally or metaphorically (as in architectural or landscape form)--within the site. By its very nature, a memorial garden will in time create its own history, and an argument can also be made for not invoking a distant past, but allowing the current period of development to develop an “authentic” past over time.

Criteria that would fulfill specific religious or cultural beliefs or customs have been frequently noted as key to site selection. In this case, however, many of the religious and cultural requirements suggested would also be fulfilled by other criteria. For example, that the site be quiet, accessible, large enough to allow for ceremony and ritual and offer attractive views are desirable independent of religious precepts. Several religions specifically prohibit burials on wet sites, but this is not an issue here since traditional (in-ground) burial is not a consideration.

The more subtle criteria for specific cultural or religious traditions can be met through the design phase. At that time, a thorough review of the needs of future users will be necessary. In accommodating cultural diversity, it remains crucial that these needs be met such that the site maintains its overall aesthetic and visual quality that is appropriate to its location.

The visual impact of a memorial garden is also a consideration in choosing a site. It is likely that this kind of facility will not raise objections on aesthetic grounds; the ability of the site to at least allow for visual screening where appropriate is a consideration. This applies on behalf of for those who may see into the site as for those who wish for a sense of privacy during their grief or remembrance. Site security is an issue that should be considered during the design phase.

Environmental criteria to be considered include any possible contamination of land or water that may occur through cemetery related use of the land. Traditional in-ground burial will not be possible although aboveground burial in mausolea could be offered. Modern mausolea are sophisticated structures engineered with ventilation and filtration systems and are recognized as posing no risk to the environment. If mausolea were proposed for any site in Richmond, however, the applicant would be required to submit drawings to the engineer at the Ministry of Public Safety and the Solicitor General for review. If mausolea are envisioned as a possibility, even if not for the foreseeable future, it is advisable for an applicant to include this interment option in the initial application. Adding elements such as mausolea after a cemetery has been approved would require repeating much of the application and review process.

Since mausolea are considered the premium interment option and command the highest price, this is the option usually considered most sensitive to siting and context. The architectural qualities of mausolea, along with a landscape context that offers tranquility and aesthetic features (such as views, mature landscaping, a water aspect), have been identified as some of the most important factors in their success--at any site.

Purchasers of mausolea generally expect the highest level of service and maintenance. A cemetery provider should be prepared to meet this level of expectation if mausolea are provided.

As noted earlier, cremation is considered the final disposition; therefore the ultimate destination of cremated remains (also called “cremains” or “ashes”) is not recorded or governed by any public agency. Cremated remains are considered inert and non-toxic. Laws regarding access and unauthorized use of private property still govern where cremated remains may be left. The sensitive nature of disposition of remains may also raise public concern, particularly if there is any question regarding the appropriateness of this action, both to the deceased and to those witnessing it.



A water rill, Rushton Villa, England

The scattering or burial of cremated remains, on land or water, is not governed either by the Cemetery and Funerals Act, or by the Waste Management Act, which “is silent” on the issue. Since cremated remains are not considered a pollutant or listed as a controlled substance, a permit is not required for their disposition. Burial plots, scattering gardens and columbaria are commonly accepted facilities provided by cemeteries for the disposal of ashes. Alternatively, many families choose to keep the cremated remains of their loved one in an urn, or scatter them in a meaningful place, often not in a cemetery.

If a proposed memorial garden is to provide for the dispersal of ashes in the Fraser River or the Pacific Ocean, The office of Land and Water Management for BC suggests that a legal interpretation of the law may be advisable. While the municipality may not have the ability to regulate this type of activity, it should be cautious before it considers anything that may acknowledge, condone or provide for this to occur. *Source: pers. comm. with Harvey Maxwell, BC Ministry of Water, Land and Air Protection, Sept. 17, 2003*

Although we are confident the criteria list is adequate at this stage, it should be assumed that this list and the order of priorities will change during subsequent phases of the feasibility review process.

Opportunities for Public Art

A Public Art Program was established in Richmond in 1997 to promote opportunities for people to experience art in everyday life and for artists and the community to participate in the evolution of Richmond as a unique environment.



*Detail from bronze
Monument to Lost
Fishermen, Garry
Point Park.*

The program consists of three distinct initiatives: Civic, Private Sector and Public Sector Projects, suggesting that public art could be a significant contributor to the character of a memorial garden in Richmond, whatever development and governance model is selected. The selection of potential art components and locations within the memorial garden are best identified at the site design stage. Carefully considered, early in the process, public art components could be vital in creating an overall identity for a memorial garden that would enhance the aesthetics, cohesiveness and appeal of the site to both patrons and casual visitors.

Inclusion of appropriate public art at a variety of scales may also link this site to the public open space system, which already includes distinctive public art elements. This approach would effectively extend the City’s inventory of places for passive recreation, as do many of the world’s most beautiful cemeteries.

VIII FEASIBILITY AND GOVERNANCE

Statement of Feasibility

The analyses undertaken by our firm, combined with input received from staff and stakeholders, leads us to the conclusion that a cemetery in Richmond would meet interment and memorialisation needs that are presently fulfilled primarily outside the community. The interment of cremated remains and provision of memorialisation options in a memorial garden would be feasible, assuming the necessary due diligence is undertaken.

We are less confident that mausolea are appropriate in Richmond. This is due largely to concerns over the perception of mausolea and not necessarily the financial viability, although we hasten to add that neither have been thoroughly reviewed or proven conclusively within the scope of work defined by this project.

The idea of a crematorium (facility where cremation actually occurs) was brought up at the Stakeholder's Workshop. The feasibility of a crematorium in Richmond is beyond the scope of this study; however it does not seem likely that a local facility would be feasible at this time. There are already several crematoria serving this need throughout the Lower Mainland, including the large, new "Five Rivers Crematorium," recently opened in Delta.

The extent to which a cemetery in Richmond would be financially viable requires further analysis. Of prime concern is the unknown cost of land acquisition. In the absence of acquisition costs, capital cost projections are flawed. As well, "hard" market information is not available. We know, for example, that all interments are presently occurring outside of Richmond. Much is still unknown about the specific attributes, preferences, barriers and "decision drivers" that would lead Richmond residents to choose/not choose to inter and memorialize at a cemetery in Richmond. This information, which should be gained through a detailed market study, is required in order to accurately estimate the number and type of customer that would patronize a cemetery in Richmond.

What is known, and what we can state as a result of our experience managing and consulting to municipal cemeteries in Western Canada, is that most medium and larger sized municipal cemeteries should be able to operate at or above a break even level. If Richmond were to choose to operate the facility (see the Governance section below) costs to operate the facility would likely be at approximately the same level as other municipal cemeteries in the Lower Mainland. Planning, design, construction and other development costs would be comparable. Marketing a cemetery in Richmond would require a dedicated budget. Although few municipalities, at present, have such a budget it is widely recognized that they should. In Richmond's case, because a cemetery does not presently exist it would be necessary to communicate the presence of the new facility to Richmond residents.

A variety of capital funding options are available to a potential operator of a cemetery in Richmond. Regardless of whether the governance of the facility is public, private or "P3" the operator will either have to draw from established capital development funds, borrow from reserves or borrow from a lending institution. As discussed below, the cost of funding and choice of funding option will be different depending on the governance model chosen.

The other key factor in determining financial viability is the governance model under which the new facility would operate. Operating and borrowing costs would be affected by the overhead, labour, credit rating and other factors that would be different between public and private operators.

Governance

The following governance options would be potentially viable in Richmond.

A Public Cemetery

By far, most cemeteries in BC are operated as a function of local government. Typically run as a part of the Parks, Engineering or City Clerk's department this operating model has the following advantages:

- Customers trust in the organization: people know "City Hall" will be there, well into the future, if not forever. This level of comfort is important when considering an interment or memorialisation choice that will exist in perpetuity.
- Land acquisition, within established criteria, from the inventory of publicly owned sites would likely be easier to arrange than for a private operator.
- Zoning or re-zoning issues may be more easily addressed if the cemetery operator were a public body.
- Operations of the cemetery would fall naturally within the realm of the existing scope of services of the Parks or Engineering Departments. Staff and equipment systems are in place to design, maintain and manage the site, customer services and statutory requirements. Additional staff would be required: generally 1 F.T.E. groundskeeper per two acres, plus at least one trained administrator for marketing, sales and customer service as well as assisting with record-keeping.
- Capital funding and land improvements for a cemetery would be a relatively straightforward undertaking, given the City's track record of well-managed projects of much greater complexity.
- The financial feasibility information required on the application to establish a cemetery would not be required of a municipal developer, although the creation of by-laws and a pricing structure would still be required.

Private Cemetery Operator

- Some of BC's largest cemeteries are run very efficiently by the private sector. Those that are affiliated with one of the multi-national funeral/cemetery providers also bring economies of scale, employee training and a range of customer services that is typically greater than that found in the public sector.
- Capital funding for private sector operators would not be contingent on tax- based revenue sources. However, the private operator would have to satisfy lending requirements of head office, an executive board, a lending institution or all three bodies.
- Customer service systems for a larger cemetery operator would likely be more advanced than most public operators currently provide -- although the upward trend in customer service at public cemeteries is evident.

Church Operator

- The two cremation gardens and columbaria presently in Richmond are provided by religious organizations. If a cemetery were to be created in Richmond a religious organization may be interested in operating the facility.
- Although in most cases where religious organizations run a cemetery, they are open only to members of the congregation, this is not always the case.

Public Private Partnership

- As with other services historically offered by public or private enterprises, there is no reason why a cemetery could not be part of a "public/private/partnership." Unlike the provision of recreation services, however, the nature of service to grieving families, the "term" of the service ("in perpetuity" is a long time) and the potential risks are significantly different.
- The advantage of a "P3" arrangement could be reduced tax-based funding requirements, reduced day-to-day operating loads on the public agency and the potential for an increased number of site choices.
- There are examples of public cemeteries selling land or allowing for crematoria, columbaria or mausolea within their sites. However, P3 arrangements have not, in our experience, been universally well received.
- In general, prices at these facilities are higher and flexibility regarding what can and cannot occur in terms of memorialisation is lower.

*Note regarding Perpetual Care: The purchase of most cemetery services or products (such as a grave, mausolea or columbarium niche) must include a contribution to a Perpetual Care Fund, according to the B.C. Cemetery and Funeral Services Act, Section 43, which governs all cemeteries in the province. This Act stipulates that the operator of every cemetery must establish and maintain a "maintenance" or "care fund", often called a "Perpetual Care Fund." This fund derives from a percentage of the cost of each interment option, based on provincial requirements. In B.C., this ranges from 10% of the purchase price for monuments to 25% for ground plots. The fund must be kept separate and distinct from all other revenue, and must be held in trust and administered by a savings institution in B.C. with the intent that the funds

will generate income (through interest) to pay for maintenance of the property. The principal of the fund may never be reclaimed in any way, nor lent to the operator, no matter how much money accrues over time--even for capital improvement projects at the cemetery. Revenue from the Perpetual Care Fund is intended for maintenance only. Through this mechanism, the long term maintenance of a cemetery is not necessarily ensured, but – if properly funded and administered -- funds will be available for maintenance.

This legislation, however, is not well understood by much of the public, and since cemeteries have not always been legally bound (and equipped) to guarantee perpetual care, some people feel “safer” dealing with a public cemetery rather than a private facility.

IX MEMORIAL GARDENS CASE STUDIES

The information provided below and in the subsequent tables, describe two memorial gardens that exist or are planned in Western Canada that offer services exclusively for the purpose of the disposition of cremated remains only. (Bowles Chapel Director Jeremy May generously provided the information regarding Bowles Chapel in a telephone interview on October 25, 2003.)

Bowles Chapel is a facility that serves the Lower Mainland but provides service primarily for residents of the North Shore and the “horseshoe” area around the south end of the Iron Workers Memorial Second Narrows Bridge. In operation for 23 years, the business was established in response to the growing trend for cremation.

The site includes a funeral home that handles all funeral arrangements (and prearrangements), as well the cemetery. It formerly included a crematorium, but this is no longer in operation.

All cremated remains are inurned for disposition, 70% of which is termed “individual” and 30% “companion,” meaning interred within the same vessel or columbarium, sometimes within one niche.

The newest trend at Bowles Chapel appears to be demand for in-ground burial plots for urns. These plots are not as space-efficient as columbaria, although very small. Their popularity may be based on the same premises as traditional burial.

The Bowles Chapel Director suggests that the major challenge for all cemeteries is retaining the cremated remains in the cemetery rather than having them taken home to be scattered or kept by a relative. He attributes most of the business at Bowles Chapel to family ties and to word of mouth. Once a family has interred someone at a particular garden or cemetery, it typically creates a family loyalty to that site.

Identifying the segment of the population that is likely to use the memorial garden and specifically tailoring the business to their needs, is the philosophy behind their success. This approach may, however, may be more appropriate to a private sector operator than a public sector operator, which is committed to serving the entire municipal population.

South Haven Cremation Garden is the newest section of an existing municipal cemetery located in Edmonton, Alberta, recently designed by LEES + Associates in collaboration with the Alberta firm of Gibbs and Brown Landscape Architects.

The interment options, layout and configuration, design characteristics and phasing were described in a comprehensive report (“South Haven Cremation Garden Concept Plan) in January, 2003.

The tables on the following page summarize the key elements of the case studies.

SITE	OWNERSHIP	SIZE	PRODUCTS AND SERVICES PROVIDED	DESIGN CAPACITY/ LIFESPAN	PRICE RANGE	STAFFING	SECURITY	ADORNMENT POLICY
BOWLES CHAPEL (First Memorial Funeral Services) 1505 Lillooet Road, North Vancouver	Privately-owned (S.C.I. --Service Corporation International)	4.5 acres	Funeral Home with chapel, funeral services etc. Individual Columbaria, Companion Columbaria and Family ("Estate") Columbaria. Scattering Garden Ossuary Memorial plaques	Opened in 1970; Approx. 400 dispositions/year. Projected to be at full capacity by 2013.	\$200 to \$10,000 (Higher prices include funeral services)	Manager, Administrative Staff, Three Groundskeepers	Perimeter Fence with Vehicle Access Gate. Closed at night; no guard	Live flowers in unbreakable vases Small ornaments Personal adornments permitted only on own memorial area.

Figure 10 Bowles Chapel Information

*Richmond Memorial Garden Feasibility Study – Phase I
November 14, 2003*

SITE	OWNERSHIP	SIZE	PRODUCTS AND SERVICES PROVIDED	DESIGN CAPACITY/ LIFESPAN	PRICE RANGE	STAFFING	SECURITY	ADORNMENT POLICY
<p>SOUTH HAVEN CREMATI ON GARDEN</p> <p>Edmonton, Alberta</p> <p>NOTE: Cremation Garden is to be located within an established cemetery</p>	<p>Publicly-owned (City of Edmonton)</p>	<p>2.2 acres</p>	<p>Funeral Home with chapel, services etc. (as available for the rest of existing cemetery)</p> <p>In-ground cremation graves</p> <p>Scattering Garden</p> <p>Individual, community, family Columbaria</p> <p>Ossuary</p> <p>Memorial walls, books, benches, trees, sculptures</p>	<p>Design finalized; anticipated completion of construction 2004</p>	<p>\$200-\$4,000</p>	<p>Estimated: 1.5 F.T.E. for Cremation Garden area (over and above staff for existing cemetery)</p>	<p>Perimeter Fence with Vehicle Access Gate</p>	<p>N.A.</p>

Figure 11 South Haven Information

X RECOMMENDATIONS

This study has concluded that a cemetery in Richmond would fill an important community need. Interment options for cremated remains would fill the greatest need although there may be a market for mausolea as well. This section of the report provides recommendations that could form the “next steps” if Council decides to pursue the idea of a memorial garden in Richmond.

Recommendation 1: Business Plan

A Business Plan should be prepared to detail the financial viability of interment options for cremated remains and/or mausolea. This plan would address issues relating to an entire facility including necessary physical and organizational infrastructure components. The plan should include the following components, which must be closely coordinated to ensure their viability and long term utility.

Detailed Pro Forma

If Council chooses to proceed with the next phase of the feasibility study a detailed pro forma is required. The pro forma should include cost, revenue, perpetual care fund and development cost projections for the new cemetery.

Market Survey

This study has analyzed the available demographic, death rate and other data that pertain directly to the feasibility of a memorial garden in Richmond. Given the lack of detailed understanding of the primary “drivers” that lead to interment choices and the dynamic nature of the cemetery business, a detailed market survey is recommended. This should be completed using a reliable methodology that can be extrapolated accurately across the Richmond population.

Recommendation 2: A Governance Model

Several different governance models could be considered for the provision of cemetery services in Richmond. We recommend that a two-part process be undertaken.

Part I should include a policy discussion regarding the extent to which a potentially profitable service should be provided by the private sector, while other, less profitable services are provided solely by the city. The outcome of these discussions will provide the philosophical framework for the governance model.

Part II should include determining responsibility for operation of the facility. If Council decides that there is an active role for the private sector in operating the facility then a Request for Proposal or Expression of Interest terms of reference should be prepared, advertised and evaluated.

If Council chooses to operate the new facility, then two options are available: the traditional consultant designer/contract builder, or the “design/build” approach. Both have their advantages and disadvantages. We strongly

recommend that the city become informed about the relative merits of both options.

Recommendation 3: Choice of Potential Sites

This report brings forward site selection criteria that reflect the input of Stakeholders, staff and the professional opinion of our firm. Through the course of reviewing this report Council may very well add, delete or emphasize certain elements in the criteria list.

Once the criteria are approved, site selection should begin. We recommend that the development of site alternatives proceed in tandem with the pro forma work in order to synchronize the impact of site premiums, land costs and revenue factors.

Site alternatives (or a preferred site option) combined with a demonstrated business case should form the primary elements of the next phase of the cemetery feasibility study process.

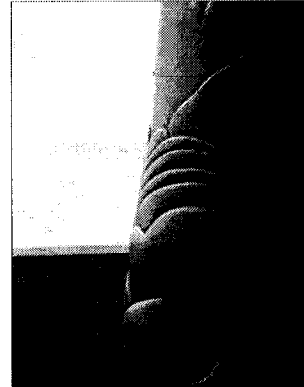
Recommendation 4: Timing

Momentum and interest in a cemetery in Richmond has increased over the course of this project. In order to sustain that momentum, and to capitalize on the good will and effort invested by community stakeholders, we recommend that the next phase of the feasibility study proceed as soon as possible.

XI CONCLUSIONS

This phase of the Memorial Garden Feasibility Study examined the demographics and community sentiments that pertain directly to the potential need for a memorial garden in Richmond. Through the course of the consultation process, the concept of a memorial garden grew quickly from a site strictly for memorials, to a site that would also include the interment of cremated remains.

Work to date leads us to the conclusion that the community of Richmond needs a sacred site where past and future residents of the community can be appropriately interred and memorialized. Richmond's pioneer families have not had a burial place within the community and hence several generations of Richmond history has literally been placed elsewhere. It is timely that a cemetery be made available for Richmond residents. We are confident that there is a need for this service. Further work is required to proof the financial viability and explore governance models of a cemetery in Richmond. We recommend this work proceed in the very near future in order to capitalize on the current enthusiasm and public interest in the idea.



*Fraser River and
Memorial Monument,
Garry Point Park*



*Cemetery in
Sweden in full
bloom.*

LIST OF APPENDICES

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APPENDIX I: CONTACTS LIST

City of Richmond Staff Participants

Jamie Esko	Parks Planner, City of Richmond
Michael Redpath	Manager, Parks: Programs, Planning & Design Parks, Recreation & Cultural Services City of Richmond
Barb Hurst	City of Richmond
Marlene Parsons	City of Richmond
All Staff Participants Workshop Sessions	City of Richmond

Key Stakeholders (Interviewed)

Blair Murray	Director, Richmond Funeral Home
Howard Mc Ilveen	Retired Chaplain, Richmond Hospital
Francis Li	Director, S.U.C.C.E.S.S.
Roy Akune	Representative of the Steveston Buddhist Temple
Balwant Sanghera	Richmond Multicultural Society; East Richmond C.C.
Bob Ransford	Resident; Businessman; Britannia Advisory Board

All Other Stakeholder Participants at Stakeholder Workshop

Industry Representatives

Jeremy May	Manager, First Memorial Funeral Services (Bowles Chapel)
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Provincial Government Representatives

Tayt Winnitoy	Registrar of Cemeteries Ministry of Public Safety and the Solicitor General
Pam Aarnoudse	Ministry of Public Safety and the Solicitor General

APPENDIX I: CONTACTS LIST, continued

Dave O'Neil	Population Division BC Stats Ministry of Management Services
Harvey Maxwell	Ministry of Land, Air and Water
Lisa Tandberg Thackray	Information and Resource Management British Columbia Vital Statistics Agency
Edith Turner	Resident; Local historian
Archie Miller	"Sense of History;" New Westminster Historical Society

Richmond Places of Worship

Steveston Buddhist Temple

South Arm United Church

St Ann's Anglican Church

Gilmore United Church

APPENDIX II: REPORTS AND STUDIES

City of Richmond: Report to Committee RE: Memorial Garden Feasibility Study, Feb. 14, 2003

Richmond Community Needs Assessment 2001: Prepared for City of Richmond Parks,,
Recreation and Cultural Services, Wilson & June Consultants, 2001

City of Edmonton: South Haven Cremation Garden Concept Plan, LEES + Associates, January,
2003

City of Prince George Mausoleum and Columbaria Feasibility Study, LEES + Associates
Consulting, Sept. 2003

Consumer Attitudes, Knowledge and Trends Regarding the Funeral/Memorialization Industry in
Canada: Butler Research Associates, 1996

1996/7 Cremation Container, Disposition and Service Survey: Cremation Association of North
America

Executive Summary of the Study of American Attitudes Toward Ritualization and
Memorialization, 1999 Update: Funeral and Memorial Information Council and Worthlin
Worldwide

APPENDIX III

=Most
Significant

Richmond Immigration Statistics from the 2001 Census	Richmond	% of Total
A. Total population by citizenship - 20% Sample Data	163,395	100.0%
Canadian citizenship	138,785	84.9%
Citizenship other than Canadian	24,615	15.1%
B. Total population by immigrant status and place of birth - 20% Sample	163,395	100.0%
Non-immigrant population	73,375	44.9%
Born in province of residence	51,770	31.7%
Born outside province of residence	21,600	13.2%
Total immigrants by selected places of birth	88,305	54.0%
Hong Kong, Special Administrative Region	24,490	15.0%
China, People's Republic of	16,310	10.0%
Taiwan	8,125	5.0%
Philippines	7,140	4.4%
United Kingdom	4,895	3.0%
India	4,060	2.5%
United States	1,560	1.0%
Fiji	1,225	0.7%
Germany	1,065	0.7%
Malaysia	915	0.6%
Viet Nam	850	0.5%
Pakistan	715	0.4%
Korea, South	715	0.4%
Iran	680	0.4%
Poland	605	0.4%
Netherlands	605	0.4%
Ukraine	595	0.4%
South Africa, Republic of	560	0.3%
Kenya	440	0.3%
Tanzania, United Republic of	420	0.3%
Russian Federation	410	0.3%
Mexico	315	0.2%
Jamaica	305	0.2%
Yugoslavia	300	0.2%
Hungary	270	0.2%
Italy	265	0.2%
Portugal	265	0.2%
Trinidad and Tobago	260	0.2%
Sri Lanka	220	0.1%
Chile	215	0.1%
Croatia	210	0.1%
France	185	0.1%
Romania	185	0.1%
Greece	180	0.1%
Afghanistan	180	0.1%
El Salvador	165	0.1%
Ireland, Republic of (EIRE)	165	0.1%

Richmond Immigration Statistics from the 2001 Census	Richmond	% of Total
Total immigrants by selected places of birth (continued)		
Austria	150	0.1%
Guyana	140	0.1%
Iraq	140	0.1%
Switzerland	100	0.1%
Egypt	75	0.0%
Lebanon	70	0.0%
Morocco	55	0.0%
Bosnia and Herzegovina	45	0.0%
Bangladesh	40	0.0%
Algeria	35	0.0%
Cambodia	35	0.0%
Belgium	30	0.0%
Haiti	15	0.0%
All other places of birth	7,320	4.5%
Non-permanent residents	1,720	1.1%
C. Total recent immigrants by selected places of birth - 20% Sample	23,815	14.6%
China, People's Republic of	6,510	4.0%
Hong Kong, Special Administrative Region	5,450	3.3%
Taiwan	4,390	2.7%
Philippines	1,940	1.2%
India	815	0.5%
Ukraine	385	0.2%
Pakistan	355	0.2%
United States	355	0.2%
Iran	315	0.2%
Korea, South	260	0.2%
Japan	195	0.1%
United Kingdom	175	0.1%
Mexico	150	0.1%
Russian Federation	145	0.1%
Afghanistan	85	0.1%
South Africa, Republic of	75	0.0%
Sri Lanka	70	0.0%
Yugoslavia	45	0.0%
Viet Nam	45	0.0%
Germany	45	0.0%
Iraq	40	0.0%
Colombia	40	0.0%
Saudi Arabia	40	0.0%
France	35	0.0%
Bangladesh	35	0.0%
Romania	30	0.0%
Poland	25	0.0%
Bosnia and Herzegovina	20	0.0%
Trinidad and Tobago	20	0.0%
Somalia	20	0.0%

Richmond Immigration Statistics from the 2001 Census	Richmond	% of Total
Total recent immigrants by selected places of birth (continued)		
Lebanon	15	0.0%
Morocco	15	0.0%
Guyana	10	0.0%
Haiti	10	0.0%
All other places of birth	4,665	2.9%
D. Total immigrant population by period of immigration - 20% Sample	88,300	100.0%
Before 1961	4,580	5.2%
1961-1970	5,650	6.4%
1971-1980	12,090	13.7%
1981-1990	17,275	19.6%
1991-1995	24,890	28.2%
1996-2001	23,815	27.0%
E. Total immigrant population by age at immigration - 20% Sample	88,300	100.0%
0-4 years	6,410	7.3%
5-19 years	23,365	26.5%
20 years and over	58,525	66.3%
F. Total population 15 years & over by generation status - 20% Sample	135,290	100.0%
1st generation	82,545	61.0%
2nd generation	24,320	18.0%
3rd generation and over	28,425	21.0%

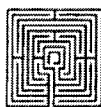
Major Places of Origin of Immigrants to Richmond	Richmond	% of Total
Total immigrants by selected places of birth	88,305	54.0%
Hong Kong, Special Administrative Region	24,490	15.0%
China, People's Republic of	16,310	10.0%
Taiwan	8,125	5.0%
Philippines	7,140	4.4%
United Kingdom	4,895	3.0%
India	4,060	2.5%
United States	1,560	1.0%

APPENDIX IV Richmond Religious Affiliations: Statistics from the 2001 Census

	B.C.	Vancouver	Richmond	Richmond %
Total population by selected religions - 20% Sample Data	3,868,875	539,630	163,395	100.0%
Roman Catholic	666,905	101,280	29,985	18.4%
No religion	1,356,600	221,010	61,705	37.8%
United Church	361,840	24,760	9,565	5.9%
Anglican	298,370	27,810	7,875	4.8%
Christian not included elsewhere	200,345	23,600	9,120	5.6%
Baptist	107,470	10,045	4,100	2.5%
Lutheran	101,145	7,075	2,270	1.4%
Muslim	56,215	9,350	4,950	3.0%
Protestant not included elsewhere	76,100	7,420	2,190	1.3%
Jewish	21,230	9,620	2,980	1.8%
Buddhist	85,540	37,145	11,025	6.7%
Hindu	31,495	7,675	2,100	1.3%
Sikh	135,310	15,195	5,755	3.5%
Total Protestant, including Orthodox			42,490	26.0%
Presbyterian	37,120	3,270	995	0.6%
Pentecostal	47,425	2,600	975	0.6%
Greek Orthodox	15,495	4,265	585	0.4%
Mennonite	35,495	1,895	1,030	0.6%
Orthodox not included elsewhere	11,600	2,945	620	0.4%
Jehovah's Witnesses	31,960	2,045	520	0.3%
Ukrainian Catholic	7,780	915	180	0.1%
Church of Jesus Christ of Latter-day Saints (Mormons)	17,590	745	275	0.2%
Salvation Army	5,940	245	110	0.1%
Christian Reformed Church	11,805	240	310	0.2%
Evangelical Missionary Church	9,245	380	325	0.2%
Christian and Missionary Alliance	15,155	1,010	640	0.4%
Adventist	11,070	550	310	0.2%
Non-denominational	7,055	525	180	0.1%
Ukrainian Orthodox	3,020	445	160	0.1%
Aboriginal spirituality	5,475	605	35	0.0%
Hutterite	220	0	0	0.0%
Methodist	4,200	510	160	0.1%
Pagan	6,100	1,210	110	0.1%
Brethren in Christ	1,695	205	130	0.1%
Serbian Orthodox	2,495	735	45	0.0%
TOTAL			203,805	124.7%

APPENDIX V: Richmond Statistics relative to B.C. Statistics (2002)

1 Age Structure of Population		Richmond	B.C.
<i>(percent distribution: Richmond compared with B.C.)</i>			
2002	3.3% fewer people aged 65+ years	10.0%	13.3%
2012	0.1% fewer people aged 65+ years	15.1%	15.2%
2 Population Growth			
<i>(annual average population percent change)</i>			
2002	0.2% higher than the provincial growth rate	1.2%	1.0%
Last 5 years	double the provincial growth rate	1.8%	0.9%
Last 10 years	1.2% higher than the provincial growth rate	3.0%	1.9%
3 Family Structure			
<i>(percent distribution--from 1996 census)</i>			
Families with husband, wife, minimum 1 child	5% more than provincial average	82.3%	77.3%
Average number of children	same as provincial average	1.8	1.8
4 Income Levels			
<i>(average family income (in 1995)--from 1996 census)</i>			
All census families	approximately \$800 below provincial average	\$55,743	\$56,527
Income Distribution among Families			
<\$20,000	approx. 3% more than provincial average	18.1%	15.2%
\$20,000-\$79,000	approx. 4% fewer than provincial average	60.2%	64.5%
>\$80,000	approx. 1.5% more than provincial average	21.7%	20.3%
5 General Education			
<i>(% population--age 25-54--from 1996 census)</i>			
Population without high school completion	3.8% fewer than provincial average	42.2%	46.0%



APPENDIX VI (a)

Agenda

City of Richmond

Memorial Garden Feasibility Study: Staff Workshop #1

July 9, 2003

1:00 – 4:00 PM

Works Yard Conference Room

Purpose of the Workshop: Project Orientation; trends overview; vision and issue identification. To discuss key issues and options associated with a project of this nature.

Attendees: Jamie Esko, Park Planner; Erik Lees, Lees + Associates (ELAC): co-chairs; Catriona Hearn (ELAC); Mike Redpath; Gord Barstow; Dave Semple; Clarence Sihoe; Yvonne Stich; Sammy Morizawa; Phil Hogg; Janet Lee; Sheryl Hrynyk; Art Trinidad.

PROGRAM / OBJECTIVES	PARTICIPANTS
1. Introductions	ALL
2. Project Genesis; City objectives for study	Jamie Esko, Mike Redpath
3. ELAC proposal (methodology, phasing and timeframe)	Erik Lees
4. Issues and Trends in Memorial Gardens	Erik Lees, Catriona Hearn
5. Discussion of Issues and Expectations	ALL
<input type="checkbox"/> Understanding of project; visions of staff	
<input type="checkbox"/> Issues relating to Parks and Recreation and other departments	
<input type="checkbox"/> Determining the needs of the community	
<input type="checkbox"/> Social and cultural issues	
-----15 minute break-----	
<input type="checkbox"/> Memorial Park / Cemetery?	
<input type="checkbox"/> Financing and Operations	
<input type="checkbox"/> Opportunities and constraints	
<input type="checkbox"/> Development of a shared vision / understanding	
<input type="checkbox"/> Preliminary site selection criteria	
6. Stakeholders Workshop: purpose, process, participants	ALL
7. Review of Project Tasks, Roles and Responsibilities, Products and Timetable	Erik Lees, Jamie Esko
8. Establishment of Steering Committee	ALL

LEES + Associates Landscape Architects and Planners

APPENDIX VI (b)

Trends and Issues in Memorial Gardens

- 1. Statutory issues**
- 2. Social Issues**
- 3. Planning Issues**
- 4. Economic Issues**
- 5. Interment Trends**

Statutory issues:

- All deaths that occur in B.C. are issued a **Death Certificate**. Funeral directors, on the provincial **Registration of Death** form, are responsible for registering the death of all B.C. residents that both occur in B.C. *and* receive their final disposition in this province. This form identifies the “**final disposition**” or “disposal” of the body.
- When the funeral home files this information, it is recorded and compiled as required, at the Province’s Department of Vital Statistics. The information requested of the funeral home specifies only “**Burial**” or “**Cremation**”, but some places (such as Alberta) also include “**Mausoleum**” as a separate category of interment, as well as “Other” for non-recovered deaths, donations to science, fetal deaths, etc.
- If the deceased is to be interred (buried in the ground or placed within some container in a cemetery), a final piece of paperwork is generated to link the previous documentation to a permit for interment: a “**Burial Permit and Acknowledgement of Registration of Death**”.
- **If the decedent has been cremated, and is not interred** in a cemetery, there is no Burial Permit and Acknowledgement of Death” certificate. This is because **cremation itself is considered “the final disposition” of human remains**. This means that, once a decedent is cremated, there are no laws governing the ultimate fate or “disposal” of the remaining ashes, and the ashes may be scattered or stored anywhere so desired by the deceased (in the will), or by the next of kin.
- **If the decedent has not been cremated, the final disposition is by interment of the body**, below ground in a in a grave, or above-ground in a mausoleum. Under provincial law, the final disposition by interment of non-cremated remains is limited to sites that have been officially designated as a “**cemetery**”
- Whether the final disposition of the decedent is by cremation (with or without placement in a cemetery), or by interment in a cemetery, this “final disposition” is recorded by each province’s Department of Vital Statistics, who are therefore the main source of information regarding death and disposition on a sub-provincial level. This is typically by Local Health Area (or LHA), 80 of which have been geographically defined for tracking and planning purposes.
- Although cremation is considered the final disposition, any facility that is established for the expressed purpose of providing the public with a site for placing ashes-- including scattering gardens, urns, columbaria or cremation plots--must still first receive provincial approval for designation as a “**cemetery**”.
- The only difference between such a facility (cremated remains only) and a conventional cemetery is that **no soils test** would be required for the application

- Application to establish a cemetery must be made to the **Registrar of Cemetery and Funeral Services (B.C. Ministry of Public Safety and the Solicitor General)**, which regulates the designation and operation of cemeteries. The legislation that forms the basis of their regulation is the **Cemeteries and Funerals Act**.
- A public or private developer must apply to the Registrar by completing “**An Application for a Certificate of Public Interest to establish a Cemetery / Columbarium / Mausoleum**”.

This includes demonstrating:

- the present or future need for the facility
- the preferences of the market for interment/inurnment options
- the characteristics of the proposed facility’
- the effect on local inhabitants, on other persons, on the economic and cultural life of the locality and on the province
- the fitness, willingness and ability of the applicant to carry out long-term obligations for development and maintenance*

The application must also include:

- securing appropriate zoning for the site
- submittal of development site plans
- submittal of a report outlining what is proposed
- running a newspaper ad describing the proposed project.

* financial feasibility information (the “Predevelopment Sales Deposit Agreement”) is not required for a municipal developer; however, a municipal developer would have to **incorporate a company or establish a board of trustees, and adopt a by-law** describing the administration and operation, rates and charges, and the type of memorials and materials to be used.

- The Ministry of Public Safety and the Solicitor General strongly suggests that any proposed site not be in the vicinity of existing or proposed residential development.

2. Social Issues:

- Richmond's population is now over 166,000 residents. This is a sizable municipality, distinct in not yet providing a local place for interment.
- With some residents now having a family history of several generations in Richmond, there appears to be a growing, expressed desire for a local place of interment
- The city currently has over 80 unfilled applications for memorial benches (priced at \$2,000 each)
- In the 2001 Census, 59% of Richmond residents stated that they were a visible minority. This is the highest percentage of "visible minorities" in the greater Vancouver area, indicating that the interment needs of this community should be carefully considered regarding their future interment needs.
- Census statistics also indicate that the most frequently reported "single ethnic origins" are:
 1. Chinese (59,920)
 2. East Indian (9,250)
 3. Canadian (7,800) nb. this group may also include visible minorities
 4. English (6,695)
 5. Filipino (5,925)
- Involvement of the major ethnic communities in Richmond will be key to the successful planning of any type of memorial garden. The religious affiliations of these communities must be identified and understood. Due to the specific links between memorialization and religion, the religious beliefs and traditions associated with the major ethnic groups must be recognized and reflected in the feasibility phase, as well as any future design phases of this project.
- The 2001 census also indicated that the largest percentage, 30% of the population, is aged only 25 to 44, but the next largest group is aged 45 to 64. Although only 12% of the current population in Richmond is currently over 65 years of age, this still represents almost 20,000 people.
- With the aging of 25 to 44 year old segment of the population, the need for providing for local interment will be an important issue within the next 20 years.
- In their 2001 P.E.O.P.L.E. 27 projections, the Population Section of B.C. Stats forecasts that within Richmond (Local Health Area 38), the "Crude Death Rate" (deaths per thousand without adjusting for age at time of death) will continue its current upwards trend, reaching 5.0 (0.05%) this year, and 7.6 by 2015.

- A rate of 11.7 per thousand (over one and one half times the average national rate is forecast for by 2030 --27 years from now). This represents 2,486 deaths in Richmond in the year 2029, when the city's population will be approximately 216,000.
- The cremation rate in Richmond has been relatively constant over the last decade, averaging about 71% of all deaths, the balance (approximately 30%) constituting traditional burials. Richmond's cremation rate compares to an average of 46% for all of Canada, and an average of 74% for British Columbia. Industry analysts predict that cremation rates across Canada will continue to rise, but ultimately level off at about 70-75%. This suggests that insofar as Richmond is a typical Canadian city, the city's cremation rate is not likely to rise significantly in the future.

3. Planning Issues

- Heritage has special relevance to a memorial garden and many memorial gardens that are not cemeteries are commemoratives to an historic person or event.
- The location of a memorial garden that is also a cemetery must be appropriately zoned and should not be adjacent to land zoned for residential use.
- A memorial garden site must provide for a variety of uses, public and private, offering easy access yet also the opportunity for refuge and quiet reflection.
- The City's objective of conserving the natural and agricultural environment should be a consideration in the site selection process. A memorial garden has the potential to preserve, reflect and interpret in a new way the distinctive Richmond landscape.

APPENDIX VII

Richmond Memorial Garden Feasibility Study:

Stakeholder Interview Questions

August 8, 2003

1. Clarify representation or relationship to “group”.
2. How long have you lived in the Richmond community?
3. What have you (or your group) heard about this project?
4. What is your sense of *existing demand* for of a local memorial garden? Amongst your group?
5. Do you think that there is unmet *latent* demand for a memorial garden, or any related service or facility that could be offered locally?
6. How strong is this demand? (If this facility includes interment, would people disinter?)
7. Any possibility of attracting more of the residents who are currently interred outside of Canada by providing a local facility?
8. Where do people in the group that you represent typically inter?
9. Do you know of any traditions followed by your group?
 - regarding culture?
 - according to religious customs?
10. Is this changing or has this changed over the time you have been in the community? (How has your group handled this historically?)
11. Do you perceive of any need for commemoration/memorialization within your group or the community at large, independent of interment?
12. Anything about Richmond residents that, in terms of interment choices, makes them *distinct* from residents in other communities?
13. Do you think that this is an appropriate service to be provided by the city? If not, why?
14. Do you think that a memorial garden should be linked with the Richmond Park and Trail System?
15. What do you think your group would consider *desirable site criteria* for a memorial garden in Richmond? Undesirable?
16. Any areas or sites that you think would be preferable?
17. Do you know of anyone *else* who should be invited to the Stakeholder’s workshop?

Thank you, and we look forward to meeting you at the Stakeholder Workshop, 6:30 pm, Aug. 20th.



APPENDIX VIII (a)
City of Richmond
Parks, Recreation & Cultural Services
Parks Department

**Memorial Garden
Feasibility Study**

Members of Richmond's religious and cultural community are invited to participate in a workshop to discuss the potential for locating a memorial garden in Richmond.

We invite you to join the City and its consultants at a workshop to discuss the feasibility of establishing a memorial garden in Richmond. This workshop is a key part of an overall study initiated by City Council in response to requests by residents for a local site dedicated to this purpose. Since a traditional cemetery is not an option due to the high water table, this feasibility study will explore alternative interment options as well as all other means of memorialisation and commemoration.

We hope to receive input from the broad spectrum of Richmond's churches, temples, cultural organizations and care facilities, contributing to the vision of a memorial garden appropriate to this community.

Please join us, on Wednesday, August 20 at 6:30 p.m. Members of City Council and staff will be in attendance and food and refreshments will be provided.

We will be meeting at:

*Room 2.004
Richmond City Hall
6911 No. 3 Rd.*

Presentation and Discussion:

As an introduction to the workshop, the consultant, Lees + Associates, has prepared a series of questions that will be considered during the evening:

1. Is it important to the community to have a place for interment and memorialisation within Richmond, and why?
2. Are there preferences for particular kinds of interment and memorialisation i.e. places for cremated remains (cremation plots, scattering gardens, columbaria), mausolea, community memorials, memorial trees or other elements?
3. Are there other requirements for the location of a memorial garden i.e. in relation to other land uses, transportation routes? Other site criteria?
4. Are there religious traditions that should be considered at a community memorial garden?
5. Is there a preference for a publicly operated or privately operated facility?

Please RSVP to Barb Hurst at 604-244-3325 by Friday, August 15.

*If you have any questions regarding the workshop please call
Mike Redpath, Parks Manager at 604-244-1275 or
Jamie Esko, Park Planner at 604-233-3341.*



APPENDIX VIII (b)

City of Richmond Memorial Garden Feasibility Study August 20, 2003

Name	Organization
Mr. Francis Li	SUCCESS
Dr. Jim Tanaka	Wakayama Kenjin Kai
Mr. Don MacLeod	Royal Canadian Legion, Branch 291
Mrs. Eileen Cormack	Seniors Advisory Council
Mr. John Taggart	South Arm United Church
Mr. Bob Ransford	Britannia Advisory Board
Mr. Balwant Sanghera	East Richmond CC Board Member
Rev. Howard McIlveen	Retired Chaplain - Richmond Hospital
Ms. Lynne Gilleran	Emmanuel Christian Community
Rabbi Leff	Beth Tikvah Congregation and Centre
Rev. Stuart Appenheimer	Brighthouse United Church
Ms. Julia Wang	International Buddhist Society
Captain Orest & Tracey Goyak	Salvation Army Rmd Community Church
Father Denis Polanco	St. Joseph the Worker Catholic Church
Mr. Lawrence Little	Personal Alternative Funeral Services
Mr. Blair Murray	Richmond Funeral Home
Ms. Julie Halfnights	Interested Citizen
Ms. Shashi Assanand	Hindu Community Representative
Mr. Jagjit Sandhu	Sikh Community Representative
Mr. Larry Ryan	Treasurer, Buddhist Temple
Mr. Satyen Benerjee	Hindu Community Representative
Mr. Shawkat Hasan	Muslim Community Representative
Ms. Rukhasana Sultan	Muslim Community Representative
Mr. Alan Casasempere	Towers Baptist Church
Mike Redpath, Manager, Parks, PPD	City of Richmond
Jamie Esko, Parks Planner	City of Richmond
Yvonne Stich, Parks Planner	City of Richmond
Mrs. Catriona Hearn	E. Lees & Associates
Mr. Erik Lees	E. Lees & Associates
Prasun Mitra	10580 Trepassey Drive, Rmd (604-275-4889)
Mr. Doug Ellis	Richmond Hospice Association

**** shading indicates no attendance.**

APPENDIX VIII (c)



City of Richmond

Parks, Recreation & Cultural Services
Parks Department

Memorial Garden Feasibility Study

Members of Richmond's religious and cultural community are invited to participate in a workshop to discuss the potential for locating a memorial garden in Richmond.

Thank you for your interest and commitment to join the City and its consultants at a workshop to discuss the feasibility of establishing a memorial garden in Richmond. This workshop is a key part of an overall study initiated by City Council in response to requests by residents for a local site dedicated to this purpose. Since a traditional cemetery is not an option due to the high water table, this feasibility study will explore alternative interment options as well as all other means of memorialisation and commemoration.

We hope to receive input from the broad spectrum of Richmond's churches, temples, cultural organizations and care facilities, which will contribute to the vision of a memorial garden appropriate to this community.

***Wednesday, August 20/03 at 6:30 p.m. in Room 2.002
Richmond City Hall, 6911 No.3 Road***

***Members of City Council and staff will be in attendance.
Light refreshments will be provided.***

Please contact Barb by Monday, August 18/03 at 604-233-3325 if you are unable to join us.

As an introduction to the workshop the consultant, Lees + Associates, has prepared a series of questions that will be considered during the evening.

Questionnaire:

1. Is it important to the community to have a place for interment and memorialisation within Richmond, and why?
2. Are there preferences for particular kinds of interment and memorialisation i.e. places for cremated remains (cremation plots, scattering gardens, columbaria), mausolea, community memorials, memorial trees or other elements?
3. Are there other requirements for the location of a memorial garden i.e. in relation to other land uses, transportation routes? Other site criteria?
4. Are there religious traditions that should be considered at a community memorial garden?
5. Is there a preference for a publicly operated or privately operated facility?

***If you have any questions regarding the workshop please call
Mike Redpath, Parks Manager at 604-244-1275 or
Jamie Esko, Park Planner at 604-233-3341.***

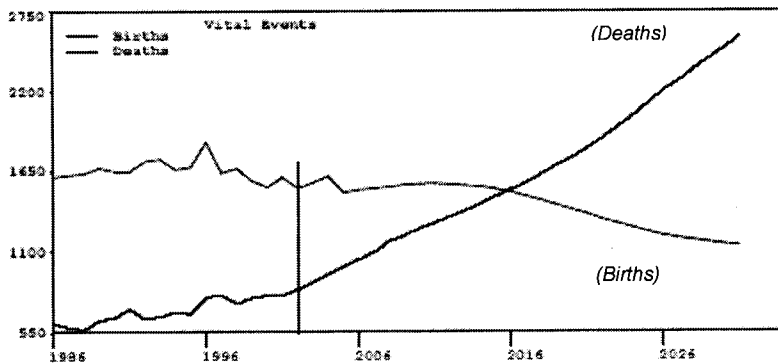


APPENDIX VIII (d)
City of Richmond
Memorial Garden Feasibility Study: Stakeholders Workshop

August 20, 2003

Local Health Area 38 (Richmond) Births and Deaths 1996-2031

Note: Vertical line represents first year of projection (2002).



Source: Population Section, B.C. Stats: P.E.O.P.L.E. Projection Model, Cycle 27 (2001)

- Projected median age 2001: approximately 39 years
- Projected median age 2031: approximately 50 years
- Deaths projected to exceed births by approximately 2012

Richmond Death Rate (deaths per thousand):

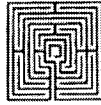
2002 (actual)	5.0
2010 (projected)	6.6
2020 (projected)	8.5
2030 (projected)	11.7

Source: Population Section, B.C. Stats: P.E.O.P.L.E. Projection Model, Cycle 27 (2001)

Method of Disposition of Decedents in the City of Richmond, Local Health Area 38, in the Year 2002	
Burials:	225 (27.4%)
Cremations:	592 (72.1%)
Unspecified:(unrecovered; donated for medical purposes)	3 (0.5%)
TOTAL:	822

Source: Compiled by LEES + Associates from information from Vital Statistics B.C.

LEES + Associates Landscape Architects and Planners –



Residents of Richmond: Major Places of Burial (Casket and Mausoleum)	1998	1999	2000	2001	2002	TOTAL
Boundary Bay Cemetery, Delta	3	5	10	6	1	25
Forest Lawn Memorial Park, Burnaby	46	53	38	44	45	226
Gardens of Gethsemani, Surrey	13	15	20	13	12	73
Mountain View Cemetery, Vancouver	9	12	6	14	6	47
Ocean View Burial Park, Burnaby	56	64	73	66	67	326
Valley View Memorial Gardens, Surrey	29	32	38	43	49	191
Victory Memorial Park Cemetery, Surrey	16	20	17	16	13	82
TOTAL:	172	201	202	202	193	970
Number of all burials: (LHA 38) 1998-2002.	200	223	217	238	225	1,103

Source: Compiled by LEES + Associates from information from Vital Statistics B.C.

- Over the ten years between 1993-2002, over 150 places of disposition--cremation and burial--were recorded for residents of Richmond. The list above identifies only the major places of **burial** recorded for Richmond residents (at least 25 burials in the five years 1998-2002).
- Since cremation is considered the final disposition, there are no records kept regarding the actual destination of cremated remains, beyond the place of cremation.
- Over the five years 1998-2002, of all residents of Richmond who were buried rather than cremated, an average of 84% were buried in plots or mausolea in the cemeteries listed above.
- In 2002, of all residents of Richmond who were buried rather than cremated, 86%, were buried in plots or mausolea at the major places of burial listed above.
- The remaining 14% of residents buried in 2002 were buried at facilities, such as public or private cemeteries (e.g. Jewish, First Nations, Masonic etc.), in other cities, provinces, or in other countries.

APPENDIX VIII (e)
City of Richmond
Memorial Garden Feasibility Study
Stakeholders Workshop

August 20, 2003

Questions & Answers from Breakout Groups:

Question 1: Is it important to the community to have a place for memorialisation within Richmond? If so, should this include burial of ashes or caskets?

1a. Important to Richmond?? Yes/Yes

1b. should this include burial of ashes or caskets?

- need to ask community
- depends on lands
- yes... but not accommodating if should not compromise the park
- just a memorial park with no human remains (Calgary – trees)
- concrete stacking?
- should be provision but cremation rate is high and pre need already has covered casket
- SCI is selling mausolea
- three large corporations already
- market mauso & hence there is competition
- another crematoria not needed
- City should not get into cremation business
- crematoria may not be viable given ethnic community
- big jump and not a good comparison to go from Columbaria to Mausolea
- many R.C. members are choosing cremation
- the variety of choice
- yes
- eg. Bike Shop, Steveston
- opportunity for choice
- a designated place is important for remembrance
- children / kids today have no place
- makes Richmond a complete community – a missing dimension in our community
- “cradle to grave”
- today we (Richmond) are not a complete community
- we need to make up for 125 years of not having one

Question –2: What other kinds of memorialization should be considered?

- remembrance of those already interred elsewhere
- trees, plaques
- recordkeeping is essential
- can existing sites be made “legal” off-site@ temples, churches
- mausolea
- a sense of place
- opportunity for memorial Day, community memorial
- scattering garden (South Arm United Church)
- 100' x 100'
- Muslim community – burial
- non-denominational
- society mobile now
- mausoleum land consuming but can be reused
- how much land / size “lifespan”?
- Agricultural Land Reserve?
- starting point – maybe no caskets at first? but plan for ultimate options?
- limit space available for each interment – don't waste land
- “garden first” – subtle design of Mausolea
- trees / water feature / community memorials
- history – place to learn about past, ancestors
- mtg. space/celebration space – empty space allows wider usage – unite community
- veterans
- candlelight vigil
- additional space serves mainly 1 operator – ashes / burials / remembrance
- “IN RICHMOND”
- ashes, mausoleum (historically Chinese community preferred burial, now place for ashes) Columbaria
- relaxation of religious traditions
- Mausolea acceptable to Muslim traditions – but minimal, simple
- family can be united
- need to reflect community groups and their history here
- a “snapshot” of the community that tells the whole story of how / when / where people came from
- REFLECTS DIVERSITY OF RICHMOND
- we reflect a global world
- no segregation but acknowledgement of uniqueness of each group -> an artistic / architectural interpretation ... could be part of religious traditions
- security of site gates, caretaker, measurements against vandalism
- parking lot not driving through site
- golf carts for those who are infirm
- room to grow
- if full community cannot be served eg. full body burials, then compromise and restrict to a Memorialisation Garden
- equal rights for everyone

Question – 3: What are the specific needs of the community you represent?

- Buddhist – a place of remembrance
- small place of shelter with washroom facilities
- a chapel (small) or place for ceremony eg. Minoru Chapel or a building
- crematorium – may not have to be on site
- specific “areas” for different religious groups
- visual appeal of what is built – celebrate Richmond’s natural beauty

- Veteran’s section and other sections for memorialisation
- Firemen; Police; Fishermen
- history pavilion – multi use
- feng shui requirements
- memorialisation for certain groups but not segregation of areas
- pavilion could also be used by families for the funeral ceremony
- boulders ??? with plaque

Community Columbaria

- scattering garden
- stream / river replication
- “we were made by a river”
- family columbaria
- cost can be a barrier to family columbaria
- quiet place – for the living
- ease of “buying” the urn
- allow family to be involved in the “burial” process
- a place to go back to is important – remains should be revered
- shelter to the weather is required
- from the Christian community ... there is a split – older/traditional; young/more options
- even with cremation there is a need to view the body
- muslim community buries
- trees & other living things
- avoid too many (or you will repeat the Garry Point problem)
- accessible to all – bus/vehicle/parking/physically disabled in all seasons
- central / protected
- high visibility
- concern re security
- special occasions (Mothers Day; Fathers Day; Chin Ming)
- proximity to the river
- acreage
- not near a highway (Hwy 99) – noise
- washrooms required
- high visibility from road but with places of seclusion

- expandable
- “seeing” death / cemetery can be a healthy thing
- mauso – maybe NOT the role for City of Richmond
- need for memorialization but not segregation for special groups
- feng shui / memorial boulders / nicks / scatter garden / river
- stream replication
- place for living
- accessible
- visibility for security / but quiet

Islam Needs / Priorities

- full body burial
- mausoleum acceptable
- issue: custom is that person must be buried before next sunrise – problem is if it is a Friday (death certificates not issued on weekends)

Sikh/Hindu

- after cremation ashes cannot be touched for 24 hours; smaller family affair at spreading of ashes; after last rites (Islam) smaller family affair as well at the actual interment
- how much space is needed on-site?
- rites before cremation may involve hundreds of people – large facility needed
- scattering – soul does not die; light, water, sun, space; creation starts in water; person has not died ... water is critical
 1. last rites cremation -> crematorium on-site would be nice. issue: may be providing a large building to accommodate the whole Richmond Sikh/Hindu community (and all others!)
 2. running water – not still water – like a river
 3. memorialization / plaque location (garden)

Buddhist priorities

1. cremation
2. memorialization location (garden)
3. scattered ashes (garden) outside temple area
4. Columbarium needs taken care of at temple (Steveston) ... issue: not sure what is happening at other temples

Question 4 - Are there religious traditions that should be considered at a community memorial garden?

- should there be segregation between different religions
- portable furniture for different ceremonies at the site
- allow people to bring their own religious symbols to the site

Question 5: If a memorial garden were found to be feasible, what would the site selection criteria be?

- river views / waterfront
- natural environment
- "pastoral setting"
- easy access – transportation; parking; transit
- visual and audible buffer (not beside a freeway or cement plant)
- large enough / flexible enough to grow and meet demand
- people feel "comfortable" going there – a nice place to visit and part of the community
- River Road at Hollybridge
- Terra Nova at North West Quadrant
- Gilbert Road 50 acres
- Woodward's Landing scout / guide site
- flood protection
- central and close to town centre
- mountain views
- not in close proximity to residential
- city-owned, big enough to accommodate
- natural water features
- room to expand
- historically significant
- consider potential traffic impact on the area
- on the fringes of town
- not A.L.R. land
- M.O.T.
- mature, established natural landscape – trees
- criteria must be universal and non-denominational
- must have a buffer
- community acceptance (ok with neighbours)
- single or multiple location(s)
- currently undeveloped land
- public transit accessible
- room for expansion (plan for duration of use)
- separate from neighbours
- Fraser River? small lake, stream, waterfall
- secure perimeter (visually)
- park-like for walking, reflection
- no animals
- not in flight path – not close to industrial area
- Garry Point?
- City involvement – must be legal re uses (no scattering in river)
- private
- public (to start) / private (public initiative but not run by City – monitor only to start)
- ultimately private operation (or non-profit)

- no tax based operations
- maintenance very important
- no City financial involvement – ongoing
- when?
- public input at point of site selection
- multiple languages

Final Question

- should City take full responsibility?? private or combination?
- no--City should not be sole provider of service
- public private partnership needed
- City should be involved for supervision / control / for initial planning / to ensure fairness / equality

APPENDIX IX

Religious and Ethnic Burial Practices

Compiled from multiple sources by LEES & Associates, 2003

Catholicism	<ul style="list-style-type: none">❑ Catholics may be interred in a Catholic or nondenominational cemetery.❑ Historically Catholics were buried, not cremated, in keeping with the concept of the sanctity and resurrection of the body.❑ In 1963, the Church lifted the prohibition on cremation. This permission was incorporated into the revised Code of Canon Law of 1983, as well as into the Order of Christian Funerals.❑ The Catholic funeral ceremony takes place at church in the presence of the body of the deceased. Since 1983, cremated remains have been permitted to be present during the service although the Church prefers cremation to take place after the full funeral liturgy with the body.❑ Prior to interment, the priest accompanies the remains to the cemetery and consecrates the place of interment with a blessing.❑ A graveside service with a priest may be held at time of interment.❑ Following interment, mourners may visit the site but there are no further ceremonies or required practices.❑ If the deceased has been cremated, the Catholic Church specifies reverent disposition, which includes the use of an appropriate urn that can be transported and interred with respect, interment in a grave, mausoleum or columbarium, and the installation of a plaque naming the deceased. The scattering of cremated remains, or the failure to inter them in a cemetery, is not considered reverent disposition.
Judaism	<ul style="list-style-type: none">❑ Interment takes place on consecrated ground, preferably in a cemetery that provides or permits the creation of some physical separation (such as a hedge or fence) of the gravesite from any non-Jewish context.❑ Orthodox Jews are usually buried in a Jewish cemetery (of which there are several in the lower mainland.)❑ Some Jewish communities forbid cremation as a desecration of the body; however other Jewish communities permit cremation if desired.❑ Burial takes place as soon as possible (ideally within 24 hours) after death, but not on the Sabbath, i.e. sundown Friday to sundown Saturday, or on the first day of festivals.❑ The funeral service may be held at a chapel, synagogue or graveside.❑ At the cemetery, the family and friends congregate with the remains of the deceased. A symbolic tear (<i>keriah</i>) may be made in the mourner's clothes (to represent a broken heart); a eulogy (<i>hesped</i>) is given and an ancient prayer (the <i>Kaddish</i>) is said before and after interment.❑ It is considered an honour to help shovel earth onto the coffin in the grave.❑ Everyone participates in a symbolic washing of hands before leaving the cemetery.❑ After interment, each visitor to the grave brings a pebble to leave on the grave marker. The small stone is believed to be a token of remembrance, symbolizing the importance placed by Judaism on visitation of the grave.

<p>Non-Chinese Buddhism</p>	<ul style="list-style-type: none"> ❑ Burial or cremation is acceptable, depending on the family’s wishes; cremation is considered pious since it is believed that the Buddha himself was cremated. ❑ Funerals and the disposition of remains are typically simple and non-religious due to the greater importance attributed by Buddhists to the state of mind of the deceased, as they approached death, compared to disposition. ❑ A simple service may be held at the crematorium chapel. ❑ Tibetan Buddhists believe that the body is just a shell for the soul, which will be reincarnated within 49 days. ❑ The (largely Sri Lankan) Vihara Society of Surrey encourages the scattering the ashes in water--a river or the sea-- and discourages burial because they feel that cremation is more environmentally sound (doesn’t involve the concrete of markers and other buildings in a cemetery, etc.). ❑ Buddhists of the Vihara Society burn candles and joss sticks in a vessel next to the grave (ideally provided by the cemetery) for ritual purification, meditation, and as an offering. ❑ Markers are usually plaques in the ground. ❑ Mourners return to the grave 7 days after burial with flowers and fruit, and to burn more candles and incense. ❑ Vietnamese Buddhists follow generally the same practices, but they prefer no marker at the grave. ❑ Many Buddhists prefer to cremate, and scatter the ashes. A columbarium may be purchased if the family so chooses. ❑ Japanese Buddhists observe <i>Obon</i>, or “Ullambana,” a memorial service held in July or August to commemorate ancestors. This service is held at cemeteries and temples and is followed by the <i>Obon</i> dance. ❑ Japanese Buddhists also observe <i>Etaikyo</i>, or “Perpetual Memorial”, a day in September established to remember the deceased and their families. ❑ Some Buddhists do not like the sound of loud water at a gravesite, and prefer interment on high ground.
<p>Chinese (Buddhist, Taoist etc.)</p>	<ul style="list-style-type: none"> ❑ There are many variations of death-related customs within Chinese community according to the religion (Buddhist, Taoist, Christian, etc), place of origin in China and the sense of tradition within the family of the deceased. ❑ Most Chinese traditionally prefer in-ground burial, although in China and Hong Kong, cremation is the only legal means of disposition due to population pressures on the land. ❑ In Canada, many of those of Chinese origin or descent prefer an upright marker, if permitted by the cemetery. ❑ Orientation of the body is a consideration, with <i>Feng Shui</i> principles often applied to selection of the gravesite. It is a traditional Chinese belief that the ideal site has mountains behind for protection and the ocean or a river in front, to provide views and a cool breeze in summer. A wet site is not considered suitable for a grave. ❑ Many Chinese burn incense, paper money and paper representations of inanimate objects that may be desired for use (such as cars) in the afterlife. ❑ A burning pail called a <i>ting</i>--an ornate, metal vessel on legs with sand for holding incense and dousing flames--is desirable at the gravesite. If a small <i>ting</i> is not available at the grave, a large, common <i>one</i> (provided by the cemetery in a covered location) may also be used.

	<ul style="list-style-type: none"> ❑ Food and flowers are also provided as offerings, both at the time of interment and three days after. ❑ Chinese Buddhists often provide chicken, rice, oranges and apples as offerings, and pour wine on the gravesite. ❑ There is a national holiday on the Chinese calendar (usually in April) called <i>Qingming</i> (sometimes translated as “Tomb Sweeping Day”) specified for visiting cemeteries to honour dead ancestors and provide gravesite offerings.
Korean	<ul style="list-style-type: none"> ❑ Many Koreans in Canada are Christian; however some maintain old customs (similar to Chinese customs), such as burning offerings. ❑ Historically, Koreans buried their dead with the coffins standing upright in a large mound. ❑ Traditionally, Koreans were concerned how their parents were buried because it was believed that their burial influenced the health, success, etc. of the children. ❑ If possible, <i>Feng Shui</i> principles are used for selecting a gravesite. ❑ Korean customs and religion have recently been modernizing to dispense with old customs, and to permit cremation. Opposition to this formality has allied itself along class lines, with the lower and middle class rebelling against the old burial traditions.
Iranian	<ul style="list-style-type: none"> ❑ Iranians may be: <ul style="list-style-type: none"> • Muslem (usually Shi’ite but also Sunni) • Bahá’í • Zoroastrian • Assyrian, (a religion similar to Russian Orthodox Christianity) • Christian • Jewish ❑ In Iran, each of the above groups typically maintains separate cemeteries.
Islam	<ul style="list-style-type: none"> ❑ Muslims prefer to be must be buried in a Muslim cemetery or in an area designated for Muslims. ❑ Burial customs are very important although Muslims believe that the present life is only a trial preparation for the next realm of existence. (Basic articles of faith include: the Day of Judgment, Resurrection, Heaven and Hell.) ❑ Muslims try to bury the deceased within 24 hours of death. ❑ The soul is believed to depart the body immediately upon death. ❑ Cremation is strictly forbidden. ❑ A wet site is not considered acceptable for a grave. ❑ Preparation of the body for burial should be done by the family, and includes washing and placing the body, wrapped in a simple, white shroud into a coffin or directly into a grave. The head or face of the deceased turned to the right, or towards Makkah. ❑ Muslims consider the burial one of the final services they can do for their relatives and an opportunity to remember their own brief existence on earth. ❑ In places such as Iran, mourners often throw soil onto the grave (or place it in the coffin if one is used) and watch the covering of the grave. In North America where this is not the tradition, mourners may leave beforehand.

	<ul style="list-style-type: none"> ❑ The gravesite should be raised above the surrounding area and any gravestone should be simple. The cost of all preparations and burial should be modest. ❑ There are ceremonies, three, seven and 40 days after burial and on the first anniversary of the death. Only at the seventh day ceremony is there usually more than just close family at the gravesite.
Hinduism	<ul style="list-style-type: none"> ❑ In the Hindu religion, death is believed to represent the transition of the soul from one embodiment to the next and is the means by which the spirit can ascend on its journey towards Heaven or <i>Nirvana</i>. ❑ Hindus believe in reincarnation, so a funeral is as much a celebration as a remembrance service. ❑ Hindus cremate their dead, and believe that the flames represent the presence of the god, Brahma, and that burning of the body signifies the release of the spirit. ❑ The vast majority of Hindus come from India. Those that have emigrated typically aspire to returning to India in order to die and be cremated there. Death should occur while lying on the ground to be in direct contact with the earth. ❑ The body is washed, dressed, anointed with sandalwood paste, decorated with flowers and sometimes sprinkled with gold dust. ❑ Mourners usually wear white, traditional garments and make noise (with horns and bells) en route to the crematorium. ❑ Prayers and offerings of flowers and sweetmeats are made at the entrance to the crematorium. Scriptures are read and the eldest male in the family, representing the entire family, bids farewell to the deceased and ignites the cremator. ❑ The body is usually oriented to face north or south prior to cremation.
The Sikh Religion	<ul style="list-style-type: none"> ❑ The Sikh religion has roots in Hinduism but, since its founding in the 15th century, has developed scriptures that outline many of its own traditions associated with death and interment. ❑ Death is seen as an act of the Almighty, so emotions are expected to be kept under control. While rejecting the theory of rebirth, Sikhs believe in an afterlife where the soul meets with <i>Akal Purakh</i>, the supreme soul. ❑ Cremation is the traditional method of disposal, though other methods may be acceptable. ❑ The family and friends gather at the home of the deceased to be with the body and accompany it to the crematorium. Hymns are sung and prayers are recited en route to and at the crematorium. After the cremation has begun, the mourners return to the home to continue the ceremony. ❑ Cremated remains are traditionally scattered in the sea or in running water.
Bahá'í	<ul style="list-style-type: none"> ❑ The Bahá'í faith stipulates that the grave of the deceased should be located no more than one hour from the place of death. ❑ Cremation is forbidden. ❑ Some Bahá'í believe that the body should be buried with its feet toward Akko, in Israel. ❑ Each gravesite should be separated from others, if possible, with a flowerbed around all four sides. ❑ The beauty of the site is important: ideally the cemetery includes a pond or pool of water, trees around the edges of the cemetery and scattered throughout.

<p>Zoroastrian</p>	<ul style="list-style-type: none"> ❑ Zoroastrians may be either Zarathushtis or Parsis. ❑ Zarathushtis originate mainly in Iran. ❑ Parsi Zoroastrians typically originate in India, having migrated there from Iran several centuries ago. ❑ Zarathushtis tend to bury rather than cremate their dead, as is customary in Iran. ❑ Indian Parsi Zoroastrians are increasingly choosing cremation. ❑ No specific considerations govern the placement or orientation of gravesites, and burials can be placed sequentially within an area designated for Zoroastrians within any given cemetery. ❑ Incense is burned and flowers are placed in a container that is provided on (or can be attached to) the top or bottom of the headstone. ❑ In the lower mainland, most Zoroastrians from Iranian and now live in North and West Vancouver. ❑ The Zoroastrian Society of B.C. owns about 300 burial sites in a designated area at the Valley View Memorial Gardens in Surrey.
<p>Humanist Or Nonreligious</p>	<ul style="list-style-type: none"> ❑ May incorporate any of the elements of any tradition so desired, although typically non-religious ceremonies and interments acknowledge loss and celebrate the life of the deceased without religious rituals. ❑ Cremation is a common choice, with either interment or scattering of the cremated remains. ❑ Memorial ceremonies may replace funerals, and may occur whenever and wherever is deemed appropriate. The memory of the life and the character of the deceased is usually the focus of the gathering. ❑ For the families of many who choose cremation, a plaque or monument installed at the cemetery or at a favorite site is still often requested. A monument or marker of some kind is believed to fulfill the need for knowing that there is a place dedicated to and marked with the name of the deceased, where the friends and family can visit and remember.

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