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SAVING OUR GRACE: A REGIONAL STUDY OF SACRED PLACES
IN WEST PHILADELPHIA

Lauren J. Hegarty

A THESIS

in

Historic Preservation

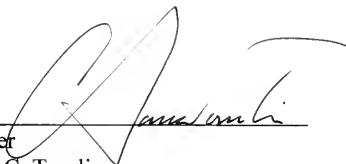
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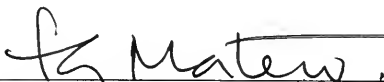
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**SAVING OUR GRACE: A REGIONAL STUDY OF SACRED PLACES
IN WEST PHILADELPHIA**

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**CHAPTER ONE:
CULTURAL SIGNIFICANCE OF SACRED PLACES**

Places of worship play an important role in all of our communities both as historic architectural landmarks and as visible reminders of our history. Religious structures are not just places for prayer, but serve as social and cultural centers for our communities. The aesthetic qualities of these buildings tell us a great deal about our cultural heritage and what we have chosen as our cultural values. Places of worship – our churches, synagogues, mosques, and sacred places – form an important part of our collective architectural, religious, and social history.¹ The invaluable role these religious buildings play within our communities, especially in urban communities, must be recognized, for if they are ignored not only will a great amount of our cultural heritage disappear but the social impact they have within our society will also be lost.

The act of preservation begins with a decision of what to preserve. This can prove to be the most difficult part of the preservation process. Who decides what should be preserved and on what basis are they making this important decision? Often preservationists have been confronted with being labeled as lithomaniacs (lovers of buildings), and sometimes, this may be true; but as the field of preservation grows with modern society, it is becoming apparent it is impossible to preserve every building, structure, or landscape that is deemed worthy. Rather, the preservation process begins with a decision on what to preserve. It is this step in the process that begins the critical discussions of the concepts of values, heritage, and cultural significance and how each one of these concepts are applied to the building or landscape in question. It is these

¹ Catherine Goulet, "Documenting Historic Structures and Synagogues: Preservationists Take the Lead in Recording Religious Architecture," *Inspired Winter*, 1991, p.4.

from heritage and the functions heritage serves for society is the true reason for the practice of conservation.⁴ If there is no public determination of value for a building, the heritage of that building will most likely suffer greatly.

The assessment of values is critical in the determination of a heritage for it is this assessment that should drive the decisions made in the preservation effort. From this judgment of values is created the cultural significance of a building or site, which is a statement that is meant to encapsulate the many values determined by the various stakeholders. Once this determination of significance is arrived at, the preservation process should then turn the potential threats that put the existence of these values in jeopardy.⁵ The process of valorizing begins when stakeholders (individuals, institutions, or communities) decide that some object or place is worth preserving, that it represents something worth remembering, something about themselves and their respective pasts that should be transmitted to future generations.⁶ The ultimate aim of conservation should not be to conserve the material of a building for its own sake but maintain the values that embody the heritage of the building.⁷

Heritage is made up of multiple values such as economic, historical, spiritual, political, educational, aesthetic, and artistic qualities. As mentioned by Randall Mason in the article, “Assessing Values in Conservation Planning: Methodological Issues and Choices”:

⁴ Randall Mason, “The Spheres and Challenges of Conservation,” in *Values and Heritage Conservation*, ed. Erica Avrami and Randall Mason (Los Angeles, CA: The Getty Conservation Institute, 2000), 3-12.

⁵ Randall Mason, “Assessing Values in Conservation Planning: Methodological Issues and Choices,” in *Assessing the Values of Cultural Heritage*, ed. Marta de la Torre (Los Angeles, CA: The Getty Conservation Institute, 2002), 5-27.

⁶ Randall Mason, “The Spheres and Challenges of Conservation,” in *Values and Heritage Conservation*, ed. Erica Avrami and Randall Mason (Los Angeles, CA: The Getty Conservation Institute, 2000), 3-12.

⁷ *Ibid.*

Values are produced out of the interaction of an artifact and its contexts; they do not emanate from the artifact itself. Values can thus only be understood with reference to social, historical, and even spatial contexts...⁸

Because of this multivalent nature of heritage, it is often useful to organize values into typologies that incorporate the values as viewed from experts, citizens, communities, and other stakeholders of a heritage. Randall Mason reflects on the different typologies of values as created by various scholars and organizations such as Reigel, Lipe, The Burra Charter, Frey, and The English Heritage:⁹

Reigl (1902)	Lipe (1984)	Burra Charter (1998)	Frey (1997)	English Heritage (1997)
Age	Economic	Aesthetic	Monetary	Cultural
Historical	Aesthetic	Historic	Option	Educational
Commemorative	Associative-symbolic	Scientific	Existence	Economic
Use	Informational	Social	Bequest	Resource
Newness			Prestige	Recreational
			Educational	Aesthetic

Table 1: Typologies of Values

Most of these typologies list the same type of values but in slightly different order. Mason emphasizes that these typologies should be used as a starting point for the determination of values for a given building or site and that it is not necessary for a building to have all of the values listed within one typology; the typology should be revised for each individual project.¹⁰

⁸ Mason, p. 3-12.

⁹ Mason, p. 3-12.

¹⁰ Mason, p. 3-12.

In reflection of the above mentioned typologies of values, The Getty Conservation Institute (GCI) delineated two major metacategories – sociocultural values and economic values:

Sociocultural Values	Economic Values
Historical	Use (market) value
Cultural	Nonuse (nonmarket) values
Social	Existence
Spiritual/religious	Option
Aesthetic	Bequest

Table 2: Two Metacategories of Values

GCI emphasized that these two metacategories coexist, that they are simultaneously present in a building’s heritage and can often overlap.¹¹ One can not and does not exist beyond or separate from the other, rather economics is embedded within the very definition of culture which is, “ways of living together.”¹² GCI further states that sociocultural values reside at the core of conservation; they are the values that are attached to a building because they hold meaning for the various stakeholders due to its age, beauty, artistry, or association with a significant person or event. CGI also points out that the economic values reflect collective decisions rather than individual, market decisions.¹³

It is this typology put forth by The Getty Conservation Institute that is most useful a focus for this thesis – a reflection on the cultural significance of religious architecture in the regional urban area of West Philadelphia. This typology has proved to be critical in articulating the cultural significance imbedded into the numerous sacred places in West

¹¹ Mason, p. 3-12.

¹² Randall Mason, “Assessing Values in Conservation Planning: Methodological Issues and Choices,” in *Assessing the Values of Cultural Heritage*, ed. Marta de la Torre (Los Angeles, CA: The Getty Conservation Institute, 2002), 5-27.

¹³ Mason, p. 5-27.

Philadelphia and whose existence is being constantly threatened. Because the two metacategories of values – sociocultural and economic – do not actually refer to different sets of heritage values, but rather are two alternative ways of articulating and understanding the wide range of values held by religious structures, it is only necessary to articulate the sociocultural values as they are the most relevant in this course of discussion.

Historical value is the first on the list of cultural values put forth by The Getty Conservation Institute and defined as, “the capacity of a site to convey, embody or stimulate a relation or reaction to the past [which] is a part of the fundamental nature and meaning of heritage objects.”¹⁴ The value in religious architecture is its ability to convey a great amount of collective history of early America. The purpose of identifying historical value can not be underestimated, for it is through historical value that the educational value of our cultural heritage emerges. A thorough understanding of the historical value allows one to comprehend and reflect on our nation’s past. Relating to religious architecture, a striking example is that America was founded and settled upon in the pursuit of religious freedom. Places of worship were often the very first buildings that early Americans built in their newly settled villages. The places of worship built by these settlers - mosques, synagogues, churches, and temples- provide us with important evidence about America’s unique heritage, unique because of the variety of religions that were allowed to be practiced at a time when in other countries this was unacceptable. Since then, these buildings have become monuments to our past and remind us of whom

¹⁴ Randall Mason, “Assessing Values in Conservation Planning: Methodological Issues and Choices,” in *Assessing the Values of Cultural Heritage*, ed. Marta de la Torre (Los Angeles, CA: The Getty Conservation Institute, 2002), 5-27.

our ancestors once were. Whether simple or grand, all worship places are manifestations of this country's diverse religious traditions and beliefs and through their history they communicate early America's story.

Because history and heritage are core elements of all cultures – the ideas, materials, and habits passed through time – cultural values, like historical values, become part of the fundamental notion of heritage.¹⁵ Cultural value and historical value are often very similar; therefore for the purposes of this typology, we will understand cultural value to embody those characteristics that we identify as representative of an ethnic group. As previously mentioned, America was deluged with immigrants in pursuit of religious freedom. Many churches were built by the manual labor of immigrants and often with the contribution of their financial resources. Money was raised through fairs, bazaars and other ventures, but for the most part it was through personal contributions.¹⁶ Churches became symbols of ethnic identity; early Americans needed these buildings to keep their cultures alive. Today one only needs to look at the variety of sacred places that are scattered throughout our country to be reminded of the rich ethnic diversity that has seasoned our communities. This is particularly evidenced by the fact that some of the most ardent moral and financial supporters of the upkeep of historic churches are the descendants of the ethnic founders, even though the existing congregation may now be completely unrelated to the founding group.

The next sociocultural value to be discussed is that of social value. As the preservation field continues to grow in the public awareness, the social value held by

¹⁵ Randall Mason, "Assessing Values in Conservation Planning: Methodological Issues and Choices," in *Assessing the Values of Cultural Heritage*, ed. Marta de la Torre (Los Angeles, CA: The Getty Conservation Institute, 2002), 5-27.

¹⁶ June Sawyers, "Special Places, Special Treasures," *Chicago Tribune*, 19 February 1988, sec. 7, p.3.

historic buildings is one of the best allies that the preservation field could have. It is through the social values of a building that is sometimes the saving grace of keeping a building alive. The community is often the strongest voice that may decide what buildings are preserved and what buildings are not to be preserved, therefore it is especially important to realize how the current community is using the space the preservation community wishes to preserve. Religious buildings are no exception to this due to the large square footage needed to hold religious services and the practical uses it can offer to suit modern needs. Said best by Randall Mason in his article, "Assessing Values in Conservation Planning: Methodological Issues and Choices":

The social values of heritage enable and facilitate social connections, networks, and other relations in a broad sense, one not necessarily related to central historical values of heritage.¹⁷

Social value encompasses those activities that do not necessarily capitalize directly on the historical values of the site but, rather, on the public-space, shared-space qualities. It is more often the case that a church will take advantage of this large open space and utilize it for a purpose other than religious services. In urban areas, where adequate facilities are often hard to find, community groups, youth activities and social programs have traditionally found a home in the ancillary spaces of religious buildings. There are currently 2,000 churches in the city of Philadelphia built before 1940, 90% of which provide social services, very often to children and youth that are not of their congregation.¹⁸

¹⁷ Randall Mason, "Assessing Values in Conservation Planning: Methodological Issues and Choices," in *Assessing the Values of Cultural Heritage*, ed. Marta de la Torre (Los Angeles, CA: The Getty Conservation Institute, 2002), 5-27.

¹⁸ Lou Baldwin, "When Churches Crumble Neighborhoods Crumble, Too," *The Catholic Standard and Times*, 26 April 2001, p.3.

Another important point to be made regarding the social value of religious architecture is that religious architecture by design and location is very often among the primary focal points of a city, town, or neighborhood and thus becomes a landmark of the community.¹⁹ Because of their great mass, scale or height, historic religious buildings are landmarks in the essential meaning of the word. They were frequently built to be such landmarks, often designed by the finest architects of their day, utilizing the best materials, employing the most sophisticated craftsmanship, housing great works of art and then conspicuously placed to be visual monuments in their village, town, neighborhood, or large city.²⁰ Whether or not the people of the neighborhood are members of these sacred places, they are reassured by their presence and the preservation of these buildings can only add to the sense of rootedness and commitment to their communities.²¹ As a focal point within the neighborhood, religious architecture can become a tangible form of hope and peace, most strongly felt in poor and decaying urban neighborhoods like that of West Philadelphia. A raised spire in the middle of chaos and human tragedy is a landmark of possibility, a community center, and a place to serve.²² Sacred places in good health seem to stand tall in the midst of troubling times and at the same time offer a glimmer of hope that the whole neighborhood has not fallen victim to urban decay.

Next on The Getty Conservation Institute's list is spiritual and religious value. It is obvious that religious architecture indeed holds spiritual and religious value. People gather in houses of worship to recognize the ebb and flow of human life, such as

¹⁹ David Fredrick, "Meditation on the Dilemma of Churches and Preservation," *Indiana Preservationists* 6 (1988): 4.

²⁰ Henry McCartney, "Let's Save Our Church Building," *Democrat and Chronicle*, 5 January 2000, p.5.

²¹ Randall J. Cotton, "The Value of Historic Religious Buildings: A Theological View and Cultural View," *Partners for Sacred Places*.

²² Thomas F. Pike, "Churches Mark Social Fabric," *The Plain Dealer Forum*, 12 December 1989, p.4.

baptisms, marriages, and deaths. There is a powerful relationship between the act of worship and setting. As mentioned in “The Value of Historic Religious Buildings: A Theological and Cultural View”:

Many people – not all, but many – find the worshipping spirit of awe or dread comes more easily in old places than in new. They feel greeted there by guides from the past who offer a thousand quiet inducements to enter with them a space which they have worked and worshipped. Spaces do accumulate experience. They will impart those experiences if we are attentive. They can teach us: in fact, they will teach us; because we cannot avoid the messages they send to our unconscious. We are wise to listen.²³

The effect that a building has on a congregation can not be overlooked. The image of a church or house of worship can easily bring up deep emotional ties because of the personal and sacred events that have been held inside these particular buildings.

The last value to be discussed is aesthetic. In the context of this discussion of cultural heritage and cultural values, aesthetic value will refer to the visual qualities of heritage. Although subjective in nature, interpretations of how an object or building looks have often been the basis on which the object or building has been determined to be part of our collective cultural heritage. Religious structures were in many cases produced by the best architects and craftsmen available of the day. Traditionally, religious architecture has been one of the more popular expressions of mankind’s impulse to honor God using creative skills that are believed to be God-given. As mentioned in the article, “The Value of Historic Religious Buildings: A Theological and Cultural View,” architects were no exception to this:

Much of the best work of this country’s artisans – both famous and unknown – was executed for religious buildings. In both large

²³ Randall J. Cotton, “The Value of Historic Religious Buildings: A Theological View and Cultural View,” *Partners for Sacred Places*.

cities and small towns across America, the pinnacle of architectural and artistic work is usually the churches and synagogues. Virtually every acclaimed American architect or studio tried their hand at ecclesiastical design.²⁴

Often these buildings reflected the opulence of an era, if the city was thriving they could then afford to direct their resources into the creation of a church or synagogue as they often did.

Architects alone are not the only talents that should be recognized for the creation of such treasures. After the design is completed, the craftsmen that have realized the conception of the designer must also be praised. Historic houses of worship are often filled with luminous stained-glass windows, detailed paintings, colorful mosaics, sculptures, tapestries, and hand-carved wood etc. created by the most talented of plasterers, muralists, masons, carpenters, furniture makers, cravers, stained-glass artists, tile makers, metal smiths, gilders, and tapestry makers. It can be argued that for centuries, one of the chief glories of human creativity has been our religious buildings.²⁵

Ironically, these values that have just been discussed can often be the very reason why these religious structures have been so difficult to maintain and hence fall victim to urban decay. The architectural quality and complexity as well as the artistic works within the religious structure, is a double edged sword; it is what contributes to the value of the building but because of the expense of the repair and therefore the lack of resources to fund the repair, it can often be the reason for neglect and the beginnings of deterioration. Also, it is often the case that the owners/stewards of religious structures are not qualified to deal with the maintenance and structural problems inherent in these large and ornate

²⁴ Ibid.

²⁵ Ibid.

structures. The preservation of sacred landmarks taxes the imagination and stamina of even trained engineers and architects.²⁶ Maintenance of historic buildings often requires expertise of conservation specialists which can be very expensive, often exceeding that of a religious institution's budget.

The factors that have led to the increased abandonment or underutilization of these buildings are complex and ultimately the focus of this thesis. It is the values held by sacred places and the threat against these values that are continually putting these buildings at risk of disappearing from our landscape. These threats are classified throughout this thesis as risk factors. These risk factors are defined by census-based information such as population change, vacancy rate, unemployment rate, and poverty. Other threats that define additional risk factors that are particular to each individual sacred place are exterior condition, structural condition, budget, influx of capital, proximity of sacred place to congregants, filled capacity, and ownership of property. It is understood that there exists a cause and effect relationship between these threats and the disappearance of sacred places. It is through the distilling of this cause and effect relationship that a triage of sacred places will be identified as most in need of preservation.

This study focuses on the regional area of West Philadelphia which currently includes 172 sacred places. A database containing these 172 sacred places and various attributes of each sacred place has been prepared as well as an additional database relating to census information in West Philadelphia. A Geographic Information System, ArcView 8.1©, will process this database in the form of spatial analysis that will result in

²⁶ Thomas F. Pike, "Churches Mark Social Fabric," *The Plain Dealer Forum*, 12 December 1989, p.4.

the output of maps that indicate areas of highest to lowest risk within West Philadelphia for each threat identified. Three final composite risk maps defining continuums of risk will be created identifying the following: areas of impoverishment, areas of health of building conditions, and areas of strength of congregations. These composite risk maps will be created in hopes to clarify the relationship of the threats identified to the sacred places within West Philadelphia, as well as to identify a cluster of sacred places that are most in need of preservation if the resources become available.

CHAPTER TWO: GEOGRAPHIC INFORMATION SYSTEM AS CULTURAL RESOURCE MANAGEMENT TOOL

Documentation and architectural surveys form the cornerstone of all preservation related activities and research. Before one can propose recommendations for any given project a thorough understanding of the site and/ or structure must be as comprehensive as the existing material will permit. Gathering this documentary material and data can often prove to be overwhelming as the results may include items such as photographs, maps, original drawings, which may exist in a variety of forms. Documentary data can also include survey information including things such as exterior condition, structural condition, monetary values, etc. This information can easily become overwhelming. Preservationists and cultural resource managers have investigated many ways to compile this information in a coherent manner and in doing so enabling this information applicable to preservation-based projects.

A geographic information system can be powerful in many ways, in particular, as a cultural resource management tool. A geographic information system has the power to synthesize, prepare, and analyze data from a variety of sources in a single forum. For this particular study, a geographic information system is used to synthesize data from a variety of sources, as well as to create a cartographical model that utilizes a geographic information system as a cultural resource management tool for the multitude of sacred places within West Philadelphia.

Geographic Information Systems has proven to be an extremely valuable tool for preservationists to manage historic resources. GIS offers flexible ways to approach

cultural resource management, preservation planning, and documentation.²⁷ GIS offers a way to examine these resources in relationship to one another or individually, establishing the modern and historic context of particular sites and/or structures.²⁸ It is important to mention that although GIS offers tools and techniques to analyze and organize cultural resources, a GIS approach must be performed critically and complement traditional ideas, approaches, and concerns. It is a way of looking at both modern and historical data to reveal patterns in an illustrative and, sometimes, analytical manner.

For preservation planning and cultural resource management, accurate locational data is vital to success in integrating a variety of resources that will work together in a geographic analysis. The organizational principle in a geographic information system is locational data. Location is what enables the user to integrate and analyze data.²⁹ For this particular study, locational data of the sacred places within West Philadelphia serves as a common denominator and thus is the pivot point that allows all data to exist on a common platform. For example, having data on an individual sacred place such as their budget, as well as having data on the rate of vacancy within the census tract the sacred place is located, allows these two pieces of data to be analyzed relative to one another based on location.

A geographic information system can serve many purposes, one significant purpose being to provide a tool for documentation and the creation of a framework for indexing cultural resources. By having cultural resources documented in a program such

²⁷ Deidre McCarthy, "Using Geographic Information Systems With Historical Roads," *Preserving the Historic Road in America Conference*, 5 March 1998.

²⁸ James Stein et al, "Applying GPS to Historic Preservation and Architectural Surveys," *The 10th Conference on Research and Resource Management in Parks and on Public Land* (30 January 2003). <http://www2.cr.nps.gov/gis/reports/survey/hist_pres_gps.htm>

²⁹ Anne Kelly Knowles, "Introducing Historical GIS," in *Past Time, Past Place. GIS For History*, ed. Anne Kelly Knowles (Redlands, California: ESRI Press, 2002), xv.

as a GIS, these resources become manageable and easy accessible for querying capabilities. Maintaining accurate and current information that is shared with other organizations and agencies across states a GIS can facilitate better preservation planning and cultural resource management.³⁰ It is important to mention that in order for preservationists to manage cultural resources, it is critical to understand how to manage the information about them. A major organizing principle in GIS as mentioned before is location, the “where” as opposed to the “what.” Both preservationists and planners have in common this concern for the where of a given place which can serve as a platform for the collaboration between these two parties. Other information technologies that focus on the “what” properties of a given object such as AutoCAD would lose effectiveness in a project such as this as the data would relate to individual objects that would not be able to be analyzed in reference to one another. Technologies such as GIS that utilize location as a pivot point can provide both preservationists and planners with the tools they need to stay fully involved in the preservation of a given place. It allows for the ongoing documentation and management of cultural resources within a specified area and avoids simply reacting once a cultural resource is threatened.

It is important to mention the issue of scale and how it plays a role not only in a GIS technology but maps in general. Maps, as it is well known, can operate on a number of different scale levels: world, country, state, city, regional, individual structure and micro-scale. The power of GIS to operate on these various scale adds to the attractiveness of this tool within preservation studies. Information on cultural resources can be recorded on these various scales and add tremendously to the documentation of

³⁰ Deidre McCarthy, “Applying GIS Technologies to CRM,” *Cultural Resource Management Bulletin* 21 (1998): 34-35.

these cultural resources. The sensitivity to the scale of analysis helps historical scholars clarify the level at which certain explanations work well and where they become less convincing.³¹

The functions and capabilities available in a GIS can significantly help in the maintenance, interpretation, and management of a variety of cultural resources. A geographic information system allows users to integrate previously unassociated data, to manipulate the data, and to query the data to produce innovative approaches to preservation planning. A GIS in the abstract can be very convincing but it is important to mention some specific methodologies and factual information regarding GIS technology that helps produce these innovative approaches to preservation planning.

Most often, a GIS can take the form of three categories. The first category is a spatially referenced database in which different sources of data can be brought together and interrelated through the use of location. The second category is a visualization tool where a map now becomes an integral part of the research process. The third category is an analytical tool which has been mainly used in the social science field and slowly but surely gaining momentum in the field of preservation planning.³²

A geographic information system is a set of computer programs that store, encode, merge, analyze, and output spatial information.³³ GIS is able to digitally link features by location and their attributes so they can be displayed graphically in maps as well as undergo various spatial analyses. Features can be analyzed by their geographic

³¹ Anne Kelly Knowles, "Introducing Historical GIS," in *Past Time, Past Place. GIS For History*, ed. Anne Kelly Knowles (Redlands, California: ESRI Press, 2002), xix.

³² Ian Gregory, "A Place in History: A Guide to Using GIS in Historical Research," *AHDS Guides to Good Practice*, (13 March 2003). <<http://hds.essex.ac.uk/g2gp/gis/index.asp>>.

³³ John Knoerl, "Mapping History Using GIS," *Cultural Resources Mapping*, (13 March 2003). <<http://www2.cr.nps.gov/gis/knoerl.htm>>.

characteristics such as location, distance, proximity, density, and dispersal, or by their attributes, such as social, economic, and physical characteristics.³⁴ GIS can combine layers of information into a single image to convey a theme, or conversely, it can pull out various themes within a map to create individual layers. An example of a layer is a set of data that illustrates just the religious affiliated structures within a region compared to illustrating all of the structures on the map (see Figure 1). This process – also known as layering – can be done for simple visual comparison and it is the basis for methods of spatial analysis such as overlay, in which GIS integrates and analyzes two or more layers of geographic information. This may sound simplistic but the ability to draw out particular themes within a single map and then combine them in a clear and concise manner has proven to be of great use to historical and preservation planning studies.

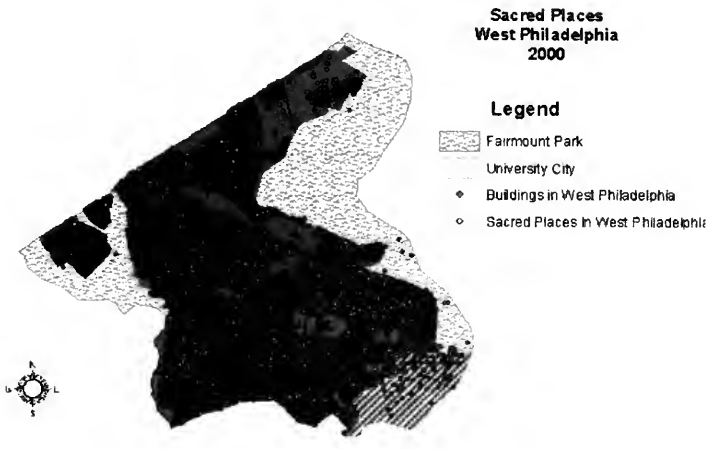


Figure 1: Example of Layering Capabilities

³⁴ Anne Kelly Knowles, "Introducing Historical GIS," in *Past Time, Past Place. GIS For History*, ed. Anne Kelly Knowles (Redlands, California: ESRI Press, 2002), xiv.

When used as an investigative tool, it can visualize statistics and shape lines of inquiry by allowing researchers to test hypotheses concerning the relationship between various characteristics of an area such as population shifts and distribution of wealth among a particular layer of data.³⁵ GIS can be used to test a popular theory among historians known as spatial autocorrelation – that everything is related to everything else – by running various analytical operations on individual layers or combination of layers.³⁶ This is not a new theory to the field of history, but a GIS is a tool that provides an illustrative way of proving this theory to be true or false according to the particular study in question.

GIS operates with features being represented by points, lines, or polygons. For example, a polygon could represent a body of water such as the Schuylkill River, a line could represent a road such as Lancaster Avenue, and a point could represent a structure such as a sacred place within West Philadelphia. Different characteristics of these features are known as attributes and can be represented graphically by symbols or particular colors. An example of this would be to represent each sacred place on a map of West Philadelphia by the exterior condition rating. The map would have each sacred place illustrated in a different color according to the rating of their exterior condition of which would be indicated on the map legend (see Figure 11). On the analytical side, they can be analyzed with a large suite of spatial tools, including the drawing zones of significant distance around a feature known as “buffers” to show, for example, how distance from a point or polygon, or travel time along a road shaped past experiences and

³⁵ Monica Pratt, “GIS Provides a New View on the Past,” *ArcUser*, July-September 2002, 68-69.

³⁶ Anne Kelly Knowles, “Introducing Historical GIS,” in *Past Time, Past Place. GIS For History*, ed. Anne Kelly Knowles (Redlands, California: ESRI Press, 2002), xiv.

conditions.³⁷ In order to obtain these features such as lines, polygons, or points in a GIS, they can be lifted off historical or present day maps and digitized according to their shape.

Another approach often used in historical GIS is known as georeferencing, which is the process of integrating historical maps into a GIS to analyze the spatial information they contain, or to layer them with other spatial data. Georeferencing begins by selecting control points on a scan of the historical map and aligning them with their actual geographic location, either by assigning geographic coordinates to each point, or by linking each point to its equivalent on a modern accurate digital map. Once the control points are in place, one applies the warp function, done by a mathematical algorithm, to fit the map in place according to the chosen projection system as nearly as possible. Further adjustments can be done manually in an attempt to find the best fit for the original map. This process of adjustment is also known as “rubber sheeting.” It is very important to mention that rubber sheeting a historical map does not make it more accurate or correct.³⁸ The great advantage of this georeferencing process is that it allows one to combine maps of greatly differing sizes and scales in the same coordinate space.³⁹ A process such as this would be a great use when dealing with a temporal aspect of a preservation planning project.

A geographic information system is often used to create a cartographic model representing a specific combination of operations designed to form a descriptive

³⁷ Myron P. Gutmann, “Preface,” in *Past Time, Past Place, GIS for History*, ed. Anne Kelly Knowles (Redlands, California: ESRI Press, 2002), ix.

³⁸ David Rumsey et al, “Historical Maps in GIS,” in *Past Time, Past Place, GIS for History*, ed. Anne Kelly Knowles (Redlands, California: ESRI Press, 2002), 6.

³⁹ *Ibid.*

geographic scenario or to solve a particular problem. The process of analysis can take the form of complex or simple procedures. The procedure may involve simple queries, locating features by their attributes, and more complex queries dealing with spatial qualities. For this particular study and example of a spatial query is to illustrate the density of poor building conditions of the sacred places within West Philadelphia (see Figure 12).

It is important to point out both the advantages and disadvantages that a geographic information system has to offer when used in conducting preservation-related studies. Most of the advantages have been highlighted so far in the discussion of what a GIS is and how it is used. However, it should be emphasized that GIS has a great value in being a forum for a multidisciplinary project. Preservation-related activities never stand alone. Collaboration with other disciplines such as planning, architecture, archaeology, sociology, and history – just to name a few – is an absolute requirement to provide the best solution to a preservation problem or activity. A GIS does not discriminate amongst the information embedded into a project that will often come from a multitude of the above mention fields.

As mentioned previously, being able to work with a digital map verses a paper map yields many rewards. Paper maps often contain so much information that little sense can be made of them and may induce human error because of this density of data. By digitizing a map, various features can be separated in to layers creating the opportunity for some unique analyses unable to be preformed on traditional paper maps. Another advantage of a digitized map is that one can map material in the course of research. The comparison of two paper maps can and has often been done, but it must be mentioned

that the conclusions arrived from this comparison is only as reliable as the reader's visual acuity and interpretive skill.⁴⁰ Paper maps can also be expensive to produce and revise.⁴¹ In addition to a GIS's ability to create a collaborative forum for multidisciplinary professions, it is also a framework for a multitude of varying source material such as its ability to integrate text, images, and maps in one electronic space.

A geographic information system does not come without its own set of disadvantages. The most practical disadvantage to a GIS is that the software is expensive and difficult to use. A more complex disadvantage to using GIS in cultural studies is that it can be difficult to combine data sets that use different standards and operating systems. Much of the data for a historical GIS project will be taken from historical maps which also may not be accurate themselves. The capturing of this data from the historical maps will also induce a bit of human error. A map is only ever as accurate within the limitations of its scale. Also, due to the capability of GIS to zoom in to a very fine detail, the demands on the data become greater than if the map were static as they existed in the original map. This as well may lead to inaccuracy and or misunderstanding in a series of particular problem solving projects.⁴²

It can not be stressed enough that a geographic information system is only a set of tools to aid in the research and development of a preservation project. A GIS can be thought of as a method that preservationists can use to reexamine existing data from a new angle. The ability of a GIS to integrate, analyze and visually represent data from a

⁴⁰ David Rumsey et al, "Historical Maps in GIS," in *Past Time, Past Place, GIS for History*, ed. Anne Kelly Knowles (Redlands, California: ESRI Press, 2002), 2.

⁴¹ Sandy Weber et al, "Computer Maps for Cultural Resource Planning," *Cultural Resource Management Bulletin* (1988): 1-4.

⁴² Ibid.

variety of sources and disciplines can only add to the understanding of the project.⁴³ The use of a GIS has proved particularly useful when the position of historic artifacts, buildings, roads, or other features is intrinsic to the understanding of their historical significance.⁴⁴ Place-based historical research now has available to it not only a framework for the managing and storing of data but the new ability of spatial analysis that could not have been done with paper maps.

When one decides to use a GIS in a project, good practice should be adhered to. The use of a GIS in preservation studies is still in its early stages and has not become common practice. The limitations of using a GIS should always be on the forefront and recognized from the inception of any GIS-based project. As with any historical and preservation research project, data should always be used in the most original form as possible.

A geographic information system is a powerful, effective and efficient conservation tool. Both as a monitoring tool and analytical tool, the field of preservation amongst many others can benefit greatly from the use of a GIS to manage many of the cultural resources in our landscape that so often appear to be threatened. The power behind a GIS is that it is able to link attribute data to spatially referenced features such as buildings. With this ability researchers have been able to sift out patterns and relationships that would have otherwise been too complex or difficult to expose through traditional methods. With that having been said, a GIS extends what preservationists

⁴³ David Rumsey et al. "Historical Maps in GIS," in *Past Time, Past Place, GIS for History*, ed. Anne Kelly Knowles (Redlands, California: ESRI Press, 2002), 1.

⁴⁴ *Ibid.*

already do, that is to manage and preserve cultural resources as efficiently and effectively as possible.

**CHAPTER THREE:
A REGIONAL STUDY: WEST PHILADELPHIA**

This thesis focuses on sacred places within the regional area of West Philadelphia. West Philadelphia has provided an area of study rich in texture and representative of an urban community surviving in today's modern world. Consisting of 25 neighborhoods and 14.2 square miles, it is home to many residences, educational and health institutions, as well as a profusion of sacred places. West Philadelphia is located between the Schuylkill River and Cobbs Creek Parkway. Its northwestern boundary is City Avenue, bounded on the south by the route of the Media-West Chester railroad near Baltimore Avenue (see Figure 2).



Figure 2: Neighborhoods of West Philadelphia⁴⁵

⁴⁵ West Philadelphia Data and Information Resources, "West Philadelphia Neighborhoods," *Neighborhood Data*, (24 February 2003). <<http://westphillydata.library.upenn.edu/>>

West Philadelphia has experienced dramatic shifts in population and economic stability over the last several decades. This shift has resulted in a substantial loss of the middle class population, an increase in poverty, and an increase in the abandonment and vacancy of many properties. As determined by this study, West Philadelphia is home to at least 172 houses of worship, a great quantity for the size of this area.

West Philadelphia was first inhabited by the Leni Lenape Indians when British and Welsh settlers arrived in the 1600s. A real estate assessment was taken in 1693 by Thomas Pascall, Jr., who reported only 15 landowners in West Philadelphia. These estates began to be subdivided beginning in the 1800s and early 1900s and most of this land was developed for residential purposes. The neighborhoods of Powelton and parts of Spruce Hill are the oldest remaining large areas of developed housing in West Philadelphia. These houses were built in the early to mid 1800s as fashionable “street car” suburbs outside of an increasingly crowded “old city.” The working-class housing of Mantua, Belmont, and Parkside was developed in the second half of the 19th century. The University of Pennsylvania moved its campus from Center City to West Philadelphia in 1875, followed by Drexel University in 1892.⁴⁶ By the end of the 19th century West Philadelphia had established its role within the larger city as home to not only residences but educational institutions as well.

During the period 1910 to 1940, West Philadelphia experienced rapid urbanization following the construction of the Market-Frankford El. It was at this time that the majority of West Philadelphia’s housing was developed. The remainder of West Philadelphia’s neighborhoods as they exist today became homes for middle class

⁴⁶ Philadelphia City Planning Commission, “West Philadelphia,” *The Plan for West Philadelphia*, June 1994, (6 March 2003). <<http://www.penn-partners.org/wp/plan/>>

families. As with any development of an area, the increase of transportation greatly affected West Philadelphia. Long distance roads like that of Lancaster, Haverford, Baltimore, and Woodland Avenue provided the conduit for the movement of both food and supplies to far western areas within West Philadelphia which allowed for its further development.⁴⁷

Philadelphia as a city experienced an unprecedented period of population growth in the first half of the 20th century. The population of West Philadelphia reached its peak in 1950 and since that time the population has decreased by 33%.⁴⁸ As indicated in Table 3, beginning in 1950, the population in West Philadelphia has steadily decreased from year to year. Population loss has been a factor closely tied to West Philadelphia’s other major problems: vacancy, unemployment, and poverty.

West Philadelphia: Population Change by Decade	
1950-1960	-8.6%
1960-1970	-8.7%
1970-1980	-15.5%
1980-1990	-5.7%
1990-2000	-6.8%

Table 3: West Philadelphia: Population Change by Decade⁴⁹

The vacancy rate from 1990 to 2000 in West Philadelphia has increased by 16.5%, a substantial growth for the period of ten years (see Table 4). Abandonment and the eventual vacancy of these properties can spread throughout a community like a cancer. The more vacant properties within in a given area the less desirable this area

⁴⁷ Philadelphia City Planning Commission, “West Philadelphia,” *The Plan for West Philadelphia*, June 1994, (6 March 2003). <<http://www.penn-partners.org/wp/plan/>>

⁴⁸ Ibid.

⁴⁹ Ibid.

becomes and therefore more properties become abandoned or vacated which continues the downward spiral.

West Philadelphia: Vacancy Rate by Decade	
1990	11.5%
2000	13.4%
Percent Increase: 1990-2000	16.5%

Table 4: West Philadelphia Vacancy Rate by Decade⁵⁰

As indicated in Table 5, the rate of unemployment has decreased from 1990 to 2000. However encouraging this may be, there still exists deep pockets and concentrated areas within West Philadelphia where unemployment is very high. Underlying the issue of unemployment are many social problems such as lack of education, drug abuse, and crime.

West Philadelphia: Unemployment Rate by Decade	
1990	11.28%
2000	7%
Percent Decrease: 1990-2000	38%

Table 5: West Philadelphia: Unemployment Rate by Decade⁵¹

The poverty rate represents the percent of civilians that are considered to hold poverty status within West Philadelphia (see Table 6). Poverty status is defined by the United States Census Bureau. The Census Bureau uses a set of money income thresholds that vary by family size and composition to determine who is poor. If a family's total income is less than that family's threshold, then that family, and every individual in it, is

⁵⁰West Philadelphia Data and Information Resources, "Vacancy Rate 1990 and 2000," *Vacancy*, (28 June 2003). <<http://westphillydata.library.upenn.edu/>>

⁵¹West Philadelphia Data and Information Resources, "Unemployment Rate 1990 and 2000," *Unemployment*, (28 June 2003). <<http://westphillydata.library.upenn.edu/>>

considered poor.⁵² Almost one in five people in West Philadelphia in 2000 still existed below the federal poverty level.⁵³

West Philadelphia: Poverty Rate by Decade	
1990	26.15%
2000	27%
Percent Increase: 1990-2000	3.3%

Table 6: West Philadelphia: Poverty Rate by Decade⁵⁴

Over the last several decades, West Philadelphia has been in a constant flux. The decrease in population, the increase in vacancy rate, the increase in poverty rate, and deep pockets of unemployment all have contributed to West Philadelphia’s state of deterioration. In times such as these, people turn to houses of worship for spiritual guidance as well as social support. Sacred places are needed in this community more than ever, not only for social and spiritual support, but also as symbols of hope. The spires of the many sacred places that puncture the skyline are symbols of strength and stability. To a preservationist, the social need as well as the cultural contribution these buildings make in an urban community is ever so obvious. However, realizing that not every single sacred place will survive this urban transition, it is important to determine what sacred places are proving most vital to the immediate community that they surround and whether or not these buildings can survive such social and economic hard times.

⁵² United States Census Bureau, “Poverty,” *How the Census Bureau Measures Poverty*, 24 September 2002, (28 June 2003). <<http://www.census.gov/hhes/poverty/povdef.html>>

⁵³ Philadelphia City Planning Commission, “West Philadelphia,” *The Plan for West Philadelphia*, June 1994, (6 March 2003). <<http://www.penn-partners.org/wp/plan/>>

⁵⁴ West Philadelphia Data and Information Resources “Poverty Rate 1990 and 2000,” *Poverty*, (28 June 2003). <<http://westphillydata.library.upenn.edu/>>

CHAPTER FOUR: GIS ANALYSIS: METHODOLOGY, MAPS, RESULTS

A geographic information system can be powerful in many ways, particularly as a cultural resource management tool. A geographic information system has the power to synthesize, prepare, and analyze data from a variety of sources in a single forum. For this particular study of analyzing the regional area of West Philadelphia – and the condition of sacred places within this area – the methodology involved three phases. Phase I of this study was the collection of a variety of data. Phase II, was the synthesizing of this data so that all of the data existed in a single database. Phase III involved the actual processing of this data, in which it was subject to a variety of spatial analytical techniques and resulted in the output of physical maps as data presentation. The purpose of this study was to create a cartographic model in which the various data that had been collected relating either to the region of West Philadelphia or data that was particular to individual sacred places within West Philadelphia could be analyzed as a *continuum of risk*, varying from high to low. The purpose of this cartographic model was to evaluate the conditions in which the sacred places within West Philadelphia are currently surviving and to look at the prospects of their survival in the future.

The cartographic model constructed for this study was largely in part a descriptive cartographic model versus a prescriptive cartographic model. A descriptive cartographic model has the ability to analyze and synthesize cartographic data in which the data can then represent facts or to provide an effective description of a geographic phenomena⁵⁵. A prescriptive cartographic model involves some form of cartographic allocation, an

⁵⁵ Dana C. Tomlin, *Geographic Information Systems and Cartographic Modeling* (Englewood Cliffs, NJ: Prentice Hall, 1990), p.198.

answer to a question, in which particular locations within a region may be selected amongst the larger continuum prescribed by the descriptive model. A descriptive cartographic model can be understood as a model that answers questions where a prescriptive model involves an element of intent to solve a problem as opposed to just satisfying an inquiry. A prescriptive model actively proposes a solution in order to satisfy a predefined set of objectives subject to a recognized set of constraints.⁵⁶

Particular to this study, the descriptive model resulted in three geographic descriptive maps, all having a continuum of highest to lowest risk. The first map provided a continuum of areas of high to low risk due to the severity of impoverishment within West Philadelphia. The second descriptive map illustrated the density of both the healthiest and poorest building conditions for each sacred place within West Philadelphia. The third map illustrates the density of the social and economic strength of each individual congregation. The next phase of this descriptive cartographic model was to utilize spatial analyses to determine the following: sacred places with the socially and economically strongest congregations, and what areas of impoverishment and health of building conditions that these strongest congregations lay.

The first objective in this study was to state the problem or rather to pose the question to be answered by the cartographic model. The inquiry of this particular study was to determine the areas of highest to lowest risk in relation to three groups of data as mentioned above. The next step involved the formulation of the cartographic model and the execution of this model. The passive inquiry which resulted in three continuums of high to low risk respective to the three sets of data: social and economic strength of

⁵⁶ Dana C. Tomlin, *Geographic Information Systems and Cartographic Modeling* (Englewood Cliffs, NJ: Prentice Hall, 1990), p.198.

congregation data, impoverishment per census tract data, and health of building conditions data; then became an active inquiry in which precise questions were asked with the expectation of the return of results.

Phase I of this project began with the collection of a body of data, that when analyzed would determine the areas of high and low risk. It is here within the cartographic model and geographic information systems process that the knowledge of the professional/ practitioner is imperative. It is only through intimate knowledge and exhaustive research that that these criteria can be arrived upon. It must be stressed that the balance between the expertise of a professional and capabilities of a geographic information system is critical. A GIS can never be a replacement for expertise of a professional but rather should only be used as a tool to enhance this expertise. As a student, I have relied upon a thorough literature review and primary information to determine those factors that have previously led to disappearance of sacred places in urban communities. Said best by David Fredrick in, "Meditation on the Dilemma of Churches and Preservation":

Declining church membership and economic and social changes in the surrounding neighborhoods coupled with building deterioration and the high cost of repair, maintenance and energy have led many denominations and congregations to soul-searching deliberations over the future of the historic religious structures.⁵⁷

As eloquently said above, the factors that have lead to the disappearance of sacred places have been of both social and economic weaknesses. It is tempting within a cartographic model to list the criteria by beginning to look at the specific data that is available for the

⁵⁷ David Fredrick, "Meditation on the Dilemma of Churches and Preservation," *Indiana Preservationists* 6 (1988): 4.

study. However, it is generally not advisable to start from a body of existing data.⁵⁸ Rather one should begin by listing general criteria that they believe would be relevant to the study in a clear and concise manner. Then, from this general listing should follow a formulation of specific criteria that can be used in the cartographic model. The process should be of deduction rather than induction, with “parents” of a given issue and then to infer its “offspring.”⁵⁹ Indicated in the table below, listed are the criteria believed to be relevant to this study:

Social Issues →		
	Population Change	
	Vacancy Rate	
	Unemployment Rate	
	Poverty Rate	
	Proximity of Congregants to Sacred Place	
	Filled Capacity of Sacred Place	
Economic Issues →		
	Budget of Sacred Place	
	Influx of Capital	
	Ownership of Sacred Place	
	Maintenance Issues →	
		Building Structural Problems
		Building’s State of Exterior Condition

Table 7: List of Criteria Relevant to the Study.

As this table indicates, there is a slight hierarchy to the determination of the risk factors used in the cartographic model. Two main categories have been identified, social issues and economic issues. Within each of these two main categories (“parents”) are

⁵⁸ Dana C. Tomlin, *Geographic Information Systems and Cartographic Modeling* (Englewood Cliffs, NJ: Prentice Hall, 1990), p.198.

⁵⁹ Tomlin, p.196.

subcategories (“offspring”) that are believed to contribute to putting sacred places at risk. Furthermore, the data used in the cartographic model must also satisfy three conditions. The data must be: all-inclusive, mutually exclusive, and meaningful.⁶⁰ The data should be all-inclusive in a way that the data accounts for a complete spectrum of the component it is meaning to define. Data should be mutually exclusive in a way that the spectrum of this data does not overlap or predefine another set of data. The “offspring” categories must not conclude or generalize another “offspring” category. Finally, and perhaps most obviously, the data must be meaningful to the study, it should be relevant and bear responsibility to the issue at hand.

The next challenge was to locate this data. A variety of resources were consulted, of which three proved to be most useful. The first resource utilized was a geospatial database received from the Board of Revision of Taxes from the city of Philadelphia. This database contained the primary point locations of each individual sacred place via their address, as well as the exterior condition rating of each sacred place structure. The second resource that was utilized for data collection was data from the U.S. Census Bureau. This data was accessed through a website known as West Philadelphia Data and Information Resources (<http://westphillydata.library.upenn.edu/>). This website contains a database that facilitates information sharing, economic development and neighborhood initiatives within West Philadelphia communities.⁶¹ The third set of data was compiled from a religious paper-based survey which began in February of 1999 conducted by the University of Pennsylvania’s School of Social Work, Program for the Study of Organized

⁶⁰ Dana C. Tomlin, *Geographic Information Systems and Cartographic Modeling* (Englewood Cliffs, NJ: Prentice Hall, 1990), p.196.

⁶¹ Trinh Tran, “InfoResources West Philadelphia,” *West Philadelphia by the Numbers on the Web*, 31 October 2002, (28 June 2003). <http://www.upenn.edu/pennnews/current/2002/103102_research.html>

Religion and Social Work, directed by Associate Professor Ram A. Cnaan. The table below outlines each piece of data used in the final database, its definition and data source:

Risk Factor	Definition	Source
Census Information		
Percent Population Change From 1990-2000	The percentage of populations change represents the population change in West Philadelphia from the year 1990 to the year 2000.	West Philadelphia Data and Information Resources: http://westphillydata.library.upenn.edu/
Percent Vacancy Rate 2000	The percentage of vacancy rate represents the ratio of the total housing stock that is vacant within West Philadelphia. ⁶²	West Philadelphia Data and Information Resources: http://westphillydata.library.upenn.edu/
Percent Poverty Rate 2000	The percentage of poverty rate represents the percent of civilians that are considered to hold poverty status within West Philadelphia. Poverty status is defined by the United States Census Bureau. The Census Bureau uses a set of money income thresholds that vary by family size and composition to determine who is poor. If a family's total income is less than that family's threshold, then that family, and every	West Philadelphia Data and Information Resources: http://westphillydata.library.upenn.edu/

⁶² West Philadelphia Data and Information Resources, "Vacancy Rate," *Vacancy*, (28 June 2003).
<<http://westphillydata.library.upenn.edu/>>

	individual in it, is considered poor. ⁶³	
Percent Civilian Unemployment Rate 2000	The percentage of civilian unemployment rate represents the number of civilians that are unemployed amongst the total number of civilians in West Philadelphia.	West Philadelphia Data and Information Resources: http://westphillydata.library.upenn.edu/
Individual Sacred Place Information		
Sacred Place Address Point Location	This data contained a point shapefile indicating the address location of each individual sacred place.	Board of Revision and Taxes of the city of Philadelphia, 2000.
Exterior Condition of Building	Exterior condition is the condition of the exterior of the building based on observation by the Board of Revision and Taxes of the city of Philadelphia. The data was recorded in the following manner: 1= New Construction, 2= Rehabilitated, 3= Above Average, 4= Average, 5= Below Average, 6= Vacant, 7= Sealed, 8= Structurally Compromised. ⁶⁴	Board of Revision and Taxes of the city of Philadelphia, 2000.
Structural Condition of Building	Structural condition is the sum of the total reported structural problems per	Ram A. Cnaan, Director, Program for the Study of Organized Religion and Social Work, University of Pennsylvania; Religious Based Survey,

⁶³ United States Census Bureau, "Poverty," *How the Census Bureau Measures Poverty*, 24 September 2002, (28 June 2003). <<http://www.census.gov/hhes/poverty/povdef.html>>

⁶⁴ Board of Revision and Taxes, "Exterior Condition," *Data Dictionary*, 1 April 2003, (28 June 2003). <<http://www.cml.upenn.edu/parcelbase/nisDictionary.asp>>.

	individual sacred place from the paper-based survey.	February 1999.
Budget of Congregation	The budget data was received from each sacred place via the paper-based survey and was reported in the following manner: 1= under \$50,000, 2= \$50,000 - \$100,000, 3= \$100,000 to \$200,000, 4= \$200,000-\$500,000, 5= \$500,000-\$1,000,000, 6= over \$1,000,000.	Ram A. Cnaan, Director, Program for the Study of Organized Religion and Social Work, University of Pennsylvania; Religious Based Survey, February 1999.
Ownership of Building	Ownership information was received from each sacred place via the paper-based survey. Each sacred place reported either that they did or did not own the building that housed their congregation.	Ram A. Cnaan, Director, Program for the Study of Organized Religion and Social Work, University of Pennsylvania; Religious Based Survey, February 1999.
Filled Capacity of Building	Each sacred place reported through the paper-based survey how many members in their congregation and how many seats were available in their building for services. The number of members in the congregation was divided by the number of seats available for services and this number was multiplied by 100. This resulted in the	Ram A. Cnaan, Director, Program for the Study of Organized Religion and Social Work, University of Pennsylvania; Religious Based Survey, February 1999.

	percent of filled capacity of each sacred place.	
Percentage of People Who Live Within a Mile	The number of people who live within a mile of their sacred place of which they are a member was received through the paper-based survey. Each congregation reported what percentage of their members lived within a mile of their particular sacred place.	Ram A. Cnaan, Director, Program for the Study of Organized Religion and Social Work, University of Pennsylvania; Religious Based Survey, February 1999.
Influx of Capital to Congregation	Influx of capital was received through the paper-based survey. Each congregation reported if they did or did not receive an influx of capital to their budget within the past five years.	Ram A. Cnaan, Director, Program for the Study of Organized Religion and Social Work, University of Pennsylvania; Religious Based Survey, February 1999.

Table 8: Data, Data Definition, and Data Source.

Phase II of this study involved the preparation of the collected data and was preformed in the ArcMap of ArcGIS software program designed by ESRI ©. As previously mentioned, one of the main powers of a geographic information system is its ability to collect and synthesize a variety of data from many different sources. However, the labor involved in such a process can be intense and time consuming. The ultimate goal in this project was to have two databases. One database was to include data only related to census information. The collection and preparation of this data was relatively unproblematic and did not involve much more than simple formatting of cells. The second database, however, was very time consuming and involved a lot of preparation.

The second database consisted of data that was relative to each individual sacred place. This data was collected from two different sources, one set from the Philadelphia City Planning Commission, and the other set from a paper-based religious survey conducted in Philadelphia begun in February of 1999 by the School of Social Work at the University of Pennsylvania.

The data existed in two different formats, and in order to synthesize this data into one table that could be used for analysis, a lot of data preparation had to be conducted. One major aspect of this was that the Philadelphia Planning Commission had listed 317 points of data and the University Of Pennsylvania School Of Social Work's survey had received a total of 284 points of data and therefore a lot of editing and cleaning of the data was required. Because every point of data used in the final analysis required that both the Philadelphia City Planning Commission data as well as the University of Pennsylvania School of Social Work data must be included, a portion of the data had to be removed. The School of Social Work data points were used as a starting point and all of the data within the Philadelphia City Planning Commission that did not match to a record in the School of Social Work was deleted from the final database. The majority of this data was not individual houses of worship which is the focus of this study, but rather incorporations, schools, etc.. The reasoning behind this strategy of having the University of Pennsylvania School of Social Work as the primary source list was that there were categories within the Philadelphia City Planning Commission in which values could be obtained for additional records but there were values that existed in the University of Pennsylvania's database that could not be obtained for additional records. Once these two tables were joined, the records that were considered for the final analysis were only

sacred places of worship. This determined that rectories, schools, missionaries, and various religious incorporations were removed from the database and therefore not considered in the final analysis. It should be emphasized here that the main purpose of this study was to create a cartographic model in which a genre of building types was studied. This was accomplished with a final number of records that existed in the database of 172, a substantial number for the West Philadelphia region.

Phase III of this study involved the processing of the data that had been collected and prepared for analysis. The analysis began with the data set of census information. For each criteria (population change, vacancy rate, poverty, and unemployment rate) the same procedure was followed. The ultimate goal was to produce a set of maps for each census criterion. The first map was a vector map and created to illustrate the condition absent of analysis performed on this data. Its purpose was to simply display the information of the particular condition in question. The second map created was a raster map that illustrated a density of this particular condition.

The vector map was produced for each criterion by allocating the symbology to the particular field within the database that held the values of this criterion. After the symbology was defined, this symbology was further manipulated so that the data was separated into natural breaks that occurred within the data and done so in 6 different classes of values. The set of criteria was then labeled on a continuum of high to low risk: highest risk, high risk, medium to high risk, medium to low risk, low risk, and lowest risk. These values were shaded darkest to lightest colors respectively.

The vector maps were then rasterized so each individual pixel held a given value; this would allow each rasterized map to have comparable values to one another, that is

that they each held the same range of values. The highest end of the spectrum, the areas of highest risk, was given a value of one, where the lowest value of the spectrum, the areas of lowest risk was given a value of six. The values were again relabeled to highest to lowest risk for the purposes of data presentation, while each pixel still retained a value of one to six. In order to achieve a final composite risk map depicting the census attributes, the average was computed for the census rasterized maps. The census composite risk map resulted in the output of a rasterized map in which again was organized into 6 classes that represented the natural breaks within the values of the data on a continuum of high to low risk. This census composite risk map identified the areas least desirable and most desirable to live within West Philadelphia.

The process of data presentation was slightly different for the second data set and second composite risk map because it involved the data relating to individual sacred places and not large geographic areas. This data was attached to point rather than to a large polygon like that of the census information. The first step in the data presentation for the second data set was to create vector maps indicating varying attributes associated with each sacred place. This was achieved through the use of symbology like that of the census information vector maps. This vector map was also organized into natural breaks in the data and into 6 different classes of values. In the case that the attribute associated with an individual sacred place comprised of only two values, the data was organized into these two respective classes.

Similar to the data presentation for the census information, the vector maps for individual sacred places had to be converted to raster maps, so that they could participate in the map algebra that was necessary to create the two final composite risk factor maps –

one showing the density of building conditions and the other showing the density of the social and economic strength of each congregation. In order to evaluate the data set of individual raster points, a raster map showing the density of the individual sacred place attribute was created through the use of the neighborhood sum operation. All of the density maps, similar to that of the census information raster maps, were organized into 6 classes where the natural breaks of the data occurred and then reclassified so that each pixel held a value of one to six, areas of highest risk to lowest risk. This accomplished the goal of analyzing the dataset on an equal and comparable level, a continuum of high to low risk, regardless of the specific range of values associated with the attribute.

At the point in which the attributes associated with each individual sacred place was represented on an equal continuum of risk as represented in the density maps, the map algebra could be performed to create the two individual sacred place composite risk maps. Like that of the census composite risk map, the procedure was relatively simple. The first composite risk map was achieved by averaging the exterior condition risk map and the structural condition risk map and identified areas of concentration of poor to healthy building conditions. The second composite risk map resulted from the map algebra of the individual social and economic risk factor maps (budget of congregation, ownership of building, filled capacity of building, percentage of people who live within a mile of congregation, and influx of capital to the congregation) and identified areas of weak to strong social and economic health of congregations.

Thus far in this process the creation of three composite risk maps have been accomplished: the first composite risk map depicting census conditions, the second composite risk map depicting building conditions, and the third composite risk map

depicting the social and economic strength of the congregations. The final phase in the cartographic model to accomplish was to inquire what sacred places fell within the lowest risk areas depicted by the social and economic strength of each congregation composite risk map. In order to receive the answer to this question the following procedure was performed. The strength of congregations composite risk map was displayed with the layer of all of the sacred places within West Philadelphia was superimposed on top of this map. The areas of lowest risk were selected in this map through the use of the select by attributes function located in the table associated with the layer of the continuum of risk for health of congregations. The select by location function was then used to determine what sacred places fell within this area of lowest risk. Once this selection of strongest congregations of sacred places was made, it was exported as a separate layer file. This separate layer file was then superimposed on top of the composite risk map indicating level of impoverishment per census tract and then again superimposed on the composite risk map indicating the continuum of building conditions per sacred place. This was done in order to determine where in the continuum of risk for both impoverishment per census tract and health of buildings, these strongest sacred places would fall.

It is always important to understand the limitations of a cartographic model, as more often than not, these limitations are real. The most obvious limitation is the lack of available data. Within the field of cultural resource management, it is unrealistic to think that all the information related to a cultural resource exists in a digital form or rather, as in this particular study, that all of the data relating to a particular cultural resource has been documented. Another limitation which may be one of the highest levels of limitations within a cartographic model is the model's inability to incorporate subjective

data verses objective data. An example of subjective data would be historical significance. In the field of preservation this is often one of the most important criteria that would propel a building or structure towards the benefits of conservation. One should strive to acquire data that is all-inclusive, mutually exclusive, and meaningful and if done so, the limitation of not having subjective data would be minimized.

Figure 3









**Percent Population Change
Per Census Tract
West Philadelphia
1990-2000**

Legend

-  Fairmount Park
-  University City
-  Sacred Places

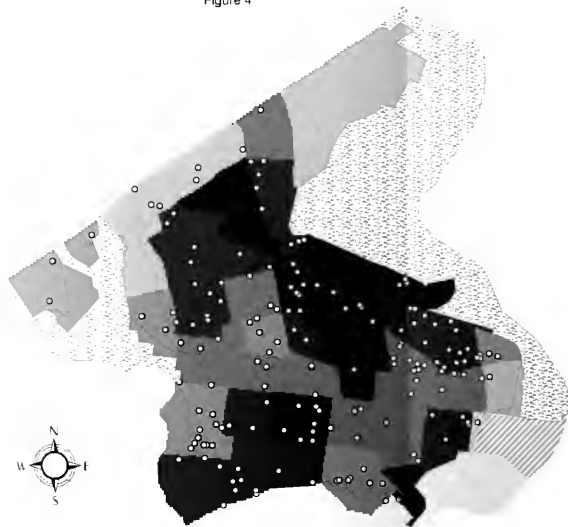
% Population Change

-  -23% - -15%
-  -14% - -9%
-  -8% - -2%
-  -1% - 13%
-  14% - 35%
-  36% - 481%

Y

Sacred Places

Figure 4



**Percent Population Change
Per Census Tract
West Philadelphia
1990- 2000**

Legend

-  Fairmount Park
-  University City
-  Sacred Places

% Population Change







-  Highest Risk
-  High Risk
-  Medium to High Risk
-  Medium to Low Risk
-  Low Risk
-  Lowest Risk









Figure 5

Percent Vacancy Rate
Per Census Tract
West Philadelphia
2000

Legend

-  Fairmount Park
-  University City
-  Sacred Places

% Vacancy Rate

-  21% - 24%
-  16% - 20%
-  12% - 15%
-  7% - 11%
-  3% - 6%
-  0% - 2%



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Figure 6



Figure 7

**Percent Unemployment Rate
Per Census Tract
West Philadelphia
2000**



- Legend**
-  Fairmount Park
 -  University City
 -  Sacred Places
- % Unemployment Rate**
-  15% - 21%
 -  12% - 14%
 -  9% - 11%
 -  7% - 8%
 -  3% - 6%
 -  0% - 2%

Figure 8



**Percent Unemployment Rate
Per Census Tract
West Philadelphia
2000**

Legend

-  Fairmount Park
-  University City
-  Sacred Places

% Unemployment Rate







-  Highest Risk
-  High Risk
-  Medium to High Risk
-  Medium to Low Risk
-  Low Risk
-  Lowest Risk







Figure 9

Percent Poverty
Per Census Tract
West Philadelphia
2000

Legend

-  Fairmount Park
-  University City
-  Sacred Places

% Poverty

-  48% - 67%
-  38% - 47%
-  29% - 37%
-  18% - 28%
-  1% - 17%
-  0%

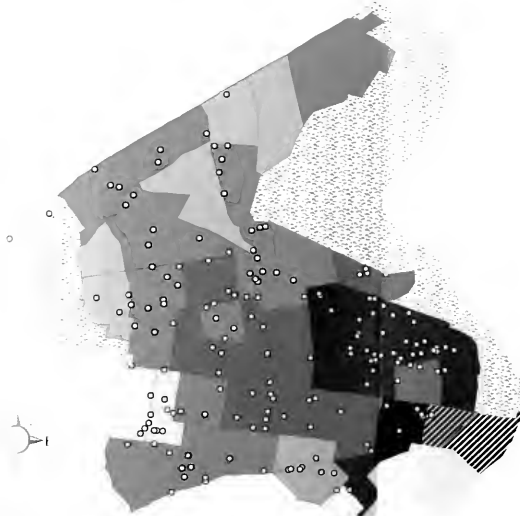


Figure 10

**Percent Poverty
Per Census Tract
West Philadelphia
2000**



Figure 11

**Exterior Condition Rating
Sacred Places
Board of Revision and Taxes
West Philadelphia
2000**



Legend

-  Fairmount Park
-  University City
-  Sacred Place

Exterior Condition






-  Vacant
-  Below Average Condition
-  Average Condition
-  Above Average Condition
-  No Data



Figure 12



Density of
Exterior Condition Rating
Sacred Places
Board of Revision of Taxes
West Philadelphia
2000

Legend

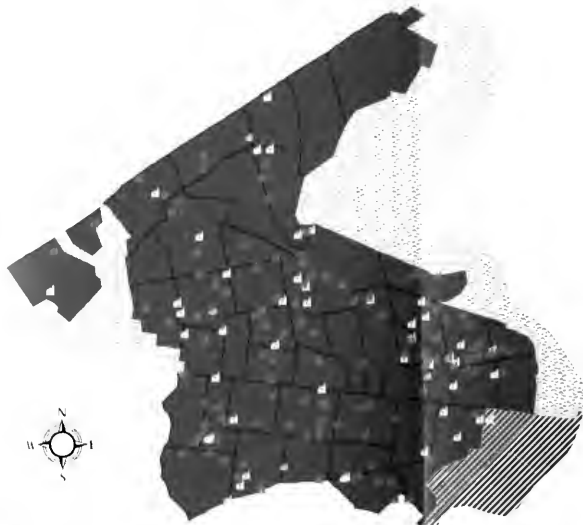
- Fairmount Park
- University City
- Sacred Places

Exterior Condition Rating

- Highest Risk
- High Risk
- Medium to High Risk
- Medium to Low Risk
- Low Risk
- Lowest Risk

Figure 13

**Structural Problems
Sacred Places
West Philadelphia
2000**



Legend

 Fairmount Park
 University City

 Sacred Places

Structural Problems






-  6 Reported Structural Problems
-  3 Reported Structural Problem
-  2 Reported Structural Problems
-  1 Reported Structural Problem
-  No Data

Figure 14

**Density of
Structural Problems
Sacred Places
West Philadelphia
2000**




Figure 15

**Budget Classification
Sacred Places
West Philadelphia
2000**



Legend

 Fairmount Park
University City

 Sacred Places

Budget Classification







-  Under \$50,000
-  \$50,000 - \$100,000
-  \$100,000 - \$200,000
-  \$200,000 - \$500,000
-  \$500,000 - \$1,000,000
-  \$1,000,000 +







Figure 16

Density of
Budget Classification
Sacred Places
West Philadelphia
2000

Legend

-  Fairmount Park
-  University City
-  Sacred Places

Budget Classification

-  Highest Risk
-  High Risk
-  Medium to High Risk
-  Medium to Low Risk
-  Low Risk
-  Lowest Risk

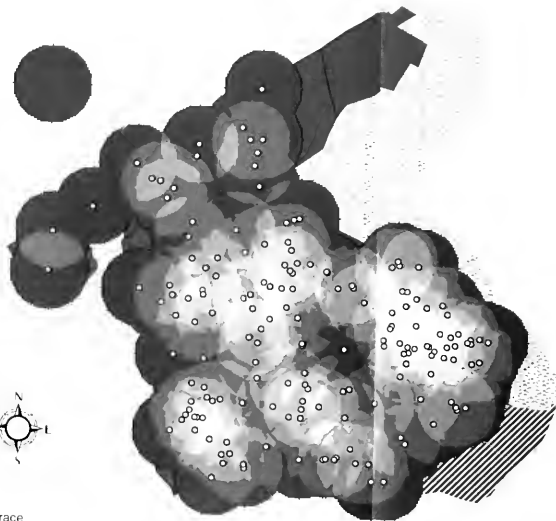


Figure 17

**Ownership of Property
Sacred Places
West Philadelphia
2000**

- Legend**
-  Fairmount Park
 -  University City
 -  Sacred Places
- Ownership of Building**
-  No
 -  Yes



Figure 18

Density of Ownership
Sacred Places
West Philadelphia
2000

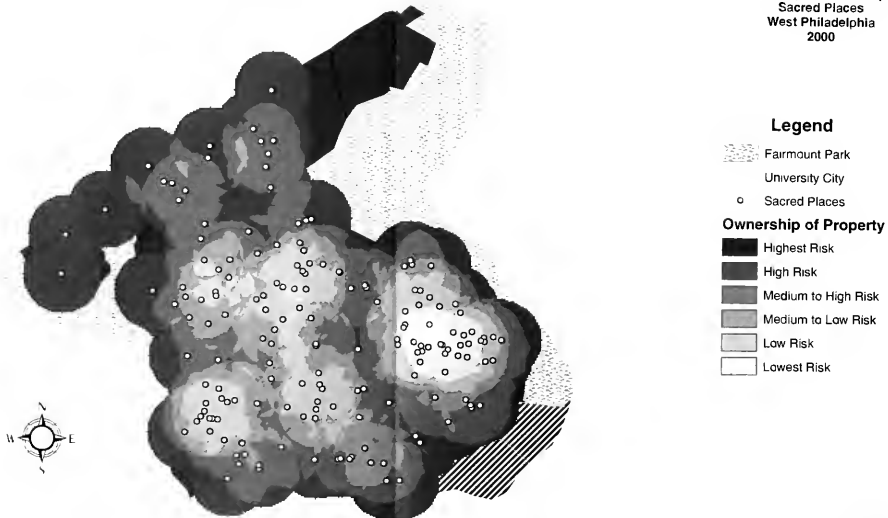


Figure 19



**Percent Filled Capacity
Sacred Places
West Philadelphia
2000**

Legend

-  Fairmount Park
-  University City
-  Sacred Places

% Filled Capacity





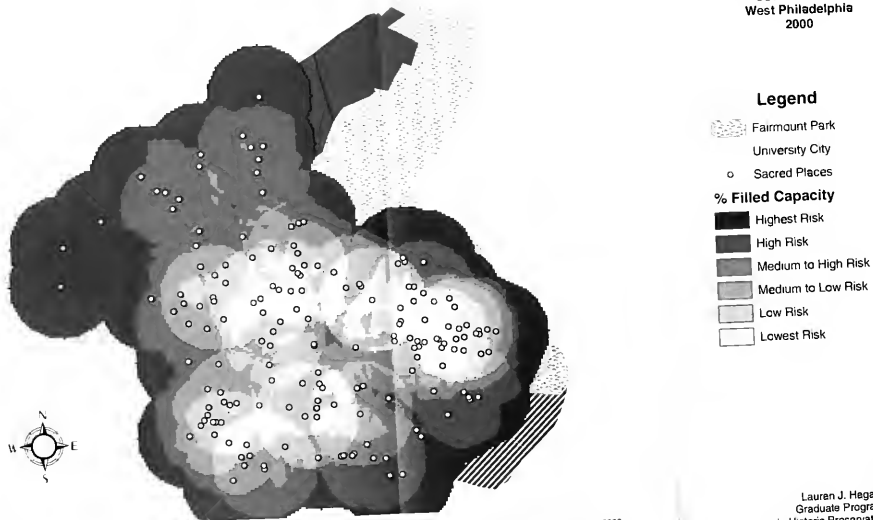
-  0% - 25%
-  26% - 50%
-  51% - 75%
-  76% - 100%
-  100% +



Figure 20

Density of
Percent Filled Capacity
Sacred Places
West Philadelphia
2000



Saving Our Grace:
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in West Philadelphia

Data Source Board of Revision of Taxes, West Philadelphia, 2000;
Program for the Study of Organized Religion and Social Work,
University of Pennsylvania, Religious Based Survey, February 1999.

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Figure 21



**Percent of Congregants
That Live Within a Mile
of Sacred Places
West Philadelphia
2000**

Legend

 Fairmount Park
 University City

 Sacred Places

**% of Congregants
That Live Within a Mile**



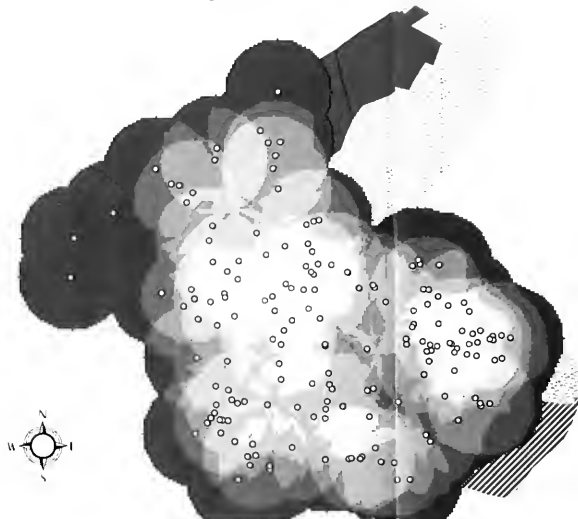
 0%
 1% - 25%
 26% - 50%
 51% - 75%
 76% - 100%

Figure 22



**Density of Congregants
That Live Within a Mile
Sacred Places
West Philadelphia
2000**

Legend

-  Fairmount Park
-  University City
-  Sacred Places

**% of Congregants
That Live Within a Mile**







-  Highest Risk
-  High Risk
-  Medium to High Risk
-  Medium to Low Risk
-  Low Risk
-  Lowest Risk

Figure 23

**Influx of Capital
Within Past 5 Years
Sacred Places
West Philadelphia
2000**

Legend

-  Fairmount Park
-  University City
-  Sacred Places

Influx of Capital

-  No
-  Yes



Figure 24

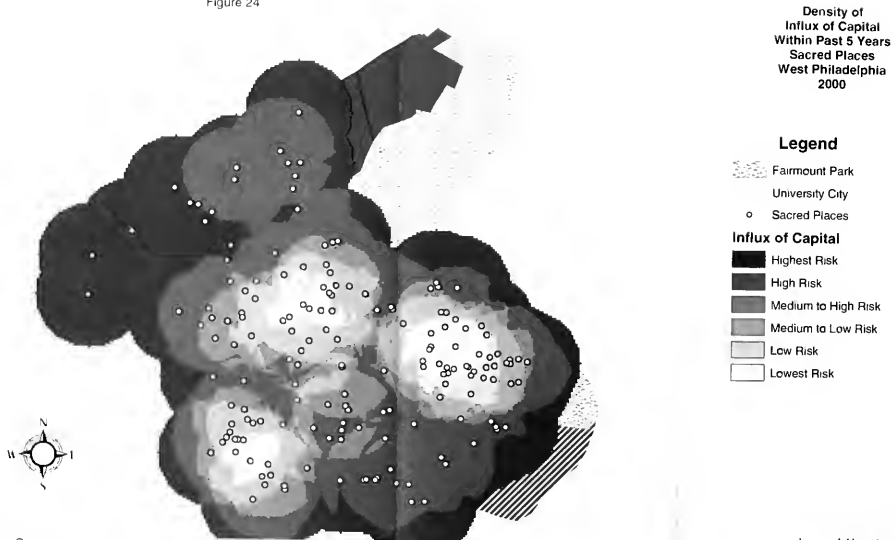


Figure 25

**Social and Economical
Strength of Congregation
West Philadelphia
2000**

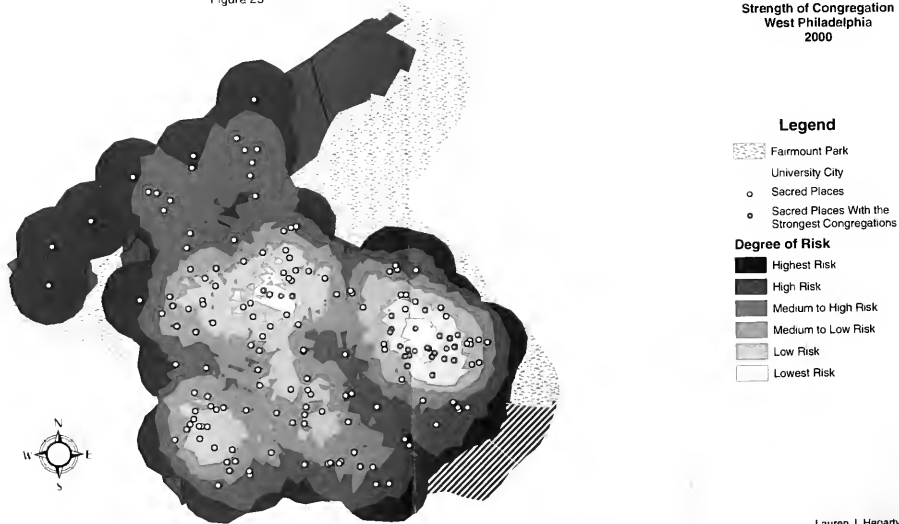


Figure 26

Areas of Impoverishment West Philadelphia 2000



Figure 27

Health of Building Conditions of Sacred Places West Philadelphia 2000



RESULTS

The results of this cartographic model were both unexpected and provoking. Intuition would lead one to believe that the sacred places that lay within the highest areas of impoverishment in the region would not only have the poorest building conditions but also have struggling congregations due to lack of social and financial support. The sacred places that lie within the highest areas of impoverishment within West Philadelphia do indeed also have the poorest building conditions. However, within this high area of impoverishment and poorest building conditions lay the socially and economically strongest congregations. The tables below illustrate the precise results.

Twenty six of one hundred and seventy two sacred places exist in both the lowest and low risk area for social and economic strength of congregations, that is, they exist within the area of strongest congregations:

Sacred Place	Address	Lowest Risk Area: Social and Economic Strength of Congregation	Low Risk Area: Social and Economic Strength of Congregation
Alleyne AME Zion	1249-55 North 55 th Street		X
Bethel Highway Church of Christ	4221-29 Aspen Street		X
Church of God of Prophecy	617 North 41 st Street		X
Church of New Hope and Faith	661-63 North 39 th Street		X
Community Bible Deliverance Church	3949-57 Haverford Avenue	X	
Community Church of God	838 ½ North 42 nd Street		X
First United Baptist Church	3728-30 Haverford		X

	Avenue		
Gravelly Memorial Faith Bibleway	3946 Parrish Street		X
Greater Saint Paul United Holy Church	3832 Haverford Avenue		X
Highway Church of Christ of Apostolic Faith Inc.	3921 Powelton Avenue		X
Mt. Deborah Pentecostal Church	4074-86 Haverford Avenue		X
Mt. Olive Baptist	638 North 37 th Street		X
Mt. Olivet Tabernacle Baptist	647-59 North 42 nd Street		X
Mt. Pisgah AME Church	432 North 41 st Street		X
Mt. Zion Baptist Church	742 Brooklyn Street		X
Mt. Zion Holy Church	4108-12 Haverford Avenue		X
New Bethlahem Baptist Church	4036-50 Aspen Street	X	
Prayer & Faith Temple Church of God	3959-61 Lancaster Avenue	X	
Robinson's Chapel Church Miracles on 52nd Street	673 North 52 nd Street		X
Solid Rock Fellowship Pentecostal Church	5302-04 West Girard Avenue		X
St. Jude Baptist Church	632 North 38 th Street		X
True Light Missionary Baptist	3859-61 Lancaster Avenue		X
True Mission Holy Church	3929 Lancaster Avenue	X	
Tyree AME Church	3800 Hamilton Street		X
United House of Prayer	4033-39 Haverford Avenue	X	
West Side Church of God	502-04 Sloan Street		X

Table 9: Twenty Six Sacred Places in Lowest and Low Risk Areas for Social and Economic Strength of Congregation.

Of these twenty six selected strongest congregations, twelve of them exist in the highest risk area, ten exist in the high risk area and four exist in the medium to high risk area of impoverishment within West Philadelphia:

Sacred Place	Address	Highest Risk Area: Impoverishment	High Risk Area: Impoverishment	Medium to High Risk Area: Impoverishment
Alleynes AME Zion	1249-55 North 55 th Street			X
Bethel Highway Church of Christ	4221-29 Aspen Street		X	
Church of God of Prophecy	617 North 41 st Street		X	
Church of New Hope and Faith	661-63 North 39 th Street	X		
Community Bible Deliverance Church	3949-57 Haverford Avenue	X		
Community Church of God	838 ½ North 42 nd Street	X		
First United Baptist Church	3728-30 Haverford Avenue	X		
Gravelly Memorial Faith Bibleway	3946 Parrish Street	X		
Greater Saint Paul United Holy Church	3832 Haverford Avenue	X		
Highway Church of Christ of Apostolic Faith Inc.	3921 Powelton Avenue			X
Mt. Deborah Pentecostal Church	4074-86 Haverford Avenue		X	
Mt. Olive Baptist	638 North 37 th Street	X		
Mt. Olivet	647-59 North		X	

Tabernacle Baptist	42 nd Street			
Mt. Pisgah AME Church	432 North 41 st Street		X	
Mt. Zion Baptist Church	742 Brooklyn Street		X	
Mt. Zion Holy Church	4108-12 Haverford Avenue		X	
New Bethlehem Baptist Church	4036-50 Aspen Street	X		
Prayer & Faith Temple Church of God	3959-61 Lancaster Avenue	X		
Robinson's Chapel Church Miracles on 52nd Street	673 North 52 nd Street		X	
Solid Rock Fellowship Pentecostal Church	5302-04 West Girard Avenue		X	
St. Jude Baptist Church	632 North 38 th Street	X		
True Light Missionary Baptist	3859-61 Lancaster Avenue			X
True Mission Holy Church	3929 Lancaster Avenue	X		
Tyree AME Church	3800 Hamilton Street			X
United House of Prayer	4033-39 Haverford Avenue		X	
West Side Church of God	502-04 Sloan Street	X		

Table 10: Selected Sacred Places in Areas of Impoverishment Within West Philadelphia.

Of the 26 selected strongest congregations, seven of them exist in the highest risk area, thirteen exist in the high risk area, and six exist in the medium to high risk area for poorest building conditions within West Philadelphia:

Sacred Place	Address	Highest Area of Risk: Building Conditions	High Risk Area: Building Conditions	Medium to High Risk Area: Building Conditions
Alleyne AME Zion	1249-55 North 55 th Street			X
Bethel Highway Church of Christ	4221-29 Aspen Street		X	
Church of God of Prophecy	617 North 41 st Street	X		
Church of New Hope and Faith	661-63 North 39 th Street		X	
Community Bible Deliverance Church	3949-57 Haverford Avenue		X	
Community Church of God	838 ½ North 42 nd Street			X
First United Baptist Church	3728-30 Haverford Avenue		X	
Gravelly Memorial Faith Bibleway	3946 Parrish Street			X
Greater Saint Paul United Holy Church	3832 Haverford Avenue		X	
Highway Church of Christ of Apostolic Faith Inc.	3921 Powelton Avenue		X	
Mt. Deborah Pentecostal Church	4074-86 Haverford Avenue	X		
Mt. Olive Baptist	638 North 37 th Street		X	
Mt. Olivet Tabernacle Baptist	647-59 North 42 nd Street	X		

Mt. Pisgah AME Church	432 North 41 st Street		X	
Mt. Zion Baptist Church	742 Brooklyn Street			X
Mt. Zion Holy Church	4108-12 Haverford Avenue		X	
New Bethlehem Baptist Church	4036-50 Aspen Street	X		
Prayer & Faith Temple Church of God	3959-61 Lancaster Avenue		X	
Robinson's Chapel Church Miracles on 52nd Street	673 North 52 nd Street			X
Solid Rock Fellowship Pentecostal Church	5302-04 West Girard Avenue			X
St. Jude Baptist Church	632 North 38 th Street		X	
True Light Missionary Baptist	3859-61 Lancaster Avenue	X		
True Mission Holy Church	3929 Lancaster Avenue	X		
Tyree AME Church	3800 Hamilton Street		X	
United House of Prayer	4033-39 Haverford Avenue	X		
West Side Church of God	502-04 Sloan Street		X	

Table 11: Selected Sacred Places in Areas of Poorest Building Conditions Within West Philadelphia.

CHAPTER FIVE: CONCLUSION

Sacred places play an invaluable role within our urban communities. They strive to stand tall amongst threatening times of social and economical unrest that jeopardize their existence. The ironic situation is that sacred places are the institutions that provide a haven to those who are in need during these threatening times of social and economical instability. Their continued survival is critical to the health of our urban communities. As evidenced in this thesis, those congregations which have the highest demand for membership and therefore a comparably high budget due to this strong membership, exist in structures of debilitating conditions within pockets of the greatest social and economic impoverishment within West Philadelphia. It is not surprising in retrospect that the sacred places within the unstable areas of West Philadelphia are those sacred places with the strongest membership, as people turn to spiritual guidance in difficult times. What is troubling, is that these buildings are in such poor condition they may not survive if this rate of deterioration continues.

From a preservation point of view, the profusion of cultural significance that sacred places hold is immeasurable. They provide an invaluable artistic and architectural resource of our cultural heritage. They are concentrations of often opulent architectural quality and craftsmanship that continue to impress those who happen to pass by. However, beneath this surface of intense architectural quality and craftsmanship, is the critical role that sacred places perform within impoverished communities. Sacred places are home to many social services within the urban community such as daycare, drug rehabilitation, after school programs, food pantries, homeless shelters, etc. Within

Philadelphia, more than 90 percent of congregations provide community programs.⁶⁵ The social services that they provide our urban neighborhoods are invaluable and require financial resources. Here lies the critical issue: how do we as a community keep the buildings of sacred places alive without drawing financial resources from the social programs the congregations provide? The purpose of this thesis is not to solve this problem, as there is no single answer, but rather to identify those congregations that would be the most eligible for preservation efforts in West Philadelphia *if the resources became available*.

Sacred places rely on the contributions of their congregations to support their operating costs, and are ineligible for most sources of external funding due to their religious affiliation. Religious affiliated structures are not eligible for federal funding as stipulated in the first amendment of the United States *Bill of Rights* which does not allow the involvement of the government in the actions of a church. Furthermore, sacred places are not eligible for state funding unless they have achieved special landmark status – that is, listed on the National Register of Historic Places. If a sacred place is on the list of National Register of Historic Places, they must often match those contributions provided by the state, which is often not possible. Private lending options from banking institutions have proven difficult as well, as banks prefer not to lend to religious institutions because they are not income producing properties.

This dilemma is evident in urban communities throughout the United States; however, West Philadelphia provides a regional area where this predicament is extreme. The population decline of Philadelphia as a whole began in 1950 and fell from 2.1

⁶⁵ Mark Alan Hughes and Anais Loizillon, *Critical Issues Facing Philadelphia's Neighborhoods: Building Revival*, (Philadelphia: Public/Private Ventures, 1998), p.1.

million residents in 1950 to 1.5 million residents in 1995.⁶⁶ This population decline has resulted in the impoverishment that has spread throughout various areas within Philadelphia, most concentrated in the core neighborhoods like that of West Philadelphia. In an attempt to highlight the areas where preservation efforts should be focused on if the resources become available to sacred places within West Philadelphia, a geographic information system analysis was employed. The conclusion of this analysis resulted in the total of twenty six sacred places that would be most in need of preservation. These twenty six sacred places also prove to have the strongest congregations due to their large membership and healthy budget. These strongest congregations however exist in areas of great impoverishment and are housed in buildings of poor conditions. The budgets of these twenty six congregations, however strong, are being exhausted by providing the funding for the social services. As a result, the maintenance and care of the building is neglected. Consequently, the reality remains that there is no right solution to this problem. Taking financial resources away from the social programs is not an option, as these social programs provide a critical resource to the community. However, the concern for the continued existence of the buildings housing these congregations is critical as they not only provide the community with a sense of cultural pride and significance but also provide the community with an invaluable social resource.

In an attempt to address this critical issue, organizations such as Partners for Sacred Places have stepped forward. Partners for Sacred Places is located in center city Philadelphia and has taken on as their mission to provide both guidance and support for sacred places within impoverished communities. Their mission is stated as follows:

⁶⁶ Mark Alan Hughes and Anais Loizillon, *Critical Issues Facing Philadelphia's Neighborhoods: Building Revival*, (Philadelphia: Public/Private Ventures, 1998), p.2.

Partners for Sacred Places is the only national, non-sectarian, non-profit organization dedicated to the sound stewardship and active community use of America's older religious properties. Partners provides assistance to the people who care for sacred places while promoting a new understanding of how these places sustain communities.⁶⁷

Partners for Sacred Places was founded in 1989 by a group of religious, historic preservation, and philanthropic leaders.⁶⁸ A landmark study conducted by the Partners for Sacred Places in Philadelphia took the first look at the pattern and uniformity of the housing of social programs in historic religious buildings. Some of their findings include the following:

- Over 90 percent of congregations with older buildings serve the larger community by sharing their facilities.
- 80% of all those benefiting from community programs housed by congregations are non-members.
- More than 75% of congregations depend on their own facilities to house community programs.
- Congregations with older properties face hundreds of thousands of dollars in repair costs, and many have urgent roofing or structural problems that put both buildings and community programs at great risk.⁶⁹

In an attempt to help serve these religious institutions, Partners for Sacred Places has established numerous programs and resources. An example of a few of these resources is

⁶⁷ Partners for Sacred Places, "Mission," *Partners for Sacred Places*, (30 June 2003). <<http://www.sacredplaces.org/about.html#1>>.

⁶⁸ Ibid.

⁶⁹ Partners for Sacred Places, "Research," *Partners for Sacred Places*, (30 June 2003). <<http://www.sacredplaces.org/about.html#1>>.

as follows: an extensive library that provides information on a range of topics related to the care and use of sacred places, The Sacred Places Tool Kit that provides stewards of religious properties to help recruit new partners and resources to help not only sustain their social programs but also to help maintain their buildings, and a *Sacred Trusts Conference* that draws a national audience from clergy to historic preservationists that help spread the awareness of this issue.⁷⁰

One particular funding approach that Partners for Sacred Places is trying to mobilize is called the Metropolitan Funding Mechanism. This program proposes a gathering of resources from suburban descendants of these historic properties and to distribute these resources to the urban inheritors of the buildings. It would be a multi-denominational effort that would attempt to gather resources from the mainline denominations and religions that had their beginnings in so many of these historic religious properties in the City of Philadelphia and to distribute these resources among those denominations and independent congregations most in need of the preservation of their structures.⁷¹

The value of this study lies within the selection from an extensive number of sacred places within West Philadelphia those most likely to benefit from a Metropolitan Funding Mechanism – in effect, a triage. The advantage of being able to incorporate many different cultural resources on a single platform is of great use, when there are many factors that need to be considered. It is imperative that attention should be brought to this issue. We are facing the possibility of losing an invaluable resource to our urban

⁷⁰ Partners for Sacred Places, "Programs," *Partners for Sacred Places*, (30 June 2003). <<http://www.sacredplaces.org/about.html#1>>.

⁷¹ Mark Alan Hughes and Anais Loizillon, *Critical Issues Facing Philadelphia's Neighborhoods: Building Revival*, (Philadelphia: Public/Private Ventures, 1998), p.11.

communities and of our cultural heritage, a devastation that would extend the boundaries of what is tolerable.

APPENDICES

Appendix 1

Census Tract	Total Population 1990	Total Population 2000	Population Change	% Population Change	% Vacancy Rate	Housing Units
76	416	2419	2003	481	0	2
77	2253	1850	-403	-18	10	888
78	4776	4690	-86	-2	13	2421
79	4729	4777	48	1	10	2392
80	5031	4481	-550	-11	18	1962
81	9314	8288	-1026	-11	8	3299
82	8020	7297	-723	-9	8	2960
84	5286	4798	-488	-9	13	2052
85	7761	6539	-1222	-16	17	3166
86	6885	6224	-661	-7	15	3335
87	7249	6733	-516	-7	11	3791
88	9190	8307	-883	-10	12	2445
89	2786	3226	440	16	2	499
90	4473	5452	979	22	4	1637
91	2968	2812	-156	-5	8	1619
92	3197	3075	-122	-4	21	1447
93	4922	4609	-313	-6	20	2296
94	4226	3871	-355	-8	16	1970
95	3877	3588	-289	-7	18	1666
96	4915	4504	-411	-8	18	2102
97	0	0	0	0	0	0
98	7271	7768	497	7	5	3260
99	366	381	15	4	1	142
100	3882	4218	336	9	9	1775
101	6389	5841	-548	-9	15	2659
102	3231	3208	-23	-1	13	1470
103	2933	2588	-345	-12	19	1224
104	4251	3498	-753	-18	16	1522
105	4535	3503	-1032	-23	24	1688
106	1622	1565	-57	-4	7	756
107	4166	3671	-495	-12	22	1639
108	4727	4273	-454	-10	21	1845
109	2503	2553	50	2	11	1101
110	4591	3817	-774	-17	24	2007
111	5333	4204	-1129	-21	23	1961
112	6547	6107	-440	-7	12	2506
113	3545	3132	-413	-12	12	1381

Appendix 1

Census Tract	Total Population 1990	Total Population 2000	Population Change	% Population Change	% Vacancy Rate	Housing Units
114	7232	6612	-620	-9	11	2976
115	3776	4274	498	13	9	1706
116	2997	4033	1036	35	5	1423
117	2088	2738	650	31	3	504
118	7059	5987	-1072	-15	6	2324
119	6302	5596	-706	-11	10	2448
120	1781	1661	-120	-7	5	759
121	3007	3340	333	11	4	1453
122	6955	8016	1061	15	13	5601
123	0	0	0	0	0	0
124	0	0	0	0	0	0

Appendix 1

Census Tract	# Vacant Units	% Unemployment Rate	% Poverty Rate
76	0.0	1	0
77	86.0	13	47
78	303.0	6	17
79	242.0	5	16
80	350.0	10	26
81	279.0	8	25
82	236.0	8	20
84	261.0	8	25
85	527.0	8	29
86	487.0	7	33
87	400.0	7	36
88	297.0	21	67
89	8.0	9	61
90	65.0	12	45
91	137.0	9	34
92	305.0	14	39
93	453.0	8	29
94	311.0	10	32
95	300.0	8	35
96	385.0	9	25
97	0.0	0	0
98	155.0	5	11
99	2.0	0	0
100	161.0	8	12
101	399.0	6	21
102	186.0	9	28
103	236.0	10	37
104	239.0	8	36
105	403.0	5	45
106	143.0	6	41
107	363.0	11	43
108	385.0	12	45
109	116.0	8	45
110	480.0	10	35
111	459.0	7	28
112	298.0	7	31
113	168.0	6	19

Appendix 1

Census Tract	# Vacant Units	% Unemployment Rate	% Poverty Rate
114	317.0	5	20
115	150.0	4	8
116	77.0	8	23
117	16.0	9	27
118	143.0	7	13
119	245.0	8	27
120	38.0	7	13
121	61.0	7	17
122	745.0	2	24
123	0.0	0	0
124	0.0	0	0

Appendix 2

Congregation Name	Address	Zipcode	Census Tract
Grace Chapel Church of God In Christ	239 S 60TH ST	19143	083
St Peter's Church of God in Christ	504 S 60TH ST	19143	083
Saint James Soul Saving Holiness Church	624 N 43RD ST	19104	106
True Light Missionary Baptist	3859-61 LANCASTER AVE	19104	091
Beulah Tabernacle	4824-26 BALTIMORE AVE	19143	078
Service Baptist Church	5524 BALTIMORE AVE	19143	072
The Love & Mercy of God Chapel	5239 JEFFERSON ST	19131	119
Macedonia Pentecostal Church of Deliverance	1709 N 52ND ST	19131	111
Tabernacle United Church	3700 CHESTNUT ST	19104	088
Chestnut Street Baptist Church	4017-21 CHESTNUT ST	19104	088
St. Mary's. Hamilton Village	3916-22 LOCUST ST	19104	008
Assoc of Islamic Charitable Projects Musalla Ahlu-Sunnah....	4431-39 WALNUT ST	19104	087
St. Martin's Korean Episcopal Church	3723 CHESTNUT ST	19104	088
Woodland Presbyterian Church	401 S 42ND ST	19139	087
Forty-Sixth Street Baptist	1261-65 S 46TH ST	19143	077
Crusaders for Christ Evangelistic Church	1201 S 47TH ST	19143	074
New Bethlehem Baptist Church	4036-50 ASPEN ST	19104	107
Bethel Highway Church of Christ	4221-29 ASPEN ST	19139	106
Calvary United Methodist Church	4740 BALTIMORE AVE	19143	078
God's Rescue Mission	4814 BALTIMORE AVE	19143	078
The People's Baptist Church	5039-41 BALTIMORE AVE	19143	080
Mount Carmel Baptist Church	5531 BALTIMORE AVE	19139	081
Christ Apostolic Church	5800-02 BALTIMORE AVE	19143	065
Metropolitan Baptist Church	3500 BARING ST	19104	090
Church of St. Andrew & St. Monica	3600-02 BARING ST	19104	091
Mt. Zion Baptist Church	742 BROOKLYN ST	19143	106
Bahai Community of Philadelphia	2462 BRYN MAWR AVE	19131	120
Holy Temple COGIC	6000-14 CALLOWHILL ST	19139	096
Wharton-Wesley United Methodist Church	5337 CATHARINE ST	19143	080
Sharon Baptist Church	5849 CATHARINE ST	19131	082
Greater Enon Baptist Church	4633 CEDAR AVE	19143	079
Elmwood Community Methodist Church	4523-31 CHESTER AVE	19143	078
New Testament Church of Christ	4730-32 CHESTNUT ST	19139	086
White Rock Baptist Church	5240-44 CHESTNUT ST	19139	085
Temple of Prayer	5516-30 CHESTNUT ST	19139	084
Celestial Church of Christ	6100 CHANCELLOR ST	19143	083
Immanuel Lutheran Church	5649 CHRISTIAN ST	19143	081

Appendix 2

Congregation Name	Address	Zipcode	Census Tract
Overbrook Presbyterian Church	6376-78 CITY AVE	19151	116
Philadelphia Baptist Church	11-19 COBBS CREEK PKY	19139	083
Raim Ahuvim	5854 DREXEL RD	19131	117
Church of Christian Compassion	627-29 S FELTON ST	19143	082
Wynmfield Baptist Church	5343-53 GAINOR RD	19131	119
First Timothy Baptist Church	3938-40 W GIRARD AVE	19104	110
Sonrise Christian Fellowship	4101 W GIRARD AVE	19104	110
Calvary Gospel Tabernacle - Wise Choice Transitional Homes	4115-21 W GIRARD AVE	19104	110
Vine Memorial Baptist	5600 W GIRARD AVE	19131	102
Christ Deliverance Center Church	6224-26 W GIRARD AVE	19151	101
Greater Bibleway Temple	6300 W GIRARD AVE	19151	101
Refuge Deliverance Holiness Church	3419 HAVERFORD AVE	19104	109
Grace Evangelical Lutheran Church	3529 HAVERFORD AVE	19104	109
First United Baptist Church	3728-30 HAVERFORD AVE	19104	108
Greater Saint Paul United Holy Church	3832 HAVERFORD AVE	19104	108
Community Bible Deliverance Church	3949-57 HAVERFORD AVE	19104	108
United House of Prayer	4033-39 HAVERFORD AVE	19104	106
Mt. Deborah Pentecostal Church	4074-86 HAVERFORD AVE	19104	092
Mt. Zion Holy Church	4108-12 HAVERFORD AVE	19104	092
Forty-Eighth Street Baptist Church	4803-09 HAVERFORD AVE	19139	104
Evangelistic Gospel Crusade Church	5447-49 HAVERFORD AVE	19139	102
Galvary Baptist	6122-30 HAVERFORD AVE	19151	101
St. James Community Church	6400-10 HAVERFORD AVE	19151	100
Beth Yeshua Messianic Synagogue/Congregation	7501 HAVERFORD AVE	19151	098
90th Street Mount Hermon Baptist Church	6132 JEFFERSON ST	19139	114
True Mission Holy Church	3929 LANCASTER AVE	19139	108
Prayer & Faith Temple Church of God	3959-61 LANCASTER AVE	19104	108
International Muslim Brotherhood	4637 LANCASTER AVE	19131	105
Christian Stronghold Baptist Church	4655-61 LANCASTER AVE	19131	105
Union Tabernacle Baptist Church	4856-58 LANCASTER AVE	19131	111
Temple of Christ	4862 LANCASTER AVE	19131	111
Better Way Bible Church	5140 LANCASTER AVE	19131	111
First Haitian Church of God	6215-23 LANCASTER AVE	19151	114
Ressurrection Baptist Church	5401-11 LANSDOWNE AVE	19131	113
Good Samaritan Baptist Church	6148 LANSDOWNE AVE	19151	101
Liberty Baptist Church	5934-44 LARCHWOOD AVE	19143	083
Open Heart COGIC	6018-22 LARCHWOOD AVE	19143	083

Appendix 2

Congregation Name	Address	Zipcode	Census Tract
Parish of Saint Barbara	5343 LEBANON AVE	19131	119
Christian Faith Baptist Church	6014-16 MARKET ST	19139	083
Our Lady of Angels	4972 MASTER ST	19131	111
Wayland Memorial Baptist Church	5209 MASTER ST	19143	111
Calvin Presbyterian Church USA	5931-43 MASTER ST	19151	101
Friendly Friends Baptist Church	6022-24 MEDIA ST	19151	101
Bawa Muhiyadeen Fellowship	5820 OVERBROOK AVE	19131	117
Third Christian Church	6101-07 W OXFORD ST	19143	114
Second Mt. Zion Baptist Church	3814-20 PARRISH ST	19104	108
Gravely Memorial Faith Bibleway	3946 PARRISH ST	19143	108
First Corinthian Baptist Church	5101 PINE ST	19143	085
Bible Union Fellowship Church	6049-51 PINE ST	19143	083
Highway Church of Christ of Apostolic Faith Inc.	3921 POWELTON AVE	19104	091
Lombard Central Presbyterian Church	4201-19 POWELTON AVE	19104	092
Greater St. Matthew Independent Church	5548-58 RACE ST	19139	094
First Baptist Church, Latvian	6933 SHERWOOD RD	19151	099
West Side Church of God	502-04 SLOAN ST	19104	108
Zion Hill Baptist Church	5301-37 SPRUCE ST	19139	085
New Life Missionary Baptist Church	5615 SPRUCE ST	19139	084
Tabernacle Lutheran Church	5835-49 SPRUCE ST	19139	084
United Church of Jesus Christ Apostolic, Inc.	5949-51 SPRUCE ST	19139	083
Little Rock Tabernacle Baptist Church	5151-53 W THOMPSON ST	19131	111
48th Street Mount Pleasant Baptist Church	5639-51 VINE ST	19139	102
Vine Street Church of Christ	6130 VINE ST	19139	096
Abiding Truth Ministries	5701 WASHINGTON AVE	19143	081
Unity Mission Church	4025-69 WESTMINSTER AVE	19104	107
Freedom Christian Bible Fellowship	4500-02 WESTMINSTER AVE	19131	105
Congregation Beth T Fillah	7630 WOODBINE AVE	19151	098
Camphor Memorial Methodist Church	5616-24 WYALUSING AVE	19131	102
Community Bible Tabernacle Church	5220 WYNNFIELD AVE	19131	119
Pinn Memorial Baptist Church	5330-98 WYNNFIELD AVE	19131	119
New Hope Primitive Baptist Church	521 N 34TH ST	19104	109
Christian Mission Fellowship Baptist	533-35 N 36TH ST	19104	109
St. Jude Baptist Church	632 N 38TH ST	19104	108
Church of New Hope and Faith	661-63 N 39TH ST	19104	108
True Holiness Temple, Inc.	872 N 40TH ST	19104	107
Mt. Pisgah A.M.E. Church	432 N 41ST ST	19104	092

Appendix 2

Congregation Name	Address	Zipcode	Census Tract
Church of God of Prophecy	617 N 41ST ST	19104	106
Second Antioch Baptist Church	912-18 N 41ST ST	19104	107
Christ Community Baptist Church	1224-28 N 41ST ST	19104	110
Mt. Olivet Tabernacle Baptist	647-59 N 42ND ST	19104	106
Community Church of God	838 1/2 N 42ND ST	19104	107
St. Ignatius of Loyola Catholic Church	632-44 N 43RD ST	19104	106
Refuge Temple of Jesus Christ	123-25 S 51ST ST	19139	085
Ezekiel Baptist Church	230 1/2 S 51ST ST	19139	085
Church of the Holy Apostles and the Mediator	252 S 51ST ST	19139	085
Apostolic Church of the True Yokefellow of Our Lord Jesus Ch	201-09 N 52ND ST	19104	093
Redeemer Tabernacle Baptist Church, Inc.	219 N 52ND ST	19139	093
Open Door Mission True Light Church, Inc.	401-15 N 52ND ST	19139	103
Robinson's Chapel Church Miracles on 52nd Street	673 N 52ND ST	19131	111
Bible Way Baptist Church	1323-27 N 52ND ST	19131	111
Millenium Baptist Church	1630 N 52ND ST	19131	119
Parham Chapel / M & L Church, Inc.	326 S 52ND ST	19143	085
St. Philips Evangelical Lutheran	525 N 53RD ST	19131	103
International Church of God	1827-29 N 54TH ST	19131	119
Deliverance House Of God Prayer For All People	1213-15 N CONESTOGA ST	19139	112
Alleynr AME Zion	1249-55 N 55TH ST	19131	112
Greater White Rock Baptist Church	9-17 N 56TH ST	19139	094
Truth Memorial Baptist Church	1540-52 N 56TH ST	19143	112
St. Mathew African Methodist Episcopal Church	215-23 N 57TH ST	19139	094
Gales of Heaven Pentecostal, Inc.	1755 N 57TH ST	19131	113
Ark of Safety Christian Church	648 S 57TH ST	19131	081
Saint Rose of Lima Church	1536-38 N 59TH ST	19151	101
The Fifty-Ninth Street Baptist Church	311 S 59TH ST	19143	084
Redeemed Learning Center Church	612-14 S 60TH ST	19143	082
St. George - St. Barnabas	520-22 N 61ST ST	19143	101
Taylor Tabernacle	425-27 S 61ST ST	19143	083
Christ of Calvary Church	500-06 S 61ST ST	19143	083
Christ Assembly Lutheran Church	300-18 N 63RD ST	19139	1096
Holy Cross Baptist Church	1900-04 N 63RD ST	19151	114
Ark of Safety Christian Church	648 S 57TH ST	19131	
Calvary Episcopal Church	841 N 41ST ST	19104	
Christian Heritage Catholic Church	400 N SIMPSON ST	19151	
Church of Faith	772 N 38TH ST	19104	

Appendix 2

Congregation Name	Address	Zipcode	Census Tract
Church of the Redeemer	4115 BALTIMORE AVE	19104	
Emmanuel Church in Philadelphia	4723-41 SPRUCE ST	19139	
Fellowship Christian Church	5708 CHESTNUT ST	19139	
First Church of Deliverance House of Praise	5722 CHRISTIAN ST	19143	
For The Love of Jesus Evangelistic Church	5115 MASTER ST	19131	
Grace Tabernacle Christian Church	1509 S 52ND ST	19143	
Holy Temple of the Lord and Savior Jesus Christ, Inc.	5116 MARKET ST	19139	
Japanese Christian Church of Philadelphia	6301 DREXEL RD	19151	
Monumental Baptist	4948 LOCUST AVE	19139	
Mt. Olive Baptist	638 N 37TH ST	19104	
Overbrook Assembly of God	6651 W GIRARD AVE	19151	
Solid Rock Fellowship Pentecostal Church	5302-04 W GIRARD AVE	19131	
St. Agatha/ St. James Roman Catholic Church	3728 CHESTNUT ST	19104	
St. Francis de Sales	4625 SPRINGFIELD AVE	19143	
St. Mary's Missionary Baptist Church	6142 HAZEL AVE	19139	
Tyree AME Church	3800 HAMILTON ST	19104	
University Lutheran Church of the Incarnation	3637 CHESTNUT ST	19104	
West Park Church of Deliverance	4721-23 CHESTNUT ST	19139	
West Philadelphia Assembly for Christ	3624 HAVERFORD AVE	19104	
West Philadelphia Mennonite Fellowship	815 S 48TH ST	19139	
West-Side Baptist Church	2416 N 54TH ST	19131	
Our Lady of Lourdes Church	6315 LANCASTER AVE	19151	
Our Mother of Sorrows Church	1030 N 48TH ST	19131	

Appendix 2

Congregation Name	Neighborhood	Exterior Condition of Building
Grace Chapel Church of God In Christ	COBBS CREEK	5
St Peter's Church of God in Christ	COBBS CREEK	4
Saint James Soul Saving Holiness Church	BELMONT	4
True Light Missionary Baptist	MANTUA	5
Beulah Tabernacle	CEDAR PARK	4
Service Baptist Church	COBBS CREEK	4
The Love & Mercy of God Chapel	WEST PARKSIDE	5
Macedonia Pentecostal Church of Deliverance	WEST PARKSIDE	5
Tabernacle United Church	UNIVERSITY CITY	4
Chestnut Street Baptist Church	SPRUCE HILL	4
St. Mary's, Hamilton Village	UNIVERSITY CITY	4
Assoc of Islamic Charitable Projects Musalla Ahlus-Sunnah...	SPRUCE HILL	4
St. Martin's Korean Episcopal Church	UNIVERSITY CITY	4
Woodland Presbyterian Church	SPRUCE HILL	4
Forty-Sixth Street Baptist	SOUTHWEST SCHUYLKILL	4
Crusaders for Christ Evangelistic Church	SOUTHWEST SCHUYLKILL	4
New Bethlehem Baptist Church	BELMONT	4
Beithel Highway Church of Christ	CEDAR PARK	4
Calvary United Methodist Church	CEDAR PARK	4
God's Rescue Mission	CEDAR PARK	4
The People's Baptist Church	COBBS CREEK	4
Mount Carmel Baptist Church	COBBS CREEK	4
Christ Apostolic Church	COBBS CREEK	4
Metropolitan Baptist Church	POWELTON VILLAGE	4
Church of St. Andrew & St. Monica	POWELTON VILLAGE	4
Mt. Zion Baptist Church	BELMONT	4
Holy Temple COGIC	WYNNFIELD	4
Bahai Community of Philadelphia	HADDINGTON	4
Wharton-Wesley United Methodist Church	COBBS CREEK	4
Sharon Baptist Church	COBBS CREEK	4
Greater Enon Baptist Church	CEDAR PARK	4
Elmwood Community Methodist Church	SPRUCE HILL	4
New Testament Church of Christ	WALNUT HILL	4
White Rock Baptist Church	COBBS CREEK	4
Temple of Prayer	COBBS CREEK	4
Celestial Church of Christ	COBBS CREEK	4
Immanuel Lutheran Church	COBBS CREEK	4

Appendix 2

Congregation Name	Neighborhood	Exterior Condition of Building
Overbrook Presbyterian Church	OVERBROOK FARMS	4
Philadelphia Baptist Church	COBBS CREEK	4
Rain Ahuim	OVERBROOK FARMS	4
Church of Christian Compassion	COBBS CREEK	4
Wynnefield Baptist Church	WYNNEFIELD	4
First Timothy Baptist Church	EAST PARKSIDE	4
Sonrise Christian Fellowship	EAST PARKSIDE	4
Calvary Gospel Tabernacle - Wise Choice Transitional Homes	EAST PARKSIDE	4
Vine Memorial Baptist	HADDINGTON	4
Christ Deliverance Center Church	HADDINGTON	4
Greater Bibleway Temple	MORRIS PARK	4
Refuge Deliverance Holiness Church	MANTUA	4
Grace Evangelical Lutheran Church	MANTUA	4
First United Baptist Church	MANTUA	4
Greater Saint Paul United Holy Church	MANTUA	4
Community Bible Deliverance Church	MANTUA	4
United House of Prayer	BELMONT	3
Mt. Deborah Pentecostal Church	WEST POWELTON	4
Mt. Zion Holy Church	WEST POWELTON	4
Forty-Eighth Street Baptist Church	MILL CREEK	6
Evangelistic Gospel Crusade Church	HADDINGTON	4
Calvary Baptist	CARROLL PARK	4
St James Community Church	MORRIS PARK	4
Beth Yeshua Messianic Synagogue/Congregation	OVERBROOK PARK	4
90th Street Mount Hermon Baptist Church	OVERBROOK	4
True Mission Holy Church	MANTUA	4
Prayer & Faith Temple Church of God	MANTUA	4
International Muslim Brotherhood	MILL CREEK	4
Christian Stronghold Baptist Church	MILL CREEK	4
Union Tabernacle Baptist Church	CATHEDRAL PARK	4
Temple of Christ	CATHEDRAL PARK	4
Better Way Bible Church	CATHEDRAL PARK	4
First Haitian Church of God	OVERBROOK	4
Ressurrection Baptist Church	OVERBROOK	4
Good Samaritan Baptist Church	CARROLL PARK	4
Liberty Baptist Church	COBBS CREEK	4
Open Heart COGIC	COBBS CREEK	4

Appendix 2

Congregation Name	Neighborhood	Exterior Condition of Building
Parish of Saint Barbara	WYNNEFIELD	4
Christian Faith Baptist Church	COBBS CREEK	4
Our Lady of Angels	CATHEDRAL PARK	4
Wayland Memorial Baptist Church	CARROLL PARK	4
Calvin Presbyterian Church USA	CARROLL PARK	4
Friendly Friends Baptist Church	CARROLL PARK	4
Bawa Muhaiyaddeen Fellowship	OVERBROOK FARMS	4
Third Christian Church	OVERBROOK	4
Second Mt. Zion Baptist Church	MANTUA	4
Gravely Memorial Faith Bibleway	MANTUA	4
First Corinthian Baptist Church	GARDEN COURT	4
Bible Union Fellowship Church	COBBS CREEK	4
Highway Church of Christ of Apostolic Faith Inc.	SAUNDERS PARK	4
Lombard Central Presbyterian Church	WEST POWELTON -Irf	4
Greater St. Matthew Independent Church	HADDINGTON	4
First Baptist Church, Latvian	GREEN HILL FARMS	4
West Side Church of God	MANTUA	4
Zion Hill Baptist Church	COBBS CREEK	4
New Life Missionary Baptist Church	COBBS CREEK	4
Tabernacle Lutheran Church	COBBS CREEK	4
United Church of Jesus Christ Apostolic, Inc.	COBBS CREEK	4
Little Rock Tabernacle Baptist Church	CATHEDRAL PARK	4
48th Street Mount Pleasant Baptist Church	HADDINGTON	4
Vine Street Church of Christ	HADDINGTON	4
Abiding Truth Ministries	COBBS CREEK	4
Unity Mission Church	BELMONT	4
Freedom Christian Bible Fellowship	MILL CREEK	4
Congregation Beth T'Fillah	OVERBROOK PARK	4
Campnor Memorial Methodist Church	HADDINGTON	4
Community Bible Tabernacle Church	WYNNEFIELD	4
Pinn Memorial Baptist Church	WYNNEFIELD	4
New Hope Primitive Baptist Church	MANTUA	4
Christian Mission Fellowship Baptist	MANTUA	4
St. Jude Baptist Church	MANTUA	4
Church of New Hope and Faith	MANTUA	3
True Holiness Temple, Inc.	BELMONT	4
Mt. Pisgah A.M.E. Church	WEST POWELTON	4

Appendix 2

Congregation Name	Neighborhood	Exterior Condition of Building
Church of God of Prophecy	BELMONT	4
Second Antioch Baptist Church	BELMONT	4
Christ Community Baptist Church	EAST PARKSIDE	4
Mt. Olivet Tabernacle Baptist	BELMONT	4
Community Church of God	BELMONT	4
St. Ignatius of Loyola Catholic Church	BELMONT	4
Refuge Temple of Jesus Christ	WALNUT HILL	4
Ezekiel Baptist Church	WALNUT HILL	4
Church of the Holy Apostles and the Mediator	GARDEN COURT	4
Apostolic Church of the True Yokefellow of Our Lord Jesus Ch	DUNLAP	4
Redeemer Tabernacle Baptist Church, Inc.	DUNLAP	4
Open Door Mission True Light Church, Inc.	MILL CREEK	4
Robinson's Chapel Church Miracles on 52nd Street	MILL CREEK 4tr	4
Bible Way Baptist Church	CATHEDRAL PARK	4
Millenium Baptist Church	WEST PARKSIDE	4
Parham Chapel / M & L Church, Inc.	COBBS CREEK	4
St. Phillips Evangelical Lutheran	HADDINGTON	4
International Church of God	WYNNFIELD	4
Deliverance House Of God Prayer For All People	CARROLL PARK	4
Alleyne AME Zion	CARROLL PARK	4
Greater White Rock Baptist Church	HADDINGTON	4
Truth Memorial Baptist Church	CARROLL PARK	4
St. Mathew African Methodist Episcopal Church	HADDINGTON	4
Gates of Heaven Pentecostal, Inc.	OVERBROOK	4
Ark of Safety Christian Church	COBBS CREEK	4
Saint Rose of Lima Church	CARROLL PARK	4
The Fifty-Ninth Street Baptist Church	COBBS CREEK	4
Redeemed Learning Center Church	COBBS CREEK	4
St. George - St. Barnabas	CARROLL PARK	4
Taylor Tabernacle	COBBS CREEK	4
Christ of Calvary Church	COBBS CREEK	4
Christ Assembly Lutheran Church	MORRIS PARK	4
Holy Cross Baptist Church	MORRIS PARK	4
Ark of Safety Christian Church	COBBS CREEK	4
Calvary Episcopal Church	<Null>	0
Christian Heritage Catholic Church	OVERBROOK FARMS	4
Church of Faith	BELMONT	3

Appendix 2

Congregation Name	Neighborhood	Exterior Condition of Building
Church of the Redeemer	<Null>	0
Emmanuel Church in Philadelphia	CEDAR PARK	4
Fellowship Christian Church	COBBS CREEK	4
First Church of Deliverance House of Praise	COBBS CREEK	0
For The Love of Jesus Evangelistic Church	MILL CREEK	4
Grace Tabernacle Christian Church	KINGSESSING	4
Holy Temple of the Lord and Savior Jesus Christ, Inc.	COBBS CREEK	4
Japanese Christian Church of Philadelphia	OVERBROOK FARMS	4
Monumental Baptist	CEDAR PARK	4
Mt. Olive Baptist	BELMONT	4
Overbrook Assembly of God	<Null>	4
Solid Rock Fellowship Pentecostal Church	MILL CREEK	4
St. Agatha/ St. James Roman Catholic Church	UNIVERSITY CITY	3
St. Francis de Sales	<Null>	0
St. Mary's Missionary Baptist Church	<Null>	0
Tyree AME Church	POWELTON VILLAGE	4
University Lutheran Church of the Incarnation	UNIVERSITY CITY	4
West Park Church of Deliverance	CEDAR PARK	4
West Philadelphia Assembly for Christ	BELMONT	3
West Philadelphia Mennonite Fellowship	CEDAR PARK	4
West-Side Baptist Church	WYNNFIELD	4
Our Lady of Lourdes Church	<Null>	0
Our Mother of Sorrows Church	<Null>	0

Appendix 2

Congregation Name	Structural Condition of Building	Ownership of Building
Grace Chapel Church of God In Christ	0	0.00
St Peter's Church of God in Christ	1	1.00
Saint James Soul Saving Holiness Church	3	1.00
True Light Missionary Baptist	0	1.00
Beulah Tabernacle	1	1.00
Service Baptist Church	0	1.00
The Love & Mercy of God Chapel	1	0.00
Macedonia Pentecostal Church of Deliverance	3	1.00
Tabernacle United Church	0	1.00
Chestnut Street Baptist Church	2	1.00
St. Mary's. Hamilton Village	3	1.00
Assoc of Islamic Charitable Projects Musalla Ahlus-Sunnah...	0	1.00
St. Martin's Korean Episcopal Church	0	0.00
Woodland Presbyterian Church	1	1.00
Forty-Sixth Street Baptist	0	1.00
Crusaders for Christ Evangelistic Church	0	1.00
New Bethlehem Baptist Church	0	1.00
Beithel Highway Church of Christ	1	1.00
Calvary United Methodist Church	0	1.00
God's Rescue Mission	2	0.00
The People's Baptist Church	0	1.00
Mount Carmel Baptist Church	0	1.00
Christ Apostolic Church	2	1.00
Metropolitan Baptist Church	0	1.00
Church of St. Andrew & St. Monica	2	1.00
Mt. Zion Baptist Church	0	1.00
Bahai Community of Philadelphia	1	1.00
Holy Temple COGIC	1	1.00
Wharton-Wesley United Methodist Church	6	1.00
Sharon Baptist Church	0	1.00
Greater Etton Baptist Church	0	1.00
Elmwood Community Methodist Church	0	1.00
New Testament Church of Christ	0	1.00
White Rock Baptist Church	0	1.00
Temple of Prayer	0	1.00
Celestial Church of Christ	0	1.00
Immanuel Lutheran Church	3	1.00

Appendix 2

Congregation Name	Structural Condition of Building	Ownership of Building
Overbrook Presbyterian Church	0	1.00
Philadelphia Baptist Church	0	1.00
Rain Ahuvim	0	1.00
Church of Christian Compassion	0	1.00
Wynnefield Baptist Church	0	1.00
First Timothy Baptist Church	0	1.00
Sonrise Christian Fellowship	0	0.00
Calvary Gospel Tabernacle - Wise Choice Transitional Homes	0	1.00
Vine Memorial Baptist	0	1.00
Christ Deliverance Center Church	0	1.00
Greater Bibleway Temple	1	0.00
Refuge Deliverance Holiness Church	0	1.00
Grace Evangelical Lutheran Church	2	0.00
First United Baptist Church	0	1.00
Greater Saint Paul United Holy Church	0	1.00
Community Bible Deliverance Church	2	1.00
United House of Prayer	0	1.00
Mt. Deborah Pentecostal Church	2	1.00
Mt. Zion Holy Church	0	1.00
Forty-Eighth Street Baptist Church	0	1.00
Evangelistic Gospel Crusade Church	0	1.00
Calvary Baptist	0	1.00
St. James Community Church	2	1.00
Beth Yeshua Messianic Synagogue/Congregation	0	1.00
90th Street Mount Hermon Baptist Church	0	1.00
True Mission Holy Church	2	1.00
Prayer & Faith Temple Church of God	0	1.00
International Muslim Brotherhood	2	1.00
Christian Stronghold Baptist Church	0	0.00
Union Tabernacle Baptist Church	0	1.00
Temple of Christ	0	1.00
Better Way Bible Church	0	0.00
First Haitian Church of God	0	1.00
Resurrection Baptist Church	0	1.00
Good Samaritan Baptist Church	0	1.00
Liberty Baptist Church	0	1.00
Open Heart COGIC	1	1.00

Appendix 2

Congregation Name	Structural Condition of Building	Ownership of Building
Parish of Saint Barbara	0	1.00
Christian Faith Baptist Church	1	1.00
Our Lady of Angels	0	1.00
Wayland Memorial Baptist Church	2	1.00
Calvin Presbyterian Church USA	0	1.00
Friendly Friends Baptist Church	0	1.00
Bawa Muhiyaddeen Fellowship	0	1.00
Third Christian Church	2	1.00
Second Mt. Zion Baptist Church	0	1.00
Gravelly Memorial Faith Bibleway	0	1.00
First Corinthian Baptist Church	0	1.00
Bible Union Fellowship Church	0	1.00
Highway Church of Christ of Apostolic Faith Inc.	1	1.00
Lombard Central Presbyterian Church	0	1.00
Greater St. Matthew Independent Church	0	1.00
First Baptist Church, Latvian	0	1.00
West Side Church of God	0	1.00
Zion Hill Baptist Church	0	1.00
New Life Missionary Baptist Church	0	1.00
Tabernacle Lutheran Church	2	1.00
United Church of Jesus Christ Apostolic, Inc.	0	1.00
Little Rock Tabernacle Baptist Church	1	1.00
48th Street Mount Pleasant Baptist Church	2	1.00
Vine Street Church of Christ	0	1.00
Abiding Truth Ministries	2	0.00
Unity Mission Church	0	1.00
Freedom Christian Bible Fellowship	0	1.00
Congregation Beth T Fillah	1	1.00
Camphor Memorial Methodist Church	0	1.00
Community Bible Tabernacle Church	2	1.00
Pinn Memorial Baptist Church	1	1.00
New Hope Primitive Baptist Church	0	1.00
Christian Mission Fellowship Baptist	0	1.00
St. Jude Baptist Church	0	1.00
Church of New Hope and Faith	3	1.00
True Holiness Temple, Inc.	0	1.00
Mt. Pisgah A.M.E Church	6	1.00

Appendix 2

Congregation Name	Structural Condition of Building	Ownership of Building
Church of God of Prophecy	0	1.00
Second Antioch Baptist Church	1	1.00
Christ Community Baptist Church	0	1.00
Mt. Olivet Tabernacle Baptist	0	1.00
Community Church of God	2	1.00
St. Ignatius of Loyola Catholic Church	0	1.00
Refuge Temple of Jesus Christ	0	1.00
Ezekiel Baptist Church	0	1.00
Church of the Holy Apostles and the Mediator	0	1.00
Apostolic Church of the True Yokefellow of Our Lord Jesus Ch	0	1.00
Redeemer Tabernacle Baptist Church, Inc.	0	1.00
Open Door Mission True Light Church, Inc.	0	1.00
Robinson's Chapel Church Miracles on 52nd Street	2	1.00
Bible Way Baptist Church	0	1.00
Millennium Baptist Church	0	1.00
Parham Chapel / M & L Church, Inc.	0	1.00
St. Phillips Evangelical Lutheran	0	1.00
International Church of God	0	1.00
Deliverance House Of God Prayer For All People	2	1.00
Alleyns AME Zion	0	1.00
Greater White Rock Baptist Church	0	1.00
Truth Memorial Baptist Church	0	1.00
St. Mathew African Methodist Episcopal Church	0	1.00
Gates of Heaven Pentecostal, Inc.	0	0.00
Ark of Safety Christian Church	0	0.00
Saint Rose of Lima Church	1	1.00
The Fifty-Ninth Street Baptist Church	0	1.00
Redeemed Learning Center Church	0	0.00
St. George - St. Barnabas	6	1.00
Taylor Tabernacle	0	1.00
Christ of Calvary Church	0	1.00
Christ Assembly Lutheran Church	1	1.00
Holy Cross Baptist Church	0	1.00
Ark of Safety Christian Church	0	0.00
Caivary Episcopal Church	3	1.00
Christian Heritage Catholic Church	0	0.00
Church of Faith	0	1.00

Appendix 2

Congregation Name	Structural Condition of Building	Ownership of Building
Church of the Redeemer	0	0.00
Emmanuel Church in Philadelphia	0	1.00
Fellowship Christian Church	0	1.00
First Church of Deliverance House of Praise	0	0.00
For The Love of Jesus Evangelistic Church	0	1.00
Grace Tabernacle Christian Church	0	0.00
Holy Temple of the Lord and Savior Jesus Christ, Inc.	1	1.00
Japanese Christian Church of Philadelphia	3	1.00
Monumental Baptist	0	1.00
Mt. Olive Baptist	0	0.00
Overbrook Assembly of God	0	1.00
Solid Rock Fellowship Pentecostal Church	0	1.00
St. Agatha/ St. James Roman Catholic Church	1	1.00
St. Francis de Sales	0	1.00
St. Mary's Missionary Baptist Church	0	1.00
Tyree AME Church	0	1.00
University Lutheran Church of the Incarnation	1	1.00
West Park Church of Deliverance	0	1.00
West Philadelphia Assembly for Christ	0	0.00
West Philadelphia Mennonite Fellowship	0	0.00
West-Side Baptist Church	6	0.00
Our Lady of Lourdes Church	0	0.00
Our Mother of Sorrows Church	0	1.00

Appendix 2

Congregation Name	% Who Live Within a Mile of Congregation	Budget
Grace Chapel Church of God In Christ	5.00	1.00
St Peter's Church of God in Christ	20.00	1.00
Saint James Soul Saving Holiness Church	0.00	1.00
True Light Missionary Baptist	60.00	1.00
Beulah Tabernacle	60.00	3.00
Service Baptist Church	50.00	1.00
The Love & Mercy of God Chapel	75.00	1.00
Macedonia Pentecostal Church of Deliverance	25.00	2.00
Tabernacle United Church	20.00	3.00
Chestnut Street Baptist Church	5.00	2.00
St. Mary's, Hamilton Village	75.00	3.00
Assoc of Islamic Charitable Projects Muisalla Ahlus-Sunnah...	5.00	5.00
St. Martin's Korean Episcopal Church	20.00	1.00
Woodland Presbyterian Church	40.00	4.00
Forty-Sixth Street Baptist	80.00	1.00
Crusaders for Christ Evangelistic Church	50.00	4.00
New Bethlehem Baptist Church	35.00	4.00
Bethel Highway Church of Christ	6.00	1.00
Calvary United Methodist Church	95.00	3.00
God's Rescue Mission	1.00	1.00
The People's Baptist Church	60.00	2.00
Mount Carmel Baptist Church	10.00	5.00
Christ Apostolic Church	10.00	3.00
Metropolitan Baptist Church	40.00	4.00
Church of St. Andrew & St. Monica	30.00	3.00
Mt. Zion Baptist Church	50.00	5.00
Bahai Community of Philadelphia	5.00	3.00
Holy Temple COGIC	25.00	5.00
Wharton-Wesley United Methodist Church	20.00	2.00
Sharon Baptist Church	1.00	6.00
Greater Enon Baptist Church	30.00	2.00
Elimwood Community Methodist Church	20.00	3.00
New Testament Church of Christ	20.00	2.00
White Rock Baptist Church	60.00	6.00
Temple of Prayer	10.00	2.00
Celestial Church of Christ	0.00	1.00
Immanuel Lutheran Church	90.00	2.00

Appendix 2

Congregation Name	% Who Live Within a Mile of Congregation	Budget
Overbrook Presbyterian Church	20.00	4.00
Philadelphia Baptist Church	96.00	2.00
Raim Ahuvim	100.00	1.00
Church of Christian Compassion	20.00	4.00
Wynnefield Baptist Church	90.00	2.00
First Timothy Baptist Church	30.00	5.00
Sonrise Christian Fellowship	40.00	2.00
Calvary Gospel Tabernacle - Wise Choice Transitional Homes	80.00	4.00
Vine Memorial Baptist	0.00	1.00
Christ Deliverance Center Church	10.00	3.00
Greater Bibleway Temple	90.00	1.00
Refuge Deliverance Holiness Church	40.00	2.00
Grace Evangelical Lutheran Church	30.00	3.00
First United Baptist Church	65.00	1.00
Greater Saint Paul United Holy Church	0.00	3.00
Community Bible Deliverance Church	10.00	2.00
United House of Prayer	10.00	1.00
Mt. Deborah Pentecostal Church	15.00	1.00
Mt. Zion Holy Church	1.00	1.00
Forty-Eighth Street Baptist Church	5.00	2.00
Evangelistic Gospel Crusade Church	40.00	4.00
Calvary Baptist	90.00	3.00
St. James Community Church	10.00	4.00
Beth Yeshua Messianic Synagogue/Congregation	65.00	2.00
90th Street Mount Hermon Baptist Church	13.00	1.00
True Mission Holy Church	40.00	2.00
Prayer & Faith Temple Church of God	10.00	3.00
International Muslim Brotherhood	50.00	6.00
Christian Stronghold Baptist Church	10.00	1.00
Union Tabernacle Baptist Church	10.00	1.00
Temple of Christ	35.00	3.00
Better Way Bible Church	25.00	2.00
First Haitian Church of God	25.00	3.00
Resurrection Baptist Church	50.00	1.00
Good Samaritan Baptist Church	70.00	3.00
Liberty Baptist Church	10.00	2.00
Open Heart COGIC		

Appendix 2

Congregation Name	% Who Live Within a Mile of Congregation	Budget
Parish of Saint Barbara	95.00	3.00
Christian Faith Baptist Church	90.00	1.00
Our Lady of Angels	90.00	1.00
Wayland Memorial Baptist Church	90.00	3.00
Calvin Presbyterian Church USA	75.00	3.00
Friendly Friends Baptist Church	85.00	1.00
Bawa Muhiyaddeen Fellowship	30.00	5.00
Third Christian Church	30.00	2.00
Second Mt. Zion Baptist Church	50.00	4.00
Gravely Memorial Faith Bibleway	6.00	1.00
First Corinthian Baptist Church	50.00	3.00
Bible Union Fellowship Church	10.00	1.00
Highway Church of Christ of Apostolic Faith Inc.	10.00	1.00
Lombard Central Presbyterian Church	45.00	3.00
Greater St. Matthew Independent Church	75.00	4.00
First Baptist Church, Latvian	0.00	1.00
West Side Church of God	5.00	2.00
Zion Hill Baptist Church	40.00	4.00
New Life Missionary Baptist Church	30.00	1.00
Tabernacle Lutheran Church	40.00	3.00
United Church of Jesus Christ Apostolic, Inc.	10.00	1.00
Little Rock Tabernacle Baptist Church	40.00	1.00
48th Street Mount Pleasant Baptist Church	90.00	4.00
Vine Street Church of Christ	10.00	3.00
Abiding Truth Ministries	2.00	3.00
Unity Mission Church	60.00	2.00
Freedom Christian Bible Fellowship	75.00	6.00
Congregation Beth T'Fillah	75.00	4.00
Camphor Memorial Methodist Church	35.00	3.00
Community Bible Tabernacle Church	10.00	2.00
Pinn Memorial Baptist Church	0.00	6.00
New Hope Primitive Baptist Church	0.00	1.00
Christian Mission Fellowship Baptist	5.00	1.00
St. Jude Baptist Church	25.00	2.00
Church of New Hope and Faith	80.00	2.00
True Holiness Temple, Inc.	10.00	1.00
Mt. Pisgah A.M.E Church	90.00	5.00

Appendix 2

Congregation Name	% Who Live Within a Mile of Congregation	Budget
Church of God of Prophecy	10.00	3.00
Second Antioch Baptist Church	30.00	3.00
Christ Community Baptist Church	10.00	4.00
Mt. Olivet Tabernacle Baptist	25.00	3.00
Community Church of God	5.00	2.00
St. Ignatius of Loyola Catholic Church	30.00	2.00
Refuge Temple of Jesus Christ	20.00	1.00
Ezekiel Baptist Church	20.00	3.00
Church of the Holy Apostles and the Mediator	40.00	4.00
Apostolic Church of the True Yokefellow of Our Lord Jesus Ch	2.00	1.00
Redeemer Tabernacle Baptist Church, Inc.	80.00	1.00
Open Door Mission True Light Church, Inc.	15.00	4.00
Robinson's Chapel Church Miracles on 52nd Street	97.00	2.00
Bible Way Baptist Church	40.00	5.00
Millenium Baptist Church	98.00	2.00
Parham Chapel / M & L Church, Inc.	10.00	2.00
St. Phillips Evangelical Lutheran	30.00	3.00
International Church of God	80.00	1.00
Deilverance House Of God Prayer For All People	10.00	1.00
Alleynne AME Zion	5.00	2.00
Greater White Rock Baptist Church	20.00	2.00
Truth Memorial Baptist Church	30.00	3.00
St. Mathew African Methodist Episcopal Church	75.00	5.00
Gates of Heaven Pentecostal, Inc.	30.00	4.00
Ark of Safety Christian Church	50.00	1.00
Saint Rose of Lima Church	98.00	3.00
The Fifty-Ninth Street Baptist Church	70.00	3.00
Redeemed Learning Center Church	30.00	2.00
St. George - St. Barnabas	50.00	3.00
Taylor Tabernacle	20.00	2.00
Christ of Calvary Church	0.00	2.00
Christ Assembly Lutheran Church	35.00	2.00
Holy Cross Baptist Church	70.00	4.00
Ark of Safety Christian Church	50.00	1.00
Calvary Episcopal Church	5.00	2.00
Christian Heritage Catholic Church	20.00	2.00
Church of Faith	10.00	3.00

Appendix 2

Congregation Name	% Who Live Within a Mile of Congregation	Budget
Church of the Redeemer	30.00	2.00
Emmanuel Church in Philadelphia	20.00	6.00
Fellowship Christian Church	2.00	1.00
First Church of Deliverance House of Praise	14.00	1.00
For The Love of Jesus Evangelistic Church	0.00	1.00
Grace Tabernacle Christian Church	20.00	3.00
Holy Temple of the Lord and Savior Jesus Christ, Inc.	98.00	1.00
Japanese Christian Church of Philadelphia	15.00	2.00
Monumental Baptist	80.00	4.00
Mt. Olive Baptist	35.00	3.00
Overbrook Assembly of God	20.00	2.00
Solid Rock Fellowship Pentecostal Church	10.00	1.00
St. Agatha/ St. James Roman Catholic Church	96.00	4.00
St. Francis de Sales	90.00	5.00
St. Mary's Missionary Baptist Church	10.00	1.00
Tyree AME Church	40.00	1.00
University Lutheran Church of the Incarnation	35.00	3.00
West Park Church of Deliverance	25.00	1.00
West Philadelphia Assembly for Christ	10.00	1.00
West Philadelphia Mennonite Fellowship	45.00	2.00
West-Side Baptist Church	80.00	1.00
Our Lady of Lourdes Church	80.00	4.00
Our Mother of Sorrows Church	40.00	3.00

Appendix 2

Congregation Name	Influx of Capital within the Past 5 Years	# of Members in Congregation
Grace Chapel Church of God In Christ	1.00	40
St Peter's Church of God in Christ	0.00	17
Saint James Soul Saving Holiness Church	1.00	65
True Light Missionary Baptist	0.00	23
Beulah Tabernacle	0.00	205
Service Baptist Church	1.00	58
The Love & Mercy of God Chapel	0.00	27
Macedonia Pentecostal Church of Deliverance	1.00	30
Tabernacle United Church	0.00	70
Chestnut Street Baptist Church	0.00	35
St. Mary's, Hamilton Village	1.00	125
Assoc of Islamic Charitable Projects Musalla Ahlus-Sunnah...	0.00	600
St. Martin's Korean Episcopal Church	0.00	12
Woodland Presbyterian Church	1.00	230
Forty-Sixth Street Baptist	0.00	350
Crusaders for Christ Evangelistic Church	0.00	120
New Bethlehem Baptist Church	1.00	300
Bethel Highway Church of Christ	1.00	45
Calvary United Methodist Church	0.00	70
God's Rescue Mission	0.00	15
The People's Baptist Church	0.00	285
Mount Carmel Baptist Church	0.00	1800
Christ Apostolic Church	1.00	125
Metropolitan Baptist Church	1.00	650
Church of St. Andrew & St. Monica	0.00	170
Mt. Zion Baptist Church	1.00	856
Bahai Community of Philadelphia	1.00	90
Holy Temple COGIC	1.00	850
Wharton-Wesley United Methodist Church	0.00	240
Sharon Baptist Church	1.00	4050
Greater Enon Baptist Church	1.00	295
Elmwood Community Methodist Church	1.00	254
New Testament Church of Christ	0.00	100
White Rock Baptist Church	1.00	1135
Temple of Prayer	0.00	150
Celestial Church of Christ	0.00	50
Immanuel Lutheran Church	1.00	130

Appendix 2

Congregation Name	Influx of Capital within the Past 5 Years	# of Members in Congregation
Overbrook Presbyterian Church	0.00	300
Philadelphia Baptist Church	1.00	200
Raim Ahuvim	1.00	20
Church of Christian Compassion	1.00	375
Wynnefield Baptist Church	0.00	100
First Timothy Baptist Church	0.00	230
Sonrise Christian Fellowship	0.00	115
Calvary Gospel Tabernacle - Wise Choice Transitional Homes	0.00	206
Vine Memorial Baptist	1.00	1453
Christ Deliverance Center Church	1.00	29
Greater Bibleway Temple	1.00	160
Refuge Deliverance Holiness Church	1.00	60
Grace Evangelical Lutheran Church	0.00	62
First United Baptist Church	0.00	260
Greater Saint Paul United Holy Church	0.00	89
Community Bible Deliverance Church	1.00	200
United House of Prayer	0.00	58
Mt. Deborah Pentecostal Church	0.00	80
Mt. Zion Holy Church	0.00	55
Forty-Eighth Street Baptist Church	1.00	43
Evangelistic Gospel Crusade Church	1.00	116
Calvary Baptist	0.00	560
St. James Community Church	1.00	125
Beth Yeshua Messianic Synagogue/Congregation	1.00	350
90th Street Mount Hermon Baptist Church	0.00	175
True Mission Holy Church	1.00	30
Prayer & Faith Temple Church of God	0.00	310
International Muslim Brotherhood	1.00	270
Christian Stronghold Baptist Church	0.00	2500
Union Tabernacle Baptist Church	0.00	110
Temple of Christ	1.00	312
Better Way Bible Church	1.00	100
First Haitian Church of God	0.00	560
Resurrection Baptist Church	0.00	663
Good Samaritan Baptist Church	0.00	160
Liberty Baptist Church	0.00	575
Open Heart COGIC	1.00	131

Appendix 2

Congregation Name	Influx of Capital within the Past 5 Years	# of Members in Congregation
Parish of Saint Barbara	0.00	350
Christian Faith Baptist Church	0.00	95
Our Lady of Angels	0.00	32
Wayland Memorial Baptist Church	1.00	95
Calvin Presbyterian Church USA	0.00	134
Friendly Friends Baptist Church	1.00	55
Bawa Muhiyaddeen Fellowship	1.00	750
Third Christian Church	0.00	78
Second Mt. Zion Baptist Church	0.00	380
Gravely Memorial Faith Bibleway	0.00	25
First Corinthian Baptist Church	0.00	1200
Bible Union Fellowship Church	0.00	72
Highway Church of Christ of Apostolic Faith Inc.	1.00	220
Lombard Central Presbyterian Church	0.00	100
Greater St. Matthew Independent Church	0.00	305
First Baptist Church, Latvian	0.00	23
West Side Church of God	1.00	80
Zion Hill Baptist Church	1.00	250
New Life Missionary Baptist Church	0.00	43
Tabernacle Lutheran Church	1.00	185
United Church of Jesus Christ Apostolic, Inc.	0.00	60
Little Rock Tabernacle Baptist Church	1.00	17
48th Street Mount Pleasant Baptist Church	1.00	645
Vine Street Church of Christ	0.00	255
Abiding Truth Ministries	1.00	130
Unity Mission Church	0.00	35
Freedom Christian Bible Fellowship	1.00	1840
Congregation Beth T-Fillah	0.00	105
Campbor Memorial Methodist Church	0.00	320
Community Bible Tabernacle Church	0.00	60
Pinn Memorial Baptist Church	0.00	900
New Hope Primitive Baptist Church	0.00	15
Christian Mission Fellowship Baptist	0.00	50
St. Jude Baptist Church	1.00	300
Church of New Hope and Faith	1.00	600
True Holiness Temple, Inc.	1.00	80
Mt. Pisgah AME Church	1.00	603

Appendix 2

Congregation Name	Influx of Capital within the Past 5 Years	# of Members in Congregation
Church of God of Prophecy	1.00	39
Second Antioch Baptist Church	0.00	320
Christ Community Baptist Church	1.00	150
Mt. Olivet Tabernacle Baptist	1.00	375
Community Church of God	1.00	45
St. Ignatius of Loyola Catholic Church	0.00	465
Refuge Temple of Jesus Christ	1.00	100
Ezekiel Baptist Church	1.00	200
Church of the Holy Apostles and the Mediator	0.00	177
Apostolic Church of the True Yokefellow of Our Lord Jesus Ch	0.00	70
Redeemer Tabernacle Baptist Church, Inc.	1.00	100
Open Door Mission True Light Church, Inc.	0.00	420
Robinson's Chapel Church Miracles on 52nd Street	1.00	50
Bible Way Baptist Church	0.00	1050
Millennium Baptist Church	0.00	185
Parham Chapel / M & L Church, Inc.	0.00	176
St. Philips Evangelical Lutheran	0.00	105
International Church of God	1.00	282
Deliverance House Of God Prayer For All People	1.00	85
Alleyns AME Zion	1.00	69
Greater White Rock Baptist Church	0.00	170
Truth Memorial Baptist Church	1.00	215
St. Mathew African Methodist Episcopal Church	0.00	1485
Gates of Heaven Pentecostal, Inc.	0.00	275
Ark of Safety Christian Church	1.00	29
Saint Rose of Lima Church	0.00	310
The Fifty-Ninth Street Baptist Church	0.00	600
Redeemed Learning Center Church	1.00	80
St. George - St. Barnabas	1.00	170
Taylor Tabernacle	1.00	45
Christ of Calvary Church	1.00	425
Christ Assembly Lutheran Church	0.00	250
Holy Cross Baptist Church	0.00	293
Ark of Safety Christian Church	1.00	29
Calvary Episcopal Church	1.00	75
Christian Heritage Catholic Church	0.00	230
Church of Faith	0.00	135

Appendix 2

Congregation Name	# of Seats in Building	% Filled Capacity
Grace Chapel Church of God In Christ	70	57
St Peter's Church of God in Christ	50	34
Saint James Soul Saving Holiness Church	66	98
True Light Missionary Baptist	72	32
Beulah Tabernacle	300	68
Service Baptist Church	70	83
The Love & Mercy of God Chapel	31	87
Macedonia Pentecostal Church of Deliverance	88	34
Tabernacle United Church	200	35
Chestnut Street Baptist Church	800	4
St. Mary's, Hamilton Village	400	31
Assoc of Islamic Charitable Projects Muisalla Ahlus-Sunnah...	550	109
St. Martin's Korean Episcopal Church	100	12
Woodland Presbyterian Church	500	46
Forty-Sixth Street Baptist	400	88
Crusaders for Christ Evangelistic Church	1000	12
New Bethlehem Baptist Church	750	40
Bethel Highway Church of Christ	200	22
Calvary United Methodist Church	300	23
God's Rescue Mission	200	8
The People's Baptist Church	450	63
Mount Carmel Baptist Church	850	212
Christ Apostolic Church	250	50
Metropolitan Baptist Church	1600	41
Church of St. Andrew & St. Monica	600	28
Mt. Zion Baptist Church	1300	66
Bahai Community of Philadelphia	150	60
Holy Temple COGIC	1200	71
Wharton-Wesley United Methodist Church	1000	24
Sharon Baptist Church	3200	127
Greater Enon Baptist Church	600	49
Elmwood Community Methodist Church	700	36
New Testament Church of Christ	200	50
White Rock Baptist Church	700	162
Temple of Prayer	600	25
Celestial Church of Christ	100	50
Immanuel Lutheran Church	300	43

Appendix 2

Congregation Name	# of Seats in Building	% Filled Capacity
Overbrook Presbyterian Church	450	67
Philadelphia Baptist Church	2000	10
Raim Anuwim	200	10
Church of Christian Compassion	300	125
Wynnefield Baptist Church	125	80
First Timothy Baptist Church	700	33
Sonrise Christian Fellowship	180	64
Calvary Gospel Tabernacle - Wise Choice Transitional Homes	225	92
Vine Memorial Baptist	745	195
Christ Deliverance Center Church	100	29
Greater Bibleway Temple	600	27
Refuge Deliverance Holiness Church	125	48
Grace Evangelical Lutheran Church	250	25
First United Baptist Church	300	87
Greater Saint Paul United Holy Church	150	59
Community Bible Deliverance Church	435	46
United House of Prayer	380	15
Mt. Deborah Pentecostal Church	200	40
Mt. Zion Holy Church	250	22
Forty-Eighth Street Baptist Church	300	14
Evangelistic Gospel Crusade Church	225	52
Calvary Baptist	250	224
St James Community Church	1000	12
Beth Yeshua Messianic Synagogue/Congregation	325	108
90th Street Mount Hermon Baptist Church	270	65
True Mission Holy Church	100	30
Prayer & Faith Temple Church of God	650	48
International Muslim Brotherhood	250	108
Christian Stronghold Baptist Church	2000	125
Union Tabernacle Baptist Church	200	55
Temple of Christ	250	125
Better Way Bible Church	150	67
First Haitian Church of God	1200	47
Resurrection Baptist Church	1200	55
Good Samaritan Baptist Church	200	80
Liberty Baptist Church	1050	55
Open Heart COGIC	375	35

Appendix 2

Congregation Name	# of Seats in Building	% Filled Capacity
Parish of Saint Barbara	400	88
Christian Faith Baptist Church	260	37
Our Lady of Angels	55	58
Wayland Memorial Baptist Church	500	19
Calvin Presbyterian Church USA	1200	11
Friendly Friends Baptist Church	150	37
Bawa Muhayyadeen Fellowship	500	150
Third Christian Church	300	26
Second Mt. Zion Baptist Church	450	84
Gravely Memorial Faith Bibleway	80	31
First Corinthian Baptist Church	850	141
Bible Union Fellowship Church	300	24
Highway Church of Christ of Apostolic Faith Inc.	320	69
Lombard Central Presbyterian Church	300	33
Greater St. Matthew Independent Church	800	38
First Baptist Church, Latvian	150	15
West Side Church of God	175	46
Zion Hill Baptist Church	650	38
New Life Missionary Baptist Church	75	57
Tabernacle Lutheran Church	150	123
United Church of Jesus Christ Apostolic, Inc.	100	60
Little Rock Tabernacle Baptist Church	250	7
48th Street Mount Pleasant Baptist Church	250	258
Vine Street Church of Christ	400	64
Abiding Truth Ministries	700	19
Unity Mission Church	800	4
Freedom Christian Bible Fellowship	374	492
Congregation Beth T'Fillah	600	18
Camphor Memorial Methodist Church	650	49
Community Bible Tabernacle Church	400	15
Pinn Memorial Baptist Church	1200	75
New Hope Primitive Baptist Church	350	4
Christian Mission Fellowship Baptist	90	56
St. Jude Baptist Church	90	333
Church of New Hope and Faith	350	171
True Holiness Temple, Inc.	100	80
Mt. Pisgah AME Church	1000	60

Appendix 2

Congregation Name	# of Seats in Building	% Filled Capacity
Church of God of Prophecy	350	11
Second Antioch Baptist Church	800	40
Christ Community Baptist Church	600	25
Mt. Olivet Tabernacle Baptist	800	47
Community Church of God	1000	4
St. Ignatius of Loyola Catholic Church	300	155
ReiJuge Temple of Jesus Christ	350	29
Ezekiel Baptist Church	320	62
Church of the Holy Apostles and the Mediator	600	30
Apostolic Church of the True Yokefellow of Our Lord Jesus Ch	125	56
Redeemer Tabernacle Baptist Church, Inc.	150	67
Open Door Mission True Light Church, Inc.	450	93
Robinson's Chapel Church Miracles on 52nd Street	300	17
Bible Way Baptist Church	550	191
Millenium Baptist Church	300	62
Parham Chapel / M & L Church, Inc.	60	293
St. Philips Evangelical Lutheran	320	33
International Church of God	350	81
Deliverance House Of God Prayer For All People	200	42
Alleynre AME Zion	300	23
Greater White Rock Baptist Church	1250	14
Truth Memorial Baptist Church	300	72
St. Mathew African Methodist Episcopal Church	2000	74
Gates of Heaven Pentecostal, Inc.	500	55
Ark of Safety Christian Church	35	83
Saint Rose of Lima Church	320	97
The Fifty-Ninth Street Baptist Church	600	100
Redeemed Learning Center Church	150	53
St. George - St. Barnabas	350	49
Taylor Tabernacle	90	50
Christ of Calvary Church	528	80
Christ Assembly Lutheran Church	300	83
Holy Cross Baptist Church	525	56
Ark of Safety Christian Church	35	83
Calvary Episcopal Church	320	23
Christian Heritage Catholic Church	225	102
Church of Faith	200	68

Appendix 2

Congregation Name	# of Seats in Building	% Filled Capacity
Church of the Redeemer	300	15
Emmanuel Church in Philadelphia	300	167
Fellowship Christian Church	123	42
First Church of Deliverance House of Praise	40	55
For The Love of Jesus Evangelistic Church	75	33
Grace Tabernacle Christian Church	300	73
Holy Temple of the Lord and Savior Jesus Christ, Inc.	75	53
Japanese Christian Church of Philadelphia	80	66
Monumental Baptist	700	86
Mt. Olive Baptist	275	78
Overbrook Assembly of God	150	109
Solid Rock Fellowship Pentecostal Church	60	75
St. Agatha/ St. James Roman Catholic Church	600	150
St. Francis de Sales	400	155
St. Mary's Missionary Baptist Church	75	40
Tyree AME Church	200	45
University Lutheran Church of the Incarnation	250	40
West Park Church of Deliverance	400	95
West Philadelphia Assembly for Christ	200	50
West Philadelphia Mennonite Fellowship	170	76
West-Side Baptist Church	82	61
Our Lady of Lourdes Church	800	94
Our Mother of Sorrows Church	300	90

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