A SPECIAL STUDY OF

MIAMI BAPTIST ASSOCIATION

1452 N. W. 36th Street   Phone 633-8626   Miami, Florida 33142

J. RAY DOBBINS
Supt. of Missions

HOME MISSION BOARD, SBC

DEPARTMENT OF SURVEY AND SPECIAL STUDIES

A SPECIAL STUDY

OF

MIAMI BAPTIST ASSOCIATION

November, 1969

Prepared by the

DEPARTMENT OF SURVEY AND SPECIAL STUDIES

Leonard G. Irwin, Secretary

HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

Arthur B. Rutledge, Executive Secretary-Treasurer
1350 Spring Street, N.W.
Atlanta, Georgia   30309

18417

PREFACE

The purpose of this study is to provide Southern Baptist leaders with a document from which they can secure a basic understanding of: (1) Southern Baptist trends in church extension and missionary outreach in Miami Baptist Association, (2) the basic religio-social needs of the residents of the Miami area, (3) the population characteristics of Dade County, and (4) the location of industrial and residential complexes in the County. With these basic understandings the ultimate purpose is to engage in long-range strategy planning.

The Southern Baptist leaders referred to in this statement include personnel of Miami Baptist Association, Florida Baptist Convention, Home Mission Board of the Southern Baptist Convention, and other relating Southern Baptist Convention agencies.

Most of the data used in this study have come from secondary sources. Data for population and physical development have come from the Metropolitan Dade County Planning Department. Data on social characteristics have been taken primarily from the 1960 U.S. Census and a recent study by the University of Miami entitled, Psycho-Social Dynamics in Miami. Historical data on the churches in the Association have come from the statistical tables in the Annual Minutes of the Miami Baptist Association, 1959-1968.

Since a vast amount of material was gathered during the process of this study, it is impossible to mention every source and reference in a document as brief as this; however, we are compelled to single out outstanding contributors.

The author of the first chapter in this study is Dr. J. N. Evans, Jr., Secretary of the Department of Metropolitan Missions of the Home Mission Board.

We are grateful for his contribution. In addition all of the information contained in Chapter IV was graciously contributed by Julius H. Avery, Director of the Department of Work with National Baptists, Florida Baptist Convention.

The most significant field service was rendered by Rev. J. Ray Dobbins, Superintendent of Missions, Miami Baptist Association. Brother Dobbins spent many hours in conferences, acquiring documents, writing letters, making telephone calls, and preparing detailed information of the Area. He assisted in completion of membership distribution maps and specialized ministries questionnaires and clarified many questions arising during the progress of this study.

The other members of the staff of the Miami Baptist Association—Rev. Morris H. Elliott, Rev. Hubert Hurt, and Rev. Lloyd Whyte—all contributed valuable data and assistance.

The Miami Baptist Association churches, who were cooperative in completing the Mission Ministries Questionnaire and plotting their membership maps, were also most helpful in supplying very significant data.

We are greatly indebted to the Metropolitan Dade County Planning Department for its generous contribution of materials including maps and reports.

We are also grateful for the valuable assistance provided by the secretarial staff of the Department of Survey and Special Studies in the preparation of the graphs and charts and the typing of the manuscript. It has been a delightful experience for the staff and the office force of this department to prepare this study. The department staff member who has contributed most to this study is Tommy R. Coy.

Leonard G. Irwin, Secretary
Department of Survey and Special Studies

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

INTRODUCTION

On January 17, 1969, three staff members of the Home Mission Board met with the Special Study Committee and other leaders of the Miami Baptist Association to determine the contents of this study. At that time nine principal areas of concern were expressed, as follows:

1. Organizational arrangement of the Association as it relates to the Home Mission Board.

2. Trends of the churches in transitional areas of the city.

3. Characteristics of the various ethnic groupings including; language groups, non-evangelicals, Negroes, etc.

4. Relationship of the Association with Negro churches.

5. The problem of church membership living away from the church field.

6. The development of an area-wide witness through a strong downtown church.

7. The relationship of existing churches to existing and proposed commercial and residential complexes.

8. Methods of reaching residents living in apartment complexes.

9. The need for mission centers and other specialized ministries.

The nine chapters of this study relate, respectively, to these nine concerns.

This study is not exhaustive, but rather seeks to set forth general facts concerning the greater Miami area and determine general trends of Southern Baptist work in Miami Baptist Association. The trends discussed in this study are not intended to be critical nor congratulatory of Miami Baptist Association.

The sole effort is to present trends and facts as revealed in the available data. No attempt is made to be specific toward any particular church but rather to look at the combined efforts of churches in designated study areas and in the Association as a whole. Consequently, the reader should not attempt to be too specific in applying the trends to any particular church within the Association.

The author only is responsible for the chapter titles and implied theology.

CHAPTER I

WHERE DO I FIT IN?

RELATIONSHIP OF THE HOME MISSION BOARD TO THE MIAMI ASSOCIATION

Both the development and the support of the missions program of the Association are primarily the responsibility of the local churches. Resources from outside the Association are to be provided, as requested and available, to assist the Association in developing and supporting its own missions program. It is reasonable to expect that in the planning of such program and the developing of mission strategy both Association, State Convention, and the Home Mission Board would be cooperatively involved.

Experience has demonstrated that to develop and support a comprehensive and coordinated associational missions program a spirit of cooperation and mutual helpfulness must exist between the involved agencies and the local forces.

In keeping with its objective of "developing and promoting, in cooperation with churches, associations, and state conventions, a single uniform Southern Baptist missions program" the Home Mission Board has entered into a cooperative agreement with the Florida Baptist Convention in developing such program. In general, this agreement states that all related missionaries shall be considered as missionaries of both the Convention and the Home Mission Board; that the two agencies shall share jointly in selecting and supporting these missionaries on a mutually agreed-upon percentage basis; and that the work shall be administered through the offices of the Florida Convention according to plans agreed upon by representatives of the two boards.

At the present time the implementing of this cooperative agreement is under way. The future will bring frequent opportunity to seek better means of cooperation in the promotion and administration of any types of cooperative missions. In the meantime, while relationships and responsibilities are being worked out, patience and understanding are necessary on the part of all concerned.

J. N. Evans, Secretary

Department of Metropolitan Missions

CHAPTER II

HOW AM I DOING?

Miami Baptist Association was a fellowship of 71 churches in 1968, located
as shown on Figure 1. These churches were fairly evenly distributed through-
out the entirety of Dade County but for purposes of this study the churches are
grouped into the study areas shown on Figure 1. Eight churches are located in
the Inner City Study Area: Allapattah, Calvary, Central, First Spanish, High-
land Park, Jerusalem Spanish, Riverside, and Stanton Memorial. The Northside
Transitional Study Area contains twelve churches: Broadmoor, East Hialeah, Hia-
leah First, Little River, Medley, Miami First, Northeast, Northside, Northside
Spanish, Seventy-Ninth Street, Sunset Heights and West Hialeah. Located in the
Southside Transitional Study Area are eight churches: Coconut Grove, Coral,
Flagler Street, Grapeland Heights, Russian-Ukranian, Shenandoah, Southside, and
West Flagler Park. Twenty-three churches are located in the Northside Residen-
tial Study Area: Arch Creek, Biscayne Gardens, Carol City, Central Boulevard,
Emmanuel, Golden Glades, Lake View, Miami Lakes, Miami Shores, Miami Springs,
North Dade Heights, North Hialeah, North Miami, North Miami Beach, North Palm,
North Shore, Northwest, Ojus, Opa-Locka, Palm Springs, Parkway, Sierra Norwood,
and Westview. The Southside Residential Study Area contains twenty churches:
Bird Road, Coral Gables, Coral Villa, Cutler Ridge, Flagami, Florida City, Gate-
way, Goulds, Homestead, Modello, Naranja Park, Olympia, Peoples, Perrine, Pine-
wood Acres, Riviera, South Miami, South Miami Heights, University, and Wayside.
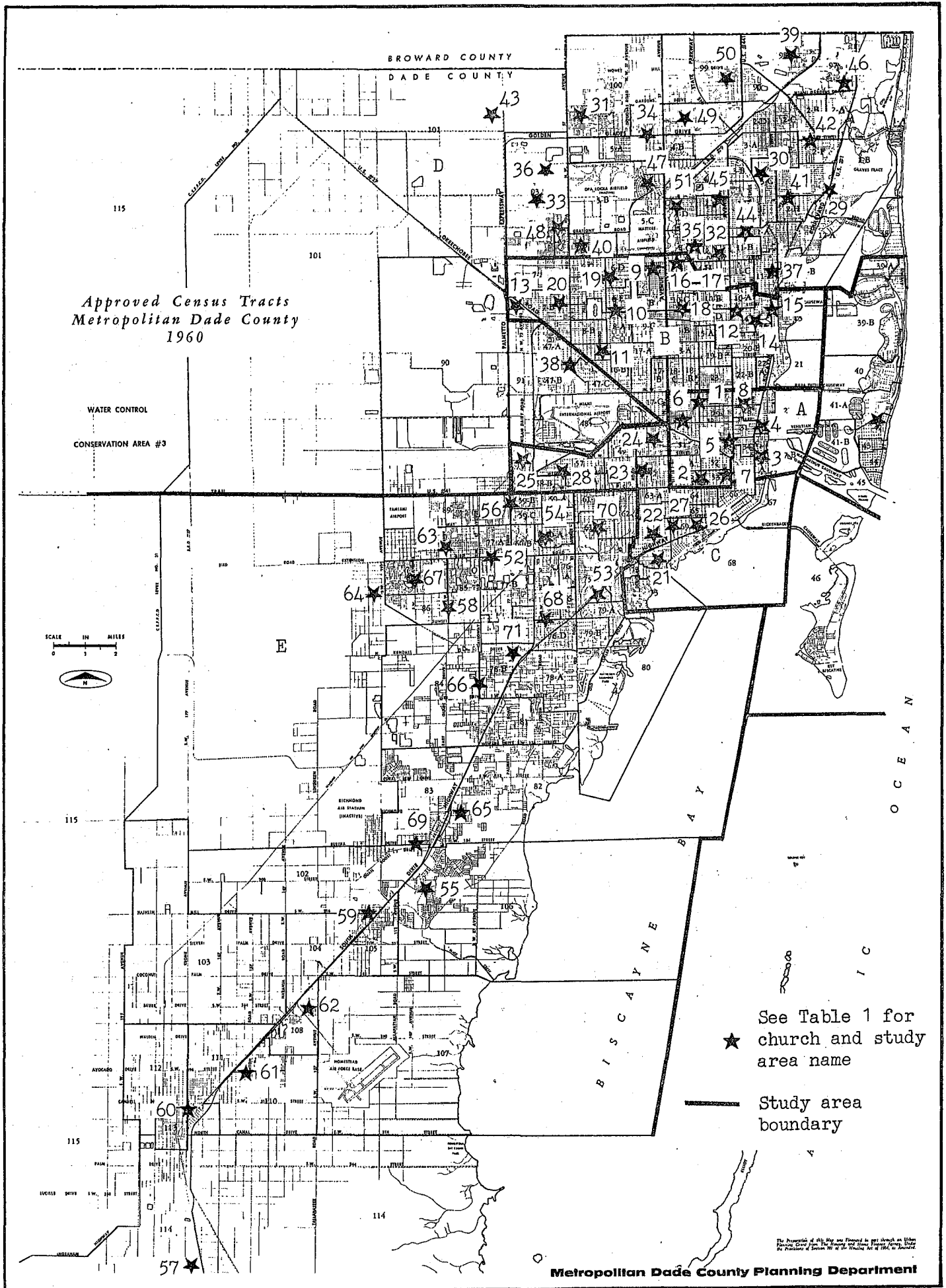
Fig. 1--Location of churches in Miami Baptist Association

TABLE 1

LEGEND FOR CHURCHES ON FIGURE 1 (AS OF 1968)[a]

Church	Location	Church	Location
Inner City Study Area:	A	Northside Residential Study Area--Continued	
Allapattah	1	Lake View.	35
Calvary	2	Miami Lakes.	36
Central	3	Miami Shores	37
First Spanish (Miami).	4	Miami Springs.	38
Highland Park.	5	North Dade Heights	39
Jerusalem Spanish.	6	North Hialeah.	40
Riverside.	7	North Miami.	41
Stanton Memorial	8	North Miami Beach.	42
		North Palm	43
Northside Transitional Study Area:	B	North Shore.	44
Broadmoor.	9	Northwest.	45
East Hialeah	10	Ojus	46
Hialeah First.	11	Opa-Locka.	47
Little River	12	Palm Springs	48
Medley	13	Parkway.	49
Miami First.	14	Sierra Norwood	50
Northeast.	15	Westview	51
Northside.	16		
Northside Spanish.	17	Southside Residential Study Area:	E
Seventy-Ninth Street	18	Bird Road.	52
Sunset Heights	19	Coral Gables	53
West Hialeah	20	Coral Villa.	54
		Cutler Ridge	55
Southside Transitional Study Area:	C	Flagami.	56
Coconut Grove.	21	Florida City	57
Coral.	22	Gateway.	58
Flagler Street	23	Goulds	59
Grapeland Heights.	24	Homestead.	60
Russian-Ukranian	25	Modello.	61
Shenandoah	26	Naranja Park	62
Southside.	27	Olympia.	63
West Flagler Park.	28	Peoples.	64
		Perrine.	65
Northside Residential Study Area:	D	Pinewood Acres	66
Arch Creek	29	Riviera.	67
Biscayne Gardens	30	South Miami.	68
Carol City	31	South Miami Heights.	69
Central Boulevard.	32	University	70
Emmanuel	33	Wayside.	71
Golden Glades.	34		

[a]Miami Baptist Association.

General Past Trends of Miami Baptist Association

The statistical records from the 1959-1968 Annual Minutes of the Association have been examined in order to develop trends of various aspects of Miami Baptist Association for the past ten years (the past ten years of available records). These records have been compiled by study areas and are shown in Tables 2-8.

Number of Churches

As noted in Table 2, the number of churches in Miami Baptist Association increased from 50 in 1959 to 71 in 1968. This is an increase of 21 churches or just over two per year. In the Inner City Study Area two churches (both Spanish) were organized during this ten-year period. Four churches were organized in the Northside Transitional Study Area but another moved leaving an increase of three churches in this Area. One church was organized for the increase in the Southside Transitional Study Area. The Northside Transitional Study Area had a net increase of eight churches as did the Southside Residential Study Area. Miami Beach First has been on mission status since 1964.

TABLE 2

NUMBER OF CHURCHES IN THE MIAMI BAPTIST ASSOCIATION FOR THE YEARS
1959-1968 BY STUDY AREAS[a]

Study Area	Year									
	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968
Inner City.	6	7	7	7	8	8	8	8	8	8
Northside Transitional. . . .	9	11	11	11	12	12	12	12	12	12
Southside Transitional. . . .	7	7	8	8	8	8	8	8	8	8
Northside Residential	15	15	17	19	20	22	21	22	23	23
Southside Residential	12	12	14	14	16	17	18	18	20	20
Miami Beach First[b].	1	1	1	1	1	1	0	0	0	0
Total	50	53	58	60	65	68	67	68	71	71

[a]1959-1968 Annual Minutes of Miami Baptist Association.

[b]Mission status after 1964.

TABLE 3

RESIDENT MEMBERS IN THE MIAMI BAPTIST ASSOCIATION FOR THE YEARS 1959-1968 BY STUDY AREAS[a]

Study Area	Year									
	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968
Inner City	9,730	9,554	9,691	8,497	7,941	7,431	7,638	7,124	6,939	6,564
Northside Transitional . .	6,680	6,736	6,960	7,080	6,944	6,910	6,942	6,747	6,370	6,043
Southside Transitional . .	3,661	3,872	4,150	4,309	4,262	4,124	4,191	4,226	3,767	3,735
Northside Residential. . .	8,170	9,244	10,176	11,128	11,387	11,819	12,334	12,881	13,605	13,960
Southside Residential. . .	7,583	8,308	9,224	8,902	9,201	10,107	10,822	11,903	12,063	12,905
Miami Beach, First	185	185	183	193	165	116	b	b	b	b
Total.	36,009	37,899	40,384	40,109	39,900	40,507	41,927	42,881	42,744	43,207

[a]1959-1968 Annual Minutes of Miami Baptist Association.   [b]Mission status after 1964.

TABLE 4

MEMBERSHIP LOSSES IN THE MIAMI BAPTIST ASSOCIATION FOR THE YEARS 1959-1968 BY STUDY AREAS[a]

Study Area	Year									
	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968
Inner City	1,662	982	987	1,395	742	662	1,149	772	465	567
Northside Transitional . .	833	1,820	703	600	528	463	655	596	742	595
Southside Transitional . .	323	719	316	366	313	294	410	397	306	279
Northside Residential. . .	876	1,092	1,170	904	1,062	810	899	1,095	960	1,001
Southside Residential. . .	875	1,103	1,076	1,343	1,795	972	1,642	1,219	1,278	1,278
Miami Beach, First	21	25	27	18	17	11	b	b	b	b
Total.	4,590	5,741	4,279	4,626	4,457	3,212	4,755	4,079	3,751	3,720

[a]1959-1968 Annual Minutes of Miami Baptist Association.   [b]Mission status after 1964.

Membership

Resident membership in Miami Baptist Association, as shown in Table 3, has increased from 36,009 in 1959 to 43,207 in 1968. This is an increase of 7,198 members or 20 percent. Over one-half of this increase, though, came in the first two years; since 1961 the resident membership has increased at less than one percent per year average.

Within the Association, the pattern varies for each study area. Decrease is noted in the Inner City, Northside Transitional, and Southside Transitional study areas while resident membership has increased in both the Northside Residential and Southside Residential areas. Each study area will be examined in the next section of this chapter. Membership losses have been real erratic over the past ten years, as shown in Table 4. Losses were 5,741 in 1960 and 3,212 in 1964.

Evangelism

Although a more detailed analysis will also be presented in the following section, Tables 5 and 6 are included here to indicate the general trend of evangelism in the Association. Additions to the churches by baptism, as shown in Table 5, have generally declined over the past ten years. In 1961 there were 3,119 baptisms reported by 58 churches; in 1968 there were 2,201 baptisms reported by 71 churches.

The general trend of other additions (letter, statement, etc.) has followed the same pattern as baptisms, as shown in Table 6. In 1959 there were 4,139 other additions reported by 50 churches; in 1968 there were 2,891 other additions reported by 71 churches.

TABLE 5

ADDITIONS BY BAPTISM IN THE MIAMI BAPTIST ASSOCIATION FOR THE YEARS 1959-1968 BY STUDY AREAS[a]

Study Area	Year									
	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968
Inner City	663	557	601	426	310	404	278	182	241	277
Northside Transitional . . .	583	508	540	433	390	421	364	428	316	392
Southside Transitional . . .	220	239	270	233	217	208	169	152	128	138
Northside Residential. . . .	876	898	935	929	842	1,039	991	966	848	754
Southside Residential. . . .	631	646	766	678	596	780	642	710	726	640
Miami Beach, First	7	9	7	4	21	3	b	b	b	b
Total.	2,980	2,857	3,119	2,703	2,376	2,855	2,444	2,438	2,259	2,201

[a]1959-1968 Annual Minutes of Miami Baptist Association.   [b]Mission status after 1964.

TABLE 6

OTHER ADDITIONS IN THE MIAMI BAPTIST ASSOCIATION FOR THE YEARS 1959-1968 BY STUDY AREAS[a]

Study Area	Year									
	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968
Inner City	974	716	777	523	401	607	365	333	285	299
Northside Transitional . . .	649	638	545	511	400	412	388	388	377	374
Southside Transitional . . .	287	293	324	327	206	265	281	220	176	178
Northside Residential. . . .	1,236	1,219	1,372	1,183	1,359	1,610	1,027	1,057	1,029	925
Southside Residential.	961	1,009	1,082	1,172	1,130	1,148	1,142	1,228	1,235	1,115
Miami Beach, First	32	25	26	18	20	12	b	b	b	b
Total.	4,139	3,900	4,126	3,734	3,516	4,054	3,203	3,226	3,102	2,891

[a]1959-1968 Annual Minutes of Miami Baptist Association.   [b]Mission status after 1964.

TABLE 7

SUNDAY SCHOOL AVERAGE ATTENDANCE IN MIAMI BAPTIST ASSOCIATION FOR THE YEARS 1959-1968 BY STUDY AREAS[a]

Study Area	Year									
	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968
Inner City	5,605	5,123	4,766	4,060	4,331	3,802	3,960	3,394	3,120	3,086
Northside Transitional	3,949	4,008	3,774	3,908	3,816	3,773	3,596	3,085	2,856	2,697
Southside Transitional	1,817	1,819	2,004	2,029	1,898	1,743	1,789	1,570	1,476	1,412
Northside Residential.	5,599	6,301	6,117	6,717	7,306	7,488	6,903	7,016	7,171	6,862
Southside Residential.	5,085	5,061	5,332	5,172	6,044	6,447	6,643	6,691	6,340	6,563
Miami Beach, First	96	92	96	77	103	67	b	b	b	b
Total.	22,151	22,404	22,089	21,963	23,498	23,320	22,891	21,756	20,963	20,620

[a]1959-1968 Annual Minutes of Miami Baptist Association.   [b]Mission status after 1964.

Church Organizations

Sunday School attendance was chosen as the single indicator of the trends of the church organizations in Miami Baptist Association. Of course, since Sunday School is generally the strongest church organization, the trend developed will be the most optimistic indicator. As shown in Table 7, the Sunday School average attendance for the Association was erratic up to a high of 23,498 in 1963. Since then the average attendance has constantly declined to a low of 20,620 in 1968.

The pattern within the study areas is the same as noted with resident membership; decreasing in the Inner City, Northside Transitional, and Southside Transitional study areas, and increasing in both the Northside Residential and Southside Residential areas.

Finances

Financial support in the Association has been reasonably good as shown in Table 8. Although there has been some variation within the study areas, especially the Inner City Study Area, total dollar receipts for the Association has steadily increased during the past ten years. Over $5\frac{1}{2}$ million dollars were received in 1968 by the churches of Miami Baptist Association.

TABLE 8

TOTAL DOLLARS RECEIVED IN THE MIAMI BAPTIST ASSOCIATION FOR THE YEARS 1959-1968
BY STUDY AREAS[a]

Study Area	Year				
	1959	1960	1961	1962	1963
Inner City	1,046,782	1,012,054	1,015,271	959,647	871,414
Northside Transitional . . .	477,070	521,046	497,987	535,442	532,152
Southside Transitional . . .	283,706	337,717	380,576	360,161	342,681
Northside Residential. . . .	733,768	786,830	912,307	971,924	1,056,601
Southside Residential. . . .	821,214	714,294	807,052	903,526	958,824
Miami Beach, First	19,533	22,663	22,974	21,197	12,041
Total.	3,382,073	3,394,604	3,636,167	3,751,897	3,773,713

TABLE 8--Continued

Study Area	Year				
	1964	1965	1966	1967	1968
Inner City	970,823	950,760	874,911	908,492	1,132,185
Northside Transitional . . .	558,270	620,002	574,969	624,280	702,616
Southside Transitional . . .	352,005	389,202	375,527	374,592	403,610
Northside Residential. . . .	1,120,500	1,192,054	1,132,328	1,381,981	1,828,704
Miami Beach, First	10,632	b	b	b	b
Total.	4,065,347	4,379,300	4,402,961	4,571,760	5,604,211

[a]1959-1968 Annual Minutes of Miami Baptist Association.

[b]Mission status after 1964.

Future Projections

Although it can never be exacting, proper church planning calls for an examination of future projections of the church based on past trends. Past experience has proved that resident membership is generally one of the best statistical indicators of church life; consequently, this index has been chosen for the projections of Miami Baptist Association. Projections have been made for the Association and for each study area. These projections have also been compared to the population growth rate as a measure of overall increase or decrease of the church's effectiveness in society.

To meaningfully analyze resident membership, it is further necessary to consider the formation of this membership. Consequently, the projections of additions by baptism, letter, etc., and losses in membership have also been made for the Association and each study area.

In this study all projections have been made as straight line projections off trends established during the past ten years. These projections are shown on Figures 2-8   and described in the following narrative.

Miami Baptist Association

The 1959-1968 resident membership, additions by baptism, letter, etc., and membership losses for Miami Baptist Association with projections to 1980 are shown on Figure 2. As noted, resident membership is projected to increase from its present 43,207 members to 55,615 in 1980. Inasmuch as it has taken numerous years to grow its present membership, this is a rather rapid increase to expect in just 12 years; nevertheless, it is not rapid enough to keep up with the population growth rate! To maintain the present membership to population ratio, the 1980 resident membership would have to be 61,426. This simply means that at the present trend as established over the past ten years, the Association will be declining in outreach though increasing in resident membership.
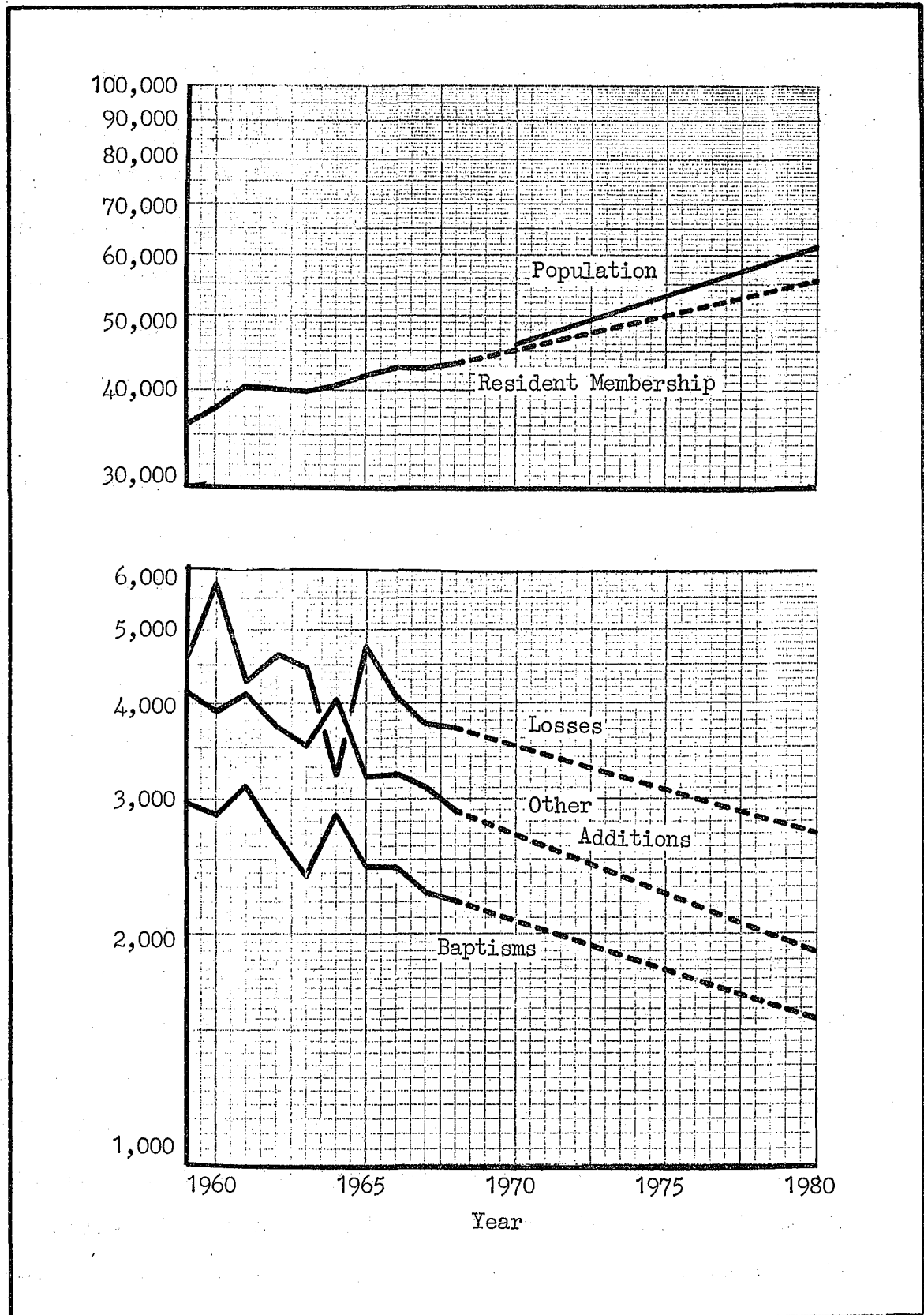
Fig. 2.—1959–1968 resident membership, additions, and member-
ship losses in Miami Baptist Association with projections to 1980.

An even dimmer picture is noted when the formation of the membership is examined. As seen on Figure 2, the number of additions by baptism has been declining in the past and is projected to so continue, dropping to 1,550 per year by 1980. Other additions have likewise been declining and are projected to decrease to 1,900 per year by 1980. Losses in membership have also been declining and are projected to 2,700 per year by 1980. Since decreasing losses will in effect add to membership growth, it should be pointed out here that the resident membership projection includes this decreasing membership loss rate. Now if the losses were to level off or stop decreasing (which is generally to be expected), the growth in resident membership would be even less. For instance, if the membership losses were to remain at the 1968 level of 3,720 the total resident membership in 1980 would be only 47,613 instead of the projected 55,615--even further behind the population growth.

Another observation at this point is that the combination of decreasing membership addition rates coupled with a decreasing loss rate is a possible indicator of ingrown membership and a lack of outreach. More investigation of this point, however, would be necessary for substantiation.

In summary, it is evident from the projection of past trends in membership growth that the Association needs to greatly increase efforts in evangelism.

Inner City Study Area

As is the case with most Protestant work in metropolitan areas, the hurt is the worst in the inner city. As seen on Figures 3 and 4, everything in the Inner City Study Area (even including losses) is declining at a rapid rate. Resident membership has declined from 9,730 in 1959 to 6,564 in 1968 and is projected to be only 4,230 in 1980. At the same time, however, the population is increasing in the inner city at such a rate that the resident membership would have to be 7,207 in 1980 to keep up with the population!
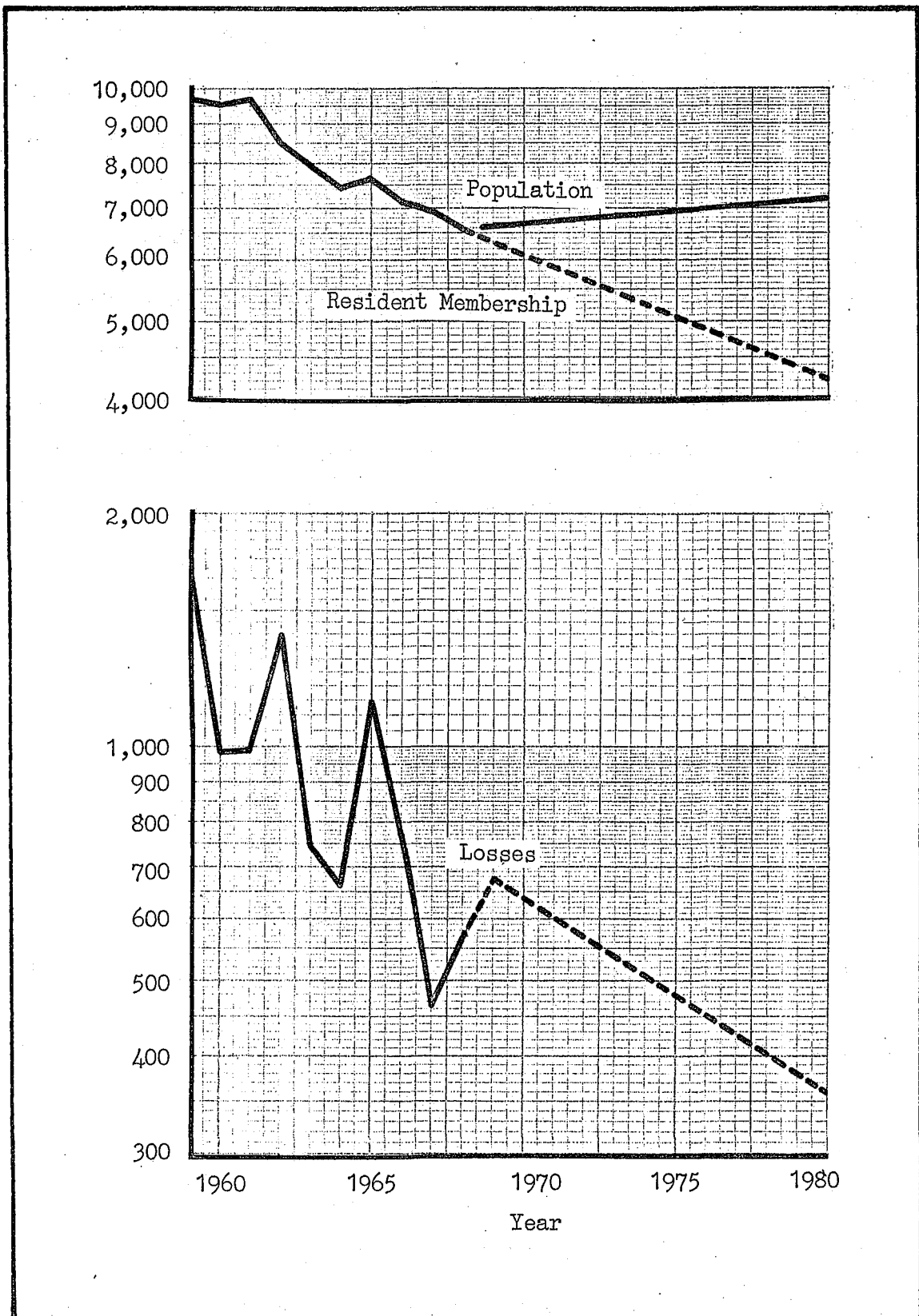
Fig. 3.--1959-1968 resident membership and membership losses
in the Inner City Study Area with projections to 1980.
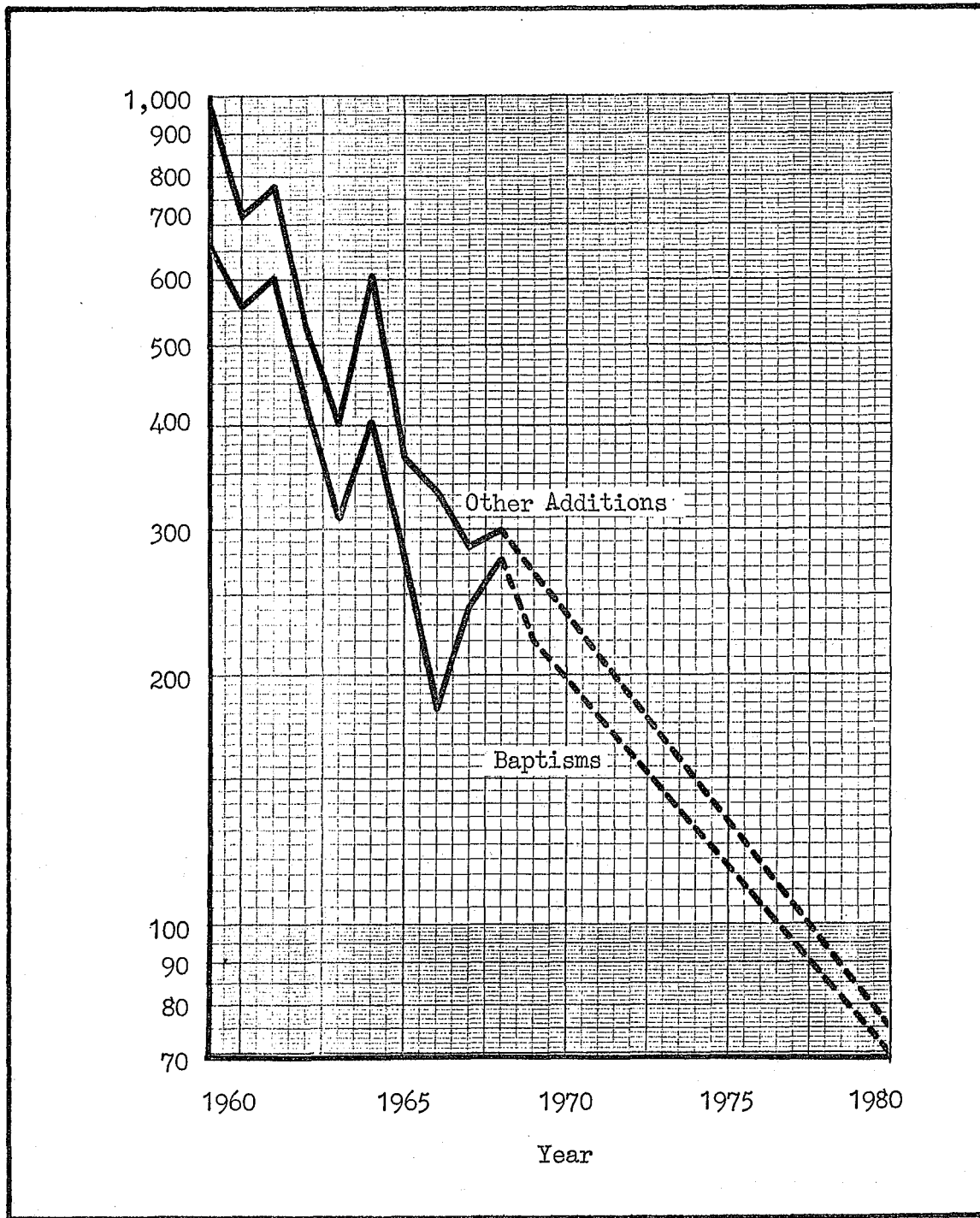
Fig. 4.--1959-1968 additions in the Inner City Study Area with projections to 1980.

The number of additions by baptism is projected to be only 70 per year by 1980 (Figure 4); the other additions only 75 per year by 1980. This again is coupled with a decreasing losses projection which would greatly affect the resident membership in 1980 should the losses tend to level off. As a matter of fact, if the losses leveled off at the 1968 figure of 567 per year and the additions by baptism, letter, etc. remain as projected, the resident membership of the Inner City Study Area in 1980 would be only 3,638 members.

The figures speak for themselves. Miami Baptist Association must immediately initiate some type of drastic action to curb the downward trend of the churches in the inner city.

Northside Transitional Study Area

The 1959-1968 resident membership, additions, and membership losses for the Northside Transitional Study Area are shown on Figure 5. Resident membership increased in this study area during the first third of the past decade, leveled off during the middle third, and has decreased considerably during the last third of the decade. Over the total decade, resident membership has declined from 6,680 in 1959 to 6,043 in 1968 and is projected to be 5,442 in 1980. Should the Study Area keep up with the expected population in growth, it would need to have a resident membership of 7,182 in 1980.

It must also be pointed out that the projections for this study area are made based on a rather constant losses projection. Should losses increase (which is likely in a transitional area) the resident membership would be even less than projected.

Especially notable in this study area, is the alarming trend seen in the additions by baptism, letter, etc. The number of additions by baptism has dropped from a high of 583 in 1959 to 392 in 1968 and is projected on the basis of
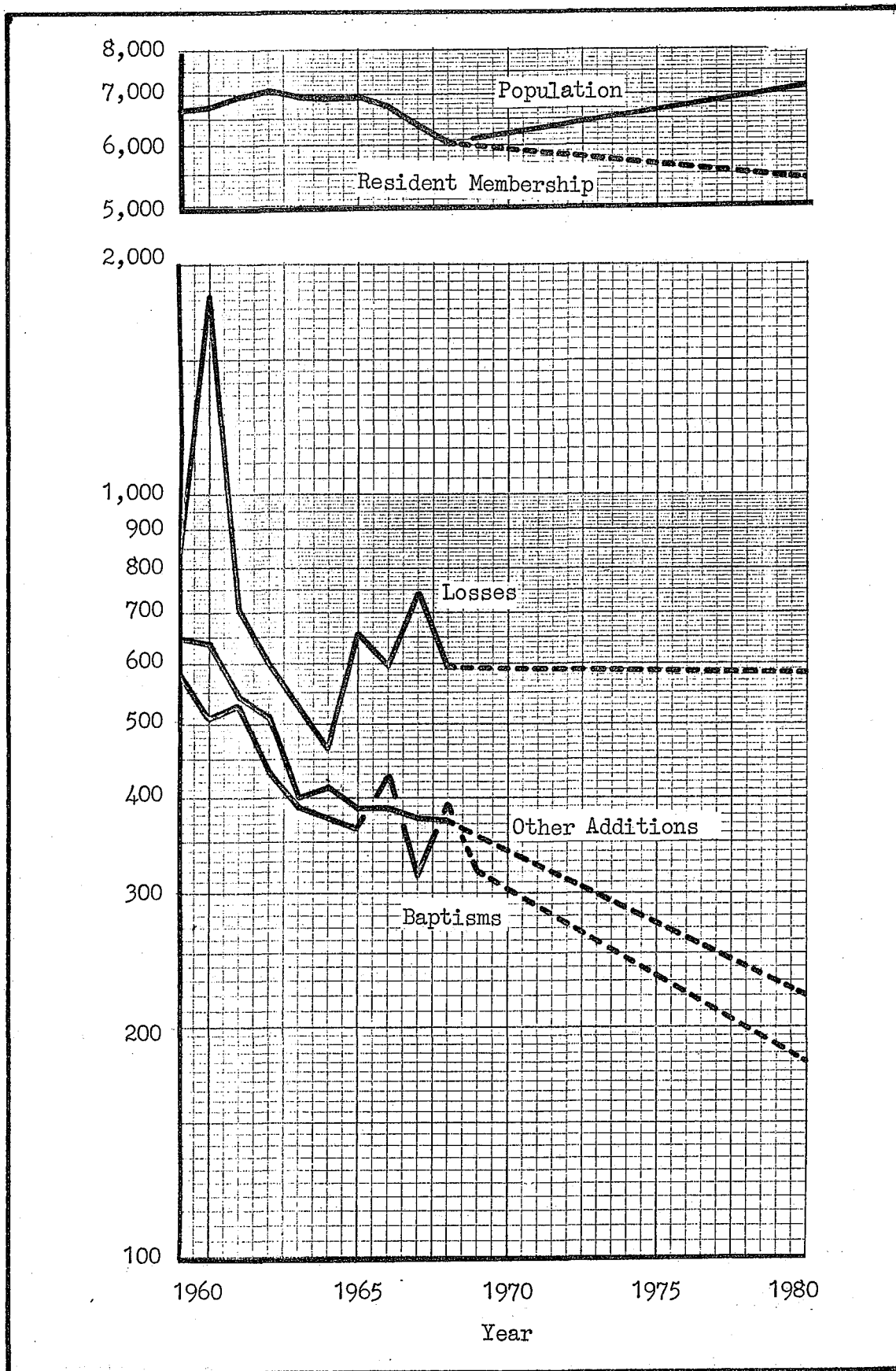
Fig. 5.--1959-1968 resident membership, additions, and membership losses in the Northside Transitional Study Area with projections to 1980.

this trend to drop to 180 in 1980. Likewise the number of other additions is projected to drop from 374 in 1968 to 220 in 1980. Needless to say, evangelism should be a major concern of the Northside Transitional Study Area churches.

Southside Transitional Study Area

Depicted on Figure 6 are the 1959-1968 resident membership, additions, and membership losses for the Southside Transitional Study Area. Resident membership in this study area increased up to 1962 to a high of 4,309 but since then has decreased to a low of 3,735 in 1968. Based on this trend, the resident membership is projected to be 3,562 in 1980.

Again it must be pointed out that even the projection of 3,562 resident members in 1980 includes a decreasing membership losses rate. Should membership losses level off at the 1968 figure of 279 per year and additions remain as projected, the resident membership of the Southside Transitional Study Area in 1980 would be 3,049 members.

Like the Northside Transitional Study Area, the Southside Transitional Study Area since 1961 has experienced an alarming decrease in the number of additions by baptism, letter, etc. The number of additions by baptism has dropped from a high of 270 in 1961 to 138 in 1968 and is projected to continue to drop to only 60 in 1980. Likewise the number of other additions is projected to drop from 178 in 1968 to 80 in 1980.

Northside Residential Study Area

Trends of membership growth in the suburban study areas indicate a much different picture than has been projected thus far. As seen on Figure 7, resident membership in the Northside Residential Study Area has been increasing during the past ten years and is projected to continue this trend. Resident membership growth is projected to even exceed the population growth rate as
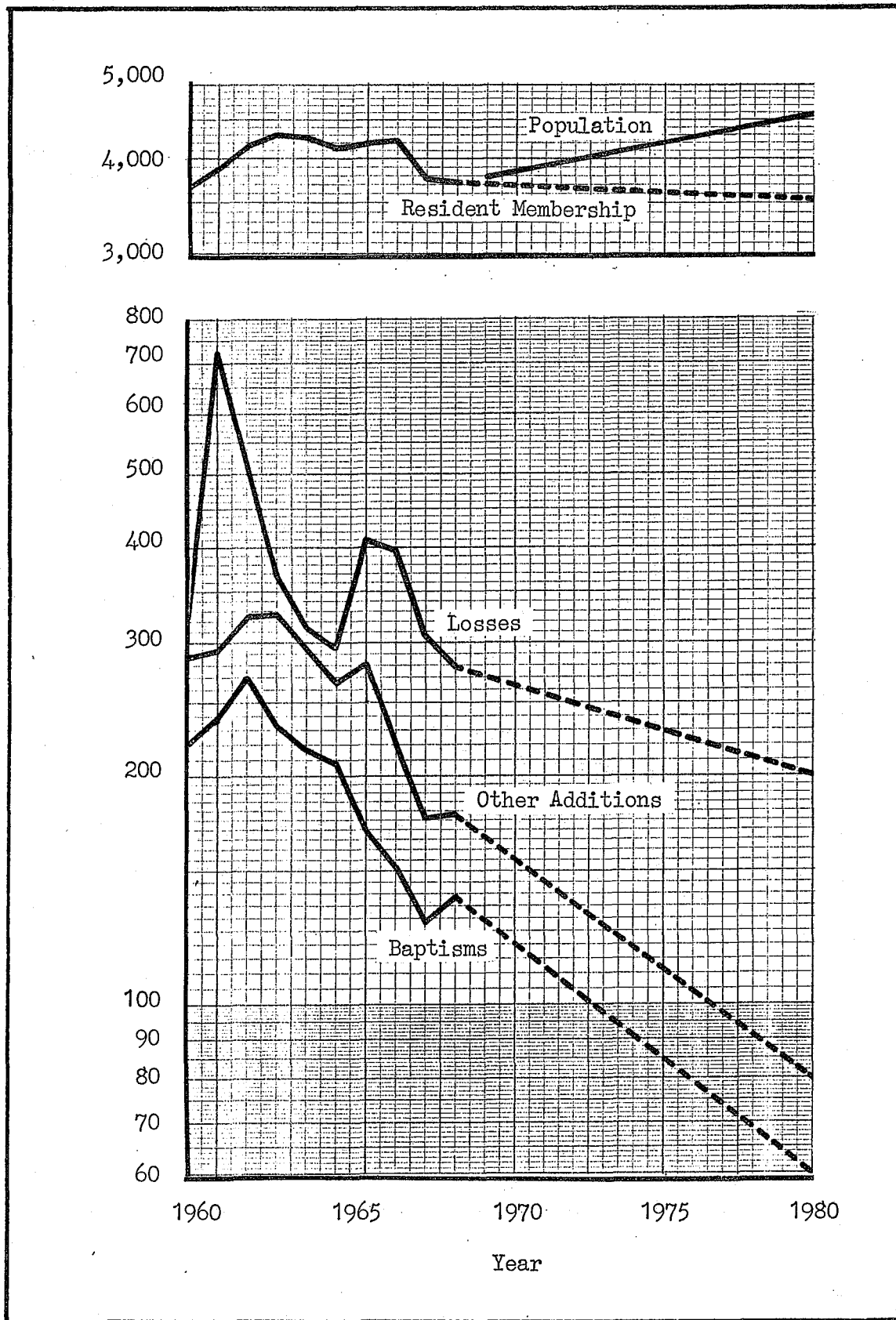
Fig. 6.--1959-1968 resident membership, additions, and membership losses in the Southside Transitional Study Area with projections to 1980.
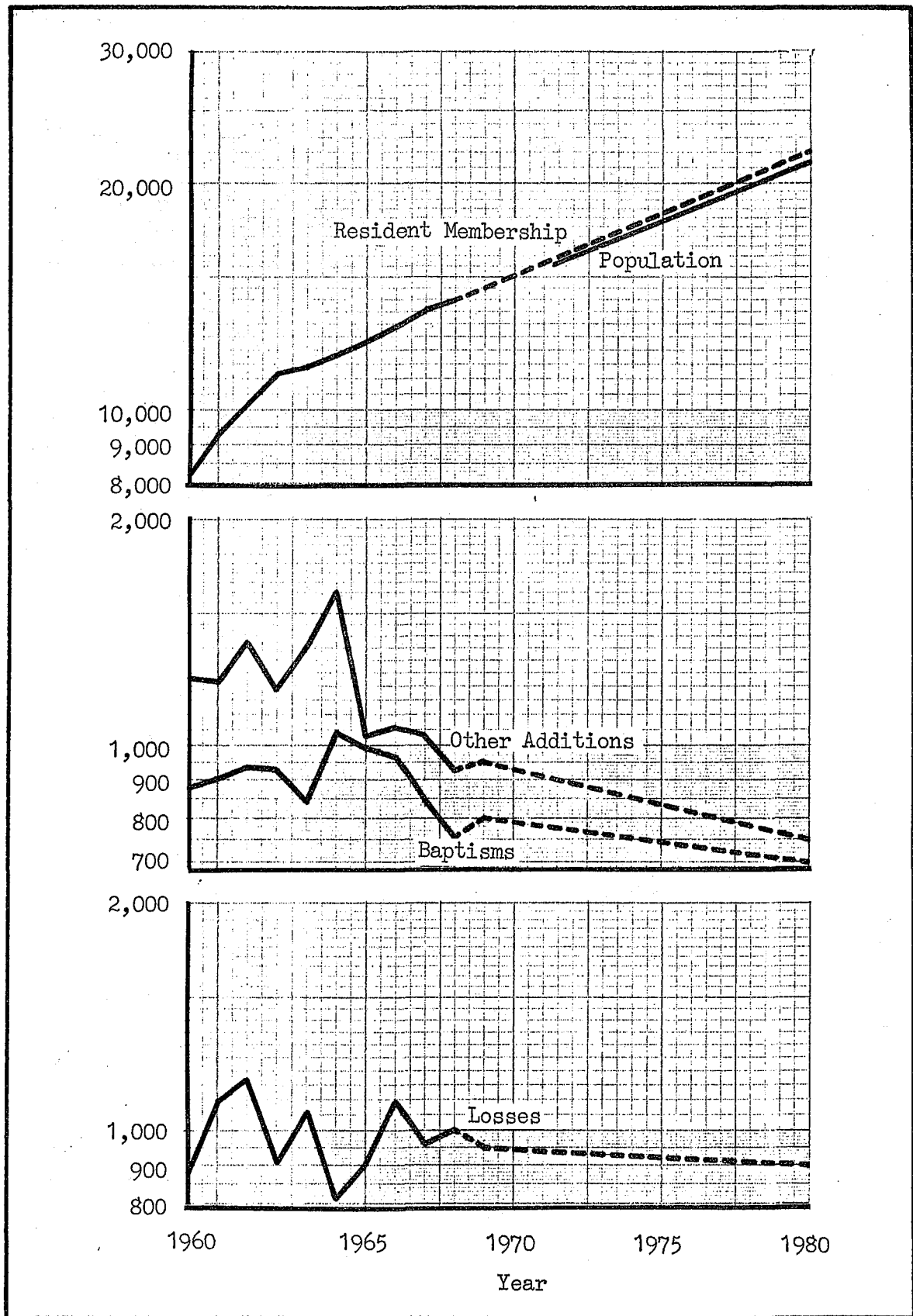
Fig. 7.-- 1959-1968 resident membership, additions, and member-ship losses in the Northside Residential Study Area with projections to 1980.

resident membership will reach 22,090 by 1980, needing only to reach 21,574 to keep up with population growth.

It is to be noted though, that even with an increasing membership, the number of additions in this study area has been decreasing over the past decade and is projected to continue decreasing. Again this possibly is an indication of ingrown membership and lack of outreach.

Southside Residential Study Area

As seen on Figure 8, resident membership and additions by baptism, letter, etc. in the Southside Residential Study Area have been increasing during the past ten years and are projected to continue to increase. Resident membership is projected to increase from 12,905 in 1968 to 23,109 in 1980, which is above the population growth rate for the Study Area. To keep up with the population, the 1980 resident membership would need to be 22,160. The 1980 projected membership is slightly above this and would still be above it even if the membership losses were projected to remain at the projected figure of 1,278 per year (22,599 resident members in 1980).

It is to be noted that Southside Residential Study Area is the only study area in the Association showing increasing trends in both the number of additions by baptism and by letter, etc.

Another observation concerning this study area is that a major portion of the projected increase in resident membership by 1980 will come from other additions (by letter, etc.) as additions by baptism is projected to increase only slightly. It can be inferred from this that most of the new members will be transfers from other sections of the city (the inner city and transitional areas) and Southern Baptists moving into the area. Evangelism will still need to be a major thrust to reach the unchurched moving into the area.
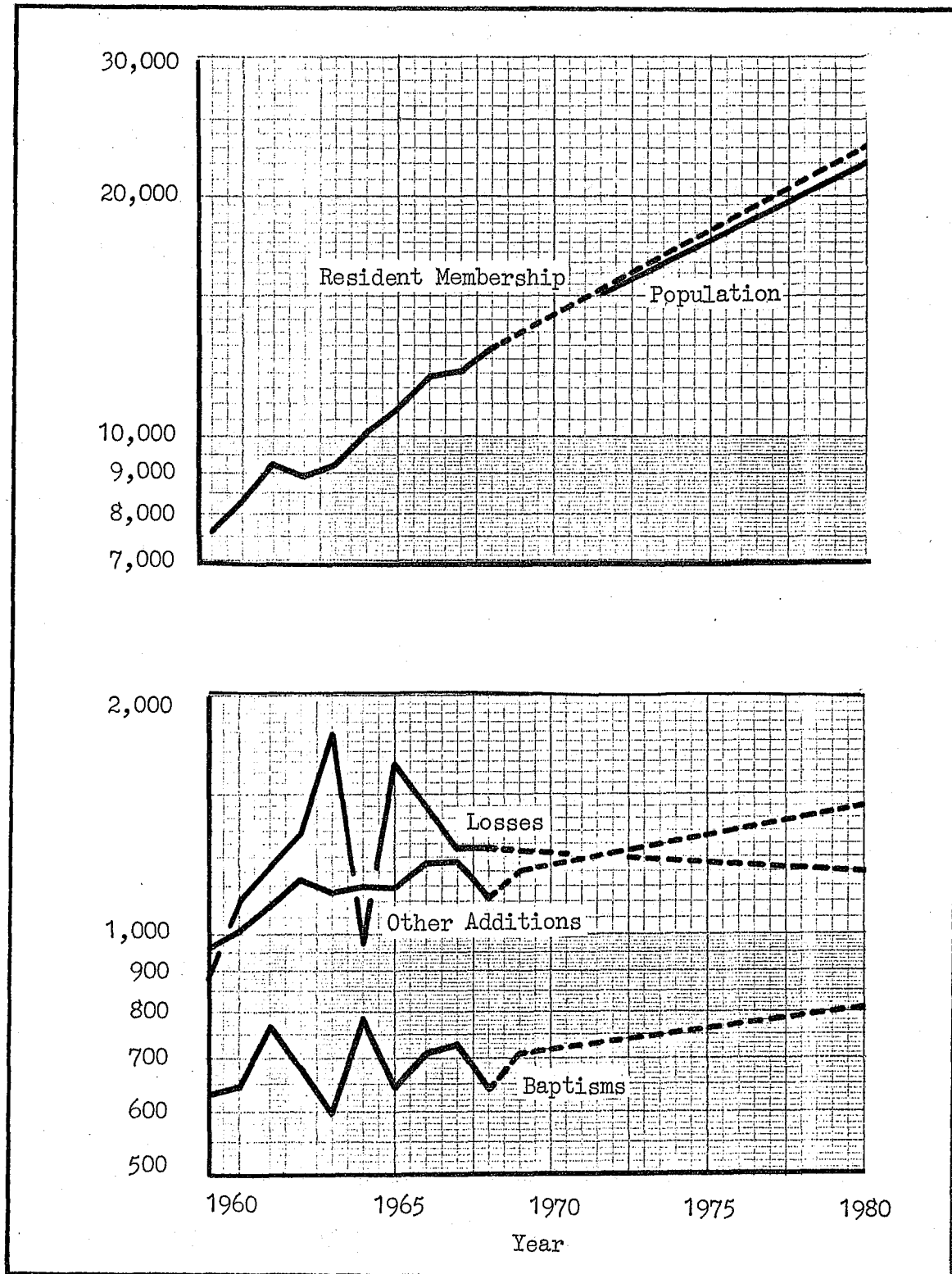
Fig. 8.--1959-1968 resident membership, additions, and membership losses in the Southside Residential Study Area with population to 1980.

The trends shown here in the two suburban study areas point out fairly conclusively that Southern Baptists are primarily middle to upper-middle class suburbanites. Greater efforts must be made to reach all elements of an urban society--even if this means changing some methods and structures.

CHAPTER III

WHO ARE MY BROTHERS?

Until a decade ago, the ethnic concentrations in Miami were clearly discernible. The Jews (treated as religious group in this study) concentrated on Miami Beach: the poorer Jews in South Miami Beach, and the more affluent Jews north of Lincoln Road. In addition, there was a large concentration of Jews in the southwest section of Miami. The Negro population concentrated in the central districts, the northwest areas, and Coconut Grove. White migrants from the southern states concentrated in Hialeah and other northwest sections. Small isolated numbers of Bahamians, Puerto Ricans, and other immigrants from the Caribbean were scattered through the ghetto areas.

This decade, however, with its Cuban immigration, integration, freedom movements, and physical developments has witnessed many changes in the polyglot metropolis of Miami.

Racial and National Groups

The most significant development for Metropolitan Miami in recent years from the standpoint of population growth, has been the influx of an estimated 160,000 Cuban refugees who have fled Castro's Cuba. Refugees continue to arrive in Miami directly from Cuba via the "Cuban Airlift" at a rate of some 40,000 a year. About one-third of these emigrants remain in the area. In addition, a sizeable but imprecisely known number of Cubans return to Miami from elsewhere in the nation where they were earlier resettled. In 1968 it was estimated that Cubans accounted for approximately 13.6 percent of the population of Metropolitan Miami.

Even prior to the beginning of the influx of Cuban refugees in 1959, a significant portion of Greater Miami's population was of Latin American origin. In 1959 there were 51,380 persons of Latin American ethnic origin (excluding Puerto Ricans) in Dade County, constituting over 5 percent of the population at the time. Of this number, 56 percent came from Cuba, 10 percent from South America, and the remainder from Central America and the Caribbean. In addition to Latin Americans, over 200,000 other residents of Dade County in 1960 were also persons of foreign stock as shown in Table 9.

TABLE 9

COUNTRY OF ORIGIN OF THE FOREIGN STOCK OF THE 1960
POPULATION OF DADE COUNTY[a]

Country of Origin	Number
United Kingdom	19,826
Ireland	7,367
Norway	1,928
Sweden	3,950
Denmark	1,773
Netherlands	1,600
Switzerland	1,114
France	2,947
Germany	20,214
Poland	18,981
Czechoslovakia	3,673
Austria	11,735
Hungary	8,448
Yogoslavia	1,040
U.S.S.R.	41,155
Lithuania	2,921
Finland	821
Rumania	4,259
Greece	2,797
Italy	21,320
Portugal	401
Other Europe	4,700
Asia	5,931
Canada	17,334
Mexico	1,080
Other America	50,301
All Other	818
Not Reported	6,394
Total	264,828

[a]U. S. Census, 1960.

The mother tongue of the 1960 foreign-born population is shown in Table 10 and indicates the existence of large numbers of language groups in Metropolitan Miami.

TABLE 10

MOTHER TONGUE OF THE 1960 FOREIGN BORN POPULATION OF DADE COUNTY[a]

Mother Tongue	Number
English	18,672
Norwegian	547
Swedish	1,147
Danish	559
Dutch	761
French	3,120
German	8,677
Polish	4,343
Czechoslovakia	704
Slovak	440
Hungarian	3,635
Serbo-Croatian	257
Slovenian	52
Russian	5,577
Ukrainian	390
Lithuanian	506
Finnish	242
Rumanian	896
Yiddish	13,634
Greek	1,549
Italian	5,724
Spanish	30,024
Portuguese	254
Japanese	112
Chinese	189
Arabic	802
All Other	2,272
Not Reported	7,503
Total	112,588

[a]U. S. Census, 1960.

The largest (and essentially only) nonwhite racial group in Metropolitan Miami is Negro. According to 1968 estimates, the Negro population was approximately 176,000 or 14.5 percent of Dade County's population.

Cubans In Metropolitan Miami

Prior to 1959, Miami had no dense concentration of Latin or Cuban families. Cubans in the Miami area before the Castro revolution formed a sizeable, generally middle-class population scattered throughout the area.

The first refugee arrivals did not change this domicile pattern. Refugees lived in neighborhoods appropriate to their financial means and as close as feasible to their standard of living in Cuba. The wealthy found homes in the more expensive sections of Coral Gables and Miami Beach while those in somewhat more modest circumstances moved to less expensive homes in Coral Gables, Miami Beach and outer sections of Miami. However, as the refugees began arriving in large numbers in 1960 and included larger percentages of lower income classes they settled in low-rent districts of Miami near, and sometimes in, areas heavily populated by Negroes. The areas of principal concentration were near downtown Miami and in the southwest section of the City, adjacent to S.W. 8th Street, which soon became Miami's "Latin Quarter."

As the refugee economic situation improved and families became self-supporting, the tendency was to move to better neighborhoods and larger quarters. Within the last few years, heavy concentrations of Cubans have become visible in the Hialeah area. Other housing development areas throughout Dade County have increasingly attracted Cubans.

Thus the trend has been in the direction of diffusion of the Cuban population in the Greater Miami area, although there remains a tendency within new areas for the Cubans to cluster in community groupings mainly because of the language difficulties of older members.

The 1968 Cuban population density is illustrated on Figure 9.
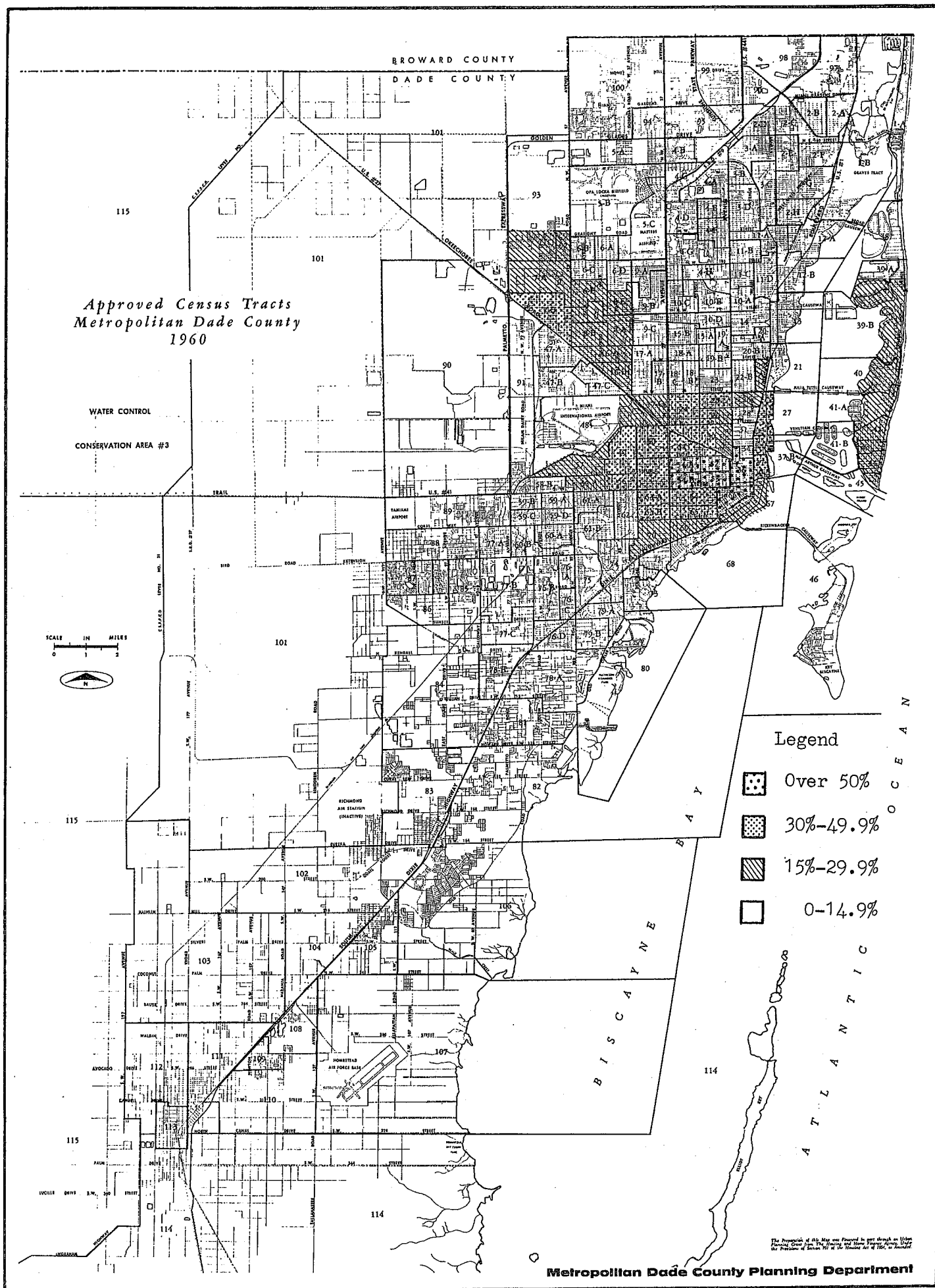
Fig 9--1968 Cuban population density in Dade County

Negroes In Metropolitan Miami

        The traditional residence of the low income Negro is the core area of the nation's larger urban cities. Metropolitan Miami's Negro population, however, is divided among some seventeen black communities as shown on Figure 10. Nevertheless, the three largest areas of Negro population are located in or close to Miami's urban core; one is wholly within the City, and the other two merge into contiguous areas.

        The black community, like the white community, is made up of old-timers and newcomers. Some have come originally—or their families have—from the Bahamas; others have come to Miami from the North.

        Of the approximate 176,000 Negroes in Dade County, some 32,000 live in the Central Negro District—the most densely settled area in the County, with more than 30,000 persons per square mile. Housing within the District is substandard, rarely owned by Negroes, and with a high incidence of multiple dwellings. The District may be described as overcrowded and renter-occupied, two factors which typically contribute to a high level of social problems.

        The Liberty City-Brownsville District with 85,000 residents is the most populous Negro area in Dade County. It has a density, however, of only 12,000 persons per square mile, which is significantly lower than that of the Central Negro District. Some 44,200 residents of this District live within the city limits while 40,800 live in unincorporated sections adjacent to the City. The Liberty City-Brownsville District is also characterized by a low index of home ownership and a high incidence of multiple dwellings.

        The Negro population of the Central Negro and Liberty City-Brownsville districts has median age of 23.6 years. This compares with the median age of the white population in Dade County of 34.4 years. The median number of years of education completed by the residents is 8.2 years which is also the median

LEGEND

1. Carol City North
2. Ojus
3. North Miami Beach
4. Bunche Park
5. Hialeah
6. Little River
7. Liberty City-Brownsville
8. Central Negro District
9. Coconut Grove
10. South Miami
11. Richmond Heights
12. Perrine
13. Goulds
14. Princeton
15. Naranja
16. Homestead Air Force Base
17. Homestead

*Approved Census Tracts
Metropolitan Dade County
1960*

WATER CONTROL

CONSERVATION AREA #3

Metropolitan Dade County Planning Department

Fig. 10.—Negro concentrations in Dade County

level of education attained by nonwhites at the national level. Almost 14 percent of the residents are high school graduates; less than 3 percent are college graduates. Illiteracy is a problem in the two districts as more than 20 percent of the adult population is "functionally" illiterate, defined as having less than five years of formal education.

The Negro community in Coconut Grove is located primarily within the city limits of Miami but extends somewhat into Coral Gables. Housing of this community's 10,000 residents varies considerably but is generally of higher quality than that of the Central Negro and Liberty City-Brownsville districts. At the same time, the median age of Coconut Grove Negro residents is lower and educational level higher than the other two core districts. More than one-quarter of the population over 25, however, is "functionally" illiterate. The section of the Coconut Grove Negro community within Coral Gables is unusually poor. A recent report indicates that 98.9 percent of the housing was substandard and the median family income of the Negro in Coral Gables is presently between $3,000 and $4,000 per year. This is in contrast with the white median annual income of $12,500 in Coral Gables.

There are four Negro communities in fairly close proximity to Miami. They are Bunch Park-Opa Locka (12,500), Liberty Gardens (1,000), Hialeah (1,000), and South Miami (3,000).

In comparison with the urban core Negro districts: (1) these communities are less dependent upon Miami as a source of employment; (2) though housing quality within these communities shows considerable variation it is generally of a significantly higher quality and the extent of home ownership is higher; (3) the median age of 21.8 years is lower and the median educational level of 7.8 years is slightly less; and (4) more than one-quarter of the population over 25 is functionally illiterate, a higher percentage than in the urban core.

There are five major Negro communities in Dade County at a distance south from the city of Miami. They are Richmond Heights (6,500), Perrine (5,000), Goulds (5,000), Naranja (3,000), and Homestead-Florida City (6,500). Homestead and Florida City are independent municipalities in which Negroes constitute more than one-half and one-third of the respective totals. Goulds and Perrine, both unincorporated communities, are more than 80 percent Negro. Richmond Heights is 100 percent Negro.

The run-down physical appearance of these semi-rural communities and the nature and age of the structures reveal the low income and substandard living conditions of inhabitants. Multiple dwellings tend to provide the major form of housing accomodations. The age distribution has a median of 20.5 years. The median level of education is 6.1 years, with almost 40 percent of the adult populace functionally illiterate. To this general description, Richmond Heights is the exception. Characterized by a high rate of homeownership and by a lower-middle income populace, it may be described as a suburban area.

Summary

Metropolitan Miami has a racial-national population of about 176,000 Negroes, 27,500 Latin Americans, and 160,000 Cubans. The large influx of Cubans into the Miami area has reduced the Negro population to about 14.5 percent of the total population, while the Cuban proportion of the total is about 13.6 percent. Both ethnic groups, however, constitute the City's major minority groups and are the principal occupants of the City's blighted residential areas. Both groups live in the most over-crowded areas of the City and are most disproportionately employed in low paying occupations. The Cuban population, however, is more middle class in terms of background, education, and employment than Negroes. Many Cuban exiles were proprietors, managers, professionals, and were independently wealthy in Cuba.

As a group, the Negro in Miami is ghetto-bound, educationally deprived, under-employed or unemployed, and without access or unimpaired access to the rewards of the American society pridefully extolled at home and abroad. As a group, the Cuban refugee—essentially the transplanted elite from Cuba—is quite well educated, talented, highly motivated, and eager to achieve success in the competitive American society.

The racial-national composition of Dade County's 1968 population is: Latin American, 2.3 percent (white 1.2 percent and nonwhite 1.1 percent); Cubans, 13.6 percent; Negro, 14.5 percent; and, white American, 69.6 percent.

Religious Groups

Metropolitan Miami is not only a biracial and bilingual community—it is also a multi-religious center. It's character is such that it is one of the most tolerant cities in the Nation and known throughout the world as "a city with a heart." Thus the numerous religious faiths can evolve and exist.

Jews in Metropolitan Miami

According to the 1968 edition of the American Jewish Yearbook, at least 130,000 Jews were residents of Metropolitan Miami in 1967. Approximately 50 percent of the Jewish population is concentrated in Miami Beach; the major portion of the remaining Jewish population is divided between Southwest Miami, North Miami, and North Miami Beach.

There are 39 Jewish synagogues located in Dade County, as shown on Figure 11. Of these, 8 are Orthodox, 17 Conservative, 5 Reformed, and 9 others.

BROWARD COUNTY
DADE COUNTY

Approved Census Tracts
Metropolitan Dade County
1960

WATER CONTROL

CONSERVATION AREA #3

B I S C A Y N E   B A Y

A T L A N T I C   O C E A N

Metropolitan Dade County Planning Department

Fig. 11.—Jewish synagogues in Metropolitan Miami
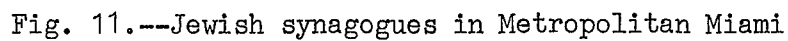
Catholics In Metropolitan Miami

The most populous religious group in Metropolitan Miami is that of the Catholic population. Estimates of the total Catholic population vary from 1/4 to 1/3 million; the focal point being somewhere around 300,000. This figure is probably fairly accurate since a majority of Cubans live in Dade County and 60 percent of the parishes in the 400,000 archdiocese of Miami, Metropolitan Section of the Providence of Miami are located in Dade County.

Fifty-two Catholic parishes are located in Dade County, as shown on Figure 12. Of these, 38 are Roman, 4 Eastern, and 10 Orthodox Catholic.

Protestants In Metropolitan Miami

Protestants comprise the second most populous religious group in Metropolitan Miami. Current estimates indicate approximately 225,000 Protestants in over 20 different denominations and more than 500 congregations as listed in Table 11.

The Miami Baptist Association is the most populous Protestant group with over 60,000 members. The largest Protestant denominations in Dade County in order of membership size are: Baptist, Methodist, Presbyterian, Episcopal, Lutheran and United Church of Christ.

Religious Sects In Metropolitan Miami

Religious sects in Metropolitan Miami number approximately 25,000 in eight different groups: Bahai, Black Muslim, Christian Science, Jehovah's Witnesses, Latter Day Saints (Morman), Seventh-Day Adventist, Swedenborgian, and Unitarian. See Table 11 and Figure 13.

World Religions In Metropolitan Miami

Three of the World Religions are represented on the campus of the University of Miami by small student groups. These include Buddhist, Muslim, and Hindu faiths.
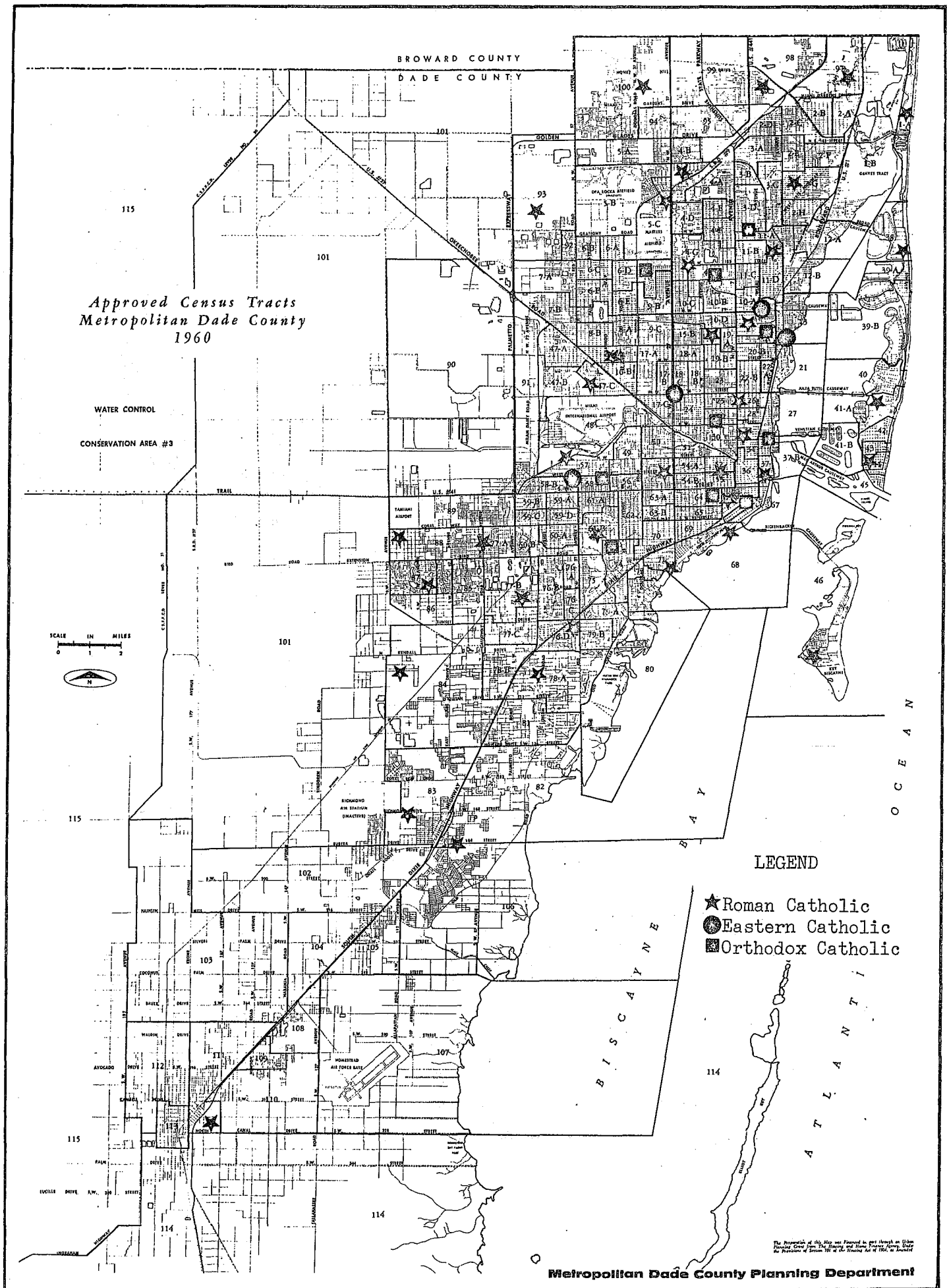
Fig. 12.--Catholic parishes in Metropolitan Miami

LEGEND

★ Christian Science

☆ Latter Day Saints

● Jehovah's Witnesses

● Seventh-Day Adventist

✪ Swedenborgian

◉ Unitarian-Universalist

▨ Bahai

▦ Black Muslims
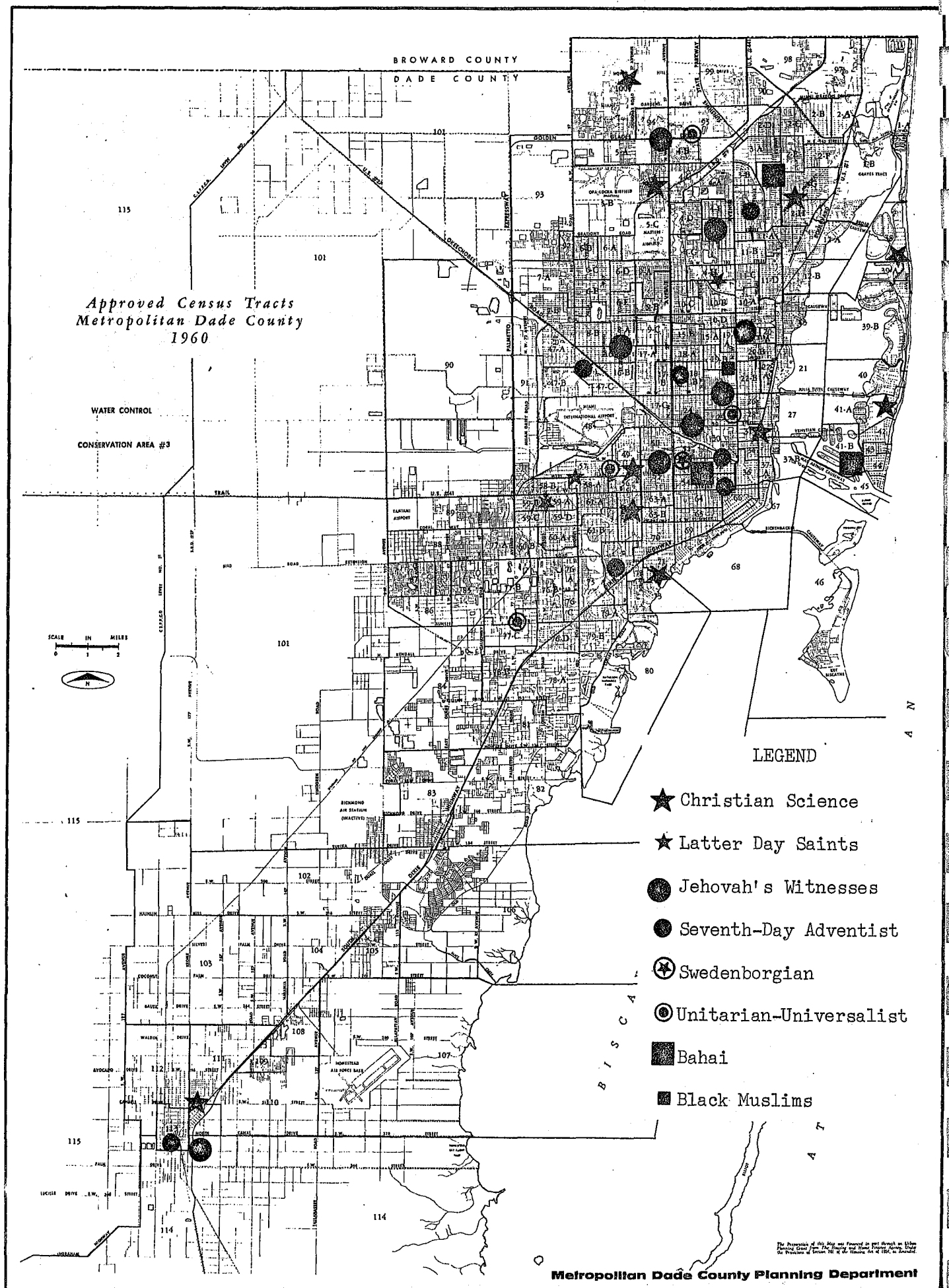
Fig. 13.--Religious sects in Metropolitan Miami

TABLE 11

MEMBERSHIP AND NUMBER OF CONGREGATIONS OF CHRISTIAN AND NON-CHRISTIAN GROUPS IN DADE COUNTY IN 1969[a]

Religious Groups	Churches	Membership
Assemblies of God	18	. .
Baptists:		
Southern Baptist Convention	79	61,357
National Baptist Convention	45	. .
American Baptist Association.	6	. .
Conservative Baptist Association.	1	. .
Freewill Baptist.	5	. .
Primitive Baptist	6	. .
Independent Baptist	11	. .
Catholics:		
Roman Catholic.	38	300,000
Eastern Rite.	4	. .
Orthodox	10	. .
Christian:		
Disciples of Christ	10	. .
Independent	4	. .
Christian & Missionary Alliance	6	. .
Christian Reformed.	2	. .
Church of the Brethren.	2	. .
Churches of Christ.	21	. .
Church of God	14	. .
Community Churches.	2	. .
Evangelical Covenant Church of America.	2	. .
Episcopal	29	15,000
Friends (Quakers)	2	. .
Hungarian Reformed Church in America.	1	. .
Lutheran:		
The American.	9	5,338
Lutheran Church in America.	14	3,282
Missouri Synod.	14	4,958
Wisconsin Synod	1	. .
Mennonite	2	. .
Methodists:		
The United Methodist.	44	30,000
African Methodist Episcopal	20	. .
Christian Methodist Episcopal	1	. .
Free Methodist of North America	2	. .
Wesleyan Methodist.	3	. .
Nazarenes	16	. .
Pentecostal	15	. .
Presbyterians:		
Presbyterian Church in the U.S.	22	10,928
United Presbyterian	13	7,643
Orthodox Presbyterian	2	. .

TABLE 11--Continued

Religious Groups	Churches	Membership
Reformed Church in America	1	. .
United Church of Christ.	12	7,007
Miscellaneous.	45	. .
Salvation Army	6	. .
Judaism:		
Synagogues (Orthodox--8; Cons.--17; Reform--5; Others--9)	39	130,000
Sectarian Religions:		
Christian Science.	12	. .
Jehovah's Witnesses.	9	. .
Latter Day Saints.	3	. .
Seventh-Day Adventist.	7	. .
Swedenborgian.	1	. .
Bahai.	3	. .
Black Muslims.	1	. .
Unitarian-Universalists.	3	. .
World Religions:		
Buddhist-Student Group at Univ. Of Miami	1	. .
Muslim-Student Group at Univ. Of Miami	1	. .
Hindu-Student Group at Univ. of Miami.	1	. .
Total.	645	683,000

[a]Mr. Lloyd N. Whyte, Area Missionary-Director.

Summary

Dade County's population is composed of some 130,000 Jews, 300,000 Catholics, 225,000 Protestants, 25,000 Religious Sectarians, and about 3,000 World Religionists. Those affiliated with some religious faith represent about 57 percent of Metropolitan Miami's 1.2 million residents. This leaves over 1/2 million people in Dade County (43 percent) who are unaffiliated without any particular religious faith.

CHAPTER IV

IS BLACK BEAUTIFUL?

The material for this chapter did not arrive in time for publication of this study. It is suggested that those concerned with the relationship of Miami Baptist Association with Negro churches contact Dr. Julius H. Avery, Director, Department of Work with National Baptists, Florida Baptist Convention, 1230 Hendricks Avenue, Jacksonville, Florida 32207.

CHAPTER V

WHERE HAVE ALL THE PEOPLE GONE?

Much concern has recently been expressed by all denominations about membership living away from churches, especially those churches located in changing communities. To correctly assess this situation in the Miami Baptist Association, each church was asked to submit a dot distribution map of its active and inactive membership. Twenty-three churches responded to the request.

The boundary of each local church community (approximately one mile radius from the church) was established and both active and inactive membership counted inside and outside each church area. This membership was then computed as a percentage of the total membership of each church.

The Typical Church In Miami Baptist Association With Growing Membership

To ascertain the effect of membership living outside the immediate church area on church growth, the membership characteristics of a typical growing church were developed. Of the twenty-three churches submitting maps, six have been increasing in resident membership over the past decade. These are: Biscayne Gardens, Cutler Ridge, Flagler Street, Gateway, North Dade Heights, and Riviera. The membership statistics of these six churches were combined to arrive at a typical church in Miami Baptist Association with growing membership.

As noted in Table 12, 68 percent of the membership of the typical growing church is active and 32 percent inactive. Also 66 percent of the membership lives inside the immediate church area with 34 percent outside the area. Forty-seven percent of the typical church membership is active and living inside the

church area while 21 percent is active and living outside the area. On the other hand, 19 percent is inactive but living inside the church area while only 13 percent is inactive and living outside the area.

The effect of membership living outside the immediate church area on church growth can now be analyzed by comparison with the typical church. This is done by Study Areas.

Inner City Churches

Only two of the eight Inner City churches submitted membership distribution maps, nevertheless, the two are significant because they are representative of two distinct patterns of inner city church reaction to membership living outside the church area.

The first pattern is that of a large active membership which is well scattered throughout the entire city. This type of church is one that actually thrives and grows on membership living outside the church area. The more prestigious the church the greater will be the percentage of membership living outside the immediate church area.

As shown in Table 13, Allapattah is typical of this pattern. Its reaction to membership living outside the church area is to draw them to the church along with others living outside the church area. Presently church membership living outside its area is the strength of Allapattah (39 percent active); at the same time though a contributing factor to its decline in resident membership is its inactive membership living outside the church area (18 percent). Two other churches in the Inner City Study Area would probably exhibit the same general characteristics as Allapattah. These are Central and Riverside.

An entirely different pattern is exhibited by Calvary. When comparing its membership distribution to the typical growing church, Calvary would seem to be in a growing position. Actually this is presently true of Calvary but what has

TABLE 12

1969 MEMBERSHIP DISTRIBUTION OF ACTIVE AND INACTIVE FAMILIES IN THE TYPICAL CHURCH IN
MIAMI BAPTIST ASSOCIATION WITH GROWING RESIDENT MEMBERSHIP[a]

Church	Total Percentage		Percentage Inside Church Area			Percentage Outside Church Area		
	Active	Inactive	Active	Inactive	Total	Active	Inactive	Total
Typical	68	32	47	19	66	21	13	34

[a]Computed from membership distribution maps submitted by the churches.

TABLE 13

1969 MEMBERSHIP DISTRIBUTION OF ACTIVE AND INACTIVE FAMILIES IN THE INNER CITY STUDY AREA
BY CHURCHES[a]

Church	Total Percentage		Percentage Inside Church Area			Percentage Outside Church Area			Resident Membership	
	Active	Inactive	Active	Inactive	Total	Active	Inactive	Total	Growing	Declining
Allapattah.	77	23	38	5	43	39	18	57		X
Calvary	90	10	65	5	70	25	5	30		X
(Growing Membership).	68	32	47	19	66	21	13	34		

[a]Computed from membership distribution maps submitted by the churches.

happened over the past decade is that most of its membership moved to the suburbs (outside the immediate church area) and stayed there. Meanwhile the church gradually changed constituency until today it is a small language church serving its own residential community (as does First Spanish and Jerusalem Spanish). Two other churches in the Inner City Study Area (Highland Park and Stanton Memorial) have rapidly declined in population over the past decade and will probably fall into this same pattern unless some changes are made. They could also fall into yet another pattern in which the church moves to the suburbs--such as Melrose a few years ago.

Except for the small language or cultural churches in the inner city, most of the church membership lives outside the church areas. In the larger downtown-type church, this membership remains active in the church; in the smaller fast-declining churches, this membership never returns.

Northside Transitional Churches

Again only two churches in this study area submitted maps. Although both churches are in transitional areas from which members are constantly moving to the suburbs, neither church has an overly excessive amount of membership living outside the church area when compared to the typical church as shown in Table 14. Yet both are experiencing declining resident membership.

In the case of Hialeah First, the major portion of its membership has not gone anywhere! It is still in the church area (70 percent) but is inactive (35 percent). There is no obvious explanation for Seventy-Ninth Street's decline in membership except for the slightly greater proportion of inactive membership outside the church area. This characteristic is also true of Hialeah First but for most churches in transitional areas the proportion is much greater as will be seen in the next section.

TABLE 14

1969 MEMBERSHIP DISTRIBUTION OF ACTIVE AND INACTIVE FAMILIES IN THE NORTHSIDE TRANSITIONAL
STUDY AREA BY CHURCHES[a]

Church	Total Percentage		Percentage Inside Church Area			Percentage Outside Church Area			Resident Membership	
	Active	Inactive	Active	Inactive	Total	Active	Inactive	Total	Growing	Declining
Hialeah, First.	44	56	35	35	70	9	21	30		X
Seventy-Ninth Street. . .	71	29	53	9	62	18	20	38		X
(Growing Membership). . .	68	32	47	19	66	21	13	34		

[a]Computed from membership distribution maps submitted by the churches.

51

Southside Transitional Churches

Five of the eight churches in the Southside Transitional Study Area submitted membership distribution maps. This is a sufficient number to give a good picture of the average church in a transitional area in Miami Baptist Association.

As noted in Table 15, the average church in the Southside Transitional Study Area has about one-half of its membership living inside the church area (53 percent) and about one-half outside (47 percent). It is also a church in which about one-half the membership is active and one-half inactive.

Comparison of this average church in the transitional area with the typical growing church reveals that the main difference is that instead of a large active membership living within the church area the average church in the transitional area has a large inactive membership living outside the church area. This is especially true of Coconut Grove and Southside. The members are moving to the suburbs and not coming back to church.

Northside Residential Churches

Since most of the church members are moving out of the inner city and transitional areas to the suburbs, how uniform is the membership distribution of the churches in the residential areas?

Of the seven churches in the Northside Residential Study Area submitting membership distribution maps, three compared very closely to the typical church with growing membership as shown in Table 16. However only two of these churches, Biscayne Gardens and North Dade Heights have growing membership. On the other hand, North Miami Beach has comparable characteristics but is slightly declining in membership--reason unknown.

Lake View's membership distribution is beginning to somewhat resemble that of a church in a transitional area. A high percentage of its membership (24 percent) is inactive and living outside the immediate church area; at the same time,

TABLE 15

1969 MEMBERSHIP DISTRIBUTION OF ACTIVE AND INACTIVE FAMILIES IN THE SOUTHSIDE TRANSITIONAL
STUDY AREA BY CHURCHES[a]

Church	Total Percentage		Percentage Inside Church Area			Percentage Outside Church Area			Resident Membership	
	Active	Inactive	Active	Inactive	Total	Active	Inactive	Total	Growing	Declining
Coconut Grove	27	73	17	25	42	10	48	58		X
Coral	53	47	35	21	56	19	25	44		X
Flagler Street.	55	45	34	19	53	21	26	47	X	
Southside	39	61	30	19	49	9	42	51		X
West Flagler Park	59	41	35	17	52	24	24	48		X
Average	52	48	33	20	53	19	28	47		
(Growing Membership). . .	68	32	47	19	66	21	13	34		

[a]Computed from membership distribution maps submitted by the churches.

TABLE 16

1969 MEMBERSHIP DISTRIBUTION OF ACTIVE AND INACTIVE FAMILIES IN THE NORTHSIDE RESIDENTIAL
STUDY AREA BY CHURCHES[a]

Church	Total Percentage		Percentage Inside Church Area			Percentage Outside Church Area			Resident Membership	
	Active	Inactive	Active	Inactive	Total	Active	Inactive	Total	Growing	Declining
Biscayne Gardens.	69	31	42	21	63	27	10	37	X	
Lake View	44	56	28	33	61	15	24	39		X
Miami Lakes	76	24	26	3	29	5u	21	71		X
Miami Springs	60	40	43	19	62	17	21	38		X
North Dade Heights. . . .	84	16	62	10	72	22	6	28	X	
North Miami Beach	69	31	49	19	68	20	12	32		X
Westhaven Heights	59	41	33	16	49	26	25	51		
(Growing Membership). . .	68	32	47	19	66	21	13	34		

[a]Computed from membership distribution maps submitted by the churches.

TABLE 17

1969 MEMBERSHIP DISTRIBUTION OF ACTIVE AND INACTIVE FAMILIES IN THE SOUTHSIDE RESIDENTIAL STUDY AREA BY CHURCHES[a]

Church	Total Percentage		Percentage Inside Church Area			Percentage Outside Church Area			Resident Membership	
	Active	Inactive	Active	Inactive	Total	Active	Inactive	Total	Growing	Declining
Coral Park.	80	20	52	13	65	28	7	35		
Cutler Ridge.	76	24	59	19	78	18	4	22	X	
Gateway	69	31	54	22	76	15	9	24	X	
Goulds.	47	53	35	41	76	12	12	24		X
Olympia	56	44	36	29	65	21	14	35		X
Riviera	81	19	54	17	71	27	2	29	X	
(Growing Membership). . .	68	32	47	19	66	21	13	34		

[a]Computed from membership distribution maps submitted by the churches.

the highest percentage (33 percent) is inactive but living inside the church area!

Miami Springs has a fairly large percentage of inactive membership (21 percent) living outside its church area which probably accounts for its declining membership.

Miami Lakes and Westhaven Heights both have a large percentage of membership living outside their church areas but this is due to their particular situations--a church that has recently moved and a newly organized church.

Southside Residential Churches

Six churches in the Southside Residential Study Area submitted membership distribution maps as shown in Table 17. Of these, only two differ from the characteristics of the typical church with growing membership. These two, Goulds and Olympia, both differ in their large percentage of membership which is inactive but living in the church area.

The other four churches in the Area, Coral Park, Cutler Ridge, Gateway, and Riviera have membership distributions representative of the typical church with growing membership.

Summary

What is the effect of church membership living outside the church area on the churches of Miami Baptist Association? It is a source of strength for the strong downtown-type church and source of growing membership for the growing residential churches. It is also, however, a major reason for decline in many churches, especially those located in the transitional and inner city areas of Metropolitan Miami.

CHAPTER VI

WHO SPEAKS FOR ME?

Historically the large downtown church in a city has been regarded as the spokesman for a denomination. It is generally about the only one through which a denomination can develop an effective area-wide ministry.

In Miami Baptist Association, three churches fit the general description of a large downtown church. These three are Allapattah, Central, and Riverside. Which of these is best qualified to be the spokesman for Southern Baptists in Metropolitan Miami?

Certainly the writer of this study cannot answer this question even if he should so desire. The only attempt in this brief chapter will be to present some comparisons of the three churches according to criteria developed from some basic writings about the downtown church.

Hellman and Kloetzli describe the downtown church as being

". . . generally the church that was first established in the community by a given denomination. It is sometimes known as First Church and often spoken of familiarly as the "mother church." Chances are that its children have been scattered far and wide and that daughter congregations have been established all across the metropolitan area.

"This church finds itself at the center of the metropolitan area, located in the midst of transiency, traffic, and business. Those who are not particularly rooted in a given neighborhood and whose children have possibly grown up and moved away are quite often inclined to attend it.

"It often occupies a strategic location in that it sometimes serves as the voice of its denomination. Frequently it is called upon to act as spokesman for the denomination on matters of community concern. Generally speaking, it symbolizes the denomination at the heart of the metropolis. Conferences and general meetings may be

held here, and it serves other churches in the community through institutes on church music, leadership training, and the like. Special church officers are often associated with it. By virtue of its strength and prestige and tradition, it often has a strong pulpit ministry. The musical program of such churches is often of a high caliber.

"Because of its unique circumstances and location, this church is generally not identified with a particular class or neighborhood. Rather it reaches out into every part of the big city. The Sunday School, though not very large, does command good leadership. Advertising in hotels, newspapers, and railroad stations is a "must" for this kind of church."[1]

Frederick A. Shippey's description of the typical downtown church is very similar.

"Nearly every urban community boasts of a popular church situated downtown. Its familiar tower or steeple stands on the green, across the street from a prominent public building, or perchance at some other conspicuous location within the geographical boundaries of the heart of the city. At best the edifice is likely to be a huge but older structure, well suited for the large congregations it attracts. Usually, however, it stands in need of a thorough remodeling and renovation.

"As expected, a traditional type of ministry is featured here. Popularity depends upon it . . . .

"A traditional downtown church follows the organizational pattern prescribed by the denomination and rarely supplements its ministries by special program elements demanded by the local situation. Conventional classes, societies, groups, and activities are sponsored. The preferences of older people are commonly solicited and respected, for what has been done in the past serves as a directive for the present day. Since the constituency is drawn from the entire city, a gangling form of parish organization is utilized to promote religious fellowship and to stimulate participation. This is a conspicuous feature of city-wide downtown church work.

"Apparently these organizational patterns and emphases represent the religious fare which is preferred by numerous laymen who are business and professional leaders locally. Since the pulpit often is famous throughout the city, many people come to hear its eminent minister preach. This clergyman has a "voice" in the community. Supported by choral music of exceptional quality (commonly a paid quartet or soloists), such oral ministry attracts splendid attendance at Sunday worship services. Normally the larger congregation appears in the morning."[2]

---

[1]Arthur Hillman and Walter Kloetzli, Urban Church Planning (Philadelphia: Muhlenberg Press, 1958), pp. 36-37.

[2]Frederick A. Shippey, Church Work in the City (Nashville: Abingdon Press, 1952), pp. 101-103.

From these two articles several factors seem to exist in the effective down-town church which is the denominational voice of the city. These factors are: (1) one of the oldest churches in the city if not the first organized; (2) a prominent location in the heart of the business portion of the city; (3) a large widely scattered membership throughout the entire city; (4) a traditional type of ministry with all organizations; (5) a strong pulpit ministry; and, (6) a strong music ministry.

These six factors will be the basis for the comparisons that follow.

Age of Church

Church	Date of Organization
Riverside	1921
Allapattah	1924
Central	1936

Location of Church

Church	Proximity to downtown business area
Central	In the area
Riverside	Close by the area
Allapattah	Furtherest from the area

Size of Membership

Church	Total Membership	Resident Membership
Central	3,946	2,275
Allapattah	2,901	1,657
Riverside	2,350	1,651

Distribution of Resident Membership

Church	Distribution
Calvary	Widely scattered including Miami Beach and Key Biscayne. Fairly even distribution north and south.
Allapattah	Widely scattered though none on Miami Beach or Key Biscayne. Uneven distribution with more membership to the north.

Riverside   Unknown (no membership distribution
                                                 map submitted)

Type of Ministry

All three churches have traditional ministries with all the organizations.

Pulpit Ministry

All three churches have well trained ministers, each with doctoral degrees.

Music Ministry

Church	Adult Enrolment	Total Enrolment
Riverside	177	348
Central	104	346
Allapattah	50	305

In summary, it seems obvious that objective comparisons lead only to con-
fusion. Subjective factors as well as public opinion should be investigated for
a more adequate answer to the initial question.

CHAPTER VII

WHERE DID ALL THESE APARTMENTS COME FROM?

Traditionally, Miami has been a city of single-family dwellings rather than apartments. Multiple units were found in large numbers only in Miami Beach and the urban core. They were used to serve the tourists, as stopgap quarters for nonpermanent residents, or as residences for the retired persons of moderate means or low income families who could not afford house payments.

All this has changed, however, during this decade. In Miami, as elsewhere, a veritable boom of apartment units has dotted the skyline with highrise structures and lined city and suburban streets with "garden" type apartments of typically two and three floors in height built around a swimming pool area.

In 1960, as shown in Table 18, only 28 percent of Dade County's housing units consisted of apartments (more than two units in a building). Since 1960, however, more than 60,000 units, or 61 percent of all residential housing construction through June 1968, has been apartment units. Consequently, as of June 1968, apartment units accounted for over one-third of the housing units in Dade County. Presently, apartment units probably account for about 37 percent of the total housing units.

TABLE 18

HOUSING UNITS IN DADE COUNTY, 1960-1968[a]

Year	Total Units	Percentage	Single and Double Units	Percentage	Multiple Units	Percentage
1960	348,946	100.0	251,357	72.0	97,589	28.0
Built 1960-1968. . . .	98,764	100.0	38,509	39.0	60,255	61.0
1968	447,710	100.0	289,866	64.7	157,844	35.3

[a]Metropolitan Dade County Planning Department.

Geographical Distribution

The geographic distribution of Dade County's housing has experienced signi-, ficant changes in this decade indicative of the new role that the apartment plays in the urban pattern. Numerous apartments have been constructed in areas which heretofore were almost exclusively districts of single-family housing. Rather than a return to the urban center from the suburban sprawl, apartment construction in Dade County has also been a flight from the old downtown areas, but so far has not reached the outside perimeter of urban settlements.

As seen in Table 19, most of the apartment units in Dade County in 1960 were fairly evenly divided between the Inner City Study Area and Miami Beach. Although these two areas remain the largest in number of total apartment units, they have received only about one-fourth of the apartment construction in this decade. The most rapid expansion in apartment construction has been in the Northside Residential and Southside Residential areas. Figure 14 also indicates the general areas of major apartment construction since 1960.

TABLE 19

MULTIPLE UNITS CONSTRUCTED IN DADE COUNTY BETWEEN 1960 AND 1968
BY STUDY AREAS[a]

Study Area	Multiple Units		1960-1968 Change	
	1960	1968	Number	Percentage
Inner City	29,414	33,935	4,521	15.4
Northside Transitional	12,056	19,287	7,231	60.0
Southside Transitional	8,999	15,964	6,965	77.4
Northside Residential.	7,831	27,361	19,530	249.4
Southside Residential.	6,521	16,628	10,107	155.0
Miami Beach.	32,753	43,822	11,069	33.8
Key Biscayne	15	847	832	5,546.7
Total.	97,589	157,844	60,255	61.7

[a]Metropolitan Dade County Planning Department.

In Table 20 are listed the 1960-1968 number and change of apartments by
Census Tracts. Churches in or near the Census Tracts in which the number of
apartment units has changed significantly since 1960 are also noted in the
table.

A list of the major apartment houses over 50 units in size is given in
Table 21 by areas designated on Figure 15.

To further indicate the location of each church in relation to areas of
high population density, a copy of the Approved General Land Use Master Plan of
Dade County is included in the pocket inside the back cover of this study. Each
person using this study should carefully locate his church on this plan and note
the general land use of the area surrounding the church. In addition to re-
sidential population density, the location of institutional and industrial
complexes can be ascertained.
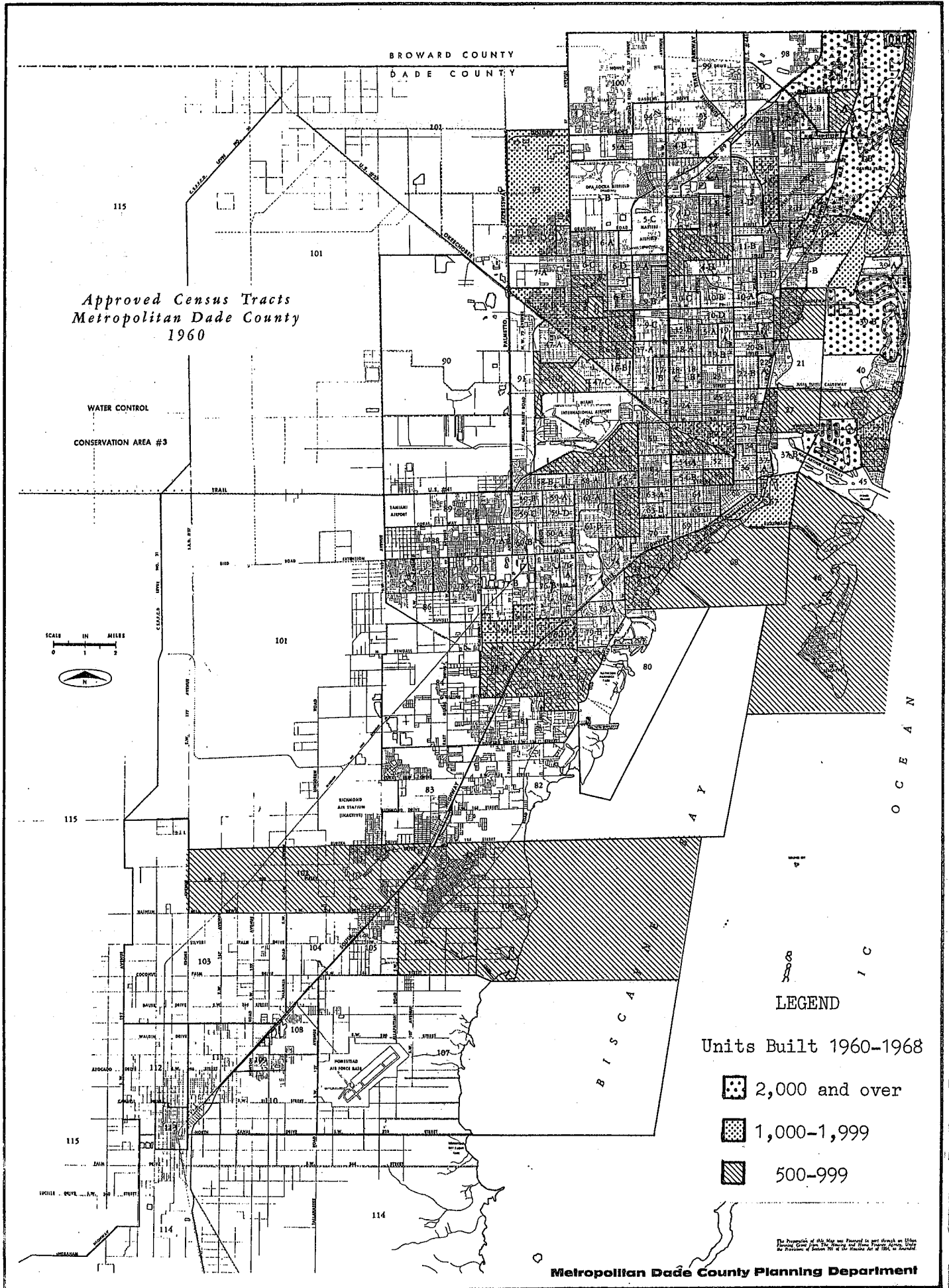
Fig. 14--Apartment construction in Dade County between 1960 and 1968

TABLE 20

1960-1968 NUMBER AND CHANGE OF APARTMENT UNITS IN DADE COUNTY
BY CENSUS TRACT[a]

Census Tract	Multiple Units		1960 - 1968 Change		Church Area
	1960	1968	Number	Percentage	
1A	204	705	501	245.6	
1B	312	2,767	2,455	786.9	Arch Creek
2A	641	1,157	516	80.5	
2B	71	384	313	440.8	
2C	69	2,297	2,228	3,229.0	N. Miami Beach
2D	0	176	176	100.0	
2E	49	248	199	406.1	
2F	94	149	55	58.5	
2G	137	221	84	61.3	
2H	388	789	401	103.4	
3A	10	226	216	2,160.0	
3B	5	5	0	0	
3C	290	1,682	1,392	480.0	Biscayne Gardens
3D	25	97	72	288.0	
4A	0	0	0	0	
4B	0	0	0	0	
4C	288	362	74	25.7	
4D	0	375	375	100.0	
4E	2	2	0	0	
4F	0	0	0	0	
4G	15	642	627	4,180.0	Lake View
4H	118	233	115	97.5	
5A	0	0	0	0	
5B	292	488	196	67.1	
5C	154	509	355	230.5	
6A	0	0	0	0	
6B	24	42	18	75.0	
6C	5	5	0	0	
6D	5	5	0	0	
6E	5	29	24	480.0	
6F	181	758	577	318.8	West Hialeah
7A	1	360	359	35,900.0	
7B	134	1,739	1,605	1,197.8	West Hialeah
8A	190	924	734	386.3	Hialeah, First
8B	367	1,241	874	238.1	Hialeah, First
9A	5	5	0	0	
9B	5	5	0	0	
9C	80	88	8	10.0	
10A	394	438	44	11.2	
10B	97	354	257	265.0	
10C	20	20	0	0	
10D	583	681	98	16.8	
11A	27	30	3	11.1	
11B	0	0	0	0	
11C	115	125	10	8.7	

TABLE 20--Continued

Census Tract	Multiple Units		1960 - 1968 Change		Church Area
	1960	1968	Number	Percentage	
11D	81	81	0	0	
12A	431	1,595	1,164	270.1	North Miami
12B	372	610	238	64.0	
13.	1,553	2,139	586	37.7	Northeast
14.	913	1,067	154	16.9	
15A	960	1,066	106	11.0	
15B	587	699	112	19.1	
16A	582	1,156	574	98.6	Hialeah, First
16B	41	41	0	0	
17A	204	213	9	4.4	
17B	227	227	0	0	
17C	83	89	6	7.2	
18A	314	537	223	71.0	
18B	133	163	30	22.6	
18C	347	571	224	64.6	
19A	565	672	107	18.9	
19B	1,191	1,407	216	18.1	
20A	431	540	109	25.3	
20B	652	811	159	24.4	
21.	104	104	0	0	
22A	785	803	18	2.3	
22B	262	280	18	6.9	
23.	50	50	0	0	
24.	567	835	268	47.3	
25.	212	229	17	8.0	
26.	425	306	-119	-28.0	
27.	3,737	4,328	591	15.8	First, Spanish
28.	1,522	1,404	-118	-7.8	
29.	74	92	18	24.3	
30.	546	2,041	1,495	273.8	Highland Park
31.	3,214	3,114	-100	-3.1	
34.	4,839	4,613	-226	-4.7	
36.	4,083	4,156	73	1.8	
37A	1,773	2,238	465	26.2	
37B	1,717	1,717	0	0	
38.	2,978	4,901	1,923	64.6	
39A	3,163	3,409	246	7.8	
39B	6,971	11,457	4,486	64.4	
40.	1,076	1,172	96	8.9	
41A	1,994	2,691	697	35.0	Miami Beach
41B	209	3,036	2,827	1,352.6	Miami Beach
42.	5,366	6,412	1,046	19.5	Miami Beach
43.	4,316	4,828	512	11.9	
44.	8,061	9,020	959	11.9	
45.	1,597	1,797	200	12.5	
46.	15	847	832	5,546.7	
47A	104	104	0	0	
47B	204	720	516	252.9	Miami Springs

TABLE 20--Continued

Census Tract	Multiple Units		1960 - 1968 Change		Church Area
	1960	1968	Number	Percentage	
47C.	236	605	369	156.4	
48	9	13	4	44.4	
49	298	1,010	712	238.9	Flagler Street
50	163	353	190	116.6	
51	191	840	649	339.8	
52	1,439	1,703	264	18.3	
53	3,297	3,913	616	18.7	Riverside
54A.	703	891	188	26.7	
54B.	1,075	1,515	440	40.9	
55	562	818	256	45.6	
56	91	333	242	265.9	
57	141	821	680	482.3	W. Flagler Park
58A.	151	316	165	109.3	
58B.	114	314	200	175.4	
59A.	19	139	120	631.6	
59B.	31	64	33	106.5	
59C.	0	220	220	100.0	
59D.	10	58	48	480.0	
60A.	12	12	0	0	
60B.	0	8	8	100.0	
61A.	5	78	73	1,460.0	
61B.	381	678	297	78.0	
62	3,010	3,867	857	28.5	
63A.	592	832	240	40.5	
63B.	84	280	196	233.3	
64	980	1,014	34	3.5	
65	191	213	22	11.5	
66	1,676	2,081	405	24.2	
67	1,835	3,365	1,530	83.4	
68	196	1,052	856	436.7	
69	511	588	77	15.1	
70	305	505	200	65.6	
71	409	935	526	128.6	Coconut Grove
72	670	922	252	37.6	
73	30	212	182	606.7	
74	94	97	3	3.2	
75	197	305	108	54.8	
76A.	12	12	0	0	
76B.	5	113	108	216.0	
76C.	264	508	244	92.4	
76D.	51	1,422	1,371	2,688.2	South Miami
77A.	4	80	76	1,900.0	
77B.	0	421	421	100.0	
77C.	0	1,068	1,068	100.0	
78A.	0	682	682	100.0	
78B.	5	758	753	1,506.0	Wayside
79A.	335	527	192	57.3	
79B.	432	432	0	0	

TABLE 20—Continued

Census Tract	Multiple Units		1960 - 1968 Change		Church Area
	1960	1968	Number	Percentage	
80	29	74	45	155.2	
81	11	11	0	0	
82	36	225	189	525.0	
83	135	212	77	57.0	
84	15	418	403	2,686.7	
85	0	81	81	100.0	
86	0	56	56	100.0	
87	5	5	0	0	
88	12	76	64	533.3	
89	0	95	95	100.0	
90	14	93	79	564.3	
91	7	88	81	1,157.1	
92	10	10	0	0	
93	3	1,043	1,040	3,466.7	Westhaven Heights, Emmanuel, Miami Lakes
94	0	0	0	0	
95	0	34	34	100.0	
96	0	0	0	0	
97	32	3,243	3,211	1,003.4	Ojus
98	0	0	0	0	
99	0	398	398	100.0	
100.	0	14	14	100.0	
101.	51	287	236	462.3	
102.	9	535	526	584.4	South Miami Heights, Goulds
103.	28	28	0	0	
104.	140	143	3	2.1	
105.	116	213	97	83.6	
106.	30	867	837	279.0	Cutler Ridge
107.	64	154	90	140.6	
108.	117	129	12	10.3	
109.	0	69	69	100.0	
110.	5	5	0	0	
111.	131	457	326	248.9	
112.	89	114	25	28.1	
113.	480	716	236	49.2	
114.	167	203	36	21.6	
115.	4	4	0	0	
Total.	97,589	157,844	60,255	61.7	

[a]Metropolitan Dade County Planning Department

Dade County Line

NORTH MIAMI BEACH

NORTH DADE WEST

N. E. 150th St.

NORTH MIAMI

BEACH AREA NORTH

B. H. I.

96th S

SURF SID

87th Terr

122nd St.

119th St. (Gratigny Dr.)

HIALEAH

Okeechobee Rd.

NORTH-EAST

N. Bay Village

NORTH BEACH

E. 12th Ave.

NORTH-WEST

MIAMI SPRINGS

North Miami Ave.

50th St.

CENTRAL BEACH

37th Ave.

Venetian Is.

Lincoln Rd.

SOUTH BEACH

East-West Expressway

FLAGLER NORTH

Flagler St.

Flagler St.

FLAGLER SOUTH

OLD SOUTHWEST

NORTHERN GABLES

Coral Way

Red Rd.

MIAMI WEST

SOUTH-ERN GABLES

U. S. #1

BAYSHORE NORTH

67th Ave.

SOUTH MIAMI

S. W. 67th St.

BAYSHORE SOUTH

KEY BISCAYNE

S. W. 88th St.

KENDALL

S. W. 152nd St.

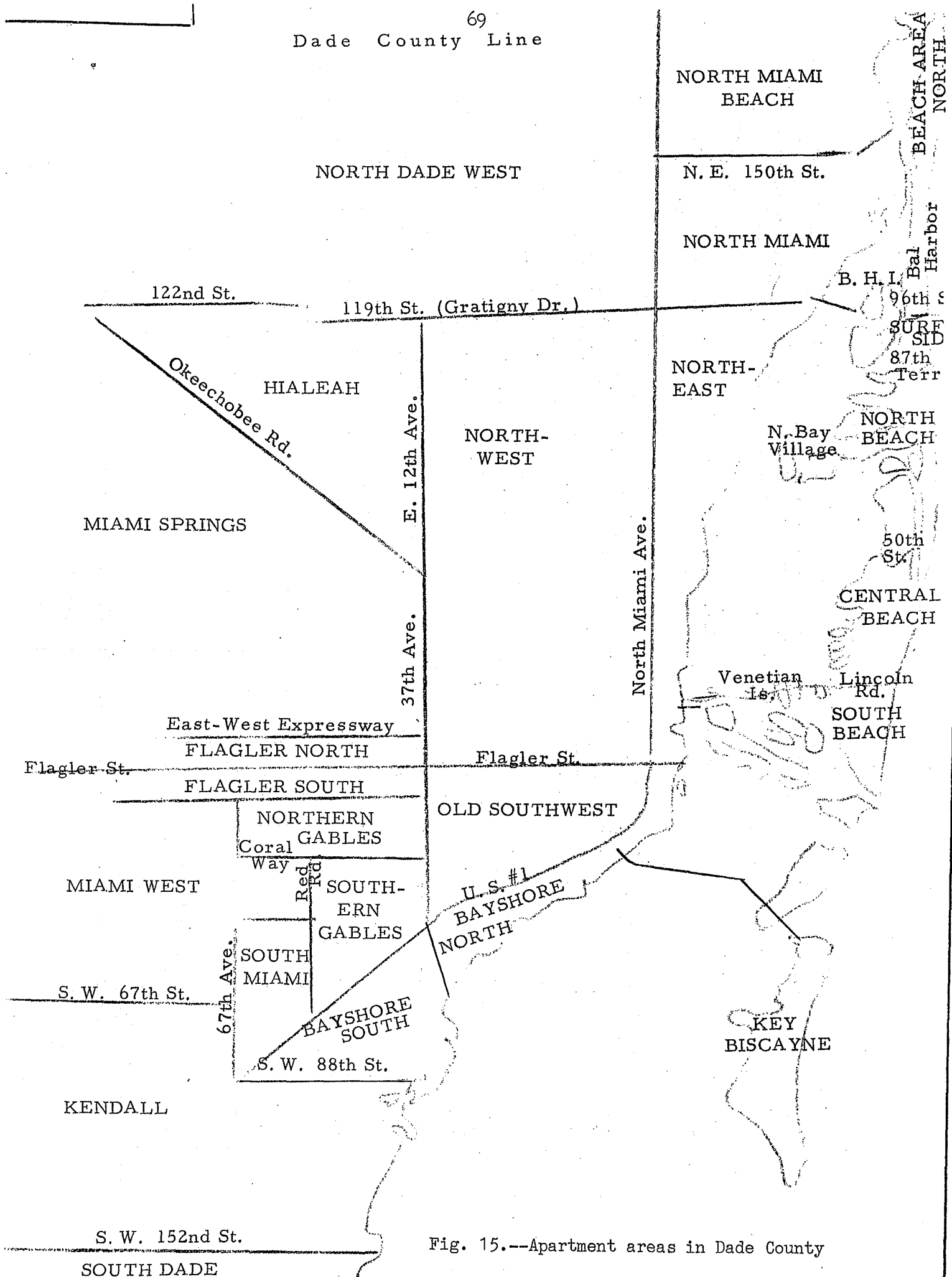Fig. 15.--Apartment areas in Dade County

SOUTH DADE

TABLE 21

APARTMENT HOUSES OVER 50 UNITS IN SIZE IN DADE COUNTY AS OF JANUARY 1969 BY APARTMENT AREAS[a]

Apartment Area	Year Built	Number of Units					Number of Floors
		Eff	1BR	2BR	3BR+	Total	
Northeast							
McKay Towers 880 NE 69 Street.	1961	26	73	50		149	10
Sabal Palms 5135 NE 2nd Avenue	1949		96	416		512	2
Bay Park 3301 NE 5th Avenue.	1962	40	175	40		255	12
71st Street Apts. 99 NE 71st Street.	1944		60			60	2
Shores Plaza & Villas, Inc. 745 NE 91st Street	1949		35	35		70	2
Northwest							
Silver Blue Lake Apts. 1401 NW 103rd Street.			60	100	58	218	3
Riverside Plaza Apts. 2330 NW 11th Street.	1962		6	56		62	3
Creek Club Apts. 1441 NW 19th Street	1964		85			85	2
Palmetto 725 NW 100th Street	1953	2		80		82	2
Knight Manor 6700 NW 10th Avenue	1948		154	300		454	3
Lakeshore Apts. 1260 NW 95 Street.	1966		30	60		90	3
Silver Blue Lake Apts 1401 NW 103 Street	1968		125	125	49	299	3
Lakeshore West Apts 1348 NW 95 Street.	1968		46	46		92	
Golfshore Apts NW 27 Street & 116 Street	1968		220	80		300	4
Centre House NW 14 Street & 10 Avenue.	1968	30	220	32		294	20
Golf Lake Apts 2615 NW 115 Street.	1968		220	80		300	4
Hialeah							
New Colony House Apts 416 E 27 Street.	1965		51	3		54	3
Les Montpelier 850 W 49 Street	1964	16	93	16		124	8
Essex Village Apts 251 E 4 Avenue.	1948		112			112	2
Capo-Sal Manor 940 W 29 Street	1967	16	32	48		96	2
Lake Orleans Village 6850-70 W 14th Ct	1967		84			84	2
North Miami Beach							
Esquire House 1850 NE 186th Street	1964		51	18		69	3
Golden Glades Apts 2128 NE 167th Street.	1959		64			64	2
North Dade West							
Westview Terrace 12601 NW 27th Avenue.	1966	14	50	48		112	3
Westview Manor 12727 NW 27th Avenue.	1965	15	74	21		110	3
Westview Terrace South 12501 NW 27th Avenue.	1968	11	66	38	2	117	3
Oxford House Apts 6530 Lake Patricia Drive	1968		54	48		102	3

70

TABLE 21--(

Apartment Area

Beach Areas North
  Blair House   9100 W Bay Harbor Drive. . . . .
  Harbor House North   102nd Street & Collins Avenue . . .
  Harbor House South   10275 Collins Avenue. . . . .
  Town & Country Apts   10200 E Bay Harbor Drive . . . . .
  Belmont   10101 E Bay Harbor Drive . . . .
  Kings Point Imperial   220 Kings Point Drive . . . . . .
  Carlton Terrace   10245 Collins Avenue . . . .
  Guildford House   9800 W Bay Harbor Drive. . . . .
  Arlen House   158th Street & Collins . . . .
  Century Towers   15920 Collins . . . .
Key Biscayne
  Coral Reef Apts   303 Galen Drive. . . . .
Flagler South
  Bahama Gardens & Westgate Arms   521 SW 42nd Avenue. . .
Bayshore
  Sailboat Bay   2950 S Bayshore Drive . . . .
  Grove Bay Village Apts   2585 S Bayshore Drive . . . . .
  Grove Hill Apts   2629 S Bayshore Drive. . . . .
  Brickell Town House   2451 Brickell Avenue . . . .
  Collins House   3240 Mary Street . . . .
  Harbor Inlet Apts   107 SE 7th Street . . . .
  Brickell Point   401 Brickell Avenue . . . .
  High Pines   5601 SW 78th Street . . . .
  Villa Capir   1205 Mariposa. . . . .
  Jade Gardens   65th Avenue & Dixie Hwy   (North Side) . .
Northern Gables
  Villa Gables   15 Calabria . . . .
  Ludlum Plaza North   1247 SW 67th Avenue . . . .
  Fountain Apts   235 Sidonia. . . . .

	Year Built	Number of Units					Number of Floors
		Eff	1BR	2BR	3BR+	Total	
. . .	1960		40	40		80	11
. . .	1958	70	185	101		356	14
. . .	1965	90	230	134		454	14
. . .	1960	15	42	26		84	2
. . .			6	54		60	7
. . .	1963		32	50		82	6
. . .	1955	13	38	39		103	15
. . .	1968		48	24		72	6
. . .	'68-69	12	160	100	40	312	21
. . .	'68-69		240	96		336	18
. . .	1968		26	25		51	3
. . .		32	43	12		87	
. . .	1967		39	49	16	104	11
. . .	1964	13	88	12		113	3
. . .	1963		38	14		52	2
. . .	1963		163	167	36	366	21
. . .			80	33		113	3
. . .	1953	6	42	12		60	2
. . .	1950	36	36	18		90	3
. . .				56		56	3
. . .	'68-69		49	49		98	3
. . .	1966	24	112	24		160	2
. . .	1960		48	12		60	2
. . .	1968		33	22		55	3
. . .	1968		51	15		66	3

TABLE 21—Continued

Apartment Area	Year Built	Number of Units					Number of Floors
		Eff	1BR	2BR	3BR+	Total	
Southern Gables							
Pine Manors 7700 SW 54th Street	1947			56		56	2
Monticello 620 Coral Way	1964	6	37	7		50	2
San Sebastian 333 University Drive	1927	25	80	6		111	3
Sunset Garden 5680 SW 78th Street	1950		32	112		144	2
Emelen Apts 5650 SW 74th Street	1949			56		56	3
Patio Apts 5470 SW 76th Street	1948			56		56	3
Franklin Hardee Apts 6525 SW 57th Court	1950			50		50	2
South Miami							
East Bird–West Bird Apts 6150 Bird Road	1965	24	24	16		64	3
Sunset Club Apts 6259-73 Sunset Drive	1964		102	24		126	3
Mayan Villas 7515 SW 59th Avenue	1966		57			57	3
Miami West							
Lakeview Garden Apts 7711 Miller Road	1966		90	86		176	3
Miller Lake Garden Apts 5500 SW 77th Court	1966		17	33		50	2
Tropic Fair Apts 4444 SW 67th Avenue	1965		45	45		90	2
The Cloisters 5830 Red Road			40	32	10	82	3
Town Park Apts 9950 SW 8th Street	1968		32	63		95	2
Kendall							
Dadeland Gardens 7230 SW 83rd Street	1964		73	67	10	150	2
Kendall House I & II 9101 SW 72nd Ave & 7000 SW 90th St	1966		160			160	2
Sunset West Apts 8771 SW 72nd Street	1963	18	18	18		54	3
Townhouse 8800 SW 68th Court	1963		66	22		88	2
Kendall Park Apts 7713 N Kendall Drive	1966		258	48		306	3
— — — — — — — — 158 SW 95th Street	1967		66	15		81	3
Villas 6701 N Kendall	1966		76	32	3	111	
Meadows 8100 SW 72nd Avenue	1967		56	32		88	2
Les Chalets & Chalets East 8215 SW 72nd Avenue	1967		40	35	1	76	
Hawaiian Gardens 7600 SW 82nd Street	1967		45	18		63	
Village II 7560 SW 87th Street	1967		48	112		160	
Waterside 7651 SW 88th Street	1967	3	44	59	10	116	
Imperial 9100 SW 77th Avenue	1966		28	24		52	

TABLE 21--Continued

Apartment Area	Year Built	Number of Units					Number of Floors
		Eff	1BR	2BR	3BR+	Total	
Village I 7430 SW 82nd Street	1966		90	112		202	
Casa Granada Dixie Hwy & SW 141 Street	1968		44	44		88	2
Wellington Manor Apts 10801 N Kendall Drive	1968		68	38	4	110	2
Granada Dadeland 8101 SW 72nd Avenue	1968		72	94	16	182	4
Bermuda Villas 7325 SW 82nd Street	1968	40	65	64	31	200	2
Dadeland Capri 7473 SW 82nd Street	1968		56	52	12	120	3
Criquet Club Apts 7215 SW 94th Ct	1968		22	66		88	2
Kendallwood 7401 SW 82nd Street	1968	6	29	18	6	69	3
Milton Manor 8775 SW 92nd Street	1968		36	24		60	2
South Dade							
Cabana Garden Apts 10960 Caribbean Blvd.	1966		153	98		251	2
Cabana Club Towers 11001 Caribbean Blvd.	'68-69		312	24		336	8
Caribbean Village 11051 SW 200th Street	'68-69			77	77	154	
North Miami							
Sutton House 11915 NE 19th Drive	1963		94	97		191	3
Doran Apts 1540 NE 125th Terrace	1964	18	20	19		57	2
Sans Souci Manor 1900 Sans Souci Blvd.	1961		106	8		114	4
- - - - - - - - - 1566-78 NW 191st Street	1968		44	6		136	4
Benport Terrace East 13285 NE 6th Avenue	'68-69		18	28	32	78	4
Holly House 11950 NE 2nd Avenue	'68-69	9	29	19		57	3
- - - - - - 12955 NE 6th Avenue	1968		38	12		50	3
Rooftop House 1240 NE 16th Avenue	'68-69	30	26	4		60	
Tropicana Apts 1800 Sans Souci Blvd.	'68-69	9	112	52		173	4
Miami Springs							
The Landings 2415 Royal Poinciana	1964		22	30		52	3
Fairway 55 & 75 Fairway Drive	1964	1	49	12		62	2
Colonial House Apts 765 Curtis Parkway	1957		65	10		75	1
Continential Apts 801 South Royal Poinciana Blvd	1967		30	26		56	4
The River House 709 So Royal Poinciana Blvd.	1963		33	44		77	2
Sarasota Springs Apts 400 N Royal Poinciana	1964		40	29		69	2

TABLE 21--Continued

Apartment Area	Year Built	Number of Units					Number of Floors
		Eff	1BR	2BR	3BR+	Total	
Flagler North							
Flagler Apts 6237-6537 W Flagler.	1962	14	125	52		191	3
Red Road Town House NW 6 Street & 57th Avenue	1965		44	8		52	2
Red Road Manor 305 NW 57 Avenue	1967		33	33		66	2
AA Manor NW 43 Avenue & 9 Street.	1968		26	6	22	54	2
Le Jeune Apts.	1964	35	4	35		74	2
Old Southwest							
Golden Arms Apts 2012 SW 24th Street.	1926	5	59	8		72	3
Coral Gardens 35 Avenue & SW 9th Terrace.			112	208		320	2
Marlboro 435 SW 10th Avenue	1925	56				56	3
Andes 1250 SW 68th Avenue	1925	4	60			64	3
Clyde Court 68 SE 2nd Street.	1918	44	19			66	4

[a]Reinhold P. Wolff Economic Research, Inc.

74

Qualitative Changes

The changes of housing are also qualitative as well as quantitative, indicating significant modifications in ways of living. This trend in apartments will definitely influence the future living pattern of Dade County residents, a factor which should be significant to Miami Baptist Association.

Among these changes are: (1) increased size of the housing complex; (2) increased size of the individual units; (3) more sophisticated facilities in the units; and, (4) units being made available for all income brackets.

It is no wonder that tremendous changes have occurred in the type of family or individual who occupies the new type apartment of today when contrasted to those occupants of a decade ago. Previous to 1960, apartments were typically inhabited by small families who were older, less permanent, and of lower economic status. Although this old typology still holds true for the older apartment buildings, the typical apartment dwellers of today's modern apartments is fast approaching that of the single-family housing resident.

Summary

Some concluding statements about apartment construction in Dade County include:

1. A decline in apartment construction is not eminent.

2. Apartments are in demand partly because fifty percent of Dade County's households consist of two persons or less.

3. The apartment supply has not only increased in numbers but has also encompassed wider sections of the housing market, especially in the middle and upper income groups.

4. Apartments are becoming popular among groups which have heretofore tended to live in single-family housing.

5. The young married group (baby boom of the post-war years) constitute a growing percentage of apartment residents.

6. Present apartment construction is strongly centered on the middle income group, leaving a gap at the lower end.

7. Major apartment areas will remain in the suburbs, not in the inner city.

CHAPTER VIII

WHO HAS THE KEY TO THE APARTMENT BUILDING?

As pointed out in the previous chapter, Metropolitan Miami's housing is
rapidly changing from single-family dwellings to apartment complexes. Suddenly
we realize that large groups of persons, including many previously home-owning
Protestants, are moving into these complexes both in the inner city and suburbs.
Here they are visible yet apparently inaccessible to churches. How can the two
meet in meaningful relationship?

Many approaches have been made by churches in this decade to reach or
minister to the apartment resident. These approaches are almost as numerous
and diverse as the number of churches involved, yet only few principles have
been learned from the experiments. These principles, however, are valuable and
will be shared in this chapter by quoting two recent significant articles and in-
cluding a selected bibliography of other pertinent references.

Two Articles On Apartment Ministry

In 1968, Grace Ann Goodman, Observer-Reporter for the Institute of Stra-
tegic Studies, Board of National Missions of the United Presbyterian Church in
the U.S.A., completed a study of ten different Presbyterian apartment ministries
ranging from low-income public housing to luxury apartments. Her conclusions
are presented in the following article:

END OF THE APARTMENT HOUSE MINISTRY

Only two years ago the "apartment house ministry" looked like
a new frontier. Denominations and congregations, citing sta-
tistics of new apartment construction, rushed to employ crea-
tive clergymen to carry on "experiments in apartment ministry."

The impulse behind the move was a good one. The church, it
appeared, was no longer fighting the tide of urbanism but was
seeking to understand and adapt to it. But the experiments
failed. It proved impossible to discover any new forms of
contact or even to make radical innovations in the old forms.

In retrospect we can see that the problem was twofold: false
categorization and outdated operating assumptions. The cate-
gory "apartment ministry" focused on a style of residence, with-
out recognizing that this "style" involved a very diverse popu-
lation. The operating assumptions, taken over from residential
parish patterns, were first, that the residence is an effective
place to contact persons in order to involve them in activities;
second, that because the type of residence shapes a person's
life-style to some degree, new activities appropriate to apart-
ment-living would have to be developed and carried on within
the apartment walls; and, third, that everybody ought to be re-
lated to neighborhood concerns and institutions such as churches.
These assumptions proved unrealistic.

Attempt To Make Contact

Freedom is the keynote of this urban life-style--freedom to move
and freedom to choose. The city is a collection of specialties;
anything you want can be got there (provided you can afford it).
Urbanites learn to be selective consumers of goods and services
and selective clients of philosophies of life and behavior.

The attempts at "apartment ministry" not only demonstrated
the church's failure to adapt to the new urban styles which in-
creasingly affect all of us; they also focused attention again
on groups of people with whom the church has never been very
effective--the poor, the single, the young adult, the childless
couple. These are the people who first moved into city apart-
ments, and in such large numbers that the corner church could no
longer ignore them.

Almost every "apartment minister" began by trying to establish
contact with the people in the buildings assigned him. He tried
personal door-to-door calling, with or without appointment; phone
calls, direct mail, flyers under the door, posters in the laun-
dry rooms; welcoming or religious-preference surveys; "open
house" at his own apartment; mass media publicity and advertis-
ing; just "hanging around" common rooms like lobbies, garages,
local stores; and joining community organizations. Even allow-
ing for local restrictions (no posters in some buildings, no
door-to-door calling even by residents in others), the minister
found that with enough effort he could contact everybody--once.

But the minister also learned that no single system of contact
works unless it is part of a long-term campaign using several of
the approaches listed above. The more successful campaigners say
it takes from two to five years before new residents feel well enough
settled in the community to heed invitations to establish such

local ties as church membership. Although a religious-preference
survey or a crash-calling campaign always raises the morale of
the campaigners, it has never prompted more people to join the
church than were ready to do so anyway. In other words, the
ministers have found that the "how" of making contact is distinct-
ly secondary to the "why." If the resident is not interested in
what is being offered, no technique will bring a response, and
persistence only increases his resistance.

Two general program approaches were followed by "apartment minis-
ters." Some, believing that people ought to be related to neigh-
borhood activities, tried to refer people to such activities.
Others, thinking that apartment-dwellers might be a special
breed in need of special activities inside their buildings, tried
to arrange things accordingly.

The ministers of the first group found the going rough because
of the attitudes of the apartment residents and the local church-
es alike. If a resident did finally sample the neighborhood
church, he often found that it was not geared to serve his needs,
or was not up to his standards, or perhaps even did not welcome
him. And one such experience was almost invariably enough to
keep him from going again. White congregations do not always
welcome Negro newcomers, especially those who are both black and
poor. Though single young adults may be welcomed they often do
not find enough other single young adults to satisfy them, and
so they turn to a large downtown church that specializes in
programs for their age group. Families upgrading themselves
into middle-income apartments located in declining areas refuse
to be associated with churches that remind them of their past.
If churchmen deplore these reactions, they have seldom tried
to change their style to meet the situation.

A further factor is that in a city, where the style is based on
interdependent specialties, people are used to being related to
friends, organizations, institutions that may be located any-
where in the metropolitan region; these form their "psycholo-
gical neighborhood," their community. A person's "community
church" is not necessarily located near his apartment. Com-
munity is a human necessity, but a concept of community that
is limited to a few square blocks around a person's bedroom is
unrealistic when he spends his waking life in many other rooms
perhaps miles away. Community is personal, not geographic.
Thus instead of deploring the lack of neighborhood interaction,
the church might do well to concentrate on developing a great
many specialized congregations to serve different kinds of
people, with provision for their interaction on a regional or
metropolitan scale.

Attempts At In-Apartment Activities

The second group of "apartment ministers"--those who thought
that in-apartment programs were the answer--discovered that a

crucial factor was the degree to which residents of their build-
ings shared the urban trait of free mobility. People confined
to a ghetto by poverty or racial prejudice, young mothers tied
down by their children, the infirm elderly--all these lack
mobility and were open to activities close to home. On the
other hand the very mobile, especially the "empty-nest" middle-
aged couples who had moved back to the city, showed real resis-
tance to in-apartment programs because their lives were already
filled with activities in all parts of the metropolis. They
used their apartments largely as retreats. In middle and upper
income apartment buildings, the ministers encountered resistance
stemming from the fact that people who can afford costly apart-
ments either don't want to admit they need anything they can't
buy, or else are wary of the hidden price tag (money, church-
attendance, conversion) that, from past experience, they as-
sume is attached to any church-sponsored activity. Again, the
ministers found in such buildings people who took it for
granted that a church-related program of counseling or educa-
tion would be inferior to the same sort of thing available
elsewhere in the city under nonreligious auspices. Only if
the clergyman could overcome these mind-sets could he get
people to consider whether or not they would be interested in
what he offered--mostly his services as leader of a discussion
group or as counselor.

It soon became clear also that the clergyman's being resident in
the apartment building was of little help to him in building up
a counseling load, because of the problems of making contact
through the building and because a private apartment was seen
as an inappropriate place for counseling. Where specialization
is a fact of life, apartments are places for sleeping and eating
and sometimes for entertaining close friends; the place for
business is an office somewhere in the city. The ministers who
did counsel in the apartments agreed that both parties to the
session felt uncomfortable.

In the long run, the only effective means of recruiting for small
groups and developing a counseling case-load proved to be through
word-of-mouth referrals among friends, whether or not they lived
in the same apartment building. The best way to start a dis-
cussion group, the ministers found, was to ask some resident to
invite his or her personal friends to such a meeting; by the
second meeting the original nucleus had usually grown to the
eight or 12 needed for a good group. An alternative was a group
made up of people who, though they belonged to different church-
es, happened to live in the same apartment complex and chose to
hold their study sessions in somebody's apartment instead of at
church.

Such arrangements were no new discovery on the part of the "apart-
ment ministers." Small-group work has long had its own tech-
niques and, it is generally agreed, its own unique values. Many
people find in such groups a depth acceptance they had never be-
fore experienced, especially not in a church context. Some

"apartment ministers" were content to "be the church to these
people where they were" in this limited fashion. However, the
groups they set up seldom lasted more than a season and in-
variably dissolved when the leader dropped out, no matter how
nondirective he had tried to be. Other ministers tried to
use these groups as a bridge to relate the people to establish-
ed congregations, but this attempt almost always failed. Se-
lective consumers choose their activities on the basis of their
own interest and convenience and the "price" in time, money,
energy, and the fact that they have been members of one group
does not necessarily mean that they will join another at another
time and place, even if the topics and some members are the same.
A few "apartment ministers" saw their role as developers of new
churches and simply followed the standard pattern of getting to-
gether small groups of interested people and consolidating them
into a new congregation. This approach worked with apartment
residents sharing Protestant backgrounds and middle income,
family-centered aspirations, just as with nonapartment residents
of this sort.

The Three Assumptions And Their Results

From this whole "apartment ministry" experiment several con-
clusions emerge. It is now obvious that, in the urban setting,
the apartment is seldom the most effective point of contact.
When people move every time the lease lapses—as a great many
do—they never feel settled enough to respond to a contact
through their residence. And they tend to consider the uninvited
caller a pushy, insensitive nuisance.

As for the notion that apartments shape the life-style of their
residents and that therefore people ought to feel a bond with
their residential neighbors, the only places in the city where
this applies are the economic or racial ghettos. Since ghetto
people lack mobility, they cannot escape being shaped by their
environment, and they have reason to make common cause with their
neighbors. Flourishing ministries have been carried on in these
slum areas for two decades. They are properly termed "poverty
ministries" (not "apartment ministries"), and their shape is the
same, whether the people live in two-story walk-up tenements or
20-story public housing apartments.

For people of an economic level that allows them to choose where
they will live and to move when they like, housing is an access-
ory to, not a framework for, their life-style. If people who
live at the same address share a life-style, that is because
they chose it. Housing, like clothing, is selected for price
and fit and for the impression it is expected to give. No more
than wearing Brooks Brothers suits or driving foreign cars, is
housing the basis for a community. In the "apartment ministry"
confusion of what is basic with what is only an expression of
the basic has been a major problem. Most often the really deter-
minative factors turn out to be, first, economic level, and se-
cond, age and family status. Consequently, successful "apartment

ministries" are really "young adult ministries" or "poverty
ministries" or "new church developments" or something else.

A congregation that is concerned about new apartments nearby has
several choices, none of which is to establish an "apartment
ministry." Its first step should be to find out from the builder
what kind of people he expects (price, location and apartment
type attract predictable sorts of tenants); then it must honest-
ly consider whether it would appeal to or be able to serve such
persons. If its answer is Yes, the church has only to advertize
in the media that reach the newcomers and wait for them to turn
up. If the answer is No, it must either make some changes or
admit that these persons are beyond its capacity. This ap-
proach calls for a regional or metropolitan strategy both to
ensure places for every kind of person and to prevent the
churches from competing for the same small group.

Some city congregations have been serving apartment-dwellers for
years without thinking they were doing anything unique; they may
have been right. Other churchmen must get over their preoccu-
pation with housing style and get on with helping people deal
with the real problems of urban life—the responsible, fulfill-
ing use of their new freedom.

A more recent publication is that by Dr. F. Russell Bennett, Jr., Associate

Secretary of the Department of Metropolitan Missions, Home Mission Board of the

Southern Baptist Convention, entitled "Apostles to People in Apartments." His

major emphasis is that of personal Christian witness to the apartment resident

and he concludes with the following:

GUIDEPOSTS FOR APARTMENT APOSTLESHIP

1. It Takes Time. Rapport cannot be established between the
missionary and apartment residents quickly. The "apostle" must
build a relationship strong enough to bear the weight of his
witness to the redeeming power of Christ. This demands a long
period of time and frequent contacts.

2. It Takes Personnel. Direct mail, radio announcements,
posters, and even phone calls obtain poor results unless they
are connected with personal contact. The apartment dweller
must become related to an individual before he tends to respond
to the program of a church in any form.

3. It Takes Clear Purpose. The objective of Christian mission
is to serve human need and to glorify God, not just to enlist
members. The apostle who seeks apartment residents only to be
members of a church muddles his objective. Jesus said, "He that
seeketh to save his life shall lose it." That may also apply to
the local church. But the church that seeks to serve the needs

of the apartment resident may well find life in such a ministry.
The apostle's purpose is to meet human need and to communicate
the word of redemption wherever it is needed. Then the Lord
will add to the church those who are being saved. Personal
door-to-door visitation in that spirit will bear fruit.

4. It Takes Initiative. You cannot put "new wine in old wine
skins." The apartment ministry must be creative. The apostle
needs imagination and aggressiveness. The apartment offers a
new life-style to its residents. Therefore, new methods of
communication and service must be devised.

For example, one apartment resident invited her friends to a
Bible study social. She sent each one a copy of the Gospel
of Mark with instructions to read it before coming so that
they could discuss it. Attendance was good, and the response
challenging.

5. It Takes Study. There is no value in ministering to non-
existent needs or in answering questions that are not being
asked. Do not assume that apartment residents are of a certain
type or have certain needs. Find out what the needs are in that
specific situation.

One church offered several get-acquainted meals to the residents
of a high-rise apartment before they learned that the residents
actually did not want to get to know each other. You must be-
gin with people where they are and as they are. You cannot
assume that they are the way you think they ought to be. Your
assumptions may be false. Study your field before beginning
your ministry. Know the need before prescribing a remedy. Know
for whom you are looking before seeking the lost.

6. It Takes Variety. James Wright founded his apartment-house
ministry in New York on the idea: diversity or die. He says,
"We have tried to build on the corporation approach, which says
diversify as much as you can because your possibilities for
outreach will be greater." Don't rely on just one ministry or
just one medium of communication. Use as many ways of establish-
ing contact and service as possible. Be "all things to all men
that by some means you might win some."

Remember, no one has "the approach" to persons in apartments.
But you can be part of the answer as God sends you to be an
apostle to people apartments.

Selected Bibliography

Relatively few books and articles have been written during this decade on

the apartment ministry. Also, quite a few that have been written are repetitious.

Nevertheless, some are significant and are included here for further reference.

SELECTED BIBLIOGRAPHY FOR APARTMENT MINISTRY

Books

Blumhorst, Roy. Faithful Rebels. St. Louis: Concordia Publishing House, 1967.

Clark, M. Edward; Malcomson, William L.; and Molton, Warren Lane. (eds.). The Church Creative. Nashville: Abingdon Press, 1967. Chapter 16.

Goodman, Grace Ann. The Church and the Apartment House. New York: Division of Church Strategy and Development, Board of National Missions, United Presbyterian Church in the U.S.A., 1968.

Lee, Robert. (ed.). Cities and Churches. Philadelphia: The Westminster Press, 1962.

Shippey, Frederick A. Church Work in the City. Nashville: Abingdon Press, 1952. Chapter 5.

Articles

"Apartment Ministries: Boom or Bust?," Together, October, 1968.

Pamphlets

Bennett, F. Russell, Jr. Apostles to People in Apartments. Pamphlet of the Department of Metropolitan Missions, Home Mission Board, Southern Baptist Convention, n.d.

Conclusion

Several significant principles seem to emerge from all the studies of apartment ministries. These are important considerations for strategy planning.

1. <u>The first principle is that the setting of the apartment ministry is a basic determinant of its style</u>. Public housing calls for an entirely different approach than "luxury" housing; both vary from middle-income and cooperative apartments. Location in midtown or in the suburbs is another factor. On further consideration, it is evident that the setting is important because different styles of housing attract or are available to different types of persons (poor, rich, single, retired, etc.) and any ministry that involves these people must do it on the basis of those other characteristics, more than on the fact that they live in apartments. This is the same situation faced by most suburban churches which find they are serving persons on the basis of their being married, with children, and of a certain economic level—not the fact that they live in a one-story frame house or a three-story brick (though choice of housing does reflect style of life—as in apartments).

2. <u>A second principle is that the apartment ministry must be flexible and diverse</u>. There is really no such thing as a single "apartment ministry." The ministry with apartment residents must be ministries to groups with similar types of characteristics. Consequently,ministries to apartment residents will be diverse, some quite different from the traditional church approach.

3. <u>The third principle is that functional apartment ministries must be part of a regional or metropolitan strategy</u>. This is the only way to ensure churches for every kind of person and also prevent churches from competing for

the same small group of people.

4. <u>A last principle is that it must always be remembered that the apartment ministry is directed to persons and their needs</u>. Churches have too long looked with fear and wonder at the tall buildings appearing on their horizons, forgetting it is the inhabitants, not the architecture, with which they have to deal. The apartment-ministry turns out to be a ministry to people who are poor, or single, or rich, or retired, or on the move; church programming is most effective when based on these factors, without worrying about the height of people's homes or the design of their door-locks. Getting in the front door is not the problem. Having something appropriate to offer to the people inside is far more crucial. A creative concern for people, coupled with a respect for their legitimate life-styles, can be the basis for many genuine ministries to apartment-dwellers; lacking these, no technique yet devised will break through those locked doors.

CHAPTER IX

AM I A GOOD SAMARITAN?

In an attempt to answer the question relating to the need for mission centers and other specialized ministries, a mission ministries questionnaire was sent to all the churches in the Association to find out what is presently being done by the churches in the way of mission ministries. Twenty-eight churches responded to the questionnaire which means that more than forty did not respond. For these churches, with the exception of a few, it is assumed that little or no specialized ministries are being performed over and above the regular programs of the church. The responses of the twenty-eight churches have been compiled and are shown in Table 22.

As revealed by the special questionnaire, many ministries are conducted by the churches of Miami Baptist Association in addition to the regular programs of the churches. These include numerous weekday educational ministries: 23 kindergartens, 10 library services, 7 Bible study classes in churches and 2 in homes, 5 literacy classes, 2 adult education classes, and 2 tutoring services.

Only 4 churches reported community center type ministries and these were in cooperation with other churches or agencies. In addition to these, however, are: The Perrine Center, Little River Mission Center, the Cuban Baptist Refugee Center at Calvary, and Central's downtown mission. These four are among the primary mission ministries in Miami.

Nine churches reported day care ministries: 4 with pre-school care, 2 with before-after school care, and 3 with mature adult day care.

TAB 22

COMPILATION OF CHRISTIAN SOCIAL MINISTRIES QUESTIONNAIRE FOR MIAMI BAPTIST ASSOCIATION
(28 CHURCHES REPORTING)

Ministry	Sponsored fully by this local Church	Sponsored in cooperation with				Church Organization responsible for this ministry	Evangelistic results of this ministry
		other local Baptist Church(es)	Association	Church(es) of other denominations	Community Agencies		
1. Weekday Educational Ministries							
Adult education	2						2
Kindergarten	15	4	1	1	2		57
Literacy classes	5						8
Job training (sewing,cooking,shop,etc.)							
Tutoring services	2						3
Library services	8	2					
Bible study classes in the church	7						6
Bible study classes in homes	2						8
Other _____							
2. Day Care Ministries							
Pre-school care	2	2					15
Before-after school care	1	1					
Mature adult day care	3						
Short time care for children							
Other _____							
3. Human Welfare Ministries							
Clothing distribution	16	2	3		1		6
Food distribution	11	1	2				7
Medical clinics							
Well-baby clinic							
Pre-natal care							
Legal assistance	1						
Counseling service	5		1		1		12
Dental clinics							
Other Financial Assistance			1				
4. Community Center Ministry							
Center with full weekday program					1		
Rescue mission				2	1		2

88

TABLE 22--Continued

Ministry	Sponsored fully by this local Church	Sponsored in cooperation with				Church Organization responsible for this ministry	Evangelistic results of this ministry
		other local Baptist Church(es)	Association	Church(es) of other denominations	Community Agencies		
5. Community Clubs or Groups Ministry (Other than Bible Study)							
Mothers Club							
Fathers Club							
Teen Club	2				1		2
Mature Adult Club							
Boy Scouts	1				1		
Girl Scouts	1				1		
Camp Fire Girls							
Other							
6. Special Groups Ministries							
Migrants	2	1	5				
Juvenile delinquents	5	1	6				7
Alcoholics	2			1	1		3
College students	2		1				7
International groups			1				
Catholics			1	1			
Jews	1	1	2				5
Language groups	4	1	2	1	1		14
Negroes	3						74
Deaf							30
Ex-prisoner and Family							
Other	1						
7. Special Places Ministries							
Resort areas	1						
Convalescent homes	9			1			15
Jails	2		1				
Other Motel	1						5

TABLE 22--Continued

Ministry	Sponsored fully by this local Church	Sponsored in cooperation with				Church Organization responsible for this ministry	Evangelistic results of this ministry
		other local Baptist Church(es)	Association	Church(es) of other denominations	Community Agencies		
8. Chaplaincy Ministries							
Industrial							
Hospital	3	1	1	2			4
Institutional	1		1	1			
Other							
9. Church-type Mission (intended to be self-supporting in the future)	4						29
10. Church-type Mission (intended never to be self-supporting)	3						10

Human welfare ministries is a concern of numerous churches: 22 reported clothing distribution and 14 reported food distribution. Seven churches provided counseling services and one each provides legal assistance and financial assistance.

Community club ministries are very few in number in the Association. Only 7 churches sponsor clubs and 3 of these are in cooperation with a community agency.

Since Miami is such a mixture of ethnic groups, ministries to special groups form a large part of total ministry of the churches. Forty-seven different group ministries are provided by the 28 churches that reported. The major portion of the group ministries are directed toward migrants, juvenile delinquents, and language groups.

Ministries to special places include: 10 to convalescent homes, 3 to jails, 1 to a resort area, and 1 to a motel.

Seven churches sponsor hospital chaplaincy ministries and 3 sponsor institutional chaplaincy ministries. No chaplaincy ministry, however, is provided to the industrial complexes of the area.

Although these do not represent all the church-type missions in the Association, 7 are reported by the 28 churches. Four of these are intended to be self-supporting in the future, while three are not.

Evangelistic results of these ministries indicate an excellent response to educational type ministries. Favorable responses are also given to the day care, human welfare, counseling, and special groups ministries.

In addition to the mission ministries of the local churches, numerous activities are being done by the Association (or other SBC agency). Included among these are: (1) youth and family services, Morris H. Elliott, Director; (2) work with nonevangelicals, Lloyd Whyte, Director; (3) language mission work, Hubert Hurt, Director; (4) migrant mission work, Raul Gonzales, Missionary; (5) work

with college students, Baptist Student Union, Frank McCollough, Director; (6) Florida Baptist Children's Home, Roger S. Dorsett, Director; (7) Baptist Hospital, Ernest C. Nott, Director; and (8) the Baptist Camp of the Association.

In summary, Miami Baptist Association is progressing real well in the area of specialized ministries. However, as is always the case, certain areas are left with little or no ministry. Some of these are revealed in the compiled data of the questionnaire; others need to be searched out among the residents within Miami Baptist Association.

CONCLUSION

Inasmuch as this study is primarily designed as a tool to be used in a series of meetings of both laity and clergy for the development of a mission strategy for the total area encompassed by Miami Baptist Association, conclusions of the study are greatly limited. To serve as such a tool, it is necessary that general trends rather than specifics be noted in the study. Out of the strategy meetings to follow should come specific conclusions for mission action or the recommendation of further study in certain areas.

From the general observations of the study, it is obvious that Miami Baptist Association serves a complex urban population. This population is diverse in many ways (racially, religiously, economically, culturally, and socially) and one that is expected to increase rapidly in numbers in the years ahead.

How have the churches of Miami Baptist Association been ministering to this population in the past? How will they minister in the future?

Past trends of the churches of Miami Baptist Association indicate a rather exclusive ministry--being directed primarily to the white, middle-class, family-oriented, single-family dwelling, suburban resident. At the present time, major ministries outside this context include the work with language groups (primarily Spanish-speaking), non-evangelicals, juvenile delinquents, and migrants. This work, however, is exceeding small in proportion to the major emphasis of the Association and should be greatly expanded and intensified in the future.

It must be understood that all projections developed in this study are not goals but only reflections of past and present trends. These projections are to

93

serve as yardsticks against which goals are formulated and progress is later
tested. It must further be remembered that this document in no way commits
the staff of the Home Mission Board to financial assistance for programs ini-
tiated as a result of this study. All financial agreements by the Home Mission
Board are reviewed annually with the Executive Secretary and Missions Director
of the Florida Baptist Convention.

ANNOTATED BIBLIOGRAPHY

Center for Advanced International Studies, University of Miami. Psycho-Social
    Dynamics In Miami. Washington D.C.: Clearinghouse for Federal
    Scientific and Technical Information, 1969. A study by the University of Miami addressing the unique situation in the Miami community
    created by the large influx of Cuban refugees after Castro came to
    power in Cuba and investigating the interrelationships, interactions,
    images, and projections in the community among Negroes, Cuban refugees, other minorities, and the predominant white component of the
    Miami area, in relationship to the discontents and concerns of these
    groups.

Metropolitan Dade County Planning Department. Estimated Future Population Dade
    County. (Mimeographed). A paper listing 1950, 1960, and 1965 estimated population with projections for 1970, 1975, 1980, and 1985 for
    Dade County by census tracts.

_____. General Land Use Master Plan. A plan adopted by the Board of County
    Commissioners on November 30, 1965 indicating the physical development
    of the anticipated 1985 urban area of Miami, showing such factors as
    land use, community facilities, transportation facilities, industrial,
    commercial, and agricultural areas, and residential development.

_____. Population and Housing, April 1960-June 1968, Dade County. (Mimeographed). A paper listing the total number of housing units, one and two-family units, and multiunits in Dade County in April, 1960 and June,
    1968 by census tracts.

Miami Baptist Association. Annual Minutes, 1959-1968. Annual church and membership statistics of the churches of Miami Baptist Association.

U.S. Department of Commerce, Bureau of Census. U.S. Census of Population: 1960.
    General Population Characteristics. Final Report PC(1)-11B, Florida.
    A summary of the general population characteristics of Florida by
    counties.

Wolff, Reinhold P. Economic Research, Inc. The Market for Apartments in the
    Miami Area, 1965-1970. Miami, 1965. (Mimeographed). A study of the
    anticipated development of the Miami apartment market between 1965 and
    1970.