

Richard P. Poethig

From 1957-72 Mr. Poethig was a COEMAR Fraternal Worker to the United Church of Christ in the Philippines, working in the area of urban industrial mission. Currently he serves as Director of the Institute on the Church in Urban-Industrial Society, Chicago, and teaches at McCormick Theological Seminary.

Urban/Metropolitan Mission Policies—An Historical Overview

Outline

- I. Presbyterian Church in the USA Metropolitan/Urban Mission Policies
- II. United Presbyterian Church of North America Metropolitan/Urban Mission Policies
- III. United Presbyterian Church in the USA Metropolitan/Urban Mission Policies
- IV. Summary
 1. Working People in American Cities: An Historical Perspective
 2. Ministry to Inner City Dwellers
 3. Metropolitan Mission Strategy
 4. Role of the National Agency in Developing Urban/Metropolitan Mission Policy

□ □ □

AFTER THE CREATION OF THE BOARD OF NATIONAL MISSIONS in 1923, the *Annual Report* of the Board for 1927 analyzed the past history of the Presbyterian Church in the USA from the perspective of its mission in the United States. The report designates six epochs as significant to that mission:

1. The Epoch of Settlement, encompasses the years between the beginning of the Presbyterian Church in the colonial period to 1802 when the General Assembly created the Standing Committee on Missions.

2. The Epoch of Organization, covers the time between 1802 to 1837 when the Presbyterian Church divided into the Old School branches and the New School branches. The Board of Missions, which had been organized in 1816, continued as the mission agency of the Old School branch.
3. The Epoch of Division, begins with the split in 1837 and ends with the reunion in 1869-70 of the Old School and the New School. At that time the Board of Home Missions was created.
4. The Epoch of Expansion, runs from the creation of the Board of Home Missions until the close of the century.
5. The Epoch of Adjustment, begins with the problems raised by the expansion of the cities and the growth of immigrant labor and ends with the reorganization of mission in the United States into the Board of National Missions in 1923.
6. The Epoch of Consolidation, extending down to the reorganization of 1972 when all mission program was integrated into the Program Agency.

The initial recognition of the city as a special place for mission occurred in the fourth epoch. But for the purposes of our historical perspective, the conscious and programmed response of the Presbyterian Church to urban/metropolitan development in the United States begins at the turn of the century in the fifth epoch—the Epoch of Adjustment. The formulation of a Presbyterian urban mission policy begins to take shape in the last decade of the 19th century. Until that time the Presbyterian impulse to mission follows the expansion of the United States westward. The stimulus for developing work in the cities comes as an awakening to the numerous foreign immigrant workers shaping the life of the American city. It is in response to these people that the Presbyterian Church's first major effort at urban program is launched in 1903—in the creation of the Workingmen's Department.

I. Presbyterian Church in the USA Urban/Metropolitan Mission Policies

1869-70 Fourth Epoch. At the time of the creation of the Board of Home Missions the Committee on Missions reported to the General Assembly on the need for work in the growing cities. "City evangelization . . . seems to be one of the great subjects demanding immediate attention at the hands of our church. Its magnitude and importance we can-

not overestimate. The population of our cities, without church privileges, and accessible to Christian efforts, and the great overflow of city population into neighboring towns and suburban districts, is one of the topics which we have neglected to consider sufficiently hitherto, but which now demands attention." The cities were, however, not to receive attention until the 1890s.

*1891-1902: The Board of Home Missions begins its initial work among foreign immigrant people in the cities. The Board sees its work as an effort both to Christianize and to Americanize the new population.*¹

1891 The decade opens with an awakening of the Board of Home Missions to the rapid growth of city population. The Board sees the rise of cities raising two questions for the church:

- 1) What shall we do with the churches in the country and villages?
- 2) What shall we do with the unchurched masses of the cities?

The Board focuses on the inability of individual churches in the city to reach the large masses of unchurched populations. "But where the constituted power—The Presbytery—has undertaken the city work and called upon its ally, the Board of Home Missions, for aid, as most of the western cities, the results have been very gratifying." The report recognizes the growth of the cities as a product of foreign immigration.

1894 The Board sees the work of city evangelization as distinct from home mission in cities. Church planting (i.e. home mission) in cities is seen in relation to the existing Christian population. City evangelization is seen as "rescue work among the neglected multitudes" in the tenement districts. The scope of city evangelization requires Board help and oversight. City evangelization among foreign immigrants is urgent since "what the cities are, the country will be in all the phases of national life. Our safety lies, in a great measure, in the evangelization of the foreign elements in our great centres of population and these must receive the Gospel in their own languages, or not at all."

1895 The Board of Home Missions report stresses the negative image of the city. The deliberate impiety, undisguised anarchy and scornful atheism are the grounds for sending the city the Gospel.

1896 The General Assembly underlines the Board's mission work among foreign populations in cities and country, recognizing the need to minister in the language of the immigrant group.² The Board carries out missions in twelve different languages.

1898 The Board report recognizes that "the strong churches of the strong cities" are assuming responsibility of the salvation of the city through work among foreign elements. "They are themselves small Boards of Missions." In rapidly expanding cities some churches are new so "the Board of Home Missions comes in as their ally in their fight to cast the new life into molds of Christian thought and service."

The Report of Women's Board of Home Missions reflects their major work in maintaining one hundred mission day and industrial training schools. The major work was among Alaskans, Indians, Mexicans, Mormons, mountaineers, with a small work among foreigners (3 schools out of 121, and these 3 located in Chicago).

As the century ended the G.A. minutes assesses work among foreigners as an effort to Christianize and Americanize. "The new positions of our country among the nations call us, the God of our fathers call us, to speak more, to pray more, to give more to Christianize America, that America may do her part to Christianize the world."

1903-1912: Fifth Epoch. The decade saw the first organized effort to reach foreign immigrant workers in the cities through the creation of the Workingmen's Department in 1903. Under the leadership of Charles Stelzle, whose presence dominates the period from 1903 to 1912, the Workingmen's Department becomes the Department of Church and Labor. The work expands rapidly and in 1908 the Department of Immigration is organized with Stelzle at its head. Stelzle also begins the work at Labor Temple in 1911 and he becomes superintendent of the newly-created Bureau of Social Service.

1903 The Board of Home Missions calls the Reverend Charles Stelzle of the Markham Memorial Church of St. Louis to "a special mission to working men." *The Workingmen's Department is created on 1 April 1903, as the first organized effort of a U.S. Protestant denomination to minister to urban working people.*³

The General Assembly of 1903 directs the Board of Home Missions to designate an officer to have oversight of mission work among foreign-speaking peoples in all the synods directly connected with the Board, and also to cooperate with synodical or presbyterial Committees of Home Missions when such judicatories have their own home mission work.

1904 The Board of Home Missions reports on Stelzle's visits to nine major cities to address churches on workingmen. Urban ministers' associations approve representatives to be members of "union labor organizations and to participate in their councils."

The G.A. of 1904 calls for the Board of Home Missions to organize work among foreign speaking peoples, where it has authority so to do, and to seek ordained ministers for the fields either in the U.S. or in Europe.

1905 General Assembly recognizes the impact of Stelzle's work among workingmen and recommends that *the presbyterial Home Mission Committees appoint subcommittees for the purpose of making a systematic study of the labor question in their localities.* "These committees shall cooperate with the newly organized Workingmen's Department of the Board of Home Missions, thus establishing in connection with the organized Presbyterianism of every city in America, a Board of experts who may be able to inform the churches with respect to the aims of organized labor and to inform the workingmen concerning the message of the church."

1906 *The Workingmen's Department becomes the Department of Church and Labor.* Its work continues to thrive and receives recognition from the General Assembly. Stelzle writes a syndicated article which appears in over 300 labor newspapers. He organizes shop campaigns meeting at noon hours. Stelzle is invited to address the American Federation of Labor annual convention and receives official endorsement of the Presbyterian Church's work from the A.F. of L. Assembly. Labor Sunday sees the largest number of workingmen to attend "church than on any previous Sunday in the history of the labor movement. Many pastors write that the men are still attending the services."

1907 The Department of Church and Labor work expands with shop floor meetings in cities between ministers and workingmen. Labor Sunday is promoted and the work is strengthened by publication of twenty-five leaflets, and a plan for the exchange of fraternal delegates between Central Labor Unions and ministerial associations in 100 cities. Department office moves from Chicago to New York. General Assembly of 1907 recognizes work "as one of the providential movements of the day, to be sustained and encouraged by all who would win the workingmen back to the church."

The General Assembly authorizes the creation of a Department of Immigration.

1908 Along with his leadership in the Department of Church and Labor, Stelzle is appointed head of the Department of Immigration. As defined by the Board of Home Mission, *the Department will inquire into the conditions of social and religious life in the lands from which immigrants came.* It will secure information as to their conditions at places of entry into the United States and

the localities whither they go. It will also seek to secure, either abroad or at home, men and women fitted to preach the Gospel to their people. It will be a bureau of information for any localities where there are foreigners among whom local urban churches desire to carry on Christian work. It will be a bureau of education to acquire literature in foreign languages to help those doing work among foreigners. General Assembly of 1908 gives "heartily, prayerful, sympathy and support to the work of the Board in its new Department of Immigration."

General Assembly calls for unification of Home Missions agencies. "The church must know the way to largest efficiency through management and work as wisely unified and centralized as is consistent with the inviolable presbyterial rights and presbyterial initiative."⁴

Presbytery of New York asks Board to appoint superintendent specially for New York to secure supervision of work among foreign speaking people in New York.

1909 The Department of Immigration organizes four one day conferences given to work among each of the following nationalities: Hungarians, Italians, Ruthenians and Jews. The Department also makes a careful study of the religious and sociological conditions among the foreigners on Manhattan Island. The study is so comprehensive that charts and statistics are used by New York State Commission for the Study of the Immigrant Problem, by the Russell Sage Foundation Fund and Young Women's Christian Association workers. The General Assembly of 1909 commends the Departments of Church and Labor and Immigration for the work done among the foreign speaking people and the beginning of the work among the Jews.

General Assembly declares that *the Board of Home Missions shall be the agency of the church for obtaining data concerning her relations to the immigrant and labor problems. Departments of Church and Labor and Immigration "shall, in so far as may be practicable, upon application of any local church, presbytery or synod, study such problems in the locality to which the application relates, outline plans for local work, and aid in making such work efficient."*

1910 The Department of Church and Labor sponsors great temperance mass meeting in Toronto with 4,000 working people present during a session of the American Federation of Labor. The American Federation of Labor unanimously passes a resolution "that the various central and local labor bodies be requested to cooperate in every legitimate way with ministers who observe Labor Sunday, seeking with them to secure as large an audience of workmen as possible."

The report of the Executive Commission to the General Assembly of 1910 calls upon the Home Board "to make accurate surveys of the great cities and strategic points in our country and so to throw itself into cooperation with home mission forces as securely to establish great centers of evangelizing and assimilative agencies that will dominate the vast and varied populations of these great centers."

1911 The growth of the Department of Church and Labor and Immigration makes it necessary to divide them. William Payne Shriver becomes superintendent of Department of Immigration on 1 November 1910. Forty centers in immigrant communities are run by Department of Immigration in cooperation with twenty presbyteries.

The Department of Church and Labor conducts a series of one day "Conferences on the Downtown Church" in eight cities—Schenectady, Buffalo, Cleveland, Columbus, Chicago, St. Louis, Louisville and Pittsburgh. The work of the Labor Temple, New York begins. The General Assembly of 1911 instructs the Board of Home Missions to establish a Bureau of Social Service which should include the Department of Church and Labor and whose function should be "to study social conditions as they are related to the progress of the Kingdom of God and to suggest to the church practical ways of realizing the social ideas of the Gospel."

The General Assembly also defines the Department of Church and Labor as "not a department for Labor to the exclusion of other segregations of society. It is a department working with particular consistency in the interest of the whole church and for all other divisions of society."

1912 Charles Stelzle becomes superintendent of the Bureau of Social Service. The Bureau's survey of social conditions in twenty major US cities discovers "terrible housing conditions, saloon laws violated, deplorable treatment of criminals and abominable conditions in county workhouses."

The Labor Temple ends two years' demonstration period. Church Extension Committee of the New York Presbytery holds Labor Temple property thus placing work on a permanent basis.

The Department of Immigration sets up The American Parish which includes four organized churches and a neighborhood house; the entire ministry of the Presbyterian Church on the upper East Side. The ministry to a largely Italian community of 200,000 is under direction of Norman Thomas. The Department of Immigration advocates the Daily Vacation Bible School as one of the most effective approaches to children in immigrant communities.

The Immigration Fellowship of \$1,000 each are open to recent graduates of theological seminaries duly licensed by a presbytery to study abroad and gain sympathetic acquaintance with the life history and religious traditions of immigrant peoples.

The General Assembly of 1912 defines the work of the Bureau of Social Service, which replaces the Department of Church and Labor as embracing all moral and social problems. Its purpose "is to enlarge the power of the church in an intelligent way to apply the principles of Christianity to the broad sphere of modern social life."

The plan for the proposed federation of self-supporting synods divides them in three groups for common approach to common problems. "In similar manner the knitting of the whole into a common fabric through the offices of the national Board of Home Missions is the exaltation of the Presbyterian and American principle of the rights of each part in the whole." A Federation Council is created in each of three groups with two members from each synod meeting once or twice each year. Home Board representatives are corresponding members.

1913-1922: An array of local experiments develop to meet the problems of the immigrants in the cities and in industrial regions. By 1916, the Board of Home Mission begins the Industrial Parish Plan in eight locations. The period also sees the clarification of the work of Christian neighborhood houses in relation to foreign language churches.

1913 Executive Commission inquires into the Board of Home Mission and reports to the General Assembly on the status of the Bureau of Social Service. The Executive Commission has heard considerable criticism of the Bureau but believes criticism relates to methods rather than to functions—"calls for modification of methods as will more fully exalt and magnify the church as the body of Christ."

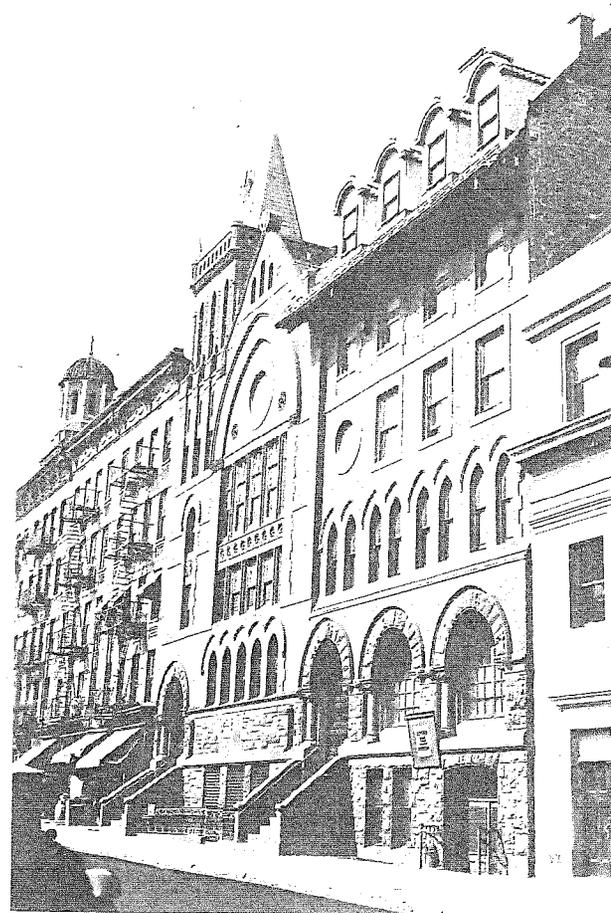
The Executive Commission believes that Labor Temple should be transferred to the supervision and support of New York Presbytery and that the Presbytery is wholly within its constitutional rights in applying to Home Board for assistance in mission work among immigrants.

1914 Charles Stelzle resigns from the Bureau of Social Service in the fall of 1913. 1,200,000 immigrant aliens enter US in the year ending 30 June 1913—a record exceeded only once in the entire history of immigration movement.

The Home Board works in twenty-two city centers. In a plan of cooperation between the Board and the Presbytery of Cleveland, the Board's facilities are enlisted in promoting an efficient

ministry to recent immigrant population with concentration on a significant enterprise. The Board's financial aid is recognized as temporary and the project is a model. Presbytery recognizes the place and service of the national board; shares in its purpose and maintenance and gives it a definite place in its budget. The General Assembly of 1914 recognizes reorganization of the Home Board with the joining of the Department of Immigration and Social Service.

The Board of Home Missions reports three-fourths of its expenditures for immigrant work spent in congested city centers: New York, Chicago, Milwaukee, St. Louis, Baltimore, and Cleveland.



The Jan Hus Bohemian Presbyterian Church and Neighborhood House, New York

1915 The Board of Home Missions sees *guiding principles of immigrant work as related to 1) The location (e.g. rural, town, camp or congested city); 2) The community's composition (e.g. homogeneous racial group or a polyglot settlement) 3) The efficiency of local leadership, equipment, maintenance, form of organization and presbyterial oversight.*

1916 The Board transfers its Department of City and Immigrant Work to San Francisco. The Board's increasing experience confirms the conviction that so-called problem of immigrant is essentially a community problem.

The Board of Home Missions emphasizes the Industrial Parish Plan with attention to eight centers. The categories include the congested city, iron ore mining, coal mining, and steel. The principle of setting up a parish plan includes:

- pioneering survey of whole community
- developing of program according to social and religious needs with reference to races and language used
- federation of any existing denomination agencies
- extension work
- building up of diversified staff
- enjoyment of common facilities
- stated conferences of parish workers
- unified budget with common provisions

The General Assembly is requested to direct the Home Board to conduct a campaign of education as to the merits and methods of their Parish Plan.⁵

1917 The Department of City and Immigrant Work sees the *church's ministry to recent immigrant undertaken from a community standpoint. The immigrant is not to be detached from his envioning community. This principle comes from industrial parish work.*

1918 The Board of Home Missions' Department of City and Immigrant Work is a headquarters and clearinghouse for information concerning immigrant communities and immigrant races. The director of the work is chairman of the City and Immigrant Work Committee of Home Missions Council which federates the interest of thirteen denominations.

1919 The Board of Home Missions announces goals for city and industry communities for representation in the New Era Expansion Movement. Statistical definitions of cities, suburban areas and industrial centers are developed.⁶

The General Assembly supports the New Era objectives for an increased force in industrial centers.

The General Assembly heartily approves President Wilson's courageous, wise and timely deliverance to Congress on 20 May 1919, which said "the object of all reform in this essential matter must be the genuine democratization of industry based upon a full recognition of the right of those who work, in whatever rank, to participate in some organic way in every decision which directly affects their welfare or the part they are to play in industry."

The General Assembly instructs the Home Mission Board to make a thorough study of the whole industrial problem and to prepare, based upon such a study, an outline of practical remedial steps, which shall be recommended to both churches and legislative bodies.

1920 The General Assembly declares its convictions on moral questions arising out of the industrial and commerical life of people and reiterates its support of "The Social Creed" which it passed in 1910 and reaffirmed in 1914.⁷

1921 The Department of City and Immigrant Work says that one-quarter of the entire membership of the Presbyterian Church live in cities of 100,000 or more. The Department carries out the following programs:

- 1) Church surveys and programs for city presbyteries
- 2) Development of executive leadership for city church extension board
- 3) Cooperation with church extension boards in maintenance of budget for city-wide program
- 4) Demonstration parish work in strategic city communities;
- 5) Neighborhood houses in immigrant communities
- 6) Industrial parish work

The Department of City and Immigrant Work writes "Any successful church in a city or immigrant community should be the whole-hearted purpose of local constituency work under presbytery and sustained by it." *The peculiar service of the National Board is one of exploration, experimentation, demonstration of method and promotion.*

1922 The Board of Home Missions defines the role of "neighborhood houses." *In polyglot immigrant communities where there is not a sufficient number of any one race to justify a foreign language church, the Christian neighborhood house furnishes a common meeting ground for old and new Americans.*

General Assembly authorizes the organization of the Board of National Missions.

1923-1930: *Sixth Epoch. The organization of the Board of National Missions consolidates the urban work across the nation and*

integrates local judicatory leadership into the process of shaping national policy. The period is marked by a growing awareness of the internal migration within the US and of the transitional nature of the cities.

1923 The organization of the Board of National Missions grows out of the handicaps which the Presbyterian church faces in prosecuting a unified and national work among city immigrant and industrial populations. *Home mission work in the industrial areas has been carried on by synodical, i.e. state home missions committee, with too little reference to the national implications of the work in hand. A more hopeful condition will be effected with the organization of the new Board of National Missions. The Board of National Missions will bring under one administration all work. National staff will include state and city executives.* General Assembly reports on the organization of board of National Missions.⁸

1924 The Board of National Missions *Report* defines the rationale for reorganization as follows:

1) It comprehends in one national organization responsibility for all types of population and all areas within the home field and combines in one program all forms of service needful to the Christianization of America.

2) A diversified organization permits of the necessary specialization in programs and methods without disproportionate emphasis at any point.

3) It embodies the democratic principle of local administration while making provision for the development in common of essential underlying policies and principles.

4) It allows for nationally administered demonstrations in situations of unusual difficulty or which involve highly technical problems.

5) The close association and cooperation of the synods and presbyteries with each other, through the national staff, and the large measure of responsibility assigned them in the shaping of national policies provide an open channel through which the experience of one may become the possession of all.

6) The financial inequalities which separatism occasion are avoided when each part of the church is acquainted with and has a measure of responsibility for the needs of every other part.⁹

1926 *The Department of City, Immigrant and Industrial Work cooperates with synods, presbyteries and church extension boards in the development of their city and immigrant work and directly administers a limited number of demonstration projects.* The 1500 Presbyterian churches in 25 city Presbyteries comprise 30

percent of the denominations' membership. About 50 percent of the foreign born live within the bounds of these presbyteries. These 25 city Presbyteries grew at 17 percent from 1920-1925 while city population was growing 8.5% and the Presbyterian Church as a whole was growing 14.5%.¹⁰

1928 The Board of National Missions *Report* concentrates on "Urban America." It sees the following trends: need for church to pay attention to smaller cities; the New South claims sympathetic understanding of the church; the city problem is one of transitional communities, (e.g., creation of First Church of Chicago out of merger of five churches "all of which have been compelled to abandon their location by the movement of the Negroes"); the move to the suburbs; the growth of Negro communities in northern cities and the opportunity for church extension in these communities; the need for comity arrangements in cities.¹¹

1930 The Board of National Missions *Report* contains extensive coverage of the work in city presbyteries.

1931-1944: The Depression jolts the economy and especially impacts the working class and the poor in the cities. The General Assembly shifts its attention to a study of the causes of the Depression and appoints a permanent Committee on Social and Industrial Relations which later becomes the Committee on Social Education and Action. The period is dominated by development of guidelines for the churches' involvement in the economy. The period ends with a major statement on "The Church and Industrial Relations."

1931 The growing economic depression affects urban work nationally. Attention shifts to the Committee on Social and Industrial Relations. The General Assembly of 1930 asks this committee to report on US economic situation.

The General Assembly of 1930 reaffirms its deliverances of 1910 and 1920 on social and industrial questions and "directs the Board of National Missions cooperating with local churches and presbyteries to seek to project and promote a practical and constructive program which will meet the immediate needs of the unemployed; namely, first work, and second relief." General Assembly outlines its theological basis for its social obligation "to enlist groups throughout the churches as an effort to find a way out and to establish a more Christian social order."

The General Assembly appoints a permanent committee on Social and Industrial Relations which is to prepare outlines and inquiries for general use throughout the church.

1932 The General Assembly in response to the report of the Committee on Social and Industrial Relations, calls upon pastors and churches to study the sixteen ideals and objectives and to help their members "recognize their Christian responsibility for correcting the evils in the present social and industrial order and that churches be encouraged to make the largest possible use of their plants for community and neighborhood service in this time of need and distress." The Committee on Unemployment of one of the larger city presbyteries raises over \$20,000 and assists 32 churches by paying wages for the unemployed, by purchasing materials for the unemployed to work with.

1933 The report of the Committee on Moral, Social and Industrial Relations calls upon the Christian Church (to) "be the most swiftly-moving of all organizations to challenge whatever cripples or dishonors life; to insist that no economic emergency justifies human oppression; that if the right to live interferes with profits, profits must necessarily give way to that right."

1934 The Board of National Missions *Report* of 1934 emphasizes the work of the seventy Presbyterian Neighborhood Houses during the Depression as efficient agents for the administration of community relief. *The Report also outlines the program and the philosophy of Spanish-speaking ministry.*¹²

The General Assembly of 1934 recommends guidelines outlined by the Committee on Social and Industrial Relations which asks "new motives besides those of money-making and self-interest be developed in order to arrive at an economic system more consistent with Christian ideals." It also recognizes that both employers and employees have the right to unite in organizations of their own choosing and bargain for their own best interests.

1935 The General Assembly calls for "the abolition of unemployment so that all who are able to work shall be given opportunity for self-respecting employment in the production and distribution of useful goods" and calls for the providing of "social insurance against social hazards, illness and old age."

1936 *The General Assembly encourages synods and the Assembly to form one metropolitan presbytery in each of the great city areas where several presbyteries of synods now exist "thus more effectively meeting the challenge of the Kingdom task and unifying the spiritual and financial resources of the entire metropolitan area."*¹³

The General Assembly changes the name of the Standing Committee on Social Welfare to the Standing Committee on Social Education and Action. The pronouncements of 1937 call for

"the clearance of slum areas in cities, the removal of unsanitary dwellings and the reconstruction of adequate low priced houses in both rural and urban areas."

1938 The *Report* of the Board of National Missions centers on the theme "The Church in the Changing City" with special attention to city presbyteries.

The Federation of Sea and Land Church (Presbyterian) and the Mariners Temple (Baptist) unite in the Henry Street United Church, NY.

1939 The *Report* of the Board of National Missions recognizes the year 1938-1939 as a "City Year for the Churches" with use of the study book *The American City and its Church* by Samuel Kincheloe.

The need was recognized for "an interdenomination and local research agency competent to capitalize on the resources of City Planning Commission and population studies; and of some form of coordinating council for natural neighborhood areas for the integration of the work of churches and civic and social agencies." New York Presbytery appoints a special committee to make a thoroughgoing study of its responsibilities and resources.

1940 The General Assembly especially recognizes Labor Temple on its 30th anniversary. The General Assembly calls for a summary of 30 years of General Assembly actions (1910-1940) upon the issue of social and moral welfare.

The *Report* of the Board of National Missions emphasizes immigrant churches particularly in urban neighborhoods. It recognizes the need to plan new programs for reaching the many families in low cost, high-rise housing projects:

1942 The General Assembly calls for support of national government efforts to work out a program "for the permanent elimination of mass unemployment in the United States."

The *Report* of the Board of National Missions underlines mobility of Americans and the growing trends into the cities and the rapid growth of new communities in the suburbs.

1943 The Board *Report* outlines the "Baltimore Plan"—an interdenominational approach developed to meet large numbers migrating to cities to work in defense industries. An industrial chaplain working in relation to Baltimore Council of Churches aids ministers assigned to specific residential and industrial areas in planning interdenominational work.

The Presbyterian Cooperative Internship Plan, approved by the 1942 General Assembly is inaugurated in June 1943. The plan calls for one year seminary internship following middler year for

service in a particular field under proper supervision and a standard basis of compensation.

1944 The General Assembly approves the special study of the Standing Committee on Social Education and Action on "The Church and Industrial Relations."¹⁴

1945-1960: Movements of people during and after the war set in motion three major emphases in the post war period. Stepped up industrialization and the growing strength of the labor unions bring into being the Presbyterian Institute of Industrial Relations which carries out an education program among pastors and laity on the churches' relation to industry. The flow of people out of the cities into the burgeoning suburbs pushes the New Church Development program into the forefront of the churches' consciousness. The immigration into the central cities by ethnic minorities presses the churches for a new understanding of inner-city ministries.

1945 *The Presbyterian Institute on Industrial Relations is launched, with approval of General Assembly, to provide intensive special training and experience for ministers in industrial communities in the field of labor relations.*

The General Assembly is overtured by many presbyteries to "direct the Board of National Missions to give fresh study to the necessity of providing adequate financial assistance in the building of new churches in rapidly-growing communities, liberalizing the existing rules of the Board if necessary."

1946 The General Assembly notes applications for 250 new church developments in 71 presbyteries totalling \$5,450,000. General Assembly lines out emergency measures to meet the urgent need. The *Report* of the Board of National Missions notes its major areas of need: The rapidly changing inner city areas and the rapidly growing suburban communities.

1947 The General Assembly raises emergency situation in regard to funds needed for churches in new residential communities and calls for liberalization of policies on church extension grants. The Board of National Missions *Report* notes the growing effectiveness of the seminar programs on industrialization and labor conditions conducted by the Presbyterian Institute of Industrial Relations.

1948 The General Assembly creates an Office of New Church Development. The Board of National Missions underlines its policy of conducting a limited number of experimental fields in which new methods are developed before being recommended for general use.

1949 The General Assembly supports the *Board of National Missions* in cooperating with other denominations in a restudy of all community practices and procedures, and in launching a new effort to develop interdenominational cooperation in all local communities.

Social Education and Action recommends to the General Assembly that "our churches, in cooperation with other community agencies, conduct surveys of housing conditions in their own communities and initiate whatever steps may be necessary to stimulate private industry to develop housing for families of lower middle income, and encourage local government authorities to proceed with a slum clearance and public housing program for low income families."

1950 The General Assembly deplores the existence of situations in which long-established, independent churches, some with considerable financial endowment, continue to function with a decreasing constituency, while neglecting the opportunity and responsibility of ministering to the community around them. We must use the intelligence, consecrated imagination, and cooperative spirit which will enable us to devise a total strategy for the inner city."

The General Assembly urges members to exert their influence and to utilize every opportunity to fulfill our declaration for a "non-segregated church and a non-segregated society," particularly in non-segregated educational facilities.

The Board of National Missions *Report* emphasizes the historic and current importance of neighborhood houses in their effort to develop community leadership in congested cities.

1952 General Assembly approves a plan for the revision of the organization of the national missions. Part of the policy under revision was for the Board to encourage the development of synod and presbytery leadership; to provide for the participation of this leadership in the conduct of all national missions work within the bounds of the synod and presbytery; to encourage synods and presbyteries to become responsible for the financial support that will not only provide for this, but also make a contribution to the church's national program; and to allow for variation in methods of administration and financing of synods and presbyteries provided that it shall be recognized that the synod or presbytery organization is an integral part of the whole program of national missions.

Fellowship of urban ministers similar to Presbyterian Rural Fellowship is studied.

Board *Report* notes growing experiments in industrial evangelism in Philadelphia, Kansas City, and Newark presbyteries.

1953 General Assembly takes note of large influx of people from Puerto Rico into New York and calls for special ministries to those migrant groups where they are not of the established cultural or language group already resident within the areas.

The Board *Report* tells of a newly-organized church at Labor Temple embracing Puerto Ricans, Italians, Koreans and British Americans.

1954 The Board of National Missions *Report* emphasizes the theme "A Nation of Cities." It also notes the internationalization of the program of the Presbyterian Institute of Industrial Relations and the national media attention it has received for its wide range of industrial seminars.

The Board of National Missions *Report* lifts up East Harlem Protestant Parish as an inner city ministry in touch with the problems of migrants in the city.

The General Assembly, through the Long Range Planning Committee of the General Council, calls for studies on the problem of the inner city and new church development.

1956 The General Assembly approves the Study of the Inner-City (recommended by the 167th G.A.) for study by local judicatories. *It adopts as an official denominational pronouncement, the philosophy of the church's ministry in the inner city contained in the report. "Fundamentally, the inner city church must be dedicated to the principle of ministering first to the immediate community of which it is a part. . . . It must be prepared to be as inclusive in its fellowship as the community itself, mediating the love of Christ to all who are its neighbors 'without distinction of race, color, or worldly conditions.'"*¹⁵

General Assembly defines *church strategy as related to the location, establishment and maintenance of churches and institutions as a national mission function. It calls upon each presbytery through its national missions committee, to provide for this continuing strategy function.*

General Assembly, in supporting residential desegregation, calls upon Christians who are contemplating the sale of property to see as of first importance the need of minority families for equal housing opportunities and adequate housing, and to make their houses available to all qualified purchasers without regard to race.

1957 The General Assembly recognizes the crisis of the inner-city church as falling into three categories: 1) insufficient funds for capital improvements; 2) need for additional personnel to provide specialized ministry; and 3) need for a program of recruitment and training.

The General Assembly (the 169th) approves the conducting of a study of the intermediate size city.

The Board of Foreign Missions *Report* recognizes industrial evangelism as a newer type of evangelism for Japan.

II. United Presbyterian Church of North America Urban/Metropolitan Mission Policies

Throughout its history, the United Presbyterian Church in North America had a limited involvement with urban issues. A major part of the UPCNA work was carried out in town and country areas, so concern for urban-metropolitan mission policies was never developed.

The first engagement of the UPCNA with urban America began at the same point as the Presbyterian Church USA—with work among foreign immigrants. This work, begun in 1905 under the Committee on Work Among Foreigners in This Country, was never large. The work continued in a modest way throughout the life of the UPCNA.

The UPCNA responded briefly, from 1910-1913, to the issues of working people and labor unions. This thread was not picked up again until after World War II when attempts were made to encourage specialized training for pastors in industrial pastorates.

Growing out of its early engagement with immigrant workers was an encounter with the social issues raised by industrialization of the United States. This social concern was prompted by "The Social Creed" of the Federal Council of Churches (1908) and was kept alive from 1911 to 1924 by the Committee on Social Service and Industrial Conditions. In the post World War II period (1948) the Committee on Social Welfare reintroduced the issues of capital and labor, but concentrated its attention upon temperance, gambling, sabbath observance, marriage and divorce, war and peace and race relations.

1905 General Assembly adopts report of the Committee on Work Among Foreigners in This Country which states:

1. That a committee of three be appointed to serve for three years, whose duty it shall be to cooperate with the Board of Home Missions to further the interest of missionary work among foreigners in this country and report yearly to the General Assembly.

2. That this Assembly heartily approves the work already done and would encourage other congregations to do similar work where possible.

The committee *Report* also noted that "these people are now a heterogeneous mass and should be made a homogeneous people and that the Americans must soon Christianize the foreigners or the foreigners will have the Americans foreignized." (p. 414)

The United Presbyterian Church works in six different places among foreigners: *i.e.* French, Belgians, Poles, Italians, and Croatians.

1906 General Assembly commends efforts of some presbyteries among foreign speaking people and urges "upon other presbyteries and congregations the importance of embracing golden opportunities for Foreign Mission effort on American soil."

The Committee on Work Among Foreigners noted three great problems: How shall foreigners be distributed more to their advantage in the United States? How can we educate our people to take a greater interest in them? And how can we most successfully evangelize them?

The *Report* of the Permanent Committee on Reform recognizes the wave of civic and industrial reform and calls upon the church to "demand of all rulers and captains of industry, governments, and corporations, and especially of her own membership a standard of righteousness beyond that demanded by the morality of the world." (pp. 704f.)

1908 The *Report* on Work Among Foreigners to General Assembly notes continuation of work already begun "but very little new work has been opened—principally for lack of spirit and also funds." Committee on Appropriation did not appropriate funds for the work of colportage among foreigners recommended by the previous General Assembly.

1908 The Committee on Work Among Foreigners in its final report recommends to the General Assembly:

First. That work among our foreign population be placed as a special work under the care of the Board of Home Missions.

Second. That in view of the ever enlarging opportunities for work of this character, a liberal appropriation be made to the Board of Home Missions, for its support; and that the Board be authorized to exempt such mission stations from the ordinary operation of the sliding scale, according to its own discretion.

Third. That the Board of Publication be authorized to include the publication and distribution of literature among foreigners as a part of its missionary work, and that a liberal appropriation be made to this end.

1910 General Assembly hears an address by the Reverend Charles Stelzle of the Department of Church and Labor of the Presbyterian Church in the USA. Allegheny Presbytery petitions for creation of a committee on Industrial Conditions.

General Assembly receives recommendations from Committee on Present Industrial Conditions:

Resolved, 1. That we deplore and condemn the grave evils of over-capitalization and combination whereby the cost of the necessities of life becomes greater for both laborer and consumer.

2. That we recommend to all our people such an economical administration of the financial affairs of our churches that the self-respecting working-man shall find a church home possible to him.

3. We recommend the appointment of a Permanent Committee composed of seven, on Industrial Conditions, which shall report annually to the Assembly concerning such conditions and the possible lines of activity open to our church together with such recommendations of specific plans as shall guide the church in the work to be done.

4. That this Committee shall have power to act at once, in line with the purpose of its appointment by correspondence with organizations of either employers or employed in such way as to secure the end sought.

5. That the Committee on Nominations be directed by the Assembly to nominate the persons who shall compose this Permanent Committee.

1911 The Committee on Industrial Conditions submits a report to the General Assembly which adopts the following resolutions:

1. That if the Church is to be a mediator between the employer and employee she must be impartial in the consideration of the rights of both.

2. That an unbroken day of rest, the Sabbath, should be given to both employer and employee, and that beasts and machinery should likewise share this God-given right, and that we will strive to secure it for all.

3. We recommend that pastors thoroughly inform themselves as to the industrial situation, and that they also inform their people concerning the duty of the church and the gravity of the problem which confronts it.

4. That there should be the friendliness of a genuine Christian love extended to the poor who come to worship with us, and a strict avoidance of anything which might suggest a patronizing attitude. Positions of honor and trust in our churches should be shared with laboring men who reveal the spirit of true disciples of Christ.

5. That when the character of a community has changed and the rich and prosperous have abandoned it, and only the poor remain, the church while providing elsewhere for the spiritual care of the prosperous, should remain with the poor and the toilers who so desperately need the divine healing and comfort which the Church of Jesus Christ can alone truly afford.

6. That the church holds within its own peculiar province of service the ultimate and lasting solution of the industrial problem, and not only of the industrial problem, but of every other problem which vexes the mind and distresses the heart of man, namely, in the regeneration of man, and in the persuasion of men everywhere and of all classes and conditions, to yield themselves to the spirit of Him who said, "And as ye would that men should do to you, do ye also to them likewise."

1912 The Committee on Industrial Conditions submits an extensive report to the General Assembly which deals with poverty, unemployment, industrial accidents, inequality of wealth, wages, shorter hours, immigration, child labor, labor unions, strikes, sweatshops, tenements, watered stock, socialism, movement of population to city, the church and the laboring classes and the consumers league. The report also declares itself in sympathy with "The Social Creed" of the Federal Council of Churches.

1913 Committee on Industrial Conditions presents an extensive report to General Assembly on working conditions in industry. Report contains bibliography and practical suggestions for churches and asks support for Social Creed of the Federal Council of Churches.

General Assembly puts itself on record standing with the Federal Council of Churches:

1. "For equal rights and complete justice for all men in all stations of life."
2. "For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing."
3. "For the abolition of child labor."
4. "For such regulation of the condition of toil for woman as shall safeguard the physical and moral health of the community."
5. "For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic."
6. "For suitable provision for the old age of workers and for those incapacitated by injury."
7. "For the principle of conciliation and arbitration in industrial disputes."
8. "For a release from employment one day in seven."

9. "For the most equitable division of the product of industry that can ultimately be devised."

General Assembly also adopts the recommendation that "The Board of Home Missions be given supervision of the work related to Social Service and Industrial Conditions and that it be authorized to make whatever arrangements it may deem best in carrying forward the work."

1914 The General Assembly *Minutes* carry an appendix with the history of the Social Service Committee and an outline of a social service program for local churches. (pp. 791f.)

1915 The General Assembly *Minutes* carry an appendix with an explanation of the work of the Committee on Social Service and Industrial Conditions. "Social service, when rightly understood, can in no sense be considered a substitute for evangelism. It is a natural and legitimate fruit of individual regeneration." Then follows a longer exposition of the content of social service. (pp. 1160f.)

1924 *Report* of the reorganized and enlarged Board of Home Missions appears as an appendix in the General Assembly *Minutes*. Recognition is made of the resignation of Dr. H. H. Marlin secretary of the Social Service Department since its organization in 1911. The definition of Social Service is included in the minutes as "that form of effort for man's redemption which seeks to uplift and transform his associated and community life. As such it is the social application of Christian principles, and is a new name for that spirit of philanthropy and service which is as old as Christianity."

The Board of Home Missions adopts the following plan for Work Among Foreign Speaking People:

"We Recommend—

That American-born workers be employed in every mission work of our Board among foreign people in this country.

That where a missionary qualified to speak the language of the people served is employed, he should also be qualified to preach and teach in the English language.

That where a foreign-speaking minister or worker now under the employment and direction of the Board is doing satisfactory work, this relationship be not disturbed by this regulation.

That the Board of Home Missions extend its work among foreigners just as far and as fast as money and workers can be obtained."

1934 The Home Mission *Report* appended to the General Assembly *Minutes* notes the importance of mission congregations in following rural people into cities and then out to the suburbs. It

notes, however, the failure, in recent years, to organize new congregations since it has faced heavy demand by existing congregations.

1948 General Assembly's Committee on Social Welfare calls for a better understanding between capital and labor and urges that ministers working in industrial areas receive training for meeting problems in their pastorates.

It recommends that the Board of American Missions provide scholarships for ministers willing to attend institutes on church relations to labor. It also recommends that representatives of organized labor be heard in the courts of the church.

1949 The General Assembly receives an extended report for the Committee on Social Welfare calling for the training of ministers on the churches' relation to labor and the wider issue of the church and economic life. The Committee on Social Welfare also recommends the drawing up in pamphlet form the Social Creed of the United Presbyterian Church of N.A.

1952 General Assembly receives report of Committee on Social Welfare which emphasizes temperance education, marriage and divorce, the race problem, and war and peace.

1953 General Assembly receives report of Committee on Social Welfare which continues concerns of the previous Assembly.

1954 Committee on Social Welfare does not report to General Assembly and is dissolved. General Assembly proposes that a permanent committee be continued and new nominations be received.

1955 General Assembly receives report of Committee on Social Welfare which reiterates its concerns for war and peace, agriculture and industry, crime, drinking, gambling, race relations, marriage and divorce and sabbath observance.

III. United Presbyterian Church in the USA Metropolitan/Urban Mission Policies

1958 The General Assembly in pursuing a nonsegregated church in a nonsegregated society receives the report of the Department of Social Education and Action on "The Racial Integration of the Churches." The report defines "the highly diversified patterns of relationship" in Presbyterian churches and develops terminology.¹⁶

The Board of National Missions Report on "A Ministry in Transition" cites programs for inner city churches with the de-

velopment of cooperative "pilot projects" and the merging of inner city congregations for "inclusive membership."

The Board of Foreign Missions Report cites the development of industrial evangelism in Korea.

1959 The General Assembly receives an overture from the Presbytery of Pittsburgh, concurred with seventy-four presbyteries citing the seriousness of the problem of the inner city and requesting the General Assembly "to provide adequate funds by which the Board of National Missions will be able to support and strengthen the witness of the Presbyterian Church in the challenge areas of our cities."

The General Assembly reaffirms the denominations' philosophy of mission to the inner city and calls upon Board, synod, and presbytery leadership to take cognizance of the capital as well as the personnel and program budget needs of inner city churches and to include inner city needs along with other causes in their regular budgeting and special campaigns. The General Assembly sends directive to the Board of National Missions to present needs of inner city ministry to appropriate budget-making groups of the church that additional funds be made available within the 1960 budget and substantially increased amounts be provided in 1961.

The General Assembly commends Commission on Ecumenical Mission and Relations for seeking new and imaginative methods of evangelism in programs of industrial evangelism in Japan, the Philippines, Korea, India, and Cameroun. It notes the All Asia Conference on Industrial Evangelism held in Manila in 1958.

1960 The General Assembly reaffirms the request that "each judicatory in the Church create and maintain a committee on strategy related to the National Missions function in order to develop a dynamic strategy both for the present and for the future." General Assembly is presented with the urgency for substantially greater funds for inner city work. If this is not fulfilled the report suggests "that we no longer present the inner city as a major part of our mission because its present support is so meager."

The Board of National Missions Report lifts up the previous work of Charles Stelzle and the continuing work of the Presbyterian Institute of Industrial Relations under Marshall Scott.¹⁷

COEMAR report expands on the First Asian Conference in Industrial Evangelism and the work of industrial evangelism in the Philippines.

1961-1972: Ministries begun in the flush of postwar growth and prosperity press the churches for more consistent strategy and

planning. The General Assembly requests the judicatories to develop a strategy function in collaboration with the Board of National Missions. Strategies developed for the inner city emphasize community organization. At the urban-regional level, the General Assembly supports the development of a strategy for metropolitan mission which sees the holistic nature of the issues of the city. The Joint Office on Urban and Industrial Ministries is created in response to the growing internationalization of mission taking place in the urban-industrial field.

1961 The General Assembly recommends that the Board of National Missions study the whole of the inner city situation: living conditions, housing and educational opportunities for city ministers and their families to report to 174th General Assembly. The General Assembly states "Recognizing the essential unity of our suburbs and inner city areas within the metropolitan complex and recognizing the opportunity for enhancing the movement toward church union, that the Board of National Missions study the strategic value to be achieved by local congregations developing inter-congregational ministries within the several indigenous sections of the metropolitan areas."

The General Assembly through Social Education and Action urges churches and presbyteries to arouse citizen interest in such metropolitan problems as coordinated planning, neighborhood conservation, urban renewal, and adequate housing for persons of all races and ages, open occupancy for all residential property in cities and suburbs, adequate public education, health services, mass transportation, and open areas for parks and recreation.¹⁸

1963 General Assembly adopts new guidelines for developing policies and methods for implementing national mission. Involved in the program are four steps 1) the planning process; 2) the evaluating process; 3) the budget process; and 4) the reviewing process.

1964 General Assembly receives the report that in 1963 urban mission projects under the Board of National Missions received \$2,623,763.¹⁹ The report also states that "urban work is the natural responsibility of judicatories and the role of the Board of National Missions is to provide specialized services, strategy consultation and resources."

1965 The General Assembly received extensive reports from Church and Society, on a "Sound Metropolitan Development, with Emphasis on 'New Towns'" and "The Church and Urban Renewal." General Assembly calls upon presbyteries and churches to encourage participation in sound metropolitan development as recommended by the 173rd General Assembly

(1961); and to encourage by all possible means the participation of pastors and laymen in learning experiences related to regional planning. It also calls upon sessions, presbyteries and synods to establish continuing working relations with planning commissions, housing and urban renewal authorities in metropolitan areas for the purpose of: (a) shaping and influencing public policies; (b) understanding the goals of the planners and the long-range plans projected for the metropolitan area; (c) evaluating present needs and programs in the light of the meaning of community and the elements that predispose a community to health or decline. G.A. also encourages presbyteries and churches in their efforts to organize committees and help low income groups to recognize their power to petition and to influence the planning and redevelopment of the areas in which they live.²⁰

1966 General Assembly approves the Board of National Missions support of a program of community organization. The Board of National Missions urges judicatories, churches and agencies to make a maximum use of community organization as a tool of mission. The Board urges individual churches to participate actively in local community organization, in order 1) to represent effectively and sensitively the Christian ethic in the debate of social issues; 2) to join with others to achieve public responsibility for compassion and service; 3) to be in communication with a representative body of the total community, and 4) to participate in policy decisions relative to the destiny of the community, its style and characteristics.²¹

General Assembly notes the creation of a Joint Office of Urban and Industrial Ministries related both to the Board of National Missions and COEMAR. General Assembly also notes the creation of the Joint Strategy and Action Committee for joint planning, strategy, program, staffing and funding for urban mission among those denominations committed to common purposes.²²

COEMAR report emphasizes the expansion of the work of industrial evangelism and makes special note of the creation of a special Committee for Urban-Industrial Ministries in the Division of World Mission and Evangelism of the World Council of Churches. The Committee establishes a center of communication in Chicago at the Presbyterian Institute of Industrial Relations, named the Institute on the Church in Urban-Industrial Society (ICUIS).

1967 The General Assembly receives the report it commissioned in 1966 on "Guidelines for Development of Strategy for Metropolitan Mission." The paper which the G.A. commends to all

judicatories, boards and agencies notes key changes in urban mission strategy. Emphasis "is shifting from sole attention to the inner city toward a concept of interdependence, from the church serving only its immediate community toward metropolitan mission, and from the congregation as the sole instrument of mission."²³

The report further called attention to the General Assembly social deliverances of 1964, 1965 and 1966 concerning urban affairs, particularly those dealing with housing, urban renewal and sound metropolitan development. It suggested that presbytery programs and resource allocation should be defined by these major issues. "A judicatory must develop processes which enable it to keep in touch with events, issues, structures processes and populations." It recognized three high priority issues: 1) racial justice; 2) poverty—with social welfare ministries and community organization as the strategy elements in the church's concern; and 3) the international dimensions of metropolitan mission. The report further defined the role of the congregation in metropolitan mission and suggested the structures within presbytery which might enable it to shape metropolitan strategy for mission.

1968 General Assembly receives report of Board of National Missions, which in response to the "Crisis in the Nation" sets the role of the National Missions enterprise as "advocate on behalf of the disregarded, alienated, and rejected minorities of our nation." In order to take on the role of the church as advocate the National Missions needs to allocate its own resources and "establish policies of investment in people and their development, rather than investment solely for financial return." National Mission units shall invest a significant amount of their unrestricted investment funds in ghetto development programs such as housing and consumer cooperatives. Such money shall be designated as "seed money" to leverage larger sums from government or other private sources. Personnel assignment of National Missions enterprise establish the policy that all properties under their control be available to use by community groups.

The General Assembly adopts the National Missions Report on "The Church and the Housing Needs of our Time."²⁴

1969 The General Assembly reiterates the need for response to the "Crisis in the Nation" and recognizes "that 'crisis' is not a program emphasis for one year, but a continuing state of being that demands a response every year. . . . The National Mission enterprise has adopted a policy of Advocacy. . . ."²⁵

1970 The Board of National Missions Report on "Communities for People" defines the principle of advocacy in a case study and

emphasizes the role of Presbyterian support of community organization in undergirding the self-determination of community people.

1971 The General Assembly instructs the Board of National Missions, the Council on Church and Society, and the Council on Church and Race to study and act on the problems of chronic economic depression and shorter term dislocation. Attention should be given to comprehensive economic conversion legislation. The goal of the effort is to develop recommendations which will move our nation toward responsible policy of assistance to those suffering economic depression or faced with vocational readjustments.

The General Assembly issues its statement on "Income Maintenance and Full Employment."

1972 The General Assembly receives the report the 183rd G.A. commissioned on "Elimination of Poverty and Unemployment."²⁶

The General Assembly hears the final report of the Board of National Missions and recognizes the transmittal of its work to the successor agencies.

1973-1978: Seventh Epoch. The reorganization of the United Presbyterian Church and the creation of The Program Agency unites the mission program work of the Board of National Missions and the Commission on Ecumenical Mission and Relations in one agency. Implementation of the plan for regional synods and the decentralization process place the development of urban program and policy at the lower judicatory level.

1978 The 190th General Assembly notes the serious crisis in urban congregations with their high loss of membership and calls for the establishing of an Urban Task Force "to review existing urban policies and strategies in consultation with General Assembly agencies, synods and presbyteries."

IV. Summary

1. Working People in American Cities: An Historical Perspective

The urban mission of the Presbyterian Church in the USA had its beginnings in the late 19th and early 20th century response to the growing numbers of immigrant workers in the United States' cities. The concern for workers became the initial thrust under the leadership of Charles Stelzle, Superintendent of the Workingmen's Department organized in 1903. Stelzle, son of immigrant German parents, was raised in the tenements of the lower

East Side of New York. He began work at age eight, was apprenticed as a machinist at age twelve and was self-educated. His evangelical zeal led him to the ministry and to successful church work among workers in Minneapolis, New York and St. Louis.

Stelzle saw the church's mission to workingmen in the context of the secular world in which the new immigrant workers lived. He viewed the industrial world from a worker's eyes and recognized the importance of the union movement. He sought to bring workers to Christ, and at the same time to awaken the church to the workers' concerns. In the end he faced the ire of the theological and social conservatives in the church and resigned from his staff position in 1913.

At the time of Stelzle's resignation, the church's concern for workers was moving down more traditional channels. Stelzle had seen the importance of labor union and work-place oriented ministries. By the second decade of the century ministries had become residential. Work among immigrants centered in neighborhoods, in foreign language congregations, in Christian Neighborhood Houses, and in an Industrial Parish experiment. Stelzle himself had initiated the Labor Temple, on the lower East Side of New York, as a neighborhood ministry. But Stelzle leaned toward a "forum" approach which dealt with the major issues affecting workers and their families.

The Protestant churches' long-range relation to issues of working people was set down in "The Social Creed." "The Social Creed" expressed the social justice commitments of the thirty denominations who created the Federal Council of Churches in 1908. "The Social Creed" became the guide by which the churches developed their own body of social teaching. The Presbyterian Church affirmed "The Social Creed" in 1910, 1914, 1920 and again in 1931. During the Depression years the General Assembly elaborated on its previous statements on the industrial crisis and unemployment in the United States.²⁷ In 1944 it passed a major statement on "The Church and Industrial Relations."

With the end of World War II and the return to a peace time economy, the effects of modern industrialization became the agenda of the Presbyterian Institute of Industrial Relations (PIIR). PIIR provided an educational program for pastors, seminarians and lay people which dealt with the church's response to those working in the industrial sector of the US economy. The first location of PIIR was appropriately in the Labor Temple on the lower East Side of New York.

The PIIR program attracted seminarians and pastors from nations undergoing industrial change overseas. The PIIR program, together with the emphasis of the Commission on Ecumenical Mission and Relations (COEMAR) on industrial mission overseas,

helped develop an international perspective in the urban-industrial mission field. The growing internationalization of urban-industrial mission brought into being the urban-industrial mission desk of the Commission on World Mission and Evangelism in the World Council of Churches. As urban-industrial mission work grew in the 1960s the need for communication and the exchange of information internationally brought into being the Institute on the Church in Urban-Industrial Society (ICUIS). ICUIS was based alongside the Presbyterian Institute of Industrial Relations and located on the McCormick Theological Seminary campus in Chicago.

The flight of US capital overseas, the growth of strong industrial competitors in Europe and in Japan, and the energy crisis of the 1970s have put mounting pressure on the US industrial economy. The unemployment plaguing the United States has been a constant theme in United Presbyterian social statements since the 1930s. The shutdown of the Youngstown Sheet and Tube Company in September 1976 has raised the churches' consciousness to the effect which the loss of industry and jobs is having on US cities and towns. The organization of the Ecumenical Coalition of the Mahoning Valley is one of the best contemporary examples of the churches' response to the impact of US industry on community life. Alongside this issue is the growing concern among the churches for the undocumented workers currently living and working in US cities and rural areas. Both the Youngstown steel crisis and the story of the undocumented workers bring to full circle the early 20th century beginnings of the church's mission among working people.

2. Ministry to Inner City Dwellers

The foreign immigrant presence in US cities was central to the Presbyterian Church's perception of its urban mission. The awareness of the impact which foreign immigrants were making upon American cities moved Presbyterian Church leaders to see the importance of the cities to the evangelistic task of the church.

From the beginning the Presbyterian Church's perception of its task in the city was a mixture of the evangelistic and the political. Either the churches assumed responsibility for Americanizing and Christianizing the immigrants, or the immigrants with their foreign ideologies would politically undermine the cities. Presbyterian urban mission began with an awareness of the political consequences which were at stake in the American city.

The organized efforts of the Presbyterian Church in the cities were closely related to her ministry to the industrial worker. The cities of America were the centers of industry, so ministry in the

city began from a consciousness of the impact of industrialization on urban life. The Workingmen's Department was the first consistent attempt at developing an urban strategy. In its early development urban ministry was related to working people as a distinct group. The city as a discrete sociological unit did not enter into the thinking of the church strategists until urban social surveys began to uncover the special character and problems of the cities.

The social survey, first begun in 1908, was associated with attempts to determine the nature of the immigrant population and their living conditions. From this information the Presbyterian Church began to assess the most effective ministry in relating to immigrant communities, e.g. special training for pastors to foreign language congregations. After the organization of the Department of Immigration in 1908, and under the leadership of William Payne Shriver in 1910, more particularized approaches to urban and industrial communities were developed, e.g. neighborhood houses, the American Parish, the Industrial Parish Plan.

The wide range of experimentation and the growth of specialized experience in the city gave rise to a church leadership, in the 20s and 30s, more sensitive to the changes taking place in urban centers. While the awareness did not always issue in prophetic ministries, there was a growing consciousness of the new areas of urban ministry, e.g. early recognition of the transitional nature of the inner cities; sensitivity to suburban trends, awareness of the New South.

When the Depression hit, the church's earlier work among immigrant workers and the continued affirmation of "The Social Creed" provided the background for the Presbyterian Church's response to the political and economic events affecting the nation. At this point the work of the Federal Council of Churches was important since it provided an ecumenical voice in support of justice in the economic realm.

Building upon the guidelines laid down for justice concerns in "The Social Creed", the Presbyterian Church set up the Committee on Social and Industrial Relations in 1930 to investigate the causes and the impact of the Depression. The work of this committee was made permanent in 1931. In 1936 the committee's name was changed to the Social Education and Action Committee. The Social Education and Action Committee became the ongoing mechanism for gathering information and developing materials on the role of the churches in the changing urban situation in America. The study documents of the Social Education and Action Committee, which often informed the development of General Assembly pronouncements, provided the educational

resources and the guidelines for action necessary for consistent involvement in the issues of the cities in the 30s and 40s.

The migration from the south and from Appalachia into the industrial cities during the Second World War supplemented the continuing stream of peoples coming from Puerto Rico and Mexico. The postwar period was to see the development of innovative ministries in the inner city, e.g. East Harlem Protestant Parish. The urgent need for the church's ministry in the inner city during the 50s was offset by the church's eager response to the call for new church development in the sprawling suburbs. New church development efforts met with great success as congregations were organized and churches built at the average of one a week at the height of suburban development. The basis of new church growth was new family formation and the largely white middle class constituency which the denominations were following to the suburbs.

The new constituency in the inner city was not as fertile ground for Presbyterian work. In 1950 the General Assembly bemoaned the lack of imagination of the established inner city congregations in relating to the new people moving in around them. Nevertheless the challenge of the inner city attracted some venturesome ministers who brought to fruition a number of innovative ecumenical ministries in the city. In 1956 the General Assembly adopted an official denomination pronouncement on the philosophy of the church's ministry in the inner city. It read: "Fundamentally, the inner city church must be dedicated to the principle of ministering first to the immediate community of which it is a part. . . . It must be prepared to be as inclusive in its fellowship as the community itself, mediating the love of Christ to all who are its neighbors 'without distinction of race, color, or worldly conditions.'"

In the 60s the churches' concerns for racial justice and for self-determination were the prime movers for work in the inner city. Efforts to stimulate and organize community participation on behalf of embattled neighborhoods, and advocacy strategies to win a place in society for the "shut-out" racial and ethnic minorities were the main foci of community organizing ministries supported by the churches. In some places these were contradictory efforts, but the underlying concern was to put the church on the side of the urban poor and powerless.

The move to the suburbs continued unabated in the 60s and new church development received full support from the judicatories of the church. US society's inability and unwillingness to open the suburbs to the black minority, put farther pressure on the already deteriorating inner cities in the 70s. This fact, together with the loss of the manufacturing and the com-

mercial base in the cities, particularly in the Northeast, directly affected the economic viability of many inner city congregations. Urban disinvestment and rapid neighborhood change raised, for the churches in the 70s, the major question of the churches' strategy in transitional communities. The need for a national strategy and support of inner city ministries, particularly work among the newly conscious black, Latino and Asian groups, came at the point of the reorganization of the national agency and the decentralization of funding sources for developing new ministries.

As we move into the 80s, the issue of rapid community transition has repercussions beyond the inner city. Already evident are the changes affecting first and second line inner suburbs. The continued loss of industry, the aging population and housing, and the rising energy costs have threatened the viability of former stable suburban communities. Movement to the suburbs is no guarantee of escape from the pressures and the perils of inflation-prone living. Indicators point to a revival of the central city in the face of the energy crisis. The high cost of housing and land in the suburbs has made previously blighted inner city areas attractive to developers and to venturesome individual "rehabbers." New jobs in the central city now concentrated in commercial, educational, and service industries have reversed some of the job loss attributed to manufacturing relocation. The daily commuting ritual and the need for closer access to urban amenities have provoked second thoughts about suburban living among older suburbanites.

In the midst of this change, United Presbyterian urban church strategy is beginning to show concern for the new urban constituency of young singles and suburban returnees. The same concern needs to be shown for the urban poor, the wage-earners and the marginal population whose existence in the inner city is threatened by the pressures which the plans for redeveloping the central city will have upon their neighborhoods. The call to ministry in the inner city which initiated Presbyterian urban ministry among the immigrant workers and the families in 1900 remains our task in the 1980s.

3. Metropolitan Mission Strategy

A holistic approach to the city has undergirded the urban ministry of the Presbyterian Church since that ministry's beginnings in the late 19th century. The initial thrust of urban ministry was work among the new city dwellers—the migrants from the rural towns and the immigrants from overseas. Some of the earliest work among the growing urban population was carried on by

strong established city congregations. As the foreign immigrants crowded into the city, the older population moved away and began congregations in the suburbs. The Presbyterian Church worked to hold these two aspects of ministry together.

From the turn of the century, the concern of the Board of Home Missions was to help the large city churches and the suburban churches conceive of their ministry in relation to the inner city. Traditionally this relationship took the form of support for the work of the neighborhood houses. During the Depression the neighborhood houses became one of the main avenues for the local congregation's response to the unemployed and their families. The neighborhood houses still provide the suburban churches, primary contact with the city to this day.

The first verbalization of a metropolitan strategy came in 1936. At that time the urban presbytery, viewed from a metropolitan perspective, became an efficient means for cutting down on expenses, *i.e.*, a sharing of the financial costs of inner city ministry.

After the Second World War two movements got underway—new church development and inner city ministries. They were two aspects of an urban/metropolitan mission policy, but they were seen and carried out as separate activities. Postwar affluence allowed for both strategies to exist side by side without relating to one another.

New church development moved ahead dramatically as the suburban areas spread beyond the cities. In the inner city, urban renewal efforts threatened older neighborhoods and forced further crowding of people in the central city. In a move to counter the destruction of older neighborhoods, the Presbyterian Church supported "community organization strategies." "Community organization" empowered neighborhood people to preserve their communities and to negotiate for jobs.

The first conscious attempt at developing a metropolitan perspective which conceived of the city as a whole—inner city, inner suburb and outer suburb—grew out of the churches' response to the effects of urban planning and the policy of urban renewal. In 1961 the General Assembly stated: "Recognizing the essential unity of our suburbs and inner city areas within the metropolitan complex and recognizing the opportunity for enhancing the movement toward church union, that the Board of National Missions study the strategic value to be achieved by local congregations developing inter-congregational ministries within the several indigenous sections of the metropolitan areas."

In 1965 the General Assembly recommended the participation of presbyteries and churches in influencing sound metropolitan development. It called upon pastors and laypersons to estab-

lish relations with planning commissions, housing and urban renewal authorities in an effort to affect public policy, to understand the long range plans projected for metropolitan areas, and to evaluate the planners' programs in the light of the meaning of community and the elements that predisposes a community to health or decline. General Assembly also encouraged presbyteries and churches to help low income groups to recognize their power to petition and to influence the planning and redevelopment of the areas in which they live.

In 1967 the General Assembly urged upon the presbyteries and churches the study and the implementation of the report on "Guidelines for Development of Strategy for Metropolitan Mission." The report called for a move from the view of the city as disparate elements—inner city and outer suburbs, "toward a concept of interdependence, from the church serving only its immediate community toward metropolitan mission."

The activism of the late 60s, which found its expression in the anti-Vietnam War movement and in the attempts to open up the suburbs to the black minority, heightened the differences between the inner city and the suburbs. The polarization which surfaced in many urban presbyteries submerged the efforts to see urban ministry from a metropolitan perspective.

By the 1970s the decentralization of the national boards of the United Presbyterian Church and the creation of regional synods strengthened an already innate tendency toward congregationalism. Membership loss and decline in inner city ministries further narrowed the possibility of metropolitan strategies. Within urban presbyteries, racial and ethnic ministries, which have called attention to their own specific needs, added a pluralistic dimension to efforts of achieving an urban/metropolitan strategy.

Role of the National Agency in Developing Urban/Metropolitan Mission Policy

Historically the central issue of urban/metropolitan mission has been determining the proper role and authority of the different judicatories in the development of policy. Although the presbytery was meant to be the seat for the initiation and oversight of mission, the evidence of the last ninety years shows that the struggle for authority in developing urban mission policy has been between strong local congregations within urban presbyteries and the national agency. Echoes of this struggle can be found as early as 1898 when the Board of Home Missions report recognized that "the strong churches of strong cities" are assuming responsibility for the salvation of the city through work among foreign peoples. "They are themselves small Boards of Mission."

As the nation and the cities grew more complex, there was a need for a larger view of the churches' role in the city. The rapid growth of the cities through foreign immigration pushed the Board of Home Missions into a more direct role in mission policy development. Mission to working people was safe ground upon which to venture nationally, since very few local Presbyterian congregations were adequately prepared culturally or socially to engage in mission to foreign immigrants. The success with which this work grew won a greater measure of support and authority for the Board of Home Missions.

The initial work of the Workingmen's Department expanded into the Department of Church and Labor. It next grew into the Department of Church and Labor and Immigration. In 1908 the General Assembly became wary of proliferation and called for the unification of Home Mission agencies as a way "to largest efficiency through management." But the die was cast and by 1911, the Department of Church and Labor and Immigration was split into two Departments. By 1912 the Bureau of Social Service was organized to replace the Department of Church and Labor. It was also to widen its function.

From its initial information and social survey role, the Board of Home Missions moved to establish models and demonstration projects. It helped initiate the American Parish on the upper East Side of New York in 1912. By 1914 it was working in twenty-two city centers. In 1916 the Industrial Parish Plan was established in eight industrial centers. By 1921 the Board of Home Missions felt called upon to define its role in relation to the Presbytery. "Any successful church in a city or immigrant community should be the whole hearted purpose of local constituency work under presbytery and sustained by it." The peculiar service of the Home Board was one of exploration, experimentation, demonstration of method and promotion.

In the 1920s the work of urban mission still lacked a unified base and a consistent prosecution of policy nationally. In 1923 the creation of the Board of National Missions consolidated the urban work across the nation. It integrated local judicatory leadership into the process of shaping national policy. The rationale for reorganization stated: "The close association and cooperation of the synods and presbyteries with each other, through the national staff, and the large measure of responsibility assigned them in the shaping of national policies provide an open channel through which the experience of one may become the possession of all."

The reports of the Board of National Missions became more interpretive of the national dimensions of urbanization in the 1920s. By the late 1930s, the effects of the Depression had moved the churches to consider interdenominational strategies to meet

the urgent social needs of the cities. The Second World War pushed the need for interdenominational ministries particularly in the rapidly growing war industry areas, e.g., the Baltimore Plan.

In the postwar period the rapid growth of the suburbs made a national strategy imperative. New church development set in motion a national campaign for raising funds. This further enhanced the role of the Board of National Missions.

By 1952 the General Assembly called for a revision of the organization of the national missions in order to increase the participation of synod and presbytery leadership in national missions work within their judicatory bounds. The action was also aimed at increasing synod and presbytery financial support of their own ministries as well as of the church's national program.

By 1956 the General Assembly saw the questions of location, establishment and maintenance of churches as a national missions function. It also called upon each presbytery, through its national missions committee, to provide for this continuing strategy function. In 1960 the General Assembly reaffirmed the request that "each judicatory in the Church create and maintain a committee on strategy related to the national missions function in order to develop a dynamic strategy for the present and the future."

In the 1960s, the Board of National Missions supported a wide range of presbytery level urban ministries. The Board Report to the General Assembly in 1964 stated that "urban work is the natural responsibility of judicatories and the role of the Board of National Missions is to provide specialized services, strategy consultation and resources." Two aspects of urban ministry which received the Board's attention were support for community organization as a tool of mission and the need for metropolitan mission strategy.

The creation of the Joint Office of Urban Ministries, which combined the efforts of the Board of National Missions and the Commission of Ecumenical Mission and Relations, provided a vehicle for enhancing the international aspects of urban/metropolitan mission policy. Aspects of that policy were the training and exchange of personnel globally, the creation of information sharing processes and facilities, and the encouragement of channels and events for the discussion of mission strategy regionally and globally.

The slowing down of US economic growth nationally, as an outcome of the Vietnam War, and the racial struggles of the 60s, produced a growing disenchantment with activist concerns in the church. One of the casualties was ministry in the inner city. Polarization in the presbyteries between conservative and liberal, inner city and outer suburb, gave support to a general rebellion against

national church structures. The decentralization which came with the reorganization of 1972 moved the development of urban/metropolitan program and policy to the lower judicatory level.

By the late 70s it had become apparent that the problems of the urban churches had not had attention for a decade and the 190th General Assembly called for an Urban Task Force "to review existing urban policies and strategies in consultation with General Assembly agencies, synods and presbyteries."

NOTES

1. The Board of Home Missions Report of 1894 notes: "Every thoughtful man must have some conception of the perils that must arise from the presence in our country of such multitudes of people, a large percent of whom were reared under institutions alien and antagonistic to our own. We shall continue to see the evils and fear the perils until these people become Americanized and Christianized." (p. 37)

Italicization in the text throughout this article is not from the originals, but is used to point to major policy statements or actions.

2. The Board Report of 1896 asks: "What shall we do with the masses of the cities? It will not do to leave them to the voluntary care of individual city churches. The burden proves too great and the provision too precarious. There should be some denominational provision and constituted oversight. In the nation's metropolis, where this work has been left to the churches of the city, great as has been their work and liberal as has been their provision, the fact remains that large masses of the population are not reached." (p. 28)

3. The Board Report of 1903 notes the calling of Charles Stelzle to a special mission to workingmen. "The past year has signally illustrated the power of the workingmen at any moment seriously to affect economic conditions. It is believed that only the Gospel of Christ can solve the grave problem which is thus presented to the country." (p. 6)

4. General Assembly Minutes of 1908 recognizes two principles of church work: 1) a wise and effective adaptation of the Gospel to new and varied conditions in American life. 2) The church must be preserved from an overwrought fractional administration of her power while seeking to adapt herself to all the new and varied needs in the changing church conditions and the complex problems of society. (p. 98)

5. General Assembly also "believes that immigrant work should be developed rapidly and that the Board of Home Missions should be made to feel that the whole church is supporting enthusiastically the intelligent effort of the Board to point the way to the Christianizing and Americanizing of our foreign population. In particular we approve the plan of permanent conferences for foreign-speaking groups of which the proposed Magyar Conference is one example."

6. For statistical definition and method of survey see Board of Home Missions Report of 1919. (pp. 17f)

7. For additional declarations to the Social Creed see General Assembly Minutes of 1920. (pp. 183ff.)

8. The Board of Home Missions Report of 1923, on the verge of reorganization, provides an excellent historical perspective of national missions up to that date.

9. The Board of National Missions *Report* of 1924 provides the rationale for the reorganization. (pp. 17-20)
10. The Board of National Missions *Report* of 1926 provides a synopsis of Presbyterian work in urban areas. (pp. 67ff.)
11. Chapter IV of the Board *Report* "Urban America" provides an overview of urbanization in America and the church's response to it. (pp. 50-62)
12. The Board *Report* of 1934 outlines the efforts of the neighborhood house movement (pp. 50f.) and expands on the status of the Spanish-speaking ministry. (pp. 52ff.)
13. The Board *Report* of 1936 provides insight into the changes undergone in foreign language ministry and into the growing awareness of the interdependence of city life. (pp. 129-46)
14. The full report is found in the General Assembly *Minutes* of 1944. (pp. 194ff.)
15. The General Assembly *Minutes* of 1956 include the statement on the church's ministry in the inner city. (pp. 144-47)
16. The General Assembly *Minutes* of 1958 contain the full study and statement on "Racial Integration in the Churches." (pp. 526-37)
17. The Board of National Missions *Report* presents an extensive chapter on "Urbanization" and "Automation" which lifts up the issues of the 1960s. (pp. 45ff.)
18. The General Assembly *Minutes* of 1961 include a report and recommendations on "Problems of Metropolitan Society." (pp. 435-38)
19. The General Assembly *Minutes* of 1964 provides a summary of these expenditures. (p. 204)
20. The General Assembly *Minutes* of 1965 includes the full Church and Society study on "Sound Metropolitan Development with Emphasis on New Towns." (pp. 410-18)
21. The General Assembly *Minutes* of 1966 includes a National Missions report on "The Church and Community Organization." (pp. 284f.)
22. The General Assembly *Minutes* of 1966 include a National Missions report on "Structures for Joint Action in Mission." (pp. 288f.)
23. The General Assembly *Minutes* of 1967 include the National Missions Report on "Guidelines for Development of Strategy for Metropolitan Mission." (pp. 249-63)
24. The General Assembly *Minutes* of 1968 include the National Missions *Report* on "The Church and Housing Needs of Our Time." (pp. 314-20)
25. The General Assembly *Minutes* further states: "That advocacy has a dual focus if it is to be effective: outward and inward. Focusing outward judicatories as structures in society will engage in dealings with secular structures lending weight and leverage to balance the presently unbalanced scales of justice on behalf of the alienated, disregarded and rejected minorities. Focusing inward, judicatories and indeed all church members should strive to understand this role and lift up and interpret these actions to the constituency. . . . (pp. 632f)
26. The General Assembly *Minutes* of 1972 includes the Church and Society Study on "Elimination of Poverty and Unemployment." (pp. 479-85)
27. See also "The Presbyterian Church and the Great Depression" paper done for the General Assembly of 1976 study on "Economic Justice and Environmental Limits: The Need for a New Economic Ethic."