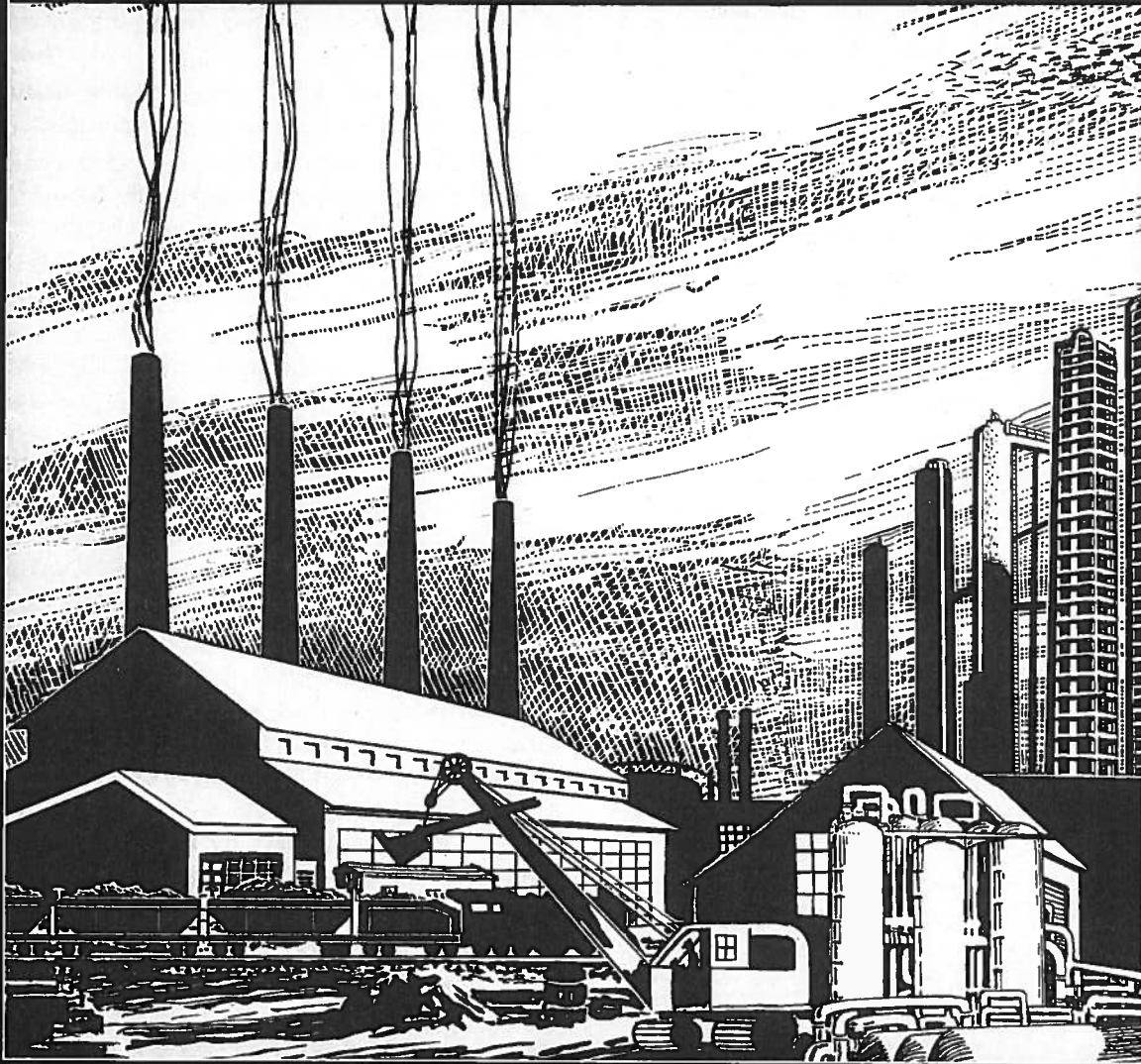




THE CHURCH AND INDUSTRIAL RELATIONS

A REPORT BY THE DIVISION OF SOCIAL EDUCATION
AND ACTION OF THE BOARD OF CHRISTIAN EDUCATION
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.



"Report of the Department of Social Education and Action of the Board of Christian Education on the Church and Industrial Relations: as approved by the 156th General Assembly of the Presbyterian Church in the U.S.A., May 30, 1944."

From Social Gospel to Global Sustainability: An Overview of the Historical Development of the Urban-Industrial Ministry of the Presbyterian Church in the Twentieth Century

By Richard P. Poethig

In the history of the Presbyterian Church, the twentieth century brought dramatic changes to its place in the U.S. religious scene. The PCUSA entered the century facing the challenge that wholesale urban and industrial change brought to the nation and the world. Through alert and committed leadership, the Church met the issues with programs that guided its presbyteries and local congregations in a century of upheaval within the social, economic and cultural structures of the United States. The church's engagement spread beyond national boundaries to seek social justice in other global regions. The Social Gospel, which early guided its mission in society, extended through the century in recognition of the ultimate need for the sustainability of our earth and its resources into our future.

Beginning with the Social Gospel movement of the late nineteenth and early twentieth centuries, the Presbyterian Church responded to the wrenching changes brought on by industrialization with active missions and dynamically evolving theological concepts. A century-long movement toward more just conditions in industrial society can be traced in a continuous line from the early efforts initiated by the Presbyterian Church in the U.S.A. (PCUSA) to the related missions of our own time. It spans from the first outreach to industrial workers and immigrants in New York, to support for changes in the industrial system incorporated in the “The Social

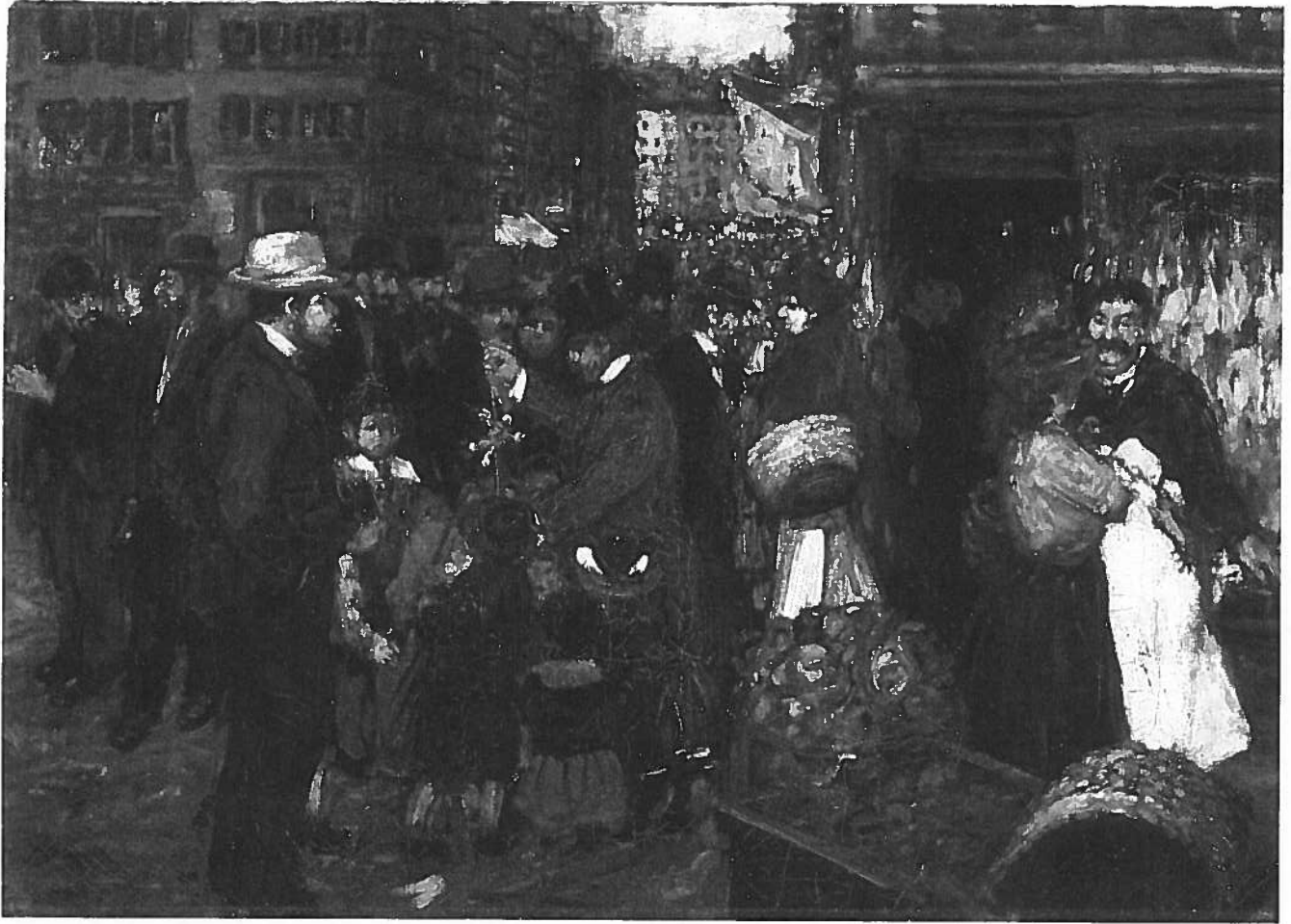
Creed of 1908,” to calls for economic justice during the Great Depression and more just management/labor relations after World War II, and on to the undertaking of a new industrial mission in the arising independent nations in Asia and elsewhere. As we have entered a new century, the ecumenical churches have called for a new vision and action in achieving a more just and sustainable global economy.

The Social Gospel movement had its beginnings in the late nineteenth and early twentieth centuries, a time of tremendous industrial growth, immigration and rapid urban expansion. The promise of jobs and a better economic life

continued to draw millions of European immigrants to the United States. The suffering of workers under poor working conditions and immigrants living in overcrowded housing was ignored by those in power, and it fell to others, including the churches, to call for action.

The writing and art of that time offered a vivid sense of the effect of unchecked industrialization on people's lives. A group of New York-based artists known as the Ashcan School captured the hard realities of the underside of city life in their paintings. Artists such as John Sloan, George Luks, and Everett Shinn depicted the despair of families

Like Charles Stelzle, **Richard Poethig**, the grandson of German immigrants, spent his early years in the tenements of New York's East Side. In his youth he attended a camp sponsored by the Labor Temple founded by Stelzle, and the Good Will Sunday School, an East Side mission of the Madison Avenue Presbyterian Church. A graduate of the College of Wooster and Union Theological Seminary (NYC), he was a participant in the first summer Ministers-In-Industry Program of the Presbyterian Institute of Industrial Relations (PIIR), then located in Pittsburgh. His first ministry was in new church development in an industrial suburb of Buffalo, N.Y. He was called to work in the Urban-Industrial Mission program of the United Church of Christ in the Philippines (1957–1972). He returned to the United States to become Dean of PIIR (1972–1975) and Director of the Institute on the Church in Urban-Industrial Society (1972–1982). He served on the faculty of McCormick Theological Seminary (1972–1982).



"Street Scene" (Hester Street), by Ashcan School artist George Benjamin Luks, 1905 (Oil on canvas, 25 13/16 x 35 7/8 in., Brooklyn Museum).

living in the squalor of tenements, the crush of life in crowded immigrant neighborhoods, the increasing speed of life with fast-moving elevated trains and automobiles, the exacting demands upon workers scaling high-rise steel structures or digging underground tunnels, and the fleeting pleasures of city night life.

Others exposed the harsh realities of cities and factories through words and photographs. Journalist Jacob Riis brought to life the story of immigrant lives trapped in the cramped quarters of Old Law Tenements in his groundbreaking illustrated book, *How the Other Half Lives: Studies of the Tenements of New York*, published in 1890. Following Riis's muckraking work, Upton Sinclair upset the eating habits of the U.S. public in his novel *The Jungle*, describing the unsanitary processes of the meat industry in the stockyards of Chicago. Although Sinclair aimed to expose the harrowing conditions under which people worked, his book caused alarm over the nation's

food quality, and ultimately brought on the Pure Food and Drug Act of 1906.

It was against this background that the Social Gospel movement had its beginnings. The writings of Walter Rauschenbusch and fellow religious activists gave it theological form, arguing that institutional inequities constituted a sin as substantial as individual transgressions. Religious leaders especially sensitive to the working and living conditions within the cities took up the call for action and reform, challenging mainline church leadership that was often comfortably allied with business and government.

An early leader in this cause was Charles L. Thompson, the pastor of Madison Avenue Presbyterian Church in New York, called to head the Presbyterian Board of Home Missions in 1898. Thompson envisioned the ministry of the church as working not only for man's eternal salvation, but for man as he devotes himself to the regeneration of society.¹ The Workingmen's Department, which

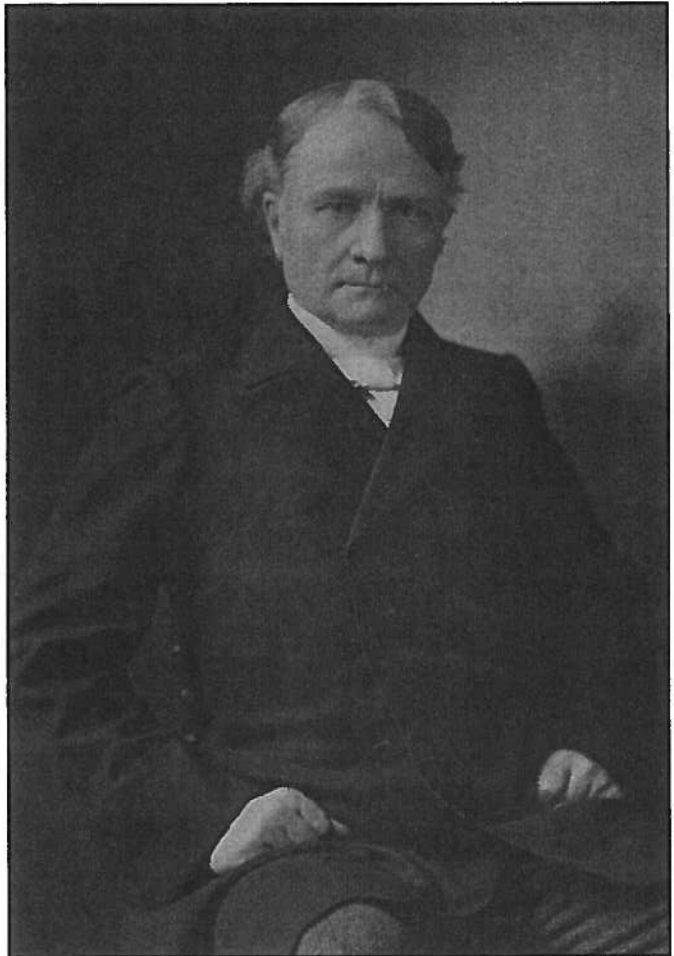


"Children sleeping in Mulberry Street," by Jacob Riis, 1890.

Thompson brought into being in 1903, made the Presbyterian Church in the U.S.A. the first denomination to establish an organized program for reaching the growing number of industrial workers.

To fulfill the vision of this department, Thompson chose Charles Stelzle, an evangelist serving the Markham Mission Chapel, a workingmen's congregation in St. Louis.² Stelzle, who held a union card with the International Association of Machinists, immediately set about closing the gap between the church and the workingmen and their unions. In 1905 Samuel Gompers, president of the American Federation of Labor (AFL), invited Stelzle to address the convention of the AFL meeting in Pittsburgh, and in 1906 he won the Federation's endorsement of his ministry among working people. Stelzle went on to participate in ten successive AFL conventions.

In 1906 the Workingmen's Department was renamed the Department of Church and Labor. In 1908, with immigrants continuing to stream into the United States, the PCUSA placed the newly created Department of Immigration under Stelzle's supervision. In 1910 Stelzle, who had grown up on New York's Lower East Side, began a local effort to reach the immigrants in his old neighborhood. He developed this work in the vacated Second Presbyterian Church, which he renamed the Labor Temple. The Temple Brotherhood, an open discussion forum featuring controversial and engaging speakers, drew to the Labor Temple a wide range of immigrant and political groups.³ Stelzle's work among immigrants and the industrial work force grew so dramatically that by 1910 the

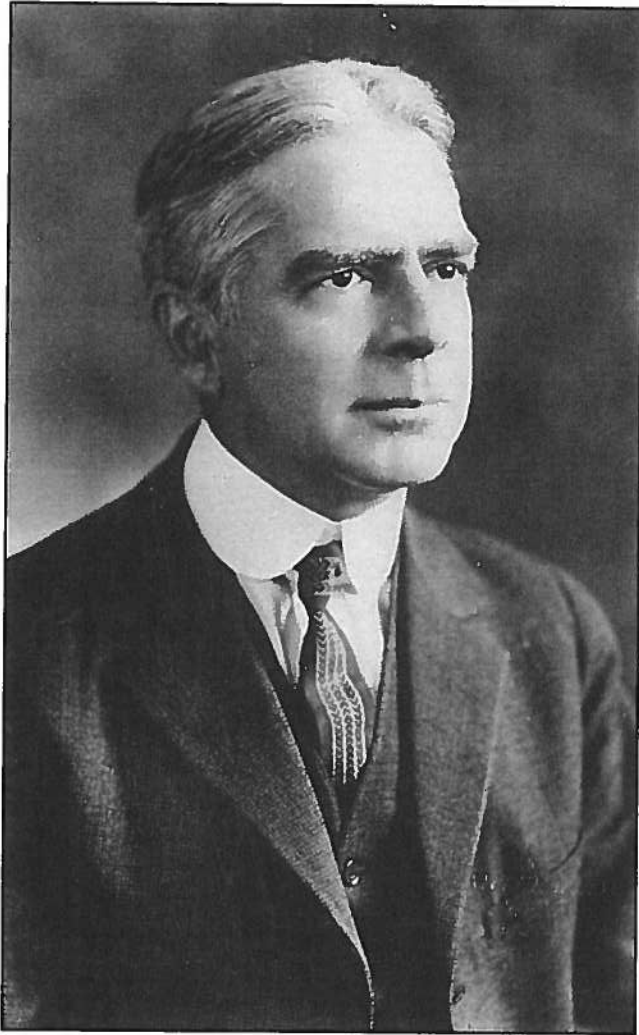


Rev. Charles L. Thompson, D. D., 1888 (RG 414, PHS).

Department of Immigration gained independent status and William Payne Shriver was called to become its superintendent.⁴

Under William P. Shriver's leadership, an overseas program was developed to send recent seminary graduates to the home countries of many European immigrants. On returning to the United States, the "immigrant fellows," as they were called, served in congregations and in settlement houses in the neighborhoods where the new immigrants had settled. Immigrant fellows included Kenneth D. Miller, assigned to Prague in what was then Bohemia, and John B. Hayden, sent to Krakow in Poland.⁵ The immigrant fellows went on to provide leadership among the thirty neighborhood houses sponsored by the PCUSA.⁶

Crucial to the ongoing work related to the industrial working class was the call for change in the conditions in which working people lived and under which they labored. At the founding meeting of the Federal Council of Churches in 1908, Dr. Frank Mason North gave a major speech, "The Church and Modern Industry," elaborating on the nature of the



Dr. William P. Shriver, undated (RG 414, PHS).

industrial change taking place in the United States. One striking section of the eighteen-page speech called for support of social principles on behalf of “the toilers of America.” On a motion by Charles Stelzle, that section was lifted out of the speech and passed by the assembled delegates to become “The Social Creed of the Churches.”⁷ The Social Creed would become a guiding document during the New Deal era to support legislation reforming the industrial system. The creed gave witness to the spirit of the Progressive era in the United States, and became the primary expression of the Social Gospel.

“The Social Creed of the Churches” came at a time when Sunday work was a fact of life in the steel industry. Stelzle questioned the Sunday work required by Bethlehem Steel, for which three protesting steel workers were fired. The Commission on the Church and Social Service of the Federal Council of Churches created a committee to investigate the Bethlehem Steel situation, and Stelzle was called to chair it. The

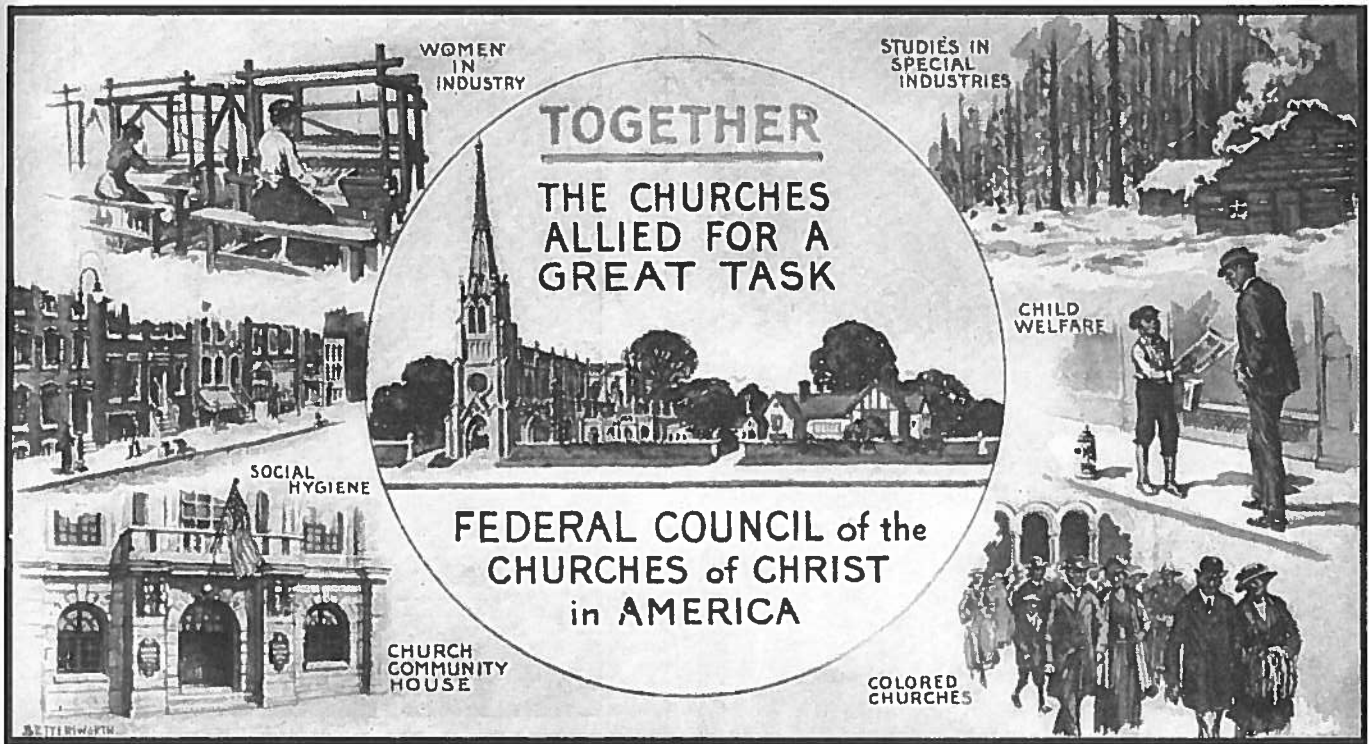
committee prepared a report, the first such study of an industrial conflict by a church-related organization. The striking machinists, Stelzle wrote, “not only raised issues which concerned the nine thousand men employed in the steel works, but brought to the attention of the American public certain industrial problems which could not be settled by capital and labor alone.”⁸

A movement arose out of the Bethlehem Steel situation concerning the practices within the steel industry of the twelve-hour day and the seven-day work week. In 1918, the PCUSA issued an invitation to all denominations to discuss a plan for a general organic Protestant union. The Interchurch World Movement (IWM) emerged from these discussions. By 1919, labor issues in the steel industry could no longer be avoided, and the Great Steel Strike of 1919 involved workers from a number of industries. The struggle grew so fraught that the U.S. Army was brought in to put down the strike. U.S. Secretary of Labor William B. Wilson called upon the newly organized IWM to take on the task of investigating the strike.

A team of IWM investigators traveled to the steel mills in Pennsylvania and submitted a report on steel plant conditions in March 1920. The report identified several major problems in the industry: excessive hours of labor with an average of 68.7-hour weeks; a “boss system” with autocratic control of the workers within the plant; and no right of organization or representation for workers. The major part of the report focused on the twelve-hour day.⁹ The report angered Judge Elbert Gary, the head of U.S. Steel, who worked to undermine the financing of the IWM. The steel strike collapsed in 1920, and by the end of the year the IWM was moribund. But the report had its own impact and in 1923, the steel industry abolished the twelve-hour day.

The growth of industry through the 1920s continued, with the speeding up of the assembly line making workers’ lives even more intense. The impact of the assembly line upon the life of working people was central to Reinhold Niebuhr’s early work, *Leaves from the Notebook of a Tamed Cynic*. Niebuhr’s experience in a Detroit industrial parish between 1915 and 1928 sharpened his theological insights on industrial society expressed in his major work, *Moral Man and Immoral Society*.¹⁰

The failure of the stock market in 1929 began the decline of the U.S. economy into the Great Depression. The PCUSA Synod of New York, meeting in Buffalo in 1934, responded to this historic economic crisis with a statement



Federal Council of Churches promotion, 1909 (Record Group NCC RG 18, PHS).

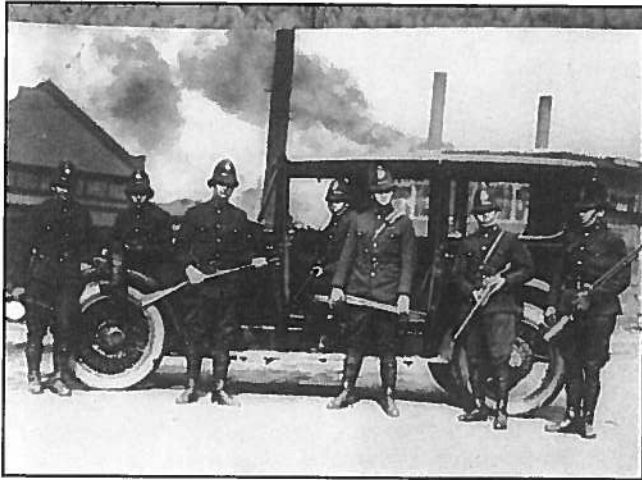
condemning an economic system that required wars for its support and maintenance. The synod called for new economic motives that would supersede profits. It supported the rights of labor to organize and bargain collectively, and advocated for unemployment insurance and for the participation of men and women workers in the management of industry. At the same meeting the Presbyterian Fellowship for Social Action was organized, with members including Cameron Hall, John Coleman Bennett of Auburn Seminary, Edmund B. Chaffee of the Labor Temple, and G. Shubert Frye.

The 1930s saw a dramatic change in the response of the denominations within the Federal Council of Churches. The Depression made evident to many church leaders the impact of the failure of the market system upon the national psyche. The acceptance of free enterprise as a way of economic life weakened in the face of severe criticism. The massive job losses across the economy, the long lines of unemployed waiting for food, and the Hoovervilles of the homeless brought the words of the “Social Creed of the Churches” of 1908 into sharp focus. By 1935, the General Assembly of the PCUSA reaffirmed several commitments to the Social Creed and called for the initiation of a social insurance system through legislation then being considered by Congress.¹¹ Congress

passed the Social Security Act in 1935 to assure the “economically left-behind” that there would be support in their old age.

In the 1930s many clergy became advocates of the Roosevelt administration’s efforts to bring balance to the U.S. economic system. Denominational offices oversaw the creation of educational materials on the Christian ethical responsibility for creating a just society. Within the PCUSA, a Department of Social Education and Action was created within the Board of Christian Education. The Department of Social Education and Action began publishing *Social Progress*, a monthly journal focusing on the major social issues of the day. That journal succeeded *The Amethyst*, a publication that had concentrated on addressing alcoholism and gambling through the 1920s. In 1939 Cameron Hall, newly called to head the Department of Social Education and Action, changed the editorial focus of *Social Progress* toward economic issues and international relations.¹²

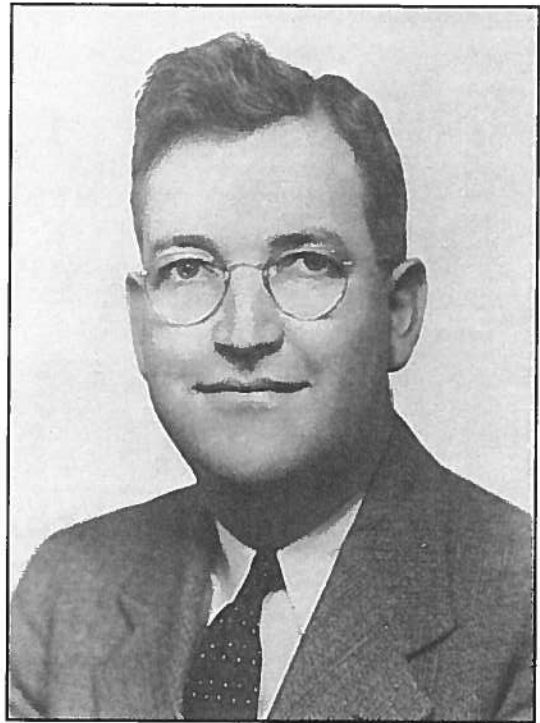
As the New Deal moved forward in the 1930s, the labor movement gained strength. The 1935 National Labor Relations Act (the Wagner Act) guaranteed the right of labor to organize and bargain collectively with employers. The right of labor to organize recalled the original spirit of the Social Creed of 1908. As labor struggles



"Latest news from the steel district—State troopers ready for a hurry call at Farrell, Pa.," 1919 (Library of Congress Prints and Photographs Division, LOT 12354-1).

followed the passage of the Wagner Act, the 1937 General Assembly of the PCUSA spoke of "the inequitable distribution of the fruits of industry... the concentration of control and power in the hands of a few and the temptation of this group to exploit the many for profit... [T]hese are some of the elements in our present social order which are incompatible with the Christian ideal of the Kingdom of God."¹³ During the late 1930s and early 1940s, the Protestant, Roman Catholic, and Jewish faiths independently developed direct relationships with organized labor. All three religious groups, as well as organized labor, published mutually supportive publications.¹⁴

With the Second World War coming to an end, Cameron Hall, then director of the Department of Social Education and Action, saw the need for a statement outlining the PCUSA's views on industrial relations. The General Assembly authorized the department to set up a committee composed of four people from labor, four from employers, four from the public, and four from the clergy. Out of that committee's two-year discussion process came a report, "The Church and Industrial Relations," approved by the 156th General Assembly of 1944 and recommended to congregations of the PCUSA for study and appropriate action.¹⁵ The report concentrated on the impact of the industrial system upon those working within its mines and factories, as well as those in the larger society. It asserted the effectiveness of organized labor as a means of achieving better working conditions and more open conversations with management. It also called for programs within the church to



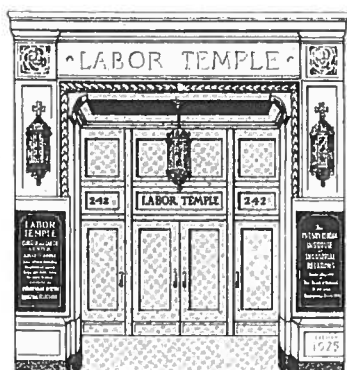
Rev. Cameron P. Hall, undated (RG 414, PHS).

educate the clergy and congregation members in the Biblical faith and its relation to one's calling in an industrial society.

A response to this report came quickly from Jacob Long, who headed the Unit on City and Industrial Work in the Board of National Missions. Long proposed that the Labor Temple, under the Presbytery of New York, be the site for a newly created "institute in the field of industrial relations." On November 30, 1944, the Board of National Missions finalized Long's proposal and voted to establish the Presbyterian Institute of Industrial Relations (PIIR) at the Labor Temple in New York City.¹⁶

Just as the PCUSA's creation of the Workingmen's Department in 1903 laid the foundation for the church's engagement with labor and the field of industrialization for the next forty years, so the establishment of the Presbyterian Institute of Industrial Relations in 1945 strengthened the church's leadership in the field of urban-industrial ministry in the post-World War II period. Under the able leadership of Marshal L. Scott, the training programs of PIIR enlarged the scope of the ministry of Presbyterian ministers and laity as industrialization spread around the globe. Decades later, a reunion of over fifty PIIR alumni held in 1999 afforded the opportunity to tell the story of Marshal Scott and the PIIR program's impact on individual ministries and on the larger life of the Presbyterian Church.¹⁷

The Presbyterian Institute of Industrial Relations



242 East 14th Street New York 3, N. Y.

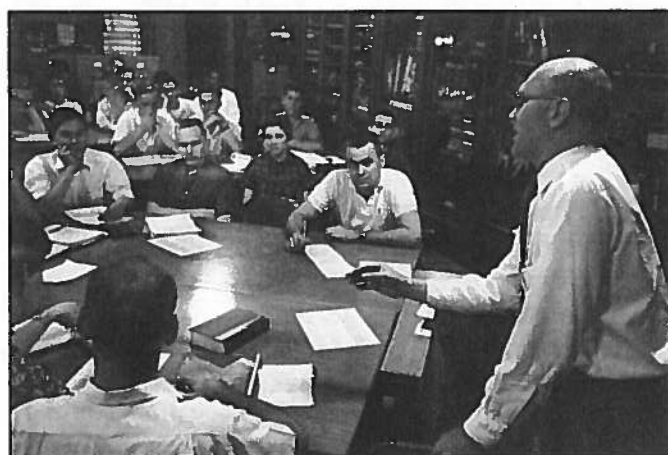
Presbyterian Institute of Industrial Relations pamphlet cover, 1947 (PHS data file).

After the Second World War, the issues of urban change and industrial growth reached beyond the Western world into the growing economies of Asia, Africa, and Latin America. The PCUSA and other denominations were called upon to see their ministry to former mission churches in those regions in a new way. The war had affected former colonial arrangements, and in its wake had strengthened nationalist movements for freedom and self-government. Mission churches had become national churches, many of them with broader ecumenical connections.

An added dimension of change at this time involved the uniting of the PCUSA with the United Presbyterian Church of North America in 1958 to form the United Presbyterian Church in the U.S.A. (UPCUSA), and the concomitant transformation of the PCUSA Board of Foreign Missions into the Commission on Ecumenical Mission and Relations (COEMAR). With mission relationships changing under COEMAR, the UPCUSA began responding to requests from



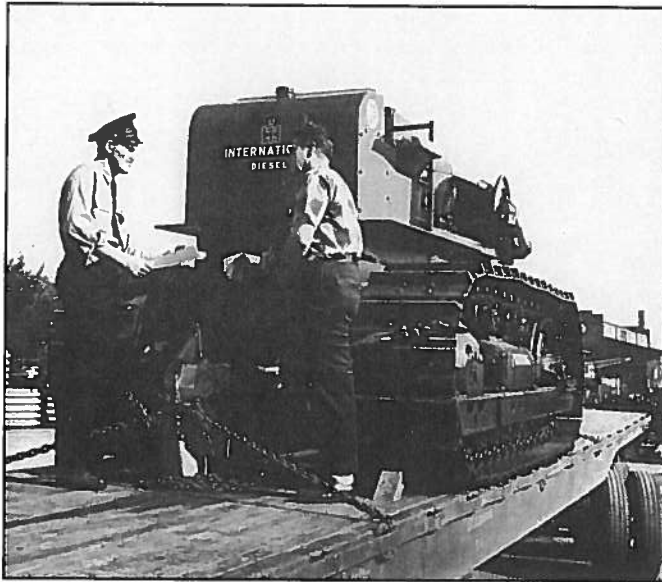
"On one of daily field trips, pastors attending the Institute [of Industrial Relations] visit garment factory; later, union offices, housing projects," circa mid-1940s (UPCUSA Board of National Missions, RG 111, PHS).



Dr. Marshal Scott "briefs seminarians (a few wives are present) who will soon get first-person taste of industrial life. The earnest young men will take every type of job, many in the immediate Chicago area," circa 1964 (UPCUSA Board of National Missions, RG 303, PHS).

overseas national churches for personnel trained to deal with the emerging political and economic situations within their nations.

In light of the new circumstances in developing nations, the UPCUSA began developing the new field of industrial evangelism. The Church of Christ in China had provided an early seed of this movement just after the defeat of Japan, with a request for personnel equipped to develop a ministry in the industrial areas of coastal China. In 1947, Henry Jones left the Dodge Community House in Detroit to help organize the Industrial Evangelism Committee of the National Christian Council. With the People's Army victory of 1949, Jones's work in China was cut short. After a brief ministry in Iowa, Jones went to Japan in 1953 at the invitation of the United Church of Christ in Japan to work in the field of "occupational evangelism." While



"The church carries its witness to men 'on the job' in our great industrial cities," circa 1959 (UPCUSA Board of National Missions Print File 171, PHS).

based in Japan, Jones began visiting other missions and surveying the PCUSA's response to the growing industrialization throughout Southeast Asia.¹⁸

Among the countries Jones visited, he found an already strong concern for an industrial ministry in the United Church of Christ in the Philippines. Within a year, with the help of the UPCUSA, a conference brought together representatives of Asian churches from sixteen countries to review urban-industrial work in Asia. The First Asian Conference on Industrial Evangelism, held in Manila in June 1958, marked the beginning of a wider network of urban-industrial ministries throughout Asia.¹⁹

The urban-industrial movement grew rapidly in Asia, as experiments in ministry reached into all corners of expanding urban and industrial sectors of national economies. In South Korea, a growing number of ministers responded to workplace issues in the nation's industries. Many clothing export firms maintained crowded housing for their workers, and workplaces that resembled the sweatshop conditions experienced in the early U.S. garment industry. In response to unjust working conditions such as these, ministers challenged the management of industrial firms. Such challenges were met with force from police supporting local management. Those engaged in justice struggles found themselves harassed, beaten and often imprisoned. A crucial resource in telling the urban-industrial mission story in Korea is the work of Linda Jones and her organization, the Church Committee on Human Rights in Asia. Her committee documented the social-

GOD'S PEOPLE IN ASIAN INDUSTRIAL SOCIETY



The Report of the East Asia Christian Conference
Conference on Christians in Industry and Lay Training

Edited by
Robert M. Fukada

justice events in Korea in a newsletter, *The Asian Rights Advocate*, published by the Institute on the Church in Urban-Industrial Society during the 1970s and 1980s.²⁰

The relevance of this new urban-industrial mission work within Asian economies received immediate recognition from Asian church leadership. The work of urban-industrial ministries was taken under the wing of the East Asia Christian Conference as a program of the regional churches. A succession of urban-industrial mission meetings convened to gather the stories and further the progress of urban-industrial ministries throughout the region. The work of urban-industrial mission expanded globally, becoming part of the work of the World Council of Churches (WCC) with the creation in 1964 of an Urban-Industrial Mission Desk at its offices in Geneva, Switzerland.²¹

Through the Urban-Industrial Mission Desk, the WCC supported urban-industrial ministries around the world, helping to develop a network of those serving in UIM ministries.²² This worldwide dimension of urban-industrial mission, in its various ministerial forms, was reviewed in 1976 in *The International Review of Mission*, a publication of the Commission on World Mission and Evangelism of the World Council of Churches. The voices in the articles ranged from across the globe, and

the stories they told spanned different national, cultural and historical contexts.²³

In 1966, a search began for a central site where the many stories of ministry could be gathered and exchanged. Early in the history of the urban and industrial movement, the Presbyterian Institute of Industrial Relations had drawn people from outside the United States to take part in its summer program. After reviewing PIIR's history and program, the WCC's Advisory Group on Urban and Industrial Mission called upon PIIR to form a center providing "worldwide information and consultation on training facilities for urban and industrial ministries as well as an international reference Centre for literature and programme information in this field."²⁴ In January 1968, the Institute on the Church in Urban-Industrial Society (ICUIS) began its work in Chicago, existing alongside PIIR at McCormick Theological Seminary. The initial funding for ICUIS was provided by the United Presbyterian Church in the U.S.A.

ICUIS began its work of information gathering and sharing with Bobbi Wells as its first administrator and Mary Kirklin as information systems organizer. Upon returning from the Philippines in May 1972, Richard Poethig was called as dean of PIIR, director of ICUIS, and as a faculty member at McCormick, tasked with putting together a teaching program and an international information network in urban-industrial ministry. The initial publication in the ICUIS international information program, *Abstract Service*, offered a monthly summary of the international urban and industrial ministry reports that crossed its desk. The mailing list included those engaged in these ministries, as well as readers in the larger community interested in the development of urban-industrial ministries.²⁵

Another new ICUIS publication, *Justice Ministries*, covered issues challenging the church and community in the United States. In the late 1970s, it covered plant closings that were forcing layoffs across the Rust Belt in the Midwest. The closing of Youngstown Sheet and Tube in 1977 had threatened the eastern Ohio community's economy. The church community's response was immediate. An Ecumenical Coalition of the Mahoning Valley was organized in the first month of the shutdown, to study the possibility of a worker-operated plant that would seek government and community investment. The failure of Wisconsin Steel in Chicago quickly followed the Youngstown shutdown. Again, the religious community became early responders to the loss of jobs there, in the form of the newly organized Calumet Community Religious Conference. The stories of the church's response to



Richard Poethig with striking shoeworkers in Manila, Philippines, circa 1970 (RG 360, PHS).

plant closings and economic divestment in U.S. industry offered a new narrative for church efforts in urban-industrial mission.²⁶

Information sharing played a major role in keeping the struggles faced by the various urban-industrial ministries around the world in front of the church community and public press. Some of the stories told of imprisonments for actions taken on behalf of working people and those on the margins. The government in some countries had turned autocratic, and basic human rights were threatened. The stories of those who faced these justice struggles reached wider audiences through channels provided by the international network of urban-industrial ministry activists.²⁷

The experience garnered through this twenty-five year period of urban-industrial mission history brought forth more sophisticated approaches to "doing mission in the new age." Action research was employed in mission strategies using data and statistics on change in developing Asian economies.²⁸ The exchange of information on both the urban-industrial situations and the response by the churches to their local situations were helpful in providing on-the-ground examples of action. Personal visitation between those engaged in mission projects was encouraged.

The scope of mission had also expanded to include the major area of rural life, a way of life that still dominated most of Asia. To reflect this, Urban-Rural Mission became the official title of the new work in the Christian Conference of Asia. Asian theologians Kim Yong Bock and Masao Takenaka provided theological insights on issues raised by the political and economic changes in their regions. Their writings and ideas called new movements for justice and peace into being. In the early 1990s, a group of theologians representing a range

of Asian churches met to review the history and impact of Urban-Rural Mission, and to contemplate the road ahead.²⁹ In Latin America and Africa, new voices spoke out in response to dramatic changes affecting life there as well.³⁰

By the late 1980s, the ministries of what had now become Urban-Rural Mission (URM) had grown exponentially across the globe in response to justice issues in developing economies. The dramatic stories of how these ministries had developed needed to be gathered and told in a special way. The World Council of Churches office of URM decided to lift up “the essential lesson of the past 25 or so years... to look forward, always exploring, out of current experiences, the meaning of Christian faithfulness in the contemporary world.”³¹ Stories and testimonies of people in urban rural mission were published in a book, *A Community of Clowns: Testimonies of People in Urban Rural Mission*—its title drawn from the words of Oh Jae-shik at a URM Advisory Group meeting in Washington, DC in 1982.

The organizer is a clown. You make yourself nobody, empty yourself, to be filled by the people’s agenda... We are a community of clowns—anonymous but not defeated; stateless but not hopeless; despised but not yet destroyed; resilient but not yet dogmatic; open-minded as a community, but not giving in so easily.³²

Even as these words were spoken, religious discussion on justice in the economy was moving toward interfaith cooperation on the larger issue of working globally for sustainable living solutions. The URM discussions which had begun earlier in the century on urban-industrial mission had moved steadily over the years to the recognition of the need to develop policies aimed at equitable and sustainable development. The voices of those who had dealt with winning basic

life needs for those at the margins of society were also concerned with participation in the production and equitable sharing of their nation’s resources. Careful planning and development of those resources became more urgent in light of the growing awareness of the fragility of the earth.

Underlining this heightened sense of the importance of caring for the earth’s resources, the 208th General Assembly of the Presbyterian Church (U.S.A.) issued the statement “Hope for a Global Future: Toward Just and Sustainable Human Development” in 1996. The work for a just resolution of the inequitable distribution of economic resources and the conservation of those resources by wise use was put before church members in the document.³³ In Asia, similar thinking had brought together an interfaith consultation to reflect on a sustainable approach to living in cooperation with the different faiths of Asia.³⁴

Looking back on the major changes overwhelming societies in the early twentieth century, it is apparent now that the world’s industrialization had tremendous impact on the earth itself—an impact that now begs for greater attention. The early efforts to combat the harmful effects of industrialization crystallized into the Social Gospel movement, which found its iconic statement in the 1908 “Social Creed of the Churches.” In the following decades, new organizations and policies took shape in response to new injustices as countries in both the developed and the developing world grappled with issues of independence, industrialization, and economic justice.

As we enter the twenty-first century, our attention is focused on our responsibilities on a global scale. In 2008, acknowledging the continuing resonance of the first “Social Creed of the Churches,” thirty-five Protestant and Orthodox church communions adopted a new Social Creed. This new creed speaks to the current challenges and choices faced in moving toward a fairer and healthier world.³⁵ *P*

Notes

¹ Robert T. Handy, “Charles L. Thompson, Cooperator,” *Journal of Presbyterian History* 33 (1955), 207–228.

² Richard P. Poethig, “Charles Stelzle and the Roots of Presbyterian Industrial Mission,” *Journal of Presbyterian History* 77, no. 1 (Spring 1999), 29–43.

³ James Armstrong, *The Labor Temple 1910–1957: A Social Gospel in Action in the Presbyterian Church* (Doctoral dissertation, University of Wisconsin, 1974).

⁴ Richard P. Poethig, “William P. Shriver and the Immigrant Fellows: A Presbyterian Response to Early Twentieth-Century

Immigration,” *Journal of Presbyterian History* 80, no. 3 (Fall 2002), 135–152.

⁵ Kenneth D. Miller, “Immigrant Backgrounds: From the Experience of an Immigrant Fellow,” *Assembly Herald*, March 1914, 145–148 (RG 414, Presbyterian Historical Society [hereafter PHS]).

⁶ Christine T. Wilson, *Thirty Neighborhood Houses* (New York: Board of National Missions, 1925).

⁷ Richard Poethig, “Charles Stelzle and the Workingmen’s Department,” *Church & Society* (January–February 2003), 14–15.

⁸ Charles Stelzle, *A Son of the Bowery* (New York: George H. Doran Co., 1926), 161.

⁹ Commission of Inquiry, Interchurch World Movement, *Public Opinion and the Steel Strike* (New York: Harcourt, Brace & Howe, 1921).

¹⁰ Reinhold Niebuhr, *Moral Man and Immoral Society* (New York: Charles Scribner's Sons, 1932).

¹¹ Richard P. Poethig, "Clues to a Just Society," *Church & Society* (May/June 2005), 58–64.

¹² Richard P. Poethig, Interviewer, "Cameron Hall, Economic Life, and the Ministry of the Laity," *American Presbyterians* 72, no. 1 (Spring 1994), 33–47.

¹³ *Minutes of the General Assembly of the Presbyterian Church in the United States of America* (Philadelphia: Office of the General Assembly, 1937), 218.

¹⁴ *Labor & Religion*, No. 111 in leaflet series (Washington, DC: Department of Research and Education, The Congress of Industrial Organizations (CIO), October 1944); *Walking Together: Religion & Labor* (New Haven, CT: The National Religion and Labor Foundation, n.d.).

¹⁵ *The Church and Industrial Relations* (Philadelphia: Presbyterian Church in the U.S.A., Division of Social Education and Action, Board of Christian Education, 1944); *Conversations About Industrial Relations* (Philadelphia: Presbyterian Church in the U.S.A., Division of Social Education and Action, Board of Christian Education, 1945).

¹⁶ Richard P. Poethig, "Marshal Logan Scott and the Presbyterian Institute of Industrial Relations," *Journal of Presbyterian History* 83, no. 1 (Spring/Summer 2005), 9–10.

¹⁷ *A Retrospective on The Presbyterian Institute of Industrial Relations and the Ministry of Marshal Logan Scott* (Chicago, IL: McCormick Theological Seminary, P.I.I.R. Reunion, April 27–28, 1999).

¹⁸ Richard P. Poethig, "Henry D. Jones, Industrial Missioner: An Oral History Interview," *Journal of Presbyterian History* 78, no. 3 (Fall 2000), 221–241.

¹⁹ *The First Asian Conference on Industrial Evangelism, Manila, The Philippines*, June 1958, Richard P. Poethig Papers, accession 00-0724, Box 5, PHS. Poethig was called as a fraternal worker to aid in the development of urban-industrial ministry in the Philippines in 1957.

²⁰ *South Korea: Papers on the Struggle for Human Rights in the Working Class*, Poethig papers, Box 7, PHS; The Emergency Christian Conference on Korean Problems, *Documents on the Struggle for Democracy in Korea* (Tokyo: Shinkyō Shuppansha, 1975); T.K., trans. David Swain, *Letters from South Korea* (New York: IDOC, 1976); *People's Power, People's Church: A Short History of Urban Poor Mission in South Korea* (Hong Kong: CCA-Urban Rural Mission and ACPO, 1987); *The Asian Rights Advocate, 1977–1989*, Poethig papers, Box 4, PHS.

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and Laymen Abroad (Bangkok, Thailand, January 25–29, 1968), Poethig papers, Box 5, PHS; other resources, Poethig papers, Box 7, PHS.

²² *Expanded Advisory Group Meeting on Urban-Industrial Mission* (Tokyo: World Council of Churches (WCC), Tokyo, March 13–19, 1975), Poethig papers, Box 5, PHS.

²³ *Mission and Justice*, International Review of Mission, Commission on World Mission and Evangelism, WCC, v. LXV, no. 259, July 1976. This journal issue contains the report of all the personal stories.

²⁴ Richard P. Poethig, "Toward Worldwide Industrial Mission: The Presbyterian Story, 1945–1975," *American Presbyterians* 73, no. 1 (Spring 1995), 45.

²⁵ A full range of the publications of ICUIS can be found in the Poethig papers, Box 11, Box 12, Box 13, PHS.

²⁶ Charles Rawlings, "Steel Shutdown in Youngstown," *Church & Society* 93 (January/February 2003), 71–91.

²⁷ Richard P. Poethig, "Telling the Story: The Role of Information Sharing in Urban-Industrial Mission," *The International Review of Mission* 87, no. 344.

²⁸ Kim Yong-Bock and Pharis J. Harvey, eds., *People Toiling Under Pharaoh: Report of the Action-Research Project Process on Economic Justice in Asia* (Hong Kong: Christian Conference of Asia, Urban-Rural Mission [CCA-URM], 1976).

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³⁰ Julio de Santa Ana, *Good News to the Poor; The Challenge of the Poor in the History of the Church* (Geneva: WCC, 1977); Sam Kobia, *The Courage to Hope: The Roots for a New Vision and the Calling of the Church in Africa* (Geneva: WCC, 2003).

³¹ *A Community of Clowns: Testimonies of People in Urban Rural Mission*, compiled by Hugh Levin (Geneva: WCC, 1987), quote on back cover of book.

³² *A Community of Clowns: Testimonies of People in Urban Rural Mission*, compiled by Hugh Levin (Geneva: WCC, 1987) page v.

³³ "Hope for a Global Future: Toward Just and Sustainable Human Development," Presbyterian Church (U.S.A.) *Minutes 208th General Assembly*, Report of the Advisory Committee on Social Witness Policy (Louisville, KY: Office of the General Assembly, 1996) 524–587.

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³⁵ *Connecting to the Creed: A Social Creed for the 21st Century* (Louisville, KY: The Advisory Committee on Social Witness Policy, PC(USA), 2009).