

Rome, May 2, 1969

To the Superiors General
To their Delegates for Sedos
To the members of all Sedos Groups

Enclosed please find:

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Sincerely yours,

Benjamin Tonna

Fr. Benjamin Tonna
Executive Secretary

News

The Missionaries of St. Columban of Ireland have filed an application for membership in Sedos. Their Superior General, Fr James Kielt was in Rome for the Symposium.

Itinerary of Br V. Gottwald fsc in Africa

<u>29 Apr. - 7 May</u>	KENYA, UGANDA, TANZANIA -Brothers of the Christian Schools P.O. Box 436, NYERI, Kenya
<u>7 - 10 May</u>	DAR-ES-SALAAM
<u>10 - 23 May</u>	MADAGASCAR - Provincial House, Soavimbahoaka B.P. 583, TANANARIVE
<u>24 May - 6 June</u>	CONGO - Residence Provincial FSC B.P. 3116, KINSHASA, R.D. du Congo
<u>6 - 12 June</u>	CAMEROUN, DAHOMEY, TOGO - Brothers of the Christians Schools B.P. 5377, DOUALA, CAMEROUN
<u>12 - 23 June</u>	HAUTE VOLTA, NIGER, MALI - Brothers of the Christian Schools SAKABI, B.P. 461, Bobo-Dioulassou, HAUTE-VOLTA
<u>23 - 26 June</u>	NIAMEY

TEXT OF CONCLUSIONS - Mission Theology Symposium

English version by Fr C.G. Arevalo sj

THE WHY OF MISSION

Missionaries have always been convinced of the urgent necessity of mission toward non-Christians. But in our days this conviction is being put to the test.

In many countries where on the one hand the population keeps constantly growing, conversions diminish and, even, in certain instances, become or remain impossible. At the same time, an evolution of thought is taking place which tends to acknowledge the positive role which non-Christian religions can play in the journey which leads toward the salvation acquired once and for ever in Jesus Christ. Thus a great number of questions are posed: must we now still work at all costs for the conversion of non-Christians and for their entrance into the Church? would it not be better simply to help non-Christians to grow and go forward in their own religions? Will not conversion to the Christian faith merely uproot them? In any event, what can serve today as the true "incentive" for missionary activity?

a. Non Christian Religions and Salvation in Jesus Christ

It will be helpful, on this point, to recall certain truths.

1. The Holy Spirit is at work in the heart of every man and in the midst of people. But to the extent that the non-Christian religions are creations of the religious genius of man as he seeks his own destiny, these religions cannot be ways of salvation since the unique way of salvation proceeds from the initiative of the Father: this is Christ, known by faith, and accepted in love.
2. None the less the non-Christian religions do contain authentic values and thus constitute a true preparation for the Gospel, even if these religions contain also an admixture of errors and deviations. Purified and elevated by grace, these authentic values may constitute a means for those in non-Christian religions coming to the act of faith and of charity which is necessary for salvation. But neither are we to rule out that in these religions there may be found, in their beliefs and in their rites, supernatural elements -- from whatever source they may derive.

3. The existence of non-christian religions, far from rendering useless the proclamation of the Gospel, really provides a new argument which justifies its abiding importance. To state that these non-christian religions may serve as preparations for the Gospel, is to state that there exists in them an ordering unto Christ - a thrust toward Christ - which only the proclamation of the Gospel can bring to fulfillment. If supernatural elements are to be found in these religions, they should be led back to their source, and led forward to their fulness, which is the Word incarnate living within the Church.

b. Why the Missions, then?

In the perspective which we have here adopted, the missions remain fully justified.

1. If the grace of God given to men for their salvation ordains them to Christ, it is mission which allows men (within the conditions wherein they find themselves) to go forward till they arrive at the full knowledge of the mystery of Christ.
2. It is the mission which reveals to men their true nature, their destiny and the ultimate meaning of their life, the means of effectively bringing about the realization of their longings for unity and peace (aspirations which are in fact the fundamental concerns of mankind today).
3. If Christ has given the Church this mandate of proclaiming throughout the world the glad tidings of his resurrection and of everywhere bringing into play the newness of the Gospel, it is for this purpose that all things may be progressively placed under the sway of Christ's rule and Lordship. When missionaries invite all peoples to make their choice of Christ and to become his disciples, they labor for the glory of God, the Church manifests the true visage of its catholicity, and it prepares the eschatological fulfillment of the Kingdom of God.

c. Missionary approaches

In the area of attitudes and concrete ways of acting, certain orientations are worth indicating here.

1. The missionaries never begin at zero-point. It is of importance that, through dialogue, they discover the authentic values which are present in these non-christians religions so that these values may be purified and elevated and the Gospel of Christ inserted within them. Thus Christ will be made manifest to non-christians, that he may appear to them, not as a stranger, but as the one whom they have always sought for: "quod ignorantes quaeritis, hoc ego annuntio vobis" (Ac. 17,23) (He whom without knowing you have been seeking, He it is whom I now proclaim to you).

2. So that a genuine dialogue may be set up and may prove truly fruitful, the fulfillment of several conditions is absolutely necessary.

- a) The missionaries, both priests and laypeople, should really and truly enter into the cultures of the non-christian peoples so that they may understand them from within and that - with regard to those to whom they are sent - they may encounter them as they are, within the very heart, even, of their own religious experience (and sensibility)
- b) missionary dispensation - the reality of the existence and history of the missionary - must somehow reproduce within itself the mystery of Christ himself, which mystery is a dispensation of incarnation, death and resurrection
- c) the conversion of individual persons must be seen within the larger perspectives of the conversion of entire peoples and the perspective of the salvation of all mankind.

MISSION AND DEVELOPMENT

Genuine missionaries have always worked for the growth and development of mankind. So long as this effort was expended within the limits of a parish or a diocese, no special problem presented itself. But today the organization of development has become a much more complex affair; it has assumed the dimensions of whole nations, of entire continents, of the wide world itself. It has become a task for specialists, and the ordinary missionaries run the danger of no longer seeing and understanding the role they are called on to play in the task of development.

The theology of mission and development should help them to bring into practice a fidelity to their missionary vocation of evangelization and of the fostering of the full growth of man within this new framework of development. But often enough they have the impression that the mission of Christ has been drowned, submerged in a great technical or human enterprise, instead of being its soul and its force.

They stand in perplexity when faced with the contradictory opinions of theologians. If some theologians insist on the primordial and irreplaceable character of the proclamation of God's Word and of the sacramental ministry, missionaries who are - by the demands of the situations in which they find themselves and the concrete needs they encounter - taken up with the tasks of development, are troubled by an uneasy conscience. If other theologians stress the primary role of development, then those missionaries whose tasks are those which belong to the more traditional patterns of the apostolate, begin to question the value of what they are doing.

The principal difficulties which face missionaries may be grouped around those questions which the theologians of the Symposium have tried to give answers to.

a. The Relationship between Evangelization and Development

By the word development we mean what the encyclical *Populorum Progressio* means: we are dealing with integral development, that is, the development of the whole of man and the development of all men. This is first of all the working out of the new commandment of the Gospel: "As Christ has loved you, love one another". In this perspective, work undertaken toward integral development is a genuine way of evangelization. Its thrust goes beyond the temporal; this work, taken concretely, is a task which involves the whole of man, a task which demands a radical option of his spiritual freedom.

To the extent that this task involves man, development becomes a reality which is not merely an "object lesson"; it is a living and eloquent witness of the Lordship of Christ over the world. This witnessing should be acknow-

ledged as to the work of evangelization in its strict sense, as an act which is explicitly religious. This witness, which is one of the ways by which evangelization is carried out, required in turn the proclamation of the genuine word of salvation, thus revealing to men the mystery of our divine calling and answering "the problems and longings of the man of today".

A necessary bond thus exists between these two ways of evangelization. The second way of evangelization, the ministry of the word and the sacraments, reveals to men the deepest, the ultimate meaning of development, and gives to it a dynamism which is no longer a merely human thing. To the extent that Christians are the visible instrument of the mediation of Christ, they render an irreplaceable service to the task of development. For one's acceptance of, and faithfulness to the Word gives him a new sense - a new understanding - of his responsibility for and of the oneness of the history and adventure of man.

Wherever the personal preaching of the Word is not possible, the task of development, inspired by this spirit, retains a truly missionary significance. It contributes to the realization of the Kingdom of God in all its dimensions, but - from the very first - the missionary must intend this, and must above all see that his witness is a being and "speaking" eloquent one. For Christ "began to do and to teach".

b. The Role of the Church as Institute of Salvation

The whole contribution of the Church to the task of development should be rendered in a spirit of service and not of paternalism. "I have come, not to be served, but to serve".

It is in the light of this principle that one must decide as to the opportunities of setting up or keeping alive certain institutions and as to the deniability of involvement in ways and structures which are not those of the Church itself.

In any case, in this area, the role of the Church is a role of education, whose purpose is that communities may at length be vivified by that love which has its ultimate source in Christ.

c. Should we project to other continents the secularization of the West?

From Africa and Asia we gather the impression that on the one hand the phenomenon of secularization has begun to manifest itself in all its ambiguity, and on the other hand, that non-Christians put forth increasing efforts to integrate earthly tasks within their religious perspectives.

We can nonetheless hope that the genius proper to these continents will preserve them from certain extremes which the West has already experienced.

In this context, it is important that we keep before our minds the distinction, in practice so easily forgotten, between secularization and secularism.

Secularization, rightly understood, acknowledges the "proper autonomy" of earthly realities (Gaudium et Spes, N° 36) without endangering the ultimate orientation and thrust of all human activity.

REACTIONS TO THE SYMPOSIUM

The Press and Radio have given wide coverage to the "event" of the Sedos Mission Theology Symposium. Such coverage was always considered as a major objective by the Steering Committee: we simply had to bring to the attention of the whole People of God our concerns about the "why" of missions.

The Vatican Radio and the Osservatore Romano (Italian, and other editions) announced the Symposium and subsequently reported on its transactions.

The Civiltà Cattolica (19-4-69) published an article on the Symposium by Fr D. Grasso sj, under the title "L'evangelizzazione, oggi".

The ANSA, AP and other news services flashed the news of the Symposium.

The Avvenire reported from Rome (G. Bossa, March 28 and 29, 1969) on the Symposium under the headlines "Missioni al bivio fra antico e nuovo" and "Il futuro delle missioni".

The Gazzettino of March 27, 1969 presented the Symposium as the "Vertice di teologi a Roma per la riforma delle missioni" (by Bruno Bartolini).

De Gelder lander - Pers reported on Fr Mondé's press conference in its issue of March 28, 1969. The Brabants Dagblad covered the Symposium on Friday, March 28, 1969.

The Daily American, on Thursday April 3, 1969 reported on the conclusions of the Symposium, under the caption "Catholic Missionaries are puzzled about their role".

The Ruhr bild (11/16) devoted three full pages to a picture story of the Symposium, under the title "Mission in Diskussion". It also gave a full report in its issue of April 5 (11/14).

The English Tablet and the FIDES service also covered the Symposium.

MEMO: on : Publication of the Acts of the Mission Theology Symposium
from : the Secretariat
to : the Executive
on : April 30, 1969

1. Following the decision to publish the acts of the Mission Theology Symposium, the Secretariat initiated negotiations with interested publishers from the USA, Germany, France, Spain and Italy. As on April 30, 1969, the situation was as follows:
 - a) USA : Maryknoll publications are willing to publish the Acts. Fr Heinzmann, in Rome, is willing to edit the report on the discussions, after July 1969.
 - b) Germany : SVD publications are willing to publish the Acts. Fr V. Fecher has proposed an SVD graduate to assume responsibility for the German edition.
 - c) France : Spiritus is willing to publish the Acts in two special numbers, after November 1969 and, later, to publish them in book form. But it is not equipped to edit and translate the texts.

Lumen Vitae, of Brussels, is interested in editing and publishing the Acts in book form.
 - d) Spain : Fr J. Gonzalez-Ruiz is willing to edit and to ensure the publication of the Spanish edition of the Acts.
 - e) Italy : PIME is willing to publish but cannot assume editorial and financial responsibility. But it is willing to join forces with some established firm in order to ensure the Italian edition. The Edizioni Dehoniane, of Bologna, has shown interest in publishing with PIME.
2. During the course of the discussions, a few points emerged.
 - a) Most of the above publishers operate on a tight budget and often at a loss. It would not be wise to insist on publishing rights etc. with them. On the other hand, the publishers who could pay royalties would not be willing to go ahead immediately. Precious time would be lost.
 - b) There could be two kinds of publications.
 - i) a full report (as above) aimed at the academic world
 - ii) a popular version aimed at missionaries and the People in GodThe latter requires careful consideration.

- c) The Secretariat could assume some responsibilities for b) i) but not for ii). The latter is a highly specialized affair and would require a professional writer. Such a writer, however, could be hired, if the funds are forthcoming.
- d) The Secretariat has already ensured the French translation of all the II papers and the English translation of 6 of them. It has already prepared the lists of participants and the other details of the Symposium. As soon as the report of the discussions is handed in by the four rapporteurs (Revs R. Haramburu, J. Hardy, Th. Laube and A. Sacchi), work will start on checking it with the tapes. The finishing touch of the English manuscript will then be given in August by Fr Heinzmann mm. This manuscript will then be translated into the different languages.

TS/10/69

THEOLOGICAL SYMPOSIUM

SEDOS 69/420

Financial Report

CONTRIBUTION	Fr J. Schütte	\$ 4960.00	
	Maryknoll Frs	" 1000.00	
	Marianists	" 90.00	
	Card. Alfrink	" 690.00	
		<hr/>	
		\$ 6740.00	
INTEREST		" 150.00	
SALES		" 529.20	
DISCOUNT		" 110.70	
TRANSLATIONS/INTERPRETERS		\$ 720.20	
STAMPS		" 103.28	
STATIONERY/SUPPLIES		" 601.63	
FEES TO PARTICIPANTS		" 1700.00	
PRINTING		" 136.16	
TRAVEL/TAXI		" 3044.20	
BOARD/LODGING/REFRESHMENT (Participants)		" 1591.43	
SPECIAL SECRETARY		" 247.20	
OVERTIME (Secretariat)		" 76.80	
MISCELLANEOUS		" 200.11	
		<hr/>	
		\$ 7529.90	\$ 8421.01
		" 891.11	
		<hr/>	
* DEBIT		\$ 8421.01	\$ 8421.01
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* See Sedos 69/399

MEMO: on : Following up the Mission Theology Symposium
 to : Fr H. Mondé sma
 from : The Secretariat
 on : 30.4.1969

1. The original idea behind the Symposium was to start off a process of sensitization of theological and ecclesial thinking on the theology of mission. It was assumed that there would be a follow up.
2. It is here assumed that such follow up will not take place spontaneously. It must be stimulated and eventually maintained by action "ad hoc". This memo proposes to ensure such action.
3. During ^{the} meeting last year, Fr H. Mondé had suggested that the first stage of the follow up could be an internal meeting of the Sedos Institutes, convened to study the conclusions of the March 1969 Symposium. Such a meeting could be programmed for the first week of June 1969, to coincide with the third Assembly of 1969. The Superiors General and/or their theologians could meet on the Sunday, Monday and Tuesday morning preceding the Assembly (June 8, 9, 10, 1969).
4. The conclusions of such a meeting could be circulated among the theologians who took part in the Symposium, with a request for comments. In this way, a permanent link could be established with the theological world.
5. Lively debates are going on ^{on} the interaction of theology and mission (theology in mission and theology for mission). This could be linked up with 4 (above) by, for example, convening a meeting of theologians and articulate missionaries. A topic which they could discuss could be the relation of the conclusions of the theologians with the instructions issued by the Institutes.
6. With the cooperation of the theologians, a study project could be launched for African and Asian students in Rome on the conclusions of the Symposium.
7. The Symposium could also be linked with the parallel effort being made under the auspices of the World Council of Churches. During the Symposium, Rev. Ph. Potter and Mr W. Hollenweger, both from the DWME in Geneva suggested a study by a select group of Catholic and Protestant theologians on the non-Christian religions and salvation. It could be launched through the WCC study centres in India, Indonesia and Japan. Another study, on imported structures, could be launched with Mr Hollenweger, who has been grappling with the topic for the last eight years.
8. In summer 69, a WCC group will meet in England to study initiatives in Mission Theology. Rev. Potter has indicated that Sedos would be welcome.
9. The above initiatives would coincide with the editing and the publication of the Acts of the Symposium - another essential element in its follow up.

WORKING GROUP FOR SOCIAL COMMUNICATIONS

On April 22, 1969 an informal meeting was held at the Jesuit International Center of Social Communication, to enable members of the Sedos communications group and others to meet Fr Joseph Michenfelder, responsible for Social Communications of Maryknoll, on his return from his trip in the Orient.

Father Michenfelder said that he had found the Far East very different from what he had anticipated and he had come home feeling sad and depressed at the grave problems facing not only Catholics but all the Churches, as religion is becoming more and more irrelevant in view of the thrust towards self-realisation. He commented on the want of communication between missionaries, even among those engaged with the mass media, a certain preoccupation with vast buildings and a lack of clear realisation of what the Christian message should really be.

Rev. Father General, Pedro Arrupe, who had worked in Japan for 27 years, commented upon some of the points raised, praising the work of the Maryknoll Fathers in particular and suggesting that a second visit would probably soften some of the harsher impressions. He welcomed the plea for greater cooperation and said, in conclusion, that the Union of Superiors General for Men, of which he is president, does actually provide an opportunity for discussion between Orders and Congregations, and he recommended that the men in the field should combine to prepare plans which the Union of Superiors General would welcome.

After a short interval discussion was resumed under the chairmanship of Father Mark Reuver and some practical suggestions were made. Fr Michenfelder, in particular, spoke of the pooling of resources both in men and material. He mentioned the training of young priests the need to ensure that qualified religious women should be put to this type of work and that Sedos might well give some thought to the actual content of the Christian message.

It was suggested that the next Sedos Symposium should be on this subject.

Sr. M.H. Basset

BECOMING OPERATIONAL IN A WORLD OF CITIES

A Strategy for Urban and Industrial Mission

A paper prepared by the
World Council of Churches - Division of World Mission and Evangelism
150, Route de Ferney
1211 Geneva 20
Switzerland

This Paper has been prepared by the DWME Advisory Group on Urban and Industrial Mission for the Fourth Assembly of the World Council of Churches. It was received by the Committee on the DWME at the Assembly in Uppsala, Sweden, in July 1968. The Assembly Committee recommended that "this Paper, after suitable revision, be transmitted by DWME to the Churches and National Councils for their study and action". The detailed comments made by a subcommittee have been taken into account in the present redraft. Three more general comments, by that Committee, remain, however, valid:

- that the paper has primarily in mind societies in which the Christian Church can play some public role;
- that it is slanted towards the traditional Western "missionary-sending" pattern;
- that it needs to be pointed out that urban and industrial mission are only part of the total engagement of the Church in mission.

I. INTRODUCTION: THE SITUATION OF MISSION

- A. Two descriptive words for our world today are: urbanization and industrialization. Both indicate forces which are rapidly spreading in all six continents, transforming traditional societies and effecting the life and future of every human being. (1)
1. These forces create urban societies which are highly mobile, technologically oriented, socially planned and organizationally pluralistic. Cities have existed before, but the new urban expansion is different in several crucial ways: through extending into metropolitan conurbations of vast size; through dominance as centres of power and decision making which control and transform also the remaining rural areas; through profound effects on total society and the life and relationships of men.

(1) The Section Reports, in particular those for Sections II, III, IV and VI, offer a fuller analysis of modern society.

2. These forces are associated with a new secular spirit, which derives from man's increasing control over nature and the new social environment. They break open historical limitations of race, ideology, class, nationality and occupation. Yet man is also confronted with new huge problems of how to use these forces constructively and he is caught up in new alienations which threaten his community and his very humanity.

B. In response to this situation some churches have begun to seek for new expressions of their life, service and witness. New forms of missionary presence have emerged. An important group of such ministries and projects are engaged with different aspects of the urban-industrial society. They are denoted here "urban and industrial mission". Over the last decades these ministries have multiplied around the world, using different styles of work and pursuing a variety of objectives (2). Most of them are still in a pioneering stage. Some have gone on for 20 years or longer and are already widely known. Some urban ministries in particular represent a massive involvement of churches. Others are still quite marginal to the churches' concern. Some have already undergone significant development, for instance, from a narrow "inner city" approach to a concern for all aspects of metropolitan life and from charity to the poor to community organization. Others, in Korea, India, the Cameroun or Argentina are comparatively new, striving to develop their own style and image relevant to their different cultural and social situations. In many important areas there still does not exist even a modest beginning of pioneering action by the churches. Yet as a result of experimentation and involvement there are now available:

1. Models and examples of engagement and response which can be evaluated for wider use in the mission of the Church in modern society.
2. A steadily increasing number of informed and knowledgeable Christians who can help the churches to understand modern society and to fulfil their role in it.
3. An accumulating amount of information in depth on the issues and situations with which the Church is confronted in modern society.
4. Guidelines for action and criteria for a strategy of mission in a world of cities.

Christians are already deeply involved in many areas of society. It is the Church's task to back them up and "organize" them into more effective agents of reconciliation and social justice.

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- (2) There are at least three major types: those focusing on industry, the workers as a group, management, the new technological elite, industrial relations; those focusing on poverty as a ministry with the new poor and deprived, the marginal groups of urban society, the ghetto dwellers, etc.; those focusing on social and political structures, the world of urban planning, city planning, goals for metropolitan development, etc.

C. Since the New Delhi Assembly ecumenical contacts in this field of work have rapidly and dramatically increased. The need to cooperate beyond local and national boundaries, the importance of exchanging experience at an ecumenical level and of giving aid to newly developing ministries, have led to the creation of regional working groups, continental liaison networks and the involvement of the Division of World Mission and Evangelism, WCC (3). However, the most significant development has been that churches begin to realize that these ministries, which so far have been peripheral enterprises, must become the key part of a total strategy for mission in the modern society. At the same time it is quite obvious that such a strategy can only be conceived ecumenically and must be carried out through joint action for mission. Thus we have come to the end of a period. Isolated pioneering action must be replaced by common planning. This paper is offered in that situation with a threefold objective in mind:

1. to stimulate the churches' interest in and commitment to urban and industrial mission;
2. to indicate criteria for priorities in the future development of urban and industrial ministries by the churches;
3. to prepare the way for a common ecumenical strategy based on joint action in a given area, metropolitan zone or among a particular group of people.

II. PRIORITIES FOR THE CHURCH IN URBAN AND INDUSTRIAL MISSION

D. An analysis of the state of the Church in today's society reveals:

1. Historically, its strength generally has been and still lies in the rural and suburban areas or small towns. Its forms of life and worship, its operational and organizational structures as well as the orientation and mentality of church leaders and ordinary Christians have been deeply influenced by the centuries of existence in an agricultural society.
2. Sociologically the Christian constituency is usually identified primarily with middle and privileged class, "white collar", management or commercial strata of populations. The Church's relationship to people is notably weak among the workers, the new decision-makers, planners, and in the scientific-technological world: in short, among the new groups created by industrialization.
3. Structurally the churches in the cities are still mainly organized in the form of parishes: congregations patterned on the village life. These draw their membership from a confined residential area which does not correspond to larger units or zones of modern society. It assumes that

(3) For details see WCC Uppsala Documents, namely, Work Book, pp. 67-69, and New Delhi to Uppsala, pp. 29-31.

people "come" to the church rather than that Christians move out into the society for service and witness in the world.

4. The large disproportionate percentage of all Christians are from among those who are secure and not suffering and not from among the poor. This is equally true of churches in the West as it is of churches in Asia, Africa and Latin America, with some notable exceptions. Besides, most Christians are restricted to particular cultural milieux. The Church has lost touch with modern cultures and expressions of life.
5. Quite a number of congregations live an introverted life which does not only isolate them from society but also excludes them from the full mission of the Church. The effectiveness of that mission is sometimes only measured by the number of converts brought into the existing local congregation. Both this attitude and the spirit of introversion are dangerously restrictive. Congregations need to learn to look outward and to group together into more adequate units for mission in a pluralistic society. Many churches in cities could benefit by links with congregations in rural areas.

If the churches and the ecumenical movement want to continue as a constructive instrument of God's mission, they must break out of these limitations and overcome their cultural and sociological captivities. Positively, they must learn to speak relevantly and more effectively to the issues and events of a new urban-industrial society by relating to the forces and structures of modern society. The churches must involve themselves more deeply with the new groups - the new poor, the workers, the new marginal groups and become a servant Church among them. They must also influence the planners, the decision-makers, the technocrats, that they may become instruments of a more just society.

- E. The biblical call is to participate in God's mission in history so that the love, power and justice of Jesus Christ work for humanization among man. The goal, the objective, is mature manhood, when the fulness of Christ is attained. God has told us what our aim is to be: the new humanity already born in Jesus which forms part of the promise, "Behold, I make all things new!". The Church's mission is to hold before men and institutions Christian hope (4). In order to

(4) "The Church is predicated as (among other things) that central reality in God's world which, through the Incarnation and the continuous presence of the Spirit already now makes manifest what the whole world will become... The Church is understood as the people of God, as an agent of reconciliation, receiving and fulfilling the promises and obligations given to Israel. She is community of believers, authorized by the Spirit to proclaim the good news in whatever form is appropriate to the cultural and historical situation, and to support actions and institutions which seem in harmony with this proclamation of reconciliation - or to bring judgement upon those who contradict or hinder it..." (From the Statement of and Ecumenical Consultation at Zagorsk, March 1968).

make it understood and realized, there must be offered in word and action specific goals and specific programmes to accomplish these goals. Hope is not real unless it finds expression in new communities and changed lives. From this goal follow some clear priorities:

1. Christ's ministry of humanization led him in the first instance among the poor. God speaks to the church and the world through the voices of the poor and the weak to make both Church and world aware of the need to make whole and sound the total life of society.
 - a) The sequence of the incarnation began with the poor and powerless, and the modern Church dare not leave out that first step of identification.
 - b) The task of the Church is to take up the voice of the poor, in particular vis-à-vis the new groups of decision-makers and those who control the structures of society.
 - c) The Church itself desperately needs the participation of the poor. The profound shortage of poor people in the life and leadership of the Church means that the Church's ministries among them will remain on the edges of its life.
2. Mission must take into account people in the new emerging urban-technological world. The Church needs to engage with workers, union leaders, managers, government executives, scientists and teachers:
 - a) for the humanization of work and leisure in technological society;
 - b) for the humanization of long range planning, of technological and political solutions;
 - c) for a more human distribution of the world's resources and the removal of injustice.
3. In the modern highly organized world Christian mission has not only to deal with people but with the organizational structures which determine in part the goals and values of society, as well as the fate and future of people.
 - a) The Church must create ministries which are engaged in the different power structures of modern society.
 - b) The Church must develop structures of its own by which it can relate to total metropolitan areas and can interrelate its own different ministries to form a more comprehensive presence.

III. CRITERIA FOR LOCAL AND NATIONAL STRATEGY

F. The Local Base

1. Specific programmes of humanization require a local base. The highest priority is for an authentic Christian presence in each situation, among the very group of people in relation to each of the new structures.

2. Programmes of humanization mean the presence of the Christian community at the points of need and tension, as well as of creativity and decision so that that community can engage in issues, events, and structures for the sake of humanization from the gospel.
 - a) The core of Christian mission is Christian community, not isolated individuals or institutional ministries. New Christian communities need to be created which coincide with secular structures and form part of the new groups.
 - b) The base of Christian mission is people. Christian mission is therefore best accomplished by people indigenous to a situation, a locality, or a structure and unless the churches recruit and commit Christians within these areas, any "missionary" effort from the outside will soon fail.
 - c) At the same time, the churches and individual Christians must always recognize and be thankful that many of God's agents of humanization are not a part of the Church. Christian participation in humanizing programmes usually means to co-operate with others more competent and equally dedicated together in the "action of God".

G. Guidelines for Organization

1. Mission in the context of the modern urbanized-organizational world must have an adequate organizational base. The purpose of organization must not be to honour or protect the institution of the churches but to link strategy, personnel, resources, and evaluation with ever-changing needs and opportunities.
2. Mission must utilize power consciously by methods and for goals consistent with the biblical spirit (5). Power is the ability to accomplish specific goals. Power requires the existence of organization and systems adequate to move and work. The use of power means timing (kairos), concentration, adequacy, responsibility and accountability. This also includes the utilization of the power of institutions and agencies of the Church.
3. Industrialization and urban organization demand and make possible specialization and differentiation. As ministries develop in their engagement in the urban and industrial world there is need for strategic separation between different specialities, e.g. ministries with workers, with marginal groups, with planners, etc.
4. However, all these ministries must also be structurally and strategically related in alliances for exchange of information, in mutual evaluation and correction and inter-discipline. Given metropolitan zones provide

(5) The New Testament speaks consistently about the "dethronement" of the powers and forces by Christ. Mission participates in the manifestation of that victory. At the same time the cross of Christ also points to a different power of humility and suffering.

the framework for comprehensive planning and inter-action (6).

5. Evaluation and reorganization are a constant necessity in a world of rapid change with rapidly changing social structures. In a true sense all strategy and structures in the foreseeable future are interim.

H. Priorities for Strategy

1. The particular place, need, issues, opportunity of a locality mean that the most effective agents of mission are persons, groups and structures with familiarity with the scene. The task is to find and prepare such indigenous agents.
2. The whole Church in a given locale, must be involved. It is not enough to provide some special and specialized services. Mission is expression of the total being of the Church. It therefore involves above all the laity of the Church which makes up 99% of its membership.
3. Ecumenical co-operation and planning which will lead to joint action for mission are not optional extras but a basic necessity:
 - a) to avoid duplication and competition;
 - b) to make the fullest use of scant resources;
 - c) because the size of the problem compels the Churches to approach it ecumenically;
 - d) The size of the problem demands that the ministry of the Church shall be linked with secular organizations which share common purposes.

The ecumenical orientation of urban and industrial mission is the only way in which secular society accepts Christian service and in which the "gospel of reconciliation" can be expressed today.

4. If a national or local Church requests outside aid of personnel or funds to develop urban and industrial mission, care should be taken that:
 - a) the indigenous church must contribute significantly in some way from the beginning of any project;
 - b) all projects must correspond to the capacity of the indigenous church to absorb it and the participation of the local church must be sought from the beginning.

IV. A REGIONAL AND INTERNATIONAL STRATEGY

- I. The previous section has stressed the priority to create authentic and effective forms of Christian presence in each locale. But it is of equal importance to build up wider linkages for the following reasons (7):

(6) For details see "The Church for Others", Two Reports on the Missionary Structure of the Congregation, WCC, Geneva 1967.

(7) By "linkage" we mean ongoing functional contacts which are not necessarily patterns of organization.

1. There already exists an international interdependence which is visible in the linkages being developed by secular groups and structures as well as in the interrelation of issues and crises. For example, the fate of the poor in developing countries depends on developed nations and on the fact whether the latter will manage to solve the problem of poverty and the participation of the poor within their own societies. The effectiveness and relevance of our ministries in contemporary society depend on the degree to which the linkages we develop correlate with these facts.
 2. An important potential for Christian mission in a divided world which strives and struggles for a greater unity is to serve and witness through linking indigenous engagement in localities with ecumenical presence beyond national, denominational, social and cultural frontiers.
 3. The organization of the total Church for the mission of God depends on the possibility of existing local ministries and projects to learn from one another and to expand beyond the limits of their various specialities, interests and charisma across the lines of denomination and nationality.
- J. Regional and international strategy, therefore, is imperative for industrial and urban mission to be truly effective at all levels everywhere in the world. The following are specific recommendations to develop such a strategy and to guide DWME in its development of the Urban and Industrial Mission programme:
1. The decisive level for many issues, events and structures of modern society is regional; realistic, change-oriented strategy can, therefore, only be formulated in the context of each particular regional situation. (A region may be one large nation or a grouping of nations, e.g. a large unit like the United States and Canada, or India, or a group of nations like Western Europe, East Africa, the Caribbean).
 2. In consequence, the priority over the next period will be to develop such regional co-operation and co-ordination; this means in particular:
 - a) to create regular regional contact groups which will bring together representatives of the projects/ministries involved, with the particular objective of bringing together representatives of the different types of ministries, e.g. oriented on the powerless and poor, industry, the urban/metropolitan structures, etc.;
 - b) to make available a co-ordinator for each region on a full-time or part-time basis. (At present there are only three continental co-ordinators at work covering such wide areas as Latin America, Asia and Australia, Africa);
 - c) to create a platform for regular policy-strategy discussions with the decision-makers in the churches of the region.

K. Beyond the regional level several international tasks continue:

1. The development of an international leadership is imperative to:
 - a) make use of the best resources of specialization and experience;
 - b) gradually develop an internationally oriented group which will match the increasingly universal context of urbanization and industrialization;
 - c) begin to realize the ecumenical-universal linkage between each place through the participation of non-nationals in local teams.
2. The study of specific underlying issues like cybernetics, participation in decision-making, community organization, will be strengthened and carried further by providing cross-fertilization between those centres and groups which undertake such studies and by disseminating the findings more widely.
3. The long-term job of evaluating the existing pioneering ministries and projects needs to be at least started. This evaluation is required to help to avoid mistakes and to learn for new modes of engagement. It is a precondition for the wider reproduction of pilot projects.
4. Discussion of the goals of urban and industrial mission: there is a need to scrutinize constantly and to correct the "presuppositions", theological, sociological and technological, of this work which can be helped by a (self) critical, ecumenical, international, as well as inter-traditional dialogue.

- L. The implementation of this strategy paper for the DWME programme on Urban and Industrial Mission will be worked out by its Advisory Group in the light of the policy guidelines laid down by the Uppsala Assembly. In addition, a series of regional strategy conferences has been authorized to prepare for the wider discussion and implementation of the aims set out in this paper. The rapid progress of technology accelerates the spread of urbanization and the emergence of a secular society in every part of the world. In the period after Uppsala the churches will be confronted even more dramatically with the challenge to play a relevant role in city and industry. This will demand a radical shift in priorities and allocation of resources in terms of personnel and funds at all levels.

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Appendix:

AS THEY SEE IT

Africa

The increasingly, turbulent situation in many African countries is forcing the churches' programme to become more aware of the larger social, economic and political issues.

The Church is caught in the immense cities of today with a structure for pre-industrial society. The old values of agricultural society do not serve, while new values for living together in cities are not yet established.

We need to learn about the lives of people in their different groupings, what are the pressures amongst them, what are their aspirations and what are their thoughts on basic issues? We need to know the strong in our society and to understand their strength; to know where to find the weak, who may not easily be able to make their difficulties heard. If the Church in West Africa fails to discern the signs of the times and revolutionize herself intelligently she will be swept away.

Asia

In this period of rapid social change the whole society is oriented toward the future.

In order to participate intelligently in modern society, the church needs machinery to systematically survey and evaluate the evolving industrial structures.

In Asia, we do not have a heavy institutional investment or a long established institutional structure. In many of our Asia countries, churches are small and in an extreme minority. They exist in a diaspora situation, constantly confronting the challenges in a missionary context. Urban and industrial mission projects are one of the few places where the minority churches meet modern Asian society.

Latin America

The rapidity of urbanization stands in sharp contrast to the slackness with which the churches react to this situation in a relevant way.

The priority lies with the development of local urban industrial models of actual engagement with urbanization and industrialization.

Urban and industrial mission offers the churches an ecumenical base for common mission which was recently demonstrated in a consultation which included Pentecostal participants.

Europe

The Church must take pluralistic society seriously. If she does not do so, she is disobedient to her task of mission. When she does, she must develop a diversity of ministries to meet the needs of that society.

The new specialist ministries have to be superimposed upon the existing and continuing traditional structures. Thus the traditional Church must recognize that the new ministries have validity, and that they need appropriate freedom of action.

Industry is not interested in unilateral denominational action. Only a unified approach seems acceptable. Industry can be one of the easier spheres of ecumenical cooperation, and that industrial mission provides a model for joint action by the churches in other fields.

North America

We have shifted from a preoccupation with property rights to human rights.

We are in the midst of revolution which is emphasizing people to the same degree other recent revolutions have emphasized technology. This revolution is freeing human beings to function to their fullest capacities by replacing the notion that subordination is essential to efficiency with the philosophy that allowing people to think for themselves will release great untapped stores of enthusiasm, creativity and insight.

There are large movements organized around this new emphasis, but we do not have the corollary shift in institutional emphasis and priorities... If you look at the way our churches' current resources are invested, you have to say we have not taken seriously this task.