'Ecclesiopolis'—About Sensible Conditions for Successful Work in Local, Urban German Protestant Churches

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ARTICLE INFO	ABSTRACT
	This text investigates specific needs that churches in urban cities in Central-Europe have to pay attention to. Firstly it shows the historical implications of the traditional Paroichia coming up from rural societies of medieval times. Second it shows how churches in urban, postmodern societies should recognize the lifestyles and the needs of city-dwellers. Thirdly it describes the concept of 'Ecclesiolopolis', which describes the church for urban European people in the 21st Century.

1. Introduction

The relationship between church and city is an area of recurring interest and relevance. A recent example of this is the paper 'God in the City' (EKD, 2007), about the Evangelical Church in Germany (EKD). The paper explores the tension between the church and city, suggesting there is no easy union between urban lifestyles and the Church's interests (EKD, 2007). The fact that living in the city makes individuals free and liberated cannot simply be accepted by a Church whose representatives preach freedom from sins as justification that never means the liberation of individual lifestyle through the City. To smell the air of the city in the 21st century characterizes above all the sense of liberation the city offers as a place of freedom to pursue any compulsion and escape paternalism, social control or even social discipline, as it was usual for the church to enforce until the late 20th century. That urban air could makes you free, what people in the middle ages were thinking about living into towns, encompasses the advantages of the independence of autonomous individuals, who posses liberty as well as other, potentially less positive aspects of freedom, including social isolation and anonymity from other people. Nevertheless, some people have to live in this city culture and do not have the opportunity to choose their place of residence freely because they lack the financial capacity to do so. Today people are forced to move in and out of cites due to their jobs. The headings gentrification and segregation summarize the social phenomenon of urban development that a smaller population of rich city-dwellers live in huge spaces so that the former habitants of these City spaces have to live today in the Sub- or Conurbia, because their income is lower than the others (Lefebvre, 2009).The UN-Habitat report says that 2007 was the first year in history that more people, globally, lived in cities than in rural areas. UN-Habitat called this new Age an 'Urban Century' orrather an 'Urbane Age' (UN-Habitat, 2006; Läpple/Messling, 2011, p. 11).

- Those who want to live in a supervising and mutually helping neighborhood with known faces live in the rural areas.
- Those who look positively on the strangeness of urban life with its independent patterns and extensive high cultural offerlive in the city.

2. Conditions for evangelical Churches in Central Europe

Relatively new behavior patterns, towhich the Church appears to have few answers, meet it in the city. Research from the 'Centre for Church Development' in Zürich shows that obligation, neighborhood, love of neighbor, even the local Church ($\pi\alpha\rho\omega\iota\kappa\iota\alpha$) appear to be losing significance in the cities of central Europe. The traditional values of middle-class church members in the age of the (late-) modernist period ended in the 1960s. In Late-Modernism after World-War II the Churches becamea strong position in the leisure activities of the people in Germany because many people had to be added to the Churches by the refugees

from the former East-German areas. This period following World War II was a removal phase, characterized by fewer pastors for the increasing number of local churches, a large number of baptisms of children and a strong population of children who came to confirmation. This characterized the beginning of the 'century of the Church', which Otto Dibelius already expected in 1926 for the churches in Germany. Since the 1960s the leaders of Germany's churches realized that something would change in the new period of postmodernism, in which the churches became empty.

After the baby boom period in the 1970s the crisis in the European Churches started and a new, never ending reforming literature for church development rose up. The climax of this period can be seen in the so called reforming paper of the Evangelische Kirche in Deutschland (EKD) under the title 'Church of freedom' (2006), which is now still the most discussed literature of the Protestant churches in Germany of recent years. Thus Isolde Karle, Professor for Practical Theology at Ruhr-University-Bochum, charterized and identified the constitution of the Protestant Church as 'a reforming stress'. However Karle reanimated the traditional answers from the late 19th Century with more traditional local churches and more institutional churches in a traditional way (Paroichia). This conserves the traditional parochial structures for rural areas as well as for the cities. As I will show, there is a tremendous different between people who live in rural or urbane areas and that the traditional Paroichia is not made for all areas in general.

3. The Paroichia and the City

When in the year 818 the Carolingians lifted the Church goods amongthe 'Aachen Kapitular' they granted a kind of (empire) Church in firmly enclosed Church districts. The Tithe now was taken for the salary of the priests from people who lived in these new (territorial) parochial districts. This was valid for the church of medieval times, a period characterized by farms, villages and a few small provincial towns. While this Tithe on the ground of the medieval agrarian society could well prosper, it turned out the suitability this presented in the later Society of an urbanized culture in the high-level Middle Ages and late Middle Ages was different. Here in this early urbane culture it prevented just the founding of the parochial local Church system which could be set up so successful in the rurally area and had asserted itself. The economic demands of the church were bumped into contradiction. During that same period the 'Babylonian captivity of the Church' rose up in the 14th Century, between 1440- the 'Gravamina of the German Nation' and —the Reformation, after the brutalized Renaissance papacy. The occasions for reformation in the 16th Century by Martin Luther in Germany, Huldrych Zwingli and Jean Calvin in Switzerland can be seen structurally not only in theological-ecclesiastical questions. It can be also seen in the fact that the urban Renaissance could not generate funds with the help of the parochial and economically fiscal system with sufficient measures any more and that it fell back by itinerant preachers who moved the Church to an 'ecclesia glorians'again by the old and traditional vehicle of the indulgence. The best example of it is the socalled 'Peters Penny' (Peters Pfennig) for the new building of the St. Peter's Cathedral in Rome in the early 16th Century. The structure valid by the former Paroichia of the medieval times did not work anymore for the challenges of the cities in the Renaissance. In former times the salary for the Prieststaken from the parochial Church guaranteed their income, however since Pope Julius II (1443-1513) this has not been the case anymore. While in the 'Aachen Kapitular' (818/819) the income had been determined for the Priest on site, but now the local Church should finance all other urban-papal manifestations of Church what had to lead, in the end, to the impoverishment (pauperization) of whole sections of the population and favored the urban begging. The Reformation in the German principalities, brought back the connection between local Churches and the secular principalities of the monetary fiscal structure of medieval times, so that for the rural areas as well as for the towns the Parochees should be able to guarantee financial amount for the protestant local Churches in the following Centuries to the Protestants until 1919. In these former times Church officials got their salary by donations from the tax money that came from the people who lived in the Paroichia as a local Church.

4. Church in Postmodernism

Above all in the German Empire after 1870 the evangelical Pastor Emil Sulze in the late 19thcentury tried to establish smaller parochial structures. The principle of the Paroichia following his 60,000 people enclosing local Church in Dresden-Neustadt in Eastern Germany by reduction the parochial districts in smaller local Churches for the City. This politics has still notstopped.

But nevertheless, this strategy in establishing the parochial principle also for urban spaces in former times does not target the needs of people in megacities like Munich, Berlin, Hamburg, Cologne, the Ruhr area, Düsseldorf or Zürich of today. The needs of urban people regarding what Churches can give or announce to them has changed in the present postmodernism. In the fist holding strategy of the Paroichia in the urbane space by the important acts of Churches like nearness and obligation, lifelong all-round care for the people in all situations of their life and the hope on their benevolent acceptance of Church offers, costs massive finance resources which are coming from the taxes the German churches take from their members.

This shows that the resources currently are not used efficiently by the Churches in the German speaking areas in central Europe. The money goes into duties, which seem like a 'stand by virtually Church'. Their Church members and other people in Western-Germany are asked in representative Studies (quantitative and qualitative/ethnographic empirical studies) about things the Church is doing in a caring way and whether the Church's preaching and announcing is accepted by the people or not. The EKD questioned since 1972 because of this issues every ten years, besides, by the Church membership empirical researches called 'Kirchenmitgliedschaftstudie' (empirical Study of Church Membership, 2014).

Hence, the City is suitable for the Paroichia only partially. City Churches generally shape an important model of how the Church can present itself in urban areas. In the city where the people do not live any more but do workin high volumes, city churches have a huge cultural importance to indicate how the church can reach the people partially and in the interplay between nearness and distance (Kretzschmar, 2007). What the City Church does not want to be is aplace for ecclesiastical experiments to test how Churches can reach the people in general and give answers for the traditional, rurally local Churches. What can be successful in the rural regions still as an all-round care for people's needs may not be valid at the same time for the urban center that shows the analysis of the 'Families-Generation Church' in Switzerland, which was investigated by an evaluation by the Zürich 'Centre for Church Development' in 2012. Also it has to be considered whether City churches must still have parish councils as a management committee anymore like traditional local churches in Germany are required to have by the law of the churches.

To build a Church as a non-parochial, non-bureaucratic, non-institutional organization for the City could shape a new model of Church for all the others. City churches cannot create a new shape of Church for rural areas, but they can create a new shape of Churches for an urban Christian way of life in Europe. The legitimacy of Paroichia-free City Churches arises not from the model of best practice for the rural, local Churches, but from the profit for the people who are reached as addressees by the work of a City Church in general.

5. The city church as a transparochial field

The just intimated identified problems are transference of the Paroichia on and retention of democratic legitimization in the City Church also describes a problem of a disproportion for the dimension of the personnel resources. Nevertheless, differences can be discovered in the German Churches according to the empiric analyses with interviews of Experts by the Zurich 'Centre for Church Development' in 28 urbane (n=18) and rurally local Churches (n=10) in Germany and Switzerland. The result of these analyses is now clear. Three models for local churches were found:

1. *(Totally-)Paroichia-plus*: These are local churches in which Pastors have to work about 70 hours per week because they have to manage the normal traditional Paroichia in their local urban Church with all the duties of a pastors job and in addition they have to develop a model of Church in which a special duty like high cultural events etc. represent a 'unique selling proposition' as a best practice of Churches.
2. *Semi-Paroichia:* It is the most effective and promising model of Church in an urban context for the 21st Century in local Churches in the European cities of German speaking nations. Above all City Churches in Kiel and Hamburg-City, Düsseldorf or in Zürich for example use this alternative way. There the democratic (Presbyterian) element is not given up but the concentration of the problems has been sharpened on the dialogue groups. With it the relief from the mostly traditional duties of the parochial pastors follows. Here there is no Sunday school, no confirmation lessons, and nowork for senior citizens. Rather the main focusis a programmatic or theological sense and the Church looks for the people in a non-parochial way, what we call 'transparochial'. That means that according to the Theology of Ernst Lange, a Berlin Pastor and Theologian in the late 1960s,

that the people who join the worship and events of the city church do not have to be members of a local church. They commute from all over the state to join their faith in this special city church. This we call 'transparochial Church' and it describes a new trend setting importance of the Church for the City. These people do not join worship weekly.

3. *Communities without Paroichia*: The third model of Church we have discovered is the community without a parochial structure. These are event places, mostly in traditional Church buildings, which are used today as places for high cultural events, concerts, theatre and other events with a cultural background.

With the catholic theologian Eckhard Bieger transparochiality (Lange, 1968, p. 11-43; Bieger, 2008) becomes a concept. Ernst Lange developed this concept at the beginning of the postmodern age. The Roman-Catholic Church now uses this concept on the base of their empirical studies in the dioceses, with particular concentration on great local churches, which are typical for the current Catholic church in Germany. Here the traditional concept of neighborhood and territorial churches (close to place of residence) has been given up in the cities. People in the cities shaping their contacts to friends and their families in a kind of distance that is calledde- and new localization (Damberg&Hellemans, 2010). They concentrate their work on the needs of people living in urban spaces, based on analysis of city milieus. Besides, the Paroichia still exists in the background, what we call *Semi-Paroichia*, however, performs as a sort of a bureaucratic 'safety-system'according to parish management to guarantee the fiscal income by the parish on site. Moreover this semi parochial system is common in most Protestant churches in the world, except in central- and northern-Europe. Eckhard Bieger offers examples. A look into the industrial Ruhr area in the Western Germany, for example, teaches that Roman Church is able to prepare itself for the new circumstances of postmodern society. The Roman-Catholic Church exists successfully in the Ruhr-Area today in the transparochial sense (Bieger, 2008).

The current Evangelicalchurchp refers just the Paroichia in a traditional way without any differences: the rural Paroichiais the general standard for rural and for urban types of church. The fact that this can work only under the point of view of the excessive demand of personnel resources (Paroichia-plus) is obvious. It is really no honorable aspect forpastors totalk about their high temporal motivation and blasting appointment book and at the end only provide the impression of being people in a 'burn-out' situation. They show anything but not the 'freedom of the Gospel' or an 'appropriation of the freedom' (Engemann, 2007).

6. Human beings in an urbane space

In view of these preliminary observations, we willnow look at the collocutors of a 'Communication of the Gospel'. For a missionary churchit is important at first to look around the people and less around the reforming ability of the local churches, or around its public validity in European society, which seems to carry on rather well without an institutionalized church. This recognizable decreasing importance of the church refers obviously to the urban areas of high population concentration in Western Europe. Besides, the (large) city demonstrates the opponent to rural areas.

Conurbations with more than 200,000 inhabitants, megacities like Vienna (1.7 Mio), the Ruhr area (5.4 Mio), Hamburg (1.8 Mio), Berlin (3.5 Mio), but also Paris (2.2 Mio in the City, 13 Mio in the Ile de France) and Zurich (0.4 Mio)notice the declineof traditionalchurch relations. Indication of this situation in these citiesis an increasing sort of individuals who fluctuate by employment and commuting every day. This also changes the situation traditional of local churches and is a result of the de- andnew localization in which people are living. In Switzerland about 36% of the population in 2013 lived as a single, in Germany currently about 40% of the population is considered single. (Statistis chesJahrbuch/Volkszählung 2013).

This also changes the traditional population of the local churches in the cities. The numbers of families are decreasing. In former times many families were connected to the church through lifelong contacts and the church came in contact with the needs of these people through their biography. This was guaranteed by the local church as a social frame for their livesand by a relationship to the people with the help of a local and territorial guided lifelong contact by pastors. However, increasingly traditional religious symbols and behavior patterns are being forgotten (Daiber, 2005, pp. 15-22., esp. p. 19). The exemption of the people by the overcome traditional social and religious behavior patterns which can currently only be guaranteed by local churches in rural areas produces in the context of the conurbation an anonymity of lifeand distance to the next (Siebel, 2005, pp. 163-169).

That means the urbanity in the conurbations as an elective lifestyle has the character of independence and freedom for these people in terms of new localization and of new social contacts, which are no longer contacts of neighborhood, or families. A certain non-religiousness of the people should be recognized by European churchofficials. This can be interpreted as a consequence from the absence of social cohesions in the cities. Karl-Fritz Daibercalls the cities main focuses of a whole-social development to more spirituality (Daiber, 2005, pp. 15-22., esp. p. 19).Now, however, urban, fluctuating lifestyles develops new shapes of religiousness and carries a lack of religiosity in the people(Cox, 2001).

Religiosity is often now discovered by people in traditional spiritual fields (cloisters, spirituality/ esotericism). However, the fact that the Christianity wasat first an urban movement in the Acts of the Apostles (Act 17) should not be forgotten. Rural Christianity was a sign of the medieval times and the preindustrial age in the late 18th Century. Since the beginning of industrialization in the19th Century, people in Europe are leaving rural areas because of employment. This concentrated into towns significantly increased 150 years ago and since the late 20th Century until today into cities andmetropoles (Daiber, 2005, pp. 15-22, esp. p. 19).

An essential sign between rural and urban space is the difference in the separation between private and public life. In the city it is about anonymity and selective contacts without duration and consequences. The individuals thus organize the relation between nearness and distance (Kretzschmar, 2007). The people who prefer rural life with obligation and responsibility for the neighbor are not as independent in their lifestyle like the inhabitants of cities. People in rural areas need neighborhood, social nearness and dependable social structures for their lifestyle. Urban people mostly do not need these social conditions for their life.

6.1. Chances for the Churches

Postmodernism since the 1960s until today, with a typical urbanization of the people in Western Europe, above all, offers also new chances for churches. As such local churches in central European cities can leave the traditional parochial structures in a transparochial way. For example the churchget in contact with youngsters under age of 21 in the central station of Zurich weekly at Friday night. These youngsters arrive every Friday from the Swiss capital Bern,as well as Basel, Neuchatel, Fribourg, Geneva, or from the conurbation to Zürich to meet with each other in the protection of the urban metropolitan area because it is not permitted for them to visit the clubs under the age of 21 in the biggest town of Switzerland. This becomes understandable as a callange for the Church, if the local churches expects that the same youngsters come together at the same every froday nightinto the territorial (rurally or conurbane) Parochies to meet with pastors there and not to get together in the central station of Zürich. The theologian Kristian Fechtner from the German university of Mainz presents his thesis before this background. The city should be rediscovered as a cultural and as an event space. "Urban life was never limited to the inhabitants of the city, but enclosed equally commuters and strollers, evening land refugees and travelled ones" (Fechtner, 2009, p. 114).

Wilhelm Damberg and StafHellemans describe the Paroichia as a social life in the shape of the rural, medieval societies. Both authors found that rural life informer times was more intact and family guided by the local church than it is today. This (rurally) parochial system was never established in urbane cities in later centuries. The local church and parochial system was developed for the rural medieval villages and societies, which became important for the cities in the late 19th and early 20th Century, the time when modern and postmodern cities grew up."The complete regulations in a local parish and the control of the whole life by the local clergyis a past for most Christians" (Damberg & Hellemans, 2010, p. 10).

6.2. Changing mobility — Changing religiosity

In parallel and in addition there has becomean increasing importance of translocalor transurban places in the interests of the people for religious transparochial events with characters of experience which are for example cloisters, stop-in-churches, educational institutions, pilgrims' places, communities, Catholic World-Conferences for the youth, as well as the very successful Deutscher Evangelischer Kirchentag/ DEKT. In the opinion of the author these people do not connect themselves any more primarily in the local parish, but they experience a new and delocalized religious deepening. Now above all in towns the mobility of people also changes their religious inquiry with the result that the intermediately authorities of the churchare challenged. The mobile delocalized people are connected at the same time with a new localization that cannot be grasped any more with territorially defined concepts (Paroichia)."New localization is a thorough reorganization of the European great churches: the middle and intermediary

levels of the churches gain greater importance and appear as more active than in the past" (Damberg & Hellemans, 2010, p. 11). The authors understand de- and new localization as a process of the independence from the local or territorial connection patterns that Paroichia represents. The current people become more mobile, flexible, and professional and no longer feel engaged to the local and territorial Paroichia. As a result arising from the fact that the churches have to be more mobile, dynamic, flexible, delocalized they should also become more new localizised.

Damberg/Hellemans look solely at the civil and social rise of the intermediately authorities as a typical appearance of postmodernism. An important basic condition on a successful reaction by the churches to these new needs of the postmodern individuals have to shape a specific education of the pastors. "We come to the end that the rise of the intermediary authorities is an exception in the great churches in comparable perspective and is developed by the typical character of religion, that is that it is interested [...] in the whole person, of the priests as well as the believers, and causes therefore a territorial organization which one tries to compensate in the course of the impairment of the local independence just by an expansion of the intermediary levels" (Damberg&Hellemans, 2010, p. 245).

6.3. Different needs in urban and rural areas
The aim of the following implementation should be to make clear that in both social rooms, incity and ruralareas, we can find people with different predilections and social conditions. Therefore people in local churches are already confronted by the affiliation of people to one of both social rooms.With the postmodern needs churches are challenged to reach these postmodern people and city-dwellers without methods of the churchfrom the modern age. The authentic postmodern European church has to determine the needs of the people by their origin.

The world ismoved closer together by an effective interlinking of the metropoles with the help of a fluctuating transportation system (air traffic, high-speed trains etc.). The current urban world of the postmodernism in the global horizon of the urbanization of individual life relations intents a powerful field for varied urbane de- and newlocalization as a challange for the Churches. Today in contrast to the medieval times,cities are marked bysegregation and gentrification in the area of urban concentration. The city under postmodernism defines itself by a core area with a net of edgeareas (conurbation). Here people work in the city but do not live thereany more. Their lifestyle in general is covered culturally on the citycentre. The city again as a bigger unity is added to a conurbation in which rural regions are found andcan be summarized to a bigger conurbaneunity (federal state, canton, department). This centrifugal-individualized modulation of the world perception has an effect on the lifestyle of the citizens residing in the city with lasting effects.

The French sociologist Pierre Bourdieu (Bourdieu, 2011) already investigated the supposition of an opportunity of interests that takes effect completely by the people (disposition) at the beginning of the 21st century. That carries out an increasing individuation with trends of the autonomous individuality (Durkheim, 1975, pp. 2-14; de Singly, 1995) in the urban context (Siebel, 2005, pp. 163-169. pp. 166/167; Beck, 2010, pp. 138/139; 169-194; Preul, 2008, pp. 294-302).On the other hand this shapes new social connections and brings as new localization a new form of social contacts, which were in former times represented by the family. The hybrid Smartphone advanced in this situation to the real postmodern type or link for socialization. It links up the elements of the Internet with that of the television and shapesthe lifestyle of the people who join together in this wayover wide distances, thus it can influence the everyday life of the people extensively. The urbanlife of people with a high degree in individual related interlinking in the urban societies has an effect. Also rural regions are increasingly influenced by the new media of urban behavior patterns. This phenomenon is called Urbanization by the French philosopher Henry Lefebvre (Lefebvre, 1960/2009). In this phenomenon the beginning change of villages with a decreasing population in central Europe is also connected with the change of local churches in the traditional parochial way; the younger generations will not longer be reached by the traditional and classical Paroichia with its familial adjustment.

6.4. Identification and Lifestyle
People organize themselves by different networks, as shown in their lifestyles. Theodor W. Adorno defined this as an identification (Adorno, 1970, pp. 149/150). In this way Adorno describes the end of an unreflected or pre-rationally assumed human identity. A micro sociological consideration of these network relations between urban individuals leads at the same time the challenge for theself-organization of postmodern urban people. The consequences for the situation in the citiesis

gentrification, as there is a shortage of urban living spaces and due to the (social) expansion of the living spaces in the conurbation (segregation). Above all, families use this enlargement favored by infrastructure measures in the cities so that single households and households with two people dominate in the citycentre (gentrification). The rate of children who live with their parents in the city decreases as a consequence of that development continuously. This is the chance for networking as a type of socializing lifestyle for urban people. Besides, Franz Urban Pappi understands networks as an aggregation of social units. Their qualities are determined by a certain type of a respect in relationship (Pappi, 2010, pp. 578-600, p. 13). These respect patterns of the individuals change together according to the cityin a linear curve:

- The greater the urbane spheres, the more rather informal relations are substituted with marks of friendship.
- The higher the school education of the people is, the more the circle of friends is consciously put together.
- The higher the income of anurban person, the more willing s/he can accept higher travel costs for friendship.

Besides, for these people it is important for their lifestyle to have the opportunity for a free choice for belonging to their friends. This choice is decided after thematic inclination. There is a correlation between a high educational level andthe level of arrangement of friendships. 92% of the friends of city-dwellers live beyond their residential area. Hence, interests and qualities have to become homogeneous (special interest focuses). People meet those who are similar to them. Families cannot illustrate these patterns, neither job, nor neighborhood. For the rural population with their main focus on a (trivial-cultural) sociability culture, the urban lifestyle with its highly cultural level is seldom understandable. With increasing education, the level of durability as a longtime living decreases at the same time. The lower the educational level, the longer people stay at the same place, which forthe majority is rurallylocated.

6.5. Friends are the new Families

Nevertheless, friendship is obviously the significant (familial) sign of a postmodern, urban society. Friends are the new type of family. The traditional relations with relatives, working colleagues, or to the socially controlling neighborhood falls back on friendship. The urban people must give a lot of power to maintain these (friendship) relations, particularly as these relations hold their private lifein balance. These individuals invest huge financial, temporal and emotional resources as the continuous readiness for networking all the time is the price which urban people have to pay for their individual friendship based on wide spread friendships and networks. This is called as a postmodern social type *Semi-families* (Rother, 2005, pp. 145-166).

The urbane scientist and historian Dieter Hoffmann-Axthelm attaches a high interest for the cultural importance in the city to the intellectuals (Hoffmann-Axthelm, 1993, pp. 236-240; Rother, 2005, pp. 145-166). Besides, the city produces the essential cultural challenges. It is the town that delivers the reason for the fact that people move into the conurbanes. It is not the conurbane where people want to spend their time and, in the case of the city-dwellers, the rural village is not at all appealing. At the same time this is important for the churches because they cannot generate thepower of integrating people with their cultural connections in the rural Paroichia and as such membership has been decreasing continuously since 1919, the beginning of late-modernism after World-War I.

The basic existence lifestyle of the current postmodern city-dweller is the single (Statistisches Bundesamt, 2011, p. 46). These people live in well-chosen networks within different clusters (called "Foci"). Besides, the choice of career is important for these people as an activity that shapes their identity. These activities are necessary to the preservation and to construct their networks. This also includes the investment of all resources (Rother, 2005, pp. 145-166). A key qualification in addition is the ability to shape an independent life to be able to survive without help from traditional institutions like the church.Besides, anurban local church definition should contain the following components:

- local-church as a place of personality development.
- local-church as a learning community.
- local-church as a place for spirituality.

The local church as a community or as a territorial parochial place cannot be described by these definitions any more. Hence, the concept of parochialism as a local church in the European urban context would have to

abstract basically from the traditional parochial understanding. Now in this initial position of the postmodern city-dweller the church has to announce its message of faith, God and the revelation of his son Jesus Christ.

7. Ekklesiopolis – Church in the City

This article introduced the concept of 'Ecclesiopolis'and describes a basic difference between urban and rural communities in Central-Europe. It suggeststhat there is a basic mentality and lifestyle difference between people in urban and rural areas. This is a new and irritating situation for a Church, which speaks its message to the whole person without differencesin origin, race or class to agree with a programmatic 'Communication of the Gospel'.

However, the reforming stress in the current Protestant church in Germany has not able to stopthe decreasing number of church-dwellers and -members over the past 40 years. The more accelerating societies of the 21st century church cannot really reach the people of the current postmodern age with the rural, parochial concept of the late 19th and the early 20th century. The responsible ones in the city churches acting in a classical parochial way, which was createdfor the rural, local Churches in former times and which had led by only one Parochus as a Pastor. We have shown, hence, that the city church has to be put on a new structural basic: Not to offer furthermore aparochial all-round care as a Standby in Church, that we called Totally-Paroichia-plus, church is acting like this until today. This would in consequence also indicate not to lookout any more for applying parochial pastors for city churchesthat were successful in rural regions. City churches should search for somebody who is suitable for a highly culturally and transparochial concept of the church. The Renaissance of the rural, parochial program which has to be added to local churches, whether they are situated in a rural area or city, is nothing more than the Renaissance of the European Churches as they were shaped in the late 19th and the early 20thCentury. This concept is not made for a postmodern church of the cities in the 21st century as an 'Urbane Age'. To establish a church in the city is to establish an Ekklesia for the πολις and not to reintegrate the rurally parochial way as an urbane copy of the rural areas.

A church which focuses on the urban, new localization networks (Foci) is also a church in the gym, church in the club, church at the theatre and in the museum, church at the market and at the public festival, church of the guilds and a church of the bankers, but also a church of the abandoned, the help-seeking, the poor, laborers and the loser of the social polarization. However, in the urban context, local churches in European Cities are not any more "a church at the place" (Lindner, 1994), nor only a church in the Sunday worship and no more Paroichia in a traditional rural way. But this Churchis active in city management; thinking and acting oriented to target groups and is active on local networks. It acts in those networks in which people are living. It focuses their Christian programmatic teaching in a biblical, ethical and dogmatic way. It is oriented to the interests of the people and shapes its identity by faith and believing in God's presence through his Holy Spirit and focuses in that way on its identity. "Hence, relevant Christian community is conceivable only as a network" (Rother, 2005, p. 193, pp. 167-194; Preul, 2008, pp. 294-302). This, we think, is the concept of 'Ecclesiopolis', as a Church in the City for postmodern city-dwellers in the 21st century as the 'Urban Age'.

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