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TOWARDS A THEOLOGY OF WORK

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES THROUGH THE  
DEPARTMENT OF THEOLOGY IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DEGREE OF  
MASTER OF ARTS AT THE  
UNIVERSITY OF WINDSOR  
WINDSOR, CANADA  
1968

by

REV. J. DENYS

B.TH., ST. PETER'S SEMINARY, LONDON, 1964

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## ABSTRACT

The "Pastoral Constitution on the Church in the Modern World" (Schema 13 of Vatican II) points to a need for a 'theology of work' to guide Christians in the construction and renewal of modern society. Although Christians have always seen some meaning in human labour, either because of its motivation or its pay, nevertheless, until recently no one had ever concentrated on the theological dimension of work as an essentially human activity. This is unfortunate, since work occupies the major share and the most vital part of most men's lives. For this reason, this thesis points "Towards a Theology of Work", by outlining the meaning and purpose of work for the Christian in the light of the kingdom of God, and by sketching the global significance of the work of mankind in orienting and fulfilling the course of salvation history. The thesis will develop these points first of all by basing them on the solid foundation of Sacred Scripture, secondly by tracing them through the progress of history to modern times and lastly by reflecting on the major addresses and writings of modern popes and the Constitutions of Vatican II, written from the experience of an industrial civilization. May this thesis help the Christian to understand better the plan of God with His work and at the same time his role therein.

## PREFACE

Most Christians spend the better part of their waking hours at work. Since work occupies such a vital portion of their lives, they should be concerned as to its meaning in the life of the Christian. Many books and pamphlets point out in great detail the significance of work from a philosophical point of view. This is encouraging, but it is not enough. The Christian needs to know the meaning and the role of work, not only in the natural order, but also in the Redemptive order, the order of the Divine plan of salvation. This thesis points towards such a theology of work.

The author is deeply indebted to his parents who by word and example instilled in him a reverence for work. He wishes to express his gratitude to Dr. T. L. Suttor from the Department of Theology for his direction and encouragement in giving this thesis its final form; to Dr. A. Diemer from the Department of Sociology, and Sr. St. Michael from Brescia College, London, for their unfailing interest and advice; to Fr. F. O'Connor from St. Rose Parish, Windsor, and Fr. G. Zimney, from St. Thomas the Apostle Parish, Windsor, for helping him think through the final chapter. Finally, he wishes to thank Most Rev. G. E. Carter, D.D., Bishop of London, for the opportunity to continue his studies in Theology.

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## CHAPTER I

### INTRODUCTION: BASIC MEANINGS

#### The Meaning of Work

Work is certainly very common in our life, yet seldom do we stop working long enough to think of its meaning. When we begin reflecting on the meaning of work, we see immediately that it can signify a great number of things and these things do not seem to have much in common in virtue of which we call all of them 'work'.

"Most Americans live their lives in a world of intense productive activity...in the quiet of a library, in a biology laboratory, at an architect's desk...in a noisy automobile factory, a steel mill, a newspaper office. From the housewife to the board of bank directors, from the grocery boy to the astronaut... work is at the centre and focus of life: personal life, family life, the community, the nation, the world. Our whole existence seems more than ever before in history to revolve around action, production, efficiency, automation, technology, employment. Man works at his job, he works at home, and in America he even 'works' at his recreation. His mind is preoccupied with work that 'must be done' either by himself or others. A man's career is his work. In describing himself to another, an individual will sum up his past life and his present concern by telling his inquirer where he has been employed and what his educational preparation has been; he will mention his present educational status, and the levels of job advancement he hopes to achieve in the

future. The world of work, then, is central to life for the contemporary American."<sup>1</sup>

Like so many other concepts, work has taken on innumerable shades of meaning in the course of its historical development. Probably it was applied first to manual labor, but later it was used also to describe any kind of human action, the operations of animals and nature, and even to designate in an anthropomorphic sense the creative act of God. Hence, work is a generic term at best, applied analogously to God, man, and nature.

Underlying the various meanings expressed by the term work, there is an element in the heart of the notion of work which is universal in its applications and impervious to change in persons, times, or circumstances. That element St. Thomas designates as 'operation'<sup>2</sup> which properly falls into the category of action.<sup>3</sup>

'Action' is the widest notion of being ranging from God who is pure act and pure perfection to potency which is pure potentiality and mere imperfection. 'Action' or

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<sup>1</sup>Louis M. Savary, S.J., Man, His World and His Work, (New York: Paulist Press Exploration Books, 1967) p. 1.

<sup>2</sup>Thomas of Aquin, Quodlibet, VII q. 7, a. 17, c. ... "per operationem manualement intelligitur non solum quod manibus fit...et breviter quodcumque officium homo agit, de quo licite possit victum acquirere, sub labore manuum comprehenditur."

<sup>3</sup>Thomas of Aquin, II Sent., d. 12 q. 1, a. 5, "Sed operatio dicitur quilibet actus rei..."

'activity' is the perfection of a thing.<sup>4</sup> Activity can perfect the agent or the object of the activity.<sup>5</sup> Hence, the activity of work can perfect the person who works or that which is the object of his work, his handiwork.

So work relates to the perfection of the person and to his self-realization. Viglino sums up the self perfection that comes from work in this way:

"Work...is defined as the necessary projection of the human being, of his first level of existence, and of his development in time; of his progress, of his perfecting, of his action, in every area in which his universal essential potentiality lies open awaiting the suitable existentialities of his individuality.

Again, at his first entry into being the human person is a germ, an initial possibility extremely imperfect, at the very periphery of being. All his power to persevere in being, to pursue and carry to completion his existential venture, to realize himself through time and eternity, is entrusted to work."<sup>6</sup>

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<sup>4</sup>Thomas of Aquin, Contra Gentiles, III, ch. 113, 1: "Operatio enim est ultima perfectio rei."

<sup>5</sup>Thomas of Aquin, Sum. Theol., Ia, q. 18, a. 3, ad 1: "...duplex est actio. Una quae transit in exteriorem materiam; ut calefacere et secare. Alia quae manet in agente; ut intelligere, sentire, et velle. Quorum haec est differentia: quia prima actio non est perfectio agentis quod movet, sed ipsius moti; secunda autem actio est perfectio agentis."

<sup>6</sup>U. Viglino, "Metaphysical Dimensions of Work:", in Philosophy Today (Summer, 1961), p. 122.

Thus, work is the actuation and the development of man in his personal existence. But, as mentioned previously, the activity of work can also perfect the object of the work, i.e., man's handiwork. History is the testimony of man's progress by reason of his handiwork:

"Handiwork has developed, reached its full stature, through work. Wherever the urge to work has remained primitive and static, the human person, individual and social, has stayed at a low level for thousands of years. It is a metaphysical necessity: absence of work is the absence of the use of essential and personal forces. Without work the person is a non-viable plasm, a half-reality.

Civilization: the word suggests and reflects the brightness of the sun and its full integral meaning includes the mission of the spirit...the terrestrial goal of man, because it takes up and expresses the becoming and expansion of the spiritual energy which God had entrusted to rational nature, to the person. Civilization is the gradual and progressive externalization in time and history of spiritual being. Civilization expresses...the tension and movement of the Spirit, reaching beyond finite values, toward the Infinite. It is the intensification of man and of all that is human; interior growth...development of action, reflection and power; triumph over need, over fear...order, finality, organization; cultivation of the earth, discovery, production; village, street, city; poetry, thought, writing, education; economy, politics, religion; community, fraternity, love; flourishing of virtues, laws and duties; progress, art and technique.

But all that we call civilization is work. Fatherland and family, well-being and freedom, science and culture; all indeed that is most exaltedly human springs from and is sustained by work."<sup>7</sup>

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<sup>7</sup>Ibid., p. 126.

Vatican II in its constitution on "The Church Today", sums up very succinctly this dual perfection brought about through work in man and his world:

"Just as human activity proceeds from man, so it is ordered toward man. For when a man works, he not only alters things and society; he develops himself as well. He learns much, he cultivates his resources, he goes outside of himself and beyond himself."<sup>8</sup>

Thus it is clear that man's work brings about perfection in himself (*perfectio operantis*) and in the world around him (*perfectio operis*). But man is a social being as well as an individual.<sup>9</sup> He cannot live apart from society for any great length of time and still be happy because it is his nature to be a member of the social body. As a member of the social body he has many needs which he cannot fulfil by himself alone.<sup>10</sup>

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<sup>8</sup>W. M. Abbott, The Documents of Vatican II, The Church Today, no. 35, p. 233.

<sup>9</sup>Thomas of Aquin, Sum.Theol., Ia, q. 96, a. 4, c: "...homo naturaliter est animal sociale."

<sup>10</sup>Thomas of Aquin, Contra Gentiles, III, 129: "Est autem homini naturale quod sit animal sociale; quod ex hoc ostenditur quia unus homo solus non sufficit ad omnia quae sunt humanae vitae necessaria." See also E. Mitchinson, Doctrine of Work (Chicago: Young Christian Workers, 1956) p. 5: "Work can never be a private individual affair. It is social in the sense of the human society which it serves. Work binds and links the worker with his fellow-men whom he serves by the product of his work. It is social in a cosmic sense in that it binds and links the worker with created nature which he refashions."

"Once a society has provided itself with food, clothing, and shelter, all of which so fortuitously lend themselves to private production, purchase, and sale, its members begin to desire other things. And a remarkable number of these things do not lend themselves to such production, purchase and sale. They must be provided for everyone if they are to be provided by anyone, and they must be paid for collectively or they cannot be had at all. Such is the case with streets and police, and the general advantages of mass literacy and sanitation, the control of epidemics, and the common defence."<sup>11</sup>

Hence, man has to work together with his fellow man for the consequent maintenance and development of both. So work has a social character as well as a personal one because of the individual and social nature of man.

But work, in order to be truly work, must have a certain usefulness. If work produces no value whatsoever, it is useless and therefore not deserving of the name work. Moreover, for an activity to be regarded as human work, it is not enough that it should be useful just to the worker, or that it should have its purpose in a work. If the piece of work itself possesses no utility, if the work does not lift up the worker, if it does not represent an effort of the will power

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<sup>11</sup>J. K. Galbraith, The Affluent Society (Boston: Houghton Mifflin Co., 1958), p. 135. See also E. G. Kaiser, Theology of Work (New York: Newman Press, 1966), p. 7: "Work involves man in his most basic individual and social rights and duties, that affect familial, economic and occupational society, the state and the nation, and the whole international order." Lastly, it should be pointed out that many of man's most striking achievements have been corporate achievements. There is evidence of this in the Tower of Babel (GN 11:1-9), the Pyramids of Egypt and Mexico, the Sputniks, and Expo '67.

of man upon his own will as well as an effort of will upon matter, it is not human work.<sup>12</sup> The purpose of a worker's activity, therefore, can never be useless work for such labor is incongruous with the rational nature of man. Hence, true work shrinks from uselessness.

What then is the meaning of work? How can it be defined? Many definitions have been put forward by various authors, but few, if any, completely express the full significance of the concept. Leo XIII stated that the essential reason for work is the procuring of the necessities for self preservation.<sup>13</sup> Pius XI in *Quadragesimo Anno* felt that work is the application of the human forces of soul and body to the gifts of nature for the development of a person's powers.<sup>14</sup> Cahill defines labor as "the application of a person's energy whether of soul or of body to the gifts of nature, in order to make them available for man's use or to develop his faculties by means of them."<sup>15</sup> Reck writes that work is "the activity required for man to obtain what he needs for survival

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<sup>12</sup>Etienne Borne and Henry Francois, Le Travail et L'Homme (Paris: Desclee De Brouwer, 1937), pp. 104-105.

<sup>13</sup>Leo XIII, Encyclical Letter, Rerum Novarum (May 15, 1891), NCWC translation, The Condition of Labor, No. 9, p. 3.

<sup>14</sup>Pius XI, Encyclical Letter, Quadragesimo Anno (May 15, 1931) Five Great Encyclicals (New York: Paulist Press, 1939), No. 53, p. 140.

<sup>15</sup>Edward Cahill, The Framework of a Christian State (Dublin: Gill and Son Ltd., 1932), p. 392.

and development as a human being."<sup>16</sup> Kaiser thinks of work as the useful and conscious ordered activity of man directed to material or intellectual results.<sup>17</sup> Kwant defines labor as "a social situation in which a human activity is involved."<sup>18</sup> All these definitions touch on one or more aspect of the concept of work, but do not describe it as fully as the Thomistic notion, which may be briefly expressed as essentially useful human action, personal in its origin, but social as well as personal in its ends, which perfects man and the world around him.

### The Meaning of Theology

In order to formulate a theology of work, we have to understand the meaning and scope of theology as well as that of work. The word theology dates back to Grecian times when poets and philosophers were called 'theologues' because they wrote about the lives and the works of the gods.<sup>19</sup> The early

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<sup>16</sup>Donald W. Reck, A Theology of Work, Catholic Mind, XLIV, 1200, (February, 1960), pp. 40-48.

<sup>17</sup>Edwin G. Kaiser, Theology of Work, Catholic Business Education Review, VIII, 2, (February, 1957), pp. 36-47.

<sup>18</sup>R. Kwant, Philosophy of Labor (Pittsburg: Duquesne University, 1960), p. 123.

<sup>19</sup>According to St. Augustine, De Civitate Dei, VIII, 1 P.L., t. XLI, col. 225, the word "theology" comes from the Greek words θεός, λόγος, (theos logos) meaning "God-word" which can be translated into English as "doctrine concerning God." It should be noted here that the early Christians felt the term "theology" repugnant because it was applied also to the civic cult of the pagan gods of Greece and Rome. See New Catholic Encyclopedia (New York: McGraw-Hill Book Co., 1967), pp. 38-40; and also A. Tanqueray, Synopsis Theologiae Dogmaticae, (Tournai: Desclee & Co., 1949), Vol. 1, p. 2.



Christians spoke of theology as the doctrine of God considered in Himself and in His three persons. St. John the Evangelist was a theologian in this sense because he treated explicitly of Christ's divinity. By the thirteenth century the Scholastics evidenced the concept of theology to include not only the study of God, but also the explanation of all of creation insofar as it is related to God. Hence, the great work of St. Thomas of Aquin, the *Summa theologica*, covers in an orderly way the study of God, His creatures, and particularly of man as he returns to God through his actions.<sup>20</sup> In recent times, theology has been divided into theodicy and theology proper; the distinction being made on the basis of the method of approach used in the formulation of each science. Theodicy considers God from a philosophical point of view insofar as the human rational powers can discover God in His world. Theology proper, on the other hand, applies the powers of reason to God and His creation as revealed in Sacred Scripture. Hence, Tanqueray defines theology proper as the science which by virtue of revelation and reason treats of God and of creatures insofar as these are related to him.<sup>21</sup> Kaiser gives very much the same description of theology. He calls it "a systematic statement of the truth of faith, the revealed word, the *veritas credibilis* made *veritas intelligibilis*."<sup>22</sup> Davis

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<sup>20</sup>Thomas of Aquin, *Summa Theologica*, Ia, q. 1, a. 2 & 7.

<sup>21</sup>A. Tanqueray, *op. cit.*, Vol. 1, p. 2.

<sup>22</sup>E. Kaiser, *Theology of Work* (Westminster: Newman Press, 1966), p. IX.

adds the role of the will to that of the intellect in the study of theology. He describes theology as the "understanding and awareness of revealed truth which gives a developed grasp and a loving awareness of the Christian message of salvation."<sup>23</sup> Chenu gives a more comprehensive definition of the same concept. He writes that theology "is an organic and rational study in the light of faith of the human values which enter directly or indirectly into a system of salvation."<sup>24</sup> M. van Caster adds yet another touch to the understanding of the concept of theology by pointing out the role of the magisterium of the Church in its formation:

"To be as authentic as possible each kind of reflection should follow its categories of thought with their own laws. Theology, therefore, should start from the very sources of revelation. It could not ignore the chief accentuations of doctrine and spirituality which have developed in the Church; and its present task is to make a synthesis which is adaptable to modern modes of thought."<sup>25</sup>

Finally, some writers put great stress on the empirical aspect of theology:

"Theology - we do not think of it so much as a science but rather as a reflection on life

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<sup>23</sup>C. Davis, Theology for Today (New York: Sheed and Ward, 1962), p. 3.

<sup>24</sup>M. D. Chenu, The Theology of Work (Dublin: Gill and Son, 1963), p. 3.

<sup>25</sup>M. van Caster, Human and Christian Meaning of Work, Lumen Vitae, Volume XX (1965), No. 2, p. 37.

and persons, our action in daily life by which we discover the vitality and presence of the truths of faith. We help to make theology by our discussions and contemplations on family life, leisure, money, work with the poor, and efforts in the community. We discover the conclusions and make the decisions about the action of Christ in our lives, and this union of faith and life in our minds and hearts is for us theology.<sup>26</sup>

These definitions point out certain important aspects in the concept of theology. First, theology has its external source in divine revelation, and its internal source in human reason, enlightened by faith. Secondly, theology is somehow tied up with history because human understanding is conditioned by its history, lives in history and grows in history, and so theological understanding also is historical, continually growing and evolving from confrontation with contemporary human sciences and experiences.<sup>27</sup> Thirdly, theology involves methodical investigation because the human intelligence is dynamic and strives always to find some unity and order in what it knows in order to effect a synthesis. Hence, in the light of these aspects, theology can be defined as the effort of God's people, trying to understand through faith and in a reflective and orderly way the mysteries of God and His plan of

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<sup>26</sup>Report of the Commission for the Apostolate of the Laity for the Diocese of London, Ontario, Synod II, 1968, p. 3, n. 5. ( This is an unpublished report. )

<sup>27</sup>New Catholic Encyclopedia, p. 40.

salvation as revealed in and through history.<sup>28</sup>

### The Meaning of Theology of Work

The idea of a theology of work is very new to the study of theology. In fact, it made its appearance less than a decade ago at a time when the Church already possessed for centuries a theology of war, a theology of usury and a theology of history to name a few.<sup>29</sup> The sudden interest in a theology of work is indicative of the profound change that is taking place both in contemporary society and in the Church.

Contemporary society has graduated from scarcity of goods to an overabundance. As a result people no longer need to struggle for the basic necessities of life and so they begin to value fulfillment in work more than the mere possession of goods. They look for meaning and personal satisfaction in their day to day work. John Kenneth Galbraith made this point very well in his book, The Affluent Society:

"Why should men struggle to maximize income when the price is many dull and dark hours of labor? Why especially should they do so as goods become more plentiful and less urgent? Why should they not seek instead to maximize the rewards of all the hours of their days?"<sup>30</sup>

Coupled with this change in attitude toward work in contemporary society, there is a refreshing and positive

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<sup>28</sup>This definition has its sources in Ep 1:9; 1 Co 2: 7-16.

<sup>29</sup>M. D. Chenu, op. cit., p. 3.

<sup>30</sup>J. K. Galbraith, op. cit., p. 346.

change of outlook on work in the Church. In the past, the Church simply accepted work as a consequence of Adam's fall, but now she stresses its providential place in God's plan of creation.

"First of all, the average Christian has, in the past, tended to look upon work as a result of original sin. If work is so regarded, then it follows that there is only one attitude to adopt towards it: it is punishment to be accepted, a necessary evil. In such circumstances, it makes no sense to discuss the value of work in itself; it is assumed that it has no intrinsic worth.

The truth of the matter is, however, that work is not the result of original sin. Rather, it is an integral part of God's plan of creation; it follows upon the very nature of man."<sup>31</sup>

Hence, the search for meaning and fulfillment in work both in contemporary society and in the Church, prepared the way for the study of a theology of work. A theology of work, then, has to grapple with these problems of meaning and fulfillment in work. It has to deal not only with the personal significance of human action in the light of God's salvific plan, but also with the global significance of the work of mankind in orienting and fulfilling the course of salvation history.

"What are the real problems human work poses for the Church and its theologians? There are two viewpoints which have to be reconciled. First, there is the question of giving meaning to the collective efforts of humanity at work, to the constant advances

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<sup>31</sup>Michael Ryan, Work in God's Plan (London: Record Printers, 1966), p. 8.

made by men, and to the expanding control which mankind demonstrates in its dominion of the universe. From this point of view, theology of work concerns principally a theology of man's accomplishments. Second, the personal and personalist aspect must be stressed, to find the particular meaning work has for each man. Here, it is a matter of developing a theology of action, of that human act which is work, whatever be the age, the historical setting or the technical context in which it is carried out."<sup>32</sup>

How then can we define Theology of Work? We defined work as "essentially useful human action, personal in its origin but social as well as personal in its ends",<sup>33</sup> and theology as "the effort of God's people, trying to understand through faith and in a reflective and orderly way the mysteries of God and His plan of salvation as revealed in and through history."<sup>34</sup> In the light of these definitions, a theology of work has to be the effort of God's people trying to understand through faith and in a reflective and orderly way the mysteries of God's salvific plan insofar as this plan concerns human actions, both personal and social, as revealed in and through history.

How can such a systematic statement of revealed truth on man's work in perfecting God's created order be organized? Basic to answering any question on the relationship of human work to the kingdom of God is a thorough

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<sup>32</sup>L. M. Savary, Man, His World and His Work (New York: Paulist Press Exploration Books, 1967), p. 181.

<sup>33</sup>See p. 8 of this thesis.

<sup>34</sup>See p. 11 of this thesis.

consideration of what Sacred Scripture has to say on the subject. Hence, Chapter II of this thesis will be devoted entirely to the study of God's word on work. Also, through the ages there have been many new insights into the concept of work which any treatise on the theology of work must take into account:

"Today the theology of work flows and develops not directly from a reflection on holy Scripture or from a theological elaboration of the sources of revelation. Rather, it receives its impulse from a shock of experience derived from the earthly reality, the experience of an industrial civilization. The result is that man now understands better the plan of God with His work, the divine governance of the world, the gubernatio divina, to use the term of the medieval West, and at the same time his role therein."<sup>35</sup>

Chapter III of this thesis will deal with history's word on work in relation to God's plan. Lastly, the Catholic theologian working on an organized and rational study of the doctrine of work cannot overlook the authoritative writings of the Magisterium of the Church.<sup>36</sup> Papal encyclicals, the documents of Vatican II, and many other documents contain many principles on the theology of work, along with their practical applications. Pope John XXIII in his encyclical,

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<sup>35</sup>M. D. Chenu, Arbeit, Handbuch theologischer Grundgriffe (Muenchen: Kosel-Verlag, 1962), I, p. 75.

<sup>36</sup>Denz. 3886, (Pius XII) "Together with the sources of positive theology, God has given His Church a living teaching authority to make clear and explain what was left obscure in the deposit of faith and only present there implicitly."

Mater et Magistra, pointed out the permanent values of the Church's social doctrine:

"What the Catholic Church teaches and declares regarding life and relationships of men is beyond question for all time valid. The cardinal point of this teaching is that individual men are necessarily the foundation, cause, and end of all social institutions...social by nature, and raised to an order of existence that transcends and subdues nature. Beginning with this very basic principle whereby the dignity of the human person is affirmed and defended, Holy Church, especially during the past century and with the assistance of learned priests and laymen, specialists in the field, has arrived at clear social teachings whereby the mutual relationships of men are ordered. Taking norms into account, these principles are in accord with the nature of things and the changed conditions of man's social life, or with the special genius of our day."<sup>37</sup>

Hence, the fourth Chapter of this treatise deals with principles, useful to a theology of work, set forth by the Magisterium of the Church. The final chapter bears the title of the thesis because it is an evaluation of man at work, a theological appraisal based on the findings of the previous chapters: the study of Sacred Scripture, the progress of history, and the Magisterium of the Church.

It would have been possible to use many other divisions in this study of a theology of work. However, the aim of this thesis was to lay the solid foundations upon which to build a theology of work. Hence, the title reads: "Towards a Theology of Work," rather than "The Theology of Work."

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<sup>37</sup>John XXIII, Mater et Magistra, NCWC translation, nn 218-220.



## CHAPTER II

### WORK IN SACRED SCRIPTURE

The word work in the Bible is very wide in scope. It includes everything from the activity of God to the growth of lilies in the field. It designates action, labor, service, and even generation.<sup>1</sup> But there are two principal senses in which the idea of work appears most frequently. First, there is the work of God which is essentially creative; secondly, there is the work of man, which includes every kind of human activity.

#### The Work of God

The Bible history of the world begins with God at work. The work of God is creation.<sup>2</sup> God creates by the word of his mouth.<sup>3</sup> He simply speaks and creation takes

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<sup>1</sup>Xavier Léon-Dufour, Vocabulaire de Théologie Biblique, (Paris: Les Editions Du Cerf, 1962), p. 708. "Le mot ouvres peut prendre toutes sortes de sens, désigner des actions, des travaux, des productions diverses, et plus spécialement "l'oeuvre de chair" en quoi consiste la génération. Appliqué a Dieu, il indique aussi tous les aspects de son activité externe. Dans un cas comme dans l'autre, l'oeuvre ne peut être comprise que si l'on remonte à l'ouvrier qui l'a produite. Et derrière toute oeuvre humaine, il s'agit de découvrir l'oeuvre unique de Dieu: son propre fils, à qui elle se rattache et qu'elle veut exprimer à sa manière."

<sup>2</sup>Gn 2:2 ff; Pss. 8:4; 102:26; 103:22; 104:13, etc.

<sup>3</sup>Gn 1:3 ff; Pss. 33.6, 148.5, etc.

place. What God says is as good as done.

"God's Word is not talk; God's Word is action... When God talks, something happens. He does something. He speaks and the world is created. His word brings light to the darkness. His Word judges, heals, cuts asunder. God's word in the Bible is, in fact, not phrases and syllables, but ultimately it is hands and feet."<sup>4</sup>

God not only creates by His Word; He also works with His powerful hand and His outstretched arm.<sup>5</sup> He spreads out the heavens like a tent cloth.<sup>6</sup> He fashions man like a potter molding clay.<sup>7</sup> Like a gardener, He plants trees in the garden of Eden.<sup>8</sup> He personally commands His own army.<sup>9</sup> He draws His sword, and shoots the arrows of His lightning.<sup>10</sup> He even does very simple human things such as writing with His finger on the tablets of the covenant,<sup>11</sup> and making sure the door on Noah's ark is closed,<sup>12</sup> and burying Moses in the valley of Moab.<sup>13</sup>

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<sup>4</sup>Harvey Cox, God's Revolution and Man's Responsibility (Valley Forge: The Judson Press, 1966), p. 54.

<sup>5</sup>Ex 6:6; Dt 4:34; 5:15, etc.

<sup>6</sup>Is 40:22.

<sup>7</sup>Gn 2:7.

<sup>8</sup>Gn 2:8.

<sup>9</sup>Ex 14:14; Jos 10:14.

<sup>10</sup>Lv 26:33; Dt 32:23.

<sup>11</sup>Ex 31:18.

<sup>12</sup>Gn 7:16.

<sup>13</sup>Dt 34:6.

All these images of God at work picture God as if He were a man. This is because the authors of the beginnings of Salvation history were faced with a problem: How were they going to teach primitive people about God's creative work? They knew that God had made everything that exists out of nothing but how were they to put this across to simple people? They went about it in the best way known to man. Taking as their starting point the principle of proceeding from the more known to the less known, they used simple and figurative language to describe God's actions in human terms. Thus, the book of Genesis represents God as a good laborer who does his full week's work and takes his rest on the week-end.

"In order to convey this profound message to his readers, the author of the first chapter of Genesis did a bold thing: he pictured God as being like a man. He knew man as a creature who spent six days out of every seven using his energies to perform work. He also knew that man, in so acting, was somehow continuing what God had begun. So he pictured God as going to work for a week, like any man, in order to create the world."<sup>14</sup>

But only the more primitive source of Scripture keeps referring constantly to God in anthropomorphic terms.<sup>15</sup>

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<sup>14</sup>M. Ryan, Work in God's Plan (London: Record Press, 1966), p. 11.

<sup>15</sup>B. Vawter, A Path Through Genesis (New York: Sheed & Ward, 1965), p. 22. "One of them (four sources)...is more 'primitive' than the others in its theology, using language which the other sources may have deliberately avoided lest it

Later authors moved away from the conception of God making things with His hands<sup>16</sup> towards a more transcendent notion of God's activity<sup>17</sup> in shaping and ordering the world by His wisdom and His will.<sup>18</sup>

"The movement away from the picture of God's working with His hands does not arise from any notion that work in itself is degrading and beneath the dignity of God or man; this notion was common amongst the Greeks but plays no part in biblical thought or life. It arises rather from the wish to remove any anthropomorphic crudities which might lead to a comparison of Jehovah with the 'gods' of other nations (cf. Ps 86:8, 'There is none like unto thee among the gods, O Lord; neither are there any works like unto thy works')."19

Besides working in creation, God also works in history. Through His mighty deeds He is immanently active in the course of human events which He effects with the same power with which He created the world.<sup>20</sup> He brings His beloved people out of Egypt; He guides them into the

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be misunderstood. In "J" the Lord walks in the garden of Eden in the cool of the evening, bargains with Abraham for the lives of the Sodomites, and wrestles with Jacob beyond the Jordan. Yet for all its rugged simplicity, this picture of a God who stands face to face with His creatures is a truer portrait than any of the Gentiles of whatever age, was able to fashion."

<sup>16</sup>See "P" source as reflected in Gn 1:1 - 2:3.

<sup>17</sup>Ps 147:15-18.

<sup>18</sup>Prov 8:30; Ps 104:24; Wis 7:22; 8:5; 14:2; Eccl 24:1 ff.

<sup>19</sup>A. Richardson, The Biblical Doctrine of Work (London: SCM Press Ltd., 1952), p. 13.

<sup>20</sup>Dt 3:24; Jos 24:31; Jgs 2:7,10; Pss 66:3,5; 77:13.

Promised land.<sup>21</sup> He works through battle, exile, conquest, defeat, captivity, political intrigue, military campaigns and revolutions.<sup>22</sup> All He does is great<sup>23</sup> and He never neglects the works of His hands.<sup>24</sup> In this sense He has the whole world in His hands.<sup>25</sup>

Not only does He take an active part in the collective affairs of the salvation of mankind; He also makes the personal life of every individual subject to His hand. He directs very closely the acts of public officials such as Moses and Aaron,<sup>26</sup> David and the prophets; He equally occupies Himself with every detail of the daily life of an ordinary man like Tobias. He exalts or humbles, makes rich or poor as He chooses. In short, He determines all the circumstances of a man's life.<sup>27</sup>

Hence, God works by causing creation, by shaping the global history of salvation, and by taking an active interest in the personal life of every human being.<sup>28</sup>

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<sup>21</sup>Dt 11:2-7; Jos 24:31.

<sup>22</sup>Ha 1:6; Is 28:21; 45:1-6; 45:11; Jr 51:10.

<sup>23</sup>Ps 8:4; 19:2; 66:3-5; 77:12.

<sup>24</sup>Jb 10:3; 14:15; Is 64:8 f.

<sup>25</sup>Is 45:12-13.

<sup>26</sup>I Sm 12:6.

<sup>27</sup>I Sm 2:6; Dt 32:39.

<sup>28</sup>cf., J. L. McKenzie, Dictionary of the Bible, (Milwaukee: Bruce Co., 1965), p. 942.

### The Work of Man

In the Bible, the work of man seemed to be considered from two points of view, one positive, and one negative. The first point of view is seen in Genesis 2:15 where work is looked upon as the destiny for which God placed man in the garden:

"Yahweh God took the man and settled him in the garden of Eden to cultivate and to take care of it."

The second point of view is presented in Genesis 3:17-19 where work is seen as burdensome subsequent to Adam's Fall:

"To the man he said, 'Because you listened to the voice of your wife and ate from the tree of which I had forbidden you to eat, accursed be the soil because of you. With suffering shall you get your food from it every day of your life. It shall yield you brambles and thistles, and you shall eat wild plants. With sweat on your brow shall you eat your bread until you return to the soil as you were taken from it. For dust you are and unto dust you shall return.'"

This change in attitude towards work comes from the sin of man. Scripture makes it quite clear that God intended man to work entirely apart from sin. Through work man is given as a right and a duty, a share in the continuation of the creative activity of God.<sup>29</sup> God made it part of man's nature to

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<sup>29</sup>Gn 1:28.

work.<sup>30</sup> Man has to dominate and fashion the world. He has to 'co - create' with God through the use of his powers of mind and body.

"At the time when Yahweh God made earth and heaven, there was as yet no wild bush on the earth nor had any wild plant yet sprung up for Yahweh God had not sent rain on the earth, nor was there ANY MAN TO TILL THE SOIL... Yahweh God fashioned man of dust from the soil. Then he breathed in his nostrils a breath of life, and thus man became a living being. .... Yahweh God took the man and settled him in the garden of Eden to cultivate and to take care of it."<sup>31</sup>

He also put woman to work:

"Yahweh God said, 'It is not good that the man should be alone. I will make him a helpmate...' (Since among all living creatures,) no helpmate suitable for man could be found for him,... Yahweh build the rib he had taken from the man into a woman, and brought her to the man."<sup>32</sup>

Thus, man is made the lord of creation; he has to preserve it; he has to protect it; he has to bring order to the whole span of created things. So man is exhorted to work hard because work is from God:

"Do not shirk wearisome labor, or farm work, which the most high created."<sup>33</sup>

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<sup>30</sup>Gn 2:15; Ps 104; 19-23.

<sup>31</sup>Gn 2:5; 7:12.

<sup>32</sup>Gn 2:18; 20:23.

<sup>33</sup>Si 7:15-16.

Work, then, owes its existence and meaning to God's creative activity. The curse that rests upon it is entirely due to sin.<sup>34</sup> It is sin that has changed man's personal attitude to work. This is where the negative aspect of work expressed in Gn 3: 17-19 comes into play. Man's work is really useless outside the covenant with God:

"And I detested all the fruits of my labor under the sun, because I must leave them to a man who is to come after me. And who knows whether he will be a wise man or a fool? Yet he will have control over all the fruits of my wise labor under the sun. This also is vanity, ...for what profit comes to a man from all the toil and anxiety of heart with which he has labored?"<sup>34</sup>

Moreover, because of sin man's work stands outside the love which men should have for one another. Sin brings broken harmony and strained relationships to men at work. Through sin, work becomes the seat of hatred and division.<sup>35</sup> Hence, the many examples in the Bible of exploitation of and inhuman conditions for the workers. For instance, the workers were bereft of their wages.<sup>36</sup> Poor men were overtaxed

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<sup>34</sup>Ecc1 2: 18-23.

<sup>35</sup>Gn 11: 1-9.

<sup>36</sup>Jr 22: 1-9. The prophet refers to Jehoiakim's subjects as his neighbors from whom he had no right to extract labor without compensation.



on their work.<sup>37</sup> Slaves were treated harshly.<sup>38</sup> Subjects were worn down through endless work.<sup>39</sup> Such is the disorder that man through his sin brought to his work. P. Schoonenberg summarizes this effect of sin on work rather well in the following statement:

"The influence of sin upon work consists in this that it made man's labor fall from hope and love by the fact and to the extent that mankind abandoned the Covenant with God."<sup>40</sup>

But the salvation of labor can be accomplished by changing the personal attitude of man to his work, by having man perform his work in hope and love, by employing the Proverb:

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<sup>37</sup>Am 5: 11. Amos laments the lack of justice for the poor people at the city gates. The farmers, in particular were overtaxed on the crop of wheat which was the fruit of their work.

<sup>38</sup>Ecc1 33:25-29. Here the author urges masters of slaves to work their subjects harshly so they won't have time to think of freedom. Although the masters were generally strict with their slaves (Ex 21: 20-21), the slaves were not entirely at the master's mercy as is seen in the Law (Ex 21: 1-6,26-27).

<sup>39</sup>Ex 1:8-14. During the nineteenth Egyptian dynasty, Rames II wanted to use the Israelites as an economic asset, and at the same time avoid a threat to Egypt's security, so he conscripted them into labor battalions to be worked hard in his ambitious building programme.

<sup>40</sup>P. Schoonenberg, op. cit., p.175.

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"The man who is idle at work, is blood brother to the destroyer."<sup>45</sup>

The Jewish rabbis also had a high esteem for work, especially manual work. They made it a rule that no rabbi should receive payment for any of his professional activities but rather that he should learn a trade so that he could support himself through honest toil. Thus, Shemiah, teacher of Hillel, promoted the maxim: love labor; Abba Hilkiyah worked the fields as a hired man; Shammah became a brick layer; Okiba, a gatherer of wood, and Johanan, a maker of sandals.<sup>46</sup> Even Paul, himself once a rabbi, remained a tentmaker, a trade to which he resorted for his support during his apostolic travels.

"The teaching of the Old Testament on the subject of work may be generally summed up

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<sup>45</sup>Pr 18:9.

<sup>46</sup>A. T. Geoghegan, The Attitude Towards Labour in Early Christianity and Ancient Culture (Washington: Catholic University of America Press, 1945), p. 75. See also Ch. III, The Idea of Work in Greece, pp. 35-39 of this thesis; and A. Tcherikover, Hellenistic Civilization and the Jews (Philadelphia: Jewish Publication Society of America, 1961) p. 142 ff. It seems as if all the Pharisees did not react in the same way to the Greek's contempt of manual labour. Ben sira, a courageous teacher, was well aware of the conflict between the Hellenizers and the leaders of the broad masses of the poor, yet despite this spirit of hostility he seriously tried to fuse Greek thought with the Hebraic way of life. He emphasized contemplation and the learning of wisdom for those who wanted to get ahead in life, although he opposed the spirit of free Hellenism. He also expressed great dissatisfaction for the attitudes of some of the Pharisees. As a result he was corrected by the Pharisee brotherhood which insisted strongly on manual labour and down graded contemplation as a reaction to the current Greek philosophy.

by saying that it is regarded as a necessary and indeed God-appointed function of human life. Since to labour is the common lot of mankind, it is important that men should accept it without complaining and thus fulfil with cheerful obedience the intention of the Creator for human existence: 'Hate not laborious work, neither husbandry, which the most high hath ordained' (Ecclus. 7:15). The basic assumption of the biblical viewpoint is that work is a divine ordinance for the life of man."<sup>47</sup>

The New Testament gives the same positive note to work. Jesus is a laborer, the son of a workman.<sup>48</sup> In His parables He uses many images of work; His father is the master of a vineyard in which men work for pay; He is a master who gives talents to His servants to test their industriousness; He calls laborers to work in the harvest.<sup>49</sup> Jesus also warns His followers that they will be judged on the basis of their effective and constructive work for and with one another.<sup>50</sup> However, the most important work of Jesus is not that of the craftsman of Nazareth, but that of the Redeemer of the world:

"My food is to do the will of the one who sent me, and to complete his work."<sup>51</sup>

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<sup>47</sup>A. Richardson, op. cit., p. 21.

<sup>48</sup>Mk 6:3; Mt 13:55.

<sup>49</sup>Mk 16:20; Mt 25:14 ff; Jn 4:34 ff.

<sup>50</sup>Mt 25:34 ff.

<sup>51</sup>Jn 4:34. See also Jn 5:17; 6:28 f., 9:3 f, etc.

Jesus completed this work of salvation on the cross:

"It is accomplished."<sup>52</sup>

Besides the exhortations on work in the gospels, St. Paul adds the note that work is a necessary part of human responsibility:

"You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and straining, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves, but interfering with everyone else. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat."<sup>53</sup>

Thus, St. Paul stresses the duty of every Christian to work. All that the Christian does must serve the one Master in heaven; "Whatever you do in word or work, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."<sup>54</sup> He further explains that between the first and second comings of Christ, the ordinance of work must endure. He does not want anyone to fall for the mistaken

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<sup>52</sup>Jn 17:4; 19:30.

<sup>53</sup>II Th 3:6 ff. - See also Ep 4:28; 1 Th 4:11; Col 1:15-20.

<sup>54</sup>Col 3:17.

idea of imminent eschatology. Man still must work to fulfil his mission to dominate the world redeemed by Christ.<sup>55</sup> He has to free creation from servitude to corruption to the freedom of glory.<sup>56</sup> Paul, therefore, sees man's work as essential to bringing about the newness of creation.

Hence, both the Old and the New Testament make it abundantly clear that work is the right and duty of every man. By his work man shares in the work of God; he dominates and fashions the world; he provides sustenance and fulfillment for himself; he brings about the second coming.

#### Conclusions from Sacred Scripture

Three points in the biblical story of work are especially noteworthy for a theology of work. First, God's work is essentially creative. But man is made in God's image and likeness.<sup>57</sup> Therefore, man is like God; he, too, is "creative." He has to take responsibility for the world. He has to continue creation through his daily labour:

"Man is somehow like God. This is one of the sublime lessons in the early chapters of the Book of Genesis. Man is somehow like God because, like God, man dominates nature; like God, he puts order in nature; like God he applies intelligence and will to the things of nature, to make them serve his purposes.

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<sup>55</sup>He 2:5 ff; Ep 1:9 ff.

<sup>56</sup>Rm 8:21; Ep 1:10; Col 1:16-20.

<sup>57</sup>Gn 1:26.

The greatness which man possesses because of this fact is expressed in psalm 8: "You have made him little less than the angels, and crowned him with glory and honour. You have given him rule over the works of your hands, putting all things under his feet."...As God, the Worker par excellence, created the world, and brought order out of chaos, so man, the daily worker, continues to "create" the world, and daily increases the order in it...So man, by his work, is a kind of creator, like God. By his work, man creates his own world, a place meaningful for men, whereas the animal received the world ready-made. And by his work man extends nature, moving it towards the status of a finished product that reflects, more than natural forces alone can do, the infinite Intelligence of God."<sup>58</sup>

Secondly, God not only worked in creation; He also works in history. He never neglects the work of His hands. St. John gives Christ's testimony on this:

"My Father goes on working and so do I."<sup>59</sup>

God acts in history by governing and orienting the course of man in his world. But man is God's fellow worker.<sup>60</sup>

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<sup>58</sup>M. Ryan, op. cit., pp. 11-12.

<sup>59</sup>Jn 5:17 - See also The Jerusalem Bible (Garden City, N.Y.: Doubleday & Company, 1966), p. 155, note "f"; "Jewish theologians reconciled the fact that God 'rested' after the work of creation (the sabbath was the human counterpart of this 'rest', Gn 2:2 f) with His unceasing, active government of the world, by distinguishing between God's activity as creator, which is now at an end, and His activity as judge (or 'governor'), which never ends. Jesus claims that what He does and what the Father does are one and the same."

<sup>60</sup>1 Cor 3:9; 11 Cor 6:1; Mk 16:20.

He, too, is responsible for society. He carries out this responsibility by building up social bonds among man, and by providing the necessary services for society.<sup>61</sup> Thus, he takes part in the providential governance and direction of history:

"Through his labors and his native endowments, man has ceaselessly striven to better his life. Today, however, especially with the help of science and technology, he has extended his mastery over nearly the whole of nature and continues to do so. Thanks primarily to increased opportunities for many kinds of interchange among nations, the human family is gradually recognizing that it comprises a single world community and is making itself so. Hence, many benefits once looked for, especially from heavenly powers, man has now enterprisingly procured for himself."<sup>62</sup>

Lastly, God takes an active interest in the personal life of every human being. But man must collaborate with God. He has to develop and perfect himself through work. He has to work out his salvation in union with Christ.<sup>63</sup>

"It is in full accord with the designs of God's providence that men should develop and perfect themselves by the exercise of their daily tasks, for this is the lot of

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<sup>61</sup>Si 38:31-34; Acts 20:33-35; Eph 4:28; Mt 25:35 ff.

<sup>62</sup>Documents of Vatican II, Constitution on the Church Today, p. 231, no. 33.

<sup>63</sup>Gal 5:6; 1 Th 1:3; 2 Th 1:11; Jn 1:25; 2:17.

practically everyone in the affairs of this mortal life."<sup>64</sup>

Hence, Sacred Scripture stresses three points on man and his work; man continues creation through his daily work; he takes part in the prudential governance and direction of history; he develops and perfects himself.

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Mater et Magistra, NCWC translation, (Washington, 1961), p. 71, no. 256.



### CHAPTER III

#### WORK IN HISTORY

The concept of work in history reveals meanings and implications which must be studied in order to arrive at an adequate frame of reference for a theology of work. True, Sacred Scripture provides a solid foundation upon which the skeleton of a theology of work can be constructed, but in itself its data are insufficient for a full Christian ethos of labor, one that goes well beyond the broad and incidental outlines of the role and meaning of work given in Sacred Scripture:

"The formation of such a theology (of work) is not an easy task. The theme of human labor crops up only incidently in Scripture and Tradition...The Bible begins with the description of the children and grandchildren of Adam as cattle-breeders, farmers, town dwellers, and manual workers, but we aren't given the impression that man developed slowly through his labor into the man of culture he has now been for many thousands of years. The Bible does not disclose to what extent labor has been a factor in making us men.

It is only by studying history and by philosophical reflection that we are able to discern the exact place and role of work in our existence and then construct a Christian ethos of labor that goes beyond incidental admonitions. Hence, a theology of work cannot be satisfied with the few data contained in the sources of Revelation. It must be based also on an anthropological study of labor."<sup>1</sup>

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<sup>1</sup>Peter Schoonenberg, S.J., God's World in the Making (Pittsburg: Duquesne University Press, 1964), pp. 136-137. (Brackets mine).

Vatican II also realized the inadequacy of the sources of revelation as the framework for a theology of work and, therefore, it quickly pointed out the importance of the human elements in the problem of work which must be faced, understood and integrated into a historical perspective of the Christian viewpoint toward work:

"The living conditions of modern man have been so profoundly changed in their social and cultural dimensions, that we can speak of a new age in human history. Fresh avenues are open, therefore, for the refinement and the wider diffusion of culture. These avenues have been paved by the enormous growth of natural, human, and social sciences, by progress in technology, and by advances in the development and organization of the means by which men communicate with one another.

Hence, the culture of today possesses particular characteristics. For example, the so-called exact sciences sharpen critical judgment to a very fine edge. Recent psychological research explains human activity more profoundly. Historical studies made a signal contribution to bringing men to see things in their changeable and evolutionary aspects."<sup>2</sup>

Maurice Merleau-Ponty, the French philosopher, was well aware of the changeable and evolutionary aspect of history, of which the Constitution on the Church speaks.

He pointed out the importance of work in giving shape and determination to the course of history:

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<sup>2</sup> Documents of Vatican II, Constitution on the Church Today, p. 260, No. 54.

"History rests on labor, for labor is not a mere production of wealth; it is, more generally, the activity by which man projects around himself a human milieu and transcends what nature gives to his life."<sup>3</sup>

Hence, it is clear that a reflection on man's work in history can add richness of meaning to a theology of work. This chapter, therefore, will attempt to trace the meaning and progress of work through history in order to get a better idea of the role it plays in the plan of salvation.

### The Idea of Work in Greece

In very ancient Greece, work was held in high esteem. There was very little distinction between physical effort and intellectual proficiency. Both were valued highly, although the latter was perhaps esteemed more:

"In ancient times there was no distinction between skilled and unskilled work, between the workingman and the professional man,

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<sup>3</sup>Maurice Merleau-Ponty, Outour du Marxisme, Sens et Non-Sens, 3rd ed. (Paris: Nagel, 1963), p. 189. See also Phenomenologie de la perception, (Paris: Librairie Gallimard, 1945), p. 197: here, Merleau-Ponty clearly points out that, as an existentialist philosopher, he holds a dynamic conception of man's nature: "Ainsi il y a dans l'existence humaine un principe d'indétermination, et cette indétermination n'est pas pour nous seulement, elle ne vient pas de quelque imperfection de notre connaissance, il ne faut pas croire qu'un Dieu pourrait sonder les cours et les reins et de limiter ce qui nous vient de la nature et ce qui nous vient de la liberté. L'existence est indéterminée en soi, à cause de sa structure fondamentale, en tout qu'elle est l'opération même par laquelle ce qui n'avait pas de sens prend un sens." Hence, he points out the importance of work in giving shape and determination to the course of history.

between the artisan and the artist. Anyone who received recompense for his services, whether he be a hewer of wood, a sculptor, an architect, or even a physician, was considered a workman: he earned his living by making or doing something for another. But it would be oversimplified to conclude that only he who sold his services was considered a worker or that no kind of work was regarded as superior or inferior to another. The peasant who worked on his own farm and sold none of his produce was, notwithstanding, considered a workman. A profession which required a maximum of proficiency or a minimum of physical effort was more highly regarded than one which did not.<sup>4</sup>

During this time, the gods and goddesses were held up as examples of workers to be imitated. The poets spoke of them as weaving, tending the sheep, building the ramparts of Troy, and making arms. The ordinary man saw a positive religious value in work, especially in the tilling of the soil:

"It (farming) was regarded as work of the deepest religious significance. The earth and the powers of fertility were sacred and divine, and their divinity touched the ordinary man very deeply. And I think this was probably true, though to a much lesser extent, of the non-agricultural craft. The representation, for instance, of Hephaestus as the divine smith or Athena as the divine weaver, and the belief that all the crafts had in the beginning been invented and taught to men by the gods and heroes, were not, at least in earlier times, just frivolous mythology without real religious significance. It meant something to earthly smiths and weavers that their work had a divine origin and divine exemplars. But it seems to be true that the crafts in the

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<sup>4</sup>A. T. Geoghegan, The Attitude Towards Work in Early Christianity and Ancient Culture (Washington: Catholic University of America Press, 1945), p. VII.

ancient world never became charged with the intense religious feeling to be found in the agricultural rituals of which the greatest and most famous were the Mysteries at Eleusis."<sup>5</sup>

From the 7th century onward, the attitude towards manual labor gradually deteriorated, especially in the rural areas. A series of social upheavals forced many farmers into serfdom and slavery so that at the hour of defeat (404 B.C.), their lot was pitiable to say the least:

"A minority of wealthy parvenus appropriated the estates of the Attic countryside; small properties were swallowed up into larger ones. ... The new masters of the land now operated their farms with slave-labor; and the presence of such labor prevented the free workman from resuming his former activity. In this period the cost of a slave was very low, no doubt owing to the incessant wars which threw great numbers of people onto the slave market. The maintenance of a slave was not costly; it cost less than that of the poor devil of a freeman, however sober he was, of necessity. It was therefore natural that among the city artisans, as in the country districts, slave labor predominated more and more."<sup>6</sup>

At the same time, the freeman scorned manual labor, preferring indolence that was financed by the state. The citizens, in general, purchased slaves to do all their manual labor. And although a significant number of potters still occupied the vast

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<sup>5</sup>J. Todd, Work, Christian Thought and Practice (London: Darton, Longman & Todd, 1960), pp. 5-6. (Brackets mine).

<sup>6</sup>André Bonnard, Greek Civilization (London: George Allen and Unwin Ltd., 1962), pp. 210-211.

suburbs of the Cerameicus, nevertheless, they were working only half time and were fast becoming extinct as Greece lost its valuable pottery market to Italy. Moreover, the aristocrats, accustomed as they were to the luxury of contemplation, did not look too kindly on labor. In this they were following the precedent set by Homer whose works, the Iliad, and the Odyssey, often referred to as the Bible of the Greeks, formed the basis of Greek education both of the formal school, and of the cultural life of the ordinary citizen.<sup>7</sup> Even Hesiod, the poet of the workers, expressed this line of thought in "Work and Days", (vv. 90-92, 112-113, 117-119). Small wonder that by the time of Plato and Aristotle, the Greek philosophers had lost all respect for the men who spent their lives in bodily toil or for manual work itself.<sup>8</sup> Worse still, work was regarded as a species of monster in nature, something to be abhorred by citizens:

"...work appears in human life as an activity quite foreign to the pure essence of man's being and as an irrational thing which will not allow itself to be assimilated by the human intelligence, a gross material necessity which persists in remaining below the level of manhood. In the minds of the Greek writers the genuine human values are the values of meditative

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<sup>7</sup>H. D. F. Kitto, The Greeks (Toronto: Penguin Books, 1957), p. 44.

<sup>8</sup>Aristotle, Politics (London: George Bell & Sons, 1908), Bk. III, p. 91.

thought and free and disinterested knowledge. In their opinion, work is not really an activity which can be regarded as human. Between meditation and manual labor, the conflict is absolute and the opposition invincible."<sup>9</sup>

Because manual labor was unbecoming and unworthy of complete citizens, the class of people who worked with their hands was composed exclusively of slaves and artisans. The citizens were free for intellectual, political and military pursuits. But this freedom was paid for with the slavery of many:

"The history of the ancient world presents us with this miserable spectacle down to the time of the coming of our Lord, when the calamity of slavery had fallen heavily on all the peoples. The number of freemen, indeed, had become so reduced that the poet was able to put this atrocious phrase into the mouth of Caesar: 'The human race exists for the sake of a few.'"<sup>10</sup>

Such, then, was the picture of man and work at the end of the Greek era. The philosophers had convinced the citizens that they were destined by fate to the glorious freedom of politics, military campaigning, and contemplation, while the great majority, unworthy by nature, were destined to work, suffering, and slavery.

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<sup>9</sup>E. Borne and F. Henry, A Philosophy of Work (London: Sheed and Ward, 1938), p. 28.

<sup>10</sup>J. Husslein, Social Wellsprings, Leo XIII (Milwaukee: Bruce Publishing Co., 1940), p. 96. The quote is from Leo XIII's encyclical on "The Abolition of Slavery." The poet of whom Leo XIII speaks is Lucan in 'Pharsal,' v. 343: "Humanum paucos vivit genus." Also of interest on the number of slaves in proportion to freemen is: A. T. Geoghegan, op. cit., p. 40.

### The Idea of Work in Rome

What was true of the attitude toward work in Greece was also true in Rome to a large extent. The number of free citizens were few in comparison with the number of slaves. The slaves were treated as inferior people, deserving only of hard work. Work itself was despised:

"In Rome, with a population of one and one-half million inhabitants, between seven and eight hundred thousand persons were slaves, and the proletariat, or the very poor, but free citizens, numbered only about four hundred thousand...While some of them (slaves) occupied high positions in Rome, and were employed as teachers, physicians and managers of estates, the vast majority were kept at the most menial tasks. As a class, the slaves were regarded as inferior beings from whom Jupiter had withheld the essential qualities of human persons."<sup>11</sup>

However, three factors softened the long standing scorn for work: first, the philosophy of the Stoics, especially that of Seneca, preached the brotherhood of all men. This helped to rehabilitate work because the worth of labor depends on the worthiness of the laborer, and physical work cannot be esteemed if the worker is despised; secondly, there was a tremendous growth in the number of free workers; thirdly, the founding of guilds, or "collegia" raised the laborer's esteem for his own work since each guild was dedicated to a deity who would guide and protect the workers.

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<sup>11</sup>F. J. Haas, Man and Society (New York: Century Company, 1930), p. 32. See also J. J. Shahan, The Beginnings of Christianity (New York: Benziger Co., 1903), p. 124.



"During the first and second centuries after Christ, the influence of Stoicism, the growth of free labor, and the guild movement had a favorable effect; but among the ruling class the old prejudices remained. The Stoic ideal of the brotherhood of men and the cult among workmen of a patron god of labor pointed the way to a better attitude but could not overcome a traditional disesteem for labor."<sup>12</sup>

### The Idea of Work in Early Christianity

The spread of the Christian Gospel brought new meaning and great dignity to the concept of work. Labor took on a positive value. It was looked upon as the means to procuring goods for the fulfillment of personal needs and also for those who were less fortunate in life:

"Let the young persons of the Church endeavor to minister diligently in all necessities; mind your business with all becoming seriousness, that so you may have sufficient to support yourselves and those that are needy, and not to burden the Church of God."<sup>13</sup>

Masters and slaves were regarded as equal not only in God's sight, but also in the sight of one another; hence, it became increasingly difficult to think any longer of the slave's work as less than human:

"Within the Christian community the sharp class-, or rather caste-divisions of the

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<sup>12</sup>A. T. Geoghegan, op. cit., p. 58.

<sup>13</sup>The Anti-Nuine Fathers, VII, Constitutions of the Holy Apostles, Book II, LXIII, p. 424 f. Cf., F. X. Funk, Didascalia et Constitutiones Apostolorum (Paderborn, 1905), V. I, II, 63, pp. 179 ff. (as quoted in Kaiser, op. cit., p. 99).

Roman Empire ceased to matter very much. Masters and slaves, members of imperial families and artisans, merchants and officials were all brethren and equal, not only in God's sight, but even in one another's. Inevitably, if fraternal love made you treat your brother with a respect due to him as a man, it was difficult to think of his work as less than human."<sup>14</sup>

What's more, bodily work was gradually becoming recognized as a means to health of body and soul. St. Paul preached its value, by precept as well as by example.<sup>15</sup> But it was, above all, in the monastic communities that manual work came into the fullness of life right from the beginning of monastic living by its founder St. Anthony:

"Saint Anthony is the first one who represents the monastic life as an alternating succession of prayer and manual work (ora et labora) and on his deathbed 'he rejoiced in never having been troublesome to anyone else on account of having lived by the labor of his own hands.' Manual labor, psalms, prayers - these are the basic occupations of monks which the father of all Christian monachism bequeaths to his progeny. From this very beginning onwards, we find the characteristic practice of the Eastern monks to be daily manual labor."<sup>16</sup>

Finally, work was seen as the ordering and unifying element of the world, patterned on the work of God as exemplar.

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<sup>14</sup>J. Todd, op. cit., p. 15.

<sup>15</sup>Cf., 1 TH 4:11-12; 2 TH 3:6-12; Col 3:23-24. Also Chapter II this thesis on Work in Sacred Scripture, pp. 28-29.

<sup>16</sup>U. Benigari, Storia Sociale della Chiesa (Milan, 1906), pp. 157 f. (as quoted in Kaiser, op. cit., p. 136.)

Just as God put order and unity into the universe through creation, so also through his work, man had to evolve and unfold creation with order and unity.<sup>17</sup>

Thus, with the dawn of Christianity and the spreading of the gospel the pagan notions on the value of work slowly but surely started to disappear. Labor gradually lost the disesteem and contempt given to it in Greece and Rome. In fact, it even gained a positive value largely due to the spread of the monastic life which ordered the practice of manual labor as well as contemplation. Hence, in early Christian thought the pendulum of value in work swung from the extreme of disesteem in Greek and Roman philosophy to a more humane concept of the worker himself and a clearer understanding of the meaning and purpose of human toil.<sup>18</sup>

#### The Idea of Work in the Middle Ages

The early Church succeeded in restoring the dignity of work at least in principle. But in practice, much more needed to be done to instill this new outlook into the human conscience. The Middle Ages took up this challenge by coming to grips with the value of labor considered both from the human and the religious aspect.

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<sup>17</sup>Cf. M. D. Chenu, op. cit., p. 81.

<sup>18</sup>Cf. S. M. Killeen, The Philosophy of Labor According to St. Thomas (Washington: Catholic University of America Press, 1939), p. XIII.

From the human point of view, the value of work took on several new dimensions. First, work began to be looked upon as doing something for the worker himself. It became a means to personal perfection. It had a purpose for the individual apart from that of sustaining himself or others in society:

"The tiller of the soil and the artisan have their personal ends to achieve and are no longer mere instruments. Work no longer serves the purpose of freeing from the anxieties of existence a few men who are predestined to a life of contemplative thought or heroism; it has an interior meaning and takes its place in the subjective life of the individual"<sup>19</sup>

Secondly, work was gradually beginning to be seen as an objective act in the outside world of men. This was an entirely new meaning given to work because it had never been regarded in early Christianity as an act with its own laws and purpose:

"The first centuries of the Christian era do not appear to have recognized the value of work as an act. According to monastic rules, and especially those of St. Benedict, by which all the following monastic codes were inspired, work figures at the same time as a material necessity which cannot be avoided, and as an excellent means of forming both the body and soul."<sup>20</sup>

Thirdly, the medieval mind started to look beyond the purely economic value of work to its moral dignity insofar as

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<sup>19</sup>E. Borne and F. Henry, op. cit., p. 46. See also Thomas of Aquin Ia q18, a3, ad 1, for the distinction between 'perfectio operantis' and 'perfectio operis.'

<sup>20</sup>E. Borne and F. Henry, op. cit., p. 47.

each kind of work had its own part to play for the common good of all:

"Let each one benefit the others with his craft and agree always with the farmer who feeds us and from whom we get the fodder for our horses. And this advice I give to all workers, that each one shall follow his own craft diligently, for he who forsakes his craft shall be forsaken by it...Be satisfied with your office, for it is a great disgrace for a man to be unwilling to be what he is, and what it is his duty to be."<sup>21</sup>

In fact, the argument of work for the common good of all became the ideal of medieval society. The analogy of the human body was frequently used to explain the integrating functions of all parts working together for the good of the whole of society:

"Society, like the human body, is an organism composed of different members. Each member has its own function, prayer, or defense, or merchandise, or tilling the soil. Each must receive the means suited to its station, and must claim no more."<sup>22</sup>

From the religious point of view, work also took on several new depths of meaning. The first stemmed from the Middle Ages' preoccupation with the common good. Work was regarded as a mission of fraternal charity, a way of fulfilling the law of brotherly love:<sup>23</sup>

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<sup>21</sup>R. Lopez, The Tenth Century (New York: Rinehart & Co., 1959), p. 39.

<sup>22</sup>R. H. Tawney, Religion and the Rise of Capitalism (Penguin Books, Inc., 1947), p. 28.

<sup>23</sup>Cf. Jn 15:23-13; Ga 6:2.

"When man raises a cathedral, he exalts his own soul along with the walls and towers as they rise, but he also prepares for his brother men sanctuaries for prayer where they can glorify the Love of God which is substantially present amongst us. For a man to write the Summa Theologica is to prepare his own soul for a better effort to praise God in chorus with other men and to put into himself a natural contemplation which is the prelude to the contemplation of prayer, but it is also to enlighten Christians upon the intellectual requirements of their faith and to make a great, clear fire of adoration which shall burn them without consuming them. All work is the service of our fellow-creatures."<sup>24</sup>

The many guilds set up during the Middle Ages for the promotion of common prosperity also fostered social charity amongst their members:

"The members, as many of the guild rules testify, were bound to 'show a brotherly love and loyalty to each other through life to the extent each one's ability, to live in peace and kindness one with the other, and in all things to practice Christian and fraternal charity,' and this not only with regard to their own personal concerns, 'but to all citizens and wherever occasion demanded it of them'."<sup>25</sup>

Secondly, the medieval worker approached work with a religious attitude:

"At Notre Dame de Sémue, a stained-glass window, the gift of the Guild of the Cloth Makers, represents in a number of scenes all the stages in the manufacture of cloth.

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<sup>24</sup>E. Borne and F. Henry, op. cit., p. 55.

<sup>25</sup>E. G. Kaiser, op. cit., pp. 193-194.

This stained-glass window has no other subject of a religious character: the homage paid to work is sufficient in itself."<sup>26</sup>

Moreover, each household had statues of Mary spinning by the cradle of the Divine Infant, or of Joseph, using his hammer and saw. Each Guild had its own patron saint to whom the members paid honour with processions and ceremonies.

"The union of religion and labor was a tie between the workers. It imparted a kind of consecration and consolation to work, filling men with earnestness and zeal in accomplishing what they believed was the will of God."<sup>27</sup>

Hence, the Middle Ages gave a new value to work, both for those who worked with their hands and for the work itself which they performed. Work was seen as the social bond to the common good. Most important of all, work took on deep religious significance.

### The Idea of Work in the Reformation

Towards the end of the Middle Ages and at the beginnings of Modern Times, new powers for man at work began to surge to the surface. First, there was a movement toward liberation. For several centuries during the Feudal economy, land had been the only source of security and liberty:

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<sup>26</sup>E. Borne and F. Henry, op. cit., p. 57.

<sup>27</sup>J. Janssen, History of the German People at the Close of the Middle Ages (London, 1905), 10 f. (as quoted by E. G. Kaiser, op. cit., p. 195.)

"The principle of authority (potestas) was bound up with ownership of the soil (dominium), and freedom could neither be conceived nor realized except within the limits of the economic subjection of one man to another. Such was serfdom."<sup>28</sup>

By the end of the Middle Ages, however, new political entities such as towns, communes and guilds virtually freed workers from the yoke of the old Feudal legal system. These new groupings had their freedom assured by charter:

"By decree of divine Providence...all men born equal are entitled from birth to a natural freedom..."<sup>29</sup>

But the new found freedom went beyond the liberty from Feudal constraint; it became an inner reality which gave man greater adaptability:

"During the period of this transition from field to commune, men gradually became more self-reliant in their actions, acquired a sense of personal responsibility, a taste for initiative, and that adaptability which testifies to a man's confidence in himself when faced with all the unpredictable problems of a newly opening world."<sup>30</sup>

Secondly, there was a movement to the exaltation of work. The pendulum of homage which had pointed to contemplation since Grecian times swung sharply to a life of action. Manual labor was honored with religious fervor. "Luther," as

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<sup>28</sup>M. D. Chenu, The Theology of Work (Dublin: Gill and Son, 1963), p. 53.

<sup>29</sup>Ibid., p. 55.

<sup>30</sup>Ibid., p. 56



Tilgher remarks, "placed a crown on the rugged brow of labor. Work now came from his hands bathed in religious dignity and the door which opened to modern times was definitely opened."<sup>31</sup> Calvin added a slightly different touch to work. He proclaimed the utter uselessness of works for salvation on the one hand, yet on the other he demanded in the name of religion that people work to occupy their time while on earth.

"The Calvinistic soul flees into the serious and artificial universe of work through a fear which is born in it, when confronted with life: a fear, at one and the same time, of the easy prodigality of life and also of its futility. The value of effort lies in the fact that it is the antithesis of repose and has not yet become possession, rather than in the fact that it is a step towards possession. The secret of the soul is that work shall never mean possession and from this arises the ethic of effort for the sake of effort and not for the sake of achieving any end...From this attitude originates a system of morality which drives men on to create the commodities of daily life, and to manufacture what is comfortable, yet at the same time to kill the sources of delight. Max Scheller's remark on the subject is as follows: 'The puritan produces what is useful, yet he is incapable of enjoying utility'."<sup>32</sup>

All these forces combined to give to man an entirely new outlook. In the medieval order of things, man had always been seen as a being who depended upon the earth for his

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<sup>31</sup>Adriano Tilgher, Homo Faber (Roma: Libreria di Scienze e Lettere, 1929), p. 48. See also the translation by Dorothy Fisher, Work, What it Has Meant to Man Through the Ages (New York: Harcourt Brace and Co., 1930), p. 47-62.

<sup>32</sup>E. Borne and F. Henry, op. cit., pp. 62 f.

sustenance but whose final destination lay elsewhere. Earthly life was just a pilgrimage through time to man's ultimate destination, heaven. So man had not turned all his forces to the earth; he simply lived and worked on it, but even his presence there seemed to involve the absence of his whole interest. This picture changed radically after the Middle Ages. With his new found liberty man freed himself for an unlimited and penetrating exploration of the world through the help of his newly discovered imperial sciences. New prophets arose who expressed their beliefs that human power would solve all human problems.<sup>33</sup> Labor was now seen as the ultimate source of people's welfare because labor itself produced values:

"The bourgeois morality was...primarily a morality of work and of metier. Work purifies, ennobles, it is a virtue and a remedy. Work is the only thing that makes life worthwhile; it replaces God and the life of the spirit. More precisely, it identifies God with work; success becomes a blessing. God expresses his satisfaction by distributing money to those who have worked well. Before this first of all virtues, the others fade into obscurity. If laziness was the mother of all vices, work was the father of all the virtues. This attitude was carried so far that bourgeois civilization neglected every virtue but work."<sup>34</sup>

Hence, great attention was paid to the improvement of labor. The organizers of production gathered into a single

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<sup>33</sup>R. Kwant, Philosophy of Labor (Pittsburg: Duquesne University, 1960), p. 42 f.

<sup>34</sup>Jacques Ellul, The Technological Society (New York: Vintage Books, 1967), p. 220.

factory many workers who belonged to a variety of independent crafts because a specific commodity had to pass through the hands of all of them on the way to its completion. In this way, the specialization of labor increased:

"This great increase of the quantity of work, which, in consequence of the division of labor, the same number of people are capable of performing, is owing to three different circumstances; first, to the increase of dexterity in every particular workman; secondly, to the saving of time which is commonly lost in passing from one species of work to another; and lastly, to the invention of a great number of machines which facilitate and abridge labor and enable one man to do the work of many."<sup>35</sup>

The specialization of labor and the attention paid to improved technique in turn prepared the way for machine production:

"A great part of the machines made use of in those manufactures in which labor is most subdivided, were originally the inventions of common workmen, who, being each of them employed in some very simple operation, naturally turned their thoughts towards finding out easier and readier methods of performing it."<sup>36</sup>

But with the transfer of part of man's work to an independent machine, man thereby became its complement and servant. The first results of this mechanization was a degradation of labor. Man became the robot of the robots he had made.

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<sup>35</sup>Adam Smith, The Wealth of Nations (New York: Random House, 1937), p. 7.

<sup>36</sup>Ibid., p. 9.

Such then was the picture of man and his work on the threshold of Modern Times. Contemplation had given way to action, and with this renewed emphasis on action the world of work gradually came to be regarded as more or less autonomous. The pendulum had swung the whole way; the disdain that had been held for work in pagan times had now turned to veneration. Work was seen as the be-all and end-all of all problems. But no sooner had work been crowned vanquisher of problems than a vast new era of problems appeared, the era of man being enslaved to the machine.

#### The Idea of Work in Modern Times

The birthright of the Modern Age was the inheritance of a contradiction between the ideal of man at work as the master of nature, and man the servant of the machine and of capitalism.

At the beginning of the Modern Age man was very much the servant of the machine. True, he had mastered the technique of building the steam machine but only at the price of becoming its servant; he had to look after it, to fire it and to water it, and to bring materials to it. The very machine he had invented caused the lengthening of the working day, and set the tempo of his work, and brought the advent of soul-killing repetition. Thus, man had become the slave of the machine he had mastered by his labor.

He also had become the slave of capitalism.<sup>37</sup> Capitalism tended to divorce economic life from the personality of the individual. It had one all-encompassing goal that motivated its system. That goal was profit for the promoter.<sup>38</sup> The promoter or owner of production made labor a commodity to be bought or sold on the labor market according to the law of supply and demand. He made the worker compete on the labor market for work at a wage. He made the worker the servant of

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<sup>37</sup>Cf. Encyclopedia of Social Sciences (New York: Macmillan and Co., 1959), art: Capitalism III, 196 f. "The special character of capitalism will be brought out most clearly if we consider separately the characteristic forms which the three constituent elements - spirit, form and technology - assume in the capitalistic system. The spirit or the economic outlook of capitalism is dominated by three ideas: acquisition, competition and rationality...The purpose of economic activity under capitalism is acquisition... in terms of money. The idea of increasing the sum of money on hand is the exact opposite of earning a livelihood which dominated all precapitalistic systems, particularly the feudal-handicraft economy. In precapitalistic systems economic as well as all other thought and action was centered about the human being."

<sup>38</sup>See A. Fanfani, Catholicism, Protestantism, and Capitalism (New York: Sheed and Ward, 1939), p. 11. "Since every derivative human attitude is the result of some fundamental principle, the economic spirit of a given age is necessarily inseparable from the current idea of wealth and its ends. The current idea of wealth is reflected in the choice of means for obtaining it and of modes of using it. It follows that for every conception of wealth there are corresponding rules of economic conduct, which, when put into practice, determine the character of the economic actions performed by a given individual. In such actions, the economic spirit of a man finds concrete expression, so much so that by observing them we can discover by what spirit he is moved."

his capitalist system:

"Modern man, who is capitalistic, regards wealth...as the best means for improving his own position...as instruments to be used ad libidum...He does not recognize any claim on them on the part of third parties, nor their possessors, still less does he think it unlawful for their possessors to use them so as to obtain an unlimited increase or their reproduction at an ever diminishing cost."<sup>39</sup>

Hence, the contradiction between the ideal of work and the experience of the workers. Borne and Henry very aptly sum up the situation in this way:

"And yet, however, though the facts give to work an unheard of and unexpected grandeur, the worker suffered the hardships of his servitudes which were not less unexpected and unheard of, in and by his work. The entrance upon the world's stage of capitalism converted the worker into an instrument, a machine and the slave of machines...The gap existing between the ideal of work, continually magnified in importance, and the actual experience of the workers, toiling in conditions which were ever harsher, became wider and deeper: this process constitutes the drama of the worker's conscience, a painful drama which communism has exploited, but which it certainly did not create."<sup>40</sup>

The contradiction between the ideal of work and the experience of the workers became a hot bed for Marx's<sup>41</sup> ideas

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<sup>39</sup>Ibid., p. 22.

<sup>40</sup>E. Borne and F. Henry, op. cit., p. 72.

<sup>41</sup>R. C. Kwant, The Philosophy of Labor (Pittsburg: Duquesne University Press, 1960), p. 66. See also Appendix I for Marx's ideas that lead to communism.

on work which ushered in communism. Man, the worker, yearned to rid himself of the slavery of exploitation and the drudgery of labour, the fruit of which he could not enjoy. This opened the door to Communism. Communism argues that work is the creator and multiplier of utilities which enable humanity to get ahead, to make progress. In this way, man is unlike the animals which can only supply for their subsistence, not for their progress. Thus, man, the worker, is superior in essence to the animals in that by his work he can produce goods and utilities far beyond his actual immediate needs. But the Communist argues that the worker had made little progress in fact because Capitalists have snatched up any plus value which the worker created by his work. Hence, Communism shouted freedom from Capitalistic exploitation:

"Marx thinks that buying and selling labor is itself unworthy of man. It makes the laborer a slave. This point of view is quite understandable in a philosophy which considers labor to be the heart of man's nature. If we sell our labor, we sell ourselves...The capitalist buys labor in order to make a profit. He can make a profit only if he pays the laborer less than his labor produces. The productivity of his labor must exceed his wage. The difference between the cost of labor and its productivity is called "plus value." Since the capitalist aims at "plus value," and "plus value" is constituted by the difference between the cost and the productivity of labor, the capitalist is interested in increasing the productivity of labor and diminishing its cost."<sup>42</sup>

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<sup>42</sup>Ibid., p. 75 f.

Secondly, Marx argues that the worker should be developed and actualized through his work:

"By this acting upon the external world and changing it, he at the same time changes his own nature. He develops his slumbering powers and compels them to act in obedience to his sway."<sup>43</sup>

"Labor is," according to Marx, "the self-expression of man. By working, man actualizes himself. Man has no other reality but his self-expression in labor. The capitalist buys man's labor, and thereby he appropriates the self-expression of man. Man is, consequently, alienated from himself. He is an uprooted individual. He is deprived of his self-actualization, which is paid for with a sum of money to cover his cost of living...The worker is alienated from his self-expression, and, consequently, from himself."<sup>44</sup>

Communism argued, further, that in this Modern Age the worker is really alienated from his work because he is simply a numbered cog in a vast industrial organization. He seldom makes a complete object from start to finish, no matter how insignificant the object may be. Each day he goes through the motions of a number of actions which execute a minor detail in a whole piece of work, the totality of which he does not control. And so he does not see nor can he love the complete item for its beauty or its artistic value. At best he can see his share in it to be of some social service. He had

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<sup>43</sup>Cf. footnote 41.

<sup>44</sup>R. Kwant, op. cit., p. 74.



helped somehow to create a thing of usefulness for the community, to build a better life for all men. Hence, the Communists argued that the working class should own the instruments and means of production in order to determine the direction production takes:

"It is in this sense of the primacy of the work which a man's labor produces that the communist morality seeks to find a solution of the crisis in the conscience of the workers. By changing, it says, the conditions of work and by restoring, to the working class, the ownership of the instruments and means of production and the direction of production itself, by this only could be born a great collective enthusiasm for the creation of things in which all workers collaborate, an enthusiasm which would be the source of joy in labour. And in this manner, labor would pass from the age of servitude to that of freedom."<sup>45</sup>

The ideals proposed by Marx and embodied in Communism as the solution to the evils of the age of industry have made a definite contribution to the understanding of man at work. If nothing else, they highlighted the importance of the labor world in the total structure of human life. But they did not spell out for man the real purpose of productive work nor did they solve the problems of industrialization which still haunt the world of work today.

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<sup>45</sup>E. Borne and F. Henry, op. cit., pp. 79 f.

The Idea of Work Today

Perhaps the most serious problem which industrialization poses to the worker today is that of CYBERNATION.<sup>46</sup> Through automation and computers, machines can now acquire information, use this information to make decisions, and act on these decisions. Once an operation is completed, the machines can point out whether or not the operation was successful and in the light of their mistakes or successes, can adapt their behavior so that they can perform better in the future:

"Cyberated systems perform with a precision and rapidity unmatched in humans. They also perform in ways that would be impractical or impossible for humans to duplicate. They can be built to detect and correct errors in their own performance and to indicate to men which of their components is producing the error; they can make judgments on the basis of the instructions programmed into them. They can remember and search their memories for appropriate data, which either has been programmed into them along with their instructions or has been acquired in the process of manipulating new data. Thus, they can learn on the basis of past experience and environment. They can receive information in more

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<sup>46</sup> See Norbert Wiener, "Some Moral and Technical Consequences of Automation," Science, Vol. 131, No. 3410, May 6, 1960, p. 1356. Cybernation is a term invented by Norbert Wiener to mean the processes of communication and control in man and machines. He derived it from the Greek term for "steersman." The theory and practice of Cybernetics underlie all systematic design and application of automation and computers. It results in the substitution of mechanical processes and electronic circuits for many manual and mental skills.

codes and sensory modes than men can. They are beginning to perceive and recognize."<sup>47</sup>

As a result of these many facets of operation, Cybernetics is being used in most industries to cut down employees in professional branches as well as ordinary blue collar jobs:

"In the highly automated chemical industry, the number of production jobs has fallen 3 percent since 1956 while output has soared 27 percent. Though steel capacity has increased 20 percent since 1955, the number of men needed to operate the industry's plants - even at full capacity - has dropped 17,000. Auto employment slid from a peak of 746,000 in boom 1955 to 614,000 in November... Since the meat industry's 1956 employment peak, 28,000 workers have lost their jobs despite a production increase of 3 percent. Bakery jobs have been in a steady decline from 174,000 in 1954 to 163,000 last year."<sup>48</sup>

"A completely automatic analysis of data can produce just as good a diagnosis of brain malfunctions as that done by a highly trained doctor. Cybernated diagnosis will be used in conjunction with improved multi-purpose antibiotics and with microminimized, highly sensitive, and accurate telemetering equipment... in order to detect, perhaps at a distance, significant symptoms."<sup>49</sup>

Hence, cybernation presents a real problem to many a worker today. But it also presents solutions to many of the problems formerly had by workers. It has taken much of the

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<sup>47</sup>D. N. Michael, Cybernation, The Silent Conquest, A Report to the Center for the Study of Democratic Institutions, Santa Barbara, California, 1962, p. 6.

<sup>48</sup>The Automation Jobless...Not Fired, Just Not Hired, Time, Vol. 77, No. 9, February 24, 1961, p. 69.

<sup>49</sup>See Howard Rusk, "New Tools in Medicine," New York Times, July 23, 1961, as summarized by D. N. Michael, op. cit., p. 21.

drudgery and repetition out of manual work. It has increased production to meet the need of the growing population. It has freed management from many basic duties to look after the things that require their attention.<sup>50</sup> Hence, cybernation gives a new outlook to man and his work today. It provides an entirely new dimension to the worker in conquest of the world.

### Conclusions on the Idea of Work in History

History shows that work gives shape and content to human existence and enables man to become more human:

"Labor makes us free because it creates a human world. Labor creates a world which invites us to actualize our human possibilities, and makes this actualization possible and even natural. The clothes and the shoes which protect us have been produced by labor, and labor built the houses we live in. The working hands of man made the villages, towns, cities, and they made the roads which connect them. Labor created our tools and machines... Labor does not only produce our human world, but it also maintains it. Labor creates the conditions for the actualization of our possibilities. Labor makes us free to live on a human level."<sup>51</sup>

As man looks back into history he realizes that by his work he has transformed not only the face of the earth but he has also developed himself as a human being and perfected the type of work he now has to perform.

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<sup>50</sup>See D. N. Michael, op. cit., pp. 11-13.

<sup>51</sup>R. Kwant, op. cit., p. 4.

"Each time that economic evolution offers new material for man's collective activity, his instincts themselves supply the urge towards social evolution; and, since the material itself is novel, the impact on society is all the more profound and its impetus launches a new generation in history."<sup>52</sup>

Secondly, in reviewing history, man also realizes that since the tower of Babel, his hopes and aspirations have been set on communion and unification. Each successive stage of history shows a partial, though progressive, realization of this communion among men within an ever-expanding world community. Work provides the means of communion at every level of society. It provides the means of communion between each man and himself because work makes a man go beyond himself to the expression of self in effective action.<sup>53</sup> Only through effective action can a man fully communicate himself; thus, the novelist knows himself in his novel better than before he wrote it; the gardener in his garden; the theologian in his theology. So work is the means of the individual's communion with himself. It is also the means to social communion. Many tasks require the effort of two or more people working together. This joint effort, done together, demonstrates in a visible and forceful way, the communion of

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<sup>52</sup>M. D. Chenu, op. cit., p. 61.

<sup>53</sup>Gabriel Marcel, The Mystery of Being (Chicago: Henry Regnery Co., 1956), Vol. 1, p. 177.

persons, their cooperation and interdependence, their desire to relate to and with one another. In short, work creates a community sense or social bond in society. Further, in this present stage of history, this sense of interdependence, this sense of community, has embraced the entire world.

"Whatever work we cannot do alone or whatever problem we cannot solve alone, we must try to do and to solve as a community, grouped in such a way that each member retains and exercises a certain amount of responsibility...In the present world situation, some problems facing the people on this earth are so great that individual nations cannot solve them; the nations must collaborate. There are, in fact, important problems which can only be solved if all nations work together to devise adequate action. We have become one world, not just geographically but morally."<sup>54</sup>

Thus, work is a basic factor in bringing about progress in communications through history. Merleau-Ponty hit the nail on the head when he said that, "history rests on labor, for labor is not a mere production of wealth; it is, more generally, the activity by which man projects around himself a human milieu and transcends what nature gives to his life."<sup>55</sup>

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<sup>54</sup>Archbishop P. F. Pocock, The Christian in the World (Toronto: Lenten Pastoral Letter, 1965).

<sup>55</sup>M. Merleau-Ponty, op. cit., pp. 3-4.

## CHAPTER IV

### WORK IN THE MAGISTERIUM OF THE CHURCH

#### Work in the Encyclicals and Documents

Within the last century, the magisterium of the Church has spoken up repeatedly about the role of work in the world. The great encyclicals of Leo XIII, Pius XI, and John XXIII, together with the messages of Pius XII and the Pastoral Constitution on the Church in the Modern World, have shed valuable light on the meaning of work to man and his world.<sup>1</sup> The popes have stated many times that man must perfect nature and himself by his work:

"Universal experience teaches us that no nation has ever yet risen from want and poverty to a better and loftier station without the unremitting toil of all its citizens, both employers and employed... For what else is work but the application of one's forces of soul and body to these

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<sup>1</sup>See Leo XIII in Rerum Novarum (Acta Leonis XIII, t. XI, 1892, pp. 97-148), Pius XI in Quadragesimo Anno (AAS 23, 1931, pp. 177-228), and John XXIII in Mater et Magistra (AAS 53, 1961, pp. 401-64) and Pacem in Terris (AAS 55, 1963, pp. 257-304). The messages of Pius XII which have a specific contribution to make to the meaning of work are the radio message of June 1, 1941, on the occasion of the 50th anniversary of Rerum Novarum (AAS 33, 1941, pp. 195-205), the Christmas radio message of 1942, (AAS 35, 1943, pp. 9-24) and the address to a group of workers on the anniversary of Rerum Novarum, May 14, 1953 (AAS 45, 1953, pp. 402-8). The Pastoral Constitution on the Church in the Modern World is Gaudium et Spes (AAS 58, 1966, pp. 1084 ff.)

gifts of nature for the development of one's powers by their means."<sup>2</sup>

The reason why man must perfect nature and himself in his work is because he is made in God's image and likeness. Therefore he, too, is a maker, a worker, a creator. God gave him the material universe as an unfinished world, a world full of possibilities, a world restless with potentiality, a world waiting to be built up. It is man's vocation to work and to mold and to perfect what is still unachieved, unfinished, and imperfect in the world. Man now has to exercise personal and global responsibility for the world:

"Fill the earth and subdue it: the Bible, from the first page on, teaches us that the whole of creation is for man, that it is his responsibility to develop it by intelligent effort and by means of his labor to enlarge and perfect it for his use."<sup>3</sup>

From this, it follows that man's dreams of a better world are not simple pipe-dreams or castles in the sky. On the contrary, they truly reflect the creative power and creative responsibility of his work. By his work he transforms the world into a truly human community; he fulfills and perfects himself; he carries on the work of God in whose image he is made:

"Similarly, although at times an exaggerated mystique of labor arises, it remains nonetheless true that it is something ordered and

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<sup>2</sup>Pius XI, Five Great Encyclicals, Quadragesimo Anno (New York: Paulist Press, 1939), p. 140.

<sup>3</sup>Paul VI, On the Development of Peoples (New York: Paulist Press, 1967), No. 22, p. 43.



blessed by God. Man created to his image must cooperate with his creator in the perfecting of creation and communicate to the earth the spiritual imprint he himself has received. God who has endowed man with intelligence, imagination, and sensitivity has also given him the means of completing and advancing his work whether he be artist or craftsman, manager or worker or farmer. Whoever works is a kind of creator. Bent over a material that resists his efforts, a man by his work gives his imprint to it, acquiring as he does so, perseverance, skill and a spirit of invention. Further, when work is done in common...it brings together and firmly unites the wills, minds and hearts of men. When men work together they are brothers."<sup>4</sup>

Hence, the popes make it plain that through his work, man perfects nature and himself. Moreover, in mastering the earth to perfect nature, man's work gives glory to God through creation. Therefore, all honest work, even the most menial task, bears this divine stamp and possesses this inalienable dignity:

"Pagan society thought of work as slavery, yet it is far from being degrading or humiliating for men. On the contrary, it is one of the most indisputable titles to nobility...in Eden, work was held in honor...Jesus Christ himself came to give to work all its dignity and value, all that satisfaction which can be found only in work as it has been ennobled and willed by God...Finally, the entire history of the Church and the papacy has been an untiring defence and example of the consecrated character of work."<sup>5</sup>

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<sup>4</sup>Ibid., No. 27, p. 47.

<sup>5</sup>Letter from Mgr. Montini to the 26th Canadian Social Week, October 7, 1949, as quoted in J. Calvez and J. Perrin, The Church and Social Justice (London: Burnes & Oates, 1959), p. 231.

Just as the popes are quick to point out the dignity and honour inherent in work, so also they hasten to affirm that work is not the result of sin but an integral part of God's plan of creation in that it follows upon the very nature of man. Man would have worked even if he had never fallen: Leo XIII stated this clearly in *Rerum Novarum*:

"As regards bodily labor, even had man never fallen from the state of innocence, he would not have been wholly unoccupied; but that which would then have been his free choice, his delight, became afterwards compulsory."<sup>6</sup>

Pius XII expressed similar thoughts in his statement to Italian farmers:

"...it is not sin which brought labour into the world. Before the Fall, God had given the earth to man, for him to cultivate, this being the most beautiful and most honourable occupation in the natural order...Despite all his difficulties, the worker in the fields still represents the natural order willed by God, namely that man ought by his labour to master material things, and not let material things master him."<sup>7</sup>

Moreover, the popes point out the important role which work plays in personal development and perfection:

"It is in full accord with the designs of God's providence that men should develop and perfect themselves by the exercise of their daily task."<sup>8</sup>

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<sup>6</sup>Leo XIII, *Rerum Novarum*, op. cit., No. 14, p. 8.

<sup>7</sup>Pius XII, *Speech to Italian Farmers*, Nov. 15, 1946, AAS 38, pp. 434-5.

<sup>8</sup>John XXIII, *Mater et Magistra*, NCWC translation, (Washington, 1961), p. 71, No. 256.

Leo XIII adds the note that not only is labor personal but it is necessary for personal development.

"A man's labor has two notes or characters. First of all, it is personal for the exertion of individual power belongs to the individual who puts it forth, employing this power for that personal profit for which it was given. Secondly, a man's labor is necessary, for without the results of labor a man cannot live."<sup>9</sup>

Pius XII pointed out very much the same idea in a letter to Charles Flory:

"Work has its place in the personal life of everyone, so that by it society may have those goods which are necessary or useful to it."<sup>10</sup>

Finally, Paul VI calls work the vocation to self-fulfillment for which each man is responsible:

"In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation. At birth, everyone is granted, in germ, a set of aptitudes and qualities for him to bring to fruition. Their coming to maturity, which will be the result of education received, from environment, and personal effort, will allow each man to direct himself towards the destiny intended for him by his creator. Endowed with intelligence, he is responsible for his fulfillment as he is for his salvation... By the unaided effort of his own intelligence and will, each man can grow in humanity, enhance his personal worth and become more a person."<sup>11</sup>

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<sup>9</sup>Leo XIII, Rerum Novarum, op. cit., No. 34, p. 21

<sup>10</sup>Pius XII, Letters to Charles Flory, July 18, 1947, (AAS 39, p. 445.)

<sup>11</sup>Paul VI, op. cit., No. 15, p. 39.

The popes pointed out further that the nature of labour as a personal activity has certain proper characteristics which are inviolable. The first of these concerns the fruit of labour. Since labour is personal, man has the right to whatever remuneration is sufficient to provide for all the needs of the person and to assure his fulfillment. Furthermore, he has a right to property which is the fruit of personal labour only in a different form:

"It is surely undeniable that, when a man engages in remunerative labor, the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby expressly proposes to acquire a full and real right, not only to the remuneration, but also to the disposal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his savings, for greater security, in land, the land in such a case is only his wages in another form; and consequently, a working man's little estate thus purchased should be as completely at his own disposal as the wages he received for his labor."<sup>12</sup>

Pius XII points out a second characteristic of work as a personal activity. He insists that the very reason why a person engages in remunerative labour is that it should bring liberty made possible through the possession of personal property to which it should lead:

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<sup>12</sup>Leo XIII, Rerum Novarum, op. cit., No. 4, pp. 2-3.

"Although it is true that the church has always recognized man's natural right to the "ownership of lucrative property, which he can transmit to his children by inheritance," it is not less true that this private property is, in a very special manner, the natural fruit of labour, the product of an intense activity of man, who acquires it thanks to his strongly determined will to provide by his own efforts a better life for himself and his family, to create for himself and his, an area of true freedom, not only in economic, but also in political, cultural and religious matters."<sup>13</sup>

Thirdly, John XXIII brings out the point that work as a personal activity should bring with it personal satisfaction and development, and that this personal development is even more important than the possession of goods:

"It happens in our day that men are more inclined to seek some professional skill than the **possession** of goods...This clearly accords with the inherent characteristics of labor, inasmuch as this proceeds directly from the human person, and hence is to be thought more of than wealth in external goods. These latter, by their very nature, must be regarded as instruments. This trend indicates an advance in civilization."<sup>14</sup>

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<sup>13</sup>Pius XII, Radio Message to Workers, Sept. 1, 1944, (AAS 36, p. 252.)

<sup>14</sup>John XXIII, Mater et Magistra, *op. cit.*, No. 107, p. 32. See here also the Pastoral Constitution on the Church in the Modern World, Documents of Vatican II, pp. 199 ff. The Magisterium in its preceding documents on social teachings had always treated property first and then labor. But here the text explicitly accords labor the primacy among the factors of production. The reason seems to be that man is the active force in production and that the resources he works on are only the inert material cause, awaiting man's energies and man's intelligence to give them useful forms. In The Wealth of Nations (New York: Random House, 1937), Adam Smith

Paul VI made this point very clear on a couple of occasions:

"A man is more precious for what he is than for what he has;"<sup>15</sup> and:

"Economics and technology have no meaning except from man whom they should serve. And man is only truly man insofar as, master of his own acts and judge of their worth, he is author of his own advancement, in keeping with the nature which was given to him by his creator and whose possibilities and exigencies he himself freely assumes."<sup>16</sup>

Thus, the right to private property, the right to free time and liberty, and the right to satisfaction and fulfillment all flow from the nature of work as a personal activity:

"In its social teaching the Church...demands that the worker's contract of service should guarantee him a just wage; it requires that he be given effective help for his spiritual and material needs; and all this is because the worker is a human person, that his capacity for labour is not nor is it to be treated or thought of as a mere chattel. A man's work represents always a personal contribution."<sup>17</sup>

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had already expressed very much the same thoughts. His idea could be summarized as: The wealth of nations depends on its labor force. The more productive the labor force is, the more productive the country is. The more motivated and developed the laborer is, the more productive the labor force; therefore, motivate and develop the laborer if the country is to produce.

<sup>15</sup>Paul VI, Address to the Diplomatic Corps, Jan. 7, 1965, (AAS 57, 1965, p. 232.)

<sup>16</sup>Paul VI, On the Development of Peoples, op. cit., No. 34, p. 49.

<sup>17</sup>Pius XII, Speech to Workers at Fiat, Oct. 31, 1948, DC 49, Col. 2, as quoted in J. Calvex and J. Perrin, op. cit., p. 248.

But work has more than a personal value, for man can only realize himself by reaching beyond himself. Hence, as work develops the person it also contributes to the development of the social order. This means that labour cannot be performed exclusively for the benefit of the worker; it must also be for the benefit of the community. Pius XI stressed this dual aspect of work in Quadragesimo Anno:

"It is evident that in labour...there is a social as well as a personal or individual aspect to be considered."<sup>18</sup>

Pius XII went even a step further. He pointed out that not only is work to be done for the benefit of all, to be of common service, but also the workers themselves, through their very work, constitute a "community."

"You form a great community...This conforms to the natural order which God has established: it is the true Catholic conception of labour. It unites men in a common service for the needs of the people."<sup>19</sup>

He added, however, that workers as a community must strive for unity and responsibility to the common good with all those who collaborate on production:

"Men should be able to recognize the exalted unity which binds together all those who collaborate on production. This is their bond and solidarity in the duty, which they have, to

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<sup>18</sup>Pius XI, Quadragesimo Anno, op. cit., No. 70.

<sup>19</sup>Pius XII, Speech to Italian Farmers, Nov. 15, 1946, (AAS 38, p. 436.)

look together constantly to the common good and the needs of the community. It is most desirable that such solidarity extend to every branch of the production, that it become the foundation of a better economic order, of a sane and just economy, and open to the working classes the way to acquire honestly their part of the responsibility in the management of the national economy."<sup>20</sup>

Paul VI in his address on the "Development of People," stressed time and time again the communal responsibility of all people to work for the good of all present and future:

"But each man is a member of society. He is part of the whole of mankind. It is not just certain individuals but all men who are called to this fulness of development...for this reason we have obligations towards all, and we cannot refuse to interest ourselves in those who will come after us to enlarge the human family. The reality of human solidarity, which is a benefit for us, also imposes a duty;"<sup>21</sup> and:

"There can be no progress toward the complete development of man without the simultaneous development of all humanity in the spirit of

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<sup>20</sup>Pius XII, Address to Italian Workers, March 11, 1945, (AAS 37, 1945, p. 71.) See also Letters to Charles Flory, op. cit., p. 445. In this letter, Pius XII goes into some detail to explain that work can only be entered upon in a social manner, that is to say, in a cooperative and organized way. Workers are not just a group off by themselves, having neither ties among themselves nor with the rest of the community: "When it is sought to make of society and of the state nothing more than a mere crowd of workers, it is clear that there is a misconception of what it is that forms the essence of the one and the other. Labor is robbed of its true meaning and of its power for unity. When all is said and done, what is being organized is not a society of men who are workers, but only an enormous total of wages, salaries, and profits."

<sup>21</sup>Paul VI, op. cit., No. 17, p. 39.



solidarity. As we said at Bombay: "Man must meet man, nation meet nation, as brothers and sisters, as children of God. In this mutual understanding and friendship, in this sacred communion, we must also begin to work together to build the common future of the human race;"<sup>22</sup> and:

"We are all mutually involved in this progress toward God. We have desired to remind all men how crucial is the present moment, how urgent the work to be done. The hour for action has now sounded. At stake are the survival of so many innocent children and, for so many families overcome by misery, the access to conditions fit for human beings; at stake are the peace of the world and the future of civilization. It is time for all men and all peoples to face up to their responsibilities."<sup>23</sup>

Hence, the magisterium of the Church has made it quite plain that work is both personal and social. It is personal in that it proceeds from the person; it develops and perfects the person; it actualizes the vocation of the person. It is social in that it renders service to the community; it knits vital bonds for society which, without it, would be no more than an amorphous mob; it fuses human effort for the common future of the human race. Work then is "personal service directed towards one's neighbour."<sup>24</sup>

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<sup>22</sup>Ibid., No. 43, p. 55.

<sup>23</sup>Ibid., No. 80, p. 73.

<sup>24</sup>See Pius XII, Speech to the Workers of Castellano, March 27, 1949, DC 49, col. 522. Also Letter to the 25th Italian Social Week, signed by Mgr. Montini, DC 52, Col. 1357.

It is in this context that Pius XII discusses the value of automation and technology for man and his work in the future:

"Man's development is always determined by the totality of his nature in the midst of society and consequently by the manifold factors embraced in man's unity. Only under this aspect is the technical factor effective."<sup>25</sup>

The pope praises the value of automation in that it will help the working man to carry out the plans which he has in mind for man and society:

"Nevertheless, automation endows man with the power to become the demiurge of a "man-made world." Thanks to the methods of production inaugurated by it, man is, without a doubt, able to create a reality corresponding very exactly to the plan that he has previously worked out, and in this respect it is a 'man-made' world."<sup>26</sup>

At the same time, he warns that automation in itself is not the answer, that it is only a means to an end, and, therefore, that it must be properly integrated:

"If, notwithstanding this, a man thinks that automation is inaugurating an entirely new epoch in the history of mankind, he obviously wishes to assign to the natural sciences a new role in contributing to the

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<sup>25</sup>V. A. Yzermans, The Major Addresses of Pope Pius XII (St. Paul's: North Central Publishing Company, 1961), p. 410. This address, entitled "Automation", delivered on June 7, 1957, is to be found originally in AAS 49B, 1957, pp. 621 ff., under the title "L'Automazione e il mondo del lavoro."

<sup>26</sup>Ibid., p. 411.

formation of human life. He would give them a central position, a position, that is, which up to the present, they have had to share with other sciences, including philosophy and theology."<sup>27</sup>

Pius XII also foresees many problems arising from the use of automation, not the least of which are the use of free time and the necessity of job retraining. Hence, he advises a thorough grasp of "the religious, moral and professional meaning of labour," so that man will understand and use leisure as a time to rest, a time to perfect himself for his work and an opportunity to fulfill better his religious, social and domestic duties. Lastly, he urges prudent investigation and guidance in the use of new devices for a future social order in automation which is truly directed toward the common welfare.<sup>28</sup>

In conclusion, the Magisterium of the Church points out that in final analysis what really matters is the progress of the worker and his work in God's plan of salvation, for whatever man does in word or in work must be done in the name of the Lord Jesus Christ, giving thanks to God the Father through him.<sup>29</sup>

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<sup>27</sup>Ibid., p. 409.

<sup>28</sup>Ibid., pp. 414-416.

<sup>29</sup>Col 3:17.

Man's labor is prized far higher still if it is considered in a Christian light, for then it has the task of contributing to the establishment here on earth of a supernatural world which remains incomplete until we all come to build up together that perfect man of whom St. Paul speaks 'who realizes the fullness of Christ'.<sup>30</sup>

For the Christian, work which builds up the 'perfect man' is obviously not limited to what the economist calls work, the nine-to-five stint; rather, his work is his entire life style, as St. Paul says, whether he eats or drinks or whatever else he does, he does for the honour and glory of God.<sup>31</sup> The Constitution on the Church (Lumen Gentium) sums up this idea in this way:

"For all their works, prayers and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne - all these become 'spiritual sacrifices acceptable to God through Jesus Christ (1 P 2:5)'.<sup>32</sup>

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<sup>30</sup>Paul VI, op. cit., No. 28, p. 47. The "fullness of Christ" referred to by Pope Paul is taken from ep 4:13, "In this way we are all to come to unity in our faith and in our knowledge of the Son of God, until we become the perfect man, fully mature with the fullness of Christ himself." The footnote to this particular verse in The Jerusalem Bible, Doubleday & Company, Inc., 1966, p. 335, gives the following amplifications: "This does not refer primarily to the individual Christian. The sense is collective. It can be taken as referring to Christ himself, the New Man, the archetype of all who are reborn 2:15+, or else (and this sense is to be preferred) as referring to the total Christ, i.e., the whole body, 1 Co 12:12+, made of head V 15; 1:22; Col 1:18, and the rest of the body V 16; 5:30."

<sup>31</sup>1 Co 10:31; see also 1 P 4:11.

<sup>32</sup>The Constitution on the Church of Vatican Council II (De Ecclesia), (Glen Rock, N.J.: Deus Books, Paulist Press, 1964), no. 34, p. 132.

Hence, the Christian discovers that there is no division between the earthly and heavenly calling. Work in the hands of the Christian cannot only be creative of the world, of man, and of society; it is also redemptive of the world, of man and of society. Pope John implied this triple redemptive nature of work in *Mater and Magister*:

"Wherefore, we urgently exhort all our sons in every part of the world, whether clergy or laity, that they fully understand how great is the nobility and dignity they derive from being joined to Christ, as branches to the vine, as He Himself said: I am the vine, you are the branches; and that they are sharers of His divine life. Whence it is, that if Christians are also joined in mind and heart with the most Holy Redeemer, when they apply themselves to temporal affairs, their work in a way is a continuation of the labor of Jesus Christ Himself, drawing from it strength and redemptive power: "He who abides in Me, and I in him, he bears much fruit." Human labor of this kind is so exalted and ennobled that it leads men engaged in it to spiritual perfection, and can likewise contribute to the diffusion and propagation of the fruits of the Redemption to others. So also it results in the flow of that Gospel leaven, as it were, through the veins of civil society wherein we live and work."<sup>33</sup>

Hence, work not only "creates" the world but also "redeems" it as the kingdom of God already at hand; work "creates" the Christian but also "redeems" him as a functioning member of Christ the Redeemer; work "creates" society but more important, it also "redeems" it to be the fellowship of the Blessed Trinity. There can be no nobler nor more dignified meaning to work.

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<sup>33</sup>John XXIII, op. cit., No. 259, p. 73.

Conclusions on Work from the Magisterium of the Church

The theme of the Church's teachings on work is that all human activity, "should harmonize with the genuine good of the human race, and allow men as individuals and as members of society to pursue their total vocation and fulfill it."<sup>34</sup> This theme is succinctly summarized in paragraph sixty-seven of the Pastoral Constitution on the Church in the Modern World (Gaudium et Spes):

"In a sense, the person stamps the things of nature with his seal and subdues them to his will. It is ordinarily by his labor that a man supports himself and his family, is joined to his fellow-men and serves them, and is enabled to exercise genuine charity and be a partner in the work of bringing God's creation to perfection. Indeed, we hold that by offering his labor to God a man becomes associated with the redemptive work itself of Jesus Christ, who conferred an eminent dignity on labor when at Nazareth He worked with His own hands."<sup>35</sup>

Thus, the Church outlines the ingredients basic to a theology of work: by his work, man perfects nature and himself; he creates social bonds and means of communication; he continues the redemptive work of Christ.

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<sup>34</sup>W. M. Abbott and J. Gallagher, The Documents of Vatican II, on The Church Today, No. 35, p. 233. See also Appendix II, "The Church speaks on Work."

<sup>35</sup>Ibid., No. 67, p. 275.

CHAPTER V  
TOWARDS A THEOLOGY OF WORK

In Chapter I, theology of work was defined as the effort of God's people trying to understand through faith and in a reflective and orderly way the mysteries of God's salvific plan insofar as this plan concerns human action, both personal and social, as revealed in and through history.<sup>1</sup> In order to provide information to substantiate this definition, Chapter II showed the relationship of human work to the kingdom of God as seen in Sacred Scripture; Chapter III traced insights into the concept of work as viewed through the progress of history; Chapter IV dealt with the principles useful to a theology of work set forth by the Magisterium of the Church. This final chapter is a synthesis and theological appraisal of man and his work.

A look at history is necessary in order to synthesize and appraise the theological meaning of work.<sup>2</sup> Even a superficial appraisal of work as seen in history reveals two great world-view analyses which confront the Christian analysis of

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<sup>1</sup>Supra, The Meaning of Work, Ch. 1. p. 14.

<sup>2</sup>Supra, Work in History, Ch. III, pp. 33 ff.

work. These are the Marxist theory of labour,<sup>3</sup> and the Puritan Work Ethic.<sup>4</sup> Both have sharp and special insights to be held and treasured, but neither provides the basis for a theology of work.

The Marxist theory of work has its inception and culmination in the natural order. It precludes God at every stage of its analysis and development. In fact, it makes work the essence and totality of life on earth. Everything is ruled by work and integrated in it. Nothing has value on earth except to the extent that it is concerned about or tied up with labour. Hence, work which is central to life, is worshipped as supreme. The Christian analysis of work takes exception to this usurpation. On the one hand, it maintains the centrality of labour to life; on the other, however, it denies its ultimacy:

"Man is not merely a laborer. Marx exaggerates the value of labor when he says that by labor man 'produces his own life.' It is a fact that human society cannot exist without organizing some labor system. This is the only way in which to take care of the common needs. In order to make his social life possible, man had to create and maintain a labor system. But labor is not the origin of human life. Man's activity became labor when he organized his social life, and the involvement of his activity in such an organization caused the

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<sup>3</sup>Ibid., pp. 55-57; infra, appendix I.

<sup>4</sup>Ibid., pp. 49-50; infra, appendix V.



labor character of his activity. The self-realization of man, however, precedes and exceeds the labor process."<sup>5</sup>

For the Christian, there is something more than labor in earthly existence, a 'plus' that cannot be reduced to productive labor; in fact, a 'plus' precisely for the sake of which the Christian works. It is in this 'plus' value that the theology of work consists.

Neither is the Puritan work ethic a suitable basis for a theology of work. For the disciples of Calvin, labor is at best an indicator of salvation, not a co-redemptive means to reconciliation with God through Christ.<sup>6</sup> It is looked upon as a way of spending time here below on earth in the shadow of death and sin, and as a means of keeping free from idleness which is the gateway to sin:

"Work is loved for its own sake and not perhaps for the positive values which it includes; it is exalted only because it is not repose: perhaps it is a dislike of leisure which we find at the root of this love of work, a hatred of what is pleasant in the sudden passionate quest for the useful. The puritan system of the morality of work is thus of less value by what it affirms than by what it denies."<sup>7</sup>

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<sup>5</sup>R. C. Kwant, Philosophy of Labor (Pittsburg: Duquesne University Press, 1960), p. 121. Marx's theory of labour is contained partially in appendix I.

<sup>6</sup>Infra, appendix V, p. 112.

<sup>7</sup>E. Borne and F. Henry, A Philosophy of Work (London: Sheed and Ward, 1938), p. 62.

Work thus becomes a subterfuge having no real meaning or value in the divine plan of salvation.

In final analysis, then, neither the Puritan ethic nor the Marxist theory of labour give sufficient explanation to man and his work in relation to man's destiny; only the Christlike view of work provides the adequate basis for a theology of work.

### Work in Creation and Redemption

Perhaps the key to a theology of work is the parallel between the role of work for man and society in creation, and the redemptive function of work for man and society in Redemption, the 'new creation.'<sup>8</sup> In His work of creation, God made the world an unfinished world, and world full of promises and possibilities.<sup>9</sup> He gave this world to man, his 'co-creator,' with the command to continue the work of creation through his daily toil.<sup>10</sup> In the work of Redemption, the 'new creation', God reconciled the world to Himself through Christ, His son, but not fully. He made man 'co-redemptor' in and through

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<sup>8</sup>See Appendix III, p.100, where the idea of redemption as the 'new creation' is treated at length.

<sup>9</sup>Supra, The Work of God, Ch. II, p. 17. See also D. A. Lowrie, Christian Existentialism, A Berdyaev Anthology (London: George Allen & Unwin Ltd., 1965), p. 59: "God expects man's participation in the work of world-creation, the continuing world-creation, in the victory of being over non-being."

<sup>10</sup>Supra, Ch. II, p. 29; Ch. III, p. 60; Ch. IV, p. 64.

Christ, to share, to continue, and to fulfill the work of reconciliation.<sup>11</sup> Just as man had a personal role to play in co-creation,<sup>12</sup> so also he has his own proper function to fulfill in the work of redemption.<sup>13</sup> Similarly, as man was meant to contribute by his work to the formation of society,<sup>14</sup> so also he helps to build up the collective body of Christ in the redemptive order.<sup>15</sup>

But there is much more than just a parallel between the creative role of work in the order of creation, and the redemptive function of work in the order of redemption. In

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<sup>11</sup>See Appendix III, pp. 101-108, especially the conclusions on p.107. See also N. Berdyaev, The Meaning of the Creative Act (New York: Collier Books, 1962), p. 77. Berdyaev has some very thought-provoking remarks which may be helpful to understanding man as co-redemptor in and through Christ: "Christian anthropology recognizes the absolute and royal significance of man, since it teaches of the incarnation of God and the divine possibilities in man, the mutual inter-penetration of the divine and human natures...In Christian revelation the truth about man's divine nature is really only the reverse side of the medal of the truth about Christ's human nature. The Christology of man is inseparable from that of the Christology of the Son of God: Christ's self-consciousness is inseparable from that of man. The Christological revelation is also an anthropological revelation. And the task of humanity's religious consciousness is to reveal the Christological consciousness of man."

<sup>12</sup>Supra, Ch. II, p. 31; Ch. III, pp. 44-46; Ch. IV, pp. 71-73.

<sup>13</sup>See Appendix III, p.107, Nos. 3, 5.

<sup>14</sup>Supra, Ch. II, p. 31; Ch. III, pp. 43, 45, 46, 61, 62; Ch. IV, p. 72.

<sup>15</sup>Cf. Appendix III, pp. 100-108 especially p. 101.

fact, the order of creation leads to and is for the sake of the order of redemption,<sup>16</sup> as the lesser is for the greater. The redemption is the fulfillment in history of God's promise in the creation story.<sup>17</sup> This order of redemption is already taking place ever since Christ exploded and synthesized all previous and subsequent hierarchies of events in history with His Resurrection or 'New Creation,' so that from that moment on, all other events are shaped and ordered in reference to that one history making Christ event.<sup>18</sup> Therefore, as St. Paul said, the old creation is gone and now the new one is here. Creation which moved away from God through sin, becomes 'new creation' which moves back to God, through

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<sup>16</sup> Ibid., also see Appendix IV. Berdyaev, op. cit., adds the following point: "The appearance in the world of the God-man marks a new moment in the creativity of the world, a moment of cosmic significance. In the revelation of the God-man begins the revelation of the creative mystery of man. The world is being created not only in God, the Father, but also in God, the Son. Christology is the doctrine of continuing creation. And creation may be completed only in spirit, only by man's creativity in the spirit."

<sup>17</sup> Gn 3:15; see also Appendix IV, p. 109.

<sup>18</sup> See The Pastoral Constitution on the Church in the Modern World, op. cit., No. 22, p. 220: "The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was only a figure for him who was to come, namely, Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself, and makes his supreme calling clear. It is not surprising, then, that in Him all the aforementioned truths find their root and attain the crown."

redemption.<sup>19</sup> Work, in the order of creation, then, is ordered to and fulfilled in work in the order of redemption:

"What of work, then? Work, the continuation of creation, is for the sake of work, the continuation of redemption. Work, the 'creator' of the world, of society and of man, becomes, in the hands of the Christian, work, the 'redeemer' of the world, of society and of man. How is this to be understood? In the following way. Work continues in the Christian's hands, to 'create' the world, but now in a fuller way, and for a higher purpose. It continues to 'create' society, but it creates a higher kind of society, one that leads to fellowship with the three Divine Persons. In addition to all this, since the world, society and man have suffered the ravages of sin, work, in the hands of the Christian, becomes a 'healing' of the world, of society, and of man."<sup>20</sup>

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<sup>19</sup>See 2 Cor 1-7. In this regard Troelsch in Glaubelehre makes an interesting comment: "The doctrine that man was made in the image of God does not mean the loss of an original condition but a goal to be reached through historical development." (E. Brunner, Man in Revolt (Philadelphia: Westminster Press, 1947), p. 295.) Hase in Evangelische Dogmatik has this to say: "The doctrine of origin-deals not so much with a lost past as with an intended future." Ibid., p. 87. See also Ep 1:10: "He has let us know the mystery of his purpose, the hidden plan he so kindly made in Christ from the beginning to act upon when the times had run their course to the end: that he would bring everything together under Christ as head, everything in the heavens and on earth." Note K in The Jerusalem Bible, p. 331, stated that, "the main theme of this letter is how the whole body of creation, having been cut off from the creator by sin, is decomposing, and how its rebirth is effected by Christ reuniting all its parts into an organism with himself as head, so as to re-attach it to God."

<sup>20</sup>M. Ryan, op. cit., pp. 22-23. Fr. Ryan supplies the following footnote on the meaning of "Christian": "The word "Christian" as used here is meant to include both the 'official' Christian, and what Fr. Karl Rahner calls the 'anonymous' Christian. Cf. Klaus Reisenbuber, 'Rahner's anonymous

Berdyayev puts this relation of creation to redemption in a nutshell. He writes in "The Meaning of the Creative Act" that "man must create that for which he was redeemed, for which he was created."<sup>21</sup>

### Work and the Individual

Work has a personal redeeming aspect.<sup>22</sup> In the order of redemption which is the present order of cooperation with God, man continues to express himself in and to be perfected by his work.<sup>23</sup> But now this work is not only the means to self-communication, to development and perfection; it is also the instrument of his redemption in and through Christ. As the Bible Missal puts it, "in the wake of Christ's redemption, human work itself becomes redeeming."<sup>24</sup>

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Christian' in Theology Digest, Vol. XIII, No. 3 (Autumn, 1965), pp. 163-171...An interesting article on the place of the 'anonymous' Christian in a theology of work is that of Donald W. Reck, S.J., "A Theology of Work," in The Catholic Mind, Vol. LXIV, No. 1200 (February, 1966), pp. 40-48." Also see Supra, Ch. IV, pp. 76-78, and Appendix II, p. 99.

<sup>21</sup>N. Berdyayev, op. cit., p. 102.

<sup>22</sup>Cf. Appendix IV, conclusion 4 on p. 110.

<sup>23</sup>Supra, Ch. I, p. 8 ; Ch. II, p. 31; Ch. III, p. 44; Ch. IV, pp. 64, 67, 68.

<sup>24</sup>Supra, Ch. IV, pp. 76-78. See also St. Andrews Bible Missal, (New York: Doubleday Book Publishers, 1962), p. 1285, in context of the feast of St. Joseph, the worker. See also Appendix II, p. 99.

"At whatever level it is found, all human effort cooperates in the revelation of God within man and foretells its total manifestation. All work which is truly human is the accomplishment of the mission given to Adam and harbinger of the manifestation of the power of the Father in the glorified Christ. Each stage of the development, each act of the worker is thus the figure of the kingdom which is coming. Furthermore, each act already has its own place in the mystery of the growing kingdom, in the measure in which it is faithful to the requirements of true work."<sup>25</sup>

Hence, whatever work a person does becomes a step in building up and perfecting himself in the body of Christ.

Teilhard de Chardin gives vision to this personal development and redemption in the mystery of the growing kingdom. He writes that any increase, any act by which an individual can further his personal development is translated into progress in Christ's blessed hold upon the universe,<sup>26</sup> and so the person through his work comes to full stature,

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<sup>25</sup>L. Savary, Man, His World, and His Work (New York: Paulist Exploration Books, 1967), p. 187. Cf. Teilhard de Chardin, The Divine Milieu (New York: Harper and Row Co., 1960), p. 41. Teilhard points out how each act of the worker, each stage of development, is the springboard or stepping-stone to the next stage. It is a fulfillment that leads to greater promise (cf. Appendix IV of this thesis) of fulfillment. "To create, or organize material energy, or truth, or beauty, brings with it an inner torment which prevents those who face its hazards from sinking into the quiet and closed in life where grows the vice of egoism and attachment. An honest workman...must learn to abandon over and over again the form which his labor or art or thought first took, and go in search of new forms. Over and over again he must transcend himself, tear away from himself leaving behind him his most cherished beginnings." This leads one to think of Hegel's thesis, antithesis and synthesis. See also Chenu, op. cit., p. 61.

<sup>26</sup>Teilhard de Chardin, op. cit., et passim.

little by little, fully mature in the measure of the fullness of Christ.<sup>27</sup>

### Work and Society

By his work the individual not only develops, communicates and 'redeems' himself to the fullness of Christ; he also contributes to the building up, communion and 'redemption' of the society to which he renders service.<sup>28</sup> He humanizes society in order to offer it to God:

"Christians, on pilgrimage toward the heavenly city, should seek and savor the things which are above. This duty in no way decreases, but rather increases, the weight of their obligation to work with all men in constructing a more human world. In fact, the mystery of the Christian faith furnishes them with excellent incentives and helps towards discharging this duty more energetically and especially toward uncovering the full meaning of this activity, a meaning which gives human culture its eminent place in the integral vocation of man.

For when, by the work of his hands or with the aid of technology, man develops the earth so that it can bear fruit and become a dwelling worthy of the whole human family, and when he consciously takes part in the life of social groups, he carries out the design of God. Manifested at the beginning of time, the divine plan is that man should subdue

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<sup>27</sup> Ep 40:10.

<sup>28</sup> Supra, Ch. I, p. 8 ; Ch. II, p. 31; Ch. III, p. 45; Ch. IV, p. 71.



the earth, bring creation to perfection, and develop himself. When a man so acts, he simultaneously obeys the great Christian commandment that he place himself at the service of his brother."<sup>29</sup>

Hence, man is oriented toward those with whom he works and toward whom the results of his work are directed. In fact, the very progress and redemption of man hinge on the development and redemption of society. The one cannot be separated from the other. This is why Teilhard de Chardin wrote that the greater man becomes, the more humanity becomes united with the consciousness and mastery of its potentialities, the more beautiful creation will be, the more perfect adoration will become, and the more Christ will find for mystical extensions, a body worthy of the resurrection.<sup>30</sup> The Constitution on the Church in the Modern World echoes the same theme:

"God did not create man for life in isolation, but for the formation of social unity. So also it has pleased God to make men holy and save them, not merely as individuals, without mutual bonds, but by making them into a single people, a people which acknowledges Him in truth and serves Him in holiness. So from the

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<sup>29</sup>Cf. Constitution of the Church in the Modern World, op. cit., No. 57, p. 262. Berdyaev in Destiny (contained in D. Lowrie's Christian Existentialism, p. 92.), states that "it is quite evident that Christians, too, must participate creatively in the change, reformation and improvement of the social order"...(and that), "the responsibility for social construction lies in every one of us...(because) "man is called to creativity in social life, as well as elsewhere."

<sup>30</sup>Teilhard de Chardin, op. cit., et passim.

beginning of salvation history He has chosen men not just as individuals but as members of a certain community...This communitarian character is developed and consummated in the work of Jesus Christ. For the very word made flesh willed to share in the human fellowship ...and to reveal the love of the Father and the sublime vocation of man in terms of the most common of social realities...As the first born of many brothers and through the gift of his spirit, he founded after his death and resurrection a new brotherly community composed of all those who receive him in faith and love. This He did through His Body, which is the Church. There, everyone, as members, one of the other, would render mutual service according to the different gifts bestowed on each."<sup>31</sup>

Hence, man can only 'redeem' himself and the world as a member of the social body of Christ. In working out this redemption he communicates with himself through his work and also with his fellowman with whom he establishes social bonds.<sup>32</sup> Moreover, the redemptive action of all the members of the body of which Christ is the head, is more than the sum total of individual redemptive acts, because the fullness of Christ can never be achieved through the collective total of individual

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<sup>31</sup>Cf. The Constitution on the Church in the Modern World, op. cit., No. 32, p. 230. See also the following part of No. 25, p. 224: "Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on each other. For the beginning, the subject and goal of all social institutions is and must be the human person, which for its part and by its very nature stands completely in need of social life. This social life is not something added on to man. Hence, through his dealings with others, through reciprocal duties, and through fraternal dialogue he develops all his gifts and is able to rise to his destiny."

<sup>32</sup>Supra, Work in History, Ch. III, pp. 61-62.

acts, only through the redemptive totalisation of all workers, each living their own proper redemptive function in Christ.

Fr. Chenu points out this basic principle of socialisation in

"The Theology of Work":

"Socialisation does not consist of a juxtaposition of individual acts, whose total gains weight by its volume alone. It is a collective concentration, transcending the individual, of the human values involved, so that the whole is more than the sum of the parts, and differs from them in efficiency and in fact. It is not here a question of interaction between individuals, but of the multiplication, or rather of a totalisation of a force begotten by the group as such."<sup>33</sup>

From this it follows that the Christian's work is redemptive only because it is a function of the total body of Christ,<sup>34</sup> imbued with redemptive power because of its very solidarity. Secondly, it follows that the Christian worker should always seek to cooperate, not to compete, since competition is based on individualization rather than totalisation in Christ. Lastly, it follows that every worker can and must be responsibly involved in the social body of Christ created by his work.

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<sup>33</sup>M. D. Chenu, The Theology of Work (Dublin: Gill and Son, 1963), p. 60.

<sup>34</sup>Cf. Appendix III, p. 107.

This solidarity of redemptive work in Christ<sup>35</sup> must be constantly lived and increased until that day on which it will be brought to perfection in the completion of humanity, the greatest epiphany of God. In the beginning God made man in His own image and likeness and He saw that His work of creation was good; in the end, God will behold His perfect resemblance in the completed Christ, and He will proclaim that His work of redemption is very good.<sup>36</sup>

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<sup>35</sup>Cf. The Constitution on the Church in the Modern World, op. cit.

<sup>36</sup>Rm 8:15-23.



## APPENDIX I

### MARX AND COMMUNISM

This is Father E. Kaiser's translation of Marx's German original found in the footnotes of Kwant, The Philosophy of Labor. The author inserts it here to give some background information on Marx's ideas that lead to Communism. As Fr. Kwant remarks: "One who fully understands this summary of Marx's doctrine understands the essential points of the whole Marxist philosophy." Says Marx: "The summary conclusion at which I arrived and whose acceptance provided me with a guide for my future studies can be briefly formulated as follows: in the social production of their lives men enter into specific necessary relationships which do not depend on their free decisions. These relations are production relations, which correspond to a specific stage in the evolution of the material means of production. The sum total of these production relations forms the economic structure of society. They constitute the real basis, on which a juridical and political superstructure rises, and to which a specific manner and form of thinking corresponds. The method of production of material living determines the social, political, and spiritual way of life in its entirety. Neither thinking nor conscious awareness determines men's being. It is rather the converse: men's social life determines their mental attitudes. At a

specific stage of their evolution the material means of production of society come into conflict with the structure of production, or - and this is merely a juridical expression of the same thought - with the property relations, within which they have heretofore been engaged. Whereupon these latter cease to be evolving productive forces and rather become chains restraining and throttling these very powers. The consequence is an epoch of social revolution. Transformation of the economic substratum leads to the collapse of the whole mass of the superstructure, sooner or later. In the study of such upheavals we must always distinguish between the material disturbance in the economic conditions of production - which can be diagnosed in a rigidly scientific fashion - and the juridical, political, religious, artistic or philosophical, in fine, ideological forms in which men become aware of this conflict and fight it out. We cannot judge an individual by what he thinks of himself. And no more can we explain such a period of upheaval from the judgment men form of it. Rather we must judge the conscious thinking of the period by the contradictions of the material life. We must appraise it in the light of the conflict between the social means of production and the conditions of production."

## APPENDIX II

### THE CHURCH SPEAKS ON WORK

By far the best conclusions on the meaning of work as proclaimed by the Magisterium of the Church are expressed in the summary of man's activity throughout the world contained in the Pastoral Constitution on the Church in the Modern World, Nos. 33, 34, 35, pp. 231-233, and No. 43, p. 243, in Documents of Vatican II. This is a truly remarkable summary which could be called the theology of work in a nutshell. Hence, it is reprinted here in full:

"Through his labors and his native endowments man has ceaselessly striven to better his life. Today, however, especially with the help of science and technology, he has extended his mastery over nearly the whole of nature and continues to do so. Thanks primarily to increased opportunities for many kinds of interchange among nations, the human family is gradually recognizing that it comprises a single world community and is making itself so. Hence many benefits once looked for, especially from heavenly powers, man has now enterprisingly procured for himself.

In face of these immense efforts which already preoccupy the whole human race, men raise numerous questions among themselves. What is the meaning and value of this feverish activity? How should all these things be used? To the achievement of what goal are the strivings of individuals and societies heading?



The Church guards the heritage of God's Word and draws from it religious and moral principles, without always having at hand the solution to particular problems. She desires thereby to add the light of revealed truth to mankind's store of experience, so that the path which humanity has taken in recent times will not be a dark one.

Throughout the course of the centuries, men have labored to better the circumstances of their lives through a monumental amount of individual and collective effort. To believers, this point is settled: considered in itself, such human activity accords with God's will. For man, created to God's image, received a mandate to subject to himself the earth and all that it contains, and to govern the world with justice and holiness; a mandate to relate himself and the totality of things to Him who was to be acknowledged as the Lord and creator of all. Thus, by the subjection of all things to man, the name of God would be wonderful in all the earth.

This mandate concerns even the most ordinary everyday activities. For while providing the substance of life for themselves and their families, men and women are performing their activities in a way which appropriately benefits society. They can justly consider that by their labor they are unfolding the creator's work, consulting the advantages of their brother men, and contributing by their personal industry to the realization in history of the divine plan.

Thus, far from thinking that works produced by

man's own talent and energy are in opposition to God's power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's greatness and the flowering of His own mysterious design. For the greater man's power becomes, the farther his individual and community responsibility extends. Hence, it is clear that men are not deterred by the Christian message from building up the world, or impelled to neglect the welfare of their fellows. They are, rather, more stringently bound to do these very things.

Just as human activity proceeds from man, so it is ordered toward man. For when a man works he not only alters things and society, he develops himself as well. He learns much, he cultivates his resources, he goes outside of himself and beyond himself.

Rightly understood, this kind of growth is of greater value than any external riches which can be garnered. A man is more precious for what he is than for what he has. Similarly, all that men do to obtain greater justice, wider brotherhood, and a more humane ordering of social relationships has greater worth than technical advances. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about.

Hence, the norm of human activity is this: that in accord with the divine plan and will, it should harmonize with the genuine good of the human race, and allow men as individuals and as members of society to pursue their total

vocation and fulfill it."

"This Council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the gospel spirit. They are mistaken who, knowing that we have here no abiding city but seek one which is to come, think that they may therefore shirk their earthly responsibilities. For they are forgetting that by the faith itself they are more than ever obliged to measure up to these duties, each according to his proper vocation. . . .

Therefore, let there be no false opposition between professional and social activities on the one part, and the religious life on the other. The Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation. Christians should rather rejoice that they can follow the example of Christ, who worked as an artisan. In the exercise of all their earthly activities, they can thereby gather their humane, domestic, professional, social, and technical enterprises into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory."

### APPENDIX III

#### ON CHRIST, THE ARCHETYPE, AND THE REDEMPTION, THE NEW CREATION

The following verses and their explanations are taken from The Jerusalem Bible, Doubleday & Company, Inc., New York, 1966, in the hope of explaining and substantiating the redemptive aspect of work initiated by Christ, the archetype, in the Redemption, the new creation, and being continued in the body of the faithful.

##### A. On Christ, the new man:

a) Ep. 2:15; "This was to create one single New Man<sup>1</sup> in himself out of two of them and by restoring peace through the cross, to unite both in a single Body<sup>2</sup> and reconcile them with God."

Note 1: The New Man is the prototype of the new humanity that God created (2 Co. 5:17+) in the person of Christ, the second Adam (1 Co. 15:45), after killing the sinfully corrupt race of the first Adam in the crucifixion (Rm. 5:12 f; 8:3; 1 Co. 15:21). This new Adam has been created in 'the goodness and holiness of the truth' 4:24, and he is unique because in him the boundaries between any one group and the rest of the human race all disappear, (Col. 3:10 f; Gal. 3:27 f).

Note 2: This 'single Body' is both the physical body of Christ that was executed by crucifixion, (Col. 1:22+), and the Church or 'mystical' body of Christ in which, once they

are reconciled, all parts function in their own place,  
(1 Co. 12:12+).

b) Ep. 4:13 and 4:16; "In this way we are all to come to unity in our faith and in our knowledge of the Son of God, until we become the perfect Man<sup>1</sup>, fully mature with the fulness of Christ Himself", and "If we live by the truth and in love, we shall grow in all ways into Christ, who is the head by whom the whole body is fitted and joined together, every joint<sup>2</sup> adding its own strength, for each separate part to work according to its function. So the body grows until it has built itself up, in love."

Note 1: This does not refer primarily to the individual Christian. The sense is collective. It can be taken as referring to Christ himself, the New Man, the archetype of all who are reborn (Ep. 2:15), or else (and this sense is to be preferred) as referring to the total Christ, i.e., the whole body, (1 Co. 12:12+), made of head (V.15; 1:22; Co. 1:18), and the rest of the body (V.16; 5:30).

Note 2: Var. (Vulg.) 'each member.'

c) Co. 12:12+; "Just as a human body<sup>1</sup>, though it is made up of many parts, is a single unit, because all these parts, though many, make one body, so it is with Christ."<sup>2</sup>

Note 1: Paul uses the classical analogy of society as a single body with many parts but his concept of the Body of Christ goes back to the memory of his own conversion (cf. Ac. 9:4 f; Ga. 1:15 f), to faith in Jesus whose body,

raised from the dead and given life by the Spirit, (Rm. 1:4+), became the "first-fruits" of a new creation, (1 Co. 15:23; cf. Rm. 6:4+), and the Eucharist, (1 Co. 10:16 f.), which makes them parts of Christ's body, (1 Co. 6:15), united in such a way that he and they together form the body of Christ (what is now called 'the Mystical Body', 1 Co. 12:27; Rm. 12:4 f.). This rather realistic teaching of 1 Co. is taken up later on and developed in the Letters of the Captivity, where the basic idea remains the same, i.e., humans are reconciled to God by becoming parts of (Ep. 5:30), Christ's body which was physically dead but now spiritually alive, (Ep. 2:14-18; Col. 1:22). The stress, however, is on the unity of the Body that brings all Christians together in one Spirit, (Ep. 4:4; Col. 3:15), and on the identification of the Body with the Church, (Ep. 1:22 f; 5:23; Col. 1:18, 24). Having thus personified the body, (Ep. 4:12 f; Col. 2:19), Paul asserts that Christ is its Head, (Ep. 1:22; 4:15 f; 5:23; Col. 1:18; 2:19 - also - 1 Co. 12:21). This assertion probably developed from the concept of Christ as Head of all Powers, (Col. 2:10). Eventually, in its widest sense, Paul includes in his concept of the Body the entire cosmos as unified under the Lord Christ (Ep. 1:23+; Jn. 2:21+).

Note 2: The way the human body gives unity to all its component parts is the way Christ, as unifying principle of his church, gives unity to all Christians in his Body.

B. On the Redemption, the New Creation:

a) 2 Co. 5:17; "And for anyone who is in Christ, there IS A NEW CREATION<sup>1</sup>; the old creation has gone, and now the new one is here."

Note 1: God created all things through Christ, (cf. Jn. 1:3), has restored his work, deformed by sin, by re-creating it in Christ, (Col. 1:15-20+). The central figure of this 'new creation', here and Ga. 6:15 - which extends to the whole universe, (Col. 1:19; cf. 2 Ps:13; Rv. 21:1), - is the 'new man' created in Christ, (Ep. 2:15+), to lead a new life, (Rm 6:4), of virtue and holiness, (Ep. 2:10; 4:24+; Col. 3:10+).

b) 1 Col. 1:18: "As he is the Beginning, he was first to be born from the dead, so that he should be first in every way;<sup>1</sup> because God wanted all perfection to be found in him,<sup>2</sup> and all things to be reconciled through him and for him, everything in heaven and on earth."<sup>3</sup>

Note 1: In this poem Paul introduces two ways in which Christ can claim to be the 'head' of everything that exists: 1), he is the head of creation, of all that exists naturally, (VV 15-17); 2), he is the head of the new creation and of all that exists supernaturally through having been saved, (VV. 18-20); (cf. note e, p. 345).

Note 2: Literally 'because God wanted the pleroma to dwell in him.' The exact meaning of the word pleroma is not certain here, (cf. Mt. 9:16, i.e., the thing that fills up a gap or a hole, like a patch). Some writers

have thought it must mean the same as in 2:9 (the fulness of divinity that filled Jesus), but since VV. 15-18 have already dealt with the divinity of Jesus, it seems likely that the reference here is to the biblical concept of the entire cosmos as filled with the creative presence of God, (cf. Is. 6:3; Jr. 23:24; Rs. 24:1; 50:12; 72:19; Ws. 1:7; Si. 43:27 etc.). This concept was also widespread in the Graeco-Roman world. Paul teaches that the incarnation and resurrection make Christ head not only of the entire human race, but of the entire created cosmos, so that everything that was involved in the Fall is equally involved in the salvation, (cf. Rm. 8:19-22; 1 Co. 3:22 f; 15:20-28; Ep. 1:10; 4:10; Ph. 2:10 ff; 3:21; Heb. 2:5-8.)

Note 3: This reconciliation of the whole universe means, not only every single individual will be saved, but that all who are saved will be saved by their collective return to the right order and peace of perfect submission to God. Any individuals who do not join this new creation through grace will be forced to join it, (2 Th. 1:8-9; 1 Co. 6:9-10; Ga. 5:21; Rm. 2:8; Ep. 5:5.)

C. On the Redemption, the New Creation, being continued in the Faithful:

a) 2 Co. 5:18: "It is all God's work. It was God who reconciled us to himself through Christ and gave us THE WORK OF HANDING ON THIS RECONCILIATION."<sup>1</sup>

Note 1: Somehow men are involved in the work of



reconciliation. They have a part to play in the redemptive work (cf. Jn. 15:5+.)

b) Col. 1:24: "It makes me happy to suffer for you, as I am suffering now, and in my own body to do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church."<sup>1</sup>

Note 1: Literally, 'all that is lacking from the sufferings of Christ...Church.' Jesus suffered in order to establish the reign of God, and anyone who continues his work must share this suffering. Paul is not saying that he thinks his own sufferings increase the value of the redemption (since that value cannot be increased) but that he shares by his sufferings as a missionary in those that Jesus had undergone in his own mission, (cf. 2 Co. 1:15; Ph. 1:20+.) These are the sufferings predicted for the messianic era, (Mt. 24:8+; Ac. 14:22+; 1 Tm. 4:1+), and are all part of the way in which God had always intended the Church to develop. (Hence, Paul adds a reality to the redemptive mission of Christ; his work and suffering fill up what is 'lacking' in the sufferings of Christ.)

c) Rom. 8:22: "From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us, who possess the first-fruits of the spirit;<sup>1</sup> we groan inwardly as we wait for<sup>2</sup> our bodies to be set free."

Note 1: The process of the 'new creation' moving from

potency to reality takes place in history. This 'new creation' comes about through 'the promised Spirit,' (Ep. 1:13; cf. Ga. 3:14; Ac. 2:33+, distinctive of the new covenant as contrasted to the old, Rm. 2:29; 7:6; 2 Co. 3:6; cf. Ga. 3:3; 4:29; Ezk. 36:27+), working in and through man joined to Christ, the head. See note 'f' to Rm. 5:5 f., p. 275: "The promised spirit...is an inward principle of new life, a principle that God 'gives,' (1 Th. 4:8 etc.; cf. Lk. 11:13; Jn. 3:34; 14:16 f; Ac. 1:5; 2:38 etc.; 1 Jn. 3:24), 'sends,' (Ga. 4:6; cf. Lk. 24:49; Jn. 14:26; 1 P. 1:12), 'supplies,' (Ga. 3:5; Ph. 1:19), 'pours out,' (Rm. 5:5; Tt. 3:5 f; cf. Ac. 2:33). Received into the Christian by faith, (Ga. 3:2,14: cf. Jn. 7:38 f; Ac. 11:17), and baptism, (1 Co. 6:11; Tt. 3:5; cf. Jn. 3:5; Ac. 2:38; 19:2-6), it dwells within him (Rm. 8:9; 1 Co. 3:16; 2 Tm. 1:14; cf. Jn. 4:5), in his spirit, (Rm. 8:16; cf. Rm. 1:9+), and even in his body, (1 Co. 6:19). This spirit, the spirit of Christ, (Rm. 8:9; Ph. 1:19; Ga. 4:6; cf. 2 Co. 3:17; Ac. 16:7; Jn. 14:26; 15:26; 16:7, 14;) makes the Christian a son of God, (Rm. 8:14-16; Ga. 4:6 f), and establishes Christ in his heart, (Ep. 3:16). For the Christian (as for Christ himself, Rm. 1:4+), this spirit is a principle of resurrection, (Rm. 8:11+), in virtue of an eschatological gift which even in life signs him as with a seal (2 Co. 1:22; Ep. 1:13; 4:30), and which is present within him by way of pledge, (2 Co. 1:22; 5:5; Ep. 1:14). ...It unites men with Christ (1 Co. 6:17), and thus secures the unity of his Body, (1 Co. 12:13; Ep. 2:16, 18; 4:4).

Note 2: Add, 'adoptive sonship (and)' which would here have an eschatological sense.

From these explanations and substantiations, the following conclusions of importance to a theology of work may be drawn:

- 1) The Redemption, particularly, the resurrection, is the prototype of the new creation.
- 2) Christ, the archetype, the new man, initiated and brought about redemption in the resurrection, and will conclude it in the final Resurrection.
- 3) But in a way this redemption (though its value cannot be increased) is shared and continued by the work and suffering of men, because God, in his plan of work, has made the work of man a necessary part of the continuation, development, and fulfillment of redemption ending in the final resurrection, the completed new creation.
- 4) Man can only do this in and through Christ who is the head of the body in which men are the members each carrying out his proper function in the redemptive work.
- 5) Since each member has his part to play in 'the building up of the body' to the 'fullness of Christ,' the Redemptive work can be spoken of as "incomplete" in a way, in that each member has to add something that is not yet there and still has to come, something that each member supplies by his own proper function. Hence, each member can be said to "realize eschatology." In this regard Fr. J. Bligh makes an interesting comment on

eschatology and social doctrine in the Heythrop Journal (Vol 111, No 3, 1962 p. 262-7); "The real significance of human history is not to be found in its progress towards a goal, but rather in that it provides over and over again moments of crisis for the individual in which he is confronted by God with the necessity of choice leading him nearer to or further away from the eternal kingdom." This is eschatology being realized and it won't be fully realized until all choices have been made and all work has been completed, that is, until the end of man in the final judgment.

## APPENDIX IV

### PROMISE AND FULFILLMENT

Basic to understanding the event of Resurrection as the prototype of creation, the new creation in and through Christ, is the notion of promise. Underlying the idea of the new creation being continued in and built up by the members of Christ's body is the whole Old Testament idea of promise and fulfillment. This appendix is an attempt to provide the necessary background information. It is largely a summary of the ideas found in J. Moltmann, Theology of Hope, London, 1965, S.C.M. Press Ltd. References in this appendix are to J. Moltmann's book.

What is promise? According to Moltmann, it is a reality with several aspects. First, a promise is a declaration which announces the coming of a reality that does not yet exist (p. 103, a). It looks to the future and in case of a divine promise, it looks to a future which can far exceed the possibilities of the present and, in fact, could appear impossible to man but is definitely possible to the God of the promise. Secondly, promise directs man to the future and brings to his life a sense of history. It binds a man's existence to a certain cause. It directs his life yet opens to him the infinite possibilities of the God of the promise. This, however, is not complete openness but an openness directed and determined by the promised fulfillment (p. 103, b).

Thirdly, the history initiated and determined by promise does not consist in cyclic recurrence, but has a definite trend towards the promised and outstanding fulfillment. The course of this history is directed not by vague forces (Bloch), but by the free power and fidelity of God. The significance of the past and future only comes to light in the present word of promise (p. 103, c). Fourthly, if the word is a word of promise, then that means that this word has not yet found a reality congruous with it but on the contrary stands in contradiction to the reality open to experience now and heretofore. Faith motivates man to weigh the present reality in light of the promise in the confidence that the future contains its fulfillment (p. 104, d). Fifthly, tension is to be expected between the time when the word of promise is spoken and the time of its fulfillment. Sixthly, God's promise does not evaporate when the historical circumstances or thought forms in which it was conceived, disappear; rather, it can transform itself without losing certainty, expectation or movement, since God's promise has its ground outside of man. God made the promise and He fulfills it. (p. 104, f). Seventhly, and this is rather important, the Old Testament promises were never completely wiped out either by disappointment or fulfillment; rather, the experience of Israel gave to them a new and wider interpretation. (e.g., Israel stuck to the God of the promise once they had arrived in the

Promised land.) God, who is recognized in his promises remains superior to any fulfillment that can be experienced. Thus, fulfillment just initiates greater promise and greater longing because of the experience of the possibilities of the God of Promise. (p. 104, g).

What do these notions on promise and fulfillment hold for the 'new creation' being continued and built up by the members of Christ's body? First, there is a reality which the members of the body of Christ can add to the Redemption as contained in the promise. Secondly, this reality is determined and directed in and through Christ's redemption. Thirdly, any work of redemption in which man participates, initiates greater promise and greater longing because of the experience of the possibilities of the God of promise. Each fulfillment becomes the step to greater promise and fulfillment.

## APPENDIX V

### THE PURITAN WORK ETHIC

This appendix gives more background to the Puritan work ethic. The ideas contained herein are taken from Max Weber, The Protestant Ethic and the Spirit of Capitalism, New York: Charles Scribner's Sons, 1958; and, E. Borne and F. Henry, A Philosophy of Work, London: Sheed and Ward, 1922. In substantiation of footnote 6, Ch. V of this thesis, p. 81, Max Weber writes the following in the 'Protestant Ethic': "Thus, however useless good works might be as a means of attaining salvation, for even the elect remain beings of the flesh, and everything they do falls infinitely short of divine standards, nevertheless, they are indispensable as a sign of election. They are the technical means, not of purchasing salvation, but of getting rid of the fear of damnation. In this sense they are occasionally referred to as directly necessary for salvation or the 'possessio salutis' is made conditional on them." (See p. 115, 'The Protestant Ethic and the Spirit of Capitalism').

In practice, however, the Puritan work ethic, often was misunderstood to mean the exact opposite of what it proclaimed. It was interpreted to mean that God helps those who help themselves, or put in another way, the Puritan himself creates his own salvation, or as



would be more correct, the conviction of it. E. Borne and F. Henry deal with this paradox to some extent:

"There exists in this a paradox which historians have not yet succeeded in elucidating in a satisfactory manner: the theology of the Reformation proclaims the uselessness of works for salvation; everything which man can do with his hands, or with his thought, work or heroism, is of itself of no value in face of the Grace which alone justifies and brings salvation. When seen from the level of Grace the natural distinctions which exist between vice and virtue, or the hierarchies between the virtues, are without value; virtue, just as vice, the taste for comfort and ease, as well as heroism, are equals in wretchedness since they spring from man, that is to say, from a defiled source. Moreover, why should work have a greater value than indolence and idleness? The free gift of Grace, if it is understood with a logic which geometry carries with it for such intrepid reasoners, means the most rigid predestination; normally it is a morality of quietism which must have emerged from such theological premises and not a morality of efficiency.

...Let us make an effort to understand: perhaps in the puritan vindication of work there existed a practical necessity. All delight, all leisure, and all enjoyment, even, perhaps, the joy found in prayer, were suspect in the eyes of these austere moralists. Contemplation was adjudged by them to be a haughty survival of paganism.

It was, however, necessary to occupy the time that the human race has to spend here below in the shadow of death and sin. So there remained to men the duty to cast themselves into serious things, especially those which bring to the soul the qualities of inflexibility and intensity and which take away from it the taste for earthly nourishment. Does not this describe work? This sense of the seriousness of life founded upon labour, which is so important in the morality of the middle class and has created the capitalist world of today, must find one of its origins in this attitude towards work ... work is loved for its own sake and not perhaps for the positive values which it includes; it is exalted only because it is not repose: perhaps it is the dislike of leisure which we find at the root of this love of work, a hatred of what is pleasant in the sudden passionate quest for the useful.

The puritan system of the morality of work is thus of less value by what it affirms than by what it denies. The Calvinistic soul flees into the serious and artificial universe of work through a fear which is born in it, when confronted with life; a fear, at one and the same time, of the easy prodigality of life and also of its futility. The value of effort lies in the fact that it is the antithesis of repose and has not yet become possession, rather than in the fact that it is a step towards possession. The secret vow of the soul is that work shall never mean possession and from this arises the ethic of effort for the

sake of effort and not for the purpose of achieving any end. From this ethic also arises that tragically paradoxical morality which is unrestrainedly severe against sport, play, hunting, all the distractions which have a vital taste and all activities neither serious nor painful, but urges men on unceasingly and without relaxation to the production of the useful. But can the useful be an end in itself? Utility supposes that there are needs to be satisfied. But every satisfaction is under suspicion. From this attitude originates a system of morality which drives men on to create the commodities of daily life, and to manufacture what is comfortable and yet at the same time to kill the sources of delight. Marx Scheller's remark on the subject is as follows: 'The puritan produces what is useful, yet he is incapable of enjoying utility.' However, he will not cease from working and will keep on producing." (A Philosophy of Work, pp. 60-63.) Such then is the paradox inherent in the Puritan work ethic. As a theory it is excellent for intellectual gymnastics but in practice it fails to provide the basis for a theology of work.



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- 1940                    born in Staden, P.W.VL., Belgium
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- 1953-58                attended North Middlesex District High School, Parkhill, and Chatham Collegiate Institute, Chatham, Ontario.
- 1961                    graduated with B.A. degree in Honours Philosophy from the University of Western Ontario, London, Ontario.
- 1964                    graduated with B.TH. in Theology from St. Peter's Seminary, London, Ontario.
- 1965                    ordained priest in the service of the Diocese of London, Ontario.
- 1965-67                served in St. Joseph's Parish, Stratford, Ontario, St. Mary's Parish, Tillsonburg, Ontario, and St. Joseph's Parish, Windsor, Ontario.
- 1967                    registered as part time graduate student in the Department of Theology, University of Windsor, Windsor, Ontario.