

ADDITIONAL COMMENTRIES RELATING TO WORK

DEFINITIONS OF WORK

wkaaaa Biblical words used: mela'kah = employment or work, never servile. (eg. Gen 2:2, 1 KG.7:40) Ma'aseh = an action, transaction or activity (eg. EX. 32:16) Abowdah = work of any kind including bondage (eg. EX.5:18) Yad = hand in labour, service (eg.EX.14:31) Miqshah = rounded work, molded by hammering, beaten out of one piece. 'asah = to do or make in the broadest sense and widest application (EX.34:4) Dabar = business (eg 1 CHR.16:37) Yegira' = toil, labour, work (eg. JOB 10:3) Pala = marvellous, wonderful work (eg. ISA.29:14) Pa'al = to do or make (eg. ISA. 43:13) Po'al = to act or work (eg. ISA 45:9) Pe'ullah = labour, reward, wages, work (eg.ISA.61:8) Ergazomai = to toil as a task, occupation, trade etc.(eg.Mt.21:28) Ergon = to work, toil, as an effort or occupation. (eg. MT.26:10) Dunamis = miraculoos power, mighty work. (eg.MK.6:5) Ergates = a worker, a toiler (eg. ACT.13:41) Ischuo = much work (eg. ACT.27:16) Katergazomai = to workfully accomplish (eg. PHIL.2:12) Energeo = to show forth mightily in, to work effectually in (eg.2TH.2:7) Pragma = a deed, business, thing, matter, work. (eg. JAS.3:16) (STRONG)

wkaaaa Now it pleases me to say it before you think it: a clergyman is the last person in the world to write about work. For, as everyone knows, he has not done an honest day's work in his life. As the old saying goes, "six days invisible and one day incomprehensible. (JS.154)

wkaaaa Work is the application of effort to a purpose. (OXFORD DICT.)

wkaaaa Work is the expenditure of energy (manual or mental or both) in the service of others, which brings fulfillment to the worker, benefit to the community, and glory to God. (JOHN STOTT. 1)

DIVINE ATTRIBUTES AND CONSEQUENTIAL PURPOSES FOR MANKIND

AS AN ATTRIBUTE OF MAN

wkaabb According to scripture, work is a blessing not a curse, and it is the Creation not the Fall that has made us workers....those who are developing a Christian mind on work, however, will have to look first to the Creation. (JS.155)

wkaabb God enjoyed perfect job satisfaction. His final act of creation, before resting on the seventh day, was to create human beings, and in doing so, to make them workers to. (JS.156)

wkaabb It would probably be an exaggeration to affirm that work is actually 'indispensable' to our humanness. But at least we can say that if we are idle (instead of active), or destructive instead of creative, we are denying a basic aspect of our humanity, contradicting God's purpose for our lives, and so forfeiting a part of our own fulfillment. (JS.158)

- wkaabb We find the same thought in the Psalms of David. "When I consider thy heavens and the work of thy fingers, the moon and stars, which thou hast ordained; what is man that thou art mindful of him? He then goes on to answer his own question by setting out God's purpose for man on earth. "thou madst him to have dominion over the works of thy hands; thou hast put all things under his feet"(Ps 8.3,4,6). Man is a spiritual being, but he has been put on earth to fulfill the purposes of God, and one of these primary and basic purposes is that he should control and administer the natural resources of the world. (HFRC 1)
- wkaabb If the Christian is true to these principles, he does not work simply to make money or to pay the bills. He works because it is part of the divine order that he should work. Even the Christian slave had to remember this (Col 3. 22-23) (HFRC 2)
- wkaabb The nature of God includes the ability to do work on a mighty scale - just meditate on creation to the furthestmost universe or galaxy down to the wonder of the smallest atom - yet in creating man in his own image he invested in man that attribute to work, to apply effort for a purpose. Thus in mans reflection of God man has an in-built desire towards creativity and the application of his mind and body to fulfilling work; thus laziness is a result of man's fallen state. It is important to realize this, for in our understanding of God, in our concept of prayer, we need to programme out of our thinking attributes, no matter how subtle, that have crept in because of the fall, for they will not be seen in God, or effect the way he acts. MH ON GEN.1:27

AS DEMONSTRATED IN MAN'S RELATIONSHIP TO GOD

- wkaabc The concept of divine - human collaboration is applicable to all honourable work. God has humbled himself and honoured us by making himself dependent on our co-operation. Take the human baby, perhaps the most helpless of all God's creatures. (JS 161)

AS IN MAN AND NEIGHBOUR

- wkaabf The command to 'fill the earth and subdue it' inescapably entailed work on man's part. Work itself is not a result of the fall, though it was certainly affected by it. Rather, it too is part of the image of God in mankind, for God, as he is presented to us in the creation narratives, is a worker. It is thus mankind's nature, as well as his responsibility and his right, to be engaged in productive economic work, with the material resources of the world. This means that not only have we the duty to work ourselves, such that voluntary, deliberate idleness is sin (cf 2 THESS.3:6-13), but also that we have a responsibility to enable or allow others to work. So to prevent another person working, or deny or deprive him of work, is to offend against his humanity and the image of God in him. Work, in this creative context, has the widest possible meaning and certainly has to be distinguished from our modern tendency to limit its significance to paid employment. (CJWW 69)
- wkaabf We fulfill our service to Christ, whose slaves we are as Christians, by serving our

fellow-man in the station in which God has placed us. In serving the master the slave is serving Christ. (DA15)

EFFECT OF SIN ON WORK AND NECESSITY OF REDEMPTION

wkaabh John V.Taylor, Bishop of Winchester, has justly called God's kingdom, the 'Kingdom of right relationships'. Reconciliation is at the top of the Christian agenda, because it lies at the heart of the Christian gospel. Sin disrupts relationships; salvation rebuilds them. Jesus came on a mission of reconciliation. He is the supreme Peacemaker, and tells his followers to be peacemakers too. Moreover relationships at work are particularly important. For God means work, as we have seen, to be a co-operative enterprise in which we collaborate with him and others for the common good. (JS 174)

wkaabh Many workers do find work as drudgery and something to do as little as possible; the extent to which the clock is watched in all trades suggests that this may apply to more than the oft quoted assembly line. (DA10)

wkaabh Mechanical, artificial, divorced from nature, utilizing only the smallest part of potential capacities, it (monotonous work) sentences the great majority of workers to spending their working lives in a way which contains no worthy challenge, no stimulus to self perfection, no chance of development, no element of Beauty, Truth of Goodness. (EFS)

wkaabh Most striking of all, Isaiah's vision of 'new heavens and a new earth' includes the blessing of good work. 'They will not toil in vain or beget children to their own ruin, for they will be a race blessed by Yahweh...In this context 'they will not toil in vain' illustrates dramatically both the high potential of labour, and the depths to which it has fallen. (DA13)

wkaabh One does not need to accept Marx's philosophical outlook or his economic theory in its entirety in order to learn much from his social analysis. In the case of alienation, Marx uncovered an aspect of capitalist society in a prophetic manner. In the last 100 years, in spite of many mitigation's and concessions, the grip of money, of economic motives, has grown tighter and tighter. Money has always a particular danger for the rich man, in that it claims his energy and his loyalty, and as capitalism has grown richer, the same thing has happened on a wider scale than the merely individual. As machines and businesses have grown in size, the worker has been reduced in comparison, and he has retained less and less control of the products of his hands. (DA10)

wkaabh On the other hand work, is still a gift of God, and there is no better alternative for a man to find satisfaction in his work. (ECC. 2:24ff) But on the other hand it can be fruitless and frustrating (ECC. 2:4-11), wasted in the end (ECC.2:18-23), riddled with evil motives (ECC.4:4), or empty of any purpose (ECC.4:8), and finally reduced to vanity by death (ECC.9:10). There is no more perceptive exposition of the outworkings of God's curse upon the earth and the

of fallen man upon it than these observations of Ecclesiastes. (CJWW 72)

wkaabh This is the heart of the matter. Work is good; God worked and man shared in

God's work, but this has been spoiled. Man is entrusted with great responsibility and invested with great dignity - his work should reflect this and express his true relationship to nature and his fellow-man. The dignity can be lost and the responsibility misused, but this does not affect the central affirmation about the goodness of work. Work remains both necessary and good, although subject to frustration, decay, imperfection. It needs to be redeemed, just as man cannot attain to perfection unaided. (DA13)

wkaabh The cause of freedom will not be established till political freedom is fulfilled in economic freedom. (WILLIAM TEMPLE)

wkaabh The effect of the fall is to corrupt work...the fact that work was no longer simply part of our human nature but a necessity for survival. (GEN. 3:17-19)... The resulting mechanization of work, with fragmented specialization and dull repetition, simply intensified, for those caught up in it, the actual experience of the curse of frustration which attaches to a greater or less degree to all human work in a fallen world. (CJWW 71)

wkaabh Turning from the biblical principle to contemporary reality, the contrast is stark. What prevails is industrial strife, in which each suspects the other of self seeking, and so indulges in it too. Each seeks their own interest rather than the others. It is an adversary situation born of suspicion and rivalry, instead of a situation of mutual service born of respect and trust. (JS 174)

wkaabh UK statistics: One person in eight is out of work, 37% (> 1 million) under 25, 3-500,000,000 are unemployed in the developing countries of the third world - 35% of the workforce. There are now more than a million people in Britain who have been unemployed for over a year, and a quarter of them are under the age of 25. (JS.164)

wkaabh Work becomes a commodity to be bought and sold with little care and responsibility for the working human being. Work becomes a slave of greed, a tool of oppression, a means of replacing God with one's own ambition, even an idol in itself for some. (CJWW 71)

WORK - BIBLICAL TEACHING RELATING TO MOTIVATION AND DIRECTION

wkabca The Hebrew word 'melakala' is used both for 'project' and 'work' in this context indicating a great project rather than drudgery or slavery. MH on NEH.6:2-4

wkabca It is not wrong for a man to work hard in his job, but then it is by no means the first, or even the second priority in the Christian life. Working life must be subject to many other commitments in the life of a man. Above all, man's commitment

should be to God, and not to earthly things - money, human organizations, a life of comfort, for instance. Man has a commitment to his fellow-man that comes before economic gain, and in his use and treatment of the created world he has a responsibility to respect this too. Man's work should express a proper understanding of his life, its purpose, its blessings and its duties. (DA17)

- wkabca The commonest failing in industrial management today is not that men will not work the hours or the overtime, but that they will not put their minds to work. (HFRC 5)
- wkabcb Christians believe that the third and highest function of work is that through it God should be glorified, that is, that his purpose should be revealed and fulfilled. (JS 159)

RIGHT MOTIVATION - REVERENCE FOR GOD

- wkabcb Not only must the Christian work, he must work as if for God and he must work whole-heartedly. "Whatever thy hand findeth to do, do it with all thy might. (Ecc.9.10) (HFRC 2)
- wkabcc But sheer hard work does not win unqualified praise.... the value of work cannot be simply measured quantitatively. It depends on God's blessing, on its purpose for whom it is done, and the motivations by which it is done. (DA14)
- wkabcc Certainly the New Testament is in no doubt that man's duty to God comes before all earthly loyalties, and though at many points it is fulfillment of everyday duties which is one's duty to God, there may be clashes between these two. (DA19)
- wkabcc I was chagrined to hear of a man in our church who, after being unemployed for two years, stayed away from public worship because he was scared of being asked what he was doing, and, on the discovery that he was out of work, of being made to feel a failure. But at least within the Christian community no stigma should be attached to unemployment. Paul's dictum 'if a man will not work he shall not eat' (2THES.3:10) was addressed to voluntary not involuntary employment, to the lazy not to the redundant! So we need to welcome and support the unemployed in the local church, otherwise our pious talk about 'the Body of Christ' becomes a sick joke. (JS 167)

RIGHT MOTIVATION - STEWARDSHIP

- wkabcd Man cannot afford to be mastered by things he has created. In the sense of responsible stewardship of Gen.1:28, we hope to be able to say 'Man is the master of things. (DA22)
- wkabcd It would be fair to deduce from this teaching that it is the duty of the Christian to use his abilities to the limit of his physical and mental capacity. He cannot relax as soon as he has got enough money or as soon as he has mastered his job. He has a duty to train himself and develop his abilities, both academically and experimentally, to the limit that his other responsibilities allow. When he has mastered one job, he should go on to another. He should not be content to administer, but should try to improve and innovate. He should not stop until it is quite clear that he has reached his ceiling. (HFRC 2)

wkabcd The Christian who is not called to the ministry should ask, What is God's purpose in life for individual members of the Christian church? Is it to imitate on a smaller scale and part time the work of the minister, or is it something separate and different? Too many people today seem to believe that the laity are without function except those of 'personal evangelist' and part time preacher. But if we have gifts of evangelists and teachers, why should we not use them full-time? The teaching of the Bible on the function of the laity would seem to be much more positive. The Church is here to glorify God before an unbelieving world by living the kind of life which God intended man to live. It must do what God intended man to do. It is clear from the passages quoted above that man was intended to control and put to use the untamed resources of the world. To this end he was given powers of intellect and organization. The Christian does not work to earn a living; he works because God intended that he should use the gifts He has given him for fulfillment of divine purpose. He goes on working whether or not he needs to earn a living. His work is a divine vocation and not to be treated lightly, whether he is a surgeon or a carpenter. No labour is degrading. (HFRC 2)

WRONG MOTIVATION - IDOLATRY

wkabce First the gods of wealth and prosperity at whose alters we have worshipped must be abandoned before they abandon us. Second the need to control our machinery and ask whether it is appropriate becomes increasingly urgent as the technological possibilities widen out. We cannot do everything that is technically possible, and the choices can be made in other terms than the purely economic. (DA22)

WRONG MOTIVATION - MATERIALISM, GREED, OPPRESSION

wkabcf Christian attitudes to work and wealth are obviously vital and raise such questions as: Is money itself harmful or dangerous? If not, what risk does it bring to its owner? What limits should be put on particular financial dealings - lending, borrowing, treatment of tenants and workers? What work should a man do or not do? what is the purpose of work? and perhaps the vital question, what is the proper balance in a man's life and what should he consider his priorities? (DAVID ATTWOOD, The Spade and the Thistle, Grove)

wkabcf It is the machinery which is in effective control and it really seems to be the workers that are serving it. On a car-assembly line the work is hard and monotonous, but its not these qualities that have earned its notoriety. It is equally true of other types of work, but where the man controls his machinery and his work and can take decisions of his own, he is not a slave in quite the same way that he can seem to be when his decisions are taken for him by the machinery (or rather by those who have designed and who control it). It is not only jobs requiring hard work and those in oppressive physical conditions which remove the powers of independent thought and decision-making from the work. It can happen to office workers that all decisions are removed from them in the interests of control, consistency, and so on. All this is to remove the dignity which work

- can confer, for the sake of greater material wealth and power. (DA20)
- wkabcf Material wealth can make a necessary and useful servant, but a dangerous master. (DA19)
- wkabcf Many problems in the world of work face us today; the size and power of modern machinery, often requiring tedious and hard service from the workers whom are needed; the power of modern employers over their employees, together with increasing concentration of industrial control; the tendency to make every decision in economic terms and to weigh worth and value in the same way; the increasing disrespect and carelessness for the created world; the advance of technological innovation which threatens the job of many. (DA20)
- wkabcf For example, has there ever been a justification for paying workers by the hour and the week, and higher grades and annual salary? Or for insisting that wage earners clock in while salaried staff do not have to? (JS 177)
- wkabcf I'm suggesting that we stop to consider the brevity of our years on earth, perhaps finding new motivations to preserve the value that will endure. Why should we work ourselves into an early grave, missing those precious moments with loved ones who crave our attention and affection. It is a question that every man and woman should consider. JAMES DOBSON
- wkabcf Large corporations today have enormous power over small companies which may be connected with them, for instance as suppliers. Perhaps there is an order for a certain quantity of goods for urgent delivery. Then all of a sudden there is a change of policy, or circumstances intervene, and the goods are not required immediately, but in six months or a year. Pressure has to be put on the supplier to alter his schedule and work to the new date - but in no doubt in many cases it would be easier for the large concern to take the strain than the smaller. In spite of whatever spoken commitment may have been already agreed the company will put pressure on the supplier to suit its needs. The employees who have to do this, whether over the telephone or face to face, acts quite impersonally in the name of the firm (BB Ltd) whatever his own feelings about the situation. (DA8)
- wkabcf This will be his reply if pressed about the moral questions raised by such practices, he has no choice but to implement the firm's policy, regardless of his own convictions; perhaps he will add that his responsibility is to protect the people in the firm he works for. (DA8)
- wkabcf The tendency today is to value one's work and one's worth by the money paid for it, rather than the value of it to those for whom it is done. (DA22)
- wkabcf The morality of extremely high salaries that could otherwise employ four to ten people needs to be seen in the light of the teaching of members of one body. Thus it may be that Christians who are in such positions should consider before God accepting only an average wage for themselves, and contributing the rest for job creation within the body. Surely this is what is meant by koinonia? (MH)
- wkabcf I also wonder if we as Christians should reconsider the current trend of both husband and wife obtaining paid employment in order to maintain a certain standard

of living. Apart from the question of family priorities, how many job opportunities would become available if such families would seriously consider rationing the number of wage earners? Likewise the same could be said of overtime; my overtime could be my neighbour's job. (MH)

WRONG MOTIVATIONS - WRONG GOALS

wkabcg Are we hooked today too much on the lifestyle stakes? Do we need so much of our income to be absorbed in mortgaging and borrowing? Was it not Golda Meir's sister, who refused to own a refrigerator in her later years because she believed that although she technically could afford one, Israel was not in a stage of development where the average person could? Is this an attitude that God is looking for in the church today? (MH)

wkabcg The major single defect in British society has been, and remains, its class-ridden nature. We see class division bedeviling so many aspects of our national life, particularly industrial relationships...(David Steel 1979).

wkabcg It is totally wrong that men should claim to be all equal in respect of wages and decision making; it leads to the discord we observe today. It is equally wrong that we should regard some jobs, notably manual work requiring no specific training, as being less important than the manager's role. EJW God's Husbandry

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wkabcg In 1984 Winston is one of the many who rewrites history to suite the 'Ministry of Truth', and he is well regarded for his work. Because of the mental challenge of 'delicate pieces of forgery' 'Winston's greatest pleasure in life was his work'. (DA8)

wkabcg It is not that riches are themselves wrong, but almost inevitably, they choke a man's growth in goodness, they tempt man to trust in his wealth, and they draw him away from the service of God. A person whose heart is set on his money cannot set his heart on God, and worries of man about his possessions distract him. (DA18)

wkabcg The purpose of man's work, then, as far as its rewards are concerned, is to provide for himself and his dependants, and to be able to help others, but not to accumulate riches and think they give him security. (DA18)

BIBLICAL TEACHING ON LEVELS OF RESPONSIBILITY AND INDUSTRIAL RELATIONS

GOOD LEADERSHIP

- wkacci The Hawthorn studies in particular showed that the workers would increase their output even when the lights were dimmed to the strength of moonlight, if they thought that their labours were considered by other people to be important and significant. (JS 159)
- wkaccj Mr. Anderson... determining to end the old management style of confrontation, called for co-operation instead, walked daily through the foundry, greeted the men by name, asked them about their work and home, visited them when they were sick, in fact treated them like human beings. (JS 176)
- wkaccj The church should be the first community in which class stratification and the 'them and us' mentality are overcome. (JS191)
- wkaccj When the plant was opened at 7 o'clock the following morning, he would be there and available to them. (JS188)
- wkaccj I am committed to using work to help people develop, rather than to using people to accomplish the work as the end. (Kenneth N. Hansen)
- wkaccj The men in the works and their families depend on us to find the markets to keep them in employment, and to maintain the level of technical expertise and efficiency which will keep their firm competitive. They do not grudge the manager his necessary relaxation, but they know the difference between a management which is working hard and one which is cruising. The Christian should be the man who is known in the jargon as a self-starter. He does not require pushing, he hardly needs supervision. He goes straight for the tough problem and breaks it. When a critical decision has to be made, he is the man who will have done his homework. (HFRC 5)

OF EMPLOYERS TO EMPLOYEES

- wkacda For example, has there ever been a justification for paying workers by the hour and the week, and higher grades and annual salary? Or for insisting that wage earners clock in while salaried staff do not have to? (JS 177)
- wkacda For the supreme mark of a person is that he orders his life by his own deliberate choice. In consequence society must be so arranged as to give to every citizen the maximum opportunity for making deliberate choices and the best possible training for the use of that opportunity. In other words, one of our first considerations will be the widest possible extension of personal responsibility; it is the responsible exercise of deliberate choice which most fully expresses personality and best deserves the great name of freedom. (WILLIAM TEMPLE)
- wkacda It is consistent with Christian vision that society should develop in such a way that

each person can exercise his God-given ability to make choices, and to take responsibility, and to share in shaping his own environment. We believe that employees have a stake in their company which is at least as significant as that of the shareholders. (BISHOP ROBIN WOODS, the Times, 16.2.1977)

- wkacda Right attitudes to work are essential to our enjoyment of it; right relationships at work are equally important. Men and management may be highly motivated, and yet at the same time deeply dissatisfied because they are at loggerheads with one another. (JS 173)
- wkacda There are status symbols which appear deliberately to give self-respect to some and deny it to others. (JS 177)

OF EMPLOYEES TO EMPLOYERS

- wkacdb 'Some time between starting and quitting time, without infringing on lunch periods, coffee breaks, rest periods, story-telling, holiday planning, and the rehashing of yesterday's television programmes, we ask that each employee try to find some time for a work break. This may seem radical, but it might aid steady employment and assure regular pay cheques. (JS.155)
- wkacdb As regards to the employee and the worker, two biblical themes can be suggested. One, there are limits to the loyalty the institution may demand of its employees, and which the employee should offer. Second it is the proper task of the institution to be efficient, but in the conduct of economic life there are other qualities that make a claim. (DA19)
- wkacdb Finally, loyalty to the employer can be seen as a moral obligation in many circumstances where in fact there are other, more important considerations. (DA11)

RESPONSIBILITY OF INDIVIDUALS TO OWN NEEDS AND ACTIONS

- wkacdc Adam in the Genesis story is certainly regarded, and therefore treated, by God as a morally responsible person....Moreover God held him responsible for his choice. (JS179)
- wkacdc Strange to say, under the influence of laboratory science, many people today seem to use their freedom only for the purpose of denying its existence. Men and women of great gifts find their purest delight in magnifying every mechanism, every inevitability, everything where human freedom does not enter or does not appear to enter. A great shout of triumph goes up whenever anybody has found some further evidence - in physiology or psychology or sociology or economics or politics - of unfreedom, some further indication that people cannot help being what they are and doing what they are doing, no matter how inhuman their actions may be. The denial of freedom, of course, is a denial of responsibility: there are no acts, but only events; everything simply happens; no-one is responsible. And this is no

doubt the main cause of the semantic confusion to which I have referred above. It is also the cause for the belief that we shall soon have a machine to foretell the future. EFS Small is Beautiful, pg.191

FOR THE COMMON GOOD

- wkacdd Certainly the Bible regards work as a community project, undertaken by the community for the community. All work needs to be seen as being, at least to some degree, public service. (JS 159)
- wkacdd In summary all of us should expect to remain workers all our lives, so that even after we have retired, we may spend whatever energy we have left in some form of service. (JS 170)
- wkacdd Referring to the unemployed in the North of England during the depression years, William Temple wrote: 'The gravest and bitterest injury of their state is not the animal (physical) grievance of hunger or discomfort, nor even the mental grievance of vacuity or boredom; it is the spiritual grievance of being allowed no opportunity of contributing to the general life and welfare of the community. It is a shocking experience to be declared 'redundant', and still worse to have to think of yourself thus. Many people live in fear of it happening to them. (JS.163)
- wkacdd Is our economic direction serving people or money? (1) After road accidents, suicide is the most common cause of death among young people. (2) In Britain about 4000 people take their lives every year, one person every two hours. (3) The suicide rate has been growing steadily since 1975, but numbers of attempted suicides is rapidly reaching alarming proportions. More than 200,000 people in Britain try to kill themselves each year. The majority are teenagers and young women in their twenties. (40% of those successful have made one previous attempt. WOMAN'S OWN Nov. 26 1983
- wkacdd The Christian understanding of work as self-fulfillment through the service of God and neighbour should have several wholesome consequences. We shall value our own work more highly; see to it that those whom we may employ are able to do the same; feel deeply for the unemployed, and try to ensure that though out of employment, they are not out of work. (JS 170)
- wkacdd Today there seems to be a feeling that we are reaching saturation point in personal wealth and that soon we ought to invest not in goods, but in leisure. Whatever others may decide for themselves this attitude would seem wrong for a Christian. The excessive long hours of the past were onerous and made it difficult for a man to carry out his responsibilities to his family and his church. But working hours now are not normally unreasonable and there can be no case for sitting back when there is so much want in the world. Even in this country the care of the aged, medicine and education are almost bottomless pits. (HFRC 6)
- wkacdd If money does accumulate, then it brings with it responsibilities for the welfare of

others, rather than possibilities for personal luxury and security. (DA18)

wkacdd One of the major elements of the current moral climate is the duty felt very generally 'to do a full day's work' (ironically in practice this may often turn out to mean rather to be at the workplace for the full stipulated time than to be actually working for a full day). This is perfectly right and reasonable; the employee has a clear duty to do the work, at the agreed time and place, for which he is being paid. Is it possible that on occasions this can be exaggerated or misplaced? there are several ways in which this can happen: First of all, it may be seen as someone's major, or only, responsibility, and there is no feeling of duty or obligation to family, to community or neighbourhood. All that is owed to society is to fulfil one's daily commitment to work, and the rest is one's own. As a variant of this, it is also true that it is very rare to find the same degree of commitment by people undertaking work without being paid for it. It seems less blameworthy to let others down if there is no financial reward, or formal contract. (DA11)

wkacdd We will also need to recover one of the most important motives for work; that it should be done for the sake of others, without expecting any particular reward. It also means recognizing that unpaid work can be done just as properly, as committedly, and as professionally, as paid work - and be just as rewarding. (DA22)

FOR HIS FAMILY

wkacde ... but above all, he can be put under great moral pressure, for he must be loyal to his firm and to the others working with him or under him in the office. If he is a supervisor then he must be there. As a result of all this, a man with a young wife and a baby can work a ten or eleven hour day, arriving home at eight at night. He is too worn out in the evenings really to talk to his wife; he only sees the baby at weekends. The baby needs his time and attention, as does his wife, and he can soon become a stranger to both of them. If the child is ill or his wife depressed then the pull is sharpened. (DA9)

wkacde God needs men who are diligent and hardworking, and who also have a sense of humour, and know how to relax and play with children and enjoy God's good gifts in nature. (ZAC POONEN)

wkacde Secondly, many people feel that the commitment to be at work must take precedence over other duties and commitments, for instance to young children (this applies to mothers and fathers alike), or to close relatives who are seriously ill. Obviously, if there is a conflict then a balance must be struck; but it seems to me to be commonly assumed that the duty to work takes precedence much more often and strongly than it should. (DA11)

wkacde No Christian has a right to allow his work to make his wife a widow or his children orphans. (HFRC 3)

STEWARDSHIP OF GOD'S GIFTS

- wkacdf There is no backing in the Bible for that attitude which sees a person's only duty in his job and the rest of life as his own. (DA19)
- wkacdf We are as responsible to God for what we produce, as we are for what he has given us 'raw'. There is no mandate in the creation narrative for private exclusive use, nor for hoarding or consuming at the expense of others. (CJWW 71)
- wkacdf A country which sends so few of its best-educated young men into industry and trade, when it depends on these for its very existence, must have compelling reasons. The country whose social leaders invented the Long Weekend may be thought to be less than whole-hearted in its attitude to work. (HFRC 7)
- wkacdf The image of a gentleman as a man of leisure has gained sufficient respectability to be a ideal to many people who ought to know better. (HFRC 6)

HONEST LABOUR, DIGNITY AND SELF-WORTH

- wkacdg The Christian, especially, must organize his life and work, must set his own high standards and must examine the quality of his work continuously and critically against those standards. (HFRC 3)
- wkacdg It is important that he should be able to recognize the symptoms and self-control so that he can correct them whenever they appear. A man who does his job in a lazy way loses his grip on the situation, and events take charge. Crises begin to arise and he gets into a vicious circle of weariness and worry. In next to no time he has used up his stock of emotional energy. Had he applied himself to his job in the first place the situation would never have arisen. (HFRC 3)
- wkacdg A Christian who has allowed his job to get 'on top of him' should examine the quality of his work to see whether he has been setting standards and keeping to them as he ought. (HFRC 4)
- wkacdg It is the quality of intellectual integrity which the Christians, above all men, should possess. Our creed is that we are not here to serve ourselves but others; and we should, therefore be much more conscious than others of our standards of service. The standards we set ourselves should be higher and tougher than others set for us. We should look more closely and critically at our performance than they do. We should put ourselves into the shoes of our boss, our colleagues and our staff and workmen. Seen through their eyes, what do we look like? Industry has its fair share of men who are bogus. (HFRC 5)
- wkacdg For example, has there ever been a justification for paying workers by the hour and the week, and higher grades and annual salary? Or for insisting that wage earners clock in while salaried staff do not have to? (JS 177)

- wkacdg ..the apparent irrationality, as judged by any standard, of our present wage and salary structure. One may search in vain for the rational compound of skill, responsibility, effort and working conditions of a system which would explain why the ward sister in a general hospital should be paid (at the top of her scale) about one sixth of the salary of the Dean of Westminster; Why the male probation officer should start at about one-quarter of the top transatlantic pilot's rate, or at his maximum just past the starting rate of the university lecturer in Greek; or why the sub-officer in the Fire Brigade should end a little above a little where the graduate school teacher began; and why the police constable after six years' experience should get for his full-time employment about five-sixth of the salary of a part-time governor of the BBC. (Barbara Wootton)
- wkacdg Another important decision was to close the two dining rooms previously reserved for executives and supervisors, so that everybody would eat in the same restraint, sharing the same conditions and the same food, and having the same opportunity to meet, know and trust one another. (JS189)
- wkacdg In seeking to involve unemployed people in constructive activity, the church should also make, publicize and act on the distinction between 'work' and 'employment'. For although all employment is work (we are not paid for doing nothing), not all work is employment (we can work without being paid for it). What demoralizes people is not so much lack of employment (not being in a paid job) as lack of work (not using their energies in creative service). Conversely, what gives people a sense of self-respect is significant work. (JS 169)
- wkacdg It has been admitted that in many factories the workers lack self-respect because they lack responsibility. They feel oppressed and powerless. The 'them and us' mentality is enforced because other people make all the decisions (remote, faceless people), while their role is exclusively to react, and indeed to obey. The analogy with slavery, though very inexact, is yet instructive at this point.
- Christians opposed slavery because human beings are dehumanized by being owned by someone else. Christians should oppose all forms of labour in which human beings are USED by someone else. (JS183)
- wkacdg Self-fulfillment - work is intended for the fulfillment of the worker. That is, an important part of our self-fulfillment as human beings is to be found, according to God's purpose, in our work (JS.156).
- wkacdg There are status symbols which appear deliberately to give self-respect to some and deny it to others. (JS 177)
- wkacdg The essential difference between a 'community' and an 'institution' is that in the former members retain their freedom to choose, while in the latter it is to some degree taken away from them. (JS179)
- wkacdg Turning now to the medical field, there is a constant danger that the doctor-patient relationship, already unnatural because of the awe in which doctors are held, will degenerate further beyond paternalism to control. The patient remains a person, and when decisions have to be made about his health and even his life, he should be left free to make them. (JS181) (*Provided that the choice made does not*

break the law, as in the case of suicide. In the case of abortion, the mother actually makes a decision over someone else's body, that of the unborn child. (MH)

- wkacdg It seems to be increasingly recognized that the workers in any enterprise, on whose skill and labour its success largely depends, should have a share in both decision-making and profits. (JS179)
- wkacdg Unemployment is not a problem of statistics, however, but of people. In the Third World, where no wage-related unemployment benefit is available, it is often a question of actual survival. (JS.165)
- wkacdg Work should give dignity, significance, and a sense of self worth through service. (JS.163).
- wkacdg Hard work and education were as much part of the traditions of Methodism as they were of the Scots Presbyterians, and Methodism had a great influence on the working-class men. Professor Postan thought that their application to their work was one of the main forces of the Industrial Revolution and one of the factors, therefore, which enabled this country to pull itself up by its bootstraps. However, the force of Methodism has waned and been replaced by organized labour. Not all of these can be traced to Christian sources. Many of them stem from a feeling of genuine grievance at the sufferings of the working class. They saw these as arising from a system which appeared to regard labour as a commodity rather than a calling. Indeed the church's apparent connivance in this system of society, which seems detrimental to the interests of the individual, may be one of the reasons why the masses are outside the Church today. (HFRC 7)
- wkacdg Professional competence, public duty, disinterested service and financial integrity every Christian who is a professional man will agree that his faith and his professional standards go hand in hand. (HFRC 8)

wkacdg BALLAD FOR BROADBROWS - A SONG OF REDUNDANCY

This old pub has got to go, they say,
 'Cos it's "redundant"
 Funny words they use for things today -
 What price "redundant"?
 Well, what I want to know,
 If a pub has got to go,
 There's no harm in saying so -
 But why "redundant"?

Redundant! Redundant! Well, what a silly word!
 "Superfluous", "A blot on blot on the scene",
 "One too many" - see?
 It was all explained to me -
 But where's the harm in saying what you mean?
 What's the use of all this education?
 Heaven help the British nation

If the only word we know
 For a pub that's got to go
 Is redundant,
 Redundant,
 Redundyundyundant!

But words like 'that' is useful now and then,
 And so's "redundant",
 You couldn't have a better name for men -
 They're just "redundant".
 Bill's acting very base,
 But you should see his face
 When I say with quiet grace,
 " 'Ere, you're redundant."

Redundant! Redundant! Will nothing calm him down,
 Like one of those great mouthfulls out of novels,
 Tell him he's a brute
 And he throws another boot,
 But tell him he's redundant and he grovels.
 There's something after all in education;
 It helps you in an awkward situation
 If you can give a man the bird
 With a perfect lady's word
 Like "Redundant"
 Redundant,
 Redundyundyundyundyundant!

When you come to think the matter out
 We're all 'redundant',
 There's very few you couldn't do without -
 They're just 'redundant'.
 Well, look at Albert Fife, And look at Albert's wife!
 In fact the whole of life
 'S a bit 'redundant'.

Redundant! Redundant! Well what a useful word!
 Seems to fit the neighbours like a glove,
 Likewise the little gent
 What comes about the rent,
 The taxes, the Government and Love.
 Life is one redundant complication
 Asking for abrupt elimination.
 And what about your beer?
 Get rid of it my dear - It's redundant
 Redundant,
 Its redundant, Mrs Thomas -
 Its redundyundyundyundyundyundyundant!

A.P. Herbert, "Punch" January 15th, 1930

wkacdg We talk about the survival of the fittest - it's not just the fittest that I want to see survive. LADY NANCY ASTOR

PRACTICAL ISSUES AND EXAMPLES

PRACTICAL DIRECTIONS

wkadea Another important decision was to close the two dining rooms previously reserved for executives and supervisors, so that everybody would eat in the same restaurant, sharing the same conditions and the same food, and having the same opportunity to meet, know and trust one another. (JS189)

RIGHT WORK

wkadeb Mankind by creation is creative; we cannot discover ourselves without serving God and our neighbour; we must have an outlet for our creative energies. So, if the unemployed have no facilities for the range of activities I have mentioned, and they are not available elsewhere in the community, should not the church provide them? Could not more local churches develop a much broader proportion of service to the local community? (JS 170)

wkadeb Revolutions in the abilities of machinery have taken place before, though never at the present pace of change, but they occurred when there was still room for economic growth. Now economic growth seems to be near, or possibly even past, its high point, for a variety of reasons, not the least is the fact that energy is becoming very expensive; there is a finite amount of oil in the earth and the day in which it will be used up is foreseeable. In any case, it seems likely that the latest technological advance, the micro-computer, will replace many jobs without the opportunities for new jobs being created in the present situation. Britain could be faced with the paradox of mass unemployment, and yet great amounts of work to be done - in bringing up and teaching our children, in caring for our sick, in providing homes for our young families, in respecting and caring for our old people. (DA21)

EXAMPLES OF INDUSTRY

wkaded One general point about work in the Bible is that work is not simply equated at any time with earning money. Work may be done because it has to be to gain an honest living, but this is not what defines work. This is made clear by the fact that the same word is used with equal ease of the work of God and the work of man. A good example of hard work done for its own sake is the effort put into the construction of the tabernacle. (DA13)

SABBATICAL ISSUES AND PROMISES

wkadeq If rest and a rhythm for work are commanded, then so also is hard work.
(DA17)

wkadeq What is more worrying is keeping machines (generators, blast furnaces difficult to re-start) going which requires hard assembly line work by large numbers of employees. Once when visiting such a factory, making fertilizers, I asked the person responsible for the key machines whether they stopped at Christmas. He looked at me with shock, almost as if I had committed blasphemy! Is it permitted to ask who really is in charge? (DA9)

wkadeq Mammon has no Sabbath. MH

wkadeq Yet modern man defies the nightly provision of sleep, running his large machines for economic reasons 24 hours a day and the divine order is upset for those who work and their whole community life becomes disoriented. EJW

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