

Dignity of Human Work in the Social Teaching of the Catholic Church

Dr Jeevaraj Lourdhu

Introduction

“Work is a fundamental dimension of our life on earth. Work has significance that it is not merely technical but ethical” says St. John Paul II.¹ Since the human persons involve in any work is more than material and technical. Although utensils or instruments are used in human work it is the person who does the work or who exerts the work. However, work is a constitutive element in which human persons and instruments are intimately connected. Therefore, all the ethicists present that the dignity of human work refers always to the dignity of the workers. On the one hand, the demonetization and Goods Service Tax, the exceedingly criticized economic policies of Indian government in various sectors, have resulted unemployment and the degradation in the Gross Domestic Products (GDP), the inflammation of food products and increased pauper situation to the ordinary and unorganized labours who are working in the small-scale manufactures and traders. According to WIRE website (looked at on 17.11.'17) roughly 1.5 million people have lost their jobs in the first four months after the announcement of demonetization on 8th November 2016. As a result, many

find it difficult to fulfill the basic needs of the family members. On the other hand, the workers are not properly treated and their voices for their rights have not been heard. In many places they are not respected and exploited; in some places and in some companies their wages are very meager; if they raise their voices for their rights of receiving just wage and the benefits pertaining to their jobs they are politically suppressed. The major portion of the population in the world is a working class. Why are the labours treated in such a way? What is the response of the Catholic Church to eradicate the problems of labour? Setting these questions as background, we throw some lights on the 'dignity of labour' in this article. This article is divided into four sections. The first part deals with the concept of work followed by the second part which elucidates the biblical horizon of the dignity of human work. The third part presents the Catholic social teachings on the dignity of human work while the last part delves into the paradigm shift of the Catholic Social Teachings from 1891 to 1991.

1. Concept of Work: Explanation and Delineation

1.1. Etymological Meaning

In the literature, many words are used to signify the meaning the word 'work'; for example, labour, travail, occupation, toil, and so on. Among these words labour and work are interchangeably used in the social teachings of the Catholic Church. Albeit it is not the aim of this article to present the etymological meaning of all the above mentioned words since two words are very often used in the Catholic teachings, we try to find out the meanings of those words: Labour and Work. The former comes from the Latin word '*labor*' which refers to 'drudgery', 'toil', 'hardship', or 'suffering'.² Hence, the word 'work' is derived from the two Old English words: '*weorc*' and '*wyrcean*'. '*Wyrcean*' refers to 'prepare', 'perform', 'do', 'construct'.

According to the etymological definition, work means doing something or performing something; in other words the word designates 'a gainful employment'.³

1.2. Definition

Scholars are using different words to define work and thus it is very difficult to give an apt and appropriate definition of work. However, many agree that work is more than a job. For work is an activity of a person. It is through which an individual creates new relations, uses one's talents, learns, grows and develops one's identity. In addition, although work provides the basic necessities of life, this is not the only function. Setting these ideas as background, we define: work is an exertion of physical and mental efforts to make something, to achieve something or to produce the desirable act.⁴

1.3. Different Dimensions of Human Work

Our analysis on the dignity of human work in the literature presents three different dimensions of human work. They are: Subjective, objective and intrinsic. Some hold only the first two dimensions whereas some others hold those three dimensions. In this article, three dimensions are presented as they are found in the Catholic social teachings.

1.3.1. Subjective Dimension

The subjective dimension of human work denotes that human being is the subject of work (*Laborem Exercens* (LE), 6). In other words, human person is more than the capital. This implies that considering human beings as merely instruments of production or considering them as material things is unethical. For work is for man not man for work. As well, the subjective dimension includes that the workers should also enjoy certain amount of freedom and autonomy to use their creativities to the assigned tasks. It is only through dynamic creativities human beings can do varieties of acts. In

addition, this dimension also states that human person must be the measure of the dignity of work. For, work has its own ethical value because it directly links with a person (LE, 5). Human person who engages in work determines its quality and value.⁵

1.3.2. Objective Dimension

The objective dimension or the material dimension of human work “results from work in the external or material sense, either a product or service, whether in the public or private sphere”.⁶ For any human labour we need materials, instruments and utensils. Thus objective dimension refers to the sum of activities, resources, materials, instruments and technologies used by human beings to produce things. Objective dimension varies in its expression according to changing technological, cultural, political, social and economic conditions.

1.3.3. Intrinsic Dimension

Human work is naturally connected with human beings. Human beings cannot remain idle without doing any work. In other word the nature of the human beings is constructed to work and to maintain the community, society and the nature. Thus, “The work is work with others and work for others’ and it is a matter of doing something for someone” (*Centesimus Annus* (CA), 31). Work is a rational human conduct through use of bodily or spiritual powers for the sustenance and unfolding of man’s life, of society and of the world at large.

1.4. The Nature of Work

As we have above discussed work is not a job. Leyland Ryken says that “Work for which we are paid or by which we earn for our livelihood goes by the common name job or labour”.⁷ In work, job is a part of it. Layland Ryken presents the nature of the work in the following way:⁸

- Work is as a means for production

- Work is as a Human achievement
- Work is as a Psychological satisfaction
- Work is as a service

1.5. Crisis of Human Work

In the modern world, despite the strong and protective Legislation against the inhuman treatment against the workers, still we witness to different crisis of human works. These crises make more and more the conditions of labour shoddier and insecure. Although there are many crises of human work found in different researches and literature considering the limitation of this work only four crises of human work are presented.

1.5.1. Child Labour

According to the International Law, the children under the age of 15 should not be employed in any of the shops, industries, companies, mines and civil constructions. However, despite the strong legislation against the child labour India becomes one of the leading countries in child labour in the world. The States like Bihar, Utter Pradesh, Madhya Pradesh, Rajasthan and Maharashtra are the prominent having a huge number of child labours in India especially in the rural areas. In addition, in the Indian poor families boys are more prone to child labour than girls. According to the data of *Campaign against the Child Labour* it is estimated that 1, 26, 66, 377 children are working in different places in India.⁹ However, there is steady decline of child labour in India. Poverty, perennial sickness of the parents, too many children in the families, alcoholic addiction of the breadwinner and insatiable hunger forced the children to work and earn money for the sustenance of the family. In Indian set up, child labours are found in the agricultural cultivation, forestry, fishing work, mines quarries, construction, manufacturing, and transportation of goods. In these working places they are asked to work more than 12 hours and they are not paid the appropriate

wages. At times, the female children are sexually abused by the owners. Thus, the children experience the inhuman treatments in the working places.

1.5.2. Unemployment

It is roughly estimated more than 750 million people either unemployed or grossly underemployed in the world. This rate is relatively high in developing and under developing countries. The present ruling party of India promised to create one Crore jobs in the electoral campaign in the year 2014. Due the anti-people and unsuccessful economic policies in India, according to *Times of India* the rate of unemployment is between 17.8 (2017) million and 18 (2018).¹⁰ The economic growth without adequate employment opportunities, education, population growth, improper economic planning, decreasing the growth agricultural industries, lack of alternative opportunities, failures to enhance the growth small scale (cottage) industries, lack of proper investment, and immobility of labour are identified for the reasons for unemployment in India. India faces on the one hand unemployment on the other hand the hike of food prices due to the recent tax system (Goods and Service Tax). As impacts of this problem are increasing of poverty, poor health care, deprivation of basic needs, anti-social behaviours and so on.

1.5.3. Discrimination

Discrimination becomes another problem of work. Gender discrimination and racial discrimination are found not only in the multination companies but also in the local industries. In addition, there are age discrimination and religious discrimination. Discrimination includes unjust wage, unwelcoming attitudes against the workers, partiality based on race and different types of harassments. Even though women and men of the same skills are doing the same work it is evident that women are not paid equally as with men. In addition, in some places of the world, a particular group of people are forced to work in scavenging, sewages cleaning and drainage system which are not usually done by the so-called higher caste

people. Still in India, a particular caste of people cleans the human feces (excretion) manually. This group of people is not respected and they are outcaste in Indian society. Thus discriminations among the workers and types work result in dehumanization.¹¹

1.5.4. Exploitation

Exploitation of workers both in developed countries and developing countries is a common phenomenon. The owners and the rich who invested money in different industries amass the wealth through the exploitation of the workers. As the result the vast majority of the workers have to depend upon the tiny minority of the employers. The increasing amount of wealth in the Indian entrepreneurs is at the expense of the working community. Unjust wage for the skilled labour, illegal deduction of salary, late payment of the wage, denial of wage for overtime, over work without proper rest, having minimum workers for maximum work, poor hygienic working places and not providing proper life-sustaining instruments in the hazardous works are considered the methods of exploitation of the workers. This exploitation has made precarious conditions of working classes and the dignity of human work is disrespected.

2. Biblical Perspectives of Human Work

From the book of Genesis (creation narratives) to the book of revelation (God labours for new creation) we find the concept of work in the whole Bible. Therefore it is not exaggeration to call the Bible as collection of divine and human works. Unlike the gods and goddesses of Greek-Roman mythologies who are dining, resting and contemplating the God of the Bible works. God established mountain; visited earth and watered it; and God provided grain for His people (cf. Ps 65: 6-9).¹² Therefore the biblical God is the God of work. He not only works but also gives command for the ethical

treatment of workers. Thus it is advisable to step into the biblical teachings of human work in order to understand the dignity of human work.

2.1. Old Testament Perspective

Old Testament portrays that God of Bible is preeminently a worker.¹³ Christopher J. H. Wright presents that work is the idea of God who as the worker, thinks, creates, chooses, plans, executes and evaluates.¹⁴ In the Old Testament the work of God is universal, unique, creative, orderly and constructive As Leyland Ryken presents.¹⁵ As we analyze the teachings of Bible on work we come to know the following findings.

2.1.1. *Imago Dei* – A Call to Work

Wright observes that as God created the human beings in His own image and likeness he has created them as workers.¹⁶ Leyland Reyken pinpoints that *Imago Dei* becomes a key idea for the reason of human work in the creation narratives.¹⁷ The God who works makes the human beings in his own Image. This image is seen in the similarity between God and human beings that both are workers. In the fourth commandment of the Decalogue we find the link between God's work and the work of human beings (Ex 20:9-11). Leyland Reyken points out that "Human work has meaning partly because it expresses the divine image in his people".¹⁸ Thus, many scholars agree that human beings, being in the Image of God (Gen 1:26f) have the obligation to imitate the Creator in his work (of creation).

2.1.2. Work – not a Result of Curse

Many think that human work is the result of the curse quoting this phrase "...in toil you shall eat of it all the days of your life" (Gen 3:17). The Biblical scholars observe that although in the Bible the ordinary human work becomes a curse after the fall of human beings work is the result of the curse. God breathes and molds the creation into life and thus working for life cannot be called as curse. Therefore in the modern understanding work is

no more understood as curse. For the nature of the work of God reveals that God worked not because he has to do but wants to do. Human work arises not from the curse but from the fruit of the land which yields by the hard work of human beings. The two creation narratives present the significance of human work. "The Lord God took the man (human being) and put him (them) in the garden of Eden to till it and keep it" (Gen 2:15). The phrase 'tilling the earth' refers to our dependence on earth, light, and water and 'keeping the garden' means we need to be mindful of the creation. Therefore, work in the Bible is not the result of punishment but our response for the maintenance of the creation, wellbeing of the society and our redemption.¹⁹

2.1.3. Work – For the Communal Welfare

The biblical perspective of work demands the welfare of the neighbour who are poor, stranger, fellow Israelite, orphans, widows and enemies. Therefore the Torah presents the covenant as parameters for human work.²⁰ Accordingly, working in the soil does not mean to extract the fruits as much as they can. Rather they are responsible to take care of the needy and poor through their hard work. Covenantal law says "When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the Lord your God" (Lev 19:9-10). In addition, the Torah safeguarded the land from the people of avarice and greed. Work should be seen from self-focused interests but it is given "for others, for God and for the health of the land. Demanding every last drop of work jeopardizes the land and those most likely to work's victims. Torah, thus, recognizes the overwork and sets limits to work so that others might live".²¹

2.1.4. Work – A Divine Ordinance

God's activity of creation does not stop it continues in the history. For God neither slumbers nor sleeps he is hectic with protecting the people (Ps

121: 2-3). The continuation of God's work is carried out by human beings by another command "Be fruitful and multiply, and fill the earth and subdue it" (Gen 1:28). God has left us numerous resources on the surface of the different parts of the world and we are commanded to be the steward of these sources. We are obliged to maintain these through our hard work (Jan 5:17; Ex 20:9-11). Command of God to work (Gen 1:28; 3:17-19) is very evident in the creation narratives. For, "The Lord God took the man and put him in the Garden of Eden to till it and to keep it" (Gen 2:15). It is precisely because of this, human work pertains to the original order of creation.

2.1.5. Social Legislation for Workers

The social legislation of the time of Moses protected the dignity of work from the violations. The employees tried to cheat the poor workers and they did not do the payment immediately after their hard work. In this condition, the legislation says that "you shall not keep for yourself the wages of a labourer until morning" (Lev 19:13; Deut 24:14-15). In addition, against the greediness of the rich and landlords, "If you lend money to my people, to the poor among you, you shall not deal with them as creditor; you shall not exact interest from them" (Ex 22:25). The slaves and workers were not considered human beings in the community of Israel. They were maltreated, ill-treated, dehumanized. In the context, the law gave them severe punishment (Ex 21:20-27). As well, the nature of work and toil of the land demands rest that is called 'Sabbath'. The workers need rest for their personal work and leisure. For that God Himself set an example. Creation presents to us God as the model and incentive for our rhythm of week-day labour and Sabbath rest. (Gen 1:28; 3:17-19 Ex:20:9-11)

2.2. New Testament Perspective

In the New Testament, similarly like the Father, Jesus is also a great worker. He worked for the kingdom of God in the whole day. He respected

the value of work by speaking through the parable of sowing the seed and parable of workers in the vineyard. These are the clear indications to present the positive attitude of Jesus to the human work.

2.2.1. Jesus – a Model for Worker

Jesus is seen as the model of working. It is believed that Jesus as a young Jew probably might have done the hard work as he was born from the family of a carpenter. Thus it is assumed that Jesus probably was a worker for a longer part of his life, doing carpentry works. It adds value and dignity to work (Mt. 13:55; Mk. 6:3). Jesus often expressed his familiarity with the ordinary people bread-breaking, sowing, harvesting, fishing, tending the sheep and taking care of the vineyard. This is the clear indication that Jesus had a positive attitude toward human work. For example, in the parable of workers of the vineyard (Mt 20:1-16), as David H. Jensen reviews “the value of the work is not its result or the length of the time one has been engaged in work; rather its value is people are doing the work”.²² In addition, in many places he has mentioned that he has come to do the work of the Father (Jn 9:4) and doing the will of the father is his food (Jn 4:34). Here, the work of Jesus becomes an integral part of his ministry. In all his teachings he uses the parables taken from the world of work to convey the good news. However, Jesus is obvious that although work is the priority in life i.e. cares of worldly things it should not take precedence over spiritual things (Mt 6:33; 16:26).

2.2.2. Pauline Perspective of Human Work

St. Paul, similarly like Jesus, set an example of doing work despite of his busy schedule in preaching the good news. The Pauline literature presents that St. Paul worked as a tent maker to earn his livelihood and to avoid being a burden to others (1Thess 2:9; 2Thess 3:7f; 1Cor 9:3-15) even though the congregation has a duty to support the minister (Lk 10:7; 1Cor 9:13f; 2Thess

3:8f; 1 Tim 5:17f).²³ He also taught that everyone should work for work would make us dependent on nobody; no burden to anybody (1Thes 4:10-12). The work makes would bring respect and honour in one's life. Thus, according to him, work thus gives man his *dignity* – independence and personal freedom.

3. Catholic Social Teaching on Dignity of Human Work

The Catholic Church publishes different documents concerning faith, moral, mission and the life of Church and the Faithful. The documents on moral issues have two different types of teachings. The first is about the sexual and family issues. The next is about the teachings on social issues. Teaching on the dignity of human work is one of the issues of social teachings of the Church. In this section, we present the social teachings of the Catholic Church on the dignity of human work.

3.1. Dignity of Human Labour in the Writings of the Fathers of the Church

Everyone in this world aspires for the decent life which refers to a life of having all the basic necessities to all family members. This aspiration is granted by human work. However, one should not absolutize the human work or make an idol of work. For, our ultimate meaning of human life is not in work but in God.²⁴ In the tradition of the Church, work had a significant value among the Christians. St. Paul taught the importance of work in the Christian life and he himself was the example for the work.

John Chrysostom pointed out that idleness harms the human being while human work is good to the body and soul. In the early Church, taking care of the poor and needy was one of the aspects of evangelization.

St. Basil advocated that Christians should work not only to provide food for themselves but also to help the poor Christians.

St. Erenaeus, furthermore pointed out that the human beings make the world more beautiful by their hard work. For God has entrusted this world to the human beings to develop and to improve the nature. Being the steward of God's creation, human person must work to make this world more attractive and liveable for all the macro and micro living organisms.

Thomas Aquinas presents work that provides for one's daily livelihood and that of his dependents. It also prevents idleness which is the source of many evils. In addition, he states that work holds in check the rebellious flesh. Above all, human work enables to give alms and do charity. The spiritual nature of human work is atonement for sins in the spirit of penance and to obtaining God's grace.

3.2. Dignity of Work in the Catholic Social Teachings

Teachings on work are found in different documents of Catholic Social Teachings. The stipulated pages of this article may not permit to have wider and elaborate presentation of the dignity of human work. Some documents do not present the teachings of human work as main theme but rather it is a subtheme. Thus, only the following documents which contain the condition of human labour and dignity of human work as the main theme are presented.

1. Leo XIII, *Rerum Novarum* (on Condition of Labour, 1891)
2. Pius XI, *Quadragesimo Anno* (Reconstruction of the Social Order, 1931)
3. John XXIII, *Mater et Magistra* (Mother and Teacher, 1961)
4. John XXIII, *Pacem in Terris* (Peace on the World, 1963)
5. Vatican II, *Gaudium et spes* (Church in the Modern World, 1965)
6. John Paul II, *Laborem Exercens* (On Human Work, 1981)
7. John Paul II, *Centesimus Annus* (One Hundred Years, 1991)
8. Benedict XVI, *Caritatis in Veritate* (Truth in Charity, 2009)

3.2.1. Human Work is Fundamental

Human labour is fundamental to human beings (LE, 3). Everyone has a right to work and thus the State has the obligation to provide ample opportunity to work according to the capacity of the citizens (PT, 64). In this context, the Church should encourage the State to develop innovative strategies and technological methods in order to creating works to the people (GS, 64). In addition, human labour becomes fundamental for the construction of society. It is through the machineries and human hands have brought affluent wealth to the nations as well as to owners. And in order to achieve this aim the collaboration between the workers and owners is a must (QA, 53). Only through such cooperation the aim of the work is fulfilled. With regard to context of the working community, unlike the RN, QA has brought not only the industrial workers but also the agricultural workers in the document. To bring the balance between the population and labour PT suggests that “bringing the work to the workers wherever possible rather than bringing workers to the scene of the work” (PT, 102).

3.2.2. The Dignity of the Workers

The Catholic Social Teaching firmly states that human beings should not be treated as “mere tools for production but as person” (GS, 66). Further the Church condemns the attitudes of the owners who treat the workers as slaves for their production (GS, 67). For, LE states that human beings are more important and valuable than the capital (LE, 12). In addition, CA also affirms that human beings are always prior to works, profit and capitalism (CA, 43). Therefore, they must be protected from injustice and violence (RN, 32).²⁵ It is clear that the child labour was condemned in the Catholic teaching. For example in RN, until the children are physically and intellectually mature they should not be given any work in the factories (RN, 59). The Catholic Social Teachings affirmed that humanitarian assistance based on justice at the time of accidents, ill-health due to the conditions of working

place and labour must be guaranteed (RN, 68). The moral obligation of the State is not only to protect the poor and needy from the rich and also the well-being of the individuals (QA, 25) but also should conform the protection of life, health, family, homes and wages (QA, 28). By removing working environment which is harmful to the material and by providing adequate facilities for the spiritual well-being of the workers the State and owners could ensure the dignity of the workers (MM, 21). Moreover, when the income of the agricultural workers is less than the industrial workers two forms of insurance are mandatory. The insurance should cover the cost of the products and holistic welfare of workers and their family members (MM, 135). In addition, LE also adequately recognizes different forms of workers and their rights (LE, 17). GS appreciates the contribution of women in the form of human labour and encourages women to participate in the human labour (GS, 61).

3.2.3. Pertaining Rights of the Workers

In general, everyone has the right to have a work, to eradicate the unemployment, to receive sufficient salary to protect them and their family, to get a just compensation at the time of danger and to have different formation programme to develop their working skills further (LE, 19). In addition, workers have the right to have retirement from works, old age pension and health insurance (LE, 19). The workers have the right to take break in between the works (RN, 59) and the right to form association for their welfare (RN, 69). QA also encourages the workers to form associations which could defend the rights (QA, 31; LE, 20-21). Forming association is the natural rights of the workers for their professional interest to safeguard their rights (MM, 22). The employers and contractors ought to provide the opportunities to the workers to participate in the management of the working place. And they have every right to take sufficient leave to develop their cultural life and personality (GS, 67).

3.2.3.1. Just Wage

The principal duty of the employers is to pay the just wage to the workers. Defrauding the workers' wage is a crime. The owners should not swindle the savings and the money of the workers (RN, 32). The State and the leaders of the companies should guarantee the well-being of the workers (RN, 49). In addition, QA presents that workers and other employees should be the sharers of management, and participants somewhat in the profits which is received in order to improve the conditions of the workers (no.65). It should be forbidden that the alienation of workers from partaking in the profit of the company (QA, 57). The just wage takes into consideration of the need of the individual worker and her/his families (MM, 33; LE, 19)). This means that the just wage should be sufficient to lead a decent human life and wage should be to cover one's basic needs (MM, 71). Just wage must be more than the minimum wage (MM, 75). The State should take necessary steps to give just wage to all sorts of workers (PT, 64). Pope John XXIII explains that human work should not be treated as commodity but as an essential activity of human beings. Therefore, the wage for human labour should but be on the basis of trade or market but on the basis on Justice (MM, 18).

3.2.3.2. Strike

Any inadequate pay to the long and hard work would results in strike which harms not only the workers, employers, trade and commerce. Therefore, in order to avoid this evil, the public authority should be more considerate to the needs of the workers (RN, 56). In order to claim their rights and protect them from oppression the strike could be a just means (GS, 68).

3.2.3.3. Duties of Workers

Workers should commit themselves in the given work to its perfection: should not harm the property of the owners. They should refrain from engaging

violence against employers (RN, 30). The workers should not be treated as slaves and used them as means in order to gain profit. The dignity of the workers should be adequately considered (RN, 31). The workers should also actively participate in the business of the products of their work (MM, 91). Also the worker should have the greater responsibility over their employment (MM, 96).

4. Paradigm Shift in the Catholic Social Teaching on Labours

Our analysis on the Catholic Social Teachings on work presents that the documents which were published before 1891 focused on the workers including women and children in different industries. Their conditions, contexts and rights were highly remarked. It is unfortunate the documents do not pay attention on the works of other fields like agriculture. Whereas the documents which were published after the year of 1991 have spoken about the workers who are working in agriculture and other industries. In addition, the documents which were released after 1991 do not suggest universal teaching for the problem of workers. They have asked the local church to speak about the issues and give solutions to those problems. Thus, many would say the paradigm shift of Catholic Social Teachings regarding the dignity of human work. The differences are given below.

No.	1891	1991
1.	Focused only on the welfare of European	Welfare of all the workers of the world
2.	Priority was given to industrial workers	Workers of all factories, institution, companies were given due recognition.
3.	Well-being of the employed parents was prioritized.	Well-being of the unemployed, pensioners, physically challenged and elders etc.
4.	Capital and labour were equally important	Labour is more important than capital
5.	Only compensation benefits were addressed	Permanent rights, duties and liberative experiences were addressed.
6.	There is no discussion on private property	Private property must be utilized for the welfare of the community.
7.	Only Catholic workers' movements were allowed	The associations of different movements based on human rights were encouraged.
8.	Salary was given on the basis of mercy and charity	Salary should be on the basis of Justice
9.	Only male workers were at the centre of the teaching	Female workers and child labours have also become centre of the teachings

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| 10. | Capitalism was the subject matter for teaching | Capitalism, socialism and equal sharing were addressed |
| 11. | Development depends upon the owners | Development depends upon management, production and rights |
| 12. | Workers' right were received through the dialogue and negotiation | Workers' right obtained through just strikes |
| 13. | Marxist and socialist ideas were neglected | These two theories were accepted with criticisms |
| 14. | The problems were looked at from Christian perspective | Problems of workers looked at from labour perspective |
| 15. | Invitation to Christian communities to reflect further on human labour | Invitation to all people of good will to discuss further on human labour. |

Conclusion

The Catholic Church is very much interested in the welfare of the workers and to ensure the dignity of the workers. As universally accepted responsible movement, the Church has to play a significant role in protecting the rights of the workers. As it is mentioned in the article, the Catholic teaching is inclusive in nature by presenting the working conditions of not only the workers of Europe but also the workers of all over the world. Although the Catholic teachings do not give any universal solution to the problems of workers we need to find out the solutions to the problems of workers according to our context since the problems vary. After reading this article we need to

find out ways and means to settle the problems of workers and to ensure their dignified life.

Dr Jeevaraj Lourdhu
St. Paul's Seminary
Trichy – 620 001.

Endnotes

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