

KÁROLI GÁSPÁR REFORMÁTUS EGYETEM
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BUDAPEST

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**A munka 21. század eleji református teológiai reflexiója/ The
Reflection of Work of the Reformed Theology in the Beginning of
the 21st Century**

Összefoglalás/ Summary

PhD Disszertáció/Dissertation

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Summary

The PhD dissertation on „The Reflection of Work of the Reformed Theology in the Beginning of the 21st Century” reflects on the phenomena of work nowadays which are described by the correlating sciences (sociology, occupational psychology). The selection criteria are that they shall be important areas of work and there shall be public interest to show their actuality. This way the following areas are presented: (the definition of work, unemployment, education, globalization, job satisfaction, workaholism, job roles, women and children in work, International Labour Organisation).

The theological basis of the reflection is introduced by the examination of work using biblical theology which is delivered by the author using elements of different possible structures: work in Genesis, work as divine order, God’s work, vocation, Christians at work, leisure time and rest. This foundation gives the frame of reference to the review of different theologians.

There is a historical overview from the Early Church to the teachings of Luther and Calvin on the history of work ideas in theology. It is in evidence that the theological examination of work has also meant continuous reflection of the society of the given period and vice versa, the social circumstances of the theologians strongly influenced their views. The historical overview is extended by the analyses of idea flows which had major impact on work in the second half of the 20th and the 21st centuries. These are the relationship of Marxism to work, and

models of organization of work (Fordism / Taylorism). The examination of *The Protestant Ethic and the Spirit of Capitalism* from the view of this dissertation provides us an example how the protestant theology and work is linked from the Weberian standpoint.

The contemporary theology had to formulate its statements after these historical antecedents. On one hand there are classical protestant theologians selected by the dissertation (Brunner, Barth, Moltmann) and the related interpretations are analyzed. On the other hand other researchers (e. g. Volf, Darrel, Witherington) are also selected where we can find systematic approaches on work. It is provable that these theologians influenced each other also at this area and they were also influenced by the social environment where they did their work like their predecessors. It is also can be observed that the economic progress continually raises new questions to be reflected and the development of economical sciences provides also adequate concepts to the theology. In addition the dissertation touches upon the examinations of the Hungarian protestant theology on work between 1945 and 1990. The critical assessment of this era was not a goal, but it has to be mentioned that the writings in the official church press do not provide an area of the history of work ideas which could be significant nova of the reflection. Afterwards the author orientates himself on the works of István Török, Ferenc Szűcs and János Bolyki. These are theologians who can help to redirect the mentality of the Hungarian theology to the mainstream.

The segment of the Roman Catholic social teaching related to work shows a framework which is global, systematic and aims to continuously reflect on social changes.

The selected phenomena of work are reviewed next. The intention of the author is that the investigation based on sociology and occupational psychology shall also draw people's attention realizing their daily work at the given phenomena so they can turn to the theological reflection.

The reflection is provided in the comparison of definitions of work, work and society, work and man, work and curse, work and mercy relationships through dialogue with the described phenomena. The dissertation states that the reflection can be compiled and the adequate description of the phenomena helps to make the messages of theology more relevant to the readers.