



PIOTR KOPIEC

The John Paul II Catholic University of Lublin, Poland

<https://orcid.org/0000-0002-0581-0737>

Aiming at Good Work: The Conference of European Churches in the Face of the Global Changes in the Area of Work

Abstract: The future of human work is one of the crucial issues the ecumenical movement reflects on. For example, the question plays an essential role in the social teaching of the Conference of European Churches. Apart from issuing many documents and statements, the organisation established the Church Action on Labour and Life (CALL), a working group called to promote a Christian viewpoint in European and global discussions about a just socio-economic order, including employment and labour. The article outlines the teaching on human work developed by the CALL, setting it in the broader context of the current debate on the future of work. It also briefly considers similarities between the CALL's concepts and the approaches of Churches in Europe, with emphasis on the Evangelical Church in Germany. Finally, the article discusses the concept of good work and the guidelines for sustainable digitisation, which are CALL's primary area of focus and its biggest achievement.

Keywords: Conference of European Churches, Church Action on Labour and Life, good work, digitisation, wellbeing

Introduction

Since its very beginning, social involvement and social problems have been crucial field of study in the ecumenical movement. The largest ecumenical organisations and bodies, such as the World Council of Churches and the Conference of European Churches (hereafter: the CEC), dedicated much of their efforts and time working out a society concept which would

be as close as possible to the Gospel teaching. The ecumenical search for a better, more just, and more peaceful society is a fascinating intellectual adventure, as ecumenists must always balance confessional, theological, cultural, and geographical peculiarities. It is sometimes extremely difficult to find a common places in many worldviews, stances and everyday experiences; however, as many reports and programmes show, it is feasible.

Among many topics, the future of human work is one of the crucial issues the ecumenical movement reflects on. For example, the question plays an essential role in the CEC's agenda of social teaching. Apart from issuing many documents and statements, the organisation established the Church Action on Labour and Life (hereafter: the CALL), a working group that "addresses employment and related economic and social issues from the perspective of Christian theology and a Christian way of life and seeks to promote a Christian viewpoint in debates about European economic and social policies."¹ The CALL is a network of theologians from different Churches belonging to the CEC, many of whom have expertise in the Christian approaches to work. As embedded in their Churches, the group not only produces the teaching on its own, but also collects and brings together their respective Churches' teaching. Thus, it is a conceptual meeting point that represents Churches outside the theological framework and inspires the Churches for a more intensive reflection on profound transformation and related crises taking place in the field of work.

The article outlines approaches to human work developed by the Church Action on Labour and Life, setting them in the broader context of the current debate on the future of work. It also briefly considers similarities between the CALL's concepts and the approaches of Churches in Europe, with emphasis on the Evangelical Church in Germany. Finally, the article discusses the concept of good work and the guidelines for sustainable digitisation, which are CALL's primary area of focus and its biggest achievement. The literary analysis is the main method used in this article.

1. The Conference of European Churches

Before reading about the CALL's teaching, one needs a short introduction to the Conference of European Churches, which along with the

¹ THE CONFERENCE OF EUROPEAN CHURCHES: "Church Action on Labour and Life (CALL) Network." Available online at: <https://ceceurope.org/employment-and-social-issues/call-network/> [accessed 25.06.2023].

World Council of Churches constitute the ecumenical mainstream. The organisation, founded during a meeting in 1959 in Nyborg, Denmark, gathers 114 Churches of different confessional traditions: Orthodox, Protestant and Anglican from all over Europe. It is a body coordinating Church councils in individual countries. The Conference main purpose is to constitute various spaces of encounter and cooperation among the Church representatives, such as working groups, think tanks, seminaries and dialogue groups that focus on specific targets. An essential field of the CEC's involvement is also the cooperation with other ecumenical bodies, such as the WCC and the Catholic Council of the Bishop's Conference of Europe, and political and social organisations, first and foremost with the European Union and the Council of Europe.² In addition, the CEC contributes to the most crucial issues of the contemporary political and ethical discussions, such as human rights, economic and ecological justice, peace and reconciliation, bioethics, civic education, labour, unemployment, and precarious work.

The CEC's constitution (in the preamble) enacted in 2018 in Novi Sad, Serbia (first version of the constitution was adopted in 1964) defines the organisation's nature and purposes as follows: "The Conference of European Churches is an ecumenical fellowship of Churches in Europe which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil their common calling to the glory of the one God, Father, Son, and Holy Spirit. The Member Churches of the Conference seek, by the grace of the Triune God, to pursue together the path of growing conciliar understanding on which they have set out. In faithfulness to the Gospel, as witnessed in Holy Scripture and transmitted in and through the Church by the power of the Holy Spirit, they seek to continue to grow in a fellowship of faith, hope and love. Faithful to this Gospel, they also seek to make a common contribution to the mission of the Church, to the safeguarding of life and the well-being of all humankind [...] In its commitment to Europe as a whole, the Conference seeks to help the European Churches to share their spiritual life, to strengthen their common witness and service and to promote the unity of the Church and peace in the world."³

² S. LOSANSKY: *Öffentliche Kirche für Europa: eine Studie zum Beitrag der christlichen Kirchen zum gesellschaftlichen Zusammenhalt in Europa*. Leipzig 2010, p. 154.

³ "Constitution of the Conference of European Churches." In: *And now, what are you waiting for? CEC and its Mission in a Changing Europe, Report of the 14th General Assembly of the Conference of European Churches Budapest, Hungary 3 to 8 July 2013*. Ed. C. BALAN. Geneva 2014, p. 99.

2. The Church Action on Labour and Life

The CALL proves this emphasis on human work as one of the Conference's most significant fields of interest. Set up in 2010 during the CEC General Assembly in Brussels by the Commission "Church and Society," the CALL network was dedicated to the problem that, for many years, has been occupying a central place in the political, sociological and economic discussions that seek the best ways to avoid the crises brought about by the changes in human labour. The final report of the founding assembly enumerated several network's crucial tasks: it "will address employment and related economic and social issues from the perspective of Christian theology and Christian way of life and promote a Christian perspective in the debate on Europe's economic and social policies. It will provide a platform to exchange views and experiences on economic questions in different parts of Europe and, thereby, to bridge gap between European societies. It will build a capacity of European Churches to act on these issues, for instance, by offering educational and information materials and training."⁴ The same document initiated five network's key and more detailed working areas: work-life balance, precarious work, religion in the public sphere, sustainable economy, and information on economic ethics. It is worth mentioning that all these areas overlapped with the crucial concerns of social politics rather than appealing to the then sociological and philosophical discussions on the nature of labour transformations. This, however, was changing in following years.

3. The fears about the future of human labour

The sociological scenarios of the future of labour have dominated many socio-political discussions at the turn of the 20th and 21st centuries. Suffice it to mention the widely referenced book *The End of Work* by Jeremy Rifkin, who summarised many forecasts of technological unemployment and claimed that the world is approaching a clash between the rise of population and a decrease in job places due to the automa-

⁴ THE CONFERENCE OF EUROPEAN CHURCHES: "Churches Launch CALL Network for a Just Economy in Europe." Available online at: https://ceceurope.org/storage/app/media/uploads/2010/04/Report_on_the_CALL_Conference.pdf [accessed 14.09.2024].

tion of production. Rifkin, however, switched from a pessimistic view to the more positive vision of the future of labour, which he hoped, would be more democratic, humanistic, and prosperous. Twenty years after publishing his famous book, he predicts a new era, without labour coercion and labour commodification. This great shift he views as “a half-century from now, our grandchildren are likely to look back at the era of mass employment in the market with the same sense of utter disbelief as we look upon slavery and serfdom in former times” and adds that “the very idea that a human being’s worth was measured almost exclusively by his or her productive output of goods and services and material wealth will seem primitive, even barbaric.”⁵ Of course, he knows that such a brave new world needs a preparatory period during which a considerable number of skilled and professional workers will lead the global economy to fit better with the intelligent technology and he even estimates that this transition period will last fifty years.

But Rifkin seems to be in the minority. Most experts are much less optimistic about the future of human labour, and, consequently, about the stability of social systems. The reasons are different. Some claim that diminishing employment will bring about social turbulences and deepen the economic gap between the well-off and the poor within and between societies. Some predict that the world is approaching the date of technological singularity, which means crossing a boundary beyond which humanity will not be able to control technological progress. Some fear the rise of new destructive ideologies, like communism or fascism in early capitalism, as a response to inequalities and changes in social life. Some are concerned about the growing phenomenon of deskilling, that “may result when a job is automated or when a more complex job is fragmented into a sequence of easily performed units and less mental labour is required of workers and jobs become routinised and boring.”⁶ Some worry about the psychological and anthropological consequences of enforced idleness which would be caused by the lack of real need of work. Finally, some accuse a global meritocratic elite of being reluctant to change this situation which this very elite profits from.⁷

⁵ J. DERBYSHIRE: “Jeremy Rifkin: Intelligent Technology and the Future of Human Labour.” *Prospect* 28 May (2014), pp. 4–5.

⁶ M. L. ANDERSEN, H. L. TAYLOR: *Sociology. Understanding a Diverse Society*. Belmont 2008, p. 484.

⁷ Z. BAUMAN: *Płynna nowoczesność*. Kraków 2006, p. 23.

4. The CALL's "orientation aid"

The CALL network addresses many of these concerns and anxieties. But it is worth noting that the question of human labour is of great importance for many Churches' social teachings. Perhaps it would be too obvious to reference the classic Encyclical *Laborem exercens* by John Paul II, about an inherent interdependence of human labour and human dignity. However, a significant contribution to the Christian concept of labour came from the Evangelical Church in Germany (*Evangelische Kirche in Deutschland* – EKD), which has recently considered this issue in several cohesive and up-to-date statements. The EKD, while enumerating many causes of the contemporary labour transformation, states that societies fail to adapt to the new circumstances brought about by the rapid technological progress, just because of different reductionist policies and ideologies, neglecting the influence of social institutions, such as state, education, family, culture, and the Church. Therefore, the world needs a profound transformation, occurring in the systems and hierarchies of values. Thus, it should be a moral-ethical transformation, that would embed human labour in the axiological foundation of two values: solidarity and self-determination, which refer, in turn, to human freedom and responsibility. This value system is based on human self-defining as being created and saved by God: "Through work, people participate in the forming of the world, and through their actions people carry out the responsibility for the world mandated to them by God. People, as God's creatures, created in his image, are freed and commissioned to further develop God's creation in an ongoing process, particularly when it comes to carrying out the biblical commandment to protect it. Ideally people carry out this work in a profession, in which they are able to cultivate their talents. This can only succeed, however, by cooperating with others, since work is something communal, for which people bear individual responsibility in the freedom that they are granted. Self-determination and solidarity are inextricably interconnected and therefore, from a Christian point of view, need to be taken into consideration by both employers and trade unions."⁸

The CEC, in a comprehensive study on the future perspective of the European Union, when considering the current socio-economic situation of the continent, conveys a similar teaching on human work: "Work is

⁸ EVANGELISCHE KIRCHE IN DEUTSCHLAND: *Solidarity and Self-determination in a Changing Working World. A Memorandum of the Council of the Evangelical Church in Germany (EKD) on Work, Social Partnership, and Trade Unions*. Hannover 2015, p. 49.

part of God's calling, the mandate given to human beings. The way to fulfil your calling is to engage in work in the broadest sense: not only in paid work, but also in family work, neighbourhood obligations and so on. Through daily work, one cares not only for one's own needs but also contributes to meeting the needs of others. All work is, in principle, done in a communal spirit."⁹

5. The concept of good work

These examples of the EKD's and CEC's teaching help introduce the concepts worked out by the CALL network, basically because the Action appeals to a need for axiological change, accentuated by the EKD. Most of the proposals precede a thorough examination of political and sociological trends with an outline of the axiological and ethical foundations of a given concept.

Over the fourteen years of its operation, the CALL network studied the issues regarding human labour which could be classified into two main topics: contemporary conditions of good work and the future of work and social relationships in the face of digitisation and technological progress.

The first theme refers mainly to the concept of good work, which was born in Finland, and then spread among theological circles in the UK, Germany and Austria. Finally, in 2012, it was elaborated by the Action during the CEC General Assembly. In the presence of the members of the European Parliament and the delegates of many NGOs, the CALL's group presented ten criteria of good work in the reality of changes brought about by technological progress. It is worth noting that they are a sort of Christian counterpart to the ten decent work indicators listed by the International Labour Organization.¹⁰

The starting point to define these criteria is a holistic view of human labour, grounded in the Bible which regards human beings as living in a field of integrated relationships with God, other people, and creation. This is, however, not a mere sum of "contacts," but a dynamic field of moral/ethical commitments stemming from the Christian faith and

⁹ THE CONFERENCE OF EUROPEAN CHURCHES: "Seeking and Prosperity for our Common Future." In: *Beyond Prosperity? European Economic Governance as a Dialogue between Theology, Economics and Politics*. Ed. P. PAVLOVIC. Geneva 2017, p. 86.

¹⁰ J.-M. SERVAIS: *International Labour Organization*. Alphen am den Rijn 2011, p. 174.

human individual recognising oneself as being created by God and living in God's promise of salvation and blessing. Human work can only be fully comprehended when considered within this field.

Therefore, the sphere of human work needs a moral and ethical transformation, led by Christian Churches, in cooperation with civic society organisations. The axiological foundation of this transformation is the value of human dignity. Christians should resist regulations or their lack, practices and ideologies that do not protect human labour against injustice, instability, exclusions and exploitation which impair human dignity.

So, the criteria for good work should be read out in light of such a theological, Christian concept of human labour. Since their formulation is rather concise, I will quote their shorthand, ten-point version: "1. Good work produces things of real value. 2. Good work respects the dignity of every human being, women and men of all ages, as made in the image of God. 3. Good work gives service to your neighbour. 4. Good work gives the opportunity to fulfil your vocation and to get training. 5. Good work does not make too many demands on creation (minimising pollution and the wasting of natural resources. 6. Good work gives at least a subsistence income and good working conditions. 7. Good work brings the possibility of influencing working practices and the rhythm of work. 8. Good work enables adequate rest and relaxation, health and safety. 9. Good work affirms for each member of the working community the right to participate in decision making. 10. Good work balances family life and paid work and gives lifelong security to both women and men."¹¹

The declaratory nature of this list may give the impression of being too general, idealistic, and somewhat vague, but it plays its indicative role in helping to consider human labour in all its references: it cannot be reduced to mere paid work, but must be considered one's vocation. This is all the more important, the more commodified labour becomes; the more it becomes an object of a pure economic calculation. So, of course, the CALL network does not stop at this list of criteria for good work, but, based on these, proposes legal regulations and economic measures to bring the reality of work in line with "good work." The network focuses, in particular, on issues such as precarious conditions of work, work intensity and workload, unemployment, an increasingly competitive labour market, labour mobility and Euro-orphanhood, to mention a few. The Action discerns the Churches role mainly in building awareness among Christians, including recognising oppressive structures on the local level

¹¹ THE CHURCH ACTION ON LABOUR AND LIFE: "Paper Policy on Good Work." Available online at: https://ceceurope.org/storage/app/media/uploads/2015/12/1-_CALL_Policy_Paper_on_Good_Work_-fin.pdf [accessed 10.07.2023].

and teaching the Biblical approach to human labour, as well as practical help and interventions in individual situations when human dignity in labour is threatened.¹²

6. Advancing digitisation and the future of human work

The criteria for good work have become a substantial foundation for the Action's further fields of interest. A particularly studied topic is advancing digitisation and its impact on human labour, which was discussed during the network gathering in Berlin "Digitisation and the future of work and social relations," and then in CALL's project "Wellbeing of digitalized societies and workplaces."

Basically, the Action refers to the future scenarios of human labour from the perspective of technological progress. Thus, the CALL's theologians are about to produce a Christian approach to the threats and chances predicted by sociologists, economists or politicians. Such an approach must result from a fundamental Christian belief, already outlined above: that people are created by God, endowed with dignity and called to cooperate with God for the sake of creation. Hence the theologians discern an ambiguity: on the one hand, Christians should affirm technological progress as a manifestation of cooperation in God's creative work; on the other, they should take care for those who are excluded or suffering due to this progress.¹³

Having noticed differing views on the future consequences of technological advancement on human labour, the Action focuses on the threats caused by these changes, mainly increasing precarious work. When asking about solutions, the theologians discern a decisive role played by the state's social politics. Technological progress, including digitalisation, raises great expectations for improving human well-being, but it creates anxieties as well, related mainly to the future of human labour. The appearance of many new professions and the disappearance of old ones bring about rapid upheavals in the sphere of work. In addition, the proliferation of new forms of work, such as work on demand via apps and crowdworking, increases social instability, exacerbated by a growing

¹² THE CHURCH ACTION ON LABOUR AND LIFE: "Paper Policy on Good Work...", p. 12.

¹³ P. KOPIEC: "Ruch ekumeniczny wobec współczesnych przemian w sferze pracy i ich konsekwencji dla rodziny: diagnozy i propozycje Konferencji Kościołów Europejskich." *Forum Teologiczne* 20 (2019), p. 85.

scope of precarious work, usually related to self-employment. A dream of work-life balance becomes unattainable. This has severe consequences for social bonds and psychological, mental and spiritual well-being, especially among young people. Such a social diagnosis mobilises Churches to intensify efforts to demonstrate and explain the Christian model of work structures, based on human dignity and social justice. Besides building axiological foundations, the Churches take more specific actions, such as creating the crowdworking platforms.¹⁴

Finally, the Action extends its focus to other processes and phenomena in the realm of human work, such as the widening wage gap, technological unemployment, and the increasing polarisation of marked by the decline of medium-skilled occupations. These trends are undeniably contributing to growing social fragmentation. In this context, the CALL urges Churches to establish a network of meeting places for active reflection on values and social relations, just to help to overcome social isolation.”¹⁵

7. The guidelines of sustainable digitisation

The hitherto Action’s fields of involvement and its axiological foundation meet in the recently completed project entitled “Wellbeing of digitalized societies and workplaces.” The project was co-funded by the European Union and supported by many Church’ organizations and agencies cooperating in and with the Council of European Churches.

Upon reading the project’s description, one can easily discern recurrent key ideas that influence the hierarchy of values of the European Union, such as sustainability and well-being. Even though they have already been explained, defined, and used in a thousand documents, declarations, and programmes, the Action offers a novel approach, linking a more technical and legal perspective of the European political institutions with a Christian view on human work and happiness.

The most significant result of the project are the guidelines for digitisation serving life and wellbeing. The CALL team thus followed the tradition of many Churches’ organisations, producing a document that can be regarded as something that the Evangelical Church in Germany

¹⁴ CHURCH ACTION ON LABOUR AND LIFE: “Digitalisation and the future of works and social relations.” Available online at: <https://ceceurope.org/storage/app/media/uploads/2018/05/2018-CEC-CALL-Berlin-Conference-on-digitalisation-Final-Conclusion.pdf> [accessed 15.12.2023].

¹⁵ CHURCH ACTION ON LABOUR AND LIFE: “Digitalisation and the future of works and social relations....” p. 2.

calls *Orientierungshilfe* – an orientation aid. It is about finding oneself in the dynamic, unstable and often unintelligible world of digital revolution. The guidelines are based on several tenets, frequently repeated in various Christian studies on current socio-economic and cultural phenomena: that the results of digitisation must not be left to mere market regulation and individual choice and that digital tools, though bringing new chances for human wellbeing, must be constrained by relevant ethical norms and be people-oriented. In addition, the guidelines' authors reference the concept of good work and perceive that digitisation will play a key role in future successes and failures of the striving for better human work. Yet, the first and foremost is the fundamental Christian truth that God created the world and that creation “needs to be treated with care and consideration,” and that we are called for sustainable management over creation.¹⁶

When defining, the CALL's team distinguishes between ethical and practical guidelines. Referring to the first, however, the theologians are relatively modest in seeking the cornerstones for the future ethical foundation of sustainable digitisation. Somewhat disappointingly, they appeal to several documents produced by international political organisations concerning issues such as climate change or data protection (e.g., the Declaration “Digital Rights and Principles for the Digital Decade,” the European Union's Digital Compass, and the Paris Agreement, to limit global warming to 1.5°C. Climate and data protection goals are put under the umbrella of the principle of sustainability in its three dimensions: ecological, social, and economic. Only at the end of this chapter the theologians appeal to more “comprehensible” values, such as inclusion, freedom of choice, participation, security and “putting people at the centre of all decisions,” all of which they put together with the “pillars of Christian ethics”: dignity, justice, solidarity, and equality.¹⁷

The practical guidelines are explained more specifically. The document addressed three points: inclusivity in design, data protection and individual sovereignty and ecological aspects. As in the previous case, sustainability is also an axiological point of reference here.

Inclusivity in design includes the five aspects. First, all stakeholders should participate in design processes, which are eventually supposed to lead to sustainable digitisation. Second, each digital design process must include people with disabilities, and those who have difficulty using digital solutions and tools. Third, digitisation must counter social exclusion while, at the same time, addressing its causes. Fourth, digitisation cannot

¹⁶ CHURCH ACTION ON LABOUR AND LIFE: “Call for a Digitisation which Serves Life and the Wellbeing of Societies and Workplaces.” Available online at: <https://call-for-digital-wellbeing.eu/> [accessed 12.01.2024].

¹⁷ Ibidem.

mean the negligence or disappearance of analogue solutions, rather, it should remain a matter of choice. Fifth, political and legal structures safeguard positive digitisation as well as its evaluation and improvement.

The guidelines concerning data protection and individual sovereignty address not only legal regulations, but are supposed to be regarded as the common good and foundation of social order.

Finally, digitisation's impact on ecology must be taken into account and thought of from a long-term perspective. It means that the cost of pro-ecological solutions or reducing ecological risks must not succumb to sheer economic calculations. In this regard, the theologians propose a whole list of specific solutions such as green and lean coding (even though the declaration does not address critical voices against these concepts); limits imposed on data storage, to reduce the need for data centres; reducing, as much as possible, energy consumption; using only renewable energies to run systems; re-using and transmitting waste heat from servers centres; durability of digital products and solutions, including "reparability, regular updates, modularity and recyclability as essential elements in the design and use process."¹⁸ The ecological aspect of the practical guidelines also encompasses paying attention to the working conditions during the production process.

Conclusions

The guidelines for digitisation serving life and wellbeing may seem to be unfeasible and even too "dreamlike." They also may be seen as a kind of theological "wishful thinking." However, such an opinion would be unfair and unjustified, if we consider the concepts by the CALL as an "aid orientation," *Orientierungshilfe*, as documents that are intended to help readership to become familiar with an issue, the risks involved and possible solutions to overcome these risks, even when these solutions appear as too idealistic and too distant. After all, demonstrating the Christian ideal in culture, society, economy, technology, etc., is one of the Christian missionary tasks. In this context, a criticism can be raised: the concepts of CALL are conveyed in the declarations and documents written in somewhat technical and sociological language. This is justified for the sake of better comprehensibility. However, given that CALL is a theological, Christian think tank, more references to Christian ethics/moral theology

¹⁸ Ibidem.

and more theological language are missing, at least in the parts where a Christian foundation is declared. Nevertheless, notwithstanding this criticism, the CALL is a valuable initiative that can help join Christian Churches in the global debate on the future of human labour, and can help clarify the difficult sociological and political issues related to human work for theologians and Christians in general.

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PIOTR KOPIEC

En quête d'un bon travail : la Conférence des Églises européennes face aux transformations globales du monde du travail

Résumé

L'avenir du travail humain est l'une des questions clés abordées par le mouvement œcuménique dans sa réflexion sociale. Cette question joue un rôle important dans l'enseignement social de la Conférence des Églises européennes (CEC). En plus de publier de nombreux documents et déclarations, cette organisation a fondé l'Action de l'Église sur le travail et la vie (CALL), un groupe de travail dédié à promouvoir une vision chrétienne dans les débats européens et mondiaux sur un ordre socio-économique juste, notamment en matière d'emploi et du travail. Cet article présente l'enseignement élaboré par CALL sur le travail humain, en le situant dans le contexte plus large du débat actuel sur l'avenir du travail. Il examine brièvement les similitudes entre les concepts de CALL et les approches des Églises en Europe, avec un accent particulier sur l'Église évangélique en Allemagne. Enfin, l'article explore la notion de travail décent et les lignes directrices pour une numérisation durable, qui représentent le principal domaine d'intérêt de CALL et sa plus grande réalisation.

Mots-clés : Conférence des Églises européennes, Action de l'Église sur le travail et la vie, bon travail, numérisation, bien-être

PIOTR KOPIEC

Verso un lavoro dignitoso: la Conferenza delle Chiese europee di fronte ai cambiamenti globali nel mondo del lavoro

Riassunto

Il futuro del lavoro umano è una delle questioni fondamentali su cui si concentra il movimento ecumenico nella sua analisi sociale. Questo tema svolge un ruolo significativo nell'insegnamento sociale della Conferenza delle Chiese europee (CEC). Oltre a pubblicare numerosi documenti e dichiarazioni, l'organizzazione ha istituito l'Azione

della Chiesa sul lavoro e la vita (CALL), un gruppo di lavoro dedicato a promuovere una visione cristiana nei dibattiti europei e globali su un ordine socio-economico giusto, incluso il mercato del lavoro. Questo articolo presenta l'insegnamento elaborato da CALL sul lavoro umano, inserendolo in un contesto più ampio del dibattito attuale sul futuro del lavoro. Vengono anche analizzate brevemente le somiglianze tra i concetti di CALL e gli approcci delle Chiese in Europa, con particolare attenzione alla Chiesa Evangelica in Germania. Infine, l'articolo discute la nozione di lavoro dignitoso e le linee guida per una digitalizzazione sostenibile, che rappresentano il principale campo d'interesse di CALL e il suo maggiore contributo.

Parole chiave: Conferenza delle Chiese europee, Azione della Chiesa sul lavoro e la vita, lavoro dignitoso, digitalizzazione, benessere