

The Marxist Influence on Christian Teaching about Work

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This article reflects on the influence of the Marxist environment from the previous social system on the attitudes of Christians toward work, especially on those who consciously and responsibly coped with the ideological influences but did not reflect on a number of the distortive effects of the environment that they did not perceive as ideological, such as accepting good pay in low-value jobs.

Introduction

The church does not exist isolated on an island. It exists surrounded by a society, which at any given time and place is found in a particular condition. This presents the church with challenges in the performance of its tasks but also poses a risk that some of the characteristics of the surroundings, which are not inherent to the nature of the church, may infiltrate the church also and develop into its characteristics or failings. We see this in the New Testament in Corinth, where specific sins from the external environment surfaced among pastoral problems in the church. In this sense, we are interested whether Marxism had any influence on the church's teaching in the former Eastern European States as regards work or rather on the attitudes of Christians toward it.

The Marxist Influence on the Environment

In Czechoslovakia, we lived under a system for four decades that declared in The Constitution of the Czechoslovak Socialist Republic, chapter 1, article 4, the prominent role of the Czechoslovak Communist Party,¹ which exposed all of

society to intense Marxist-oriented propaganda. Although the same constitution proclaimed religious freedom,² in reality, churches were subjected to pressures that meant a serious struggle to preserve the faith for them.

It is clear that foundational ideological texts by Marx and Lenin were influential in the formation of the society of the time. However, for the average citizen, these were unappealing or too exacting, and although they were published in specialized publishing houses, they did not number among the texts read by the masses. The state system ensured that influential people, whom they anticipated would occupy managerial positions in state enterprises (which actually all enterprises were at the time), completed study at the “Evening University of Marxism-Leninism” (VÚML). However, despite this, my experience has often been that people working in ideological positions, such as, for example, deputies of political commanders (political commissars) in the army, were not well-versed in “Marxist thinking” and sometimes their handling of this ideological material was only on the most elementary level of repeating typical words. Grasping these mental concepts was hard for them to do.³

Marxism was interpreted not only as a philosophical model of economic relations, but also as a philosophy of work.⁴ Ratzinger noted that “this ‘philosophy’ is essentially a ‘praxis.’”⁵ Hence, when considering the influence of the Marxist context on church teaching about work, I will not devote attention to an in-depth philosophical and economic analysis of the ideological documents of Marxism (even though they have their admirers up to the present day), but I will rather concentrate on researching the influence on peoples’ lives of the environment in which we lived in its day-to-day implications. In this environment the Marxist influence could not go unnoticed, and it was impossible to avoid practically.

Education

The Constitution of the Czechoslovak Socialist Republic (henceforth ČSSR) notes, “All cultural policy in Czechoslovakia, progress in education, training, and teaching are conducted in the spirit of the scientific Marxism-Leninism world-view and in close connection to the life and work of the people.”⁶ This became apparent on all levels of education. As early as at nursery school children were taught about the good “Uncle Ilyich”⁷ (Lenin), who they would later see on classroom notice-boards and whose statue stood in a number of town squares under the guise of so-called pragmatic socialist art.

The ideological influence on school youth was developed by integrating them into the “Socialist Youth Union,” initially as “sparklets” (early school years), later as “pioneers” (older school age), and finally *zväzáci* (secondary school).

Each university student had to take exams, not only from their specialist subjects, but also from ideological subjects⁸ (e.g., from the so-called “International Workers’ Movement” [MRH]), regardless of what field he was studying. Ideological questions were even part of doctors’ postgraduate examinations.

Laborers did not escape political influence either as they were also exposed to it. Communist party factory organizations had their own political gatherings and their activities even intersected with meetings and consultations in the business sphere.

A conspicuous area of influence exerted on the population was the experience of variations of ordinary life in a so-called socialist society. The juxtaposition of the following examples I mention are intended to show influences which resulted from the Marxist context and shaped the environment with which people had to deal. Thus, they also naturally influenced attitudes to work and the context in which Christians applied their faith. Individuals did not always perceive them as experiences from an ideological context and therefore were sometimes less wary of them.

The Right to Work and Its Distortion

The Constitution of the ČSSR ensured the right to work.⁹ But this right resulted in an ideological need for universal employment because “in the socialist economic system ... economic crises and unemployment are unknown.”¹⁰ Therefore, many positions of work were created which were not economically justified or where there was not enough work to do. Naturally, these kinds of places were easiest to create in the administrative sectors of businesses and led to a very variable workload among employees. Some had to produce a real amount of work in order for production to take place; others more likely simply “went to work.” This applied to management set-ups also, for example, in the management of service operations (repairing televisions, rewinding of electric motors, machinists’ workshops, upholstery, and so forth) on a municipal and regional level. Whereas early on it was enough for these operations to exist as autonomous places serving the population and having regional management, later (in the 1980s) intermediate levels of management were created on a municipal level. The increase in administrative places naturally meant a higher payload but these managerial workers with their secretarial services bought no real economic advantage for the business. Thus, the right to work became in essence the right to earn, and in some cases, it was not related to real performance or to performance which had any significance for the running of the business.¹¹

Over the years I have been able to observe a whole range of such “reorganizational measures,” by means of which such places were created, and even then, I perceived them as a kind of veiled form of unemployment. The influence of a milieu set up in this way on church teaching about work was not researched either then nor do we now have any estimation of the impact of practically experiencing this kind of “good employment,” that is, accepting a minimal (or nonexistent) contribution to an employer’s activity, on the Christian-religious view of work, and its significance in the framework of a Christian worldview.

Distorted Data and Planning

The whole system was seen as centrally controlled economics, and economic plans for a five-year period were announced as state law,¹² according to the Constitution of the ČSSR. Therefore, evidence that the plan was being carried out was very important, leading also to inconceivable distortions in socialistic states, for example, in the “adjustment” of results. I can illustrate this with a few examples:

Adjustment of Results

The power-supply director collected thorough and accurate data about the consumption of individual forms of energy at individual plants of their business. Later she processed them in detail and delivered them to the appropriate office. There the official told her that this data was faulty (though he knew that it was accurate and correct) and changed it to data that corresponded with the projected energy consumption. What was important was that in the statements appeared as they should be and not that real energy demands and usage be recorded.

In the 1980s I experienced a similar but from my point of view even more absurd “adjustment” of results on my frequent travels around the European section of the former Soviet Union. In one Ukrainian village they recounted enthusiastically how their *kolkhoz* (agricultural cooperative) had taken part in a *kolkhoz* contest. They had helped the *kolkhoz* in the neighboring village to win the contest. The gist of it was simple. They had lowered their administrative performance and had not credited their harvested goods to their own account but had recorded them on behalf of the neighboring village’s *kolkhoz*. Subsequently, this one had excellent results and won the competition. To me this seemed to be senseless fraud. For the people telling me about this it was comradely behavior, helping their comrades and sharing joy in the triumph. The results of the triumphant *kolkhoz* were then supposed to serve to motivate others to perform better.

Output Inadequacy

My father was manager of a radio repair service, in which he was responsible for a team of about eight to ten employees and in terms of work he was one of them. He was also responsible for the installation and servicing of communal broadcasting systems. When I was studying at university, he told me that he would need to order five broadcasting switchboards for the villages around our town in the coming year. He knew that he would not get five because production was insufficient to meet the needs of the market. In order to get at least something, he would have to order ten and presumed that he would only get two. I asked him what he would do if he received ten. He said he would then have a problem because he would not have anywhere to install them. But if he ordered the real amount, then he would not even get two.

Naturally, this was not a one-off experience and a “centrally planned economy” of this kind, which did not work with real numbers, had a distorting influence on our sense of planning and numbers. I only became aware of its impact on my mind when, after my studies at university, I went on a study trip to a foreign country. I was very surprised that the church of that place made long-term plans for the worship six months in advance. It seemed to be too far in advance to me, thanks to the influence of my environment, and to me, such planning seemed unthinkable because reality would be different anyway than I was currently expecting.

Inducement to Hypocrisy

In spite of religious freedom, guaranteed by the constitution, schoolteachers were not allowed to be believers. During political vetting, they were asked if they had “dealt with the question of religion.” In the 1970s and 1980s, it was no longer about what these teachers really thought in many cases, but it was enough for them to state that they had “dealt” with the religious question, that is, that they were not believers. The experience of a colleague of mine reveals the hypocrisy of the system—a pastor, who requested permission from the state office to establish a house of worship in Eastern Slovakia where as yet there wasn’t one. He formulated his request by saying that the present house of worship was a long way for people to go to attend church services. The state official, a communist “supervising” the churches, said privately, that it wasn’t far because “our comrades go even further to church.”

The particular cases I mentioned reveal that what mattered under the system that dominated here for forty years was its political image, which, at the same time, meant that truth was of no great consequence. This led people to have

a “dual attitude,” the real one and the one they were willing to present to the outside world.

Although Slovak society officially rejected the former ideology after the political changes in 1989, the everyday experience of it over a period of decades “got under people’s skin.” It forms their experiential base, acquired over the course of several generations. Our post-November society did not come to philosophical terms with this experience; thus, it is impossible to gauge the extent of its active influence on our attitudes. My colleague theologian Pavel Hanes has been speaking about the residual Marxism in our population and the need for a de-Marxification in society for a long time, but despite the serious import of his thoughts, he has met with little response in our setting because pragmatically minded people assume that socialism and its influences are behind us and an analysis of the sources of present attitudes appears to them to be “empty philosophizing.”¹³

The Christian Response to Environmental Influence

Christian churches in Central and Eastern Europe lived long-term in an environment that was being intensively distorted by Marxist ideology on a daily basis. Nothing was changed by the fact that according to the Constitution of the ČSSR, chapter 2, article 32, paragraph 1 the following was supposed to apply: “Freedom of belief is guaranteed. Everyone may proclaim any type of religious faith or be without a belief and carry out religious acts, as long as it is not at odds with the law.” In actuality a Christian approach was being squeezed out of the life of society and was only tolerated in the inner church life and in the privacy of the home. In working life, it could only be made apparent on the level of a Christian’s personal life testimony among the staff.

Christians held on to faith, and in many issues of everyday life, they could discern what was and what was not acceptable from a faithful viewpoint. We were able to observe the life testimony of many who were confronted with the question of whether “they had dealt with the religious question.” Their confession of faith meant they lost the opportunity to continue in their profession, some lost the opportunity to blossom in a career, to have better-paid positions, and other “advantages.” They did not want to accept my sister at secondary school because I was studying theology at the time, which meant that she was from a family with a “theological agenda.”¹⁴ Therefore, with the following questions in this article, I would be loath to create the impression that Christians in the former Eastern bloc were accepting the ideological influence of Marxism-Leninism uncritically and were losing biblically formed attitudes.

However, even with all due respect for the generations of Christians who were exposed to the influences of the time, we must ask ourselves how the living environment may have influenced their outlook on the role of work in the Christian's life.

The Spiritual Context of Work

American professor of theology Daniel Doriani formulated twelve points¹⁵ in which he characterized the Christian relationship to faith and work:

1. The God of Scripture works and ordains that humans work.
2. The Lord worked six days and rested one, setting both a pattern and limit for work.
3. By working with his hands, Jesus demonstrated that all honest labor is noble.
4. Humanity's rebellion led God to curse both creation and work.
5. Work is mandatory.
6. Work shapes identity.
7. Work and vocation are not identical.
8. The sovereign Lord assigns places of work, yet believers can move.
9. Human abilities vary.
10. Work that results from the fall is still noble.
11. God calls every disciple to full-time service.
12. In our work, we can become the hands of God.

His points provide a fitting structure for discussion. Some of them do not offer meaningful stimuli in the context of my theme. Therefore, I will not include them. I will pay attention to those which are stimulating for my context, and I will arrange the whole collection of my observations and impulses in the following order:

1. The ultimate aim of work;
2. The work of man as a continuation of God's creativity;
3. The work of man as part of God's activity;
4. The work/rest structure;
5. Man's work as a form of service to God.

The Ultimate Aim of Work

From the point of view of our theme, we can see one of the essential differences between the Christian and the Marxist approach to work in Doriani's eleventh point,¹⁶ in which he notes that "God calls every disciple to full-time service," which, for him, means a refusal to divide work into sacred and secular. He represents the Christian approach with this—he understands man's entire existence to be existence before God, focused on "seeking first the kingdom of God" or expressing the plea, "May your kingdom come."

In Marxism, which forced religion out as much as possible, there was the opposite tendency. Every kind of work loses its transcendental dimension and is exclusively secular. The constitution of the ČSSR declared that Czechoslovakia was guided by the socialist principle: "Everyone does according to his ability, everyone gets according to his work,"¹⁷ and society was to endeavor to create material and spiritual prerequisites for society's transition to communism, where supposedly "everyone does according to his opportunities, everyone gets according to his needs."¹⁸ Even Marxism wanted to build its "kingdom," but, if we may be allowed to simplify somewhat, it was unable to reach this objective due to a lack of a foundation that would help overcome people's egotistical behavior.

Human Work as a Continuation of God's Creativity

In his first principle, Doriani notices God in his creative work (Gen. 1:1–2:4; Isa. 45:18) and the creation of man in his image. This means that "we are called to create, sustain, and keep the world."¹⁹ Behind God's purpose that humanity "rule over ... the whole earth" (Gen. 1:26) and behind the command to "subdue the earth" (Gen. 1:28) as part of God's original plan, he sees a qualitative statement "that work is intrinsically good (Gen. 1:26; 2:15)."²⁰ By this he is making reference to the fact that work is not only a way to increase resources but has a higher purpose and greater significance in individual and human existence because it is integral to us reflecting God's image. As indicated in his formulation of the first point, work is not only made possible for humankind, it is not only our right but it is what we are meant for and what the Creator purposed for us.

In Marxist-Leninist Czechoslovakia there was also talk of the right to work, and those who refused to work were pronounced guilty of the crime of parasitism by laws about criminal behavior. In this sense we can observe similarity in the situations under comparison.

The problem emerges when we consider that the biblical context speaks of the performance of work and not about going to work. In the article, "People

Connect Socialism Predominantly with Job Security, Research Reveals,”²¹ published on the portal of the *Pravda* (“Truth”) newspaper, the observation is made that “according to the research results, responders instinctively link socialism primarily with work and the right or duty to work.”²² In its constitution, socialist society guaranteed the right to work and stated that unemployment was unheard of under socialism.²³ Turning this right into reality in an economically effective way was impossible; it provided so-called social securities also by means of covert unemployment because, in reality, socialism was unable to deal with unemployment.

Those who worked in these kinds of workplaces went to work and carried out activities that occupied their workhours. Evaluating this from a critical Christian viewpoint, we may observe a problem in the fact that their activities did not lead to what we understand by a biblical subduing of the earth (Gen. 1), that is, to a meaningful use of resources and garnering profit from them for all humanity, seeing as humanity as such is to “rule over the earth” (Gen. 1:26). In place of creative and meaningful activity, they created an activity that, ostensibly, was meant to justify the wage—that is, partaking in the results of the work. In the end, this led to economic depletion and the collapse of the whole system. One of those participating in the discussion of the article mentioned above puts the question: “Was there enough work under socialism? Of course there was, while the whole system was economically ineffective and provided work that was superfluous, outdated, and unproductive. It is a paradox because everyone was employed but there was a lack of merchandise, foods, historical buildings were dilapidated, towns and villages were grey.... It was a real anomaly created by the communist system: Total employment in an inadequate economy.”²⁴

The Work of Man as Part of God’s Activity

Similarly, we can also entirely agree with Doriani’s twelfth point²⁵ that the result of one person’s work is God’s answer to another person’s request to “give us today our daily bread,” that is to say, in a broad fulfillment of his needs.²⁶ The working person becomes “God’s hands.” Hence, human work enters into a spiritual relationship and connection with God’s activity in the world, giving it transcendent significance that endures even after the result of the work has been consumed (the bread is eaten or the repaired car later recycled).

Besides this, we can also see from this perspective an answer to the Marxist “disconnection between work and work outcome.” In the Christian approach, this disconnection is overcome by viewing the consumer of the work’s results as a neighbor, whom we are helping through our work. With this relationship to the

consumer, a relationship to the product as a result of the work is also created (even when in industrial production it is often impossible to identify an individual).²⁷

Or, conversely—if a Christian allows the described Marxist disconnection to develop in his attitude to his work product, then he sees only his activities in the church as the area of his ministry to God and neighbor. He diminishes his relational engagement toward his neighbor hereby to only a section of his existence and deprives it of very important potential, both time-wise and performance-wise.

The Work/Rest Structure

In the second point on Doriani's list,²⁸ he deals with the alternating structure of work and rest and at the same time with the characterization of rest as “the seventh day of Sabbath rest for the Lord your God” (Ex. 20:9–10). Although the alternating structure of work and rest was preserved during the socialist era, the suppression of Christianity led to rest being reduced to a mere physical interruption of work. The spiritual dimension of “rest unto the Lord” was forced out of it. But the suppression of the spiritual dimension of rest was not connected with Marxism only. The secularization of society leads to an existence deprived of the transcendent spiritual dimension, which ultimately becomes apparent in a whole complex of interrelated issues. As far as work is concerned, it means that, without the spiritual dimension of rest, people lose the opportunity to grow in trust that the performance of their work will be enough for them to be able to exist (a loss of awareness of God's blessing) and at the same time they lose the opportunity to “calibrate” their needs before the Almighty. Therefore, they gradually become pleonectic personalities,²⁹ prepared to transgress proprietary, relational, and ideological barriers—in order to gain more for themselves. No society nor the Christians in them escape this risk if they lack real fellowship with God.

People's Work as a Form of Service of God

In reference to Matthew 25:31–46, with which Doriani supports his argument in the twelfth point, we may also enlarge on what he says by expressing that it is not only about us becoming God's hands in our work (that through us God gives bread to the one asking); on the contrary, in this text in Matthew, man's actions come into view expressly as service of Christ himself, occurring unexpectedly in our mundane daily meetings with people. Therefore, we can justifiably talk about everyday work as a form of service to God. In relation to work and employment, this dimension is not being developed consciously in the setting of our churches. Seeing as Christianity was driven out into the private sphere for four

decades, even after another almost three decades since the change in the political system, we tend to understand Matthew 25:31–46 more as participation in individual and personal relationships, with no clear sense that it is also related to our vocation and employment.

Christians were reliable workers delivering a decent and often above-average performance. Among those who remember, some recall being motivated in the church to deliver conscientious work and outstanding performance with the aim that the communists would see that Christians know how to be good workers. This attempt to emancipate Christians, who were being squeezed out from positions in work and social life in an atheistically formed society, was of positive value, but it did not correspond to the wealth of biblical teaching about work (whereby the Christian approach would engage in conscious dialogue with a Marxist understanding of work). However, it was meant to communicate to atheist society that Christians had their place in it because they were able to provide useful benefits in science, skilled labor, or the service industry. Due to this great emphasis on the quality of work, which Christians adopted for the sake of their personal testimony, we could see that in the final decade of socialism some Christians were even valued by posting their photographs on a “plaque of honor” in the district towns, even though they were known to be politically unsuitable for such an award because of their faith in God. Those who I know were rewarded in this way have since died. Consequently, I cannot ask them whether they themselves perceived their work with outstanding results in all the theological breadth of the meaning of work or if they approached it merely as an apologetic statement, which an excluded Christianity wished to offer about itself to an atheistic environment.

Conclusion

The thoughts discussed above indicate that churches functioned in socialist Czechoslovakia in an ideological context that marginalized believers, pushing them out of managerial positions and making work in some professions impossible for them. Christians needed to show great courage and willingness to face losses, in order to preserve faith and faithfulness toward God. Despite this, they also were exposed to the characteristics of the distorted environment and influenced by them to some extent. In the apologetic atmosphere of Christian existence, a complex biblical view of work was not developed; rather a purely apologetic one (“as a testimony that ...”) dominated, and several unhelpful dimensions for Christians’ personal experience resulted from this contraction, such as:

1. Loss of a conscious experience of one's work as a continuation of the creativity that God placed in us.
2. Loss of the sense that Christians may also see Jesus' words about work for "one of these little ones" (Matt. 10:42) in their work—accordingly, that it is service to Christ himself.
3. A contraction of their view of work to a mere source of income, where overwork necessarily leads to frustration and personal crisis (loss of meaning).

Besides this, a theological interpretation of work and entrepreneurial activity relative to contemporary conditions needs to be developed. Its absence is shown negatively in the following example: A self-employed person, an active Christian, employed a group of people in Slovakia, among whom were alcoholics, trying to abstain, and others, who had different problems whereby it was difficult to gain employment. I perceived his work with employees to be an exceptional social project, which represented absolutely a fulfilment of Christian ideas in the truest sense. For example, when they had problems with abstinence, he approached them individually in a way that had all the characteristics of a pastoral conversation. He worked with them socially and evangelistically. He continued while he was able, but as he didn't have the conceptual theological support of his church, after some time he saw his approach as untenable and finally evaluated it as a bad idea.

I see the absence of theological reflection in the church on this issue as a natural consequence of the existing condition of the church in Slovakia. Although in some church congregations there are many businessmen and positive relationships exist between them and the church, where this is not the case in smaller church congregations, we find empirically unfounded suspicion that businesspeople do not conduct business honestly and "fairly." This may complicate their position in the church. In such cases, I assume that the source of the attitude may be a differentiated approach that arises from the Marxist accommodating approach to the worker and a negative approach to the "exploiter." If, then, the businessman mentioned above gets into difficulties with his workers and seeks help, he finds unprofessionally critical remarks or silence instead.

Therefore, attention needs to be paid to the systematic research of this area and also to biblical, homiletic reflection on the Christian approach to work. This may have a salutary effect on the economic process, the work environment, and interpersonal relationships in it. Ultimately, many Christians might gain a more positive picture of their spiritual life as a result because they will be able to recognize that many things that they do even now are a meaningful part of their spirituality.

Notes

1. Ústava ČSSR, chap. 1, art. 4 (Constitution of the Czechoslovak Socialist Republic, from July 11, 1960), https://www.psp.cz/docs/texts/constitution_1960.html.
2. Ústava ČSSR, chap. 1, art. 32, https://www.psp.cz/docs/texts/constitution_1960.html.
3. I was at two years' compulsory military service as a university graduate in the field of Theology. That means that my superiors perceived me as a person who is “against” the ideological direction of society. At the political training of the team, I once said to the officer who trained us, that I had come for military service with the expectation that though I would evaluate the content of their ideological-political work critically, at least I would be able to appreciate their methods and forms. The problem was that what I encountered was not ideological work but ideological chaos, which did not command my respect.
4. Józef Tischner, *Marxism and Christianity* (Washington: Georgetown University Press, 1987), 31, quoted in Pavel Hanes, “Reziduálny marxizmus po 25 rokoch,” *Testimonium Fidei* 2, no. 1 (2014): 135: “Marxism is first and foremost the philosophy of human labor.”
5. Joseph Cardinal Ratzinger, *Introduction to Christianity*, trans. Michael J. Miller (San Francisco: Ignatius Press, 2004), 13:

But anyone, who accepts Marx (in whatever neo-Marxist variation he may choose) as the representative of worldly reason not only accepts a philosophy, a vision of the origin and meaning of existence, but also and especially adopts a practical program. For this “philosophy” is essentially a “praxis,” which does not presuppose a “truth,” but rather creates one. Anyone who makes Marx the philosopher of theology, adopts the primacy of politics and economics, which now become the real power that can bring about the salvation (and if misused, can wreak havoc). The redemption of mankind, to this way of thinking, occurs through politics and economics, in which the form of the future is determined.
6. Ústava ČSSR, chap. 1, art. 16 §1.
7. On the way home from nursery school my sister, then four years old, said to father that they were supposed to bring *ihliča* on the following day. Father thought she meant to say *ihličie* (Slovak: “fir needles”), so he went to the nearby wood and collected some. On the next morning, when he brought my sister to the nursery school, he handed them to the teacher. The teacher was surprised by what he gave her. Finally, it became apparent that the children were not supposed to bring *ihličie* (“fir needles”), but “Ilyich” (i.e., Lenin)—ridiculous indoctrination at nursery school already.
8. I cannot gauge what the quality of these subjects was in other fields of study, but in evangelical theology, which I studied, the State provided ideological education in

the subject of “social science.” Luckily for us, the subject was carried out at a very basic level, as concerns content and formal aspects. We held it in contempt, and it therefore had no marked influence on our thinking.

9. Ústava ČSSR, chap. 2, art. 21 §1: “All citizens have the right to work and to be paid for work done according to its amount, quality, and social significance.”
10. Ústava ČSSR, chap. 2, art. 21 §2.
11. Ján Oravec, “Nezabúdajme na socializmus,” *Finweb*, November 11, 2013, <https://finweb.hnonline.sk/ekonomika/583787-nezabudajme-na-socializmus>: “Socialism is finished for us because the attempt to manage and plan everything centrally led to an economic system that was almost ludicrously ineffective and as a result collapsed. And not least of all, though all people had work, it was from socialism itself that the saying proceeded: ‘The State pretends to pay us and we pretend to work.’”
12. Ústava ČSSR, chap. 1, art. 12, §§ 1–3.
13. Pavel Hanes, “Reziduálny marxizmus po 25 rokoch,” *Testimonium Fidei* 2, no. 1 (2014): 129–44.
14. For the sake of comprehensiveness, I must mention that the director of the secondary school, where I had previously studied, found out about this. He telephoned my parents to send my sister’s application form to his school. She was accepted there and studied successfully. Yet we should not forget that the system allowed religious discrimination.
15. Daniel Doriani, “12 Basic Principles for Faith and Work,” August 15, 2017, <https://www.thegospelcoalition.org/article/12-basic-principles-for-faith-and-work/>.
16. Doriani, “Principles”: “11. God calls every disciple to full-time service. We deny that some work is sacred and some secular. Faithful farmers, manufacturers, engineers, teachers, homemakers, and drivers please God just as surely as faithful pastors or doctors do. Disciples can always pray ‘Thy kingdom come’ as we work (Matt. 6:10, 33).”
17. Ústava ČSFR, section Prehlásenie, art. 2.
18. Ústava ČSFR, section Prehlásenie, art. 3.
19. Doriani, “Principles”: “1. The God of Scripture works and ordains that humans work.”
20. Doriani, “Principles.”
21. “Ľudia si socializmus spájajú najmä s prácou a istotami, vyplýva z prieskumu,” *Pravda*, February 26, 2018, <https://spravy.pravda.sk/domace/clanok/460077-ludia-si-socializmus-spajaju-najma-s-pracou-a-istotami-vyplyva-z-prieskumu/>.

22. "Ludia si socializmus spájajú najmä s prácou a istotami."
23. Ústava ČSSR, chap. 2, art. 21, §2: "(2) The right to work and a reward for it is ensured by the whole of the socialist economic framework, which knows no economic crises or unemployment and guarantees constant increase in real work rewards."
24. "Ludia si socializmus spájajú najmä s prácou a istotami."
25. Doriani, "Principles": "12. In our work, we can become the hands of God. When we ask for daily bread, God gives it to us through farmers, bakers, and grocers. So let us discern God's presence in and through our work (Matt. 25:31–46)."
26. During my spiritual ministry I have helped several people gain skills that later provided them with work. When they asked me why I was doing it, I answered that in this way I was fulfilling their request: "give us today our daily bread...." Help from their neighbor is God's answer to their prayer.
27. This construction may sound abstract but it reflects how I thought while I was writing my books and other texts.
28. Doriani, "Principles": "2. The Lord worked six days and rested one, setting both a pattern and limit for work."
29. Krupa Slavomír and Masarik Albín, "Pleonektická osobnosť," *Evanjelikálny teologický časopis* 8, no. 1 (2009): 5–15.