

ON REALIZING THE PRINCIPLES OF *GAUDIUM ET SPES*
IN A POST-COMMUNIST COUNTRY:
SEARCHING FOR CHRISTIAN ENTREPRENEURS AND ROOTS OF
INDIVIDUALS IN HUNGARY AT THE TIME OF GLOBALIZATION

Sr. Laura Baritz OP
Dominican Sisters Hungary
laura@hcbc.hu

Tamás Kocsis Ph.D.
Budapest Corvinus University
tamas.kocsis@uni-corvinus.hu

Abstract of the Paper

Due to the communist regime in Hungary the values and principles of the Second Vatican Council could hardly achieve their goal in the region and the situation is almost the same even today. This paper examines two levels of society where the thoughts of *Gaudium et spes* might have appeared: we have explored that there are Christian *companies* existing about 15 years since the political transition in 1990 and we made a research among *individuals* in rural environment, how could they preserve their human wholeness described in GS, in other words, how could they keep their social, cultural, natural, religious and local roots amongst the consumer society that has been developed in Hungary at the time of capitalism. Regarding the Christian companies our research could produce a positive result: we have explored that although the Christian companies surveyed hardly know the Church's social doctrine, they live and operate according to it. At the same time in the realm of individuals we cannot tell good news of this kind. Most of the persons interviewed have already lost or are near to lose their roots, that is their human wholeness. Our final conclusion is that our hope for preserving even strengthening the values of GS in the Hungarian society is in the communities, be it work communities, as John Paul II. mentioned in his encyclical *Sollicitudo rei Socialis*. The paper presents the details and conclusions of our researches.

Text

After the Second World War nearly half of the century in Hungary was determined by atheism and communism forced on the country by the Soviet Union. This affected the worldview and everyday life of people substantially. This long and dark period was closed by the first free parliamentary elections in 1990, holding out hope that a real human freedom was coming soon.

However, we missed many opportunities of becoming independent from alien powers, and in the realm of economy we swung to the other extreme: having replaced the central planning

system that we had so far, we established the barely regulated, neoliberal version of capitalism. As a result the increasing income and property disparities, the decreasing solidarity, the exclusivity of profit motives and similar problems are being relieved only to a small extent by ethical aspects that fall out of the field of economy. The communist dictatorship has destroyed these values substantially.

The decades of atheism forced on us have not left the Catholic Church and the faithful untouched. Depression encouraged some people to make heroic efforts, but others often made compromises with the system obeying the realpolitics. Presumably it is due to the characteristics of the period that the reform ideas and teachings of the Second Vatican Council have not achieved their goal and they have become known only to a small extent in the region. It is one of the great debts of our history after 1990, that even today, 2005, the situation is still not much better, but at some points there are definite improvements.

This conference paper strives to explore the situation in Hungary from this point of view, therefore it examines the success of the principles and values of *Gaudium et spes*, as one of the documents of the Council, particularly checking the situation of human wholeness at the beginning of the 21st century, *on two levels*. On the one hand, it is not the same to what extent *companies, enterprises*, as human communities are imbued with the aspects of wholeness and common good, and to what extent the values of *Gaudium et spes* or rather the values of the Church's social doctrine can be explored at this level. We wanted to search these questions among companies where we could assume that these values exist on a certain level. Thus, we investigated whether there are companies in Hungary that operate on the basis of Christian principles. On the other hand, it is important to check to what extent the *human person* (and not producer or consumer) could preserve his or her image of God; to what extent one could remain free from the mind shaping effects of the consumer society that develops in the Hungarian linguistic area more and more. This examination searches the completeness of the roots of the so called *whole person* in Hungarian speaking rural environments of different economic levels. According to the hypothesis of the research, in case of particular persons, the completeness and strength of the roots show a reverse correlation with the integration into the consumer society, or using the phrase of John F. Kavanaugh, with the effectiveness of the commodity form. In our researches we could only deal with little fragments of the total masses – that is of all the Hungarian companies, enterprises and of the entire Hungarian population–, but the characteristics of the samples (Christian companies and presumably tradition keeping regions) make it possible to draw conclusions to our questions. It is clear that the situation of enterprises and individuals is closely interrelated, that is why we took on to shortly introduce here the results of these two empirical researches.

I. The communist regime has definitely developed that double scale of values, in which faith became a private matter to keep in secret behind the walls of churches until the political transition in 1990, and it was not advisable to speak about it at work. Nowadays a similar policy of the ruling political power seems to become stronger again, but with less success today, because “*there are more and more people who think that faith is inseparable also from work, which is proved by the growing number of professional Christian associations.*”¹ Beginning with the year 2000, the establishment of the ecumenical *Union of Christian Policemen*, the *Union of Catholic Lawyers*, the “*Curate Infirmos*” *Camillian Community of Catholic Physicians and Assistants* and the different organisations that unite Christian businessmen and entrepreneurs (*like KEVE, ÉRME, Economy of Communion /EC/*)

shows, that in spite of the relatively low number and staff of these organisations, there is still a great desire in Hungarian Christians to integrate their faith and work

In this paper we focus on the realm of economy, where, according to other researches², the so called “*entrepreneurs for something else*” have appeared in the enterprise sector, as well. Their main goal is not maximising the profit, but something else stands in the centre of their objective function. This can be the long term security, the improvement of society and environment, the correction of market failures. Profit is only a necessary (the most necessary) frame condition. “Thus, we call ‘entrepreneur for something else’ those organisations that are economically viable, but their main goal is not the maximisation of their returns expressed in money, but it is a ‘higher good’ in moral sense.”³ These enterprises do not represent serious danger for the mainstream market economy, they rather fill in the failures of the market⁴, having a healing effect.

“The enterprise for something else cannot be separated from the people operating it.”⁵ Thus all that we have stated above leads us to the realm of Christian enterprises, helping us to formulate our *hypothesis* on the basis of two assumptions: these enterprises are operated by people *who would like to integrate their faith and work* and *who are entrepreneurs for something else*. These values are included in the Church’s social doctrine or rather in Catholic social thought (CST).

In the following part we would like to introduce the results of a research carried out in January-February 2005 among Christian enterprises and firms, with the statement mentioned above as the hypothesis. We checked the validity of this hypothesis surveying to what extent the values of CST and within that the values of the document of *Gaudium et spes*⁶ are sustained by this entrepreneur group; accordingly, what is their Christianity like, or rather, to what extent these persons and enterprises are imbued with the spirit of the Second Vatican Council, and how do they see the future from this perspective?

The method of the research was making interviews with the help of a questionnaire and processing them. The basis of our questions was given by the first part of *Gaudium et spes* about the human person, and the third chapter of its second part about the economical life according to the following:

- 1st group of questions: How would you describe a Christian enterprise, is your company Christian? / What is the basic activity of your company, what were and are your motives? Basis in the document: *possibility of the human development in “associations and organisations both public and private”* (GS 25).
- 2nd group of questions: Mission statement of your company / its basic values, principles / is your business a calling? Basis in the document: “*for man is the source, the centre and the purpose of all economic and social life*”(GS 63); “*the fundamental finality of this production is not mere increase of products nor profit or control but rather the service of man and indeed of the whole man...*” (GS64); *work is creation and “unfold their own abilities and personality through work...”* (GS 67); *about dominion, stewardship* (GS 34).
- 3rd group of questions: about human fulfillment. Basis in the document: *GS 64, GS 67; and about connection between economy and love, building the Kingdom of God* (GS 72). About connection between work and faith. Basis: *the split between faith and earthly affairs, daily lives* (GS 43).

- 4th group of questions: about promoting the common good. Basis: *about promoting the common good (GS 26)*. About income distribution. Basis: *“obtain a fair income”, “to remove as quickly as possible the immense economic inequalities...”(GS 66)*, *about the universal destination of goods (GS 69)*, *“the livelihood and the human dignity especially of those who are in very difficult conditions because of illness or old age must be guaranteed” (GS 66)*.
- 5th group of questions: Are you familiar with the Church’s social doctrine, with Catholic social thought? Basis: *“the Church should have true freedom ...to teach her social doctrine...” (GS76)*.
- 6th group of questions: Your course of business, coping with the market conditions / Is your Christian identity an advantage or rather a disadvantage in the Hungarian business life and in your operation?⁷ Basis: *connection between economy and love, building the Kingdom of God (GS 72)*, *about service and charity (GS 67)*; your connections with other Christian companies.

According to our rough estimation, (based upon the comparison of the operating Hungarian companies and the number and distribution of Hungarians according to age and profession, who acknowledge their Christianity) out of the 400,000 Hungarian business units there should be about 3-5000 enterprises (1%) that more or less possess one or more criteria of a Christian enterprise (see definition below). We contacted those organisations made up by Christian business leaders and entrepreneurs (ÉRME: preserving values, KEVE: Christian leaders, KG: Economy of Communion of the Focolare Movement) and we made interviews with twenty of them⁸, owners, founders and top managers. During the interviews it turned out that the majority of the so called Christian enterprises are small and medium size, there was only one larger enterprise that explicitly acknowledged its Christian identity.

Division of the sample according to size⁹ and activity (1 USD=HUF 200)

small enterprise (1-14 persons, income: USD 0,02-1 million): **6** (doctoring, furniture, water treatment, consulting, publication)

middle size (15-60 persons, income: USD 1-6 million): **9** (tourism, food, building industry, informatics, office supplies, textile, telecommunications, rehabilitation)

large enterprise (90-250 persons, income: USD 6-25 million): **3** (publication, spare parts, air-conditioning)

Christian employees:¹⁰ **2** (telecommunication, informatics)

1. We begun our interviews with the *definition of a Christian enterprise*, that brought a surprising result compared to our initial assumption (we assumed that our partners represent explicitly declared Christian enterprises.) In the first question they had to define the idea of the Christian enterprise and to decide whether their firm fits the definition or not. Surprisingly out of 15 businessmen there were only 5 who admitted that their enterprise was Christian, there were 2, who said “not yet”, and 8 declared, that although they admit their personal Christianity, their enterprise cannot be called Christian. The remaining 5 out of the 20 are enterprises belonging to the Economy of Communion, who naturally admitted their Christian

identity. We can explain this phenomenon by checking the definitions of the Christian enterprise given by the entrepreneurs interviewed.

All the managers regardless of their answers, marked as the most basic criteria of the Christian enterprise *honesty, fairness, pure morality, leading a fair business*. This definition becomes understandable learning that according to different surveys Hungary belongs to the more corrupt countries of the world. Many entrepreneurs claimed that the present tax regulation, but especially the practice of the public procurement, make it difficult to maintain the fairness of the enterprises. This causes serious problems of conscience for those who define themselves Christians, especially if they are in an employee status, or they determine the strategy of the firm together with other people. In bigger companies and mainly the ones not managed by a Christian person determining the strategy of the firm, this phenomenon presents a bigger problem than in the small ones, because even the company environment is not favourable to avoiding corruption.

The other criterion of the Christian enterprise was seen in the *predominance of the Christian values in the enterprise* – another value system, not the pragmatic one which sets for itself pure profit goals only. Here the Christian ethical values are associated with the values of faith, like the evangelical values, the values of the Ten Commandments, the ideas of love should be present in the company; the presence of Jesus should be felt there, the enterprise must be like the good steward. The latter announcement refers to the idea that the company is not owned by the entrepreneurs themselves: it is the property of God, and the leader of the company realises the thoughts of God by managing the company, as a tool in the hand of God in building his Kingdom (cp. *GS 34*). Furthermore, among the Christian values to be realised they put persistence, long term thinking, discipline, trustworthiness of the given word, hopeful thinking and trust.

It was also an important principle, that the Christian company should operate according to the Church's social doctrine, where the most important ideas for them were common good as goal, universal destination of goods ("the money which surpasses the needs has a task and it has something to say" as an entrepreneur puts it) and solidarity.

Another basic requirement of the Christian company is that the *leader of the company should be a true believer and his scale of values* should inspire the whole company. The values of the enterprise are determined by the values of the leader. Building *good human relations* within the company and with the stakeholders is at the first place among the tasks, many compared this to a relationship similar to friendship. According to some respondents it is good if there is a core in the company holding Christian values, and the others meet around them. There was not any interviewee who would require as a criterion that there should be only Christians in the company, on the contrary, when taking an employee on, they all consider professional viewpoints only. Their point here is that their workers should be excellent experts.

"One of the company's task as a whole is the *mission*" say many of the interviewed, but it is their general opinion that Christians working in it have a mission. According to some leaders and the EC entrepreneurs this means evangelisation by words and deeds, but many are of the opinion that the Christian fulfills his mission in his environment at the workplace by his creditable behaviour and the quality of his human relations. Some illustrate this saying that they do not speak about their Christianity, but people around them know it.

Further important features of Christian enterprises are the consideration of familiar duties, not too long working hours, environment conscious operation, excellent quality, no use of obscene words, honest behaviour.

According to the majority interviewed, the Christian company's place is in the realm of the small size companies that produce unique, special products that fulfill not big scale demands, especially in those areas of the economy where multinational companies are not flexible enough. This way they can avoid the competition forced on them by the globalisation and the values mentioned above can be set in practice. Big companies are faceless and impersonal. At the same time small companies often enjoy particular comparative advantages, as well. For instance, the leader of an enterprise in the building industry recruits his workers from his village of birth where a great proportion of the inhabitants of the village are practising their faith and their moral of work is based on that.

A possible future way in Hungary could be to join the products that are produced in a smaller scale and meet existing market deficiencies; the producers could enter into alliance with each other, and appear on the market consistently. We can already observe these kind of initiatives in our country. Many consider business relationships among each other as important.

Those entrepreneurs who *did not call their companies Christian*, said that their enterprises do not fulfill one or more of the values described, or they declared that work and faith or economy and religion should be separated from each other. Some of them consider religion a private matter and faith something personal, so one cannot even speak about those things. These companies lay emphasis upon avoiding conflicts and upon survival. Some leaders say that only the people working in a company can be Christian, the company itself cannot, therefore it cannot show its values to the public sphere. Some also agree that these approaches are heavy remnants of communist times.

It turned out clearly that the entrepreneurs interviewed do not consider the symbols of Christian faith necessary for their operation, they think, representing these would be even disturbing and discriminative towards the non believers (e.g. "public common prayer would hurt the non believers"). Yet, there happened to be companies, where appropriate atmosphere and integrated scale of values allow a thanksgiving mass at the end of the year, the possibility of a conversation with a clergyman (in the firm of a Calvinist leader), benediction of the working place at the beginning of the year, and in a restaurant owned by a Catholic manager no meat is served on Fridays. These will form part of the company community life, on a voluntary basis. Still these factors do not play any role in the Christian character of a company.

The *Economy of Communion (EC)* enterprises are the most conscious and committed Christians. They establish Focolare spirituality in their enterprises, the culture of giving, and they consider not only the profit but the company as a tool to human fulfillment, as well as a way of becoming saints through the enterprise. "The Economy of Communion is not merely a way of sharing profits, that is charity for the poor, but rather an *aspect* of the Focolare Movement. It is the integration of private life, the entrepreneur's life, Christian life and community life. EC people are the same everywhere: they are whole persons!" (*cp.: GS 3*) "The centre of the economy is the person" (*cp.: GS 64*), the goal of the enterprise is love and sharing. They consider everybody, stakeholders and poor, as their neighbours: the poor belong to the stakeholders of the Economy of Communion. According to one of the EC entrepreneurs "the Christian company is the company where Jesus has the majority of the

shares and this appears in setting the goals of the company” (that is: the Co. works definitely for the common good). Another respondent explains the culture of giving as follows: “you should know the real needs of the company in the spirit of self-restraint, selflessness, realism and being free from cupidity and to live the giving of the surplus to others this way.” The EC entrepreneur goes so far as even initiating his partners in the charity work. The EC is the community of the ‘new persons’ that is of the converted.” The EC entrepreneur wants to make others (colleagues, stakeholders, poor) happy, and he is “part of a God’s plan, tool of the Providence”. This gives meaning to work, which is mission. He attaches community spirituality to the business life, as well, because he is an integrated person. The community background of Focolare Movement sustains him and gives him strength to live the mission.

Focusing on the human person and its connection with business appears best of all perhaps in the EC enterprise that gives and acquires working places for the challenged. Sixty percent of the staff of the enterprise consist of physically challenged people, whose return into work by the firm is a rehabilitation at the same time, because they find community and social acceptance, as well. The cooperation and sharing at the workplace mean human fulfilment for those who live with deficiency, as well. In Hungary there are six EC enterprises, one of them is middle sized, five are small (on our scale).

It seems to us from the facts written above that there is a greater chance for the “*human development in ...private associations*” as it is written in GS 25, than in “*public associations*”, because there is a larger correlation between operating a private ownership accompanied by smaller company size and the wholeness of human being; it is easier to realise this value in the small firms than in big ones. Let us remember that e.g. the scale of values of the leader/owner will become more easily determining in this kind of company; the workplace community can develop earlier; the small, private owned enterprise fights easier against corruption than the big, state owned one; etc.

We can conclude that we did receive the definition of the Christian company, even from those who do not find their company Christian. Consequently, both on the level of goals and in reality this class of enterprises *does exist*. We can trace the separation of work and faith, that becomes an individual conviction, back to a conscious political decision on the one hand, and on the other to the apparition of the consumer society. It would be a great help, if more and more information (articles, books, etc.) and possibilities for conversation about integration of work and faith would arise, if the different Christian professional and business circles would contact each other and share with each other and strengthen each other, and if they could get help from institutions, countries where Christians in this field are one step further than we are.

2. We could observe the orientation for “enterprising for something else” in another question of the interview that referred to the *mission statements, values and calling* of the companies, and we could verify their content by other questions and by experiencing credibility in our personal contacts with the entrepreneurs. Comparing these, sometimes not even written mission statements with the mission statements that we got used to, being of no weight and ringing empty most of the times in absence of realisation, the former ones are simple but alive. Many companies formulated their *mission statements* on the basis of their profession and activity: “Giving high level knowledge, experience and values to people”; “Giving healthy nutrition programmes in the interest of common good”; “Values to Hungary”; “To give aesthetically something nicer, better, the product should carry surplus”;

“Creative production, innovation”; “Quick, cheap, quality work”; “Organisation of pilgrimages, create infrastructure for spiritual needs of people”; etc.

Many mission statements are connected to the Christian faith and express the world view of the entrepreneur explicitly. It was not only the EC entrepreneurs who have put their mission statements this way: “Working together with God”; “Allowing God to enter the working place”; “Continuing the creation of God”; “It is better to give than to receive”; “To be competitive, successful and steady through honest work”; “Value-driven, human-centred, humanitarian service”; “Taking care of the colleagues”; “Creating values”; “Working with love”; etc. There were statements about social responsibility as well: “Producing products useful to the whole society, acting usefully”; “Improving quality of life in the interest of the common good” and there were entrepreneurs who drew up their mission statement in terms of economy: “Harmonising business with public interests”; “profit orientation and Christian scale of values”; “Measure of value is profit, as the fruit of a good work, but not above all”. The mission statements referring to charity and environment were not missing either. Regarding *values in the enterprise* the following definitions were formulated: “catholic, ecumenical, trustworthiness, honesty, clever management, on the basis of evangelical values, civil values, pragmatic values, human relations.” These definitions are in harmony with our previous item about defining the Christian enterprise.

In connection with the question of *calling* we conclude that the significant majority of the interviewees (15 persons out of 20) consider their jobs as calling (*creation, development of abilities cp.: GS 67*). Those who do not, are limiting the definition of calling to the vocation for family, for a community, or rather calling means for them “more than to operate a company”. Consequently, there were not too many, who called business a vocation. The other version was that they do not like doing what they actually do, and thus cannot be regarded as a calling. (This was admitted for instance by one of the employees of a ‘big’ enterprise.)

Examining the *mission statements, values and calling* it turns out clearly that our basic assumption is being proved: *Christian companies are “entrepreneurs for something else.”* The focus of their management is the human being (*c p.: GS 64*) and the common good (*cp.: GS 26*). Profit comes up as a measure of value, as the fruit of good work, as the essential condition attached to the Christian scale of values, that is: as a necessary tool (*“the basic goal of production is not the profit...” cp.: GS 64*). Christian enterprises are made especially Christian by their mission statements focusing on faith: their efforts to integrate work and faith can be seen here, too. In phrasing profession and social responsibility where faith is not being explicitly expressed, it is the common good that appears as goal. *Thus, we have here the possibility to observe the spontaneous and unconscious development of the Catholic social thought.*

3. According to the experts of the topic one of the goals of the enterprise is the *fulfilment* in humanity and life *of the persons* working there.¹¹ This fact was confirmed by 16 of the interviewed people. These entrepreneurs acknowledge that for them work is creation (*cp.: GS67*); one can grow up in it, it is possible to look for new solutions there, it is pleasure, service and recreation, it is like physical training and training of the willpower in a good atmosphere. According to a company leader work might also mean conversion for some employees following the model of the leader. This means that the whole person (*GS 64*) can be “born” and respected at these places. The ones not confirming fulfilment at the workplace were the employed managers at the large enterprises and a leader of a large enterprise: here

routine work, corruptive environment and the distance from the colleagues do not make the human fulfilment possible. Our data are definitely not exhaustive, however, based on the thoughts above *we can presume that in the ideal Christian enterprise the possibility for development of the whole person is present.*

The topic of *integrating work and faith* is connected with the question of fulfilment. There were twelve interviewees who admitted they can integrate their work with their faith. Two of them said they do not see the integrated life of their colleagues alongside theirs. The six managers answering negatively mentioned split life (*cp.: GS 43*) as a reason. However, they can see a kind of professional, human fulfilment in their work, they treat faith as a separate sphere in their life. There were some employees and managers in the large companies who accused the corrupt company environment for not being able to integrate their work and faith. At the same time others from the same type of companies affirmed that they are not hindered in their faith, they are the same persons at the workplace as at home. Concluding we can say that where human fulfilment cannot be experienced at work, integration of work and faith cannot really be realised there either.

4. We have already spoken about *common good* on several occasions, but we asked about it concretely in the survey. It turned out, that there were 17 from the sample who defined common good (meaning charitable work, as well) as the goal of their operation (*GS 26*). Primarily we defined common good based on the traditional statement: “Historically, a common good is considered to be human perfection or fulfilment achievable by a community, such that the community’s members all share it, both as a community, and singly, *in* their persons.”¹² At the same time we also observed how much these firms can realise production of real goods serving human development, how much they strive for the excellent and common goods, for participation and for these taken all together. It is clear in this perspective that, according to their statements, there are many entrepreneurs in this group (14) who consciously serve common good with their products and activity. E.g. one of the enterprises produces its products for the Hungarian market only, and it strives to make its business connections with Hungarian partners. The others try to serve the common good of the nation with their products and services, which also shows that for them being Hungarian is a value. (E.g. ÉRME highlights this value sharply.), Facing globalization more and more in Hungary, the companies in question deliberately take charge of preserving these values, and the further strengthening and diffusing of which should become their missionary task. Among those interviewees who answered negatively regarding the common good, we can find the employees of two large companies. One of them works for a multinational firm, which explicitly defines its goal in the profit maximisation. Some entrepreneurs detect a lack of consciousness in acting for the common good, i.e. their goal of management is not explicitly the common good. All respondents consider environment conscious operation important, one said, that the company he works for, does not pay attention to it.

Thus, the central value of the CST, the common good can be realised at most of these companies even without knowing the teaching and the concept of common good. This shows that the basis of the teaching can be realised and it is being realised in practice.

Turning our attention to the *income distribution* we can conclude, that the smaller the company is, the more equal it distributes its income. There are firms, where the income of the leader and of his employee is similar if we count it in working hours, because the leader works more hours than his colleagues. As an average, at a small size company income

disparity multiplier is 2-3-4, while at the large ones surveyed is 7-10. At one of them it is 16, and according to the estimation of the manager at the multinational company the difference between the lowest and highest incomes is min. 50, max. 100 times. This clearly shows how the higher we go in the company size, the larger the income differences become (*cp.:GS66*). We have already spoken about universal destination of goods, here we just mention, that smaller companies are more sensitive in this field, as well, that is, they can see more clearly what their needs are. Yet, generally the amount of profit made by them makes only possible its 100% return back into the production, i.e. into a reproduction on an increasing scale (*cp.: GS 69*). As we have mentioned, all of them make charity work, where they offer help to the poor, as well (i.e. promoting poor families, Hungarians outside the borders, etc.) (*cp.: GS 66*).

5. Previously we have seen that some entrepreneurs indicated conscious operation based on CST as the most important criterion of a Christian enterprise (*cp.: GS 76*). The importance of this can be found in the special literature, as well. In spite of this it turned out that *out of the twenty interviewees fifteen do not know the Church's social doctrine at all*. However, six of them spontaneously apply more elements of it (solidarity, subsidiarity, common good, universal destination of goods) and there were only four enterprises that know and more or less apply it consciously. Out of these firms two were EC enterprises, the other two belong to the companies with the most conscious leaders. One company leader observed that he knows the Church's social doctrine in general and tries to apply its principles.

Publicity and information flow would mean progress in declaration of the teaching, both with the help of the Hungarian church and experts and with the help of foreign connections. They should present and clarify that the basic principles of the Christian business life, necessary for the humane, ethical operation focusing on human person and promoting common good, can be found in CST. They should declare that, beyond the thirteen papal encyclical letters, it is being developed by experts and theoreticians in our times, too.

6. During the interviews we also surveyed whether the companies operating on the basis of the above mentioned principles (against main stream) are successful in a free market economy – that is, what their *course of business* is like. The survey results give us an interesting picture. Out of the eighteen firms (where the interviews were made with leaders / owners) ten show a slow growth, without outstanding results or profits, but they are profitable; two are struggling for survival; two admit they have a hard time on the market; one faces losses this fiscal year; and three show dynamic growth. (Out of them one is an EC company, which says its economic indicators are better than the Hungarian average.) The two employees can satisfactorily support their large families from their salaries. In order to understand this phenomenon we quote the explanation of three businessmen. According to one of the leaders of a slow-growing firm “doing fair business you can grow only slowly, without huge profits and results, but you can operate ethically”. A leader of a company struggling with difficulties notices: “because of the forced competition with multinationals the company is compelled to compromises and sales: to give up the use of its own Hungarian brand name and to do paidwork.” Out of the successful firms an owner of a large company states: “one can manage without cheating, you should just take on Christian values, it is possible to grow.” (This company appears on the spare parts market for cars with a product range /aluminium spare parts/ that mean comparative advantage against other similar firms and they complement the assortment of multinationals.)

We asked whether they see their *Christian identity as an advantage or rather a disadvantage in the Hungarian business life and in their operation?* The answers are different here, too, but a sharp line can be observed. Out of the twenty people asked nine admitted that it helps them in the decision making, in the struggle against corruption, in the connections with colleagues, stakeholders, in being ethical, in conflict management, in distribution politics, in preserving a good reputation and in spiritual matters: to hold out, to get strength. Four of the interviewed have thought it is neutral: it does not help but does not hinder either. One said that in the long run it helps, but for short intervals it is rather a hindrance; and two were of the opinion that it helps only spiritually. The four managers who see only the disadvantage of being a Christian in the business say that the voluntary absence from the non fair competition is disadvantageous. (An EC owner says: “I am not in the gang, the sharks push me out from their circles”.)

The advantages and disadvantages of being Christian in the business life were formulated concretely at the ÉRME conference mentioned above¹³. Summing up the questionnaires it turned out that without knowing the CST thoroughly the businessmen have pronounced such thoughts as their own ideas, as the ones expressed in *Gaudium et spes* and in *Laborem Excensens*, mainly in its fifth part entitled “Elements for a Spirituality of Work”¹⁴. This means, that they have intuitively sensed the essence of an enterprise established on Christian principles. This fact gives us a kind of proof that the *theory* of the pope about work and its *practice* experienced by the entrepreneurs are absolutely not so far from each other as it is often brought forth against CST. Moreover, let us dare to declare that theoretical teaching and experienced practice are lead by the “same Holy Spirit”, and the letter of theory becomes alive by being born in practice. This is a powerful argument for the CST against those ones who consider the teaching obsolete and impossible to accomplish.

Let us see some ideas from the advantages and disadvantages. Six businessmen have formulated the idea about their advantages of being Christian in business saying that being a Christian makes the entrepreneur capable to realise “the relative feature of success and failure”; to “tolerate failure”; that “these [success and failure] are found not in the most important dimension”; “they are not essential, what is essential is the eternal scale”; “prosperity in this world is not the primary goal”. (Let us compare these statements with *LE*, chapters 24-27.) There were many who indicated that long term thinking is the issue; “the deep belief in Providence”; and living *love* in management, business. (Let us compare these with *GS 72*, *GS 67!*) Of course they listed the most advantages of being Christian in the topic of value based decision making, management and thinking, and in emphasising human centred management. The references to *faith* and *hope* were not missing either (“trust, building on faith, selflessness”; “faith driven thinking”), which means that the almos tall elements of *Christian workplace spirituality* were described spontaneously, with intuition. (We can compare this with *Alford – Naughton: Managing as if Faith Mattered, Part III.*) This conclusion initiates us to explore again that theory and practice rise from the same stem, and based on that we can build the conscious elements of introducing CST and of building identity and community for Christian businessmen further.

The listed disadvantages reflect the well known problems: “to survive as ‘lamb among the wolves’ in a corrupt environment, in a business agent that has no ethics and conscience”; “honesty is unfavourable in the competition”; “there are often conflicts of conscience”. The nicest description sounds as follows: “If not only profit is the measure, than there is no disadvantage in being a Christian.”

To be able to stay alive in the long run, it is an important question for them whether *Christian companies should give advantage to each other in the business or not?* We could think that because of the difficulties mentioned above Christian entrepreneurs are looking for business possibilities with each other. The facts would support this, as well; they establish organisations, hold meetings where there is a possibility to make business connections with each other, to get acquainted with each other. As these initiatives are rather new, utilisation of business possibilities is just about to develop. Despite of all this, in 2005 sixty percent of the respondents gave a negative answer, while in their business connections and at hiring new employees they are led by professional and ethical (fairness) viewpoints; and there are some who have simply negative experiences with companies calling themselves Christian. (They refer extremely to their Christianity and they want to get advantages by doing so.) According to one respondent it is not healthy in business that Christianity will be a standpoint in it. Two businessmen give advantage to Christian companies definitely and five attempt to do so.

Their business, information, and friendly connections with each other can strengthen Christian businessmen in survival, in deepening their Christian identity, therefore a great responsibility falls on their organisations. Programmes offered (i.e. the ÉRME conference, the ordinary meetings), networking with foreigners thinking similarly (some take part on *Gaudium et spes* conference), future plans about formation of Christian business people, about deepening the work of the organisations give possibility to Christian enterprises and entrepreneurs to grow.

Finally we would like to quote some of their thoughts expressing their desire to live. These sentences were formulated at the conference mentioned above, when they clarified their *relation to the world*. Here they clearly see that their role in the world is to be yeast, light, the salt of the World; to set a good example, to bear witness; to play a missionary role (“we should make Christianity attractive and understandable for the society”, “to work and pray for the world so that it becomes more similar to the Kingdom of God”). Many expressed that one should love and serve the world and to shape it so that it may be able to receive Christian values and to place human person in the middle. Our initial hypothesis that presumed that Christian entrepreneurs are “entrepreneurs for something else”, can be maintained by the following quotation: “...it must appear in our deeds that we strive for more than profit, contributing to the common good is also an aspect.”

Our three-fold hypothesis, that there are Christian enterprises in Hungary and the entrepreneurs want to live their faith and they are entrepreneurs for something else, has been proved based on the fact that although the majority of our entrepreneurs questioned would not call their company Christian, they can define the nature and characteristics of the Christian enterprise on the level of a desired model, of the expectations. This way the model of the Christian enterprise, its place and activity emerges in the economy of Hungary, even if there are few who trust its spreading in wider range. Quoting their words: “Faith, holding out, willingness to give and the Providence we rely upon keep us alive.” During our analysis our most important conclusion is that *the values of the Church’s social doctrine and the values of Gaudium et spes within that are alive or at least are expressed on the level of efforts in these enterprises, without their knowing them*. This can lead us on to further conclusions, that is: arguments for the practicability of CST and its introduction in wider range. This is reinforced by the words of the Holy Father in his apostolic exhortation beginning with the words *Ecclesia in Europa*: “Because of its intrinsic connection with the dignity of the human person, the Church’s social doctrine is also capable of being appreciated by those who are not

members of the community of believers. *It is urgent, then, that this doctrine be better known and studied, and that more and more Christians became familiar with it.* The new Europe now being built demands this, since it requires individuals formed in these values and disposed to working for the attainment of the common good.” (99)¹⁵

Thus, the greatest mission at present seems to be the introduction of the CST among these businessmen or thinking in a wider circle in our whole country. We ourselves try to give some help for instance with the regular publication of the Christian economic monthly „Kovács” (Yeast) or with the Hungarian translation and distribution of books like Alford – Naughton *Managing as if Faith Mattered* (it appeared in Hungary at Christmas 2004). We hope that through deepening the connections with the Christian businessmen, organising the book review of Alford and Naughton, or taking part on the conference on *Gaudium et spes* we may build a bridge to establish connections between Hungarian and international Christian entrepreneurs and experts, that might help Hungarians in building and living a Christian business life. We may all experience that there is a homogeneous Christian economical or business approach in the world, a hope also illustrated by the similar message of the following pair of quotations. The first one comes from a Hungarian EC entrepreneur¹⁶, the other can be read in the book of Paolo Pagni¹⁷: “The company is a tool in becoming saints” “...work is an instrument and area for man’s sanctification”.

II. In the last part of our work we will turn our attention to examining the image of the human person described in *Gaudium et spes* on the level of individuals. Does the human person as a whole (*GS 61*), who goes beyond the material world and is the unity of body and soul (*GS 14, GS 15*) exist in Hungary, where the consumer society gains more and more space? Or is the human existence rather characterised by being treated as a commodity, a living in the commodity form (Kavanaugh)?

Tamás Kocsis compared the population of two similarly closed regions differing in their economic development, Kézdiszék inhabited by Hungarians in Transylvania, Romania and Őrség in West-Hungary. Based on a representative sampling he surveyed with questionnaires and their statistical processing whether the *whole person* who has *social, cultural, natural, religious and local roots* is still alive there, and to what extent¹⁸.

In his research Kocsis describes the whole person as “the one who has already reached the level of self-actualisation in Maslow’s hierarchy of needs, and he is able to be free of social and cultural influences that prevent wholeness and in this way he is independent of the materialistic consumer society. This kind of person is not rootless but there is a tendency that the whole person and

- his smallest community (his family) demonstrates integrity
- he insists on his place of residence and is loyal to it, knows and loves his close environment in which he lives
- he has a living relationship with the community of his residence and takes part in local community activities
- he knows and fosters the native culture of his local community
- he has a close and stable relationship with the natural environment
- he does not question the thousand year old moral principles of mankind
- he has a stable religious background, which is not selected according to choice.

Therefore, the roots of the whole person are of social, cultural, natural and religious nature. It is advisable to maintain and nourish these roots if one is to confront efficiently the

materialism of consumer society. This confrontation is of course not a goal in itself, but is only a part of the process to wholeness. If one has already – partly or completely – lost his or her roots, it is necessary to re-create them as soon as possible because after losing these roots the individual becomes increasingly controlled by money, material resources and consumer attitude. Attempts to escape from the vicious circle of materialism in that case are more likely to fail.”

Now let us devote ourselves to the research itself. Studies about the roots determining the whole person can be carried out in any place of the world. However, when planning the first research, it is important to keep in mind, that it should take place in a region where roots have not yet disappeared completely, but the effects of consumer society can already be felt. The research should be conducted in two regions which are preferably different only in economic development in order to reveal a possible relationship between the roots and consumer society (i.e. economic development). The surveyed communities are similar in the sense that both are regions where folk craft prevails, in a provincial environment, but their economical development is determined by the development of the countries and regions they can be found in. In this case the different extent to which the roots disappear is probably due to the difference in economic development. When planning the research it is presupposed to find more evident signs of consumer society in the economically more developed community, than in the materially less developed one. The research itself will prove whether the presumption is true for the communities surveyed.

We gain information from the integrity of roots into wholeness as follows. *Social roots*: the number of regular conversations (at least once a week) of the person interviewed in the environment of his home (relationships at work do not count). Checking the family status (divorce, number of marriages). *Cultural roots*: we ask, how many folk songs the interviewed knows, as they are part of the traditional culture of villages. *Natural roots*: the number of plants the person undoubtedly recognises, and the number of domestic animals they take care of. *Religious roots*: how often the person goes to church, whether he believes in God or not, how well he knows the Ten Commandments and which commandment does he regard as socially outdated. *Local roots* (geographic mobility): does he live in his birthplace, what is the farthest place he travelled to, whether he would leave his birthplace/ residence for a considerable sum of money, where he would travel if he could go anywhere in the world free of charge.

Besides these roots it is important to examine how deep the respondents are immersed in the consumer society, which can be concluded partly from the number of Western brand names he knows. It is also necessary to check whether money takes an important part in the worldview of a person who does not belong to the realm of business or economy. Doing so we touch upon the question of the “vicious deal”, asking whether he would give a few years from his life in exchange for money or whether he would leave his birthplace or place of residence for ever, for a considerable amount of money. Here we can check the materialism and selfishness of the person. Regarding this we ask, what he would do with a sum of 100 million HUF (500,000 USD). The answers are analysed according to what extent he would spend it on himself, on his family and on others (i.e. charity). Examining further the relationship of the respondent with the consumer society we ask his goals in life, (that can be materialistic or non materialistic), and how many children does he consider as ideal in an average Hungarian family. Furthermore we ask about his customs in watching TV and whether he could give up watching it (not in exchange for money). We ask additional questions about the respondents’ financial status, their infrastructures (in their house and

around their house), their job, their harmful habits (smoking, alcohol); and the interviewer – who is the same person everywhere – pays attention to the circumstances that cannot be quantified, but they can refer to the community life of the person interviewed. Our preliminary hypothesis is to find a correlation among the dimensions mentioned above, revealing that *the completeness of roots needed for human wholeness is inversely proportional to the dependence on consumer society*.

Let us now turn to the results of the research. In short we can say, that we have found “perishing roots” in the regions we surveyed, however not in the same proportion. The preliminary hypothesis has not been proved wrong by the research, it has been confirmed that in the lives of the rural population interviewed there is basically a *reverse correlation between the integrity of roots and the dependence on consumer society*. Kézdiszék, the economically relatively underdeveloped Transilvanian village, with its poor infrastructure, little material goods, and poor knowledge of brandnames is far from being called a consumer society, whereas the economically developed village community of Őrség in West-Hungary, supplied with excellent infrastructure and a lot of material goods, having huge knowledge of brands bears an increasing number of characteristics of the consumer society. However, the roots necessary for human wholeness are stronger in Kézdiszék, than in Őrség. Let us examine the roots thoroughly.

Regarding the *social roots* we could not discover significant differences between the two regions concerning regular social contacts, however, on the basis of the impressions outside the interview process, regarding humanity and helpfulness of the villages we found a more favourable image in Kézdiszék. Whereas in Kézdiszék we got rejected at twenty places, in Őrség they refused the interview 46 times. The interviewer experienced much more mistrustfulness in Őrség, because he had to prove his identity at many places. In Kézdiszék it was enough to introduce himself. While in Kézdiszék the doors of houses are open during the day and the dogs are tied up, in Őrség he met with closed gates and “unleashed dogs with foaming mouths, barking in rage”¹⁹. In Őrség we often experienced that the families cannot stop quarrelling even in the presence of a stranger, while in Kézdiszék we mostly found peaceful, friendly families. When the interviewer put his question about the Ten Commandment in Őrség, it provoked aggression from some middle aged men, and in some cases he even needed to flee from the house. In Kézdiszék he could safely talk about it. Concerning the families the advantage of Kézdiszék is again unquestionable: at the time of the research divorce was not ‘fashionable’ there at all, whereas in Őrség several families have already broken up (divorce, second marriage, common-law marriage, etc.) If we make conclusions about *cultural roots* on the basis of the knowledge of folksongs and if we take the spread of domestic livestock, farming and agriculture as the indicators of the relationship with nature, that is *natural roots*, these roots seem to be stronger in Kézdiszék, and we can find that Őrség bears the marks of the consumer society. *Religious roots* are also stronger in the economically relatively underdeveloped region. In Kézdiszék the faith in God, the habit of going to church, the frequency of praying and the knowledge of the Ten Commandments support the conclusion that these roots are stronger there. If we consider the attitude towards the Ten Commandments which have fixed the norms of living together in society for several thousands years, we find that the inhabitants in Őrség, living in better conditions, are more ready to question these norms than the inhabitants of Kézdiszék. In respect of the respondents’ insistence on the motherland and residence (geographical mobility) Kézdiszék, with its reduced material resources, gave evidence of a much stronger devotion. In comparison to Őrség, in Kézdiszék there are more people who would not leave their homeland at any price and even in the case of a shorter journey free of charge, many of them

would prefer to stay within the Hungarian linguistic area than the people interviewed from Őrség. When comparing the two regions, the number of persons having materialistic life goals and willing to give years from their life in exchange for money, that is who are ready to make the vicious deal, is about the same in both regions, just like alcohol consumption and smoking. Surprisingly, we get an interesting result if we compare them with regards to the big amount of money they would get as a gift. Kézdiszék appears to be more selfish, than Őrség, they would spend much more on themselves than on family or on others. This fact is partly due to a special group of women in Őrség, who are single or widows or divorced and make a lot of charitable work. (See below) Another surprise: Kézdiszék watches more TV than Őrség, and they insist more on the TV set. It is partly because they do not have other possibilities for amusement, and they are eager to watch Hungarian broadcasts.

Let us analyse our findings by the groups we formulated in the data procession with cluster analysis. We have found seven groups in the two regions and their examination will allow us to discover some further important correlations.

The first group we called “*rooted in life*” and it consists mainly of elderly people from Kézdiszék, having the strongest roots and being most far from the consumer society, they know hardly any brandnames but they know many folk songs, are strongly bound to the motherland, they are religious, they know and appreciate the Ten Commandments, they are family centred, have no materialistic goals, consider many children as ideal, insist on television, having a sound family, with frequent contacts with relatives. They are the least educated group, living on a modest life standard, supplied poorly with consumer goods. They know plants well, have animals around the house, and they wish to travel only to places that are near. They are about the 15% of the total population we surveyed (20 out of 132 interviews).

The second group we called “*loosing their roots*” and it consists of 24 people (18% of the total), can be found mainly in Kézdiszék, they are of mixed age and family status, they have begun to loose their roots but they haven’t been integrated into the consumer society yet. They do not know many brand names or folk songs, they are strongly bound to the motherland, they are believers, know the ten Commandments but cast the most doubts on it in Kézdiszék, they are not ready for the vicious deal, but often express materialistic goals. They consider many children as ideal, but are rather selfish, spending the money received mostly on themselves, and having just a few social contacts. They insist on TV and watch it for long hours. They are supplied with material goods just poorly, but smoke and drink more than the average. They wish to travel not far from their place of birth.

The third group is the “*Sekler yuppie*”, which is 28 persons out of the 132. (21%) They are mainly young people, whose desires and way of thinking (not the real way of living!) resembles to that of the consumer society. They know many brands, but just a few folk songs, they do not insist on their homeland, and would travel far, they believe in God, know the Ten Commandments without doubting it too much. They are willing to make the vicious deal, they are very self centred, spending almost all the money received in theory on themselves. They have a sound family, and are supplied with material goods well, they are more educated than the Transylvanian average and have many social contacts, and watch TV not too much.

The fourth group are the “*homo oeconomicus*” from Őrség. On the basis of the knowledge of brands they are the most integrated into the consumer society, knowing hardly any folk songs, not bound to the homeland at all, uncertain about the existence of God, not really knowing

but doubting the Ten Commandments, they are the most inclined to make the vicious deal. They consider just a few children as ideal and this group is the most self-centred regarding the use of the theoretical money given to them. They watch TV the least, and are free from harmful habits. They have social contacts on an average level. They have the highest income and education, having travelled and wishing to travel the farthest. This group consist of 15 members, 11% of the total.

The fifth group we called “*wealth and roots*”: 27 elderly people from Őrség (20%), having listed the least brands and the most folk songs, insisting on their homeland more than the average in the region. They know the Ten Commandments more or less, but they rather question them. They like many children in a family, they are family centred, and have sound families. They don not want to give up watching TV, and are supplied with infrastructure and consumer goods quite well. They travel a lot but they do not want to travel far away. Their social relationships are like that of the average in Őrség. This group seems to have roots only in the context of the economically relatively higher standard of Őrség, but these people resemble more to the ones who are losing their roots in Kézdiszék, than to the ones rooted in life.

The society in Őrség that lives in material welfare produces special groups that live with disrupted family backgrounds. These groups can be separated from each other on the basis of a breakdown into men and women, as the destiny and the view of life of men and women who have been through a family crisis seem to be completely different.

Men with a disrupted family background (group seven: *rootless men*, 6 persons of middle ages, 5%) provide the most sorrowful example of rootless existence. Their religious and local roots have completely been destroyed, their materialism is outstandingly high, they are dependent on alcohol and smoking, and they watch TV throughout the day. They do not know folk songs or brand names either, they are not bound to the motherland, they do not believe in God, do not know the Ten Commandments and question them, they are ready to make the vicious deal, and have materialistic life goals, they do not see many children as ideal in the family and wish to travel farther away, as the average in Őrség. They have just a few social connections and hardly know any plants. Regarding infrastructure and consumer goods they are better supplied than in Kézdiszék but worse than, the average family in Őrség.

The last group here is the group of “*generous women*” (12 persons of different ages, 9%), who, having the same damaged family ties as the men, responded totally differently on their life event. Their local roots have become stronger, their religious roots have become enormously strong, they are not ready to make the vicious deal, they become more altruistic, and they turn to the problems of others to a great extent, that is: if they received a big amount of money, they would spend it on others, on charitable purposes. (Thanks to this special group, in the total, the people in Őrség proved to be more charitable than the people in Kézdiszék.) These women know brand names thoroughly, but folk songs not too much, they are not too much bound to their homeland, they believe in God, but they do not know the Ten Commandments to a full extent, however they do not question them either. Their life goal is not materialistic, but the idealistic number of children in a family for them is just a few. Their income is high, they are the best supplied ones with infrastructure and consumer goods, and they have higher education. They have numerous social relations, but are not bound to their homeland, and would travel relatively far.

Summarising the analysis above, we can see two groups at the two edge of the total population. The first one, the “*rooted in life*” group in Kézdiszék has the weakest integration into the consumer society, and has the strongest roots, while the roots of the “*homo oeconomicus*” group of Őrség (the fourth one) have lost their strength substantially. Between these two extremes we can find five more groups placed at different levels of the scale, offering vast possibilities of analysis.

At the beginning of this part of our paper we described the differences between the two regions, now we make general conclusions as follows. From the multidimensional scaling we have learned some important correlations, like material poverty is in fact in correlation with the poor knowledge of western brand names, widespread animal husbandry around the house, the acceptance of the Ten Commandments; whereas the increase of the material welfare corresponds to a better knowledge of brands, the animal husbandry becomes less important, and the scepticism toward the Ten Commandments grows. If we concentrate on the variables that are in relationship with the roots, than it turns out, that there is a *tendency* towards the correlation between weak roots and strong indicators referring to the consumer society and materialistic thinking, that is, the characteristics in this correlation are the pure knowledge of folk songs, the lack of prayers and no insistence on the homeland, the questioning of the Ten Commandments, the strong selfishness, and materialistic view of life, the strong inclination toward the vicious deal, and the high level knowledge of the western brand names. Naturally the correlation between the indicators is the same, but with opposing signs, when we consider strong roots or weak integration into the consumer society. This way we see our initial hypotheses proved, that is: “*There is a reverse correlation between the soundness of the roots necessary for human wholeness and the integration into the consumer society.*”²⁰

The basic intention of our work here was to examine, to what extent the principles of the Second Vatican Council and within that the principles of *Gaudium et spes* have been realised in the Hungarian social and economic life, particularly researching this on two level: on the level of enterprises and of individuals.

Concerning the *enterprises* we limited our field of investigation into the realm of Christian companies where we presumed we could find the values we searched for. Our presumption in this area seems to be justified, because during the processing of the interviews with the company leaders it has turned out that the values of *Gaudium et spes* as the values of CST are present in these companies whether actually or in efforts. We have even explored that the elements of CST are realised so to say spontaneously, intuitively in the basic values and activities of the Christian companies surveyed. We made our inquiries along two main topics: along the theme of „enterprising for something else [than profit]” and of the existence of „*human wholeness*”. During the analysis of the interviews we have found positive answers at both topics. Our enterprises surveyed consider the common good and the human person a greater value than profit and they think human wholeness, regarded as fulfilment in work and integration of work and faith, can be experienced or at least set as a goal in the Christian company.

Furthermore, on the level of *individuals* we investigated whether the *whole person* who has roots is still alive amongst the Hungarian society of today which presents the signs of consumerism. The research revealed the reverse correlation between sinking into the consumer society and the human wholeness and as a whole we got a picture that in the Hungarian society of today those regions that are considered to be tradition keeping have

begun to lose their roots, too, that is they tendentiously strive for the commodity form. Whereas there are still persons who keep their whole personality and preserve their roots.

We began our paper with the statement that the two research level is connected by the investigation of existence of *human wholeness*. On the enterprise level we can observe hope occurring, whereas on the level of individuals we perceive a kind of warning and it becomes more and more accentual. However, studying the connection of the two levels there is a road getting outlined in front of us: *the whole person and thus the values of Gaudium et spes can stay alive there, where persons who acknowledge their Christianity form communities even workplace communities* and they show up in the social medium that strives against the human wholeness with their *communion*, undertaking a missionary role, as the entrepreneurs have put it. Communion of Christians can stand for the word of the Gospel, that we all may know as ours, more pronounced: “It takes only a little yeast to raise the whole batch of dough” (Gal 5,8) Pope John Paul II. exhorts us in his encyclical *Sollicitudo rei Socialis* this way: „Thus the Lord *unites us with himself and with one another* by a bond stronger than any natural union; and thus united, he *sends us* into the whole world to bear witness, through faith and works, to God’s love, preparing the coming of his Kingdom and anticipating it, though in the obscurity of the present time.” (SRS 48)²¹

¹ *Képmás Családi Magazin*, 2005. Január; (*Image Family Magazine*, January 2005).

² Tóth Gergely: „A másért vállalkozók” rovatról – avagy alkossuk újra a vállalkozás fogalmát, in: *Zölden és nyereségesen* 6. évf. 4. Szám (19) ; (Gergely Tóth: About „Entrepreneurs for Something Else” – or Let us Renew the Idea of Enterprise, in: *Green and Profitable*, vol. 6, No 4.), pp 1.

³ G. Tóth: About Entrepreneurs... pp.3.

⁴ These enterprises are not necessarily Christian, they are small enterprises: from acquiring jobs for gipsy women and the physically challenged, through enterprises promoting sustainable growth to bio vegetable production.

⁵ G Tóth: About Entrepreneurs pp.3.

⁶ Pastoral constitution on the Church in the Modern World *Gaudium et spes*, 1965

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html

⁷ We processed here the outcomes of a conference in Dobogókő, which was held for Christian businessmen on January 16-17th organised by ÉRME.

⁸ ÉRME 13, KEVE 2, KG 5 interviews

⁹ The limits of the enterprise size were determined by us, considering the local circumstances of the entrepreneur sector, and not taking into account the size of international giants now. So our „big” enterprise would correspond to a middle size company on an international scale.

¹⁰ They (from the companies Vodafon and Kopint-Datorg) were interviewed in order to be able to make a comparison with the attitude of owners and founders.

¹¹ Cf.: Helen J. Alford–Michael J. Naughton: *Managing as if Faith Mattered, Christian Social Principles in the Modern Organization* University of Notre Dame Press, Notre Dame, Indiana 2001

¹² Alford – Naughton: *Managing...* pp.41.

¹³ ÉRME conference at Dobogókő, in January 16-17th, 2005.

¹⁴ Pope John Paul II: Papal Encyclical *Laborem exerecens* on Human Work, 1981

<http://www.papalencyclicals.net/JPO2/index.htm>

¹⁵ Pope John Paul II: Apostolic Exhortation *Ecclesia in Europa*, 2003

http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_ip-ii_exh_20030628_ecclesia-in-europa_en.html

¹⁶ See our interview with EC entrepreneurs on the 5th page.

¹⁷ Paolo Pugni: *Work and responsibility. Humanism and Ethics of Management in Business*, Ares 2005

¹⁸ The research and its results are summarised in the PhD dissertation of Kocsis, that appeared in the form of a book too. Kocsis Tamás: *Gyökereink – Örömről és gazdagságról egy világméretű fogyasztói társadalomban*,

Kairosz 2002 (Tamás Kocsis: *Roots– Pleasure and Wealth in a Globalizing Consumer Society*, English manuscript: 2002)

¹⁹ Kocsis: *Roots*, English manuscript, pp.114.

²⁰ Kocsis: *Roots*, English manuscript, pp.121.

²¹ Pope John Paul II: Papal Encyclical: *Sollicitudo rei Socialis*, 1987

http://www.vatica.va/holy_father/john_paul_ii/encyclicas/documents/hf_ip-ii_enc_30121987_sollicitudo-rei-socialis_en.html

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