

VOCATION OF ASIAN CHRISTIAN BUSINESS LEADERS

- Excerpts from the Church documents:
 - -Encyclical Caritas in Veritate(CV)
 - -Encyclical Laudato Si(LS)
 - -Encyclical Evangelii Gaudium(EG)
 - Encyclical Ecclesia in Asia (EA)
 - -Vocation of the Business Leader(Pontifical Council for Justice and Peace)(VB)

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Table of Content

- Who are Business Leaders
- Vocation of Laity as Disciples of Christ
- Business continues the Mystery of Creation
- Business shares the Salvation History
- Evangelization through businesses
- Business is a Noble Vocation
- Asia is World emerging economy
- Thy Kingdom come

1.1 Who are Business Leaders

From CEOs to heads of teams to those with informal influence, business leaders of all kinds play a critical role in shaping economic life and creating the conditions for all people to develop integrally through business institutions.(VB 5)

1.2 Who are Business Leaders

- *Such institutions are broad and diverse, including cooperatives, multinational corporations, small entrepreneurial start-ups, employee-owned businesses, family businesses, social businesses, partnerships, sole proprietorships, joint ventures with government, for-profit/ non-profit collaborations. (VB 5)*

1.3 Who are business leaders

- Some of these businesses are publicly traded stock companies, while most are privately held.
- Some have revenues larger than many countries, but most are small. Some are owned by thousands of investors, others are owned by a single person or family.
- Some are legally defined as for-profit entities; others have a new legal standing and are termed “social businesses” with a special status. Business is a diverse institution and Pope Benedict XVI has indeed welcomed a mixing of institutional forms.(VB 5)

2.1 Vocation of Laity as disciples of Christ

- To live out their vocation as faithful stewards to their calling, businesspeople need to be formed in a religious culture which shows them the possibilities and promise of the good they can do and which they ought to do —the good which is distinctively theirs. Family, Church and school are critical institutions in this formation.

Like all people, Christian business leaders come into the world, not through a contract or a market exchange but through a gift. No-one is born into a corporation, but into a family, baptized in a church, educated in schools, and welcomed into a community. (VB 83)

2.2 Vocation of laity as disciples of Christ

Christian business leaders are men and women of action who have demonstrated an authentic entrepreneurial spirit, one which recognises the God-given responsibility to accept generously and faithfully the vocation of business. These leaders are motivated by much more than financial success, enlightened self-interest, or an abstract social contract as often prescribed by economic literature and management textbooks. Faith enables Christian business leaders to see a much larger world, a world in which God is at work, and where their individual interests and desires are not the sole driving force(VB 61))

3.1 Business continues the Mystery of Creation

- *“Man, created in the image of God, shares by his work in the activity of the Creator and that, within the limits of his own human capabilities, man in a sense continues to develop that activity and perfects it as he advances further and further in the discovery of the resources and values contained in the whole of creation”.(VB 7)*

3.2 Business continues the Mystery of Creation

- We are called to be instruments of God our Father, so that our planet might be what he desired when he created it and correspond with his plan for peace, beauty and fullness.
(LS 53)

3.3 Business continues the Mystery of Creation

- The creation accounts in the book of Genesis contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality.
- They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. (LS66)

3.4 Business continues the Mystery of Creation

- The biblical texts are to be read in their context, with an appropriate hermeneutic, recognizing that they tell us to “till and keep” the garden of the world (cf. Gen 2:15).
- “Tilling” refers to cultivating, ploughing or working, while “keeping” means caring, protecting, overseeing and preserving.
- This implies a relationship of mutual responsibility between human beings and nature. (LS 66)

3.5 Business continues the Mystery of Creation

- Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations. “The earth is the Lord’s” (Ps 24:1); to him belongs “the earth with all that is within it” (Dt 10:14).
- Thus God rejects every claim to absolute ownership: “The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me” (Lev 25:23).
(LS 67)

3.6 Business continues the Mystery of Creation

- *the Church has a responsibility towards creation* and she must assert this responsibility in the public sphere.
- In so doing, she must defend not only earth, water and air as gifts of creation that belong to everyone. She must above all protect mankind from self-destruction.(CV51)

3.7 Business continues the Mystery of Creation

- *The vocation of the businessperson is a genuine human and Christian calling⁽²¹⁾. Its importance in the life of the Church and in the world economy can hardly be overstated. (VB 6)*
- *Business leaders are called to conceive of and develop goods and services for customers and communities through a form of market economy. For such economies to achieve their goal, that is, the promotion of the common good, they should be structured on ideas based on truth, fidelity to commitments, freedom, and creativity.(VB 6)*

3.8 Business continues the Mystery of Creation

- *Christian business leaders, who have at the heart of their work the deep sense of God's calling to be collaborators in creation.(VB5)*
- *For Christian business leaders, this is a time that calls for the witness of faith , the confidence of hope , and the practice of love.(VB1)*

3.9 Business continues the Mystery of Creation

- *Building a productive organization is a primary way in which businesspeople can share in the unfolding of the work of creation.*
- *When they realise that they are participating in the work of the Creator through their **stewardship**⁽²²⁾ of productive organizations, they may begin to realize the grandeur and awesome responsibility of their vocation.(VB 8)*

4.1 Business shares the Salvation History

- The earth is our common home and all of us are brothers and sisters. If indeed “the just ordering of society and of the state is a central responsibility of politics”,
- the Church “cannot and must not remain on the sidelines in the fight for justice”.[\[150\]](#)
- All Christians, their pastors included, are called to show concern for the building of a better world.
- This is essential, for the Church’s social thought is primarily positive: it offers proposals, it works for change and in this sense it constantly points to the hope born of the loving heart of Jesus Christ. At the same time, it unites “its own commitment to that made in the social field by other Churches and Ecclesial Communities, whether at the level of doctrinal reflection or at the practical level”.[\[151\]](#)(EG 183)

4.2 Business shares the Salvation History

- “The Church, guided by the Gospel of mercy and by love for mankind, hears the cry for justice and intends to respond to it with all her might”.[\[153\]](#)
- In this context we can understand Jesus’ command to his disciples: “You yourselves give them something to eat!” (*Mk 6:37*): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter.
- The word “solidarity” is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few.(EG 188)

4.3 Business shares the Salvation History

- God's heart has a special place for the poor, so much so that he himself "became poor" (2 Cor 8:9). The entire history of our redemption is marked by the presence of the poor.
- Salvation came to us from the "yes" uttered by a lowly maiden from a small town on the fringes of a great empire. The Saviour was born in a manger, in the midst of animals, like children of poor families; he was presented at the Temple along with two turtledoves, the offering made by those who could not afford a lamb (cf. *Lk* 2:24; *Lev* 5:7); he was raised in a home of ordinary workers and worked with his own hands to earn his bread. (EG 197)

4.4 Business shares the Salvation History

- Loving others is a spiritual force drawing us to union with God; indeed, one who does not love others “walks in the darkness” (*1 Jn* 2:11), “remains in death” (*1 Jn* 3:14) and “does not know God” (*1 Jn* 4:8).
- [Benedict XVI](#) has said that “closing our eyes to our neighbour also blinds us to God”, [\[209\]](#) and that love is, in the end, the *only* light which “can always illuminate a world grown dim and give us the courage needed to keep living and working”(EG 272)

5.1 Evangelize through Business

- In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. *Mt* 28:19).
- All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, (EG 120)

5.2 Evangelize through Business

- Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love.
- Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are "disciples" and "missionaries", but rather that we are always "missionary disciples".(EG 120)

5.3 Evangelize through Business

- All of us are called to offer others an explicit witness to the saving love of the Lord, who despite our imperfections offers us his closeness, his word and his strength, and gives meaning to our lives. (EG 121)

5.4 Evangelization through Business

- We know that “evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man’s concrete life, both personal and social”.[\[146\]](#)
- This is the principle of universality intrinsic to the Gospel, for the Father desires the salvation of every man and woman, and his saving plan consists in “gathering up all things in Christ, things in heaven and things on earth” (*Eph 1:10*).
- Our mandate is to “go into all the world and proclaim the good news to the whole creation” (*Mk 16:15*)(EG 181)

5.5 Evangelization through Business

- The Church's social doctrine holds that authentically human social relationships of friendship, solidarity and reciprocity can also be conducted within economic activity, and not only outside it or “after” it.
- The economic sphere is neither ethically neutral, nor inherently inhuman and opposed to society. It is part and parcel of human activity and precisely because it is human, it must be structured and governed in an ethical manner.(CB 36)

5.6 Evangelize through Business

- Proclaiming the Gospel message to different cultures also involves proclaiming it to professional, scientific and academic circles.
- This means an encounter between faith, reason and the sciences with a view to developing new approaches and arguments on the issue of credibility, a creative apologetics [\[109\]](#) which would encourage greater openness to the Gospel on the part of all.(EG132)

5.7 Evangelize through Business

- Today, as the Church seeks to experience a profound missionary renewal, there is a kind of preaching which falls to each of us as a daily responsibility.
- It has to do with bringing the Gospel to the **people we meet**, whether they be our neighbours or complete strangers.
- This is the informal preaching which takes place in the middle of a conversation, something along the lines of what a missionary does when visiting a home.
- Being a disciple means being constantly ready to bring the love of Jesus to others, and this can happen unexpectedly and in any place: on the street, in a city square, **during work, on a journey.**(EG 127)

5.8 Evangelize through Business

- The great challenge before us, accentuated by the problems of development in this global era and made even more urgent by the economic and financial crisis, is to demonstrate, in thinking and behavior, not only that traditional principles of social ethics like transparency, honesty and responsibility cannot be ignored or attenuated, but also that in *commercial relationships* the *principle of gratuitousness* and the logic of gift as an expression of fraternity can and must *find their place within normal economic activity*.
- This is a human demand at the present time, but it is also demanded by economic logic. **It is a demand both of charity and of truth.**(CV36)

5.1 Business is a Noble Vocation

- Business is a vocation, and a noble **vocation**, provided that those engaged in it see themselves challenge a greater meaning in life;
- this will enable them truly to serve the common good by striving to in-crease the goods of this world and to make them more accessible to all. (EG 203)

6.2 Business is a Noble Vocation

- Receiving: The first act of the Christian business leader,
- as of all Christians, is to receive; more specifically , to receive what God has done for him or her. (CB 66)

6.3 Business is a Noble Vocation

- Giving: The second act to which the Church calls the business leader is giving in a way which responds to what has been received. **This giving is never merely the legal minimum; it must be an authentic entry into communion with others to make the world a better place.** The self-gift of the person inquires not “how far it must go, but how far it may go”.

Giving moves business leaders to profound questions about their vocation: How does receptivity to God’s love animate the relationships of the various stakeholders of a business? What kind of business policies and practices will foster the integral development of people? (VB 71)

6.4 Business is a Noble Vocation

- Giving and receiving express the complementarity of the active and contemplative life. These two fundamental dimensions of our lives call not principally for balancing, but for a profound integration born of the realization that we need God and that God has done great things for us. In return God asks us to be His hands and feet, to continue His creation and make it better for others
- . For the business leader, this entails creating goods which are truly good and services which truly serve; organizing work where employees develop their gifts and talents; and creating sustainable wealth so that it can be distributed justly (see the Appendix for “An Examination of Conscience for the Business Leader”, which reflects on these three objectives in day-to-day life). (VB 80)

6.5 Business is a Noble Vocation

- This is why Blessed John Paul II asks business leaders and employees to develop a spirituality of work, enabling them to see their role in God's creative and redemptive purpose, and giving them the strength and virtue to live out His call. (VB 70)

6.6 Business is a Noble Vocation

- When managed well, businesses actively enhance the dignity of employees and the development of virtues, such as solidarity, practical wisdom, justice, discipline, and many others.
- While the family is the first school of society, businesses, like many other social institutions, continue to educate people virtue, especially those young men and women who are emerging from their families and their educational institutions and seeking their own places in society ((VB 3)

Business is a Noble Vocation

SIX PRACTICAL PRINCIPLES FOR BUSINESS

- The principles of respect for human dignity and pursuit of the common good are the foundations of the Church's social teaching.
- Joined with the six practical principles of business, they can offer more specific guidance on the three broad business objectives.(VB 50)

Business is a Noble Vocation

Meeting the Needs of the World through the Creation and Development of Goods and Services

1. Business contribute to the common good by producing goods that are truly good and services that truly serve.

2. Business maintain solidarity with the poor by being alert for opportunities for employees to exercise appropriate authority as they contribute to the mission of the organization.(VB 50)

Business is a Noble Vocation

Organizing Good and Productive Work

3. Businesses make a contribution to the community by fostering the special dignity of human work.

4. Business that embrace subsidiarity provide opportunities for employees to exercise appropriate authority as they contribute to the mission of the organization.(VB 50)

Business is a Noble Vocation

Creating Sustainable Wealth and
Distributing it justly

5. Business model stewardship of resources-
whether capital , human, or environmental-they
have received

6. Businesses are just in the allocation of
resources to all stakeholders: employees ,
customers , investors , suppliers and the
community.(VB 50)

Business is a Noble Vocation

- The Church acknowledges the legitimate role of profit as an indicator that a business is functioning well.
- When a firm makes a profit, it generally means that the factors of production have been properly employed and corresponding human needs have been duly satisfied.³⁵
- A profitable business, by creating wealth and promoting prosperity, helps individuals excel and realize the common good of a society. Yet creating wealth is not restricted to financial profit alone.
- The very etymology of the word “wealth” reveals the broader notion of “well-being”: the physical, mental, psychological, moral, and spiritual well-being of others. The economic value of wealth is inextricably linked to this wider notion of well-being (VB 51)

ASIA is World emerging economy ,
and thus increases the importance of Christian good
business practices.

- The last 20 years the world has experience the countries in ASIA emerged in economy led by China, India, ASEAN countries and those separated from former CSSR.
- Thus had lot of impacts on society and environments both positives and negatives.
- Good business practices by the Christian business leaders , though small minority, certainly help directly create positive impacts and indirectly, with good influence, can generate much more positive impacts to the humanity and world society and ecology.

Asia is World emerging economy

- 1. The Church in Asia sings the praises of the "God of salvation" (Ps 68:20) for choosing to initiate his saving plan on Asian soil, through men and women of that continent. It was in fact in Asia that God revealed and fulfilled his saving purpose from the beginning. .
- With the Church throughout the world, the Church in Asia will cross the threshold of the Third Christian Millennium marvelling at all that God has worked from those beginnings until now, (EA 1)

Asia is World emerging economy

- Trusting in the Lord who will not fail those whom he has called, the Church in Asia joyfully makes her pilgrim way into the Third Millennium. Her only joy is that which comes from sharing with the multitude of Asia's peoples the immense gift which she herself has received—the love of Jesus the Saviour. Her one ambition is to continue his mission of service and love, so that all Asians "may have life and have it abundantly" (Jn 10:10). (EA 50)

7. 1 Thy Kingdom come

- The Gospel is about the kingdom of God (cf. *Lk* 4:43); it is about loving God who reigns in our world. To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity.
- Both Christian preaching and life, then, are meant to have an impact on society. We are seeking God's kingdom: "Seek first God's kingdom and his righteousness, and all these things will be given to you as well" (*Mt* 6:33).
- Jesus' mission is to inaugurate the kingdom of his Father; he commands his disciples to proclaim the good news that "the kingdom of heaven is at hand" (*Mt* 10:7). (EG 180)

7.2 Thy Kingdom come

- Thus your light will shine before the people that they may see your good works, and may glorify your Father who is in Heaven. (Mt 5.16)

The prayer: Come Holy Spirit

- Come Holy Spirit,
- fill the hearts of your faithful and kindle in them the fire of your love.
- **Send forth your Spirit and they shall be created. And You shall renew the face of the earth.**

O, God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be **truly wise** and ever enjoy His consolations, Through Christ Our Lord, Amen.

The prayer: Our Father

Our Father in heaven, hallowed be your name.

Your kingdom come, your will be done, on earth as it is in heaven.

Give us this day our daily bread,
and forgive us **our** debts, as we also have
forgiven **our** debtors.

And lead us not into temptation, but deliver
us from evil."