

Piotr F. Borowski

ORCID: <https://orcid.org/0000-0002-4900-514X>

Vistula University, Poland

## **St. Peter, Church and Religion as a Role Model for Modern Entrepreneurs**

### **Abstract**

Modern enterprises operate on the basis of the Industry 4.0 paradigm. Technology is becoming an inherent attribute of the economy, but at the same time, one should bear in mind the employees, who create enterprises, and the spiritual side, so as to maintain a balance between what is tangible and intangible. Religion and spirituality are intertwined and have an impact on business practice and corporate management. Research on a group of young people has shown that faith plays a vital role in running a business. Moreover, the sustainability and uninterrupted activity of the Church can be a model for many companies. Subordinating one's own affairs and individual ambitions to the common good and higher values, is the direction which managers of modern institutions can follow. Such an enterprise needs a leader, a charismatic leader who, as an intangible asset, will primarily see the value of the employees entrusted to him, and only then, the material value of the company. The personnel function and the humanistic approach are the key aspects of a well-functioning enterprise. The article analyses the role of St. Peter in managing the Church, and indicates the possibility of managing modern enterprises based on Church experience.

### **Keywords**

St. Peter, Church, religion, spirituality, organization, management, young entrepreneurs

## Introduction

The issues related to the functioning of European societies, as well as many communities in various parts of the world and the economic activities undertaken by them, are closely related to the Christian ethical and moral model. Various countries in Europe have Christianity as a foundation of their cultures<sup>1</sup>; same as other countries in America, Australia, and some parts of Asia, Africa.<sup>2</sup> Religious belief should be an appropriate ground for business ethics, as well as the basis for the moral activities of managers.<sup>3</sup> For many people, religion is important and plays an important role in shaping their own personality and social reality.<sup>4</sup> Unfortunately, it appears that for several years, in most modern Western societies, there is a widespread perception that religion and business are two separate things that do not merge and should not be muddled.<sup>5</sup> However, for many people, as mentioned above, including those in managerial positions, religion is important and they perceive the interpenetration of these two realities – the world of spirit and the world of business. Businesses and managers should strive to understand religious beliefs and support the religious attitudes of their employees as they will be more motivated, more productive and more involved in the life of the enterprise.<sup>6</sup> Religiousness has a positive effect on cooperation and assistance among employees. Religiousness and cooperation are two personal resources that can strengthen an organizational culture that promotes collegiality and mutual support. Thanks to religiosity, a group

---

<sup>1</sup> H.J. Van Buren, J. Syed, & R. Mir, *Religion as a Macro Social Force Affecting Business: Concepts, Questions, and Future Research*, “Business & Society” (2020) 59 (5), pp. 799–822. <https://doi.org/10.1177/0007650319845097>.

<sup>2</sup> I. Ilyin, *Foundations of Christian Culture*, Waystone Press 2019; M.P. Cosgrove, *Foundations of Christian thought: Faith, learning, and the Christian worldview*, Kregel Academic, Grand Rapids, MI 2006.

<sup>3</sup> T.L. Fort, *Religion and Business Ethics: The Lessons from Political Morality*, “Journal of Business Ethics” (1997) 16, pp. 263–273, <https://doi.org/10.1023/A:1017935210929>.

<sup>4</sup> B.R. Smith, A. Lawson, J. Jones, et al., *Trying to Serve Two Masters is Easy, Compared to Three: Identity Multiplicity Work by Christian Impact Investors*, “Journal of Business Ethics” (2022) 179, pp. 1053–1070, <https://doi.org/10.1007/s10551-022-05156-4>.

<sup>5</sup> M. Lagace, *Can Religion and Business Learn From Each Other?*, Working Knowledge, HBS, Boston 2021.

<sup>6</sup> B. Ettorre, *Religion in the workplace: Implications for managers*, “Management Review” (1996) 85(12), pp. 15–19.

is formed that has certain common ideals that emanate from God.<sup>7</sup> The idea of Christianity as the people of God, was instilled and implemented by Jesus Christ and then proclaimed by his successors who make up the Church.

The Church, founded by Jesus Christ, has a divine and human dimension and cannot be considered only in legal and sociological terms.<sup>8</sup> The Church must be seen simultaneously as having two dimensions – the divine dimension and the human dimension. Thanks to this vision of the Church and the world, Christian managers base their actions on the one hand, on spirituality and on the other hand, on human experience. The model of Christianity that functions in the present world was developed on the basis of the teachings of Jesus Christ, initially by a group of Apostles led by Saint Peter (the most frequently mentioned disciple in the four Gospels)<sup>9</sup> and by the first Christians, and then perfected over the next generations. It is therefore worth analysing the role of Peter in the early Church and its influence on strengthening and transmitting the faith and the norms of social life. Peter played a key role in building up the Church, therefore careful analysis of his position among the apostles is extremely important. The two research questions posed in this article is:

Q1: Why was Peter considered the most important in the group, and why was his position distinguished among the Apostles?

Q2: Can we find a role model for modern managers, considering Peter's actions and personality as a leader?

In the conducted research, the position of Peter, which was empowered by Jesus, will be discussed. Peter could fulfil this position under the mandate and command of Jesus.<sup>10</sup> If Peter himself wanted to implement his plans, they always ended up being a failure.<sup>11</sup> By analogy, it can be construed that if the leader forgets the spiritual path of development and pursues his own plans, his agenda

---

<sup>7</sup> D. De Clercq, I.U. Haq, & M.U. Azeem, *Religiousness, collectivism, and helping behavior: The invigorating role of abusive supervision*, "European Review of Applied Psychology" (2022) 72(2), 100702. <https://doi.org/10.1016/j.erap.2021.100702>.

<sup>8</sup> M. Żmudziński, *Prymacjalne tytuły Biskupa Rzymu*, "Studia Elbląskie" (2009) 10, pp. 147–156.

<sup>9</sup> R.E. Brown, K.P. Donfried, J. Reumann (eds), *Peter in the New Testament*, Minneapolis Paulist Press, 1973, p. 159.

<sup>10</sup> Mt 16, 18–19.

<sup>11</sup> Lk 5, 4–5; Mt 17, 29–31.

will not be successful for the whole endeavour.<sup>12</sup> Peter is an example of a person who never gives up. Although he had denied Jesus in the past,<sup>13</sup> he never gave up. He persevered. He coped with adversities and constantly improved himself, kept plugging away and pursued in adversities.<sup>14</sup> And that's what the manager must do. He cannot let adversity force him to stop what he is doing, what he is called to do. Since the Church and its teaching, and the developed social model have survived for two thousand years, it is worth analysing the phenomenon of the functioning of this divine-human organization. Perhaps it will be possible to respond positively to the research questions posed.

The article will analyse three events in the life of St. Peter, pointing to his election and the function of leading the others: (1) the dialogue with the Last Supper, (2) walking on the water, and (3) the miraculous catch of fish. The next section will discuss the statements of the early Christian writers regarding Peter and the original structure of the Church. Then, the human element of the Church will be revealed, which can be used by managers and leaders in organizations and enterprises. In its temporal dimension, the Church draws attention to people and proposes a system of care for individual groups and individual people. However, one should bear in mind the penetration of the divine dimension in the Church, and its salvific character, in order to avoid reducing the Church only to the role of being a charitable organization.

## Materials and methods

The research was carried out with the use of an inductive model, which includes the method of qualitative research with the use of empirical techniques, and with the use of a hypothetical-deductive model, which includes quantitative methods, allowing for the posing of research questions and the use of statistical tools. The use of both models made it possible to position the research in the group of research carried out using the mixed research method: quantitative and qualitative.

Two empirical techniques were used in the research, in the part using qualitative methods, namely (1) interviews in the form of a questionnaire and in-depth

---

<sup>12</sup> H.T. Blackaby, & R. Blackaby, *Spiritual leadership: Moving people on to God's agenda*, B&H Publishing Group, Nashville, TN 2011.

<sup>13</sup> J 18, 15–27.

<sup>14</sup> J 21, 18–19.

interviews, and (2) the author's own observations. The interviews in the form of a questionnaire were conducted in two independent groups of respondents. The first group of respondents consisted of 81 people from 17 countries (Georgia, Iran, Morocco, Honduras, Belarus, Ukraine, Indonesia, Ethiopia, Nigeria, Vietnam, Russia, India, Kazakhstan, Azerbaijan, Kyrgyzstan, Uzbekistan, Tajikistan). In this group of respondents, the questionnaires were returned by all respondents, while out of the returned questionnaires, two were rejected due to inaccurate completion; therefore, 79 questionnaires were taken into account for the analysis.

In the first research group, the respondents answered questions related to entrepreneurship and the importance of religion in running a business. Young people aged 16 to 26 with ambitions to become entrepreneurs participated in the study. There were 40 men and 33 women in the research group, while six people did not complete the gender field. The second research group focused on Orthodox Christians in Ethiopia, to elicit the opinion of Christians who do not recognize the primacy of the papacy, the primacy of Peter, how they perceive the role of St. Peter. The second research group therefore answered questions related to the understanding of the position of St. Peter. The study was conducted in the form of surveys and in-depth interviews in a group of 15 respondents aged 20–30. There were 12 men and 3 women in this research group. The observation technique used in the study, carried out personally by the author, allowed for the assessment of entrepreneurship in African countries (Egypt, Tunisia, Ethiopia, Guinea Conakry), in the Middle East (United Arab Emirates, Jordan, Turkey), in Asian countries (Georgia, Armenia, Russia) in the United States and in selected European countries such Poland, France, Italy, Sweden, Portugal, Ireland and United Kingdom.

As part of the research, the method of quantitative research, with the use of statistical tools, was also employed to assess the occurring correlations (the Pearson correlation was used). The correlations between the age of the respondents and their entrepreneurial experience were examined, as well as the correlation between the gender of the respondents and their attitude to religion. The research was also carried out using the desk research method, which allowed the author to learn and analyse the issues of the primacy of St. Peter, available in the historical literature of the Fathers of the Church and in modern scientific journals. Thanks to this, it was possible to recognize the plan, as well as the formal and rhetorical structure of the author of the text describing St. Peter, along with the possibility of criticizing the biblical text, establishing its

original formulation in the original language. The study made use of original Greek texts to understand Jesus' words and the context of speech and dialogue.

## Results

### Dialogue at the Last Supper

It is interesting to note one of the tasks Jesus assigned to Peter at the Last Supper, namely that of strengthening the brothers. Peter was to become a person who, thanks to his life experience, would be able to strengthen his brothers. In Luke Chapter 22, in the account of the Last Supper, there is a significant dialogue between Jesus and Simon-Peter. When the hour came, Jesus sat down at the table and the twelve apostles with him: και οι δώδεκα απόστολοι μετ' αυτού<sup>15</sup> (and the twelve apostles with him).<sup>16</sup> The Evangelist's account shows that all the Apostles are with Jesus; however, Jesus at one point,<sup>17</sup> directly addresses Peter only, using the name: Simon, Simon, Σίμων Σίμων, and then he says of all the apostles: behold, Satan has asked to be sifted like wheat. Jesus uses the plural 'you' ύμᾶς while he continues again only with Peter. But I prayed for you ἐγὼ δὲ ἐδεήθην περὶ σοῦ (but I were bound about you). Jesus explains to Peter that his faith ἡ πίστις σου should not fail. Jesus again indicates that he prayed for Peter to have faith. In this passage, Jesus speaks of a special prayer for Peter. Even though the other Apostles are also around, Jesus addresses Peter directly and asks for Peter.

a) The role of St. Peter in strengthening brothers and carrying out common tasks  
Another important fragment of Jesus' statement to Peter is important: and you, after your conversion, strengthen your brothers και συ, όταν ποτέ επιστρέψης, στήριξον τους αδελφούς σου.<sup>18</sup> This is the command that Jesus again addresses directly to Peter. Jesus addressed his words to Peter and gave him an assignment,

---

<sup>15</sup> All quotes in Greek were taken from the original Greek Bible called *Stephanus Textus Receptus*.

<sup>16</sup> Lk 22, 14.

<sup>17</sup> Lk 22, 31–32.

<sup>18</sup> Lk 22, 32.

a special task.<sup>19</sup> In this statement of Jesus, the conversation is directed toward the special role of Peter, after his conversion. Peter is to strengthen the faith of his brothers. And Peter begins to fulfil this command of Jesus when, in the company of John, he speaks to the men of Israel and says to them: and now brothers: Καί τώρα, ἀδελφοί.<sup>20</sup> Peter uses the same word: ἀδελφοί (brethren) which Jesus used at the Last Supper and which Jesus used to refer to those who do the Father's will. Whoever does the Father's will is my brother αὐτός μου εἶναι ἀδελφός.<sup>21</sup>

In the remainder of the above dialogue with the Last Supper, Peter assures Jesus of his total dedication to the point of imprisonment and death. And Jesus responds by calling him Peter. I tell you, Peter Λέγω σοι, Πέτρε.<sup>22</sup> Clearly, Jesus goes from Simon to Peter. The first part of the dialogue is a prayer for Simon, while the second part is the announcement of Peter's denial.

Peter was able to strengthen his brothers in the faith, as Jesus asked, thanks to his life experience, which he lived with Jesus. If Peter had relied only upon his own strength, he would have died many times. However, Peter always turned to Jesus for help in times of weakness and failure.

#### b) The importance of Peter in the early Church

When considering the role of Peter in the Church, attention should be paid to many events that show that Jesus wanted Peter to play a unique role in the group of the Apostles and in the future Church. Simon's name was changed to Peter to demonstrate his importance and his privileged place in the circle of students, and to indicate his mission as the Rock.<sup>23</sup> From the analysed events, his special role and full entrustment to Jesus can be clearly seen. Many times, Peter wanted to undertake various activities of his own initiative and even wanted to instruct Jesus, but it did not bring about any results. Peter was outspoken and

---

<sup>19</sup> J. Maasen, *Peter the Leader: How an Imperfect Man Became the Leader of the Church*, Charisma Media, Lake Mary, FL 2009, p. 6.

<sup>20</sup> Acts 3, 17.

<sup>21</sup> Mt 12, 50.

<sup>22</sup> Lk 12, 34.

<sup>23</sup> P. Rabczyński, *Prymat Biskupa Rzymu w dialogu rzymskokatolicko-anglikańskim na forum światowym*, "Nurt SVD", (2020) 147(1), pp. 131–146.

always quick to get discussion started<sup>24</sup> but only full trust in Jesus and following His commands, were effective and brought positive results. After the resurrection of Jesus, Peter became the true leader of the Church, made the decision to complete the group of the Twelve,<sup>25</sup> spoke many times on behalf of the Apostles,<sup>26</sup> and decided to extend the Church to the Gentiles<sup>27</sup> and performed healings.<sup>28</sup>

### Walking on water

After Jesus' miraculous multiplication of the bread, the disciples, at His command, entered the boat and departed, while Jesus remained to disperse the crowds. In this place, the Gospel of Matthew offers the word disciples μαθητάς. When the disciples saw him walking on the lake, they were afraid, thinking it was a ghost, and screamed out of fear. The evangelist says that they screamed. He uses the plural, which suggests that all the disciples were scared that none of them recognized Jesus, thinking that it was a phantom and therefore shouted in unison. In the Greek text, the author does not use the verb 'thought', but the adverbial participle 'saying' – students say that it is the phantasm μαθηταί λέγοντες ότι φάντασμα είναι which means that everyone articulated their thoughts and said them aloud. Jesus immediately said to them: "Take courage! I am, do not be afraid!"<sup>29</sup>

Peter said: Lord if it is you, tell me to come to you on the water! And He said, Come! Peter got out of the boat and, walking on the water, came to Jesus.<sup>30</sup> Peter was the only one of the group of students in the boat who experienced the miracle of walking on water. He was the only one who asked Jesus if he could go to him, and Jesus heard Peter's request. However, the rest of this description shows that despite experiencing the miracle of walking on water, Peter doubted. At the sight of the strong wind, Peter was afraid and began to sink. He experiences his own weakness, and his limitations, he gets to know his fears. In the

---

<sup>24</sup> H.T. Blackaby & R. Blackaby, *Spiritual leadership: Moving people on to God's agenda*, B&H Publishing Group, Nashville, TN 2011.

<sup>25</sup> Acts 1, 15.

<sup>26</sup> R.E. Brown, K.P. Donfried, J. Reumann (eds), *Peter in the New Testament*, Minneapolis Paulist Press, 1973, p. 160; Acts 2, 14.

<sup>27</sup> Acts 11, 1–18; Acts 15, 7–11.

<sup>28</sup> Acts 3, 4–6; Acts 9, 32–41.

<sup>29</sup> Mk 6, 50.

<sup>30</sup> Mt 14, 28–29.



moment of doubt, and fear, he begins to sink, even though Jesus is next to him. It was a lack of faith and fear that conquered him. This event showed that Peter was then still gripped by human limitations. As the Gospel relates, Jesus immediately stretched out his hand and grasped him, saying: Why did you doubt a little faith?<sup>31</sup> It turns out that without Jesus, Peter cannot do anything by himself. Without Jesus' helping hand, he simply drowns. Only constant communication with Jesus allows Peter to function properly. As John the Evangelist writes, Jesus said to the Apostles during the Last Supper: Whoever remains in me and I in him, will bear much fruit, because without me you can do nothing.<sup>32</sup> These words demonstrate that, on the example of Peter, it was in actual fact, only with Jesus that Peter could do many things that are humanly impossible.

### Catch the fish

Another example of Jesus' intervention and obedience to His words is the morning catch of fish. Peter and the rest of the apostles laboured in vain all night. This is an example of idle work that does not bring about the expected results. The overnight, fruitless catch of fish turned out to be unsatisfactory. Without Jesus, the labour did not produce any results. This is where Peter's faith and his obedience to Jesus' words are once again displayed. Christ said to Peter, "Put out into the deep and cast your nets for a catch." These words are not only a specific command, but a specific task addressed to Peter and to the rest who were with him. At this point, Jesus again addresses Peter directly: put out into the deep, *επαναγαγε εις το βαθος*. Addressing the singular and then using the plural, he speaks to Peter and to the others: throw the nets: *χαλασατε τα δικτυα*. Then Peter replies in his name, but also on behalf of the others, that they worked all night together; however, at Jesus' words, he would cast the nets. At this point, Peter only mentions, in the first person singular, that he will cast off the network *αλασω το δικτυον*. So, at Jesus' words, he would do the work again and cast his nets. When the catch was successful, Peter understood it was a miracle and fell at Jesus' knees and said, "Get away from me, Lord, for I am a sinful man." But Jesus said to Simon, "Don't be afraid; from now on you will catch men."<sup>33</sup>

---

<sup>31</sup> Mt 14, 31.

<sup>32</sup> J 15, 5.

<sup>33</sup> Lk 5, 8.

## Apostolic Fathers on St. Peter

In the time immediately after the Apostles, those who still remembered the Apostles from their youth, and who even knew them personally, acted and wrote. Among these noble people, we include St. Clement, St. Ignatius and St. Polycarp. For the sake of their acquaintance with the Apostles, they were named by descendants as apostolic fathers. In their statements and numerous writings, they referred to the role of Rome and the importance of papal primacy.<sup>34</sup> Saint Clement, in the Letter to James, presents Peter as the first fruit of Jesus and indicates that Peter became the foundation of the Church.<sup>35</sup> A similar expression is used by Saint Irenaeus, a student of St. Polycarp, in his letter Against Heresy, in Book 3, where he wrote that Peter and Paul laid the foundations of the Church.<sup>36</sup>

From the beginning, the Church passed on the tradition that Peter and Paul were the builders of the Church, that they played a key role in the early history of the Church. Moreover, in many apostolic epistles and the epistles of the Fathers of the Church, Peter is designated as the head of the Apostles. St. Ignatius of Antioch, in his letter to the Smyrnaeans, in Chapter 3, writes about the appearance of Jesus.<sup>37</sup> Jesus came after his resurrection to those who were with Peter and told them to take him, touch him and see that he was not a spirit. Ignatius emphasizes that Jesus came to those who were with Peter. This sentence can be interpreted that only those who are with Peter can meet Jesus. Ignatius also points to the importance of the Roman community of the Church, which leads the other communities.<sup>38</sup> In this letter, Ignatius emphasizes the role of the Roman community as the one that guides love or unity in a broader sense.<sup>39</sup>

---

<sup>34</sup> S.K. Ray, *Upon this rock: St. Peter and the Primacy of Rome in Scripture and the Early Church*, Ignatius Press, San Francisco, CA 1999.

<sup>35</sup> Saint Clement, *Epistle Saint Clement to James*, <https://www.biblestudytools.com/history/early-church-fathers/ante-nicene/vol-8-third-fourth-centuries/pseudo-clementine-literature/epistle-of-clement-to-james.html> (14.11.2022).

<sup>36</sup> Saint Irenaeus, *Saint Irenaeus Against Heresis*, <https://www.newadvent.org/fathers/0103303.htm> (14.11.2022).

<sup>37</sup> Saint Ignatius, *The Epistle Saint Ignatius to Smyrnaeans*, “Early Christian Writers”, <http://www.earlychristianwritings.com/text/ignatius-smyrnaeans-hoole.html> (14.11.2022).

<sup>38</sup> M. Wojciechowski, *Początki Kościoła*, Petrus, Kraków 2022, pp. 203–205; Ignace d’Antioche, & Polycarpe de Smyrne, *Lettres, Martyre de Polycarpe*, P.Th. Camelot (ed.), 1989, <https://sourceschretiennes.org/collection/SC-10> (14.11.2022).

<sup>39</sup> L. Misiarczyk, *Prymat Kościoła – Biskupa Rzymu w źródłach chrześcijańskich II wieku*, “Vox Patrum” (2004) 24 (46–47), pp. 51–77.

## The phenomenon of Peter and the primacy and the possibility of influencing enterprises

The Roman Popes are the heirs of the Apostle Peter, but also of all culture embedded in the Roman Empire.<sup>40</sup> From the very beginning, the Church lives in the awareness that there is the same relationship between the Bishop of Rome and the bishops of the whole Church, as between St. Peter and the rest of the apostles.<sup>41</sup> The Church is a *communio hierarchica* in which an important element is the college of bishops, with a visible centre of unity, in the bishop of Rome.<sup>42</sup> The scope of this function was to encompass all that Christ had accomplished as part of his saving mission.<sup>43</sup> As with the other apostles, so now the teaching of the successor of Peter, in conjunction with the entire college, i.e. the solemn teaching of the College of Bishops with the head, i.e. Peter, preserves that which is unchanging.<sup>44</sup>

After conducting Bible and scientific journal-based studies of literature, it is clear that Peter held a privileged position among the Apostles, because he was chosen as a leader by Jesus. He was given the keys as a sign of governing the congregation (Jesus assembly) entrusted to him.<sup>45</sup> Therefore, it is possible to answer the research question Q1 that Peter, despite his human shortcomings, was a leader for the Apostles and then for the early Church, because this was the will of Jesus himself.

## Religion and entrepreneurship among young people

The survey was conducted in October 2022 on a group of 81 respondents from 17 countries. All respondents completed and returned the questionnaires. However, 79 questionnaires returned were used for the analysis, as two were incorrectly completed and were not taken into account. 40 men and 33 women took

---

<sup>40</sup> M.P. Barbato, *Geopolitics of Papal Traveling: (Re)constructing a catholic landscape in Europe*, "Religions" (2020) 11 (10), 525, <https://doi.org/10.3390/rel113040339>.

<sup>41</sup> K. Dullak, *The highest administration in the Church and supporting authorities*, "Studia Koszalińsko-Kołoobrzęskie" (2011) 16, pp. 49–58.

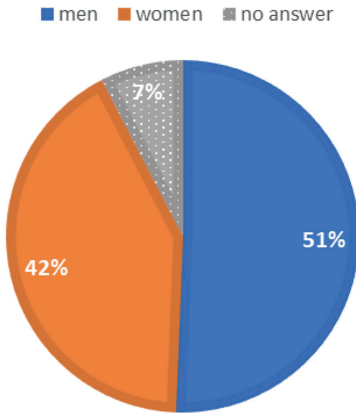
<sup>42</sup> J. Majewski, *Ecclesia "in" et "ex" Ecclesiis Teologiczna debata między Walterem Kasperem a Josephem Ratzingerem o relacji między Kościołem powszechnym a Kościołem lokalnym*, "Forum Teologiczne" (2007) 8, pp. 31–44.

<sup>43</sup> M. Żmudziński, *Chrystologiczny paradygmat funkcji św. Piotra i jego następców*, "Studia Warmińskie" (2020) 57, pp. 157–166.

<sup>44</sup> P. Roszak, *Can the Pope Change Tradition? On Tradition as a Principle of Progress in the Light of Thomas Aquinas' Theology*, "Wrocław Theological Review" (2021) 29 (1), pp. 251–267.

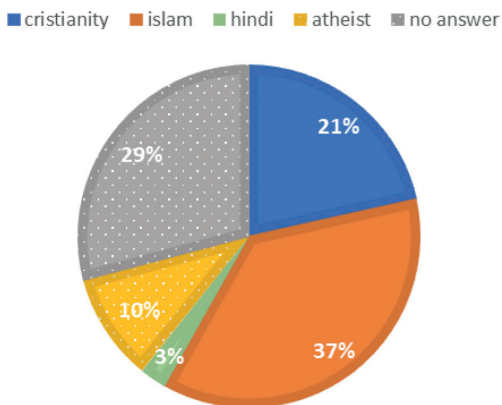
<sup>45</sup> M. Wojciechowski, *Początki Kościoła*, Petrus, Kraków 2022, p. 31.

part in the study, while six people did not provide an answer about their gender. The gender structure of the respondents is shown in Figure 1.



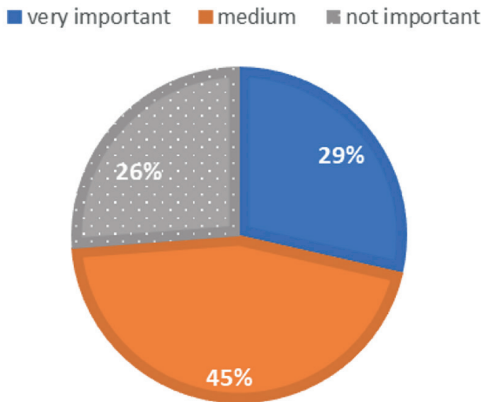
**Figure 1.** Gender structure of respondents

Young people from different countries, cultures and religions participated in the study. The largest group were the followers of Islam and Christians, while the followers of the Hindi religion constituted a minority among the respondents. Among the respondents there were also atheists and those who did not answer the question regarding their religion. The distribution of respondents by religion is shown in Figure 2.

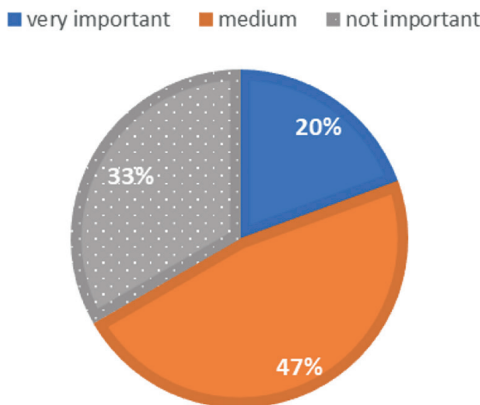


**Figure 2.** Structure of respondents by religion

Respondents were also asked about the importance of religion in their personal lives. Most of the respondents (56 people) considered religion and faith to be very, or moderately important, in their lives, while 23 people described religion as not being important in their lives. These answers show that despite the general conviction about secularization and the separation of religion from public and economic life, religion is important for most young people. However, it appears to be interesting if we examine at the religiosity of young people broken down by gender. The research shows that young men are more religious than young women as shown in Figure 3 and Figure 4.



**Figure 3.** The importance of religion and faith for men



**Figure 4.** The importance of religion and faith for women

Research results reveal that among young people, men are more religious, appreciate the importance of religion in their lives more, and appreciate the values of religion.

The respondents were a group of young people willing to run their own business (some of them already have experience in running a business). In order to verify the research problem, an analysis of the Pearson correlation between the age of the respondents and experience in running a business was carried out. The formula for the linear Pearson correlation is as follows:

$$r = \frac{\Sigma(x_i - \bar{x})(y_i - \bar{y})}{\sqrt{\Sigma(x_i - \bar{x})^2 \Sigma(y_i - \bar{y})^2}}$$

where  $x_i, y_i$  are the value of the variables  $x, y$  and  $\bar{x}, \bar{y}$  are the average values of these variables.

The random sample was 79, so it can be concluded that the correlation was carried out on a sufficient number and inference can be made. Pearson's correlation coefficient can be from minus 1 to plus 1. In our study, the result of the analysis was  $r = 0.035$ ;  $p > 0.05$  thus turned out to be statistically insignificant, which means that there is no correlation between age and experience in running a business in the group of respondents. In the next step, the correlation significance test should be examined. First, we calculated the significance test statistic according to the following formula:

$$t_{em} = \frac{r\sqrt{n-2}}{\sqrt{1-r^2}}$$

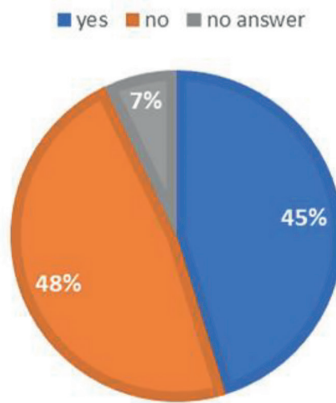
where  $r$  – the value of the Pearson coefficient;  $n$  – sample size then the critical value is determined  $t_{cr}$  and the critical area is determined

$$(-\infty; -t_{cr} > U < t_{cr}; +\infty)$$

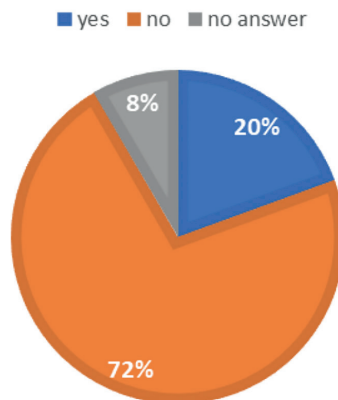
The critical area is calculated for the quantile where  $1 - \frac{\alpha}{2}$  is a confidence level. Using the t-Student table, is determined.

In our case  $t_{em} = 0,3074$  while  $t_{cr} = 1,66$  therefore our score does not belong to the critical area and the correlation is not significant.

When asked about the opinion on the role of religion in running a business, 19 men responded that religion helps in business, while among women only seven said that religion was helpful in business. Again, the results of the research clearly showed that more men than women appreciate the fact that religion supports economic activity. Young men are religious and are able to combine religion with running a business and perceive that spiritual values help in carrying out professional and economic activities. The percentage distribution of the responses among men and women is shown in Figure 5 and Figure 6.



**Figure 5.** Does religion help in running a business according to men?



**Figure 6.** Does religion help in running a business, according to women?

The results of the research show that young people are mostly believers and, according to them, religion is important and connected with running a business. This allows us to conclude that young businessmen will shape their economic activities on the basis of moral and ethical principles and will adhere to religious premises.

### The meaning of St. Peter for Orthodox youth in Ethiopia

Ethiopia is a country where Orthodox Christianity is the dominant religion. Thus, the primacy of Peter and the papacy are understood differently than in Catholicism. An interesting problem, therefore, was to examine the role of St. Peter. Is Peter's attitude important and can he be an example to follow? Surveys and in-depth interviews were conducted in Ethiopia on a group of 15 young people during the author's stay in that country. According to the conducted surveys and interviews, young Orthodox Ethiopians perceive St. Peter as an important figure in the early Church and see him as a leader who led the other apostles.

## Discussion

The ideas that are fundamental in the functioning of the Church, based on the teachings of Jesus and then Peter and his successors, can now be found in the teachings of management.

One of the representatives of management who drew attention to the issues of hierarchy, subordination and unity of command in the organization was H. Fayol. Fayol, based on his own observations made during the management of the company, established fourteen principles, most of which are directly related to people and underpin the success of the organization.<sup>46</sup> The principles developed by Fayol are consistent with the principles of the functioning of the Church. Authority can be distinguished among them. As in the Church, there must be a figure of authority in the company who understands that authority is necessary in order to get work done. Without authority, everything would be a mess and the work would not be performed in the right time and high standards.

---

<sup>46</sup> C.A. Rodrigues, *Fayol's 14 principles of management then and now: A framework for managing today's organizations effectively*, "Management Decision" (2001) 39(10), pp. 880–889.



Another principle is the unity of command – this principle is based on the fact that each subordinate should receive orders issued by only one person: his superior, the manager.

Another principle is the unity of management, which means that in each team, there should be one manager and one goal of action, implemented by all. The principle of unity of command (subordinates are always managed by one superior) should not be combined with the principle of unity of management (one manager, one plan). The difference lies in the fact that the uniformity of the management ensures efficient organization of the team, and the uniformity of command-making affects its proper functioning. It is important for the organization to subordinate the personal (individual's) interest to the general interest, that is, the interests of employees or groups cannot override the interests of the organization as a whole.

Another principle concerns remuneration, which should be fair for both employees and employers. Employees are to be encouraged to bring all their goodwill and devotion, but must be treated with kindness and fairness.

A hierarchical structure plays an important role in the company, meaning a linear ranking of management positions on the basis of subordination (from the highest to the lowest level), which must be followed. Command structures, with the duty of quick action, are necessary. Hierarchy as a structure postulated by Fayol, is known from the very beginning in the Church, which is one of the most hierarchical organizations in the world.<sup>47</sup> Staff harmony (fr. *esprit de corps*) – a sense of community of staff. Teamwork – a sense of unity and belonging to one group, should be accepted and maintained for work efficiency. Stability of staff – avoiding large turnover of employees, which adversely affects the legitimate functioning of the organization.<sup>48</sup> The rapid development of technology in the twentieth and twenty-first centuries allowed for the creation of digital enterprises based on the Industry 4.0 paradigm, where there is communication between the machine and the machine, where databases and big data operate, where robots perform more and more bodily and intellectual activities previously assigned to humans, which requires the transfer of properties and functions typical of the human species to robots. All this poses a risk of weakening the

---

<sup>47</sup> Ch. Gillis, *Roman Catholicism in America*, Columbia University Press, New York 2019.

<sup>48</sup> H. Fayol, *Administration industrielle et générale*, Dunod 1999; H. Fayol, & J.L. Peaucelle, J.L., *Administration industrielle et générale: 3e partie: observations et expériences personnelles*. Université Paris I, Panthéon-Sorbonne, Institut d'administration des entreprises 2000.

spirituality and emotionality of a person and leads to impoverishment of the personality. Therefore, it is extremely important to remember about the subjective role of man in the organization.

An economy that does not take into account the ethical dimension and does not seek to serve the good of man – every person and the whole person – does not even deserve to be called an “economy.”<sup>49</sup> Man does not live only by mundane matters, but always longs for what is extra-terrestrial.<sup>50</sup> The social teaching of the Church and the principles of enterprise functioning is based on certain common anthropological and social foundations.<sup>51</sup> Research conducted among young people confirms that there are values resulting from religion that are important in everyday life as well as are valuable and are instrumental in running a business.

The concept of servant leadership, first exemplified by Jesus and then St. Peter, was introduced by Robert K. Greenleaf in 1970.<sup>52</sup> This style was adopted by many successful leaders. It is important that the leader is not above those he leads.<sup>53</sup> Servant leadership can be a very effective style of influence on the group towards achieving organizational goals.<sup>54</sup> Leadership plays a key role in building trust within the teams operating in the organization. The servant leadership model strengthens and binds the members of the organization and stimulates mutual relations contributing to greater commitment.<sup>55</sup>

---

<sup>49</sup> John Paul II, Ośrodek na XXXIII Światowy Dzień Pokoju 1 stycznia 2000, “L’Osservatore Romano” (2000) 1 (21), pp. 7–8.

<sup>50</sup> G. Consolmagno, *Space and the Papacy*, “Religions” (2020) 11(12), 654, <https://doi.org/10.3390/rel11120654>.

<sup>51</sup> A. Dietrich, A. Masingue, & E. Baruteau, *From social doctrine of the church to liberated enterprise: an analysis of Christian leaders’ discourses*, “Recherches en Sciences de Gestion” (2021) 142(1), pp. 245–269.

<sup>52</sup> R.K. Greenleaf, *Servant Leadership*, New York, NY and Mahwah 1970.

<sup>53</sup> R.K. Greenleaf, *Servant leadership: A journey into the nature of legitimate power and greatness*, Paulist Press, Mahwah, New Jersey 2002.

<sup>54</sup> L.W. Boone, & S. Makhani, *Five necessary attitudes of a servant leader*, “Review of Business” (2012) 33 (1), pp. 83–96.

<sup>55</sup> I.M. Obi, H. Aaldering, K. Bollen, W. Robijn, & M.C. Euwema, *Servant/Authoritarian Leadership in Convents, Team Trust, Engagement and Commitment*, “Journal of Management, Spirituality & Religion” (2022) 19(2), pp. 186–214, <https://doi.org/10.51327/YXBE4309>.

Business should exist for people. It is people, not capital or raw material that develop an economy. To work is to create, to create is to be human.<sup>56</sup>

The role of Peter as a leader who, despite his shortcomings and weaknesses, his tendency to be impulsive or quick to speak and act without deep thought, can be a role model for contemporary managers. This is because Peter transforms or perfects his behaviour and becomes strong and persistent. He strives to achieve his goal, bearing in mind his weaknesses, at the same time aware of the servant role towards other people. We can therefore answer the research question Q2 that Peter can be a perfect example of a manager, a leader for people who manage enterprises and run their own business.

## Conclusions

The principles developed by the Church concerning leadership, hierarchy, people and human work are also important in economic life. In the example of St. Peter and his authority in the Church, you can look for analogies in business management. By forgetting ourselves and focusing on our employees instead, we can move toward servant leadership. Thanks to sincere motivation and willingness to serve, we maintain the proper attitude of a manager, leader and coach. In Peter's attitude, we see his development as a servant-leader because he took care of the people entrusted to him and considered them a top priority. Managers can learn from Peter as they face organizational challenges, by putting the needs of employees and customers first.

Moreover, in her teaching, the Church advocates an economic system that opens up wide opportunities for development for every human being and appreciates the dignity and freedom of human work and the interdependence between work and capital. In the ethical reflection on enterprises, present in Catholic social teaching, two levels are clearly visible: enterprises as a community of people led by a leader, and enterprises as a meeting place for capital and work. The anthropological and deeply humanistic concept of enterprise presented by the Church does not undermine its economic aspects but puts at the centre, the human person, the creator of social life.

---

<sup>56</sup> A. Widmer, *The Art of Principled Entrepreneurship: Creating Enduring Value*, BenBella Books, 2022.

Looking more broadly at religion and religiosity, qualitative and quantitative research has shown that young people are religious and recognize the importance of faith and religion in running a business. Moreover, research shows that young men are more religious than young women, and that men recognize and appreciate the positive role religion plays in business management.

## Bibliography

- Barbato M.P., *Geopolitics of Papal Traveling: (Re)constructing a catholic landscape in Europe*, "Religions" (2020) 11 (10), 525, <https://doi.org/10.3390/rel13040339>.
- Blackaby H.T., & Blackaby R., *Spiritual leadership: Moving people on to God's agenda*, B&H Publishing Group, Nashville, TN 2011.
- Boone L. W., & Makhani S., *Five necessary attitudes of a servant leader*, "Review of Business" (2012) 33 (1), pp. 83–96.
- Brown R.E., Donfried K.P., Reumann J. (eds), *Peter in the New Testament*, Minneapolis Paulist Press, 1973, pp. 159–160.
- Consolmagno G., *Space and the Papacy*, "Religions" (2020) 11 (12), 654, <https://doi.org/10.3390/rel11120654>
- Cosgrove M.P., *Foundations of Christian thought: Faith, learning, and the Christian worldview*, Kregel Academic, Grand Rapids, MI 2006.
- De Clercq D., Haq I.U., & Azeem M.U., *Religiousness, collectivism, and helping behavior: The invigorating role of abusive supervision*, "European Review of Applied Psychology" (2022) 72(2), 100702, <https://doi.org/10.1016/j.erap.2021.100702>
- Dietrich A., Masingue A., & Baruteau E., *From social doctrine of the church to liberated enterprise: an analysis of Christian leaders' discourses*, "Recherches en Sciences de Gestion" (2021) 142(1), pp. 245–269.
- Dullak K., *The highest administration in the Church and supporting authorities*, "Studia Koszalińsko-Kołoברzeskie" (2011) 16, pp. 49–58.
- Ettorre B., *Religion in the workplace: Implications for managers*, "Management Review" (1996) 85(12), pp. 15–19.
- Fayol H., *Administration industrielle et générale*, Dunod 1999.
- Fayol H., & Peaucelle J.L., *Administration industrielle et générale: 3e partie: observations et expériences personnelles*. Université Paris I, Panthéon-Sorbonne, Institut d'administration des entreprises, 2000.
- Fort T.L., *Religion and Business Ethics: The Lessons from Political Morality*, "Journal of Business Ethics" (1997) 16, pp. 263–273, <https://doi.org/10.1023/A:1017935210929>.
- Gillis Ch., *Roman Catholicism in America*. Columbia University Press, New York 2019.
- Greenleaf R.K., *Servant Leadership*, New York, NY and Mahwah 1970.

- Greenleaf R.K., *Servant leadership: A journey into the nature of legitimate power and greatness*, Paulist Press, Mahwah, New Jersey 2002.
- Ignace d'Antioche, & Polycarpe de Smyrne *Lettres, Martyre de Polycarpe*, Camelot P.Th. (ed.), 1989, <https://sourceschreiennes.org/collection/SC-10> (14.11.2022).
- Saint Ignatius, *The Epistle Saint Ignatius to Smyrnaens*, "Early Christian Writers", <http://www.earlychristianwritings.com/text/ignatius-smyrnaeans-hoole.html> (14.11.2022).
- Ilyin I., *Foundations of Christian Culture*, Waystone Press 2019.
- John Paul II, *Orędzie na XXXIII Światowy Dzień Pokoju 1 stycznia 2000*, "L'Osservatore Romano", (2000) 1 (21), pp. 7–8.
- Lagace M., *Can Religion and Business Learn From Each Other?* (2021) <https://hbswk.hbs.edu/item/can-religion-and-business-learn-from-each-other> (14.11.2022).
- Majewski J., *Ecclesia "in" et "ex" Ecclesiis Teologiczna debata między Walterem Kasperem a Josephem Ratzingerem o relacji między Kościołem powszechnym a Kościołem lokalnym*, "Forum Teologiczne" (2007) 8, pp. 31–44.
- Misiarczyk L., *Prymat Kościoła – Biskupa Rzymu w źródłach chrześcijańskich II wieku*, "Vox Patrum" (2004) 24 (46–47), pp. 51–77.
- Obi I. M., Aaldering H., Bollen K., Robijn W., & Euwema M.C., *Servant/Authoritarian Leadership in Convents, Team Trust, Engagement and Commitment*, "Journal of Management, "Spirituality & Religion" (2022) 19(2), pp. 186–214. <https://doi.org/10.51327/YXBE4309>
- Rabczyński P., *Prymat Biskupa Rzymu w dialogu rzymskokatolicko-anglikańskim na forum światowym*, "Nurt SVD" (2020) 147(1), pp. 131–146.
- Ray S.K., *Upon this rock: St. Peter and the Primacy of Rome in Scripture and the Early Church*, Ignatius Press, San Francisco, CA1999.
- Rodrigues C.A., *Fayol's 14 principles of management then and now: A framework for managing today's organizations effectively*, "Management Decision" (2001) 39 (10), pp. 880–889.
- Rozsak P., *Can the Pope Change Tradition? On Tradition as a Principle of Progress in the Light of Thomas Aquinas' Theology*, "Wrocław Theological Review" (2021) 29 (1), pp. 251–267.
- Saint Clement, *Epistle Saint Clement to James*, <https://www.biblestudytools.com/history/early-church-fathers/ante-nicene/vol-8-third-fourth-centuries/pseudo-clementine-literature/epistle-of-clement-to-james.html> (14.11.2022).
- Saint Ireneus, *Saint Ireneus Against Heresis*, <https://www.newadvent.org/fathers/0103303.htm> (14.11.2022).
- Smith B.R., Lawson A., Jones J. et al., *Trying to Serve Two Masters is Easy, Compared to Three: Identity Multiplicity Work by Christian Impact Investors*, "Journal of Business Ethics" (2022) 179, pp. 1053–1070, <https://doi.org/10.1007/s10551-022-05156-4>
- Stephanus Textus Receptus – the original Greek Bible
- Widmer A., *The Art of Principled Entrepreneurship: Creating Enduring Value*, BenBella Books 2022.

Wojciechowski M., *Początki Kościoła*, Wydawnictwo Petrus, Kraków 2022.

Wojciechowski M., *Teolog o ekonomii*, Wydawnictwo Petrus, Kraków 2015.

Żmudziński M., *Prymacjalne tytuły Biskupa Rzymu*, "Studia Elbląskie" (2009) 10, pp. 147–156.

Żmudziński M., *Chrystologiczny paradygmat funkcji św. Piotra i jego następców*, "Studia Warmińskie" (2020) 57, pp. 157–166.