

## **Current International Crisis and Social Challenges for the Romanian Orthodox Church**

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**Abstract:** Current economic and financial crisis appears to be unprecedented in the last half century. A massive loss of confidence, both in the business sector and the consumers, both responding by restricting spending, is in full progress. The world's financial and economic crisis is largely the result of greed, of unjust gain, of financial speculation, of tax evasion worldwide. We live in a world where people are seeking more temporary material wealth than spiritual wealth of the Faith and eternal life, and in addition to more severe material poverty, we see spiritual poverty and weakening of faith, a cooling brotherly love and a decrease in good deeds and philanthropy. In this situation of economic policy without ethics, when everything is uncertain and unpredictable, changeable, and deceitful, we need to close to God, the steadfast and insurmountable, just and merciful, but also an increase in alertness, attention and financial prudence. Romanian Orthodox Church is in a enough favorable position into the Romanian society to take a proactive process of anticipating social problems that trouble present Romanian society (poverty, social exclusion, unemployment, migration, domestic violence, school dropout, alcoholism, drug abuse, aging, social system and poor health, lack of motivation and educational perspectives, youth work and family, etc.), which will ultimately lead to developing a comprehensive plan for promotion and social involvement that will play a decisive role in solving social and spiritual needs of Romanians, present and future.

**Keywords:** crisis; social projects; Romanian orthodox church; Romanian realities

U.S. government and some European governments, trying to restore stability, to nationalize parts of a financial sector, in measure that contradicts the very foundations of modern capitalism. The world's financial and economic crisis is largely the result of greed, of unjust gain, of financial speculation, of tax evasion worldwide.<sup>1</sup> When the pursuit of material profit obtained at any price, without measure and without morality, becomes a tyranny of the souls, then capitalism is “wild” and manifests as a passion of greed, “scientific” organized. The negative

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<sup>1</sup> For example, half of global financial flows passing through the 72 "tax havens" listed by the International Monetary Fund. See the magazine *La Vie*, no. 3317, March 26, 2009, Paris, p. 35.

consequences of this crisis for the poor are hard to describe, because poverty and suffering imposed on others creates more future uncertainty, disorientation and despair.<sup>1</sup>

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In this situation of economic policy without ethics, when everything is uncertain and unpredictable, changeable, and deceitful, we need to close to God, the steadfast and insurmountable, just and merciful, but also an increase in alertness, attention and financial prudence.

Although financial and economic crisis is largely a severe trial for too much greed for material and unfairly collected things, for waste too much money, it can still be understood and used as a new start in life of individuals and local communities. Thus, the crisis determines their citizens and their communities to be more economical and more sober, more appreciate of spiritual values of faith, justice, fairness and solidarity with those in need.

Romanian Orthodox Church is in a enough favorable position into the Romanian society to take a proactive process of anticipating social problems that trouble present Romanian society (poverty, social exclusion, unemployment, migration, domestic violence, school dropout, alcoholism, drug abuse, aging, social system and poor health, lack of motivation and educational perspectives, youth work and family, etc.), which will ultimately lead to developing a comprehensive plan for promotion and social involvement that will play a decisive role in solving social and spiritual needs of Romanians.

There is a common understanding of what needs to involve a community development plan: there is a new organization and operation status of the Romanian Orthodox Church, in a modern, flexible and future needs of the Church and Romania, there is a organization and functioning Regulation of the social assistance system in the Romanian Orthodox Church, there are affiliated church NGOs with a special philanthropic activity, there are priests - leading trainers and facilitators who have already undertaken such efforts in the pilot projects in their parishes. However, there are a number of obstacles, mostly internal, which will be

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<sup>1</sup> <http://www.patriarhia.ro/ro/patriarhul/pastorale.html>.

overcome or recognized in order to develop a plan that is both practicable and consistent with mission and teachings of the Church.

The second premise is that the Romanian Orthodox Church there are systems and structures that might be involved in development activities and implementation of social promotion and community development: *the priests* and local governing bodies, *social workers* from the dioceses are able to support interventions at diocesan center or parish level, NGOs and even the Church Federation of NGOs affiliated with the Church - *Federația Filantropia*<sup>1</sup> - newly created body that can serve as a means for exchange of expertise and technical assistance between NGOs established near the church and church members, as well as an effective means of access to financial resources. All these stakeholders need only support from the diocesan level and to clarify actions and activities that may involve for the development of their parishes and communities.

The third case lies in the fact that an increase in efficiency for church involvement is necessary to harmonize aspects of Church: mystical-charismatic appearance, liturgical-sacramental aspect, the social-community level (Social Theology) with its new social areas: *sustainable community development, leadership, community facilitation, project management, social projects (grant funds), the social economy (social enterprises)*, together with the *National Strategy for Sustainable Development of Romania - Horizons 2012 to 2020*<sup>2</sup>.

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<sup>1</sup> Philanthropy Federation was founded in 2007 following the decision of the Holy Synod of the ROC to establish the Federation, diocesan advisers invited NGOs operating with the blessing of their dioceses, to study the opportunity to join a non-governmental federation structure of BOR. In late 2007, eight NGOs - the most powerful and representative - active in all 8 regions of Romania, decided to ally and to found the Federation of Philanthropy. These are: Bucharest Diaconia Association, Solidarity and Hope Foundation, Iasi, Craiova Vasiliada Association, Timisoara Charity Foundation, Medical charity, "Cristiana" Cluj, Alba-Iulia Orthodox charity, St. Basil the Great Galati Association and the Association of Matei Basarab Slobozia. The purpose of the Federation is to increase the impact and effectiveness of social action organizations and partner states and social structures of the Romanian Orthodox Church, by integrating them into a single response, coordinated, coherent and effective current social challenges. For the future, the Federation wants to become a platform for NGOs operating under the auspices of the ROC. Structured action in social ROC is carried mainly by the NGOs, who wants to be united in the Federation. Through them, the Federation aims to become social action arm of the Church, the instrument through which the ROC can implement the strategy of social action. Federation aims to engage in lobbying and advocacy processes, both within their structures and the external environment on topics relevant to the purpose and objectives of its members. It is also seen as a future means for the Church to engage in institutional dialogue with the authorities and relevant public and private institutions in terms of process development and implementation of social policies in Romania.

<sup>2</sup> Government Decision No. 1216 of 4 October 2007, published in Official Monitor no. 737 of October 31, 2007.

Often, it puts too much emphasis on speeches and policies aimed at specific issues than on supporting and guidance the actions of priests and parishioners for, diocesan staff, civil servants at local level, members of the business sector and governmental, that will have a real impact on the challenges faced by many Romanian.

Also, the absence of a social strategy or a written social mission create a degree of confusion in terms of understanding the balance between government<sup>1</sup> and the responsibilities of Church leadership and social promotional involvement efforts (Mărtinică I. 2005, p. 251) to achieve social welfare state seen as commonwealth, happiness, prosperous life of an individual or a local community, an enterprise, an institution - a return and reinterpretation of communion (*koinonia*) of the early Christian Church.

### **Mission Church - Social Apostolate and Orthodox Spirituality**

Christian Mission - an expression derived from Latin *mitto, ere*, the Greek *apostoleo* - is sending the Church in the world double purpose, namely: on the one hand universalisation the Gospel of Christ, on the other hand seeks communion people in the kingdom of God - Trinity, the kingdom founded on a Savior Himself through His redemptive work in her being given the Church since Pentecost in the world, the common will be complete the second Advent.

Mission Church, as an extension of Christ's deified Body, has its foundation in the very life of communion of the Trinity (the Father's love movement towards His Son in the Holy Spirit) (Valer, 2006, p. 5) and based on sending the Son to the world by the Father (John pp. 3, 16) also sending the Holy Spirit (John 14, 16). The sending of the Son and Spirit are acts of deliberate and initiated by the Father as Principle and Cause (Todoran, 1961, p. 54).

The iconomical plan, the Church's missionary work, it is a *being component* to the end of time, entrusted her by the Christ Our Savior after His divine resurrection (John 20, pp 21-23), (Matthew 28, pp. 19-20), is *participating* at the sending of the Son and the Holy Spirit in the world, which reveals the *life of communion* of God, to make us partakers of them. *Kingdom of God is the very life of communion with the Holy Trinity*, pretasted in advance in the Church on earth and shared to the people through Christ, in the Holy Spirit, through the Sacraments. Missionary by

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<sup>1</sup> <http://strategia.ncsd.ro/>.

her very being, the Church has never neglected the social implementation of soteriological and eschatological of its content.

At the beginning of the third millennium of Christianity, social, political, economic and cultural problems cannot be regarded as situated in a parallel plan to the Ecclesial life. Faith is that which postulates the existence of the Divine and of a sacred world, which plays a decisive role in shaping human existence and relations between people by promoting Christian values, attitudes and specific behaviors (Leonte, 2008, p.7).

The role and task of the missionary Church in the new context, the globalization, the current crisis are difficult but not impossible. The entire World, the society in which we live today cannot acquire the appearance of Christ by itself, but only in measure as Christ - Head of the Church - extends through her human members in the earthly plan (Ocoleanu, 2007, p. 11).

One of the biggest problems of the Orthodox Church in the world today is understanding the notion of the *Church of God* in a pluralistic, globalized society. In this context, in front of the Church is a big challenge: how the Church will manage to fulfill the purpose to exist not only for its members, but for the Salvation of all, how the Church will be able to exercise the role of Transformer in a globalized world, global economic and with different social, economic systems and political community, with different religious, racial, ethnic and cultural background (Baggio, 2002, p. 284).

In such low and extremely difficult economic and social situation for Europe and especially for Romania, the Romanian Orthodox Church, being in a most advantage position in the Romanian society should be involved in a way becoming more consistent to take a proactive process of anticipating and solving even the parish and local community level, social problems that trouble present Romanian society (poverty, unemployment, migration, domestic violence, school dropout, alcoholism, drug abuse, aging, poor social system and medical assistance, lack of motivation and educational perspectives, youth work and family, etc.), which will ultimately lead to developing a comprehensive plan for promotion and social involvement, which will play a decisive role in solving the problems and needs spiritual and social needs of the Romanians and of achieving much-needed social welfare.

### **Early Christian Church - the Current Welfare Model**

Descent of the Holy Spirit at Pentecost is a fundamental experience of early Christianity that transformed the disciples of the Risen Savior in joyful witnesses and courageous heralds of his message. The Pentecost marked the point of development and the birth of the Church (Gr. *ekklesia*).

The first the Christian community has the characteristic of extended families, with an authentic life, initiated by the Savior Christ and strengthened by His Apostles. Persistence of this community is specified in the book of Acts 2, 42, by four terms: “*the Apostles' teaching and fellowship, the breaking of bread and prayers*”. The first two terms describes relationships within the group, and the last two of what we call “liturgical life” community. *This is the “identity card” of the Church, which will become a model for any Christian community.*

Fellowship new converts was provided by pooling of all goods. Philanthropic work has revolved around *agapé* a meal with all church members, as that lasted several centuries. In the early Church were organized daily meals are done in which were *Eucharistia* (breaking the bread), when bread and wine are transformed into Holy Body and Blood of the Christ. The gifts brought by everybody were meant to be made that the difference between surplus and shortage are equalized and thus restore the original equality (2 Col. 8, 14).

Communion (Gr. *koinonia*) the early Christians, “second brand identity of the Church” after the Apostolic teaching, refers to several aspects:

Joining the intimate relationship that is established between the persons or things;

A debt of respect and generosity;

A concrete manifestation of this sense of community, as a gift to help those who feel connected to each other;

Implying participation in others, their feelings, their actions to their difficulties.

The term “communion” appears in Paul's Epistles, 14 times and in the first Epistle of St. John, 3 times. For these holy authors, the word defines the communion of faith with God and with Christ, spiritual union of believers with Christ and participation in the same faith and fraternal love gifts.

*Communion* was understood as the sharing of material goods and participation in the same spiritual life in Christ. It was based on the size of “horizontal” with others, and the size of the “vertical” with God “radius of the Word is the world

conducting and Church discovered during under this universal horizon” (D. Marguerat).<sup>1</sup>

*Pooling of assets* is only the outward manifestation of profound spiritual union that animates the Christian community. The sharing of goods, participation in the same spiritual life and the same confession of faith could not be separate. They were organic related and bound the other one deeply. Outward sign and gesture was, therefore, the expression of intimate communion, “heart and soul” of the same participation in the spiritual life in Jesus Christ. It was systematically repeated actions, according to the needs required by the community, helping those in need.

The property was not a reality to divide, but a means to be brother with all members; was not a reason to divide the community into rich and poor, but a means to implement a kind of social equality until the disappearance - paradoxically - of the poverty.

By working power of the Spirit, brothers of the same faith, without giving up ownership, tried to achieve equality, so as not to be “short one” (Acts 4, 34).

The ideal to which tins was not that of plunder of property to become poor, but through sacrificial love and the giver, the brothers help improve the situation of the poor or the needy and even improvement of the situation of the entire Christian communities - social commonwealth of the primary Christian Church. Holy Apostles, who had a special and decisive role in organizing this *modus vivendi*, left each freedom in terms of quantity and nature of those gifts.

Complacency was, on the one hand, the premise of who gives, and on the other hand, the natural consequence of the gesture. Giving brings thanks, interior satisfaction.

Also an important stimulus was the fierce struggle against paganism and that increases the value of Christian charity. Each member of the community was in the service of others, and culminating alms from his own life, which often impressed other people and made even the pagan emperor Julian the Apostate to exclaim: “Look how much they love Christians!”

Despite the fact that it was in an early stage and in spite of persecution and extremely heavy period that crossed it until Constantine the Great, the Christian Church had a decisive influence on the entire administrative apparatus of the

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<sup>1</sup> Apud <http://teologie.central.ucv.ro/blogs/mihaiciurea/2009/02/15/comuniune-si-filantropie-in-biserica-primara/>

Roman Empire. He was born and developed way for a new spiritual and moral hierarchy of values, which sprang from the life and gospel of Jesus Christ.

What happened in the early Church is the foundation and model of the Church will build in future centuries specific philanthropic activity.

This picture of early Church gives us a new paradigm and perfect charity, a model community social welfare, that comes from love and assisted by the Holy Spirit, a true social model for the human community today.

### **Parish - Christian Model of Community-Society**

As a community-communally, the parish was in the history of the Church, ecclesial model of organization and social life. Monasticism chinovial - with community life - the parish monastic brother, is only an effort to preserve the dynamic model of life's Church when he began his secularization, that is adapted to model non-Christian society. Therefore, the Fathers of all ages, among the first being St. Basil the Great and St. John Chrysostom, insisted on maintaining the unity of spirituality, community organizing and strengthening the parish chinoviale life, to not lose livelihoods theocentric revealed the Christians in the world.

The notion of "parish" cannot be reduced to a legal or sociological definition as parish life is not limited to administration, accounting registers, but is more complex issues than one might think. There is no space where they come only for blessings and administrative provisions, but where Christians, clergy and laity, living the mystery of Christ, in communion with the bishop, all as members (each with his function or service) of the same Mystical Body of Christ; the heart of this community - Holy Church - sacred place in which and around which is the ecclesia - the community where its members are in communion with each other on the one hand, and on the other hand, all and each, in communion with God.

The priest is not, therefore, only the administrator, chief of the administrative unit, be it religious, but priestly servant of the mysteries of God and steward of God's people. The purpose of the parish is not administrative and organizational one, although being "in the world" has such an aspect, that all believers to know God in Jesus Christ, to know His message to the world and live according to this post, for salvation. In this way the parish proves to be a living community, education for Christian life community, the School where everyone learns to live just, to be a blessing even for the civil society.



Today, the parish, as the basic religious unit, goes through various changes, due, above all, the pace in which we live, evolve and change as the entire society itself.

Today we emerge from a world in which the priest passed as a person with a function tolerated by the communist political institutions, in which a priest to limit their activities as “good only in the church”. This came after another period, before Second World War in which the priest was all: he was teacher, mayor and even primary physician sometimes. It is true that all these activities were required and the level to which the Romanian society once found, the priest must undertake certain activities for which there wasn't someone else to assume.

Therefore, leaving the one hand, both complexes and determined the times and situations nostalgic past, today's priest must take seriously pastoral duties and responsibilities of committing the essential Sacraments, preaching the Word of God, to be the example in word and deed for the faithful, to teaching and guiding them to salvation, but also to a life of material and spiritual welfare. Some of the applications are new, or, if not new, they require a new approach to the priest himself.

At first sight these three fundamental responsibilities seem to be a limitation of pastoral work, as missionary priest in today's society, it could be untrue, given that, to fulfill these responsibilities the priest is called to an intense work in many ways and requests, which he must to respond as a man of today.

For several centuries, in parishes, the only missionary worker, remained only the priest. He is, moreover, not only steward the mysteries of God, but also the parish budget. Reaching a situation such motivations are different: one would be afraid of heresy: more voices, spoken on several records (unharmonized) in a parish area have led not infrequently to serious disputes and heresies in the Church, some unhealed to this day.

Addition to binding and loosing sins power in some communities because of a mentality that had nothing to do with the spirit of ekklesia appeared and claim “bind and loose” everything, says Romanian; claim that a disease that struck justpeople invested with pastoral missionary responsibility in the Church.

Another cause of weakening the Church's missionary spirit within the basic units and the remaining response was that people had and has for some human weaknesses of those invested with ecclesial responsibilities: most times, people in which act as priest in the image you want to get them, but seeing as you got it,

this is the first accuser who turns and simply block missionary and pastoral work of the Church.

The above shows some aspects of parish existing life, which have hampered and even today is a difficult task the intensive (in parish) and extensive missionary work (in the rest of the local community). Simply avoid these shortcomings do not solve the problems. And this, because today the parish is beset by various religious, social, ideological, political problems and beyond the influences of all kinds, which cannot be avoided, and that, conversely, be prevented by taking advantage of new realities and currently opportunities offering to the parish and its members.

We must look the *Parish* and in the *Parish* in the same way it was seen in the perspective of the *ekklesia* in the first Christian centuries. The answer the parish will give to the problems facing should be updating in the new and appropriate forms of missionary spirit of the Church of all time, applied to the parish level. Missionary responsibility of the parish arising from Church's missionary vocation. And the missionary vocation of the Church comes from the awareness that all people should be saved and that the Church is the only guarantee of the saving message of Christ left the world.

Church is not only depository of faith, but also responsible for the salvation of men, their bodily and spiritual welfare, that anyone can not be indifferent, but understanding the Church, not its organizational structure, but such as the community, clergy and faithful alike.

Saying they do not want to recommend conversion of the ecclesial community in a phalanx will practice aggressive mission, indiscreet and noisy, but should not be neglected any offensive idea where applicable.

This means that the priest is the first whom the responsibility for parish missionary work. He must have knowledge that is the parent of the parish, the providential man who was born and reborn continuously the people into Christ. Or, as *the father of the parish*, priest is bound to exceed the administrative order; he is responsible for the ecclesial community life and spiritual and, sometimes, bodily health of its shepherd people; the preservation and transmission of heritage of faith and way of living the Apostolic faith; is responsible for committing of all religious services, especially Holy Liturgy; collaboration with local and national institutions entitled to carry out the annual program of activities: pastoral - missionary, social - charitable and administrative - household of the parish.

Parish leadership should initiate and participate in activities organized by various institutions and individuals which aims and interests of the parish and its members, such as on school education, moral, social requirements, etc.

### **Priest - Community Leader and Communication Facilitator**

Existing communities need, more than ever, good catalysts leaders to guide development efforts. As a *community leader*, priest, together with other members and formal leaders (mayor, councilors, school principal, the family doctor, local businessmen) can make a very important contribution to transform the community where residents like to live.

A collaborative style of the local leaders, a priest in particular is ideal for community solving problems approach, because this stimulates people to work with individual participation and involvement in decision making in solving their needs / their problems.

Collaboration means involving community members in finding solutions. Collaboration involves exploring common interests and working with individuals and groups that at first glance would seem adversaries. This style requires a conscious effort to contact all community sectors. Leaders help facilitate a collaborative process working with the community to ensure that all views are heard and that decisions reflect the needs of many.

The priest, as the community leader and communication facilitator, has an active role from the first stages of community development, the stage of analysis of all local resources, to the mobilization of other local leaders and all members of that community.

Meanwhile, the priest, through his theological and social training, his culture, his specific information capacity, especially in rural communities, can be credible source of information and it can facilitate the transfer of knowledge and skills from the leading source of information, remains, by sharing information and facilities that they reach all stakeholders, the active role of facilitator to fall, being taken by community leaders, administrative decision makers (mayors, local counselors)

This “transfer” is extremely important because the aim is to help facilitate the community to create an organized and dynamic community, able to identify problems and solve them alone. The results of the facilitator's work is a community

one can identify needs and methods to solve them, and also Realizing the power and building community spirit within it.

As a result, the priest as community leader and communication facilitator has the capacity, can and should be, the person to assume multiple roles, in addition to the one it already has in his community - shepherd of souls with its threefold mission - to be ready to integrate further into the community working “with time and without time,” always be prepared to understand its culture and to help its members and leaders to work with greater assiduity to sustainable development local community.

### **Involvement of the Priest, the Parish and Community Members’ Sustainable Local Development**

Priesthood is a unique service, individual vocation and grace that comes from, but also a mission-work together with other people. In carrying out this mission, the Orthodox priest is closely related to the presence of adhesion and faithful collaboration. In the Romanian Orthodox Church, the relationship between priest and faithful is a reality that is manifested at various levels.

The priest is not simply delegate or elected community - as happens in other religions - and not only sent by the bishop and imposed on the community. *He also is strengthened with the bishop authority and received by the will and faithful love of the parishioners.*

In many cases, the priest finally established in a parish, which is his field of work and he is bound not only spiritually, but his life and all human joints. He founded a family, as his faithful, which often is related, as Christian Orthodox tradition, **through personal baptism and marriage** of several God sons and God daughters, he became part of the local parish - given, and live in his household as living conditions similar to theirs. Most of the priests rise from and return to rural villages, where they remain tied, body and soul, all their life.

By this, they create great social and moral possibilities of approaching the believers and identify with their lives.

In any event, believers are together and even assisting the priest in his ministry. The role of the celebrant priest is in a certain direction, divided by the parishioners, through their participation in the conduct of divine service, the

offerings made to them by weighing responsible in carrying out the ritual - the liturgy after the Liturgy.

The faithful family events, religious events or with popular character, always bring close the priest with his spiritual sons in all the important moments of their lives. The priest is present among the faithful as a parent, who directs the religious and moral life of the whole Christian community in the parish.

His work is not as a common professional worker, but a *loving parent who lives permanently identifies with believers life, enjoying by their confidence and respect*. By the special grace of priesthood, received ordination, and the mission that meets the priest is faithful to the great spiritual authority, being a leader of the community. He is also adviser and sanctifying the faithful of his parish. Believers recognize and honor this, each time addressing the priest as “father”.

Many spiritual and moral issues of the faithful naturally and necessarily require the presence of a priest. Committed religious services in church, or outside the church, the homes of believers, at their request, in different circumstances, are all opportunities for cementing ties between the priest and faithful and thereby strengthen the parish and development unit her religious life, cultural and social.

In particular, the faithful appeals the priest to their problems of conscience, when they feel burdened by sin, or when going through difficult moments. The witness chair in the Holy Sacrament of Confession, they find support and strengthen spiritual, rinsed and spiritual depths of their lives and regain their inner healing. Maintaining permanent contact with its parishioners, having examined them and knowing them all the problems, concerns and aspirations of their soul, the priest is always with his faithful, supporting and guiding them to their full spiritual life.

But the priest has a decisive role in the lives and concerns of the Romanian Orthodox believers, not only in religious and moral life, but also in social life.

He is not only a priest but a member of the community he lives, participating in social and economic life of his community. In solving various problems of this type, attitude and contribution are telling the faithful priest and all the members of that community, even from other denominations. With the shepherd's trust, the priest uses all the occasions as an opportunity to get closer to his pastoral family life, with their joys, hardships or its requirements, and to intervene with advice or

with authority whenever necessary. He approaches this priest not only believers, but also as a man.

In this respect, the family priest is a powerful connection to his believers. Romanian Orthodox priest is married, with wife and children, as other believers. By his family, he fits into the social life of the parish, being not of this view over the faithful, but with them. The priest's wife also enjoys great respect as one whose contribution to the pastoral is often proves very useful. Together with his family, the priest involved in most important events in family life of parishioners, such as baptisms, weddings, funerals and other or to the social and cultural life of the community that shepherds.

In recent years, increasingly priests are involved in accessing funds and grants from various European institutions interested in financing, for the implementation of social, economic or cultural projects for the reduction of structural differences facing their parishes especially those in rural areas, but in order to solve some difficult situations faced by the entire Romanian society: poverty, social exclusion, unemployment, migration, domestic violence, school dropout, alcoholism, drug abuse, aging, poor health social and system, lack of motivation and educational perspectives, youth work and family.

All this shows that the priest has an active role in the lives of believers, in its multiple manifestations and requirements. Priest's involvement in the lives of his faithful is both directly, as mentioned above, but also indirectly, by implication at general level, good governance, management of the entire community.

By his theological and general training, his moral authority, the priest is a formal leader, recognized and appreciated by the entire community and local institutions (local government, local council, police, school, medical clinic).

By wisdom, morality, neutrality, commitment, understanding, the priest is a leader with authority, whose involvement may help to develop local institutions, initiation the linkages / networks, development and implementation of social and economic projects in the parish and therefore the entire community, in partnership with local government institutions, nongovernmental organizations and local businesses, the priest is a true and formal community leader, who can have an important role in local community development and commonwealth of all parish members and Romanian society.

### **Conclusions**

Our Lord Jesus Christ entrusted the Church to continue His work of redemption and salvation of the world. Just as the Church is inconceivable not to have a liturgical life, as it is inconceivable not to have a missionary life. Revival spring of missionary interest is due to the rediscovery of the Church for social and ecclesial problems and clarifying our religious consciousness. The Church mission, its actions in the world is not only an external practice, but also an inner attitude which helps us to live our faith in an essentially orthodox in international social challenges.

The social mission of the Church needs to be relived as a movement of freedom and love in Christ - a movement of liberation of ourselves and our attitudes, fears and prejudices, to accept the will of God, faith wholeheartedly. We must be ready to follow God, not one of boredom and sorrow. The real mission is always related to "exit" and the acceptance of danger. This output involves leaving your place where you live and where you feel safe, to help to renew. Should do so for the love of God and His love. Christ Himself, Love incarnate, revealed that whoever follows him will know that nothing is free, stronger and more disinterested love.

Church does not "personalize" the laws and institutions of society, people pretend not to be mechanisms, but aimed at highlighting people in the laws or institutions of society and beyond. The parishioner, as a member of society and of his parish must not indifferent in changing social structures to be close to a real Christian living. Besides fighting against them is ultimately a spiritual battle. Not every social order is necessarily ecclesial type is the Church, but only divine-human communion and community, one that celebrates the mystery of human salvation and renewal, as model the early Christian Church. But since in our time has become very conventional ecclesial life, it takes the composition of living ecclesiastical centers that operate in the spirit of the Gospel spirit as "light of the world" and "salt of the earth" and become larger centers for reEvangelism.

On the other hand, the Church is called to address social problems in the perspective of developed local communities in a sustainable manner, to the wealth of all, a social welfare - a harmonious and happy life. And this is not possible unless people start from concrete people, living these problems as problems of their own and they feel their personal responsibility. Unjust distribution of material goods and means of development, which undermine peaceful coexistence and

social conflict gives rise, is a vital issue even for the Church. Difficulty is here in the awakening sense of social justice.

Church, both divine and human, spiritual and material, is one that pervades almost in total the social levels, by his presence with religious infrastructure (buildings-churches, facilities and specific and liturgy's objects), and by his presence as a doctrine, cultural significance, normative and moral or by its status as an institution (as a form of administrative organization and hierarchy of religious authority). Church, through its specific performance (service, leadership, dedication, teaching, moral guidance of the faithful), gains importance as the court involved in the simultaneous and parallel to other specific social functions such as socialization court, an entity with "therapeutic" role (moral responsibilities in "ecological" of the social life), model of organization and doctrine that can inspire "decision-makers" in systems design and social intervention policies.

The church is a specialized mediator of the relationship between man and God and a strong societal organizer. There is a correlation between the Church and harmonious Society in the sense that the Church is part of society, but not the same company with a very clear mission, and the company is part of the Church and practical, both working on the same field or on the same land, supplementing the work and providing quick answers to pressing problems of humanity. It is incorrect to have communities living in poverty, injustice, exclusion and discrimination - these communities are entitled to receive support to improve quality of life for a life of welfare. Community development process is always looking to find ways for people to be represented interests, formal and informal, through its local, national, political and organizational.

In this situation, the Church propose an effective perspective would be for achieving an extensive system of mutual aid networks from the parish level, from a strong collaboration between the Priest and his parishioners but not stopping only at the parish, but continuing at the Deaneries and passing in the Dioceses, and then, realizing and networking social network dioceses, thereby achieving a social network in the whole Church. To this is added Church's nonprofit organizations network<sup>1</sup>, and thus Church will become a powerful social actor, eligible partner of the State and for large social organizations, internal or foreign. Such an optical on the future of philanthropy in our country then draws three areas: social work in the local units of worship (parishes and monasteries), non-governmental social

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<sup>1</sup> <http://www.federatia-filantropia.ro/index.php?pg=istoric>.



organizations gathered in the social activity network and national development of structural projects overall or only of the Church, or in partnership. Church will be called, in my opinion, to take increasingly more of the social burden on the shoulders of the State press in the context of erosion of its authority and a “decentralization” which suggests rather a new form of centralization globalist and, in this context, “social shoulders” of the Church will be prepared to meet this challenge.

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