

THE FINANCIAL SUPPORT AND SOCIAL MISSION OF THE CLERGY IN ROMANIA

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Abstract

This study reflects some features of the financial support of the clergy and non-clergy personnel integrated in units of worship in Romania. In particular, we refer to the legal framework in which the Romanian state contributes to the remuneration of the clergy and non-clergy staff of the Romanian Orthodox Church, taking into account the regulations issued by the synodal decisions of strict implementation within the Romanian Patriarchate. The last part of the study is devoted to the particularities of the social mission or of the Church apostolate shock in the current socio-economic context.

In conclusion, even if all religious denominations in Romania, without any discriminatory factors involved, are supported by local and public authorities, for the Romanian Orthodox Church, by administrating the funding sources, the Church promotes with its personnel and also with its institutions of religious assistance an effective activity intended towards the common good.

Key words: remuneration; contribution; clergy; Church; legislation; financing

JEL codes: Z12, K11, G02, G32.

Preliminary considerations

The church was successively deprived of its land heritage, but also of an important part of its real-estate property, starting from the period of Prince Cuza and ending with the nationalization of land and property during the communist regime. In this political and socio-economic context, the Romanian Orthodox Church has gradually become dependent on financial support from the state. The communist state provided a minimal survival of the Church through partial funding for the maintenance of the places for worship and for clergy salaries.

Although there were many obstacles imposed by the communist state, many churches and monasteries have been restored and preserved in this period. Some of them have benefitted from the care of specialized international forums (Moraru, 2006, 173). Professor Moraru argues that "as shocking is the fact that in the same period of repression, most Romanian Orthodox monasteries have been restored with funds allocated by the communist state; it was a political attitude, which showed the Western Europe that the Church in Romania was not persecuted, but moreover, it was supported by the Romanian state". (Moraru, 2006, 524).

Following the secularization of church assets, in order to survive, the church would hold collections to obtain additional funds through direct donations received from the parishioners. The revolution in December 1989 found a poor Orthodox Church, and the situation of priesthood in terms of wages and the social security system was extremely precarious. The Holy Synod of the Romanian Orthodox Church worked hard to overcome this situation. Thus, by the Synodal Decrees and legislative provisions, it was considered that the clergy could be assimilated to public officials, or financing could be obtained from the state for clerical salaries, which should not be below the minimum wage (Conovici, 2009, 249). We should also mention that the state subsidies granted to religious denominations in Romania do not involve discriminatory factors (Ionita, 2003, 143).

The financial support from the Romanian State takes various forms (Harosa, 2011, 76). Thus, it may provide income tax deductions from wages in accordance with art. 56-57 of the Tax Code. From the tax on annual income, derived from developing independent activities or from wage income, the amount of 2% of the income can be directed towards ecclesiastical units. Article 84 of the Tax Code is supplemented by Article 21 para. p, sections 1 and 2 of the same law that provides that the amount of up to 3 ‰ of the turnover and up to 20% of the income tax owed by the economic entities can become a real source of financing church entities. Also, the State, at the request of stakeholders, taking into account the number of parishioners who are Romanian citizens, supports the religious entities by providing clergy and non-clergy staff salaries, under the conditions set by the legislature (Armand-Munteanu, 2003, 190 - 196). As a provider, the State may involve in various social services, at the request of the religious unit. However, the specific of the religious entities is self-financing. By good administration of funding sources, the Church is able to promote through its institutions of religious support a broad project destined for the common good.

1. *The State's contribution to clergy salaries in the post-communist period*

During the communist period every cleric received a preset wage rate from the State. The difference in salary stemmed from own funds of every ecclesiastical unit. Some features and scales were also considered, such as:

- seniority at work/ in the field;
- increase in wage due to the additional percentage;
- the level of qualification of each cleric (graduate school or higher education);
- percentage due to managerial indemnity; this category was varied depending on the parish and was allotted from the funds of the unity of worship (Dobrei, 2010, 544).

Legislative provisions that aimed at the financial support of the clergy in both the communist period and the post-communist one, share the Romanian state's position which sets the remuneration, according to the payment scales in force but also taking into account the position held by the clerical employee, in the national currency, for the work performed (Dobrei, 2010, 544).

The directing of public funds regarding financial resources will be done by the state, which plays an important role through its policy regarding the distribution of the GDP. On the other hand, the State may control – through the Court of Auditors – the way budgetary allocations were used for investments, grants or other types of financial support (Văcărel, 2007, 75). The state's contribution pursues a number of objectives regarding the financial support of religious units in Romania, of the employees of the respective religious unit, and also the objectives jointly set by the state and the religious units.

Currently, in what regards the clerical staff salaries, the state pays a part - called "contribution" - of the salary due to the clergy of religious units. The difference will be completed by ecclesiastical entities within the Romanian Orthodox Church, to which the clergy is subordinated. Thus, the rest of the fee regarding retribution is borne by the employing unit -diocese/ deanery / parish – out of own funds consisting of various activities of the religious unit, donations, sponsorships, and administrative and economic activities.

The financial resources specific to religious units could be classified as follows:

- subsidies from the state budget;
- income from voluntary contributions of parishioners for the support of the religious unit;
- income from voluntary contributions of subunits of the religious units;
- income by annex revenue management;

- income from renting housing or buildings of another destination;
 - income due to entrance fee and other economic activities specific to dioceses.
- Similarly, the expenditures of ecclesiastical establishments can be categorized as follows:
- Expenditure for religious activities (personnel, material and services costs, expenditures to support the religious unit);
 - expenses for related activities (agricultural expenditure, expenditure on leased spaces, historical and cultural collections' costs, expenses resulting from the economic activity)
 - investments.

Legal relations existing between the clergy and the employing unit are not based on a collective employment agreement, as the agreement between the employer and the employee, or the individual employment contract, of the employer-employee type. According to statutory regulations, in the case of the Romanian Orthodox Church, the clergy and the non-clergy staff perform their work based on a Decision issued by the Church Sovereignty, which the clergy receives when being ordained and the non-clergy individual when assigned to the job, following the selection process organized by the competent ecclesiastical authorities. The Decision issued by the Church Sovereignty represents the legal document stating the salaries of the clerical and non-clerical staff. In particular, according to art 123 para (7) of the Statute, the relationship between the clergy and the Diocesan Center is one of a freely assumed mission and ministry, according to the Public solemn testimony (Declaration) presented and signed by every candidate before ordination to the priesthood which is based on both the canonical provisions and the regulations in force.

Article 192 of the Statute stipulates that the remuneration of church management personnel, as well as clergy and non-clergy staff is made according to the general rules in force governing the Romanian Orthodox Church, through contributions from the religious units' own budget, contributions from the state budget, from the local administration's budget and other institutions', according to the law.

According to general specifications (ziarullumina.ro / current-religious / open-letter-to-paper-on-the-west, accessed on February 17, 2014) signaled was the possibility of a cleric who "voluntarily performs duties as ecclesiastical adviser", failing to comply with those of a vicar (<http://mitropolia-banatului.ro/centrul-eparhial/>, accessed on February 17, 2014) or priest ([http://mitropolia-banatului.ro/protopopiatul-timisoara-i-2 / /](http://mitropolia-banatului.ro/protopopiatul-timisoara-i-2/), accessed on February 17, 2014), in the same form, in fact, "as all the clergy working for the church run their activity in the country" (ziarullumina.ro/actualitate-religioasa/scrisoare-deschisacatre-ziarul-ziua-de-vest, accessed on February 17, 2014). Interestingly, art. 201-202 of the Church statute does not include among the mentioned incompatibilities the status of coordinator of a permanent diocesan sector and simultaneously the one of coordinator / head of administration subordinated to the Diocesan Center, in this case the parish.

This situation occurred due to the Decision issued by the Church Sovereignty, is to be found after 2003. Up to that point both the vicar and other diocesan advisers or employees could enjoy the status of employees in parishes, but without the benefit of another administrative allowance in this sector, and to that could be added another ¼ part time employment per hour (Panțuru, 2013, 249) or, from time to time, ½ part time employment (Panțuru, 2013, 247). To note is that the employment decision of 1/1 work of a person both in the diocesan administration and the parishes of the respective unit, if it were to be conjunctioned with the civil law, it would be found to be inconsistent with art. 298 para. (2) of Law no. 53/2003 which repealed the overlapping of functions. But not the entire civil law is applicable to the Romanian Orthodox Church. For instance, the Holy Synod Decision no. 6289/1988 ruled that Law. 154/1998 can not be applied to employees of the religious units within the Romanian Patriarchate, therefore it can also not be applied

to the remuneration of the clergy belonging to other religious denominations, but only to state budgeted institutions (Armand-Munteanu, 2003, 192).

After the revolution of December 1989 a series of conciliar decisions were underlying the regulation of the clerical and non-clerical staff salaries. The decisions of the Holy Synod 2594/1990 and 3344/1990 provided that subsidies from the Central Missionary Fund should be directed towards ecclesiastical entities within the eparchies that had scarce economic resources (Armand-Munteanu, 2003, 190). The following year, the Holy Synod by Decision no. 5835/1991 established that – regarding payment – the church staff should be equated to the teaching staff in public education, by level of education and teaching degrees. However, taking into account the lack of economic resources at national level, the supreme leading forum allowed dioceses to pay, temporarily, the minimum wage corresponding to the minimum wage positions.

The decision of the Holy Synod No. 4233/1993 suggested that regarding clergy and church and additional personnel there should be maintained the Decision of the Holy Synod nr.1759/1990 (Armand-Munteanu, 2003, 191). Also, the Decision of the Holy Synod No. 6031/1997 indicated that the approaches of the Romanian Patriarchate requesting State Authorities to provide payment of church personnel from state budget funds should be continued (Armand-Munteanu, 2003, 191).

Law no. 142 of 27 July 1999, including further amendments, published in Official Gazette 543 of 2001 established the system of funding from the state budget. Law No 142 of 27 July 1999, was republished under the Emergency Ordinance no. 197/2000, GEO. 10/2002, GEO. 4/2003, GEO. 123/2003, OG. 9/2005, OG. 3/2006, OG. 10/2007, Law no. 132/2008 and GEO. 155/2008.

Thus, the bishops were treated as state officials. Diaspora clergy was assimilated to diplomatic and consular staff, while within national borders the clergy will be subsidized according to a grid found in the law's annex, according to their level of education and skills (Conovici, 2009, 251). To note is that the clergy will not be assimilated to public officials according to this law. They will retain their status of employee of the recognized religious denomination according to art. 1 para. 2 of Law no. 142 of 27 July 1999, republished, on the state's support for clergy salaries, published in the Official Gazette no. 375 of June 1, 2009.

The State's financial support granted to religious denominations take account of the proposals of "central units of recognized denominations in relation to the number of parishioners, according to the latest census, considering their real needs and the fund allocated for this purpose", according to art. 1, paragraph 3 of the Law. According to art. 2, para. 2, the number of posts for clerical staff working in the country may be increased annually by the budget law. The state, in all cases, grants an allowance or amount from the state budget "in a gross amount and taxable according to the law" as stated in Article 2., Para. 3 of the Law. Article 5 of the Law states that in addition to the rights contained in the mentioned Articles 2 and 3 there will be taken into account also contributions to the social security fund of the state, to the social health insurance fund, to the unemployment insurance fund and other compulsory contributions provided by the law for any employer.

Regarding the religious communities in the diaspora, "to support the Romanian religious establishments abroad there shall be allocated from the state budget, through the central unit of the denomination in Romania, a sum in lei equivalent to 200,000 euro per month", according to art. 6 paragraph 1 of the Law. The central unit of the denomination in the country is required "to justify these amounts", provided that it "submits to the Ministry of Culture and National Heritage the documents indicated in the laws in force", according to art. 6, para. 3 of the Law.

We emphasize the fact that this law did not include clerical staff employed in budgeted units. The clergy employed in these units receive remuneration in line with the remuneration due to staff employed in these units, as stipulated in art. 8 of the law.

Particularly important is the decision of the Holy Synod no. 4115/1999 which allows an additional 0,300 to the multiplier coefficient for all professional levels and also for clergy positions included in Annex II of the Law no.142/1999. However, monasteries and hermitages could be granted this addition only from own funds. Also allowances for administrative staff referred to in Annex 1 / B of Law no.142/1999 will have to be granted at uniform level within the Romanian Patriarchate out of its own funds. Management allowances for priests who coordinate parishes can be maintained from the funds of the respective parishes, without the possibility of receiving additional funds from the diocesan centers across the country, where they were involved in the administration of churches. Under current statutory provisions, art. 105 para. (2) states that the clergy of the Diocesan Administration Office may be established by the parish, directly as ministering priests, by the Diocesan Bishop. Likewise, Article 109 para. (1) of the Statute states that within the Chancery and Diocesan Administration, clergy, monastic and non-clergy personnel is employed regarding executive functions. A delicate issue may be the efficiency of the body for inspection and control, in the case a cleric is simultaneously the administrator / pastor of a parish and member of the body of inspectors and control or member of the Diocesan Center. Article 201 establishes, among other incompatibilities for the Romanian Orthodox Church, under paragraph "E", that no one can be member of both the Church administration and control and member of the diocesan church discipline organizations, without including among incompatibilities the possibility that the clerical staff employed in diocesan church administrations should hold, at the same time, the function of administrator of a Church unit subordinated to an Archdiocesan center of whose body he is an integrative part, and administrator of the ecclesiastical entity subject to internal control.

In accordance with Law no. 284/2010 on the unitary remuneration of staff paid from public funds, ANNEX II OCCUPATIONAL FAMILY OF BUDGET FUNCTION "EDUCATION", Chapter III, Religious denominations, points B, C, D and E, the State Secretariat for Religious Affairs provides financial support for the clergy salaries. Budgetary commitments regarding the state's contribution to religious personnel salaries allocated under the State Budget Law for the year 2014 published in the Official Gazette, Part I, no. 805 of December 19, 2013, add up to the amount of 270.016.000 lei (according to the website of the State Secretariat for Religious denominations, <http://www.culte.gov.ro/detaliu-noutati/vrs/IDnews/> 15, accessed on February 28, 2014).

2. Remuneration of non-clergy staff

Remuneration of priests serving parishes in the diaspora, but also the non-clergy staff salaries (church singers and administrative staff from all Church-like organizations: parish, convent, deanery and diocesan centers) represent major concerns for the Holy Synod of the Romanian Orthodox Church (Conovici, 2009 249). The issue of priests' remuneration is of an important value because it requires the recognition of the role and social dignity of the Church personnel (ROC, 1996, 400). For non-clergy staff the Law. 154/1998 may find applicability taking into account every diocesan center in the country "which have knowledge of their own financial resources and the ability to employ the respective personnel according to a margin comprising the minimum and the maximum coefficients" (Armand-Munteanu, 2003, 193).

G.O. No. 82 of 30 August 2001, published in the Official Gazette 543 of 2001 provides double financing for the non-clergy staff. According to this decision, the parishes receive

from the local administration budgets the clergy salaries, at the level of the minimum wage, the remaining part coming from the state budget (Conovici, 2009, 250).

We note G.O. No. 38 of 1994 which was approved by Law no. 132 of 20 December 1994, published in the Official Gazette no. 354-21 December 1994 providing additional contributions from the state for some low-income religious units (ROC, 1996, 384). The review of the units of worship and the amount to be allocated was jointly decided between religious denominations and the State Secretariat for Religious Affairs.

Welcomed was the remark that only hierarchs and a small part of lower-level clergy personnel enjoy stable satisfactory incomes. The largest part of the clergy enjoys stable reduced incomes. The situation among people who took on the monastic robe is much more difficult because very few of them receive a salary or pension. Taking into account this situation, church bodies have taken steps to finance the construction of social centers capable of protecting various categories of disadvantaged persons. At the same time, the recovery of property that belonged to ecclesiastical entities is imperative (Conovici, 2009, 252).

According to a current press release of the Romanian Patriarchate, the Romanian State only provides a contribution (of approximately 60%) to the clergy and non-clergy staff salaries of religious denominations. The remaining part of the remuneration (comparable to those of school teachers), taxes, health insurance and social security contributions are paid from the funds of the church units. This is the consequence of the secularization of church assets by Prince Alexandru Ioan Cuza (1863), when the Church was stripped of its maintenance resources, and the Romanian State has undertaken a commitment to support staff salaries and the maintenance of places of worship out of public budget .

Currently, according to the information provided by the Romanian Patriarchate, of the 14.231 priests and deacons of the Romanian Orthodox Church, over 1.000 are remunerated solely from the funds of church units and nearly 1.500 of the estimated 17.000 non-clergy employees are paid entirely by the Church. It is shown that the clergy and the non-clergy staff are among socio-professional categories in Romania with the lowest wages.

In many communities in the country, especially in the rural areas, due to poverty and migration abroad, priests are no longer able to supplement their salaries out of own funds, for many of them the only secure income for the financial survival of the family being the remuneration from the state budget. To note is that the annual amount allocated from the budget for religious denominations is only 0,4% of the budget, i.e. 10 times less than the amount allocated to education and health (http://www.basilica.ro/stiri/rspunsul-patriarhieii-romne-la-dezinformrile-asur_3609.html, accessed on February 6, 2013). Currently, according to the press release, most of the church properties have not yet been returned to their rightful owners. To note is that the amounts paid by the churches for taxes and of social security contributions related to staff salaries are approximately equal or exceed the amount of the contributions received from the state budget. For example, every month, the total contributions regarding the the patriarchal administration staff salaries amounts to 557.472 lei, and the amount paid by the Romanian Patriarchate to the state budget for the full payroll taxes, health insurance contributions and social contributions adds up to 575.087 lei. In conclusion, the Romanian Patriarchate mentions that it is easy for anyone to note that what is received from the state budget in the form of salary support is to return to the public budget through taxes and related social contributions (<http://www.basilica.ro/ro/stiripatriarhie/>

braspunsul_patriarhiei_romane_la_ultimele_dezinformari_asurb_1802.htm;http://www.zi-arullumina.ro/articole;2088;1;75628;0;Raspunsul-Patriarhiei-Romane-la_misinformati-ASUR.html, accessed March 1, 2014)

3. The social mission of the Romanian Orthodox Church clergy

The Church was actively and effectively involved in charity work. Known are the cases of asylums, homes for orphans and other charities. All these philanthropic institutions were put to the service of the perished. Unfortunately, many of these philanthropic institutions were abolished by the Communist dictatorship. In this respect, we mention the dreaded Decree 410 of 1959 (Moraru, 2006, 662). Noteworthy is the fact that the Church was involved in helping needy children who received scholarships based on its financial resources. Also, allocated was welfare for the sick, poor and disadvantaged families, from the financial resources of the church (Moraru, 2006, 595).

For the Romanian people the social apostolate currently developed by the Romanian Orthodox Church is noteworthy. For example, considering the activity of the Romanian Orthodox Church, we remember that the National Church Assembly took account of the social and philanthropic work of the Romanian Patriarchate in 2012. This activity was conducted through 679 social institutions. We note the following data:

- 154 social diners and bakeries for 16 139 beneficiaries;
- 44 medical institutions and pharmacies for 16.735 beneficiaries;
- 61 day centers for children - 2,715 beneficiaries;
- 34 educational centers for 1,199 beneficiaries;
- 22 day centers for the elderly for 1,089 beneficiaries;
- 34 residential centers for the elderly for 786 beneficiaries;
- 20 community centers for 1,989 beneficiaries;
- 37 family-type centers for 528 beneficiaries;
- 34 social kindergardens and afterschool centres for 965 beneficiaries;
- 14 protected homes for 126 beneficiaries;
- 105 information centers, for counseling and resources, for 35 563 beneficiaries;
- 4 adult education institutions for 580 beneficiaries;
- 18 emergency centers (for the homeless, victims of domestic violence and person trafficking) for 910 beneficiaries;
- 12 encampments for 3,489 beneficiaries;
- other 86 social institutions for 6,743 beneficiaries

The Romanian Patriarchate eparchies are currently running 767 projects and social programs, including:

- 561 - self-funded;
- 22 - external financing;
- 24 - publicly funded;
- 160 with mixed funding.

within charitable and social establishments through social programs and projects were granted 895.350 social services for 211.495 unique beneficiaries, respectively:

- 105.717 social services for 166.397 children in social establishments of the Church and the State, having regard in particular poor families without financial possibilities or in the case of parents who found work in other countries;

- 40.987 social services for 19.143 persons with disabilities (impaired speech, vision and hearing, drug or other addictions, people infected with HIV / AIDS) –
- 640.694 social services for 4.752 elderly people in the churchly welfare establishments, in social centers and transit night shelters, lonely elderly, homebound, abandoned by their families and suffering from serious health problems;
- 47.272 social services for 11.883 victims of human trafficking, victims of domestic violence, freed prisoners, victims of natural disasters, unemployed.

According to the information provided by the Romanian Patriarchate, for the support of social and philanthropic activities in 2012, the Romanian Orthodox Church has spent an amount of 69.474.776 lei (http://www.basilica.ro/stiri/ibadunarea-nationala-bisericeasca-ia-evaluat-si-aprobat-activitatile-bisericii-din-anul-2012-si-proiectele-pentru-anul-2013b_4284.html, Accessed February 27, 2013), the equivalent of 11.83% of the GDP, which meant 597.494,4 million.

According to a press release of the Romanian Patriarchate, grants from the state budget are not awarded for the social-philanthropic work of the Church. The approximately 55 million lei used in 2011 by the Romanian Orthodox Church to support the about 700 social and philanthropic institutions intended for all social categories that have consistently been close to a million poor Romanians derived solely from its own funds and donations from the parishioners. Meanwhile, the Romanian Patriarchate and other dioceses across the country successfully develops social and educational programs nationwide based on European funds (*Sharing Christ with children, Choose school!* etc.) whose beneficiaries are tens of thousands of children, adolescents and youth, and locally there were numerous social projects undertaken by dioceses in partnership with local authorities and other NGOs, according to the information provided by http://www.basilica.ro/ro/stiripatriarhie/braspunsul_patriarhiei_romane_la_ultimele_dezinformari_asurb_1802.htm; http://www.ziarullumina.ro/articole;2088;1;75628;0;Raspunsul-Patriarhiei-Romane-la-ultimele_misinformatiune-ASUR.html, accessed March 1, 2014.

The Church helps society through the institutions subordinated to it (Calvez, 2009, 7). However, it is absolutely necessary that “the incomes of Orthodox dioceses should be reconciled with the large expenditures on the maintenance of places of worship, utility payment, additions to clerical and non-clerical staff salaries, taxes and social contributions on salaries, the social-philanthropic and educational work, the supporting of poor parishes and monasteries and of the Romanian communities from abroad, etc.” (http://www.basilica.ro/stiri/dezinformare-pentru-defimare-_6186.html, accessed on April 2013).

Fully justified, the entire explanation offered in the release issued by the Romanian Patriarchate notes that “The Romanian Orthodox Church had admirable institutions for administering its wealth (The House of the Church, Trustees, Ephors, Foundations) before the communist regime, which enabled it to support schools, hospitals, orphanages, poor families etc. Therefore, the revenues gathered by the Dioceses of the Romanian Orthodox by capitalizing their own resources and by pursuing economic activities support a range of pastoral-spiritual, theological, social-charitable, cultura-educational activities, as well as parishes, monasteries and poor hermitages, and many church institutions, mostly set up after 1990. Only in 2012, in order to support the over 760 social-philanthropic and educational programs, of which benefitted about 1 million Romanians, the dioceses of the Romanian Patriarchy spent about 70 million lei” (http://www.basilica.ro/stiri/dezinformare-pentru-defimare-_6186.html, accessed in April 2013).

Volunteering is regarded as one of the most important ways of strengthening solidarity at various levels - family, community, national and international (Tomita, Predescu, Olteanu, Udriou, 2012, 443). Another author (Harosa, 2011, 269) states that "the right of the parishioners to contribute to the needs of the Church is included in the area of religious freedom, being claimed by the civil society, and which cannot prevent a person from economically supporting the confessional part."

As far as we are concerned, volunteering within the church can reach several levels. In this regard, we recall various activities;

- the construction or restoration of places of worship;
- supporting expenditures on construction materials for cult units;
- supporting agricultural activities and the cultivation of land belonging to ecclesiastical entities;
- providing specialized services for cult entities in different areas. (Harosa, 2011, 269).

For example, in the UK, volunteering was estimated at the value of more than 65 billion / year, with a percentage of 7.9% of the GDP. (Barna, 2012, 424). Volunteering is able to provide social capital and bring added value to the economy (Barna, 2012, 426). Unfortunately, in Romania 82% of the population has not taken part in voluntary activities (Mateescu, 2012, 430).

However, by remembering its volunteers, its founders, benefactors and merciful, the Church managed to cultivate "a civilization of generosity or liberality, under the belief Romanian people, expressed concisely and wisely, that "gift giving out of gift leads to Heaven" (Daniel, 2012, 19).

TABLE NO. 3.1.

Expenses incurred for social philanthropic activities in the Romanian Patriarchate and the origin of necessary monetary resources

- mill. lei and %-

Nr.crt.	Specification		2010	2011
I	Total expenses, of which:		49.584,927	51.058,173
1	Maintenance and administration of social establishments	val. abs.	7.425,144	8.820,832
		share	14,97	17,28
2	Staff organizational expenses	val. abs.	13.430,574	11.824,951
		share	27,09	23,16
3	Financial aid	val. abs.	5.203,003	5.245,428
		share	10,49	10,27
4	Supporting the reconstruction and renovation of houses damaged by floods and the provision of furniture and appliances	val. abs.	5.988,598	-
		share	12,08	-

5	Goods donated for flood victims	val. abs.	5.389,106	5.565,000
		share	10,87	10,90
6	Supporting individuals and institutions in emergency situations	val. abs.	2.694,232	-
		share	5,43	-
7	Program development	val. abs.	9.454,270	19.601,962
		share	19,07	38,39
II	The total budget destined for supporting social-philanthropic activities stemming from:		49.584,927	54.322,124
1	Available at the beginning of period	val. abs.	1.630,136	-
		share	3,29	-
2	The "Philanthropy" Fund (collection from parishioners) and own funds of the dioceses	val. abs.	8.598,057	11.139,092
		share	17,34	20,51
3	External financing	val. abs.	8.492,215	15.738,198
		share	17,12	28,97
4	Public funding	val. abs.	8.128,354	10.988,692
		share	16,39	20,23
5	Sponsorships, donations and the "2%" campaign	val. abs.	11.358,441	16.32,037
		share	22,91	30,04
6	Money collection for victims of natural disasters	val. abs.	5.988,598	105,700
		share	12,08	0,19
7	Goods collected for victims of natural disasters	val. abs.	5.389,106	29,405
		share	10,87	0,05
III	Available at the end of the period (II-I)		-	3.263,951

Source: author's own calculation

A large number of parishioners who cannot overcome poverty are a real problem of the Orthodox Church, which faces the situation of not being able to manage an activity appropriate for the social needs, especially also for the fact that the Romanian Orthodox Church cannot boast with a higher financial status (Marga, 2002, 62). Even if some voices

were raised against the Church, it is noteworthy that according to surveys the Romanian Orthodox Church remains the most credible institution throughout society (Moraru, 2006, 201).

TABLE NO. 3.2.

Individuals and social establishments involved in the social mission of the Church

Nr.crt	Specification	2009	2010	2011
I	Number of people involved, of which:	3026	3492	12281
1	Diocesan advisers	29	29	28
2	Diocesan inspectors	33	33	35
3	People with higher education, theological and professional (doctors, psychologists, economists, lawyers, teachers, project managers, advisors, counselors)	273	433	676
4	Accredited social workers	-	148	285
5	Social workers	56	65	-
6	Volunteers and members of philanthropic committees	2192	2192	11257
7	Other people	443	592	-
II	Number of social and philanthropic establishments, including:	450	450	450
1	Establishments for children	83	83	83
2	Establishments for the elderly	58	58	58
3	Centre to support families and individuals in need	309	309	309

Source: author's own calculation

The recent economic crisis has not affected the social work of the Orthodox Church. It has actually registered a slight increase year by year. For example, as shown in the press release, in 2012, in order to support social and philanthropic activities carried out through the 679 social institutions and 767 social projects and programs, the Romanian Patriarchal dioceses have spent about 70 million lei, derived from the donations of parishioners and other incomes of the church.

In accordance with Article 4 Para (1) G.O. No . 82/2001 on the establishment of some form of financial support for religious establishments belonging to recognized religious denominations in Romania, republished in 2014 for the construction and repair of places of worship and for the support of the religious denominations' welfare activities by the

State Budget Law for the year 2014 published in the Official Gazette, Part I, no. 805 of 19 December 2013, there have been allocated 30 million lei. (the information was taken from the website of the State Secretariat for Religious Denominations, cf. <http://www.culte.gov.ro/detaliu-noutati/vrs/IDnews/14> , accessed on February 28, 2014)

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