

Is There a Theological Side to the Romanian Exodus?

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ABSTRACT: In this paper, the author brings into discussion the Romanian phenomenon of migration, often described as 'the Romanian Exodus' due to the impressive numbers of Romanians who emigrated to the West (especially to Western Europe). His aim is to bring a theological dimension to the sociological discussion. He argues for the need of 'local' or 'contextualized' Romanian theologies that could meet the current social events experienced by Romanian people. He believes that the Romanian Exodus could be a starting point in developing such theologies.

KEY WORDS: migration, Romania, Exodus, indigenous theology, contextual theology.

In the beginning of the last decade, the Romanian media used the term Exodus to describe the migration of Romanians to Western Europe.¹ In year 2000 the statistics were showing that no less than 2 000 000 Romanians were involved in this exodus.² Europeans became concerned with the numbers of Romanians constantly coming to the West,³ and used the same term to describe the phenomenon.⁴ Statistics report that "between 1990 and 2000, 35 per cent of Romanian households had at least one member abroad."⁵ The Romanian exodus⁶ was associated with poverty and despair, both aspects being realities which characterized most of the ex-soviet bloc countries after 1990, but Romania's case was one of the worst, because "after the Revolution Romania's road to

democracy looked [...] the most treacherous in Eastern Europe.”⁷ In this context, as Potot puts it, “migration thus becomes a way of life that involves movement back and forth between a relatively comfortable home and an unidentified elsewhere.”⁸ This is the reason why “the external migration remains one major unknown variables, concerning Romania’s population.”⁹

Coming back to M. Glenny’s statement that Romania’s road to democracy looked the most treacherous in Eastern Europe”¹⁰ one can easily notice that this observation has multiple implications even in religious or faith concerning matters.¹¹ One of the results of a 2004 survey commissioned by *The Wall Street Journal Europe* was the following: “Romania has the highest score for religiosity in Europe” with 97 per cent of Romanians thinking of themselves to be religious people. Even though it seems surprising when one thinks about the endless struggle of the country in fighting corruption, “such high rates are confirmed by the 2002 national census, which showed that 99.6 percent of the Romanian population claims to belong to an officially recognized religious denomination.”¹²

This odd relationship between religiosity and corruption in post-communist Romanian society is just one of the aspects of a broader characteristic described by Professor Lucian Boia as the “equivocal condition of the Romanian Culture, mentality, [and] of Romanian attitudes.”¹³ A well-known Romanian journalist is aware of the same problem and referred to it with regard to the construction of the new orthodox cathedral in the city capital of Bucharest stating the following:

In Orthodox countries, religion has always been close to the state. In Romania, even today, the Orthodox Church is close to the worldly power. The political elite and the church need this cathedral of party and state. If one cannot eradicate corruption and its sister poverty, one erects a cathedral. . . What would this cathedral mean for ordinary people? Could they relax and be closer to God in this church-palace of protocol? . . . Do Romanians need a God-Mall?¹⁴

This easily noticeable relationship between religion and Romanian culture or society leads to the question present in the title of this paper: “Is there a theological side to the Romanian exodus?” This is not an inquiry *per se*, but rather a starting point for what I consider to be a very important discussion in terms of theological developments in present Romanian theological scholarship.

Most theology is done or produced in the West, originating in the Catholic, Protestant or Evangelical traditions of Western Europe and the United States. In a sense Western theology became globalized theology because of its impact on other continents. P. D. Matheny noticed that “the failure to acknowledge the contextual nature of theology became acute. The advocacy of a link between Western culture and theology was discovered to be a danger weakening the integrity of communities of faith.”¹⁵ William Dyrness admits (in 1994) that “with 20,000 to 30,000 theological books pouring from western presses annually there is not much time left over to listen in on theological conversations taking place elsewhere.”¹⁶ Nevertheless, “our church of the twenty-first century has definitely become a global church, a world church, with the vast majority of Christians from the so-called Two-Thirds World.”¹⁷ Now the idea of global theology includes theological contributions from other different realms besides the West¹⁸ and also theological contributions from rather more unconventional perspectives.¹⁹ The terms used to refer to theologies produced in different places of the World are: indigenous theology and contextual theology (the later gradually replacing the former).²⁰ In the new context of theological debate raises “the question for theologians . . . whether to go with one of these global theological flows or whether to focus on one’s local or regional concerns.”²¹ This observation implies the fact that “theologians have always been influenced by their context and to a varying degrees some have demonstrated an awareness of the influence that their own specific context and experiences have had on the theologies they develop. Such a claim about the influence of context on theology cannot be selectively applied.”²²

Regarding the Romanian theological developments, one can easily notice that, in a sense, all theology (even Eastern Orthodox theology with its most influential Romanian theologian, the late

Father Professor Dumitru Stăniloae, an acclaimed scholar in church dogmatics)²³ can be considered in its adolescence, struggling to recover after a half of century of communism.²⁴ One can hardly speak of a Romanian ‘indigenous’²⁵ or local²⁶ theology. Now, from an Evangelical perspective, most theology produced in Romania is influenced by western theology. Even the Evangelical theologians who earned doctoral degrees in Romania and produced monographs in biblical studies (which is quite a neutral field), find their scholarship based on Western scholarship.²⁷ For all other theological fields, things are quite similar.²⁸

Yet, there are some notable exceptions.²⁹ One of the most relevant contributions that comes to my mind, in terms of Romanian local or contextualized theology, is the monograph produced by Daniel Mariş (PhD, University of Bucharest), the Rector of the Baptist Theological Institute of Bucharest: *Biblical Creation: Theological Reflections in the Context of Christian Dialogue*.³⁰ He explores the Creation Bible account as a starting point for a dialogue between Evangelicals and the Orthodox Church in post-communist Romania. He develops his incipient research and findings, produced while studying for a master’s degree in theology at Regent’s Park College, University of Oxford.³¹ He also produced a number of essays in practical theology: *Change to a post-communist society in Romania, the effects upon Evangelical Christian Communities: A discussion and application of Christian ethical teaching on divorce and remarriage in contemporary Romania: A critical evaluation of mission in contemporary Romania with particular reference to Baptist church planting within a largely orthodox country*.³²

Another important example would be Corneliu Constantineanu’s (PhD, University of Leeds) monograph: *The Social Significance of Reconciliation in Paul’s Theology*.³³ He reserves the last chapter of his study to discuss Paul’s understanding of the social significance of reconciliation in the Romanian context.³⁴

I would also add a project which is in progress. Drake Williams III (PhD, University of Aberdeen), Professor of New Testament Language and Literature at Tyndale Theological Seminary, in the Netherlands, and Associate Professor of New Testament at the Evangelische Theologische Faculteit in Leuven, Belgium, is responsible, together

with the New Testament Romanian scholar Octavian Baban³⁵ (PhD, Brunel University), faculty member of the Baptist School of Theology, University of Bucharest, for the Romanian Exegetical Commentary Series on the New Testament (*Comentarii Exegetice Românești*). This is the first project of its kind and is involving mostly Romanian New Testament scholars who were educated in the country or abroad. Rather than translating a commentary from an English intermediary, this series works with the Greek and Hebrew language and compares it with the Cornelișcu³⁶ and Noua Traducere³⁷ Romanian translations of the Bible. Reference to the Eastern Church fathers is a part of the comments provided. A practical application is also given.

Even though the theological contribution of Romanian scholars may be considerable in some cases, the major problem is that the vast majority of doctoral theses and theological studies are produced in Romanian, which makes interaction with Romanian 'indigenous' theology very difficult and scarce. Still, the major problem of Romanian theology, in the broader sense, is the external influence and the lack of contextualization that would give Romanian theology the attribute of 'indigenous.'

Current events sometimes force people to bring a theological perspective to different life situations. The most recent event, already mentioned above, which marked the Romanian society has been the 'Colectiv' tragedy. During the night of November 30, 2015, more than 30 young people died and almost 150 were injured in a fire at 'Colectiv' Club in Bucharest. In the following weeks the number of deaths increased. The tragic accident caused large protests in Bucharest and a change of government.³⁸ The victims that survived the fire used biblical terms to describe the horror of their experience, terms like 'hell' and 'the flames of hell.' An elderly lady, the grandmother of some friends who live abroad, whom I visited at a hospital in Bucharest and who was not a believer, decided to convert after the 'Colectiv' tragedy. She was baptized then, and became a member of the church where I minister. When asked what convinced her to become a Christian she testified that she was profoundly marked by the deaths of the young people in the 'Colectiv' fire. She became aware of the comparisons made by the survivors with 'hell' and 'the flames of hell' and decided that she

would not end in hell when the time will come for her to leave this life. This example supports S. P. Mueller's conclusions that:

The final sources of theological information that is often used is experience. Like it or not, our experiences influence how we think, understand, and feel. We are more likely to believe something that we have seen for ourselves, and we tend to be skeptical of things that we have not personally experienced. As with reason, experience can be used in service to other sources or seek to reign over them. Our theology can help us interpret and understand our experiences, or our experiences may shape and change our theology.³⁹

Another example that came to my attention some years ago is the interpretation given by Dr. D. Jemna regarding the Romanian post-communist period of transition. He manages to bring together the Exodus experience of the Israelites and the transition experienced by Romanians after 1990 in a brief conclusion:

If we were to analyze the transition of Romanian society, at all levels, we could use in reaching this purpose the experience of the Israelites after leaving Egypt. An approach like this would relate in some essential aspects. First, both for the Israelites and for the Romanian people, there has been a turning point in history, which completely changed the data of their previous social existence. Rupture with the past leads inevitably towards a period of change, difficult to manage, with problems and dangers, with the risk of missing the perspective which opens up ahead. The period of change is legitimate and implies a series of decisive acts of delimitation in relation to the past and acts of straightening the society on its new course. Second, sadly for both nations, change becomes transition. The start is missed, and history moves towards an undesired direction. For the Israelites follows a period of 40 years of wandering in the wilderness, a time of transition which buries a generation of people in the arid sands of the desert.⁴⁰

Returning to the Romanian exodus, is this migration phenomenon an opportunity in disguise for Romanian theologians to do theology in

a very Romanian way? How would today's Romanian theologies look like if they were informed by recent events? How would Romanian theology look if it was informed by the Romanian Revolution of 1989 and the fall of communism, the struggle towards democracy and the lengthy transition, the accession to NATO and to the EU, the economic depression, the 'Colectiv' tragedy, the Bodnariu family crisis,⁴¹ and also the Romanian migration to the West. All these socio-historical realities of Romanian society could very well inform and shape our theologies, because they have informed the Romanian way of thinking and way of life.

This could somehow be a problem for the Romanian Eastern Orthodox theologian, however, because of the dogmatic restrictions imposed by a hermeneutical model based on the Church Fathers and the traditional interpretation of the Church. Yet the theological applications might slightly be influenced by the above mentioned events. For the Protestant or the Evangelical theologian things are slightly more generous in terms of producing local or contextual theologies. K. Koyama's conclusion is compelling.

No theology is indigenous to a local situation as pineapple is indigenous to the Hawaiian Islands. The challenge to indigenize theology is ever with us, since the world in which we live is culturally and religiously pluralistic, and it is constantly changing in both smaller and greater degrees. Indigenous theology is a process concept. There is no finished indigenous theology. Indigenous theology means indigenization of theology which is an essential function of theology itself. . . . the theology of the West should not be transplanted wholesale to the East.⁴²

I am aware of the fact that Romania, as a member state of the EU, is considered to be in a sense a Western State. This implies that Western theology is predominant in Romania, and at a certain level this observation is correct.⁴³ Yet Romania is positioned at the very East of Europe's West. The Oriental legacy is still quite strong in present Romanian society and manifests its self both in the social and religious life of Romanian people. If in the West, the Catholic and Protestant traditions played an important role in shaping the

mentalities and the behaviors of the people, in Romania this role was assumed mostly by the Eastern-Orthodox tradition, which brought noticeable particularities to the Romanian way of life and spirituality. More to this is the fact that in Romania, Christianity is very diverse and disrupted. Romanian Christians are not very fond of ecumenism. In this context Dr. Daniel Mariș proves to be accurate when affirming that “religious intolerance has led to manifestations of ‘pre-modern tribalism.’”⁴⁴

Because of its important dimension and vast complexity,⁴⁵ the Romanian exodus can be the experience which could encourage more serious theological reflection from a local, contextualized perspective.⁴⁶ The Romanian society with its “equivocal condition,” best expressed in the high level of religiosity and high level of corruption, is in need of coherent local theologies that address the many problems that Romanians are facing currently. It is well known that one of the major characteristics of modern Romanian culture is ‘imitation’, especially imitation of the Western culture.⁴⁷ Being aware of this reality I am compelled to emphasize even stronger the need of local Romanian theologies that can meet urgent social experiences such as migration.

NOTES

¹ See Teodor-Ioan Colda, “Exodul mereu în actualitate ca simbol al recuperării demnității umane. Metanarațiunea exodului în relație cu libertatea și moralitatea poporului lui Dumnezeu [Exodus always in recovery as a symbol of human dignity. Exodus meta-narrative in relation to the freedom and morality of God’s people]” in *Libertate și moralitate*, edited by Dr. Ioan-Gheorghe Rotaru & Ștefan Mateaș (Cluj-Napoca: Napoca Star, 2015), 117–132.

² Grigore Silași & Ovidiu Laurian Simina, “Romania, a Country in Need of Workers? The Bitter Taste of ‘Strawberry Jam,’” *The Romanian Journal of European Studies*, 5–6 (2007), 188.

³ “Even though Romanian migration has long been considered a problem in terms of the process towards EU accession, Romanian migrants have contributed in many ways to the economic restructuring of their homeland.” Swanie Potot, “Transitioning strategies of economic survival: Romanian migration during the transition process” in *A Continent Moving West? EU Enlargement and Labour Migration from Central and Eastern Europe*, edited by Richard Black, Godfried

Engbersen, Marek Okólski & Cristina Panțâru (IMISCOE Research; Amsterdam: Amsterdam University Press, 2010), 250.

⁴ “Since 2007, there has been a steady Exodus of Romanians from all walks of life towards Western Europe.” Oana Romocea, “Faces of Migrant Identity: Ethical Dilemmas in Research among Romanian Migrants in the UK” in *East European Diasporas, Migration and Cosmopolitanism*, edited by Ulrike Ziemer & Sean P. Roberts (Abingdon, Oxon: Routledge, 2013), 124.

⁵ Potot, 250.

⁶ Cara Uccellini, for example, presents a history of Romanian migration to Italy: “Romanian migration to Italy. Insiders and outsiders” in *Globalisation, Migration and the Future of Europe. Insiders and Outsiders*, edited by Leila Simona Talani (Routledge Research on the Global Politics of Migration; Abingdon, Oxon: Routledge, 2012), 102 and following.

⁷ Misha Glenny, *The Rebirth of History. Eastern Europe in the Age of Democracy* (London: Penguin Books, 1993), 97.

⁸ Potot, 250.

⁹ Ioana Vădăsan & Laura Cismaș, “Economic and Social Aspects of Romanians’ Migration within the European Union” in *Migration, Mobility and Human Rights at the Eastern Border of the European Union – Space, Freedom and Security*, edited by Grigore Silași & Ovidiu Laurian Simina (Timișoara: Editura Universității de Vest, 2008), 366.

¹⁰ Glenny, 97.

¹¹ The following information is taken from a different study of mine: Teodor–Ioan Coldă, “The Cathedral of National Salvation and the Palace of the Gospel: Desiring the Salvation of the Romanian Nation Through the Gospel of Christ” in *Jurnalul Libertății de Conștiință* (2014), 714.

¹² Cristian Romocea, *Church and State: Religious Nationalism and State Identification in Post–Communist Romania* (London: Continuum, 2011), 5.

¹³ Lucian Boia, *De ce este România altfel?* (second edition; București: Humanitas, 2013), 90.

¹⁴ Cristian Tudor Popescu quoted by Lavinia Stan & Lucian Turcescu in *Religion and Politics in Post–Communist Romania* (Religion and Global Politics Series; Oxford: Oxford University Press, 2007), 62. See also Cristian Tudor Popescu, “Catedrala Mântuirii Neamului,” *Adevărul* (March 23rd, 2004).

¹⁵ Paul Duane Matheny, *Contextual Theology: The Drama of Our Times* (Cambridge: James Clarke & Co, 2012), ix.

¹⁶ Willaim Dyrness, *Emerging Voices in Global Christian Theology* (Eugene, Oregon: Wipf & Stock Publishers, 1994), 10.

¹⁷ Stephen B. Bevans, “What Has Contextual Theology to Offer the Church of the Twenty–First Century?” in *Contextual Theology for the Twenty–First Century*, edited by Stephen B. Bevans & Katalina Tahaafe–Williams (Cambridge: James Clarke & Co, 2012), 4.

¹⁸ A notable example is the *Africa Bible Commentary. A One–Volume Commentary Written by 70 African Scholars*, edited by Tokunboh Adeyemo

(Nairobi, Kenya: WordAlive Publishers, 2006). Other examples: Justo L. González, *Mañana. Christian Theology from a Hispanic Perspective* (Nashville, Tennessee: Abingdon Press, 1990); Ada María Isasi-Díaz & Fernando F. Segovia, *Hispanic/Latino Theology* (Minneapolis: Fortress Press, 1996); Gwinyai H. Muzorewa, *The Origins and Development of African Theology* (Eugene, Oregon: Wipf and Stock Publishers, 2000); Jung Sun Oh, *A Korean Theology of Human Nature* (Lanham, Boulder, New York, Toronto, Oxford: University Press of America, 2005); Sebastian C. H. Kim, *Christian Theology in Asia* (Cambridge: Cambridge University Press, 2008).

¹⁹ Liberation theology, black theology, feminist theology, queer theology all are considered contextual theologies. [“Queer Theology brings to Liberation Theology’s class and ethnic analysis the conflict in the construction of sex, sexuality, and gender.” Marcella Althaus-Reid, “Doing a Theology from Disappeared Bodies: Theology, Sexuality and the Excluded Bodies of the Discourses of Latin American Liberation Theology” in *The Oxford Handbook of Feminist Theology*, edited by Mary McClintock Fulkerson & Sheila Briggs (Oxford: Oxford University Press, 2012), 448.]

²⁰ Stephen B. Bevans, *Models of Contextual Theology. Revised and Expanded Edition* (Faith and Cultures Series; Maryknoll, New York: Orbis Books, 2004), 80.

²¹ Kevin J. Vanhoozer, “‘One Rule to Rule Them All?’ Theological Method in an Era of World Christianity” in *Globalizing Theology: Belief and Practices in an Era of World Christianity*, edited by Craig Ott & Harold A. Netland (Grand Rapids, Michigan: Baker Academic, 2006), 99.

²² Angie Pears, *Doing Contextual Theology* (Abingdon, Oxon: Routledge, 2010), 9.

²³ See Dumitru Stăniloae, *Theology and the Church* (Crestwood, NY: St Vladimir’s Seminary Press, 1980); IDEM, *The Experience of God. Orthodox Dogmatic Theology. Vol. 1. Revelation and Knowledge of the Triune God*, trans. ed. Ioan Ionita & Robert Barringer (Brookline, MA: Holy Cross Orthodox Press, 1994); IDEM, *The Experience of God. Orthodox Dogmatic Theology. Vol. 2. The World: Creation and Deification*, trans. ed. Ioan Ionita & Robert Barringer (Brookline, MA: Holy Cross Orthodox Press, 2000);); IDEM, *The Experience of God. Orthodox Dogmatic Theology. Vol. 3. The Person of Jesus Christ as God and Savior*, trans. ed. Ioan Ionita & Robert Barringer (Brookline, MA: Holy Cross Orthodox Press, 2011); IDEM, *The Experience of God. Orthodox Dogmatic Theology. Vol. 4. The Church: Communion in the Holy Spirit*, trans. ed. Ioan Ionita & Robert Barringer (Brookline, MA: Holy Cross Orthodox Press, 2012); IDEM, *The Experience of God. Orthodox Dogmatic Theology. Vol. 5. The Sanctifying Mysteries*, trans. ed. Ioan Ionita & Robert Barringer (Brookline, MA: Holy Cross Orthodox Press, 2012); IDEM, *The Experience of God. Orthodox Dogmatic Theology. Vol. 6. The Fulfillment of Creation*, trans. ed. Ioan Ionita & Robert Barringer (Brookline, MA: Holy Cross Orthodox Press, 2013); IDEM, *The Holy Trinity: In the Beginning There Was Love* (Brookline, MA: Holy Cross Orthodox Press, 2013).

²⁴ I am using again one of my previous studies: Teodor-Ioan Colda, "Is There Anything Left to be Told About John? The Future of Johannine Character Studies and the Literary Concept of *Bildung*" in *The Future of Knowledge. Proceedings of Harvard Square Symposium, volume 1*, edited by Titus Corlăţean & Ioan-Gheorghe Rotaru (Cambridge, MA: The Scientific Press, 2016), 34.

²⁵ "Indigenous theology is theology of a particular people, with geographical, cultural, and social boundaries; it is local in the sense of being identifiable with the theological work, beliefs, and practices of a particular people." Matheny, 34.

²⁶ I consider the term 'local theology' to be more appropriate than 'indigenous theology' due to the connotations the later one carries: "indigenous people work for the liberation of both the oppressors and the oppressed." Wati Longchar, "Indigenous theology in Asia: Issues and Perspectives" in *Asian Theology on the Way. Christianity, Culture, and Context*, edited by Peniel Rajkumar (Minneapolis, MN: Fortress Press, 2015), 91.

²⁷ Some examples: Ciprian-Flavius Terinte, *Viaţa Bisericii conform metaforelor Pauline. Perspectiva apostolului Pavel referitoare la natura şi menirea Bisericii* (Oradea: Societatea Biblică din România, 2010); Romulus Ganea, *Credincioşi Legământului: repere isagogice şi teologice în studiul cărţii Estera* (Cluj-Napoca: Risoprint, 2013).

²⁸ Some examples: Otniel Ioan Bunaciu, *Între vremuri. O prezentare a vieţii lui Karl Barth şi o introducere în teologia Cuvântului* (Dorotea, 2000); Sorin Bădrăgan, *Ekklesia între dogma şi praxis. O paradigmă contemporană a doctrinei baptiste despre biserică* (Bucureşti: Editura Universităţii din Bucureşti, 2015).

²⁹ Dr. Mihai Handaric dedicates a chapter to the analysis of the Romanian developments in the scholarship of Old Testament theology in his monograph: *Tratat de istoria interpretării Teologiei Vechiului Testament* (Arad: Carmel Print, 2007).

³⁰ Daniel Mariş, *Creaţia biblică. Reflecţii teologice în contextul dialogului creştin* (Bucureşti: Editura Didactică şi Pedagogică R. A., 2009). See Teodor-Ioan Colda, review of *Creaţia biblică. Reflecţii teologice în contextul dialogului creştin*, by Daniel Mariş (Bucureşti: Editura Didactică şi Pedagogică R. A., 2009), 320 p, ISBN: 978-973-30-2455-2, in *Jurnal Teologic* 11.2 (2012), 201-204.

³¹ Daniel Mariş, *The Biblical Doctrine of Creation: A Basis for Theological Conversation between Evangelicals and the Eastern Orthodox Church in Contemporary Romania* (Bucureşti: Editura Universitară, 2009).

³² These essays and others are collected in the volume: Daniel Mariş, *Theological Reflections upon the Practice of Faith. Extended Essays in Applied Theology* (Bucureşti: Editura Universitară, 2009).

³³ Corneliu Constantineanu, *The Social Significance of Reconciliation in Paul's Theology: Narrative Readings in Romans* (London: T&T Clark, 2010).

³⁴ Constantineanu, 185-205.

³⁵ Dr. Octavian Baban was one of the members of a team of Bible scholars responsible of a new inter-denominational Romanian translation of the New

Testament from the Greek original. The first edition was printed in 2009 by the Societatea Biblică Interconfesională din România.

³⁶ The “Dumitru Cornilescu” version (from the name of the scholar who had done the translation) of the Romanian Bible is the most popular Romanian translation of the Bible. The first edition was printed in 1921 and a revised edition was printed in 1924. See Emanuel Conțac, *Dilemele fidelității. Condiționări culturale și teologice în traducerea Bibliei* (Cluj–Napoca: Logos, 2014), 85–90.

³⁷ The “Noua Traducere” version is the most recent translation of the Romanian Bible. Its first edition was printed in 2007 by the International Bible Society. See Conțac, 91–93.

³⁸ See “Protest de amploare în București. Peste 25.000 de români au protestat după tragedia de la Club Colectiv,” *jurnalul.ro*, November 3, 2015, accessed November 4, 2015, <http://jurnalul.ro/stiri/observator/protest-de-amploare-in-bucuresti-pest-10-000-de-oameni-s-au-adunat-in-piata-victoriei-700290.html>.

³⁹ Steven P. Mueller, *Called to Believe: A Brief Introduction to Christian Doctrine* (Eugene, Oregon: Wipf & Stock, 2006), 9.

⁴⁰ Dănuț Jemna, “Iconomia tranziției” in *agorachristi*, January 14, 2008, accessed February 28, 2008, <http://agorachristi.wordpress.com/2008/01/14/iconomia-tranzitiei/>.

⁴¹ See Daniela Mariș, “Barnevernet sau mic ghid de psihiatrie cu susu’n jos” *apud* Adrian Pătrușcă, “Dosarul ‘Bodnariu–Barnevernet–Norvegia’: Când nebunii pun mâna pe conducerea balamucului și fac experimente sociale,” *Evenimentul zilei* Nr. 7631 (Luni, 1 februarie 2016), 4–6.

⁴² Kosuke Koyama, “Indigenous Theology” in *A New Dictionary of Christian Theology*, edited by Alan Richardson & John Bowden (London: SCM Press, 1983), 291.

⁴³ This is true especially in academic spheres.

⁴⁴ Mariș, *The Biblical Doctrine of Creation*, 15.

⁴⁵ “Immigration is a complex and dynamic phenomenon influenced by factors belonging both to the country of origin (push factors) and destination (pull factors).” Georgiana Anton & Marian Preda, “Ethical and Methodological Dilemmas in Researching Vulnerable Groups in Romania” in *Practices of Ethics. An Empirical Approach to Ethics in Social Sciences Research*, edited by Isabella Paoletti, Maria Isabel Tomás & Fernanda Menéndez (Newcastle upon Tyne: Cambridge Scholars Publishing, 2013), 117.

⁴⁶ Dr. Octavian Baban managed to do this in a 2006 short article in which he compared Romanian migration and Romania’s EU accession with the original Exodus. Octavian Baban, “Peste Iordan în Schengen [Over the Jordan to Schengen]” in *Creștinul azi* 6 (2006), 6–9.

⁴⁷ See Mihaela Alexandra Pop, “The Promethean Man: Eastward or Westward?” in *Romania: Cultural Identity and Education for Civil Society*, edited by Magdalena Dumitrana (Romanian Philosophical Studies, V; Cultural Heritage and Contemporary Change Series IVA, Eastern and Central Europe, Volume 24; Washington, DC: The Council for Research in Values and Philosophy, 2004), 172.