

Migration: Social-Religious Synergy from the Perspective of Dogma History

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ABSTRACT: The hysteria of crowds of people migrating to Europe knows an unprecedented level. The situation is quite unclear in terms of those who intended to follow this phenomenon or those who have taken it on the go. What we see is that both, the former and the latter, got out of control this phenomenon on which they believed themselves quite sure. As far as we are concerned, we want in the present study to avoid speculation and nurturing ideas related to various conspiracies. To this end, our study will be based on records of historical, sociological and biblical origin. Under the title, "Migration: Social-Religious Synergy from the Perspective of Dogma History" I intend to critique the phenomenon of migration, from the end of this decade, under three aspects: 1) The idea of origins and the purpose of emigration; 2) Ontology of *the idea* of migration, that is the superhuman aspect of this issue and the divine involvement in this type of phenomenon; and 3) Introductory acknowledgments on the religious missionary activity and its imbalance of forces.

KEY WORDS: migration, socio-religious synergy, dogma, the migration of the idea, missionary activity, religious syncretism.

Introduction

The second decade of the third millennium begins with a seemingly new phenomenon, migration. The stability and tranquility of the European and American societies seem to be troubled, and the security established after the World War II seems to be questioned. All this phenomenology is managed politically,

religiously and socially in quite different forms. From the desire of being assimilated of those who leave their countries of origin, for preserving their lives, and to their images as being a social danger, any attitude has its well justified arguments. On the surface, this reality can be argued as being only as shown, although on the background are all sorts of speculation about the infiltration of terrorists, on Muslim missionary activity, etc. However, an extensive review may fundamentally change things. "No people in the Roman world is not pure Roman, It has a native substrate, a Roman layer and a migratory added one."¹ This historical basis of Europe compels us to note that all of Europe is populated by migratory peoples who behave like natives. In other words, the population of Europe is one that imposes itself not one that was here. This reality can be extrapolated to the United States, Canada, Australia, Middle East and, why not, the whole world. In this context the issue of migration has to be considered in a more complex area. To this reality of substrate, layer and added layer overlapping is added the phenomenon of this last century, phenomenon through which the conflict of nuances within the same religion, the Christian religion, is replaced with the agreeability of religious diversity and its promotion. "The interest in Eastern spirituality, manifested especially since the 60s of the last century, did so that they become a visible presence, appealing to Europeans. The current religious situation can be described much like a "mosaic of beliefs." Furthermore, the explosion of "the new religions" and religiosity generate an appetite for syncretism varies indefinitely the options and recipes of faith."² The socio-religious synergy is emphasized thus as a victory over traditional belief opens the possibility for the spiritual comfort of other masses of immigrants, different from the financial comfort.

In the present study I do not intend to underscore an European ethno-genesis, but will try to give an introductory perspective on migration phenomenology. Migration takes into account the complex reality of human beings, a reality that conjugates the dimensions of the existence at sociological, psychological, religious and physical level. Man is shifting from one place to another as a being not as a machine. The trauma of displacement should be mitigated by the joy of fulfilling a dream, and the integration is bilateral. Not only the

immigrant integrates with the native-born, but actually the native integrates with the immigrant also. Are negotiated the percentages, but mutual integration is not negotiable.

In this context, just as we can not dissociate the human beings from the existence of God, so we can not dissociate the phenomenon of human beings migration from God's providence. Re-assignment and re-interpretation of this phenomenon of migration, the way it is used in terms of political and financial capital, the use of this phenomenon for honest people to seek over state protection in the detriment of their freedom, none of these removes the punctual presence of God. To ignore this reality, implies accepting the error at the expense of honesty. In the following we shall provide in a sucking manner, an introductory study in the phenomenology of migration. We will keep the socio-religious synergy and their synoptic, so that we can have, at the proposal level, a more complex perspective on this phenomenon.

Migration: Origins and Purpose

Migration is related to the genesis, to the ontology of the being, it is the specificity of human existence, about a *datum* reflected in the words of God at the creation: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth." (Genesis 1:28) The reality of migration is within us the way *eros* is, in the way that us, as men and women, aspire towards the intimate event, through which we anticipate our multiplying. Refocusing on the origins and purpose helps us look at things differently, but in reality we were created to move throughout the Earth. From Eden to all parts of the Earth, Man was created with the desire to migrate. "Human beings were a new and distinct order. They were made "on His image and likeness" and the purpose of the Creator was for them to populate the Earth."³ Hunger and deprivation as reason for migration, insecurity and the protection of life as reason for migration, dreams of prosperity elsewhere as reason for migration, are only forms of masking the true reason. In the pattern of the human being it is this code of the journey. Going from one place to another is after all a matter of conscience, ie keeping the relationship with God. We decided to get land allotment to the detriment of our

fellows and to our personal detriment, we all decided to become ethnics to the detriment of other ethnicities, reciprocity that brings freedom and purpose of creation to a form of spiritual communism. Because of the curse of the Tower of Babel and also because of human alienation from God, time has deepened enormously the ethnic importance creating insurmountable pseudo-obstacles. "Who will abolish the feeling of national differences? He brings into play irreducible values; It keeps to reasons which reason knows and others which reason does not know."⁴In other words we created our walls against freedom and against our way of being. This keeps in force the option for a reality foreign to our genesis, the reality that we are not of the same origins and consequently nor the same destiny or the same rights.

The problem migration from the perspective of the Bible is bivalent. The early days of human beings contain the idea of migration both as a blessing and a curse. Genesis 1:28 specifies migration as a blessing in the declaration "replenish the Earth", but from the perspective of Genesis 3:23, "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken," migration is a curse. From this perspective, the perspective of the expulsion from Paradise, man is homeless. In this event appears the idea of traveler. "Abraham and the other patriarchs wanted to see their goodness acquisition and have never ceased to constantly seek their heavenly homeland. . . ."⁵ They were the travelers of God towards God, they were the nomads of God's gifts benefiting from these, they were the model of residents in places which did not bound them with anything. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the co-heirs with him of the same promise: For he looked for a city which had foundations, whose builder and maker is God." (Heb 11:8-10) The expulsion from Paradise through its trauma, has forced in the human beings the longing for migration. It made it more acute, more stringent, and the reality of death has redirected the idea of journey

from earth to heaven. So was reinvested Abraham's soul and the purpose of his existence.

Consequently, the idea of migration is established by God. After the flood, God repeats the words from Genesis 1:28 as follows: "And you be fruitful, and multiply; bring forth abundantly in the earth, and multiply therein!" (Gn 9:7) The expression or the imperative "you multiply" obliges Noah's family to a perspective totally foreign to what we mean today by native place, homeland and native village. Commenting on the verse 21 from Genesis 1, St. Basil the Great notes the following: "God made us fully masters in choosing where we want to live on earth, so that to fill it rationally."⁶ That is, due to complex reasons of each of us, we decide to migrate and we choose where to stay for a while. The reality of the blessing and of the curse of being travelers reconfigured the attitude of the human ineffable. Because of this we are also nostalgic, the nostalgia being the groundwater, the existential background on which the journey of each of us takes place. It is a kind of "dissatisfaction" that moves us from one happiness to another, with pain and sorrow that we have lost the first one and the hope that the next will be closer to what we dream for. This oscillation transcends the history of each life and imposes on us the wish for immortality. Writing about heaven, Saint Basil the Great asks the following question: "Did I cheered you up by telling you about the pleasures of paradise, or more I saddened you through the comparison between heaven and the corruptible? For, first of all, thy mind is moving towards the high and above the world, to those who have their citizenship in heaven..."⁷ In other words, each of us exceeds metaphysically his/her own existence, building up the longing to emigrate to heaven, longing down in the journeys on earth. The keystone of the drama is perceived by each personally, when they realize they can not find any place on earth so exotic and prosperous, enough to die beautifully. And this dream to life sits in the foreground the origin and end of migration: migration is from God in order to reach Him.

The Dogmatic Migration of the "Idea"⁸

The "idea" of God has a way expressing migration in the superlative. Lit in Abel the killed, re-lit in Set the promised, through

Abraham, Isaac and Jacob the “idea” migrates. Within this idea was born the migratory Jewish people and within this idea is extended the Judaism into Christianity, giving birth to it. “Christianity first appeared as an extension of Judaism.”⁹ A Christian can not be assumed to not be Jewish, for Jesus the Jew and the Jew apostles have extended the decisions of the Old Testament in a complementary manner in the New Testament, and through this extension God forged His revelation that we call the Holy Scriptures of the Old and New Testaments. It is an extension through which the dialogue between God and man is retained until today, an extension which personally involves God in the human body of Christ, in the God Who lives and dwells among people: “And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the Only begotten of the Father, full of grace and truth.” (Jn 1:14) John the Apostle expounds this relay race of this *idea* in the followings: “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw,” (Rv 1:1-2) from God to Jesus, from Jesus Christ to His Angel and from His Angel to John, and later on through John to us. We have in mind the law of the movement of ideas, a law that goes far beyond the possibility of physical displacement of peoples or individuals. Paradoxically, a law can not exceed the movement of the being because the being bears ideas. This reality is imperative in noting the ineffable substrate that originates the migration of masses. The great contemporary migrations, the mass movement of the Muslim population to Europe, do not concern only the idea of individuals fleeing from death towards areas where life can continue, but in particular have in mind the migration of the *idea*, the original idea or the compromised one. The idea can not disappear, this would entail the disappearance of God; be it clean, be it compromised, it will last until the relocation of all things, because the idea itself is intimate to God’s own existence.

The origin of the *idea* is born in God and has a dogmatic character. God has determined how the universal reality would be and He determined why and how to know and to do man who

wants to migrate to His Kingdom. Dogma should not be seen as a form of teaching that some councils have done in certain historical phases, but it should be seen in its biblical origins and its framing above time. The wording in Acts 16:4 (“the decrees of the apostles and elders which were at Jerusalem”—*ta dogmata*) is a point in time of a reality located above time. Everything God says, that is His idea, has a dogmatic character and can not be determined by time and culture, since it falls within above time. God’s idea or His doctrine has been inalienable throughout history and led the whole humanity all this time. Its migration could not be stopped nor crushed in content. Around the idea of God there were born martyrs, traitors and from God’s idea were invented other ideas from which were made lifeless gods. When we talk about the history of dogma or about the migration of belief decisions, we talk about God and people, the movement of ideas can not be apart from God and, in our opinion, nor outside human beings. “Religion is a practical problem of humanity, since it concerns our supreme happiness and those *aptitudes* that characterize a holy life. But in all religions, these skills are closely related to a particular *faith* or *denomination*, well defined, retrospectively called as *Divine Revelation*.”¹⁰ In other words we are dealing with the migration of the “idea” and the migration of the compromised idea. But, “the compromise” can not exist without *idea*, nor can be born from something else than the *idea*. All religions, notes Adolf Von Harnack, designate their idea retrospectively as Divine Revelation. In other words, all religions admit that their faith is a reality that migrated over time from God until them forming them. The dialectics of good faith or bad faith, true faith or false faith falls within everyone’s honesty to keep accurate the judgments of God or to compromise them. Its destruction is impossible; it would be identical to our destruction. A child can get distanced to plus infinity from the origins of his parents, but can never become a non-child for his parents. In the context of our study, no religion can completely eliminate the idea; it can compromise it, but can not eliminate it.

This ebb and flow from the Idea and towards it, that is from God’s judgments and toward them is one that characterized the actual movement of populations across the earth and especially in

the East, Europe and America. "The period between centuries IV–VII entered into European history as the era of the Great Migration. . . ." ¹¹ The thirst to move in the area of others and eliminate them through crime or assimilation, is not the instinctual thirst for meat, but the thirst of the compromised idea that people have embodied, becoming identical with it. Jaroslav Pelikan marches for two millennia in his works in order to prove the impossibility of the new to the detriment of the idea of continuity: ". . . Continuity and change in creeds and confessions, conducted over a period of twenty centuries . . . how the creeds appear and therefore as they "disappear", usually with "melancholy, long reflux noise", how they sometimes appear again in another form, even with what might be called, even occasionally, "a triumphant, long, of recovery noise," but most often in a manner less dramatic, but equally real." ¹² The video based on the massive population migration from the last two years, and which we impose as a political capital, as a reality that gets out of our control, is a sided and tendentious synthesis of the migration phenomenology, synthesis through which we choose to misinform ourselves, to mask our fear and hide from ourselves and our fellowmen the contemporary history of idea migration.

In conclusion we are frightened that migration is reborn. Through our ancestors we have ensured ourselves that the migration was successful and justified only through us, we, those become Europeans, Americans, but things are not like this. The *idea* is in an unprecedented battle with *the idea plus something*. The movement of masses of people is the background of this struggle between God and Satan. The world foreign to us, comes to us because it can no longer bear what we believe and how we behave and because it is in love with what we believe and how we behave. This vagueness makes it impossible for selecting and puts us in a position of unprecedented unknown. We are all incisive and all are compliant and this is due to the common denominator moments or contradiction in the meeting between those who migrated earlier and those migrating now. "Historical research of the origins of Christianity increasingly clarifies that, for several decades, Christianity was one of the religious subsystems in which Judaism of the Second Temple has branched . . ." ¹³ how, in fact, for those who accept that the world was

created by God, all religions on earth that caused the migration of masses, are religious subsystems in which the Idea has branched, more or less compromised by its recipients.

The migration from the beginning of the third millennium begins on this background of stiffness of the judgments of God in conflict and, sometimes, in reciprocity with the increasing rigidity of the decisions taken by human society. In the short term this phenomenon favors only the great leaders of the world, In the long term we are approaching the moment when the Idea, that is the judgments of God, shakes the yoke of human society which attempts to compromise them. Sociological and ideological European and American synergy are on the verge of declaring victory or bankruptcy. The freedom of conscience or the tranquility proposed to God's judgments and other human judgments would declare the feast of renewal or everything will collapse in an uncontrolled manner. The migration phenomenon will decide together with those who manage it the celebration or mourning face of the so-called "human rights" and of the so-called "human freedoms." "Freedom means freedom from sin and death in Christ, and at social level—the battle of ideas."¹⁴ The *idea* in conflict with the *idea plus something* is the real background of all conflicts.

Migration or the Apocalyptic Form of Missionary Activity

Deliberately or not, the millions of people who take the road to Europe are missionaries of the third millennium. The desire of assimilation, as we mentioned in the introduction, can not take unilateral aspect, assimilation is always bidirectional. Europe's effort to assimilate immigrants involves an effort of the same intensity to make ourselves assimilated, if not smaller. The appetite of the new generation for the Eastern and Muslim religious novelty is growing, reality that facilitates our assimilation by them and not vice versa. This is because we, the Europeans, have no one to believe in. Differently from them we only believe in ourselves. This reality makes their strength to be *twice* and ours *once*. So, the space in which we are assimilated is twice bigger than the space in which they can be assimilated. In these conditions it is easy to see which side is the victory. The Christian missionary activity at the

beginning of the second millennium resulted in the triumph of the Crusades, and at the end of the millennium resulted in the triumph of the sophisticated weapons of the European and American world which conquered territories and populations, opposes the oriental missionary activity resulted in its bare hands, hands holding children and crossing borders without being resisted by anyone. Without a god nothing is possible! Nietzsche's phrase, from *The Parable of the Madman*, "God is dead", proves itself again as unreal. A world with an imaginary God still may be possible, but a world without God, as we, the Europeans and Americans want, is not possible. The synergic creation of a society that believes in No one and the peace in such a society are shakier than ever. We could say that in this context the words of the Holy Scriptures make sense again: "For when they shall say, Peace and safety; then sudden destruction will come upon them, as travail upon a woman with child; and they shall not escape." (1 Thes 5:3) The peace and comfort of an Europe, in the early years of promising drive, is disturbed by the greater silence of people who, in silence and nonviolence, establish another world over our skidding world. "As a sort of late reaction to the offensive of the Christian missionary activity, the emigration from the former colonial empires have brought in the West quite important communities of other religious affiliations, especially Muslim."¹⁵ The phenomenon is even more severe as their uprooting has already the roots of the second generation in most of the West. They leave home and somehow come home to their grandparents.

Talking about the features of modern thought, Hajime Nakamura emphasizes the revival of skepticism and the rejection of any divine authority in favor of human reason and in favor of the credit this gives us. "Such a spirit of challenging the authority – he notes – leads to the formation of the absoluteness of the self, as does Descartes, the final result being the idea that what can not be doubted is the ego, one's self."¹⁶ In these circumstances the European postmodern society exempts itself of the existence of God and is left alone. We are thus witnessing a phenomenon of apocalyptic missionary migration through which those who do not believe in the God of the Holy Scriptures turn to those who no longer believe in the God of this Scripture with a mission to get them to believe in what

they have never thought. The apathy towards the religious element in Europe in favor of humanist militancy does not strengthen the society, but weakens it, divides it. European and American societies no longer have around whom coalesce, are similar to a large military elite which no longer has a commander whom to take orders from. Over comes a people holding children, with life out of the reach of death, with power out of the reach of helplessness, with the dreams unfulfilled and yet a people with a staggering power. We are witnessing the most aggressive form of missionary activity expressed by some people who do not have at hand any light weapons or heavy weapons. However, their weapons make the European and American societies hysteric these apocalyptic missionaries bring children, mothers, fathers holding children, families; armament ready to blow all European and American military bases, weaponry with which we can no longer compete; We no longer have kids, mothers, fathers, husbands and wives, we no longer have families.

The European and American religious synergy founded a cocktail of existence within the safety of love of humanity and aspirations based on who we are as people is hit from the ground. The migration phenomenon from the end of this decade resembles *a Christ*. Christ refused sword victory, commanding Peter to put it into the sheath. "Rather than accept conquer by the sword, He received death on the cross. By choosing such an alternative at a time of great turmoil, Jesus broke with the conventional path of action on which have committed all other professed saviors. . . ." ¹⁷ This type of Christ-like behavior resembles the face of those who marched in convoys from the Orient to Europe. The "millennial" generation military incursions and a force that can not be competed is answered with the defeating march; "we have been defeated, we will move on to you!" The reality we are witnessing is downright hallucinating! The claims of civilization that we reclaim do not allow us to meet them the way the Christians missionaries were greeted in the second and third centuries after Christ. The ferocity of the Dark Ages can not characterize us under any circumstances. The only chance that we could have had is God, Whom we don't have anymore. Consequently the imbalance of forces is frightful.

In conclusion, migration should be seen as somewhat apocalyptic missionary activity. The expression *Pax Romana* is heard loudly in the noise of the march of these barefoot men. They ask for our surrender in a velvet missionary war, being aware that we can not refuse their life, the more so since in it in their children's lives, we have secured our future. Jesus' words: "I am the vine, you are the branches: He that abides in me, and I in him, the same brings forth much fruit: for without Me you can do nothing." (Jn 15:5) can be an acceptance of what is to be or may be a confirmation of what is already done. If we remained without God, we have already taken their God. If this has not yet happened it is quite difficult to find solutions to socio-scholastic revive the faith of our fathers; that is the parents of the Bible. Their weapons, as we mentioned above, can not be competed with our weapons. This is why young generations, if they can, would have the resources to resurrect the family, children, the biblical home and the church, which are the greatest and unquestionable freedom. The history of Europe and America will end with us if we do not invest in these things.

NOTES

¹ Cf. <https://ro.scribd.com/doc/83097376/POPOARELE-EUROPENE> (Last accessed on July 18, 2016)

² Anca Manolescu, *Europa și întâlnirea religiilor – Despre pluralismul religios contemporan (Europe and the Encounter of Religions – On Contemporary Religious Pluralism)*, (Iași: Polirom, 2005), 13.

³ Ellen G. White, *Comentarii biblice ale Vechiului Testament (Biblical Comments on the Old Testament)*, (București: Păzitorul Adevărului Publishing, 1995), 7.

⁴ Paul Hazard, *Criza conștiinței europene 1680–1725 (The Crisis of the European Conscience 1680–1725)*, (București: Humanitas, 2007), 399.

⁵ Saint Gregory of Nyssa, *Scrieri partea a doua (Writings. Second Part)*, (București: Publishing House of the Mission and Bible Institute of the Romanian Orthodox Church, 1998), 63.

⁶ Saint Basil the Great, *Scrieri dogmatice și exegetice (Dogmatic and Exegetical Writings)*, (București: Basilica, 2011), 307.

⁷ Saint Basil the Great, 343.

⁸ In this term "ideas" capture the whole thought of God that we find in the text of the Holy Scriptures. It gets more complex because it also systematizes the

Scripture contextualizing it on its great themes: the journey to heaven, God's deliberate love, the way of forgiveness of sins in Christ Jesus our Lord, etc.

⁹ Jonathan Hill, *Istoria gândirii creștine (History of Christian Thought)* (Oradea: Casa Cărții Publishing, 2007), 13.

¹⁰ Adolf Von Harnack, *Istoria Dogmei – Introducere în doctrinele creștine fundamentale (History of Dogma – Introduction to Fundamental Christian Doctrines)* (București: Herald Publishing, 2007), 27.

¹¹ Cf. <http://www.moldovenii.md/section/220/content/895> (Last accessed on July 18, 2016).

¹² Jaroslav Pelikan, *Credo – Ghid istoric și teologic al crezurilor și mărturisirilor de credință în tradiția creștină (Credo: Historical and Theological Guide to Creeds and Confessions of Faith in the Christian Tradition)* (Iași: Polirom Publishing, 2010), 61.

¹³ Claudio Moreschini, Enrico Norelli, *Istoria literaturii creștine vechi grecești și latine (Early Christian Greek and Latin Literature), vol. I* (Iași: Polirom Publishing, 2001), 9.

¹⁴ Gheoghe Calciu-Dumitreasa, <http://citateortodoxe.ro/citate-lupta-ideilor> (Last accessed on July 18, 2016).

¹⁵ Manolescu, 13.

¹⁶ Hajime Nakamura, *Orient și Occident: o istorie comparată a ideilor (A Comparative History Of Ideas)* (București: Humanitas Publishing, 1997), 473.

¹⁷ Arnold J. Toynbee, *Studiu asupra istoriei – sinteză a volumelor I–IV (A Study of History)* by D.C. Somervell. (București: Humanitas Publishing, 1997, 724.