

THE ROLE OF RELIGIOUS MIGRATIONS IN THE EVOLUTION OF LOCAL COMMUNITIES IN THE BANAT MOUNTAINS (I)

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Abstract: *The Role of Religious Migrations in the Evolution of Local Communities in the Banat Mountains (I).* Religious migration is a specific type of migration, one of the oldest that exist, and is directly or indirectly connected to the development of a religious system in a given territory. Religious migration takes into account the amount of population movements in a territory, from religious reasons, such as: missionarism, religious persecutions, pilgrimages etc. On the other hand, indirectly speaking, migrations with religious character also mean the movements of populations with different religions from one territory to another, fact that leads to substantial modifying of demoreligious structure. Religious migrations had and still have an important role in the evolution of the religious phenomenon all over the world, ensuring a dynamic character to major and minor religions. Religious missions, which are a specific form of confessional migration represent a complex historical and geographical phenomenon, that is worth being carefully studied, as it illustrates a series of aspects regarding the geographical dimension of a religion. Therefore, the geographical analysis of the missionary movement offers a series of clues regarding the development of religious communities, the impact that a newly appeared belief can generate on the mental and social space, with all the consequences that this fact can have in the system of values, in the demographical structure or in the inter-confessional relationships. From the analysis of the *missionary journeys* that took place in time, one can notice that the paths these journeys followed have been influenced by relief configuration, especially by valleys and mountain ravines, by the direction of travel axes, as well as by missionary centres (of emission) and work spots (of reception). At times, there were junction points or ports of call, under the circumstances in which the report between time and distance was highly different from the one known to us today.



Rezumat: *Rolul migrațiilor religioase în evoluția comunităților locale din Munții Banatului (I).* Migrația religioasă este un tip specific de migrație, una dintre cele mai vechi, de altfel, legată direct sau indirect de dezvoltarea unui sistem religios, într-un teritoriu dat. Migrația religioasă are în vedere totalitatea deplasărilor populației în teritoriu, din considerente legate de religie, cum ar fi: misionarismul, persecuțiile religioase, pelerinajele etc. În mod indirect, migrațiile cu caracter religios sunt și deplasările de populații cu religii diferite, dintr-un teritoriu într-altul, având ca rezultat modificarea substanțială a structurii demo-religioase. Migrațiile religioase au avut și încă au un rol major în evoluția fenomenului religios pe glob, asigurând religiilor majore și minore, un caracter dinamic. Misiunile religioase se, formă specifică de migrație confesională, constituie ca un fenomen istorico-geografic complex, care merită a fi studiat cu mare atenție, deoarece acestea ilustrează o serie de aspecte privind dimensiunea geografică a unei religii. În acest sens, analiza geografică a mișcării misionare oferă o serie de indicii referitoare la dezvoltarea comunităților religioase, impactul pe care o convingere nou apărută îl poate avea asupra spațiului mental și social, cu toate repercusiunile generate în planul valoric, structura demografică, relațiile interconfesionale etc. Din analiza “călătoriilor misionare” care au avut loc în Munții Banatului, de-a lungul timpului, se poate observa că traseele acestora au fost influențate de configurația reliefului, în special văile și trecătorile montane, direcția axelor de circulație, precum și centrele misionare (de emisie), respectiv punctele de lucru (de recepție), existând uneori și puncte nodale sau localități de escală, în condițiile în care raportul durată / distanță era mult diferit de cel actual .

Key words: *religious migration, population, mission, confession, religious community.*

Cuvinte cheie: *migrații religioase, populație, misiune, confesiune, comunitate religioasă.*

1. DEFINING RELIGIOUS MIGRATION

Religious migration is a specific type of migration, one of the oldest, in fact, directly or indirectly linked to the development of a religious system in a given territory. Migration is considering all the religious movement of people on the ground, in the interests of religion, such as missionary, religious persecution, pilgrimages etc. Indirectly, a religious migration is also population movements with different religions, from one region to another, resulting some substantial changes in the demo-religious structure. We can distinguish two major types of religious migration:

- Actual religious migration, like movement of population with a definite religious purpose;
- Indirect religious migrations related to adherence to a religious populations involved in another form of migration (economic, political).

Another aspect that deserves to be mentioned is that, in some cases, we are witnessing a religious overlapping forms of migration, such as seasonal, related to participation in certain services or religious activities. Therefore, the same religious phenomenon, viewed from different angles, can be classified as religious migration and religious tourism. Religious migration had and still has a major role in the evolution of the religious phenomenon in the world, providing major and minor religions, a dynamic character, not to mention one of the specific forms - missionary, without which no religion could maintain or expand.

Although there were and still are, at the level of groups of countries, a number of restrictions concerning religious migration, this phenomenon is often disguised in other forms, such as tourism, business travel, journalism, social work, etc.

Although confessional rural-urban migration affects several demographic structures (from parishioners to clergy), territorial parochial balance can survive the demographic imbalance, the Church ignoring certain demographic consequences of the space.¹ Problems begin to arise where secularization is increasing the local communities during the XXth century, bringing the population into alienation from the church, loss of pastoral vocation among the clergy, spiritual transfer of public-private space (religion is seen more as a individual problem, personal).

2. FACTORS OF CONFESSIONAL MIGRATION

In each religious denominations, there is obvious or attenuated migration phenomenon, on their base there are several factors (Figure 1):



Figure 1: Factors that determine and influence the religious migration

a) *Missionary character of religions.* One of the most important prescriptions of the sacred texts relate to other people's Divine Revelation transmission requirement, the cost of supreme sacrifice. This fundamental element of any religion has led to the development of specific forms of religious migration, a drama that is sometimes pushed to extreme missionary. In addition to religious missions **biblical** (tapism) character, there is a strong psychological load, which makes the missionary one of the most interesting forms of migration in the world.

b) *Physical and geographical conditions* have played an important role in shaping religious migration lines, it is geographical proximity, terrain characteristics, climatic

¹ Elineau, D., 1999, p.107

conditions, basin units, bio-geographic coating etc. We must mention that, often, harsh conditions proved to be challenges for missionaries to penetrate hard to reach areas (Greenland, Siberia, Amazon, Sahara, Oceania, Gobi).

c) *The political climate of a country* was often a limiting factor in the development of religious migration, while countries with high religious tolerance were the points of arrival of religious immigrants. We can therefore speak of receivers and transmitters countries, depending on a number of peculiarities: the relationship between religion and state, development and degree of organization of religions from a particular country, missionary psychology, a religious sights, technical infrastructure and transport, etc.

d) Religious persecution is an aggressive type of socio-political condition that can cause religious migration among discriminate denominations. For example, migration of Jews from Europe to Israel and America and the Anabaptists in America, Catholic and Lutheran from persecution in Europe.

e) *Socio-economic conditions* play an important role in triggering a religious migration, especially a kind of indirect overlap with economic migration, a phenomenon that has as main consequence, cross-breeding of the religious structure of population, religion is not a discriminatory factor in this case.

f) *Transport infrastructure* promotes religious migration, its development having a major role in spatial spread of religions. We can speak about an intensification of religious migration in regions with well developed transport network.

g) *Religious buildings*, especially churches, temples, mosques, causes religious seasonal migrations, like festival or weekend.

h) *Other factors* that may influence the religious migrations take into account: the type of religious authority, charisma, the degree of religious training, financial, media and computerization etc.

Geographical discoveries is a special factor in the emergence and development of religious migration, with visible effects today. It is known that the European discovery of new territories led to the development of missionary unprecedented campaign, initiated and organized mainly by Catholics and Protestants. Stories about the existence of tribes "no gospel" had the echo formation of mission schools in preparation for a religious and dedicated group to deal with geographical and cultural challenges coming from extra-European areas.

If before the great geographical discoveries, religious migration had more local character, the more regional (eg the Mediterranean Basin in the first Christian century), the discovery of America, Far East, Oceania and polar lands, made to have a religious migration with a global character.

Although the phenomenon of geographical discovery is considered especially from the perspective of Christian Europe, it is of course the spread of Christianity in America, Africa, Siberia, Australia and Oceania, we must not forget that the other religions have been captured by intercontinental and international migration flows in the same time with the expansion of geographical horizons.

We believe that after the geographic discoveries of the Middle Age, the second important factor in territorial spread of religions is unprecedented development of telecommunications (satellite TV, X-net) or what we call globalization of information, a phenomenon with major implications in the religious cross-breeding of population.

3. TYPES OF RELIGIOUS MIGRATION

Depending on the benchmarks, we can identify several types of migration with religious character (Figure 2).

Historical era	Population size	Causes	
ancient, medieval, modern, contemporary	large (collective) family individual	messianic political economic social tourism	
geographical position	degree of organization	time	report to the
local regional national international	organized semi-organized unorganized	permanent seasonal daily	permanent temporary

Figure 2: *Types of religious migration*

a) *By age:*

- ancient migration -with local character, at most regional were specific in most ancient empires, where the religious and state authority were confused. Are typical for this reason the three missionary journeys of Paul in Asia Minor, the Balkans and Italy. Their analysis highlights the role of natural factors and political-economic development migration;

- medieval migrations - takes on a special scale along with great geographical discoveries and stimulate intercontinental missions. Often these migrations had a mixed character, being associated, the religious purpose and the political one, with the appearance of large colonies of imperial America, Africa, Asia and Oceania;

- modern migration - migration takes a more organized character, there are many mission schools and bases on the coast and within unchristian continents. A series of migrations caused by conflicts determines the development of religious persecution in the Christian world, but also Islamic, Buddhist or Hindu;

- contemporary migrations are related to the emergence of new religions, eager for territorial extension, infrastructure development and telecommunications, the globalization movement of people in general. All these elements make migration a major factor in the religious cross-breeding population, namely its secularization;

b) *According to population size:*

- large - about the great pilgrimages, such as the annual refuge in Mecca or deportations or refuges of populations from conflict areas (ex URSS, the Balkans, Asia, Africa);

- medium - involves fewer people, such as expelling a group which belong to religious sects;

- minor - often with individual character, linked to economic reasons, such socio-economic;
- c) According to *causes*:
 - Messianic. The religious mission in space means any movement aimed at spreading a religious message, this form of migration is specific to all religions, specifically different from one case to another;
 - Policies, such as wars or deportations, leading to forced displacement of populations, with their specific religious heritage. For example, Patriarch Arsenije Crnojevic refuge, in the seventeenth century, with a large number of believers and some bishops, the Austrian Empire, showing the emperor in Vienna a letter on religious issues. To these are added other migrations caused by political and religious persecution of priests who fled to Banat Romanian country, and those persecuted by unionists, refugees from Transylvania in Banat;
 - Economic. Economic disparities favoring this type of migration planning is involved directly or indirectly, also religious factor. For example, the social gospel promotes economic prosperity, imply, migration to more developed regions, while poverty theology limits migration for economic reasons;
 - Social - reflects some features of society that can promote migration of persons unsuitable to a specific cultural-religious social system;
 - tourism - the most typical form is the pilgrimage to sacred places, held with a regular (seasonal) or irregular character. These pilgrimages can have a local, regional or international character, linked to certain festivals or religious holidays;
- d) After *location*:
 - local, related to certain religious activities within clearly defined territorial religious communities such as parishes;
 - regional trips require larger territories, often in areas relatively religiously homogeneous. Historical provinces of our country reflects certain realities related religious territorial migration;
 - national, with focus points for all the believers around the country;
 - International migration represents the most far-reaching religious multiple socio-economic facets;
- e) After the *degree of organization*:
 - Organized as characteristic religious trips made in sacred lands as Israel, Athos, Mecca, Varanasi, Lhasa etc.;
 - semi-organized with a character more or less clandestine;
 - unorganized or individual;
- f) After the *period of time*:
 - permanent, such as those relating to the pilgrimage to monasteries or temples;
 - seasonal rhythm imposed by a certain religious calendars of different religions;
 - daily specific to people with religious professions or denominational school students;
- g) After the *report from the residence*:
 - definitive, change of address requires a very long time;
 - temporary, for a long period of time, depending on the particular interests of a religious character (voluntary pilgrimages, services, education etc).

From the analysis of space-time religious migrations take off several features that make it a geographical-historical and social phenomenon very complex.

First is to note the diversity of religious migration depending on the cause, duration, purpose, degree of organization, demographic consequences, social, economic, political, etc. At the same territory may appear several kinds of complex migrations closely related to religious territorial complex. In a region religiously heterogeneous, with well-organized religious institutions, with a smooth communications network is expected to have a religious migrations higher intensity.

Second, potential conflict should be noted that it has a religious migration, or in a position to question or to the effect. Migration of individuals with a particular religious adherence in a territory different from that of origin, can lead to some social tension where psycho-social conditions favor it (the degree of religious tolerance, persuasion and hidden reasons, the system prejudices, legal status of respective religion, historical antecedents, promoted religious message, the type of religious authority, awareness, etc.).

Another feature relates to the dynamism of religious migration, taking into account the fact that these, especially the missions are an important part of religious life by bringing with it a series of related phenomena, related to infrastructure, culture, education, profession, legal regulations, the organization of space, political projects, etc.. A religion is more viable, with both showing a greater capacity to adapt the system of horizontal and vertical relationships.

Overall character of religious migration was first given by the large geographical discoveries and, currently, is supported by the unprecedented development of communication, increasing public awareness in the field of religion, resulting in a more easy penetration of "membranes" which gave confessions that radical or extremist in nature. In addition to globalization movement of people, for religious purposes, is worthy to note the migration of ideas and religious currents of opinion, through satellite, teeming with contemporary having often electronic in nature. From this emerged the concept of tv-evangelist, church-mail, telephone or internet prayer, even religious ceremonies by computer.

Another issue concerns the influence of migration on society and religious landscape, with all mutations that occur in demographic, cultural, economic, political and legal, including the arrangement of space. Religious landscapes are a conclusive expression of the role that they had and still have in space shaping migration, many elements in material appearance, being a projection out of the spiritual universe inside the company.

Finally it is necessary to point out the importance of migration in the territorial spread of religions, directly and indirectly. Missionary character of migration remain in the diagnosis and prognosis as symptomatic of contemporary religious phenomena. Therefore it is necessary an historical and geographical analysis of religious missions, which are at the forefront of any religion, to achieve a hegemony of the territory. A particular form of migration is the religious pilgrimages to places sacred. Pilgrims are people who visit these sacred places of religion. Pilgrimage is a feature of the main religions, with a presence in ancient time until today. They may have a local character (Almăj-Putna, Ciclova, Armeniș, Bocușa, Doman), national or international (Israel, Italy, Greece).

4. RELIGIOUS MIGRATION CHARACTERISTICS

Religious missions is a complex historical and geographical phenomenon that deserves to be studied carefully because they illustrate some aspects of the geographical size of a religion. Analysis of statistical data on indigenous and foreign missionaries are sent or received in any given country, highlights the territorial dynamics of missionary as a result of interference of sine qua non factors such as degree of organization of a religion, financial resources and education the missionaries, the type of doctrine promoted the legal status of religions, the degree of tolerance and intolerance towards them or their degree of discrimination, the potential for conflict in certain regions of the globe so. Main missionary religions of the world are Christianity, Buddhism and Islam. Christian missions have been influenced by a number of socio-political events. The social, political and economic transformations of the twentieth century have affected all aspects of life. With the Russian Revolution and Soviet expansion, Eastern Orthodox churches have lost influence. Despite the official hostility to religion in the Soviet sphere, notable activities have been completed by the Friends Society, one of several religious groups which was allowed to operate. Development of communism in China led to the end of mission work in this country, and, in most postcolonial states, nationalism has been associated with increased tendency to identify Christianity with colonialism.

These events led to change directions for the mission field. It was noted that instead of Christian unity, missionary activities were rather denominationalist character. Conversion is seen as growing among independent national churches. A new Evangelical movement, Pentecostal movement, has become a force in the Protestant world.

Missionary movements around the world are responsible for a range of activities and services such as flood victims, refugee camps, housing construction, village children. Two of the major Eastern religions have active missionary programs: Buddhism and Hinduism, about 100 years.

Depending on the number of adherents, Buddhism was the most successful of the great missionary religions. Like Christianity, Buddhism did not survive as a significant religion in its origin country, although the success of missionary work, in recent years, has increased the number of Buddhists in India, by focusing on Hindu lower classes. Buddhism keeps small missions in Europe and the United States and in other parts of the Western world.

The Hindu missionary there is a focus on the mysticism and social action. Such groups are the International Society for Krishna Consciousness and Divine Light Mission, which became known in the Western world in the mid 1970s. The first, called Hare Krishna, has acquired a considerable size by converting many Westerners.

Perhaps no religion had many militants in its missionary work as Islam, converting many countries went hand in hand with military conquest. Islamic missionary activity is largely an individual work, mainly Arab traders and travelers from Africa by the end of the nineteenth century. Systematic missionary began with the establishment of Ahmadiyya Movement in 1889. Missionary activity was successful particularly in East and West Africa, with small missions established in Western countries. Unlike other historical periods, at present there is an increased degree of tolerance for different religions, other than the traditional ones, as the degree of secularization of society, democratization of political regimes, religious beliefs, ideas and market liberalization, by virtue of choice,

manifestation and expression of each individual concepts, and we can talk of globalization as unprecedented strength and missionary activities worldwide.

However, there are still many countries, especially where Islam is the state religion or where promotes communist ideology, the missionary activities of other religions are limited or prohibited, a situation that leads to the development of clandestine missionary. There is thus a "surface missionary" formalized, publicized and highly institutionalized, and a "missionary hidden" in various forms: travel, journalism, business studies. Another aspect that deserves mention is that the dynamics of missionary movements, depending on multiple factors, including: financial resources, the level of cross-cultural adaptation of foreign missionaries, socio-political climate, the voluntary nature of the missions unlike the professional, level of education, the growth rate of the respective religions, choices about family, health, religious conflict risks, missionary vocation, other demographic conditions, such as age, gender, profession etc.

The analysis of statistical data provided by Operation World (1993, 2001), on the Protestant missionary movement, one of the most active in the world today, along with the Catholic, Islamic, Buddhist and Hindu, is about a few aspects:

- the global nature of missions;
- diversity of types and forms of missionary: publications and literature, Bible studies, radio-TV, x-net, social and medical, theological education, economic affairs, direct testimony, religious programs, activities with children, youth and students, sports, aviation and shipping mission, correspondence courses etc.;
- specialization of tasks and their institutionalization, with a high degree of organization, training high schools of mission and theological institutes;
- Dynamic number of missionaries, both among the indigenous and the external ones;
- significant financial resources and construction of buildings for missionary activities;
- contextualization according to the specific missions national, regional and even local, with a strong focus on indigenous missionaries.

5. THE ROLE OF RELIGIOUS MISSIONS IN LOCAL AND DENOMINATIONAL DEVELOPMENT

Geographical analysis of missionary movement offers a series of clues on the development of religious communities, the impact of emerging belief can have it on mental and social space, with all effects generated in terms of values, demographic structure, interfaith relations etc. It is interesting to note that every religious system has undergone some organizational development affecting the area, from one area to another, with different stages of its evolution. The Banat Mountains area, as in most Christian space, it appears that most dynamic religion recorded in neo-protestant confessions, which are turn in different stages of development (Figure 3). Based on this model, we can identify four stages of religious development:

- *Phase 1* has an early character, characterized by intense nature missionary activities, financial support, logistical and human by powerful religious centers, located near (10-100 km) at greater distances (100 km) or outside the country. It is recognized that the most effective ways of spreading religious beliefs are a new type step by step, not only

from logistical and financial reasons but also because of the parallel implementation of a cultural diffusion, mental cleavages that are minimized, and local prejudices about the penetration of alien cult (Figure 4). At this stage there is no noticeable organizational elements, interfaith tensions are particularly acute, can be reached to the phenomena of violence with or without the tacit participation of local authorities, which are usually positioned by the majority religion.

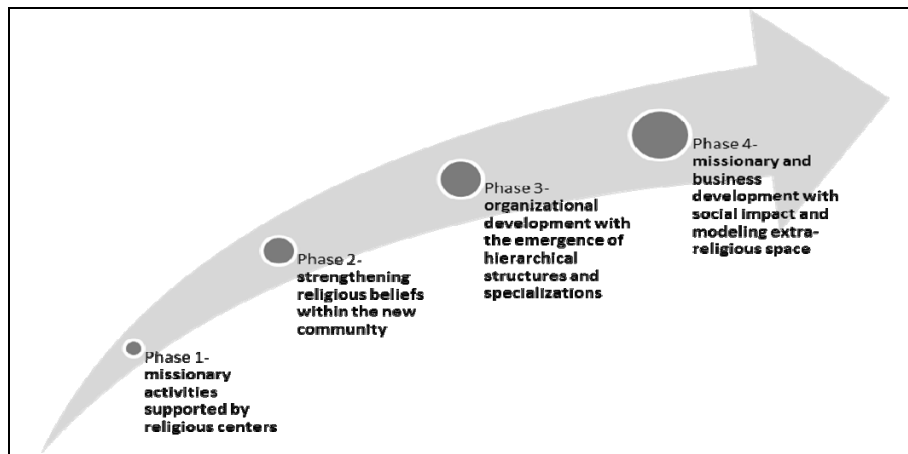


Figure 3: Development of specific religious neo-protestant denominations

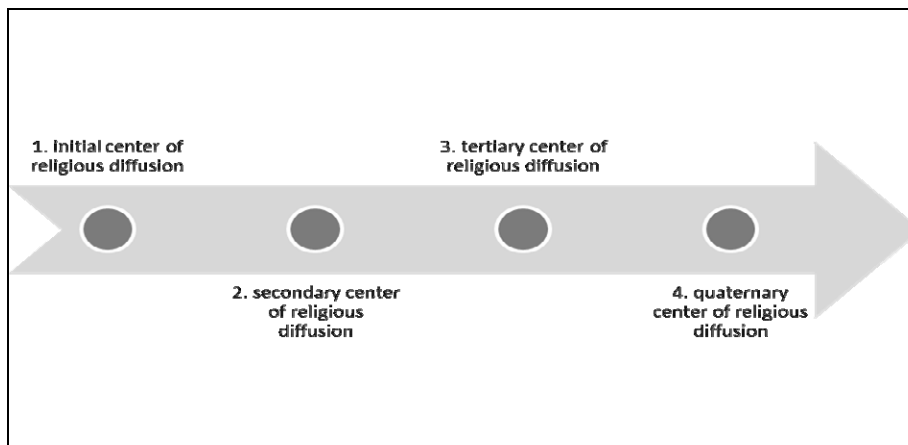


Figure 4: Step by Step- religious propagation model

- Phase 2 corresponds to strengthen religious convictions emerging in the community through promotion of doctrinal system based on the principle apprenticeship,

the predominant mentoring activities with the acquisition and assimilation of values and practices of the particular denomination. It is a decisive step in the survival of a spiritual community emerging, with a number of examples where "trials" of religious propaganda have been doomed to failure. Are characteristic theological disputes, especially among radical elements of religious denominations, local authorities having a neutral character.

- *Phase 3* has a strong organizational structure starting with the appearance of ecclesiastical administration, the emergence of religious buildings, personnel (priests, pastors, elders, deacons, cantors and music leaders, cashiers and secretaries, caretakers, gatekeepers, youth leaders etc) . In communities reached at this stage is developing stable structure, when appeared the first elements of spiritual tradition, social integration advanced, interfaith relations stress relieved and sporadic, limited to low moral and theological disputes, local authorities supporting for particular social or administrative projects of emerging religious confession.

- *Phase 4* is the most advanced stage of religious development, community development has a maximum number, the valued experience by extra-religious activities, such as humanitarian (social assistance centers, residential homes, day care centers, support for disadvantaged families) clubs and youth organizations- sports activities with cultural character, missionary conferences and Bible study, spiritual counseling for youth, families, leaders, visits and interfaith exchanges in non-formal or formal partnership, local and / or international, print, broadcast radio, television, website use, etc.. A key feature is the development of domestic or foreign mission department, the community became a source of proliferation of such faith in near space (the formation of church offices) or at greater distances, including across national borders. All these elements show a considerable impact on space at multiple levels, with the emergence of spaces and subspaces sacred and specialized, as we have seen in a previous chapter. It is appropriate to mention some issues related to financial and material support came from Western countries, often invoked as being the "secret" of neo beliefs success, which is only partially true, as shown in the previous model. Systematic observations made on the religious development of our country and not only led us to the idea that these forms of support have a successful short-term, limited to certain groups of people in difficulty, their adherence to the new faith being formal and temporary. The real success of neo denominations in our country, especially in Transylvania and Banat (in the first half of the twentieth century, especially baptism) and in other areas, in the second half of the twentieth century, especially Pentecostalism, is explained by other factors, such as:

- Vitality of propagation of religious beliefs centers, initially located outside countries (Germany, Hungary), then in Bucharest, Transylvania and Banat;
- The spirit of sacrifice shown by missionaries in the context of poor conditions, from logistic point of view, over which overlapped often orchestrated persecution of the majority religion, with indirect support of local authorities;
- Moral degradation, conservatism and the loss of relevance of historical religions, decreased interest from religious leaders, which is recognized by higher hierarchical structures;
- Ability to adapt to current needs of the religious message of society faced with the phenomenon of spiritual alienation, loss of meaning on life purpose, guilt, existential anguish and uncertainty about the future (including life after death), heavy elements speculated in evangelical leaders sermons;

- Intellectual preparation, in theological institutions, seminaries and Bible classes, missionaries and religious leaders are recognized as best apologists, knowledge of sacred texts, good psychologists with real skills in communication, individual and group counseling;

- The model and moral conduct of members of religious communities has been a decisive factor in attracting new followers, who are recognized as good managers, fair and honest, good citizens, stable families, is focusing on educating children in the spirit of Christian moral values and civic responsibility;

- The accountability of entire community, according with the biblical principle of universal priesthood, in which each member is an active participant in the religious life, singing and common prayer, bands, free speech, generosity, humanitarian and other projects that involve the entire church, including children and young. It is known, in this sense, the term promoted by the German pastor and missionary who arrived in Romania in the early twentieth century, J. Onken - "every Baptist is a missionary", with a considerable impact on religious activity, more especially in Transylvania and Banat.

At present, as the initial neo-cults entered a phase of conservative legalism and traditionalism, we are witness to the proliferation of new denominations as Adventism, Jehovah's Witnesses and less Evangelicals. Here, in this sense, the stage of evolution of the main religions of Banat, religious dynamic elements allowing us to develop schemes for forecasting trends of religious systems in the Banat Mountains (Figure 5).

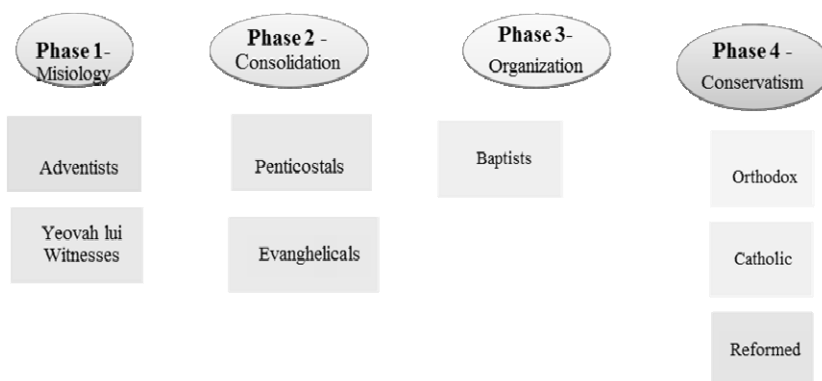


Figure 5: Progress in the development of religious confessions in the Banat Mountains

Compared to the model outlined above, should mention that these stages are rather general theoretical model, idealized in the sense that there are a number of elements and particular situations from one country to another (Simion Mehedinti, for example, speaks about a "Romanian Christian", as one can speak of a "Romanian baptism" different from other countries) from one area to another (differences between practices in Transylvania, Banat, Moldova and Dobrogea) and even from one locality to another, especially in the neo-cults, which is well stated principle of local autonomy, with elements that go to the local interpretation of sacred texts, religious practices and ceremonies, selection and appointment

of spiritual leaders, budget management, etc.. Historic denominations are having, in this way, a greater degree of centralization and thus are more homogeneous in religious plan without completely abolished local traditional elements.

These aspects are very important in the ability to appeal to potential converts, being extremely sensitive elements in nuance religious sentiment, the cumulative effect being a personal decision it many factors, from the psychological and ending with the social and theological-ecclesiastical respectively. Missionaries exploit these traditional elements, some of which are controlled, other Bilbor accepted the interpretation and/or Holy Tradition. In fact, differs from the Protestant world historical religions (Orthodoxy and Catholicism), primarily through the authority given to the biblical faith, Holy Tradition, the first being accepted as fundamental in the development of religious beliefs and practices of the Reformed and evangelical.

Diversification of the religious phenomenon is continued, then, in the systems and interpretation schools of sacred texts, there are some theological differences on issues such as salvation, the relations of the Trinity, predestination and personal choice, life after death, the ecclesiastical forms of organization and management, legal and practical concept of sanctification, the day of rest, spiritual gifts, God's name, symbols of religious holidays and religious calendar, the type of worship and religious music, baptism, communion, confession and forgiveness, intercession saints, the role of Mary, cult of the dead, relations with the rule of law (including financing), eschatology (the coming of the Lord) and Revelation, the final trial, clothing, nutrition, lifestyle management etc.

Although differences exist in the world of religious doctrine stated, numerous projects for joint action is recognized in interfaith or ecumenical character, which aims to promote common values, religious tolerance and social cohesion, local development, gaining missionary activities, in turn, issues ranging from the radical character to the association, such as those of the Evangelical Alliance of Romania, bringing together religious Baptist, Pentecostal, Christian Gospel and a segment of the Army of God.

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