

dans l'histoire de la Roumanie moderne et contemporaine. L'admiration de l'auteur pour la monarchie constitutionnelle qui inspire les derniers chapitres de ce groupe ne l'empêche pas de faire une analyse sceptique au sujet de la possibilité de la Roumanie de revenir à une pareille forme d'organisation politique.

La série d'essais réunis par Sorin Mitu en une tentative de réfléchir à l'histoire des Roumains en tant que partie intégrante de l'histoire universelle a le mérite de capter l'intérêt du lecteur par son caractère non-conventionnel et par la série d'interrogations auxquelles il tente de répondre. L'historien peut trouver dans cet ouvrage composite un moyen de rendre son œuvre plus accessible au public ainsi que les risques engendrés par l'abandon de la rigueur critique et de la cohérence thématique, essentielles pour le succès de la mission éternelle de l'historien, la quête de la vérité telle qu'elle a été. À son tour, le lecteur passionné d'histoire pourrait y découvrir une invitation à la réflexion et même à la contestation, dans une tentative de concilier la liberté avec la rigueur.



FLORIAN DUMITRU SOPORAN

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**MACARIE DRĂGOI, ed.,**

**Artisan of Christian Unity between North and East: Nathan Soderblom. His correspondence with Orthodox personalities (1896–1931)**

Stockholm: Felicitas Publishing House, 2014

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**D**ESPITE HIS importance for contemporary theology, Nathan Soderblom (1866–1931) is not very well-known in the Romanian historical space. The last book of His Grace Macarie, the Romanian Orthodox bishop of Northern Europe, published in 2014 at Felicitas Publishing House of Stockholm, which contains Soderblom's correspondence with the Orthodox world between 1896 and 1931, brings him to our attention.

The editor, Bishop Macarie, is known among theologians space for his researches on ethnography and history. Now, with this anthology, containing the correspondence of the aforementioned pastor and bishop of the Evangelical Christians from Sweden with Orthodox personalities, he offers a new interesting book and opens a new subject of discussion. His book is preceded by a foreword (pp. 9–11), written by His Beatitude Daniel, patriarch of the Romanian Orthodox Church, who underlines the most important qualities of the Swedish clergyman and shows that: "By publishing the correspondence between Archbishop Nathan Soderblom and the foremost figures of the Eastern Orthodox Church, and also by presenting an analysis of the Stockholm conference of August 1925, this book shows us the way in which these relations effected the Orthodox Church's opening up to broader dialogue of witness and how the Protestant

Churches, in their turn, gained a deeper knowledge of Orthodoxy” (p. 10).

After the words of the patriarch, the book contains a long introduction (pp. 13–93), where the editor presents the most important aspects of Soderblom’s biography, showing where he was born, who his parents were, where and when (Uppsala, between 1883 and 1892, then in France) he studied, how he became familiar with the Oriental culture and spirituality and how he started to develop a long cooperation with it. Then, the editor presents some aspects of Soderblom’s correspondence, including Soderblom’s impressions of the Orthodox Churches and of the bishops he had met (pp. 17–25), but also considerations about Soderblom’s correspondence with the historical patriarchates of Constantinople, Jerusalem, Antioch and Alexandria (pp. 25–47), and with other Orthodox Churches (such as house of Russia, Romania, Serbia, Bulgaria, Georgia, and so on).

Subsequently, the documents are segmented into 14 chapters, each one corresponding to a Church institution. Therefore, in the book, the reader can find the correspondence of Nathan Soderblom with the Ecumenical Patriarchate, maintained between 1915 and 1931 (pp. 93–238), with the patriarchates of Alexandria (pp. 239–268), Jerusalem (pp. 269–275), and with the Churches of Russia (pp. 276–394), Serbia (pp. 395–422), Romania (pp. 423–461), Bulgaria (pp. 463–490), Georgia (pp. 491–498), Cyprus (pp. 499–502), Greece (pp. 503–516), Poland (pp. 517–534), Finland (pp. 535–452), the Coptic Church of Egypt (pp. 543–546), Armenia (pp. 547–550) and the Church of Malabar and India (pp. 551–552). Often, we find short and telegraphic texts, in the

form of invitations or briefings, but, from time to time, there are also long and beautiful epistles, where the Swedish bishop shows his friendship and attachment to the ones that the letter is addressed to, or there are investigations of important problems for the Church. The same thing happens with the replies. For example, the invitation to the Ecumenical Conference in Stockholm for 31 December 1924, addressed to the Metropolitan Nicolae Bălan of Sibiu can be put in the first section (pp. 437–438), just like the reply of Vartolomeu of Râmnic and George Ispir to the invitation to the same conference (pp. 442–443), while the letter from Victor Popescu to the Evangelical bishop (pp. 453–455) can be put in the second one.

Written in a simple and interesting way, with beautiful technical touches, the book of His Grace Macarie brings into discussion new aspects from the history of practical ecumenism and offers a new and interesting subject for discussion and investigation. Thus, the need to highlight this book and to emphasize some aspects of its content is evident.



IULIU-MARIUS MORARIU