

André Scrima, *Timpul rugului aprins. Maestrul spiritual în tradiția răsăriteană* [*Time of the Burning Bush. Spiritual Master in the Eastern Tradition*], second edition, volume supervised by Anca Manolescu, Humanitas Publishing House, Bucharest 2012, 237 p.

Through his work, his mission and his entire activity, Father André Scrima is an important exponent of the Romanian Orthodox theology, who has admirably managed to reconcile and renew the dialogue between the secular culture and theology, to value and to express the ecumenical vision of the Church, to create bridges between cultures and religions through the discovery and the emphasis of some possibly common elements, and to constantly update, in a vivid language, the message of the Christian faith.

Born on December 1, 1925 in Gheorghieni, André Scrima studied in Orăștie and Bucharest. In 1948 he obtained a degree in Philosophy and in 1949 he enrolled at the Faculty of Theology in Bucharest, from which he graduated in 1956. He studied in Switzerland and India and became a professor at the University of Beirut and the Dominican University Le Saulchoir. The Ecumenical Patriarch Athenagoras I appointed him as his personal advisor and, at the Second Vatican Council, Archimandrite André Scrima was the official delegate of the Ecumenical Patriarchate of Constantinople. In 1991 he returned to Romania and died on August 19, 2000.

In the *Preface* Andrei Pleșu succeeds in outlining a complete image of what André Scrima means both for the Romanian theology and culture and for the entire Christian theology. Thus, after discussing the complexity of the personality and thought of André Scrima and after reciting the main biographical data, Pleșu deals with the analysis and characterization of this book. Given the three fundamental qualities of the text, namely the novelty of the language, the inter-relationship between the theological and cultural visions and the inter-religious perspective, Andrei Pleșu says that the paper is presented as a true novelty in which the doctrinal content of the Tradition is transposed in a form which is fresh, alive and always present (p. 13).

The first part of the volume, *Encounters around a Foreign Pilgrim*, opens with the text of *Letter of Father John the Foreigner* (pp. 23-27), a true spiritual testament left by Father Ioan Culighin to all his disciples and to those who knew him at the Antim Monastery among the “Burning Bush” Movement. Next, in the chapter *The Hermeneutic Reading of the Letter* (pp. 28-122), Father Scrima performs an exegesis of this letter in the Tradition and Orthodox Spirituality ethos. In this respect, Father Ioan Culighin’s words are seen by Scrima as a true calling and a compelling attraction toward integration into the dynamic process of perfection (p. 29). They offer an invitation to what