

Alexandru Lazăr, *Fragilitatea Ființei – premisă sensibilă a Îndumnezeirii*, Presa Universitară Clujeană, Cluj-Napoca, 2023, 190 p.

To leave oneself fragile in a time of no love means courage and maturity in profane language, sacrifice, and spirituality in the language of the spirit. The author, Deacon Alexandru Lazar wishes to bring for reflection a theme or state we have all experienced recently in the COVID 19 pandemic: human fragility. Every soul throbs in weakness, but since our immaculate image portrays us as socially, morally, academically, spiritually strong people, we have to pretend and behave like some. The success of the world does not allow us to show ourselves in our human garb. We show up in our brilliance desiring to prove that we are better than others. The eyes of others demand and want us in our shine, in order to feed, in turn, on the illusion of this manufactured pseudo-happiness.

Throughout the text, the author wants to make clear how important it is to assume fragility. Through biblical examples, which he interprets in a contemporary key, the author shows us the different facets of fragility: a God who allows himself to be fragile in the face of the infant, a God who is meek in the face of those who strike him, a God who takes on all human weakness in order to pnevmatise it, and then, at the eschatological end of time, to make himself all in all with the created world.

Additionally, describing God through fragility is as natural as it is unique. Theological treatises speak more of God's almighty power than of His fragility. That is why this book, *Fragility of Being* by Alexandru Lazar, is a novelty in the field of theology. All the great chapters of Dogmatics are exposed through the fragility that animates them, and this unique characterization is eminently to the credit of the author.

1. Christology: the Incarnation of the Lord - deity in its "fragility", Christ in the face of death: sign of the un-fragility of human nature to see itself deified, the Descent into Hell - resurrection together with human fragility.

2. Mariology: the Mother of God becoming full of grace precisely because she was full of fragility.

3. Pnevmatology: the Holy Spirit, who dwells only in fragility and has Himself the face of fragility, for He cannot remain in human folly and ignorance.

4. Soteriology: the world of Gadara and the warning offered: the eternal future depends on man's awareness of his brother's fragility through liberation from demonic sin. The parable of the unmerciful rich man and the poor Lazarus: the acquisition of wealth or man in the acquisition of

fragility. The parable of the prodigal son and the parable of the rich man who had his czar eaten, showing on the one hand that we must leave ourselves fragile in order to acquire the Kingdom through awareness of our own powerlessness and sin, and, on the other hand, showing us how fragile life can be, pointing out that the pursuit of wealth does not only rest, but also distracts attention from salvation towards a surrogate which can bring eternal death.

5. Eschatology: the path that human fragility takes towards its eschatological becoming. The bibliographic references in this work indicate the seriousness of the documentation underlying the research. The bibliography includes both major reference works in the field of theology and more recent titles demonstrating the permanent updating of the data with which the author works. Beyond their primary role as a source of information, bibliographic references also serve as methodological benchmarks, models of academic rigor. Through the diversity and quality of the titles consulted, the work attests to the professionalism with which the author elaborated his study. Thus, the critical apparatus that accompanies each text builds an arc over time, connecting the author's new contributions to the theological effort of forebears around the world.

The issue of fragility is dealt with in two main chapters:

1. Current life - paradigms and warnings for identifying and experiencing fragility. In this chapter, the author wishes to present in a homiletic note the starting points and the (re)awareness of fragility to walk the winding road of divinity. The author also draws extensively on the text of Scripture, which he reinterprets in an original and contemporary key.

2. Eschatology and Fragility - the future face of pneumatological fragility. In this chapter, the author wishes to present the end point of the story and the way in which cultivated or uncultivated fragility will be enriched in content. The perspective of elaboration is constituted in the horizon of the question, understood Heideggerian, as "holiness of thought." A well posed and oriented question has its own whole dimension: apophatic, anticipatory, prophetic. It opens up and broadens the horizon of the mystery, as a progression through envelopment-revelation and as a bringing into its own light of the answer already given in dogma. This chapter has doctrinal value and brings into discussion some themes still open in current theological discourse: the issue of apocatastasis, the subject matter of the resurrected fragility, the degree of involvement of the Judge in the act of judgement, and so on.

In conclusion, the bibliographical references in this paper indicate the seriousness of the documentation that underpinned the research. The bibliography includes both major reference works in the field of theology and more recent titles that demonstrate the constant updating of the data with which the author works. Beyond their primary role as a source of information, the bibliographical

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