

Book Reviews

Cristian Sonea, *Ministry and responsibility. A Theological Vision on the Mission of the Laity [Apostolat și responsabilitate. O viziune teologică asupra misiunii laicului]*, Presa Universitară Clujeană, Cluj-Napoca, 2015, 368p.

Ciprian Iulian Toroczkai*

The present book is the revised and enlarged edition of the doctoral thesis defended by the author in 2010, at the Department for Orthodox Theology within „Babeș-Bolyai” University, Cluj-Napoca, under the scientific supervision of fr. Valer Bel who is also signing the foreword of the book (pp. 9-14).

The research premise that grounds the author’s research is the following: “The inceptive idea that initiated this volume was the fact that the meaning of the concept “God’s mission” (*missio Dei*) –as expressed in the work of Jesus Christ, sent to the world for the redemption and the life of the world (*missio Filii*), in the church-founding work of the Holy Spirit and the initiation of the Christian mission (*missio Spiritus Sancti*) and the sending of the apostles and of the apostolic Church (*missio ecclesiae*) – should be also particularized for the mission of the members of the Church (*missio Hominis*)” (p.15). In what regards the grounds that had triggered the writing of the book, the author lists four reasons: 1) “there is no anthropological underpinning of the mission in Romanian missionary theology” (p.19); 2) the relatively new discipline of Missiology in Orthodox theology, which requires future close examination of certain themes; 3) the lack of similar works in the Romanian theological domain, since the most recent ones were written in the inter-war period: *Laypersons in the Church [Mirenii în Biserică]* was issued in 1939, by Liviu Stan, canon law professor at the Department for Orthodox Theology, Sibiu, and, also in Sibiu, Spiridon Câdea published in 1944 the book entitled *Lay Apostleship [Apostolatul laic]*. (Unquestionably, during the atheist communist period any attempt to address this theme would have been severely punished, in such a way that church ministry was quartered to the worship place alone, namely to liturgical ministry); 4) finally, the fact that “there is still an incorrect perception in communities of

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