

Milošević S. Nenad, *Divine Liturgy – center of the Orthodox cult: Indissoluble link of the divine sacraments whit the Divine Eucharist*, translated by rev. Ioan Ică sr., Deisis Publishing, Sibiu, 2012, 237 p. ISBN: 978-973-7859-85-3

This book was written by Serbian theologian Nenad S. Milošević as a doctoral dissertation and coordinated by Ioannis Foundoulis. His search and his thorough study of Byzantine liturgical manuscripts, the patristic sources and contemporary literature, succeeded to unite the ideas of tradition with its historical and pastoral interpretation, but not only as a purely archaeological dimension, but also as an opening to a practical understanding, based on ancient Byzantine tradition. The author establishes his scope and theological approach in an inseparable link of the Eucharist with the other Sacraments, moreover, he argues that it is par excellence sacrament of Christ; its meaning is the manifestation and realization of Church, so that all the other mysteries converge to the great Sacrament, or the only Sacrament, that is the Sacrament of Christ (p. 9-11). On the fracture of liturgy from the other sacraments contributed the medieval scholastic influence, coming on the western branch of Christianity and adopted by the eastern, but once with the reorientation to the eastern area patristic sources, the Eucharist becomes once again, as yesteryear, the centre and the Sacrament of the Church par excellence (p. 13).

The author starts his argumentation approach from two Greek theologians N. Matsoukas and P. Trembelas that are presenting, in the modern theology, the historical testimonies which refers to celebrating the sacraments in the Holy Eucharist. This early stage determines the author to start a systematic historical research which contains an inventory of all Codex in which speaks about its theme issue. The paper will be strewn with ordinances references of these codices, which will highlight the causes that led to the separation between the celebration of sacraments of the Eucharist, but also to return to the Christ or a possible current approach in terms of Sacraments celebration.

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Divided into four parts, the book resumes the thread in the first three parts of the most important sacraments, namely Baptism, the Wedding and Holy Oil, so they bring to our attention first authentic evidence, found in the fifth century referring to celebration of the three sacraments in the Eucharist (p. 25) and the author reviews the main arguments based on the writings of the Holy Fathers. The conclusion of the study shows that ever since the apostolic period Baptism, Marriage and Chrismation were closely interlinked and were seen as one sacrament of Christian initiation. The separation began to be observed from the twelfth century and culminated in the fourteenth century, the phenomenon crossing to the present time. To this phenomenon refers the book and presents the theological need to link the sacraments to Eucharist by affirmation of two interdependent factors: one ecclesiological and the other mystagogical. The first refers to the Body of Christ – The Church, and The Church identifies with Eucharist. The second factor relates to the meaning of the sacrament and the didactic purpose of the liturgical ritual. The author makes observations also to the current way of celebrating Wedding. He observes that the Wedding is no longer seen as participation to the whole body of the Church, but became a private event which is strictly related to family. Sacrament of Holy Unction is analyzed under the same coordinates, pastoral and ecclesiological issues, the way this sacrament is celebrated and perceived is highlighted here. Milošević notes that the complicated ritual developing from the XIII century which assume the services of seven priests and the over emphasis of forgiveness led to complete separation from the Divine Liturgy (p. 180-181).

In the last part of the study are presented other Sacraments that some of them are still celebrated within the liturgy (ordinations, consecration of the Holy Mir, church and monks which until XV century were strictly linked to Liturgy). The Sanctification of Water and the burial were also liturgy linked, but were quickly separated from it. So this book is faithful to the past and points to the theological responsibility of the present. In the light of Tradition it is discovered the basis and the meaning of the Eucharist and the recourse by Milošević to Tradition is nothing else than a *view fixed to critical memory of the Church*, as Lossky says, from whom we receive vital spirit of Church youthfulness. This book it's an exercise of return to tradition and a call to relive in our days the inheritance from the past, not as a takeover of dead letters (words), but as a pneumatic anamnesis responsible of the present.

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