

ANYONE INTERESTED in Byzantine Christian worship should acquire this superb resource. Rigorous scholarship permeates all of Paul Harrilchak's publications and this book is no exception. For two decades I have used the priceless annotations from the first (1983) edition in my university courses on the Eucharist....

Several Orthodox jurisdictions would greatly benefit from adopting his translation—or many parts thereof. The same applies to the music. A book-length review would be needed to treat the many fascinating issues regarding certain phrases and lexemes Harrilchak raises because his thinking and research in this area are rich and profoundly stimulating.

The book will facilitate people's understanding of the theology, spirituality, and history of the Orthodox Divine Liturgy. The first section, "The Great Church of Christ," contextualizes Orthodox worship within the history of the Byzantine Empire and *Agia Sophia* in particular. Superb photos and images abound throughout the volume and help illustrate this history. Harrilchak then explains "how to use this book" (p. xiii). Most appropriately, he writes: "[Worshippers] should *bathe* themselves in the Liturgy, not bury their noses in the book." He then confirms what I have noted about the real benefits of this volume for most readers: "The rest of this book [beyond the music and translation] is for reflection and study, on one's own terms" (p. xiii).

Twenty-three pages of astute commentary on everything from biblical roots of liturgical language, to posture, to chant styles precede the actual text and music of the Liturgy.... Pages 29 to 127 comprise the "ordinary" of the Divine Liturgy. The superb annotations—scriptural references, patristic quotations, historical notes, pastoral suggestions, extensive and profound glosses on the Liturgy's vocabulary—provide a splendid feast for the worshipping mind and heart....

Harrilchak includes four appendices, the last of which is a superb glossary. We then find an analysis of the OCA's official text of the Liturgy.... almost worth the price of the book. Again, one may disagree with aspects of Harrilchak's translation theory or certain of his choices, but disagreeing with a genius is always instructive. And Harrilchak is a genius. Furthermore, liturgical publishers would do well to imitate his attention to beauty. This book is a masterpiece of graphic design—aesthetically commensurate with the beauty of the text.

I suggest that anyone interested in studying the Orthodox Divine Liturgy purchase this book and only then turn to the various reflections or commentaries on that Liturgy available today. The exercise should make it abundantly clear why I believe Harrilchak's work is so good.  
—**Peter Galadza,**

*St. Paul University, Ottawa.  
Worship, November 2016*

Fr. Harrilchak is perfectly at home with modern liturgical scholarship.... What is more important, he shows good sense when pursuing the implications of this scholarship for Orthodox worship today. The fact that he knows the difference between the Church and an archeological museum makes his recommendations for liturgical renewal particularly convincing. Fr. Harrilchak has done a remarkably thorough job of tracing and analyzing the Liturgy's many biblical allusions.... Finally, Fr. Harrilchak's suggestions for revision of the [OCA] English text of the Divine Liturgy deserve to be given serious consideration....

The book will prove a valuable resource for all who sincerely desire to 'pray with understanding.'

This is a highly personal book... undertaken as a labor of love, by one who knows and loves the Liturgy and who therefore hates to see its meaning and beauty veiled by ignorance and obscurantism.... This book deserves a sympathetic audience....  
—**Professor John Erickson,**

*St. Vladimir's Theological Seminary,  
September 1984*