

# **Bibliography**

**of the**

**Right Reverend Archimandrite  
Robert F. Taft, SJ**

**Fellow of the British Academy**

**June 2013**

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Published by  
Eastern Christian Publications  
PO Box 146  
Fairfax, Virginia 22038-0146  
USA

[www.ecpubs.com](http://www.ecpubs.com)

ISBN: 978-1-940219-04-2

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Dedicated to the Ministry of

Rt. Rev. Archimandrite

Robert F. Taft, SJ

On His Fiftieth Anniversary of Priesthood

by

Eastern Christian Publications

Fairfax, Virginia

[www.ecpubs.com](http://www.ecpubs.com)

## BIOGRAPHICAL NOTE

Robert F. Taft, S.J., a Catholic priest of the Byzantine-Slavonic rite and member of the Society of Jesus (Jesuits), was born January 9, 1932, in Providence, RI (USA). In 1949 he graduated from LaSalle Academy, Providence, and entered the New England Province of the Society of Jesus. After receiving an M.A. in philosophy from Boston College in 1956, he was assigned to the Iraqi Mission of the New England Province, where he spent three years (1956-59) teaching at Baghdad College, Baghdad, Iraq, and as Director of the Senior Boarding School (1957-59). In 1959-61 he completed the M.A. in Russian Studies at Fordham University, NY, then studied theology at Weston College in Weston, MA (1960-64), receiving the Licentiate and Master's degrees in Sacred Theology. He was ordained priest in the Byzantine-Slavonic (Russian) rite in 1963 by Bishop Nicholas T. Elko, Ruthenian Catholic Exarch of Pittsburgh. He did his final year of Jesuit formation (Tertianship) in Drongen, Belgium (1964-65), then continued his studies in Rome at the Pontifical Oriental Institute, Rome, as an alumnus of the "Russicum" or Pontifical Russian College, receiving the doctorate in Eastern Christian Studies with specialization in Oriental Liturgy in 1970, followed in 1971-72 by postdoctoral studies in Oriental Philology at the Catholic University of Louvain, Belgium.

In 1970 he was appointed to the faculty of the Pontifical Oriental Institute, Rome, where he has served as Professor of Oriental Liturgy from 1970-, Prefect of the Library (1981-85), and Vice-Rector of the Institute (1995-2001). Having reached the statutory age of retirement in 2002, he automatically became Professor Emeritus, though he continued to teach until 2008.

In addition, he served as Visiting Professor of Liturgy at the University of Notre Dame from 1974 to 2005, where he was Director of the Graduate Program in Liturgical Studies in 1977-79.

He has served as Editor-in-Chief of *Orientalia Christiana Periodica* (1972-76), as Associate Editor of *Orientalia Christiana Analecta* (1981-86) and *Studia Liturgica* (1980-87), as member of the Editorial Committee for liturgy of *Concilium* (1975-91), and as Director of Publications at the Pontifical Oriental Institute, Rome (1995-2004) and Editor-in-Chief of the monograph series *Orientalia Christiana Analecta* (1987-2002). He was co-founder & Editor-in-Chief of *Vselena/Oikoumene* (Sofia, Bulgaria), an Orthodox-Catholic ecumenical review in Bulgarian, 1992-94; founder and Editor-in-Chief of the series *Anaphorae Orientales* (1998-); and member of the Editorial Boards of *Worship*, *Christian Orient* (Kottayam, India), *Xristianskij Vostok* (St. Petersburg/Moscow), *Bolletino della Badia Greca di Grottaferrata* (Italy), *Eastern Churches Journal* (Fairfax, VA, USA); member of the Comitato scientifico of *Oecumenica Civitas. Rivista del Centro di Documentazione del Movimento Ecumenico Italiano—Livorno* (Italy), of the International Advisory Board of *Logos: A Journal of Eastern Christian Studies* (Ottawa), and of the Board of Consultors of *Eucharistia. International Review for Eucharistic, Ecumenical and Interreligious Research*.

In addition to serving as Consultor for Liturgy of the Vatican Congregation for the Oriental Churches since 1983, member of several Vatican Commissions, and board member and/or consultant of several other academic and ecclesiastical bodies, in the summer of 1992 he was appointed a Member of the Papal Commission that carried out the Apostolic Visitation of the Syro-Malabar Church of India during September 1992.

Fr. Taft is a founding member of both the North American Academy of Liturgy (NAAL) and of the Association of Jesuit Liturgists, and a member of the U.S. National Committee for Byzantine Studies, of the Society for Armenian Studies (retired 1999), of the International Societas Liturgica, of which was a member of the Governing Council for ten years (1979-89) and President from 1985-87, and founding President (2005-2006) of the Society of Oriental Liturgy (SOL).

Fr. Taft speaks English, French, Italian, German and Russian, and has taught and/or lectured in Armenia, Belgium, Bulgaria, Canada, Egypt, England, France, Germany, Greece, Hungary, India, Iraq, Ireland, Italy, The Netherlands, Northern Ireland, Russia, Slovakia, Turkey, Ukraine, the USA, and Vatican City.

The bibliography of his publications comprises over 800 titles, written in English, French, and Italian, mostly scholarly publications on Eastern Liturgy, including thirty-two books, three of them co-authored, twelve others edited or co-edited in collaboration with other authors. Several of his writings have been translated into Arabic, Armenian, Bulgarian, Catalan, Czech, Dutch, French, German, Greek, Hungarian, Italian, Malayalam, Portuguese, Romanian, Russian, Serbian, Slovak, Spanish, and Ukrainian.

His major life's work is a six-volume monograph series entitled *A History of the Liturgy of St. John Chrysostom* (1975-), the final volume of which is in preparation. In 1987 his book *The Liturgy of the Hours in East and West* (Collegeville: The Liturgical Press 1986) won the First Place Award of the Catholic Press Association for the Best Book in Theology in 1986, and has been translated into Italian (1988, 2001) and French (1991).

Fr. Taft has received numerous honors and awards, both academic and ecclesiastical. In 1984-85, the summer of 1988, and 1993-94, he was the recipient of a Dumbarton Oaks Fellowship in Byzantine Studies from Harvard University. In 1985, he received the Berakah Award of the North American Academy of Liturgy for his contribution to liturgical studies. In 1986 and 1988 he was named to the John A. O'Brien Chair in Catholic Theology at the University of Notre Dame as visiting professor for the fall semester. In 1989 he was appointed a member of the Board of Visitors of the School of Religious Studies of the Catholic University of America, Washington, D.C. On May 25, 1990, The College of the Holy Cross, Worcester, Massachusetts (USA), awarded Fr. Taft an honorary doctorate in recognition of his work. In 1990 Fr. Taft received from The School of Reli-

gious Studies of the Catholic University of America, Washington, D.C., the *Johannes Quasten Medal for Excellence in Scholarship and Leadership in Religious Studies*, awarded annually since 1985 “to extern scholars whose excellence in research and leadership is acknowledged in the academic world.”

*Perestroika* and the beginnings of democracy in Russia and elsewhere soon led to numerous contacts with scholars familiar with Fr. Taft’s works, and in 1994 he was elected an honorary member of the St. Petersburg (Russia) Society for Byzantine Studies, and in August 2000 he was named member of the Conseil Scientifique International du Centre de Recherches Slavo-Byzantines “Ivan Dujchev” at “Saint Clement of Ochrid” University, Sofia, Bulgaria.

Fr. Taft was named titular of the “*The Sir Daniel and Countess Bernardine Murphy Donohue Chair in Eastern Theology at the Pontifical Oriental Institute*” for three consecutive academic years, 1995/6, 1996/7, 1997/8. On July 1, 1996, the Trustees of Harvard University named him one of the six Senior Fellows of the prestigious Dumbarton Oaks Center for Byzantine Studies in Washington, D.C. From June 1999-June 2002 he served as Chair of the Board of Senior Fellows, the only priest ever to have held that position.

In 1998 he founded and became Editor-in-Chief of the new monograph series *Anaphorae Orientales* for the publication of critical editions of the eucharistic prayers in all the Oriental Christian languages.

On May 19, 1999, the Weston Jesuit School of Theology, Cambridge MA, awarded Fr. Taft the *Pedro Arrupe Medal for Excellence in Ministry*. On December 2, 2000, Fr. Taft received a second doctorate *honoris causa* from the University of St. Michael’s College at the University of Toronto, Canada.

On July 5, 2001, Fr. Taft was elected Corresponding Fellow of the British Academy, the highest honor the Academy confers on non-British academics in recognition of scholarly distinction. At

the time, Fr. Taft was the first and only US Jesuit in history ever to be so honored.

In 2002 he was named the first “*Metropolitan Andrei Sheptytsky Guest Professor*” at The Ukrainian Catholic University, Lviv, Ukraine, 2002, though ill health prevented him from fulfilling the appointment.

On May 13, 2007, he received a third doctorate honoris causa from The Thomas More College of Liberal Arts, Marrimack, NH, and on October 12 that same year he received the 2007 McManus Award of the US Catholic Federation of Diocesan Liturgical Commissions “for his outstanding contributions to pastoral liturgy.” (see <http://www.fdlc.org/NationalMeetings/Hartford/2007-McManusAward.htm>). Then at the “*Year of St. Paul*” *June Conference of the University of Notre Dame Institute of Pastoral Liturgy*, June 15-17, 2009, he was presented the Annual Mathis Award in recognition of his work on liturgy,

Since the fall of Communism in 1989, Fr. Taft has been actively engaged in assisting in the restoration of the persecuted and suppressed Churches in the former Soviet East Bloc. In the fall of 1995 the Holy See sent Fr. Taft to make an official visitation of the newly reestablished Lviv Theological Academy of the Ukrainian Greek-Catholic Church, suppressed by the Soviets in 1944. As a result of this visitation, the Vatican Congregation for Catholic Education granted accreditation to the Academy on October 30, 1998, and Fr. Taft was named permanent visitor to oversee and report to the Holy See on the progress of the Academy. He recommended and actively fostered its elevation into The Ukrainian Catholic University, which happened on June 29, 2002.

Fr. Taft was also engaged in the planning and founding of the “*Collegium Orientale*” at the Catholic University of Eichstätt, Germany, to provide scholarships and residence and chapel facilities in a fraternal ecumenical atmosphere for Eastern Catholic and Orthodox students for the ministry to do their theological and religious studies at the university in preparation for service

to their Churches. On March 20, 1998, Fr. Taft was named to the Board of Consultors (Beirat) of this Collegium Orientale, which opened its doors to its first students in the fall of 1998.

In recognition of his work for the Eastern Churches, on March 8, 1998, Greek Catholic Bishop Most. Rev. Milan Chatur, Apostolic Exarch of Kosice in Slovakia, conferred the gold pectoral cross on Fr. Taft, and on May 5, 1998, Most Rev. Archbishop Stephen Sulyk, Metropolitan of the Ukrainian Greek-Catholic Church in the United States, acting in the name of His Beatitude Myroslav Ivan Cardinal Lubachivsky, Major-Archbishop of Lviv and Head of the Ukrainian Greek-Catholic Church, ordained Fr. Taft to the dignity of Mitred Archimandrite in recognition of his services to the Eastern Churches. Then on November 11, 1999, Archbishop Vsevolod of Scopelos, of the Ukrainian Orthodox Church of the USA within the jurisdiction of the Ecumenical Patriarchate of Constantinople, conferred on Fr. Taft, in the name of the Ecumenical Patriarchate, a second pectoral cross, along with the right to wear the double pectoral insignia, in recognition of his scholarly research and writings on the Orthodox tradition.

His Holiness Karekin II of Etchimiadzin, “Supreme Patriarch and Catholicos of All Armenians,” during his recent visit to Rome, May 8, 2008, conferred on Fr. Taft a third pectoral cross in recognition of his studies on the Armenian liturgical tradition and his work for the education of their clergy.

Most recently Fr. Taft was nominated Member of the Board of Trustees of St. Philaret’s Christian Orthodox Institute (SFI), Moscow (2010).

# ABBREVIATIONS

- AL = *Analecta Liturgica* (S. Anselmo, Rome)
- BBGG = *Bollettino della Badia Greca di Grottaferrata*
- BELS = *Bibliotheca Ephemerides Liturgicae*, Subsidia
- CCOr = *ContaCOOr*, Collegium Orientale Eichstätt  
und Oriens Occidens e. V., Eichstätt, Germany
- DOP = *Dumbarton Oaks Papers*
- ECJ = *Eastern Churches Journal*
- EOC = «Edizioni Orientalia Christiana» (Rome, PIO)
- EOrans = *Ecclesia Orans*
- LMD = *La Maison-Dieu*
- Logos = *Logos: A Journal of Eastern Christian Studies/  
Revue des études de l'Orient chrétien/  
Журнал Східньохристиянських Студій*
- OC = *Oriens Christianus*
- OCA = *Orientalia Christiana Analecta*
- OCP = *Orientalia Christiana Periodica*
- OKS = *Ostkirchliche Studien*
- PIO = Pontificio Istituto Orientale (Rome)
- POC = *Proche-orient chrétien*
- REN = *Renasterea* (Cluj, Romania)
- SA = *Studia Anselmiana* (S. Anselmo, Rome)
- SL = *Studia Liturgica*
- SOC = *Studi sull'Oriente cristiano*
- TS = *Theological Studies*

## OTHER PUBLICATIONS

To this list can be added several abstracts published in *New Testament Abstracts* 1960-1964. In addition, several of Fr. Taft's "vota" or official responses and briefs composed at the request of Vatican Congregation for the Oriental Churches on various liturgical issues and sent under the name of the Congregatio pro Ecclesiis Orientalibus to local Churches as official responses of the Holy See, have been published anonymously, and without Fr. Taft's authorization, in India in the journal *Christian Orient* as well as in the anthology *Roman Documents on the Syro-Malabar Liturgy* (up-dated and enlarged edition, Oriental Institute of Religious Studies India No. 213, Vadavathoor, Kottayam: Department of Publications of Paurastya Vidyapitham 1999).

## TITLES IN RUSSIAN

Taft's Bibliography of publications adjusted for the Russian reader can be found on the web site:

**<http://vselenstvo.narod.ru/library/taftbibl06.htm>**

Taft titles available in Russian translation can be found on the web site:

**<http://vselenstvo.narod.ru/library/taftrunet.htm>**

Both prepared by Rev. Sergey Golovanov.

# CHRONOLOGICAL LIST OF PUBLICATIONS

## PUBLICATIONS 1957-1970

### 1957:

1. "From Detroit to Zakho," *Jesuit Missions* 31/10 (December 1957) 8-10.

### 1961:

2. "The Neo-Orthodox View on Ecumenical Councils," *Sciences ecclésiastiques* 13 (1961) 437-444.

### 1963:

3. "The Nature of the Church. An Eastern Orthodox View," *Irish Ecclesiastical Record* 100 (1963) 150-164.
4. *Eastern-Rite Catholicism. Its Heritage and Vocation* (Glen Rock, NJ: Paulist Press, 1963) 38 pp.
5. "Hieromonk Potapij Emel'janov and the Reunion of Nižnjaja Bogdanovka, 1918," *OKS* 12 (1963) 157-175.

### 1964:

6. **Review of** Nicholas Zernov, *The Russian Religious Renaissance of the Twentieth Century* (New York 1963), *TS* 25 (1964) 700.

### 1967:

7. "The Neo-Orthodox View on Ecumenical Councils," *Diakonia* 2 (1967) 266-277 (reprint of no. 2).

8. *Catolicismo de rito oriental* (Colección teología para todos 32, Santander-España: Editorial Sal terrae) (Spanish translation of no. 4).
9. **Review of** John Meyendorff, *Orthodoxy and Catholicity* (New York 1966), TS 28 (1967) 629-630.

### **1968:**

10. “Some Notes on the Bema in the East and West Syrian Traditions,” OCP 34 (1968) 326-359.
11. “Il concilio ecumenico secondo i neo-ortodossi,” *Russia cristiana* 9/96 (1968) 7-13 (Italian version of no. 2).
12. “A Meditation on the Our Father,” *Diakonia* 3 (1968) 421-427.

### **1969:**

13. “A Note on Some Manuscripts of the Liturgy of Saint John Chrysostom,” OCP 35 (1969) 257-260.

### **1970:**

14. “Toward the Origins of the Offertory Procession in the Syro-Byzantine East,” OCP 36 (1970) 73-107.
15. “A Proper Offertory Chant for Easter in some Slavonic Manuscripts,” OCP 36 (1970) 437-448.
16. “On the Use of the Bema in the East-Syrian Liturgy,” *Eastern Churches Review* 3 (1970) 30-39.

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### 1971:

17. **Review of** Athanase Renoux, *Le codex arménien Jérusalem 121. I. Introduction: Aux origines de la liturgie hiérosolymitaine. Lumières nouvelles* (Patrologia orientalis 35.1 - no. 1634, Turnhout 1969), OCP 37 (1971) 511-512.

### 1972:

18. “Évolution historique de la Liturgie de Saint Jean Chrysostome,” ch. 1: “Le rite actuel et ses antécédents historiques,” POC 22 (1972) 241-287.

### 1973:

19. “Psalm 24 at the Transfer of Gifts in the Byzantine Liturgy: A Study in the Origins of a Liturgical Practice,” in R.J. Clifford and G.W. MacRae (eds.), *The Word in the World. Essays in Honor of Frederick L. Moriarty, S.J.*, (Cambridge, MA 1973) 159-177.
20. “The Byzantine Divine Liturgy. History and Commentary,” *Diakonia* 8 (1973) 164-178.
21. **Review of** Meletius M. Solovey, *The Byzantine Divine Liturgy. History and Commentary* (Washington, DC 1970), OCP 39 (1973) 255.

### 1974:

22. “Évolution historique de la Liturgie de Saint Jean Chrysostome,” ch. 2: “Le Chérubicon,” POC 24 (1974) 3-33, 105-138.

23. **Review of** Thomas F. Mathews, *The Early Churches of Constantinople: Architecture and Liturgy* (University Park/London 1971), OCP 40 (1974) 199-203.
24. **Review of** George Galavaris, *Bread and Liturgy. The Symbolism of Early Christian and Byzantine Bread Stamps* (Madison/Milwaukee/London 1970), OCP 40 (1974) 209-210.

### 1975:

25. "The Continuity of Tradition in a World of Liturgical Change: The Eastern Liturgical Experience," *Seminarium* 27 = n.s. 15, no. 2 (1975) 445-459.
26. "Évolution historique de la Liturgie de Saint Jean Chrysostome," ch. 3: "La prière du chérubicon," POC 25 (1975) 16-45.
27. *The Historical Evolution of the Liturgy of St. John Chrysostom: The Preanaphoral Rites* (doctoral dissertation abstract, Rome: PIO 1975) 75 pp.
28. *The Great Entrance. A History of the Transfer of Gifts and other Preanaphoral Rites of the Liturgy of St. John Chrysostom* (OCA 200, Rome: PIO 1975) xl + 485 pp.
29. "Évolution historique de la Liturgie de Saint Jean Chrysostome," ch. 4: "L'encensement et le lavabo," POC 25 (1975) 274-299.

### 1976:

30. "Bibliographie J.-M. Hanssens S.J.," OCP 42 (1976) 234-240.

31. *Eastern-Rite Catholicism. Its Heritage and Vocation* (New York: John XXIII Ecumenical Center, Fordham University 1976) (2nd edition of no. 4).
32. "De Geest van de Oosterse Liturgie," *Het Christelijk Oosten* (Nijmegen, Holland) 28 (1976) 229-245 (Dutch version of no. 34).
33. **Review of** Christine Strube, *Die westliche Eingangsseite der Kirchen von Konstantinopel in justinianischer Zeit. Architektonische und quellenkritische Untersuchungen* (Schriften zur Geistesgeschichte des östlichen Europa, Bd. 6. Wiesbaden 1973), OCP 42 (1976) 296-303.

### 1977:

34. "The Spirit of Eastern Christian Worship," *Diakonia* 12 (1977) 103-120.
35. "How Liturgies Grow: The Evolution of the Byzantine 'Divine liturgy'," OCP 43 (1977) 355-377.

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36. "'Thanksgiving for the Light.' Toward a Theology of Vespers," *Diakonia* 13 (1978) 27-50.
37. *Eastern-Rite Catholicism. Its Heritage and Vocation* (New York: John XXIII Ecumenical Center, Fordham University 1978) (reprint of no. 31).
38. "The Structural Analysis of Liturgical Units: An Essay in Methodology," *Worship* 52 (1978) 314-329.
39. "A Short Course in Culture: The Carpatho-Ruthenian Cultural Seminar on Cassettes," *Diakonia* 13 (1978) 168-175.

40. *The Great Entrance. A History of the Transfer of Gifts and other Preanaphoral Rites of the Liturgy of St. John Chrysostom* (2nd, revised edition, OCA 200, Rome: PIO 1978) xlii + 490 pp (revised ed. of no. 28).

**1979:**

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42. "Calendar, Chaldean," *ibid.* 1:585-586.
43. "Concelebration," *ibid.* 1:858-859.
44. "La Chiesa di Costantinopoli e la sua liturgia," *L'Osservatore romano* 119 n. 273 (mercoledì 28 novembre 1979) 3.
45. "Der Geist des christlichen Gottesdienstes im Osten," *Der christliche Osten* 34 (1979) 147-156 (German version of no. 34).
46. "The Pontifical Liturgy of the Great Church according to a Twelfth-Century Diataxis in Codex British Museum Add. 34060," I: OCP 45 (1979) 279-307.

**1980:**

47. "The Pontifical Liturgy of the Great Church according to a Twelfth-Century Diataxis in Codex British Museum Add. 34060," II: OCP 46 (1980) 89-124.
48. "Ex Oriente lux? Some Reflections on Eucharistic Concelebration," *Worship* 54 (1980) 308-325.
49. "Chronicle: Celebration of the Paschal Triduum," *Worship* 54 (1980) 259-260.

50. **Review of** G. Barrois, *Scripture Readings in Orthodox Worship* (Crestwood, NY 1977), OCP 46 (1980) 239-240.
51. **Review of** D.J. Chitty, *The Desert a City* (Crestwood, NY, n.d.), OCP 46 (1980) 220-221.
52. **Review of** D. Dudko, *Our Hope* (Crestwood, NY 1977), OCP 46 (1980) 255-256.
53. **Review of** *The Lenten Triodion*, trans. Mother Mary and K. Ware (London/Boston 1978), OCP 46 (1980) 242-245.

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55. "The Liturgical Year: Studies, Prospects, Reflections," *Worship* 55 (1981) 2-23.
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57. "Historicisme: une conception à revoir," LMD 147 (1981) 61-83 (French version of no. 74).
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59. **Review of** A Monk of the Eastern Church, *The Year of Grace of the Lord* (Crestwood, NY 1980), OCP 47 (1981) 255-256.

**1982:**

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71. "Das Dankgebet für das Licht. Zu einer Theologie der Vesper," *Der christliche Osten* 37 (1982) 127-133, 151-160 (German version of no. 36).
72. "Praise in the Desert: The Coptic Monastic Office Yesterday and Today," *Worship* 56 (1982) 513-536.
73. "Preface" to G. Passarelli, *L'eucologio cryptense G. b. VII (sec. X)*, (Analecta Vlatadon 36, Thessalonika 1982) 7-8.
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75. "On the Question of Infant Communion in the Byzantine Catholic Churches of the U.S.A.," *Diakonia* 17 (1982) 201-214.

76. **Review of** *Mysterion. Nella celebrazione del Mistero di Cristo, la vita della Chiesa. Miscellanea liturgica in occasione dei 70 anni dell'Abate Salvatore Marsili* (Quaderni di Rivista liturgica, n.s. no. 5, Leumann [Torino] 1981), OCP 48 (1982) 243-244.
77. **Review of** H.-J. Schultz, *Die byzantinische Liturgie. Glaubenszeugnis und Symbolgestalt* (Sophia 5, Trier 1980), OCP 48 (1982) 247-250.
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### 1983:

80. "Lent: A Meditation," *Worship* 57 (1983) 123-134.
81. "Receiving Communion—A Forgotten Symbol?" *Worship* 57 (1983) 412-418.
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- 828 “Mrs. Murphy goes to Moscow: Kavanagh, Schmemmann, and the ‘Byzantine Synthesis’,” Annual Kavanagh Lecture at the Institute of Sacred Music (ISM), Yale University, New Haven CT, October 14, 2008, in press at ISM (reprint of no. 804).
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- 840 Personal profile to appear in *Jesuites fin de siècle*, in press in several languages. The Catalan, Spanish, and English versions and a partial Russian version have already appeared (see nos. 632, 634, 689, 772).

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- 842 “Church and Liturgy as Living Icon. The Final Formation of the Byzantine Synthesis,” lectdelivered at the Orientale Lumen Conference *OL XI East: Icons—Expressions of Our Faith*, June 18-21, 2007, at the Pope John Paul II Center Washington DC, and the same at *OL XI West*, June 25-28, 2007, at the University of San Diego, San Diego, CA, in press in the Congress Proceedings.
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- 853 “Towards a Future Church of Sister Churches,” lecture at the 2011 Oriental Lumen XV Conference “Rome and the Communion of Churches: Bishop, Patriarch, or Pope?” at the Washington Retreat House, Washington DC, June 20-23, 2011, to appear in the Congress Acta.
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# VIDEO/AUDIO RECORDINGS

1. (AE02) History of Liturgy: 7 Disks, (Orientale Lumen TeleVision, Fairfax, VA. 2010).
2. (AE03) Spirituality of Liturgy: 6 Disks, (Orientale Lumen TeleVision, Fairfax, VA. 2010).
3. (AE04) Theology of Liturgy: 6 Disks, (Orientale Lumen TeleVision, Fairfax, VA. 2010).
4. (AE16) Liturgy: Model of Prayer-Icon of Life: 6 Disks, (Orientale Lumen TeleVision, Fairfax, VA. 2011).
5. (AE30) Christian Festivities: 6 Disks, (Orientale Lumen TeleVision, Fairfax, VA. 2012).
6. (AE38) Through Their Own Eyes: 6 Disks, (Orientale Lumen TeleVision, Fairfax, VA. 2013).
7. (AE40) Taft at OL Conferences: 8 Disks, (Orientale Lumen TeleVision, Fairfax, VA. 2013).

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