

Good afternoon. It is with great humility that I offer words today in memory of Roger Reynolds, as I am certainly the least of his students. Nevertheless, I can speak of Roger for the sake of gratitude and friendship. Luba, Michele, Persis, Nathan, Caleb and families, you had a great husband, father and grandfather, who impacted the lives of many for the good. I visited his grave yesterday and saw the tokens of love left there and so I know that Roger's memory is safe from oblivion.

To all assembled, Roger exemplified the virtue of zeal – zeal for the Christian faith, zeal for his profession as a medievalist, and zeal for life, especially in the company of family and friends.

We remember Roger for his deep faith. As we learn from Roger's memoirs, he and his first wife, Ruth Ilona Grevengeod, whom he married while in Law School, were deeply involved in the Right to Life Movement. As a result of this they adopted three children, Persis Joan, Nathan Alfred Ten Brink, and Caleb John Todd, giving their oldest daughter, Michele Rose, a family of siblings. This large family became a community of the church in small. They went everywhere together where Roger's research called him.

Roger's attraction to the faith was evident in his studies. His fascination with the traditions of the medieval church drew him to the study of the clergy and the liturgy. Roger's journey of faith eventually drew him to Roman Catholicism, which he embraced after years of visiting Rome and studying papal pontifical liturgies. Then again, in his senior golden years spent with his second wife, Liubov Alexeevna Ivanitskaya, whom he married in 2004, he grew to know and share with her the traditions of Russian orthodoxy.

The first thing *the world* will remember of Roger is his zeal for scholarship, which was marked by intrepid research, exactitude in reporting, and prodigious memory. His appetite for work was first shown in his youthful endeavors on his father's farm. According to Roger's own memoirs, on his return from military duty Roger's father bought a small farm southeast of Denver for his children to experience rural and agricultural life. This Roger did with his younger brother Mitchell, raising an assortment of animals and acres of vegetables, flowers, and berries, all of which they sold commercially and for which they won numerous prizes and awards. They joined the 4-H and National Junior Vegetable Growers Association and won numerous trips to regional, state, and national competitions garnering ribbons, prizes, and trophies.

That same virtue of zeal led Roger to continue to excel at whatever he put his mind to. Awarded scholarships all along the way, Roger progressed through Harvard, then Chicago Law School, then back to Harvard for his doctorate in medieval church history. Though offered postings at prestigious U. S. institutions, he followed the advice of his mentor, Giles Constable, and took up teaching at Carleton University in Ottawa, Canada. And did Roger teach! He leaves behind a cohort of dedicated professionals in the field of medieval studies, on several continents.

Roger was introduced to the study of early medieval canon law by Msgr. J. Joseph Ryan of St. John's Seminary, Brighton, and the Pontifical Institute of Mediaeval Studies in Toronto. His early scholarship established his expertise in the history of canon law. Roger then returned to his first field of expertise, invited in 1976 to Toronto to revitalize the program in medieval liturgical studies. Because of his deep familiarity with manuscripts and textual traditions, the bridging of studies in canon law and liturgy was easy for Roger. He was known to say that in the pre-

Gratian era, the boundaries between law, liturgy, and theology were porous. Again by his own account, over the years until his retirement Roger taught numerous seminars in liturgy, liturgical processions, canon law, theology, and codicology, and directed the doctoral, post-doctoral, and licentiate theses of over two dozen students. Roger's desire to foster the study and appreciation of liturgy in the Middle Ages by both professionals and the public led him to establish the *Mensa liturgica mediaevalis*, a group that met bi-monthly in his large Institute office for lunch and papers on medieval topics.

A stream of international graduate students made their way to Toronto for Roger's tutelage. He was truly a scholar of international stature in the fields of manuscript studies, medieval canon law, and medieval liturgy. Roger was particularly proud of his election as a Corresponding Member of the *Zentraldirektion* of the *Monumenta Germaniae Historica* in Munich, the first Canadian and second native American so honored. Truly a member of the republic of letters, Roger's scholarship made him welcome in English-speaking lands and in France, Germany, Spain, Italy, Croatia, Russia, and elsewhere. He is known to many scholars throughout the world through his monumental record of articles, reviews, dictionary entries, books, and *Festschrift* contributions.

The renown that Roger's work brought to his home institution of the Pontifical Institute is easy to measure in the success of the research program, *Monumenta liturgica beneventana* (or MLB). Again, by his account, in the late 1970s Roger discovered that of the hundreds of manuscripts written in the Beneventan script of southern Italy being catalogued by his colleague, Virginia Brown, over 80% were liturgical and that many had been dated too early by E. A. Lowe in his

magisterial *The Beneventan Script*. This led to the formation with Virginia Brown and Richard Gyug, of the MLB research program, which has seen dozens of articles and books published.

In a most remarkable record, the MLB won generous grants from the Social Sciences and Humanities Research Council of Canada for more twenty years.

The third and last point that I will address is that Roger had a zeal for life, which meant a deep enjoyment of family and community. My department chair back home, when I told him that I would be coming here for this memorial, responded, "My condolences about Roger, who not only was learned but had a winning twinkle in his eye." It was that twinkle in his eye that just made you want to be around him, that is, if you weren't under his scrutiny for some faulty bit of research or manuscript work. In the last years of his life, Roger became of friend of Saint Mary's College, a story that I will address shortly. But first I want to speak briefly of my memories of Roger from when I first came to Toronto and PIMS.

In the first year of the licentiate program here I was enrolled in Roger's History of Medieval Liturgy class. He gave us all an opening day assignment, to date and locate a page from a medieval liturgical calendar. The dynamic aspect of a calendar page that had obviously been well-used and the discovery that it was possible to follow the traces left there to a specific time and place and a community of souls was enough to turn my sites to manuscript studies. The following year I enrolled in a seminar taught by Roger and Richard Gyug. The seminar was entitled "The Cultural History of the South Adriatic Region in the Middle Ages." This course explored the wide zone of use of the Beneventan minuscule.

I had the good fortune of spending the following two summers as a research assistant with the Monumenta Liturgica Beneventana team at Montecassino. Every work day we made the early morning drive from Cassino, where we lived at the Residence Rocca Ianula, up to the abbey. Virginia Brown, the head of the team, got us into the abbey before the morning crush of tourists. Though Virginia would probably have had us continue working through the morning hours since we were always constrained from a full-day's labor at the manuscripts by the early closure of the archives, Roger would always call us away for a mid-morning break. We would gather in the little courtyard outside the entrance to the library where Roger produced his secret stash of snickers and kit-kat bars. Even Virginia would partake of the high-energy snacks. Somehow it seemed slightly at odds with our venerable surroundings to be eating snickers there, but I suspect that Roger was more in tune with the moderating spirit of the Rule of Saint Benedict than the rest of us.

Sundays were set aside for road trips dedicated to important monastic sites associated with the Beneventan script, San Giovanni in Venere, San Liberatore a Maiella, San Clemente a Casauria, and San Vincenzo al Volturno to name a few. Roger, as his family can attest, loved being together and doing things together. In fact, during one of those summers in Cassino, Roger brought Caleb along for the experience.

My contact with Roger never really let off much during the ensuing years, since we had things Beneventan in common. During the last three and half years of Roger's life, I had the good fortune of being able to welcome him and Luba to the community of Christian Brothers at Saint Mary's College in Moraga, California. The Amber trade brought the Reynolds west on annual

exhibition trips. On four occasions the Brothers enjoyed the company of Roger and Luba as our guests. They shared the table of the Eucharist with us and also our dining table. Over the course of that time Roger gave four public lectures at the College, much to the benefit of our students, professors, administrators, and staff. Roger, as all of us know, could present precise and deep learning in a most accessible manner, always with photo illustrations and enthusiasm.

The four lectures that Roger gave at Saint Mary's between fall of 2011 and spring of 2014 were God's Money: Eucharistic Hosts in the 9th century account of Eldefonsus of Spain; Apocalypse New: A Newly Discovered Illuminated Copy of Beatus' Commentary on Apocalypse in Geneva, Ms. Lat. 357. Eucharistic Adoration in the Carolingian Era: Visual Depictions of Eucharistic Scenes. Rex, Lex, et Scriba: Early Medieval Illustrations of Law Codes.

The enthusiasm with which he lectured was the same that he brought to his own research and, from what I have read of his memoirs, to all his endeavors. I remember this first hand, again, at Montecassino as Roger poured over folio-sized eleventh-century canon law collections, noting patterns, anomalies and comparisons with other codices he knew. Rides back down the hill and meals together in Cassino were truly a school in the history of text transmission.

Professor Roger Reynolds leaves a monumental record of scholarship in the history of canon law and liturgy, in manuscript studies and in the continuing work of students formed by his zeal and exacting discipline. He leaves lasting personal memories for family and friends. He leaves a record of faith and discipleship. It can be said of him what the author of *Ecclesiastes* (3:9-10) proclaimed, "What gain has the worker from his toil? I have seen the business that God has given to the sons of men to be busy with. He has made everything beautiful in its time."