

Students and colleagues of Roger Reynolds will readily recall the energy with which he supported the scholarly disciplines, institutions, and traditions that meant most to him and were central to his academic career. After establishing himself in Canada at Carleton as a historian with a focus on medieval liturgy and canon law, Prof. Reynolds came to Toronto in 1977 and as Senior Fellow of the Pontifical Institute and Professor in the Centre for Mediaeval Studies quickly became very active in the academic and administrative apparatus of the graduate program in medieval studies. In the same year that his book presenting texts on the Christological associations of the doorkeeper and other ecclesiastical orders was published, he began to take up the important academic associations of the doorkeeper by functioning as the officer through whose door incoming Centre and Institute students had to pass for approval of their course selections. It was in that context that I first met him and indicated to him that I was particularly interested in taking courses in the area of liturgy. The meeting went quite well.

Roger was known throughout the academic community as a champion of liturgical studies and his other areas of expertise, and he also took great interest in PIMS history and tradition. His own arrival in Toronto was part of the revitalization of liturgy as a component of the academic program. When the Institute had been founded, its original curriculum was to include—along with philosophy, theology, history, law, literature, and other disciplines—instruction in medieval liturgy or the rites, ceremonies, and books of Christian worship. In the Institute's early decades this component of the curriculum was provided by Vincent L. Kennedy, who also helped to establish the journal *Mediaeval Studies* with his investigations and editions of the writings of medieval liturgists, but by the sixties, when the Institute was coordinating its academic program with that of the university, its course offerings no longer included specialized instruction in liturgy. Professor Reynolds was invited to the Institute as part of a revival of the liturgy program in the mid-seventies, and under his leadership and support liturgical studies flourished as an

element of the core curriculum and a field of advanced study and research. In addition to instituting courses in the liturgy and liturgical books of the Latin Middle Ages and on specific subjects in ecclesiastical and monastic history, he taught courses related to another major area of his research, medieval canon law, and integrated the different fields by offering instruction in the canonistic sources of liturgy.

His active support of study in the medieval liturgy not only included his own contributions to the field and his promotion of the work of students and colleagues but it also included bringing out liturgical elements in many other fields of study. As the community of medievalists in Toronto gathered for conferences and guest lectures on any topic of medieval civilization or thought, speakers regularly found that the question period with Roger in the audience provided an opportunity to consider—or learn about—the liturgical relevance of the subjects on which they spoke. Even a speaker on a topic that might have seemed to have no bearing on liturgy at all could be greeted with a question beginning, “Can you account for the paucity of liturgical material available for investigation on this...?”

In the early years of Roger’s tenure at the Institute, the third floor was home to fellows representing a variety of fields, and Roger had an office across from the editor of *Mediaeval Studies*, Virginia Brown, whose tomes of *Codices Latini Antiquiores* he could consult along with his own folio volumes of texts from the early Middle Ages, and whose research on the largely liturgical Beneventan script of the subsequent centuries tied into his own interests, leading to their regular contributions to the series *Miscellanea Beneventana* in the Institute’s journal. In the eighties, Roger moved down to what was then the secretarial office to serve as the academic Secretary of the Institute, and, retaining it after his administrative service, he remodeled it, replacing some of the book stacks with an exhibit of facsimiles of liturgical manuscripts and Exultet Rolls and a large table so that it could serve as a classroom and, well, a hangout in which

he could invite faculty, students, and friends from the Toronto area to the “Mensa liturgica mediaevalis,” monthly luncheons with presentations on topics of interest related to liturgical art, church ceremony, and other subjects. Those passing by Roger’s office on their way to other parts of the building perhaps found it intriguing to hear the sounds of the audio-visual presentations—along with the aroma of the meals—coming from within, but far from aiming to make this *mensa* too exclusive or arcane, Roger intended it as one of his efforts in outreach, assembling people in various departments, the wider community, and the media to hear about research undertaken at the Institute and the university in fields that were of particular interest to him and to which much of his scholarship was devoted.

After his retirement from teaching, he maintained his office as he continued with his own research and the group research project of the *Monumenta Liturgica Beneventana*. His presence at many of the seminars of what was now the postdoctoral License program at PIMS ensured a robust question and answer period, and in recent years, while regularly attending the International Congress on Medieval Studies with Luba to display amber, he has participated in or presided over sessions there on medieval manuscripts, law, and liturgy, the work of the people, continuing his lifelong work of contributions to research through presentations as well as the hundreds of published articles and encyclopedia entries listed in the volume of *Mediaeval Studies* which the Pontifical Institute of Mediaeval Studies is dedicating to his memory. With increasing scholarly interest in liturgy and its significance for other fields of study, researchers continue to benefit from Roger’s investigations and remarkable knowledge of details and distinctions in the long list of subjects about which he wrote over the course of his career. His colleagues and students are grateful for his work and his care.

-Jonathan Black