



H A A S

Heythrop Association of Alumni and Staff

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From the Principal

In January Heythrop's new Principal took up his post. In this article [Fr Michael Holman SJ](#) gives an insight into his hopes for Heythrop and what challenges he sees the College facing in the future

AS I TAKE UP MY NEW ROLE as Principal of Heythrop College, I wanted to write to introduce myself to you, our many friends, former students and associates, from whose interest and support we benefit so much.

My experience is largely in educational management and leadership. For nine years, until 2004, I was the head teacher of the Jesuit comprehensive school in south London, Wimbledon College. For the past six years, until September 2011, I was the provincial of the Society of Jesus in Britain, a job



Fr Michael Holman SJ

which also included a number of responsibilities for Jesuits abroad, especially in South Africa and in Guyana, South America.

As Jesuit Provincial, education was again a major feature of my work. I was chairman of our charitable trust which has numerous educational interests, not least as the principal sponsors of Heythrop College. I was well aware of the significant contribution Heythrop makes to the mission of the Church, to the common good and to the mission of the Society of Jesus in higher education, the intellectual apostolate and the formation of future priests and ministers of the Church. What I have learned in the past few months has strongly confirmed me in that view.

We shall continue to update our extended College community about events and plans for the future. In this my first communication to you all as Principal, I thought I could usefully provide an overview of the life and work of Heythrop College in this the 398th year since our foundation in Louvain in 1614. Let me begin with some news about another new arrival to the senior leadership team.

THE NEW VICE PRINCIPAL

The academic work of the College is now led by Professor Gwen Griffith-Dickson, formerly of Birkbeck College and in 2001 the first woman and first Catholic to be appointed Gresham Professor of Divinity. Professor Griffith-Dickson is also the director of the Lokahi Foundation which promotes research into the faith and values of culturally and religiously diverse communities. This research then leads to practical projects designed to promote community cohesion. Lokahi is now based at Heythrop College.

OUR PREDECESSORS

The College owes a great debt to my predecessor, Fr John McDade, who

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From the President

WE HAVE ARRIVED at the year 2012, and we should ask ourselves - are the questions that were posed to us in the disciplines of Theology and Philosophy still relevant today?

Who are we?

Why are we here?

How should we live our lives?

Are Theology and Philosophy graduates the only people asking these questions?

Certainly not!

Some of the fundamental questions are still being explored by science - why are we here? Does the Higgs Boson particle exist? Some scientists at CERN are reported to dislike the term 'God Particle' because they feel it does not 'represent what they are trying to do', but for most of us 'looking in', we *are* making comparisons between the Higgs Boson and Plato and Aristotle's 'Prime Mover'. It's a fundamental question - is there a personal God? Is there a personal God who loves us? And on a very practical note, how do Theology and Philosophy help us in our day to day roles, careers or otherwise? This question was posed on the Heythrop Association of Alumni and Staff's LinkedIn page recently.

In terms of the specific tools Philosophy gave me - I still use the concept of Gettier Cases, the problem of Induction (a general problem of assuming uniformity), Ockham's Razor (use the simplest solution over a more complex one if the simple one is sufficient), and the Ship of Theseus (Identity problems - substance over form - a key concept in

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From the Principal continued . . .

was Principal for 12 years and in whose time a number of momentous decisions were taken - to enter public funding, to double the size of the student body, to become the English-speaking centre for Jesuit formation in Europe and, in 2008, to arrange for the purchase by the Society of Jesus of our campus in Kensington Square.

I often had cause to admire John as a teacher with an enviable capacity to reflect theologically on developments in contemporary culture. He did this in a way that captivated generations of students and made some, I know, wonder how they might learn to teach in a similar way. Amongst the many lasting contributions John made to College life, the ground-breaking programmes in Abrahamic Religions which he did so much to promote and which were the first (I am told) of their kind in Europe, will remain as lasting tributes to his work.

Dr Peter Vardy, our former Vice Principal, also made over many years a most significant contribution to the teaching and management of the College. Peter's conferences for sixth forms introduced new generations of students to the value, not to say the fun, of exploring questions of philosophy, thereby making the resources of Heythrop more widely available.

STUDENTS & COURSES 2011-2012

This year we have 945 students engaged in a variety of philosophy and theology programmes, 570 at undergraduate and 290 at postgraduate level. In addition, we have 45 research students. We are fortunate to serve a student body, drawn from many faith and cultural backgrounds. Indeed, the College is one of the largest university centres for philosophy and theology in the country.

Our courses are delivered by some 50 full and part-time academic staff supported by a number of visiting lecturers and teaching assistants who conduct many of the one-to-one tutorials which are offered to all undergraduates for each paper they write. The College is also responsible for University of London's International Programme in theology which presently has more than 200 students enrolled around the world.

RESEARCH

Research is now as ever a strong feature of the academic profile of the College as it is of all the colleges and

institutes of the University of London. Our research fellows include the philosopher of religion Professor John Cottingham, the theologian Professor Keith Ward and the former Archbishop of Southwark, Kevin McDonald. This term they are joined by Dr Anthony Swindell who researches the influence of literature on the reception of the Bible. On 6 February, Professor Nicholas Lash spoke at the launch of Dr Michael Barnes SJ's new book "Interreligious Learning: Dialogue, Spirituality and the Christian Imagination" which was published just before Christmas by the Cambridge University Press.

Some aspects of our research programme are carried out under the aegis of our five centres and institutes, specialising in Religious Life, Eastern Christianity, Christianity and Interreligious Dialogue, the Philosophy of Religion and Religion and Society. These also organise residential and day seminars and conferences, some are for the benefit of specialists while others are open to the general public as part of a continuing education programme.

OUTREACH

Now as ever, the College is keen to make its resources more widely available. Conferences, research seminars and public lectures are organised by our institutes and centres. Partnerships with other universities and colleges make our specialised skills available to those engaged in other academic disciplines and professions.

For the past three years, the Jesuit university in New York City, Fordham University, has based its London centre on our campus where it offers programmes in drama, business and, from September, the liberal arts. This is a partnership we hope to develop in the months and years to come.

EDUCATION OF FUTURE PRIESTS AND MINISTERS

One central aspect of the work of the College continues to be the education and formation of future Catholic priests. These include Jesuit scholastics drawn from all over the world and seminarians mostly from the Westminster Diocese, numbering about 60 in all. Students from many congregations also study at the College. We are currently exploring ways in which new opportunities can be offered to those training for ministry.

Meanwhile, our programme in pastoral lay leadership, delivered in collaboration with the Diocese of Westminster, is now in its third year. It

has more than 40 students enrolled in an innovative programme involving formal learning experiences alongside pastoral placements, mentoring and spiritual direction.

FOUR HUNDREDTH ANNIVERSARY

In 2014, Heythrop will celebrate the 400th anniversary of its foundation. In addition to publishing a history, organising conferences and (I hope) updating our facilities, I am keen that we use this time to explore further the various aspects of our heritage and that includes our Jesuit tradition which stretches right back to the origins of the College. One aspect of this will be to link ourselves still more closely with the world-wide family of Jesuit institutions of higher education, to the benefit of all.

THE WIDER HIGHER EDUCATION CONTEXT

No one can pretend that this is anything other than a challenging time for higher education. The changes being made to the funding regime and fee structures are radical. At this time of change and uncertainty, we need above all to maintain our competitiveness by focussing on high quality in teaching and learning, research, continuing education programmes and on making our resources available to the Church and wider society. Now that there is so much talk about promoting those subjects which serve the Government's agenda of innovation and economic growth, we also need to demonstrate just how important subjects like theology and philosophy are for the intellectual and cultural capital of our nation.

Challenges there may be, but it remains a real privilege for us all to be involved, on a day to day basis, in the education of so many young adults eager to explore questions of meaning and truth, faith and religion, and in a way that could impact on how they live their lives for years to come.

Finally, I am keen that our former students, friends and supporters make use of the resources we have on offer here. As a member of the wider family of Heythrop College you are always very welcome at Heythrop and I look forward to meeting you before too long in the College or at one of the HAAS events.

Be assured of my thanks for the generous assistance that so many of you, our friends, offer us, and my personal best wishes.

Michael Holman SJ
Principal

Forthcoming Events at Heythrop College

Centre for Philosophy of Religion

Annual Conference:

**Is there Purpose in the Universe?
Saturday 16 June 2012**

Programme (order and times to be confirmed on website in due course)

'Why? Creation and Theodicy: Notes on Simone Weil'

Professor Anthony O'Hear (University of Buckingham)

'Synthetic Life and the Irreducibility of Teleology'

Professor David Oderberg (University of Reading)

'Cosmic Purpose and the Challenge of Wisdom's Parable'

Dr Andrew Pinsent (Ian Ramsey Centre for Science and Religion, Oxford)

'What is the Point? Is there any Purpose in the Natural World?'

Dr Gerard J Hughes SJ (Centre for Philosophy of Religion, Heythrop College)

Registration

To register, send your full name in an email to f.ellis@heythrop.ac.uk with 16 June as the header, indicating your fees category (see below). Fees are payable on the day.

U of L faculty / students - no charge;

Students - £5;

Concession and HAAS - £10;

Standard - £20

Centre for Christianity and Interreligious Dialogue

Double Belonging

Wednesday 7 March 2012, 6.00pm

A public lecture by Professor Catherine Cornille, Boston College

Bishop Appasamy and Comparative Theology in India Today

Wednesday 30 May 2012, 2.00pm

A public lecture by Brian Dunn, Oxford University and Friends of the Church in India

Both public lectures are open to all and free of charge. No need to book, but to register interest and for further information contact Dr Martin Ganeri, m.ganeri@heythrop.ac.uk.

CCID Summer Conference

What is Comparative Theology?

Thursday 14 June, 11.00am - 4.00pm

Speakers:

Professor Francis Clooney SJ, Harvard University

Professor Keith Ward, Oxford University and Heythrop College

Dr Michael Barnes SJ, Heythrop College

Dr Martin Ganeri OP, Heythrop College

This conference is open to all. To book a place, contact Dr Martin Ganeri, m.ganeri@heythrop.ac.uk There is a charge of £15 for this conference to cover costs of refreshments and lunch.

Heythrop Institute: Religion and Society

**Seminar series: Global Perspectives
Monday 21 May 2012, 4.30-6.00pm**

**Global government or global
governance? How can we exit the
present crisis?"**

Professor John Loughlin, University of Cambridge

For further details and to book a place, contact Dr James Sweeney, j.sweeney@heythrop.ac.uk

The Power of the Word: International Conference

Poetry and Prayer:

**Continuities and Discontinuities
Friday 29 - Saturday 30 June 2012**

Organised jointly by the Institute of English Studies and Heythrop College, University of London.

Venue: Senate House, University of London

Full details and how to book a place at <http://www.heythrop.ac.uk/about-us/conferences-and-seminars/the-power-of-the-word.html>

Further events and updates at <http://www.heythrop.ac.uk/about-us/conferences-and-seminars.html>

From the President continued . . .

law, accountancy, and other professional industries) in day to day work life.

I would like to suggest to you that the questions that were raised are very relevant and important and – in a very gracious way – I challenge you to spend a little more time thinking about them.

I hope you join me in welcoming

Heythrop College's new principal - Father Michael Holman. You can read more about him in this magazine, and I know the HAAS committee are looking forward to working with him over the coming year.

I look forward to seeing you at a HAAS or Heythrop College event soon.

**Chris Kendrick
BA (Philosophy) 2005
HAAS President**



The Early Church Councils: The Human Side

During 2011 Heythrop College made its first-ever professorial appointment; in receiving this academic accolade, Professor Richard Price, newly appointed in the History of Christianity, gave this fascinating inaugural lecture on 19 October 2011

Part I

The human side? Compared to what, you may ask? The animal side? References to animals in early church acts are rare enough. I remember nothing comparable to the French bishop at the First Vatican Council who, on hearing that the day had come round when, by tradition, the pope blessed animals, suggested that, while he was about it, he might as well bless the bishops at the same time, 'since they are just as stupid (*bêtes*)'.

No, I mean the human side as compared to the divine side. Readers of the conciliar acts might ask, with equal justice, where that is to be found, but in retrospect the great councils took on a numinous aspect. In the sixth century the emperor Justinian wished to revise some of the decisions made over persons at the Council of Chalcedon a century earlier. There were howls of protest in the West. To quote Deacon Ferrandus, the eloquent spokesman for the church of Carthage:

If there is disapproval of any part of the Council of Chalcedon, the approval of the whole is in danger of becoming disapproval... But the whole Council of Chalcedon, since the whole of it is the Council of Chalcedon, is true; no part of it is open to criticism. Whatever we know to have been uttered, transacted, decreed and confirmed there was worked by the ineffable and secret power of the Holy Spirit.

He went on to assert: 'General councils hold a place of authority second only to the Scriptures.' Justinian replied that it was absurd to attribute authority to everything recorded in conciliar acts, since these include statements by heretics, quoted in condemnation. It is extraordinary that this obvious point needed to be made. The answer, surely, was that, if remarks by Jezebel or King Herod deserved a place in Holy Writ, so did statements by heresiarchs in conciliar acts.

Yes, let us concede that the great councils were guided in all their proceedings by the Deity. This found concrete expression in the decree,

passed at the Council of Chalcedon in 451, that condemned and deposed Dioscorus of Alexandria. The decree was not popular, and half of the bishops absented themselves from his trial. A sixth-century Roman scholar, Rusticus, found in church archives at Constantinople the original text of the decree, and made a note of the list of signatories. The senior bishops present at the council were the three Roman delegates, who come in the list at numbers six to eight. Senior to them, at number five, is Pope Leo the Great, present in his delegates. Senior to him, at number four, is St Peter, and senior to St Peter, at numbers one to three, are the Father, the Son, and the Holy Spirit. It is unusual for the Three Persons of the Holy Trinity to be mustered into service to lengthen a list.

But even here there was no suggestion that the members of the Trinity actually signed the decree themselves, like the hand of God writing on the wall at Belshazzar's feast. Divine guidance worked at councils through secondary causes: it was the bishops, without visible aid, who proposed, spoke, and voted, and this left plenty of scope for human initiative, and human bungling.

Part II

Do I use the term 'human' too broadly? Large categories of the human race have next to no place in conciliar acts. Children, of course, are absent. But so, virtually, are women. An exception that proves the rule was the sixth session of Chalcedon, on 25 October 451, a gala occasion, at which the new Definition of the Faith was solemnly read out and proclaimed in the presence of the emperors - Marcian and his spouse Pulcheria. On the sudden death of her brother Theodosius II in the previous year, Pulcheria, who had enjoyed the title of Augusta, or empress, since 414, gave legitimacy to the new régime by going through a form of marriage with the new emperor Marcian, and took personal charge of ecclesiastical policy, totally reversing its course. This was no new interest. A story circulated that,

when Nestorius arrived at Constantinople as the new bishop back in 428, she presented herself for Easter communion within the sanctuary of the cathedral. When Nestorius told her curtly to get out, she is supposed to have replied, 'You cannot drive me out, for have I not given birth to God?' - meaning spiritually, within her soul. But in fact four years later one of the agents of Bishop Cyril of Alexandria, Nestorius' great opponent, lamented that Pulcheria still showed no enthusiasm for the orthodox cause, despite having received many 'blessings', a euphemism for bribes; so the story of her contretemps with Nestorius must be dismissed as fiction. Still, her dominant role in the church politics in 450-1 need not be doubted. Her appearance at Chalcedon was right and proper, and the bishops acclaimed her as the new Helena. But when the complete acts (or proceedings) of this session of the council came to be published, her name was deleted from the attendance list. The reason, we may surmise, was that critics of the council were comparing her role in the condemnation of Dioscorus of Alexandria, whom the council deposed, to that of Herodias in the beheading of John the Baptist.

Yes, councils were all-male affairs, but not merely because they were councils of bishops: laymen too had a role. The title 'ecumenical', or world-wide, accorded to the great councils of late antiquity depended not on attendance by bishops from the entire Christian world, something that was neither achieved nor even attempted, but on convocation by the emperor, who was believed to be God's viceroy throughout the world, even if much of the world failed to recognize him. The same claim was still being made by the Byzantine emperor at the time of the Council of Florence in the fifteenth century, even though his territory by then had been reduced to the largely derelict city of Constantinople and its immediate hinterland. Yes, ecumenical councils were, by definition, councils summoned by the emperor. Surely, then, emperors had every right to attend them. In the Catholic Church the matter

received authoritative treatment in the longest and most learned work ever devoted to conciliar procedure, the treatise *De concilio* by Cardinal Jacobatius, written at the behest of Pope Paul III in preparation for the Council of Trent and published in 1538. Jacobatius states that rulers, and supremely the Holy Roman Emperor, ought be invited, since he is the 'advocate of the Church' and the 'defender of the laity'. And, as he argues, the laity have a right to be represented at councils that define matters of doctrine, since doctrine is of concern to the laity and not only to clerics. It is striking that Jacobatius' work, so alien to the presumptions of Ultramontanism, was reprinted by the Vatican itself in 1870, at the time of the First Vatican Council.

We have seen that Marcian and Pulcheria put in an appearance at Chalcedon. And when emperors appeared at councils, they automatically replaced the chairman. The emperor Constantine the Great put in appearances at the first ecumenical council, that of Nicaea in 325. Eusebius, the famous church historian and an eyewitness, gives a highly coloured account of his attendance at the solemn opening session:

All rose at a signal, which announced the emperor's entrance; and he finally walked along between them, like some heavenly angel of God, his bright mantle shedding lustre like beams of light, shining with the fiery radiance of a purple robe... Such was his physical appearance. As for his soul, he was visibly adorned with fear and reverence for God: this was shown by his eyes, which were cast down, the blush on his face, his gait, and the rest of his appearance, which surpassed all those around him by his dignified maturity, the magnificence of his physical condition, and the vigour of his matchless strength. (from the *Life of Constantine*, trans. S.G. Hall).

After Constantine had taken his seat, and the bishops after him, one of them welcomed Constantine in a speech in flowery prose, to which Constantine replied in Latin. But it is another source, the fifth-century historian Socrates, who adds the most significant detail: Constantine produced a sheaf of petitions that bishops had presented to him the day before, accusing one another of various crimes and heresies, and ordered them to be burnt. Sadly, this lesson to the bishops on the need to

put up with one another fell on deaf ears, and the council became acrimonious. It used to be presumed that Constantine acted as chairman through much of the council. But this is unlikely, for the same reason that Queen Elizabeth is not the chairman of the Anglican Synod: it would be beneath her dignity.

What did emperors think of councils? Just before the Council of Nicaea, when Constantine learnt that the eastern bishops were fiercely divided on the subject of Arianism, with its denial of the consubstantiality of the Father and the Son, he sent a letter to the leading disputants in the following terms:

With disputes of this kind, which no necessity of any law demands but are promoted by argument in unprofitable idleness, even if they take place as some sort of gymnastic exercise, still it is our duty to shut them up inside the mind and not casually produce them at synods... You surely know how even the philosophers themselves all agree on one set of principles, and often when they disagree in some part of their statements, yet they agree together in unity, when it comes to basic principle. Let us consider whether it is right that, through a few futile verbal quarrels between you, brothers are set against brothers, and the godly synod divided in ungodly variance through us, when we quarrel with each other over such small and utterly unimportant matters.' (from the *Life of Constantine*, trans. S.G. Hall, abbreviated)

It is a matter of opinion whether this dismissal of the Arian controversy displayed common sense or theological illiteracy, or indeed both.

In 431 Theodosius II summoned the First Council of Ephesus, with a similar purpose to restore peace to the Church after accusations of heresy had got out of hand. Hundreds of bishops dutifully made their way to Ephesus, but they never met together in a single body, and indeed such a gathering would have been pandemonium. Councils were chaired in consort by the senior bishops present, but how on this occasion would this have been possible? For the Bishop of Alexandria had accused the Bishop of Constantinople of heresy, while the Bishop of Antioch had made the same charge against the Bishop of Alexandria. There was no senior bishop acceptable to all as chairman, and how could a board of chairmen operate, when several of them were themselves under accusation?

Predictably, therefore, the bishops refused to meet under one roof. But the emperor refused to take the dispute seriously. In his eyes, the bishops were behaving like quarrelsome children; he thought it sufficient to tell them to behave, to meet together to discuss the faith calmly and with decorum, and produce a common statement of faith. Episcopal principle was as incomprehensible to him as episcopal acrimony. After three months he gave up, and dissolved the council.

At Chalcedon twenty years later the emperor avoided this danger by appointing a panel of senior government officials to chair, and dominate, the proceedings. At the beginning of the twelfth session the principal lay chairman, the patrician Anatolius, castigated the bishops for wasting the time of him and his colleagues:

The attention to public business necessary for the state is being neglected as a result of our having been ordered by the divine head [the emperor] to attend the council continually in this way for the sake of the faith. Since it is not possible for us to be dragged away from affairs necessary to the state for long, we are anxious that the inquiries should receive a speedy resolution. (Acts XII.2)

In the eyes of government, clearly, church affairs were not a first priority. Anatolius was not at this date holding any particular government office, but doubtless he had fingers in many pies, and thought he had better ways of spending his time than adjudicating clerical squabbles.

But the position gradually changed. By the end of the seventh century, at a low point in the history of the Byzantine state, the emperor was in control only of Constantinople and of parts of the Balkans and Anatolia, while church affairs were of prime importance in securing good relations with the Latin West. In consequence, Constantine IV not only summoned a new ecumenical council, to restore good relations with Rome, but actually chaired a good half of the sessions in person. The only real ecumenical council (by ancient standards) after the eighth century was that of Ferrara-Florence in the mid-fifteenth, attended throughout by the Byzantine emperor John VIII. The question of precedence between him and the pope loomed large. The Latins insisted not only that the pope and not the emperor should chair the council, but that the emperor's seat should be

located beneath that of the pope, exactly opposite the seat reserved for the Holy Roman Emperor from Germany. John objected that the German emperor was an irrelevance, since he was not present and at this particular juncture did not even exist, but he had to give way. It was a bad omen when the Council of Ferrara, called to mend the Great Schism between East and West, began with a disgruntled emperor, and an equally disgruntled Patriarch of Constantinople, though his reason for offence was even more trivial: his throne had not been provided with a canopy (Syropoulos, *Memoirs*, p. 244).

Humbler laymen did not attend the great ecumenical councils, but they had a role in the suites of the bishops. Both Cyril of Alexandria and Nestorius of Constantinople arrived for the Council of Ephesus with a large contingent of faithful followers - those with Cyril were the so-called *parabolani*, supposedly sick-nurses and hospital orderlies, but in fact a gang of heavies whom Cyril used at Ephesus to impress orthodox doctrine on those bishops who were not amenable to theological argument. Nestorius had his own supply of similar assistants, drawn from the masseurs and chuckers-out at the largest and roughest of the public baths of Constantinople.

Part III

Councils remained, of course, assemblies of bishops, but this did not exclude a role for junior clergy. Many priests and other clerics attended, and are likely to have outnumbered the bishops. Some of

them came as the representatives of absent bishops, with the right to speak and vote on their behalf. The Council of Ferrara-Florence of 1439-45 was attended by a Greek cleric who had been chosen some time before to represent the Patriarch of Alexandria. In the meantime he was made a bishop, with the titular see of Ephesus. Then at the council the list was revised, and he was nominated to represent the Patriarch of Antioch. He was utterly furious at what he regarded as demotion, since Antioch ranked after Alexandria. The cup of his bitterness was filled when a mere monk was chosen in his place to represent Alexandria.

But even if monks and priests were a recognized presence at councils, woe betide them if they put up opposition to the bishops. During the Council of Chalcedon a number of monks in Constantinople appealed to the emperor over the rough treatment they had received from their bishop Anatolius. The emperor sent them along to the council. The following episode ensued (I quote from the conciliar acts):

IV. 66. There entered Carosus, Dorotheus... and the rest of the most devout monks mentioned above... The most magnificent and glorious officials and the exalted senate [meaning the lay chairman] said: 'Your reverences earlier presented a petition to the victorious Head. So look at the petition that is being shown to you, and say if you recognize it as the one you presented.'

67. Carosus and the other petitioners said: 'This is the petition we presented.'

68. The most magnificent and glorious officials and the exulted senate said:

'Let the petition be read.'

69. Before the reading, however, Anatolius the most devout archbishop of Constantinople said: 'Calopodius and Gerontius, who are the presbyters among them, were deposed some time ago. They are not permitted to enter.'

70. Gerontius and Calopodius said: 'No one told us we were deposed. This is the first we have heard of it.'

71. Aetius, archdeacon of the holy church of Constantinople, went up to Calopodius and said to him: 'The archbishop tells you, through me the archdeacon, that you are deposed. Get out.'

Anatolius' methods were brutal. A more feline approach had been adopted by his predecessor Flavian, when chairing (three years before) the synod that tried, and condemned, the archimandrite Eutyches. Eutyches was summoned to the synod, but resisted the summons, claiming ill health and a vow never to leave his monastery. At the council Flavian reacted with touching solicitude:

Let him come here: he will come to fathers and brothers, to people who are not ignorant of him and who even now persevere in friendship... We are human beings, and many of the great have been led into error and deceived through imprudence and inexperience... It is not repentance that brings shame: what brings disgrace is persisting in the wrong... But let him come here, and when he confesses and anathematizes his error, we will pardon him for the past. (Acts I. 417)

Yet at the very next session Flavian assured Eutyches' accusers that he would not escape conviction by adopting orthodoxy (I. 425). And when the patrician Florentius, a senior government official, expressed a wish to attend the synod, Flavian told him not to bother, since he already had Eutyches' condemnation, signed and sealed, in his pocket (I. 838, 842).

Unfortunately, as it turned out, Florentius *did* attend the final session, at which Eutyches finally put in an appearance, only to find his own profession of orthodoxy brushed aside and heavy pressure applied to him to adopt Flavian's version of orthodoxy. Florentius joined in the hunt, and told Eutyches that he had to accept the doctrine of two natures in Christ. However, six months later a cold breeze blew from the palace against the hounding of Eutyches, who now accused Flavian of having falsified the minutes of



The Professorial Gathering: Dr John McDade; Dr James Sweeney (Acting Principal); Professor Richard Price; Dr Michael Kirwan (Head of Theology)

the synod. A public investigation was held, at which the minutes were read out, and Florentius attempted to deny his injudicious intervention. To quote his own words, 'I did not say this, I could not possibly have said it, for I was not able [as a layman] to lay down doctrine' (I. 778). At this Flavian turned to the unfortunate secretaries, and pointed out that they were now under accusation of falsifying the record. The chief notary replied gently, 'There is something I could say in reply to that.'

Part IV

But the bishops, of course, were the main actors at councils. What motivated them? Unsympathetic observers accused them of an obsession with the material benefits of office. The historian Ammianus, a pagan but a fair-minded one, has left us a vivid account of the veritable battle that was fought in Rome in 366, with hundreds of corpses in the churches, between two rival candidates for the papacy, and concludes:

Bearing in mind the ostentation in city life, I do not deny that those who covet such a thing ought to exert all their energy to attain what they desire; for when they attain it, they will be so free from care as to be enriched by noble ladies, ride in carriages, wear elaborate robes, and serve banquets more lavish than the tables of kings. But these men could be truly happy, if they would disregard the greatness of the city and live like some provincial bishops, whose moderation in food and drink, plain dress and eyes fixed humbly on the ground commend them to the eternal Deity and his true worshippers. (Res Gestae XXVII.3.14-15).

Yet it would be unjust to treat the doctrinal disputes as mere exercises in episcopal self-interest. Nothing is more impressive in the career of Cyril of Alexandria than his readiness to sacrifice the fabled wealth of the his church in order to advance the cause of orthodoxy. Some of his clergy were appalled by the way he stripped bare the churches of his city in order to provide the wherewithal for sending 'blessings' to those with influence at the court of Constantinople. The same Rusticus whose exploration of the archives in the capital I mentioned earlier on came across a document that gives a list of recipients of Cyril's generosity. One of the entries lists the blessings bestowed on the head eunuch of the imperial bedchamber:

To Chryserôs, so that he should cease to oppose us, we have been forced to send double the usual amount: six large thick carpets, four medium thick carpets, four large standard carpets, eight dining-couches, six tablecloths, six large woven hangings, six medium hangings, six stool-covers, twelve for chairs, four large tapestries, four ivory chairs, four ivory stools, six benches, four large tables, and six 'ostriches' [presumably in silver as table decorations]..., and if he helps us, two hundred pounds of gold. (ACO I.4, p. 224, 14-20)

If bishops, or at least some of them, could contribute ostriches in silver and pounds of gold to influence doctrinal debate, how competent were they in dealing with the intricate niceties of doctrinal analysis? A curious situation arose in Rome in the 640s. Maximus the Confessor and other monks from Palestine arrived as refugees, fleeing from the Muslim conquest, and persuaded Pope Theodore that the Byzantine Church, through its support of the doctrine that there is but one will in Christ, had fallen into the heresy of 'monotheletism'. It was decided that the best way to restore orthodoxy was to hold a council in Rome, which would issue proceedings that combined full conciliar authority with a convincing statement of the anti-monothelete, that is, the dyothelete, position. Substantial florilegia were compiled of passages showing that the orthodox Fathers had been dyothelete, accompanied by florilegia (filled out with fictitious passages) showing that the great heretics of the past had been monothelete. But the problem was that these florilegia were far from compelling: they needed to be supplemented by detailed argumentation. Now the pope and the Italian bishops were not up to this: indeed at councils bishops were expected to discern the truth, but not to play as being theologians. The solution adopted was for Maximus and his team to compose the speeches required, which they did in Greek, and for these to be translated into Latin and inserted in the acts of the council that was duly held, under the chairmanship of Theodore's successor Pope Martin, in 649. What actually happened at the sessions? Rudolf Riedinger, the author of the critical edition of the acts, supposed that the proceedings had been fully composed before the council even met, and that the bishops simply listened to a reading of this fictitious document, and added their signatures. An Italian scholar has suggested, more plausibly, that the acts

provided a script that the bishops read from. It seems to me more likely that the speeches were never read out at all. A pleasing touch in the acts is that the Greek monks put in an appearance at one of the sessions, and request that the acts be translated into Greek - although in fact the Greek version was the original one, and they had themselves composed it.

Part V

The metropolitan bishops, with sees that were also provincial capitals, were the star performers at councils. In contrast, their suffragans were lobby-fodder. The typical procedure, once a matter had been put before the council, was for the leading metropolitans to carry out a discussion and reach a common mind. At this point all the bishops could then be asked to state their opinion, now that it was clear to them what opinion they were required to express; and after a 'vote' of this kind, they all had to sign the acts of the session. Abstention, still less dissent, was not permitted. During the doctrinal debates at the Council of Chalcedon, the boldest voice for the opposition (after Dioscorus had been suspended) was Bishop Amphilochius of Sidê, in Anatolia. Even he signed the Definition, when placed before him, after he had been struck on the head by the archdeacon of Constantinople.

A few bishops were illiterate, as was shown by others signing for them. The bishops attending the great councils were overwhelming from the eastern provinces of the empire. Very few of them, therefore, could understand Latin (although it was still the language of the secular administration), but almost all of them could speak Greek, even those from regions, such as Egypt and much of Anatolia and Syria, where Greek was not the first language. But to say that they could Greek is not to say that all of them spoke it perfectly - as may be illustrated from the minutes of the opening session of the First Council of Ephesus in 431. The bishops found themselves required, each in turn, to express judgement on the Second Letter of Cyril of Alexandria to Nestorius. Cyril was chairing the session, and their verdicts were wholly predictable; but Cyril was under accusation, and he wanted all the bishops present to commit themselves to his cause. Two hundred bishops duly did so, but not all of them with equal felicity. It was not acceptable for a bishop simply to say 'I agree', or to repeat verbatim the words of a colleague who had already spoken. Bishop

Spudasius of Ceramus in Caria came out with the following:

In the faith expounded by the holy fathers assembled at Nicaea I have lived and vow to live. Likewise, seeing that the letter written by our father the most holy archbishop Cyril to the most religious bishop Nestorius is homonymous, I accept it and find it in no way differing from the creed. Therefore I too believe and confirm both of them. (Coll. Vat. V 45. 77)

Delightful is the episcopal malapropism by which he calls the letter 'homonymous' with the creed, which means 'identical in wording but quite different in meaning', when what he meant, of course, was 'synonymous'. There was a similar infelicity in the words of Bishop Phoebammon from Egypt, whose first language will not have been Greek: 'The letter just read of our father the most holy Cyril has the same meaning as the doctrines expounded by the Council of Nicaea and differs in no respect, and provides a correction of the orthodox doctrines' (V 45. 119). Clearly by 'correction' he meant 'confirmation'. How similar these little words are!

As I have said, after a case had been discussed in a council and the chairman, in the light of the discussion, had given his verdict, dissent was not permitted. This could lead to problems, if the chairman was nodding. A notorious case, with near disastrous consequences, occurred at the Council of Chalcedon, when the deposed Bishop Ibas of Edessa presented an appeal for reinstatement. Since the council that had deposed him - the so-called 'Robber Council' of Ephesus - was in deep disgrace, his reinstatement was certain, but the council felt obliged to give a hearing to the charges that had been brought against him (Acts X. 73). Tenth in the list on the charge sheet was the following sad and vivid tale:

At a commemoration of the holy martyrs no wine was provided to be offered in the holy sanctuary, consecrated, and distributed to the people, except for a very small amount of poor quality, full of dregs, and only just harvested, with the result that those appointed to minister were obliged to buy wine of poor quality from a tavern, six pints of it, and even this was not enough. Meanwhile in the sacristy, the senior clergy were drinking, and had kept for themselves, as they always do, a quite different wine of superlative quality. The one in charge of the ministers, although he was told about it so that he

could give a frank report to the bishop, did nothing about it, and so it fell to us to inform the most devout bishop, who, however, so far from being stirred into action by our report, paid no attention, with the result that many in our city were scandalized.

The really important charge came next, and is almost perfunctory in its brevity: '[Ibas] is a Nestorian, and calls the blessed Bishop Cyril a heretic.'

In the course of this hearing at Chalcedon a letter was read out that Ibas had written almost twenty years before, soon after the First Council of Ephesus, in which he severely criticized both the council and its domineering chairman, Cyril of Alexandria. This letter was an acute embarrassment at Chalcedon, where most of the bishops hugely revered Cyril's memory. It fell to Paschasinus, a bishop from Sicily who was the senior papal legate, to deliver the first and decisive verdict. Inevitably, he ruled in favour of the reinstatement of Ibas in the see of Edessa, but unfortunately he added the words 'and from the reading of his letter we have found him to be orthodox'. We can only suppose that he had failed to grasp the contents of the letter: his Greek was limited (he always spoke Latin himself), and his attention may well have been wandering during the reading of some lengthy documents which were not going to have any effect on the final outcome. But conciliar etiquette imposed a requirement of unanimity; this made it impossible for the bishops who spoke after him to express disagreement. Bishop Maximus of Antioch actually repeated his commendation of the letter, not out of conviction (for he was firmly in the Cyrillian camp), but because his tenure of his own see was insecure and depended on papal support. The other bishops, as they delivered their verdicts, wisely omitted all reference to the letter.

A century later Paschasinus' and Maximus' praise of the letter became a major problem when the Three Chapters, one of which was this same letter from Ibas, were condemned by both the emperor Justinian and the Second Council of Constantinople, crowning a controversy of which Gibbon said that it has received more volumes than it deserved lines. Justinian argued that the approval of the letter by a mere two bishops at Chalcedon had not committed the whole council, but the seniority of Paschasinus as papal legate made it impossible to dismiss his verdict so lightly. Instead, a more desperate

expedient was soon adopted. It was claimed that Paschasinus and Maximus had not been referring to this letter at all, but to another document read out at this session - a testimonial in Ibas' support that he had forced sixty-five of his clergy to sign, which could surely be called 'Ibas' letter' in a weaker sense of the phrase -, and surely Paschasinus must have been praising not the letter that disgraced Ibas but the one that exonerated him. But if Paschasinus had not been referring to Ibas' shocking letter, this left the other bishops with no excuse for failing to speak out against it. Critics of Chalcedon cited this episode as evidence that the council had been tolerant of attacks on Cyril of Alexandria, who by the sixth century was universally acclaimed as the supreme exponent of the doctrine about Christ. This was the Achilles' heel in the attempt by Justinian to persuade the many anti-Chalcedonian Christians that their devotion to the memory of Cyril was perfectly compatible with accepting the council.

In all, the convention by which the verdicts of chairmen had to be confirmed and could never be criticized simplified matters in the short term, but in the long term was a recipe for potential disaster. In this case an inattentive chairman marred the memory of the greatest of the councils.

Part VI

I must draw my words to a close. What do I want you to conclude from this mass of edifying anecdotes? Nothing, of course. But they do provide an answer to a question once put to me by a learned colleague in an older university: 'Didn't you find the Acts of Chalcedon terribly *boring* to translate?' I replied that some portions tested the patience even of a pedant like myself - such as the 160 verdicts in the acts on the orthodoxy of the Tome of Pope Leo, all of which say the same thing in slightly different words. But many more parts of conciliar acts, of which I have by now translated some 750,000 words, have engaged my interest - either because they are as revealing as the ones I have cited this evening, or because the very absence of contention, the very smoothness of the proceedings raise questions about the authenticity of the record and the methods of its compilation. I hope that others will follow me, and that neglected volumes of conciliar acts will be dusted down and read again, for the divine illumination, and human entertainment, that they so richly provide.

Mission and Dialogue: Contradiction or Complimentarity?

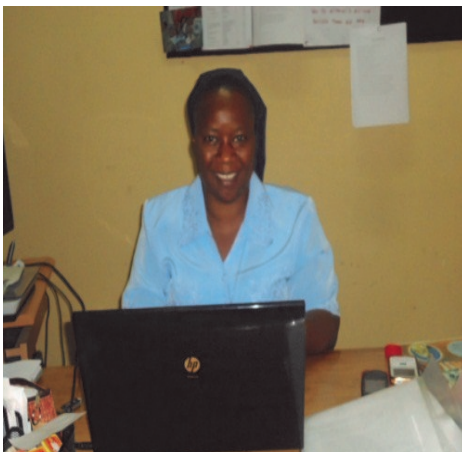
Sister Anne Falola, a Nigerian missionary sister of Our Lady of Apostles (OLA) was an MA student in Christian Spirituality (2006 - 2007). She was a missionary in Argentina, South America for over a decade. Presently, she is employed by the Catholic Bishops' Conference of Nigeria, as Mission Secretary in the Department of Mission and Dialogue of the Catholic Secretariat of Nigeria. Here she shares some of the challenges of mission and inter-religious dialogue as it is lived in Nigeria today.

Lately, the news coming from Nigeria concerning religious co-existence has not been encouraging. The most populous African nation is at it again! This time, it is not military dictatorship, but religious bigotry threatening the unity of the country. Nigerians pride ourselves on a few things: we are a very religious society, a happy people with a very strong sense of family and community. Of course, people say we are some of the most resilient peoples on the planet. So how do all these combine to give birth to the recent acts of terrorism in which many lives are lost? In fact, it is a shocking reality for many Nigerians who continue to raise many questions: How did we get to this? Could these bombers be Nigerians or they came from elsewhere? After all, we cherish and enjoy life so much that suicide bombing seems so alien to our culture. Not even in the name of religion!

The word 'religious' itself has roots in two Latin verbs: *religare* (to bind together) and *re-eligere* (to choose, select again). From *religare* comes the English word ligament and from *re-eligere*, election. Both verbs convey the sense of **binding together primarily to oneself**. This is especially true of *re-eligere*, since choice implies appropriating for oneself. These root meanings of religion have some implication on how peoples' identities are built around their religious affiliations as a result of the bonding together of the people who share the same religion. Thus, when a society is highly religious, personal identity is closely linked with religious identity. This explains a few modern trends, for example, in the globalized world with fast communication, people could feel a stronger bond with a co-Muslim or co-Christian in another part of the world than a neighbour who is of another religious affiliation, so the spread of terrorism as a global phenomenon. Moreover, secularism is promoted in modern democracies around the world partly because of the manner in which strong religious adherence could fragmentize a society and make nation building an horrendous task. Sometimes the sense of religious bonding could be so strong that a 'name' (often derogatory) is given to all those who do not share the same bond, for example: 'pagan', 'infidel', 'unbeliever' etc. In other words, the sense of bonding when

exaggerated, could lead to exclusion and discrimination of others. This accounts for why religions which normally carry so many positive values could also be found guilty of being the cause of many conflicts.

Apart from the divisions which could be brought about by religion, the need to propagate themselves is inherent in many religious traditions, although methods and style would differ. In the history of Christianity, various methods have been used to spread the faith. In the apostolic era of the early Christian Church, the fiery preaching of the apostles attracted both persecutors of the faith and numerous converts to Christianity (cf. Acts of the Apostles). The age of the crusaders and *conquistadores* witnessed the dark ages of the spread of the Gospel through violent means. The great missionary era of the nineteenth and twentieth centuries saw the development of many mission territories in Africa, Asia and Latin America through direct proclamation of the Gospel and social engagements of the missionaries in the work of development in the colonial territories. One of the greatest novelties of Vatican II in the document of the missionary activities of the Church, *Ad Gentes*, was the recognition and affirmation of various components of evangelization (for example, life of witness to Gospel values, direct proclamation, building of communion among cultures, human promotion and development), thus mission can be lived in a broader sense, rather than simply seeking the conversion of 'pagans'. Most important here is the building of communion among humanity and the engagement of **dialogue alongside proclamation**.



Sr Anne Falola OLA

Redemptoris Missio published in 1990 by John Paul II tries to address the relation between dialogue and proclamation; the Vatican document, Dialogue and Proclamation, issued jointly by the Congregation for the Evangelization of Peoples and the Pontifical Council on Interreligious Dialogue just a few months after *Redemptoris Missio*, tries to go even further. Mission had been rather clearly understood as proclamation of the Gospel to those who had not heard it. However, the importance given to dialogue by *Nostra Aetate* at the Vatican Council raised a new set of issues. By according respect to other religious traditions, and by promoting dialogue with them rather than an apologetic to prove their errors, how to relate the aims of proclamation and dialogue to each other becomes problematic. While both Church documents and theological publications have tried to explicate and clarify the relationship between them, the confusion continues. If dialogue (or at least certain kinds of dialogue with certain aims of respect of the other) is an end in itself, then what happens to proclamation as traditionally understood, and a fortiori to mission ad gentes?

Nigeria, like all other of Africa is recognized as the 'garden of the Church' in the twentieth century, where the missionary endeavour of the Church has been most fruitful in the great increase of the baptized and practicing members of the Church. Alongside this increase in the Christian population, are also the spread of Islam and lately the development of terrorism as a way of making religious, political and cultural statements all over the world. As we all know, it is difficult in real life to separate religion, politics and economics from economic interests. This is even truer when the country is faced with the challenges of young democracy, leadership and ethnic rivalries rooted in unfair distribution of land, resources and power which dated back to colonialism. How does this challenge the contemporary Christian Mission?

The emphasis today for the Church in Nigeria is active engagement in dialogue as a tool for building reconciliation, justice and peace. All over the country, especially in the areas that are most affected by the violence, the Catholic Bishops Conference of Nigeria and many religious bodies have set up community projects to serve as safe spaces to carry out three essential tasks: support for victims of violence, prophetic

Mission & Dialogue continued . . .

denunciation of all forms of violence against human dignity and advocacy with other groups and organisations to create a conducive environment where try reconciliation and dialogue can take place.

From our experience, we have realized certain truths about dialogue, which requires the following Spiritual attitudes and disposition:

Dialogue ensures presence, respect and love towards all, thus, dialogue is an essential tool for building communion which is an important component of the Christian message.

Interreligious dialogue facilitates openness to the Holy Spirit: Dialogue does not merely aim at mutual understanding and friendly relations. It reaches a much deeper level, that of the spirit, where exchange and sharing consist in a mutual witness to one's beliefs and a common exploration of one's respective religious convictions and spiritual experiences which is the work of the spirit in each soul.

Inter-religious dialogue is a pathway to true conversion to God: interreligious dialogue when done in freedom, possesses its own validity, because, sincere dialogue implies, on the one hand, mutual acceptance of differences, or even of contradictions, and on the other, respect for the free decision of persons taken according to the dictates of one's conscience. In this way, the personal ego, gives way to mutual respect among different interest groups.

Dialogue is an important tool for human liberation: It is a means to attain the integral development, social justice and human liberation. All Christians are called upon to work with others as witnesses to Christ, to commit themselves in an unselfish and impartial manner. There is need to stand up for human rights, proclaim the demands of justice, and denounce injustice not only when their own members are victimized, but independently of the religious allegiance of the victims. There is need

also to join together in trying to solve the great problems facing society and the world, as well as in education for justice and peace, thus dialogue provides a platform to fulfill one of the aims of mission: *that they may have life and have it to the full.*

Dialogue as tool to Resolve Conflict and Tension: By its very nature, dialogue encourages all partners to enter the neutral space of respectful listening and openness to the other. Inter-religious dialogue is a tool for healing, reconciliation and peace building.

Conclusion

Interreligious dialogue requires a theology that is contextual which recognizes that culture, history, other religious traditions and human realities are all sacred spaces where God's spirit is constantly at work. The difficulties presented by the differences and contradictions of engaging with the 'other' serve as the fertile soil of living the Pascal mystery of the death and resurrection which is an essential part of the Christian message. The meaning of mission assumes a new dimension when we are able to transcend the first stage of adding numbers to the community of the baptized, and we actively participate in the advanced mission of precipitating the reign of God on earth through the members of all the religions in the world. Finally, there can be no Christian message without dialogue, because the Gospel of Christ is like a 'leaven' which becomes powerful when it is mixed with the 'dough' of human weaknesses, and is often tested in the fire of love through a total self-giving. Dialogue involves stepping into the unknown of the truth of 'the other', which requires letting go of oneself and may entail being rejected. Dialogue strips the Christian message of superfluous adornment and challenges it to constantly get to the essential, the heart of the Good News: *Koinonia* - communion, which will lead naturally to *Diakonia* - service, and the two together results in a *martyrion* - witness and model. This is the mission of Christ and the mission of the followers of Christ.

Anne Falola
MA (Christian Spirituality) 2007

Alumni Update

Where are you now?

Keeping alumni records updated is a never-ending task - but a very pleasurable one when we hear from you about where you are and what you have been doing since leaving Heythrop.

If you have changed address (and this magazine has still somehow reached you), please let us have all your new contact details (address, phone, email) so that we can keep in touch, both by sending the magazine and also, in between two issues each year, by emailing you with details of current news and events. There is a lot going on here and we would like to share it with you! If you are in touch with other former students but think that they may have lost contact with us, please do encourage them to drop us a line.

What did you do with your degree?

We would like to give our current and future students an idea of the many careers which Heythrop graduates take up - to inspire them to think about what they could do with a Theology, Philosophy or Psychology 'plus' degree. So - what is your current employment, and previous positions? Did you undertake any additional study after Heythrop? How have the knowledge/skills/opportunities of your degree helped you in your role?

Please email your replies to Annabel Clarkson at a.clarkson@heythrop.ac.uk



HAAS Evening at Wigmore Hall
Byrd : The Hidden Catholic
The Cardinal's Musick
Thursday 17 May 2012, 7.30pm, £25

We have a limited number of tickets for this event for HAAS members, so if you're interested in attending please email Simon Gillespie (simon@nottinghamcatholic.com) for further details and to book a place.

This promises to be a splendid evening of Byrd's music, and for further details (including the programme) visit <http://www.wigmore-hall.org.uk/whats-on/productions/the-cardinals-musick-andrew-carwood-director-28269>

Future Event

Wine and Wisdom
Friday 6 July

A celebration event for the new alumni, together with existing members.

Teams of six
with a quiz and cheese and wine,
commencing at 7pm.
Free entry!

For further information please contact Simon Gillespie, Vice-President, on simon@nottinghamcatholic.com



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| | ❖ MA Study of Religions * | |

...at one of our open evenings, 6.30-8.30 p.m.

- | | | |
|---|--|--|
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(MA/MRes only) | • Thursday 10 May 2012
(MA/MRes and Research) | • Wednesday 13 June 2012
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Roy Dorey RIP

Adapted from what I said at Roy's Service of Thanksgiving.

It's hard to stand up here and speak today. A man like Roy deserves words and elegance far beyond what most of can provide and articulate. But Roy wasn't really a big fan of pompous showmanship, which helps me.

I met Roy in 2002, in my first week of starting my degree in Philosophy. It should be no surprise that we met so early on, Roy was a big part of Heythrop life, and was heavily involved, sociable, and gave much of his time to meet students and offer them guidance if they needed guidance.

I remember my first Conversation with Roy. It went something like this:

Roy said "Hi, where are you from" "Norwich in Norfolk", I said.

"Hmm". He pondered. "What's the local ale?"

With that we had "sussed each other out" and before long we co-founded The 'Donkey Club'.

For those of you who don't know about the Donkey Club - in its most simple sense it is a real ale appreciation society, but Roy's input made it much more. Take the name 'The Donkey Club' - it is influenced by a biblical story - although Roy would always joke it was not necessarily the best exegesis of that story. (It's also Donkey Club tradition that we don't explain the name unless you come to one of our meetings, so you'll have to live with the mystery).

But there was much more to this society. Yes, it was a chance for Roy to enjoy a pint of ale a couple of times a term, but it was more about encouraging new friendships, bringing together

students of all backgrounds, and with Roy at the helm, there was always a much wider range of conversations than at the average 'student pub session'. This was one of the very simple and basic ways that Roy spread the love he had, given to him by Jesus.

The Donkey Club held regular events, which included pub and brewery visits, and also the occasional weekend away from London. But one of its very popular events was 'President's night', where Roy and his wife, Mary, would generously, and very warmly, invite us to their home for dinner and ale tasting, before retiring to the sitting room where we would chat about the important things in life. Mary continued this tradition in December, and I know the Donkey Club really appreciated it.

On more than one occasion, particularly after I graduated from Heythrop College, Roy told me how privileged he felt to be working with young people. Each time he said this, I told him that it works both ways. Being a very modest man, he shrugged it off, but I hope he did know that we appreciated him.

So this has been a very personal account of the Roy Dorey I knew. Roy was known as many different things in many different circles.

I want to quickly tell you some of my favourite memories I have of Roy:

'Suited and booted' in his Dinner Jacket at Heythrop College's Summer Balls, complete with his monocle. But it wouldn't be long before he would say something in his most cockney accent to lighten the tone.

His repetitive sayings, such as "The Joke about that is...", "But that's



Chris Kendrick with Roy Dorey

ok... ", his chesty laugh and the way he would rub his forehead sometimes before speaking.

Walking in Swanage with Roy and my brother, particularly memorable is the section close to Chapman's Pool. Despite a fairly wide age difference, Roy kept up.

His friendship. The little things that we had in common, and the way he would keep in touch via all the methods known to modern man - text, email, facebook, post, phone....

The final gift Roy gave me was two fold:

Firstly, he reminded me that you must appreciate the real friendships you have. I did, and it makes it a little bit easier now Roy has gone.

Secondly, devote some of your life to helping others. Roy had this perfected.

Roy, you enriched my life as well as many others. Thank you.

**Chris Kendrick
HAAS President**

Later in the service, the following tribute, written by Alexander Butler, was read out:

Roy Dorey, Christian Minister, theologian, political activist, peace worker, father, grandfather and mentor, died peacefully last night. His passing represents an incalculable loss to the church, to the communities of South London, to his family and to those of us who loved and admired him.

Roy, I will miss your wit; your wisdom; your roguishness; your unwillingness to tow the line; your compassion; your humour; your dedication; and your ability to be utterly practical, and yet to never forget the divine. You were the truest of friends and the most inspiring of mentors.

Though we did not share the same God, we shared the same vision. I hope that you have found your way home.

Sr Hilda RIP

With great sadness we report the death on 30 November 2011 of Sister Hilda Denyer, a Religious of the Assumption of Kensington Square.

Sister Hilda was around Heythrop College from its arrival in Kensington. As Assistant Co-ordinator of the Maria Assumpta Centre from 1994 she was always there to sort out fire alarms, floods and other emergencies, and then as sacristan in the Chapel she ensured the smooth running of the various liturgies. Her longstanding enthusiasm was for ecumenism and inter-faith relations and she made many friends. She is greatly missed.



Sister Hilda Denyer