

DEDICATION

The Very Reverend Professor Henry Chadwick K.B.E.

The reputation of Henry Chadwick, Regius Professor of Divinity at both Oxford and Cambridge, Dean of Christ Church and Master of Peterhouse, eulogized by the present Archbishop of Canterbury, indubitably the greatest Anglican Patristics scholar of his day, of legendary erudition, needs no supplement here. Nonetheless, having graced *Dionysius* with his support from its start, and welcomed and encouraged its revival in 1998, his generosity to the journal and his many acts of personal kindness demand our dedication to him of the volume appearing in the year of his passing. As an editor, Henry Chadwick prided himself in promoting the work of beginning scholars and praised *Dionysius* for the same virtue. His stature, in every sense, and his courteous reserve gave him an Olympian appearance, but any consciousness he had of eminence was more than matched by the attention he gave to encouraging those for whom his praise and help were incalculable. The liberality of his backing at our beginning, and when our new series was started, summons the return of our thanks.

I had the privilege not only of having him as my D. Phil. examiner, but also of attending Evensong almost daily when he was Dean of Christ Church, Michael Watts the Precentor, and Simon Preston the Organist. A superb musician himself, he encouraged Preston's revival of early music. That, and his reading of the Second Lesson, when the rhetorician and biblical scholar combined to correct the Authorized Version silently while perfectly rendering the oratorical periods, made those liturgies unsurpassable treasures. One night, as I walked back from the service towards the Deanery in his company, when unknown to me he was about to depart for the Regius Chair at Cambridge, he stopped, condescended (a necessity given his height), and confided, "I am leaving, and they shall be happy to see me go." I responded with what, I know, has been the reaction of all our readers at the news of his passing: "I certainly shall not!"

Perhaps the most widely influential of his works will be his translation of St Augustine's *Confessions*. Now deservedly the most widely used English rendering, its notes refer the reader to Plotinus constantly, crucially, and often unexpectedly. These, and Chadwick's Introduc-

tion, make the Neoplatonism of the *Confessions* indubitable and, despite the persistent resistance, must, in the long term, transform the understanding of the work in the English-speaking world. In dedicating this volume to Henry Chadwick, our encouraging friend, I quote from his translation of Book IV, and Augustine's reflections on the death of his "other self":

"Happy is the person who loves you," his friend in you, and his enemy because of you. Though left alone, he loses none dear to him, for all are dear in the one who cannot be lost. Who is that but our God who made heaven and earth and filled them? By filling them he made them.

Here Dr Chadwick refers us both to the prophet Jeremiah and to Plotinus "Filling brings into existence." Both for Augustine and Henry Chadwick, Hellenism and Scripture are united in a common teaching. Exhibiting that community remains the work of this journal.

WJH