

THE 3rd DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY HIEROMARTYR DIONYSIUS THE AREOPAGITE
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera of the holy hieromartyr: 3 in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Having entered in mind * into the innermost darkness of the unapproachable light, * thou didst learn the divine enigmas of the Word, * O sacred Dionysius, disciple of Christ, * and on earth thou didst manifestly explain ** the ranks of the angels.

Having made thy soul luminous with rays of three-fold splendor * and thy body with withering material fire, O father, * thou didst pass over to immaterial radiance * and didst join the angels. * With them do thou unceasingly pray for us, ** that our souls be saved.

Having become eminent in the Church of God by thy pastorship, * thou didst make thy heart * a receptacle of the grace of the Spirit, O father. * Wherefore, O Dionysius, thou dost ever pour forth * healings upon us, like water, ** from thy precious shrine.

And 3 Stichera in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

The divine Paul, * speaking forth publicly, * fished for thee with the hook of grace, O wise one, * and made thee a teacher of the sacred mysteries * and a beholder of ineffable things, * seeing in thee a chosen vessel. * With him do thou pray, * O right eloquent Dionysius, ** that those who hymn thee with love be saved.

Having made thy mind * equal to that of the angels * for the sake of virtue, * O all-wise father Dionysius, * thou didst write a sacred account * of the heavenly order of their hierarchies, * and therewith didst organize the ranks * of the Church’s administration, ** likening them to the ranks of heaven.

Making thyself like unto God * through meditation, * as far as thou wast able, * O blessed Dionysius, * with piety thou didst mystically disseminate * thy godly treatise on the divine names; * and, achieving unity through a higher union, * thou didst learn things which pass man’s understanding ** teaching them to the ends of the world.

Glory ..., the composition of Andrew of Jerusalem, in Tone II:

Come, ye faithful, and together let us praise the annual memorial of the hierarchs Dionysius and Cyprian; for the one, having spit upon the Stoic philosophers and been taught by the chosen vessel, became an initiate of ineffable mysteries; and the other, having illumined his thoughts for the sake of the good virgin Justina, fled the deception of the demons and, casting his books of sorcery into the fire, became a preacher of the Gospel. Wherefore, glorifying the Savior Who hath glorified them, let us sinners cry out: O Christ God, Who hast crowned Thy spiritual athletes with glory: by their supplications save Thou our souls!

Both now ..., Theotokion, or this Stavrotheotokion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: When the unblemished ewe-lamb beheld her Lamb * willingly led as a man to the slaughter, * she said, weeping: * “Dost Thou now hasten to leave me childless * who gave Thee birth O Christ,? * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness, * which is beyond understanding and all telling, ** O Lover of mankind!”

On the Aposticha, Glory ..., in Tone IV:

We call thee the unseen depth of heavenly knowledge, O most splendid martyr of Christ, and we hymn thee as a warrior and steadfast champion of the Church, O wise one. For thou didst shine forth with most pure fire, and wast deemed worthy to wear the vesture of light with the armies on high, having illumined thy mind with the effulgence of the Holy Spirit, O Dionysius. Wherefore, with faith we celebrate thy universal memorial, glorifying the Lord Who glorified thee.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”

Stavrotheotokion: Upon beholding Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who bore Thee lamented, * and maternally exclaimed to Thee: * “O most desired Son, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thine arms and legs are nailed * by the iniquitous ones, O long-suffering Word, ** and that Thou hast shed Thy blood, O Master?”

Troparion of the holy hieromartyr, in Tone IV:

Having learned goodness and been watchful in all things, * arrayed, as befitteth a priest, in a good conscience, * thou didst draw forth ineffable things from the chosen vessel; * and, having kept the Faith, * thou didst complete a course like his. * O hieromartyr Dionysius, entreat Christ God, ** that our souls be saved.

Glory ..., Both now ..., Theotokion, or Stavrotheotokion.

AT MATINS

On “God is the Lord ...,” the Troparion of the holy hieromartyr, in Tone IV:

Having learned goodness and been watchful in all things, * arrayed, as befitteth a priest, in a good conscience, * thou didst draw forth ineffable things from the chosen vessel; * and, having kept the Faith, thou didst complete a course like his. ** O hieromartyr Dionysius, entreat Christ God, that our souls be saved.

Glory ..., Both now ..., Theotokion or Stavrotheotokion.

Both canons from the Oktoechos, with 8 Troparia, including the Irmos, omitting the Martyrica; and the canon of the hieromartyr, with 6 Troparia, the acrostic whereof is: “I praise the mind of wise teachings”, the composition of Theophanes, in Tone VIII:

ODE I

Irmos: **H**aving passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Instructed by the divine Paul, the seer of heavenly things, O Dionysius, thou didst also straightway become an initiate of the mysteries of heaven and a herald of God.

Illumined with the grace of God, O blessed Dionysius; enlighten the souls of those who hymn thee, that we may understand thy divinely inspired teachings.

With soul and mind thoroughly purified, thou wast deemed worthy to know the radiance of the beauties of heaven and the choirs thereof, O Dionysius.

Theotokion: **T**hou wast shown to be the splendid bridal chamber of the incarnation of the Creator of all, in a manner past understanding; for through thee, O Mother of God, He assumed our flesh.

ODE III

Irmos: **O** Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Having passed above the heavenly ranks, armies and splendors of the circles of heaven, O father, with loudly proclaimed discourses and all-wise teachings thou hast explained them to all.

Taking thy fill of lofty vision, O venerable one, thou hast set forth the theology of the divine understanding of the names of God, as a theologian of the Trinity through grace, O divinely blessed Dionysius.

Mortified by thy constant desire for God, and having studied philosophy intently, O father, thou hast become a God-bearing instrument of light-bearing gifts which pass understanding.

Theotokion: **T**hrough the activity of the all-accomplishing Spirit, O Virgin, thou didst bring forth as fruit the body of the Master of all, in Whom the world of sin hath been condemned and everlasting life hath poured forth.

Sessional Hymn of the holy hieromartyr, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Studying the depths of the Spirit in the abyss of wisdom, O divinely wise and venerable one, thou didst preach the one Godhead of the Trinity, describing all the ranks of the angels and the mysteries of their splendor. Wherefore, describing also the order of the earthly hierarchy, thou hast brought all into one unity. O hierarch Dionysius, entreat Christ God, that He grant remission of transgressions unto those who honor thy holy memory with love. (Twice)

Glory ..., Both now ..., Theotokion, in Tone VIII:

O undefiled, blameless and all-immaculate Lady, thou cloud of the noetic Sun and golden candle-stand of the light of God: with the radiance of dispassion illumine my soul, which hath grown dim through the blindness of the passions, I pray; with torrents of compunction enlighten my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that with love I may cry out to thee: O Ever-virgin Theotokos, entreat Christ God, that He grant me forgiveness of my transgressions; for thee do I, thy servant, have as my hope.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * "The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!"

ODE IV

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'

Thou hast adorned the goodly order of the Church, O father; for therein thou didst manifestly depict visible images through sacred writings about immaterial powers. And thereby all the assemblies of the faithful have been brought to the mysteries and illumined, O divinely wise one.

With the streams of thy theology the blossoms of the Word have been watered and firmly planted in Orthodox theology, flourishing exceedingly, O thou who art pleasing to God; for thou hast preached the unity of essence in the three Hypostases of the Trinity, the adored Sovereignty.

Possessed of the powerful desire and love for God of the angelic hierarchy and an unwavering inclination toward the divine and unattainable heights, with godly wisdom thou didst teach those who cry out with faith: Glory to Thy power, O Lover of mankind!

Theotokion: O Virgin, thy Son was the sacred Accomplisher of salvation, the Guide and Enlightener, the righteousness and deliverance of all who hymn thee. Wherefore, with one mind we, the faithful, truly glorify thy sovereignty.

ODE V

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

The sound of thy words, borne like a clap of thunder, smote the minds of the ungodly with the word of grace, illumining the hearts of the faithful with the most splendid rays of the precepts of God.

Thou wast like a merchant seeking goodly pearls, O most noetically rich hieromartyr; and having found the one Pearl which is truly beyond price, amazed at its divinely wrought luster, O holy hierarch, thou didst confess God.

Thou didst love the well-spring of wisdom, O wisdom-loving father, and, held fast by zeal and love for it, thou didst become great, ever pouring forth rivers of divine precepts, O divinely eloquent one.

Theotokion: As one joyous, thou didst receive the beautifying magnificence of Him who hath created all things by His will alone, and Who, with divine comeliness and the light of the Orthodox Faith, hath made us comely, O Mother of God.

ODE VI

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Studying philosophy lawfully, thou didst receive the gift of wisdom. And theologizing in a godly manner, O all-blessed one, thou didst leave us Orthodox dogmas, wherein delighting, the faithful call thee blessed.

Made comely by godly understanding, O divinely wise Dionysius, thou didst incline thine ear to listen to the divine Teacher, and learn heavenly wisdom from Him.

Thy life is marvelous, thy discourse most wondrous, thy tongue luminous, thy mouth fiery and moved by the Spirit, and thy mind full of experience, O divinely blessed father.

Theotokion: Joyously do we, the faithful, cry out to thee with the voice of Gabriel, O Virgin; for from thee did the life-creating Creator, the Lover of mankind, issue forth unto us and mingle with mankind.

Kontakion of the holy hieromartyr, in Tone VIII:

Spec. Mel.: “To thee the champion leader ...”:

Having, through the Spirit, passed the portals of heaven, * as a disciple of the apostle who reached the third heaven, O Dionysius, * thou wast enriched with all understanding of ineffable things * and illumined those who sit in the darkness of unbelief. ** Wherefore, we cry out: Rejoice, O universal father!

Ikos: **D**ionysius, by his virtues was a great angel among us, like one replete with wings who learned heavenly things. Wherefore, with hymns we honor him as an angel, crying out to him such things as these: Rejoice, thou who didst come to know Christ through Paul; rejoice, thou who converted many to Christ! Rejoice, destroyer of the temples of polytheism; rejoice, watch-tower of the counsel of the knowledge of God! Rejoice, book inscribed by God with hidden mysteries; rejoice, godly tablet and mirror of heaven! Rejoice, for thou didst behold the suffering of the Lord; rejoice, for thou didst sacrifice thyself zealously for His sake! Rejoice, well-spring pouring forth understanding; rejoice, drop extinguishing foolishness! Rejoice, straight path of salvation; rejoice, wall denying entry to the impious! Rejoice, O universal father!

ODE VII

Irmos: **O**nce in Babylon the fire stood in awe * of God’s condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

As showers from heaven water the thirsting earth, so do thy teachings ever anoint the hearts of the faithful and teach them to cry continually: O God of our fathers, blessed art Thou!

With divinely wise understanding didst thou describe the incorporeal intelligences, and, as one blessed, thou hast instructed the Church to chant hymns to them: O God of our fathers, blessed art Thou!

Thou wast shown to be the secure receptacle of the all-holy Spirit, and, proclaiming in prophecy His inspirations and manifestations, O wise Dionysius, thou didst cry out with gladness: O God of our fathers, blessed art Thou!

Theotokion: **B**ehold, the divinely uttered prophecy of Isaiah hath now been fulfilled! For a Virgin hath conceived God the Word in her womb and given birth to the Bestower of life, to Whom all cry aloud: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: **I**n his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.

Bright as a mirror, O Dionysius, and having through virtue made thy mind a receptacle of pure revelations, O most noetically rich hieromartyr, thou didst receive rays of the ineffable effulgence, and cry aloud: Ye priests bless; ye people supremely exalt Christ throughout all ages!

The most abundant grace was poured forth in thy lips; wherefore, thou didst set forth divine teachings, extending unto us understanding past knowing, and manifestly and splendidly disclosing it unto those who with faith chant: Ye priests bless; ye people supremely exalt Christ throughout all ages!

Through thee, O Dionysius, hath the all-glorious metropolitan see of Athens become most renowned, and it offereth thee to the King of all as its sacred first-fruits, ever chanting: Ye children bless; ye priests bless; ye people supremely exalt Christ throughout all ages!

Theotokion: O all-immaculate Mother of God, cause thou the sores of my soul and the wounds of sin to vanish; for thou hast given birth to the Son Who hath authority to readily release from unbreakable bonds those bound with the chains of sin: The one Benefactor, the one Bestower of life.

ODE IX

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Thou wast deemed worthy to behold the holy angels, and wast their fellow spiritual athlete and inheritor of glory. And with them thou didst hasten to see the body of the one truly life-giving Theotokos, the most pure one, whom we magnify as is meet.

As a lawful hierarch, and an invincible spiritual athlete, thou wast an heir of the divine kingdom in the heavens, O father, mingling the blood of thy martyrdom with the oil of the priesthood. Wherefore, thou hast been deemed worthy of a twofold crown, as is meet, O Dionysius, initiate of the sacred mysteries.

As thou hast boldness before Christ, as an initiate of the divinely bestowed sacred mysteries which are taught mystically, O wise hierarch Dionysius, ever pray that those who piously hymn thee be delivered from temptations, O student of ineffable visions.

Theotokion: The honored Church, which Christ thy Son hath truly acquired by His precious blood, in that He is good, O joyous one, hath shone forth as having valiantly conquered heresies. And He hath saved us from the tribulations and evil circumstances which hold us fast, O Lady.

Exapostilarion of the holy hieromartyr:

Spec. Mel.: “As the disciples watched ...”:

Having mounted to the heavens, ascending by thy virtues, O thou who art pleasing to God, thou didst recognize the ranks of the angels and the position of all those on high; and from Paul didst learn of the effulgence of the threefold Sun.

Theotokion: **T**he most wicked and malicious enemy, who of old hated me in the godly and blessed life in paradise and drove me from Eden, hath been slain by thy birthgiving, O Theotokos.

On the Aposticha, Glory ..., the composition of Germanus, in Tone VIII:

Excelling among hierarchs and martyrs, O venerable one, thou wast revealed to be a faithful shepherd, and didst drain the cup of Christ. Wherefore, having pleased him as both, pray for us all, O thou who dwellest now in light with the heavenly ministers.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VIII:

Spec. Mel.: “The martyrs ...”:

The unblemished heifer, beholding her Bullock * willingly nailed upon the Tree, * cried out aloud, lamenting piteously: * “Woe is me, O my most beloved Child! * How hath the ungrateful assembly of the Jews rewarded Thee, * desiring to leave me childless and bereft of Thee, ** O my most beloved Child?”

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos, and 4 from ODE III of the canon of the holy hieromartyr.

Having passed above the heavenly ranks, armies and splendors of the circles of heaven, O father, with loudly proclaimed discourses and all-wise teachings thou hast explained them to all.

Taking thy fill of lofty vision, O venerable one, thou hast set forth the theology of the divine understanding of the names of God, as a theologian of the Trinity through grace, O divinely blessed Dionysius.

Mortified by thy constant desire for God, and having studied philosophy intently, O father, thou hast become a God-bearing instrument of light-bearing gifts which pass understanding.

Theotokion: **T**hrough the activity of the all-accomplishing Spirit, O Virgin, thou didst bring forth as fruit the body of the Master of all, in Whom the world of sin hath been condemned and everlasting life hath poured forth.

Troparion of the holy hieromartyr, in Tone IV:

Having learned goodness and been watchful in all things, * arrayed, as befitteth a priest, in a good conscience, * thou didst draw forth ineffable things from the chosen vessel; * and, having kept the Faith, * thou didst complete a course like his. ** O hieromartyr Dionysius, entreat Christ God, ** that our souls be saved.

Kontakion of the holy hieromartyr, in Tone VIII:

Having, through the Spirit, passed the portals of heaven, * as a disciple of the apostle who reached the third heaven, O Dionysius, * thou wast enriched with all understanding of ineffable things * and illumined those who sit in the darkness of unbelief. ** Wherefore, we cry out: Rejoice, O universal father!

Prokeimenon, in Tone VII: The saints shall boast in glory, * and they shall rejoice upon their beds.

Verse: Sing unto the Lord a new song; His praise is in the church of the saints.

A READING FROM THE ACTS OF THE APOSTLES, § 40, (ACTS 17: 16-34)

In those days, Paul dwelt in Athens with Timothy, and his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto the Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain

strange things to our ears: we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.) Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any things, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from everyone of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, § 55 (MT. 13: 44-54)

The Lord spake a parable saying: The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of thee world: the angels shall

come forth, and sever the wicked from among the j u s t, and shall cast them in to the furnace of fire: there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord. Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. And it came to pass, that when Jesus had finished these parables, He departed thence. And when He was come into His own country, He taught them in their synagogue.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.