

## THE 3<sup>rd</sup> DAY OF THE MONTH OF OCTOBER

### COMMEMORATION OF THE HOLY HIEROMARTYR DIONYSIUS THE AREOPAGITE AT VESPERS

At "Lord, I have cried ...," 6 stichera for the hieromartyr: 3 in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

**H**aving 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.

**H**aving 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.

**H**aving 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 the same tone:

Spec. Mel.: "O most lauded martyrs ...":

**T**he 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.

**H**aving made thy mind equal to that of the angels \* for the sake of virtue, \* O most wise father Dionysius, \* thou didst write a sacred account \* of the heavenly order of their hierarchies, \* and therewith didst align the ranks \* of the Church's organization, \* likening them to the ranks of heaven.

**M**aking 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 \* and didst teach the ends of the world.

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

**C**ome, 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 adept 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 Thine athletes with glory: by their supplications save Thou our souls!

**Now & ever ..., Theotokion, or this Stavrotheotokion:**

**Spec. Mel.: "When from the Tree ...":**

**W**hen the undefiled ewe-lamb saw her Lamb led willingly, as a man, to the slaughter, she said, weeping: "O Christ, Thou makest haste now to leave me childless who gave birth to Thee! What is this that Thou hast done, O Deliverer of all? Yet do I hymn and glorify Thine extreme goodness, which passeth understanding and recounting, O Thou Who lovest mankind."

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

**W**e 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, counted 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.

**Now & ever ..., Theotokion, or this Stavrotheotokion:**

**Spec. Mel.: "As one valiant among the martyrs ..."-**

**A**s she beheld Thee, \* the Lamb and Shepherd, upon the Tree, \* the ewe-lamb who gave Thee birth lamented \* and cried out to Thee maternally: \* "O long-suffering Son most desired, \* how is it that Thou art suspended upon the tree of the Cross? \* How is it that Thy hands and feet, O Word, \* have been pierced with nails by the iniquitous? \* How is it that Thou hast shed Thy blood, O Master?"

**Troparion, in Tone IV:**

**H**aving 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.

## AT MATINS

On "God is the Lord ...", the troparion of the saint, in Tone IV:

**H**aving 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. (Twice)

Glory..., Now & ever ..., Theotokion, or Stavrotheotokion, in the same tone.

Both canons from the Oktoechos, with 8 troparia, including the Irmos, omitting the martyria; 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: Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!**

**I**nstructed by the divine Paul, the seer of heavenly things, O Dionysius, thou also straightway becamest an initiate of the mysteries of heaven and a herald of God.

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

**W**ith soul and mind thoroughly purified, thou wast counted 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 manner past understanding; for through thee, O Mother of God, did He put on our flesh.

### ODE III

**Irmos: O Lord, Fashioner of the vault of heaven and Creator .of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.**

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

**T**aking 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.

**M**ortified 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:** Through 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.

**Sedalion, 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 ..., Now & ever ..., Theotokion:**

O cloud of the noetic Sun, golden candle-stand of the divine Light, undefiled, pure, most immaculate Mistress: with a ray of dispassion illumine, I pray thee, my soul which hath been shrouded in gloom by the blindness of the passions; with torrents of compunction, repentance and tears wash thou my defiled heart, and cleanse me of the mire of my deeds, that I may cry out to thee with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of transgressions; for thee do I, thy servant, have as my hope.

**Stavrotheotokion:** Seeing the Lamb, Shepherd and Deliverer upon the Cross, the ewe-lamb exclaimed, weeping, and, bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb burneth, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O long-suffering Lord, abyss and inexhaustible well-spring of mercy: take pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

#### **ODE IV**

**Irmos:** Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

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

With the streams of thy theology are the blossoms of the Word watered which are planted in Orthodox theology and flourish exceedingly, O thou who art pleasing to God; for thou hast preached the unity of essence in the three Persons of the Trinity, the worshipful Monarchy.

**P**ossessed 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 Thou Who lovest 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 thee with authority.

### **ODE V**

**Irmos:** **W**herefore hast Thou turned Thy face from me, **O Light unwaning?** **A**nd why hath a strange darkness covered me, wretch that I am? **B**ut turn me, and direct my steps to the light of Thy commandments, I pray.

**T**he sound of thy words, borne like a clap of thunder, smote the minds of the ungodly with the word of grace and illumined the hearts of the faithful with the most splendid rays of the precepts of God.

**T**hou wast like unto a merchant seeking goodly pearls, O thou who art most rich; and thou didst find the one Pearl which is truly beyond price. And, amazed at its divinely wrought luster, O holy hierarch, thou didst confess God.

**T**hou didst love the well-spring of wisdom, O wisdom-loving father, and, held fast by zeal and love for it, thou becamest great, and ever pourest forth rivers of divine precepts, O divinely eloquent one.

**Theotokion:** **A**s 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:** **C**leanse me, **O Savior,** for many are my transgressions, and lead me up from the abyss of evils, I pray; for to Thee have I cried, and thou hast hearkened unto me, **O God of my salvation.**

**S**tudying philosophy lawfully, thou didst receive the gift of wisdom. And theologizing in godly manner, O most blessed one, thou didst leave us Orthodox dogmas, wherein delighting, the faithful call thee blessed.

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

**T**hy 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, Who loveth mankind, issue forth unto us and mingle with men.

**Kontakion, in Tone VIII: Spec. Mel.: "To thee the champion leader ...":**

**H**aving, 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 hast illumined those who sit in the darkness of unbelief. Wherefore, we cry out: Rejoice, O universal father!

**I**kos: **D**ionysius, being by thy virtues a great angel among men, like one replete with wings learned the understandings of heaven. 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 the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

**A**s 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!

**W**ith divinely wise understanding didst thou describe the incorporeal intelligences, and, as one blessed, thou hast instructed the Church to chant hymns to them: Blessed is the God of our fathers!

**T**hou wast shown to be the secure receptacle of the most Holy Spirit, and, proclaiming in prophecy His inspirations and manifestations, O wise Dionysius, thou didst cry out with gladness: Blessed is the God of our fathers!

**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 out: Blessed is the God of our fathers!

## ODE VIII

**Irmos:** Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but seeing them saved by a greater power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Bright as a mirror, O Dionysius, and having by virtue made thy mind the receptacle of pure revelations, O thou who art most rich, receiving rays of effulgence which pass understanding, thou didst cry out: Ye priests, bless; ye people, exalt Christ supremely for 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, exalt Christ supremely for all ages!

Through thee, O Dionysius, hath the most 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, hymn; ye people, exalt Him supremely for all ages!

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

## ODE IX

**Irmos:** Heaven is stricken with awe, and the ends of the earth are amazed, that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens: Wherefore, the legions of men and angels magnify thee as the Theotokos.

Thou wast counted worthy to be a beholder of the holy angels, and wast their fellow 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, as an invincible athlete, thou wast an heir of the divine kingdom in the heavens, O father, and didst mingle the blood of thy martyrdom with the oil of the priesthood. Wherefore, thou hast been counted 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 in secret, 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, He hath shone forth as having valiantly conquered heresies. And He hath saved us from the tribulations and evil circumstances which hold us fast, O Mistress.

**Exapostilarion: Spec. Mel.: "As the disciples watched ...":**

**H**aving 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 thou didst learn of the effulgence of the threefold Sun.

**Theotokion:** The all-wicked and malicious enemy, who of old hated me in the godly and blessed life in paradise and drove me from Eden, is slain by thy birthgiving, O Theotokos.

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

**E**xcelling among hierarchs and martyrs, O venerable one, thou wast shown to be a faithful shepherd; and thou 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.

**Now & ever ..., Theotokion, or this Stavrotheotokion:**

**Spec. Mel.: The martyrs ...":**

**T**he unblemished heifer, beholding her Calf nailed to the Tree of His own will, cried out, lamenting bitterly: "Woe is me, O my Child most beloved! How hath the thankless synagogue of the Jews rewarded Thee, Who desirest to leave me childless, O Most Beloved?"

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the hieromartyr.

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

**T**aking 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.

**M**ortified 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, in Tone IV:

**H**aving 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, in Tone VIII:

**H**aving, 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 hast illumined those who sit in the darkness of unbelief. Wherefore, we cry out: Rejoice, O universal father!

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

**Stichos:** Sing unto the Lord a new song.

### A READING FROM THE ACTS OF THE APOSTLES, § 40, [ACTS 17: 16-34]

**N**ow while Paul waited for them at Athens, 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.**

**Stichos: 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]**

**A**nd Jesus said unto them: Again, 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 the world: the angels shall come forth, and sever the wicked from among the just, 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, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

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