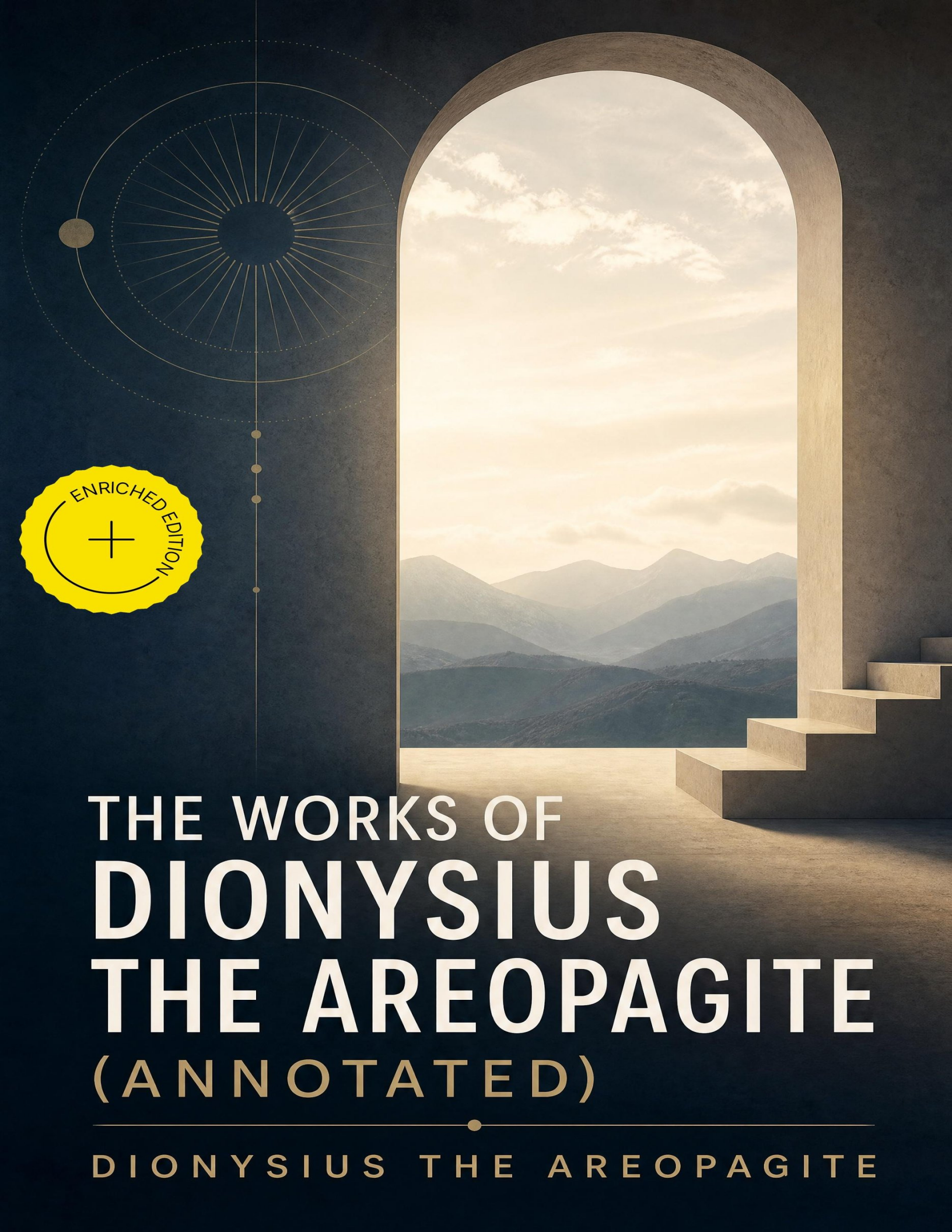




THE WORKS OF DIONYSIUS THE AREOPAGITE (ANNOTATED)

DIONYSIUS THE AREOPAGITE

Pseudo-Dionysius the Areopagite

The Works of Dionysius the Areopagite (Annotated)

Enriched Edition. Christian Mysticism, Apophatic Theology, Celestial Hierarchy, and Divine Union

Translator: John Parker

*This **enriched edition** has been carefully crafted to add value to your reading experience.*

Introduction, Studies and Commentaries by Gemma Yateswell

Edited and published by e-artnow, 2021

EAN 4066338129185

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Introduction

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This collection gathers the principal theological writings transmitted under the name Dionysius the Areopagite, together with prefatory, liturgical, and historical materials that situate them for readers. Its central texts comprise treatises on the Divine Names, Mystical Theology, the heavenly hierarchy, and the ecclesiastical hierarchy, as well as a body of letters. The arrangement retains chapter divisions and introductory notices, while also including discussions of genuineness and related documentary appendices. It is therefore not a modern literary miscellany, but a substantial presentation of a theological corpus and of materials associated with its reception, attribution, and ecclesial setting.

At the heart of the volume stand the treatises customarily known as The Divine Names and Mystical Theology. The former considers the language by which God is named and praised, while the latter presents a concentrated account of the movement beyond ordinary affirmation toward divine mystery. These works belong to the genres of speculative theology, scriptural interpretation, and spiritual instruction. Their concern is not narrative incident, but the disciplined use and limitation of human speech about God. Read together, they establish a characteristic tension within the corpus: divine reality is approached through names, symbols, and worship, yet is

also understood as exceeding every name and conceptual definition.

The works *On the Heavenly Hierarchy* and *Ecclesiastical Hierarchy* extend these concerns into ordered accounts of celestial and ecclesial life. They are theological treatises organized in chapters, treating hierarchy, mediation, illumination, purification, perfection, sacred signs, and ritual order. The heavenly work considers the ranks and functions of angelic beings as they are received in Christian theological reflection; the ecclesiastical work considers corresponding structures of worship and ministry. In both, visible and intelligible order serves a religious purpose. The texts seek to show how instruction, worship, and spiritual formation may direct creatures toward participation in divine goodness.

The letters add a further text type to the collection: brief epistolary writings addressed to named recipients. Though compact, they return to the corpus's larger vocabulary of divine transcendence, symbol, order, and spiritual understanding. Across treatise and letter alike, the style is markedly synthetic. Biblical language, philosophical terminology, liturgical imagery, and hierarchical patterns are brought into a single theological vision. Repeated movements between affirmation and negation, manifestation and hiddenness, and visible rite and invisible meaning give the writings their distinctive intellectual rhythm. Their formal density has made them objects of sustained commentary rather than merely occasional devotional reading.

The name Dionysius the Areopagite derives from the Dionysius mentioned in Acts of the Apostles as an Athenian convert following Paul's preaching. The writings in this volume were long received under that name, but their authorship has been disputed, and modern scholarship generally distinguishes the author of the corpus from the first-century Athenian figure. The inclusion of "Objections to Genuineness" appropriately acknowledges this question within the collection itself. Such uncertainty does not diminish the importance of the texts as historical theological documents; rather, it clarifies the need to read their traditional attribution alongside the evidence and debates surrounding their transmission.

The volume also preserves material of differing kinds and status: prefaces, a note concerning Ignatius, a liturgy attributed to Dionysius, contents and reading lists, an essay on Dionysius and the Alexandrian school, an appendix, and records concerning bishops and apostolic traditions. These items should be distinguished from the core treatises and letters rather than treated as a uniform authorial composition. Their presence nevertheless illustrates the broad editorial and ecclesiastical context in which Dionysian writings have been presented. They make the collection useful not only for the study of its principal theological texts, but also for examining questions of liturgy, tradition, attribution, and reception.

The enduring significance of the Dionysian corpus lies in its powerful articulation of divine transcendence together with its sustained attention to worship, symbols, and ordered communal life. Its account of negative theology has

remained especially influential, while its depictions of heavenly and ecclesiastical hierarchy have shaped later theological vocabulary and imagination. The writings invite careful reading because their themes are developed through closely connected terms rather than through isolated arguments. This collection consequently offers both an entry into a formative body of Christian theological literature and a record of the interpretive questions that have accompanied it, preserving the works' complexity without concealing the contested character of their attribution.

Historical Context

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The collection bears the name of Dionysius the Areopagite, the Athenian judge whom Acts 17:34 says accepted Paul's preaching in Athens about the middle of the first century. Late-antique and medieval readers therefore treated its author as an apostolic convert, capable of transmitting Pauline teaching on angels, worship, and mystical union. That prestige shaped the inclusion of treatises, letters, liturgical material, and biographical traditions under one authority. Modern historical study, however, distinguishes the biblical figure from the writer. The Greek vocabulary, philosophical sources, and ecclesiastical assumptions place the core corpus centuries later, making pseudonymous apostolic authorship central to its reception.

Most scholars date the core treatises to the late fifth or early sixth century, probably within Greek-speaking Christian circles of Syria or nearby eastern Mediterranean cities. Their earliest secure public appearance occurred at Constantinople in 532, when texts attributed to Dionysius were invoked in debates involving followers of Severus of Antioch. This terminus does not identify the author, but it locates the corpus amid intense arguments over Christ's person after the Council of Chalcedon in 451. Its learned synthesis of biblical language and Greek philosophy enabled different Christian parties to claim an apparently ancient authority, while obscuring its actual late-antique setting.

The author's deepest intellectual debt is to late Neoplatonism, especially the school associated with Proclus of Athens, who died in 485. Proclus's accounts of procession, return, participation, and ordered mediation supplied conceptual patterns for the corpus's treatment of God, creation, angels, and human ascent. The Divine Names adapts philosophical discussion of divine causality to biblical names for God, while Mystical Theology presses beyond affirmative speech toward the "divine darkness" of apophatic contemplation. Rather than merely reproducing pagan philosophy, the writings recast it through Scripture, Christology, and liturgical devotion, making Greek metaphysics serve a Christian account of salvation.

The controversies following Chalcedon also illuminate the corpus's careful theological idiom. Chalcedon defined Christ as one person in two natures, but its formula provoked enduring divisions among imperial churches, especially in Syria and Egypt. Dionysian language often emphasizes unity, mediation, and the limits of human definition; its theological reserve could be read across contested confessional boundaries. The letters' concern with ecclesiastical order, reconciliation, and disciplined interpretation likewise reflects a world in which bishops, monks, and imperial officials competed to define orthodox practice. Later readers frequently mined the works for doctrinal support, even though the author's exact ecclesial alignment remains uncertain.

The Ecclesiastical Hierarchy describes baptism, Eucharistic worship, consecration, monastic profession, and the ranks of bishop, priest, deacon, and laity. These

accounts presuppose the developed ceremonial and institutional life of late-antique Christianity, not the small first-century communities imagined by the traditional attribution. Worship is presented as a symbolic pedagogy: visible rites lead believers toward invisible realities, just as angelic ranks mediate divine illumination. The separate Liturgy of St. Dionysius is not generally accepted as a work of the corpus's author; it represents later liturgical attribution and expansion. Its presence shows how Dionysian authority became attached to ritual traditions as well as speculative theology.

The Heavenly Hierarchy organizes angelic beings into three triads, a scheme that became extraordinarily influential in Byzantine and Latin Christianity. Drawing upon biblical angelic names while arranging them through Neoplatonic principles of order and transmission, the treatise imagines the cosmos as a graduated movement from God through celestial and ecclesial mediators. Such hierarchy was not simply a social defense of rank: it also expressed a late-antique conviction that education, worship, and moral purification occur through ordered participation. Nevertheless, bishops and theologians later used Dionysian language to interpret clerical authority, sacral monarchy, and the relation between visible institutions and divine order.

The corpus traveled rapidly beyond its original setting. A Syriac translation, traditionally associated with Sergius of Reshaina in the sixth century, helped establish its eastern reception, while Maximus the Confessor supplied influential Greek commentaries in the seventh century. In the Latin

West, John Scotus Eriugena translated Dionysius for Charles the Bald around 860, opening the works to Carolingian scholars and, eventually, medieval scholasticism. Hugh of Saint Victor, Albert the Great, Thomas Aquinas, Bonaventure, and many mystics treated the supposed apostolic author as a major theological witness. The combination of negative theology, sacramental symbolism, and hierarchy thus shaped both university argument and contemplative spirituality.

Doubts about the attribution emerged gradually, but decisive modern criticism came in the late nineteenth century, when Hugo Koch and Joseph Stiglmayr demonstrated close dependence on Proclus and other late-antique sources. The title's prefatory essays, objections to genuineness, list of bishops, and discussion of apostolic traditions reflect this later scholarly and confessional reassessment. They distinguish questions about episcopal succession and liturgical custom from the historical circumstances of the core Greek writings. Today the works are commonly called Pseudo-Dionysius, a designation that acknowledges pseudonymity without denying their importance. Their enduring reception demonstrates how claims to antiquity could authorize creative theological synthesis across many centuries.

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Divine Names (Preface, Chapters I-XIII, and Note on Ignatius)

This theological treatise considers how the transcendent divine source may be named through attributes such as goodness, being, life, wisdom, power, and love without being reduced to any one of them.

Its movement between affirmative description and reverent negation establishes a recurring Dionysian style: densely ordered speculation in which every created excellence points beyond itself; the note on Ignatius extends the collection's concern with early Christian authority and transmission.

Mystic Theology (Preface and Chapters I-V)

Mystic Theology presents the ascent toward God as a passage beyond sensory images, concepts, and even ordinary theological language into a darkness associated with divine excess.

Brief and concentrated in tone, it sharpens the apophatic tendency already present in Divine Names, treating unknowing not as emptiness but as the fitting response to an incomparable reality.

Letters of Dionysius the Areopagite (Preface and Letters)

The letters apply the collection's theological principles to particular questions of teaching, hierarchy, worship, suffering, and spiritual maturity.

Their epistolary form is more direct than the major treatises, yet they retain the characteristic concern that symbols, ranks, and instruction should guide rather than confine the soul's movement toward God.

Liturgy of St. Dionysius, Bishop of the Athenians (Preface and Liturgy)

This liturgical text orders communal prayer around praise, intercession, sanctification, and sacramental participation.

Its ceremonial emphasis complements the speculative treatises by showing theology enacted through a shared hierarchy of worship, though the surrounding collection also preserves questions about the work's genuineness.

Authenticity and Contextual Materials (Objections to Genuineness; Prefatory Material; Contents; Books to Be Read; Dionysius the Areopagite and the Alexandrine School)

These materials frame the collection through questions of authorship, intellectual lineage, recommended reading, and the historical setting in which Dionysian ideas are understood.

They foreground a central tension in the corpus: its authority is assessed alongside its affinities with broader philosophical and theological traditions, especially the Alexandrine school.

On the Heavenly Hierarchy (Chapters I-XV)

On the Heavenly Hierarchy interprets angelic orders and sacred images as a graduated cosmos through which divine illumination descends and rational creatures are led upward.

Its elaborate classifications exemplify Dionysius's recurring motif of mediation: hierarchy is not mere rank, but an ordered process of receiving, purifying, illuminating, and perfecting.

Ecclesiastical Hierarchy (Chapters I-VII)

Ecclesiastical Hierarchy applies the logic of celestial order to the church's rites, ministers, initiatory practices, and degrees of participation.

The work treats visible ceremonies as pedagogical symbols that communicate hidden realities, joining institutional order to the same ascent-and-return pattern found in the mystical and angelological writings.

Appendix (List of Bishops; Apostolic Traditions Generally in Abeyance)

The appendix gathers materials concerning episcopal succession and the standing of apostolic traditions within the church's historical life.

Its practical and documentary focus forms a notable shift from the collection's mystical abstraction, while still reinforcing the importance of ordered transmission and ecclesial continuity.

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PREFACE TO THE “DIVINE NAMES.”

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The Treatise on “Divine Names” was written by Dionysius, at the request of Timothy, and at the instigation of Hierotheus, to express, in a form more easily understood, the more abstract Treatise of Hierotheus, who was his chief instructor after St. Paul. Its purpose is to explain the epithets in Holy Scripture applied alike to the whole Godhead—Father, Son, and Holy Ghost. It does not pretend to describe the unrevealed God, Who is beyond expression and conception, and can only be known through that union with God^[19], “by which we know, even as we are known.” Holy Scripture is the sole authority, beyond which we must neither think nor speak of Almighty God. The Treatise, being written by one of the most learned Greeks, the phraseology is, naturally, that of Plato and Aristotle ; but Plato and Aristotle are not authorities here. When Plato treated his Hebrew instructor with such reverence, and was so versed in the Pentateuch, we need not be sensitive as to the admission of Plato’s authority. But, as a matter of fact, on the question of Exemplars² and some other points, the opinions of Plato are expressly refuted. The phrase of Luther, “Platonising, rather than Christianising,” proves only a very meagre acquaintance with Dionysius. The Greek language is moulded in a marvellous manner to express the newly revealed Christian Faith in its most exalted form, in a style which Daillé confesses to be always of the same “colour;” and Pearson, “always like itself.” Jahn has followed

Dionysius step by step in order to trace the connection between the language of Plato and Dionysius, for the purpose of exploding the puerile supposition that such complex writings as these could have been evolved from the elementary treatises of Proclus and Plotinus. Most probably, some of the lost writings of Dionysius are in part preserved in those writers and in Clement of Alexandria; but Dionysius is the Master, not Pupil! The works are very distinct and precise upon the Divinity of Christ, and the Hypostatic Union. Like St. Paul, Dionysius affirms that He, Who made all things, is God; and further that Jesus is God, by some startling phraseology. He speaks of James, “the Lord’s brother³,” as “brother of God” David, from whom was born Christ after the flesh, is called “father of God⁴.” When speaking of the entombment of the Blessed Virgin, he speaks of her body as the “Life-springing” and “God-receptive body;” thus testifying that Jesus, born of a pure Virgin, is Life and God. He describes the miracles of Jesus as being, as it were, the new and God-incarnate energy of God become Man. The newly-coined words indicate an original thinker moulding the Greek language to a newly acquired faith. There are two words, “Agnosia” and “Divine Gloom,” which illustrate a principle running through these writings,—that the negative of abstraction denotes the superlative positive. “Divine Gloom” is the darkness from excessive light; “Agnosia” is neither ignorance nor knowledge intensified: but a supra-knowledge of Him, Who is above all things known. It is “the most Divine knowledge of Almighty God, within the union beyond mind, when the mind, having stood apart from all existing things, and then, having

dismissed itself, has been united to the superluminous rays—thence and there, being illuminated by the unsearchable wisdom.” In the *Mystic Theology*, Dionysius exhorts Timothy thus,—“But, thou, O dear Timothy, leave behind both sensible perception, and intellectual efforts, and all objects of sense and intelligence; and all things being and not being, and be raised aloft as far as attainable, ἀγνώστως—unknowingly⁵,—to the union with Him above every essence and knowledge. For by the resistless and absolute ecstasy from thyself, in all purity, thou wilt be carried high to the superessential ray of the Divine darkness, when thou hast cast away all, and become liberated from all.” Thus, we must pass beyond all things known, and all things being, and lie passive under the illuminating ray of God, if we would attain the highest conception of Him, “Who passeth all understanding.” God “unknown” is still the God of Dionysius, and He is still to be worshipped unknowingly. There is a tradition that Dionysius erected the altar in Athens “to God unknown,” as author of the inexplicable darkness, which he observed in Egypt, and found afterwards from St. Paul to have been contemporaneous with the Crucifixion. Did St. Paul adapt his discourse at Athens to the conversion of Dionysius?

The only heresiarch, whom Dionysius mentions by name, is Elymas, the Sorcerer, Simon Magus, a man of great intellectual attainments and a considerable author. Flavius Clemens and Eugenius, Bishop of Toledo, were disciples of Simon before their conversion to Christ. The tenets of Elymas are described by Hippolytus. He formed an eclectic system from the Old Testament and the Christian Faith, and

with Cerinthus and Carpocrates originated many heresies to which the apostolic epistles allude, and which in later times became prominent in the Church. In refuting these heresies, by manifestation of the truth, Dionysius anticipated many errors—ancient and modern.

Jerome informs us (Scr. Ecc. 46) that Pantaenus⁶, one of the most celebrated Christian philosophers of Alexandria, was sent, A.D. 193, by Demetrius, Bishop of that city, to India, at the request of a delegation from India for that purpose. Pantaenus discovered, on his arrival, that St. Bartholomew (one of the twelve) had preached the coming of Jesus Christ, in that country. Pantaenus found a copy of the Hebrew Gospel of St. Matthew in India. Now, by the extract, contained in the Scholia of Maximus, from the Scholia of Dionysius of Alexandria (250) upon the Divine Names, and also by the extract from a letter of the same Dionysius, recently discovered in the British Museum⁷ (Nos. 12151-2), we know that the writings of Dionysius the Areopagite were known and treasured in Alexandria a few years after the death of Pantaenus. Can we reasonably doubt that Pantaenus took the writings of Dionysius, and the more abstract works of Hierotheus, to India? Have we not here an explanation of the remarkable similarity between the Hindu philosophy, as expressed by Sankara⁸ in the eighth, and Râmânûja in the thirteenth century, and the “Divine Names?” Sankara treats of the Supreme as “absolutely One;” Râmânûja as “non-dual, with qualification.” Both these truths are combined and expressed in Dionysius.

I cannot but believe that many of the beautiful expressions about Vishnu, the Redeemer, in the Râmâyana of Tulsidâs are Christian Truths under a Hindu dress⁹. Many learned Hindus affirm that it is needless for them to become Christian, because they have a more exalted conception of the Supreme God than Christians themselves. I submit that the “Divine Names” will be instrumental in bringing India to the Christian Faith, in the best and only effectual way—by communities and not by individuals—through the most learned and devout, and not through the most ignorant.

Dionysius was first converted, and then, through him, those who naturally and properly followed his lead.

LUCIUS FLAVIUS DEXTER.

Dexter was a friend of Jerome. Jerome even addresses him as “filius amicus,” and describes him as “clarus apud saeculum et Christi fidei deditus.”

Dexter became Prefect of the Pretorian Oriental Guards, and was one of the most illustrious statesmen of his time. He resided two years in Toledo. From the archives of the Church of Toledo and other cities he compiled a chronicle from A.D. 1 to A.D. 430, giving a brief summary of the Church events in Spain. That chronicle he dedicated to Jerome, who, enrolled both Chronicle and Author amongst his “illustrious men.” It was at the request of Dexter that Jerome wrote his book on Ecclesiastical Writers. Among the earliest Bishops of Toledo, Dexter describes a remarkable man,—Marcellus,—surnamed Eugenius, on account of his noble birth.

Bivarius says he was of the house and family of Caesar, being uncle to the Emperor Hadrian. Marcellus was consecrated Bishop by Dionysius the Areopagite at Aries, and sent to Toledo. Respecting him, Dexter records that Dionysius dedicated the books of the Divine Names to him, u.c. 851, A.D. 98. Dexter further records that Dionysius surnamed Marcellus, Timothy, on account of his excellent disposition. Polycrates, Bishop of Ephesus, relates that Timothy, Bishop of Ephesus, to whom the works of Dionysius were originally dedicated, was martyred during the reign of Nerva, A.D. 96-97. Upon the return of Dionysius to Gaul, after his visit to St. John, released from Patmos, we find him calling his friend Marcellus, Timothy, and presenting the books of the “Divine Names” to him, A.D. 98; in order that he might still have a Timothy on earth,— “in vivis”— although his first Timothy, “migravit ad Christum,” A.D. 97.

This touch of nature, preserved in a chronicle, written more than 1400 years ago, by an illustrious statesman, who was son of a Bishop celebrated for learning and sanctity, may fairly be deemed, by an unprejudiced mind, reasonable proof that the “Divine Names” were written previous to A.D. 98.

N.B. As the result of some research I affirm that our Saviour’s last commission is the Key to Church history in the first century. As He commanded the Apostles to preach the Gospel throughout the world, so the Gospel *was* preached when St. Paul wrote his Epistle to the Colossians, Chap. I. v. 23 (τοῦ κηρυχθέντος ἐν πάσῃ κτίσει), and with such success amongst the most learned and noble, that, but for the cruel massacre of Flavius¹⁰ Clemens and his family for the

Christian Faith, there would have been a Christian Emperor in the first century. As Jesus said, “Ye shall be witnesses of Me unto the *uttermost parts* of the earth” (Acts Chap. 1. v. 8), so the Apostles planted the Church of Christ in Gaul, Spain and Britain, with its threefold ministry; and by the end of the second century there was an organised Church throughout each of those territories¹¹.

Dr. Schneider informs me “that in Germany they now admit that the external proofs are in favour of genuineness of Dionysius, but they confine themselves to the internal proofs. They pretend that the doctrine is too clear and precise to have been written in the apostolic age.”

How could the chief Areopagite, the convert and companion of St. Paul, and the familiar friend of St. John, Theologus, have understood theology!!

² C. V. § 2.

³ Ἀδελφότης.

⁴ Θεοπάτορ.

⁵ As beyond knowledge.

⁶ Conversion of India, p. 12. Pressensé, The Earlier Years of Christianity, Vol. II. p. 271. The History of Mathurâ (Muttra), by F. S. Growse, on the glorification of the Divine Name.

⁷ Vidieu, p. 73.

⁸ Sankara's doctrine, Sir Monier Williams, “Brahmanism,” p. 55. Râmânûja's explained, “Brahmanism,” p. 119, &c. J. Murray.

⁹ At Council of Nicea in 325, Johannes, the Metropolitan of Persia, signed also as “of the great India.” Merv was an Episcopal See, A.D. 334. Con. of India, pp. 15—31.

¹⁰ Burton, Ecc. Hist., Vol. I. p. 367.

¹¹ Mansi I. 698, Jaffi. Regesta Rom. Pon. 2nd Ed., p. 10, by Ewald.

CAPUT I.

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TO MY FELLOW PRESBYTER, TIMOTHY,
DIONYSIUS THE PRESBYTER.

*What is the purpose of the discourse, and what the
tradition concerning Divine Names.*

SECTION I.

Now then, O Blessed One, after the *Theological Outlines*¹², I will pass to the interpretation of the Divine Names, as best I can.

But, let the rule of the Oracles be here also prescribed for us, viz., that we shall establish the truth of the things spoken concerning God, not in the persuasive words of man's wisdom, but in demonstration of the Spirit-moved power of the Theologians, by aid of which we are brought into contact with things unutterable and unknown, in a manner unutterable and unknown, in proportion to the superior union of the reasoning and intuitive faculty and operation within us. By no means then is it permitted to speak, or even to think, anything, concerning the superessential and hidden Deity^[2q], beyond those things divinely revealed to us in the sacred Oracles¹³. For Agnosia, (supra-knowledge) of its superessentiality above reason and mind and essence—to, it must we attribute the superessential science, so far aspiring to the Highest, as the ray of the supremely Divine Oracles imparts itself, whilst we restrain ourselves in our approach to the higher glories by

The contrast lies in scale: one imagines cosmic order, while the other attends to embodied communal rites and offices.

The Liturgy of St. Dionysius gives this hierarchical vision an enacted form. Where the hierarchies explain how symbols and offices operate, the liturgical text organizes prayer, praise, and communal sequence. This movement from theoretical chapter to ritual pattern resembles the relation between Divine Names and its devotional implications. Names of divine activity are not only subjects for exposition; they become materials for worship. The corpus thus repeatedly shifts between speculative architecture and practices through which that architecture is publicly inhabited.

The Appendix, List of Bishops, and material on apostolic traditions broaden the collection's concern with continuity and transmission. These documents are more historical and institutional in texture than the hierarchies, yet they echo the same interest in ordered succession. Their presence also introduces a tension between ideal sacred order and the contingencies of ecclesial memory. Alongside the objections to genuineness and the discussion of the Alexandrian school, they make hierarchy appear not only as theology but as a contested historical claim.

Question 4

How do the Letters frame Dionysian authority across philosophical and ecclesial settings?

The Letters adopt a markedly different scale from Divine Names, Mystic Theology, and the two Hierarchies. Their concise addresses foreground occasion, relationship, and

practical emphasis rather than sustained architectural argument. Yet they preserve recurring concerns with divine transcendence, proper interpretation, and graded instruction. This compression gives authority a flexible voice: the writer appears not only as a systematic theologian but as a correspondent negotiating diverse spiritual and intellectual circumstances. The contrast reveals how the collection adapts one theological vocabulary to several literary forms.

The prefatory material, including the account of Dionysius and the Alexandrian school, places these writings within overlapping philosophical and ecclesial lineages. Such framing encourages attention to the learned idioms that shape the corpus, especially its use of hierarchy, symbolic mediation, and negative theology. The Letters are particularly revealing in this context because their epistolary posture evokes personal transmission while their concepts remain closely aligned with the larger treatises. Authority emerges through both inherited intellectual patterns and the literary performance of direct address.

Objections to Genuineness introduce a later historical perspective on that authority. Rather than simply standing outside the works, the objections illuminate why their blend of apostolic attribution, philosophical vocabulary, and liturgical concern became significant. The Letters, Liturgy, and traditions material all intensify this issue by connecting doctrine to recognizable institutions and practices. Read beside the theological treatises, the collection presents authorship as more than a biographical matter: it shapes

how spiritual teaching, historical memory, and ecclesial legitimacy are received.

Memorable Quotes

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1q "can only be known through that union with God"

2q "the superessential and hidden Deity"

3q "we ought to rise to the Divine splendours"

4q "all things aspire to It, as Source and Bond and End"

5q "the light is from the Good, and an image of the Goodness"

6q "this is inexpressible, and unknowable, and altogether unrevealed"

7q "It is better to be of God, and not of ourselves"

8q "there is no single being which is utterly deprived of the possession of some power"

9q "we must teach, not avenge ourselves upon, the ignorant"

10q "the unspoken is intertwined with the spoken"