

Appendix B

References and context of theurgical terms by page and line in *Corpus Dionysiacum*

θεουργία

CD

- DN 124.7 How theurgy and worship apply to the whole Deity.
130.5 An instance of differentiation of the divine: the benevolent theurgy of the incarnation.
130.7 The divine-human work in the incarnation.
130.10 The relationship of Father and Spirit to the Word: the entire theurgy is performed in the human realm by the Word.
- CH 23.3 The divine and human work of Jesus: the philanthropy of the incarnation, John the Baptist a prophet of theurgy.
29.18 Deification for angelic beings is equated with their transcendent understanding of theurgy.
29.23 The cherubim (first around God) are initiated into the understandable explanation of theurgy by the source of perfection.
30.8 Some angels are initiated into Jesus' theurgy and philanthropy by Jesus himself.
- EH 64.1 Jesus is the source of *ὁ θεαρχικώτατος νοῦς καὶ ὑπερούσιος*: the source and being underlying all hierarchy, sanctification and theurgy.
81.5 The hierarch hymns the sacred theurgies in the anaphoral thanksgiving.
81.8 The hierarch reveals by prayer and elevation of the symbols the gifts of theurgy.
83.20 Description of the readings in the synaxis: the human theurgies of Jesus (the gospels).
84.3 The purpose of chanting psalms is to praise both theologies and theurgies and has a salvific purpose.
84.18 Discussion of the progression from Old Testament to New Testament in liturgy, from theology to theurgy, prophecy to events, culminating in the theurgies of Jesus.
84.21 *τῆς θεολογίας ἡ θεουργία συγκεφαλαίωσις*: theurgy is the consummation of theology.
88.1 The hymn of faith, *καθολικῆς ὑμνολογίας*, is a symbol, confession and thanksgiving which praises all theurgy on our behalf.
90.9 After the anaphoral thanksgiving - the singing of the praises of the sacred theurgies - the most holy is consecrated.
90.11 A description of the theurgies on our behalf is equated with the history of divine providence, the fall, the incarnation, and all that occurs in the sequence of the anaphora.
92.3 *τὸ θεομίμητον* is achieved by reminding ourselves constantly - in the liturgy - of the most holy theurgies.
92.6 Before the altar the hierarch praises the sacred theurgies performed by Jesus.
92.12 The sacred rite is performed in the manner ordained by God, after hymning the theurgies.

- 94.13 The sacred thanksgiving after communion is the proper praise of the grace of the theurgies.
- 94.17 Penitents are allowed to stay but not to receive since they are ingrates with respect to the unending thanksgiving due to the theurgies.
- 103.3 The consecration of the altar requires *myron*: the theurgy of all things theurgical is above heaven and being, the source of all theurgical sanctification, being and ritual power: Jesus.
- 103.21 The ‘Alleluia’: every theophany and theurgy and can be represented symbolically - a call to praise.
- 106.20 The three-fold power of the rites with regard to ordination: illuminative power in *Synaxis* and *Myron* provides perfecting knowledge of theurgies.
- 108.11 The illuminating power of priests is to guide initiates and make know the theurgies through symbols.
- 113.22 The significance of the Scriptures on the head of the hierarch at his consecration is that they reveal all we can know of God, all theology, theurgy, theophany, hierology and hierergy.

θεουργικός

- DN* 113.12 The hidden tradition initiates into ‘theurgical lights’; the simplicity of Jesus moves to complexity in the incarnation.
- CH* 29.11 Attributes of angelic beings: they are contemplative not through sacred images that materially reflect the theurgical likeness ...
- 29.12 ... but by participating in the knowledge of the theurgical lights from Jesus ...
- 29.14 ... which is their special gift, τὸ θεομίμητον, sharing in the theurgical and philanthropic virtues of Jesus.
- 30.5 Lower angel ranks receive their theurgical understanding from higher ranks.
- 30.15 Interpretation of Isaiah 63.1vv as a conversation between Jesus and the highest angelic rank over theurgical knowledge.
- 48.18 Isaiah’s vision in the temple: thearchic energy is reflected by superior angels to the remainder proportionate to theurgical participation.
- EH* 63.4 The ecclesiastical hierarchy consists of inspired, divine, theurgical understanding, energy and perfection.
- 64.13 Clergy are ἐλλαμφθέντες and initiates in theurgy.
- 68.13 The charge to secrecy: theurgies are to be shared only with the divine (initiates).
- 73.5 ‘Chrismation’: the most theurgical *myron* leaves the man ready for the most sacredly perfecting eucharist.
- 99.6 Concerning the ingredients for *myron* and their fragrance: we are filled according to theurgical measure.
- 103.3 On the anointing of the altar: the theurgy of all things theurgical - Jesus himself.
- 103.17 The altar, which consecrates all things, is itself consecrated by *myron* and made theurgically perfect.
- 104.21 Angelic analogy for ranks of clergy: theurgical knowledge is passed down proportionately.
- 107.3 On the powers of the hierarchy: the more godly receive the theurgical rays first.

θεουργός

- CH* 59.4 The joy of the angels is the same as when theurgical, divine enlightenments visit sacred men.
- EH* 78.18 In baptism the intellectual recognition of the meaning of chrismation comes to those who commune theurgically with the Spirit.
- 105.1 Angelic analogy for human hierarchy: lower ranks are uplifted through mediation to the theurgy of the thearchy.
- Ep 9* 198.4 *πρὸς Τίτον*: the symbolism in parables and the table passes on to us the theurgical mysteries.

References and context of *theôsis* terms (and verbal cognate)
by page and line in *Corpus Dionysiacum*

θέωσις

- DN* 131.12 Divinisation considered as a humanly experienced divine attribute.
132.11 *Theôsis* is not about the absolute approach to the divine or divine likeness.
136.13 The divinisation of many does not imply the fragmentation of the divine unity.
202.22 God is the source of power for *theôsis*.
- CH* 9.8 Examples of various material symbols necessarily provided by God for our deification.
29.17 The highest celestial ranks are perfect due to their primary, supreme *theôsis*.
- EH* 65.4 The hierarch is divinised directly by God.
65.12 Our hierarchy has perceptible symbols which uplift us, as far as possible, towards the unity of *theôsis*.
66.12 Salvation can only occur with divinisation: the likeness and union with God.
66.21 God is the source of all *theôsis* ...
66.22 ... and generously gives hierarchy as the seal of salvation and *theôsis*.
67.20 The apostles had the desire to secure *anagôgia* and *theôsis* for their subordinates.
70.7 The incarnation shows God's goodness and love as he unites himself with all capable of being divinised.
77.22 Athletic imagery for baptism: initiates battle with powers that prevent *theôsis*.
79.11 The *Synaxis*, like all rites, gathers our fragmented lives into a unifying *theôsis*.
83.23 The purpose of different elements of scripture in the *Synaxis* is *theôsis*.
86.9 A comparison of the divinised initiate and the possessed ...
86.11 ... the divinised is both temple and companion of the Spirit.
87.24 The 'catholic hymn' sung by those contemplating the sacrament leads to *theôsis*.
119.6 Communion after monastic initiation is a divine gift for *anagôgia* and *theôsis*.

θεόω

- DN* 112.1 Worship - beholding the divine light - is the source of divinity.
- EH* 65.3 The ecclesiastical hierarchy is deified through the hierarch.
66.12 Salvation is only by *theôsis*.
66.19 The goal of every hierarchy is a feast of that sacred vision which divinises everything.
66.21 God is the source of deification and grants hierarchy for our salvation and *theôsis*.
- Ep 2* 158.6 Divinity and goodness in terms of *theôsis* come from God but he is beyond that sense of both divinity and goodness.

References and context of *theôria* terms (and verbal cognate)
by page and line in *Corpus Dionysiacum*

θεωρία

- DN* 110.6 Ἐπιστήμη καὶ θεωρία of God are inaccessible to beings in direct sense since God is beyond being.
- 110.14 Θεωρία and ὁμοίωσις are granted to ἱερούς νόας proportionately to each being by enlightenments.
- 114.10 The goal for the Christian is to be filled with the sight of God ἐν πανάγνοις θεωρίαις, as at the transfiguration.
- 121.8 The conceptual names for God are a subject for study and for acts of contemplation.
- 140.5 Deference to Hierotheus, whose θεωρία and ἔκφανσις are next to St Paul's.
- 142.14 Intellectual yearning for supernatural θεωρία is both a natural impulse and divine command.
- 154.6 The movement of the soul is one of linear procession to external things - variegated and pluralised symbols - that uplift to τὰς ἀπλᾶς καὶ ἡνωμένας ... θεωρίας.
- CH* 8.20 It is impossible for us to rise up to imitation or contemplation of heavenly hierarchies without the guidance of material means.
- 11.14 Material imagery for celestial things is required as we cannot be raised without mediation to noetic contemplations.
- 13.24 Genesis 1.31: all things are purposed for contemplation.
- 14.14 For heavenly beings, desire means the divine yearning for *theôria* of the transcendent.
- 29.6 The highest angels are not uplifted by contemplation of sacred writing ...
- 29.9 ... but are filled with the triply luminous *theôria* of the cause and source of all beauty ...
- 29.22 ... and led into *theôria* of immaterial splendour.
- 31.10 The highest rank of angels can look upon a host of blessed contemplations.
- 36.1 The lowest angels have not yet been considered ... we should enter into contemplation of them.
- 46.25 Isaiah, in his vision, was raised to a sacred contemplation of what the seraphim see.
- 47.18 In Isaiah's vision the wings of the seraphim obscure *theôria* of their faces and feet.
- 49.20 Isaiah's vision: Timothy may have a clearer interpretation, a more beloved *theôria*.
- 50.14 Anthropomorphisms in scripture regarding angels are a relaxation of the heights of *theôria* befitting them.
- EH* 65.15 Unlike heavenly beings, we are uplifted, as far as possible, by way of perceptible images to *theôria* of the divine.
- 73.8 After the rite of baptism the hierarch rises again to *theôria* of primary things.
- 73.14 The rite of baptism reflects the enigmas of a *theôria* worthy of God.
- 79.5 It is imperative to discuss the *Synaxis*, to be uplifted to *theôria* of it by the Spirit of the thearchy.

- 80.6 Final words in introducing the *Synaxis*: ‘let us look upon the detailed ἱερουργίαν καὶ θεωρίαν’.
- 82.6 The signs on the sanctuary doors are sufficient for those not initiated in *theōria* ...
- 82.8 ... those who are initiated glimpse the *theōria* of conceptual things in the sacrament.
- 85.2 The sacred hierarchy bars catechumens, the possessed and penitents from the hierergy and *theōria*.
- 88.15 On the kiss of peace: those illuminated by *theōria* and knowledge of the One should be united in the divine gathering.
- 92.9 Consecration takes place after the anaphoral thanksgiving and after the hierarch has seen a noetic *theōria* with the eyes of his soul.
- 95.6 Overseeing parts of the rite of *Myron* will lead us to hierarchical *θεωρίασις* of its unity.
- 96.10 Artistic analogy: *theōria* of the fragrant, hidden beauty of *myron* produces a godlike resemblance.
- 97.11 The consecration of the *myron* is concealed from οἱ πολλοῖ because its *theōria* is beyond them.
- 105.8 The legal hierarchy mediated proportioned light for weak eyes, obscure *theōria*.
- 105.20 Our hierarchy combines both celestial and legal hierarchies, having a mediating position communing with the celestial hierarchy through by noetic *θεωρίασις*.
- 115.17 The deacons’ ministry to the uninitiated brings them to *theōria* of divine ceremonies.
- 116.1 The middle order of monks share in the most divine symbols and are filled with joy in their *θεωρίασις*.
- 116.10 Monks have the ability to contemplate hierergies in noetic contemplation and communion, as far as is possible.
- 130.1 The divine law of sacred things grants communion to both body and soul: to the soul in pure *theōria* and the understanding of being perfected, to the body in the image of the most divine *myron*.
- Ep 9* 200.8 Sacred symbols are used according to contemplation and wise arrangement.
- θεωρέω*
- DN* 115.12 Ἐναλόγως συμβόλοι raise us towards the mind’s vision: an ascent beyond intellect, speech, *theoria*, knowledge and being.
- 143.5 Denys’ reason for writing is to help those with a lesser contemplative capacity than his.
- 185.17 There is nothing absurd in rising from ἀμυδρῶν εἰκόνων to contemplate with the universal Cause.
- 193.1 The Cause may be contemplated and hymned in all life as absolute Life, αὐτοζώως.
- 207.9 The titles of God should be contemplated, including terms of similarity and dissimilarity.
- 219.3 ‘Let us therefore contemplate the one simple nature of that peaceful unity’.
- CH* 26.9 On angelic ranks: ‘I am content to set down ... what the sacred theologians contemplated’.

- EH* 106.11 The hierarch's power is to perfect by way of understanding the contemplated enlightenments.
- 108.14 Priests send to the hierarchs those wanting a full understanding of the rites which are being contemplated.
- 116.10 The monks have, as far as possible, entered sacred contemplation and have achieved intellectual *theôria* and *koinônia*.
- 131.27 When hierarchs admit children to share in sacred symbols it is for their nourishment, so that the entire life of the child may be lived in contemplation of divine things.
- 131.32 Epilogue: Denys is happy to admit that others may contemplate sights that are more outstanding in a more divine way.
- MTh* 144.4 Moses, in his ascent, does not contemplate God himself, ἀλλὰ τὸν τόπον, οὐ ἔστη.

Tabulated distribution of key terms in *Ecclesiastical Hierarchy*

EH *θεουργία* *-ικός* *-ός* *θέωσις* *-όω* *θεωρία* *-έω* all

1	1	3	-	6	5	1	-	16
2.1	-	-	-	-	-	-	-	-
2.2	-	1	-	1	-	1	-	3
2.3	-	-	1	1	-	1	-	2
3.1	-	-	-	1	-	2	-	3
3.2	2	-	-	-	-	-	-	2
3.3	12	-	-	4	-	5	-	21
4.1	-	-	-	-	-	1	-	1
4.2	-	-	-	-	-	-	-	-
4.3	2	3	-	-	-	2	-	7
5.1	2	2	1	-	-	2	2	9
5.2	-	-	-	-	-	-	-	-
5.3	1	-	-	-	-	-	-	-
6.1	-	-	-	-	-	3	1	4
6.2	-	-	-	-	-	-	-	-
6.3	-	-	-	1	-	-	-	1
7.1	-	-	-	-	-	-	-	-
7.2	-	-	-	-	-	-	-	-
7.3	-	-	-	-	-	1	2	3