

Pseudo-Dionysius and The Idea of a Statue

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1. INTRODUCTION

Pseudo-Dionysius compares the experience which constitutes the object of his treatise *The Mystical Theology* – that of spiritually and intellectually gaining access to the knowledge of ‘mysterious things’ – with the process of carving a statue (ἄγαλμα). Evidently connecting his thoughts with those of Proclus and Plotinus (the latter’s in the *First Ennead*), the Syrian fathoms that if what is unnecessary – i.e. the outcome of human ‘affections’ – is removed from our souls and minds, we attain the ‘true vision’ about reality. By subjecting ourselves to this activity we connect to their authentic source both our reason and perception.

Books have been published about the way in which some pieces of Western architecture and visual arts have been inspired by Pseudo-Dionysius’s concepts,¹ and that influence is no longer significantly controversial. More recently, texts have come out about the way in which the same human endeavours – and also music – sourced themselves within the Dionysian theology in the Eastern Christendom. The question is how justified these assumptions are; my article attempts to evaluate this.

2. THE DIONYSIAC CORPUS ABOUT LIGHT

The idea of the sculptor who reveals beauty by carving away the surplus material which encases a statue in marble or stone has a long history; famously Michelangelo described his work technique

1 The most known are those by Rorem, 1993, p. 16, as well as by J. Favier, J. James, and Y. Flamand, *The World of Chartres*, 1990, 168–173. See also Leclercq, in Luibhéid and Rorem, 1987, 27-28; Bony, 1986, 131-143; Mainoldi, 2017 (a), 23-45, and 2014, 189-215.

in terms usually employed when such a process is explained.² Pseudo-Dionysius speaks about this course of action in order to illustrate the fact that the essence of things becomes known only when the outcome of the activity of perception – epitomised by him in the sense of sight – is considered an excess vis-à-vis what is really important for a human being and, in consequence, is removed from minds and souls. In the darkness that this occurs³ true knowledge about reality is attained – because that is where an encounter with the Divine, who is neither perceptible, nor conceptual, takes place (DN 592CD,⁴ 708D⁵). This is what the Syrian upholds in the treatise *The Mystical Theology* – and his thoughts in this text complement some within *The Divine Names*:

I pray we could come to this darkness so far above light! If only we lacked sight and knowledge so as to see, so as to know, unseeing and unknowing, that which lies beyond all vision and knowledge. For this would be really to see and to know: to praise the Transcendent One in a transcending way, namely through the denial of all beings. We would be like sculptors who set out to carve a statue. They remove every obstacle to the pure view of the hidden image, and simply by this act of clearing aside they show up the beauty which is hidden (*Mystical Theology*, 1025AB6).

It is important also to remark here that ‘the Beautiful’ and ‘Beauty’ (ὡς καλὸν καὶ ὡς κάλλος, as mentioned by him for instance in

2 Michelangelo Buonarroti, “I saw the angel in the marble and carved until I set him free”; Condivi, 2007; Vasari, 2008, 415-488; Michelangelo Buonarroti, 1987c, 2008; Coughlan, 1966; Fanelli, 1980; Ramsden (ed.), 1963, vols. 1 and 2; Vaughan, 2016; Michelangelo, 1913; Murray, 1984.

3 McGinn, 1994 and Turner, 1998.

4 Pseudo-Dionysius the Areopagite/Suchla, *CD I*, PTS, 1990, 114-115. Within the chapter I shall operate, as most scholars do, with abbreviations of the titles of Pseudo-Dionysius treatises, thus: DN for *The Divine Names*, MT for *The Mystical Theology*, CH regarding *The Celestial Hierarchy*, and respectively EH for the *Ecclesiastical Hierarchy*.

5 Pseudo-Dionysius/Suchla, *CD I*, PTS, 1990, 156.

6 Pseudo-Dionysius/Heil and Ritter, *CD II*, PTS, 1991, 145.

DN 701 C-D⁷ and DN 630 BC⁸) are names Pseudo-Dionysius used for God in parallel with love, beloved (701 D),⁹ 'life', 'light', 'God', 'the truth' (DN 596 B),¹⁰ 'the Good', the 'Life Giving', 'Wisdom', and other similar attributes. In *The Divine Names* (DN 956 B) Pseudo-Dionysius explains that his teachers "gave the name 'beauty itself' to the 'outpouring of what produces beauty itself'"¹¹, i.e. to 'the Beautiful'. Byzantine and post-Byzantine artists, especially in icons representing the Transfiguration, tried and are still trying to suggest the divine darkness by contrast, i.e. by using hues close to the colour white to suggest light in order to show what the darkness is not.

They had and have in mind that when Elijah and Moses had their revelation they were surrounded by a darkness like that which Dionysius spoke about. (Nevertheless, both darkness and light – also often mentioned by the Syrian – evoke simplicity in our minds and souls; for this theologian to reach it was the climax of any spiritual exercise).

In an interesting and perhaps unexpected association of ideas, Origen parallels Christ's incarnation, i.e. his becoming an "express image' of God's substance", with the activity of carving statues, which "taken from the region of material things [...] are to be allowed for no other purpose but to show that the Son, though brought within the very narrow compass of a human body, yet gave indications in the likeness of his power and works to these of God the Father, of the immense and invisible greatness that was in him."¹² Since the texts of the Alexandrian had a large circulation, there is no doubt that Pseudo-Dionysius knew them,¹³ and it seems

7 Pseudo-Dionysius/Suchla, *CD I*, PTS, 1990, 150-151.

8 Pseudo-Dionysius/Suchla, *CD I*, PTS 33, 1990.

9 Pseudo-Dionysius/Suchla, *CD I*, PTS, 1990, 151.

10 For instance, in Pseudo-Dionysius/Suchla, *CD I*, PTS, 1990, 118.

11 Pseudo-Dionysius/Suchla, *CD I*, PTS, 1990, 223.

12 Origen, 1973, 22.

13 On the connection between Origen and Pseudo-Dionysius, see Perczel, 2015, on-line; 2009, 27-42, and 2000, 491-532.

that he borrowed the metaphor of a statue from those sources. But regardless as to whether or not this simile [of the statue] was an appropriation by Pseudo-Dionysius, in his writings the real meaning of perceptible symbols (used for reasons of “secrecy and accommodation”, EH 377A¹⁴) firstly becomes evident through the use of the apophatic method, and so it can be expressed through concepts. Then the ‘mystical experience’ thus attained (through apophatic means) goes even beyond these – it reaches to the unknowing which, as suggested, is pregnant with meanings.¹⁵ The Syrian believed that if the sacred mysteries are contemplated exclusively *via* perceptible symbols (those ‘hidden’ in images, musical incantations, etc.) we cannot “see”, i. e. experience, them “in their naked purity” (Ep. 9, 1104B).¹⁶ Nevertheless, despite that conviction, throughout his work Dionysius also addressed the positive role of “perceptible symbols in uplifting the interpreter to their conceptual meaning and beyond”,¹⁷ and underlined that “our first leaders” (i.e. the priests) “using images derived from the senses spoke of the transcendent [...]. They put material on what was immaterial. In their written and unwritten initiations, they brought the transcendent down to our level” (EH, 376D).¹⁸

Both statements above are consistent with Pseudo-Dionysius’s understanding of reality as being the result of the dynamic between the ascending and descending movements of the human mind and soul. Therefore, it is not surprising that the *oeuvre* written by him has become the subject of preoccupation both to scholars

14 Pseudo-Dionysius the Areopagite/Heil and Ritter, *CD II*, PTS, 1991, 66-67. Rorem comments on this subject in, among other places, *Pseudo-Dionysius. A Commentary on the Text*, 1993, 94.

15 Gavriilyuk, 2014, 86–104. Pseudo-Dionysius only used the term ‘experience’ once in DN 648B, as Coakley draws the reader’s attention in her Introduction to Coakley and Stang (eds.), 2009, n. 27 on p. 9.

16 Pseudo-Dionysius the Areopagite, “Epistula 9”, 1. 1104B in Pseudo-Dionysius the Areopagite/Heil and Ritter, *CD II*, PTS, 1991, 193.

17 Rorem, 1993, 94.

18 Pseudo-Dionysius the Areopagite/Heil and Ritter, *CD II*, PTS, 1991, 67.

interested in metaphysical issues and to those who focus on art. In spite of the fact that the works of this author “are not concerned with creative practices and accomplishments”, the medieval and contemporaneous-to-us reception of his texts claimed that they inspired masterpieces in arts and even in architecture, because “artistic and architectural metaphors are present” in them.¹⁹ Michelangelo himself might have read Pseudo-Dionysius’s treatises because he frequented the Neoplatonic circles at the court of Lorenzo de’ Medici, and according to Carolyn Vaughan, he “absorbed their philosophy and would have been inspired by [it].”²⁰

3. ANGELOLOGY

Among the subjects on which the Syrian elaborated at length – and were considered instrumental in the accomplishment of various later material creations – that of the angels (whom he considers henads, ἐνάδων, i.e. ‘units’ of power that participate in the monad that God is) was dominant. (Plato introduces this concept in the dialogues *Philebus* and *Timaeus*; for him a henad is a monad that participates in the transcendent One). In his treatise *The Divine Names* (DN 589D) Pseudo-Dionysius not only refers to the fact that God is presented in the Scriptures *inter alia* as “a monad or henad” (for him these are identical),²¹ but he also mentions the fact that the divine Power protects the immortality of the “angelic henads” (DN 892D). He believes that God is a monad/henad because of “its supernatural simplicity and indivisible unity, by which unifying power we are led to unity;” (DN589D).²² Concerning the nature of the henads, Pseudo-

19 Bogdanovic, 2011, 132.

20 Vaughan, 2016, 13.

21 Pseudo-Dionysius the Areopagite/Suchla, *CD I*, P TS 1990, 112; Rorem, 51, 1987. Throughout his corpus Pseudo-Dionysius deploys descriptions similar to those used when he refers to henads in order to distinguish ‘the Divine Unity’ from the Trinity. But we have to mention that he does not use the term henad more than I indicated above; he refers to it through suggestive descriptions.

22 Pseudo-Dionysius the Areopagite/Suchla, *CD I*, P TS 1990, 112; Rorem, 51, 1987.

Dionysius held a view similar to that of the Greek Neoplatonist philosopher Syrianus (Proclus's teacher; d. c. 437), and followed Proclus's triad according to which the Intellect and the Soul carry out a threefold movement of remaining, procession, and return (*mone, proodos, epistrophē*) towards 'the One', the Creator.²³ This is what Pseudo-Dionysius had in mind when he explained the manner in which the mentioned triadisation 'operates' within the intelligible world. While believing that all things – henades included – are part of a single continuous emanation of power from the One, he also considers that they are hierarchically organised; we shall detail on this later within the article.

Inglis Patrick Sheldon-Williams comments on the connection between angels and henads as it appears in Dionysius's writings; he seems to suggest that the Syrian intimates that the angels have a similar nature to that of the henads. This scholar convincingly argues that Proclus and Pseudo-Dionysius have a similar stance on the issue of henads and that both were inspired by Syrianus's notions, which they adapted to their own 'systems'. He also maintained that the three thinkers adjusted what they learnt about henads to their own ideas about celestial and ecclesiastical hierarchies; this is especially clear in the case of Proclus, who says that henads are lesser gods who constitute 'radiations' from the supreme Divinity.²⁴ Sheldon-Williams goes on to explain why such a view has its problems;²⁵ what is significant for our article is that both Syrianus and Pseudo-Dionysius saw God as the universal Cause. They also similarly conceived henads as being related to the 'intelligibles',²⁶ and managed to avoid confusing "the three Hypostases within the Tetrarchy with the procession of powers which, symbolised by the Divine Names, confer being

23 Proclus/Dodds, 1963, repr. 2014. Since Proclus systematized and further developed Plotinus's triadization, see also Plotinus, 1969.

24 Proclus/Dodds, 1963, repr. 2014. Sheldon-Williams, 1972, 66.

25 Sheldon-Williams, 1972, 66–71. Elaborations on some of the debates around this and connected themes are, for instance, in Edwards, 2013, especially 117–134.

26 Sheldon-Williams, 1972, 69.

in all its degrees upon His creatures",²⁷ hence also on the angels.

Among the rich literature commenting on henads in Pseudo-Dionysius's texts István Perczel,²⁸ Henri Dominique Saffrey²⁹, and Andrew Louth's works are to be remarked.³⁰ Perczel explained that the above-mentioned divine simplicity in the treatises and the letters of the Syrian leads to the idea of an indivisible union of everything that exists. He avers: "this indivisibility is a "unifying power" that makes us one and "gathers us together" into a monad and union – that is, again, something like a henad – which is God-like and God-imitating."³¹ This is, in fact, the original state of creation. Saffrey gives an account concerning the historical development of the concept 'henad' in which he reiterates that Pseudo-Dionysius's ideas on this subject-matter were inspired by those in Proclus's texts.³² Louth specifies the same and indicates that the three levels of reality stated by Proclus: henads, intelligences, and souls have their correspondent in the Syriac's three hierarchies: the Thearchy, the celestial hierarchy, and the ecclesiastical hierarchy (the Trinity, angels, and human beings).³³ Dionysius not only borrows Proclus's triads, but adds his own to those, as we shall see further.

4. PSEUDO-DIONYSIUS ABOUT THE ROLE OF HIERARCHIES IN THE STRUCTURE OF THE WORD. THEIR REPRESENTATION IN FURTHER ICONOGRAPHIC WORKS

Before presenting the view of the Syrian about hierarchies, we introduce some commentaries vis-à-vis those made by

27 Sheldon-Williams, 1972, 70.

28 Especially Perczel, 2003, 1193-1209.

29 Saffrey, 1978 and 2000; see also his 1990, 247.

30 Louth, 2007, 158.

31 Perczel, 2003, 1198.

32 Saffrey, 1978 and 2000.

33 Louth, 2007, 158.

Andrew Louth³⁴ and Roland F. Hathaway;³⁵ these are the most known contributions on the topic and will help in understanding Dionysius's thoughts about it. Hathaway develops a metaphysics that concerns this notion as it exists within the *Corpus Dionysiacum*. He speaks about three kinds of definitions of the hierarchical order: one based on law, one on Logos, and one on Eros. He convincingly demonstrates that "Ps.-Dionysius follows Proclus"³⁶ and adapts his ideas to his argumentative needs. Hathaway also explains how the types of definitions above can be recognized in the work of Syrianus's pupil and affirms that the communication among the levels of the hierarchies happens by means of "extensive" (έκστατιχός) Eros. Louth agrees with this idea concerning the role of love in the stratified organization of the world. What he finds important to underline – and justifiably so in my opinion – is the fact that hierarchies do not imply a rigid structure that requires pressure in order to function; to do so they need the flux of love to circulate among their levels. Louth states the following on what he believes – as I also do – to be the core of Dionysius the Areopagite's theology: "Denys's vision is remarkable because, on the one hand, his understanding of hierarchy makes possible a rich symbolic system in terms of which we can understand God and the cosmos and our place within it, and, on the other, he finds room within this strictly hierarchical society for an escape from it, beyond it, by transcending symbols and realizing directly one's relationship with God as his creature, the creature of his love."³⁷

Returning to Dionysius, within the process of applying the Plotinian principle of triadisation to the intelligible world, which for him comprehends the totality of the angels, he describes the ordering of these heavenly beings; he does so

34 Louth, 2001, 2006, and 2009.

35 Hathaway, 1970, 37.

36 Hathaway, 1970, 37-38.

37 Louth, 2001, 134. Elaborations on such a position are in Stang, 2012; Stang / Lamm, 2012, 161-176; Perl, 2008, Rist, 1966, 238.

in the second part of *The Celestial Hierarchy*. He presents the angels, beginning with those closest to God, as being grouped in nine categories. These are organized in three triads, each divided into three, thus: 1. seraphim, cherubim, thrones; 2. dominions, powers, authorities; and 3. archangels, angels and principalities. The Syrian designates all types of angels through the word “winds” because they are supposed to move swiftly:

They [the angels] are also named ‘winds’ as a sign of the virtually instant speed with which they operate everywhere, their coming and going from above to below and again from below to above as they raise up their subordinates to the highest peak and as they prevail upon their own superiors to proceed down into fellowship with and concern for those beneath them (CE 333B-C).³⁸

Emil Ivanov ascertains that numerous examples of iconographical works have been inspired by Pseudo-Dionysius’s treatises;³⁹ some, as expected, depict the heavenly powers as their creators imagined them. Ivanov ascribes a wide range to their alleged artistic renderings: from the four apocalyptic creatures represented (under the form of angels) within the mosaic inside the mausoleum of Galla Placidia, Ravenna, decorated in 430-450, to the angel inside the main church at Gračanica Monastery, 1321 within the former medieval Serbian kingdom;⁴⁰ he refers to one angel, but actually there are many beautifully rendered such heavenly beings within the Church of the Assumption, Gračanica Monastery. I would personally supplement the exemplars adduced by Ivanov here with the famous White Angel from the church of Mileseva Monastery, Serbia.

But we shall also mention some examples that are not very well known, but are still important as illustrating the possible connection between Pseudo-Dionysius’s ideas and the arts,

38 Pseudo-Dionysius the Areopagite/Heil and Ritter, *CD II*, P TS, 1991, 55. See also Pseudo-Dionysius/Luibhéid and Rorem, 1987, 187, and Williams, 2007.

39 Ivanov, 2011, 172–192; Gračanica is mentioned on p. 176 and reproduced in fig. 3 on that page.

40 Ivanov, 2011. Galla Placidia’s mausoleum is mentioned on p. 176 and Gračanica Monastery on p. 174; the latter is also reproduced in fig. 3 on p. 176.

certainly in its illustration of angels. One special instance – because of the media on which it was created – is a funerary cloth (embroidered taffeta and silk) displaying Othon de Grandon and the Virgin with Christ, today in the Historical Museum of Bern; two angels feature prominently on this piece.⁴¹ Another, more recent item of Byzantine persuasion (with strong Western influence) is a Russian icon of Ascension, today housed by the Hermitage Museum.⁴² Zaga Gavrilović points out a particular sub-motif of Dionysian inspiration that is to be found within some depictions concerning angels: those which show them holding discs, “presumably mirrors”. The fresco of the *Anastasis* in Dečani Monastery (c. 1340) that renders this trope is the only one which has survived. The bright and “untarnished” mirrors signify the fact that the angels receive and reflect God’s light and beauty. It also signifies the dignity of the knowledge concerning the Divine bestowed on these angels; as revealed within The Celestial Hierarchy they ‘enjoy’ it.⁴³ Two mentions need to be made with Gavrilović: sometimes Byzantine iconographers identify the angels by name: Jegudiel, Gabriel, Selaphiel, Michael, Uriel, Raphael, Barachiel,⁴⁴ Jerahmeel, etc. Other times they “confuse cherubim and seraphim by depicting them as visually identical, with six, many-

41 This funerary cloth was woven in Cyprus in the last quarter of the thirteenth century, 88x328 cm; it is reproduced and described in Cormack and Vassilaki (eds.), 2009, fig. 256 on pp. 295-296, caption on p. 294. This book has angels represented in many reproductions of frescoes, icons, and manuscript illuminations. See also Cormack and Jeffreys (eds.), 2000.

42 This icon was painted in mid-eighteenth century, tempera on wood, 40x35x2 cm; reproduction and description in Yuri Piatnitsky, Oriana Badderley, Earleen Brunner, and Marlia Mundell Mango, *Sinai, Byzantium, Russia : Orthodox art from the sixth to the twentieth century*, London: Saint Catherine Foundation in association with the State Hermitage Museum, St. Petersburg, 2000, illustration R 114 on p. 343.

43 Sheldon-Williams, 1972, 68.

44 The angels whose names are listed before that of Jerahmeel form what is represented in Byzantine iconography as ‘the *Angelic Council*’. Among the examples of angels who are named are thus: Selaphiel is represented in a Russian icon depicting the bishop Herodion of Patras and Archangel Selaphiel (1840); Gabriel, Michael and Raphael are depicted in stained glass in St. Ailbe’s Church in Ireland.

eyed wings";⁴⁵ in such cases only the captions aid their recognition, therefore attention should be paid to these accompanying texts. The above-mentioned description about the various categories of celestial powers with their 'eyed wings' is found in the Liturgy of John Chrysostom, which certainly Dionysius knew; therefore the source of this type of iconography is not primarily to be searched for within the Dionysiac Corpus, but in John's texts.

For Ivanov, the representation of Sophia, the Wisdom of God, belongs to the artistic undertakings concerning angels – the more so because the icon-painters have sometimes shown this attribute of the Divine represented not only as a woman, but also as "the image of an angel sitting at a festive [...] table". This is how the sacred Wisdom appears in the churches of St. Sophia (1235) and St. Clement (1294-1295), both in Ohrid, as well as in the monastic churches at Gračanica (1321) and Dečani (c. 1340). The same researcher also believes that an illustration of the opening statement from Pseudo-Dionysius's treatises *The Mystical Theology* ("Supernal Triad, Deity above all essence, knowledge and goodness; Guide of Christians to Divine Wisdom!") was visually expressed in the frescoes referring to Sophia in Chrelio Tower of Rila Monastery, Bulgaria, 1335-1336, and in the church of St. John Prodromos, Yaroslavl, Russia, 1694-1695.⁴⁶ Moreover, Ivanov thinks that the celestial hierarchy as peculiar to Pseudo-Dionysius's thought is represented, for instance, in two places within the church of Sant'Apollinare in Classe (mosaics, 539);⁴⁷ but this is, again, an anachronism. The scholar details that inside the church of Sant'Apollinare in Classe the central space around Christ and the cross is filled with stars that are depicted "on a blue background – an undoubtedly strong indication about the nine celestial ranks and [...] their angels and other powers, [which are

45 Gavrilović, 2001, 181–197.

46 Ivanov, 2011, 175.

47 Ivanov, 2011, 178.

of] a number that excels the potential of the human eye."⁴⁸ Ivanov also asserts that "The oldest undoubted iconographic examples showing (sic) the Celestial Hierarchy are in the collection of crosses at Limburg";⁴⁹ these pieces were made of enamel on gilded background. They are the products of a Constantinople workshop and were created in 963–968; so was a miniature in Vienna codex Suppl. gr. 2, fol. 1v from the second half of the twelfth century.

This scholar in the East and Jean Favier in the West (the latter together with his colleagues),⁵⁰ see connections between the notions within Dionysius's treatise *The Ecclesiastical Hierarchy* and multiple human creations. Moreover, Favier finds a resemblance between the artists described in EH IV.3 and those who built and decorated Chartres Cathedral in the Middle Ages (1194 and 1220). Ivanov, who understands the various depictions of 'The Last Judgement' to be illustrations of the above-mentioned treatise, offers a few instances that are supposed to refer to it. Among these, there are the illuminations peculiar to the Greek codex 74, Bibliothèque Nationale, Paris (eleventh century); the mosaic on the western wall of the church at Torcello (eleventh century); two icons in St. Catherine Monastery, Sinai from the second half of the twelfth century; the frescoes in the church of Panagia Mavriotissa, Kastoria (twelfth century), and those in Kvarke Kilisse, Cappadocia (1212) as well as its representation in the southern wing of the church at Chora (1315-1320). Frescoes illustrating grouping of church prelates ('The Ecclesiastical Hierarchy') exist, for instance, in the fresco entitled 'The Dormition of the Mother of God' at Staro Nagoričino, in its upper part (1316-1318); in the church at Marko Monastery (around 1375), as well as in the fresco known as 'The Last Judgement' on the external north wall of St. George Church, Voroneț Monastery, Romania (c.1488-1496), and that by the same name in St. Catherine Monastery, Sinai (date

48 Ivanov, 2011, 177.

49 Ivanov, 2011, 177.

50 Favier, James, and Flamand, 1990, 168–173.

unknown).⁵¹ An icon of the Crucifixion by Anastassiy Ivanovich, Moscow, 1806, depicting representatives of the ecclesiastical order is mentioned by Ivanov,⁵² but many similar images are to be found in various churches built during the Byzantine Empire.

While some of Ivanov's suppositions might be correct, certainly not all of them are so. Obviously his assumptions referring to the works of art in Ravenna cannot be valid since today the scholarship is quasi-unanimous that Pseudo-Dionysius lived in the sixth century (he created after 528); it is reasonable to presume that Ivanov thought that Pseudo-Dionysius lived in the fifth century (as some scholarship held until recently).⁵³ As Andrew Louth cautions with regard to the creations of the Syrian: "secular scholars who readily trace the aesthetic ideals of the Byzantines, or their hierarchical notions of political society, back to Dionysius sometimes perhaps [do so] without sufficient discrimination."⁵⁴ And "Dionysius' influence is pervasive, though not all-pervasive. It is also uneven, both in the sense that some Byzantines seem more open to his influence than others, and also in the sense that there is a very generalized influence, alongside genuine attempts at engagement with his thought."⁵⁵

I think it is likely that the patron who commissioned the beautification of the church within Gračanica precincts (1321), the Serbian king Stefan Milutin,⁵⁶ or rather the priests who blessed the conception of these works, and the fresco-painters the ruler surrounded himself with, knew the *Corpus Dionisiacum*. The same might have been the case with regard to the founders and Masters who worked at Pângărați Monastery, Neamț County, Romania. That was established by

51 Parry (ed.), 2010, 383; in this book there are references to the icon in Sinai.

52 Ivanov, 2011, 178.

53 On Pseudo-Dionysius's origin see, among others, Mainoldi, 2016.

54 Louth, 2009, 55.

55 Louth, 2009, 55–56.

56 Ćurčić, 1996.

the ruling Prince Alexandru/Alexander Lăpușneanu in 1560.⁵⁷

Jelena Bogdanovic adds more examples of ecclesiastic art she believes was accomplished on the basis of Dionysian notions to the list Ivanov proposes. Among those she enumerates the decoration in the churches of Virgin Parigoritissa, Arta (ca. 1290) and the Virgin Olympiotissa at Ellason, Thessaly (1295-1296); in both these buildings the bust of Christ Panokrator is encircled by various orders of heavenly powers. In Olympiotissa the central medallion representing the same image is circumscribed by two concentric zones containing angels, and their arrangement in this manner is reminiscent of the triads from the Syrian's hierarchy.⁵⁸ For Bogdanovic the most illustrative testimonies with respect to the imagery of the celestial hierarchy exist in the church of Bogorodica Ljeviša, Prizren (1309–1313), Dormition at Gračanica (c. 1311–1321), Staro Nagoričino (c. 1313–1318), and Kraljeva crkva at Studenica Monastery (c. 1314), all in the territory of medieval Serbian kingdom, as well as in the *katholikon* of the Hilandar monastery on Mount Athos (c. 1321).⁵⁹

5. THE DIONYSIAC CORPUS AND ARCHITECTURE

Pseudo-Dionysius's texts were also considered (positively) 'responsible' for works in architecture. The concept of the Syrian regarding the ascent towards God through continual spiritual exercise (which culminates in union, *henosis*, with the One⁶⁰) might have served to Suger, the abbot of Saint-Denis from 1122 to 1151, to oversee the construction of his church.⁶¹ He knew very well the text of *The Celestial Hierarchy*, where Pseudo-Dionysius analyses the aesthetics of visual symbols and speaks about "uplifting and

57 Székely, 2013, 275–299.

58 Bogdanovic, 2011, 120–121.

59 Bogdanovic, 2011, 121.

60 De Andia, 1996 and 1997.

61 Rorem, 1993, 16. See also Mainoldi, 2017 (a), 23-45, and 2014, 189-215.

luminous beauty”⁶² (CH 120A-124A⁶³). Jean Bony considers that the construction of Saint-Denis was a sign of a “revival of Greco-Roman and Late Antique vocabulary in architecture,”⁶⁴ but I think that this is debatable. According to Paul Rorem, Suger intended the building to reflect in its design the ideas of the ‘Areopagite’, and reasoned that the abbot managed to accomplish his goal. Because the church has been widely considered the first Gothic structure, the discussion about a Dionysian influence in its construction and in that of other similar edifices has been perpetuated.⁶⁵

Further evidence to support Rorem’s opinion may be found in Bogdanovic’s work “Rethinking the Dionysian Legacy in Medieval Architecture: East and West”, where she makes a case that some Romanesque and Gothic churches display in their carved decoration and their sculptures elements mentioned in Pseudo-Dionysius’s texts, “from angelic figures via humans to the lowliest creatures such as worms, from personifications of natural phenomena (winds, clouds) to attempts to record miracles”.⁶⁶ She also thinks that Gothic cathedrals reflect “the compendium of human knowledge, transience of the material world and search for the immortal, ultimate, and divine truth”.⁶⁷ The fact that some patrons of cathedrals and churches thought along the same lines, and that Pseudo-Dionysius wrote compositions about the soul’s ascent to God, which some of the benefactors read, resulted in the urge for the latter to put their own as well as the Syrian’s ideas into practice.

As mentioned earlier when speaking about frescoes, another Dionysian concept – that of hierarchy – was thought to be, at least partially, accountable for the erection and the adornment

62 Paul Rorem, *Pseudo-Dionysius. A Commentary on the Text and an Introduction to their influence*, Oxford University Press, Oxford, New York, 1993, 16.

63 Pseudo-Dionysius the Areopagite/Heil and Ritter, *CD II*, PTS, 1991, 7-10.

64 Bony, 1986, 131-143.

65 Rorem, 1993, 16.

66 Bogdanovic, 2011, 132.

67 Bogdanovic, 2011, 132.

of some of the medieval structures. It is known that those we discuss here are rich in symbolism; several of them, as we have already noticed, contain representations (in sculpture and/or painting) of angels and of church dignitaries in the sophistication of their various ranking. Moreover, the very materiality of the buildings can witness to the fact that they are pointers to the characteristics of the Divine. Nadine Schibille elaborates on the aesthetic values peculiar to the Byzantine Empire, to the works of Pseudo-Dionysius, and to those maintained by the Neoplatonists in Late Antiquity. Schibille expands on the role of the senses and generally of perception within the encounters with Beauty people had in the sixth century, when this Constantinopolitan shrine dedicated to the Divine Wisdom was constructed. Among other sources this researcher has studied the *ekphrases* of the period.⁶⁸ One of the results of this exercise reveals that in the same way Pseudo-Dionysius's treatises do, these rhetorical descriptions make evident that the use of light (which is traditionally connected with wisdom) is one of the factors believed to be instrumental in the act of worship. Given this, it is to be expected that attention was paid in Byzantium to how the light was channelled within a sacred space. Liz James elaborates on this issue,⁶⁹ as does Bissera V. Pentcheva; the former author is preoccupied with the way the reflection of light from the tesserae of the mosaics helps a believer to concentrate better during the act of worship, and the latter with specifying how, by their gleaming, the rays of the Sun and the light of the candles fulfil the same function.⁷⁰ The way light was used in the arts and in the architecture dedicated to the sacred, and its impact on believers was a serious issue in the Empire. As Louth

68 For renowned examples of *ekphrasis* in Byzantium see for instance Nicholas Mesarites (b. 1163), Cod. Gr. 350, called by August Heisenberg *Codex Ambrosianus*, fols. 93 sup.- 96 sup. For the role of *ekphrasis* in general see Elsner, 2002, 1–18; Webb, 1999, 59–74; James and Webb, 1991, 1–17; Maguire, 1974, 111–140; Downey, 1959, 921–944.

69 James, 1996; Wheeler, 2000, 9–18.

70 Pentcheva, 2010; see also 2017, and 2011, 93–111.

emphasizes, the reception of Pseudo-Dionysus's ideas, especially in Gregory of Palamas⁷¹ and Maximus the Confessor's works, indicates that light was important for the aesthetics espoused by the texts written by the Syrian monk.⁷² That is true and perhaps here is the place to mention again that the language of light – by its opposite, darkness – is employed by this thinker to designate the pinnacle of the mystical experience. The same prominence to the role materiality and light peculiar to buildings are considered to play in the way people relate to God is granted by Bogdanovic. She contends that the main church in Studenica monastery, which she defines as a “Byzantine-Romanesque ‘hybrid’”,⁷³ was built “of fine marble, which under ideal conditions would grant it longevity [...]. Because the white polished marble of the church glitters and shines in the sunlight, it offers a confirmation about the sophistication people manifested in the manner in which they used light, especially that which didn't have a clearly defined source”.⁷⁴ God, as the supreme beauty, was conceived to be the source of all light and to call people to Himself *inter alia* by the means of it. Within a milieu infused by such ideas, the Church was considered “a potent symbol that propels anagogical, uplifting movement”.⁷⁵ Bogdanovic takes her argument even further and claims that the three stages of Dionysian “orthopraxy” – purification, illumination and perfection – correspond to those of “founding, building and bringing to completion”, which a construction undergoes during its coming into being. I am not certain that such a comparison is of significance because any act of creation has a point of beginning, and phases of development as well as a moment of attainment. Nevertheless, generally speaking, the associations this researcher makes are interesting.

71 Louth, 2009, 55–71; Golitzin, 2002, 163–190; Sakharov, 2000, 307–318.

72 Louth, 2009, 55–71.

73 Bogdanovic, 2011, 132.

74 Bogdanovic, 2011, 132.

75 Bogdanovic, 2011, 132.

6. THE DIONYSIAC CORPUS AND MUSIC

Indications about the music of the sixth century, mostly about that chanted in churches, exists in the works of Pseudo-Dionysius, and one can notice that some of what he narrates is still valid today. The Liturgical hymnody that is supposed to be a part of the Heavenly Eucharistic services is sung in every church on Earth. Both Ivanov and Bogdanovic make remarks about the fact that Byzantine iconography indicates such a reality by inserting fragments of liturgical texts among images; the *Trisagion* hymn (“holy, holy, holy”) appears most often in such contexts.

Ernesto Sergio Mainoldi elaborates on the musical terminology and other related aspects in Pseudo-Dionysius’s work and considers that this is partially about the harmony of the universe, *harmonia mundi*. He builds his argument mainly on the fact that hierarchies are about order, hence about harmony, and that is peculiar not only to numerology, but also to music.⁷⁶ Mainoldi also identifies in the treatises about the ecclesiastical and the celestial hierarchies, as well as in *The Divine Names*, liturgical passages and textual expressions referring to those, as well as hymns mentioned outside the liturgical context and other chants. The liturgical hymnography revealed is about baptism, the consecration of the *Myron*, and about funerary rites.⁷⁷ This information from the writings of the Syrian is important as it enriches our knowledge about liturgical and other Church practices observed during his lifetime.

Ivanov appreciates that the mosaics on the central dome in the Church of the Mother of God in Palermo (1143), in the baptistery in San Marco, Venice (thirteenth century), and in the apse of the church in Staro Nagoričino in Macedonia (c. 1316-1318) depict the Liturgy in the celestial realm.⁷⁸ Bogdanovic elaborates on the latter thus:

76 Mainoldi, especially in ‘La musique dans l’univers Dionysien’, forthcoming 2017. See also Mainoldi, 2001 and 2010, and, among others, Lingas, 2013, 311–358.

77 Mainoldi, 2017b. There is substantial material published especially about baptism which can be relevant for our discussion; see for instance Finn, 1992, 98, and Wenger, 1970, 84–88.

78 Ivanov, 2011, 177.

“Thrones, cherubim, seraphim, and angels are usually represented as celebrants of heavenly liturgy encircling God, ‘leader of all understanding and action’, underlining the concordance of earthly and celestial liturgy in words, images and rites”.⁷⁹ An idea as this connects with another she holds in connection with the architecture that is supposed to have been influenced by Pseudo-Dionysius’s notions: “The builders of medieval churches in particular emphasized their material glory and beauty as inseparable from their *apophatic* aesthetics propelled by their *kataphatic*, material and sensible, and thus also symbolic, values. Such a participatory approach underlines the use of architecture to complement the material with the immaterial world as was done within the liturgy. The material body of architecture acquires significance beyond its nature and allows the beholder to ‘bring to completion’ union with God in the space beyond”.⁸⁰ I have elaborated elsewhere on the fact that in the case of Byzantine churches there is a connection between the Liturgical setting, the painting, and architecture.⁸¹ Here I mention a mosaic from Byzantine Syria in which musical instruments are visible; these are an organ, aulos, and a lyre.⁸²

Other church patrons and iconographers appreciated that the cymbals, flute, and the lyre, for instance, could have a role in the Liturgy, just as they had in Jewish worship. Today the musical instruments have disappeared from the Eucharistic services of Byzantine heritage (there are a few Greek churches in the diaspora – in Australia for certain – where the organ is played). Iconographers also depicted church hymnographers such as John

79 Bogdanovic, 2011, 121.

80 Bogdanovic, 2011, 132.

81 Ene D-Vasilescu, 2009.

82 Ring (ed.), 1994, vol. 1, 4; description on p. 318 in vol. 4.

Cucuzeles⁸³ and Joseph the Hymnographer;⁸⁴ the former is famously depicted in a fifteenth century musical codex at the Great Lavra Monastery, Mount Athos, where he lived, composed, and chanted.

And because we speak about customs in relation with the Liturgy, we shall recount that it was a dispute in literature whether the intimations about it in the *Corpus Dionysiacum* are about the Liturgy in Constantinople or in Antioch. On this Paul L. Gavrilyuk concludes that “we have more grounds for believing that the EH reflects the liturgical customs of the Empire’s capital than those of Antioch. Extrapolating this evidence, it seems reasonable to suggest that Dionysius the Areopagite could be with greater justification referred to as Dionysius of Constantinople”.⁸⁵ Personally I would be cautious in reaching a definite point of view on this subject because we cannot yet say with certainty how different the Eucharistic services were in the sixth century in the two cities.

7. CONCLUSION

It seems that at least in some cases the presumption that a relationship exists between three of Pseudo-Dionysius’s texts and various achievements in the arts and architecture is sustainable. Certainly the Syrian conceived the “symbols at the level of what can be perceived through the senses as a kind of stepping-stone, provided by God’s own love for humankind, to the realm of the intelligible – the spiritual, immaterial world, beyond which lies the divine.”⁸⁶

83 John Cucuzeles/John Koukouzelis/Jan Kukuzeli was an Albanian-Bulgarian (born in Durazzo) composer, singer and reformer of Orthodox Church music, who lived in the fourteenth century. He created for and chanted in the Great Lavra on Mount Athos. See, for instance, Kazhdan (ed). 1991, 1155 and Moran, 1986, 99-101. On p. 100 is written that John was already known as a composer by 1302 and that he died sometime between 1360 and 1375.

84 Joseph the Hymnographer (and defender of icons), was a Greek born in c. 810 in Sicily. He was forced to leave his island in 830 in the wake of an invasion by the Arabs, journeying to Thessalonica and then to Constantinople, where eventually he founded a monastery; see, for instance, Hillier, 1985, 311–320.

85 Gavrilyuk, 2008, 514.

86 Louth, 2006, 278.

An appropriate conclusion to an article that has dealt with theology, senses, and arts can be a reminder about how people experience and describe beauty. Plotinus, in *Enneads*, 1. 6, says: “Beauty addresses itself chiefly to sight; but there is a beauty for the hearing too, as in certain combinations of words and in all kinds of music, for melodies and cadences are beautiful; and minds that lift themselves above the realm of sense to a higher order are aware of beauty in the conduct of life, in actions, in character, in the pursuits of the intellect; and there is the beauty of virtues [...] What, then, is it that gives comeliness to material forms and draws the ear to the sweetness perceived in sounds, and what is the secret of the beauty there is in all that derives from Soul?”⁸⁷ Augustine recognized Beauty in God, and felt that this was apt to lift his spirit up and generate love within (at the same time he expressed regret that material things brought him down⁸⁸). We know from his *Confessions* that actually, the soul of the bishop of Hippo, like that of any human being, continually ascended and descended during its journey towards God – to use Pseudo-Dionysius’s terminology. It, like that of any human being, alternatively experienced the lightness of the divine beauty and the ‘heaviness’ of the mundane world.

As we have indicated at the outset of the chapter, Dionysius the Pseudo-Areopagite himself appreciated Beauty as being a divine energy and called God by this word. The ‘virtue’ of Beauty is greeted by the senses and Rorem underlines the function they play in our lives: “Our context within this created world of space and time means that we humans are dependent upon sense perception”.⁸⁹ This is true: beyond the physical mechanism of the sense organs, the senses in themselves, i.e. as part of the mind, are responsible for the way we interpret the reality around us, including the artistic accomplishments people carry out.

87 Plotinus, 1963, 56.

88 Saint Augustine, 1991, 1998, 2008, 127.

89 Pseudo-Dionysius/Rorem, 1993, 94.

But when the Syrian thinker merged the discussion about perceptible symbols and statues with that concerning the world of the soul,⁹⁰ he only did so in order to underline that the essence of things lies beyond the outcome of the activity of the senses and truly presents itself after much of what we perceive about the reality around us is left unattended to. Only then a person obtains glimpses into the kingdom of God; that happens through a mystical experience.

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90 Pseudo-Dionysius/Rorem, 1993, 193.

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