



**Saint Symeon the New Theologian
Whom the Holy Church Commemorates
On March 12 and October 12.**

Saint Symeon became a monk of the Studite Monastery as a young man, under the guidance of the Elder Symeon the Pious. Afterwards he struggled at the Monastery of Saint Mammias in Constantinople, of which he became abbot. After enduring many trials and afflictions in his life of piety, he reposed in 1022. Marvelling at the heights of prayer and holiness to which he attained, and the loftiness of the teachings of his life and writings, the Church calls him “the New Theologian.” Only to two others, John the Evangelist and Gregory Patriarch of Constantinople, has the Church given the name “Theologian.” Saint Symeon reposed on March 12, but since this always falls in the Great Fast, his feast is kept today.

*Dismissal Hymn of Saint Symeon the New Theologian
Third Tone. Thy confession*

SINCE thou hadst received within thy pure soul * God’s enlightenment, O righteous
Father, * thou wast shown to the world as a blazing light * which drave away its

thick darkness and moved all men * to seek the grace of the Spirit which they had lost. *
O all-holy Father Symeon, intercede with Him * to grant mercy unto us who honour
thee.

Kontakion of Saint Symeon the New Theologian
Third Tone. On this day the Virgin

SHINING with the Three-Sun Light, * thou wast a true theologian * of the Holy
Trinity, * the Lord divinely-transcendent; * from on high, thou wast made rich with
* wisdom of discourse * and didst pour forth the divine streams of godly wisdom; *
whereof having drunk, we cry out: * Rejoice thrice blessed * Symeon, taught from
above.

Prayer of St. Symeon the New Theologian

Thou, Oh Christ, art the Kingdom of Heaven;
Thou, the land promised to the meek;
Thou, the meadowland of paradise;
Thou, the hall of the celestial banquet;
Thou, the ineffable bridal chamber;
Thou, the table set for all,
Thou, the bread of life;
Thou, the unheard of drink;
Thou, both the urn for the water
and the life-giving water;
Thou, moreover, the inextinguishable lamp
for each one of the saints;
Thou, the garment and the crown and the One
Who bestoweth the crowns;
Thou, the joy and rest;
Thou, the delight and glory;
Thou, the gladness and mirth;
And Thy grace, the grace of the Spirit of all
sanctity, will shine like the sun in all the saints;
And Thou, the unapproachable Sun, wilt shine in
their midst; and all will shine brightly, according
to the measure of their faith, their asceticism, their
hope and their love, their purification,
and their illumination by Thy Spirit.

<http://www.orthodox.net/trebnic/of-symeon-new-theologianthou-o-christ.html>

"Do not say that it is impossible to receive the Spirit of God. Do not say that it is possible to be made whole without Him. Do not say that one can possess Him without knowing it. Do not say that God does not manifest Himself to man. Do not say that men cannot perceive the divine light, or that it is impossible in this age! Never is it found to be impossible, my friends. On the contrary, it is entirely possible when one desires it."

(Hymn 27, 125-132).

What is the aim of the incarnate dispensation of God's Word, preached in all the Holy Scriptures but which we, who read them, do not know? The only aim is that, since Christ has entered into what is our own, we should participate in what is His. The Son of God has become Son of Man in order to make us men sons of God, raising our race by grace to what He is Himself by nature, granting us birth from above through the grace of the Holy Spirit and leading us straightway to the kingdom of heaven, or rather, granting us this kingdom of heaven within us (Luke 17:21), in order that we should not merely be fed by the hope of entering it, but entering into full possession thereof should cry: our 'life is hid with Christ in God' (Col. 3:3).

"Practical and Theological Precepts"
(The Philokalia)

The Discourses

§ 4. Who is able to experience the Resurrection.

Many men believe in the resurrection of Christ, but very few have a clear vision of it. Those who have no clear vision thereof cannot even adore Christ Jesus as the Holy One and as Lord. As it is written, "No one can say, 'Jesus is Lord,' except by the Holy Spirit" (I Cor. 12:3), and elsewhere, "God is spirit, and those who worship Him must worship in spirit and truth" (Jn. 4:24). Those most sacred words which are daily on our lips do not say, "Having *believed* in Christ's resurrection," but, "Having *beheld* Christ's resurrection, let us worship the Holy One, the Lord Jesus, Who alone is without sin." How then does the Holy Spirit urge us to say, "Let us who have *beheld* Christ's resurrection," which we have not seen, as though we had seen it, when Christ has risen once for all a thousand years ago, and even then without anybody's seeing it? Surely Holy Scripture does not wish us to lie? Far from it! Rather it urges us to speak the truth, that the resurrection of Christ takes place in each of us who believes, and that not once, but every hour, so to speak, when Christ the Master arises in us, resplendent in array (cf. Ps. 92:1 LXX) and flashing with the lightnings of incorruption and Deity. For the light-bringing coming of the Spirit shows forth to us, as in an early dawn the Master's resurrection, or, rather, it grants us to see the Risen One Himself. Therefore we say, "God is the Lord and hath appeared unto us" (Ps. 117:27 LXX). Those to whom Christ has given light as He has risen, to them has He appeared spiritually, He has been shown to their spiritual eyes. When this happens to us through the Spirit He raises us up (cf. Eph. 2:6) and glorifies us (Rom. 8:17) with Himself, as all the divine Scripture testifies.

§5. A Faith that Lives in Deeds

These, then, are the divine mysteries of Christians. This is the hidden power of our faith, which unbelievers, or those who believe with difficulty, or rather believe in part, either do not see, nor are able to see at all (cf. 1 Tim. 6:16). Unbelievers, those who believe with difficulty, or believe in part, are those who do not show their faith through works.

Apart from works the demons also believe (James 2:19) and confess Christ to be God and Master. “We know Who Thou art (Mk. 1:24), they say, “Thou art the Son of God” (Mt. 8:29), and elsewhere, “These men are the servants of the Most High God” (Acts 16:17). Yet such faith will benefit neither demons nor humans. This faith is of no use for it is dead, as says the divine Apostle, “Faith apart from works is dead” (James 2:26), just like works without faith. How is it dead? Because it does not have God in itself—God Who gives life (1 Tim. 6:13). It has not laid hold of Him Who said, “He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love Him, and will manifest myself to him. If a man love Me, he will keep My words and My Father will love him, and we will come unto him, and make our abode with him” (Jn. 14: 21, 23), so that by His coming He may raise from the dead him who has attained faith and give him life, and grant him to see Who has risen in him and Who has raised him up. For this reason such faith is dead, or, to put it another way, they are dead who have faith apart from works.

Faith in God is always alive, and since it is living it gives life to those who come with a good intention and receive it. Even before they have practiced the commandments it has brought many out of death into life and has shown them Christ our God. Had they persevered in His commandments and kept them until death they too would have been preserved by them—that is, in the state to which faith alone had brought them. But since they “became like unto a crooked bow” (Ps. 77:57 LXX) and speared themselves on their former actions, they at once “made shipwreck” of their faith (1 Tim. 1:19) and miserably deprived themselves of the true riches, which is Christ our God.

So I urge you, let us keep God’s commandments with all our might,
that we may not share in their fate, but enjoy both present and future blessings,
that is, the very vision of Christ.
To this may we all attain through the grace of our Lord Jesus Christ,
to Whom be glory unto the ages.
Amen.

...ooOOOoo...

If the face of a loved one clearly and completely changes us, and makes us cheerful, gay and carefree, what will the Face of the Lord not do when He makes His presence felt invisibly in a pure soul?

Step 30:16

The Ladder of Divine Ascent Saint John Climacus
Revised Edition ©1959 by Archimandrite Lazarus Moore
©1979 by the Holy Transfiguration Monastery
Boston, Massachusetts. Third Printing 2001 All Rights reserved pp. 226, 7.



IN WISDOM HAST THOU MADE THEM ALL