

On Incorrupt Relics of the Saints: St. Symeon the New Theologian



St. Symeon the New Theologian Abbott, Monastery of St. Mammars in Constantinople, (AD 949 - AD 1022). One of 3 orthodox saints canonized as “theologian” (the others being St. John the Apostle and St. Gregory of Nazianzus).

St. Symeon the New Theologian (AD 949 - AD 1022)

Thus every saint is as we have said; but their bodies do not become immediately incorruptible and spiritual. Rather, just as iron which has been ignited by the fire becomes a partaker of the brightness of fire, putting aside its natural darkness, and as soon as the fire goes out of it and it grows cold, it becomes again dark, so is it also with the bodies of the saints: when they are partakers of that Divine fire, that is, the grace of the Holy Spirit which fills their souls, they are sanctified, and being penetrated with that Divine fire, they are bright, distinct from all other bodies and more honorable than they; but when the soul goes out of the body, then their

bodies are given over to corruption, and some decay little by little and become dust, while others do not decay for the course of many years, and are not either completely incorrupt or again completely corrupt, but preserve in themselves the traces both of corruption and incorruption, until they receive perfect incorruption and are renewed by the perfect resurrection at the time of the general resurrection of the dead.

[From: Homily 45: Adam and the First Created World. “3. On the economy of the incarnation of the Lord, and of how He was incarnate for our sake.” in **The First Created Man**, St. Symeon the New Theologian, St. Herman of Alaska Press, Platina, CA 1979, pp. 99-100.]