

# The Life of St. Isidore of Pelusium

**BHG 2209**

Translated  
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## Introduction

St. Isidore of Pelusium lived from 370 AD to 449 AD. He is known for a large collection of letters, or extracts of letters, around 2,000 in number. He is venerated on 4 February.

While reading about these, I encountered a short fictional biography, or rather hagiography, printed without translation by Morton Smith in an obscure journal in 1958.<sup>2</sup> It is based upon four manuscripts, the oldest of which is 12<sup>th</sup> century. This contains a number of lives of the saints, each ending with a request imploring the saint to act on behalf of an unnamed emperor, whom an acrostic indicates is Michael IV Paphlagonius (d. 1041), which must therefore be the period of composition. One of these lives is a life of St Isidore of Pelusium, BHG 2209.

This file contains an English translation of Smith's text. I have added an electronic version of that text as an appendix, but without his apparatus.

The paragraphs in the edition seem to be those of the manuscripts. I have retained them, and assigned them chapter numbers for convenience. Material in square brackets [] is added by me.

The paragraphs in the Greek context are usually a single sentence, composed of clauses connected by semi-colons. I have broken these into shorter sentences.

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28 March 2025

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<sup>2</sup> Morton Smith (ed.), "An Unpublished life of St Isidore of Pelusium." In ΕΥΧΑΡΙΣΤΗΡΙΟΝ: Τιμητικός τόμος ἐπὶ τῆ 45ετηρίδι ἐπιστημονικῆς δράσεως καὶ τῆ 35ετηρίδι τακτικῆς καθηγεσίας ΑΜΙΛΚΑ Σ. ΑΛΙΒΙΖΑΤΟΥ (Eucharisterion: Thematic Volume In Honor of Hamilkar S. Alevisatos). Ed. by Gerasimos Konidaris. Athens: Apostolikē Diakonia, 1958, 429-438. A copy may be found online at <https://madelinatoca.com/isidore-bibliography/>.

## The Life and Conduct of Our Holy Father Isidore of Pelusium.

1. This divine Isidore, who was called marvellous in both life and word, and who shone in both respects brighter than the sun, had Pelusium as his homeland; and this city was renowned among those in Egypt; and from a devout root, a more devout offshoot sprouted, for from his earliest youth, he immediately embraced virtue wholeheartedly; and he showed that he cherished this as an inalienable possession always; and [he avoided] the things in which youth delights, generally being averse to them; I mean childish games and youthful frolics; and the luxury that weakens the soul and enslaves it to the pleasures of the flesh; and simply all the other things that hinder the mind from understanding what is good; but the things that lead to perfect detachment and the highest contemplation of divine things, these he embraced wholeheartedly; I mean self-control in all things, and the finest education, which lightens the soul and lifts it to heavenly things; for having fallen in love with wisdom, and having honoured her according to the divine precepts of Solomon, being adorned and preserved by her, he was seen [to live accordingly] throughout his life; for the wise man says, "Love her, and she will guard you; honour her, that she may adorn you, that she may place on your head a crown of graces and protect you with a crown of beauty."<sup>3</sup>

2. Guided by these admirable exhortations and training himself, the admirable Isidore devoted his entire mind to the pursuit of wisdom. He diligently studied all of divine Scripture, both the New and also the Old Testaments, and mastered thoroughly the entire education of the Greeks. For those who love elegance, this also is necessary, in order to illuminate and eloquently express the thoughts of reason to those who receive what is said with goodwill, rather than with malice. Indeed, a truly intelligent and wise person should not avoid all the teachings of the Greeks, but rather should select from them and study them thoroughly. For even these [studies] can benefit the devout and God-loving soul. Just as the teachings of the Church are of no use at all to the lazy and indifferent, due to their inherent sloth and negligence, so too for the diligent and studious even external learning can be most useful. Like a bee flitting among flowers and gathering the best from each, so too did the great Isidore engage in the noble trade of knowledge from his youth until extreme old age, becoming a living library. But why dwell on these matters when there are far greater things to recount?

3. After this admirable man had attained sufficient knowledge, he turned towards to the monastic life, fleeing the disturbances of the world as capable of harming [the soul]. He judged that it was better to die to the world and to live for Christ,<sup>4</sup> and he left the city and settled in the 'mountain'<sup>5</sup> of Nitria. There, after spending considerable time in asceticism, the wise man truly practiced the genuine philosophy.

4. Although the blessed one had chosen this solitary way of life, desiring to have God alone as the witness of his virtue, he became well-known throughout Egypt. Indeed, he even became known to the one who adorned the archiepiscopal throne of Alexandria. This great man was Athanasius, the champion of the orthodox faith, and a valiant opponent of disreputable heresies. At his orders the

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<sup>3</sup> Prov. 4:6, 8-9.

<sup>4</sup> Cf. Rom. 6:11.

<sup>5</sup> A place of solitude. ὄρος: 1. Sinai in Genesis, the Mountain of the Transfiguration; 2. a place inhabited by monks (Lampe).

divine Isidore was enrolled in the priesthood of the church, in Alexandria, although reluctantly and only after being persuaded by him.<sup>6</sup>

5. In this sacred duty, is there any need to state his devotion to virtue? What labour and sweat did he not put in? He was above all a watchful eye, not just over his own affairs, but also for the welfare of others, and more so for their needs than for his own. For he neglected his own interests in order that others should benefit. This is why he wrote continuously wise letters to everyone. To those nearby he gave instruction in person,<sup>7</sup> urging them to do what was right. To those far away he communicated through letters that could guide their souls, to bishops, priests, deacons, monks, and nuns, to rulers and to the ruled; and to everyone alike, high and low, he spoke with equal love.

6. Sometimes he praised those who excelled in virtue, and exalted them in his writings; at other times, he corrected those who went astray, with great wisdom and understanding. In all things he showed a caring and God-loving spirit. But it was not possible for this blessed man, living so virtuously, to escape the schemes of the evil demon. For how could it be otherwise, because that devil exists and from the beginning opposes all that is good.

7. After the great Athanasius departed this life for his dwelling in heaven, and after his successors [did likewise], the leadership of the church of Alexandria passed to Theophilus, the nephew<sup>8</sup> of the blessed Cyril<sup>9</sup>. What can be said that is equal to the great storm that he endured? To what severe trials was he subjected? For the enemy, who was envious<sup>10</sup> of the virtue of the God-loving patriarch<sup>10</sup>, and trying to strip him of it, sowed hatred [in his mind] against this divine man. At the same time he tried to hinder contentiously his God-pleasing and beneficial works. He turned Theophilus the patriarch, who had been God-loving in all things before this time, into an enemy through his hostility toward the great Isidore. The utterly wicked one prevailed so much that he even made Theophilus expel from the priesthood one who was truly worthy of the heavenly altar, contrary to all justice and reason.

8. This [affair], I believe, was like some kind of filthy stain rubbed onto the patriarch. Yet the truly admirable Isidore did not argue or protest at all. Nor did he struggle against the one who fruitlessly wronged him, and tried to harm him in every way, both by hand and foot. Instead, one might say, in a manner worthy of himself, he returned from the Church to the mountain where he had previously dwelt alone, and ascended again, deeming it unworthy for distress to ruin the tranquillity of his own thoughts. At the same time, he did not wish to increase the judgment against Theophilus through hatred toward himself, the disciple of the peaceful and gentle Christ. The attack of the wicked and strife-loving devil became for him an opportunity for and voluntary contribution towards greater virtue.

9. But even while dwelling “on the mountain,” and devoted to stillness, the blessed one took thought to encourage everyone towards virtue to [the best of his] ability, even from afar. He knew that this was the chief part of salvation. So he worked constantly, sending exhortations and

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<sup>6</sup> Isidore was probably born in 370 AD, but Athanasius died in 373. This mistake indicates that the text cannot be anywhere near contemporary to Isidore.

<sup>7</sup> Lit. “spoke with a living voice.”

<sup>8</sup> This should read “the uncle.”

<sup>9</sup> St. Cyril of Alexandria.

<sup>10</sup> Θεόφιλος: The name “Theophilus” means “God-loving.”

instructions through letters, and he never neglected to teach and urge everyone toward virtue. Day and night, at every hour, he made this his concern, serving as a rule<sup>11</sup> and a guideline<sup>12</sup>, so to speak, placed in front of everyone, although he required rest due to old age, and rather needing assistance himself because of his multitude of years. For his life was extended to nearly a hundred years. Yet even in old age he flourished and showed energy in building up those near him.

10. Since it was necessary for him, as a man, to die, he fell into a brief illness, which was spent in discourses of thanksgiving and salvation. Also there were the prayers of the assembled monks and laymen to take leave of him in his final moments. Indeed too many to count gathered together, asking for his prayers, and chanting hymns for his departure.

11. When, through the hands of God who gave him life, the blessed one entrusted his blessed soul [to God], his honourable remains were laid in earth with a large escort and and great honour. [His tomb] gushed streams of miracles for all who approached it in faith. The day of his departure<sup>13</sup> was the fourth of February.

12. O Isidore, best of all priests and monks, wise and God-inspired, entreat Christ unceasingly to be the guardian and protector of the realm for our orthodox emperor. Glorify him with the greatest trophy monuments<sup>14</sup> over our enemies. Grant him strength against every adversary, and to be the mightiest hand in wars. And at the end, grant him the imperishable kingdom of heaven, mercifully granting him forgiveness of sins (graciously releasing the chains of life's transgressions), and the divine enjoyment of a paradise of delight, which may we also enjoy, to His praise and glory, to Whom be glory forever and ever. Amen.

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<sup>11</sup> κανών.

<sup>12</sup> στάθμη, a carpenter's line.

<sup>13</sup> τοῦ μεγάλου τελειώσεως, lit. "his great completion."

<sup>14</sup> τρόπαιον.

## Βίος και πολιτεία τοῦ ὀσίου πατρὸς ἡμῶν Ἰσιδώρου τοῦ Πηλουσιώτου.<sup>15</sup>

1. Ὁ θεῖος οὗτος Ἰσίδωρος ὁ βίῳ τε καὶ λόγῳ χρηματίσας θαυμάσιος· καὶ ἡλίου κατ' ἀμφοτέρα λάμπας φαιδρότερον, πατρίδα μὲν τὸ Πηλούσιον ἔσχε· πόλις δὲ τοῦτο περιφανῆς τῶν κατ' Αἴγυπτον· εὐσεβοῦς δὲ ρίζης, εὐσεβέστερος κλάδος ἐβλάστησεν, ἐκ πρώτης γὰρ ἡλικίας εὐθὺς τὴν ἀρετὴν ἄκρως ἠσπάσατο· καὶ ὡς ἀναφαίρετον κτῆμα ταύτην διόλου στέργων ἐδείκνυτο· οἷς μὲν χαίρει νεότης, ὡς ἐπίπαν ἀπεχθανόμενος· παιδιάς λέγω καὶ τωθασμούς μεираκιώδεις· τρυφὴν τε τὴν ἐκλύουσας τὴν ψυχὴν, καὶ καταδουλοῦσας ταῖς τῆς σαρκὸς ἡδοναῖς· καὶ τὰλλα δὴ πάντα ἀπλῶς, τὰ ἐμπροσθούντα τῷ νῷ πρὸς τὴν τοῦ ὄντως καλοῦ κατανόησιν, ἃ δὲ πρὸς ἄκραν φέρει ἀπάθειαν καὶ θεωρίας θείας ἀκρότητα, τούτων ὀλοσχερῶς ἐσχέθμενος· ἐγκρατείας τῆς καθόλου φημί, καὶ παιδείας ἀρίστης· ἢ, τὴν ψυχὴν κουφίζει, καὶ πρὸς οὐρανούς ἀνάγει καὶ τὰ οὐράνια· σοφίας γὰρ ἐρασθεῖς, καὶ τιμήσας αὐτὴν κατὰ τὰς θείας ὑποθήκας τοῦ Σολομῶντος, κοσμούμενος ταύτη καὶ τηρούμενος, παρ' ὄλον ὠφθη τὸν βίον· ἐράσθητι γὰρ αὐτῆς φησὶν ὁ σοφός, καὶ τηρήσει σε· τίμησον αὐτήν, ἵνα σε κοσμήσῃ· ἵνα δώ σοι στέφανον χαρίτων, στεφάνῳ δὲ τρυφῆς ὑπερασπίση σου.

2. Κατὰ ταύτας τοίνυν ὁ θαυμαστός Ἰσίδωρος τὰς θαυμαστάς παραινέσεις ρυθμίζων ἑαυτόν, ὄλον ἀπησχόλει τὸν νοῦν πρὸς τὴν συλλογὴν τῆς σοφίας· πᾶσαν μὲν τὴν θεῖαν γραφὴν, ἐμμελῶς διελθὼν, τὴν τε ἄλλην καὶ ὄση τοῦ παλαιοῦ γράμματος· πᾶσαν δὲ καὶ τὴν τῶν Ἑλλήνων παιδευσιν εἰς ἄκρον ἐκμελετήσας· ἐπειδὴ καὶ ταύτης χρεῖα τοῖς φιλοκάλοις, πρὸς τὸ διαφωτίζειν καὶ καλῶς ἀπαγγέλλειν τὰ τοῦ λογισμοῦ διανοήματα· τοῖς μὴ φθόνῳ τὰ λεγόμενα, ἀλλ' εὐνοίᾳ δέχεσθαι βουλομένοις· οὐδὲ γὰρ πάντα τὰ Ἑλλήνων δεῖ φεύγειν μαθήματα τῶν ἀγχίνου καὶ συνετῶν ὄντως ἀνθρώπων· ἀλλ' αἰρεῖσθαι μᾶλλον αὐτὰ, καὶ εἰς ἄκρον ἐκμελετᾶν· ἐξὸν γὰρ καὶ τούτοις ὠφελείσθαι τὸν ἐμμελῆ καὶ φιλόθεον· ὥσπερ γὰρ τοῖς ῥαθύμοις καὶ ἀναπεπτωκόσιν, οὐδὲ τὰ τῆς ἐκκλησίας διδάγματα λυσιτελεῖν ὄλως δύναται, παρὰ τὴν οἰκείαν πάντως νωθρείαν τε καὶ ἀμέλειαν· οὕτω τοῖς φιλοπόνοις καὶ φιλολόγοις, καὶ τὰ τῶν ἔξω φέρει τι χρησιμώτατον· μελίσης τρόπον ὡς ἄνθη περιῖπταμένοις αὐτὰ, καὶ ἀπανθιζομένοις τούτων τὰ κάλλιστα· ὁ δὲ ποιῶν καὶ ὁ μέγας οὗτος Ἰσίδωρος, καὶ τὴν καλὴν ἐμπορείαν τῆς γνώσεως ἐκ νεαρᾶς αὐτῆς ἡλικίας ἐμπορευσάμενος, ἄχρι γήρως ἐσχάτου ταύτης ἀντέσχετο· βιβλιοθήκη τις δεικνύμενος ἔμψυχος, ἀλλὰ τί περὶ ταῦτα τὸν λόγον ἀπασχολῶ τῶν παρὰ πολὺ μειζόνων μὴ λόγον τιθέμενος;

3. Ἐπεὶ γὰρ γνώσεως ἱκανῶς μετέσχεν ὁ θαυμάσιος οὗτος, πρὸς τὸν μονήρη βίον ἀπέκλινε· τοὺς ἐν μέσῳ θορύβους, ὡς βλάπτειν δυναμένους φεύγων, καὶ τὸ νεκρωθῆναι κόσμῳ, Χριστῷ δὲ ζῆσαι, συμφέρον ἑαυτῷ κρίνας· τὰς κατὰ πόλιν διατριβὰς ἐκλιπὼν, τὸ τῆς νιτριάς ὄρος καταλαμβάνει· παρ' ᾧ καὶ χρόνον ἀσκήσας ἐφ' ἱκανόν, τὴν ἀληθῆ φιλοσοφίαν ὁ σοφὸς ὄντως ἐφιλοσόφησε.

<sup>15</sup> The paragraphs are as in Morton's publication, but I have added chapter numbers for convenience.

4. Πλήν καὶ τὴν ἄμικτον ταύτην διαγωγὴν ἐλόμενος ὁ μακάριος, καὶ Θεὸν μόνον τῆς ἀρετῆς ἔχειν βουλόμενος μάρτυρα, δῆλος ὑπ' αὐτοῦ πᾶσι γίνεται τοῖς κατ' Αἴγυπτον, ἀλλὰ δὴ καὶ αὐτῷ τῷ τῶν ἀρχιερατικῶν θρόνων τῆς Ἀλεξάνδρου κοσμοῦντι· ὁ μέγας οὗτος ἦν Ἀθανάσιος, ὁ τῆς ὀρθῆς πίστεως πρόμαχος, καὶ τῶν κακοδόξων αἰρέσεων γενναῖος ἀντίπαλος· ὑπ' αὐτοῦ τοίνυν ὁ θεῖος Ἰσίδωρος, τῷ πρεσβυτερίῳ τῆς ἐν Ἀλεξανδρείᾳ ἐκκλησίας ἐγκαταλέγεται, μόλις μὲν καὶ ἄκων, πεισθεὶς δ' οὖν ὅμως αὐτῷ.

5. Ἐν τοίνυν ταύτῃ τῇ ἱερωσίῳ, τί δεῖ λέγειν ὅσην εἶχε φροντίδα τῆς ἀρετῆς; οἷοίς τε πόνοις ἑαυτὸν καὶ ἰδρωσιν ἐξέδοτο; ὀφθαλμοῖς ὅλως ὤν, καὶ μὴ μόνον τὰ οἰκεία, ἀλλὰ καὶ τῶν ἄλλων περὶ σκοπῶν, καὶ ταῦτα μᾶλλον ἢ τὰ οἰκεία; παρεώρα γὰρ τὸ ἑαυτοῦ, πρὸς τὸ τῶν ἄλλων συμφέρον· διὰ ταῦτα αὐτῷ αἰ συνεχεῖς καὶ σοφαὶ πρὸς πάντας ἐπιστολαί· τοῖς ἐγγύς μὲν γὰρ φωνῇ ζώσῃ διαλεγόμενος, πράττειν ὑπετίθει τὰ δέοντα· τοῖς δὲ μακρὰν, ταῖς ψυχαῖς δυναμέναις ῥυθμίζειν ἐπιστολαῖς αὐτοῦ ὁμιλῶν· ἐπισκόποις, πρεσβυτέροις, διακόνοις, μονάζουσιν, ἀσκουμέναις παρθένοις, ἄρχουσιν, ἀρχομένοις· καὶ πᾶσιν ὁμοίως, ὑψηλοῖς τε καὶ ταπεινοῖς, ἐν ἴσῃ τῇ πρὸς πάντας ἀγάπῃ διαλεγόμενος.

6. Καὶ ποτέ μὲν ἀρετὴν κατορθοῦντας, δι' ἐπαίνων ποιούμενος καὶ τοῖς γράμμασιν ἐκθειάζων· ποτέ δὲ πλημμελοῦντας, σοφῶς ἄγαν καὶ συνετῶς διορθούμενος· καὶ διὰ πάντων δεικνύς τὸ κηδεμονικὸν ὁμοῦ καὶ φιλόθεον· ἀλλ' οὐκ ἦν ἄρα τὰς ἐκ τοῦ πονηροῦ δαίμονος ἐπιβουλάς διαδράναι τὸν μακάριον τοῦτον, οὕτω βιοῦντα καλῶς· πῶς γὰρ εἶγε διάβολος ἐκεῖνος ἐστί, καὶ πᾶσιν ἀρχήθεν τοῖς ἀγαθοῖς ὡς πονηρὸς ἀντικείμενος;

7. Ἐπεὶ γὰρ τὸν μέγαν Ἀθανάσιον ἐκλείποντα τὸν τῆδε βίον, ἢ ἐν οὐρανοῖς εἶχε διαγωγή· καὶ μετὰ τοὺς αὐτοῦ διαδόχους, εἰς Θεόφιλον τὸν ἀδελφιδοῦν τοῦ μακαρίου Κυρίλλου, ἢ τῆς Ἀλεξανδρέων ἐκκλησίας ἱεραρχία κατήντησε· τί δεῖ λέγειν ἴσον ὁ μέγας ὑπέστη τὸν κλύδωνα; οἷοίς τε πειρασμοῖς χαλεποῖς περιπέπτωκεν; ὁ γὰρ ἐχθρὸς, Θεόφιλος τῷ πατριάρχῃ τῆς προσοῦσης φθονῶν ἀρετῆς, καὶ ταύτης ἀπογυμνῶσαι τοῦτον ζητῶν, μίσος ἐμβάλλει ἄλογιστὸν κατὰ τοῦ θεοῦ τούτου ἀνδρός· ὁμοῦ τε αὐτῶν τῶν θεαρέστων καὶ κοινοφελῶν ἔργων κωλύσαι φιλονεικῶν· καὶ Θεόφιλον τὸν πατριάρχην, φιλόθεον ὄντα τὸν πρὸ τοῦ χρόνον ἅπαντα, ἐχθρὸν αὐτῷ καθιστῶν, διὰ τῆς πρὸς τὸν μέγαν Ἰσίδωρον ἀπεχθείας· καὶ τοσοῦτον ἴσχυσεν ὁ παμπόνηρος, ὥστε καὶ ἐκ μέσου τοῦτον τῆς ἐκκλησίας ποιήσασθαι· παρά πάντα γὰρ δίκαιον ὁ Θεόφιλος λόγον, ἐξωθεῖ τοῦ πρεσβυτερίου, τὸν ἄξιον ἀληθῶς τοῦ ἄνω θυσιαστηρίου ὑπάρχοντα.

8. Ὅπερ οἰοῦντι τις ὡς οἶμαι ῥύπος τε καὶ κηλὶς, προσετρίβη τῷ πατριάρχῃ· πλήν ὁ θαυμαστὸς τῷ ὄντι Ἰσίδωρος, οὐκ ἐρίζων ἦν βλῶς οὐδέ κραυγάζων· οὐδέ ζυγομαχῶν πρὸς τὸν ἀδικεῖν μάτην βουλόμενον, χειρὶ καὶ ποδί καὶ πᾶσι τρόποις βλάπτειν πειρώμενον· ἀλλ' ὡς ἂν εἴποις ἑαυτοῦ ἐπαξίως τῆς ἐκκλησίας ἐκστάς· εἰς ὃ τὸ πρὶν ἐμόνασεν ὄρος, καὶ αὐθις ἀνέρχεται, ἀνάξιον κρίνας διαφθεῖρειν ἐν ζάλῃ τὴν ἐν γαλήνῃ τῶν λογισμῶν τῶν οἰκείων κυβέρνησιν· ἅμα δὲ καὶ Θεόφιλος μὴ αὔξειν τὸ κρίμα, τῷ πρὸς αὐτὸν μίσει θέλων, ὁ τοῦ εἰρηνικοῦ καὶ πράου Χριστοῦ μαθητής· καὶ γέγονεν αὐτῷ ἢ τοῦ πονηροῦ καὶ φιλοπολέμου διαβόλου ἐπίθεσις, μείζονος ἀρετῆς ἀφορμὴ καὶ ἐπίδοσις.

9. Ἄλλα καὶ ἐν τῷ ὄρει διαιτώμενος, καὶ τῇ ἡσυχίᾳ προσκείμενος, τοῦ παρακαλεῖν πάντας πρὸς ἀρετὴν καὶ ἀπῶν, εἰς δύναμιν ἐφρόντιζεν ὁ μακάριος· κεφάλαιον τοῦτο τῆς σωτηρίας εἰδώς· διὰ τοῦτο καὶ αὐθις αἱ δι' ἐπιστολῶν παραινέσεις καὶ ὑποθήκαι διηνεκῆς ἦσαν ἔργον αὐτῷ· καὶ οὐδέποτε τοῦ διδάσκειν καὶ προτρέπειν πάντας εἰς ἀρετὴν ὠλιγώρησεν· ἀλλὰ νυκτός καὶ ἡμέρας καὶ ὥρας ἐκάστης, μελέτην τοῦτο ἐτίθετο· κανῶν αὐτός καὶ στάθμη εἶπεν πᾶσι προκείμενος· καίτοι ἀνέσεως διὰ τὸ γῆρας δεόμενος, καὶ τῷ ἐκλελοιπέναι τῷ πλήθει τῶν ἐτῶν τοῦ χειραγωγοῦντος μᾶλλον χρήζων αὐτός· περίπου γὰρ τὰ ἑκατὸν ἔτη σχεδόν, ἡ ζωὴ αὐτῷ παρετάθη· ἀλλ' ἤκμαζε καν τῷ γῆρα, καὶ σφριγῶν πρὸς τὴν τῶν πλησίον οἰκοδομὴν διεδείκνυτο.

10. Ἐπεὶ δέ καὶ τελευτᾶν αὐτὸν ὡς ἄνθρωπον ἔδει, νόσω περιπίπτει βραχεῖα, ἥτις εἰς λόγους εὐχαριστήριους αὐτῷ καὶ ἐξιτηρίους ἀνάλωτο· ἀλλὰ καὶ παρακλήσεις τῶν συνδραμόντων μοναστῶν καὶ μιγάδων, τὰ τελευταία τοῦτον ἀσπάσασθαι· πολλοὶ δέ ἄρα καὶ ἀριθμοῦ κρείττους συνήλθον, τὰς τούτου εὐχὰς ἐζαιτήσοντες, καὶ τοὺς ἔσοδίους αὐτῷ ὕμνους ἐπάσοντες.

11. Ἐπεὶ δέ καὶ χερσί τοῦ δεδωκότος Θεοῦ, τὴν μακαρίαν αὐτοῦ ψυχὴν ὁ μακάριος ἐναπέθετο· τό τίμιον αὐτοῦ λείψανον, μετὰ πολλῆς δορυφορίας τε καὶ τιμῆς, τῇ γῆ κατατίθεται· πηγὰς βλύζων θαυμάτων, τοῖς προσιοῦσι πᾶσι πιστῶς· ἡμέρα δέ τῆς τοῦ μεγάλου τελειώσεως, ἡ τετάρτη τοῦ Φεβρουαρίου.

12. Ἄλλ' ὦ πάντων ἱερέων καὶ μοναστῶν ἀκροθίνιον, Ἰσίδωρε σοφέ καὶ θεόληπτε· Χριστὸν δυσώπει διαπαντός, τῷ ὀρθοδόξῳ ἡμῶν βασιλεῖ, φρουρὸν εἶναι τοῦ κράτους καὶ φύλακα· μεγίστοις τούτον τοῖς κατ' ἐχθρῶν τροπαίοις λαμπρύνοντα· ἰσχύν κατὰ τῶν ἀντικαθισταμένων πάντων βραβεύοντα· χεῖρα κραταιότατον ἐν τοῖς πολέμοις ὑπάρχοντα· ἀδιάρρευστον οὐρανῶν βασιλείαν, μετὰ τέλος προσνέμοντα· ἁμαρτημάτων αὐτῷ, εὐσπλαγχνῶς διδόντα τὴν ἄφεσιν· λύοντα σειρὰς εὐμενῶς τῶν βιοτικῶν παραπτώσεων· παραδείσου τῆς τρυφῆς τὴν θείαν ἀπόλαυσιν ἥς καὶ ἡμεῖς ἀπολαύσωμεν, εἰς αἴνεσιν καὶ δόξαν αὐτοῦ· ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.