

ST ISIDORE OF PELUSIUM AND THE NEW TESTAMENT

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3. Cosmology.

Creator, i.e. Ποιητής¹ or Δημιουργός is God² or «the Most divine Son and Word of the Father is the Creator of everything»³, or «the Saviour, as He is Creator, created men»⁴, or «Christ Who at the same time is Father and God and Saviour is the Creator of everything»⁵, or «the Ἐνοπόστατος Wisdom is that which made the centuries»⁶ or «the Wisdom or the Ἀχάρατος Νοῦς»⁶. There is only one Creator⁸:

God created the angels, the waters and the clouds⁹, the animals in various species¹⁰ and man¹¹. But He did not create evil¹², because He is ἀγαθός¹³, and because «the creation of God is identified with His will»¹⁴ and He wishes the best¹⁵. When He creates, «He does it εὐμαρῶς i.e. easily»¹⁶, for He is omnipotent. God's creatures are admirable, because He is all-wise Creator¹⁷ and because He «πρεπόντως created»¹⁸.

After the creation, God did not leave His creatures alone, but He is

1. I 343, 380B; IV 73, 1133A.
2. I 343, 380A; III 295, 972A; IV 183, 1276A; V 162, 1420A.
3. IV 202, 1288D-89A.
4. IV 123, 1196D.
5. I 460, 436B.
6. I 429, 420B.
7. II 115, 556B.
8. V 28, 1344C.
9. I 343, 380A; IV 73, 1133A.
10. II 119, 560BC; II 115, 556C.
11. II 115, 556C; III 95, 801A-4AB.
12. I 240, 329B.
13. I 343, 380A.
14. I 353, 384C.
15. II 117, 557D.
16. V. Supra p. 106.
17. II 119, 560C.
18. II 115, 556C.

their «ἀρχῶν and ἔφορος and προνοητής and κηδεμών»¹ and ἡγεμών². There is no fate which administers the universe³, but «we insist that there is a Πρόνοια i. e. Providence»⁴ «which rules and administers everything»⁵.

4. Anthropology.

Man was created by God⁶ in His image⁷ so that he should become His likeness by intention⁸. The phrase «κατ' εἰκόνα» i.e. 'in our image' referring to man is characterized by the ἀρχικόν. «As God reigns over everything, so does man over the earthly things. Then he has the ἀρχικόν, which saves the royal image»⁹. God gave to man ἀρχήν so that he might show virtue and preserve the 'likeness'¹⁰.

The word ἄνθρωπος is common for both man and woman¹¹. «Man is κόσμος σύντομος sharing in all the elements of the universe»¹². «Man is an image of ἀρχή and βασιλεία; he is not an image of οὐσία. And if he commits good acts he will also be an image of virtue. For if we determine the νοεράν soul to be immortal, we do not say that it is consubstantial with the most divine and Ἄναρχον Nature; but we say that so much soul differs from the divine Nature as the creature from its Creator»¹³.

Woman was taken out of her husband¹⁴, and that is why she has been logically and admirably called γυνή. «For the word γυνή is derived from γόνη i.e. birth. Then she shall be called γυνή which means γονίμη i.e. fertile, because she was taken out of her husband who would render her fertile. For a man being joined with a virgin, renders her γοναῖχα, i.e. fertile... Those who say that the word γυνή is derived from

1. II 299, 725D.

2. V 28, 1345A.

3. III 26, 748C; III 102, 808BC; III 195, 899D-96A; III 154, 845B-40C; III 191 877A.

4. III 26, 748C; II 222, 661C.

5. II 119, 560C.

6. III 95, 801D-804A.

7. Gen. 1, 26.

8. III 95, 804A.

9. *ibid.* 801BC.

10. *ibid.* 801D.

11. III 243, 921C.

12. I 259, 337C.

13. III 95, 801A.

14. I 330, 373A; cf Gen. 2, 23.

γούα which means members are not worthy of mention»¹. Woman's soul is immortal and incorruptible as is man's soul² and therefore woman's soul was also created in God's image³. But if it is so, then, «how did Paul call man 'image and glory of God' and woman 'glory of the man'? We shall say that woman from the beginning was equal in dignity to man and she had the same power. But since she had fallen she diminished and her power decreased and she became subject to man. He says: You did not keep the equality of privilege, then accept the diminution. 'Thy desire shall be to thy husband and he shall rule over thee'. Hence whereas that which has been said by Moses⁴ signifies the power of woman before her sin, the apostolic saying⁵ indicates her submission after the sin»⁶. Man is ἡγεμονικώτερος than woman⁷.

Man (and woman) consists of body and soul⁸. The body «is not opposite to the soul but it is soul's organ and guitar»⁹. The body is mortal¹⁰ earthly¹¹, or γῆς πλεῖστον μέτοχον¹² perishable¹³, παθητόν¹⁴, and the inferior part of man¹⁵. But the body «became mortal and παθητόν, after the transgression of the πρωτόπλαστος»¹⁶. This means, according to Isidore; that the body originally was not mortal and παθητόν. This body, however, will be raised up and will be renewed¹⁷. The soul is λογική¹⁸, divine¹⁹, immortal²⁰, imperishable²¹; ἡγεμονικωτέρα of the body²² and the

1. III 243, 921BC.

2. III 95, 801A.

3. *ibid.*

4. Gen. 1, 26.

5. i Cor. 11, 7.

6. III 95, 801BC.

7. III 13, 741A.

8. III 217, 901B.

9. V 329, 1525C.

10. II 192, 640D; IV 204, 1292B.

11. IV 127, 1205A.

12. II 43, 485B.

13. III 235, 916B.

14. IV 204, 1292B.

15. III 95, 800C; V 329, 1225C.

16. IV 204, 1292B.

17. I 284, 349B.

18. III 95, 800C; V 162, 1417D.

19. IV 124, 1197B.

20. III 95, 801A; III 149, 841B; III 235, 961D; III 295, 969B; IV 124, 1197B; IV 125, 1197C; V 491, 1612C.

21. III 235, 916B.

22. IV 125, 1197C.

better part of man¹. It is man's soul which puts him above other animals, although they are faster, bigger, stronger etc.². But the soul is not consubstantial with its Creator³ or part of Him «for if it was part of Him, it would not sin, it would not be judged»⁴. Man, being λογικός⁵, possesses the αὐτεξουσιότητος βρον⁶, or men are αὐτεξούσιοι⁷. Therefore «human nature is neither insusceptible of evil nor does it naturally possess evil. But accepting it by his will, he fails»⁸.

5. Original Sin.

The two words προπατορικὴ ἁμαρτία which usually signify original sin, do not occur in Isidore. Instead, we find the phrases: «ἡ παράβασις τοῦ προπάτορος», or «ἡ παράβασις τοῦ Ἀδάμ»⁹, or «τὸ πταῖσμα τοῦ Ἀδάμ», or «τῆς γυναικὸς ὁ ὄλισθος»¹⁰, or «πτῶσις or ἁμαρτία or πταῖσμα τῆς γυναικὸς»¹¹ or «προγονικὰ πταίσματα»¹² or «ὁ πρωτόπλαστος ἄνθρωπος ἀλαγήσας τὴν ἀπάτην προὔτιμησε»¹³.

Inasmuch as man was αὐτεξούσιος, that is he was free to think or to will or to do whatever he wished, it follows that it was possible for him to commit sin; this happened to the first man: «Human nature is neither insusceptible nor does it naturally possess evil. But accepting it by his will and indolence, he fails. This very event happened to the first man who so failed from the conditions of salvation»¹⁴. The sin of the first man had a direct and certain result: «One woman sinned (I say Eve) and the whole human race condemned to die, although after the original sin many people succeeded and did not follow the ancestral transgression. Since the root died, the branches as heirs or the condemnatory decision necessarily suffered the same passion, i. e. death»¹⁵.

1. III 95, 800C.

2. V 162, 1417D-20A.

3. III 95, 801A.

4. IV 124, 1197B.

5. V 162, 1420A; II 135, 577A.

6. II 129, 573B; III 281, 957C.

7. III 122, 825A; V 357, 1541A.

8. I 271, 344AB, I 272 is almost the same with I 303, 357C.

9. III 195, 880B.

10. I 330, 372D 73A.

11. III 95, 801BC.

12. IV 141, 1221B.

13. IV 204, 1292A.

14. I 303, 357C; I 272, 344B; IV 204, 1292B.

15. IV 141, 1221B.

«Devil, by promising man to appoint him God, rendered him worse than animals. For he did not only deprive him of the extant gifts, but he also caused him those disadvantages which were not extant, that is sweat, pains, death and corruptibility»¹. The aforementioned extract of Isidore is quite absolute concerning the ruin which man suffered after the sin. There is however another extract from his letters, which is more moderate: «Woman from the beginning was equal in dignity to man and she had the same power. But since she had fallen, she diminished and her power decreased and she became subject to man»²... From the beginning, when the 'image' was shining in him (man) all beasts were subject to him and that is why he gave them names. But since he disobeyed, his power reasonably diminished; he did not lose all his power (so that the Grace could not be useless) but his power diminished»³. The first man had lost salvation but «the second Man who received in himself our own true nature, gave the salvation back to the first man»⁴, or, «the second Man divinely corrected the human nature which He received and He restored the previous 'image' to the first man»⁵.

6. Mariology.

The names which are used by Isidore to denote the Theotokos Mary, the Mother of our Lord, are the following: Theotokos Mary⁶ Mother of the Lord⁷, Mother of God⁸, Mother of our incarnated God⁹ Mother of the incarnated God¹⁰, the κυήσασσα our Lord Jesus Christ¹¹, and THE Virgin¹².

The incarnation of Christ and His birth as well, which (indeed are a great mystery)¹³, are by Isidore called ἀπόκρυφος βυθός¹⁴, Δεσποτική

1. V 28, 1341CD; IV 204, 1292B.

2. III 95, 801B.

3. *ibid.* 804B; «Ἐπειδὴ δὲ παρήκουσεν, ἡκρωτηριάσθη αὐτοῦ εἰκότως ἡ ἀρχή, καὶ πάσης μὲν οὐκ ἐξεβλήθη (ἵνα μὴ ἔωλος ἢ χάρις εὐρεθῆ), ἡκρωτηριάσθη δέ».

4. I 303, 357C.

5. I 272, 344B.

6. I 201, 312B.

7. I 141, 277A; I 121, 264A.

8. I 54, 216C.

9. *ibid.*

10. *ibid.* 217B.

11. I 23, 196D.

12. II 192, 640D.

13. I 219, 320D; II 192, 640C.

14. I 141, 276C.

or θεία οἰκονομία¹, τόκος τοῦ Κυρίου², πρόδος τῆς σαρκώσεως³ and ἔνσαρκος ἐπιφάνεια⁴. Christ was conceived ἀσπόρως⁵, or δίχρα σπέρματος⁶, or σπορά: did not take place⁷ for His conception. Thus His conception was immaculate. On the question how could Christ be conceived and born without σπορά, Isidore says: «Nothing is strange with this mystery which is similar with all the mysteries and doctrines of the Law... For it is written: 'the Lord caused a deep sleep to fall upon Adam, and he slept. And He took one of his ribs and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought he unto the man'⁸. Before her, God created Adam of the dust of the ground. Then, here are a man from the dust of the ground and a woman from the man, and both are created without coition. Then, since woman owed her existence to man inasmuch as she was taken out of his rib without any σπορά the Mother of the Lord giving birth to Him δίχρα σπέρματος, paid the duty. Thus it is not impossible to nature to bring forth a man without coition. But as it happened in the first man, so it happened in the Lordly Economy»⁹. Mary's womb «opened when our Lord Jesus Christ was being born. He προσερχόμενος opened it and left it again locked»¹⁰. Thus the conception which took place in the Virgin¹¹ Mary is μονογενής and μονότροπος¹². She gave birth without any φθορά¹³, but παρθενευούσης τῆς φύσεως and ἡ πρόδος τῆς σαρκώσεως τῇ ἀγνείᾳ μείωσιν οὐκ ἐποίησε¹⁴. In addition our Lord, wishing to fulfil the promise He gave to Abraham, «has chosen His Mother from Abraham's generation, and He was incarnated in her and from her and He truly became man as we are, having everything we have except sin»¹⁵.

1. I 219, 320D; I 141 277A.

2. I 404, 408C.

3. *ibid.*

4. I 436, 421D.

5. I 23, 197A.

6. I 141, 277A.

7. I 54, 216C.

8. Gen. 2, 21-2.

9. I 141, 276C-77A.

10. I 23, 196D-97A.

11. II 92, 640D.

12. I 54, 216C.

13. *ibid.*

14. I 404, 408C.

15. I 121, 264A.

7. Soteriology.

If death is the result of every sin¹ and all are sinful² moreover death was the result of the original sin³. The first man had lost salvation⁴ and this loss was the common inheritance of all mankind⁵. Therefore all men needed salvation, for «τὸ ἑαυτοῖς ἀπολώλαμεν»⁶.

Where did salvation spring from? «We were saved by Christ»⁷. The incarnation of Christ took place «for our human sins»⁸ and it extinguished «the sins of all mankind»⁹. «The delight of the life sprang from Christ's crib¹⁰. The divine Word, destroyed the human passions¹¹. He destroyed death caused by sin, by His own death¹²». «God hath set forth Christ to be a propitiation' so that His righteousness might be declared in His blood. For God placed His only-Begotten as ransom in order that grace should be valid. Because He, having received one victim for all and higher than the worth of all, He abolished hostility, pardoned condemnation, guided them to sonship and decorated all of them with immense riches»¹³.

Is salvation equally offered to all men? Yes and no. Yes, it is offered, because «Christ captured from the tyranny of the enemy those captives who have been subjected by the enemy through deceit»¹⁴. «Yes, it is offered, because all men were called to salvation. No, it is not offered, because all men did not obey. The πρόθεσις of those who were called, brought them salvation. Because the call did not happen by force, but was voluntary»¹⁵. «Salvation is not obtained by force or tyranny, but it is obtained by the obedience and by the goodness of men. And that is why everyone has the κύριος of his own salvation»¹⁶. «Thus the

1. III 33, 753C; III 261, 944B.

2. IV 91, 1168B.

3. IV 141, 1221B; IV 204, 1292B; V 28, 1341CD.

4. I 303, 357C.

5. IV 441, 1221B.

6. II 61, 504C.

7. *ibid.*

8. I 436, 421D.

9. I 42, 209A.

10. I 168, 293B.

11. IV 64, 1121B.

12. II 457, 642B.

13. IV 73, 1132C-33A; IV 100, 1165AB.

14. I 400, 405D.

15. IV 51, 1101AB.

16. II 129, 573B.

eternal kingdom of Christ, accepting the multitude from every nation of man, ἀνάλογον τῇ πίστει τὴν σωτηρίαν ὀρίζει»¹.

What are the means by which a man can be saved? Isidore gives testimony for the following three: It is firstly faith, in the ἀναλογίαν of which a man is saved². But Faith alone cannot save a man. «For Faith, having firstly justified, claims acts appropriate for itself without which (acts), salvation is not possible»³. Faith alone cannot save, «because it must be proved by works»⁴. «God the Word, having come here and having claimed faith, χάριτι ἐδικαίωσε, because it was impossible for those who betrayed themselves to be saved... But when they believed, He reasonably, claimed accurate righteousness. Thus, in the first (justification), grace justified; but God the Word claimed that those who were justified should do good works for it was impossible for them to be saved by faith alone»⁵. We must join faith and works and we must strengthen faith by the works. For faith would be dead without works»⁶. Hence, the second means of salvation is 'good works'.

The third means of salvation is 'divine grace', because a man cannot obtain salvation by himself. This is true, «for everything which is done by men is quickly destroyed, if the divine grace should not preserve it»⁷. The divine grace, or divine ροπή⁸, or ἄνωθεν ροπή⁹, or ροπή of the divine Providence¹⁰, helps men «to defeat easily the enemies (devil and evil)»¹¹. Therefore we must not trust ourselves but we must leave the divine alliance to obtain the victory¹². But the divine grace does not help everyone but those who wish their salvation and who work for it¹³. «He who wishes and takes pains and does everything (for it is not enough to wish only), learns, produces fruits and is saved»¹⁴.

1. I 20⁺, 313A.

2. *ibid.*

3. III 3, 781A.

4. III 158, 853B.

5. Ὡς οὐκ ἐνόν ἀπὸ πίστεως μόνον σωθῆναι.

6. IV 65, 1121C.

7. I 397, 405A.

8. V 127, 1524D; V 459, 1593A.

9. II 242, 684B; III 22, 745D; III 406, 1040D.

10. IV 171, 1264A.

11. III 22, 745D; II 159, 613C.

12. II 242, 684A.

13. II 2, 457A; II 27, 473D; III 271, 949D-52A; 62A; III 316, 981-A.

IV 13, 1061B; IV 171, 1264A; V 327, 1524D.

14. II 72, 516C.

Hence only «he who practices virtue must call on the divine grace for help, whereas he who does not care for virtue, will not be helped even if he asked God»¹.

To sum up: Isidore teaches that justification and salvation come as a result of faith and of co-operation between God and man, where God offers His grace and man His good will and good works.

8. Eschatology.

There will come a day when «Christ, the Creator, the Father, the God and the Saviour of all will come in the glory He promised ἀποδοῦναι i.e. to reward or to punish everyone according to his works»². This will be Christ's most illustrious second coming³. Before reward or punishment, a judgment will take place. For this judgment Isidore uses the following words: Κρίσις⁴, γενικὴ κρίσις⁵, μέλλουσα κρίσις⁶, ἀδέκαστος κρίσις⁷, κρίσεως λόγος⁸, ἡμέρα φρικτὴ ἐξετάσεως⁹. This judgment will undoubtedly take place¹⁰ and will be general, in opposition to that which here is μερικῶς done¹¹. All people will be judged, but those who lived in the era of grace, will be judged more strictly¹². The judgement will take place before the angels and all mankind¹³. Christ will be the judge¹⁴.

In order that men will be judged all bodies will be raised up¹⁵ in the same way¹⁶. But the bodies will not be as they are now, earthly; They will be «etherial and spiritual. For we say that the body will be raised up not in the form in which it is now, but it will be transfigured to a better condition and it will lay aside every corruptibility and

1. V 459, 1593A; III 406 1040D.

2. I 460, 436B.

3. II 157, 621A.

4. I 222, 321C; I 436, 424A; III 413, 1045C-48A four times; V 215, 1460C.

5. III 201, 884B; III 413, 1048A.

6. III 36, 756D.

7. II 157, 612A.

8. III 37, 757AB twice; V 215, 1460C.

9. I 379, 396D.

10. II 43, 385AC; II 157, 612AC; III 37, 757A; III 201, 884BC; III 413, 1045D.

11. III 413, 1048A.

12. I 472, 440D.

13. I 333, 376A; II 223, 661D.

14. V 221, 1465A.

15. I 284, 349B.

16. V 179, 1432C.

passion»¹. In the Resurrection the body will be ἀνάλωτον², κοῦφον, spiritual and etherial³. Even the soul will be —‘spiritual’ in that day⁴. Body and soul will be judged together⁵. This future judgment will take place in order that all good men will be rewarded and all bad men will be punished, in order that ἐκάστῳ τὸ πρόσφορον ἀπονεμηθῆῖ or τὸ πρέπον ἀποδοθῆῖ⁶. The punishment will be ‘everlasting fire’ and the reward will be ‘life in the resurrection’⁷.

9. The Church.

Referring to the Church, Isidore speaks of patricular Churches, e. g. of the Church at Pelusium⁸, or at Corinth⁹, or of Churches¹⁰ and of the Church. Apart from the word ἡ Ἐκκλησία he uses the words ἀγία or ἕντως Ἐκκλησία¹¹, Ἐκκλησία Κυρίου¹² Δεσποτικὴ Νύμφη¹³ ἄμωμος καὶ παρθένος Ἐκκλησία¹⁴ Περιστερὰ τελεία¹⁵, θεσμός¹⁶, Σῶμα Χριστοῦ¹⁷ and ἐν Σῶμα¹⁸, to signify the same thing. Although he distinguishes between Ἐκκλησία and Ἐκκλησιαστήριον¹⁹, in one case²⁰ Ἐκκλησία signifies the building. In another case Ἐκκλησία means the ancient gatherings²¹.

Definition: «Church is the sum which consists of the saints who possess the accurate Faith and show the best behaviour²².

1. II 43, 485B.

2. II 43, 485C.

3. III 77, 785A.

4. *ibid.*

5. I 222, 321C; IV 201, 1288C.

6. I 267, 341B; V 179, 1432C; V 215, 1460C; V 302, 1513A.

7. I 267, 341B; I 145, 280CD.

8. I 174, 1296C; I 178, 300A; II 127, 565A-72C (eleven times).

9. IV 103, 1169CD.

10. V 21, 1337A twice.

11. II 246, 685A.

12. I 205, 313A.

13. III 394, 1033B.

14. IV 5, 1053A.

15. *ibid.* 1053AB twice.

16. III 194, 1033B.

17. IV 103, 1169C.

18. IV 129, 1209C.

19. II 246, 685AB.

20. I 174, 296C.

21. II 146, 592A.

22. II 246, 685A: «Τὸ ἄθροισμα τῶν ἁγίων τὸ ἐξ ὀρθῆς πίστεως καὶ πολιτείας ἀρίστης συγκεκροτημένον, Ἐκκλησία ἐστίν».

O n e: Christians are the *πλήρωμα* of the Church and they all constitute one body¹. The head of this body is Christ². «Since all Christians *ἐσφραγίσθησαν* in the name of Christ, they were united in one harmony»³.

H o l y: Apart from what Isidore says in the definition of the Church which indicates his conceptions of the Church to be holy, he also says that the Church consists of spotless souls⁴.

C a t h o l i c: The Church is one, *ἡ ἀπανταχοῦ τῆς ὑφ' ἡλίω*⁵, or *ἡ ἀπανταχοῦ*⁶, or *ἡ πάνδημος τῆς οἰκουμένης Ἐκκλησία*⁷ which is the body of Christ⁸. The Church at Corinth or at Pelusium or other Churches⁹, are members in patricular¹⁰.

A p o s t o l i c: «The Apostles who became wise by the divine Spirit decorated the Church as a lordly Bride, so that nothing worse could bother her and nothing better could be which ought to be added to the institution»¹¹.

As Christ declared, the Church is undefeated and even the gates of hell do not prevail against her¹². The Church was attacked, but she was not defeated by anyone¹³. And not only she was not defeated, but «her trophies are certain and brilliant throughout the earth and sea»¹⁴. Christ is the Lord and the Bridegroom of the Church¹⁵ and the Holy Spirit was guiding her¹⁶. The Church was given countless gifts decorating her¹⁷. «Let the spotless and virgine Church who possesses the correct Faith to God have the first rank; and let her be called perfect dove whose worth is greater than that of all battalions»¹⁸.

1. III 195, 880C; IV 129, 1209C.

2. III 195, 880CD.

3. I 205, 313A.

4. II 246, 685A.

5. IV 103, 1169CD.

6. *ibid.*

7. I 65, 225A.

8. IV 103, 1169CD.

9. V 21, 1377AB.

10. IV 103, 1169C.

11. III 394, 1033B.

12. I 311, 364A.

13. III 5, 732A.

14. II 157, 609D.

15. III 408, 1041B.

16. III 408, 1041A.

17. IV 100, 1165B.

18. IV 5, 1053A.

10. The Sacraments.

a) In general.

The word *μυστήριον* occurs in Isidore but it means various things. Thus it means the great mystery of Christ's incarnation¹, the delivery of the Eucharist at the last Supper², Baptism³, etc. In the plural it means high doctrinal truths⁴, the mysteries of nature⁵, etc. With regard to sacraments Isidore uses the word *μυστήρια*, but not distinctly. Thus he says *μυστήρια* and does not name them⁶, or he names only Eucharist⁷. The sacraments are characterized as divine⁸, sacred⁹, and *ἀχραντα*¹⁰.

Isidore does not state how many sacraments there are. Balanos¹¹ is not correct when saying that Isidore considers as sacraments mainly two, to wit; Baptism and Eucharist. The letter II 52, refers only to two sacraments, but other letters refer to other sacraments. From what Isidore says here and there, two general remarks are especially noteworthy: a) Without sacraments salvation is impossible¹². b) The sacraments are valid even when the clergymen who administer them are bad, sinful and unworthy of their office¹³. In more detail Isidore speaks of the following sacraments and as follows;

b) B a p t i s m.

Baptism is by Isidore called just Baptism¹⁴, holy¹⁵, divine¹⁶, *υἱοθεσία*¹⁷

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1. I 219, 320D; II 192, 640C.
 2. III 364, 1017B.
 3. I 125, 265D.
 4. I 24, 197A.
 5. II 81, 521D.
 6. IV 168, 1260C; IV 181, 1273B.
 7. I 170, 393C; II 52, 496A; IV 168, 1257C.
 8. I 170, 293C; II 52, 496A; III 340, 1000C; IV 168, 1260C; IV 181, 1273B; V 569, 1645D.
 9. III 195, 880C; III 340, 1000C; III 364, 1017; V 569, 1645B.
 10. III 340, 1000C; III 364, 1017; IV 166, 1257C; V 569, 1645A.
 11. loc. cit. p. 66.
 12. II 52, 496A; V 569, 1645D.
 13. II 37, 480CD-81A four times; III 340, 1000C; V 569, 1644B-45B twice.
 14. I 66, 225C; II 61, 304C; III 195, 880B; IV 204, 1292BC.
 15. I 109, 256C.
 16. IV 181, 1273B.
 17. IV 100, 1165B; V 197, 1449C;

παλιγγενεσία¹ and divine τελετή². That Baptism is sacrament, there is only one piece of evidence: «...Σπουδαίως τὰ παιδία βαπτίζωμεν. Ἰσως δυσωπηθῆ ὁ ἄγγελος τὸ μυστήριον. Ἀντὶ βαπτίσματος γὰρ τῆ περιτομῆ οἱ Ἰουδαῖοι ἐκέχρητο»³. He who is baptized is called βαπτιζόμενος⁴, τελούμενος⁵, μυσούμενος⁶ and φωτιζόμενος⁷.

The reason for Baptism is Christ⁸ and it is done in the name of the Holy Trinity⁹. A man through Baptism is embodied in the body of Christ¹⁰, that is to say he enters the Church. In two cases¹¹ Isidore speaks of the Baptism of infants. They must be baptized so early not only for the remission of the original sin, but also because through the Baptism a man is endowed and decorated with many and splendid gifts¹². By Baptism we are regenerated¹³ and justified¹⁴ and we become sons of God¹⁵, because it is λυτήριον ἁμαρτίας and a symbol of incorruptibility¹⁶. The honour we get by Baptism is royal¹⁷. Those who pretend to live the true Christian life but are not sincere are not allowed to be baptized¹⁸.

The letter which follows, deals with Baptism. We cite it thoroughly in English because it is the most important part of what Isidore says on the subject:

To the Count Herminus
Concerning the grace of Holy Baptism

880B «Inasmuch as your magnificence wishing to learn why the infants being sinless are baptised wrote (me), I thought it ne-

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1. IV 168, 1260C; III 195, 880B.
 2. II 37, 480D; V 569, 1644D.
 3. I 125, 265CD.
 4. V 569, 1644A.
 5. II 137, 480C.
 6. *ibid.* 480D.
 7. *ibid.* 481A.
 8. V 197, 1449C.
 9. I 109, 256B.
 10. III 195, 880C.
 11. I 125, 265CD; III 195, 880B.
 12. II 37, 480AC; III 195, 880BC.
 13. II 52, 496A; III 195, 880C IV 168, 1260C.
 14. II 61, 504C.
 15. IV 100, 1165B; V 197, 1449C.
 16. I 66, 225C.
 17. IV 168, 1260C.
 18. IV 181, 1273B.

cessary to reply. Some people, saying not important things, think that infants are baptized to be purified from the filth which our nature got through Adam's transgression. I believe that this really takes place but not only this (for, then, Holy Baptism would not be so important), but that many other gifts which very much exceed our nature are given. For an infant who was baptized, did not receive only the absolution of the sin, but he was decorated with divine gifts too. Because he was not only released from hell, but he laid aside every cunning and was regenerated from above (for Baptism, as if it were contrived by a machine, is a divine regeneration which exceeds thinking) and he was redeemed, he became holy, he was brought up to sonship, he was justified and became a joint-heir with the Only-Begotten, he was embodied to the body of Christ by sharing in the sacred sacraments and he now belongs to His flesh. And as head is united with body so was he who was baptized united with Christ. Signifying these truths, the divine Paul, the treasurer of Christ's thoughts said once: 'He gave Him to be the head over all things to the Church'¹, that is to say, above all gifts which God gave to the Church, He gave Christ to be her head. And at another time Paul said: 'much more they which receive abundance of grace and of the gift of righteousness shall reign in life'². He did not say 'grace' but 'abundance of grace' showing that we did not receive a medicine equivalent only to the wound as some men of little account who do not feel the great divine donation say; but also we have received beauty and honour and glory and offices which exceedingly excel our worth. Then, do not think, o friend, that Baptism releases only from sins but think that it causes sonship, divine relationship and many other gifts which have been said or omitted. For the King of all did not only redeem the nature which was captured, but He also brought and put this nature to the highest honour'³.

e) Confirmation.

The only one passage we found in Isidore's letters apparently relating to Confirmation, is this; «...Ἐπειδὴ πάντες τῷ Χριστῷ ἐνόματι

1. Ephes. 1,22.

2. Rom. 5, 17.

3. III 195, 880B-881A.

ἐσφραγίσθησαν καὶ εἰς μίαν ἀρμονίαν ἠνώθησαν»¹. Does the word ἐσφραγίσθησαν indicate the sacrament which follows Baptism and is called χρῆσμα or σφραγίς? It is probable. But it is equally probable that this passage refers to Baptism which is also called σφραγίς².

d) The Eucharist.

Words or phrases used by Isidore to indicate the sacrament of Eucharist, are the following: Τράπεζα Κυρίου³, τράπεζα μυστική⁴, θεῖα μυστήρια⁵, ἄχραντα μυστήρια⁶, ἱερὰ μυστήρια⁷, θείων μυστηρίων μετάληψις⁸, θείων δώρων διακονία⁹, Θεῶν δωροφορεῖν¹⁰, θείας τελετῆς μυσταγωγία¹¹, θεία λειτουργία and καρπῶν εὐλογία¹², τὸ θεῖον καὶ ἀληθινὸν Πάσχα¹³, Κοινωνία¹⁴ and most probably τὰ ἔγια¹⁵.

It is the Holy Spirit who renders τὸν ἄρτον τὸν κοινὸν i.e. the usual (common also stands well) bread Christ's own incarnated body¹⁶. The same divine Spirit also changes the wine into Christ's blood¹⁷. The Holy Gifts appear to be the body and blood of a man¹⁸, but we unhesitatingly find them the body of Christ¹⁹ and the blood of Christ²⁰. The word θυσία relating to the Eucharist does not occur in Isidore, but we find many times the word θυσιαστήριον²¹ which does not only simply mean

1. I 205, 313A.

2. Compare here the definition of Baphism given by St Basil the Great; «Ἐστὶ γὰρ τὸ Βάπτισμα σφραγίς τῆς πίστεως, ἣ δὲ πίστις, θεότητος συγκατάθεσις. Πιστεῦσαι γὰρ δεῖ πρότερον, εἶτα τῷ Βαπτίσματι ἐπισφραγίσασθαι» (Garn. I 392E-393).

3. I 170, 393C.

4. I 409, 256C.

5. I 170 393C; II 52, 496A; III 340, 1000C; V 569, 1645D.

6. III 340, 1000C; III 364, 1017A, IV 168, 1257C.

7. III 340, 1000C; III 364, 1077A.

8. I 228, 325A.

9. I 123, 264D.

10. I 349, 381C.

11. *ibid.*

12. I 313, 364B.

13. IV 162, 1248C.

14. I 170, 393D; I 228, 325A.

15. I 120, 264A.

16. I 109, 256BC.

17. I 313, 464B.

18. IV 166, 1257C.

19. I 123, 265A; I 109, 256BC; I 219, 321A.

20. I 313, 364B.

21. I 118, 261B. I 120, 264A; II 16; II 75; III 340; V 569.

the Church building, but it means the place where the divine sacraments (especially Eucharist) are offered.

The results of the gifts of the Eucharist are the incorruptibility which Jesus the Saviour having been risen from the dead granted¹, the remission of evil things², the union with Christ and the participation in His Realm³.

e) Priesthood.

Apart from the word *ιερωσύνη* which occurs in many letters of Isidore, the following words and phrases are used by him, to signify the same thing: *ιερωσύνης ύπόθεσις*⁴, *ιερωσύνης λειτουργία*⁵, *ιερατική*⁶, *ιερουργία*⁷, *ἀρχή*⁸, *λειτουργίας διαχειρίσις*⁹, *θεία λειτουργία*¹⁰, *πατρική κηδεμονία*¹¹, *ἀποστολικὸς θεσμός*¹², *ἀποστολικὴ ἀξία*¹³, *ἀποστολικὸν ἀξίωμα*¹⁴, *πρᾶγμα θεῖον*¹⁵, *μυσταγωγία*¹⁶, *χρῆμα ἀγγέλοις πρέπον*¹⁷, *χειροτονία*¹⁸. For obtaining Priesthood Isidore uses the verb *χειροτονῶ* in various forms¹⁹ and the phrases *εἰς ιερωσύνην προχειρίζεσθαι*²⁰, *τῇ ιερωσύνη ἐπιπηδᾶν*²¹, *τὰς χειροθεσίας τῆς μυσταγωγίας ἐπιτρέπειν*²², *τὴν τῆς ιερωσύνης λειτουργίαν κέκληρῶσθαι*²³. Deposition is meant by *καθαίρεθῆναι*²⁴. To

1. I 123, 265A.

2. I 219, 321A.

3. I 228, 325A.

4. I 50, 213A.

5. II 50, 492D.

6. I 156, 288B.

7. III 17, 744B.

8. II 264, 696C.

9. *ibid.*

10. V 379 1553C.

11. II 234, 672C.

12. III 394, 1033B.

13. *ibid.*

14. *ibid.* 1033C.

15. V 276, 1497A.

16. I 26, 200A.

17. V 276, 1497C.

18. V 379, 1553D.

19. II 264, 697A, IV 101, 1273B, V 216, 1393A; V 357, 1544A; V 569, 1644A.

45A.

20. V 276, 1497C.

21. IV 73, 1133B.

22. I 26, 200A.

23. II 50, 492D.

24. V 569, 1645A.

practice Priesthood is indicated by the words *ιεραῖσθαι*¹, *Θεῷ ιερατεύειν*², *ιερατικὴν* or *ιερωσύνην μεταχειρίζεσθαι*³, *ιερωσύνην μετέρχεσθαι*⁴, *ιερωσύνην χρῶμαι*⁵. Priesthood is characterized: *πολύφωτος*⁶, *εὐαγεστάτη*⁷, *ὀσιωτάτη*⁸ and as the *τιμιώτατον* of everything which exists⁹.

In a letter¹⁰ Isidore deals with the *ἄψαυστα* and *ἀνέφικτα μυστήρια* without naming them. But the episode of Uzziah¹¹ to which he is referring signifies that he means Priesthood. Thus he considers and names the Priesthood sacrament, which is also *ἀπόρρητον*¹². Priesthood was founded by the Apostles and hence it is an apostolic office¹³. Referring to the successors of the Apostles he says that those Save the *ἀποστολικὸν χαρακτήρα* who live as the Apostles lived¹⁴. Since Priesthood is above royalty¹⁵ and since angels are worthy of Priesthood¹⁶, it follows that those who are not pure are not worthy of it¹⁷. It is only through Priesthood that we are regenerated and share in the divine sacraments without which we cannot be saved¹⁸.

Many letters were written against synony and describing the duties of Clergy. Isidore gives testimony for all the degrees of Priesthood: Subdeacon, deacon (also archdeacon), presbyter (also archimandrite) and bishop (also archbishop).

f) R e p e n t a n c e .

The word *μετάνοια* which occurs in many cases¹⁹ stands for repentance. Other words used by Isidore to indicate the same thing are:

1. II 52, 493C; V 216, 1392D; V 268, 1493A.
2. I 156, 288B; I 149, 284A.
3. I 156, 288B; II 152, 493C-96A.
4. II 152, 496AB.
5. V 268, 1493A; V 216, 1393A.
6. I 151, 284C.
7. V 379, 1533C (twice).
8. *ibid.*
9. II 52, 493C.
10. I 24, 197AB.
11. II Chron. 26, 16ff.
12. I 141, 257A.
13. III 394, 1033BC.
14. III 17, 744C; V 21, 1337C.
15. IV 210, 1313A.
16. V 276, 1497C.
17. IV 181, 1273B.
18. II 52, 496AB.
19. I 408, 409C; II 145, 589D; III 157, 852C; IV 26, 1077A; IV 74, 1133C; IV 96, 1161A; V 120, 1396A; V 253, 1485A; V 260, 1488B; V 307, 1516A.

Μεταάνωσις¹, δεύτερον λουτρὸν and ἐκούσιος καλυμβήθρα², ἐπιστροφή³, ἐπάνοδος⁴, ἱατρεῖον κοινόν⁵, ἐπανόρθωσις⁶, ἐπιστήμη⁷. To repent is meant by μετανοῶ in various forms⁸, γνωσιμαχῶ⁹, μεταγινώσκω¹⁰, and ἐξάνισταμαι¹¹.

We did not find any direct passage in Isidore which could declare that he considered repentance as sacrament. But, apart from the great number of letters dealing with repentance there is a passage which says that repentance got its strength from the Judge: «... Ἄλλὰ ταῦτα πάντα τὰ κακὰ μετάνοια εὐλικρινῆς θεραπεύειν ἐπίσταται, παρὰ τοῦ Κριτοῦ τὴν ἐπιστήμην ταύτην ἐγκεχειρισμένην»¹². Depending on this passage and on the following testimonies we venture to think that Isidore bears witness for repentance to be a sacrament.

The divine Philanthropy calls to repentance¹³ and releases from sins¹⁴ through repentance. Faults are cured by Repentance¹⁵. The tears of repentance are as sweet to God as incense¹⁶. Repentance is possible¹⁷ but not to all¹⁸. The ἱατρεῖον is common but the cure is not common¹⁹. God must help²⁰ and man must wish it and work for it. Then repentance becomes easy²¹ and its proofs are in the many examples we learn from the Scriptures²². Repentance is good and worthy of praise²³. Inasmuch

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1. I 200, 321A; 240, 229C; IV 391, 1089C.
 2. I 408, 409C.
 3. *ibid.*
 4. IV 163, 1252C-53A.
 5. III 177, 868D.
 6. V 260, 1488C.
 7. V 253, 1485A.
 8. III 54, 768AB; IV 60, 1117D; IV 96, 1161A; IV 101, 1168C IV 149, 1236A; V 260, 1488B.
 9. I 381, 397B; III 54, 768AB; IV 149, 1236A.
 10. IV 26, 1077D; IV 47, 1097C; IV 60, 1117D; V 307, 1516A.
 11. I 381, 397B.
 12. V 253, 1485A.
 13. V 260, 1488B; V 307, 1516B.
 14. IV 14, 1064A; IV 47, 1097C.
 15. II 145, 599D; V 120, 1396A.
 16. I 200, 321A.
 17. I 381, 397B; II 72, 616BC.
 18. I 408, 409C.
 19. III 177, 868D.
 20. I 408, 409C; II 72, 516BC.
 21. I 381, 397B.
 22. II 72, 516BC.
 23. I 408, 409C.

as after the curing of the sins by Repentance ἡ οὐλή ἐλέγχει τὸ πάθος¹ restoration to the ancient beauty is achieved by many pains². Repentance must be sincere³. Repentance is possible in this present life and it is not possible in the life to come⁴.

g) Marriage.

The word γάμος occurs in many cases⁵. It is accompanied by the words honourable⁶, legal⁷, apparent⁸, good⁹. It also occurs in the plural¹⁰ under the same meaning. Other words used by Isidore for marriage are: δεσμός¹¹, συνάφεια¹², ἔνθεσμος συνάφεια¹³, συμβίωσις¹⁴, θεσμός¹⁵, παιδογονίας θεσμός¹⁶, γάμου συνθήκαι¹⁷.

Men were given marriage by God¹⁸ and therefore marriage which is a legal union¹⁹ is not prohibited by God. Marriage is not bad²⁰, but it is a legal and moderate ἀγαθόν²¹. Marriage is necessary for procreation²². The Church considers marriage as honourable²³. Marriage is good, but virginity is better²⁴. Isidore thinks that virginity comes first ab-

1. III 157, 852C.

2. III 157, 852C; III 177, 868D.

3. IV 47, 1097C; V 253, 1485A.

4. II 108, 549B; IV 74, 1133C.

5. II 133, 576C; II 144, 589C; II 192, 640D; III 76, 784B; III 351, 1005D-1009C (nine times); IV 112, 1180A (thrice) IV 114, 1188B; IV 119, 1193C; IV 129, 1209CD; IV 192, 1280C-1281AB (thrice); V 218, 1461B; V 253, 1484D.

6. III 351, 1008C-09C; IV 112, 1180A; IV 119, 1193C; IV 129, 1209CD; IV 192, 1280C; V 218, 1461B; V 253, 1484D; IV 114, 1188B.

7. IV 129, 1209CD; V 253, 1484D.

8. III 76, 784B.

9. II 133, 576C.

10. III 76, 784CD; III 351, 1008A.

11. I 213, 317A; III 351, 1009A.

12. I 213, 317A.

13. I 413, 412C.

14. I 213, 317A.

15. III 76, 784BD.

16. III 351, 1008A.

17. III 76, 785A.

18. IV 192, 1280C.

19. I 413, 412C.

20. III 351, 1009A.

21. *ibid.*

22. IV 192, 1280C.

23. IV 112, 1180A.

24. II 133, 576C.

stention follows and the honourable marriage comes last¹. Marriage stands between virginity and fornication and therefore the praise for marriage is moderate². Virginity differs from marriage as heaven from the earth and soul from body³. In one and the same letter Isidore says that marriage is an obstacle to salvation⁴ and that marriage can save those who keep it honourable⁵. Marriage is indissoluble and divorce is allowed to be given only in the case of adultery. In the marriage man and wife become one body⁶, and although they have right of carnal coition, they are not allowed to do it always⁷. If marriage is broken by death, the remaining spouse is not recommended to be married again⁸.

Isidore's letters are printed without any order; they were written without any order appropriate for any systematic exposition or purpose. His conceptions, valuable or ordinary, on various subjects, are scattered and hidden here and there. Thus he who tries to collect his opinions and to put them in the right position referring to a concrete theme, does the same work as he who makes mosaics. Indeed, we believe that the collection of Isidore's conceptions related to the fundamental doctrines of Christianity' constitute a good 'mosaic' of ideas, which can be put beside the 'mosaic' of Isidore's interpretations. These two parts of the same 'mosaic' together with the sketch of Isidore's life we wrote in the first part of the present Thesis, remind us of some beautiful mosaics of saints which are still preserved in many ancient Byzantine Churches or Monasteries: 'Mosaics' of saints who 'have crucified the flesh with the affections and lusts'⁹, who lived in the Spirit, walked in the Spirit spoke and wrote 'in demonstration of the Spirit and of power'¹⁰, who seem as dying and behold they live.

1. II 144, 589C.

2. V 248, 1461B; V 253, 1485A.

3. III 351, 1008C-09C.

4. *ibid.* 1009B.

5. *ibid.* 1008D.

6. IV 129, 1209CD.

7. IV 119, 1193C.

8. I 213, 317A.

9. Gal 5,24.

10. i Cor. 2,4.