

The Sunday Shepherd

Descent of the Holy Spirit
Ukrainian Orthodox Sobor
in Regina

Український Православний Собор
Зіслання Св. Духа в Реджайні

1305 – 12th Ave,
Regina, SK S4P 4L6

And serving the congregations of St.
Michael's in Candiak, Selo Gardens Chapel,
St. Volodymyr's in Moose Jaw

Parish Bulletin for the week of February 17, 2019

Office and Mailing Address: 1920 Toronto Street, Regina, SK S4P 1M8

НЕДЛЯ ПРО МИТАРЯ І ФАРИСЕЯ. ГОЛОС 5-ий. ПІСЛЯСВЯТО
СТРІТЕННЯ ГОСПОДА І СПАСА НАШОГО ІСУСА ХРИСТА.

SUNDAY OF PUBLICAN AND PHARISEE. TONE – 5. AFTERFEAST OF THE
MEETING OF THE LORD. BEGINNING OF THE LENTEN TRIODON.



Venerable Isidore Pelusium

Please let Father Volodymyr know of anyone who is in the hospital or is convalescing at home or if you may, for any other reason, wish to have a visit from Father please call (306) 581-5600.

Orthodox faith teaches us the importance of interceding on behalf of others through Prayer. In our prayers today please remember the following faithful who are hospitalized, convalescing or ill: Individuals will be kept on the prayer list for one month.

| | | | |
|-------------------------|----------------------|----------------------|-------------------------|
| Madeline (0204) | Doug (0204) | Gladys (0204) | William O (0204) |
| Jim (0204) | Ksenia(0204) | Donna 0204 | Anne (0204) |
| Diana Ov (0204) | WallyK(204) | Sophie (0204) | Mary R (0204) |
| Bill D (0204) | Bill B(0204) | Orest (0204) | Steve (0204) |
| Edward B (0204) | Zora (0204) | Andrea (0204) | Bill Ber(0204) |
| Stan G (0204) | Marge (0204) | Vasyl (0204) | Fr. Nazari (24) |
| Fr. Oleksandr204 | Bill W (0204) | Anne W(204) | Georgina M 02-4 |
| Sylvia C (0204) | Eunice 0204 | Jean T (0204) | Cliff (02-4) |
| Fr. Taras (0204) | Nick (0204) | | |

And those in care homes or similar situations:

| | | |
|------------------------|---------------------|-------------------------|
| Carolina Miller | Bill Warnyca | Larry Trafananko |
| Christina Spak | Doreen Kuyek | John Hneda |

(Please let Bulletin Editor Yaroslav Lozowchuk (306-501-9200) know if there are others who we should pray for.)

We pray for peace in Ukraine. Вічна Пам'ять! Memory Eternal to all (11,000 plus) who died in the conflict in Ukraine and we pray for the healing of the 20,000 maimed these past weeks and months.

Let us also remember in prayer the needs of those suffering from:

- **persecution and forced migration of the Muslim Rohingya minority by the State of Myanmar.**
- **starvation facing the people Sudan and Yemen.**
- **The continuing horrible destruction in Syria and the Middle East.**
- **Let us pray for the families who lost family members and homes in the fires, floods tsunamis, and earthquakes in Greece, India, Indonesia, Italy and California. Memory Eternal to all who died.**
- **Let us also pray that the Lord bless the ministry in our midst of our new pastor.**
- **We thank God – the Holy Trinity for the blessed decision of the Patriarch of Constantinople to grant autocephaly to the Ukrainian Orthodox Church – an answer to prayer of the Ukrainian people over the last number of centuries.**
- **We thank God for blessing us with a permanent pastor.**
- **We pray that the Holy Spirit guide the newly instituted autocephalous Orthodox Church of Ukraine in its formation and the enthronization of the Metropolitan, that it truly become a beacon of God's love in the world in the 21st Century.**

Nicholas Denisenko

A Ukrainian friend says that a girl asked her, what is the point of going to Church?

In brief, it all boils down to offering thanks to God and praying on behalf of all for all.

Practically, children might be more inspired to go to Church if they see how our participation changes us into joyful, thankful, humble people. If church makes us into angry fanatics, we shouldn't expect children to be excited about attending.

НЕДІЛЬНИЙ НА ГОЛОС 5

Співбезпочаткове Слово Отцеві і Духові, від Діви народжене на спасіння наше, оспівуймо, вірні, і поклонімося, бо Він благозволив Тілом зійти на хрест і смерть перетерпіти, і воскресити померлих славним Воскресінням Своїм.

ТРОПАР СВЯТА НА ГОЛОС 1

Радуйся, благодатна Богородице Діво, бо з Тебе засяяло Сонце Правди, Христос Бог наш, що просвічує суцх у темряві. Веселися і ти, старче праведний, прийнявши в обійми Визволителя душ наших, Який подає нам воскресіння.

КОНДАК ТРІОДІ НА ГОЛОС 3

Митареві зітхання принесімо Господеві і приступімо до Нього, грішні, як до Владики, бо Він хоче спасти всіх людей і прощення подає всім, хто кається, бо заради нас тіло прийняв, як Бог Суцхий, з безпочатковим Отцем.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 2-ий.

Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістуванням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця.

І НИНИ і повсякчас і на віки вічні, Амінь.

КОНДАК СВЯТА НА ГОЛОС 1-ий.

Утробу дівочу освятив еси Різдом Твоїм і руки Симеонові благословив як годилось, Ти випередив, і нині спас еси нас, Христе Боже. Але мир даруй народові Твоєму у боротьбі і укріпи православних християн, що їх возлюбив еси, Єдиний Чоловіколюбче.

ПРОКИМЕН НА ГОЛОС 5

Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.

Спаси мене, Господи, бо нестало праведного.

ДРУГИЙ ПРОКИМЕН НА ГОЛОС 3

Величає душа моя Господа і зрадів дух мій у Бозі, Спасі Моїм.

TROPAR OF SUNDAY IN TONE 5

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. For in His Good will He was lifted up on the Cross in the flesh to suffer death and to raise the dead by His glorious Resurrection.

TROPAR OF FEAST IN TONE 1

Rejoice, Virgin Theotokos, Full of Grace: for from You the Sun of Righteousness, Christ our God has shown forth, enlightening those in darkness. Rejoice also, O righteous elder, for you received in your arms the Redeemer of our souls, Who bestows upon us Resurrection.

KONDAK OF TRIODON IN TONE 3

Like the Publican let us bring cries of sorrow to the Lord and let us fall before Him as sinners at the Master's feet. For He desires the salvation of all. He grants forgiveness to all who repent and He has taken flesh for our sake, even though He is God co-eternal with the Father.

GLORY to the Father and to the Son and to the Holy Spirit. Amen.

NOW AND FOREVER and to the ages of ages. Amen.

KONDAK OF FEAST IN TONE 1

By Your birth You have sanctified the Virgin's womb and blessed the hands of Simeon as was meet, O Christ our God. You have come on this day and saved us. Give peace to Your Commonwealth in time of war and strengthen the Orthodox people whom you have loved, O only Lover of Mankind.

PROKIMEN IN TONE 5

You, O Lord, shall protect us and preserve us from this generation and forever.

You, O Lord, shall protect us and preserve us from this generation and forever.

ANOTHER PROKIMEN IN TONE 3

My soul magnifies the Lord and my spirit has rejoiced in God my Saviour.

Epistle – Апостол

2 Тимофію 3:10-15

Ukrainian Bible (UKR)

¹⁰ Ти ж пішов услід за мною наукою, поступованням, заміром, вірою, витривалістю, любов'ю, терпеливістю, ¹¹ переслідуваннями та стражданнями, що спіткали були мене в Антіохії, в Іконії, у Лістрах, такі переслідування переніс я, та Господь від усіх мене визволив.

¹² Та й усі, хто хоче жити побожно у Христі Ісусі, будуть переслідувані. ¹³ А люди лихі та дурисвіти матимуть успіх у злому, зводячи й зведені будши. ¹⁴ А ти в тім пробувай, чого тебе навчено, і що тобі звірено, відаючи тих, від кого навчився був ти. ¹⁵ І ти знаєш з дитинства Писання святе, що може зробити тебе мудрим на спасіння вірою в Христа Ісуса

2 Timothy 3:10-15

New Revised Standard Version (NRSV)

¹⁰ Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, ¹¹ my persecutions, and my suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. ¹² Indeed, all who want to live a godly life in Christ Jesus will be persecuted. ¹³ But wicked people and impostors will go from bad to worse, deceiving others and being deceived. ¹⁴ But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, ¹⁵ and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus.

АЛИЛУЯ НА ГОЛОС 4

Натягни лука та йди щасливо і царствуй по правді, лагідно і справедливо. Алилуя.

Ти полюбив правду і зненавидів беззаконня.

Алилуя.

АЛИЛУЯ ПРЕПОДОБНОМУ НА ГОЛОС 6

Блажен муж, що боїтжся Господа, заповіді Його дуже любі йому. Алилуя.

ALLELUIA IN TONE 5

Of Your mercies O Lord, I will sing forever; unto generation and generation I will proclaim Your truth with my mouth. Alleluia.

You have said: Mercy will be established forever and My Truth will be prepared in the heavens. Alleluia.

ALLELUIA IN TONE 8

Now let Your servant depart in peace, O Master, according to Your word. Alleluia.

Євангелія – Gospel

Євангеліє від Луки – 18:10-14

Сказав Господь притчу оцю: Два чоловіки до храму ввійшли помолитись, один фарисей, а другий був митник. Фарисей, ставши, так молився про себе: Дякую, Боже, Тобі, що я не такий, як інші люди: здирщики, неправедні, перелюбні, або як цей митник.

Я пощу два рази на тиждень, даю десятину з усього, що тільки надбаю!

А митник здалека стояв, та й очей навіть звести до неба не смів, але бив себе в груди й казав: Боже, будь милостивий до мене грішного!... Говорю вам, що цей повернувся до дому свого більш виправданий, аніж той. Бо кожен, хто підноситься, буде понижений, хто ж понижається, той піднесеться.

Luke 18:10-14

New Revised Standard Version (NRSV)

¹⁰ “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee, standing by himself, was praying thus, ‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. ¹² I fast twice a week; I give a tenth of all my income.’ ¹³ But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner!’ ¹⁴ I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.”

ЗАДОСТОЙНИК

Богородице Діво, уповання християн, покрій, захисти і спаси тих, що на Тебе уповають.

ІРМОС, ГОЛ. 3

В законі тіні і писання образ бачимо, вірні, кожний младенець мужеського полу, що розкриває утробу, святий Богові. Тому, первороджене Слово безначального Отця, Сина, первородженого від матері, яка мужа не знала, величаємо.

INSTEAD OF “ IT IS TRULY WORTHY....” :

O Virgin Theotokos, hope of all Christians: Protect, preserve and save all who put their hope in You.

IRMOS, IN TONE -3.

In the shadow and the letter of the Law, let us, the faithful, discern a prototype: Every male child who opens the womb shall be sanctified to God. Therefore, the First-Born Word and Son of the Father without beginning and the First-Born Child of a mother who knew not man, do we magnify.

ПРИЧАСНИЙ

Хваліть Господа з небес, хваліть його в небі. Алилуя.

Чашу спасіння прийму й Ім'я Господнє призову. Алилуя.

COMMUNION VERSE

Praise the Lord from the heavens, praise Him in the highest. Alleluia.

I will take the cup of salvation and call upon the Name of the Lord. Alleluia.

"ДУРИСВІТИ МАТИМУТЬ УСПІХ У ЗЛОМУ" (Неділя про Митаря і Фарисея " - о. Ігор Куташ

Сьогодні Церква звертає нашу увагу на чудову Притчу Ісуса про збирача податків (митаря) і фарисея (Лк 18: 10-14). Ми чуємо про дурну, безумну гордість релігійної людини, яка хвалився, навіть коли молилася, мало звертаючи уваги на те, що ніхто на землі не має право похвалитися перед Богом, Хто може бачити навіть самі таємні, приховані недоліки людини, Нерелігійний митар був набагато мудріший, коли він стояв перед Богом в повній смиренності, відмовляючись лестити самого себе і просто просячи в Бога милості для себе. Він залишив це Богу, як саме оця милість буде виявлена по відношенню до нього.

Це ж справді самий гідний приклад для нас до наслідування. А також дуже вчасний, бо ж подається нам як раз тоді, коли ми починаємо готуватися до зусиль Великого посту. Всі наші пости й діяльності не матимуть ніякої вартості, якщо вони не пов'язані зі смиренням, тобто реалістичною оцінкою нашого справжнього стану по відношенні до Бога та до наших ближніх – усіх людей. Справді, людина, яка наполягає на пишатися під час посту вийде з нього у ще гіршому стані, ніж раніше, тому що вона цим же просто додала собі ще один привід для самохвали.

Слова Святого Апостола Павла до свого учня у Вірі, Святого Тимофія, в сьогоднішньому Апостолі (2 Тимофія 3:10-15) повинні насавити нас звернути увагу на цю справу. Він каже, що "всі, хто хоче жити побожно у Христі Ісусі, будуть переслідувані. А люди лихі та дурисвіти матимуть успіх у злому, зводячи й зведені буди". Він каже, іншими словами, що життя дійсно благочестиве неминуче зустріне випробовування переслідуванням та різними видами страждання. У цьому ж і користь! Це ж може допомогти стримати нас від само-обману про те, які ми добрі. Воно може нам пригадувати, що ми залежні від Бога у всьому, та що ніколи не зможемо похвалитися своєю власною силою і самодостатністю, як це робив фарисей. Воно нас наставляє просити Бога про милість і допомогу, як це зробив збирач податків.

Тому ж, давайте приймемо рішення сьогодні, бути вдячними за важкі часи і труднощі, яких ми переносимо. Давайте, подивимося на те, що в них корисне. Давайте, подивимося на можливості для зростання у вірі та зрілості від них. Перш за все, давайте приймемо рішення, щоб бути повністю чесними перед Богом і перед собою щодо свого справжнього стану життя. Давайте, не соромлячись, зізнаваймося перед Ним, ким ми є, про гріхи, в які ми схильні впадати, про недоліки, які перешкоджають нашому розвитку. Давайте, просімо Його про допомогу та милосердя.

Якщо є що-небудь, в чому ми дійсно можемо бути похвалені та прославлені, давайте терпляче чекаймо, щоб це Він Сам зробив Своєчасно. Давайте, не будемо намагатися виправдовуватись і хвалити самих себе. Сам Бог підійме нас, коли настане час для цього. Це буде тоді, коли це піднесення буде корисним для нас і для інших. Воно настане, коли ми будемо готовими до цього, без небезпеки, що будемо обманеними про нашу цінність, щозробили б що екзальтацію даремною і навіть шкідливою. В даний час, давайте будемо просто щасливими, що Бог допомагає нам іти по шляху життя поруч Його, як Його діти. Бути дитиною Божою честь набагато більша, ніж бути королем. Так і збережи нас, Господи, від самообману. Амінь.

“IMPOSTORS WILL GROW WORSE AND WORSE” - Fr. Ihor Kutash

(Sunday of the Publican and the Pharisee”

Today the Church draws our attention to Jesus’ wonderful Parable about the tax- collector (publican) and the Pharisee (Luke 18:10-14). We hear about the foolish, insensible pride of the religious man who boasted even as he was praying, little heeding the fact that no one upon earth has the right to boast before God, Who can see even the most secret, hidden faults of a person. The irreligious tax-collector was much wiser when he stood before God in total humility, refusing to flatter himself and simply asking God for mercy. He left it up to God how that mercy would be shown towards him.

This is indeed a most worthy example for us to follow. It is also most timely, coming just before we begin the efforts of fasting and observing the time of Lent. All of our fasting and endeavour will be of no value unless they are coupled with humility, that is, a realistic sense of our true standing before God and our fellow human beings. In fact, the person who insists on being proud while fasting will even emerge from the process in a worse state than before he or she began the fast, because they will simply have given themselves another reason for patting themselves on the back.

St. Paul’s words to his student in the Faith, St. Timothy, in today’s Epistle (2 Timothy 3:10-15) ought to make us sit up and take notice in this matter. He says that “all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived”. He says, in other words, that a truly godly life is inevitable tested by persecution and by various kinds of suffering. There is benefit in this! It can help keep us from being deceived about how good we are. It can keep us aware of the fact that we are dependent upon God for everything, and that we cannot boast about our own strength and self-sufficiency, as did the Pharisee. It keeps us asking God for mercy and help as did the tax-collector.

Therefore, let us resolve today to be grateful for the hard times and difficulties we go through. Let us look for what is useful in them. Let us see the opportunities for growth in faith and maturity in them. Above all, let us resolve to be completely honest before God and ourselves as to our true state. Let us unashamedly confess before Him who we are, the sins we are prone to fall into, the weaknesses that beset us. Let us ask Him for help and mercy.

If there is anything for which we can be praised and honoured by Him, let us wait patiently for Him to do that Himself in due time. Let’s not try to do the justifying and praising ourselves. God Himself will exalt us when the time is right for it. It will be at a time when this exaltation will be beneficial to us and to others. It will come when we shall be ready for it, without the danger of being deceived about our worth, which would make that exaltation worthless and even harmful. For now, let us simply be happy that God helps us go along the path of life beside Him as His children. To be a child of God is an honour far greater than being a king. May God preserve us from deception. Amen.

ANNOUNCEMENTS

We ask our members to send in information about special – significant date - anniversary or birthday announcements that can be shared with the rest of our membership.

PARISH ANNOUNCEMENTS

We ask our members to send in information about special – significant date - anniversary or birthday announcements that can be shared with the rest of our membership.

- 1. Thank you Dobrodijko Natalia and Father Volodymyr for a wonderful celebratory dinner last Sunday. Father Volodymyr!! На Многі та Благі Літа Отче!!**
- 2. A Request from the Sunday Church Coffee Committee** – The Committee is looking for volunteers to make coffee, set the lunch out and clean up after the lunch. Lunch food will be provided. Volunteers will be partnered with another lady who has done coffee duty previously and knows her way around the kitchen. You will only be required to volunteer once every two months or so for about an hour. If you are interested to be added to our Sunday Coffee Schedule please phone either Marge Dumanski (306-586-5590) or Sylvia Waliduda (306-790-9731).. **Please be aware that coffee service is a church community and not a UWAC service.** Thank you for your consideration.

A MESSAGE TO REFLECT ON - Why I'm leaving the Orthodox Church I converted to the Orthodox Church 4 years ago (I had been Catholic). Today, I'm leaving, with the support of my Greek Orthodox wife. Why?

That's a good question with a complex answer. It's not doctrine, it's not liturgy, it's not apologetics - those things are all well and good in the EO Church. It's simply this - I will never truly be part of it. No convert ever is, nor will be.

I was cautioned by other former Orthodox and other Christians about the rampant phyletism

(<https://en.wikipedia.org/wiki/Phyletism>), but I didn't believe it. I was naive and went ahead with reception into the Church. I wanted one faith and one church for my family. It was beautiful for a time, and I enjoyed and participated in the liturgy, had an active prayer life, made our home an Orthodox home, read book after book on theology, spirituality, and apologetics, and I tried to incorporate myself into the life of my Greek Orthodox parish. It began slipping away a year or so ago when the priest giving the homily ranted one Sunday about Bruce Jenner, and I kind of woke up to how out of touch, rambling, and irrelevant his sermons were. The more I went, the more I began to realize that while I had no theological disagreement with the Orthodox Church, the praxis was utterly out of touch with the realities of life in 21st century America. I heard preaching against organic evolution, against science, against gays, against this, and against that, and a lot of appeals for money. There was no preaching about mercy or compassion. The underlying message I heard every Sunday (and holy day) was "We're better and more correct than everybody else. Please dig deep in your pockets and give us more money." I don't begrudge a church for asking for money. It's necessary, but the amount of times I heard appeals for money was so out of proportion to anything that Jesus said that I became disgusted.

The final straw in going was last Holy Wednesday at the Unction service. After the two-hour service the same priest who gave the Bruce Jenner sermon stood up and railed at the congregation for not attending services enough and for taking the church for granted. It was the last time I went to that parish. I tried an Antiochian parish for a good long time, went to Holy Week services there, and it was marginally better, but still had the same sense of ethnic identity that the Greek church had. The services were at least in English, and there were a few more obvious converts, but it was literally 80-90% Arabs. I was stared at every time I went. I didn't belong, they knew it, and I knew it. At least in Greece, everybody knows I don't belong, and the times I've tried to receive communion I get questioned at the chalice as to whether or not I'm Orthodox. I literally had to show a priest the videotape of me being christmated for him to believe it - to which he said, 'OK, maybe you're Orthodox.' Maybe.

Let me just say one more thing - I took two years of Greek language classes at the church, I've been to Greece many times in the last 4 years, and my Greek wife and I speak Greek at home. I couldn't be more "Greek" if I tried. The Greek church here is far more concerned with the annual Greek festival, promoting the language and culture, talking about Greece and the villages the families came from a hundred years ago, etc. It's exactly what I was warned about - It's an ethnic club. Period. The Greek parish has virtually NO service to the community - no evangelization, no outreach, no ministry to the poor and homeless - one token prison ministry, and literally everything else is the promotion of the Greek language and culture. To top it off, my Greek-American "godmother" hasn't said boo to me since I converted, doesn't remember my name day, birthday, or wedding anniversary for that matter. I texted her time and time again to meet for coffee, or to make arrangements to stop by to visit. She didn't have the time, but to her credit did admit to being a "terrible Nonna". I'd have to agree to that.

My emails to the priest at the parish have gone unanswered. I stopped into the parish a year ago asking where I might be able to serve and the priest thought I was asking for a paying job. Money was the first thing on his mind. To say I'm disappointed is an understatement. There has been NO support from anyone at the parish - no calls, no stopping by to check in on me to see how we're doing, nothing. I've been left to fend for myself. My wife, who doesn't practice the faith and hasn't done so since her youth, wonders why I ever converted in the first place. So do I.

I take that back - there has been one thing. I get regular mail from the church asking for money. There's that. Also, I did get asked to volunteer for the annual Greek festival. So two things.

I'm reminded of what Jesus said: ""Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it." (Matthew 21:43). And what nation bears the fruits of it? Protestants and Catholics. They are much better disciples of Jesus than Orthodox Christians are. The local Protestant and Catholic Churches have active ministries to the poor, homeless, and the growing refugee population here. The Orthodox parishes here are silent. Converting to the Orthodox Church was a huge mistake, one that I'm about to correct.

If you're going to condemn me, don't bother to comment - I'm not going to respond. I wanted to leave this out in cyberspace for you cradle Orthodox to mull over.

St John Climacus: Continual Repentance

by throughthegraceofgod

“Do not be surprised if you fall every day and do not surrender. Stand your ground bravely and you may be sure that your guardian angel will respect your endurance. A fresh, warm wound is easier to heal than those that are old, neglected and festering, and that need extensive treatment, surgery, bandaging and cauterisation. Long neglect can render many of them incurable. However, all things are possible with God (cf Mt. 19:26)” - St John Climacus

St John Chrysostom: Eye and Hand

by throughthegraceofgod

"The husband and wife should be similar to the hand and the eye. When the hand hurts, the eyes should be crying. And when the eyes cry, the hand should wipe away the tears." - St John Chrysostom

Saint Isidore of Pelusium lived during the fourth-fifth centuries. He was a native of Alexandria, and was raised among pious Christians. He was a relative of Theophilus, Archbishop of Alexandria, and of his successor, Saint Cyril (January 18). While still a youth he quit the world and withdrew to Egypt to Mount Pelusium, which became the site of his monastic efforts.

Saint Isidore's spiritual wisdom and strict asceticism, combined with his broad learning and innate knowledge of the human soul, enabled him to win the respect and love of his fellow monks in a short time. They chose him as their head and had him ordained a priest (the earliest sources for his life, however, say nothing of him being an igumen).

Following the example of Saint John Chrysostom, whom he had managed to see and hear during a trip to Constantinople, Saint Isidore devoted himself primarily to Christian preaching, that "practical wisdom" which, in his own words, is both "the foundation of the edifice and the edifice itself", while logic is "its embellishment, and contemplation its crown".

He was a teacher and a willingly provided counsel for anyone who turned to him for spiritual encouragement, whether it was a simple man, a dignitary, a bishop, the Patriarch of Alexandria, or even the emperor. He left behind about 10,000 letters, of which 2,090 have survived. A large portion of these letters reveal profound theological thought and contain morally edifying interpretations of Holy Scripture. Saint Photius (February 6) calls Isidore a model of priestly and ascetical life, and also a master of style.

Saint Isidore's love for Saint John Chrysostom resulted in his support of Saint John when he was persecuted by the empress Eudoxia and Archbishop Theophilus. After the death of Saint John, Saint Isidore persuaded Theophilus' successor Saint Cyril to inscribe the name of Saint John Chrysostom into the Church diptychs as a confessor. Through the initiative of Saint Isidore the Third Ecumenical Council was convened at Ephesus (431), at which the false teaching of Nestorius concerning the person of Jesus Christ was condemned.

Saint Isidore lived into old age and died around the year 436. The Church historian Evagrius (sixth century) writes of Saint Isidore, "his life seemed to everyone the life of an angel upon the earth." Another historian, Nicephorus Callistus (ninth century), praises Saint Isidore thus: "He was a vital and inspired pillar of monastic rules and divine vision, and as such he presented a very lofty image of most fervent example and spiritual teaching."