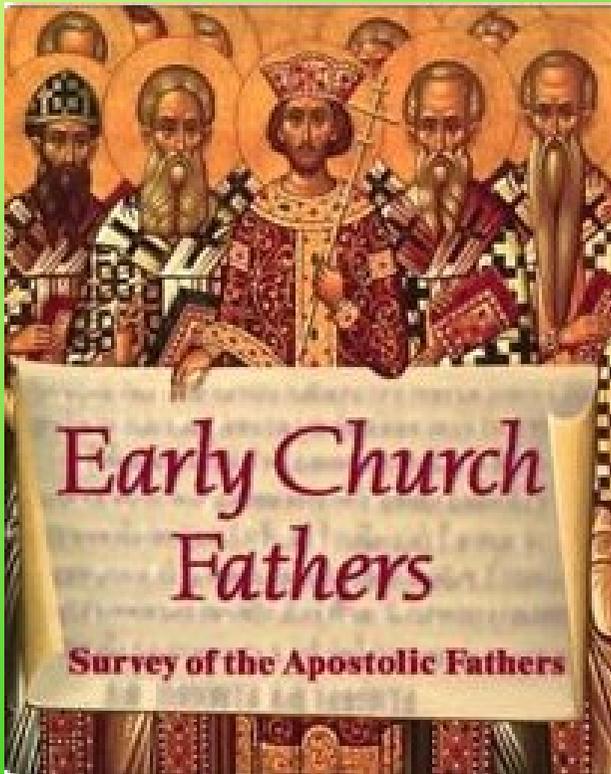


The Acts of Andrew No. 2 First Fragment



The Acts of Andrew #2 First Fragment

The Story of Andrew and Matthias Among the Cannibals

ABOUT THAT TIME ALL THE APOSTLES HAD COME TOGETHER to the same place, and shared among themselves the countries, casting lots, in order that each might go away into the part that had fallen to him. By lot, then, it fell to Matthias to set out to the country of the man-eaters. And the men of that city used neither to eat bread nor drink wine; but they ate the flesh of men, and drank their blood. Every man, therefore, who came into their city they laid hold of, and digging they thrust out his eyes, and gave him a drug to drink, prepared by sorcery and magic; and from drinking the drug his heart was altered and his mind deranged.

Matthias then having come into the gate of their city, the men of that city laid hold of him, and thrust out his eyes; and after putting them out they made him drink the drug of their magical deception, and led him away to the prison, and put beside him grass to eat, and he ate it not. For when he had partaken of their drug, his heart was not altered, nor his mind deranged; but he kept praying to God, weeping, and saying: Lord Jesus Christ, for whose sake we have forsaken all things and have followed Thee, knowing that Thou art the helper of all who hope in Thee, attend then and behold what they have done to Matthias Thy servant, how they have made me nigh to the brutes; for Thou art He who knowest all things. If, therefore, Thou hast ordained that the wicked men in this city should eat me up, I will not by any means flee from Thy dispensation. Afford to me then, O Lord, the light of mine eyes, that at least I may behold what the wicked men in this city have in hand for me; do not forsake me, O my Lord Jesus Christ, and do not give me up to this bitter death.

While Matthias was thus praying in the prison, a light shone, and there came forth out of the light a voice saying: Beloved Matthias, receive thy sight. And immediately he received his sight. And again there came forth a voice saying: Be of good courage, our Matthias, and be not dismayed; for I shall not by any means forsake thee, for I shall deliver thee from all

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danger; and not only thee, but also all thy brethren who are with thee: for I am with thee everywhere and at all times. But remain here twenty-seven days for the edification of many souls; and after that I shall send forth Andrew to thee, and he shall lead thee forth out of this prison; and not thee only, but also all who hear. Having said this, the Saviour said again to Matthias, Peace be to thee, our Matthias, and went into heaven. Then Matthias having beheld Him, said to the Lord: Let thy grace abide with me, O my Lord Jesus.

Then Matthias therefore sat down in the prison, and sang. And it came to pass that, when the executioners came into the prison to bring forth the men to eat them, Matthias also shut his eyes, that they might not behold that he saw. And the executioners having come to him, read the ticket in his hand, and said among themselves: Yet three days, and we shall bring out this one also from the prison, and slay him. Because in the case of every man whom they laid hold of, they noted that day on which they laid hold of him, and tied a ticket to his right hand, that they might know the completion of the thirty days.

And it came to pass when the twenty-seven days were fulfilled since Matthias was seized, the Lord appeared in the country where Andrew was teaching, and said to him: Rise up, and set out with thy disciples to the country of the man-eaters, and bring forth Matthias out of that place; for yet three days, and the men of the city will bring him forth and slay him for their food. And Andrew answered and said: My Lord, I shall not be able to accomplish the journey thither before the limited period of the three days; but send Thine angel quickly, that he may bring him out thence: for thou knowest, Lord, that I also am flesh, and shall not be able to go there quickly.

And He says to Andrew: Obey Him who made thee, and Him who is able to say in a word, and that city shall be removed thence, and all that dwell in it. For I command the horns of the winds, and they drive it thence. But rise up early, and go down to the sea with thy disciples, and thou shalt find a boat upon the shore, and thou shalt go aboard with thy disciples. And having said this, the Saviour again said: Peace to thee, Andrew, along with those with thee! And He went into the heavens. And Andrew having

risen up early, proceeded to the sea along with his disciples; and having come down to the shore, he saw a little boat, and in the boat three men sitting. For the Lord by His own power had prepared a boat, and He it was in human shape a pilot in the boat; and He brought two angels whom He made to appear like men, and they were in the boat sitting. Andrew, therefore, having beheld the boat, and the three who were in it, rejoiced with exceeding great joy; and having gone to them, he said: Where are you going, brethren, with this little boat?

And the Lord answered and said to him: We are going to the country of the man-eaters. And Andrew having beheld Jesus, did not recognise Him; for Jesus was hiding His Godhead, and He appeared to Andrew like a pilot. And Jesus having heard Andrew saying, I too am going to the country of the man-eaters, says to him: Every man avoids that city, and how are you going there? And Andrew answered and said: We have some small business to do there, and we must get through with it; but it thou canst, do us this kindness to convey us to the country of the man-eaters, to which also you intend to go. Jesus answered and said to them: Come on board.

And Andrew said: I wish to make some explanation to thee, young man, before we come on board thy boat. And Jesus said: Say what thou wilt. And Andrew said to Him: We have no passage-money to give thee; we have not even bread for our nourishment. And Jesus answered and said to him: How, then, are you going away without giving us the passage-money, and without having bread for your nourishment? And Andrew said to Jesus, Listen, brother; do not think that it is through masterfulness that we do not give thee our passage-money, but we are disciples of our Lord Jesus Christ, the good God.

For He chose for Himself us twelve, and gave us such a commandment, saying, When you go to preach, do not carry money in the journey, nor bread, nor bag, nor shoes, nor staff, nor two coats. If, therefore, thou wilt do us the kindness, brother, tell us at once; if not, let us know, and we shall go and seek another boat for ourselves. And Jesus answered and said to Andrew: If this is the commandment which you received, and you keep it, come on board my boat with all joy. For I really wish you, the disciples

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of Him who is called Jesus, to come on board my boat, rather than those who give me of their silver and gold; for I am altogether worthy that the apostle of the Lord should come on board my boat. And Andrew answered and said: Permit me, brother, may the Lord grant thee glory and honour. And Andrew went on board the boat with his disciples.

And having gone on board, he sat down by the boat's sail. And Jesus answered and said to one of the angels: Rise and go down to the hold of the boat, and bring up three loaves, that the men may eat, lest perchance they be hungry, from having come to us off a long journey. And he rose and went down to the hold of the boat, and brought up three loaves, as the Lord commanded him; and he gave them the loaves. Then Jesus said to Andrew: Rise up, brother, with thy friends; partake of food, that you may be strong to bear the tossing of the sea. And Andrew answered and said to his disciples: My children, we have found great kindness from this man.

Stand up, then, and partake of the nourishment of bread, that you may be strong to bear the tossing of the sea. And his disciples were not able to answer him a word, for they were in distress because of the sea. Then Jesus forced Andrew to partake himself also of the nourishment of bread along with his disciples. And Andrew answered and said to Jesus, not knowing that it was Jesus: Brother, may the Lord give thee heavenly bread out of His kingdom. Allow me then brother; for thou seest the children, that they are distressed because of the sea. And Jesus answered and said to Andrew: Assuredly the brethren are without experience of the sea; but inquire of them whether they want to go to land, and thyself to remain, until thou shalt finish thy business, and again come back to them. Then Andrew said to his disciples: My children, do you wish to go to the land, and me to remain here until I shall finish my business for which I have been sent?

And they answered and said to Andrew: If we go away from thee, may we become strangers to the good things which the Lord hath provided for us. Now, therefore, we are with thee, wherever thou mayst go.

Jesus answered and said to Andrew: If thou art truly a disciple of Him who is called Jesus, tell thy disciples the miracles which thy Teacher diet,

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that their soul may rejoice, and that they may forget the fear of the sea; for, behold, we are going to take the boat off from the land, And immediately Jesus said to one of the angels: Let go the boat; and he let go the boat from the land. And Jesus came and sat down beside the rudder, and steered the boat.

Then Andrew exhorted and comforted his disciples, saying: My children, who have given up your life to the Lord, fear not; for the Lord will not at all forsake you for ever. For at that time when I was alone with our Lord, we went on board the boat with Him, and He lay down to sleep in the boat, trying us; for He was not fast asleep. And a great wind having arisen, and the sea being stormy, so that the waves were uplifted, and came under the sail of the boat, and when we were in great fear, the Lord stood up and rebuked the winds, and there was a calm in the sea; for all things feared Him, as being made by Him. Now, therefore, my children, fear not. For the Lord Jesus will not at all forsake us. And having said this, the holy Andrew prayed in his heart that his disciples might be led to sleep. And as Andrew was praying, his disciples fell asleep.

And Andrew, turning round to the Lord, not knowing that it was the Lord, said to Him: Tell me, O man, and show me the skill of thy steering; for I have never seen any man so steering in the sea as I now see thee. For sixteen years have I sailed the sea, and behold this is the seventeenth, and I have not seen such skill; for truly the boat is just as if on land. Show me then, young man, thy skill. Then Jesus answered and said to Andrew: We also have often sailed the sea, and been in danger; but since thou art a disciple of Him called Jesus, the sea has recognised thee that thou art righteous, and has become calm, and has not lifted its waves against the boat. Then Andrew cried out with a loud voice, saying: I thank Thee, my Lord Jesus Christ, that I have met a man who glorifies Thy name.

And Jesus answered and said: O Andrew, tell me, thou disciple of Him called Jesus, wherefore the unbelieving Jews did not believe in Him, saying that He was not God, but man. Show me, O disciple of Him called Jesus; for I have heard that He showed His Godhead to His disciples. And Andrew answered and said: Truly, brother, He showed us that He was God. Do not think, then, that He is man. For He made the heaven, and the

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earth, and the sea, and all that is in them. And Jesus answered and said: How then did the Jews not believe Him? Perhaps He did not do miracles before them? Andrew said: Hast thou not heard of the miracles which He did before them? He made the blind see, the lame walk, the deaf hear; He cleansed lepers, He changed water into wine; and having taken five loaves and two fishes, He made a crowd recline on the grass, and having blessed, He gave them to eat; and those that ate were five thousand men, and they were filled: and they took up what was over to them twelve baskets of fragments. And after all these things they did not believe Him.

And Jesus answered and said to Andrew: Perhaps He did these miracles before the people, and not before the chief priests, and because of this they did not believe Him.

And Andrew answered and said: Nay, brother, He did them also before the chief priests, not only openly, but also in secret, and they did not believe Him. Jesus answered and said: What are the miracles which He did in secret? Disclose them to me. And Andrew answered and said: O man, who hast the spirit of inquisitiveness, why dost thou put me to the test? And Jesus answered and said: I do not put thee to the test by saying this, O disciple of Him called Jesus; but my soul rejoices and exults, and not only mine, but also every soul that hears the wonders of Jesus.

And Andrew answered and said: O child, the Lord shall fill thy soul with all joy and all good, as thou hast persuaded me now to relate to thee the miracles which our Lord did in secret.

It came to pass as we, the twelve disciples. were going with our Lord into a temple of the Gentiles, that He might make known to us the ignorance of the devil, that the chief priests, having beheld us following Jesus, said to us, O wretches, why do you walk with him who says, I am the Son of God? Do you mean to say that God has a son? Which of you has ever at any time seen God associating with a woman? Is not this the son of Joseph the carpenter, and his mother is Mary, and his brothers James and Simon? And when we heard these words, our hearts were turned into weakness. And Jesus, having known that our hearts were giving way, took us into a desert place, and did great miracles before us, and displayed to us all His

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Godhead. And we spoke to the chief priests, saying, Come ye also, and see; for, behold, He has persuaded us.

And the chief priests having come, went with us; and when we had gone into the temple of the Gentiles, Jesus showed us the heaven, that we might know whether the things were true or not. And there went in along with us thirty men of the people, and four chief priests. And Jesus, having looked on the right hand and on the left of the temple, saw two sculptured sphinxes, one on the right and one on the left.

And Jesus having turned to us, said, Behold the sign of the cross; for these are like the cherubim and the seraphim which are in heaven. Then Jesus, having looked to the right, where the sphinx was, said to it, I say unto thee, thou image of that which is in heaven, which the hands of craftsmen have sculptured, be separated from thy place, and come down, and answer and convict the chief priests, and show them whether I am God or man.

And immediately at that very time the sphinx removed from its place, and having assumed a human voice, said, O foolish sons of Israel, not only has the blinding of their own hearts not been enough for them, but they also wish others to be blind like themselves, saying that God is man, who in the beginning fashioned man, and put His breath into all, who gave motion to those things which moved not; He it is who called Abraham, who loved his son Isaac, who brought back his beloved Jacob into his land; He is the Judge of living and dead; He it is who prepareth great benefits for those who obey Him, and prepareth punishment for those who believe Him not.

Heed not that I am an idol that can be handled; for I say unto you, that the sacred places of your synagogue are more excellent. For though we are stones, the priests have given us only the name of a god; and those priests who serve the temple purify themselves, being afraid of the demons: for if they have had intercourse with women, they purify themselves seven days, because of their fear; so that they do not come into the temple because of us, because of the name which they have given us, that we are a god. But you, if you have committed fornication, take up the law of God, and go into the synagogue of Cool, and purify, and read, and do not

reverence the glorious words of God. Because of this, I say unto you, that the holy things purify your synagogues, so that they also become churches of His only begotten Son. The sphinx having said this, ceased speaking.

And we said to the chief priests, Now it is fitting that you should believe, because even the stones have convicted you. And the Jews answered and said, By magic these stones speak, and do not you think that it is a god? For if you have tested what has been said by the stone, you have ascertained its deception. For where did he find Abraham, or how did he see him? For Abraham died many years before he was born, and how does he know him?

And Jesus, having again turned to the image, said to it, Because these believe not that I have spoken with Abraham, go away into the land of the Canaanites, and go away to the double cave in the field of Mamre, where the body of Abraham is, and cry outside of the tomb, saying, Abraham, Abraham, whose body is in the tomb, and whose soul is in paradise, thus speaks He who fashioned thee, who made thee from the beginning his friend, Rise up, thou and thy son Isaac, and the son of thy son Jacob, and come to the temples of the Jebusites, that we may convict the chief priests, in order that they may know that I am acquainted with thee, and thou with me.

And when the sphinx heard these words, immediately she walked about in the presence of us all, and set out for the land of the Canaanites to the field of Mature, and cried outside of the tomb, as God had commanded her. And straightway the twelve patriarchs came forth alive out of the tomb, and answered and said to her, To which of us hast thou been sent? And the sphinx answered and said; I have been sent to the three patriarchs for testimony; but do ye go in, and rest until the time of the resurrection. And having heard, they went into the tomb and fell asleep.

And the three patriarchs set out along with the sphinx to Jesus, and convicted the chief priests. And Jesus said to them, Go away to your places; and they went away. And He said also to the image, Go up to thy place; and straightway she went up and stood in her place. And He did also many other miracles, and they did not believe Him; which miracles,

if I shall recount, thou wilt not be able to bear. And Jesus answered and said to him: I can bear it; for I prudently listen to profitable words.

And when the boat was about to come near the land, Jesus bent down His head upon one of His angels, and was quiet. And Andrew ceased speaking; and he also, reclining his head upon one of his disciples, fell asleep. And Jesus said to His angels: Spread your hands under him, and carry Andrew and his disciples, and go and put them outside of the city of the man-eaters; and having laid them on the ground, return to me. And the angels did as Jesus commanded them, and the angels returned to Jesus: and He went up into the heavens with His angels.

And when it was morning, Andrew, having awakened and looked up, found himself sitting on the ground; and having looked, he saw his disciples sleeping on the ground: and he wakened them, and said to them: Rise up, my children, and know the great dispensation that has happened to us, and learn that the Lord was with us in the boat, and we knew Him not; for He transformed Himself as if He were a pilot in the boat, and humbled Himself, and appeared to us as a man, putting us to the test.

And Andrew, recovering himself, said: Lord, I recognised Thy excellent words, but Thou didst not manifest Thyself to me, and because of this I did not know Thee. And his disciples answered and said to him: Father Andrew, do not think that we knew when thou wast speaking with Him in the boat, for we were weighed down by a most heavy sleep; and eagles came down out of the heavens, and lifted up our souls, and took them away into the paradise in heaven, and we saw great wonders. For we beheld our Lord Jesus sitting on a throne of glory, and all the angels round about Him. We beheld also Abraham, and Isaac, and Jacob, and all the saints; and David praised Him with a song upon his harp.

And we beheld there you the twelve apostles standing by in the presence of our Lord Jesus Christ, and outside of you twelve angels round about you, and each angel standing behind each of you, and they were like you in appearance. And we heard the Lord saying to the angels, Listen to the apostles in all things whatsoever they shall ask you. These are the things which we have seen, father Andrew, until thou didst awake us; and angels, who appeared like eagles, brought our souls into our bodies.

Then Andrew, having heard, rejoiced with great joy that his disciples had been deemed worthy to behold these wonderful things. And Andrew looked up into heaven, and said: Appear to me, Lord Jesus Christ; for I know that Thou art not far from Thy servants. Pardon me, Lord, for what I have done; for I have beheld Thee as a man in the boat, and I have conversed with Thee as with a man. Now therefore, Lord, manifest Thyself to me in this place.

And when Andrew had said this, Jesus appeared to him in the likeness of a most beautiful little child. And Jesus answered and said: Hail, our Andrew! And Andrew, having beheld Him, worshipped Him, saying: Pardon me, Lord Jesus Christ, for I saw Thee like a man on the sea, and conversed with Thee. What is there, then, wherein I have sinned, my Lord Jesus, that Thou didst not manifest Thyself to me on the sea? And Jesus answered and said to Andrew: Thou hast not sinned, but I did this to thee because thou saidst, I shall not be able to go to the city of the man-eaters in three days; and I have showed thee that I am able to do all things, and to appear to every one as I wish.

Now therefore rise up, go into the city to Matthias, and bring him forth out of the prison, and all the strangers that are with him. For, behold, I show thee, Andrew, what thou must suffer before going into this city. They will heap upon thee tortures and insults, and scatter thy flesh in the ways and the streets, and thy blood shall flow to the ground, but they are not able to put thee to death; but endure, just as thou sawest me beaten, insulted, and crucified: for there are those who are destined to believe in this city. And having said this, the Saviour went into the heavens.

And Andrew went into the city along with his disciples, and no one beheld him. And when he came to the prison, he saw seven warders standing at the gate guarding, and he prayed within himself, and they fell down and expired; and he marked the gate with the sign of the cross, and it opened of its own accord. And having gone in with his disciples, he found Matthias sitting and singing; and seeing him, he stood up, and they saluted each other with a holy kiss; and he said to Matthias: Brother, how hast thou been found here? For yet three days, and they will bring thee out to be food for them. Where are the great mysteries which thou hast been

taught, and the wonderful things which we have believed? And Matthias said to him: Didst thou not hear the Lord saying, I shall send you like sheep into the midst of wolves? They straightway brought me into the prison, and I prayed to the Lord; and He said to me, Remain here twenty-seven days, and I shall send thee Andrew, and he will bring thee forth out of the prison. And now, behold, it has come to pass as the Lord said.

Then Andrew, having looked, saw three men shut up eating grass naked; and he beat his breast, and said: Consider, O Lord, what the men suffer; how have they made them like the irrational brutes? And he says to Satan: Woe to thee, the devil, the enemy of God, and to thine angels, because the strangers here have done nothing to thee; and how hast thou brought upon them the punishment? how long dost thou war against the human race? Thou didst bring forth Adam out of paradise, and didst cause men to be mixed up with transgression; and the Lord was enraged, and brought on the deluge so as to sweep man away. And again hast thou made thy appearance in this city too, in order that thou mayst make those who are here eat men, that the end of them also may be in execration and destruction, thinking in thyself that God will sweep away the work of His hands. Hast thou not heard that God said, I will not bring a deluge upon the earth? but if there is any punishment prepared, it is for the sake of taking vengeance upon thee.

Then he stood up, and Andrew and Matthias prayed; and after the prayer Andrew laid his hands upon the faces of the blind men who were in the prison, and straightway they all received their sight. And again he laid his hand upon their hearts, and their minds were changed into human reason. Then Andrew answered them: Rise up, and go into the lower parts of the city, and you shall find in the way a great fig-tree, and sit under the fig-tree, and eat of its fruit, until I come to you; but if I delay coming there, you will find abundance of food for yourselves: for the fruit shall not fail from the fig-tree, but according as you eat it shall produce more fruit, and nourish you, as the Lord has said. And they answered and said to Andrew: Go along with us, O our master, lest perchance the wicked men of this city again see us, and shut us up, and inflict upon us greater and more dreadful tortures than they have inflicted upon us. And Andrew answered

and said to them: Go; for in truth I sag to you, that as you go, not a dog shall bark with his tongue against you. And there were in all two hundred and seventy men and forty-nine women whom Andrew released from the prison. And the men went as the blessed Andrew said to them; and he made Matthias go along with his disciples out of the eastern gate of the city. And Andrew commanded a cloud, and the cloud took up Matthias and the disciples of Andrew; and the cloud set them down on the mountain where Peter was teaching, and they remained beside him.

And Andrew, having gone forth from the prison, walked about in the city; and having seen a brazen pillar, and a statue standing upon it, he came and sat down behind that pillar until he should see what should happen. And it happened that the executioners went to the prison to bring out the men for their food, according to the custom; and they found the doors of the prison opened, and the guards that guarded it lying dead upon the ground. And straightway they went, and reported to the rulers of the city, saying: We found the prison opened, and having gone inside we found nobody; but we found the guards lying dead upon the ground. And the rulers having heard this, said among themselves: What, then, has happened?

You do not mean to say that some persons have gone into the prison of the city, and have killed the warders, and taken away those that were shut up? And they spoke to the executioners, saying: Go to the prison, and bring the men that are dead, that we may eat them up to-day. And let us go to-morrow, and bring together all the old men of the city, that they may cast lots upon themselves, until the seven lots come, and we slay seven each day. And they shall be to us for food until we may choose young men, and put them in boats as sailors, that they may go away to the countries round about, and attack them, and bring some men here, that they may be for food to us.

And the executioners went to the prison, and brought the seven men that were dead; and there was an oven built in the midst of the city, and there lay in the oven a large trough in which they killed the men, and their blood ran down into the trough, and they drew out of the blood and drank it. And they brought the men, and. put them into the trough. And when the

executioners were lifting their hands against them, Andrew heard a voice, saying: Behold, Andrew, what is happening in this city. And Andrew having beheld, prayed to the Lord, saying: Lord Jesus Christ, who didst order me to come into this city, do not suffer those in this city to do any evil, but let the knives go out of the hands of the wicked ones. And straightway the knives of the wicked men fell, and their hands were turned into stone. And the rulers, having seen what had happened, wept, saying: Woe unto us, for here are the magicians who have gone into the prison, and brought out the men; for, behold, they have bewitched these also. What, then, shall we do? Let us go now, and gather together the old men of the city, seeing that we are hungry.

And they went and gathered them together, and found two hundred and seventeen; and they brought them to the rulers, and they made them cast lots, and the lot came upon seven old men. And one of those taken by lot answered and said to the officers: I pray you, I have for myself one son; take him, and slay him instead of me, and let me go. And the officers answered and said to him: We cannot take thy son, unless we bring him first to our superiors. And the officers went and told the rulers. And the rulers answered and said to the officers:

If he give us his son instead of himself, let him go. And the officers went and told the old man. And the old man answered and said to them: I have also a daughter along with my son; take them, and kill them, only let me go. And he gave his children to the officers, that they might kill them. And the children wept to each other, and prayed the officers, saying: We pray you do not kill us, as we are of so small a size; but let us complete our size, and so kill us. For it was a custom in that city, and they did not bury their dead, but ate them up. And the officers did not hearken to the children, nor take pity upon them, but carried them to the trough weeping and praying.

And it happened, as they were lending them away to kill them, that Andrew, having beheld what happened, shed tears; and weeping, he looked up to heaven and said: Lord Jesus Christ, as Thou didst hear me in the case of the dead men, and didst not suffer them to be eaten up, so also now hear me, that the executioners may not inflict death upon these

children, but that the knives may be loosened out of the hands of the executioners. And straightway the knives were loosened, and fell out of the hands of the executioners. And when this came to pass, the executioners, having beheld what had happened, were exceedingly afraid.

And Andrew, seeing what had happened, glorified the Lord because He had listened to him in every work. And the rulers, having beheld what had happened, wept with a great weeping, saying: Woe unto us! what are we to do? And, behold, the devil appeared in the likeness of an old man, and began to say in the midst of all: Woe unto you! because you are now dying, having no food; what can sheep and oxen do for you? They will not at all be enough for you. But rise up, and make a search here for one who has come to the city, a stranger named Andrew, and kill him; for if you do not, he will not permit you to carry on this practice longer: for it was he who let loose the men out of the prison. Assuredly the man is in this city, and you have not seen him. Now, therefore, rise and make search for him, in order that henceforward you may be able to collect your food. And Andrew saw the devil, how he was talking to the multitudes; but the devil did not see the blessed Andrew.

Then Andrew answered the devil, and said: O Belial most fiendish, who art the foe of every creature; but my Lord Jesus Christ will bring thee down to the abyss. And the devil, having heard this, said: I hear thy voice indeed, and I know thy voice, but where thou art standing I know not. And Andrew answered and said to the devil: Why, then, hast thou been called Amael? is it not because thou art blind, not seeing all the saints? And the devil, having heard this, said to the citizens: Look round now for him speaking to me, for he is the man. And the citizens, having run in different directions, shut the gates of the city, and searched for the blessed one, and did not see him. Then the Lord showed Himself to Andrew, and said to him; Andrew, rise up and show thyself to them, that they may learn my power, and the powerlessness of the devil working in them.

Then Andrew rose up, and said in presence of all: Behold, I am Andrew whom you seek. And the multitudes ran upon him, and laid hold of him, saying: What thou hast done to us, we also will do to thee. And they reasoned among themselves, saying: By what death shall we kill him?

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And they said to each other: If we take off his head, his death is not torture; and if we burn him, he will not be for food to us. Then one of them, the devil having entered into him, answered and said to the multitudes: As he has done to us, so let us also do to him. Let us rise up, then, and fasten a rope to his neck, and drag him through all the streets and lanes of the city; and when he is dead, we shall share his body. And they did as he said to them; and having fastened a rope round his neck, they dragged him through the streets and lanes of the city, and the flesh of the blessed Andrew stuck to the ground, and his blood flowed to the ground like water. And when it was evening they cast him into the prison, having bound his hands behind him; and he was in sore distress.

And in the morning again they brought him out, and having fastened a rope round his neck, they dragged him about; and again his flesh stuck to the ground, and his blood flowed. And the blessed one wept and prayed, saying: Do not forsake me, my Lord Jesus Christ; for I know that Thou art not far from Thy servants. And as he was praying, the devil walked behind, and said to the multitudes: Strike him on the mouth, that he may not speak.

And when it was evening they took him again to the prison, having bound his hands behind him, and left him till the morrow again. And the devil having taken with himself seven demons whom the blessed one had cast out of the countries round about, and having gone into the prison, they stood before him, wishing to kill him. And the demons answered and said to Andrew: Now hast thou fallen into our hands; where is thy glory and thy exultation, thou that raisest thyself up against us, and dishonourest us, and tellest our doings to the people in every place and country, and hast made our workshops and our temples to become desolate, in order that sacrifices may not be brought to them? Because of this, then, we shall also kill thee, like thy teacher called Jesus, and John whom Herod beheaded.

And they stood before Andrew, wishing to kill him; and having beheld the seal upon his forehead which the Lord gave him, they were afraid, and did not come near him, but fled. And the devil said to them: Why have you fled from him, my children, and not killed him? And the demons answered and said to the devil: We cannot kill him, but kill him if thou

art able; for we knew him before he came into the distress of his humiliation. Then one of the demons answered and said: We cannot kill him, but come let us mock him in the distress of his humiliation. And the demons came and stood before him, and scoffed at him. And the blessed one hearing, wept; and there came to him a voice saying: Andrew, why weepst thou? And it was the voice of the devil changed. And Andrew answered and said: I am weeping because God commanded me, saying, Be patient toward them. And the devil said: If thou canst do anything, do it. And Andrew answered and said: Is it for this, then, that you do these things to me? But forbid it that I should disobey the commandment of my Lord; for if the Lord shall make for me a charge in this city, I shall chastise you as you deserve. And having heard this, they fled.

And when it was morning they brought him out again, and having fastened a rope about his neck, they dragged him; and again his flesh stuck to the ground, and his blood flowed to the ground like water. And the blessed one, as he was being dragged along, wept, saying: Lord Jesus Christ, be not displeased with me; for Thou knowest, Lord, what the fiend has inflicted upon me, along with his demons. These tortures are enough, my Lord; for, behold, I am dragged about for three days. But do Thou, Lord, remember that Thou wast three hours upon the cross, and didst cry out to the Father, My Father, why hast Thou forsaken me? Where are Thy words, Lord, which Thou spakest to us, confirming us, when we walked about with Thee, saying to us, Ye shall not lose one hair? Consider, then, Lord, what has become of my flesh, and the hairs of my head. Then Jesus said to Andrew: O our Andrew, the heaven and the earth shall pass away, but my words shall not pass away. Turn thyself then, Andrew, and behold thy flesh that has fallen, and thy hair, what has become of them. And Andrew turned, and saw great trees springing up, bearing fruit; and he glorified God.

And when it was evening they took him up again, and cast him into the prison, having bound his hands behind him; and he was exceedingly exhausted. And the men of the city said among themselves: Perhaps he dies in the night, and we do not find him alive on the following day; for he was languid, and his flesh was spent. And the Lord appeared in the prison, and having stretched out His hand, said to Andrew: Give me thy

hand, and rise up whole. And Andrew, having beheld the Lord Jesus, gave Him his hand, and rose up whole. And falling down, he worshipped Him, and said: I thank Thee, my Lord Jesus Christ, that Thou hast speedily brought help to me. And Andrew, having looked into the middle of the prison, saw a pillar standing, and upon the pillar there stood an alabaster statue. And Andrew, having gone up to the statue, unfolded his hands seven times, and said to the pillar, and the statue upon it:

Fear the sign of the cross, which the heaven and the earth dread; and let the statue set upon the pillar bring up much water through its mouth, until all who are in this city be punished. And say not, I am stone, and am not worthy to praise the Lord, for the Lord fashioned us from the earth; but you are pure, because that out of you He gave the tables of the law. When the blessed Andrew had said this, straightway the stone statue cast out of its mouth water in abundance, as if out of a canal. And the water stood high upon the earth; and it was exceedingly acrid, eating into the flesh of men.

And when it was morning, the men of the city saw it, and began to flee, saying in themselves: Woe to us! because we are now dying. And the water killed their cattle and their children; and they began to flee out of the city. Then Andrew prayed, saying: Lord Jesus Christ, in whom I have hoped that this miracle should come upon this city, forsake me not, but send Michael Thy archangel in a cloud of fire, and be a wall round the city, that no one may be able to escape out of the fire. And straightway a cloud of fire came down and encircled the city like a wall; and the water was as high as the neck of those men, and it was eating them up exceedingly. And they wept, saying: Woe to us! for all these things have come upon us because of the stranger who is in the prison. Let us go and release him, lest perchance we die.

And they went out, crying with a loud voice: God of the stranger, take away from us this water. And the apostle knew that they were in great affliction, and said to the alabaster statue: Stop the water, for they have repented. And I say to thee, that if the citizens of this city shall believe. I will build a church, and place thee in it, because thou hast done me this service. And the statue ceased flowing, and no longer brought forth water.

And the men of the city, having come out to the doors of the prison, cried out, saying. Have pity upon us, God of the stranger, and do not according to our unbelief, and according to what we have done to this man, but take away from us this water. And Andrew came forth out of the prison; and the water ran this way and that from the feet of the blessed Andrew. Then all the multitude seeing him, all cried out: Have pity upon us.

And the old man having come who gave up his children that they should slay them instead of him, prayed at the feet of the blessed Andrew, saying: Have pity upon me. And the holy Andrew answered and said to the old man: I wonder how thou sayest, Have pity upon me; for thou hadst no pity upon thy children, but gavest them up to be slain instead of thee. Therefore I say unto thee, At what hour this water goes away, into the abyss shalt thou go, with the fourteen executioners who slay the men every day. And he came to the place of the trough, where they used to slay the men. And the blessed one, having looked up to heaven, prayed before all the multitude; and the earth was opened, and swallowed up the water, along with the old man. He was carried down into the abyss, with the executioners.

And the men, having seen what bad happened, were exceedingly afraid, and began to say: Woe unto us because this man is from God; and now he will kill us because of the afflictions which we have caused him. For, behold, what he said to the executioners and the old man has befallen them. Now, therefore, he will command the fire, and it will burn us. And Andrew, having heard, said to them: Fear not, children; for I shall not send these also to Hades; but those have gone, that you may believe in our Lord Jesus Christ.

Then the holy Andrew ordered to be brought up all who had died in the water. And they were not able to bring them; for there had died a great multitude both of men, and women, and children, and cattle.

Then Andrew prayed, and they all came to life. And after these things he drew a plan of a church, and he caused the church to be built. And he baptized them, and gave them the ordinances of our Lord Jesus Christ, saying to them:

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Stand by these, in order that you may know the mysteries of our Lord Jesus Christ. And they all prayed him: We pray thee, stay with us a few days, that we may be filled with thy fountain, because we are newly planted. And he did not comply with their request, but said to them: I shall go first to my disciples. And the children followed after, weeping and praying, with the men; and they cast ashes upon their heads. And he did not comply with them, but said: I shall go to my disciples, and after that I shall come again to you. And he went his way.

And the Lord Jesus Christ came down, being like a comely little child, and met Andrew, and said: Andrew, why hast thou come out and left them without fruit, and hast not had compassion upon the children that followed after thee, and the men entreating thee, Stay with us a few days? For the cry of them and the weeping has come up to heaven. Now therefore return, and go into the city, and remain there seven days, until I shall confirm their souls in the faith; and then thou shalt go away into the country of the barbarians, thou and thy disciples. And after going into this city, thou shalt proclaim my Gospel, and bring up the men who are in the abyss. And thou shalt do what I command thee.

Then Andrew turned and went into the city, saying: I thank Thee, my Lord Jesus Christ, who wishest to save every soul, that Thou bast not allowed me to go forth out of this city in mine anger. And when he had come into the city, they, seeing him, rejoiced with exceeding great joy. And he stayed there seven days, teaching and confirming them in the Lord Jesus Christ. And the seven days having been fulfilled, it came to pass, while the blessed Andrew was going out, all came together to him, from the child even to the elder, and sent him on his way, saying: There is one God, the God of Andrew, and one Lord Jesus Christ, who alone doeth wonders; to whom be glory and strength for ever. Amen.

SECOND FRAGMENT.

The Story of Peter and Andrew It came to pass when Andrew the apostle of Christ went forth from the city of the man-eaters, behold a luminous cloud snatched him up, and carried him away to the mountain where Peter and Matthew and Alexander were sitting. And when he saw them, they

saluted him with great joy. Then Peter says to him: What has happened to thee, brother Andrew? Hast thou sown the word of truth in the country of the man-eaters or not? Andrew says to him: Yes, father Peter, through thy prayers; but the men of that city have done me many mischiefs, for they dragged me through their street three days, so that my blood stained the whole street. Peter says to him: Be a man in the Lord, brother Andrew, and come hither, and rest from thy labour. For if the good husbandman laboriously till the ground, it will also bear fruit, and straightway all his toil wilt be turned into joy; but if he toil, and his land bring forth no fruit, he has double toil.

And while he was thus speaking, the Lord Jesus Christ appeared to them in the form of a child, and said to them: Hail, Peter, bishop of the whole of my Church! hail, Andrew! My co-heirs, be courageous, and struggle for mankind; for verily I say unto you, you shall endure toils in this world for mankind. But be bold; I will give you rest in one hour of repose in the kingdom of my Father. Arise, then, and go into the city of the barbarians, and preach in it; and I will be with you in the wonders that shall happen in it by your hands. And the Lord Jesus, after saluting them, went up into the heavens in glory.

And Peter, and Andrew, and Alexander, and Rufus, and Matthias, went into the city of the barbarians. And after they had come near the city, Andrew answered and said to Peter: Father Peter, bare we again to undergo toils in this city, as in the country of the man-eaters? Peter says to him: I do not know. But, behold, there is an old man before us sowing in his field: if we go up to him, let us say to him, Give us bread; and if he give us bread, we may know that we are not to suffer in this city; but if he say to us, We have no bread, on the other hand, we shall know that suffering again awaits us. And when they came up to the old man, Peter says to him: Hail, farmer!

And the farmer says to them: Hail you too, merchants! Peter says to him: Have you bread to give to these children, for we have been in want? The old man says to them: Wait a little, and look after the oxen, and the plough, and the land, that I may go into the city, and get you loaves. Peter says to him: If you provide hospitality for us, we shall look after the cattle and

the field. The old man says: So be it. Peter says to him: Are the oxen your own? The old man says: No; I have them on hire. Peter says to him: Go into the city. And the old man went into the city. And Peter arose, and girded up his cloak and his under-garment, and says to Andrew: It is not right for us to rest and be idle; above all, when the old man is working for us, having left his own work. Then Peter took hold of the plough, and sowed the wheat. And Andrew was behind the oxen, and says to Peter: Father Peter, why dost thou bring toil upon us, especially when we have work enough already!

Then Andrew took the plough out of Peter's hand, and sowed the wheat, saying: O seed cast into the ground in the field of the righteous, come up, and come to the light. Let the young men of the city therefore come forth, whom I found in the pit of destruction until to-day; for, behold, the apostles of Christ are coming into the city, pardoning the sins of those who believe in them, and healing every disease, and every sickness. Pray ye for me, that He may have mercy upon me, and that I may be delivered from this strait.

And many of the multitude believed in Christ, because of the saying of the woman; and they fell at the feet of the apostles, and adored them.

And they laid their hands upon them. And they healed those in the city that were sick, and gave sight to the blind and, hearing to the deaf, and drove out the demons. All the multitude glorified the Father, and the Son, and the Holy Spirit.

And there was a certain rich man in the city, by name Onesiphorus. He, having seen the miracles done by the apostles, says to them: If I believe in your God, can I also do a miracle like you? Andrew says to him: If thou wilt forsake all that belongs to thee, and thy wife and thy children, as we also have done, then thou also shalt do miracles. When Onesiphorus heard this, he was filled with rage, and took his scarf and threw it over Andrew's neck, and struck him, and said to him: Thou art a sorcerer. How dost thou force me to abandon my wife, and my children, and my goods? Then Peter, having turned and seen him striking Andrew, says to him: Man, stop now striking Andrew.

Onesiphorus says to him: I see that thou art more sensible than he. Do thou then tell me to leave my wife, and my children, and my goods. What dost thou say? Peter says to him: One thing I say unto thee: it is easier for a camel to go through the eye of a needle, than for a rich man to go into the kingdom of heaven. When Onesiphorus heard this, he was even more filled with rage and anger, and took his scarf off the neck of Andrew, and threw it upon the neck of Peter; and so he dragged him along, saying:

Verily thou art a great sorcerer, more than the other; for a camel cannot go through the eye of a needle. But if thou wilt show me this miracle, I will believe in thy God; and not only I, but also the whole city. But if not, thou shalt be grievously punished in the midst of the city. And when Peter heard this, he was exceedingly grieved, and stood and stretched forth his hands towards heaven, and prayed, saying: O Lord our God, listen to me at this time; for they will ensnare us from Thine own words: for no prophet has spoken to set forth this his explanation, and no patriarch that we might learn the interpretation of it; and now we seek for ourselves the explanation with boldness.

Do Thou then, Lord, not overlook us: for thou art He who is praised by the cherubim.

And after he had said this, the Saviour appeared in the form of a child of twelve years old, wearing a linen garment; and He says to them: Be courageous, and tremble not, my chosen disciples; for I am with you always. Let the needle and the camel be brought. And after saying this, He went up into the heavens. And there was a certain merchant in the city who had believed in the Lord through the Apostie Philip; and when he heard of this, he ran and searched for a needle with a big eye, to do a favour to the apostles.

When Peter learned this, he said: My son, do not search for a big needle; for nothing is impossible with God: rather bring us a small needle. And after the needle had been brought, and all the multitude of the city were standing by to see, Peter looked up and saw a camel coming. And he ordered her to be brought. Then he fixed the needle in the ground, and cried out with a loud voice, saying: In the name of Jesus Christ, who was

crucified under Pontius Pilate, I order thee, O camel, to go through the eye of the needle. Then the eye of the needle was opened like a gate, and the camel went through it, and all the multitude saw it. Again Peter says to the camel: Go again through the needle. And the camel went a second time. When Onesiphorus saw this, he said to Peter; Truly thou art a great sorcerer; but I do not believe unless I send and bring a camel and a needle. And he called one of his servants, and said to him privately: Go and bring me here a camel and a needle; find also a polluted woman, and force her to come here: for these men are sorcerers.

And Peter having learned the mystery through the Spirit, says to Onesiphorus: Send and bring the camel, and the woman, and the needle. And when they brought them, Peter took the needle, and fixed it in the ground. And the woman was sitting on the camel. Then Peter says: In the name of our Lord Jesus Christ the crucified, I order thee, O camel, to go through this needle. And immediately the eye of the needle was opened, and became like a gate, and the camel went through it. Peter again says to the camel: Go through it again, that all may see the glory of our Lord Jesus Christ, in order that some may believe on Him.

Then the camel again went through the needle. And Onesiphorus seeing it, cried out, and said: Truly great is the God of Peter and Andrew, and I from this time forth believe in the name of our Lord Jesus Christ. Now then, hear my words, O Peter. I have corn lands, vineyards, and fields; I have also twenty-seven pounds of gold, and fifty pounds of silver; and I have very many slaves. I give my possessions to the poor, that I also may do one miracle like you. And Peter was grieved lest the powers should not work in him, seeing that he had not received the seal in Christ. And while he was considering this, behold, a voice out of the heaven saying to him: Do to him what he wishes, because I will accomplish for him what he desires. Peter says to him: My son, come hither; do as we do. And Onesiphorus came up, and stood before the camel and the needle, and said: In then . . . (Here the MS. ends.)



THIRD FRAGMENT.
The Martyrdom of Andrew

What we have all, both presbyters and deacons of the churches of Achaia, beheld with our eyes, we have written to all the churches established in the name of Christ Jesus, both in the east and west, north and south. Peace to you, and to all who believe in one God, perfect Trinity, true Father unbegotten, true Son only-begotten, true Holy Spirit proceeding from the Father, and abiding in the Son, in order that there may be shown one Holy Spirit subsisting in the Father and Son in precious Godhead. This faith we have learned from the blessed Andrew, the apostle of our Lord Jesus Christ, whose passion also we, having seen it set forth before our eyes, have not hesitated to give an account of, according to the degree of ability we have.

Accordingly the proconsul Ægeates, having come into the city of Patras, began to compel those believing in Christ to worship the idols; to whom the blessed Andrew, running up, said: It behoved thee, being a judge of men, to acknowledge thy Judge who is in the heaven, and having acknowledged Him, to worship Him; and worshipping Him who is the true God, to turn away thy thoughts from those which are not true gods. To whom Ægeates said: Art thou Andrew, who destroyest the temples of the gods, and persuadest men about the religion which, having lately made its appearance, the emperors of the Romans have given orders to suppress? The blessed Andrew said: The emperors of the Romans have never recognised the truth. And this the Son of God, who came on account of the salvation of men, manifestly teaches--that these idols are not only not gods, but also most shameful demons, and hostile to the human race, teaching men to offend God, so that, by being offended, He turns away and will not hearken; that therefore, by His turning away and not hearkening, they may be held captive by the devil; and that they might work them to such a degree, that when they go out of the body they may be found deserted and naked, carrying nothing with them but sins.

Ægeates said: These are superfluous and vain words: as for your Jesus, for proclaiming these things to the Jews they nailed him to the tree of the cross.

The blessed Andrew answering, said: Oh, if thou wouldst recognise the mystery of the cross, with what reasonable love the Author of the life of the human race for our restoration endured this tree of the cross, not unwillingly, but willingly!

Ægeates said: Seeing that, betrayed by his own disciple, and seized by the Jews, he was brought before the procurator, and according to their request was nailed up by the procurator's soldiers, in what way dost thou say that he willingly endured the tree of the cross?

The holy Andrew said: For this reason I say willingly, since I was with Him when he was betrayed by His disciple. For before He was betrayed, He spoke to us to the effect that He should be betrayed and crucified for the salvation of men, and foretold that He should rise again on the third day. To whom my brother Peter said, Far be it from thee, Lord; let this by no means be. And so, being angry, He said to Peter, Get thee behind me, Satan; for thou art not disposed to the things of God. And in order that He might most fully explain that He willingly underwent the passion, He said to us, I have power to lay down my life, and I have power to take it again. And, last of all, while He was supping with us, He said, One of you will betray me. At these words, therefore, all becoming exceedingly grieved, in order that the surmise might be free from doubt, He made it clear, saying,

To whomsoever I shall give the piece of bread out of my hand, he it is who betrays me. When, therefore, He gave it to one of our fellow-disciples, and gave an account of things to come as if they were already present, He showed that He was to be willingly betrayed. For neither did He run away, and leave His betrayer at fault; but remaining in the place in which He knew that he was, He awaited him Ægeates said: I wonder that thou, being a sensible man, shouldst wish to uphold him on any terms whatever; for, whether willingly or unwillingly, all the same, thou admittest that he was fastened to the cross.

The blessed Andrew said: This is what I said, if now thou apprehendest, that great is the mystery of the cross, which, if thou wishest, as is likely, to hear, attend to me.

Ægeates said: A mystery it cannot be called, but a punishment. The blessed Andrew said: This punishment is the mystery of man's restoration. If thou wilt listen with any attention, thou wilt prove it.

Ægeates said: I indeed will hear patiently; but thou, unless thou submissively obey me, shalt receive the mystery of the cross in thyself. The blessed Andrew answered: If I had been afraid of the tree of the cross, I should not have proclaimed the glory of the cross.

Ægeates said: Thy speech is foolish, because thou proclaimest that the cross is not a punishment, and through thy foolhardiness thou art not afraid of the punishment of death.

The holy Andrew said: It is not through foolhardiness, but through faith, that I am not afraid of the punishment of death; for the death of sins is hard. And on this account I wish thee to hear the mystery of the cross, in order that thou perhaps, acknowledging it, mayst believe, and believing, mayst come somehow or other to the renewing of thy soul.

Ægeates said: That which is shown to have perished is for renewing. Do you mean that my soul has perished, that thou makest me come to the renewing of it through the faith, I know not what, of which thou hast spoken?

The blessed Andrew answered: This it is which I desired time to learn, which also I shall teach and make manifest, that though the souls of men are destroyed, they shall be renewed through the mystery of the cross. For the first man through the tree of transgression brought in death; and it was necessary for the human race, that through the suffering of the tree, death, which had come into the world, should be driven out. And since the first man, who brought death into the world through the transgression of the tree, had been produced from the spotless earth, it was necessary that the Son of God should be begotten a perfect man from the spotless virgin, that He should restore eternal life, which men had lost through Adam, and should cut off the tree of carnal appetite through the tree of the cross. Hanging upon the cross, He stretched out His blameless hands for the hands which had been incontinently stretched out; for the most sweet food

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of the forbidden tree He received gall for food; and taking our mortality upon Himself, He made a gift of His immortality to us.

Ægeates said: With these words thou shalt be able to lead away those who shall believe in thee; but unless thou hast come to grant me this, that thou offer sacrifices to the almighty gods, I shall order thee, after having been scourged, to be fastened to that very cross which thou commendest.

The blessed Andrew said: To God Almighty, who alone is true, I bring sacrifice day by day not the smoke of incense, nor the flesh of bellowing bulls, nor the blood of goats, but sacrificing a spotless lamb day by day on the altar of the cross; and though all the people of the I faithful partake of His body and drink His blood, the Lamb that has been sacrificed remains after this entire and alive. Truly, therefore, is He sacrificed, and truly is His body eaten by the people, and His blood is likewise drunk; nevertheless, as I have said, He remains entire, and spotless, and alive.

Ægeates said: How can this be?

The blessed Andrew said: If thou wouldest know, take the form of a disciple, that thou mayst learn what thou art inquiring after.

Ægeates said: I will exact of thee through tortures the gift of this knowledge.

The blessed Andrew declared: I wonder that thou, being an intelligent man, shouldest fall into the folly of thinking that thou mayst be able to persuade me, through thy tortures, to disclose to thee the sacred things of God. Thou hast heard the mystery of the cross, thou hast heard the mystery of the sacrifice. If thou be lievest in Christ the Son of God, who was crucified, I shall altogether disclose to thee in what manner the Lamb that has been slain may live, after having been sacrificed and eaten, remaining in His kingdom entire and spotless.

Ægeates said: And by what means does the lamb remain in his kingdom after he has been slain and eaten by all the people, as thou hast said? The blessed Andrew said: If thou believest with all thy heart, thou shalt be able

to learn: but if thou believest not, thou shalt not by any means attain to the idea of such truth.

Then Ægeates, enraged, ordered him to be shut up in prison, where, when he was shut up, a multitude of the people came together to him from almost all the province, so that they wished to kill Ægeates, and by breaking down the doors of the prison to set free the blessed Andrew the apostle.

Then the blessed Andrew admonished in these words, saying: Do not stir up the peace of our Lord Jesus Christ into seditious and devilish uproar. For my Lord, when He was betrayed, endured it with all patience; He did not strive, He did not cry out, nor in the streets did any one hear Him crying out. Therefore do ye also keep silence, quietness, and peace; and hinder not my martyrdom, but rather get yourselves also ready beforehand as athletes to the Lord, in order that you may overcome threatenings by a soul that has no fear of man, and that you may get the better of injuries through the endurance of the body.

For this temporary fall is not to be feared; but that should be feared which has no end. The fear of men, then, is like smoke which, while it is raised and gathered together, disappears. And those torments ought to be feared which never have an end. For these torments, which happen to be somewhat light, any one can bear; but if they are heavy, they soon destroy life. But those torments are everlasting, where there are daily weepings, and mournings, and lamentations, and never-ending torture, to which the proconsul Ægeates is not afraid to go. Be ye therefore rather prepared for this, that through temporary afflictions ye may attain to everlasting rest, and may flourish for ever, and reign with Christ.

The holy Apostle Andrew having admonished the people with these and such like words through the whole night, when the light of day dawned, Ægeates having sent for him, ordered the blessed Andrew to be brought to him; and having sat down upon the tribunal, he said: I have thought that thou, by thy reflection during the night, hast turned away thy thoughts from folly, and given up thy commendation of Christ that thou mightst be able to be with us, and not throw away the pleasures of life; for it is folly

to come for any purpose to the suffering of the cross, and to give oneself up to most shameful punishments and burnings.

The holy Andrew answered: I shall be able to have joy with thee, if thou wilt believe in Christ, and throw away the worship of idols; for Christ has sent me to this province, in which I have acquired for Christ a people not the smallest.

Ægeates said: For this reason I compel thee to make a libation, that these people who have been deceived by thee may forsake the vanity of thy teaching, and may themselves offer grateful libations to the gods; for not even one city has remained in Achaia in which their temples have not been forsaken and deserted. And now, through thee, let them be again restored to the worship of the images, in order that the gods also, who have been enraged against thee, being pleased by this, may bring it about that thou mayst return to their friendship anti ours. But if not, thou awaitest varied tortures, on account of the vengeance of the gods; and after these, fastened to the tree of the cross which thou commendest, thou shall die.

The holy Andrew said: Listen, O son of death and chaff made ready for eternal burnings, to me, the servant of God and apostle of Jesus Christ. Until now I have conversed with thee kindly about the perfection of the faith, in order that thou, receiving the exposition of the truth, being made perfect as its vindicator, mightst despise vain idols, and worship God, who is in the heavens; but since thou remainest in the same shamelessness at last, and thinkest me to be afraid because of thy threats, bring against me whatever may seem to thee greater in the way of tortures. For the more shall I be well pleasing to my King, the more I shall endure in tortures for the confession of His name.

Then the proconsul Ægeates, being enraged, ordered the apostle of Christ to be afflicted by tortures. Being stretched out, therefore, by seven times three soldiers, and beaten with violence, he was lifted up and brought before the impious Ægeates. And he spoke to him thus: Listen to me, Andrew, and withdraw thy thoughts from the outpouring of thy blood; but if thou wilt not hearken to me, I shall cause thee to perish on the tree of the cross.

The holy Andrew said: I am a slave of the cross of Christ, and I ought rather to pray to attain to the trophy of the cross than to be afraid; but for thee is laid up eternal torment, which, however, thou mayst escape after thou hast tested my endurance, if thou wilt believe in my Christ. For I am afflicted about thy destruction, and I am not disturbed about my own suffering. For my suffering takes up a space of one day, or two at most; but thy torment for endless ages shall never come to a close. Wherefore henceforward cease from adding to thy miseries, and lighting up everlasting fire for thyself.

Ægeates then being enraged, ordered the blessed Andrew to be fastened to the cross. And he having left them all, goes up to the cross, and says to it with a clear voice: Rejoice, O cross, which has been consecrated by the body of Christ, and adorned by His limbs as if with pearls. Assuredly before my Lord went up on thee, thou hadst much earthly fear; but now invested with heavenly longing, thou art fitted up according to my prayer. For I know, from those who believe, how many graces thou hast in Him, how many gifts prepared beforehand. Free from care, then, and with joy, I come to thee, that thou also exulting mayst receive me, the disciple of Him that was hanged upon thee; because thou hast been always faithful to me, and I have desired to embrace thee. O good cross, which hast received comeliness and beauty from the limbs of the Lord; O much longed for, and earnestly desired, and fervently sought after, and already prepared beforehand for my soul longing for thee, take me away from men, and restore me to my Master, in order that through thee He may accept me who through thee has redeemed me.

And having thus spoken, the blessed Andrew, standing on the ground, and looking earnestly upon the cross, stripped himself and gave his clothes to the executioners, having urged the brethren that the executioners should come and do what had been commanded them; for they were standing at some distance. And they having come up, lifted him on the cross; and having stretched his body across with ropes, they only bound his feet, but did not sever his joints, having received this order from the proconsul: for he wished him to be in distress while hanging, and in the night-time, as he was suspended, to be eaten up alive by dogs. And a great multitude of the brethren stood by, nearly twenty thousand; and having beheld the

executioners standing off, and that they had done to the blessed one nothing of what those who were hanged up suffer, they thought that they would again hear something from him; for assuredly, as he was hanging, he moved his head smiling. And Stratocles inquired of him: Why art thou smiling, Andrew, servant of God? Thy laughter makes us mourn and weep, because we are deprived of thee. And the blessed Andrew answered him: Shall I not laugh at all, my son Stratocles, at the empty stratagem of Ægeates, through which he thinks to take vengeance upon us? We have nothing to do with him and his plans. He cannot hear; for if he could, he would be aware, having learned it by experience, that a man of Jesus is unpunished.

And having thus spoken, he discoursed to them all in common, for the people ran together enraged at the unjust judgment of Ægeates: Ye men standing by me, and women, and children, and elders, bond and free, and as many as will hear; I beseech you, forsake all this life, ye who have for my sake assembled here; and hasten to take upon you my life, which leads to heavenly things, and once for all despise all temporary things, confirming the purposes of those who believe in Christ. And he exhorted them all, teaching that the sufferings of this transitory life are not worthy to be compared with the future recompense of the eternal life.

And the multitude hearing what was said by him, did not stand off from the place, and the blessed Andrew continued the rather to say to them more than he had spoken. And so much was said by him, that a space of three days and nights was taken up, and no one was tired and went away from him. And when also on the fourth day they beheld his nobleness, and the unweariedness of his intellect, and the multitude of his words, and the serviceableness of his exhortations, and the stedfastness of his soul, and the sobriety of his spirit, and the fixedness of his mind, and the perfection of his reason, they were enraged against Ægeates; and all with one accord hastened to the tribunal, and cried out against Ægeates, who was sitting, saying:

What is thy judgment, O proconsul? Thou hast judged wickedly; thy awards are impious. In what has the man done wrong; what evil has he done? The city has been put in an uproar; thou grievest us all; do not betray

Caesar's city. Grant willingly to the Achaians a just man; grant willingly to us a God-fearing man; do not put to death a godly man. Four days he has been hanging, and is alive; having eaten nothing, he has filled us all. Take down the man from the cross, and we shall all seek after wisdom; release the man, and to all Achaia will mercy be shown. It is not necessary that he should suffer this, because, though hanging, he does not cease proclaiming the truth.

And when the proconsul refused to listen to them, at first indeed signing with his hand to the crowd to take themselves off, they began to be emboldened against him, being in number about twenty thousand. And the proconsul having beheld that they had somehow become maddened, afraid that something frightful would befall him, rose up from the tribunal and went away with them, having promised to set free the blessed Andrew. And some went on before to tell the apostle the cause for which they came to the place.

While all the crowd, therefore, was exulting that the blessed Andrew was going to be set free, the proconsul having come up, and all the brethren rejoicing along with Maximilla, the blessed Andrew, having heard this, said to the brethren standing by: What is it necessary for me to say to him, when I am departing to the Lord, that will I also say. For what reason hast thou again come to us, Ægeates?

On what account dost thou, being a stranger to us, come to us? What wilt thou again dare to do, what to contrive? Tell us. Hast thou come to release us, as having changed thy mind? I would not agree with thee that thou hadst really changed thy mind. Nor would I believe thee, saying that thou art my friend. Dost thou, O proconsul, release him that has been bound? By no means. For I have One with whom I shall be for ever; I have One with whom I shall live to countless ages. To Him I go; to Him I hasten, who also having made thee known to me, has said to me, Let not that fearful man terrify thee; do not think that he will lay hold of thee, who art mine: for he is thine enemy. Therefore, having known thee through him who has turned towards me, I am delivered from thee. But if thou wishest to believe in Christ, there will be opened up for time, as I promised thee, a way of access; but if thou hast come only to release me, I shall not be

able after this to be brought down from this cross alive in the body. For I and my kinsmen depart to our own, allowing thee to be what thou art, and what thou dost not know about thyself. For already I see my King, already I worship Him, already I stand before Him, where the fellowship of the angels is, where He reigns the only emperor, where there is light without night, where the flowers never fade, where trouble is never known, nor the name of grief heard, where there are cheerfulness and exultation that have no end. O blessed cross! without the longing for thee, no one enters into that place. But I am distressed, Ægeates, about thine own miseries, because eternal perdition is ready to receive thee. Run then, for thine own sake, O pitiable one, while yet thou canst, lest perchance thou shouldst wish then when thou canst not.

When, therefore, he attempted to come near the tree of the cross, so as to release the blessed Andrew, with all the city applauding him, the holy Andrew said with a loud voice: Do not suffer Andrew, bound upon Thy tree, to be released, O Lord; do not give me who am in Thy mystery to the shameless devil.

O Jesus Christ, let not Thine adversary release me, who have been hanged by Thy favour; O Father, let this insignificant man no longer humble him who has known Thy greatness. The executioners, therefore, putting out their hands, were not able at all to touch him. Others, then, and others endeavoured to release him, and no one at all was able to come near him; for their arms were benumbed.

Then the blessed Andrew, having adjured the people, said: I entreat you earnestly, brethren, that I may first make one prayer to my Lord. So then set about releasing me. All the people therefore kept quiet because of the adjuration. Then the blessed Andrew, with a loud cry, said: Do not permit, O Lord, Thy servant at this time to be removed from Thee; for it is time that my body be committed to the earth, and Thou shalt order me to come to Thee.

Thou who givest eternal life, my Teacher whom I have loved, whom on this cross I confess, whom I know, whom I possess, receive me, O Lord; and as I have confessed Thee and obeyed Thee, so now in this word

hearken to me; and, before my body come down from the cross, receive me to Thyself, that through my departure there may be access to Thee of many of my kindred, finding rest for themselves in Thy majesty.

When, therefore, he had said this, he became in the sight of all glad and exulting; for an exceeding splendour like lightning coming forth out of heaven shone down upon him, and so encircled him, that in consequence of such brightness mortal eyes could not look upon him at all. And the dazzling light remained about the space of half an hour. And when he had thus spoken and glorified the Lord still more, the light withdrew itself, and he gave up the ghost, and along with the brightness itself he departed to the Lord in giving Him thanks.

And after the decease of the most blessed Andrew the apostle, Maximilla being the most powerful of the notable women, and continuing among those who had come, as soon as she learned that the apostle had departed to the Lord, came up and turned her attention to the cross, along with Stratocles, taking no heed at all of those standing by, and with reverence took down the body of the most blessed apostle from the cross. And when it was evening, bestowing upon him the necessary care, she prepared the body for burial with costly spices, and laid it in her own tomb. For she had been parted from Ægeates on account of his brutal disposition and lawless conduct, having chosen for herself a holy and quiet life; and having been united to the love of Christ, she spent her life blessedly along with the brethren.

Ægeates had been very importunate with her, and promised that he would make her mistress of his wealth; but not having been able to persuade her, he was greatly enraged, and was determined to make a public charge against all the people, and to send to Caesar an accusation against both Maximilla and all the people.

And while he was arranging these things in the presence of his officers, at the dead of night he rose up, and unseen by all his people, having been tormented by the devil, he fell down from a great height, and rolling into the midst of the market-place of the city, breathed his last. And this was reported to his brother Stratocles; and he sent his servants, having told

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them that they should bury him among those who had died a violent death. But he sought nothing of his substance, saying: Let not my Lord Jesus Christ, in whom I have believed, suffer me to touch anything whatever of the goods of my brother, that the condemnation of him who dared to cut off the apostle of the Lord may not disgrace me.

These things were done in the province of Achaia, in the city of Patras on the day before the kalends of December, where his good deeds are kept in mind even to this day, to the glory and praise of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

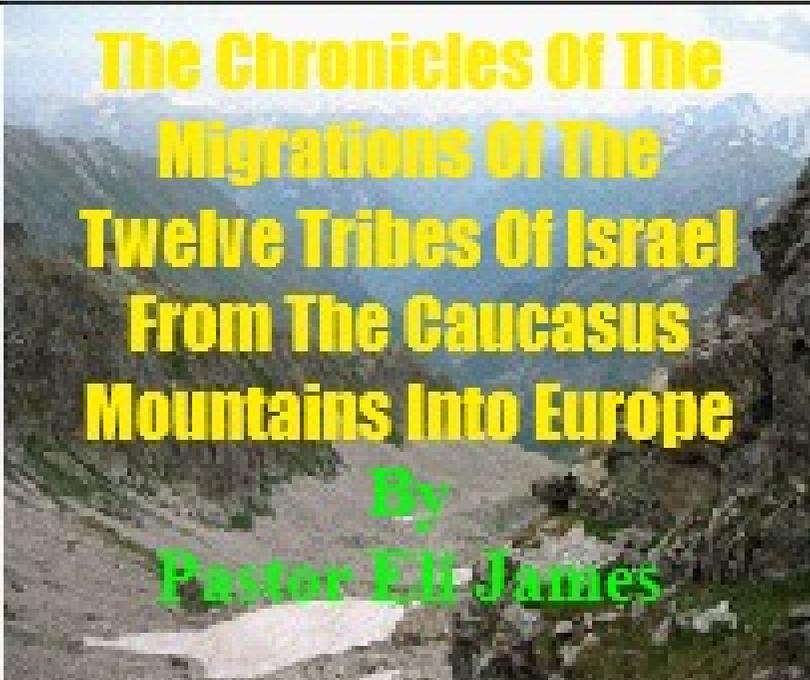


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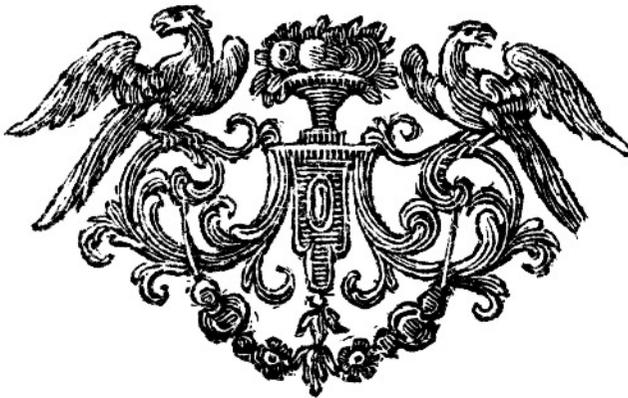
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