
Πραξεις Ανδρεα ◊ THE ACTS OF ANDREW

The work here presented should be considered preliminary. There is a considerable amount of work that could (and should) be done in terms of adding relevant critical notes for the Greek text.

INTRODUCTION

The text of the *Acts of Andrew* presented here is only part of a much larger original work, preserved in a manuscript held in the Vatican Library, dating from the 10th/11th Century; it narrates St Andrew's debate with the Roman proconsul while he was in prison, and his subsequent martyrdom. Other parts of the work, now mostly lost, recount his travels and ministry in Asia Minor.

The [Greek text](#) here presented is that of Tischendorf's 1851 transcription[§] and the [English text](#) is essentially that of Alexander Walker's 1866 translation.[‡] We have yet to locate any electronically-readable text for the Latin Version or the Coptic fragments of the work.

AUTHORSHIP AND DATES

The *Acts of Andrew* most likely dates from *circa* 260 CE. Traditionally, the text is said to have been based on the Acts of John and the Acts of Peter, and even to have had the same author - but others suggest that it is actually the earliest of the apocryphal Acts of the Apostles.

—| XXXI-III-MMXXVI |—

[§] Constantine von Tischendorf, in, "*Acta Apostolorum Apocrypha*," 1851 (pp. 105-131).

[‡] Alexander Walker, in, "*Ante-Nicene Fathers*," Vol. 8. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1886.)

Πραξεις Ανδρεα 1

ΠΡΑΞΕΙΣ ΚΑΙ ΜΑΡΤΥΡΙΟΝ ΤΟΥ ΑΓΙΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

Ἐπερ τοῖς ὀφθαλμοῖς ἡμῶν ἑθεασάμεθα πάντες οἱ τε προσβύτεροι καὶ διάκονοι τῶν ἐκκλησιῶν τῆς Ἀχαΐας, γεγραφήκαμεν πάσαις ταῖς ἐκκλησίαις ταῖς ἐν τῷ τοῦ Χριστοῦ ὀνόματι καθισταμέναις ἐν τε τῇ ἀνατολῇ καὶ δύσει, ἄρκτω καὶ μεσημβρία. εἰρήνη ὑμῖν καὶ πᾶσιν τοῖς πιστεύουσιν εἰς ἓνα θεόν, τριάδα το λείαν, ἀληθινὸν πατέρα αγέννητον, ἀληθινὸν υἱὸν μονογενῆ, ἀληθινὸν πνεῦμα ἅγιον τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον καὶ ἐν τῷ υἱῷ διαμένον, ὅπως δειχθῆ ἐν πνεῦμα ἅγιον τὸ ἐν τῷ πατρὶ καὶ υἱῷ ὑπάρχον ἐν θεότητι τιμία. ταύτην τὴν πίστιν μεμαθήκαμεν παρὰ τοῦ μακαρίου Ἀνδρέου τοῦ ἀποστόλου τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, οὗτινος καὶ τὴν πάθησιν κατενώπιον ἡμῶν προκειμένην ἑωρακότες καθ' ὅσον δυνάμεως ἔχομεν ἀναγράψασθαι οὐκ ὠκνήσαμεν.

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THE ACTS ANDⁱ MARTYRDOM OF THE HOLY APOSTLE 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.

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ⁱ At least one MS lacks 'Acts and' in the title.

Πραξεις Ανδρεα 2

Ὁ ἀνθύπατος τοίνυν Αἰγεάτης εἰς Πάτρας τὴν πόλιν εἰσεληλυθὼς ἤρξατο συνωθεῖν τοὺς πιστεύοντας τῷ Χριστῷ εἰς τὴν τῶν εἰδώλων θρησκίαν. τινι ὁ μακάριος Ἀνδρέας προσδραμῶν εἶπεν Ἐδει σε κριτὴν ὄντα ἀνθρώπων τὸν κριτὴν σοῦ ἐπιγνῶναι τὸν ὑπάρχοντα ἐν τῷ οὐρανῷ καὶ ἐπιγνόντα σεβασθῆναι, σεβόμενον δὲ αὐτὸν θεὸν ὄντα ἀληθινὸν ἀπὸ τούτων τῶν μὴ τυγχανόντων τῶν ἀληθινῶν θεῶν τὸν λογισμὸν σου ἀναστείλαι.

Πρὸς ἣν ὁ Αἰγεάτης εἶπεν Σὺ εἶ Ἀνδρέας ὁ καταλύων τοὺς ναοὺς τῶν θεῶν καὶ ἀναπείθων τοὺς ἀνθρώπους περὶ τὴν θρησκίαν ἥνπερ ἔναγχος φανεῖσαν οἱ Ῥωμαίων βασιλεῖς ἐξαφανίσαι ἐκέλευσαν;

Ὁ μακάριος Ἀνδρέας εἶπεν Οἱ Ῥωμαίων βασιλεῖς οὐδέποτε ἐπέγνωσαν τὴν ἀλήθειαν. καὶ τοῦτο σαφῶς διδάσκει ὁ υἱὸς τοῦ θεοῦ ὁ διὰ τὴν σωτηρίαν τῶν ἀνθρώπων ἐλθὼν, ταῦτα τὰ εἴδωλα οὐ μόνον μὴ εἶναι θεοὺς, ἀλλὰ καὶ δαιμόνια αἰσχίστα καὶ τῷ ἀνθρωπίνῳ γένει ἐχθραίνοντα, διδάσκοντα τοὺς ἀνθρώπους προσκρούειν τῷ θεῷ, ὡς ἐν τῷ προσκρούεσθαι αὐτὸν ἀποστρέφεσθαι καὶ μὴ εἰσακούειν· ἐν τῷ οὖν ἀποστρέφεσθαι καὶ μὴ εἰσακούειν ἐχέσθωσαν αὐτοὶ τῷ διαβόλῳ αἰχμάλωτοι, καὶ ἐπὶ τοσοῦτον αὐτὸς τοὺς διαπαίξοιεν ὥστε ἐξερχομένων τοῦ σώματος εὐρεθῆναι ἐρήμους καὶ γυμνοὺς, μηδὲν μεθ' ἑαυτῶν πλην τῶν ἀμαρτιῶν βαστάζοντας.

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Accordingly, the proconsul Aegeates,ⁱ 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 behoves you, being a judge of men, to acknowledge your Judge who is in the heaven; and, having acknowledged him, to worship him; and, worshipping him who is the true God, to turn away your thoughts from those which are not true gods."

To whom Aegeates said, "Are you Andrew, who destroys the temples of the gods, and persuades 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 listen; that, therefore, by his turning away and not listening, 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."

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ⁱ Aegeates (Αἰγεάτης) was the Roman proconsul of Patras in Achaia.

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Ὁ Αἰγεάτης εἶπεν Ταῦτα περιττὰ καὶ μάταια βήματα τυγχάνουσιν. ὁ γὰρ ὑμέτερος Ἰησοῦς ἐν τῷ ταῦτα κηρύττειν τοῖς Ἰουδαίοις, τῷ τοῦ σταυροῦ ξύλῳ αὐτὸν προσήλωσαν.

Ὁ μακάριος Ἀνδρέας ἀποκριθεὶς εἶπεν Ὡ εἰ βούλει ἐπιγνώ ναι τὸ μυστήριον τοῦ σταυροῦ, ποία εὐλόγῳ ἀγάπῃ ὁ ἀρχηγὸς τῆς ζωῆς τοῦ ἀνθρωπίνου γένους ὑπὲρ τῆς ἀνακλήσεως ἡμῶν τοῦτο τὸ ξύλον τοῦ σταυροῦ οὐχὶ ἀκουσίως ἀλλ' ἐκουσίως υπε δέξατο;

Ὁ Αἰγεάτης εἶπεν Οπόταν παρὰ τοῦ ἑαυτοῦ μαθητοῦ προδοθεὶς καὶ ὑπὸ τῶν Ἰουδαίων συσχεθεὶς τῷ ἡγεμόνι προσήχθη καὶ πρὸς τὴν αἴτησιν αὐτῶν ὑπὸ τῶν τοῦ ἡγεμόνος στρατιωτῶν προσηλώθη, ποίῳ τρόπῳ σὺ λέγεις ἐκουσίως αὐτὸν τοῦ σταυροῦ τὸ ξύλον ὑποδέξασθαι;

Ὁ ἅγιος Ἀνδρέας εἶπεν Διὰ τοῦτο ἐγὼ λέγω ἐκουσίως ἐπειδὴ σὺν αὐτῷ ἤμην ἐν τῷ παραδίδοσθαι αὐτὸν παρὰ τοῦ αὐτοῦ μαθητοῦ. πρὶν γὰρ παραδοθῆ εἶπεν ἡμῖν ὡς οἶα παραδοθήσεται καὶ σταυρωθήσεται ὑπὲρ τῆς τῶν ἀνθρώπων σωτηρίας, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστησόμενον ἔσεσθαι προείρηκεν. πρὸς δὲ ὁ ἐμὸς ἀδελφὸς Πέτρος λέλεχεν Ἰλεός σοι ἔσται, κύριε· οὐ μὴ γένηται τοῦτο. καὶ ἀγανακτήσας οὕτως ἔφη τῷ Πέτρῳ Ὑπαγε ὀπίσω μου σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ. καὶ ἵνα πληρέστατα ἐξαρτίσει ὅτι ἐκουσίως τὸ πάθος ἀνεδέξατο,

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Aegeates 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 you would 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!"

Aegeates 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 do you 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 told us 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,ⁱ "Far be it from you, Lord; let this by no means be." And so, being angry, he said to Peter, "Get behind me, Satan; for, you are 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,ⁱⁱ "I have power to lay down my life, and

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ⁱ Mt 16:22.

ⁱⁱ Jn 10:18.

ἔλεγεν ἡμῖν Ἐξουσίαν ἔχω θῆναι τὴν ψυχὴν μου καὶ ἔξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ἔσχατον δὲ ἐν τῷ δειπνῆσαι αὐτὸν μεθ' ἡμῶν εἶπεν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. πρὸς ταύτην οὖν τὴν φωνὴν πάντων περιλύπων γεγονότων, ἵνα ἡ ὑποψία ἀναμφίβολος γένηται, ἀπεφήνατο εἰπὼν αἰτινὴ ἐπιδώσω τὸ κλάσμα τοῦ ἄρτου ἐκ τῆς χειρός μου, αὐτός ἐστιν ὁ παραδιδούς με. ἐν τῷ οὖν ἐπιδοῦναι ἐνὶ τῶν συμμαθητῶν ἡμῶν καὶ τὰ μέλλοντα ὡς ἤδη παροχηκότα διηγησαμένου ἐδίδαξεν ἔκουσίως ἑαυτὸν παραδοθησόμενον· οὐδὲ γὰρ τὸν προδότην ἀποδράσας ἐγκατέλειπεν, ἀλλ' ἐν τῷ τόπῳ ἐν ᾧ αὐτὸν ἐγίνωσκεν εἶναι παραγενόμενος διέμεινεν.

I have power to take it again." And, last of all, while he was supping with us, he said,ⁱⁱⁱ "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 whomever 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."

ⁱⁱⁱ Mt 26:21.

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Ὁ Αἰγεάτης εἶπεν Θαυμάζω σε, ἄνδρα φρόνιμον ὄντα, τοῦτον ἐθέλειν σε ἐρείσασθαι τῷ οἰωδήποτε συμφώνῳ· εἴτε γὰρ ἐκουσίως εἴτε ἀκουσίως, ὅμως καθομολογεῖς αὐτὸν τῷ σταυρῷ προσταγέντα.

Ὁ μακάριος Ἀνδρέας εἶπεν Τοῦτό ἐστιν ὅπερ λέλεχα, εἰ ἤδη κατέχεις, ὅτι μέγα ἐστὶν τὸ μυστήριον· τοῦ σταυροῦ· ὅπαρ εἰ θέλεις ὡς εἰκὸς ἀκοῦσαι, ἐπανάλαβέ μοι.

Ὁ Αἰγεάτης εἶπεν Μυστήριον οὐ δύναται λέγεσθαι ἀλλὰ κόλασις.

Ὁ μακάριος Ἀνδρέας εἶπεν Αὐτὴ ἡ κόλασις μυστήριον ἐστὶν τῆς ἀνθρωπίνης ἀνακτήσεως· εἰ σοφωτέρως ἀκούσῃ, συνδοκιμάσεις.

Ὁ Αἰγεάτης εἶπεν Ἐγὼ μὲν μακροθύμως ἀκούσωμαι· σὺ δὲ εἰ μὴ ἐμοὶ πειθαρχῶν ὑπακούσῃς, αὐτὸ τὸ τοῦ σταυροῦ μυστήριον ἐν σεαυτῷ ἀναδέξει.

Ὁ μακάριος Ἀνδρέας ἀπεκρίνατο Ἐγὼ εἰ τὸ ξύλον τοῦ σταυροῦ ἐδεδοίκειν, τὴν δόξαν τοῦ σταυροῦ οὐκ ἂν ἐκήρυττον.

Ὁ Αἰγεάτης εἶπεν Μανιώδης ὁ λόγος σου, ὅτι κηρύττετε τὸν σταυρὸν μὴ εἶναι κόλασιν καὶ διὰ τῆς θρασύτητός σου τὴν τιμωρίαν οὐ δέδοικας τοῦ θανάτου.

Ὁ ἅγιος Ἀνδρέας εἶπεν Οὐχὶ διὰ τῆς θρασύτητος ἀλλὰ διὰ τῆς πίστεως οὐ δέδοικα τοῦ θανάτου τὴν τιμωρίαν· ὁ γὰρ τῶν

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Aegeates said, "I wonder that you, being a sensible man, should wish to uphold him on any terms whatever; for, whether willingly or unwillingly, all the same, you admit that he was fastened to the cross."

The blessed Andrew said, "This is what I said, if now you apprehend, that great is the mystery of the cross, which, if you wish, as is likely, to hear, attend to me."

Aegeates said, "A mystery it cannot be called, but a punishment."

The blessed Andrew said, "This punishment is the mystery of man's restoration. If you should listen with any attention, you will prove it."

Aegeates said, "I indeed will hear patiently; but you, unless you submissively obey me, shall receive the mystery of the cross in yourself."

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."

Aegeates said, "Your speech is foolish, because you proclaim that the cross is not a punishment, and through your foolhardiness you are 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;

ἀμαρτιῶν θάνατός ἐστιν πονηρός. καὶ διὰ τοῦτο ἀκοῦσαί σε βούλομαι τὸ τοῦ σταυροῦ μυστήριον, ἵν' ἴσως ἐπιγινώσκων πιστεύσης, πιστεύων δὲ εἰς ἀνανέωσιν τῆς σῆς ψυχῆς οἰωδηποτοῦν τρόπῳ καταντήσης.

Ὁ Αἰγεάτης εἶπεν Εἰς ἀνανέωσιν τοῦτο ὅπερ ἀπόλλυσθαι διδάσκεται. μήτιγε ἡ ψυχὴ μου ἀπόλλυται ἵνα πρὸς τὴν αὐτῆς με ἀνανέωσιν ποιεῖς ἐλθεῖν διὰ τῆς οὐκ οἶδα ποίας πίστεως ἧς σὺ ἔφη;

for, the death of sins is hard. And, on this account, I wish you to hear the mystery of the cross, in order that you perhaps, acknowledging it, may believe, and believing, may come somehow or other to the renewing of your soul."

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

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Ὁ μακάριος Ἀνδρέας ἀπεκρίνατο Τοῦτό ἐστιν ὅπερ σε μαθεῖν ἐπεθύμουν, ὃ καὶ διδάξας φανερώσω ὅτι ἐν τῷ ἀπολέσθαι τὰς ψυχὰς τῶν ἀνθρώπων διὰ τὸ μυστήριον τοῦ σταυροῦ ἀνακαινισθήσονται. ὁ γὰρ πρῶτος ἄνθρωπος διὰ τῆς τοῦ ξύλου παραβάσεως τὸν θάνατον ἐπήγαγεν· καὶ χρεία ἦν τοῦτο τῷ ἀνθρωπίνῳ γένει ἵνα διὰ τῆς τοῦ ξύλου παθήσεως ὁ θάνατος ἐξωσθῆ ὁ εἰς τὸν κόσμον εἰσεληλυθώς· καὶ ἐπειδὴ ἐκ τῆς ἀμωμήτου γῆς ἐγε γόνει ὁ πρῶτος ἄνθρωπος ὁ διὰ τῆς τοῦ ξύλου παραβάσεως τὸν θάνατον εἰς τὸν κόσμον εἰσαγαγών, ἀναγκαῖον ὑπῆρχεν ἵνα ἐκ τῆς ἀμωμήτου παρθένου ὁ τοῦ θεοῦ υἱὸς τέλειος ἄνθρωπος γεν νηθῆ, ζωὴν αἰώνιον ἦνπερ ἀπολωλέκεισαν οἱ ἄνθρωποι διὰ τοῦ Ἀδάμ αὐτὸς ἀνακαινουργήσῃ καὶ διὰ τοῦ ξύλου τοῦ σταυροῦ τὸ ξύλον τῆς ἐπιθυμίας ἀποκλείσῃ· κρεμάμενος ἐπὶ τοῦ σταυροῦ τὰς ἀμωμήτους χεῖρας ἐξέτεινεν ὑπὲρ τῶν χειρῶν τῶν ἀκράτως ἐκταθεισῶν, ὑπὲρ τῆς ἡδυτάτης βρώσεως τοῦ κωλυτικοῦ δένδρου χολὴν εἰς βρώσιν ἐδέξατο, καὶ τὸ θνητὸν τὸ ἡμέτερον εἰς ἑαυτὸν ἀναδεξάμενος τὴν αὐτοῦ ἀθανασίαν ἡμῖν ἐδωρήσατο.

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The blessed Andrew answered, "This it is what 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 of the forbidden tree, he received gall for food; and, taking our mortality upon himself, he made a gift of his immortality to us."

Πραξεις Ανδρεα 6

Ὁ Αἰγεάτης εἶπεν Ταῦτα τὰ ῥήματα ἐκείνοις ἀφηγεῖσθαι δυνήσῃ οἵτινές σοι πιστεύουσιν· ἐμοὶ δὲ εἰ μὴ τοῦτο συναινέσαι ἔλθῃς ὅπως τοῖς παντοδυνάμοις θεοῖς τὰς θυσίας προσενέγκῃς, ἐν αὐτῷ τῷ σταυρῷ ὅπερ ἐπαινεῖς μαστιχθέντα σε προσπαγῆναι προστάξω.

Ὁ μακάριος Ἀνδρέας εἶπεν Ἐγὼ τῷ παντοκράτορι θεῷ τῷ μόνῳ ἀληθινῷ ὑπάρχοντι καθ' ἐκάστην ἡμέραν θυσίαν προσκομίζω, οὐ λιβάνου καπνὸν οὐδὲ μυκωμένων ταύρων τὰς σάρκας οὐδὲ αἷμα τράγων, ἀλλ' ἄμωμον ἀμνὸν καθ' ἐκάστην ἡμέραν ἐν τῷ θυσιαστηρίῳ τοῦ σταυροῦ ἱερουργῶν· οὔτινος τὸ σῶμα πᾶς ὁ τῶν πιστῶν λαὸς μεταλαμβάνων καὶ τὸ αἷμα αὐτοῦ πίνων, ὁ ἴε ρουργηθεὶς ἀμνὸς μετὰ τοῦτο ὀλόκληρος διαμένει καὶ ζῶν. ἀληθῶς οὖν ἱερουργεῖται, καὶ ἀληθῶς τὸ σῶμα αὐτοῦ παρὰ τοῦ λαοῦ βιβρώσκεται, καὶ τὸ αἷμα αὐτοῦ ὁμοίως πίνεται, ὅμως καὶ θῶς ἔφην ὀλόκληρος διαμένει καὶ ἀμώμητος καὶ ζῶν.

Ὁ Αἰγεάτης εἶπεν Ποίῳ τρόπῳ τοῦτο δύναται γενέσθαι;

Ὁ μακάριος Ἀνδρέας εἶπεν Εἰ βούλει γινῶναι, ἀνάλαβε μορφήν μαθητοῦ ὅπως δυνήσῃ μαθεῖν ὅπερ ἐπεζήτης.

Ὁ Αἰγεάτης εἶπεν Ἐγὼ σε διὰ βασάνων ἀπαιτήσω χάριν τῆς τοιαύτης γνώσεως.

Ὁ μακάριος Ἀνδρέας ἀπεφώνησε Θαυμάζω σε ἄνδρα φρόνιμον ὄντα εἰς τοσαύτην μωρίαν προσκυλινδούμενον ἵνα δυνηθῆς με διὰ τῶν βασάνων σου πείσαι τὰ θεῖα σοὶ ἐκφάναι

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Aegeates said, "With these words, you shall be able to lead away those who shall believe in you; but, unless you have come to grant me this, that you offer sacrifices to the almighty gods, I shall order you, after having been scourged, to be fastened to that very cross which you commend."

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 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."

Aegeates said, "How can this be?"

The blessed Andrew said, "If you would know, take the form of a disciple, that you may learn what you are inquiring after."

Aegeates said, "I will exact of you through tortures the gift of this knowledge."

The blessed Andrew declared, "I wonder that you, being an intelligent man, should fall into the folly of thinking that you may be able to persuade me, through your tortures, to disclose

ἱερουργήματα. ἀκήκοας τὸ μυστήριον τοῦ σταυροῦ, ἀκήκοας τὸ μυστήριον τῆς ἱερουργίας. εἰ πιστεύεις εἰς Χριστὸν τὸν υἱὸν τοῦ θεοῦ τὸν σταυρωθέντα, ἐκφανῶ σοι πάντως ὅποια τάξει σφαγιασθεὶς ζήσῃ ὁ ἄμνος ὁ μετὰ τὸ ἱερουργηθῆναι καὶ βρωθῆναι αὐτὸν ὅλο κληρος καὶ ἀμώμητος ἐν τῇ αὐτοῦ βασιλείᾳ διαμένων.

Ὁ Αἰγεάτης εἶπεν Καὶ ποίῳ τρόπῳ ὁ ἄμνος ἐν τῇ αὐτοῦ βασιλείᾳ διαμένει ἐν τῷ σφαγιασθῆναι αὐτὸν καὶ ὑπὸ παντὸς τοῦ λαοῦ ὡς σὺ ἔφης βρωθῆναι;

Ὁ μακάριος Ἀνδρέας εἶπεν Εἰ πιστεύεις ἐξ ὅλης σου τῆς καρδίας, μαθεῖν δυνηθεῖς· εἰ δὲ μὴ πιστεύεις, οὐδέποτε σὺ πρὸς τὴν εἰκόνα τῆς τοιαύτης καταστήσεις ἀληθείας.

to you the sacred things of God. You have heard the mystery of the cross, you have heard the mystery of the sacrifice. If you believe in Christ the Son of God, who was crucified, I shall altogether disclose to you in what manner the Lamb that has been slain may live, after having been sacrificed and eaten, remaining in his kingdom entire and spotless."

Aegeates said, "And by what means does the lamb remain in his kingdom after he has been slain and eaten by all the people, as you have said?"

The blessed Andrew said, "If you believe with all your heart, you shall be able to learn; but, if you believe not, you shall not by any means attain to the idea of such truth."

Πραξεις Ανδρεα 7

Τότε ὀργισθεὶς ὁ Αἰγεάτης ἐκέλευσεν αὐτὸν ἐν φυλακῇ καθειρχθῆναι· ἔνθα ὄντος αὐτοῦ κατακλείστου συνῆλθεν πλῆθος λαοῦ πρὸς αὐτὸν σχεδὸν ἀπὸ πάσης τῆς ἐπαρχίας, ὥστε τὸν Αἰγεάτην βουλεύσασθαι ἀποκτεῖναι, τὸν δὲ μακάριον Ἀνδρέαν τὸν ἀπόστολον τῶν θυρῶν τῆς φυλακῆς συνθλασθέντων λυτρώσασθαι.

Οὓς ὁ μακάριος Ἀνδρέας τοιούτοις ῥήμασιν ἐνουθέτησεν λέγων· Μὴ θελήσητε τὴν ἡσυχίαν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς στασιώδη καὶ διαβολικὴν ταραχὴν ἐξεγείρειν. ὁ γὰρ κύριός μου παραδοθεὶς μετὰ πάσης μακροθυμίας ἤνεγκεν· οὐκ ἐφιλονείκησεν, οὐκ ἐκραύγασεν, οὐδὲ ἐν ταῖς πλατείαις τις αὐτοῦ κραυγάζοντος ἀκήκοεν. ἔχετε οὖν καὶ ὑμεῖς σιωπὴν ἡσυχίαν καὶ εἰ ῥήνην, καὶ μὴ τὸ ἐμὸν μαρτύριον ἐμποδίσητε, μᾶλλον δὲ καὶ ὑμᾶς ἑαυτοὺς ὡς ἀθλητὰς τῷ κυρίῳ προετοιμάσατε, ὅπως τὰς ἀπειλὰς ἀδελάνδρω τῇ ψυχῇ νικήσητε, τοὺς δὲ αἰκισμοὺς διὰ τῆς ὑπομονῆς τοῦ σώματος ὑπερβάλητε. ἡ γὰρ πρόσκαιρος αὕτη πτώσις φοβητέα οὐ τυγχάνει· ἐκείνην χρὴ φοβηθῆναι τὴν τέλος μὴ ἔχουσαν. ὁ τῶν ἀνθρώπων οὖν φόβος ἐοικώς τινι καπνῷ, ὅστις ἐν ὄσῳ ἀθρόον διεγείρεται, ἀφανίζεται. καὶ ὀδύνας ἐκείνας χρὴ φοβηθῆναι τὰς μηδέποτε τέλους ἔχουσας. αὗται γὰρ αἰ ὀδύ ναι αἰ μὲν κουφότεραι τύχωσιν εἶναι καὶ ὑπενέγκαι τις αὐτὰς δύναται· εἰ δὲ βαρεῖαι εἰσιν, ταχέως τὴν ψυχὴν ἐκβάλλουσιν. ἐκείναι δὲ αἰ ὀδύ ναι

ACTS OF ANDREW 7

Then Aegeates, 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 Aegeates, and by breaking down the doors of the prison to set free the blessed Andrew the apostle.

The blessed Andrew admonished them 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 anyone hear him crying out. ⁱ Therefore, also keep silence, quietness, and peace; and do not hinder my martyrdom, but rather get yourselves also ready beforehand as athletes to the Lord, in order that you may overcome threats 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, anyone can bear; but if they are heavy, they soon destroy life. But

ACTS OF ANDREW 7

ⁱ Mt 12:19.

αἰώνιοι τυγχάνουσιν, ἔνθα καθημερινοὶ κλαυθοὶ καὶ οἰωγαὶ καὶ ὄλολυγμοὶ καὶ ἀτελεύτητος βάσανος, πρὸς ἧς ὁ ἀνθύπατος Αἰγεάτης ἀπιέναι οὐ δέδοικεν. γίνεσθε οὖν μᾶλλον ἔτοιμοι πρὸς τοῦτο, ὅπως διὰ τῶν ἐπικαίρων θλίψεων πρὸς τὰς αἰωνίους ἀναπαύσεις καταντήσητε αἰεὶ τε ἐπανθήσητε καὶ Χριστῷ συμβασιλεύσητε.

those torments are everlasting, where there is daily weeping, and mourning, and lamentations, and never-ending torture, to which the proconsul Aegeates is not afraid to go. Be, therefore, rather prepared for this, that through temporary afflictions you may attain everlasting rest, and may flourish for ever, and reign with Christ.” ⁱⁱ

ⁱⁱ 2Co 4:17.

Πραξεις Ανδρεα 8

Ταῦτα καὶ τὰ τούτοις ὅμοια τοῦ ἁγίου ἀποστόλου Ἀνδρέου δι' ὅλης τῆς νυκτὸς τὸν λαὸν νουθετοῦντος, ἐν τῷ τὸ φῶς τῆς ἡμέρας διαυγάζειν μεταπεμψάμενος ὁ Αἰγεάτης ἀχθῆναι πρὸς αὐτὸν τὸν μακάριον Ἀνδρέαν προσέταξεν, καὶ καθίσας ἐπὶ τοῦ βήματος εἶπεν Ελογισάμην σε διὰ τῆς νυκτερινῆς μερίμνης ἐπὶ στρέψαι τὸν λογισμὸν σου ἀπὸ τῆς μωρίας καὶ ἀπὸ τοῦ ἐπαίνου τοῦ Χριστοῦ σου ἐνδοῦναι, ὅπως δυνήσῃ μεθ' ἡμῶν εἶναι καὶ μὴ ἀποβάλλεσθαι τὰ τοῦ βίου χαρίεντα· μωρία γάρ ἐστιν προθέσει τινὰ πρὸς τὸ τοῦ σταυροῦ πάθημα ἐλθεῖν καὶ ποιναῖς καὶ φλογαῖς αἰσχίσταις ἑαυτὸν παραπέμψαι.

Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη Τὴν χαρὰν μετὰ σοῦ σχεῖν δυ νήσομαι ἐὰν πιστεύσης τῷ Χριστῷ καὶ ἀποβάλῃς τὴν τῶν εἰδώλων θρησκίαν. ἀπέστειλεν γάρ με ὁ Χριστὸς εἰς ταύτην τὴν ἐπαρχίαν, εἰς ἣν οὐκ ἐλάχιστον δῆμον τῷ Χριστῷ περιεποιησάμην.

Ὁ Αἰγεάτης εἶπεν Διὰ γὰρ τοῦτο σπεῖσαι σε συνωθῶ, ὅπως οὔτοι οἱ ὑπὸ σοῦ ἀπατηθέντες λαοὶ ἐγκαταλείψουσιν τὴν ματαιό τητα τῆς σῆς διδασκαλίας καὶ αὐτοὶ προσκομίσωσιν τοῖς θεοῖς χαρίεντας σπονδάς· οὐδὲ γὰρ μία πόλις ἀπέμεινε ἐν τῇ Ἀχαΐᾳ ἐν ἣ τὰ ἱερὰ αὐτῶν οὐκ ἐγκατελείφθησαν καὶ ἠρήμωνται. καὶ νῦν διὰ σοῦ πάλιν ἀνανεωθῶσιν τῇ τῶν εἰδώλων θρησκίᾳ, ὅπως καὶ οἱ θεοὶ οἱ κατὰ σοῦ θυμούμενοι ἐπὶ τούτῳ ἀρεσθέντες ποιήσωσιν ἵνα καὶ εἰς τὴν αὐτῶν καὶ εἰς τὴν ἡμετέραν φιλίαν δυνηθῆς ἐπανακάμψαι. εἰ δὲ μή γε,

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The holy Apostle Andrew, having admonished the people with these and such like words through the whole night, when the light of day dawned, Aegeates 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 you, by your reflection during the night, have turned away your thoughts from folly, and given up your commendation of Christ that you might 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 you, if you will 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."

Aegeates said, "For this reason, I compel you to make a libation, that these people who have been deceived by you may forsake the vanity of your 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 you, let them be again restored to the worship of the images, in order that the gods also, who have been enraged against you, being pleased by this, may bring it about that you may return to their

διάφορα ὑπὲρ τῆς τῶν θεῶν ἐκδική σεως ὑπομενεῖς
κολαστήρια, καὶ μετὰ ταῦτα τῷ τοῦ σταυροῦ ξύλῳ ᾧ ἐπαινεῖς
ἀναρτηθεὶς ἐκλείψεις.

Ὁ ἅγιος Ἀνδρέας εἶπεν Ἐκουε, υἱὲ τοῦ θανάτου καὶ ἄχρον
τοῖς αἰωνίοις ἐτοιμασθὲν ἐμπυρισμοῖς, ἐμοῦ τοῦ δούλου τοῦ
θεοῦ καὶ ἀποστόλου Ἰησοῦ Χριστοῦ, ἕως τοῦ νῦν μελιχίως
μετὰ σου συνέτυχον περὶ τῆς ἀκριβείας τῆς πίστεως, ὅπως
τῆς ἀπολογίας δεκτικός, τῆς ἀληθείας ἔκδικος ἀποτελεσθεὶς
τὰ μάταια εἰδῶλα καταφρονήσης καὶ θεὸν τὸν ἐν τοῖς
οὐρανοῖς ὄντα προσκυνήσης· ἐπειδὴν δὲ τῇ ἀναιδίᾳ τῇ αὐτῇ
μένεις διατελῶν καὶ ἐμὲ οἶει διὰ τῶν ἀπειλῶν σου ἐκφοβεῖν,
εἴ τί σοι δοκεῖ ἐν κολαστηρίοις μείζον ὑπάρχειν, προσάγαγέ
μοι. τοσοῦτον γὰρ ἔσομαι τῷ ἐμῷ βασιλεῖ εὐαρεστῶν, ὅσον
ὑπὲρ τῆς τοῦ ὀνόματος αὐτοῦ ὁμολογίας ἐν ταῖς βασάνοις
διακαρτερήσω.

friendship and ours. But if not, you await varied tortures, on
account of the vengeance of the gods; and after these, fastened
to the tree of the cross which you commend, you shall die.”

The holy Andrew said, “Listen, O son of death and chaff made
ready for eternal burnings, ⁱ to me, the servant of God and
apostle of Jesus Christ. Until now, I have conversed with you
kindly about the perfection of the faith, in order that you,
receiving the exposition of the truth, being made perfect as its
vindicator, might despise vain idols, and worship God, who is
in the heavens; but, since you remain in the same
shamelessness at last, and think me to be afraid because of
your threats, bring against me whatever may seem to you
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.”

ⁱ Mt 3:12.

Πραξεις Ανδρεα 9

Τότε ὀργισθεὶς ὁ ἀνθύπατος Αἰγεάτης ἐκέλευσεν τὸν ἀπὸ στολον τοῦ Χριστοῦ ταῖς βασάνοις κακωθῆναι. ἔκταθεις οὖν ὑπὸ στρατιωτῶν ἑπτάκις τρισὶν καὶ εὐτόνως τυπηθεὶς, κουφισθεὶς προσήχθη ἔμπροσθεν τοῦ ἀσεβοῦς Αἰγεάτου. πρὸς ὃν διελέχθη οὕτως Ἀκουσόν μου, Ἄνδρέα, καὶ ἀπὸ τῆς ἐκχύσεως τοῦ αἵματός σου τὸν λογισμόν σου ἀνάστειλον· εἰ δὲ οὐ βούλει μοι ὑπακοῦσαι, ἐν τῷ τοῦ σταυροῦ ξύλῳ ποιήσω σε ἀπολέσθαι.

Ὁ ἅγιος Ἄνδρέας εἶπεν Ἐγὼ τοῦ σταυροῦ τοῦ Χριστοῦ δοῦλος τυγχάνω, καὶ μᾶλλον ὥφειλον εὐξασθαι ἐντυχεῖν τῷ τροπαίῳ τοῦ σταυροῦ ἢ περὶ δειλιᾶσαι· σοὶ δὲ αἰώνιος ἀπόκειται βάσανος, ἢν περὶ καὶ ἐκφυγεῖν δυνήσῃ μετὰ τὸ δοκιμάσαι σε τὴν ὑπομονήν μου, ἐὰν πιστεύσῃς τῷ Χριστῷ μου. ἐγὼ γὰρ περὶ τῆς σῆς ἀπωλείας θλίβομαι, καὶ οὐ περὶ τῆς ἐμῆς παθήσεως συνταράσσομαι. ἢ γὰρ πάθησίς μου ἢ μιᾶς ἡμέρας διάστημα καταλαμβάνει ἢ δύο τὸ πολὺ· ὁ δὲ σὲς βασανισμὸς εἰς ἀτελευτήτους αἰώνας οὐ καταλήψεται πέρας. ὅθεν τοῦ λοιποῦ παῦσαι ταῖς τάλαιπωρίαις σου προστιθὼν καὶ τὸ αἰώνιον πῦρ σεαυτῷ ἀνάπτων.

ACTS OF ANDREW 9

Then the proconsul Aegeates, 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 Aegeates. And he spoke to him thus, "Listen to me, Andrew, and withdraw your thoughts from the outpouring of your blood; but, if you will not listen to me, I shall cause you 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 you is laid up eternal torment, which, however, you may escape after you have tested my endurance, if you will believe in my Christ. For, I am afflicted about your 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 your torment for endless ages shall never come to a close. Therefore, henceforward cease from adding to your miseries, and lighting up everlasting fire for yourself."

Πραξεις Ανδρεα 10

Τηνικαῦτα οὖν ἀγανακτήσας ὁ Αἰγεάτης τον μακάριον Ἀνδρέαν τῷ σταυρῷ προσπαγῆναι προσέταξεν. ὁ δὲ ἀπολιπὼν πάντας πρόσσεισι τῷ σταυρῷ καὶ φησιν αὐτῷ μετὰ λαμπρᾶς φωνῆς Χαίροις ᾧ σταυρὲ ὁ ἐν τῷ σώματι τοῦ Χριστοῦ ἐγκαινισθεὶς καὶ ἐκ τῶν μέλων αὐτοῦ ὡσεὶ μαργαρίταις κοσμηθεὶς· καὶ μὴν πρὶν ἢ εἰς σὲ ἀνελθεῖν τὸν κύριόν μου πολὺν φόβον ἐπίγειον ἐσχῆ κεις, ἀρτίως δὲ πόθον οὐράνιον κατέχων ὑπὲρ εὐχῆς ἀνήρησαι. οἶδα γὰρ ἀπὸ τῶν πιστευόντων πόσας εἰς αὐτὸν χάριτας ἔχεις, πόσα δόματα προητοιμασμένα. ἀμέριμος οὖν καὶ χαίρων ἤκω πρὸς σέ, ὅπως καὶ σὺ ἀγαλλιώμενος ὑποδέξῃ με τὸν μαθητὴν τοῦ κρεμασθέντος εἰς σέ· διότι πιστός μοι ἀεὶ ἐγένου, καὶ ἐπεθύμησα περιπλακῆναι σε. ᾧ ἀγαθὲ σταυρέ, ὁ εὐπρέπειαν καὶ ὠραιότητα ἐκ τῶν μελῶν τοῦ κυρίου δεξάμενος, ἐπὶ πολὺ ἐπιπόθητε καὶ σπουδαίως ἐπιθυμητὲ καὶ ἐκτενῶς ἐπιζητούμενε, καὶ ἤδη ἐπιποθούσης σε τῆς ψυχῆς μου προητοιμασμένε, λάβε με ἀπὸ τῶν ἀνθρώπων καὶ ἀπόδος με τῷ διδασκάλῳ μου, ἵνα διὰ σοῦ ἀπολάβῃ με ὁ διὰ σοῦ με λυτρωσάμενος.

Καὶ ταῦτα εἰπὼν ὁ μακάριος Ἀνδρέας ἐστὼς ἐπὶ τῆς γῆς καὶ ἀτενὲς ὁρῶν εἰς τὸν σταυρὸν ἐξέδυσεν ἑαυτόν, καὶ δέδωκεν τὰ ἱμάτια αὐτοῦ τοῖς δημίσις, τοῖς ἀδελφοῖς παρακελευσάμενος τοῦ ἤκειν τοὺς δημίους καὶ ποιεῖν τὰ ἐγκελευσθέντα αὐτοῖς· πόρρω γὰρ εἰστήκεισαν. οἵτινες

ACTS OF ANDREW 10

Aegeates 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 you, you had much earthly fear; but now invested with heavenly longing, you are fitted up according to my prayer. For, I know, from those who believe, how many graces you have in him, how many gifts prepared beforehand. Free from care, then, and with joy, I come to you, that you also exulting may receive me, the disciple of him that was hanged on you; because you have been always faithful to me, and I have desired to embrace you. O good cross, which has 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 you, take me away from men, and restore me to my Master, in order that through you he may accept me who through you 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 brothers that the executioners should come and do what had been commanded them; for, they were standing at some

προσελθόντες ἐκούφισαν αὐτὸν ἐν τῷ σταυρῷ καὶ διατείναντες τοῖς σχοινίοις τὸ σῶμα αὐτοῦ μόνον ἀπέδησαν τοὺς πόδας αὐτοῦ, οὐκ ἀπέτεμον δὲ αὐτοῦ τὰς ἀγκύλας, ταύτην τὴν ἐντολὴν ἐσχηκότες παρὰ τοῦ ἀνθυπάτου· ἀνιάσαι γὰρ αὐτὸν ἐβούλετο ἀνηρητημένον, καὶ ἐν τῇ νυκτὶ ζῶντα αὐτὸν ὑπὸ κυνῶν κρεμάμενον βρωθῆναι.

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.

Πραξεις Ανδρεα 11

Παρισταμένου δὲ ὄχλου πολλοῦ τῶν ἀδελφῶν σχεδὸν ὡσεὶ χιλιάδων εἴκοσι, καὶ θεασάμενοι τοὺς δημίους ἀποστάντας καὶ μηδὲν πεποιηκότας περὶ τὸν μακάριον ὧν οἱ ἀνακρεμάμενοι πάσχουσιν, προσεδόκουν τι πάλιν ἀκούσεσθαι παρ' αὐτοῦ· καὶ γὰρ κρεμάμενος ἐκίνει τὴν κεφαλὴν αὐτοῦ μειδιῶν. καὶ ὁ Στρατόκλης ἐπύθετο αὐτοῦ Τί μειδιᾷς, δοῦλε τοῦ θεοῦ Ἀνδρέα; ὁ γέλως σου ἡμᾶς πενθεῖν καὶ κλαίειν ποιεῖ, ὅτι σοῦ στερούμεθα. καὶ ὁ μακάριος Ἀνδρέας αὐτῷ ἀπεκρίνατο Οὐ μὴ γελάσω, τέκνον μου Στρατόκλη, τὴν κενὴν ἐνέδραν τοῦ Αἰγεάτου, δι' ἧς οἴεται ἡμᾶς τιμωρεῖσθαι; ἀλλότριον αὐτοῦ ἐσμέν καὶ τῶν ἐπιβουλῶν αὐτοῦ. οὐκ ἔχει τὸ ἀκούειν· ἐπεὶ εἰ εἶχεν, συνῆκεν ἂν ὅτι τοῦ Ἰησοῦ ἄνθρωπος ἀτιμώρητος ἐστίν, διὰ τῆς πείρας τοῦτο μαθῶν.

Καὶ ταῦτα εἰπὼν κοινὸν λόγον τοῖς πᾶσιν διελέχθη· καὶ γὰρ ἔθνη συνέτρεχον ἀγανακτοῦντα ἐπὶ τῇ ἀδίκῳ κρίσει τοῦ Αἰγεάτου· Ἄνδρες οἱ παρεστῶτές μοι καὶ γυναῖκες καὶ παῖδες καὶ πρεσβύτει, δοῦλοι καὶ ἐλεύθεροι, καὶ ὅσοι μέλλετε ἀκούειν, δέομαι ὑμῶν, πάντα τὸν βίον τοῦτον ἀπολίπετε, οἱ ἕνεκεν ἐμοῦ συνεληλυθότες ἐνταῦθα, καὶ σπεύσατε καταλαβεῖν τὴν ἐμὴν ψυχὴν ἀπαγομένην πρὸς τὰ οὐράνια, καὶ πάντων ἀπαξαιπλῶς τῶν προσκαιρῶν καταφρονήσατε, ἐπιστηρίζοντες τὰς διανοίας τῶν πιστευόντων τῷ Χριστῷ, καὶ προετρέπετο πάντας διδασκῶν ὅτι οὐκ ἄξια τὰ παθήματα τῆς προσκαιροῦ ζωῆς ταύτης πρὸς τὴν μέλλουσαν ἀντάμειψιν τῆς αἰωνίου ζωῆς.

ACTS OF ANDREW 11

And a great multitude of the brothers 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 are you smiling, Andrew, servant of God? Your laughter makes us mourn and weep, because we are deprived of you." And the blessed Andrew answered him, "Shall I not laugh at all, my son Stratocles, at the empty stratagem of Aegeates, 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 Aegeates, "You 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, you 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.

Πραξεις Ανδρεα 12

Οί δὲ ὄχλοι ἀκούοντες τῶν ὑπ' αὐτοῦ λεγομένων οὐκ ἀφίσταντο τοῦ τόπου, καὶ ὁ μακάριος Ἀνδρέας μᾶλλον προσετίθει τοῦ λέγειν πρὸς αὐτοὺς πλείονα ὧν εἶρήκει. τοσαῦτα δὲ ἦν τὰ ὑπ' αὐτοῦ λεγόμενα ὥστε τριῶν νυχθημέρων ἀναλωθῆναι διὰ στήμα, καὶ οὐδεὶς καμῶν ἐχωρίζετο αὐτοῦ. ὡς δὲ καὶ τῇ τε τάρτῃ ἡμέρᾳ τὸ γενναῖον αὐτοῦ ἐθεάσαντο, καὶ τὸ ἀκαμπὲς τῆς διανοίας καὶ τὸ πολὺ τῶν λόγων καὶ τὸ χρηστὸν τῆς προτροπῆς καὶ τὸ εὐσταθὲς τῆς ψυχῆς καὶ τὸ σῶφρον τοῦ πνεύματος καὶ τὸ ἐδραῖον τοῦ νοῦ καὶ τὸ εἰλικρινὲς τοῦ λόγου, ἀγανακτήσαντες κατὰ τοῦ Αἰγεάτου ὁμοθυμαδὸν ἅπαντες ἔσπευδον ἐπὶ τὸ βῆμα, καὶ καθεζομένου τοῦ Αἰγεάτου κατεβουν λέγοντες Τίς ἡ κρίσις σου, ἀνθύπατε; κακῶς ἔκρινας, ἀνόσια τὰ δικαστήριά σου. τί ἠδίκησεν ὁ ἀνήρ; τί κακὸν ἐποίησεν; ἡ πόλις τεθορύβηται· πᾶν τας ἡμᾶς λυπεῖς· μὴ προδῶς τὴν Καίσαρος πόλιν. χάρισαι Ἀχαιοῖς ἄνδρα δίκαιον, χάρισαι ἡμῖν ἄνδρα θεοσεβή, μὴ ἀποκτείνης ἄνδρα ἔνθεον. τέσσαρας ἡμέρας κρεμάμενος ζῆ· μηδὲν φάγων πάντας ἡμᾶς ἐχόρτασεν. κάθελε τὸν ἄνδρα ἀπὸ τοῦ σταυροῦ, καὶ πάντες φιλοσοφήσωμεν· λῦσον τὸν ἄνδρα, καὶ πᾶσα ἡ Ἀχαΐα ἐλεηθήσεται· οὐ δέον ἐστὶν αὐτὸν τοῦτο παθεῖν, ὅτι κρεμάμενος τὴν ἀλήθειαν κηρύττειν οὐ παύεται.

ACTS OF ANDREW 12

And the multitude, hearing what was said by him, did not stand off from the place, and the blessed Andrew continued 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 his unwearied intellect, and the multitude of his words, and the serviceableness of his exhortations, and the steadfastness 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 Aegeates; and all with one accord hastened to the tribunal, and cried out against Aegeates, who was sitting, saying, "What is your judgement, O proconsul? You have judged wickedly; your awards are impious. In what has the man done wrong; what evil has he done? The city has been put in an uproar; you grieve 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 wisdom; release the man, and to all Achaia will mercy be shown. It is not fittingⁱ that he should suffer this; for, though hanging, he does not stop proclaiming the truth."

ACTS OF ANDREW 12

ⁱ Walker has 'necessary' in place of 'fitting'.

Πραξεις Ανδρεα 13

Ὡς δὲ παρήκουσεν ὁ ἀνθύπατος, τὰ μὲν πρῶτα τῇ χειρὶ τῷ ὄχλῳ διανεύων τοῦ ἀναχωρεῖν αὐτούς, ἐτόλμων τι εἰς αὐτόν, ὄντες τὸν ἀριθμὸν ὡς δισμύριοι. οὓς θεασάμενος ὁ ἀνθύπατος τρόπῳ τινὶ ἐμμανεῖς γεγεννημένους, δεδοικῶς μὴ τι δεινὸν πάθοι, ἀναστὰς ἀπὸ τοῦ βήματος συναπίει σὺν αὐτοῖς, ὑποσχόμενος ἀπολύειν τὸν μακάριον Ἀνδρέαν. ἔφθασαν οὖν τινὲς τῷ ἀποστόλῳ δηλοῦντες, καὶ τὴν αἰτίαν δι' ἣν ἐπὶ τὸν τόπον παραγίνονται.

Παντός οὖν τοῦ ὄχλου ἀγαλλιωμένου ὅτι ἤμελλεν ὁ μακάριος Ἀνδρέας ἀπολύεσθαι, παραγεναμένου τοῦ ἀνθυπάτου καὶ πάντων τῶν ἀδελφῶν χαιρόντων ἅμα τῇ Μαξιμίλλῃ, ὁ μακάριος Ἀνδρέας ταῦτα ἀκούσας εἶπεν τοῖς παρεστῶσιν ἀδελφοῖς Ἄ δεῖ με πρὸς αὐτὸν εἰπεῖν, ἀναλύοντός μου πρὸς κύριον, ταῦτα καὶ ἐρῶ. Τίνος χάριν πάλιν ἦκες πρὸς ἡμᾶς, Αἰγεάτα; τίνος ἔνεκεν ἀλλότριος ἡμῶν προσέρχει ἡμῖν; τί τολμῆσαι πάλιν θέλων, τί τεχνάσασθαι; εἶπέ. λῦσαι ἡμᾶς ἦλθες ὡς μετεγνωκῶς; οὐδ' ἂν σοι συνθήσομαι, ὡς ἀληθῶς σου μετεγνωκός. οὐδ' ἂν σοι πιστεύσω, ἰδίόν μου σαυτὸν λέγοντά σε. λύεις δὲ ἀνθύπατε τὸν δεθέντα; οὐδαμῶς· ἔχω γὰρ ᾧ συνέσομαι εἰς τὸ διηνεκές, ἔχω ᾧ συμπολιτεύσομαι εἰς ἀναριθμήτους αἰώνας. πρὸς ἐκεῖνον ἄπειμι, πρὸς ἐκεῖνον ἐπείγομαι, τὸν καὶ σέ μοι γνωρίσαντα τὸν εἰρηκότα μοι Μὴ σε ἐκφοβεῖτω ὁ δεινὸς ἐκεῖνος· μὴ σε κρατεῖν νομιζέτω ἐμὸν ὄντα· ἐχθρός σου γὰρ ἐστίν.

ACTS OF ANDREW 13

And, when the proconsul refused to listen to them, at first indeed signing with his hand to the crowd to take themselves off, they became emboldened against him, being in number about twenty thousand. And the proconsul, seeing 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 ahead 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 brothers rejoicing along with Maximilla, the blessed Andrew, having heard this, said to the brothers 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 have you again come to us, Aegeates? On what account do you, being a stranger to us, come to us? What will you again dare to do, what to contrive? Tell us. Have you come to release us, as having changed your mind? I would not agree with you that you had really changed your mind. Nor would I believe you, saying that you are my friend. Do you, O proconsul, release him that has been bound? By no means. For, I have One with whom I shall be forever; I have One with whom I shall live to countless ages. To Him I go; to Him I hasten, who also having made you known to me, has said to me, "Do not let that fearful man terrify you; do not

τοιγαροῦν ἐπιγνούς σε διὰ τοῦ ἐπιτρέψαντός μοι ἀπαλλάσσομαί σου. εἰ δὲ καὶ βούλει πιστεῦσαι τῷ Χριστῷ, ἀνεχθήσεταιί σοι, καθὼς ὑπεσχόμεν ἄσας ὁδὸς συγχωρήσεως· εἰ δὲ πρὸς τὸ λύσαι με μόνον ἐλήλυθας, ἐγὼ τοῦ λοιποῦ ἐκ τοῦ σταυροῦ τούτου ζῶν ἐν τῷ σώματι κατενεχθή ναι οὐ δυνήσομαι. ἐγὼ γὰρ καὶ οἱ συγγενεῖς μου ἐπὶ τὰ ἡμέτερα ἐπειγόμεθα, ἐῶντες σὲ εἶναι ὅπερ εἰ καὶ ὁ μὴ ἐπίστασαι αὐτὸς περὶ σεαυτοῦ. ἤδη γὰρ τὸν βασιλέα μου ὀρώ, ἤδη προσκυνῶ, ἤδη ἐνώπιον αὐτοῦ παρίσταμαι, ἔνθα εἰσὶν αἱ τῶν ἀγγέλων ὁμόνοιαι, ἔνθα αὐτὸς ὁ μόνος αὐτοκράτωρ βασιλεύει, ἔνθα τὸ φῶς ἄνευ νυκτὸς ὑπάρχει, ἔνθα τὰ ἄνθη οὐδέποτε μαραίνονται, ἔνθα οὐδὲν οὐδέποτε γινώσκειται οὐδὲ ἠκούσθη ὄνομα λύπης, ἔνθα εὐ φροσύνη καὶ ἀγαλλίασις τέλος οὐκ ἔχουσα. ὦ σταυρέ μακάριε, χωρὶς τοῦ σοῦ πόθου εἰς ἐκείνην τὴν χώραν οὐδεὶς εἰσπορεύεται. ἀλλὰ περὶ τῶν σῶν, Αἰγεάτα, ταλαιπωριῶν ὀδυνῶμαι, διότι ἔτοιμός σε ἐκδέχεται αἰωνία ἀπώλεια. δράμε οὖν ὑπὲρ σεαυτοῦ, ἐλεεινέ, ἐν ὅσῳ ἔτι δύνασαι, μὴ πως τότε θελήσης ὅταν οὐ δύνασαι.

think that he will lay hold of you, who are mine; for, he is your enemy." Therefore, having known you through him who has turned towards me, I am delivered from you. But if you wish to believe in Christ, there will be opened up for time, as I promised you, a way of access; but if you have 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 you to be what you are, and what you do not know about yourself. 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 you, no one enters into that place. But I am distressed, Aegeates, about your own miseries, because eternal perdition is ready to receive you. Run then, for your own sake, O pitiable one, while yet you can, lest perchance you should wish then when you cannot."

Πραξεις Ανδρεα 14

Ὡς οὖν ἐκεῖνος ἐτόλμα τῷ τοῦ σταυροῦ ξύλῳ προσεγγίσει ὥστε λῦσαι τὸν μακάριον Ἀνδρέαν, πάσης τῆς πόλεως θορυβοῦ σης αὐτόν, ὁ ἅγιος Ἀνδρέας μετὰ μεγάλης φωνῆς εἶπεν Τὸν ἐπὶ τοῦ σοῦ ξύλου δεθέντα Ἀνδρέαν μὴ ἐπιτρέψῃς λυθῆναι, δέσποτα· τὸν ἐπὶ τοῦ σοῦ μυστηρίου ὄντα, μὴ δῶς με ἀναιδεῖ διαβόλῳ· Ἰησοῦ Χριστέ, τὸν ἐπὶ τῆς σῆς χάριτος κρεμασθέντα, ὁ ἀντίδικός σου μὴ λυέτω με· πάτερ, τὸν ἔγνωκότα σου τὸ μέγεθος ὁ μικρὸς οὗτος μηκέτι ταπεινούτω. βάλλοντες οὖν τὰς χεῖρας οἱ δήμιοι οὐκ ἠδύναντο τό παράπαν προσψαῦσαι αὐτοῦ. ἄλλοι οὖν καὶ ἄλλοι ἐπετήδευον τοῦ λῦσαι αὐτόν, καὶ οὐδεὶς ὅλως ἠδύνατο προσεγγίσει αὐτῷ· ἐνάρχουν γὰρ οἱ βραχιόνες αὐτῶν.

Τότε ὁ μακάριος Ἀνδρέας ἐνορκωσάμενος τὸν λαὸν εἶπεν Δυσωπῶ ὑμᾶς, ἀδελφοί, ἵνα πρῶτον πρὸς τὸν κύριόν μου μίαν εὐχὴν ποιήσω· εἴθ' οὕτως με λῦσαι ἐπιτηδεύσατε. πᾶς οὖν ὁ λαὸς διὰ τὸν ὄρκον ἠσύχασεν. τότε ὁ μακάριος Ἀνδρέας συν με γίστη κραυγῇ εἶπεν Μὴ παραχωρήσης κύριε τὸν σὸν θεράποντα ἐκ ταύτης τῆς ὥρας ἀπὸ σοῦ χωρισθῆναι· καιρὸς γὰρ ἐστὶν ἵνα ἀποδοθῇ τῇ γῆ τὸ σῶμά μου, κάμῃ πρὸς σὲ ἔλθειν προστάξεις. ὁ ζωὴν αἰώνιον διδούς, σὺ ὁ διδάσκαλός μου ὃν ἠγάπησα, ὃν ἐν τούτῳ τῷ σταυρῷ καθομολογῶ, ὃν οἶδα, ὃν ἔχω, δέξαι με δέσποτα, καὶ καθὼς ἐγὼ ὁμολογῶν ὑπήκουσά σοι, οὕτως ἄρτι ἐν τούτῳ τῷ λόγῳ ἐπάκουσόν μου,

ACTS OF ANDREW 14

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 yourⁱ tree, to be released, O Lord; do not give me who am in your mystery to the shameless devil. O Jesus Christ, do not let your adversary release me, who have been hanged by your favour; O Father, let this insignificant man no longer humble him who has known your 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, brothers, 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, your servant at this time to be removed from you; for, it is time that my body be committed to the earth, and you shall order me to come to you. You who gives 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 you and obeyed you, so now in this word listen

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ⁱ Throughout the book, Walker capitalizes pronouns referring to Jesus.

καὶ πρὶν ἢ τὸ σῶμά μου ἀπὸ τοῦ σταυροῦ καταβῆ προσλαβοῦ με πρὸς σέ, ὅπως διὰ τῆς ἐμῆς ἐξόδου ἢ τῶν πολλῶν μου συγγενῶν σύνοδος πρὸς σέ γένηται, ἀναπαυομένων ἐν τῇ σῇ μεγαλειότητι.

Ὡς οὖν ταῦτα εἶρηκεν, ὁρώντων πάντων ἐγένετο χαίρων καὶ ἀγαλλιώμενος· λαμπηδῶν γὰρ σφοδροτάτη ὡς ἀστραπή ἐκ τοῦ οὐρανοῦ ἐξελθοῦσα κατηύγασεν αὐτόν, καὶ οὕτως αὐτὸν περιεκύκλωσεν ὥστε τὸ παράπαν ἐκ τῆς τοιαύτης λαμπρότητος μὴ δύνασθαι ὀφθαλμοὺς ἀνθρωπίνους βλέψαι αὐτόν. διέμεινεν οὖν ἡ αἴγλη ὡς ἡμιωρίου διάστημα. ταῦτα δὲ αὐτοῦ εἰπόντος καὶ τὸν κύριον ἐπὶ πλεῖον δοξάσαντος, ὑποχωροῦντος τοῦ φωτὸς παρέδωκεν τὸ πνεῦμα, καὶ σὺν αὐτῇ τῇ λαμπηδῶνι ὤχητο πρὸς κύριον ἐπὶ τῇ εὐχαριστίᾳ αὐτοῦ.

to me; and, before my body come down from the cross, receive me to yourself, that through my departure there may be access to you of many of my kindred, finding rest for themselves in your 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 on 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.

Πραξεις Ανδρεα 15

Μετὰ δὲ τὴν ἔξοδον τοῦ μακαριωτάτου Ἀνδρέου τοῦ ἀποστόλου ἢ Μαξιμίλλα, δυνατωτάτη οὕσα τῶν ἐπισήμων θηλειῶν καὶ ἐν τοῖς ἐλληλυθῶσιν διάγουσα, παραυτίκα ὡς ἔμαθεν τὸν ἀπόστολον πρὸς κύριον πορευθέντα, παραγενναμένη προσέκειτο τῷ σταυρῷ ἅμα τῷ Στρατίκλει, μηδὲν ὄλως τῶν παρεστώτων φροντίσασα, καὶ μετ' εὐλαβείας καθεῖλεν τὸ σῶμα τοῦ μακαριωτάτου ἀποστόλου ἀπὸ τοῦ σταυροῦ. ὀψίας δὲ γενομένης τὴν ἀναγκάσαν αὐτῷ ἐπιμέλειαν προσάγουσα ἐκήδευσεν μετὰ ἀρωμάτων πολυτίμων, καὶ ἐν τῷ ἰδίῳ αὐτῆς κατέθετο μνήματι. ἦν γὰρ κεχωρισμένη τοῦ Αἰγεάτου διὰ τὴν θηριώδη αὐτοῦ γνώμην καὶ ἄνομον πολιτείαν, ἐλομένη δὲ βίον σεμνὸν καὶ ἡσύχιον καὶ τῇ τοῦ Χριστοῦ ἀγάπῃ κεκολλημένη, μακαρίως ἅμα τοῖς ἀδελφοῖς διῆγεν.

Ἦν πολλὰ λιπαρήσας ὁ Αἰγεάτης καὶ ὑποσχόμενος τῶν πραγμάτων αὐτοῦ δεσπόζειν αὐτήν· μὴ δυνηθεὶς δὲ αὐτὴν πείσαι μεγάλως ὀργίσθη, καὶ κατὰ παντὸς τοῦ δήμου διετίθετο διαμαρτυρίαν ποιῆσαι δημοσίαν καὶ πρὸς Καίσαρα κατηγορίαν κατὰ τὴν Μαξιμίλλαν καὶ παντὸς τοῦ λαοῦ πέμψαι. ἐν δὲ τῷ ταῦτα διατάσσεσθαι αὐτὸν κατενώπιον τῆς τάξεως αὐτοῦ, νυκτὸς ἀπρίαν ἀναστὰς καὶ διαλαθὼν πάντας τοὺς αὐτοῦ, ὑπὸ τοῦ διαβόλου ἐνοχληθεὶς ἀπὸ ὕψους μεγάλου κατηνέχθη, καὶ ἐν μέσῃ τῇ ἀγορᾷ τῆς πόλεως κυλιόμενος ἐξέπνευσεν.

ACTS OF ANDREW 15

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 on 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 Aegeates 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 brothers.

Aegeates 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 of the city, breathed his last.

Ἀνηγγέλθη δὲ τοῦτο τῷ ἀδελφῷ αὐτοῦ Στρατόκλαι, καὶ ἀπέστειλεν τοὺς παῖδας αὐτοῦ εἰρηκῶς αὐτοῖς ὅπως μεταξὺ τῶν βιοθανάτων αὐτὸν θάψωσιν. αὐτὸς δὲ ἐκ τῆς ὑπάρξεως αὐτοῦ οὐδὲν ἐζήτησεν, λέγων Μὴ μοι παραχωρησάτω ὁ κύριός μου Ἰησοῦς Χριστός, ὧτινι πεπίστευκα, ἵνα ἐγὼ ἐκ τῶν ἀγαθῶν τοῦ ἀδελφοῦ μου τί ποτε ἄψομαι, ἵνα μὴ μολύνη μὲ τὸ κατάκριμα αὐτοῦ, ὅστις τὸν ἀπόστολον τοῦ κυρίου ἐτόλμησεν ἀνελεῖν.

Ταῦτα ἐπράχθη ἐν τῇ ἐπαρχίᾳ τῆς Ἀχαΐας εἰς Πάτρας τὴν πόλιν πρὸ μιᾶς καλανδῶν Δεκεμβρίων· ὅπου εὐεργεσίαι παρέχονται μέχρι τῆς σήμερον εἰς δόξαν καὶ ἔπαινον τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

And this was reported to his brother Stratoles; and he sent his servants, having told them that they should bury him among those who had died a violent death. But he sought nothing of his substance, saying, "Do not let 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 kalendsⁱ 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.

ⁱ The 'kalends' was the first day of the month.