

The Epistle of the Presbyters and Deacons of Achaea (editions: Maximilien Bonnet; translations: Tony Burke)

Latin	Rec. 1	Rec. 2
<p>Passionem sancti Andreae apostoli</p> <p>1 (1) quam oculis nostris uidimus omnes presbyteri et diacones ecclesiarum Achaeiae (2) scribimus uniuersis ecclesiis quae sunt in oriente et occidente et meridiano et septemtrione in Christi nomine constitutis: pax uobis et uniuersis qui credunt unum deum in trinitate perfectum, uerum patrem ingenitum, uerum filium unigenitum, uerum spiritum sanctum procedentem ex patre in filio permanentem, ut ostendatur unus spiritus esse in patre et filio et hoc esse unigenitum filium quod est et ille qui genuit.</p>	<p>Μαρτύριον τοῦ ἁγίου ἀποστόλου Ἀνδρέου.</p> <p>1 (1) Ἄ τοῖς ὀφθαλμοῖς ἡμῶν ἴδομεν πάντες οἱ πρεσβύτεροι καὶ οἱ διάκονοι τῶν ἐκκλησιῶν Ἀχαΐας (2) γεγράφαμεν πάσαις ταῖς ἐκκλησίαις ταῖς ἐν τῇ ἀνατολῇ καὶ δύσει καὶ μεσημβρία καὶ ἄρκτρῳ ἐν ὀνόματι Χριστοῦ διακειμέναις · εἰρήνη ὑμῖν καὶ πᾶσι τοῖς πιστεύουσιν εἰς ἕνα θεὸν τέλειον ἐν τριάδι · ἀληθῆ πατέρα γεννήτορα. ἀληθῆ υἱὸν γεννητὸν ἐκ πατρὸς · ἀληθὲς πνεῦμα ἅγιον ἐκπορευόμενον ἐκ πατρὸς καὶ ἐν υἱῷ διαμένον. ἵνα γνωθῆ ἐν πνεῦμα ἅγιον εἶναι ἐν πατρὶ καὶ υἱῷ, καὶ τοσοῦτον εἶναι τὸν μονογενῆ υἱῷ ὅσον ὁ γεννήσας οἶδεν.</p>	<p>Μαρτύριον τοῦ ἁγίου ἀποστόλου Ἀνδρέου.</p> <p>1 Ἄπερ τοῖς ὀφθαλμοῖς ἡμῶν ἐθεασάμεθα πάντες οἱ τε οἱ πρεσβύτεροι καὶ διάκονοι τῶν ἐκκλησιῶν τῆς Ἀχαΐας, (2) γεγραφήκαμεν ἀπάσαις ταῖς ἐκκλησίαις ταῖς οὐσαις ἐν τε τῇ ἀνατολῇ καὶ δύσει καὶ τῇ ἄρκτρῳ καὶ μεσημβρία ἐν τῷ τοῦ Χριστοῦ ὀνόματι καθισταμέναις · εἰρήνη ὑμῖν καὶ πᾶσιν τοῖς πιστεύουσιν εἰς ἕνα θεὸν, εἰς τριάδα τελείαν, ἀληθινὸν πατέρα ἀγέννητον. ἀληθινὸν υἱὸν μονογενῆ, ἀληθινὸν πνεῦμα ἅγιον τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον καὶ ἐν τῷ υἱῷ διαμένον, ὅπως δευχθῆ ἐν πνεῦμα ἅγιον ἔσεσθαι ἐν τῷ πατρὶ καὶ τῷ υἱῷ καὶ τοῦτον εἶναι μονογενῆ υἱὸν ὅπερ ἐστὶν ἐκεῖνος ὁ γεννήσας.</p>
<p>The Passion of St. Andrew the Apostle</p> <p>1 ¹Which we have all, the presbyters and deacons of the churches of Achaea, have seen with our own eyes. ²We write to all the churches in the east, west, south, and north established in Christ's name: peace be to you and to all who believe in one God, perfect in the Trinity, true unbegotten Father, true only-begotten Son, and the true Holy Spirit proceeding from the Father abiding in the Son, in order that it may be shown that there is one spirit in the Father and the Son, and that this is the only-begotten Son, who is also the one who begat.</p>	<p>The Martyrdom of the Holy Apostle Andrew</p> <p>1 ¹Which we have all, the presbyters and deacons of the churches of Achaea, seen with our eyes. ²We have written to all the churches in the east and west, and north and south established in Christ's name: peace to you, and to all who believe in one God, perfect in Trinity, true Father begetter, true Son begotten from the Father, true Holy Spirit proceeding from the Father, and abiding in the Son, in order that it may be known there is one Holy Spirit in the Father and Son, and to the degree that he is the only-begotten Son to the same degree we know the one who begat.</p>	<p>The Martyrdom of the Holy Apostle Andrew</p> <p>1 ¹Which we have all, both the presbyters and deacons of the churches of Achaea, seen with our eyes. ²We have written to all our churches in the east and west, and north and south established in Christ's name: peace to you, and to all who believe in one God, perfect in Trinity, true Father unbegotten, true Son only-begotten, true Holy Spirit proceeding from the Father, and abiding in the Son, in order that it may be shown there is one Holy Spirit in the Father and Son, and this is the only-begotten Son who is the one who begat.</p>

Latin	Rec. 1	Rec. 2
<p>(3) hanc fidem didicimus a sancto Andrea apostolo domini nostri Iesu Christi, eius passionem, quam coram positi uidimus, prout possumus explicamus.</p> <p>2 (1) Proconsul itaque Aegeas Patras ciuitatem ingressus coepit conpelere credentes Christum ad sacrificia idolorum. (2) cui occurrens sanctus Andreas dixit: Oportebat ut tu qui iudex esse hominum meruisti iudicem tuum qui est in caelo cognosceres et agnitum coleres et colendo eum qui uerus deus est ab his qui ueri dii non sunt animum reuocares.</p>	<p>(3) ταύτην τὴν πίστιν μεμαθήκαμεν παρὰ τοῦ ἁγίου Ἀνδρέου τοῦ ἀποστόλου τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ · οὗ τὴν μαρτυρίαν οἱ παρόντες ἴδομεν ἐν οἷς δυνάμεθα ἀφηγοῦμεθα.</p> <p>2 (1) Αἰγέας οὖν ὕπατος τὴν τῶν Πατρῶν πόλιν εἰσελθὼν ἤρξατο κρατεῖν καὶ συνωθεῖν τοὺς τῷ Χριστῷ πιστεύοντες εἰς τὰς θυσίας τῶν εἰδώλων · (2) ᾧ προσδραμὼν ὁ ἅγιος Ἀνδρέας εἶπεν · Ἔδει σε τὸν δοκοῦντα κριτὴν εἶναι ἀνθρώπων τὸν οὐράνιον κριτὴν σου ἐπιγνώσκειν καὶ ἐπεγνωκότα σέβεσθαι καὶ σεβόμενον τὸν ἀληθινὸν θεὸν ἐκ τῶν μὴ ὄντων ἀληθινῶν θεῶν τὸν νοῦν ἀποστρέψαι.</p>	<p>(3) ταύτην τὴν πίστιν μεμαθήκαμεν παρὰ τῷ μακαρίῳ Ἀνδρέᾳ τῷ ἀποστόλῳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, οὗτινος τὴν πάθησιν, ἣν περ κατενώπιον ἡμῶν προκειμένων ἐώρακαμεν, καθ' ὅσον δυνησόμεθα ἐκπληρώσομεν.</p> <p>2 (1) Ὁ ἀνθύπατος τοίνυν Αἰγεάτης εἰς Πάτρος τὴν πόλιν εἰσεληλυθὼς ἤρξατο συνωθεῖν τοὺς πιστεύοντας τῷ Χριστῷ εἰς τὰς τῶν εἰδώλων θρησκείας · (2) ᾧ τινι προσδραμὼν ὁ μακάριος Ἀνδρέας εἶπεν · Ἔδει σε, ὡς ἄρχοντα ὄντα τῶν ἀνθρώπων συνεδοκίμασας, τὸν κριτὴν σου τὸν ὄντα ἐν τῷ οὐρανῷ ἐπιγνώσκειν καὶ ἐπιγνοὺς σεβασθῆναι καὶ σεβόμενος αὐτόν, ὅς ἐστιν θεὸς ἀληθινός, ἀπὸ τούτων τῶν μὴ τυγχανόντων ἀληθινῶν θεῶν τὸν λογισμὸν ἀνανεῶσαι.</p>
<p>³This faith we have received from Saint Andrew the apostle of our Lord Jesus Christ, of his passion, which we, those present, see face-to-face, as we can explain.”</p> <p>2 ¹The proconsul Aegeas, entering the city of Patras, began to compel the Christ-believers to sacrifice to idols. ²To this occurrence, Saint Andrew said, “It was fitting that you, who are a judge of men, might recognize your judge, who you would know is in heaven, and realizing, worship, and worshiping him who is the true God so you may turn away the mind from those who are not true gods.”</p>	<p>³This faith we have learned from the holy Andrew, the apostle of our Lord Jesus Christ, whose martyrdom those present saw, as much as we are able, we tell.”</p> <p>2 ¹Thus the consul Aegeas, entered the city of Patras, began to compel and force those believing in Christ into the sacrifice of the idols. ²About which the holy Andrew, running up, said, “It was fitting that you, considered to be a judge of men, to acknowledge your heavenly Judge, and having acknowledged, worship, and worshiping the true God, to turn the mind away from those who are not true gods.”</p>	<p>³This faith we have learned from the blessed Andrew, the apostle of our Lord Jesus Christ, whose passion, which being set before us we have seen, just as we will be able, we will fulfill.”</p> <p>2 ¹Accordingly, the proconsul Aegeates, having come into the city of Patras, began to force those believing in Christ into the worship of the idols. ²About which the blessed Andrew, running up, said, “It was fitting that you, being considered a ruler of men, to acknowledge your judge who is in heaven, and having acknowledged, worship, and worshiping him, who is the true God, to renew the reason from those not happening to be true gods.”</p>

Latin	Rec. 1	Rec. 2
<p>(3) Cui Aegeas dixit: Tu es Andreas qui destruis templa deorum et suades hominibus ad supersticiosam sectam quam nuper detectam Romani principes exterminari iusserunt? (4) Andreas respondit: Romani principes nondum cognouerunt hoc quod pro salute hominum ueniens dei filius docuerit ista idola non solum deos non esse, sed esse daemonia pessima et inimica humano generi, quae hoc docent homines unde offendatur deus, et dum offensus fuerit auertatur et non exaudiat,</p>	<p>(3) Αἰγέας εἶπεν · Σὺ εἶ Ἀνδρέας ὁ καταστρέφων τοὺς ναοὺς τῶν θεῶν καὶ ἐκπλανῶν τοὺς ἀνθρώπους πρὸς ἀναιδῆ θρησκείαν ἥνπερ ἀρτίως οἱ Ῥωμαίων ἄρχοντες ἐξάλειφθῆναι ἐκέλευσαν ; (4) Ὁ ἅγιος Ἀνδρέας εἶπεν · Οἱ τῶν Ῥωμαίων ἄρχοντες οὐπω ἔγνωσαν τὴν ἀλήθειαν καὶ ὅτι ὑπὲρ σωτηρίας τῶν ἀνθρώπων ἐλθὼν ὁ τοῦ θεοῦ υἱὸς ἐδίδαξεν ταῦτα τὰ εἰδῶλα οὐχὶ μόνον θεοῦ μὴ εἶναι, ἀλλ' εἶναι δαιμόνια ὀλέθρια ἐχθραίνοντα τῷ ἀνθρώπῳ γένει. οἱ τοιαῦτα διδάσκουσι τοὺς ἀνθρώπους ὅπως τῷ θεῷ προσκρούσωσιν, ἵνα ἐν τῷ προσκροῦσαι αὐτοὺς αὐτῷ καὶ μὴ εἰσακούσῃ,</p>	<p>(3) Ὡτινι ὁ Αἰγεάτης εἶπεν · Σὺ εἶ Ἀνδρέας ὁ καταλύων τὰ ἱερὰ θεῶν καὶ ἀναπειθὼν τοὺς ἀνθρώπους πρὸς τὴν θρησκείαν ἥνπερ ἑναγχοῦς κατενεχθεῖσαν οἱ Ῥωμαίων βασιλεῖς ἐξαφανίσαι ἐκέλευσαν ; (4) Ὁ μακάριος Ἀνδρέας εἶπεν · Οἱ Ῥωμαίων βασιλεῖς οὐδέπω ἐπέγνωσαν τὴν ἀλήθειαν καὶ τοῦτο ὅπερ διὰ τὴν τῶν ἀνθρώπων σωτηρίαν ἐλθὼν ὁ τοῦ θεοῦ υἱὸς ἐδίδαξεν ταῦτα τὰ εἰδῶλα οὐ μόνον μὴ εἶναι θεοῦ, ἀλλ' εἶναι δαιμόνια αἰσχιστὰ καὶ τῷ ἀνθρώπῳ γένει ἐχθραίνοντα, ὅπερ τοῦτο διδάξωσιν οἱ ἄνθρωποι ὅθεν προσκρούεται θεός, ὡς ἐν τῷ προσκρούεσθαι αὐτὸν ἀποστρέφεσθαι καὶ μὴ εἰσακούειν,</p>
<p>³To whom Aegeas said, “Are you Andrew, who destroyed the temples of the gods and persuade people about the superstitious sect that the Roman leaders, having recently discovered, have commanded to be banished?” ⁴Andrew answered, “The Roman leaders have not yet known this, that the Son of God, coming for the salvation of people, taught that these idols are not only not gods but that they are evil demons and enemies of the human race, who teach people what might offend God, and while offended, he will be turned away and may not hear.</p>	<p>³Aegeas said, “Are you Andrew, who is overturning the temples of the gods, and leads people astray about the shameless religion that the Roman rulers have just ordered to be wiped out?” ⁴The holy Andrew said, “The Roman rulers have not yet acknowledged the truth, and that the Son of God, who came for the sake of the salvation of people, taught that these idols are not only not gods, but destructive demons and enemies of the human race, who teach people such things so that they may take offense at God, so that while they offend him he would turn away and not hear.</p>	<p>³To whom Aegeates said, “Are you Andrew, who is tearing down the holy places of the gods, and is persuading people about the religion that, having recently been brought forward, the Romans kings ordered to be utterly destroyed?” ⁴The blessed Andrew said, “The Roman kings have never recognised the truth, and he, the Son of God, who came on account of the salvation of people, taught that these idols are not only not gods, but most shameful demons and enemies of the human race, wherefore people teach these things at which God takes offense, so that while offended he is turned away and does not hear.</p>

Latin	Rec. 1	Rec. 2
<p>(5) et cum auersus fuerit et non exaudierit habeantur a diobolo ipsi captiui, et tamdiu eos deludat quamdiu de corpore exeant rei et nudi nihil secum praeter peccata portantes.</p> <p>3 (1) Aegeas dixit: Ista superstitiosa et uana uerba Iesus uester dum praedicaret, Iudaei illum crucis patibulum adfixerunt. (2) Andreas respondit: O si uellis scire misterium crucis, quam rationabili caritate auctor humani generis pro restauratione nostra hoc crucis patibulum non inuitus sed sponte suscepit!</p>	<p>(5) καὶ ἀποστραφέντος αὐτοῦ καὶ μὴ εἰσακούοντος κατασχεθῶσιν ὑπὸ τοῦ διαβόλου αἰχμάλωτοι καὶ ἐπὶ τοσοῦτον αὐτοῖς ἐμπαίξει ἕως οὗ ἐκ τοῦ σώματος ἐξέλθωσιν κατακεκριμένοι καὶ γυμνοί, μηδὲν μεθ' ἑαυτῶν ἐκτὸς ἀμαρτιῶν βαστάζοντες.</p> <p>3 (1) Αἰγέας εἶπεν · Ταῦτα ὑπέρογκα καὶ μάταιά εἰσιν ῥήματα · ὁ γὰρ Ἰησοῦς ὑμῶν ἐν τῷ κηρύσσειν ταῦτα Ἰουδαῖοι αὐτὸν ἐν τῷ σταυρῷ προσήλωσαν. (2) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη · Ὡ εἰ ἤθελες εἰδέναι τὸ μυστήριον τοῦ σταυροῦ οἷα ἐπιθυμητῇ ἀγάπῃ ὁ κτιστὴς τοῦ γένους τῶν ἀνθρώπων ὑπὲρ συστάσεως ἡμετέρας τοῦτον τὸν σταυρον οὐχὶ ἄκων ἀλλ' ἐκὼ ἐδέξατο.</p>	<p>(5) καὶ ἐν τῷ ἀποστρέφεσθαι καὶ εἰσακούειν ἐχέσθωσαν τῷ διαβόλῳ αὐτοὶ αἰχμάλωτοι, καὶ ἐπὶ τοσοῦτον αὐτοὺς διαπαίξοιεν ἐφ' ὅσον ἐκ τοῦ σώματος ἐξέλθωσιν ἔνοχοι καὶ γυμνοί, μηδὲν μεθ' ἑαυτῶν πλην τὰς ἀμαρτίας βαστάζοντες.</p> <p>3 (1) Ὁ Αἰγέας εἶπεν · Ταῦτα περιττὰ καὶ μάταιά εἰσιν ῥήματα. ἐπεὶ ὁ ὑμέτερος Ἰησοῦς ἐν τῷ ταῦτα κηρύττειν τοῖς Ἰουδαίοις, αὐτὸν τῷ τοῦ σταυροῦ ξύλῳ προσήλωσαν. (2) Ὁ μακάριος Ἀνδρέας ἀπεκρίνατο · Ὡ εἰ βούλει ἐπιγῶνα τὸ μυστήριον τοῦ σταυροῦ ὁποῖα εὐλόγῳ ἀγάπῃ ὁ ἀρχηγὸς τοῦ ἀνθρωπέου γένους ὑπὲρ τῆς ἀνακλήσεως ἡμῶν τοῦτο τὸ τοῦ σταυροῦ ξύλον οὐχὶ ἀκουσίως ἀλλ' ἐκουσίως ὑπεδέξατο.</p>
<p>⁵And when he turns away and does not answer, they will be held captive by the devil himself; and he deludes them for so long that they come out of the body guilty and naked, carrying nothing with them except their sins.”</p> <p>3 ¹Aegeas said, “While your Jesus preached these superstitious and vain words, the Jews nailed him to the gallows of the cross.”</p> <p>²Andrew answered, “Oh, if you wish to know the mystery of the cross: with what reasonable love the Creator of the human race has accepted the gallows of the cross for our restoration, not unwillingly but willingly!”</p>	<p>⁵And since he turned away and did not hear, they may be held captive by the devil, and about such a thing he deceives them until they come out of the body, condemned and naked, carrying nothing with them except their sins.”</p> <p>3 ¹Aegeas said, “These are boastful and vain words, for your Jesus for proclaiming these things to the Jews they nailed him to the cross.”</p> <p>²The holy Andrew answered, “Oh, if you wish to understand the mystery of the cross, with what desired love the Creator of the human race endured for our reunion this of the cross, not unwillingly, but willingly!”</p>	<p>⁵And in turning away and not hearing, they may be held captive by the devil, and for such a thing, he toys with them to such a degree, that they come out of the body bound and naked, bearing nothing with them except their sins.</p> <p>3 ¹Aegeas said, “These are superfluous and vain words, because your Jesus for proclaiming these things to the Jews they nailed him to the wood of the cross.”</p> <p>²The blessed Andrew answered, “Oh, if you wish to know the mystery of the cross: with what blessed love the Creator of the human race endured for our restoration this wood of the cross, not unwillingly, but willingly!”</p>

Latin	Rec. 1	Rec. 2
<p>(3) Aegeas dixit: Cum traditus adseratur a suo discipulo et a Iudaeis tentus et praesidia adductus et ad petitionem Iudaeorum a militibus praesidis crucifixus, quo modo tu dicis eum spontaneum crucis subisse patibulum? (4) Andreas respondit: Ideo ego dico spontaneum quoniam simul cum ipso fui cum a suo discipulo traderetur, et antequam traderetur dixit nobis quod tradendus esset et crucifigendus pro salute hominum et die tertia resurrecturum se esse praedixit. (5) cui cum frater meus Petrus diceret: Propitius esto tibi domine, non fiat istud,</p>	<p>(3) Αἰγέας εἶπεν · Τὸ προδοθῆναι αὐτὸν παρὰ τοῦ μαθητοῦ αὐτοῦ καὶ ὑπὸ Ἰουδαίων κρατηθῆναι καὶ τῷ ἡγεμόνι προσενεχθῆναι καὶ ἐν τῇ αἰτήσει τῶν Ἰουδαίων παρὰ τῶν στρατιωτῶν ἡγεμόνος σταυρωθῆναι κελεύσαντος, πῶς σὺ λέγεις αὐτὸν προθέσει ὑπομεῖναι σταυρόν ; (4) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη · Διὰ τοῦτο ἐγὼ λέγω αὐτὸν προθέσει ὅτι ἐν τῷ ἅμα μετ’ αὐτοῦ ἤμην · καὶ μέλλων προδίδοσθαι ὑπὸ τοῦ ἰδίου μαθητοῦ προεἶπεν ἡμῖν πρὸ τοῦ παραδοθῆναι καὶ σταυρωθῆναι ὑπὲρ τῆς σωτηρίας τῶν ἀνθρώπων ὅτι Μετὰ τρεῖς ἡμέρας ἐγείρομαι. (5) Ὅθεν τῷ ἀδελφῷ μου Πέτρῳ εἰπόντι αὐτῷ · Ἰλεώς σοι κύριε, μὴ γένοιτο τοῦτο,</p>	<p>(3) Ὁ Αἰγεάτης εἶπεν · Ἐν τῷ παραδίδοσθαι αὐτὸν παρὰ τῷ αὐτοῦ μαθητῇ καὶ παρὰ τῶν Ἰουδαίων συσχεθῆναι καὶ τῷ ἡγεμόνι προσαχθῆναι καὶ πρὸς τὴν αἴτησιν τῶν Ἰουδαίων παρὰ τῶν τοῦ ἡγεμόνος στρατιωτῶν σταυρωθῆναι, ὁποῖα τρόπῳ σὺ λέγεις ἐκουσίως τῷ τοῦ σταυροῦ αὐτὸν ὑποκεῖσθαι ξύλῳ ; (4) Ὁ ἅγιος Ἀνδρέας ἀπεκρίνατο · Διὰ τοῦτο ἐγὼ λέγω ἐκουσίως, ἐπειδὴ ἅμα σὺν αὐτῷ ἤμην ἐν τῷ παρὰ τῷ αὐτοῦ μαθητῇ αὐτὸν παραδίδοσθαι. καὶ πρὶν ἢ παραδοθῆ εἶπεν ἡμῖν ὡς οἷα παραδοθήσεται καὶ σταυρωθήσεται ὑπὲρ τῆς τῶν ἀνθρώπων σωτηρίας, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστησόμενον ἔσεσθαι προεῖρηκεν. (5) ὧτινι ὁ ἐμὸς ἀδελφὸς Πέτρος λέλεχεν. Ἰλεώς σοι ἔσται κύριε · οὐ μὴ γένηται τοῦτο.</p>
<p>³Aegeas said, “When it is asserted that he had been betrayed by his disciple, and arrested by the Jews, and led away to the governor and at the petition of the Jews crucified by the soldiers of the governor, how can you say he submitted himself willingly to the gallows of the cross?”</p> <p>⁴Andreas answered, “For this reason I say willingly: because I was with him together when he was betrayed by his disciple, and before he was betrayed he told us that he was going to be betrayed and crucified for the salvation of people and he predicted that he would rise again on the third day. ⁵Then my brother Peter said to him, ‘God forbid it, Lord; let not this be so.’ (Matt 16:22)</p>	<p>³Aegeas said, “His betrayal by his disciple, and seizure by the Jews, and he was brought before the governor, and at the request of the Jews was crucified at the command of the governor’s soldiers, how can you say that he purposely endured the cross?”</p> <p>⁴The holy Andrew answered, “For this reason I say on purpose: because I was with him together when he was about to be betrayed by his own disciple, he predicted to us the betrayal and the crucifixion for the salvation of people because after three days he will rise again. ⁵About which my brother Peter said to him, ‘God forbid it, Lord; let this not be.’</p>	<p>³Aegeates said, “When he was betrayed by his disciple, and seized by the Jews, he was brought before the governor, and at the request of the Jews was crucified at the command of the governor’s soldiers, how can you say that he willingly submitted himself to the wood of the cross?”</p> <p>⁴The holy Andrew answered, “For this reason I say willingly: because I was with him together when he was betrayed by his disciple. And before he was betrayed he told us to the effect that he would be betrayed and crucified for the salvation of people, and he predicted on the third day he will be alive again. ⁵To which my brother Peter had said, ‘God forbid it, Lord; let this by no means be.’</p>

Latin	Rec. 1	Rec. 2
<p>(6) indignatus sic ait Petro: Vade retro Satanas, quia non sapis ea quae sunt dei. (7) Et ut plenius nos instrueret quoniam sponte passionem susciperet, dicebat nobis: Potestatem habeo ponendi animam meam et potestatem habeo iterum adsumendi eam. (8) Ad ultimum dum cenaret nobiscum et diceret: Unus uestrum me traditurus est, (9) et ad istam uocem omnes contristaremur, ne suspensus cogitatio trucidaret, ait: Cui dederō panis fragmentum de manu mea, ipse est.</p>	<p>(6) ὀργισθεὶς οὕτως εἶρηκεν αὐτῷ · Ὑπαγε ὀπίσω μου Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ. (7) Καὶ πῶς τελείως ἡμᾶς ἐστήριξεν ὅτι ἐκῶν τὸ πάθος ἀνεδέξατο, ἔλεγεν ἡμῖν · Ἐξουσίαν ἔχω θεῖναι τὴν ψυχὴν μου καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. (8) Τέλος ἐν ὅσῳ ἐδείπνει μεθ' ἡμῶν λέγει ὅτι Εἷς ἐξ ὑμῶν παραδώσει με · (9) Καὶ ἐν ταύτῃ τῇ φωνῇ θλιβῆναι πάντας ἐποίησεν · καὶ εἶρηκεν ὅτι Μεθ' οὗ ἐγὼ βάψω ἐν τῷ τρυβλίῳ τὴν χειρὰ μου, αὐτός ἐστιν ὁ παραδιδούς με.</p>	<p>(6) Καὶ ἀγανακτήσας οὕτως ἔφη τῷ Πέτρῳ · Ὑπαγε ὀπίσω μου Σατανᾶ, διότι οὐ φρονεῖς τὰ τοῦ θεοῦ. (7) Καὶ ἵνα πληρέστατά μοι ἐξαρτίσει διότι ἐκουσίως τὸ πάθος ἀνεδέξατο, ἔλεγεν ἡμῖν · Ἐξουσίαν ἔχω θεῖναι τὴν ψυχὴν μου καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. (8) Εἰς ἔσχατον δὲ ἐν τῷ δειπνήσαι αὐτὸν μεθ' ἡμῶν καὶ λέγειν Εἷς ἐξ ὑμῶν παραδώσει με, (9) καὶ πρὸς ταύτην τὴν φωνὴν πάντες συμπερίλυποι γεγονότες, ἵνα ἀναμφίβολος γένηται ἡ ὑπόψια, ἀποτεμῶν ἔφη · Ὡτινι ἐπιδώσω τὸ κλάσμα τοῦ ἄρτου ἐκ τῆς χειρός μου, αὐτός ἐστιν.</p>
<p>⁶Angered, he said to Peter, ‘Get behind, Satan; because you do not understand the things of God.’ (Mark 8:33//Matt 16:22) ⁷And so that he might instruct us more fully, that he would take up the passion willingly, he said to us, ‘I have power to lay down my life and I have power to take it up again.’ (John 10:18) ⁸Last of all, he was dining with us and said, ‘One of you is going to betray me.’ (Mark 14:18//Matt 26:21; John 13:21) ⁹And we were all saddened by this statement. Lest the anxious thought destroy (us), he said, ‘To whom I give a piece of bread from my hand, it is he.’ (John 13:26)</p>	<p>⁶Angered thus, he said to him, ‘Get behind me, Satan; for you are not concerned about the things of God.’ ⁷And how he strengthened us fully that he willingly took up the passion, he said to us, ‘I have power to lay down my life, and I have power to take it up again.’ ⁸And, last of all, while he was dining with us, he said, ‘One of you will betray me.’ ⁹And at this statement everyone became troubled. And he said that, with whom I shall dip in the bowl with my hand, it is he who is betraying me,</p>	<p>⁶And thus angered, he said to Peter, ‘Get behind me, Satan; for you are not concerned about the things of God.’ ⁷And in order that he might most fully prepare me that he willingly took up the passion, he said to us, ‘I have power to lay down my life, and I have power to take it up again.’ ⁸Last of all, while he was dining with us, he said, ‘One of you will betray me.’ ⁹And everyone having become deeply distressed by this statement, so that the apprehension might become certain, cutting off, he said, ‘To whom I shall hand the piece of bread in my hand, it is he.’</p>

Latin	Rec. 1	Rec. 2
<p>(10) Et cum dedisset uni ex condiscipulis nostris et futura quasi praeterita iam narraret, docuit de uoluntate fuisse traditum, cum nec traditorem fugiendo deseruit et in loco quo sciebat illum uenturum esse permansit.</p> <p>4 (1) Aegeas dixit: Miror te prudentem uirum istum uelle sectari quem quoquo pacto, aut sponte aut inuitum, cruci tamen confiteris adfixum. (2) Andreas respondit: Hoc est quod etiam me dixisse iam retines. magnum est misterium crucis. quod si forte uolueris audire retexam. (3) Aegeas dixit: Misterium non potest dici sed supplicium.</p>	<p>(10) Ἦτοι ἐνὶ τῶν συμμαθητῶ ἡμῶν καὶ τὰ μέλλοντα καθάπερ παρελθόντα εἰπὼν ἔδειξεν ἑαυτὸν προθέσει παραδοθέντα · οὔτε γὰρ τὸν προδότην ἔφυγεν · καὶ εἰς τὸν τόπον ὅπου ἐγίνωσκεν αὐτὸν ἐληλυθότα ἐπέμεινεν.</p> <p>4 (1) Αἰγέας εἶπεν · Θαυμάζω τὸν φρόνιμον ἄνδρα τοῦτον ὃν ἐν οἴῳ δὴ ποτε συμφώνῳ, ἢ ἐκόντα ἢ μὴ ἐκόντα, ὅμως δὲ τῷ σταυρῷ ὁμολογεῖς προσηλωθῆσαι. (2) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη · Τοῦτό ἐστιν ὃ προεἶπον · μέγα μυστήριον τὸ τοῦ σταυροῦ · ὃ ἐὰν θελήσης ἀκοῦσαι λέξω. (3) Αἰγέας εἶπεν · Μυστήριον οὐ δύνασθαι λέγεσθαι ἀλλὰ τιμωρία.</p>	<p>(10) Καὶ ἐν τῷ ἐπιδοῦναι ἐνὶ ἐκ τῶν συμμαθητῶν ἡμῶν καὶ τὰ μέλλοντα ὥσει παρωχηκότα ἤδη διηγεῖσθαι ἐδίδαξεν ἑαυτὸν ἐκουσίως ἔσεσθαι παραδιδόμενον · ὅποταν οὐδὲ τὸν προδότην ἀποδιδράσκων ἐνεκατέλιπεν, καὶ ἐν τῷ τόπῳ ἐν ᾧ αὐτὸν ἐγνώκει εἶναι παραγινόμενον διέμεινεν.</p> <p>4 (1) Ὁ Αἰγεάτης εἶπεν · Θαυμάζω σε ἄνδρα φρόνιμον ὄντα τοῦτον ἐθέλειν αἰρήσασθαι τῷ οἴῳ δὴ ποτε σθμφώνῳ, εἴτε ἐκουσίως εἴτε ἀκουσίως, ὅμως τῷ σταυρῷ καθομολογεῖς αὐτὸν προσπαγέντα · (2) Ὁ μακάριος Ἀνδρέας ἀπεκρίνατο · Τοῦτό ἐστιν ὅπερ κάμῃ λελεχέναι ἤδη κατέχεις · μέγα ἐστὶν τὸ μυστήριον τοῦ σταυροῦ · ὅπερ εἰ θέλεις ὡς εἰκὸς ἀκοῦσαι ἐπαναλάβοιμι. (3) Ὁ Αἰγεάτης εἶπεν · Μυστήριον οὐ δύναται λέγεσθαι ἀλλὰ κόλασις.</p>
<p>¹⁰And he had given it to one of our fellow disciples. And he told now the future as if it was past, he showed that he had been betrayed voluntarily, when he did not leave, fleeing the betrayer, and remained in the place where he knew he would come.”</p> <p>4 ¹Aegeas said, “I am surprised that you, a prudent man, wish to follow one who, in some manner, either willingly or unwillingly, you admit to have been nailed to a cross.”</p> <p>²Andrew answered, “This is what I said and now even you uphold: great is the mystery of the cross, which perhaps I will repeat if you wish to hear.”</p> <p>³Aegeas said, “A mystery it cannot be called, but a punishment.”</p>	<p>¹⁰or one of our fellow disciples. And telling the future as if it was past, he showed that he was betrayed on purpose. For he did not flee the betrayer, and he remained in the place where he knew he would come.”</p> <p>4 ¹Aegeas said, “I am amazed that you, (being) this sensible man, who in some manner of harmony, either willingly or unwillingly, nevertheless, admit to have been nailed to the cross.”</p> <p>²The holy Andrew answered, “This is what I said before: great is the mystery of the cross, which, if you wish to hear, I will say.”</p> <p>³Aegeates said, “A mystery it cannot be called, but a punishment.”</p>	<p>¹⁰And in handing (it) to one of our fellow disciples and telling now the future as if it was past, he taught he was willingly betrayed. When he did not leave, fleeing from the betrayer, and he remained in the place in which he knew him to be coming.”</p> <p>4 ¹Aegeates said, “I am amazed that you, being this sensible man, wish to join with this (man) in some manner of harmony whether willingly or unwillingly, nevertheless, you admit that he was nailed to the cross.”</p> <p>²The blessed Andrew answered, “This is what I said and now you understand: great is the mystery of the cross, which, if you wish, as is likely, to hear, I will repeat.” ³Aegeates said, “A mystery it cannot be called, but a punishment.”</p>

Latin	Rec. 1	Rec. 2
<p>(4) Andreas respondit: Ipsum supplicium misterium restorationis humanae, si patienter audias, conprobabis. (5) Aegeas dixit: Ego quidem patienter te audiam. sed tu si me obtemperanter non audias, ipsum crucis misterium in te ipsum retorqueam. (6) Andreas respondit: Ego si crucis patibulum expauescerem, crucis gloriam non praedicarem. (7) Aegeas dixit: Insanus sermo tuus praedicat gloriam supplicii, qui per audaciam poenam non times mortis.</p>	<p>(4) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη· Αὐτὴν τὴν τιμωρίαν μυστήριον οὖσαν ἀναπλάσεως τῆς ἀνθρωπότητος, ἐὰν νουνεχῶς ἀκούσης, πεισθήσῃ. (5) Αἰγέας εἶπεν· Ἐγὼ μὲν νουνεχῶς ἀκούσομαι· σὺ δὲ ἐὰν μὴ συγκεραστικῶς μου ἀκούσης, αὐτὸ τὸ τοῦ σταυροῦ μυστήριον ἐν σεαυτῷ ἀναδέξῃ. (6) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη· Ἐγὼ εἰ τὸν σταυρὸν ἐδειλίω, τὴν δόξαν τοῦ σταυροῦ οὐκ ἂν ἐκήρυττον. (7) Αἰγέας εἶπεν· Ὁ ἀσαφής σου λόγος κηρύττει σταυρὸν κολάσεως ὅτι διὰ κακοτεχνίας κόλασιν οὐ φοβεῖσαι θανάτου.</p>	<p>(4) Ὁ μακάριος Ἀνδρέας εἶπεν· Αὐτὴ ἡ κόλασις μυστήριον ἐστὶν τῆς ἀνθρωπίνης ἀνακτήσεως· εἰ σοφωτέρως ἀκούσαι, συνδοκιμάσεις. (5) Ὁ Αἰγεάτης εἶπεν· Ἐγὼ μὲν μακροθύμως ἀκούσοιμι· ἀλλὰ σὺ εἰ μὴ ἐμοὶ πειθαρχῶν ὑπακούσης, αὐτὸ τοῦ σταυροῦ μυστήριον ἐν σεαυτῷ ἀναδέξῃ. (6) Ὁ μακάριος Ἀνδρέας ἀπεκρίνατο· Ἐγὼ εἰ τὸ ξύλον τοῦ σταυροῦ ἐδεδοίκειν, τὴν δόξαν τοῦ σταυροῦ οὐκ ἂν ἐκήρυττον. (7) Ὁ Αἰγεάτης εἶπεν· Μανιώδης ὁ λόγος σου ἐστὶν ὡς κηρύττετε τὸν σταυρὸν μὴ εἶναι κόλασιν, ὅτι διὰ τῆς θρασυότητός σου τὴν τιμωρίαν οὐ δέδοικας τοῦ θανάτου.</p>
<p>⁴Andrew answered, “That very punishment is the mystery of human restoration; if you listen patiently, you will fully approve.” ⁵Aegeas said, “I will listen to you patiently, but if you do not listen to me submissively, I will turn back to you the same mystery of the cross in yourself.” ⁶Andrew answered, “If I was afraid of the gallows of the cross, I would not have proclaimed the glory of the cross.” ⁷Aegeas said, “Your mad speech proclaims glory in punishment, which through audacity you do not fear the penalty of death.”</p>	<p>⁴The holy Andrew answered, “This punishment is the mystery of the restoration of humanity. If you listen sensibly, you will be persuaded.” ⁵Aegeates said, “Indeed I will listen sensibly, but you, unless you listen to me submissively, you will receive the same mystery of the cross in yourself.” ⁶The holy Andrew answered, “If I was afraid of the cross, I would not have proclaimed the glory of the cross.” ⁷Aegeas said, “Your obscure speech proclaims a cross of punishment, that because of fraudulent punishment you do not fear death.”</p>	<p>⁴The blessed Andrew said, “This punishment is the mystery of human restoration. If you listen wisely, you will approve.” ⁵Aegeates said, “Indeed I will listen patiently; but if you, listening to me, do not obey, you will receive the same mystery of the cross in yourself.” ⁶The blessed Andrew answered, “If I was afraid of the cross, I would not have proclaimed the glory of the cross.” ⁷Aegeates said, “Your speech is madness, proclaiming the cross is not a punishment, that because of your foolhardiness, you did not fear the punishment of death.”</p>

Latin	Rec. 1	Rec. 2
<p>(8) Andreas respondit: Non per audaciam sed per fidem poenam non timeo mortis. mors enim iustorum pretiosa est, mors uero peccatorum pessima. (9) et ideo audire te uolo crucis misterium, ut agnitum forsitan credas et credens ad restaurationem tuae animae quoquo pacto pertingas. (10) Aegeas dixit: Restauratur hoc quod perisse docetur. numquid anima mea periit, ut ad eius me restaurationem uenire per fidem nescio quam tu adseras?</p>	<p>(8) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη· Οὐχὶ διὰ κακοτεχνίας ἀλλὰ διὰ πίστεως οὐ φοβοῦμαι κόλασιν θανάτου. ὁ γὰρ θάνατος τῶν ἁμαρτωλῶν πονηρός. (9) καὶ διὰ τοῦτο ἀκουστόν σοι ποιήσασθαι θέλω τὸ τοῦ σταυροῦ μυστήριον ὅπως διορθωσάμενός σε καὶ πιστεύσας πρὸς οἰκοδομὴν τῆς σῆς ψυχῆς οἶψ δὴ ποτε τρόπῳ καταλάβῃς. (10) Αἰγέας εἶπεν· Τοῦτο οἰκοδομεῖται ὃ φαίνεται ἀπολωλεκός· μὴ γὰρ ἡ ψυχὴ μου ἀπόλετο ἵνα πρὸς οἰκοδομὴν αὐτοῦ ἐλθεῖν πειρασθῶ διὰ πίστεως ἧς λέγεις;</p>	<p>(8) Ὁ ἅγιος Ἀνδρέας εἶπεν· Οὐχὶ διὰ τῆς θρασύτητος ἀλλὰ διὰ τῆς πίστεως οὐ δέδοικα τοῦ θανάτου τὴν τιμωρίαν· ὁ γὰρ θάνατος τῶν ἁμαρτωλῶν πονηρός ἐστίν· (9) καὶ διὰ τοῦτο ἀκοῦσαί σε βούλομαι τὸ τοῦ σταυροῦ μυστήριον, ἵν' ἐπιγνοὺς ἴσως πιστεύσῃς, καὶ πιστεύων εἰς ἀνανέωσιν τῆς σῆς ψυχῆς οἶψ δὴ ποτε συμφώνῳ κατακτήσῃς. (10) Ὁ Αἰγεάτης εἶπεν· Εἰς ἀνανέωσιν τοῦτο ὅπερ ἀπόλλυσθαι διδάσκεται. μὴ τι γε ἡ ψυχὴ μου ἀπόλλυται ἵνα πρὸς τὴν αὐτοῦ με ἀνανέωσιν ἐλθεῖν διὰ τῆς οὐκ οἶδα ποίας πίστεως ἧς σὺ φῆς;</p>
<p>⁸Andrew answered, “Not through audacity but through faith, I do not fear the penalty of death. For the death of the righteous is precious, however the death of sinners is most evil. ⁹And therefore I wish you to hear the mystery of the cross, so that perhaps acknowledging, you may believe, and believing, you may reach out in some manner to the restoration of your soul.”</p> <p>¹⁰Aegeas said, “That which is shown to have perished is restored. Surely my soul did not perish so that I come to its restoration through faith? I do not know what you are asserting.”</p>	<p>⁸The holy Andrew answered, “It is not through fraudulence, but through faith, that I am not afraid of the punishment of death; for the death of sinners is evil. ⁹And because of this, I wish to be heard by you the mystery of the cross, in order that you, judging rightly and believing, you may attain in some manner to the strengthening of your soul.”</p> <p>¹⁰Aegeas said, “This is strengthened which was shown to have perished. Surely my soul has not perished so that I may be tempted to come through faith to its strengthening, as you say?”</p>	<p>⁸The 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 sinners is evil. ⁹And because of this, I wish you to hear the mystery of the cross, so that acknowledging you may believe, and believing, you may come in some harmony to the renewal of your soul.”</p> <p>¹⁰Aegeates said, “Concerning this renewal which is taught to have perished: surely my soul has not perished so that I come to its renewal through the faith—about which I do not know what you are saying?”</p>

Latin	Rec. 1	Rec. 2
<p>5 (1) Andreas respondit: Hoc est quod te dicere desiderabam, ut dum perditas animas omnium hominum docuero, istam restaurationem earum per crucis misterium pandam. (2) primus enim homo per lignum praevaricationis mortem induxit et necessarium hoc erat generi human ut per lignum passionis mors quae ingressa fuerat pelleretur. (3) et quoniam de immaculata terra factus fuerat homo primus, qui per lignum praevaricationis mundo mortem intulerate, necessario de immaculata uirgine natus perfectus homo,</p>	<p>5 (1) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη · Τοῦτο ἐστὶν ὃ εἰρηκέναι σε ἐπεθύμουν ἵνα ἐν τῷ ἀπολελωκυίας τὰς πάντων ἀνθρώπων ψυχὰς διδάξω, δικαίαν τὴν οἰκοδομὴν αὐτῶν καὶ διὰ τοῦ μυστηρίου τοῦ σταυροῦ ἐφαπλώσω ταύτην. (2) ὁ γὰρ πρῶτος ἄνθρωπος διὰ τοῦ ξύλου τῆς παραβάσεως θάνατον ἐπήγαγεν · καὶ ἀναγκαῖον ἦν τὸ γένος τῶν ἀνθρώπων ἵνα διὰ τοῦ ξύλου τοῦ πάθους ὁ εἰσελθὼν θάνατος ἐκβληθῆ. (3) καὶ ὅτι ἐξ ἀμόμου γῆς ἐγεγόνει ὁ πρῶτος ἄνθρωπος ὁ διὰ ξύλου παρακοῆς τῷ κόσμῳ θάνατον εἰσενέγκας, ἀναγκαῖον ἦν ἐξ ἀμόμου παρθένου κυηθεὶς ὁ τέλειος ἄνθρωπος,</p>	<p>5 (1) Ὁ μακάριος Ἀνδρέας ἀπεκρίνατο · Τοῦτο ἐστὶν ὅπερ σε μαθεῖν ἐπεθύμουν, ὥστε ἐν τῷ ἀπολέσθαι τὰς ψυχὰς πάντων ἀνθρώπων διδάξω καὶ τὸ ἀνακαινίσαι αὐτὰ μέλλοντα διὰ τοῦ μυστηρίου τοῦ σταυροῦ φανερώσω. (2) ὁ γὰρ πρῶτος ἄνθρωπος διὰ τῆς τοῦ ξύλου παραβάσεως τὸν θάνατον εἰσήγαγεν · καὶ χρεια ἦν τοῦτο τῷ ἀνθρωπείῳ γένει ἵνα διὰ τῆς τοῦ ξύλου παθήσεως ὁ θάνατος εἰσεληλυθὼς ἐξωθεῖ. (3) καὶ ἐπειδὴ ἐκ τῆς ἀμωμήτου γῆς ἐγεγόνει ὁ πρῶτος ἄνθρωπος, ὃς διὰ τῆς τοῦ ξύλου παραβάσεως τῷ κόσμῳ τὸν θάνατον εἰσήγαγεν, ἀναγκαῖως διὰ τῆς ἀμωμήτου παρθένου γεννηθεὶς τέλειος ἄνθρωπος</p>
<p>5 ¹Andrew answered, “This is what I desired you to learn: that while I shall teach the lost souls of all people, I will spread their restoration by the mystery of the cross. ²For the first man introduced death through the wood of transgression and this was necessary for the human race, that by the wood of the suffering, death, which entered, should be driven out. ³And since from the spotless earth had been made the first man who had brought death into the world through the wood of transgression, the perfect man was necessarily born from the spotless virgin;</p>	<p>5 ¹The holy Andrew answered, “This is what I desired to tell you: that I shall teach on the lost souls of all people, their righteous strengthening and I will spread this through the mystery of the cross. ²For the first man through the wood of disobedience brought in death; and it was necessary for the human race, that through the suffering of the wood, death having entered, should be driven out. ³And because from the spotless earth had been made the first human, who through the wood of disobedience brought death into this world, it was necessary that from a spotless virgin, should be conceived the perfect man,</p>	<p>5 ¹The blessed Andrew answered, “This is what I desired you to learn: that I shall teach on the lost souls of all people and their imminent renewal I will reveal through the mystery of the cross. ²For the first man through the tree of disobedience brought in death; and it was necessary for the human race, that through the suffering of the wood, death, having entered, should be driven out. ³And since from the spotless earth the first man brought death into the world through the wood of disobedience, necessarily through the spotless virgin was born the perfect man,</p>

Latin	Rec. 1	Rec. 2
<p>(4) in quo dei filius, qui primum hominem fecerat, mixtus, uitam aeternam, quam perdiderant per Adam homines, repararet ac de ligno crucis lignum concupiscentiae excluderet, (5) panderet in cruce immaculatas manus pro manibus incontinenter extensis, pro suauis cibo arboris uetitae escam fellis acciperet, (6) et in se suscipiens mortalitatem nostrum suam nobis immortalitatem inferret.</p> <p>6 (1) Aegeas dixit: Ista uerba illis narrare debes qui tibi credunt, mihi autem nisi hoc consentias ut sacrificium diis omnipotentibus offeras, in ipsa cruce quam laudas te fustigatum adfigi praecipiam.</p>	<p>(4) ἐν ᾧ ὁ τοῦ θεοῦ υἱὸς ὁ πρῶτον ποιήσας τὸν ἄνθρωπον, ζωὴν τὴν αἰώνιον, ἣν ἀπόλεσαν διὰ τοῦ Ἀδάμ οἱ ἄνθρωποι, ἐτοιμάσθη, εἴθ' οὕτως διὰ τοῦ ξύλου τοῦ σταυροῦ τὸ ξύλον τῆς ἐπιθυμίας ἀποκλείσθη, (5) ἐκτείνῃ ἐν τῷ σταυρῷ τὰς ἀχράντους χεῖρας ὑπὲρ χειρῶν ἐκουσίως ἐκτεταμένων, ἀντὶ ἡδυστάτης τροφῆς τοῦ ξύλου τῆς παρακοῆς τροφὴν χολῆς λαβῶν, (6) καὶ ἐν ἑαυτῷ δεξιόμενος τὸ θνητὸν ἡμῶν τὴν ἑαυτοῦ ἀθανασίαν ἡμῖν προσήνεγκεν.</p> <p>6 (1) Αἰγέας εἶπεν· Ταῦτα τὰ ῥήματα τοῖς πιστεύουσιν σοι δυνήσει λαλεῖν· ἐμοὶ δὲ εἰ μὴ τοῦτο συνθῆς ὅπως θυσίαν τοῖς παντοκράτορσι θεοῖς προσενέγκῃς, ἐν αὐτῷ τῷ σταυρῷ ᾧ ἐπαινεῖς ῥαβδισθέντα σε προσηλώσω.</p>	<p>(4) ὁ τοῦ θεοῦ υἱὸς, ὃς τὸν πρῶτον ἄνθρωπον ἦν πεποιηκώς, ζωὴν τὴν αἰώνιον, ἣν περ ἀπολελώκεισαν διὰ τοῦ Ἀδάμ οἱ ἄνθρωποι, ἀνακαιουργῆσαι καὶ ἀπὸ τοῦ ξύλου τοῦ σταυροῦ τὸ ξύλον τῆς ἐπιθυμίας ἐναποκλείσαι· (5) κρεμάμενος ἐπὶ τοῦ σταυροῦ τὰς ἀμωμήτους χεῖρας ὑπὲρ τῶν χειρῶν τῶν ἀκρατῶς ἐκταθειῶν, ὑπὲρ τῆς ἡδυστάτης βρώσεως τοῦ κωλυτικοῦ δένδρου χολὴν εἰς βρῶσιν δέξασθαι, (6) καὶ εἰς ἑαυτὸν ἀναδεξιόμενος τὸ θανατηφόρον ἡμῶν τὴν αὐτοῦ ἀθανασίαν ἡμῖν προσκομίσει.</p> <p>6 (1) Ὁ Αἰγεάτης εἶπεν· Ταῦτα τὰ ῥήματα ἐκείνοις ἀφηγεῖσθαι δυνήσει οἷτινές σοι πιστεύουσιν· ἐμοὶ δὲ εἰ μὴ τὸ τοῦτο συναίνεσαι ἔλθῃς ὅπως τοῖς παντοδυνάμοις θεοῖς τὰς θυσίας προσενέγκῃς, ἐν αὐτῷ τῷ σταυρῷ ᾧ περ εἰνεῖς μαστιχθέντα σε προσπαγῆναι προστάξω.</p>
<p>⁴in whom the Son of God, who had made the first human, mingled, eternal life which men had lost through Adam, should be revived; the wood of the cross separated from the wood of lust; ⁵his spotless hands outstretched on the cross for the incontinent hands extending; for the sweet food of the forbidden tree he received the food of gall. ⁶And taking upon himself our mortality he placed his own immortality on us.”</p> <p>6 ¹Aegeas said, “You should tell those words to those who believe in you, but unless you consent to this with me to offer sacrifices to the almighty gods, I will order you to be clubbed and nailed to the very cross which you praise.”</p>	<p>⁴in whom the Son of God, who made the first human prepares eternal life, which humans had lost through Adam; in the same way the wood of the cross is separated from the tree of lust; ⁵he stretched out the undefiled hands on the cross for the hands that had stretched out willingly; instead of the sweetest food of the tree of disobedience, he received food of gall. ⁶And taking our mortality upon himself, he offered his own immortality to us.”</p> <p>6 ¹Aegeas said, “You should tell these words to those who believe in you; but unless you consent to this with me to offer sacrifices to the almighty gods, after being whipped, I will nail you to the same cross which you praise.”</p>	<p>⁴the Son of God, who had made the first human, renews eternal life, which humans had lost through Adam; and from the wood of the cross the wood of the cross is separated from the wood of lust; ⁵hanging upon the cross the spotless hands for the hands that had been stretched out powerlessly; for the sweetest food of the forbidden tree, he received gall as food. ⁶And taking our mortality upon himself, he made a gift of his immortality to us.”</p> <p>6 ¹Aegeates said, “You should tell these words to those who believe in you; but unless you come to consent to this with me to offer sacrifices to the all-powerful gods, I will order you, after being whipped, to be crucified on that same cross which you praise.”</p>

Latin	Rec. 1	Rec. 2
<p>(2) Andreas respondit: Omnipotenti deo, qui unus et uerus est, ergo omni die sacrifico, non turis fumum nec taurorum mugientium carnes nec hyrcorum sanguinem, sed immaculatum agnum cotidie in altare crucis sacrifico, (3) cuius carnes posteaquam omnis populus credentium manducauerit et eius sanguinem biberit, agnus qui sacrificatus est integer perseuerat et uiuus, (4) et cum uere sacrificatus sit et uere carnes eius manducatae sint a populo et uere sanguis eius sit bibitus, tamen ut dixi integer permanet et immaculatus et uiuus. (5) Aegeas dixit: Quomodo potest hoc fieri?</p>	<p>(2) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη· Τῷ παντοκράτορι θεῷ, ὃς εἷς ἐστὶν ἀληθινός, ἐγὼ πᾶσαν ἡμέραν θυσιάζω, οὐχὶ θυμιάματος καπνὸν οὐδὲ ταύρων μυκωμένων σάρκας οὔτε τράγων αἷμα, ἀλλ’ ἄμωμον ἄμνον καθ’ ἡμέραν ἐν θυσιαστηρίῳ τοῦ σταυροῦ θύω· (3) οὗ τὰς σάρκας μετὰ τὸν πάντα τὸν πιστῶν λαὸν φαγεῖν καὶ τὸ αἷμα αὐτοῦ πιεῖν ὁ τυθεὶς ἄμνος ἀκέραιος διαμένει καὶ ζῶν. (4) καὶ μετὰ τὸ πᾶν ἀληθῶς αἱ σάρκες αὐτοῦ βεβρωῦσθαι παρὰ τοῦ λαοῦ καὶ πᾶν ἀληθῶς τὸ αἷμα αὐτοῦ ποθῆναι ἀκέραιος ὡς προεῖπον διαμένει καὶ ζῶν. (5) Αἰγέας· Πῶς δύναται τοῦτο γενέσθαι;</p>	<p>(2) Ὁ μακάριος Ἀνδρέας εἶπεν· Τῷ παντοκράτορι θεῷ, ὡς μόνος ἀληθινὸς θεὸς ὑπάρχει, ἐγὼ καθ’ ἐκάστην ἡμέραν θυσίαν προσκομίζω, οὐ λιβάνου καπνὸν οὐδὲ μυκωμένων ταύρων τὰς σάρκας οὐδὲ αἷμα τράγων, ἀλλὰ ἀμώμητον ἄμνον καθ’ ἐκάστην ἡμέραν ἐν τῷ θυσιαστηρίῳ τοῦ σταυροῦ ἱερουργῶ· (3) οὔτινος τὰς σάρκας ὡς μετὰ τὸ ἅπας ὁ λαὸς τῶν πιστευόντων φάγη καὶ πίη αὐτοῦ τὸ αἷμα, ὁ ἄμνος ὁ ἱερουργηθεὶς ὀλόκληρος διαμένει καὶ ζῶν. (4) ἀληθῶς οὖν ἱερουργεῖται, καὶ ἀληθῶς τὸ σῶμα αὐτοῦ παρὰ τοῦ λαοῦ βιβρώσκεται, καὶ τὸ αἷμα αὐτοῦ ὁμοίως πίνεται· ὅμως καθὼς ἔφην ὀλόκληρος διαμένει καὶ ἀμώμητος καὶ ζῶν. (5) Ὁ Αἰγεάτης εἶπεν· Ποίῳ τρόπῳ δύναται τοῦτο γενέσθαι;</p>
<p>²Andrew answered, “To the almighty God, who is one and true, I sacrifice every day, not the smoke of frankincense, nor the flesh of bellowing bulls, nor the blood of goats but I sacrifice a spotless lamb every day on the altar of the cross, ³whose flesh after all the people of the faithful eat and drink his blood, the lamb that was sacrificed still continues intact and alive. ⁴And since it has been truly sacrificed, and its flesh has truly been eaten by the people, and its blood has been truly drunk, as I said before, it remains intact and alive.” ⁵Aegeas said, “How can this be?”</p>	<p>²The holy Andrew answered, “To the almighty God, who alone is true, I sacrifice every day, not the smoke of incense, nor the flesh of bellowing bulls, nor the blood of goats, but every day I sacrifice a spotless lamb on the altar of the cross; ³whose flesh, after all the people of the faithful eat of his body and drink his blood, the lamb that has been sacrificed remains intact and alive. ⁴And after its body has very truly been eaten by the people and very truly his blood is drunk, as I said before, it remains intact and alive.” ⁵Aegeas said, “How can this be?”</p>	<p>²The blessed Andrew said, “To the almighty God, who alone is the true God, I bring sacrifice every day, not the smoke of incense, nor the flesh of bellowing bulls, nor the blood of goats, but every day I sacrifice a spotless lamb on the altar of the cross; ³whose flesh, after all the people of the faithful eat of his body and drink his blood, the sacrificed lamb remains whole and alive. ⁴Truly, therefore, it is sacrificed, and truly his body is eaten by the people, and likewise his blood is drunk; nevertheless, as I have said, it remains whole and spotless and alive.” ⁵Aegeates said, “In what way can this be?”</p>

Latin	Rec. 1	Rec. 2
<p>(6) Andreas respondit: Si uis discere quomodo potest hoc fieri, adsume formam discipuli, ut possis doceri quod quaeris. (7) Aegeas dixit: Ego a te tormentis exigo huius rei notitiam. (8) Andreas respondit: Miror te hominem prudentem tam stulte locutum. ergo tu tormentis putas me tibi diuina pandere sacrificia? (9) audisti mysterium crucis, audisti mysterium sacrificii. (10) si credideris Christum filium dei, qui crucifixus est a Iudaeis, uerum deum esse, pandam tibi quo ordine occisus uiuat agnus qui cum sacrificatus fuerit et comestus integer tamen et immaculatus in suo reguo permaneat.</p>	<p>(6) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη· Εἰ θέλεις εἰδέναι πῶς δύναται τοῦτο γενέσθαι, ἀνάλαβε μορφήν μαθητοῦ, ἵνα δυνηθῆς διδαχθῆναι ὃ ζητεῖς. (7) Αἰγέας εἶπεν· Ἐγὼ παρὰ σοῦ βασάνους τούτου χάριν ἀπαιτήσω. (8) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη· Θαυμάζω σε ἄνθρωπον ὄντα συνετὸν εἰς τοσαύτην ἀσυνεσίαν ἐξοκεῖλанта τοῦ νομίζειν σε διὰ βασάνων ἐφαπλῶσαι τὰς θείας θυσίας. (9) ἤκουσας τὸ μυστήριον τῆς θυσίας· (10) ἐὰν πιστεύσῃς τὸν Χριστὸν υἱὸν τοῦ θεοῦ τὸν σταυρωθέντα ὑπὸ τῶν Ἰουδαίων ἀληθῆ θεὸν εἶναι, ἐφαπλώσω σοι οἶφ' τρόπῳ ζῆ ὁ ἀμνὸς ὁ μετὰ τὸ τυθῆναι καὶ βρωθῆναι ἀκέραιος καὶ ἄμωμος ἐν τῇ αὐτοῦ βασιλείᾳ διαμένων.</p>	<p>(6) Ὁ μακαριος Ἀνδρέας ἀπεκρίνατο· Εἰ βούλει εἰδέναι πῶς δύναται τοῦτο γενέσθαι, ἀνάλαβε μορφήν μαθητοῦ ὅπως δύνησῃ διδαχθῆναι ὅπερ ἐπεζήτεῖς. (7) Ὁ Αἰγέατης εἶπεν· Ἐγὼ σε τοῖς βασανισμοῖς ἀπαιτήσω χάριν τῆς τοιαύτης γνώσεως. (8) Ὁ μακάριος Ἀνδρέας ἀπεκρίνατο· Θαυμάζω σε ἄνδρα φρόνιμον ὄντα πρὸς τοσαύτην μωρίαν προσκυλινδούμενον ἵνα δυνηθῆς με διὰ τῶν βασάνων σου πεῖσαι τὰ θεῖά σοι ἀκφᾶναι ἱεουργήματα. (9) ἀκήκοας τὸ μυστήριον τοῦ σταυροῦ, ἀκήκοας τὸ μυστήριον τῆς ἱεουργίας. (10) λοιπὸν εἰ πιστεύεις εἰς Χριστὸν τὸν υἱὸν τοῦ θεοῦ τὸν σταυρωθέντα ὑπὸ Ἰουδαίων ἀληθινὸν θεὸν εἶναι, ἐκφανῶ σοι ὅποια τάξει σφαγιασθεῖς ζήσοιτο ὁ ἀμνὸς ὃς μετὰ τὸ ἱεουργηθῆναι καὶ βρωθῆναι ὀλόκληρος καὶ ἀμώμητος ἐν τῇ αὐτοῦ βασιλείᾳ διαμένων.</p>
<p>⁶Andrew answered, “If you wish to learn how this can be, take up the form of a disciple, so that you can be taught what you seek.” ⁷Aegeas said, “I am exacting from you through tortures the knowledge of this matter.” ⁸Andrew answered, “I am amazed that you, a prudent man, speak so foolishly. Do you then think that by torture I will reveal divine sacrifices to you? ⁹You have heard the mystery of the cross, you have heard the mystery of the sacrifice. ¹⁰If you will believe that Christ, the Son of God, who was crucified by the Jews, is the true God, I will reveal to you in due time the slaughtered lamb lives, who, after having been sacrificed and eaten, nevertheless abides intact and spotless in his kingdom.”</p>	<p>⁶The holy Andrew answered, “If you wish to know, take the form of a disciple, that you may learn what you seek.” ⁷Aegeas said, “I will exact from you through tortures this gift.” ⁸The holy Andrew answered, “I am amazed that you, being an intelligent man, adrift in such foolishness, think that through tortures to disclose divine sacrifices. ⁹You heard the mystery of the cross. ¹⁰If you believe in Christ the Son of God, who was crucified by the Jews, to be the true God, I shall disclose to you in what manner the Lamb lives, after having been sacrificed and eaten, and remaining in his kingdom intact and spotless.”</p>	<p>⁶The blessed Andrew answered, “If you wish to know how this can be, take the form of a disciple, that you may learn what you seek.” ⁷Aegeates said, “I will exact from you through tortures the gift of this knowledge.” ⁸The blessed Andrew answered, “I am amazed that you, being a sensible man, wallowing in so much foolishness, that you could, through your tortures, persuade me to disclose the divine sacrifices to you. ⁹You have heard the mystery of the cross, you have heard the mystery of the sacrifice. ¹⁰Finally, if you believe in Christ the Son of God, who was crucified by the Jews, to be the true God, I shall disclose to you in what manner the Lamb that has been slain may live, after having been sacrificed and eaten, remaining in his kingdom whole and spotless.”</p>

Latin	Rec. 1	Rec. 2
<p>(11) Aegeas dixit: Cum sit occisus et ab omni populo ut adseris deuoratus? (12) Andreas respondit: Si credideris ex toto corde tuo, discere poteris. si non credideris, penitus numquam tu ad indaginem huius ueritatis adtinges.</p>	<p>(11) Αιγέας εἶπεν · Καὶ πῶς ἄμωμος ἐν βασιλείᾳ διαμένει ἐν τῷ σφαγῆναι καὶ παρὰ παντὸς τοῦ λαοῦ καθὼς λέγεις βρωθῆναι ; (12) Ὁ ἅγιος Ἀνδρέας ἀπεκρίθη · Ἐὰν πιστεύσης ἐξ ὅλης καρδίας σου, μαθεῖν δυνήσῃ · εἰ δὲ μὴ πιστεύσεις, οὐδέποτε δυνήσῃ καταλαβεῖν πρὸς τελείωσιν τῆς ἀληθείας.</p>	<p>(11) Ὁ Αἰγεάτης εἶπεν · Καὶ ποίῳ τρόπῳ ὁ ἄμνος ἐν τῇ αὐτοῦ βασιλείᾳ διαμένει ἐν τῷ εἶναι αὐτὸν σφαγιασθέντα καὶ ὑπὸ παντὸς τοῦ λαοῦ καθὼς σὺ ἔφης καταβρωθέντα ; (12) Ὁ μακάριος Ἀνδρέας εἶπεν · Εἰ πιστεύεις ἐξ ὅλης σου τῆς καρδίας, μαθεῖν δυνήσῃ · εἰ δὲ μὴ πιστεύσης, τί καθόλου οὐδέποτε σὺ πρὸς τὴν εἰκόνα τῆς τοιαύτης ἀληθείας καταντήσεις.</p>
<p>¹¹Aegeas said, “When was he slaughtered and devoured by all the people as you claim?” ¹²Andrew answered, “If you will believe with all your heart, you will be able to learn. If you will not believe, you will never completely attain this truth through examination.”</p>	<p>¹¹Aegeas said, “And how does he remain spotless in (his) kingdom after he has been slaughtered and eaten by all the people, as you say?” ¹²The holy Andrew answered, “If you believe with all your heart, you will be able to learn. But if you do not believe, you will never attain to the completion of truth.”</p>	<p>¹¹Aegeates said, “And in what manner does the lamb remain in his kingdom after he has been slaughtered and eaten by all the people, as you have said? ¹²The blessed Andrew said, “If you believe with all your heart, you will be able to learn. But if you do not believe, you will never completely attain to the image of such truth.”</p>