

# **The Apostle Andrew**

## **Including Apelles, Aristobulus, Philologus and Stachys, of the Seventy**

**November 30, 2010**

### **The Calling of Andrew**

Andrew was born in Bethsaida, along with his brother Simon (Peter) and the Apostle Philip, of the Twelve (John 1:44). Andrew and Simon's father, Jonah (Matthew 16:17), is never mentioned during the Gospel narratives. By contrast, James and John worked the fishing business with their father, Zebedee (Matthew 4:21). Some early accounts stated<sup>1</sup> that Andrew and Simon were orphans, and that the fishing business, along with having bought their own boat (Luke 5:3), was a necessity for their support. Poverty and hard work were something that they had grown up with from childhood.

Andrew had been a follower of John the Baptist, along with others of the Twelve and the Seventy. When John the Baptist pointed out Jesus, saying, "Behold the Lamb of God" (John 1:29, 36), immediately Andrew began to follow Jesus (John 1:37), but as a disciple, not as an Apostle. After this first calling, which occurred in early 27 AD, Andrew along with the others (Peter, James and John) were still part-time fishermen, but hadn't been called to be Apostles yet. In late 27 AD, Jesus called them as Apostles, and they left everything to travel with Him full time (Matthew 4:20, 22). Shortly after that, they were sent to heal the sick, raise the dead, cleanse lepers and cast out demons by themselves (Matthew 10:1-8).

A miracle was associated with this second calling (Luke 5:1-11). In this miracle, the four future Apostles, Peter, Andrew, James and John, had worked all night with their trammel nets and caught nothing. With trammel nets they had to work at night so the fish didn't see the webbing of the nets. Jesus instructed them to launch out into the deep and let down their nets. This was contrary to their common practice since trammel nets aren't used in the daytime or in deep water but only in shallow water. When the nets were filled to the point of breaking and the boats were filled to the point of sinking, the four Apostles were so impressed that they left everything and followed Jesus.

Jesus called the four shortly after the miracle. James and John were at work mending the trammel nets when Jesus called them (Matthew 4:20, Mark 1:18), while Peter and Andrew were finishing up with a bag net (Matthew 4:18-19, Mark 1:16-17). Common practice among fishermen on the Sea of Galilee was to work all night, then mend nets and hang them up to dry at daybreak before getting some sleep. These fishing methods remained unchanged until the mid-20<sup>th</sup> Century when invisible netting was invented to allow daytime fishing.

This second calling was definitely not the first contact the four Apostles had with Jesus. From Luke's account they wouldn't just go out into deep water and let down their nets for a stranger, especially being tired after fishing all night.

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<sup>1</sup> Pseudo-Clement, Recognitions of Clement, VII, 5

Jesus' relationship with the four Apostles developed out of their relationship to John the Baptist, where Andrew, Peter, James and John, among others, had been followers of John the Baptist (John 1:35-40), and they were aware of the extraordinary insight that John had regarding the things of God. John had earlier stated that he was not the Messiah, but said, "I baptize with water, but there stands One among you whom you do not know. It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose" (John 1:26-27). John had also said that the Messiah would baptize them with the Holy Spirit and with fire (Luke 3:16). When John the Baptist pointed out Jesus as "the Lamb of God" (John 1:29, 36), Andrew and John realized that John the Baptist was pointing out the promised Messiah, and they got their brothers and began following Jesus (John 1:37-41). At this point, they recognized Jesus as Messiah (John 1:41), but Jesus had not called them as Apostles yet.

At the time of Jesus' second calling of the four Apostles, John the Baptist had just been put in prison by Herod (Matthew 4:12). John spent over a year in prison before being beheaded (Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9). During John's imprisonment, Jesus' public ministry began to grow considerably and John even inquired about the details from prison (Matthew 11:2-6; Luke 7:18-23). John's message, however, continued to spread due to his followers' zeal. For example, John was imprisoned in 27 AD. Twenty six years later (in 53 AD) at the beginning of Paul's Third Missionary Journey, Apollos came to Corinth preaching the baptism of John (Acts 18:23-28). Paul came across twelve other followers of John in Ephesus at about this same time (Acts 19:1-7). Apollos was one of the original Seventy sent out by the Lord (Luke 10:1-24). But he had apparently gone back home to Alexandria before Pentecost when the Holy Spirit was given. He hadn't yet heard of the Holy Spirit (along with the 12 others) in 53 AD when Paul, Aquila and Priscilla updated them. This indicates that John the Baptist's impact was substantial in order for his message to continue 25 years after his death. And it is out of this incredible insight of John into the things of God that Jesus called the four Apostles to be fishers of men (Matthew 4:19).

John Chrysostom noted<sup>2</sup> that Jesus did not begin His public ministry in earnest until John the Baptist was put in prison (Matthew 4:12-17; John 4:1). The importance of this was to defuse the criticism of the Pharisees who said that Jesus bore witness only of Himself (John 8:13). This was not true; John had borne witness to Him earlier (John 1:29, 36; 3:26-36), as well as God the Father from heaven (Matthew 3:17). While John did not perform any miracles (John 10:41), Jesus did many, thus confirming John's words (John 5:36; 10:25; 10:38). Jesus began preaching good news (i.e. Gospel), not mentioning the ax and a tree cut down (Matthew 3:9-10), the sitting (Matthew 25:31), the threshing floor and unquenchable fire (Matthew 3:12) until later.

When Jesus first called the four as disciples (John 1:42), Jesus prophesied that Andrew's brother Peter would be called Cephas, meaning a rock or stone. Cephas is a name that comes from the Chaldean word "*kafe*" meaning rock; "*petra*" is the Greek counterpart meaning a (large) rock.

A little over a year after the four were called as Apostles (Matthew 4:18-22), following the death of John the Baptist (Matthew 14:1-12), Jesus made His famous statement about the church and how the gates of Hades shall not prevail against it (Matthew 16:18). This was in response to Peter's confession (Matthew 16:17) which is the "rock" that Jesus had spoken of

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<sup>2</sup> John Chrysostom, Homilies on Matthew, XIV

earlier. Jesus went on to say that He would give the keys of the Kingdom of Heaven to the Twelve. Whatever they bind on earth shall be, having been bound in heaven. And whatever they loose on earth shall be, having been loosed in heaven (Matthew 16:19). He repeated this again in the upper room after the Resurrection with regard to forgiveness of sins (John 20:23). The Church that the Apostles established is today responsible before God to maintain the connection with the Twelve and the cornerstone in order that this just judgment may continue for our benefit.

John Chrysostom, noting<sup>3</sup> how Andrew stayed with Jesus for a day before calling his brother, Peter said:

“Andrew, after staying with Jesus and learning what He did, did not keep the treasure to himself, but ran quickly to his brother, to impart the good things which he had received. John has not said on what matters Christ conversed with them. It is clear that it was for this that they ‘remained with Him that day’ (John 1:38-39). Observe what Andrew said to his brother; ‘We have found the Messiah, who is, being interpreted, the Christ’ (John 1:41). You see how he showed the wisdom of the teacher who persuaded them, and their own zeal that they cared for these things from the beginning. For this word, ‘we have found’, is the expression of a soul which travails for His Presence, and looks for His coming from above, and is made overjoyed when the looked-for thing has happened, and hastens to impart to others the good tidings. This is part of brotherly affection, of a sincere disposition, to be eager to stretch out the hand to each other in spiritual things. Hear him besides speak with the addition of the definite article; for he does not say ‘Messiah’, but ‘The Messiah’”.

“Besides, it is not said, absolutely, “he believed,” but that “he brought him to Jesus,” so that from Him he might learn everything. For the other disciple (the Apostle John) also was with him, and contributed to this. And if John the Baptist, who was filled with the Spirit from his mother’s womb (Luke 1:15), gave them over to learn the clearer doctrine concerning this thing from Him (John 1:29,36), much more would Andrew have done this. He would not consider himself sufficient to explain everything, but to draw him to the very fount of light with so much zeal and joy, that the other neither deferred nor delayed at all”.

Chrysostom continued<sup>4</sup> to say that having the testimony of John the Baptist was “no small preparation” as an introduction to Jesus. “Although Andrew<sup>5</sup> was unable to produce the wealth, which he had found, or to describe his treasure in words, when he had discovered it, he led his brother to it to see for himself”.

The hymns of the Church celebrate Andrew’s calling as follows:

“Not summoned<sup>6</sup>, but of your own will did you run like a hart with thirst to the Well-spring of life. And having found Him, you preached Him to all. Having drunk thereof, you drenched the parched ends of the earth with the waters of incorruption”.

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<sup>3</sup> John Chrysostom, Homilies on John, XIX, 1.

<sup>4</sup> John Chrysostom, Homilies on John, XIX, 2.

<sup>5</sup> John Chrysostom, Homilies on John, XX, 1

<sup>6</sup> “Ode III for Matins of the Commemoration of the Apostle Andrew, the First-Called”, November 30<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

## **Andrew at the Feeding of the 5000**

The Twelve had been sent out two by two a few months earlier to heal the sick, cleanse lepers, raise the dead and cast out demons. They had been instructed not to take any provisions for their travels: no bread, no money, no bag (Matthew 10:9-10, Mark 6:8-9, Luke 9:3). A few months after they returned, at the feeding of the 5000, we get another glimpse of Andrew's zeal and of his budding insight as Jesus taught them more about provisions.

After Jesus spent all day teaching and healing a large crowd, it was getting toward evening (Matthew 14:15, Mark 6:35, Luke 9:12). Since the day began at 6:00 p.m. under the Hebrew calendar, this implies that it was late afternoon in our terminology. The Twelve asked Jesus to send the crowds away to get some food and shelter (Matthew 14:15, Mark 6:36, Luke 9:12). Jesus tested Philip in order to give the Twelve more insight into true provisions. "Where shall we buy bread that all these may eat?" (John 6:5). Philip replied that 200 denarii worth of bread would only give everyone a little.

Andrew then came forward with the offer of a child to share his lunch with everyone: five barley loaves (biscuit size) and two sardines. Andrew commented: "What is this among so many?" (John 6:9). Later accounts indicate<sup>7</sup> that the child was Ignatius of Antioch, the third Bishop of Antioch who was fed to the lions in Rome as an old man in about 107 AD. To teach the Twelve more about provisions, Jesus took young Ignatius' offer at face value. He shared his lunch with everyone, thus demonstrating His viewpoint regarding the faith of a child, "Whoever does not receive the kingdom of God as a little child will by no means enter it". That Andrew didn't immediately dismiss the child's offer as being useless indicates that he had a glimmer of faith. But the child's offer of feeding over 5000 people with his small lunch was so preposterous that Andrew didn't dare voice it outright. Jesus demonstrated that the faith of a child is something that the man of faith should consider in his walk with God.

John Chrysostom stated<sup>8</sup>, "Andrew is higher minded than Philip, yet had not he attained to everything. Yet I do not think that he spoke without an object, but as having heard of the miracles of the Prophets, and how Elisha wrought a similar sign<sup>9</sup> with the loaves (2 Kings 4:42-44). On this account, he mounted to a certain height, but could not attain to the very top".

## **Andrew in the First Year of the Church**

In the first year of the Church, the Book of Acts describes several encounters between the Apostles and the religious leaders. In all cases, either Peter or John is quoted as being the spokesman for the Apostles. On Pentecost, Peter was described "standing with the Eleven" (Acts 2:14) in his message to the people who were confused by the events taking place. When Peter and John healed the lame man, the man held onto both Peter and John, but Peter was the one who spoke to the people about what had happened (Acts 3:1-12). When Peter and John were arrested for this, it was Peter who spoke in their defense (Acts 4:1-8). When the Twelve were arrested and put in prison, an angel let them out during the night. Summoned before the High

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<sup>7</sup> Nickolai Velimirovic, Prologue From Ochrid, Lazarica Press, Birmingham, 1986, December 20 mentions Ignatius as the child that Jesus held in His arms (Mark 9:36). Other sources indicate that it was also Ignatius who earlier had offered his lunch to help feed the 5000, where Jesus simply took the child's offer at face value (John 6:9, Mark 6:38).

<sup>8</sup> John Chrysostom, Homilies on John, XLII, 2

<sup>9</sup> Elisha fed 100 men with 20 small barley loaves of similar size to those in Ignatius' lunch. Just as at the feeding of the 5000, Elisha had some left over as a testimony to the miraculous event that had occurred.

Priest and the Sanhedrin, the account reads that Peter *and the other Apostles answered* and said, “We ought to obey God rather than men” (Acts 5:17-29).

Few details are given in Acts regarding the exact accusations that were brought against the Apostles, or who of the Twelve answered these accusations. Pseudo Clement<sup>10</sup> records one example where Andrew responded:

“But the party of the Sadducees, who deny the resurrection of the dead, were in a rage, so that one of them cried out from among the people, saying that those greatly err who think that the dead ever arise. In opposition to him, Andrew, answering, declared that it is not an error, but the surest matter of faith, that the dead rise, in accordance with the teaching of Him of whom Moses foretold that He should come: the true Prophet. ‘Or if,’ says he, ‘you do not think that this is He whom Moses foretold, let this first be inquired into, so that when this is clearly proved to be He, there may be no further doubt concerning the things which He taught.’ These, and many such like things, Andrew proclaimed, and then stopped”.

### **Andrew’s Lifestyle on His Missionary Journeys**

Andrew and his brother, Simon (Peter) had grown up as orphans, worked hard at the fishing business to support themselves and their family, and were used to a very Spartan existence. Clement of Rome was raised very differently, being related by blood to the Emperor<sup>11</sup>, and had grown up in luxury, which he completely abandoned to become a second-generation Apostle and the 3<sup>rd</sup> Bishop of Rome. Clement, who wanted to be Simon’s servant, later wrote of Andrew and Simon’s manner of life. Speaking to Clement, Simon Peter contrasted<sup>12</sup> his and Clement’s lifestyle:

“But perhaps, although you live with me, you do not know my manner of life. I live on bread alone, with olives, and seldom even with pot-herbs; and my dress is what you see, a tunic with a pallium<sup>13</sup>. And having these, I require nothing more. This is sufficient for me, because my mind does not regard things present, but things eternal, and therefore no present and visible thing delights me. I embrace and admire indeed your good mind towards me. I commend you the more, because, though you have been accustomed to so great abundance, you have been able so soon to abandon it, and to accommodate yourself to this life of ours, which makes use of necessary things alone. For my brother Andrew and I have grown up from our childhood not only orphans, but also extremely poor, and through necessity have become used to labor, whence now also we easily bear the fatigues of our journeying. But rather, if you would consent and allow it, I, who am a working man, could more easily discharge the duty of a servant to you.”

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<sup>10</sup> Pseudo-Clement, Recognitions of Clement, I, 56.

<sup>11</sup> Pseudo-Clement, Clementine Homilies, XII, 8.

<sup>12</sup> Pseudo-Clement, Recognitions of Clement, VII, 5.

Pseudo-Clement, Clementine Homilies, XII, 8.

<sup>13</sup> A pallium was a kind of mantle or outer garment, that also served as a bedroll.

## Andrew's Brief Journey to Africa to Help Matthias

Some of the followers of Simon Magus wrote "gospels" that supported their particular heresy. For example, there is the Gospel of Cerinthus, the Gospel of Basilides, the Gospel of Valentinus, the Gospel of Apelles, and even the Gospel of Judas Iscariot<sup>14</sup>. Eusebius stated<sup>15</sup> that some of these heretics generated some of the Apocryphal Gospels and ascribed them to various Apostles for greater credibility:

"But we have nevertheless felt compelled to give a catalogue of these also, distinguishing those works, which according to ecclesiastical tradition are true and genuine and commonly accepted, from those others which, although not canonical but disputed, are yet at the same time known to most ecclesiastical writers. We have felt compelled to give this catalogue in order that we might be able to know both these works and those that are cited by the heretics under the name of the apostles. These include, for instance, such books as the Gospel of Peter, the Gospel of Thomas, the Gospel of Matthias (which is now lost), or of any others besides them. Also the Acts of Andrew and John and the other apostles, which no one belonging to the succession of ecclesiastical writers has deemed worthy of mention in his writings. And further, the character of the style is at variance with apostolic usage, and both the thoughts and the purpose of the things that are related in them are so completely out of accord with true orthodoxy that they clearly show themselves to be the fictions of heretics. Wherefore they are not to be placed even among the rejected writings, but are all of them to be cast aside as absurd and impious".

One apocryphal document, where the events described are not referred to by other traditional sources, describes the Apostle Andrew travelling to Ethiopia briefly to help out the Apostle Matthias. The interesting aspect of this document is that some of the hymns of the Church refer to aspects of Andrew's life that seem to occur only in this account. Therefore a brief summary of these events are included here for completeness.

After Pentecost, Matthias preached at first just around the cities of Judea<sup>16</sup>. After this he went to Ethiopia for a while where he was subjected to considerable physical abuse, which he bore with joy. Andrew then joined him briefly in Ethiopia to help out during some difficult times. The part of Ethiopia that Matthias went to was called the country of the cannibals<sup>17</sup>, and was farther South of Upper Nubia, where the Ethiopian eunuch (Acts 8:27-39) came from. The people there were not at all receptive to the Mosaic Law like the Ethiopian eunuch.

Arriving there, Matthias discovered that the men of that city neither ate bread nor drank wine; but they ate the flesh of men, and drank their blood. Every man, therefore, who came into their city they laid hold of, and they gouged out his eyes, and gave him a drug to drink, prepared by sorcery and magic; and from drinking the drug his heart was altered and his mind deranged". Then they fed the men grass to eat for 30 days before killing them.

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<sup>14</sup> Johannes Quasten, Patrology, v. 1, Christian Classics, Allen, Texas, 2001, p. 128.

<sup>15</sup> Eusebius, Church History, III, 25.

<sup>16</sup> Nickolai Velimirovic, Prologue From Ochrid, Lazarica Press, Birmingham, 1986, August 9.

<sup>17</sup> Roberts and Donaldson, ed., "The Acts of Andrew and Matthias in the City of the Cannibals", Apocrypha of the New Testament, Ante Nicene Fathers, v. 8

This also happened to Matthias when he arrived at this city. However, his heart was not altered, nor his mind deranged when he was put in prison with grass to eat. As Matthias prayed, his eyes were restored and he had a vision from the Lord that he would need to remain there for 27 days to save the people of that city. So Matthias began to sing in the prison similar to Paul and Silas in the Philippian jail (Acts 16:25).

Meanwhile, the Lord also appeared to Andrew along with his disciples, instructing him to take a boat at a certain location and travel to the country of the cannibals to help Matthias. Arriving at the shore early in the morning, Andrew and his disciples found a small boat that was about to leave for the country of the cannibals. Andrew did not recognize Him immediately, but the pilot of the boat was the Lord Himself, accompanied by two angels as crewmen. During the trip, the angels fed Andrew and his disciples with the provisions that they had on board so that they would not be overcome by the tossing of the sea. During the trip, Andrew remarked about the skill of the pilot, but still did not recognize Who He was.

As they closed in on their destination, Andrew and his disciples fell asleep. When they awoke, they found themselves on land; it was only then that Andrew recognized Who the pilot of the boat had been. Before going into the city, they stopped to give thanks to the Lord for His provisions. The Lord then appeared to Andrew in a vision telling him to be strong and that the people of that city will heap on him tortures and insults. They will scatter his flesh in the ways and the streets, and his blood shall flow to the ground, but they will not be able to put him to death.

When Andrew reached Matthias in the prison, he greeted him with a holy kiss<sup>18</sup>. Andrew was very upset at the way men in the prison were treated like irrational brutes. Together, Andrew and Matthias laid hands on those in the prison, healing their blindness and their deranged minds. Then they told them to go to the lower part of the city and eat the fruit of a large fig tree until they came to get them. In all, there were 270 men and 47 women that left the prison.

Thus Matthias, who was in his late 50's at this time, played the role of shepherd to the prisoners, while Andrew, who was in his late 30's, took a more aggressive role. This is similar to the roles of Paul and Barnabas on their first missionary journey. In Lystra, Paul's healed a man who was born crippled. The people's first reaction to Paul's healing was that Paul and Barnabas were gods. "Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian *language*, 'The gods have come down to us in the likeness of men!' And Barnabas they called Zeus<sup>19</sup>, and Paul, Hermes<sup>20</sup>, because he was the chief speaker" (Acts 14:11-12).

When the rulers of the city found the prison empty, they ordered the executioners to round up all the old men of the city to eat some of them instead. As they were about to execute them, Andrew prayed that their hands would be unable to hold the knives. Just then the devil, in the form of an old man, revealed Andrew to the rulers of the city. They were so angry with Andrew that they dragged him through the streets of the city for three days, leaving him in the

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<sup>18</sup> "The Holy Kiss" is also called "The Embrace of Peace" and preceded the Eucharist in the Early Church. Its purpose was an insurance against falsehood between brothers to prevent the "unholy kiss" that Judas gave Jesus when he betrayed Him (Mark 14:44-45, Luke 22:48).

<sup>19</sup> In Greek mythology, Zeus was the ruler of the gods, and was the equivalent of the Roman god, Jupiter.

<sup>20</sup> In Greek mythology, Hermes was the messenger of the gods, and was equivalent of the Roman god, Mercury.

prison overnight each evening. Each night, the demons mocked and scoffed at him in the distress of his pain. Each day, the people of the city watched respectfully to see what would happen to Andrew.

After the third day of dragging through the streets, the Lord appeared to Andrew in prison and healed him of his wounds. Andrew then prayed that a flood of murky water would inundate the city, and that the angels would surround the city to prevent the escape of the wicked men of the city. When the people saw this, they rushed to the prison to release Andrew and beg him to stop the flood. Andrew, seeing their repentance, prayed that the flood would cease, and a great abyss opened up at the spot where the prisoners were killed and roasted. All the water rushed into this abyss and carried the executioners and the wicked rulers with it. When the people saw this, they were exceedingly afraid, thinking that Andrew would take vengeance on them for his suffering. Andrew assured them that he would not do this, but instead prayed that any who had died during the flood might be raised.

“And after these things he drew a plan of a church, and he caused the church to be built. And he baptized them, and gave them the ordinances of our Lord Jesus Christ, saying to them, ‘Stand by these, in order that you may know the mysteries of our Lord Jesus Christ’. And they all prayed, ‘We pray you, stay with us a few days, that we may be filled with your fountain, because we are newly planted’”.

“And Andrew had a vision from the Lord to remain there seven days, until he should confirm their souls in the faith. And going through the city, he proclaimed the Gospel to everyone. And Andrew said, ‘I thank You, my Lord Jesus Christ, who wish to save every soul, that You did not allow me to go forth out of this city in anger. And after the seven days, while Andrew was leaving, all came together to him, from the child even to the elder, and sent him on his way, saying, ‘There is one God, and one Lord Jesus Christ, who alone does wonders; to whom be glory and strength for ever. Amen’”.

The hymns of the Church celebrate Andrew’s and Matthias’ work in Ethiopia in the following words:

“As the mouth of God<sup>21</sup> you snatched from the throat of the slayer of men those whom he had cruelly slaughtered and made food for his malice, O wise one. And with the laver of regeneration, you brought them to the Lord, chanting unceasingly: you people, exalt Him supremely for all ages”.

“As the weapon of the Word of God, O glorious one, you utterly ground down the sword of falsehood and the weapon of evil. By the power of God you cast down the sacrifices, pillars and temples of the idolaters. But you made into temples of the Trinity those who cry: You people, exalt Him supremely for all ages!”

“With the rod of grace<sup>22</sup>, you drew men forth from the abyss of vainglory, O right wondrous Matthias. Obedient to the behest of the Teacher Who illumined your understanding in all things, He showed you to be an Apostle and an honored divine herald of His unapproachable divinity, O most blessed one”.

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<sup>21</sup> “Ode VIII for Matins of the Commemoration of the Apostle Matthias”, August 9<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>22</sup> “Ode IX for Matins of the Commemoration of the Apostle Matthias”, August 9<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

“O blessed Matthias<sup>23</sup>, you traversed the noetic Eden like a river flooded with divine waters. And you gave the earth mystic waters to drink, and have shown it to be fertile. Wherefore, pray that God grant our souls peace and great mercy”.

“O divinely inspired Matthias<sup>24</sup>, with the lightning flashes of your teachings you hallowed the circuit of the world, illumining all. Guiding all to the knowledge of God, you made those who slept before in the darkness of vanity and the gloom of all ungodliness to be receptacles of the light”.

“Let us praise Andrew<sup>25</sup>, the preacher of the Faith and servant of the Word, for he drew forth men from the abyss, wielding the Cross, instead of a rod. Lowering a line of power, he leads souls up from the deception of the enemy and offers them to God as an acceptable gift”.

“Sailing the sea of life<sup>26</sup> in the vessel of your body, you discovered Christ, the Steersman, Who guides all things. O most blessed one, you stand before Him rejoicing, O most honored Andrew”.

“You watered<sup>27</sup> the parched desert with your divine words, O wise one, and showed it forth as fertile, bearing fruit, the children of the Church, through the broadcasting of the seed. Glory to Him that gave you the Spirit”.

### **Andrew, Matthias, and Peter Travel to Cappadocia and Pontus**

“When Andrew and Matthias returned<sup>28</sup> from the city of the cannibals, they met Peter and Alexander near Cappadocia. When they saw them, they greeted them with great joy. Then Peter said to him, ‘What has happened to you, brother Andrew? Have you sown the word of truth in the country of the cannibals?’ Andrew said, ‘Yes, Peter, through your prayers; but the men of that city dragged me through their street three days, so that my blood stained the whole street. Peter said, ‘Be a man in the Lord, Andrew, and come here, and rest from your labor. For if the good husbandman laboriously till the ground, it will also bear fruit, and immediately all his toil will be turned into joy; but if he toil, and his land bring forth no fruit, he has double toil”’.

“And while he was thus speaking, they all had a vision of the Lord Jesus Christ. He said to them, ‘Greetings my co-heirs, be courageous, for truly you shall endure toils in this world for mankind. But be bold; I will give you rest and repose in the kingdom of my Father. Arise, then, and go into the city of the barbarians, and preach in it; and I will be with you in the wonders that shall happen in it by your hands”’. From traditional sources<sup>29</sup>, the location of “the city of the barbarians” was along the Black Sea near Byzantium and Chalcedon.

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<sup>23</sup> “Five Stichera for Vespers of the Commemoration of the Apostle Matthias”, August 9<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>24</sup> “Five Stichera for Vespers of the Commemoration of the Apostle Matthias”, August 9<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>25</sup> “Sticheron for Matins of the Commemoration of the Apostle Andrew, the First-Called”, November 30<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>26</sup> “Ode VI for Matins of the Commemoration of the Apostle Andrew, the First-Called”, November 30<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>27</sup> “Ode IV for Matins of the Commemoration of the Apostle Andrew, the First-Called”, November 30<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>28</sup> Roberts and Donaldson, ed., “The Acts of Peter and Andrew, from a Bodleian Manuscript”, Apocrypha of the New Testament, Ante Nicene Fathers, v. 8. The only copy of this manuscript is incomplete.

<sup>29</sup> Isaac Lambertsen, The Lives of the Holy Apostles, Holy Apostles Convent Press, Buena Vista, CO, 1990, pp. 135-140. This is a translation from the following:

Andrew's lot was described<sup>30</sup> as Nicaea, and Nicomedia, and all the country of Bithynia, and of Inner Galatia, and of the regions round about it, including<sup>31</sup> Phrygia. Eusebius<sup>32</sup> stated that Andrew's lot also included Scythia, which was Northwest of the Black Sea. Gregory Nazianzen stated<sup>33</sup> that Andrew's lot included Epirus also. Jerome stated<sup>34</sup> that Andrew's lot included Achaia. Hippolytus stated<sup>35</sup> that Andrew's lot included Scythia and Thrace. Thus we can summarize these different accounts by saying that Andrew's lot was Greece and the Balkan States, including the shores of the Black Sea. By going into Cappadocia, which is on the South shore of the Black Sea, Andrew was going back to that area that he had drawn when the Twelve divided up the world into different lots.

“And Peter, and Andrew<sup>36</sup>, and Alexander, and Rufus<sup>37</sup>, and Matthias, went into the city of the barbarians<sup>38</sup>. And after they had come near the city, Andrew said to Peter, ‘Do we have to undergo toils in this city, as in the country of the cannibals?’ Peter said to him, ‘I don’t know. But, behold, there is an old man before us sowing in his field. If we go up to him, let us say to him, ‘Give us bread’. And if he gives us bread<sup>39</sup>, we may know that we are not to suffer in this city; but if he say to us, we have no bread, on the other hand, we shall know that suffering again awaits us’. And when they came up to the old man, Peter said to him, ‘Greetings, farmer!’ And the farmer said to them, ‘Greetings you too, merchants!’ Peter said to him, ‘Have you bread to give to these children, for we have been in want?’ The old man said to them, ‘Wait a little, and look after the oxen, and the plough, and the land, that I may go into the city, and get you loaves’. Peter said to him, ‘If you provide hospitality for us, we shall look after the cattle and the field’. The old man said, ‘So be it’. Peter said to him, ‘Are the oxen your own?’ The old man said, ‘No; I have them on hire’. Peter said to him, ‘Go into the city’. And the old man went into the city”.

“And Peter arose, and girded up his cloak and his under-garment, and said to Andrew, ‘It is not right for us to rest and be idle, when the old man is working for us, having left his own work’. Then Peter took hold of the plough, and sowed the wheat, while Andrew was behind the oxen. Then Andrew took the plough out of Peter’s hand, and sowed the wheat, saying, ‘O seed

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The Lives of the Saints in the Russian Language, According to the Menology of St. Dimitri of Rostov, Moscow, Synodal Press, 1911, v. 12, (August) pp. 136-143.

The Great Synaxaristes of the Orthodox Church [in Greek], Archimandrite Matthew Lagges, pub., Athens, 5<sup>th</sup> ed., 1979, v. XI, pp. 727-746.

<sup>30</sup> Roberts and Donaldson, ed., “The Teaching of the Apostles”, Addendum, 7, Ancient Syriac Documents, Apocrypha of the New Testament, Ante Nicene Fathers, v. 8.

<sup>31</sup> Roberts and Donaldson, ed., “The Teaching of the Apostles”, Ancient Syriac Documents, Apocrypha of the New Testament, Ante Nicene Fathers, v. 8.

<sup>32</sup> Eusebius, Church History, III, i.

<sup>33</sup> Gregory Nazianzen, Oration 33 Against Thearians, XI.

<sup>34</sup> Jerome, Letter 59 to Marcella.

<sup>35</sup> Hippolytus, On the Twelve Apostles, Where Each Preached, II

<sup>36</sup> Roberts and Donaldson, ed., “The Acts of Peter and Andrew, from a Bodleian Manuscript”, Apocrypha of the New Testament, Ante Nicene Fathers, v. 8. The only copy of this manuscript is incomplete.

<sup>37</sup> Alexander and Rufus were the sons of Simon of Cyrene (Mark 15:22), who was pressed into service to carry Jesus’ Cross at the Crucifixion. Simon, Alexander and Rufus were also probably among the men from Cyprus and Cyrene who started the Church in Antioch (Acts 11:20). **Later Alexander turned to follow Simon Magus, blasphemed God (1 Timothy 1:19-20), and betrayed Paul (2 Timothy 4:14).**

<sup>38</sup> The term “barbarian” refers to non-Hellenic culture. Thurston and Attwater, Butler’s Lives of the Saints, Christian Classics, Westminster, MD, 1990, February 24 also refers to this location as being along the coast of the Black Sea near Northern Cappadocia.

<sup>39</sup> Per the Lord’s instructions, the Twelve do not carry any provisions for their missionary journeys (Mark 6:8-9).

cast into the ground in the field of the righteous, come up, and come to the light. Let the young men of the city therefore come forth, whom I found in the pit of destruction until today. For, behold, the Apostles of Christ are coming into the city, pardoning the sins of those who believe in the Lord Jesus, and healing every disease, and every sickness”.

A section of the manuscript is missing here. The manuscript continues:

“Pray for me, that He may have mercy upon me, and that I may be delivered from this strait’. And many of the multitude believed in Christ, because of the saying of the woman; and they fell at the feet of the Apostles, and adored them. And they laid their hands upon them. And they healed those in the city that were sick, and gave sight to the blind and, hearing to the deaf, and drove out the demons. All the multitude glorified the Father, and the Son, and the Holy Spirit”.

From Andrew’s prophecy about the young men in the city, who are in the pit of destruction, and the woman, who was delivered from a ‘strait’, there may have been fornication involved, and perhaps the woman had been a temple prostitute, which were part of the worship in pagan temples.

Another traditional account<sup>40</sup> of Andrew’s work along the coast of the Black Sea during this time reads as follows: “Andrew’s lot was Greece and the Balkans, including the River Danube. He spread the Gospel throughout Bithynia, the Propontis, Chalcedon, Byzantium, Thrace, Macedonia, as well as in Thessaly, Hellas, Achaia, Amisus, Trapezus, Heraclea, and Amastris. Andrew passed through these lands and cities, preaching the Christian Faith, and in each city he had to endure much affliction and pain; but, fortified by the omnipotent help of God, he joyfully bore all such tribulations for Christ’s sake”. Paul had similar experiences (2 Corinthians 11:22-28), and still rejoiced because of them (2 Corinthians 6:3-10).

“In Amisus, a city east of the Black Sea near Sinope of Pontus, the Apostle found many Jews who were benighted by spiritual ignorance and impiety. Yet, despite this, the people of Amisus took delight in showing hospitality. They would receive all foreign travelers into their city and homes, and would minister to them as they were able. Thus, when Andrew entered Amisus, a certain Jew took him in. Andrew then gave thought to how he might convert such a multitude of people”.

“The following morning, the Apostle went to the local synagogue, where they asked him pointedly who he was, why he had come among them, and what was his preaching. Andrew, expounding upon the teachings of our Savior, and of Moses and of the prophets, then demonstrated how Jesus is the Messiah foretold by the prophets, and that He would come to save mankind. Then the word of Christ, Who said, ‘I will make you fishers of men’ (Matthew 4:19), was fulfilled. The Jews listened to the words and teaching of Christ’s Apostle and immediately repented, believed and were baptized. They brought to the Apostle all their sick, and he healed

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<sup>40</sup> Isaac Lambertsen, *The Lives of the Holy Apostles*, Holy Apostles Convent Press, Buena Vista, CO, 1990, pp. 53-57. This is a translation from the following:  
*The Lives of the Saints in the Russian Language, According to the Menology of St. Dimitri of Rostov*, Moscow, Synodal Press, 1911, v. 3, (November) pp. 631-651.  
*The Great Synaxaristes of the Orthodox Church [in Greek]*, Archimandrite Matthew Lagges, pub., Athens, 5<sup>th</sup> ed., 1979, v. XI, pp. 727-746.

all of whatever diseases afflicted them. Thus, Andrew became not only a physician of bodies, but one of souls as well. He erected a church in that place and ordained one of them to the priesthood”.

“From Amisus, he left for Trapezus, where he taught and baptized, and ordained priests. This he also did in Laziki, where countless Greeks and Jews were brought to Christ. Then, he resolved to go to Jerusalem, not only because the feast of the Passover was approaching, but also because he desired to see his brother Peter. And he was also greatly desirous to see the Apostle Paul, whom he had heard was to be the Apostle to the Gentiles. Thus, he returned to Ephesus with the Apostle John, whose lot it was to labor in that city”. John’s lot was Ephesus and the surrounding country, but John was only there for a short time with the Virgin Mary as they sought to escape the persecution from King Herod (Acts 12), which began in c. 44 AD. When Herod died, John and the Virgin Mary returned to Jerusalem and stayed there until her death in c. 55 AD, after which he returned to Ephesus.

“When Andrew reached Ephesus, he received a revelation from God instructing him to go and preach the Gospel in Bithynia. Immediately, he departed and entered the city of Nicea, where he saw many Greeks and Jews, and taught and performed miracles. And they came to believe on Christ. He healed many sicknesses instantaneously; and with his iron staff, which bore upon it the emblem of the Cross, he drove away some of the wild beasts which preyed upon men, and slew others of that kind. Moreover, he destroyed the foundations of the pagan temples of the false deities Aphrodite and Artemis<sup>41</sup>”.

“Those Greeks who resisted the Apostle's teaching became possessed by evil spirits, which entered into them and tormented them as just retribution for their obstinacy and unbelief; and so vexed were they that they began to gnaw at their own bodies. Yet Andrew, the disciple of Him Who had come to save sinners, took pity upon them and expelled the demons from them; and they came to believe and were baptized. The Apostle stayed for two years in Nicea and ordained a priest for that city. He then passed on to Nicomedia, which was a populous city, and baptized Greeks there, before removing to Chalcedon, near the Propontus, Scoutari near Byzantium, and, finally, Neocastra, where many were converted and baptized. He also traveled to Pontoheraclea, and from there to Amastrida, a city of the province of Bithynia, and its environs. Having ordained priests there, he went to Sinope, a city of Pontus, where, it is said, his brother, Peter<sup>42</sup>, came to see him. Indeed, to this day, the Christians of Sinope exhibit two marble thrones, which they maintain were the seats of these Apostles. They also display an ancient, wonder-working icon of the Apostle Andrew”. Philastrius of Brescia, a contemporary of Ambrose, stated<sup>43</sup> that the saints in Sinope had this icon of Andrew in his day (i.e. late 4<sup>th</sup> Century).

“Before the Apostle Andrew arrived, however, the Apostle Matthias went to Sinope. Yet as soon as he had begun preaching in that city, he was arrested and cast into prison. When

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<sup>41</sup> *Aphrodite* is the Greek goddess equivalent to the Phoenician *Astarte* and the Roman *Venus*. *Artemis* is the Greek goddess equivalent to the Roman *Diana*.

<sup>42</sup> Peter had been forced to leave Jerusalem in c. 44 AD due to the persecution of Herod (Acts 12:17). From that time on, Peter spent the rest of his life traveling about the world on his various missionary journeys. **Peter continued on through Bithynia visiting Amastris, Nicomedia and Nicea (among other places) strengthening the churches Andrew started.**

<sup>43</sup> Quoted by Thurston and Attwater, Butler’s Lives of the Saints, Christian Classics, Westminster, MD, 1990, November 30.

Andrew arrived and heard that his colleague had been incarcerated, he prayed on his behalf, and instantly Matthias' shackles fell off, the prison doors opened, and he emerged, free. Now, at that time Sinope was the habitation of a fierce and unbelieving people. When they saw that Andrew had violated the fastness of their prison, they surrounded him. Some spoke of burning down the house in which he abode, and others planned how they might take him. At last, they seized him by his hands and feet and pushing him they drove him down the road through the dirt, mercilessly beating him all the while. When they passed outside the city, they cast him onto a dung-heap, confident that he had expired from the beating. But the Apostle endured all this abuse patiently, emulating His Master, Christ. The Lord did not permit His disciple to remain tortured and misused in this manner, but appeared to him that night. Exhorting him to be of good cheer, the Lord restored his broken bones, his broken teeth, and his cuts and bruises. And blessing him and telling him not to flag in his efforts to teach and convert the ungodly, the Savior disappeared”.

This is now the second occasion where Andrew broke Matthias out of prison. Matthias' and Andrew's roles as Apostles were different, but complementary, similar to the roles of Barnabas and Paul on their first missionary journey. In Lystra, Paul's healed a man who was born crippled. The peoples' first reaction to Paul's healing was that Paul and Barnabas were gods. “Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian *language*, ‘The gods have come down to us in the likeness of men!’ And Barnabas they called Zeus<sup>44</sup>, and Paul, Hermes<sup>45</sup>, because he was the chief speaker” (Acts 14:11-12). Matthias, who was in his early 70's at this time, played the role of shepherd, while Andrew, who was in his late 40's, took a more aggressive role.

“The next morning, very early, Andrew entered Sinope again, in full health, his body unmarked by wounds or bruises, his countenance full of joy and gladness. The inhabitants of that place marveled greatly at his superhuman endurance and the great miracle, which Christ had wrought; for they had been convinced that he had died. But now, all saw that his wounds had disappeared during the night; and because of this, they repented and fell at Andrew's feet, begging forgiveness. Then Andrew and Matthias taught them the word of truth and baptized them in the name of the Father, the Son and the Holy Spirit, for they accepted the Christian Faith. At that time, Andrew also performed a great miracle. There was a woman present, whose only son had been slain by an enemy; and she fell down before the Apostle, confessing her belief in Christ with all her heart and soul. Moved to pity, Andrew raised up her child from the dead, that the newly converted might know the one true God. And when they beheld this, they were all converted”.

According to tradition<sup>46</sup>, Philologus, of the Seventy, was sent to Sinope as its Bishop after Andrew left Sinope. Philologus was later sent to Rome by Peter and Paul around 55 AD to help get the Church in Rome started (Romans 16:15). When Paul arrived in Rome in c. 62 AD and was placed under house arrest, Philologus and the others of the Seventy were no longer there (Acts 28:30-31, Philemon 1:22-25, Ephesians 6:21-24, Philippians 4:18-23, Colossians 4:7-18).

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<sup>44</sup> In Greek mythology, Zeus was the ruler of the gods, and was the equivalent of the Roman god, Jupiter.

<sup>45</sup> In Greek mythology, Hermes was the messenger of the gods, and was equivalent of the Roman god, Mercury.

<sup>46</sup> Nickolai Velimirovic, Prologue From Ochrid, Lazarica Press, Birmingham, 1986, October 31.

Hippolytus, On the Seventy Apostles, 23.

“Thereafter, Andrew and Matthias ordained priests and went on to visit Amisus and Trapezus a second time, baptizing those few remaining who had renounced their delusion. From there, they went on to Neocaesaria before passing on to Samosata, where many Greeks dwelt who thought they were the wisest men on earth. Notwithstanding, the wisdom of Andrew’s preaching cut through the Hellenic reasoning of their orators as though it was a spider’s web, exposing their deception; and they were persuaded both by his words and his miracles, and all repented and received baptism. Afterwards, Andrew and Matthias departed for Jerusalem to meet with the other Apostles and to celebrate the Passover of the Christians”. This was in 48 AD when the Council of Jerusalem was convened to consider the issue of circumcision raised by Paul and Barnabas (Acts 15).

From these accounts, we see that Andrew preached the Gospel in some of the places that the Apostle Paul would go later, but not in the same cities. Word of Andrew’s work may have gotten to the Jewish leaders in the cities that Paul visited, and riled them against Paul as soon as they found out what he said when he arrived.

It is worthwhile to note that Andrew was greatly desirous to see the Apostle Paul, when he heard that Paul was to be the Apostle to the Gentiles. This means that Andrew anticipated Paul helping him out, since Andrew also was preaching largely to the Gentiles.

### **Andrew Travels to Byzantium and Russia**

“After the feast of Pascha<sup>47</sup> in 48 AD, Andrew, accompanied by the Apostles Matthias and Thaddaeus, set out for the city of Chorassan, in the parts bordering Mesopotamia. Andrew, however, remained with them for but a few days, leaving them to preach in that region while he proceeded to the area east of the Black Sea, to the Alani and Abasgians. In the cities of those parts, he drew multitudes to the Christian Faith. He then passed on to the peoples of Zygi, the Bosporians, and then the straits of Kafa, where he sojourned for a long time, preaching Christ and teaching all; and many came to believe in Christ, and were baptized. His next center of activity was the city of Byzantium<sup>48</sup>, where he performed many miracles and instructed many in the knowledge of God. Indeed, the people of Byzantium not only embraced the light of the Truth, but even erected a magnificent church in honor of the all-holy Theotokos. As bishop for them he consecrated Stachys<sup>49</sup>, one of the Seventy Apostles. He traveled next to Heraclea of Thrace, which is situated to the west of Byzantium; and there he converted many to the Orthodox Faith, and ordained Apelles<sup>50</sup>, of the Seventy, as bishop”. According to Hippolytus<sup>51</sup>, Apelles was later Bishop of Smyrna, which is about 400 miles Southwest of Sinope, near Ephesus.

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<sup>47</sup> Isaac Lambertsen, *The Lives of the Holy Apostles*, Holy Apostles Convent Press, Buena Vista, CO, 1990, pp. 135-140. This is a translation from the following:  
The Lives of the Saints in the Russian Language, According to the Menology of St. Dimitri of Rostov, Moscow, Synodal Press, 1911, v. 12, (August) pp. 136-143.  
The Great Synaxaristes of the Orthodox Church [in Greek], Archimandrite Matthew Lagges, pub., Athens, 5<sup>th</sup> ed., 1979, v. XI, pp. 727-746.

<sup>48</sup> In the early 4<sup>th</sup> Century, Emperor Constantine made Byzantium his Capital City instead of Rome, and renamed Byzantium “Constantinople”.

<sup>49</sup> Nickolai Velimirovic, *Prologue From Ochrid*, Lazarica Press, Birmingham, 1986, November 5.  
Hippolytus, *On the Seventy Apostles*, 41.

<sup>50</sup> Nickolai Velimirovic, *Prologue From Ochrid*, Lazarica Press, Birmingham, 1986, October 31.  
Apelles, of the Seventy, should not be confused with the 2<sup>nd</sup> Century heretic named Apelles, who was a disciple of the heretic Marcion, who in turn was a follower of the Arch-heretic Simon Magus. See Tertullian, “The

Shortly after Peter left Rome following Peter's run-in with Simon Magus<sup>52</sup>, Peter and Paul sent a number of the Seventy to Rome to help out with the Church there. Among those they sent to Rome in 55 AD were Stachys (Romans 16:9) and Apelles (Romans 16:10). This would suggest that the date of Andrew's ordination of Stachys and Apelles as Bishop of Byzantium and Heraclea respectively was prior to 55 AD.

The hymns of the Church celebrate Stachys' and Apelles' work in Byzantium and Heraclea as follows:

“You were shown<sup>53</sup> to be greatly fertile grain, nurturing with the word of knowledge those who are famished with a hunger of faith, O divinely blessed and wise Stachys. You made them partakers of better food through grace, by the power of the Spirit”.

“The great Andrew ordained you<sup>54</sup> Bishop of Byzantium, O most sacred Stachys, who by divine grace guided to calm havens those who sail there with faith”. “The honorable Church of Heraclea has you as its precious cornerstone, O blessed Apelles, strengthening it with the word of truth. Wherefore we honor you as is meet”.

“With sacred voices<sup>55</sup> the hallowed concourse of the faithful call you blessed, O Apelles, for you had a blessed end and an angelic life, ever hymning the praised and all-glorious God of our fathers”.

“But Andrew himself, undertaking apostolic labors and enduring pangs in the spreading of the Gospel of Christ, passed on through Pontus, the seaboard of the Black Sea, Scythia and the Chersonese. By God's providence, he reached the River Dnieper in the land of Russia, and, halting upon the shore beneath the hills of Kiev, he lay down to rest. When he arose from sleep in the morning, he said to his disciples who had accompanied him: ‘Believe me: on these hills the grace of God will shine forth. There will be a great city here, and the Lord will raise many churches in this place and enlighten all of the Russian land with holy baptism’. And ascending the hills, the saint blessed them and set up a cross, prophesying that the people who dwelt there would receive the Faith from the apostolic see he had established in Byzantium”. This occurred in the 10<sup>th</sup> Century through the zeal of Princess Olga<sup>56</sup>, the wife of Prince Igor, who came to Constantinople to be baptized and brought the Faith back to Russia with her.

“Passing through the Russian cities, which lay to the north, where Novgorod<sup>57</sup> the Great now stands, he went on to visit Rome. Then he made his way to the Greek land of Epirus and

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Prescription Against Heretics”, II, i, 6. There was also a 4<sup>th</sup> Century Egyptian miracle-working monk named Apelles. See Hermias Sozomen, “Memoir of Sozomen”, VI, 28

<sup>51</sup> Hippolytus, On the Seventy Apostles, 28.

<sup>52</sup> Simon Magus was a master of illusion in Samaria (Acts 8:9) who tried to purchase the Holy Spirit (Acts 8:18-20). In c. 55 AD, Simon, who was a personal favorite of Emperor Nero, died as a result of some of Peter's miracles in Rome.

<sup>53</sup> “Ode III for Matins of the Commemoration of the Holy Apostles Stachys, Amplius and Those With Them”, October 31<sup>st</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>54</sup> “Ode V for Matins of the Commemoration of the Holy Apostles Stachys, Amplius and Those With Them” October 31<sup>st</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>55</sup> “Ode VII for Matins of the Commemoration of the Holy Apostles Stachys, Amplius and Those With Them”, October 31<sup>st</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>56</sup> Princess Olga is often referred to as “Equal to the Apostles” for her role in bringing Christianity to Russia.

<sup>57</sup> Novgorod is a few miles South of St. Petersburg, and is near the border with Finland.

eventually arrived in Thrace, firmly establishing the Christians in the Faith and ordaining bishops and leaders for them”.

At about this same time, Andrew’s brother Peter had gone to Britain. Peter’s father-in-law, Aristobulus<sup>58</sup>, of the Seventy, had been sent to Britain as Bishop<sup>59</sup> many years earlier. Since the Apostle Andrew is the Patron Saint of Scotland today, it is likely that Andrew returned to Rome from Novgorod by ship and stopped in Britain to see his brother.

The hymns of the Church celebrate Andrew’s work in Russia, Britain, and elsewhere as follows:

“The Gentiles<sup>60</sup> that did not know God you drew forth from the depths of ignorance with the net of your words. And you manifestly trouble the salty waves of the sea, showing yourself to be a most courageous steed of the Master of the seas, O ever-hymned one. The putrescence of impiety you dried up adding the precious salt of your wisdom, O glorious Apostle. They that shamelessly take in wisdom, which has lost its savor, and don’t know Christ, Who bestows great mercy upon the world, have been amazed”.

“Taking up the Gospel<sup>61</sup> in your hands as a treasure, O much lauded one, you enriched the whole earth with your divine preaching. Wherefore it honors your memory and your sufferings”. “Setting at naught the audacity of the idols and yearning for the sufferings of Christ, you showed yourself to be an Apostle, O blessed Andrew, raining down wonders from heaven as a teacher of the nations. Wherefore honoring your memory as is meet, in hymns we glorify and faithfully magnify you, O Apostle of the Lord”.

“The utterances<sup>62</sup> of your divine thundering were poured forth in the world and traveled from one end of the earth to the other. For they have circled around like a wheel; and your lightning, as David said, has appeared to the whole world”.

The hymns of the Church also celebrate Aristobulus’ work in Britain as follows:

“You proceeded<sup>63</sup> from the East like a star, and, traveling, reached the cities of Britain, preaching the Gospel and illumining with grace those who accepted your word with faith, O blessed Aristobulus”.

“Most splendidly<sup>64</sup> and excellently you counseled your disciples, O blessed Aristobulus, and perfectly instructed them. For you possessed the

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<sup>58</sup> Aristobulus was also the brother of the Apostle Barnabas, of the Seventy, and the companion of Paul. Some members of his household were in Rome in c. 55 AD when Paul wrote his Epistle to the Romans (Romans 16:10).

<sup>59</sup> Nickolai Velimirovic, Prologue From Ochrid, Lazarica Press, Birmingham, 1986, March 16, October 31. Hippolytus, On the Seventy Apostles, 29.

<sup>60</sup> “Stichos for Vespers of the Commemoration of the Apostle Andrew, the First-Called”, November 30<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>61</sup> “Ode III for Matins of the Commemoration of the Apostle Andrew, the First-Called”, November 30<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>62</sup> “Ode V for Matins of the Commemoration of the Apostle Andrew, the First-Called”, November 30<sup>th</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>63</sup> “Ode III for Matins of the Commemoration of the Holy Apostles Stachys, Amplius and Those With Them”, October 31<sup>st</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>64</sup> “Ode VII for Matins of the Commemoration of the Holy Apostles Stachys, Amplius and Those With Them”, October 31<sup>st</sup>, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

hypostatic Wisdom, which instructed you to proclaim the praised and all-glorious God of our fathers”.

### **Andrew Returns to Jerusalem for the Funeral of the Virgin Mary**

Andrew was busy on his missionary journeys in Russia just prior to the time of the death of the Virgin Mary in c. 55 AD. As Mary reached her mid 70's, she was feeling the effects of old age. And it was then that the Archangel Gabriel appeared to her to tell her that her departure was imminent<sup>65</sup>, and would occur in three days.

Shortly after Gabriel left, the Apostle John was translated in a bright cloud from wherever he was at the time. This was similar to the way the Deacon Philip was translated from the desert road between Jerusalem and Gaza to Azotus (Acts 8:26, 39-40), and as Habakkuk the prophet carried food to Daniel, who was in the lions' den, and quickly returned to Judaea<sup>66</sup>. There is some disagreement among the Church Fathers as to whether John was in Ephesus or in some region of Judea. They contend that John did not leave the Virgin Mary alone during her lifetime, unless it was just briefly in the care of her stepson, James, the Lord's brother.

After John arrived<sup>67</sup>, “the rest of the Twelve arrived also from whatever part of the world where they were then preaching the Gospel. All of the Twelve arrived except Thomas. They stood and went in, and greeted the queen mother with the following words: ‘Hail, Mary, full of grace! The Lord be with you’ (Luke 1:28). And she eagerly rose quickly, and bowed herself, and kissed them, and gave thanks to God. And Peter answered and said to the Apostles, ‘Let us each, according to what the Holy Spirit announced and commanded us, give full information to the mother of our Lord’. And those who had come likewise agreed to give an account of how they had come. So each of the Twelve gave Mary an account of where they were when they were summoned”. The account of where Andrew was at this time is not recorded.

“Then the blessed Mary said to her brethren: ‘What is this, that you have all come to Jerusalem?’ Peter, answering, said to her: ‘We had need to ask this of you. Certainly, as I think, none of us knows why we have come here today with such rapidity. And they all wondered that they were there when they heard these things. The blessed Mary said to them: ‘I asked my Son, before He endured the passion, that He and you should be at my death; and He granted me this gift. Whence you may know that my departure will be tomorrow’”.

“After Mary's death the next day, the Apostles with great honor laid the body in a tomb on the Mount of Olives, then Thomas was suddenly brought to the Mount of Olives, like the others had been brought earlier. He saw Mary's body going up to heaven, and began to cry out to her. Then the girdle with which the Apostles had encircled her body was thrown down from heaven to the blessed Thomas. And taking it, and giving thanks to God, he came again into the Valley of Jehoshaphat, finding all the Apostles and a great crowd there. Then Thomas said, ‘Where have you laid her body?’ And they pointed out the sepulcher with their finger. And he

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<sup>65</sup> Roberts and Donaldson, “The Book of John Concerning the Falling Asleep of Mary”, *Ante-Nicene Fathers*, v.8.  
Roberts and Donaldson, “The Passing of Mary”, *Ante-Nicene Fathers*, v.8.

<sup>66</sup> Lancelot C. L. Brenton, “Bel and the Dragon 1:33-39”, *The Septuagint with Apocrypha*, Hendrickson, Peabody MA, 1990

<sup>67</sup> Roberts and Donaldson, ed., “The Passing of Mary, First Latin Form”, *Apocrypha of the New Testament*, Ante Nicene Fathers, v. 8.

said, ‘The body is not there’. But they didn’t believe Thomas. Then they went to the sepulcher, which was a new one hollowed out in the rock, and took up the stone; but they did not find the body, and did not know what to say. Then Thomas told them how he was singing mass in India — he still had on his sacerdotal robes. He, not knowing the word of God, had been brought to the Mount of Olives, and saw the body of the blessed Mary going up into heaven, and prayed her to give him a blessing. She heard his prayer, and threw him her girdle, which she had about her. And the Apostles seeing the belt which they had put about her, glorified God, on account of the benediction which the blessed Mary had given him, and because he had seen her body going up into heaven. Then Thomas gave them his benediction, and said, ‘Behold how good and how pleasant it is for brethren to dwell together in unity!’”

“And the same cloud<sup>68</sup> by which they had been brought carried them back each to his own place. And so also the Apostles quickly returned to where they had at first been, to preach to the people of God”.

### **The Evangelism of Achaia by Andrew**

One of the New Testament Apocryphal works<sup>69</sup> includes a testimony from the people of Achaia for the work of Andrew in their city toward the end of his life:

“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”.

According to tradition<sup>70</sup>, Andrew’s martyrdom in Patras of Achaia occurred in c. 62 AD. The most detailed account of Andrew’s work in Patras<sup>71</sup> comes from a recent translation<sup>72</sup> of some Greek and Russian documents:

“Passing through many lands, Andrew reached the Peloponnese, and, entering the Achaian city of Patras, he lodged with a certain respected man by the name of Sosius. He raised

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<sup>68</sup> Roberts and Donaldson, ed., “The Passing of Mary, First Latin Form”, Apocrypha of the New Testament, Ante Nicene Fathers, v. 8.

<sup>69</sup> Roberts and Donaldson, ed., “The Acts and Martyrdom of the Holy Apostle Andrew”, Apocrypha of the New Testament, Ante Nicene Fathers, v. 8.

<sup>70</sup> Nickolai Velimirovic, Prologue From Ochrid, Lazarica Press, Birmingham, 1986, November 30.

<sup>71</sup> Patras was in the Peloponnese of Southern Greece.

<sup>72</sup> Isaac Lambertsen, The Lives of the Holy Apostles, Holy Apostles Convent Press, Buena Vista, CO, 1990, pp. 135-140. This is a translation from the following:

The Lives of the Saints in the Russian Language, According to the Menology of St. Dimitri of Rostov, Moscow, Synodal Press, 1911, v. 12, (August) pp. 136-143.

The Great Synaxaristes of the Orthodox Church [in Greek], Archimandrite Matthew Lagges, pub., Athens, 5<sup>th</sup> ed., 1979, v. XI, pp. 727-746.

him up from his bed of sickness and afterwards converted the whole city of Patras to Christ. At that time, Maximilla, the wife of the proconsul Aegeates, fell prey to a grievous affliction of the eyes. Though she visited every doctor, yet she derived no benefit from their care, and only succeeded in expending nearly all her substance on their fees and medicaments. Aegeates, observing his wife's manifest decline, fell into despair; for, his great wealth notwithstanding, no amount of money could buy her cure. And as Maximilla drew closer to death, he grew so despondent that he began to consider suicide. One of his household, however, remembered the Apostle, for he had received healing at his hands before; and he hastened and besought his help for his master's wife. Andrew then came and placed his hand upon her, and her health was restored, and she rose from her couch”.

“When Aegeates beheld this miracle, he went and brought forth a great sum of money and laid it at Andrew’s feet. Kneeling, he begged him to accept this offering in gratitude for the healing. But the Apostle refused the money, desiring only the repentance of the people of Achaia and Patras, and he declined to accept any recompense. He said to Aegeates, ‘Our Teacher hath said ‘Freely you have received, freely give’ (Matthew 10: 8), and taught him many other things before he departed”.

“As he passed into the city, he met along the way a paralytic who had long been deprived of the use of his limbs. Indeed, his distress was great, for there was no one to look after him or take pity on his condition. But the Apostle was moved to compassion and, when he set his right hand upon the afflicted one, the man rose up and walked. In consequence of this, Andrew’s name became known throughout the city. Many of the sick hastened to him and fell at his feet; and he healed them all. Some were blind, and through the imposition of his hands their eyes were opened; others suffered from leprosy and other horrible diseases, and he cleansed and cured them. Moreover, as many as believed, he baptized in the name of the All-holy Trinity, in the sea. Now, by the shore, outside the city, there were lepers who made their abode on the sands; and when they heard of Andrew, they believed and were cured of their affliction. One of them, whose name was Job, was baptized immediately, and would follow the Apostle everywhere, loudly proclaiming the power of the saint and the Christian Faith, as though he were a herald. Thanks to Andrew's teaching and manifold miracles, the inhabitants of Patras came to knowledge of the true God. And Andrew rejoiced and was exceedingly glad over the salvation of these souls; and he continually glorified God, the Bestower of all good things”.

“The Christians themselves demolished the temples of the idols and smashed the images therein. And some of them collected a great treasure and laid it at Andrew's feet. The Apostle of Christ refused their offering, but commended their eagerness and good will. And he commanded those who had amassed the funds to distribute them among the paupers and beggars, but to hold back a portion for the construction of a church which Christians could enter to glorify God. In due time, a magnificent church was erected. All hastened there to listen to Andrew’s teachings, as he expounded the meaning of the Scriptures and the sacred prophecies, demonstrating that Christ is the one God, Who came down from the heavens and became incarnate of the Virgin Mary, for the salvation of the human race”.

“Shortly thereafter, the Proconsul Aegeates went to Rome to appear before Caesar to make report of his administration and to receive further orders. Now, Stratocles, his brother, was a man of wisdom who was a mathematician in Athens. In Aegeates' absence, he journeyed to Patras to act as administrator. Travelling with him was a trusted servant whom he loved as a

brother, a man who was sensible and sincere. But at this time, the servant suffered a violent epileptic seizure, brought on by the activity of the demons. This greatly distressed Stratocles, and he began to weep, for no physician was able to help the unfortunate one. When his sister-in-law, Maximilla, learned of this, she invited him to her home and said, ‘Brother-in-law, it is impossible to heal your servant, even with the care of all the physicians, and the prescriptions of all the medicines, in the world. Truly, you are wasting your substance in vain’”.

“‘Yet we have here in this city a foreign doctor, by the name of Andrew, who heals every sickness, and charges no fee. If you will go to him, I am confident that he will cure your servant of this grievous ailment. I myself was gravely ill, and neither a myriad of sacrifices to the gods, nor any physician or medicine, could save me; yet this foreign doctor healed me instantly by his word alone!’ The wise and learned Stratocles of Athens then summoned Andrew, and as soon as the Apostle entered his house, the demons departed and the servant recovered his health. When Stratocles and Maximilla beheld this miracle, they wasted no time disavowing their former impiety, and they glorified the true God and became Christians. They were baptized by the Apostle and cleaved unto him inseparably, desiring to hear his every word and teaching on the Christian Faith”.

“It was not long before Aegeates returned from Rome, however. Maximilla wished to avoid all association with her unconverted husband, but it was impossible for her to keep her secret forever. Certain eunuchs and others approached him, and said, ‘From the day of your departure to Rome until this present moment, she hath not taken her regular meals, but has kept a strict fast. And she utters blasphemies against our deities, preferring to worship the Christ preached by the stranger, Andrew. Her mind and heart are fixed upon Him and Him alone!’ When Aegeates heard this, he was perplexed and astonished, and immediately the demons surrounded him, and he began to act like a man who had lost his mind, uttering insults and threats against the Lord's Apostle. And he ordered his guard to arrest the saint, while he considered what manner of death he would inflict upon him”.

“But at midnight, Stratocles took Maximilla, and they hastened to the prison where Andrew was kept under the guard of Aegeates' sentries. Nevertheless, they tapped lightly on the door of Andrew's cell, and it opened unto them. Then Stratocles and Maximilla entered and fell at Andrew's feet, imploring the Apostle to strengthen and support them in the true Faith of Christ. Andrew exhorted them at length and afterwards ordained Stratocles bishop of Old Patras. He then blessed them and sent them on their way in peace. After they departed, he re-closed his cell door by the power of his prayer, and it shut fast as though locked. He then sat down, patiently awaiting the judgment of the ungodly Aegeates. The proconsul, meanwhile, realized that it was impossible to share living quarters with Maximilla, despite his pleadings and threats; and Satan entered his heart and blinded him with anger”.

### **The Theological Debate Between Andrew and the Proconsul Aegeates**

“Accordingly the proconsul Aegeates<sup>73</sup>, began to compel those believing in Christ to worship the idols. To him, the blessed Andrew said, ‘It behooves 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

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<sup>73</sup> Roberts and Donaldson, ed., “The Acts and Martyrdom of the Holy Apostle Andrew”, Apocrypha of the New Testament, Ante Nicene Fathers, v. 8.

true gods. To whom Aegeates said, ‘Are you Andrew, who destroys the temples of the gods, and persuades men about the new religion which the emperors have given orders to suppress?’”

“Andrew said, ‘The emperors of the Romans have never recognized the truth. And 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 (Deuteronomy 32:17). They are hostile to the human race, teaching men to offend God, so that, by being offended, He turns away and will not listen. 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 die, they may be found deserted and naked, carrying nothing with them but sins’”.

“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’. Andrew answered, ‘Oh, if you would recognize 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, ‘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?’ Andrew said, ‘For this reason I say willingly, since I was with Him when His disciple betrayed him. For before He was betrayed, He spoke to us to the effect that He should be betrayed and crucified for the salvation of men, and foretold that He should rise again on the third day. To whom my brother Peter said, ‘Far be it from you, Lord; let this by no means be’ (Matthew 16:22). And so, being angry, He said to Peter, ‘Get you behind me, Satan; for you are not disposed to the things of God’ (Matthew 16:23). And in order that He might most fully explain that He willingly underwent the passion, He said to us, ‘I have power to lay down my life, and I have power to take it again’ (John 10:18). And, last of all, while He was eating with us, He said, ‘One of you will betray me’ (Matthew 26:21). At these words, therefore, all becoming exceedingly grieved, in order that the surmise might be free from doubt, He made it clear, saying, ‘To whomsoever I shall give the piece of bread out of my hand, he it is who betrays me’ (John 13:26). 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 He didn’t run away, and leave His betrayer at fault; but He remained in the place in which His betrayer knew that He was, He awaited him’”.

“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’. Andrew said, ‘This is what I said, if now you apprehend, that great is the mystery of the cross, which, if you wish to hear, attend to me’”.

“Aegeates said, ‘A mystery it cannot be called, but a punishment. Andrew said, ‘This punishment is the mystery of man’s restoration. If you will 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’. 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’. Andrew said, ‘It is not through foolhardiness, but through faith, that I am not afraid of the

punishment of death; for the death of sins is hard. And on this account I wish 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?” Andrew answered, “This it is which I desired time to learn, which also I shall teach and make manifest, that though the souls of men are destroyed, they shall be renewed through the mystery of the cross. For the first man through the tree of transgression brought in death; and it was necessary for the human race, that through the suffering of the tree, death, which had come into the world, should be driven out. And since the first man, who brought death into the world through the transgression of the tree, had been produced from the spotless earth, it was necessary that the Son of God should be begotten a perfect man from the spotless virgin. He needed to 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”.

“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. 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?’ 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’. 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 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 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?’ 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”.

“Then Aegeates, enraged, ordered him to be shut up in prison. 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 Martyrdom of Andrew in Patras

According to tradition<sup>74</sup>, Andrew's martyrdom in Patras occurred in c. 62 AD. "Andrew admonished them<sup>75</sup> in these words, saying, 'Do not stir up the peace of our Lord Jesus Christ into seditious and devilish uproar. For my Lord, when He was betrayed, endured it with all patience; He did not strive, He did not cry out, nor in the streets did any one hear Him crying out. Therefore you also keep silence, quietness, and peace. Do not hinder my martyrdom, but rather get yourselves ready beforehand as athletes to the Lord, in order that you may overcome threatening 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 is like smoke which, while it is raised and gathered together, disappears. And those torments ought to be feared which never have an end. For these torments, which happen to be somewhat light, any one can bear; but if they are heavy, they soon destroy life. But those torments are everlasting, where there are daily weeping, and mourning, and lamentation, and never-ending torture, to which the proconsul Aegeates is not afraid to go. Be therefore prepared for this, that through temporary afflictions you may attain to everlasting rest, and may flourish forever, and reign with Christ'".

"Andrew admonished the people with these and such like words through the whole night. When the light of day dawned, Aegeates ordered Andrew to be brought to him. 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. Give 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'. 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, may bring it about that you may return to their friendship and ours. But if not, you await varied tortures, on account of the vengeance of the gods; and after these you shall die, fastened to the tree of the cross, which you commend'".

"Andrew said, 'Listen to me, O son of death and chaff made ready for eternal burnings. Until now I have conversed with you kindly about the perfection of the faith, in order that you might receive the exposition of the truth, be made perfect as its vindicator, despise vain idols, and worship God, who is in the heavens. But since you remain in the same shamelessness, and think I am afraid because of your threats, bring against me whatever may seem to you greatest in the way of tortures. For the more I shall endure in tortures for the confession of His name, the more shall I be well pleasing to my King'".

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<sup>74</sup> Nickolai Velimirovic, Prologue From Ochrid, Lazarica Press, Birmingham, 1986, November 30.

<sup>75</sup> Roberts and Donaldson, ed., "The Acts and Martyrdom of the Holy Apostle Andrew", Apocrypha of the New Testament, Ante Nicene Fathers, v. 8.

Then the proconsul Aegeates, being enraged, ordered the Apostle of Christ to be afflicted by tortures. Stretched out violently beaten seven times by three soldiers each time, 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’. Andrew said, ‘I am a slave of the cross of Christ, and I ought rather to pray that I might attain to the trophy of the cross than to be afraid. But for you is laid up eternal torment; 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. Wherefore cease from adding to your miseries, and lighting up everlasting fire for yourself.

Aegeates then being enraged, ordered the blessed Andrew to be fastened to the cross. And he having left them all, went up to the cross, and said 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 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 and with joy, I come to you, that you also exulting may receive me, the disciple of Him that was hanged upon you. Because you have been always faithful to me, and I have desired to embrace you. O good cross, which have received beauty from the limbs of the Lord. O much longed for, and earnestly desired, 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 brethren that the executioners should come and do what had been commanded them; for they were standing at some distance. And they having come up, lifted him on the cross<sup>76</sup>; and having stretched his body across with ropes<sup>77</sup>, 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, as he was suspended, to be eaten alive by dogs”.

“And a great multitude of the brethren stood by, nearly twenty thousand. Beholding the executioners standing off, and seeing 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 Andrew answered him, ‘Shall I not laugh at everything, 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, that a man of Jesus cannot be punished”’.

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<sup>76</sup> According to tradition, the cross that Andrew was suspended on was had the shape of an “X”, not a “T”. This shape later came to be known as the “St. Andrew’s Cross”, and it is the St. Andrew’s Cross that is prominent on the British flag today along with the “T” shaped Roman Cross.

<sup>77</sup> Crucifixion using ropes rather than nails was intended to prolong death and thus make the crucifixion more painful over a longer period of time.

“And having thus spoken, he spoke 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 to forsake this life, you who have for my sake assembled here. Hasten to take upon you my life, which leads to heavenly things, and once for all despise all temporary things, confirming the purposes of those who believe in Christ’. And he exhorted them all, teaching that the sufferings of this transitory life are not worthy to be compared with the future recompense of the eternal life”.

“And the multitude hearing what he said, did not stand off, and the blessed Andrew continued to speak to them. And he spoke so much, that a space of three days and nights was taken up, and no one was tired and went away from him. On the fourth day, when they beheld his nobleness, and the endurance of his intellect, 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. With one accord, they hastened to the tribunal, and cried out against Aegeates saying, ‘What is your judgment, O proconsul? You have judged wickedly; your awards are impious. 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 after wisdom; release the man, and to all Achaia will mercy be shown. It is not necessary that he should suffer this, because, he does not cease proclaiming the truth”.

“And when the proconsul refused to listen to them, at first motioning with his hand to the crowd to leave, they began to be emboldened against him, being in number about twenty thousand. And the proconsul beheld that they had become mad, afraid that something frightful would befall him, rose up from the tribunal and went away with them, having promised to set Andrew free. And some went on ahead to tell the Apostle the cause for which they came to the place”.

“While the entire crowd was exulting that the blessed Andrew was going to be set free, the proconsul came up. While all the brethren rejoiced along with Maximilla, Andrew heard this, and said to the brethren standing by, ‘What is it necessary for me to say to him, when I am departing to the Lord. For what reason have you again come to us, Aegeates? What will you again dare to do? Have you come to release us, as having changed your mind? I don’t agree that you have really changed your mind. Nor would I believe you, if you said 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. To Him I go; to Him I hasten, Who also has said to me, ‘Let not that fearful man terrify you’. Do not think that he will lay hold of you, for he is your enemy. But if you wish to believe in Christ, there will be opened up for time 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 my kinsmen, and I depart to our own, allowing you to be what you are. For already I see my King, already I worship Him, already I stand before Him, where the fellowship of the angels is, where there is light without night, where the flowers never fade, 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 pitiful one, while you can, lest you should wish then when you can not”.

“Then Andrew said, ‘I entreat you earnestly, brethren, that I may first make one prayer to my Lord’. Then set about releasing me. All the people therefore kept quiet. Then Andrew, with a loud cry, said, ‘Before my body comes 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 splendor like lightning coming forth out of heaven shone down upon him, and so encircled him, that in consequence of such brightness mortal eyes could not look upon him at all. And the dazzling light remained about half an hour. And when he had thus spoken and glorified the Lord still more, the light withdrew itself, and he gave up the spirit, and along with the brightness itself he departed to the Lord in giving Him thanks”.

“And after the decease of the Apostle Andrew, Maximilla being the most powerful of the notable women, 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, with reverence, took down the body of Apostle from the cross. And when it was evening, she prepared the body for burial with costly spices, and laid it in her own tomb. For she had been separated 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 brethren”.

“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. Unseen by all his people, having been tormented by the devil, he fell down from a great height, and rolling into the midst of the market-place of the city, breathed his last”.

“And this was reported to his brother Stratocles; and he sent his servants, having told them that they should bury him among those who had died a violent death. But he sought nothing of his substance, saying, ‘Let not my Lord Jesus Christ, in whom I have believed, suffer me to touch anything whatever of the goods of my brother, that the condemnation of him who dared to cut off the Apostle of the Lord may not disgrace me’. These things were done in the province of Achaia, in the city of Patras on the day before the first of December. 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”.

The hymns of the Church celebrate Andrew’s martyrdom in Patras in the following words:

“The Apostle Andrew<sup>78</sup>, O Lord, the first-called disciple and emulator of Your sufferings, patterned himself on You, led to You them that once were deceived in the depths of ignorance, drawing them forth with the hook of the Cross”.

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<sup>78</sup> “Stichera for Vespers of the Commemoration of the Apostle Andrew, the First-Called, November 30<sup>th</sup>”, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

“We honor you<sup>79</sup> as is meet, O Apostle Andrew, as the first-called of all the disciples and an eyewitness and minister of the Word. For fervently and with unwavering faith, you followed the Lamb that takes away the sins of the world. And thereafter you showed yourself to be a sharer in the sufferings of Him that willingly endured death for our sake”.

“The most honored Andrew<sup>80</sup> did not take up weapons of the flesh for retribution, even to lay low the strong citadels of the enemy. But protected by Christ, having captured the nations, he brought them to obedience.

“Having yearned<sup>81</sup> for the Cross, O disciple of Christ, through your Cross you obtained the incorruptible kingdom, whereto you drew all the initiates of God with the Cross, granting an inheritance unto us, the theologians thereof”.

“As a most excellent disciple<sup>82</sup>, following even unto death your Master, Who was crucified of His own will upon the Cross, you ascended the heights of the Cross rejoicing, and passed to the heavens, O blessed Andrew. The gates of Eden were opened to you, and the ladder of heaven was set up for you. The mansions of heaven received you stood rejoicing before Christ, the Bestower of life, O Apostle. You were glorified by sufferings like those of your Teacher, O blessed and most wise Andrew. For you received your end through a Cross and were deified through communion”. “Thankfully honoring you, the city of Patras has acquired you as its pastor, a divine protector, and a deliverer from all manner of misfortunes, and its preserver”.

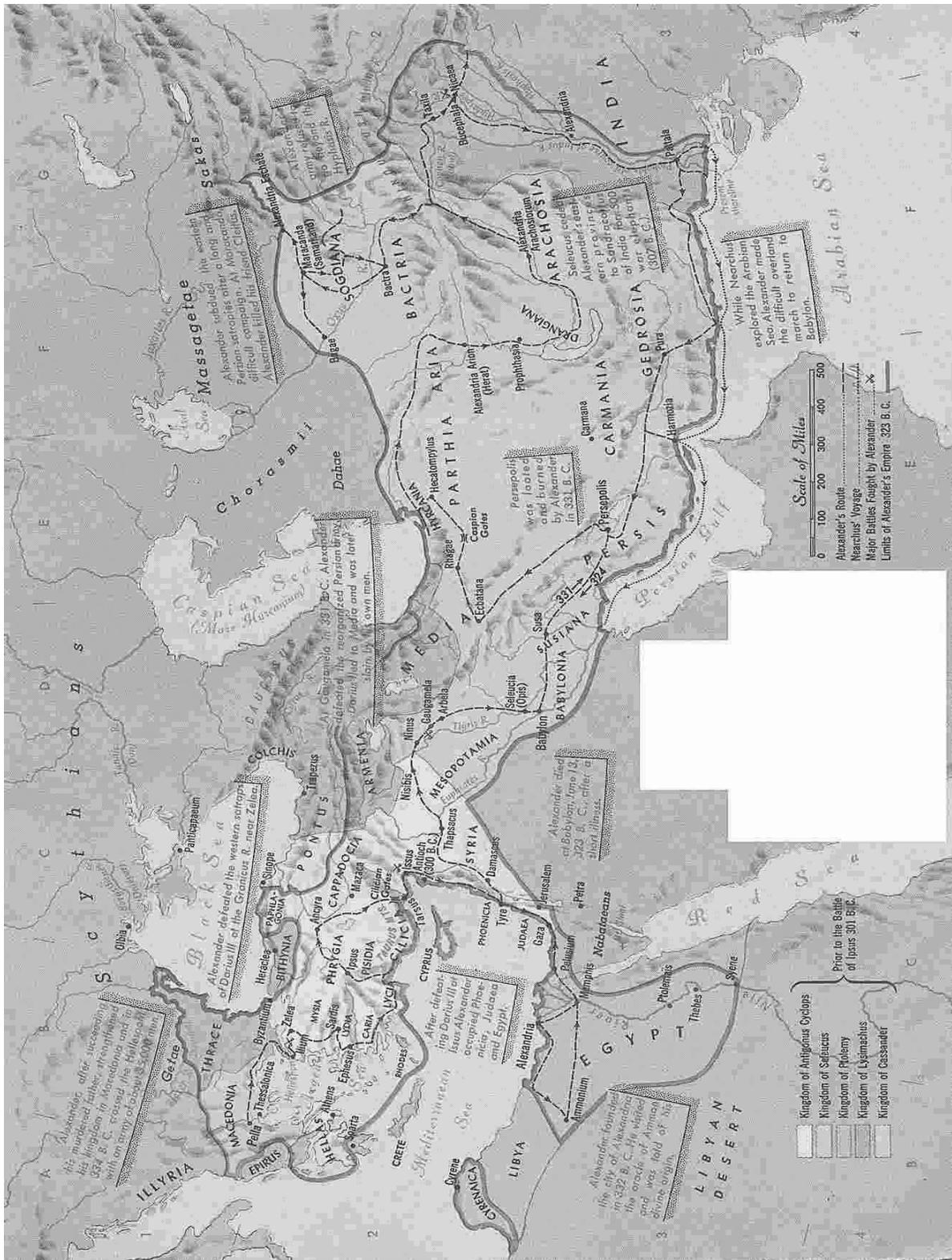
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<sup>79</sup> “Ode III for Matins of the Commemoration of the Apostle Andrew, the First-Called, November 30<sup>th</sup>”, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>80</sup> “Ode IV for Matins of the Commemoration of the Apostle Andrew, the First-Called, November 30<sup>th</sup>”, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>81</sup> “Ode V for Matins of the Commemoration of the Apostle Andrew, the First-Called, November 30<sup>th</sup>”, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.

<sup>82</sup> “Ode IX for Matins of the Commemoration of the Apostle Andrew, the First-Called, November 30<sup>th</sup>”, Russian Menaion, St. John of Kronstadt Press, Liberty, TN.



**Figure 1**  
**Area of Andrew's Missionary Journeys**