CHAPTER FIVE

TRADITIONS IN THE EAST, GREEK AND SYRIAC, AFTER 500

For this section, I am relying greatly upon Schermann’s publication of the texts and partly upon his commentary. But to his collection of pseudonymous and anonymous texts, I add a few texts from known and datable Byzantine fathers. Probably the oldest of the later lists of the Apostles and Disciples of the Lord is the Syriac text found in Codex Sinaiticus Syrus 10, whose handwriting is of the ninth century but whose origin is probably directly from a sixth century source. It reads concerning Andrew and Stachys simply: “Andrew, Simon’s brother, died in the city Patrae.” After the Twelve is found a list of “The Names of the Seventy Apostles, Composed by Irenaeus, Bishop of Lyon,” and some “Six More were with Peter of Caesarea”, which includes as sixty-first: “Stachys.”

Probably also from the sixth century is a Greek translation of a Syriac text similar to the above, but by someone cognizant of the Acts of Andrew, which gives the simple statement: “Andrew, Simon Peter’s brother, having preached in Greece, at Patrae was killed by Aegeates.”

Theophanes Cerameus (died 817) made a long sermon in praise of Andrew, based in part on some version of the Acts of Andrew and Matthias as well as the Acts of Andrew. His version of the latter is reminiscent of Peter Chrysologus’ sermon on Andrew in that it also mentions his death on a tree. “All you listeners know how the great [Andrew] stayed first at Sinope and later at Patrae; and how those wild men lept upon him and tore the Apostle’s body with their teeth. In Achaia, however, where he preached the Gospel, he did not avoid being brought like the Lord to the cross (stauros). Aegeates, Our Savior’s enemy..... crucified the great Apostle on an olive tree (dendron elaias).” The rest of the sermon is simply a comment on sainthood in general and the Johannine Gospel in particular.

About the same time (altho Schermann would date it earlier),

1 Schermann, Vitae, pp. 218-220; Propheten, p. 250.
2 Schermann, Vitae, p. 171; Propheten, p. 249.
another Byzantine wished to change the legends about Andrew. Pseudo-Epiphanios, as he is now called, was the first to introduce into the stories about Andrew or the Twelve the statement that he appointed Stachys the first bishop for Byzantium. His reference to an older tradition is primarily to the Acts and his organization is based on the Graeco-Syriac text just quoted above. The passages pertinent to Andrew read: "Andrew, however, his (Peter's) brother, as they have handed down the tradition to us, preached to the Scythians and Sogdianians and the Gorsinians and in great Sevastopol, where is the castle Apsaros and Lake Hyssos and the River Phasis. From there (he went to where) the Ethiopians dwell, but is buried in Patrae of Achaia, having been tied to a cross by Aegeas (sic), King of Patrae... Philip... was from Bethsaida, from the village of Peter and Andrew.... (Luke's body) was transferred last to Constantinople with Andrew's and Timothy's...... Stachys whom Paul mentioned in the same Epistle (Romans 16:9) was appointed first bishop of Byzantium by Andrew the Apostle in Argyropolis of Thrace...... Philologos, whom also Paul mentioned (v. 15) was made bishop of Sinope by Andrew." 1

In the present texts of Nicephoros Callistos (died 826) a similar story is found. Altho there is some reason to doubt the passages, they do form a basis for attempting to date the Pseudo-Epiphanian forgery and for that reason I quote the points of Andrew's non-Biblic life as recorded in the Nicephoros Callistos which has come down to us. "Andrew was chosen by lot (klērōi) to go to the heathen.... Having visited Cappadocia, Galatia, and Bythinia, he went to the city of the cannibals in Scythia's desert on the other side of the Black Sea, going north and east from Byzantium... where he made Stachys the first bishop.... then thru Thrace, Macedonia, Thessaly, and Achaia, he traveled...... Andrew was crucified by Aegeates the proconsul.... because his wife Maximilla and his brother Stratocles went to Christ." 2

A worthy successor to Pseudo-Epiphanios is the famous forgery known as Pseudo-Dorotheos or Pseudo-Procopios. Altho full of the most amazing anachronisms, it is still quoted extensively by Greek Orthodox scholars as the main proof that Andrew ordained the first bishop of Constantinople. Its literary influence is such that all later