

great intensification of knowledge and love, the clear recollection of all spiritual experiences, freedom from spacial distances and from time sequence as we understand it now, perfect knowledge of other human spirits, together with angelic association—are changes that are scarcely a reflection of the knowledge that awaits them in the blessed vision of God. The holy souls stand upon the threshold of experience, and in a true sense all knowledge is before them. In God, of course, lie all the secrets of the universe as they are known to its Author, and the possession of God involves knowledge of so searching a kind as to defy all treatment of tongue or pen.

THE PASSION OF ST ANDREW

By

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AFTER our Lord's ascension the Apostles were separated and went to preach in different countries. Andrew went to preach the Gospel in Scythia. From there he came into Europe and preached in Epirus and in Thrace, and after that in Achaia which is a part of Greece. There he converted many people and established churches. Among those whom he converted was Maximilla, the wife of Aegeas, who was governor of that part and chief judge. Aegeas was angry when he found that his wife had become a Christian and began to try to force Christians to sacrifice to the heathen gods. Then St Andrew went to him in the city of Patras, and said:

'You who are a judge should know your own judge, who is in heaven. Knowing him you should worship him and withdraw your support from false gods'.

Aegeas answered: 'You must be Andrew, who preach the false law which the princes of Rome have ordered to be destroyed'.

'The princes of Rome', said Andrew, 'have not known how the Son of God came and taught that idols are devilry, and support of them an offence against God. Those who cling to idols will be left by God. He will have nothing more to do with them'.

'That', retorted Aegeas, 'is the nonsense preached by your Jesus who was nailed on the gallows of the cross'.

'He was nailed on the cross with his own consent, for no sin or blame on his part, but for our redemption', Andrew said.

'When he was given up by one of his own disciples, seized by the Jews and nailed to the cross by the soldiers, how can you say that it was all with his own consent?'

Then Andrew began to show how Jesus went to his death willingly. First, because Jesus foretold his passion when he said to his disciples: 'We shall go up to Jerusalem and the Son of Man shall be betrayed'. Secondly, when Peter would have kept him

from going to Jerusalem he reproved him, saying: 'Get thee behind me, Satan'. Then again he showed that he had power to suffer death and to rise again when he said: 'I have power to lay down my life and take it up again'. Fourthly, he knew who was to betray him, when he gave him his supper without denouncing him. Fifthly, he chose the place where he would be captured, for he knew that the traitor would come there.

'All these things', said Andrew, 'I myself have witnessed'. And he went on to say how great is the mystery of the cross.

'No mystery,' said Aegeas, 'but a torture. If you will not listen to me you shall find out what sort of mystery it is'.

'If I were afraid of the gallows of the cross', replied Andrew, 'I would not preach its glory. I wish you would hear more about the mystery, for if you knew and believed in it you would be saved. The first Adam deserved death because of the tree, having broken the commandment of God concerning it. So it was fitting that the second Adam should drive away death by suffering it upon the tree. The first Adam was made of uncorrupt earth. It was fitting that the second, who was to undo his fault, should be born of a virgin. As the first man stretched out his hand in sin to the forbidden fruit it was fitting that the new Adam should stretch out his hands upon the cross. Adam tasted the forbidden fruit and found it sweet. Its effect is rightly taken away by its opposite, and so Jesus Christ was given bitter gall. And Christ has given us immortality, taking our mortality upon himself; for if he had not died, man would never have been made immortal'.

'Keep such foolishness for your disciples', Aegeas told him. 'Obey me and sacrifice to the almighty gods'.

'Every day I sacrifice to Almighty God a Lamb without spot', Andrew replied. 'And after he has been received by all the people he is still alive and whole'.

Aegeas asked how such a thing was possible, and Andrew told him that if he became a disciple he would find out.

'I shall find out', said Aegeas, 'by torturing you'.

He commanded angrily that Andrew should be taken away to prison until the following morning, when he would be asked again to sacrifice to the idols. Next morning Andrew was brought before him, and was once more threatened with torture if he would not sacrifice.

'You shall hang', said Aegeas, 'on the cross you praise so much, unless you do as I command'.

Andrew said joyfully that the more he suffered the more pleasing he would be to Christ. Then the governor had him beaten, and so that he should die more slowly and painfully, he ordered him to be tied to the cross instead of being nailed to it. The cross was set up by the sea shore. When they came in sight of it Andrew ran ahead of the soldiers crying:

'Hail, O Cross, blessed by the body of Jesus Christ! I come to

thee gladly. Take me gladly as a disciple of him that hung on thee. I know thy mystery. Thou art set up in the world to make firm what is unstable. Part of thee stretches up to heaven to signify the heavenly word which is above all. Part is planted in the earth and goes down into the depths, so that through thee may be joined together the things that are in the earth, those that are under the earth, and the things of heaven; and another part is spread out to right and to left, to put to flight the power of the evil one and to gather together the whole world. I have always adored thee and have desired to embrace thee. O Cross which received beauty and nobility from the members of our Lord whom I have so long loved and so greatly desired, take me hence and bring me to my master'.

While he spoke he took off his clothes himself and gave them to the executioners. And they hung him on the cross as had been commanded. The people who stood by saw that as he hung there he smiled and even laughed a little. One of them asked him:

'Servant of God why do you smile? We mourn because we are losing you'.

Then Andrew cried to the people: 'I smile at the uselessness of Aegeas's efforts to punish us. The follower of Christ cannot be punished by torture or death, for by them he becomes known to God'. And he preached to them for two days, hanging on the cross. The crowd grew more and more indignant with Aegeas when they saw the gentleness and patience of Andrew, and some began to say: 'The blood of the innocent is condemned without cause. The holy man should not suffer this. It is Aegeas who should die'. The tumult grew until Aegeas was afraid for his life and decided to loose Andrew from the cross. But as he drew near, Andrew cried out:

'Why have you come, Aegeas? If it is to ask penance for your sins you shall have what you ask. But if you come to take me down you are too late. You shall not take me down alive, for I see my Lord and King waiting for me'.

Then he prayed aloud: 'Lord, do not let me leave this cross alive, for I have long borne the charge which was given to me. I have watched over what was placed in my care, and have so long laboured that now I would gladly be delivered. Thou knowest how often the world has tried to draw me from purity of contemplation, how often it has made me sorrow, how I have fought against it as far as I was able and with thy help have conquered. Now, Lord, let me have the reward which thou hast promised. Bid me give up to thee that which was given into my care, and keep me in thy resurrection. Receive me in peace into thy everlasting tabernacles, that by my death many may enter in unto thee and rest in thy glory'.

When he said this there came a bright light from heaven, which shone round the cross for half an hour, so that during that time

no one could see him. At the moment it departed he gave up his soul to God. And Maximilla the wife of Aegeas took his body down from the cross and buried it honourably.

Tradition is agreed that St Andrew was put to death at Patras by the Roman governor. There are various fragmentary accounts of his martyrdom, and three longer narratives, all deriving probably from a more ancient document of the 3rd century or even earlier. Details can be found in *The Apocryphal New Testament* translated by M. R. James (Oxford 1924), where a reconstructed version of the Passion of St Andrew is given. In the 13th century Blessed James of Voragine, O.P., retold the story as part of his collection of lives of the saints known as *The Golden Legend*. The version given above is drawn mainly from *The Golden Legend*, with a few slight additions from Dr James's edition. The Office for the Feast of St Andrew (Nov. 30), in the Roman and in the Dominican breviary, draws extensively upon the address to the Cross.

THE TRUE BASIS OF RELIGIOUS LIFE

Summary of the discussion by THE EDITOR

THE discussion consequent on the challenging article of Père Nicolas in the July and August LIFE OF THE SPIRIT has centred round two main issues. The first is concerned with the general view raised by Fr Scott-James (September) who suggested that the French Dominican took for granted the subjective emphasis of the post-tridentine spirituality. The true basis, he implied, should be centered on *objective beatitude*, the end which gives meaning to the whole action of religious life. The love of God in himself must be set before the young religious, rather than the perfection of the religious himself. This is the goal if he is to avoid strain and break-down.

Against Fr James's thesis it has been argued that St Thomas himself, sufficiently pre-Tridentine and objective to satisfy most, constantly regards the religious life as a school of perfection; and as perfection in his theology stands for charity, the love of God itself, 'the school of perfection' carries no subjective stigma with it. It is a slur too on the Council of Trent and the theologians who have since considered religious life. Fr A. Valentin draws attention to the teaching of 'that great master, Cardinal Pierre de Bérulle:

First as to what the spiritual life should *not* be.

'Let us not regard ourselves. Should we contemplate a dead thing? For we are dead, and we have no true life save with Jesus Christ in God'.

Next, what it is.

'My sisters, incessantly fix your eyes on Jesus—you must offer and give yourselves to him—you should be naught but a sheer capacity for him—filled with him'. So again, 'We ought to love patience and gentleness more because they conform us to