

Katamares: Acts: 8:5-13.

## **8:6 *The Multitudes Listened***

### **8:9 *A Man Named Simon***

#### **An Account of Simon.**

Justin Martyr: After Christ's ascension into heaven, the devils put forward certain people who said that they themselves were gods; and they were not only not persecuted by you <sup>4</sup> but even deemed worthy of honors. There was a Samaritan, Simon, a native of the village called Gitto, who in the reign of Claudius Caesar, and in your royal city of Rome, did mighty acts of magic, by virtue of the art of the devils operating in him. He was considered a god, and as a god he was honored by you with a statue, which statue was erected on the river Tiber, between the two bridges, and bore this inscription, in the language of Rome, "Simoni Deo Sancto," "To Simon the holy god." And almost all the Samaritans, and a few even of other nations, worship him and acknowledge him as the first god; and a woman, Helena, who went about with him at that time and had formerly been a prostitute, they say fathered this idea. First Apology 26.<sup>5</sup>

### **8:13 *Even Simon Believed***

#### **As Christ Chose Judas.**

Chrysostom: How did he come to baptize also Simon? In the same way that Christ also chose Judas. And "seeing" the "signs" that [Philip] worked, since the others did not receive the signs, [Simon] dared not ask for it. How was it then that they did not put him to death, as they did Ananias and Sapphira? The ancient saying is that he who gathered sticks was put to death as a warning to others. No one else suffered this same fate.<sup>6</sup> Homilies on the Acts of the Apostles 18.<sup>7</sup>

#### **Four Types of Baptism.**

Augustine: The good baptized the evil, as Simon Magus was baptized by Philip, a holy man. These four types, therefore, my brothers, are well known. Look, I repeat them again. Hold fast to them, count them, and pay attention to them. Beware those types which are evil; hold fast to those which are good. The good are born from the good when holy people are baptized by holy people; the evil from the evil when both they who baptize and they who are baptized live wickedly and impiously; the good from the evil

when they who baptize are evil and they who are baptized are good; and the evil from the good when they who baptize are good and they who are baptized are evil. Tractates on the Gospel of John 11.9.1–2.8