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called simon who was thought to practice magic and became known as the father of all heresies litwa examines the simonians in their own literature and in the literature used to refute and describe them he begins with simonian primary sources namely the declaration of great power embedded in the anonymous refutation of all heresies and the concept of our great power nag hammadi codex vi 4 litwa argues that both are early second century products of simonian authors writing in alexandria or egypt litwa then moves on to examine the heresiological sources related to the simonians justin the book of acts irenaeus the author of the refutation of all heresies pseudo tertullian epiphanius and filaster he shows how closely connected justin s report is to the portrait of simon in acts and offers an extensive exegesis and analysis of simonian theology and practice based on the reports of irenaeus and the refutator finally litwa examines simonianism in novelistic sources namely the acts of peter and the pseudo clementines by the time these sources were written simon had become the father of all heresies accordingly virtually any heresy could be attributed to simon as a result despite their alluring portraits of simon these sources are mostly unusable for the historical study of the simonian christian movement litwa concludes with a historical profile of the simonian movement in the second and third centuries the book features appendices which contain litwa s own translations of primary simonian texts

this collection of essays is a tribute to rachel elior s decades of teaching scholarship and mentoring if a festschrift reflects the individuality of the honoree then this volume offers insights into the scope of rachel elior s interests and scholarly achievements in the study of the dead sea scrolls jewish apocalypticism magic and mysticism from the second temple period to the later rabbinic and hekhalot developments the majority of articles included in the volume deal with jewish and christian apocalyptic and mystical texts constituting the core of experiential dimension of these religious traditions

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