

Some introductory remarks and references concerning the communication about "The Lectionary System in Constantinople according to Severian"

Kappel, April 1987

Holger Villadsen

The communication will have a double purpose:

1. To try to throw some light upon the early Lectionary System in Constantinople based upon evidence from the homilies by Severian of Gabala and compared with other relevant liturgical sources.
2. Perhaps add some new information concerning the liturgical and chronological order of the homilies by Severian.

The paper is a revised version of a chapter in an unpublished thesis(?), which I wrote in 1973 at the University of Aarhus about the use of the Bible in the greek homilies by Severian of Gabala.

The corpus of homilies, which was used, was those classified by H.D. Altendorf as genuine (almost identical with the list in CPG). The later additions to this corpus are only used sporadic, but I hope this shortcoming can be improved.

Lections (or topics) in the homilies by Severian in biblical order

Gn 1,1-5	De creatione 1	PG 56,429-438
Gn 1,6	De creatione 2	PG 56,438-447
Gn 1,9-19	De creatione 3	PG 56,447-456
Gn 1,20-26	De creatione 4	PG 56,457-471
Gn 1,26	Ad imaginem	unedited
Gn 1,26 + 2,7-25	De creatione 5	PG 56,471-484
Gn 2,7 + 21-22	Quomodo animam	Savile 5,648-653
Gn 3,1-19	De creatione 6	PG 56,484-500
Gn 3,24 (not lection)	De Cherubim	unedited, CPG 4232
Gn 4-6 (not lection)	De sacrificiis Caini	CPG 4208
Gn 6-8	De Cherubim	unedited, CPG 4232
Gn 8-9	De Noe et de arca	unedited, CPG 4271
Ex 19 (?)	In pentecosten	PG 63, 933-938
Nm 20,11 (?)	In sanctam crucem	Savile 5,898-906
Jdc 6,36-40 (?)	In Jo 7,15	PG 59,643-652
Ps 65,4 (LXX)	De serpente	PG 56,499-516
Ps 79,2-4	In Dei apparitionem	PG 65,19-26
Ps 95,1	In Ps 95,1	PG 55,619-630
Ps 96,1	In Ps 96,1	PG 55,603-612
Ps 96,1	De legislatore	PG 56,397-410
Ps 118,105 (?)	De creatione 3 + 4	PG 56,447-471
Ps 140,2 (?)	De creatione 3 + 4	PG 56,447-471
Os 10,12	De Cherubim	unedited, CPG 4232
Za 9,9 (?)	De adventu Domini	Aucher no. 11 / Akin.13
Is 35,1-2 (?)	In Dei apparitionem	PG 65,16-26
Is 53,7 (?)	In memoriam	PG 52,827-836
Is 66,8	Baptism (In Jo 1,1)	PG 63,543-550
Mt 10,2-5	De apostolis	Aucher no. 4
Mt 11,3ff	In sanctam crucem	Savile 5,898-906
Mt 15,21-28	In chananaeam	PG 59,653-664
Mt 20,1-16 (?)	Fragment	Dyobouniotes p.148-149
Mt 20,18	De serpente	PG 56,499-516
Mt 20,20 (?)	De filiis Zebedaei	Arm.ed. Jordan (1913)
Mt 21,1-11 (?)	De adventu Domini	Aucher 11/Akin.13
Mt 21,18-32	Contra Ioudaeos	PG 61,793-802

Mt 21,23.27	In Mt 21,23	PG 56,411-428
Mt 26,17-19 (?)	In proditionem	PG 59,713-720
Mc 2,5	De paenitentia	PG 49,323-336
Lc 2,10 (?)	De pace	Papadopoulos-Ker.
Lc 5,1-11 (?)	De legislatore	PG 56,397-410
Lc 7,1-10	In centurionem	Aubineau
Lc 11,5-9	In Mt 26,39	Zellinger-Martin
Lc 15,11-32	In filium prodigum	PG 59,627-636
Jo 1,1-14 (?)	De pascha	Aucher 5
Jo 1,1-3 (?)	In Jo 1,1	PG 63,543-550
Jo 1,14 (?)	De sigillis	PG 63,531-544
Jo 7,15	In Jo 7,15	PG 59,643-652
Jo 7,37	Contra Iudaeos	unedited
Jo 10,11-30	In memoriam	PG 52,827-836
Jo 10,32-33	De incarnatione	Aucher 2
Jo 13,1-15 (?)	In proditionem	PG 59,713-720
Jo 14,6	In Ps 95,1	PG 55,619-630
Jo 14,8-17	In venerabilem trin.	Akinian 10
Jo 20,19-29	In ascensionem	PG 52,773-792
Act 1,1-10	In ascensionem	PG 52,773-792
Act 2 (?)	In pentecosten	PG 63,933-938
Act 8,32	In memoriam	PG 52,827-836
Rm 7,9-15	In Rm 7,19	PG 59,663-674
2 Cor 11,3	In filium prodigum	PG 59,627-636
2 Cor 12 (?)	In pentecosten	PG 63,933-938
2 Cor 12,21	De paenitentia	PG 49,323-336
Gal 2,9-10	In Mt 26,39	Zellinger-Martin
Gal 3,1	De serpente	PG 56,499-516
Gal 4,27	In Ps 95,1	PG 55,619-630
Tit 2,11-13 (?)	In Ps 96,1	PG 55,603-612

Table of Lections from Genesis in the homilies by Severian compared with the Typicon from the Great Church (Constantinople, 10th cent.):

Typicon	Severian, topic	lection
1. Mond. 1,1-13	1,1-5: De creat.1	
1. Tuesd. 1,14-23	1,6: De creat.2	
1. Wednesd. 1,24-2,3	1,9-19: De creat.3	
1. Thursd. 2,4-19	1,20-26: De creat.4	
1. Frid. 2,20-3,20	2,7+21-22: Quomodo animam 1,26: Ad imaginem	
2. Mond. 3,21-4,7		
2. Tuesd. 4,8-15	1,26+2,7-25: De creat.5	
2. Wednesd. 4,16-26		
2. Thursd. 5,1-24	3,1-19: De creat. 6	
2. Frid. 5,32-6,8		
3. Mond. 6,9-22	3,24: De Cherubim	6-8: De Cherubim
3. Tuesd. 7,1-5	4-6: De Cain	7-8(?): De Cain
3. Wednesd. 7,6-9		
3. Thursd. 7,11-8,4		
3. Frid. 8,4-21		
4. Mond. 8,21-9,7		8-9: De Noe et de arca
4. Tuesd. 9,8-17		
4. Wednesd. 9,18-10,1		
4. Thursd. 10,32-11,9		
4. Frid. 12,1-7		
5. week		
6. week		

1

The Lectionary System in Constantinople according to Severian of Gabala.

Preliminary paper April 1987, Holger Villadsen.

I. Introduction

Conclusion (or thesis): The homilies by Severian of Gabala show, that the main structure of the Scripture readings in the Byzantine Lectionary System already was established in Constantinople around 401.

At the Divine Liturgy on Saturdays and Sundays throughout the year and on the feasts there was (~~mostly?~~) only readings from the New Testament: the first was the Apostle and the second was the Gospel.

Readings from the Old Testament was (~~mostly~~) limited to services without Eucharist: on vigils, on weekday services in Lent and other preparatory services.

The reform (or establishment) of the Byzantine Lectionary System in the sixth - eighth century did not change the main structure of the system already in existence in Constantinople in the fifth century, but did only concern the concrete choice and fixation of lections for all days in the two yearly cycles.

Some of the lections in the Byzantine Lectionary was probably almost fixed in Constantinople around 401:

The Genesis Homilies by Severian of Gabala seems to suppose fixed lections from Genesis in weekday services in Lent almost identical with the lections at Great Vespers in the Byzantine-Orthodox System.

It seems also, that the Byzantine System with readings from the Gospel according to St. John beginning at Easter Sunday was as a main feature established, when Severian of Gabala was in Constantinople, and that the Epistle in the pascal season was taken from the Acts of the Apostles.

Methodical: I presuppose, that the homilies by Severian of Gabala were held in Constantinople, and that they mostly were held in the same year (401).

The argumentation concerning the main structure of the Lectionary System is based on the observation, that it not is possible to find in the same homily lections from both

the Old and the New Testament.

With reference to the Armenian Lectionary concerning Jerusalem (fifth cent.) A.G. Martimort (in 1984) has claimed, that John Chrysostom not can be used as a witness of a supposed Lectionary System in Constantinople with three lections in every Divine Liturgy: Old Testament Reading, Apostle, Gospel.

The homilies by Severian of Gabala with evidence contemporary with John Chrysostom seems to support this claim of A.G. Martimort.

My thesis can (mostly) not be supported by direct evidence, but must primarily be based on an argumentation ex silentio. This demands, that I take in account all the relevant evidence in the homilies by Severian of Gabala. I have tried to do so, but the work is not yet finished and further evidence can perhaps be found in the armenian homilies (which I only am able to read in translation) and in some of the "new" greek homilies. But nevertheless I have found so many references to liturgical readings in the homilies by Severian of Gabala, that the conclusion should be relatively sure.

II. Readings from Genesis

III. Other readings from the Old Testament

(With the exception of Genesis and Psalms)

IV. Readings from Acts and Epistles

V. Readings from the Gospels

II. Readings from Genesis

The 67 Genesis Homilies by John Chrysostom from Antioch in 388 testify (among other witnesses^{Sources}), that there already in the fourth century was a tradition for reading Genesis in Lent beginning at Monday in the first week of Lent. But the conclusion by A. Rahlfs (1915, p.120) is, that the preacher not has been determined by the lections, but^{-contrary-} that the lections have been determined by the preacher.

The Genesis Homilies by Severian of Gabala from Constantinople in 401 testify a similar tradition for reading Genesis in Lent beginning at Monday in the first week of Lent. In the first homilies it seems that the preacher is determining the lections, but in the later homilies it becomes evident, that there was a fixed series of lections from Genesis independent of the individual preacher.

In De cherubim (CPG 4232, cod.Vat.gr. 559, ff 51^V-58^V) Severian of Gabala is referring to a lection from Genesis about Noah (somewhere from Gen 6-8), but in the homily he gives an interpretation of Gen 3,24 about the Cherubims as a continuation of De creatione 6 about Gen 3,1-19.

This is a clear evidence about a fixed series of lections from Genesis independent of the preacher.

In the same service there has too been another lection from the Old Testament: Hosea 10,12.

In De sacrificiis Caini (CPG 4208, cod.Vindobonensis theol. gr. 64, ff 98-113) Severian of Gabala gives an interpretation of Gen 4-6 about Abel and Seth and the Giants in continuation (probably) of the interpretation in De cherubim. Again he is referring to a lection from Genesis different from the chapter, which he is interpreting. It is not clear from where in Genesis the lection was taken, but I suppose that it probably was a lection somewhere from Gen 7-8.

In De Noe et de arca the lection from Genesis is dealing with the liberation of Noah from the Flood, and the interpretation in the homily is mostly in accordance with the lection.

4

In the beginning of the homily Severian of Gabala is saying, that it now is Middle of Lent, and this homily is thus most probably held at Monday in the fourth week of Lent. According to the Byzantine Typicon from Constantinople (tenth century, ed. J. Mateos) the reading from Genesis at Great Vespers on Monday in the fourth week of Lent is Gen 8,21-9,7 about Noah after the Flood. It seems to be a very significant congruence between this homily by Severian of Gabala and the later Byzantine Lectionary.

This specific congruence points at a more general congruence between the readings from Genesis in the homilies by Severian of Gabala and the series of readings from Genesis at Great Vespers in the Byzantine Lectionary:

a) They both have readings from Genesis at daily services in the late afternoon (Monday - Friday).

b) The series is beginning at Monday in the first week of Lent

c) The readings from Genesis is combined ^{with} another reading from the Old Testament but not with readings from the New Testament. The Byzantine Lectionary have a reading from Proverbs. In the Genesis Homilies by Severian of Gabala there is no reference to readings from the Apostle or the Gospel, but only references to two Psalms (118,105 and 140,2) and a Prophet (Hos 10,12).

d) The series of readings from Genesis on weekdays is (probably) interrupted on Saturdays and Sundays, where the readings are taken from the New Testament.

Concerning Severian of Gabala the homily Ad imaginem may be an exception since pope Hadrian I in a quotation says, that this homily was held on a Saturday.

There is no similar congruence (as this with the Byzantine Lectionary) between the Genesis Homilies by Severian of Gabala and other known Lectionary Systems:

The Lectionary Systems with origin in Jerusalem havelections from Genesis in the Holy Week (Monday - Thursday). This arrangement is found in the Old Armenian Lectionary (ed. Renoux), in the Palestinian Syriac Lectionary (ed. Lewis) and in the Old Georgian Lectionary (ed. Tarnischvili).

And this arrangement is different from the system in the Genesis Homilies by Severian of Gabala.

This family of lectionaries with origin in Jerusalem have only readings from the Old Testament on the weekdays in the Lent. At this point there is (probably) a correspondance with the Genesis Homilies by Severian of Gabala, but the lectionaries from Jerusalem have not readings from Genesis (with some exceptions in the Georgian Lectionary), and the two oldest have not daily services but only on some weekdays (Wednesday and Friday).

In the Nestorian Lectionary System there is readings from Genesis beginning in the first week of Lent. Those readings from Genesis is found in the first, the fourth (Middle) and the seventh (Holy) week of Lent, and on all Fridays (or Saturdays) and Sundays.

This system is rather akin to the system in the Genesis Homilies by Severian of Gabala, but there is also differences. The Nestorian System have Genesis Readings on Fridays (or Saturdays) and Sundays, and that feature is (mostly?) not found in the homilies by Severian.

The Nestorian System have four readings, two from the Old Testament and two from the New Testament. I have not in the Genesis Homilies by Severian found traces of readings from the New Testament.

As the Nestorian

An old witness of a similar system[✓] is found in the Early Syriac Lectionary (ed. F.C. Burkitt). The series of readings from Genesis in Lent is mainly identical with the later Nestorian Lectionary. There is one or two more lections from the Old Testament than in the Nestorian System, and the concrete choice of the other lections is different from the Nestorian System. What is said about the relation between the Genesis Homilies by Severian of Gabala and the Nestorian System can also be said about the Early Syriac Lectionary.

The Genesis Homilies by Severian of Gabala seems thus to testify, that the series of readings from Genesis at the Great Vespers in Lent in the Byzantine Lectionary System mainly was established in Constantinople 401, and that the main structure of the Lectionary System in Lent was the

same in 401 as in the later Byzantine System.

III. Other readings from the Old Testament

(With the exception of Genesis and Psalms)

Except references to liturgical use of the Psalms I have only found clear references to readings from the Old Testament in two homilies by Severian of Gabala. And they were not connected with readings from the New Testament, and were read at a-liturgic (non-eucharistic) services.

The homilies by Severian of Gabala seems to testify, that readings from the Old Testament generally not were used at the Divine Liturgy, but only on vigils and on weekday services in Lent.

A clear reference to a reading from the Old Testament is found in De cherubim (CPG 4232), where Severian is mentioning a reading from Hosea^a (Hos 10,12). This homily belongs to the Genesis Homilies and is held in the evening probably on a weekday in the third week of Lent.

The second clear referenc^ce to a reading from the Old Testament is found in In illud: In principio erat Verbum (Jo 1,1, ed. PG 63,543-550). In this Easter homily Severian is mentioning a reading from Isaiah (Is 66,8), but this reading was not read at the service, where Severian was interpreting Jo 1,1-3, but at the Baptism before this Easter service.

Since it is essential for my argumentation, that I am not ignoring any reference to readings from the Old Testament in the homilies by Severian, I will comment upon some possible (more or less probable) references to readings from the Old Testament.

In the homily at Pentecost In pentecosten (PG 63,933-938) Severian is interpreting Ex 19. In the same homily he is interpreting Acts 2 and 1 Corinthians 12 (error in my list). There is no explicit references to liturgic readings, but this homily may perhaps be an example of an eucharistic service with four readings : Ex 19, Acts 2, 1 Cor 12, Gospel (not mentioned). And this would be a signifkant

27

congruence with the Nestorian Lectionary System. This possibility deserves serious deliberation.

In the homili In pretiosam crucem (savile 5,898-906, CPG 4213) Severian is referring to "a prophetic word this day", which could be a reading or a sermon. If it is a reading, this could be Numbers 20,11, which is referred to in the beginning of the homili. In the rest of the homili Severian is interpreting Matt 11,3 f., which explicitly is mentioned as a liturgic reading. Since there is a Gospel-reading, there would doubtless too have been an Apostle. This homili could thus be an example of a service with three readings, of which the first was taken from the Old Testament. But I do not think it is probable.

In the homili In illud: Quomodo scit litteras (in Jo 7,15, ed. PG 59,643-542) the liturgic Gospel was taken from St. John (Jo 7,15) and that was determining the topic of the homili. But in the end of the homili Severian gives ^{rather about} ~~an~~ interpretation of Judges (Jdc 6,36-40), which perhaps could be a reflect of a liturgic reading from the Old Testament. But I do not think it is probable.

In the armenian homili De adventu Domini (Akinian no. 13, CPG 4246) an interpretation of Zechariah (Za 9,9 f) is given. It could perhaps be a liturgic reading from the Old Testament, but more probable it is only a reflect of the Gospel for Palm Sunday (Matt 21,1-11).

(This text is only accessible for me partly in latin translation and mostly only in the resumé by Henning Lehmann).

In the homili at Epiphany In Dei apparitionem (PG 65,16-26) Severian is at the end interpreting Isaiah (Is 35,1-2). This reflects rather probably a liturgic reading, since it is also found in the Armenian Lectionary from Jerusalem as a reading at the vigil before Epiphany, and in the Byzantine Lectionary as a reading contemporary with the Benediction of Waters on the 5th of January.

In the same homili Severian is interpreting Psalm 79,2-4, which is said to have been sung or read before the homili.

This Psalm is also found at vigil before Epiphany in the Armenian and in the Byzantine Lectionary.

This homily is then probably held in connection with the vigil and the plausible reading from Isaiah is not combined with readings from the New Testament.

The last homily in which I have found a possible reading from the Old Testament is In memoriam (PG 52,827-836).

This is a very important homily in this context, while Severian explicitly is talking about "the two readings of the day" (PG 56,827,34-35). The Gospel was John 10,11-30, and the first of the two readings could perhaps be Is 53, 7, but is most probably Acts 8,32, where this ^{same} verse from Isaiah is quoted. And thus this homily becomes perhaps the clearest and only direct witness of an Early Lectionary System in Constantinople with only two readings at the eucharistic services: an Apostel and a Gospel.

The Psalms are mostly not taken account of in this context, since they have a special status of their own and not ought to be classified as readings from the Old Testament on the same level as readings from the Law or from the Prophets.

Generally it seems justified to claim according to the homilies by Severian of Gabala, that readings from the Old Testament in the liturgy of Constantinople mostly or exclusively were limited to services without eucharist (and without readings from the New Testament).

The homily In pentecosten may be an exception.

IV. Readings from Acts and Epistles

In the homilies by Severian of Gabala can be found several explicit references to readings from the Apostle (8 references).

They are all, except one, connected with an explicit reference to a reading from the Gospel.

But in none of them I have found any traces of readings from the Old Testament (with the exception of the liturgical use of the Psalms).

This observation is not an undeniable proof of the existence in Constantinople in the 5th century of a Lectionary System at eucharistic services with only two readings from the New Testament (Apostle and Gospel), but it is to my opinion a very significant indication.

The 8 homilies with explicit references to an Apostle are the following:

In ascensionem (CPG 4187)	Act 1,1-10	Jo 20,19-29
In memoriam (CPG 4189)	Act 8,32	Jo 10,11-30
In Rm 7,19 (CPG 4203)	Rm 7,9-15	-
In filium prodigum (CPG 4200)	2 Cor 11,3	Lc 15,11-32
De paenitentia (CPG 4186)	2 Cor 12,21	Mc 2,5 (or Mt-Lc)
In Mt 26,39 (CPG 4215)	Gal 2,9-10	Lc 11,5-9
De serpente (CPG 4196)	Gal 3,1	Ps 65,4 / Mt 20,18
In Ps 95,1 (CPG 4191)	Gal 4,27	Ps 95,1 / Jo 14,6

Sometimes Severian is interpreting a lection one or more days after the service, where it was read, so some of the couples are not exactly contemporary. This concerns In ascensionem, where the homily is held 2 days after the Ascension Day on which Act 1,1-10 was read.

In the homily In filium prodigum Severian is interpreting Lc 15,11-32, which was read at a service one or more days earlier.

This phenomenon testifies, that there was a rather fixed Lectionary System in Constantinople around 401.

The readings from Acts are combined with readings from St. John and are belonging to the time between Easter and

Pentecost, while readings from the Pauline letters mostly are combined with readings from the Synoptics.

An exception is the homily In Psalmum 95, where the Apostle from Gal 4,27 is combined with an Gospel from St. John (14,6). The explanation of this exception could be, that this homily was held in Lent.

It is very tempting to suppose a lectio continua in some of the readings from the Apostle: 2 Cor 11,3 / 2 Cor 12,21 / Gal 2,9-10 / Gal 3,1 / Gal 4,27. But I am not sure, that it can be combined with the relative chronology between the homilies.

Besides the explicit references to readings from the Apostle, there are some homilies with interpretations, which could reflect a liturgical reading from the Apostle:

Rom 9,14-22 is interpreted extensively in the homily In chananaeam (PG 59,653-664, CPG 4202), where the Gospel was Matt 15,21-28. This could perhaps be a reflect of a reading from Romans.

Titus 2,11-13 is mentioned in the homily In psalmum 96 (PG 55,603-612, CPG 4190) and could perhaps have been the Apostle of the day.

In the homily In pentecosten (PG 63,933-938) no readings are explicitly mentioned, but there had perhaps been two Apostolic readings from Acts 2 and 2 Cor 12 besides a reading from Ex 19.

V. Readings from the Gospels

There are in the homilies by Severian of Gabala rather many references to readings from the Gospels, and most of them are explicitly marked as liturgical readings.

In several cases (7) they are combined with a certain reading from the Apostle. But in no cases they are combined with a certain reading from the Old Testament. (Again with the exception of the Psalms). I have only found three possible references, and they are so questionable, that it seems justified to exclude them

Many of the references to readings from the Gospels are standing alone without any references to other readings in the same service.

Evaluated as a whole it seems justified to claim, that readings from the Gospels in the Lectionary System of Constantinople in the 5th century only were combined with another reading from the Apostle and not with a reading from the Old Testament.

In some of the homilies there are references to a Gospel reading the day before, and it seems probable, that the homilies with Gospel readings mostly ^oconstituted couples on two consecutive days (Saturday and Sunday).

The same Lectionary Structure is found in the Byzantine Lectionary (and partly also in the Old Armenian Lectionary).

Further similarities with ~~other~~ known Lectionary Systems would be most significant, if they could be found for the homilies, where Severian of Gabala in the same homili is mentioning both the Apostle and the Gospel for the day. But such similarities I have not succeeded in finding.

Evaluated from the internal evidence and chronology the readings from the Gospel of St. John mostly belong to the time between Easter and Pentecost. (And the same [§]if the case concerning the readings from Acts).

It is probable, that John 1,1-17 is Gospel reading for Easter Sunday as in the later Byzantine Lectionary.

Some of the other readings from John could perhaps correspond with the lections in the Byzantine Lectionary for the time between Easter and Pentecost.

Concerning the Gospel readings from the Synoptics I have not been able to find any correspondance between the homilies by Severian of Gabala and the Byzantine Lectionary. But based on the internal chronology between the homilies some fragments of the Old Lectionary of Constantinople can be reconstructed.

The homilies with readings from the Gospels are the following:

De apostolis (arm, CPG 4242)	Mt 10,2-5	
In crucem (CPG 4213)	Mt 11,3 f	? (Num 20,21)
In chananaeam (CPG 4202)	Mt 15,21-28	? (Rm 9,14-22)
Fragment (ed. Dyoboun. 148-9)	Mt 20,1-16 ?	
De serpente (CPG 4196)	Mt 20,18	Ps 65,4 / Gal 3,1
De filiis Zeb. (arm. CPG 4249)	Mt 20,20 ?	
De adventu Dom. (arm CPG 4246)	Mt 21,1-11	? (Za 9,9 f)
Contra Ioudaeos (CPG 4207)	Mt 21,18-32	
In qua potestate (CPG 4193)	Mt 21,23.27	
In proditionem (CPG 4205)	Mt 26,17-19 ?	
De paenitentia (CPG 4186)	Mc 2,5 (or parr.)	2 Cor 12,21
De pace (CPG 4214)	Lc 2,10 ?	
De legislatore (CPG 4192)	Lc 5,1-11 ?	Ps 96,1
In centurionem (CPG 4230)	Lc 7,1-10	
In Mt 26,39 (CPG 4215)	Lc 11,5-9	Gal 2,9-10
In filium prodigum (CPG 4200)	Lc 15,11-32	2 Cor 11,3
De pascha (arm CPG 4243)	Jo 1,1-14 ?	
In Jo 1,1 (CPG 4210)	Jo 1,1-3 ?	Baptism before
De sigillis (CPG 4209)	Jo 1,14 ?	
In Jo 7,15 (CPG 4201)	Jo 7,15	? (Jdc 6,36-40)
Contra Ioudaeos (uned.)	Jo 7,37	
In memoriam (CPG 4189)	Jo 10,11-30	Act 8,32
In incarnatione (arm CPG 4240)	Jo 10,32-33	
In proditionem (CPG 4205)	Jo 13,1-15 ?	
In Ps 95,1 (CPG 4191)	Jo 14,6	Ps 95,1 / Gal 4,27
In ven. trin. (arm CPG 4248)	Jo 14,8-17	
In ascensionem	Jo 20,19-29	Act 1,1-10