

Severian of Gabala – A bibliography

This is not intended as an academic bibliography. It is defective in recent bibliography, particularly on studies. Rather I have compiled it from the CPG and Aubineau for my own purposes as a working document from which to commission translations. SV = some comments by Sever Voicu.

Published genuine works

CPG No	Title	Text	Notes
4185.	De fide et lege naturae.	PG 48. 1081-1088 = Montfaucon Sav. 6, 837-843.	Armenian version: N. Akinian, in <i>Handes Amsorya</i> 73 (1959), col. 161-182. The last part of the PG text (col.1086, l.46-col.1088) actually belongs to CPG 4210 (see CPG sup).
4186.	De paenitentia et compunctione.	PG 49. 323-336 = Montfaucon. Sav. 6, 830-837	Old Russian version: Makarij. Nov., col. l792-l809. Also an Armenian fragment and an Old Slavic translation exist (see CPG sup).
4187.	In ascensionem d. n. I. C. et in principium Actorum (BHG ⁿ 1844c).	PG 52. 773-792 = Montfaucon.	English translation by Rich Bishop forthcoming (private email).
4188.	De spiritu sancto.	PG 52. 813-826 = Montfaucon. Sav. 6. 729-742	English translation by Bryson Sewell available online. Unpublished translation by Rich Bishop exists (private email). The CPG text omits the last 10 lines, which were published by M. Aubineau, "Severien de Gabala, 'De spiritu sancto'. Histoire des editions et recuperation de la fin d'un texte ampute dans la Patrologie Grecque", in : <i>Studi tardoantichi VII</i> , Messina, 1989, p.37-47. (see CPG 4188 sup.)
4189.	De Christo pastore et oue (BHG ^a n 89).	PG 52. 827-836 = Montfaucon. Sav. 5. 984-991	R. Laurentin, in RSPT 52 (1968), p. 542. A Georgian version exists.
4190.	In psalmum 96 (BHG 1937).	PG 55. 603-612 = Montfaucon. Sav. 5. 680-689	R. Laurentin, in RSPT 52 (1968). p. 543
4191.	In psalmum 95 (BHG 488e).	PG 55. 619-630 = Montfaucon. Sav. I, 916-925.	
4192.	Homilia de legislatore.	PG 56. 397-410 = Montfaucon.	

		Sav. 6, 640-649	
4193.	In illud: <i>In qua potestate haec facis</i> (Matth. 21, 23).	PG 56, 411-428 = Montfaucon = Cotelier.	On: <i>By what authority do you do this?</i> A Georgian version exists.
4194.	In cosmogoniam homiliae 1-6.	PG 56, 429-500 = Montfaucon. Sav. 7, 587-640.	<i>On Genesis.</i> English translation: <i>Severian of Gabala and Bede the Venerable, "Commentaries on Genesis 1-3"</i> , ed. Michael Glerup tr. Robert C. Hill and Carmen S. Hardin, IVP, 2010. There are also Greek fragmenta, and a Coptic version of hom. 6, and Armenian fragmenta. Also Arabic versions of hom.1-7. Re: hom 7 see #4217.
4195.	Quomodo animam acceperit Adamus (BHG ⁿ 420q).	Sav. 5, 648-653.	<i>How Adam received a soul.</i> Armenian version: Mechitharistae, <i>Interpretatio in S. Pauli epistulas</i> . Venetiis, 1862. II, p. 883-891. Old Russian version: Makarij, Nov., col. 1184-1190 ; et iterum col. 1865-1873. Old Slavic version exists.
4196.	De serpente homilia (BHG ^a 451h).	PG 56, 499-516 = Montfaucon. Sav. 5, 659-672.	J. Kirchmeyer, <i>L'homelie acephale de Severien sur la Croix dans le Sinaiticus. gr.</i> 493, in AnBoll 78. (1960). p. 18-23. A Coptic version exists, and an Armenian fragment (see CPG sup).
4197.	In Genesim sermo 2.	PG 56, 522-526 = Montfaucon. Sav. 5, 645-648.	Voicu believes that this is genuine; Datama is not sure. (See CPG sup).
4198.	In illud: <i>Pone manum tuam</i> (Gen. 24, 2) (BHG ^a 2345).	PG 56, 553-564 = Montfaucon. Sav. 7, 565-575.	Armenian version : J.B. Aucher, <i>Severiani sive Seberiani Gabalorum episcopi Emesensis homiliae nunc primum ex antiqua versione armena in latinum sermonem translatae</i> , Venetiis, 1827, p. 250-293 (hom. 7).
4199.	In meretricem et pharisaeum.	PG 59. 531-536 = Montfaucon. Sav. 7, 490-493.	<i>On the whore and the Pharisee.</i> Voicu believes that this is spurious. (See CPG sup).
4200.	In filium prodigum.	PG 59. 627-636 = Montfaucon.	<i>On the prodigal son.</i> A Georgian version exists; also an Old

		Sav. 5, 720-728.	Slavic version.
4201.	In illud: <i>Quomodo scit litteras</i> (loh. 7. 15).	PG 59. 643-652 = Montfaucon. Sav. 5, 752-761.	There are Armenian fragments extant.
4202.	In Chananaeam et Pharaonem.	PG 59. 653-664 = Montfaucon. Sav. 5 771-782.	(Two Armenian versions) Cited in the <i>Doctrina Patrum</i> .
4203.	In dictum apostoli: <i>Non quod uolo facio</i> (Rom. 7. 19).	PG 59. 663-674 = Montfaucon. Sav. 5. 789-798.	<i>On the saying of the apostle, "I do not do what I want"</i> .
4204.	In incarnationem domini (BHGa 1910k).	PG 59. 687-700 = Montfaucon. Sav. 5, 851-864.	Old Russian. Makarij. Nov., col. 1685-1710. English: R. Regtuit, <i>Severian of Gabala. Homily on the incarnation of Christ (CPG 4204) : text, translation and introduction</i> , 1992, Amsterdam. 337 p.
4205.	In proditionem seruatoris.	PG 59. 713-720 = Montfaucon. Sav. 5, 893-897.	
4206.	De fide.	PG 60. 767-772 = Montfaucon.	M. Rodinson, « L'Homelie sur la foi et la Trinite de Severien de Gabala », in <i>Accademia Nazionale dei Lincei, Problemi attuali di scienza e di cultura quad.</i> 48 (Atti di Convegno Internazionale di Studi Etiopici), Roma, 1960, p. 387-396. Armenian version: Mechitharistae, <i>Interpretatio in S. Pauli epistulas</i> . Venetiis, 1862. II, p. 783-791. Ethiopian version: A. Dillmann, <i>Chrestomathia Aethiopica</i> , Lipsiae, 1866, p. 77-88. German translation: J. Zellinger, <i>Studien</i> , p.102-114. Ethiopian version with French translation online. Colin Gerard, <i>L'Homélie sur la foi en la Trinité de Séverien de Gabala</i> , <i>Aethiopica</i> 6, 2003, p. 70-109. SV : "authenticity questionable"
4207.	Contra Iudaeos in serpentem aeneum (BHG 424u).	PG 61, 793-802 = Montfaucon. Sav. 7, 448-457.	<i>Against the Jews, on the brass serpent</i> .

4208.	De sacrificiis Caini.	PG 62, 719-722 = Montfaucon. Sav. 7, 458-459.	<i>On the sacrifices of Cain.</i> An Arabic version exists. Online in English here .
4209.	De sigillis sermo (ERG 2351).	PG 63, 531-544 = Montfaucon. Sav. 5, 689-698.	
4210.	In illud: <i>In principio erat uerbum</i> (Ioh. 1:1) .	PG 63, 543-550 = Montfaucon. Sav. 5, 747-752.	<i>On: 'In the beginning was the word'</i> Armenian version: N. Akinian, in <i>Handes Amsorya</i> 72 (1958). col. 161-182. Cf. : H.J. Lehmann. <i>a.c.</i> , in <i>Stud. Patrist. X</i> (TU 107), p. 121 ff.
4211.	In sanctam pentecosten.	PG 63, 933-938 = Montfaucon . Sav. 7, 582-587.	A Georgian version exists (CPG sup). English translation by Rich Bishop forthcoming (private email).
4212.	In theophaniam (BHG ^a 1928).	PG 65, 15-26 = Gallandi = Matthaei.	Syriac Version: J .M. Sauget, in <i>OCP</i> 27 (1961), p. 403 n. 6; 415 n. 7. Old Russian version: Makarij, Jan., col. 299-308. A partial Latin version exists. SV: "the PG 65 text is a shortened version. Complete text in an Escorial ms. & the Slavonic version."
4213.	In pretiosam et uiuificam crucem (BHG ^a 421).	Sav. 5, 898-906; - F. Combefis, <i>Sancti Ioannis Chrysostomi de educandis liberis liber aureus ...</i> , Parisiis, 1656, p. 221-282.	
4214.	Homilia de pace.	A. Papadopoulos-Kerameus, <i>Analecta Hierosolymitikes Stachyologias</i> , (Ανάλεκτα Ιεροσολυμιτικής Σταχυολογίας) vol. 1, Petropoli, 1891, p.15-26.	Given in 402 AD (CPG sup). Latin version: PG 52, 425-428 = PL 52, 598-599. A Georgian version exists. SV: "Latin is actually much shorter than Gk"
4215.	In illud: <i>Pater, transeat a me calix iste</i> (Matth. 26, 39) [al.: In illud: <i>Quis ex uobis habebit</i>	Ch. Martin, <i>Note sur l'homelie de Severien de Gabala: In illud : Pater transeat a me calix iste</i> , in <i>Museon</i> 48 (1935),	<i>On: Father, may this cup pass from me.</i> Armenian version: Aucher, <i>l.c.</i> , Venice, 1827, p.337-371 (hom. 9) Fragment in a Georgian version.

	<i>amicum</i> (Luc. 11, 5)].	p. 311-321 (cc. 1-10, e cod. Mosq. 216 [129/cxxx], f. 276r - 295 v); - J. ZELLINGER, <i>Studien</i> , p. 9-21, e cod. Berol. Phillip. 1438, S. XVII, f. 113-122v.	
4216.	Homilia de lotionem pedum.	A. Wenger, <i>Une homilie inedite de Severien de Gabala sur le lavement des pieds</i> , in REByz 25 (<i>Melanges V. Grumel II</i>), 1967, p. 219-234. Based on Paris. Gr. 582.	<i>On the washing of the feet.</i> Wenger seems to be a shorter version, and includes a French translation. A longer version is in British Library, Harley 5639, f. 207v-271v, and in ca. other 50 mss. Armenian version: Mechitharistae. <i>Interpretatio in S. Pauli epistulas</i> , Venetiis, 1862, II, p. 891-897. Georgian version: exists Old Slavic version: <i>Uspenskij Sbornik</i> , p. 339-343. SV: "Wenger's text is complete and original; see my art. «L'omelia "In lotionem pedum" (CPG 4216) di Severiano di Gabala: Due note», Le Muséon 107 (1994), pp. 349-365. Gk longer version adds from Chrysostom; Georgian longer version interpolates from Chrysostom"
4217.	Homilia 7 in cosmogoniam (fragmenta).	K .I. Dyobouniotes, in <i>εκκλησιαστικός φάρος</i> 13 (1914). p. 144-148.	<i>Fragments of a homily 7 on Genesis.</i> The Arabic 7 th homily on Genesis seems to depend on this. One of the fragments edited by Dyobouniotes is in fact from the second half of hom. 6. I understood the CPG sup to say that Voicu has shown that this "work" is spurious, and composed partly of extracts from 4232, and partly from 4220, but ... SV: "Arabic hom. 7 is apparently a translation of <i>In Noe et filios eius, de cherubim et in prophetam Oseam</i> (HPC pp. 89-102; CPG 4232). I never said it was spurious."
4218.	Fragmenta in Acta	J. Cramer, <i>Catena</i> ...	Catena fragments

	apostolorum.		
4219.	Fragmenta in epistulas s. Pauli.	K. Staab,....	Catena fragments
4220	Fragments from a lost homily De quinque aetatibus mundi.	K .I. Dyobouniotes, in <i>εκκλησιαστικός φάρος</i> 13 (1914). p. 148-149.	Cf. 4217. (CPG sup).

Unpublished genuine works

CPG No	Title	Text	Notes
4230.	De centurione et contra Manichaeos et Apollinaristas	M. Aubineau, Un traité inédit de christologie de Sévérien de Gabala <i>In centurionem et contra Manichaeos et Apollinaristas</i> : Exploitation par Sévère d'Antioche (519) ... du Latran (649) (Cahiers d'orientalisme 5). Geneva, 1983.	<i>On the centurion, against the Manichaeans and Apollinarists.</i> Now printed.
4231.	Homilia in caecum natum	Ms. Paris gr. 979, f.141-144.	
4232.	In Noe et filios eius, de cherubim et in prophetam Oseam	Ms. Vatican gr. 559, f. 51v-58v. K.H. Uthemann, <i>Homiliae pseudo-Chrysostomicae</i> , p.89-102.	S. Voicu has asserted that this is genuine. Fragments have been published by K.I. Dyobouniotes, <i>l.c.</i> . An Arabic version exists. (CPG sup).
4233	In Iudaeos et Graecos	K.H. Uthemann, <i>Homiliae pseudo-Chrysostomicae</i> , p.185-201.	<i>On the Jews and the Greeks.</i> (CPG sup)
4234	In illud: <i>Secundum imaginem et similitudinem</i>	Ms. Paris gr. 758, f. 45-52v.	(CPG sup)
		TODO : add more from CPG sup.	

Works extant only in Armenian

Aucher's edition has 33 words of Armenian in 6 lines, i.e. 5.5 words per line. It has up to 37 lines per page, i.e. a max of 204 words per page. Facing Armenian and Latin pages.

CPG No	Title	Text	Notes
4240.	De incarnatione.	J.B. Aucher, l.c., p.16-55. (hom. 2)	Latin fragment also exists. 20 pages, ca. 4,408 words
4241.	De dogmate baptismoque.	J.B.Aucher, l.c. p.56-128. (hom. 3)	For Georgian version see #4285. 36 pages.
4242.	De apostolis.	J.B.Aucher, l.c., p.128-177. (hom. 4)	For Georgian version see #4285. 25 pages.
4243.	De pascha, deque catharis	J.B. Aucher, l.c., p.178-215. (hom. 5)	18 pages
4244.	In illud: <i>Libri aperti sunt</i> (Dan. 7:10)	J.B. Aucher, l.c., p.216-261. (hom 6)	On : <i>Books were opened.</i> 22 pages.
4245.	In sanctum martyrem Acacium	J.B. Aucher, l.c., p.294-321. (hom. 8)	Greek fragments exist in F. Combefis. 13 pages.
4246.	De adventu domini super pullum	J.B. Aucher, l.c., p.402-409. (hom. 11) N. Akinian, l.c., 73 (1959), p.321-360 (longer recension)	3 pages. ** Do this first **
4247.	In illud: <i>Vir quidam descendebat</i> (Luc. 10:37)	J.B. Aucher, l.c., p.408-413. (hom. 12)	Probably spurious.
4248.	In venerabilem trinitatem consubstantialem	N. Akinian, l.c., 72 (1958), p.449-474.	Seems to be genuine.
4249.	De filiis Zebedaei	H. Jordan, <i>Armenische Irenaeusfragmente</i> (TU 36, 3). Leipzig, 1913, p. 28-39 (textus), p. 178-189 (translatio).	Falsely assigned to Irenaeus.
4250.	Unpublished		The CPG lists some catalogues.

Works extant only in Syriac

CPG No	Title	Text	Notes
4260.	Homilia de nativitate	C. Moss, <i>Homily on the Nativity of our Lord by Severian of Gabala</i> , in Bull. of the School of Oriental and African Studies 12 (1947-1948), p. 555-566.	Probably genuine. SV : "as is, it is probably spurious (no real connection with the authentic homilies)"

Dubia et spuria

CPG No	Title	Text	Notes
4270.	Oratio in dedicationem pretiosae et uiuificae crucis (BHG ^a 428y).	J. Zellinger, <i>Studien</i> , p.128-141.	Greek. Mostly consists of excerpts from De serpente (#4196)
4271.	Homilia de Noe et de arca		Greek. S. Voicu thinks it is spurious. SV: "changed my mind long since (see DSpiritualité). It is authentic and published as HPC pp. 146-153."
4272.	Sermo acephalus		Greek. Headless sermon which begins mid-sentence. SV: "shown as belonging to Cyril of Jerusalem; see: M. Aubineau, «Un "sermo acephalus ineditus" - CPG 4272: "Sévérien de Gabala?" - restitué à Cyrille de Jérusalem», <i>Vigiliae Christianae</i> 41 (1987), pp. 285-289."
4275.	Various		Latin: Various Latin texts are attributed in manuscripts to Severian or Severinus, but are in fact by Peter Chrysologus. Ps. Augustine sermon 37 is attributed to Severian in one codex.
4278.	Encomium in Michaelem archangelum (BHO 761)		Coptic. A fragment only. Spurious.
4279.	Homilia in illud: <i>Vigilate itaque, quia nescitis diem neque horam</i> (Matt. 25:13)	Bibliothecae Pierpont Morgan codices photographice expressi. T. XXV, p. 28-60.	Coptic. Spurious.
4280.	Homilia in illud: <i>Cum veneris filius hominis</i> (Matth. 25:31)	Bibliothecae Pierpont Morgan codices photographice expressi. T. XXV, p. 61-103.	Coptic. Spurious. Also an Arabic version. Noted by Graf, <i>GCAL</i> 1, p.356. Also an Ethiopian version. Copy in Vatican lib.
4281.	Encomium in xii apostolos.	Bibliothecae Pierpont Morgan codices photographice expressi. T. LII, p. 1-56.	Coptic. Spurious. Also an Arabic version : Graf, l.c. D. Righi, <i>Severiano di Gabala, In apostolos: Clavis Coptica 0331 (CPG</i>

			4281) 2 vols. (Rome: C.I.M., 2004). This is an edition of the Coptic and the two Arabic mss. S. J. Voicu, "Pseudo Severiano di Gabala, Encomium in XII Apostolos (CPG 4281): Gli spunti apocrifi," <i>Apocrypha</i> 19 (2008) 217-266. See also Alin Suciu on the text, with English translation. http://alinsuciu.com/2012/10/03/more-coptic-fragments-from-an-encomium-on-the-apostles-ps-severian-of-gabala-encomium-in-xii-apostolos
4282.	Homilia in natalem domini	E. Lucchesi, "Un sermon copte de Severien de Gabale", <i>An.Boll.</i> 97 (1979), 111-127.	Includes French translation. Cf. CPG 5876. Is attributed to Proclus of Cyzicus, but, Aubineau thinks, wrongly.
4285.	Homilia in apostolos.	I. Abuladze, <i>Cqaro</i> 5, p. 89-102.	Georgian. Used by Armenian homilies 4241 and 4242.
4286.	In pentecosten.		Georgian.
4287.	De laudatione puerorum et de sessione domini super pullum	A. Sanidze, <i>Sinuri</i> ., p. 132-140.	Georgian.
4290.			All Arabic texts seem to be covered above. Others are listed by Graf, <i>GCAL</i> i, p.356.
4295.		Catena fragments of various sorts.	

Supplement:

- 4947 – (On Ascension) – English translation by Rich Bishop forthcoming (private email)
- 5028 – (On Ascension) – English translation by Rich Bishop forthcoming (private email)

In: Juditha J. Oosterhuis-den Otter, *Four Pseudo-Chrysostomian Homilies on Job (CPG 4564, BHG 939d-g). Transmission, Critical Edition and Translation*, Amsterdam: VU University Press, 2015. There are 4 homilies on Job. The author suggests that the last 3 may be by Severian of Gabala.

Bibliography

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- <http://anemi.lib.uoc.gr/metadata/2/c/e/metadata-02-0000187.tkl> - Greek library catalogue, but journal does not seem to be online.

J.B. Aucher, *Severiani, sive Seberiani, Gabalorum episcopi, Emesensis, Homiliae nunc primum editae, ex antiqua versione armena in latinum sermonem translatae*, 1827.

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H. Savile, *Tou en hagiois patros hemon Ioannou Archiepiskopou Konstantinoupoleos tou Chrysostomou ton heuriskomenon*, Eton (1611), 8 volumes.

- <http://archive.org/search.php?query=creator%3A%22John%20Chrysostom%2C%20Saint%3B%20Savile%2C%20Sir%20Henry%2C%201549-1622%22>
- <http://archive.org/details/SavileChrysostom1> - vol. 1
- <http://archive.org/details/SavileChrysostom2> - vol. 2

- <http://archive.org/details/SavileChrysostom3> - vol. 3
- <http://archive.org/details/SavileChrysostom4> - vol. 4
- <http://archive.org/details/SavileChrysostom5> - vol. 5
- <http://archive.org/details/SavileChrysostom6> - vol. 6
- <http://archive.org/details/SavileChrysostom7> - vol. 7
- <http://archive.org/details/SavileChrysostom8> - vol. 8

A. Wenger, "Une homélie inédite de Sévérien de Gabala sur le lavement des pieds", *Revue des études byzantines* 25 (1967), 219-234.

- http://www.persee.fr/web/revues/home/prescript/article/rebyz_0766-5598_1967_num_25_1_1394

A. Wenger, "Notes inédites sur les empereurs Théodose I, Arcadius, Théodose II, Léon I", *Revue des études byzantines* 10 (1952), 47-59. Text and translation of a fragment on Epiphany; which, however, Aubineau rejects. The full publication appears in *Anal.Boll.* 95 (1977), 73-90.

- http://www.persee.fr/web/revues/home/prescript/article/rebyz_0766-5598_1952_num_10_1_1055

Si grande est la lumière, si grande la beauté qui fait resplendir l'Église. Et brille aussi, telle la parfaite couronne de l'empire, digne de la couronne de l'empire, celui que Dieu a donné à l'univers, bon rejeton, fleuri sur une bonne tige. En parlant ainsi, je chante la dyade des frères et la concorde de l'empire, laquelle vérifie cette parole : « Le frère aidé de son frère est comme une ville forte et comme un palais fortifié. » « Ce sont là les deux fils de l'onction qui se tiennent près du Seigneur de toute la terre », fleurs de la piété, soutiens de la vérité, les remparts de l'Église, puisque le Christ prend en main l'empire. Je vois les rejetons avec la racine, je vois le bienheureux empereur brillant au milieu de ses enfants. Car sa gloire n'est pas morte. Il est parmi les justes. Or le juste, dit l'Écriture, laissera une mémoire (éternelle). Je le vois briller à travers (son) image vivante. Je considère ce qui a précédé et je tremble : comment partout est dissipé l'épouvantail de la guerre par la foi du grand empereur. Cette foi du père est le rempart des enfants de l'empire. Dieu qui a veillé sur l'empereur, veille sur les fruits sortis de cette noble racine. Prions, frères, afin que soient conservés les flambeaux de la piété, le rempart de l'Église. Que personne n'aille croire que c'est là un discours de flatterie. C'est la vérité. Oui, Dieu se sert des hommes comme rempart de l'Église. Absolument. Ne sais-tu pas qu'après avoir donné les grandes choses aux hommes, Dieu nous demande les petites. Il a donné la

manne dans le désert et il demande aux prêtres des pains, disant : « Tu en placeras sur une table, en ma présence. » Il a donné une colonne de feu et il dit : « Place une lampe devant moi. » Tu fais don d'une si grande source de lumière et tu demandes une lampe, afin que par les bienfaits que je reçois, je rende hommage à ta générosité et que vous, par les dons que vous offrez, vous remplissiez votre devoir de reconnaissance. Puissions-nous, frères, entièrement éclairés, rendre gloire au Dieu très-saint. A lui la gloire dans les siècles des siècles. Ainsi soit-il. --- De saint Sévérin, sur l'Epiphanie.

J. Zellinger, *Studien zu Severian von Gabala* 1, Munster, 1926. Contains at least one homily on p.9-21.

J. Bareille, *Oeuvres complètes de S. Jean Chrysostome, traduction nouvelle*, Paris, 1865, 20 vols. French translation.

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Colin Gerard, *L'Homélie sur la foi en la Trinité de Sévérin de Gabala*, *Aethiopica* 6, 2003, p. 70-109. With French translation.

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Robert E. Carter, "A Greek homily on the temptation (CPG 4906) by Severian of Gabala: introduction, critical edition and translation", *Traditio*, Vol. 52, (1997), pp. 47-71.

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J. Zellinger, *Die Genesishomilien des Bischofs Severian von Gabala*, 1916.

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B. Marx, "Severiana unter den Spuria Chrysostomi bei Montfaucon-Migne", *OCP* v. 5 (1939), p.281-367.

D. Altendorf, *Untersuchungen zu Severian von Gabala*, diss. Tübingen, 1957, 307 p. (Important, according to Aubineau)

C. Datema: "Towards a critical edition of the Greek Homilies of Severian of Gabala", *Orientalia Lovaniensia Periodica* 19, 1988, 107-115.

Links

Go through these.

<http://www.roger-pearse.com/weblog/2010/03/23/notes-on-severian-of-gabala/>

<http://alinsuciu.com/category/severian-of-gabala/>

<https://mapoulos.wordpress.com/tag/severian-of-gabala/>

<http://bakkos.wordpress.com/2010/04/07/notes-on-a-text-by-severian-of-gabala/> - On Epiphany, with partial xln.

http://www.bautz.de/bbkl/s/s2/severian_v_g.shtml - BBKL bibliography

http://www.academia.edu/Documents/in/Severian_of_Gabala - Russian translation of a little-known sermon of Severian, Bishop of Gabala (CPG 4195), which is a part of the series of homilies on the six days of Creation (CPG 4194); An Encomium on the 12 Apostles Attributed to Severian of Gabala: New Sahidic Fragments.

<http://www.rug.nl/staff/r.f.regruit/cv?lang=en> – CV

Interesting quote in German Wikipedia: "Die Erde ist flach und die Sonne läuft nicht unter ihr während der Nacht sondern wandert durch den nördlichen Teil, wie versteckt durch eine Wand." Referenced to "History of the planetary systems from Thales to Kepler"

- http://archive.org/stream/historyofplaneta00dreyuoft/historyofplaneta00dreyuoft_djvu.txt **Look at sermon 3, ch. 5 for real text.**

... a younger contemporary of Basil, Severianus, Bishop of Gabala, speaks out even more strongly and in more detail in his *Six Orations on the Creation of the World 2*, in which the cosmical system sketched in the first chapter of Genesis is explained. On the first day God made the

heaven, not the one we see, but the one above that, the whole forming a house of two storeys with a roof in the middle and the waters above that. As an angel is spirit without body, so the upper heaven is fire without matter, while the lower one is fire with matter, and only by the special arrangement of providence sends its light and heat down to us, instead of upwards as other fires do 3 . The lower heaven was made on the second day; it is crystalline, congealed water, intended to be able to resist the flame of sun and moon and the infinite number of stars, to be full of fire and yet not dissolve nor burn, for which reason there is water on the outside. This water will also come in handy on the last day, when it will be used for putting out the fire of the sun, moon and stars 4 . The heaven is not a sphere, but a tent or tabernacle ; " it is He . . . that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in 5 "; the Scripture says that it has a top, which a sphere has not, and it is also written : " The sun was risen upon the earth when Lot came unto Zoar 6 ." The earth is flat and the sun does not pass under it in the night, but travels through the northern parts "as if hidden by a wall," and he quotes: "The sun goeth down and hasteth to his place where he ariseth7." When the sun goes... (III, 5)

Not an actual quote.

- <https://archive.org/stream/historyofplaneta00dreyuoft#page/210/mode/2up>

PG 56, Col. 452. Sermo III, 4-5.

http://www.documentacatholicaomnia.eu/04z/z_0380-0452_Severianus_Gabalensis_Episcopus_De_Mundi_Creatione_GR.pdf.html - PDF of Greek text online of On Genesis.