

union with St. Athanasius, and the other Catholic prelates. He and St. Potomon, bishop of Heraclea, with forty-seven other Egyptian bishops, accompanied their holy patriarch to the council of Tyre, in 335, where they found much the greater part of the members who composed that assembly to be professed Arians. Paphnutius seeing Maximus, bishop of Jerusalem, among them, and full of concern to find an orthodox prelate who had suffered in the late persecution, in such bad company, took him by the hand, led him out, and told him he could not see that one who bore the same marks as he in defence of the faith, should be seduced and imposed upon by persons who were resolved to oppress the most strenuous assertor of its fundamental article. He then let him into the whole plot of the Arians, which, till that moment had been a secret to the good bishop of Jerusalem, who was by this means put upon his guard against the crafty insinuations of hypocrites, and fixed for ever in the communion of St. Athanasius. We have no particular account of the death of St. Paphnutius; but his name stands in the Roman Martyrology on the 11th of September. See Stilting, p. 778.

ST. PATIENS, ARCHBISHOP OF LYONS, C.

God, by an admirable effect of his holy providence, was pleased to raise up this holy prelate for the comfort and support of his servants in Gaul, under the calamities with which that country was afflicted during great part of the fifth century. For his extraordinary virtues he was placed in the archiepiscopal chair of Lyons some time before the year 470: many think soon after the death of St. Eucherius in 450.⁽¹⁾ By the dignity of his see he was metropolitan of the province called the Second of Lyons; but he diffused the effects of his boundless charity over all the provinces of Gaul. Providence wonder-

(1) See Tillemont, *Hist. Eccl.* t. 15, p. 129; t. 16, p. 97.

to expiate this transgression retired into a monastery; and, after doing penance there, returned to the government of his diocese, as St. Gregory of Tours relates. (*Hist.* l. 1, c. 39.) All agree that this proves the law to have been observed in Gaul. A like example demonstrates the same law in the Eastern churches. For Antoninus, bishop of Ephesus, was accused before St. Chrysostom among other things to have cohabited with his wife whom he had left at his ordination, as Palladius mentions in *Vita S. Chrysostomi*

fully multiplied his revenues in his hands, to furnish him with abundant supplies to build a great number of rich and stately churches, to repair, adorn, and embellish many old ones, and to feed the poor in the greater part of the towns in Gaul, as St. Apollinaris Sidonius assures us.(1) That illustrious contemporary prelate and friend of our saint declares, that he knew not which to admire and praise more in him, his zeal for the divine honour or his charity for the poor. By his pastoral solicitude and assiduous sermons many heretics were converted to the faith, and the Catholic church every day enlarged its pale. A great field was opened to the holy prelate for the exercise of his zeal; for the Burgundians, who were at that time masters of the city of Lyons, were a brutish and savage nation, and infected with the heresies of the Arians and Photinians. St. Patiens found the secret first to gain their hearts and afterward to open their understandings, convince them of the truth, and draw them out of the abyss of their errors.

The forty-eighth sermon among those attributed to Eusebius of Emisa, which is ascribed by the learned to our saint, is a confutation of the Photinian and Arian heresies.* By order of St. Patiens, Constantius, a priest among his clergy, wrote the life of St. Germanus of Auxerre, which work he dedicated to our saint, and to Censurius of Auxerre. All pastoral virtues shone in an eminent degree in this apostolic bishop, says St. Apollinaris Sidonius. Like another Ambrose, he knew how to join severity with compassion, and activity with prudence and discretion. He seems to have died about the year 480.(2) His name is honoured on the 11th of September in the Roman Martyrology. See Apollinaris, Sidonius, Tillemont, Dom. Rivet, *Hist. Littér. de la France*, t. 2, p. 504.

(1) Apoll. Sidon. l. 2, ep. 10; l. 6, ep. 25, et ep. 12.

(2) See Gall. Chr. Vet. a fratribus Sammarthanis, t. 1, p. 295.

* Eusebius, bishop of Emisa, (otherwise called Apamea, Hama, and at present Hems, upon the Orontes, in Syria, thirty miles from Aleppo,) was linked with the Semi-Arians, and flourished in 340. It is agreed that the homilies published under his name were mostly compositions of Gallican prelates in the early ages of that church. Several seem to belong to St. Patiens, to whom Miræus, (*Auctor. de Scriptor. Eccles. c. 118.*) Papirius Masson, and the Jesuit, Theophilus Raynaudus, (t. 8, p. 1671,) think the acts of St. Genesius are to be ascribed.