
De dit. illi spientium Sanctorum Sapia
in plenitudine Sanctorum detentio mea est
ACTA
SANCTORUM.
MENSIS
SEPTEMBER
ERVDITIO
VERITAS
ANTIQVA REDVCO.
OBSCVRA REVELO.
P. B. Boutats. fecit.

Translation of the Title Page

Main Title Block

THE ACTS
OF THE SAINTS
FOR THE MONTH OF SEPTEMBER

Upper Left Scroll:
She gave him knowledge of holy things.

Upper Right Scroll:
My dwelling place is among the full assembly of the saints.

Bottom Left:
Learning: I recover the past.

Bottom Right:
Truth: I bring hidden things to light.

Engraver's Signature:
Engraved by P.B. Bouttats

The engraving is more than a decorative title page. It is a visual statement of the Bollandists' approach to historical research.

The female figures personify Scholarship (Eruditio) and Truth (Veritas). At the bottom, the old winged man holding a scythe and accompanied by an hourglass personifies Time, which consumes and destroys the records of the past. A winged child struggles to rescue a manuscript from him.

This symbolism is particularly appropriate for a work intended to preserve ancient records and examine their reliability. The paired mottoes, "Antiqua reduco" and "Obscura revelo," are recognized as a statement of the Bollandists' scholarly mission.

ACTA SANCTORUM SEPTEMBRIS

Ex Latinis & Græcis, aliarumque gentium Monumentis, ſervatâ primigeniâ veterum Scriptorum phraſi,

COLLECTA, DIGESTA,

Commentariiſque & Obſervationibus

ILLUSTRATA

A

JOANNE STILTINGO,
JOANNE LIMPENO,
CONSTANTINO SUYSKENO,
JOANNE PERIERO,

E SOCIETATE JESU PRESBYTERIS THEOLOGIS.

TOMUS III

Quo dies ſeptimus, octavus, nonus, decimus & undecimus continentur, cum diſſertatione prævia

DE TEMPORE NATALI S. GREGORII NAZIANZENI

AUCTORE JOANNE STILTINGO.



ANTVERPIÆ,

Apud BERNARDUM ALBERTUM VANDER PLASSCHE.

M D C C L.

Digitized by Goo

Translation of the previous page

ACTA SANCTORUM
SEPTEMBER

Collected from Latin, Greek, and other sources of various nations, preserving chiefly the original texts of ancient writers.

Compiled, arranged, and illustrated with commentaries and observations

By Jean Stilting, Jean Limpen, Constantine Suysken, and Jean Périer, priests and theologians of the Society of Jesus.

VOLUME III

Containing the seventh, eighth, ninth, tenth, and eleventh days of September, together with a preliminary dissertation:

On the Date of the Birth of Saint Gregory of Nazianzus

By Jean Stilting.

ANTWERP

Published by Bernard Albert van der Plassche.

1750

Version 1.0

A few notes about this English translation.

The text in this document is from the *Acta Sanctorum*, a monumental collection of saints' lives, traditions, and historical documents assembled and critically examined by the Bollandists. Named after the seventeenth-century Belgian Jesuit Jean Bolland (1596–1665), the Bollandists are a group of Jesuit scholars devoted to the historical study of saints and their lives.

This article, devoted to Saint Véran of Vence, is a substantial scholarly investigation published in 1750, in the third volume devoted to September. Written in Latin by the Jesuit scholar Jean Périer (Joannes Perierus), one of the Bollandists, it appears under September 10, the traditional feast day of Saint Véran. It is entitled "De S. Verano Episcopo Confessore, Venciæ in Gallia" ("On Saint Véran, Bishop and Confessor, at Vence in Gaul") and is described as a "Commentarius Historicus," or "Historical Commentary."

The article consists of 59 numbered paragraphs divided into six sections. Rather than simply recounting Véran's life, Périer critically examines the surviving historical evidence, including ancient religious calendars, ecclesiastical records, correspondence involving Popes Leo I and Hilary, and the writings of early Christian authors. He investigates Véran's family background, his association with the monastery of Lérins, his episcopate at Vence, the development of his religious cult, and the uncertainty surrounding the date of his death.

I do not speak, read, or write Latin. To create this English translation, I did the following: I found a transcription of the Latin article on the Ökumenisches Heiligenlexikon website. I used ChatGPT to translate the text from Latin to English, then read it carefully and made any necessary corrections. There are bound to be errors here and there. I have followed the design and layout of the original article, copying the style and fonts as closely as possible.

If you find any typos or mistakes, please email me so that I can correct them for future versions.

I am offering this as a free download, so you are welcome to share it with anyone who might be interested.

Steve Wilkison
steveandcaroleinvence.com
steve@steveandcaroleinvence.com
October 2026

D

ON SAINT VERAN, BISHOP AND CONFESSOR
OF VENCE, IN GAUL

J. P.

HISTORICAL COMMENTARY

B

§ I. The Saint's Commemoration in the Religious Calendars; the Antiquity of His Veneration; Churches Dedicated to Him; a Monastery Built and Named in His Honor.

E

Fifth century. Various bishops of the same name in the martyrologies.



everal holy bishops in Gaul named Véran *appear in the religious calendars. In the writings of various authors, they are also called* Veranius *and* Verannius*, and even* Uranius*. Cardinal Baronius, in his notes on the Roman Martyrology for October 19, observes that the Véran commemorated there with the words,* "In the territory of Orléans, the burial of Saint Véran, bishop," *should be counted among the bishops of Chalon-sur-Saône. On that occasion, he also lists the others as follows:* "There was a bishop of Lyon of the same name, who will be discussed below under November 11. There was also another Saint Véran, bishop of Vence, who had formerly been a monk of Lérins and a disciple of Saint Hilary, bishop of Arles. He is said to have died in the Lord on September 10. There was, furthermore, another Saint

C Véran, bishop of Cavaillon, who is devoutly venerated as the patron saint of that church. Véran of Cavaillon is found among the signatories of the Second Council of Mâcon, which was held in the year 588." *The fact that so many holy men shared the same name and held the same position has caused some confusion among both earlier and more recent writers, who, in their accounts of these saints, have attributed to one* Véran *things that appear to belong to another. The greatest difficulty concerns* Saint Véran *of Lyon and our own* Saint Véran *of Vence, since they are said not only to have shared the same name and held the same position, but also to have lived during the same period. As a result, some maintain that the Véran associated with Lyon and the* Véran *associated with Vence were one and the same person. Others insist that they were two distinct individuals, while still others hold different opinions. I shall present below the supporters of each of these opinions and the reasons for their views, after first setting out what I have found in the writings of earlier and more recent authors concerning* Saint Véran *of Vence, his commemoration in the martyrologies, and the veneration paid to him.*

2 *Our saint is not mentioned in the older, standard martyrologies, such as those of Saint Jerome, Bede, Usuard, and others (unless he is to be confused with Saint Véran of Lyon, who is commemorated in most of them on November 11). Nor is he mentioned in the Roman Martyrology on either September 9 or 10, even though Baronius, cited in the preceding paragraph, calls him a saint and records that he died in the Lord on September 10. Tillemont, in volume 15 of his Monuments of Ecclesiastical History, therefore rightly expresses his surprise that the eminent Cardinal did not give him a place in the Martyrology. Let us therefore turn to the more recent martyrologists. Chastelain, in his Universal Martyrology, commemorates him on September 9 as follows:* "At Vence, Saint Véran, bishop, son of Saint Eucherius of Lyon." *Ferrari, however, in his Catalog of Saints Whose Names Are Not Included in the Roman Martyrology, records him on September 10 as follows:* "At Vence in Gaul, Saint Véran, bishop." *The Paris Martyrology likewise records him on that day:* "At Vence in Provence, Saint Véran, formerly a monk of Lérins, bishop of this city, who was the son of Saint Eucherius." *Saussay, in his Gallican Martyrology, composed a more extensive account of the saint, which I also reproduce here.*

Our saint is not mentioned on this day in the older standard martyrologies, but he is mentioned in many more recent ones.

F

An account from Saussay and from an old martyrology of the Church of Vence,

3 "At Vence, in the territory of the Nerusii, in the Phocaean province, the burial of Saint Véran, bishop and confessor, who was the first light and pillar of the episcopal see of Vence. He was the son of Saint Eucherius and the brother of Salonius. Having formerly been a monk of Lérins, where he acquired great treasures of religious devotion and learning, he was made a bishop in recognition of his merits. He became so renowned for his holiness, his watchful care as a pastor, and his virtue that he outshone the great figures of his age as the sun outshines the stars. Indeed, Salvian called him, together with his brother Salonius, who shared in the same glory, a teacher of the churches. He was also held in great admiration and reverence by Sidonius Apollinaris, the oracle of his age, as a diligent cultivator of the Church's vineyard and one who made it abundantly fruitful. Finally, having gathered a rich harvest from his labors, he departed to enjoy eternal rest. Buried in a marble sarcophagus in the church of Vence, he became renowned through many miraculous signs." *These are the words of Saussay. Jean Savaron, in his commentary on Letter 15 of Book 7 of Sidonius Apollinaris,*

BY J. P.

A *quotes the following entry from the Martyrology of the Church of Vence:* "In Gaul, in the city of Vence, the burial of Blessed Véran, bishop of Vence, who was a monk of the island of Lérins and a disciple of Blessed Hilary, abbot of that island and later bishop of Arles. This Blessed Véran was buried in the same church of Vence, in a marble sarcophagus set into the wall. He became renowned for his many miraculous deeds and wonders, and, having been born into a noble family, he died in peace on September 10." *Vincent Barralis reproduced the same passage from the author just mentioned in his Chronology of the Saints of the Monastery of the Island of Lérins, Part 1, page 363. Denis de Sainte-Marthe also reproduces it, with slight modifications, in the recently reprinted Gallia Christiana, volume 3, column 1214, where he also describes the Martyrology in question as ancient.*

churches dedicated under his patronage. Description of the city.

4 *From what has been said so far, we can establish to some extent that the veneration of Saint Véran dates back to ancient times. This is also confirmed by the old records of the monastery of Lérins, in which, as the authors just cited testify, his name appears with the title of* Saint*, as follows:* "Saint Véran, bishop of Vence." *However, this veneration is demonstrated more clearly, first of all, by the fact that the cathedral church of Vence itself was dedicated under the patronage of* Saint Véran. *This is confirmed by the aforementioned Sainte-Marthe in column 1213, in his description of the city and diocese of Vence, which precedes his list of its bishops. I reproduce part of that description here because I believe that some knowledge of the city will be very useful for a clearer understanding of the matters that will be examined later. He writes:* "Vincium, Vencia, Vensiensis, Vensiensium, Vincisiensium, and Vecisiensium are names for the city of Vence, a town that is now small but was formerly larger. It is situated three leagues north of Antibes, two leagues west of the River Var, and three leagues from Grasse. It once held the title of a county, as is evident from documents drawn up around the year 1030 for the benefit of the church of the Blessed Mary, known as Deaurata. The town enjoys a beautiful view and pleasant surroundings, with fertile soil producing an abundance of golden apples, Assyrian apples, and other delicious fruits. The cathedral church is dedicated to God under the name of the Blessed Virgin Mary and the patronage of Saints Véran and Lambert. In addition to the bishop, *who is a suffragan of the Archbishop of Embrun*, the cathedral has a provost, an archdeacon, and others. The bodies of Saints Véran and Lambert are reverently preserved there. The diocese is separated from that of Nice by the River Var, from that of Grasse by the River Loup, from that of Glandèves by the River Storor, and from that of Fréjus by the territory of Caille." *The remaining details are not relevant here.*

B

C

Toward the end of the eighth century, not far from Vence

5 *Secondly, the ancient and particular devotion of the faithful to our saint is demonstrated by the fact that, toward the end of the eighth century or the beginning of the ninth, a church or oratory was erected in his honor near the fortified settlement of Cagnes, not far from the city of Vence. Denis de Sainte-Marthe, cited above, in his account of the Abbey of Saint Véran, which we shall also discuss shortly, gives the following information from Vincent Barralis:* "Charlemagne was said to have built the church of the Blessed Mary, which was called Deaurata, and which was also dedicated to Saint John the Baptist and Saint Véran the Confessor." *Anyone who carefully considers the meaning of these words will understand them to refer to a single church, dedicated both to the Virgin Mother and to Saints John the Baptist and Véran. Indeed, the words of Barralis himself seem to convey the same meaning. However, from other information that Barralis provides in the same passage, it becomes quite clear that the author should not be understood in* this *way, and that the Church of Saint Mary Deaurata was separate from the church, or perhaps oratory, dedicated to the other saints.*

a church or oratory,

6 *It will be useful to present the passages from Barralis himself that relate to the matter at hand, although, to avoid making this account too long, I shall omit or summarize those details that seem less necessary for understanding them. He begins by explaining how, at the beginning of the eleventh century, Durantus, abbot of Saint Eusebius, a monastery at Apt, was chosen as bishop of Vence, and how he set out for Vence accompanied by a monk from the same monastery named Pontius. He then continues as follows:* "When they arrived and crossed the river called the Loup, they found the church of the Blessed Mary, Mother of God, which the great King Charles had once built and enriched with generous gifts, and which had long been known by the name Deaurata." *Up to this point, there is no mention of Saints Véran or John the Baptist. He then relates that Pontius was pleased with the place where this church had been built and chose it as the site for the construction of a monastery for monks. Finally, he continues as follows:* "Pontius, therefore, while clearing an immense forest of trees, discovered an oratory of Saint Peter beside the church of Saint Mary, and of Blessed John the Baptist and Blessed Véran the Confessor."

E

probably separate from the Church of the Blessed Virgin Mary,

7 *The last words, as I have already indicated, are somewhat unclear, so that, taken by themselves, it is impossible to determine with certainty whether one and the same church was dedicated to the Virgin Mother of God and to Saints John the Baptist and* Véran*, or whether, just as the oratory of Saint Peter was separate from that church, the churches or oratories of the other saints were also separate from it. Let us now consider the evidence that clearly shows that the first interpretation cannot be accepted. The aforementioned Barralis, after describing the construction of the monastery, lists the donations and privileges granted by various people both to the monastery itself and to the churches, and states that he obtained all this information from ancient collections of charters. On page 363, he writes:* "In the year 1012, on Friday, at the Ides of August, the noble Peter and his wife Ermengarde... gave to the Lord God, to Blessed Mary, who is called Deaurata, and to Blessed Véran, whose churches had been built by the most pious Emperor Charles ... a vineyard situated beside the River Cagne, etc." *On page 364, in the complete document of another donation made in the year 1030, which he reproduces, we read the following:* "We, the aforementioned Leotgerius, my wife Odila, and our sons, namely Raimbald, Lord Peter the Bishop, and young Rostagnus, give up our property to the aforementioned churches of Holy Mary, Mother of God, Saint John the Baptist, Saint Peter the Apostle, and Saint Véran the Confessor, and to Abbot Pontius or the monks serving God there ... etc."

F

built in honor of Saint Véran,

8 *Finally, after many other details that can be found in his work, the same author adds on page 365:* "Not content with these donations, the same truly noble and pious brothers Lambert and Amicus, together with the brothers Raimbald and Rostagnus and their wives, all leading figures and nobles of that region ... gave to Lord Pontius, the abbot, his monks, and their successors ... the place itself, together with the churches built there; namely, the church of Holy Mary, Mother of God, which the ancients called Deaurata, built in the time of the most pious King Charles, as well as the church of Saint John the Baptist, and of Saint Peter the Apostle and Saint Véran the Confessor, dedicated in honor of these and other saints, together with vineyards,

meadows, fields, tithes, waters, etc." *These passages certainly demonstrate more clearly than could leave any reasonable doubt that, in addition to the Church of the Blessed Virgin Mary, there was another sacred place dedicated to* Saint Véran *and other saints at the same location. However, it is not possible to determine with equal certainty whether this place consisted of a single church dedicated to* Saints Véran, *Peter the Apostle, and John the Baptist, an interpretation supported by the later text, or whether there were several oratories or chapels there, each built separately in honor of one of these saints.*

and in the eleventh century, a monastery,

9 *The public veneration of our saint therefore flourished during the time of Charlemagne, and undoubtedly even earlier. That it continued during the following centuries, especially the eleventh, is clear from the fact that Pontius, whom we have mentioned several times, dedicated the monastery he had built to both the Virgin Mother of God and* Saint Véran, *and wished it to be called the* Monastery of Saint Véran. *Indeed, the document that I shall reproduce shortly shows how concerned he was that the monastery should not lose this distinguished name in the future. This was when, in the year 1050, he united the monastery, or rather transferred it by donation, to the monastery of Lérins, where, as will become clear in the fourth section,* Saint Véran *had been a monk from his youth and from which he had once been chosen to become bishop of Vence. I reproduce below the complete document recording this transfer or donation, as copied from Barralis.*

B

which was shortly afterward given to the Abbey of Lérins,

10 "In the name of our Lord Jesus Christ. I, Pontius, abbot of the Monastery of Saint Véran, with the advice of all my monks, and with the advice of Lord Durantus, bishop of Vence, and all his canons, and with the advice of Raimbald, Lambert, and Amicus, give to God, to Holy Mary His Mother, and to Saint Honoratus of the Monastery of Lérins, and to Aldebert, abbot of that monastery, and to all the monks, both present and future, who continually serve God there, the Monastery of Saint Véran, of which I have been appointed abbot, situated in the territory of Vence, together with all its properties and dependencies. I hand it over and firmly grant it to the aforementioned Monastery of Lérins, in recognition of the renowned religious devotion of that place, so that from now on they may have it and possess it forever, without any disturbance or opposition. And I make this donation to the most devout Monastery of Lérins so that, after my death, the place of Saint Véran may not lose the dignity of its ancient name, which it has retained until now from the time of Charlemagne, King of the Franks, who built it and enriched it with his gifts, but that it may preserve its former dignity, with the help of Christ and the support of the Monastery of Lérins. Lord Durantus, bishop of the holy see of Vence, gave his consent and confirmed it with his own hand. Aldebert, bishop of Antibes, confirmed it. Andrew, bishop of Nice, confirmed it. The noblemen Raimbald, Lambert, and Amicus confirmed it. Brocardus confirmed it. Aycardus confirmed it. Leotgerius and Raimbald of Saint-Laurent confirmed it. Lambert confirmed it. Furthermore, if anyone, for any reason, should wish to violate this donation or attempt to take it away from the Monastery of Lérins, we subject that person, by the authority of the Apostles Peter and Paul and by our own authority, to perpetual excommunication, unless he repents of this wrongdoing. This charter was drawn up in the year 1050 after the Incarnation of the Word of God, in the second indiction."

C

along with the churches.

11 *The wording of this donation might raise some doubt about whether the Monastery of* Saint Véran *really owed its origins to Pontius, who was first a monk and later an abbot, as we stated earlier on the authority of Vincent Barralis. After all, Pontius wrote:* "So that, after my death, the place of Saint Véran may not lose the dignity of its ancient name, which it has retained until now from the time of Charlemagne, King of the Franks, who built it." *However, these words refer not only to the dwelling place of the monks, which Pontius had established, but also include the churches that Charlemagne had previously built and endowed. As explained above, these churches were donated to Pontius and his fellow monks, and from that time onward they all came to be known collectively as the* Monastery *or* Place of Saint Véran. *Thus, it can rightly be said that the monastery was built by Emperor Charlemagne, at least as regards its principal buildings, namely the churches.*

D

§ II. The Saint's Relics and His More Recent Veneration; His Incorrect Inclusion by Some Among the Saints of the Order of Saint Benedict.

E

The saint's head, preserved at Vence together with the rest of his body,

Vincent Barralis, whom we have cited frequently, writes as follows on page 362 of the work already mentioned, concerning the sacred remains of our bishop: "His venerable relics are carefully and honorably preserved in the cathedral church of Vence, in the province of Narbonne. There, his sacred head or skull is kept in a gilded silver bust extending upward from the middle of the chest, bearing the following inscription: 'This is the head of Blessed Véran, bishop, made by Master Laurent de Pardis, goldsmith, on October 10, in the year of Our Lord 1495.' And, according to tradition, it was made by order of the Most Reverend Lord Raphaël Hispanus, bishop of Vence." *This agrees with the information we have already given from Denis de Sainte-Marthe, who states that the bodies of* Saints Véran *and Lambert are reverently preserved in the cathedral of Vence. It also agrees with what we quoted from the ancient Martyrology of Vence, namely that the body of our saint was placed there in a marble sarcophagus set into the wall. However, none of the authors I have consulted tells us the precise year in which this sarcophagus was opened and the saint's sacred head was removed and separated from the rest of his body.*

E

placed in a silver reliquary toward the end of the fifteenth century.

13 *Nevertheless, according to the aforementioned Sainte-Marthe, in his list of the bishops of Vence, column 1226:* "the tomb of Saint Lambert was opened in 1468 by order of the Most Reverend Bishop Hispanus, and his head was placed in a silver reliquary, while the rest of his remains were left in the tomb." *It is therefore entirely reasonable to suppose that the same was done with the sacred remains of* Saint Véran *at about the same time, or perhaps a little later, and that plans were already being made to create a silver reliquary for him as well. This, however, was not completed until several years later, as is clear from the inscription quoted above. Indeed, if the tradition is true that the silver bust or reliquary was made by order of the Most Reverend Bishop Hispanus, then either the goldsmith did not begin work on it immediately, or he took a considerable amount of time to complete it, since the bishop died on October 2, 1491, a full four years before the date recorded for the completion of the bust. But these details are of very little importance, and establishing the exact year in which such events took place contributes little to demonstrating the veneration of the saint. It is certain that they did take place, and that is enough. I shall therefore briefly conclude with the remaining observations concerning his present-day veneration.*

BY J. P.

A

According to some, his feast is celebrated there on September 9,

14 *Vincent Barralis adds the following to the words quoted in paragraph 12:* "Furthermore, the clergy and people of the aforementioned city of Vence solemnly celebrate the annual feast of Saint Véran every year on September 10, with great enthusiasm and devotion." *The same date, which was the day of the saint's death, is also recorded by the martyrologists cited above, with the exception of Chastelain, who placed his commemoration on the preceding day. Baillet, in volume 3 of his Lives of the Saints, agreed with Chastelain, stating that this date was confirmed by Antoine Godeau, bishop of Vence, in volume 2 of his Ecclesiastical History, in the chapter dealing with the fifth century, chapter 35. Certainly, the testimony of a man distinguished by his learning and integrity, who occupied the episcopal see of Vence until 1672 and who therefore should have known more about this matter than anyone else, was more than sufficient to persuade these writers to depart from the statements of others who placed the feast on September 10. This same reasoning undoubtedly led our predecessors, when making a few observations about* Saint Véran *among the saints omitted from the entries for July 13, to refer the reader to September 9. Indeed, I myself had been persuaded of this and had already decided to include this commentary under that date.*

B

but according to others, more probably on September 10.

15 *However, when I noticed that both Tillemont and the authors of the Literary History of France, volume 2, page 478, gave the date as uncertain, namely September 9 or 10, I began to have doubts and decided to investigate the matter more carefully. Eventually, I came across two copies of a small publication, arranged like a directory, containing the order of the local feast days for which the Divine Office was celebrated in the principal cities of Provence. In both copies I found September 10 designated as the feast of* Saint Véran. *I am particularly pleased to reproduce the words of at least one of these copies, because they provide remarkable confirmation of what Vincent Barralis said about the splendor of this celebration. It was printed at Aix-en-Provence for the year 1676, and among the local feasts for September it gives the following instructions:* "The 10th, at Vence. Thursday. Feast of Véran, bishop and confessor. A double feast of the first class, with an octave. At Vespers, only the commemoration of Saint Nicholas of Tolentino, whose feast is tomorrow." *The instructions in the other directory, although it was published for a different year, agree with these. I therefore suspect that an error found its way into the aforementioned work of the distinguished Godeau, which Chastelain and Baillet unknowingly adopted. This seems especially likely because the directory whose words I have quoted was published only three years after the death of the bishop in question, and its date agrees with that given by all the other writers, apart from the two just mentioned.*

C

Other feasts of the saint mentioned by Saussay

16 *In addition to the feast of our saint already mentioned, Saussay records another on October 12, in the following words:* "At Vence, in the territory of the Nerusii, under the metropolitan see of Embrun, the ordination of Saint Véran, bishop and confessor, distinguished by his faith and virtues. The Church of Vence, over which he presided, celebrates his blessed passing on September 10." *However, neither Barralis nor any other source mentions this feast. Could it perhaps be that the silver reliquary or bust, which, as we have seen, was completed on October 10, 1495, was first placed on display for veneration with the sacred head inside it on the following October 12, in some particularly solemn ceremony, and that this event was commemorated every year afterward? But if this is what the aforementioned author intended, he should have referred to the elevation of the relics rather than the ordination of* Saint Véran. *I find it much more difficult to understand what Gabriel Bucelin meant when, in his Benedictine Menologium, under July 13, he included our holy bishop among the saints of his order with the following entry:* "In Italy, Saint Véran, bishop of Vence, a man renowned for the remarkable holiness of his life, whom some commemorate on September 10, others on November 11, and others on November 13, and whom we commemorate in his proper place."

and by Bucelin. He included Saint Véran incorrectly in the Benedictine Menologium

17 *For, first of all, as we also pointed out among the saints omitted from the entries for July 13, he incorrectly counts Vence among the cities of Italy, unless perhaps his words are intended to mean that* Saint Véran, *bishop of Vence, was commemorated in some city or place in Italy other than Vence itself. However, no writer who has discussed our saint has known of any such place. Secondly, nowhere in the world is the saint venerated during the month of July, although Bucelin seems to claim that July 13 is the proper day for commemorating him. At least, this is how I interpret the words* "and we in his proper place," *since, despite the greatest diligence, I have been unable to find anything else about* Saint Véran *anywhere else in his work. Thirdly, on what grounds does he include* Saint Véran *among the saints of the Benedictine Order? For, as will become clear in the following section, the saint was born at the beginning of the fifth century and was either no longer alive by the year 480 or was certainly already advanced in age. We have established that year, following Bucelin himself and others, as the year of Saint Benedict's birth, in volume 3 of our work for March, under March 21, page 276, where we examined his life and deeds.*

E

incorrectly included

18 *Nor can it be said that* Saint Véran *was included among the saints of the Benedictine Order simply because he had been a monk at the monastery of Lérins, where the Rule of Saint Benedict was later adopted. For Saints Honoratus and Hilary, both bishops of Arles, and many other men renowned in the Church for their holiness, had also been monks there, yet the aforementioned author makes no mention of them. Furthermore, such an explanation seems plainly contrary to the purpose he had set himself in compiling the Menologium of his order, a purpose he explains to the reader in the introduction placed at the beginning of his work, where he writes:* "We list only a very few of the countless holy men whom that wonderful man, Benedict, blessed in both name and reality, the most holy father and patriarch, brought forth for God and heaven." *By these words, he clearly indicates that, although he does not list all the saints and blessed persons who had Saint Benedict as their spiritual father, those whom he does include were brought forth for God and heaven by that holy patriarch. This applies no more to* Saint Véran *than it does to Saints Honoratus, Hilary, and the others.*

F

undoubtedly unaware of Saint Véran,

19 *Finally, it cannot be argued that he meant another Véran, distinct from ours and living at a later date, or that he mentions our saint here because relics of his are preserved and venerated in some monastery of his order. The first explanation cannot be accepted, because he clearly identifies our saint both by naming the episcopal see of Vence, which lists only one* Véran *among its bishops, and by mentioning September 10, the date on which he says the saint is commemorated by other writers. Nor can the second explanation be accepted, for not only does it again conflict with the purpose of a Menologium of the Saints of the Benedictine Order, but there is no mention of any such relics in the Treasury of the Saints, which the aforementioned author appended to his Menologium. Therefore, however I examine the matter, I can find no valid reason why our holy bishop should have a place in that Menologium.*

as were some others, of the century in which he lived.

20 *We are therefore left to conclude that the author was unaware of the period in which the saint lived. He had undoubtedly read that* Saint Véran *had been raised from the monastery of Lérins to the episcopal see of Vence and, without taking much trouble to investigate in which century this had occurred, assumed that he had lived after Saint Benedict. For the same reason, we must conclude that our saint was given a place among the Benedictine saints by Dorganius in his Calendar and by Wion in his Monastic Martyrology, in both cases under*

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November 11. Indeed, Wion himself makes this quite clear when, after the following entry, "At Vence in Provence, the death of Saint Véran, bishop and confessor, who was chosen from the monastery of Lérins to govern that episcopal see and became renowned for his holiness and miracles," *he immediately adds:* "The records of Lérins commemorate him on this day. Another Véran, bishop of Lyon, is also celebrated, but he is distinct from our saint. I cannot determine when our Véran lived, since the aforementioned records say nothing about it."

§ III. The Saint's Distinguished Parents, Homeland, and the Period in Which He Lived.

Born to Saint Eucherius as his father

B

As Vincent Barralis rightly laments, it has not been possible to find an account of our saint's life, either in printed books or in manuscripts. Nor is there any trace of a written biography in the works of other authors. We must therefore conclude that such a biography was either lost through the misfortunes of time or perhaps was never written down and organized into a complete account. Consequently, we are obliged, as is our custom, to present the story of his life as best we can, gathering and assembling the information available from ancient authors and historical records. Let us therefore begin with his parents. They were distinguished by their noble birth and high standing in society, but even more distinguished by the holiness of their lives. His father was Saint Eucherius, who is generally believed to have belonged to the senatorial class. Having renounced the vanities of the world, he withdrew into solitude and was later raised to the dignity of archbishop of Lyon. I shall pass over the almost countless praises bestowed upon this man by the holiest of writers, for November 16, the day on which his memory is celebrated, will be a more appropriate occasion to gather these together and examine the other events of his life. Nevertheless, it will be useful to present here one brief testimony from Saint Hilary of Arles, who was not only a contemporary of Eucherius but also one of his closest friends. This will establish the noble standing we have attributed to Eucherius and clearly show how highly his holiness was regarded even during his lifetime. The aforementioned bishop of Arles, in his Life of Saint Honoratus, his predecessor, writes as follows: "Blessed Eucherius, distinguished in the world, but even more distinguished in Christ, an imitator of the virtue of *Saint Honoratus,*" etc.

C

and Galla as his mother, both distinguished

22 *The mother of* Saint Véran, *named Galla, is not nearly as well known as his father. Nevertheless, her marriage to Saint Eucherius leads us to believe that she too came from a very noble family. There is also strong evidence that she was a woman of exceptional piety and virtue, since she not only approved of her husband's devout decision to abandon worldly life but also followed his example herself. This is clearly established by a letter from Saint Paulinus, bishop of Nola, addressed to both husband and wife after their withdrawal from the world. Readers who wish to examine the letter itself, in which Paulinus warmly praises the new way of life adopted by both Eucherius and Galla, may consult our Chifflet's Paulinus Illustratus, page 61. Here it will be sufficient to reproduce only the opening address, which reads:* "To the holy and deservedly praised, revered, and most beloved children, Eucherius and Galla, from Paulinus, bishop." *Furthermore, the famous controversy that has long occupied the minds of scholars also belongs to the aforementioned date of November 16. The question is whether there was only one Eucherius or two different men of that name, both of noble birth, both married to a woman named Galla, both of whom, with the consent and companionship of their wives, withdrew into solitude, and both of whom were eventually called to the episcopal see of Lyon, where they became renowned for their holiness and learning. According to this theory, one, known as Eucherius the Elder, lived in the fifth century, while the other, called Eucherius the Younger, lived in the sixth century.*

D

spouses of the fourth and fifth centuries; not merely spiritual parents, as Savaron believes,

23 *Whichever of these opinions is correct, it makes no difference to our saint, since all writers agree that his parents could not have been Eucherius the Younger and his wife Galla, if those two people ever actually existed. In the meantime, the reader may consult the recently reprinted Gallia Christiana, volume 4, column 20, where the arguments put forward by supporters of both opinions are presented. Furthermore, almost all writers, including those who maintain that there were two men named Eucherius, acknowledge that Eucherius the Elder, a name we use to distinguish him from the possibly imaginary Eucherius the Younger, had two sons by his wife Galla: Salonius, whom we shall discuss below, and our own* Véran. *This fact seems to me so firmly supported by the evidence that it is surprising that Jean Savaron could have expressed doubts about it in his notes on Letter 15 of Sidonius Apollinaris, page 469. For the benefit of this writer, therefore, I shall present some of the evidence just mentioned, and then explain the reasons why he preferred to regard* Véran *and* Salonius *as the* spiritual rather than the natural *sons of Eucherius and Galla.*

E

but their natural children, as is demonstrated by Saint Paulinus and Gennadius,

24 *First, it is certain from the aforementioned letter of Saint Paulinus to Eucherius and Galla that they were married and had children. The letter ends with the following words:* "May the Lord bless you from Zion with that blessing which is given to the man who fears the Lord, you who remain forever husband and wife and parents, together with the offspring of your most noble holiness, blessed by God along with you. May you see the good things of Jerusalem, and may you be worthy to dwell together in the house of the Lord for all eternity, holy children, deservedly revered, loved with the deepest affection, and always remembered with longing." *They were therefore parents, and their* blessed offspring *were still alive when Paulinus wrote these words. However, since he neither gives the number of their children nor names them, it remains uncertain whether Véran and Salonius were among them. We must therefore seek this information elsewhere. Listen to Gennadius, another contemporary writer, in chapter 63 of his work On Illustrious Men. He writes:* "Eucherius also explained to his sons Véran and Salonius (*in some copies the names are given as* Uranius and Salonius), who later became bishops, all the more obscure passages of the Holy Scriptures."

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and by Saint Eucherius himself,

25 *Listen now to Eucherius himself in the letter placed at the beginning of his book On Spiritual Formulas, published together with the book itself by Vincent Barralis in Part 2 of his Chronicle of Lérins. The letter begins as follows:* "Eucherius sends greetings in Christ to his son Véran. Out of my fatherly concern for you, I thought it right to compose and send you formulas for spiritual understanding, so that, once these have been learned (*Chifflet correctly reads* 'learned' rather than 'instructions'), a mind willing to follow them might easily apply itself to understanding all the sacred writings." *I shall omit other passages in which Eucherius, in works addressed to* Véran *and Salonius, calls them his most beloved sons. Readers who wish to examine these may find them in the works of Chifflet, Barralis, and others who have written about Eucherius. Now, lest anyone suppose that these passages should be interpreted as meaning that Eucherius used the word "sons" only in a spiritual sense,*

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A *as Saint Paulinus certainly did when he called Eucherius and Galla his most beloved children, and as other bishops do when writing to people who are not bishops, such an interpretation is ruled out, first of all, by Gennadius. In my judgment, it would not be reasonable for a careful scholar to interpret Gennadius in this way when nothing else requires it. It is also ruled out, as Chifflet observes in his work on Paulinus, by Salvian, a man educated in both* human and divine *literature, as Gennadius testifies,* and, to speak without arousing envy, the teacher of the holy bishops Salonius and Véran. *Salvian, I say, rules out this interpretation in a letter to Eucherius, which I reproduce here in full, not only because it shows that his pupils were truly born to Eucherius, but also because it will be useful in establishing matters that we shall examine later concerning our saint.*

and by Salvian.

26 *The letter appears as follows in the work of Chifflet, whom we have frequently cited, on page 65:* "To my dear lord Eucherius, bishop, from Salvian. I have read the books you sent me. They are concise in style, rich in teaching, easy to read, complete in their instruction, and worthy of your intelligence and piety. Nor am I surprised that you have composed such a useful and beautiful work, especially for the education of your

B holy and blessed children. For, having built in them an exceptional temple of God, you have now adorned the summit of your building, as it were, with the teaching of new knowledge. And so that these holy young men might be distinguished equally by their learning and their lives, you have adorned with spiritual instruction those whom you had already formed through mortal education. It remains for our Lord God, through whose gift these remarkable young men have become what they are, to make them equal to your books. That is to say, may each of them understand in his own mind everything that those books contain in their deeper meaning. And since, through divine providence and judgment, they have already begun to become teachers of the Church, may the most gracious goodness of God grant that their teaching may bear fruit both for the churches and for you. May their exceptional progress bring honor both to the one who gave them birth and to those whom they themselves will bring forth through their teaching. And may our merciful God grant me this favor, if not above all others, then at least after all others: that those who were once my pupils may now pray for me every day. Farewell, my dear and beloved lord." *Anyone who sees nothing here but spiritual parenthood must surely be blind in broad daylight. For, leaving aside other arguments, why does Salvian call them the* children *of Eucherius rather than his own, when he himself acknowledges having been their instructor and teacher? Why, after saying,* "May they bring honor to the one who gave them birth," *does he not simply continue,* "as well as to those whom they themselves will bring forth"? *Why does he deliberately add the words* "through their teaching," *unless it is to restrict the meaning of* "bring forth" *to spiritual parenthood and distinguish it from physical parenthood? I shall not dwell on another contrast contained in the passage:* "Those whom you had formed through mortal education, you adorned with spiritual instruction." *For Barralis and Baluze, who published the works of Salvian with explanatory notes, read* "moral" *instead of* "mortal," *in which case the contrast would not be so pronounced.*

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Savaron was misled by the text of Ado

27 *Furthermore, I shall allow the reader to discover from Savaron's own words why he thought that all these passages should be understood as referring to spiritual rather than natural parenthood. In the passage cited above, he makes the following statement about* Véran *and Salonius:* "Eucherius and Salvian *(to whom Gennadius could also have been added)* seem to indicate that they were sons of Eucherius of Lyon. But since Ado of Trier *(or rather, of Vienne)* mentions his wife Galla and only Consortia and Tullia on November 16, I would prefer to call them spiritual sons." *As though the silence of a writer who lived approximately four centuries later could provide sufficient grounds for doubting something so clearly indicated by contemporary authors and by the very man whose parenthood is being questioned. Moreover, Savaron certainly had not seen the account that all more recent writers acknowledge to be ancient, although many regard it as having been altered by later additions, and which bears the following title:* The Conversion of Saint Eucherius, Bishop, and His Wife Galla, and the Life of Their Two Virgin Daughters, Tullia and Consortia. *Chifflet published this account* from several *manuscripts, as he himself states*, the oldest of which, belonging to Saint-Oyend in the Jura, appears to have been copied about nine hundred years ago. *Henschen reproduced the same account from Chifflet under June 22, the day on which Saint Consortia is commemorated in the Roman Martyrology and elsewhere. In his introductory commentary, paragraph 8, he also observes that Ado used this account in his own Martyrology under November 16. Chifflet was of the same opinion, as are most other writers. Indeed, to use the words of Tillemont, the connection is so obvious that anyone who takes the trouble to compare Ado's text with the aforementioned account will acknowledge it.*

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who followed an altered or corrupted account of the saint's life.

28 *Savaron, I say, had not seen this account. Otherwise, he would undoubtedly have realized that Eucherius the Elder was not, and could not have been, the father of Saint Consortia. For Eucherius withdrew from the world around the beginning of the fifth century and died around the middle of that century, whereas Consortia was still an unmarried young woman of marriageable age in the year 561. According to the aforementioned account, a royal official named Hecca, following the death of Chlothar I, sought her hand in marriage from Sigebert, who had succeeded Chlothar as king. At that time, if Consortia had been the daughter of Eucherius the Elder, she would easily have reached the age of 150. Supporters of the theory that there were two men named Eucherius therefore believe that this establishes their argument for the existence of Eucherius the Younger, the father of Consortia. Others, however, who recognize only one Eucherius of Lyon, maintain either that an error was made in the Life of Saint Consortia, which Ado followed, and that the name Eucherius was substituted for that of her father,* Ætherius, *or that, if there was no error in the name, this* Eucherius *was bishop not of Lyon but of Riez. Readers will find a more extensive discussion of these matters in the Literary History of Lyon, fifth century, chapter 8, by Father de Colonia, a priest of our Society; in Tillemont's notes to his Historical Monuments, volume 15, page 851 and following; and in the works of Henschen and Chifflet at the places already cited. For our present purpose, it is sufficient to have demonstrated that Eucherius the Elder was not, and could not have been, the father of Consortia. This destroys the entire basis for Savaron's doubts. For Ado was perfectly justified in making no mention of* Véran *and Salonius when discussing Consortia and Tullia and their parents, since there was no connection between them.*

F

He was probably born in Provence

29 *That* Saint Véran *was born in Gaul is sufficiently established by what is known about his father, Eucherius. However, we have been unable to discover, either from accounts of Eucherius's life or from any other source, the city or place where Véran was born. If the observations of de Colonia are correct, he was probably born in Provence. For de Colonia states that it can be clearly established from the preface to Cassian's Seven Further Conferences, dedicated to Saints Honoratus and Eucherius, that Eucherius spent his life, until he withdrew from the world, in that part of Narbonese Gaul which is now called Provence. Because of the same lack of evidence from ancient sources, it is impossible to determine the year of* Saint Véran's *birth. Nevertheless, since*

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his brother Salonius, who is generally believed to have been the elder son of Eucherius, was only ten years old when he was entrusted to the care and instruction of Saint Honoratus at the monastery of Lérins, the births of both brothers must undoubtedly be placed toward the end of the fourth century or very shortly after the beginning of the fifth. For Saint Honoratus founded the monastery of Lérins around that time and remained its abbot until the year 426. Furthermore, Saint Eucherius had already adopted his new way of life long before that year, when Saint Honoratus was raised to the episcopal see of Arles, as is demonstrated by the words of Cassian, cited above, which I reproduce here.

around the beginning of the fifth century.

30 "Although many holy men who are instructed by your example can scarcely imitate the perfection of your virtue, through which you shine in this world with wonderful brilliance like great lights, nevertheless you, O holy brothers Honoratus and Eucherius, are so inspired by admiration for those outstanding men *(he means the Egyptian ascetics)*, from whom we received the first practices of the solitary life, that one of you, presiding over a great monastery of monks, guides his community, which is instructed daily by observing your holy way of life," *etc. Saint Eucherius was therefore not merely a novice monk or hermit, but an experienced one and a teacher of others when Cassian dedicated his Conferences to him and Saint Honoratus. This must certainly have been before the year 426, when Honoratus ceased to preside over the monastery of Lérins. Moreover, since Eucherius did not turn his attention to the monastic life until after the birth of his sons Véran and Salonius, both brothers must already have been well advanced in their youth by the year 426. This is further confirmed by the fact that Salonius was already a bishop in the year 441, as is evident from the First Council of Orange, where his signature appears as follows:* "I, Salonius, bishop, have signed."

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§ IV. The Saint's Education in the Monastery of Lérins; Three Opinions Concerning His Episcopal See Are Presented, the Third of Which Is Examined and Refuted.

C

Educated by learned and holy men

We do not know how or where our saint spent his earliest years, whether his father Eucherius, when renouncing the world, left him in his mother's care because of his tender age, or whether he was entrusted from childhood, together with his brother Salonius, to the instruction of the monks of Lérins. The ancient writers have left us no written information on this matter, just as they have left us without information about many other events in his life, as I have already pointed out. However, since Véran *was probably not much younger than his brother Salonius, and since there can be no reasonable doubt that Saint Eucherius took equal care over the education of both his sons, it seems entirely likely to me that* Saint Véran *received his first lessons in learning, piety, and even monastic life from the same teachers as Salonius. We know from Gennadius and Salvian himself, cited in paragraphs 25 and 26, that Salvian was their teacher. The ancient Martyrology of Vence, quoted in paragraph 3, explicitly calls* Véran *a disciple of Blessed Hilary. We learn the names of the other teachers from the letter written by Eucherius himself to his son Salonius, placed at the beginning of his book Questions on the New and Old Testaments. The following is an extract from that letter:* "It is right that I should reward your intelligence with whatever care I can give it, for you entered the monastic wilderness when you were barely ten years old, and among those holy men you were not only instructed but also brought up under Father Honoratus, whom I mean to call the teacher first of the islands and later of the churches. There you were educated in every branch of spiritual knowledge by the teaching of the most blessed Hilary, who was then a novice monk on the island but is now the chief bishop *(of the Church of Arles)*. Your education was subsequently brought to completion by the holy men Salvian and Vincent, both of whom were distinguished for their eloquence and learning."

D

and having entered the monastic life at the monastery of Lérins,

32 *It is certainly clear that our saint spent some time at the monastery of Lérins and lived there as a monk, as is evident from the passages we quoted in paragraphs 3 and 4 from the aforementioned Martyrology of Vence and from the ancient records of that monastery. We have frequently discussed the island of Lérins, which is now named after Saint Honoratus, and the monastery founded there, elsewhere in our work, most recently in volume 6 for the month of August, page 66, in the notes accompanying the Life of Saint Caesarius, archbishop of Arles. Anyone wishing to learn more about the island and its monastery should consult the frequently cited Barralis, in the description placed at the beginning of his Chronicle of Lérins; Jean-Baptiste Guesnay, in his Cassianus Illustratus, page 131; and Joseph Antelmi, in The Origins of the Church of Fréjus, page 175 and following. In these works, readers will find many well-written accounts, particularly concerning the early history of the monastery of Lérins, the men distinguished for their learning and holiness who lived there, and the praises bestowed upon the monastery by ancient writers.*

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he devoted himself to virtue and the study of the Holy Scriptures, together with his brother Salonius, who later became a bishop.

33 *We are likewise unaware of what* Saint Véran *accomplished during the time he spent in that sacred retreat. It is reasonable to believe that, encouraged by the examples and teachings of the other holy men living there, as well as by his own natural inclination toward goodness, he devoted himself diligently to Christian piety and to acquiring the religious virtues as perfectly as possible. There is also clear evidence that he was an exceptionally devoted student of the Holy Scriptures and paid great attention to gaining a deep understanding of them. This evidence includes the book* On Spiritual Formulas, *addressed to him by his father Eucherius, which we have already mentioned, and two short works or commentaries on the Proverbs of Solomon and Ecclesiastes, which appear in volume 1 of the Library of the Fathers, published in Paris in 1589, page 535 and following, under the following titles:* "A Mystical Explanation of the Proverbs of Solomon by Saint Salonius, Bishop of Vienne in Gaul. Speakers: Veranius and Salonius." "Another Dialogue by the Most Learned Saint Salonius, Bishop of Vienne in Gaul, Addressed to His Brother Veranius, in Which Ecclesiastes Is Explained Mystically. Speakers: Veranius and Salonius." *In these commentaries,* Veranius *raises the difficulties and Salonius resolves them. From this, some writers have concluded that Salonius was the elder brother and that he alone composed the commentaries. There are others, however, who believe that these works should be attributed to the efforts of both brothers while they were living in the monastic wilderness. I would gladly agree with this opinion, understanding it to mean that Salonius, at a suitable time, organized and committed to writing the principal matters he had discussed in spiritual conversations with his brother* Véran.

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34 *The prevailing opinion among scholars today is that Salonius is incorrectly described as bishop of Vienne*

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A *in the titles of the two works just mentioned, as well as in the writings of certain other authors. Some maintain that he was bishop of Genoa, a few that he was bishop of Lyon, but the majority, more plausibly, that he was bishop of Geneva. This is not the place to examine the question in greater detail, since we shall return to this bishop on September 28, the day on which his name appears in certain religious calendars. In the meantime, readers may consult, in addition to the authors frequently cited in this commentary, our Sollerius in his observations on the Martyrology of Usuard for that date. Nevertheless, I shall occasionally have to touch upon the supposed episcopacy of Salonius at Lyon in connection with* Saint Véran, *whom the few supporters of that opinion regard as his successor in the same episcopal see. As I indicated at the beginning, there are three principal opinions in the controversy concerning the* Saint Véran *commemorated by the martyrologists at Lyon on November 11 and the* Véran *commemorated at Vence on September 10. I shall now present each of them.*

Various opinions concerning the episcopal see of Salonius; three opinions concerning Saint Véran;

35 *The first opinion maintains the following:* Véran, *the son of Eucherius, was raised from being a monk of Lérins to the episcopal see of Vence, where he died and was buried. Consequently, he was never bishop of the Church of Lyon. Indeed, that church not only never had this* Véran *as its archbishop, but never had any other bishop of the same name. Therefore, the* Saint Véran *who is venerated at Lyon appears to be none other than* Véran, *the son of Eucherius and bishop of Vence. This opinion is supported by the aforementioned Jean Savaron, page 469; de Colonia, page 233; Tillemont, volume 15 of his Historical Monuments, pages 135 and 849; Dupin, in volume 3 of his New Library of Authors, page 222; and others. The second opinion maintains that there were two holy bishops named* Véran *living at the same time: one, the son of Eucherius, at Vence, and the other at Lyon. According to this view, the latter is the one commemorated by the martyrologists on November 11, while the former is commemorated on September 10. This opinion is defended especially by our Theophilus Raynaudus in his Catalog of the Saints of Lyon. The Sainte-Marthe brothers agreed with him when they warned, in volume 3, page 1149, that* Véran *of Vence should not be confused with* Véran *of Lyon. The most recent editors of Gallia Christiana acknowledge, in volume 4, column 25, that it is not their task* to settle such great disputes. *Nevertheless, they make it quite clear that they lean toward the first opinion, both in the way they present the arguments of the opposing sides and in the fact that they assign Saint Eucherius the nineteenth place among the bishops of Lyon and Saint Patiens the twentieth, without giving any place to either* Véran *or Salonius. Our Bollandus initially supported the existence of two men named* Véran *in volume 1 for February, page 360, where, in discussing Saint Lupicinus, bishop of Lyon, he states that Savaron was right to remove* Véran *and Salonius from the list of bishops of that see. Nevertheless, he still believed that another* Véran, *distinct from the bishop of Vence, should be recognized as having been bishop of Lyon, although not at the same time that our* Véran *was bishop of Vence. Rather, he placed him at the beginning of the sixth century or the end of the preceding century, immediately before Saint Viventiolus.*

the first and second opinions are presented.

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36 *The aforementioned author reached this conclusion on the authority of the Life of Saint Avitus, bishop of Vienne, which we published in the same first volume for February and which contains the following passage on page 668:* "He (*Avitus*) appointed the venerable Veranus, abbot of the monks, as bishop for the people of Lyon. He also appointed Saint Viventiolus, chosen from among the priests of God, as bishop for the same people." *We placed the death of Saint Viventiolus around the year 520 in volume 3 for July, under July 12, and that of Saint Avitus around the year 525 in the passage cited above. This, then, was the opinion Bollandus initially held. However, when writing about Saint Stephen, likewise archbishop of Lyon, in volume 2 for February, under February 13, page 672, he appears to have changed his mind. After quoting the words just mentioned from the Life of Saint Avitus, he added the following:* "I do not know whether we should read Stephen rather than Véran." *His reason was that none of the lists of the bishops of Lyon includes any Véran other than the supposed successor of Eucherius. Yet he had already stated above that Savaron was right to remove* Véran *and Salonius from the list of successors to Eucherius. Consequently, he seems to have concluded that no Véran should be assigned a place among the bishops of Lyon, bringing his position closer to the supporters of the first opinion than to those of the second.*

Bollandus favors the first opinion rather than the second.

37 *The third opinion maintains that Véran and Salonius, the sons of Eucherius, succeeded their father in the episcopal see of Lyon, one after the other, according to their ages. Jacques Severtius attempts to defend this opinion with all his strength in the second edition of his Historical Chronology, sections 22 and 23. Speaking first of Salonius, he writes as follows:* "Campegius and Sarrazinus, each in his own lists, assign this same Salonius to Lyon *, placing him immediately after Saint Eucherius. They drew up their tables and succession of bishops from an ancient collection of sermons belonging to the Church of Saint Irenaeus, which is hardly likely to contain errors." *He also cites Democharе, in his book On the Divine Sacrifice of the Mass, chapter 27, where two lists of the archbishops of Lyon appear, the first taken from Campegius and the second from Sarrazinus. In the first list, after the first nineteen bishops, the remaining bishops are listed as follows:* 20. Saint Eucherius. 21. Saloinus. 22. Saint Desiderius. 23. Saint Véran. 24. Patiens. 25. Africanus. 26. Saint Rusticus. 27. Saint Stephen. 28. Lupicinus. 29. Saint Viventiolus, etc. *In the second list, however, the order is as follows:* 20. Saint Eucherius. 21. Salonius. 22. Saint Veranius. 23. Peter. 24. Saint Lupicinus. 25. Saint Rusticus. 26. Saint Stephen. 27. Viventius, etc. *Saint Desiderius, who occupies the twenty-second place in Campegius's list, is assigned only the forty-first place in the tables of Sarrazinus, while Africanus is not included at all.*

The third opinion is presented. Severtius's arguments in its favor

E

*Note * Perhaps* Lugduno

38 *The attentive reader will surely be surprised that the two tables or lists which, according to Severtius, Campegius and Sarrazinus:* "drew from an ancient collection of sermons hardly likely to contain errors," *should differ so greatly from one another, both here and elsewhere, as anyone consulting Democharе will discover. From this, it is easy to understand why the aforementioned Savaron considered these lists unworthy of belief and why Bollandus and others regarded them as defective. Indeed, it will become clear from the case of Saint Desiderius that not all the bishops included in these lists were bishops of Lyon. I shall demonstrate below, when examining the arguments for the second opinion, that Desiderius never occupied that episcopal see. There is no need to do so here. For even if we were to grant for the moment that everyone included in these lists really had been bishop of Lyon, and that Saint Eucherius was indeed succeeded by a bishop named Salonius, who in turn was succeeded by Véran, there are still many reasons preventing us from believing that these were the same two men whom we have already shown to be the sons of Eucherius. This will become clear from our response to certain arguments put forward by Severtius when discussing* Saint Véran *in section 23, paragraph 2.*

from ancient lists

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39 *First, he cites the Breviary of Lyon, which prescribes the Office of* Saint Véran *for November 11. He then cites the martyrologies of Bede, Ado, and Usuard,* "all of whom," *he says,* "identify him on the same day as the chief pastor of Lyon." *We shall examine these arguments again below when discussing the second opinion, since*

and other historical records

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all that can be established from them is that a certain Véran was bishop of Lyon, not specifically the Véran whom Severtius believed to be the son of Eucherius. Thirdly, he quotes the words of Gennadius that we reproduced above: "Eucherius explained to his sons Salonius and Veranius, who later became bishops," *etc. He then adds:* "Here, surely, the words 'who later became bishops,' taken without qualification and without specifying any place where they exercised their spiritual authority, clearly show that these sons became bishops of Lyon one after the other." *From this, he further concludes, contrary to Savaron and Barralis, that this* Véran *either never presided over the Church of Vence or, at most, was transferred from there to the episcopal see of Lyon through a legitimate ecclesiastical transfer. I leave it to the reader to decide whether the first conclusion can properly be drawn from the words of Gennadius. Both alternatives in the second conclusion are clearly shown to be false by the ancient Martyrology of Vence cited in paragraph 3, whose words I repeat here for greater clarity:* "In Gaul, in the city of Vence, the burial of Blessed Véran, bishop of Vence, who was a monk of Lérins and a disciple of Blessed Hilary, abbot of that island and later bishop of Arles. This Blessed Véran was buried in the same church of Vence, in a marble sarcophagus set into the wall. He became renowned for his many miracles and remarkable deeds, and, having been born into a noble family, he died in peace on September 10."

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these arguments are examined,

40 *Certainly, all the details given here clearly identify Véran as the son of Eucherius, of whom Gennadius speaks. First, there is the monastery of Lérins, from which he is said to have been called to the episcopal see of Vence, situated not far away. Secondly, there is Saint Hilary, with whom he certainly lived in that monastery and whom he had as his teacher, just as his brother Salonius did. Thirdly, there is his noble family background. Together, these details describe* Véran, *the son of Eucherius, so clearly that, as far as I know, no writer who has seen these words has understood them to refer to another Véran, nor, in my judgment, could anyone reasonably do so. I also have no doubt that Severtius read these words in the works of Savaron and Barralis, whom he cites. But what reason can I give for his failure either to mention them or to attempt to refute their significance? Could it be that he did not fully appreciate their importance? I would certainly prefer to suspect this rather than believe that he understood their force but, finding nothing suitable with which to challenge such strong evidence, thought it safer not to disturb the matter, lest all the arguments he had so carefully gathered from every possible source collapse of their own accord. For the passage explicitly states that* Véran *died at Vence and was buried in its church, and consequently that he was never transferred from there to the episcopal see of Lyon. Furthermore, such transfers of bishops from one episcopal see to another were not customary during the early centuries of the Church. Tillemont and the most recent editors of Gallia Christiana believe that not a single example of such a transfer can be found in Gaul during that period,* except in the case of bishops who had been driven from their own sees.

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and rejected as untenable.

41 *Nevertheless, Severtius seems to wish to provide an example of such a transfer in the cases of Saints Sacerdos and Nicetius, bishops of the sixth century. For, after asserting that* Saint Véran, *the son of Eucherius, either never occupied the episcopal see of Vence or was transferred from there to Lyon, he continues as follows:* "Thus Salonius succeeded his father when he stepped down, and afterward Verannius succeeded his brother when he gave up the office, in the same manner that Saint Nicetius of Lyon succeeded his uncle Saint Sacerdos when the latter resigned." *But if this is what Severtius intended, there is certainly a considerable difference between the two cases. Saint Nicetius did not occupy another episcopal see, nor was he already a bishop when he was appointed to succeed his uncle. Listen to Saint Gregory of Tours in his Life of Saint Nicetius, published by us in volume 1 for May, under May 2, page 96:* "When Sacerdos, bishop of Lyon, was ill in the city of Paris ... the king (*Childebert*) wished to go to his bedside and visit the sick man. When he arrived, the bishop said to him ... 'I ask you to grant me ... one request ... willingly.' And the king replied, 'Ask, for whatever you wish, you shall receive.' The bishop said, 'I ask that Nicetius, my nephew and a priest, be appointed bishop of the Church of Lyon in my place,'" etc. *Severtius himself, however, states under the year 454, section 22, paragraph 3, that Salonius and* Véran *already occupied other episcopal sees before the former could succeed his father and the latter his brother. He writes:* "When Eucherius was composing his letters to his sons, who were bishops, they were indeed exercising episcopal authority elsewhere. Yet there is no difficulty in supposing that, as time passed and the years went by, Salonius, through the lawful right of transfer, moved from another episcopal see to Lyon, entering into a second spiritual marriage after his father's departure." *Saint Nicetius, therefore, did not have to move from one episcopal see to another, richer and more distinguished one, in order to succeed his uncle. Salonius and* Véran, *however, would have had to make such transfers if they had been raised to the episcopal office at Lyon. Furthermore, Thomassin discusses at length the transfer or movement of bishops from lesser episcopal sees to more important ones in his Old and New Discipline of the Church, volume 2, book 2, chapter 60 and following. If the attentive reader consults this work, he will see that such transfers did not take place as readily in the fifth century as Severtius assumes. The remaining arguments of this author are either of no importance or, like most of those already presented, serve only to make it seem plausible that a Véran distinct from our saint, the son of Eucherius, should be counted among the bishops of Lyon. It is to those who hold this opinion that we now turn.*

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§ V. The Arguments Supporting the Second Opinion Are Examined, and the Reasons Why the First Opinion Is Considered More Probable Are Presented.

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Most supporters of the second opinion argue for it in a confused and unclear manner

At first sight, the second opinion, which distinguishes Saint Véran *of Vence from* Saint Véran *of Lyon, appears to have more supporters. However, when their arguments are examined more carefully, most of these writers themselves confuse the very individuals whom they insist should be distinguished from one another. Thus, the Sainte-Marthe brothers, in volume 3 of Gallia Christiana, list* Saint Véran *as the fourth bishop of Vence, state that he was the son of Eucherius and a disciple of Saints Hilary and Salvian, and record that he was buried at Vence and is venerated there on September 10. Finally, they add:* "He must not be confused with Véran of Lyon." *Yet when they discuss Véran of Lyon in the first volume, they write:* "Gennadius also wrote about him in chapter 63 of On Illustrious Men." *But we have already demonstrated that this passage can apply only to* Véran, *the son of Eucherius. Claude Robert proceeded in almost the same manner in his Gallia Christiana. The same is true of the eminent Cardinal Baronius, who, in his notes on the Roman Martyrology for October 19, writes as follows:* "There was a bishop of Lyon of the same name, whom we shall discuss below under November 11. There was also another Saint Véran, bishop of Vence,

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A formerly a monk of Lérins and a disciple of Saint Hilary, bishop of Arles. He is said to have died in the Lord on September 10." *Then, in his notes for November 11, he likewise writes the following about Véran of Lyon:* "We believe this to be the Véran mentioned by Gennadius in chapters 63 and 67 of On Illustrious Men." *But the* Véran *mentioned by Gennadius is none other than* Véran, *the monk of Lérins and disciple of Saint Hilary. Therefore,* Véran *of Lyon is no different from* Véran *of Vence.*

An argument against his having been bishop there

43 *Theophilus Raynaudus, cited in paragraph 35, proceeds more clearly and cautiously in this obscure and difficult matter. He attributes to his Véran of Lyon none of the things that supporters of the first opinion insist belong exclusively to* Véran *of Vence. He therefore acknowledges that* Saint Véran, *the son of Eucherius, a disciple of Hilary and Salvian, about whom Gennadius writes in the passages already cited, and to whom Pope Saint Hilary addressed a letter that we shall discuss below, was bishop of Vence. Nevertheless, he believes that another Véran, distinct from him, was bishop of the Church of Lyon at the same time. Nor, in defending this opinion, does he cite the ancient collection of sermons belonging to the Church of Saint Irenaeus, the lists of Campegius and Sarrazinus reproduced by Democharе, or the Breviary of Lyon. He certainly could have consulted these sources just as Severtius did, and undoubtedly did consult them. Consequently, he would have had even more reason than Severtius to bring them forward if he had believed that anything certain could be established from them. Instead, he relies solely on the Roman Martyrology and those of Bede, Usuard, and Ado. He does not even add certain ancient martyrologies attributed to Saint Jerome, although these commemorate* Saint Véran *at Lyon on November 11, perhaps because he believed that this entry had been added to those martyrologies at a later date. Lucas d'Achery certainly held this opinion, since, in the very ancient martyrology bearing the name of Saint Jerome, he printed that entry in a different typeface, as can be seen in volume 2 of the new edition of his Spicilegium, page 21. Florentinius did the same in his older version of the Hieronymian Martyrology, adding in his notes:* "I would have no doubt that this belongs among the additions to the older Martyrology."

Theophilus Raynaudus argues more clearly and distinctly from the martyrologies,

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44 *Let us therefore first examine the martyrologies cited by Raynaudus, and then consider how the supporters of the first opinion respond to them. Ado and Usuard, under the aforementioned date of November 11, have the following entry:* "At Lyon, Saint Véran, bishop, whose life was distinguished by his faith and virtues." *The present Roman Martyrology contains exactly the same words. I shall pass over the Martyrology of Bede here, since* Saint Véran *does not appear either in its more authentic text or in the additions made by Florus, published by Henschen and Papebroch before volume 2 for March. Raynaudus and others who cite Bede probably have in mind the martyrology published under Bede's name by Christophe Plantin. However, scholars today agree unanimously that this work was incorrectly attributed to Bede. After citing these martyrologies, Raynaudus responds to the argument of Savaron, who removes* Saint Véran *from the list of bishops of Lyon because it is clearly recorded that he was bishop of Vence at the same time and died there. Raynaudus rightly maintains that this conclusion is entirely invalid,* since it is quite common for two bishops with the same name to hold office simultaneously in different places. *This author's argument, as is evident, carries considerable weight. It remains to be seen how the supporters of the first opinion attempt to weaken it.*

which commemorate Véran as bishop at Lyon.

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45 *First, they maintain that, for the reasons and on the evidence we have presented and which Raynaudus himself accepts against Severtius, it is entirely unlikely that Véran and Salonius, the sons of Eucherius, succeeded their father as bishops of Lyon. Secondly, they consider it equally unlikely that Eucherius was immediately succeeded by two other bishops named* Véran *and Salonius who were distinct from his sons. Yet this would necessarily have to be accepted if Raynaudus's opinion were correct, since the names of both Salonius and Véran appear not only in the lists of Campegius and Sarrazinus but also in three ancient lists published by our Chifflet in Part 1 of his Paulinus Illustratus, page 82, in the following order:* 19. Eucherius; 20. Salonius; 21. Veranius. *For this reason, contrary to Raynaudus, they maintain that the* Véran *and Salonius named in these lists, as well as the* Véran *commemorated in the martyrologies on November 11, were indeed the sons of Eucherius. Nevertheless, contrary to Severtius, they insist that neither of them was ever archbishop of Lyon.*

put forward by supporters of the first opinion,

46 *They explain the difficulty as follows: The Church of Lyon held its bishop Eucherius in such great reverence and affection that it wished to include both his sons, who were distinguished by their virtues and merits, in its own sacred records, almost as though adopting them as its own. In the same way, the names of Saint Cyril of Mopsuestia and Saints Ambrose, Martin, and Augustine are recorded as having been entered in the diptychs of Arles. The authors of the lists of bishops were probably misled by these diptychs when they assigned both brothers a place among the bishops of the Church of Lyon. Likewise, the martyrologists were misled when they commemorated* Saint Véran *at Lyon, where they knew he was venerated as a saint, perhaps without realizing that he had been bishop of Vence. Tillemont adds that perhaps a church was dedicated to this saint on November 11 in the fifth or sixth century, and that his feast was therefore recorded on that day. These are only conjectures, but, as I indicated above, they seem entirely plausible to me. This is especially so because Raynaudus himself acknowledges that everything recorded about Saint Véran by ancient writers applies only to the bishop of Vence, and that nothing was ever written about another bishop of Lyon with the same name, apart from his bare name in the lists already cited and the information found in the martyrologies.*

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and another argument from the martyrologies, in which Saint Desiderius is likewise commemorated at Lyon,

47 *Furthermore, the martyrologies cited by Raynaudus do not provide a particularly solid foundation for his claim that Véran was bishop of Lyon. For when an entry contains only such words as* "At Lyon, Saint Véran, bishop," *without adding anything further, it clearly indicates that the saint was venerated in that particular place, but it does not always establish that he held his episcopal office there, especially when there is good reason for doubt. Thus Chastelain, in his Universal Martyrology, under the frequently mentioned date of November 11, uses these same words but places a small note beside the word* "bishop," *adding in the margin:* "Bishop of Vence, from September 9." *Nor should anyone suppose that this assertion is made without justification or that no examples can be found in ancient martyrologies. Consider one example that is particularly relevant to our purpose because it concerns the same episcopal see of Lyon. The Venerable Bede, in the more authentic text of his Martyrology published by us before volume 2 for March, commemorates Saint Desiderius, whom we have already mentioned, as follows:* "On the same day *(February 11)*, at Lyon, Bishop Desiderius." *Wandelbert follows Bede:* "Three days later, Desiderius crowns the walls of Lyon." *Usuard likewise records under the same date:* "At Lyon, the death of Saint Desiderius, bishop and confessor." *The Martyrology of Gellone, published by the aforementioned d'Achery on page 27, and the Martyrology of Augsburg, published by us after volume 7 for June, both have:* "At Lyon, Bishop Desiderius." *Finally, the Martyrology of the Queen of Sweden, published in the same place, has:* "At Lyon, Bishop Desiderius." *I shall omit the Franco-Gallic Hagiology and the other martyrologies that agree with*

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those already quoted. Similarly, the present Roman Martyrology contains the following entry under February 3: "At Lyon, Saints Lupicinus and Felix, likewise bishops."

although other evidence also suggests that he was a bishop there,

48 *Here, attentive reader, you have entries that are entirely similar to those on which Raynaudus relies to establish that* Saint Véran *was archbishop of Lyon. Yet he has not dared to draw the same conclusion concerning Saints Desiderius and Felix. He acknowledges that both were bishops, but says that the episcopal see of Felix is unknown, while that of Desiderius was Vienne. He adds that those who assigned Saint Desiderius a place among the bishops of Lyon were misled by the Martyrology of Usuard. From this follows at least the one point I intended to establish: that the wording of such martyrologies does not always allow us to conclude that the holy bishops mentioned in them actually presided over the dioceses in which they are commemorated. Yet the aforementioned author seems to assume precisely this, since he offers no other evidence in support of his opinion. But you may object that other evidence establishes that Saint Desiderius was bishop of Vienne, not Lyon. I acknowledge this. But what prevents someone from imagining two men named Desiderius rather than two named* Véran*? Certainly, in the religious calendars already cited, there is no mention of Vienne under February 11. In the Martyrology of Usuard, that day is recorded as the anniversary of Saint Desiderius's death, and the saint is given only the title of confessor. Campegius places him in his list of the archbishops of Lyon before Saint Patiens, who, according to Raynaudus, occupied that see around the year 470. Indeed, as will soon become clear, it was still believed in the fourteenth century that the body of Saint Desiderius was preserved at Lyon. By contrast, Saint Desiderius, bishop of Vienne, was a martyr who was killed in the territory of Lyon on May 23, 608. He is commemorated on that date in most martyrologies, and we have published the account of his life and martyrdom written by a contemporary author. Finally, the body of this holy martyr was taken to Vienne approximately ten years after his death. These facts could certainly provide material for anyone wishing to argue that there was a Saint Desiderius who was bishop and confessor at Lyon in the fifth century, distinct from the Desiderius who was bishop and martyr at Vienne in the seventh century. To overcome the objections raised against such a theory, it could also be suggested that certain writers mistakenly confused the two men, attributing to the later Desiderius, who suffered martyrdom in the diocese of Lyon, everything they had learned about either of them from written sources or tradition.*

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Raynaudus and even Severtius rightly deny this, showing how the latter,

49 *Nevertheless, as far as I know, no one today accepts Desiderius among the archbishops of Lyon. In our introductory commentary to the account of his life under the aforementioned date in May, we stated that some writers in the past had included him there by mistake. Raynaudus says the same, and, surprisingly, so does Severtius himself. Yet the lists of Campegius, which Severtius regards as so authoritative in the cases of Salonius and Saint Véran, carry no weight with him when it comes to Saint Desiderius. He writes in section 38, paragraph 4:* "Campegius foolishly supposes that Desiderius was a bishop of Lyon." *Then, after presenting several arguments, which he himself calls demonstrations, he continues as follows:* "From all the evidence cited, it properly follows that the more recent instructions in the present Breviary of Lyon, through a printer's error or the carelessness of people in this century, have prescribed the following: 'On the feast of Desiderius, bishop of Lyon and confessor.' It also follows that the words AND BISHOP are ordered to be included in the prayers for him, as though this wording were intended to suggest that Desiderius held the episcopal office at Lyon. But nothing could be further from the truth." *From this, you can see how inconsistent the aforementioned writer was, accepting the authority of historical records when they supported his opinion and disregarding them when they contradicted it. It will be worthwhile to give another example of the same writer's approach to this subject, which will also allow the reader to understand what I mentioned above concerning the body of Saint Desiderius.*

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accepts exactly the same documents when they support his opinion and rejects them when they contradict it.

50 *In section 23, paragraph 6, Severtius reproduces a charter issued in the year 1337 by Guillaume de Sura, archbishop of Lyon, which he calls his seventh and final proof that our saint was archbishop of Lyon. The charter first lists the bodies and relics of the saints preserved in the Church of Saint Nicetius, in the following words:* "The relics of the blessed Forty-Eight Martyrs, those most glorious champions of the Christian faith, together with the bodies of the confessors Barbarinus, Viventiolus, Genesius, Aurelianus, Rusticus, Cicarius, Desiderius, Véran, and Nicetius, rest in the aforementioned church, where they shine forth through miracles. The relics of other blessed martyrs, confessors, and others are also reverently preserved there," *etc. The charter then grants indulgences* "to all who have truly repented and confessed their sins ... and who visit the church of the aforementioned Saint Nicetius out of devotion on the feast days ... of the blessed ... Forty-Eight Martyrs, and of the most glorious confessors Barbarinus, Sacerdos, Viventiolus, Genesius, Aurelianus, Rusticus, Cicarius, Desiderius (the text reads 'Dosiderius,' *undoubtedly meaning Desiderius*), Véran, and Nicetius, formerly holy bishops of the principal Church of Lyon," *etc. Severtius then comments:* "Behold, the wording of these indulgences, so extensive in their scope ... and here too Saint Véran is plainly described as a bishop at Lyon." *But I ask, do not the final words of the charter apply just as clearly to Saints Desiderius and Barbarinus as they do to* Saint Véran*? Why, then, do they constitute proof that* Véran *was archbishop of Lyon, but not that the others were? For, as we have already seen, Saint Desiderius is generally removed from the list of bishops of Lyon by Severtius and other writers, while Saint Barbarinus is not included in that list by Severtius or, as far as we can find, by anyone else.*

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What Severtius says about the bodies of Desiderius of Vienne and our Véran,

51 *Furthermore, what is said in the charter just quoted about the body of Saint Desiderius certainly cannot refer to the bishop and martyr of Vienne, since his entire body had been transferred to Vienne many centuries before that document was issued. This is established by the account of the transfer written by Ado and published by us in volume 5 for May, page 254. Nor does it seem possible to argue that the word "body" refers merely to a small portion of his remains or to some relics, since the charter expressly distinguishes between the relics of the holy martyrs and the bodies of the holy confessors. What, then, are we to make of the body of* Saint Véran*, which is likewise said to be preserved there? Listen to Severtius in the section already cited, paragraph 5:* "The aforementioned Church of *Saint Nicetius* celebrates a double Divine Office every year in honor of Saint Véran, not on the day of his death as recorded in the martyrologies, because the universal Church is already occupied on that day with the Offices dedicated to Saint Martin the Confessor, but immediately on the following day, when Saint Verannius is observed to be venerated there. This custom is followed as a sign that, according to ancient tradition, his relics, together with those of his father (*Eucherius*) and his brother (*Salonius*), and the body of Saint Pothinus, are believed to have been placed in that sacred and principal church. However, the bishop of Thabaria, who was sent to examine the sacred relics there (*the year 1308 is noted in the margin*), did not find those four older bodies buried there. He did, however, find nine other bodies from a somewhat later period, beginning with those of the holy archbishops Rusticus, Viventiolus, Sacerdos, and others, who are mentioned there."

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52 *It is certainly not surprising that the ancient body*

A *and concerning Véran's position as archbishop, provides no reliable evidence. The first opinion is chosen.*

of Saint Véran*, at least, was not found there, since the ancient tradition cited by Severtius is clearly mistaken. For we have already demonstrated that* Saint Véran*, the son of Eucherius and brother of Salonius, was buried at Vence. Therefore, the aforementioned charter, which undoubtedly relied on the same tradition when claiming that the body of* Saint Véran *was preserved in the church at Lyon, and on similar grounds when asserting that the same saint, and indeed Saints Barbarinus and Desiderius as well, had been archbishops there, carries no weight with me, much less does it seem suitable as evidence for establishing such claims. I believe that Raynaudus and his followers had already reached the same conclusion before me, and that this may be why he refrained from citing the charter, which otherwise would have been very useful in supporting his opinion. But we have examined these matters thoroughly enough. It remains for me to state briefly my own opinion. I have already indicated that the third opinion, that of Severtius, seems to me entirely implausible. As for the second, which is supported by our Raynaudus and which does not seem to be entirely without merit, it presents so many difficulties that I strongly prefer the first. Consequently, I believe that everything recorded about* Saint Véran *and his veneration in the martyrologies under November 11, in the diptychs and historical records of Lyon, and elsewhere, refers to none other than* Véran*, the son of Eucherius and bishop of Vence. I therefore accept the arguments of the supporters of the first opinion, which I reproduced in paragraph 46. If anyone, however, is dissatisfied with these arguments, let him kindly provide us with more reliable evidence. We shall then have no difficulty in changing our judgment on September 28 of this month, when the same question will arise again concerning Salonius, who, as I have pointed out, appears not only in Democharе but also in three ancient lists of the bishops of Lyon published by Chifflet.*

B

§ VI. Correspondence with Pope Leo. Disputes Arising Among Certain Bishops of Gaul Are Entrusted to Him by Hilary, Leo's Successor. The Year of His Death Is Uncertain.

C *He writes to Pope Leo concerning the Pope's letter against the Eutychians,*

According to the opinion we have just adopted, there was only one holy bishop named Véran *living in Gaul during the fifth century. For Véran of Cavaillon and the other Véran whom Baronius, rightly or wrongly I shall not investigate, considers to be one of the bishops of Chalon-sur-Saône, as I mentioned in paragraph 1, belong to the end of the sixth century. Therefore, everything found in ancient records concerning* Saint Véran*, apart from what we have already presented, that bears the characteristics of the fifth century must be understood to refer to our saint. First, there is a letter that he sent to Pope Leo, together with Salonius and Ceretius, around the year 451. This letter appears in volume 1 of Sirmond's Councils of Gaul, page 92, with the following address:* "To the holy lord, most blessed Father Leo, Pope most worthy of the Apostolic See, from Ceretius, Salonius, and Véran." *Our saint's signature also appears in third place, in the following form:* "I, Véran, devoted servant of your Apostolic Office, greet Your Holiness and ask that you pray for me." *The occasion for this letter was another letter, originally written by the same Supreme Pontiff to Saint Flavian, bishop of Constantinople, against the Eutychian heresy, and subsequently shared with other bishops of both the Eastern and Western Churches as an antidote to the poison of that heresy. The three aforementioned bishops of Gaul thank the Pope for this letter, send him a copy they have made of it, and ask him to read it again and, if he considers that anything needs correction, to correct it and return the corrected version. This wonderfully demonstrates the sincerity and purity of faith of the saint and his fellow bishops. For, as Cardinal Baronius writes under the year 449, paragraph 44:* "although they were extremely learned men, when copying this circular letter they were deeply concerned that their version should not differ from the faith expressed in the Roman Pontiff's writing by even a single letter. So great was their reverence and respect for the Supreme Pontiff that they regarded even the slightest departure from his decrees as sacrilegious and impious, and as a complete departure from the truth." *The Cardinal then reproduces the circular letter itself, which he praises highly, and which interested readers may consult there.*

54 *Our saint also wrote other letters to the aforementioned Pope concerning a matter relating to the rights of the metropolitan bishop of the province of the Maritime Alps. We learn this from Letter 4 of Pope Hilary, in which he delegates to* Véran *and the bishops Leontius and Victurus a dispute that had arisen between Ingenuus, bishop of Embrun, and Auxanius, bishop of a city unknown to me. Hilary addresses the letter as follows:* "To our most beloved brothers, the bishops Leontius, Véran, and Victurus, from Pope Hilary." *He begins the letter in these words:* "We are moved by considerations of justice, which, although they ought to be upheld by all right-minded people, must especially not be carelessly neglected by the priests of the Lord, whose principles ought to serve as a guide for others. Our brother and fellow bishop Ingenuus of Embrun, who has always enjoyed the dignity of metropolitan bishop of the province of the Maritime Alps, reports that, to his disadvantage, as the attached documents show, we have made certain decisions at the request of our brother and fellow bishop Auxanius, decisions that would contradict all the arguments put forward in his defense in this matter. For, when the reports presented before us were examined, which our brother and fellow bishop Véran had sent to my predecessor of holy memory together with the other bishops of the province," *etc.*

E *and again concerning the rights of the Archbishop of Embrun; Hilary, Leo's successor, entrusted this matter to him*

55 *Although this is not the place to examine that controversy in greater detail, readers may consult Tillemont in his Monuments of Ecclesiastical History, volume 15, page 820, and volume 16, page 43; the recently published Gallia Christiana, volume 3, column 1272; and what will be said about Saint Hilary after this commentary. Nevertheless, it will be useful to make one observation against Severtius, who writes as follows in his work cited several times already, section 23, paragraph 3:* "Pope Hilary himself suggests, in the letter he sent to the bishops Véran, Leontius, and Victurus, that this Verannius had attained some very important episcopal position in Gaul, such as that of Lyon, his great father Eucherius having already died some time before. For, since the Pope places Verannius before the others in the letter, we may certainly conclude that he occupied an episcopal see in Gaul that was more distinguished than those of the other bishops subsequently named, as well as the many others who are silently passed over." *A little further on, after quoting these words from the letter,* "Our fellow bishop Véran sent to my predecessor of holy memory, together with the other bishops of the province," *etc., he adds:* "In this passage, reader, observe that when the Pope calls Verannius his fellow bishop,

F *through letters from which Severtius wrongly concludes that Véran was archbishop of Lyon,*

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he intends to distinguish him by some special rank above the other bishops of the same province." *For, first of all, in the editions of the councils published by Sirmond and Labbe, the address we have already given is expressly recorded as follows:* "To our most beloved brothers, the bishops Leontius, Véran, and Victurus, from Pope Hilary." *Consequently, if Severtius's reasoning has any value, it would allow us to draw exactly the opposite conclusion, namely that Leontius held a higher rank than* Véran *and Victurus. Some maintain that Leontius was bishop of Arles, while others say he was bishop of Fréjus. But there is no point in using this kind of reasoning, since Victurus, who is given only third place here, is placed ahead of all the others in Letter 11 of the same Pope, in the following order:* "To our most beloved brothers Victurus, Ingenuus, Ydacius, Eustasius, Fontejus, Viventius, Eulalius, Véran, Faustus, Auxanius, Proculus, Ausonius, Paulus, Memorialis, Cælestinus, Projectus, Eutropius, Avitianus, Ursus, and Leontius, from Hilary." *Here you can see that the Pope does not follow any order of rank. Secondly, his other observation appears entirely worthless, for the same Pope, in his eighth letter, likewise calls Faustus, bishop of Riez and a suffragan of the archbishopric of Aix, his brother and fellow bishop.*

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and two other bishops.

[56] Thirdly, and finally, the passage just quoted suggests rather that Véran *was bishop of Vence, since the matter concerns Ingenuus of Embrun,* metropolitan bishop of the province of the Maritime Alps*, of whom the bishop of Vence was a suffragan. Indeed, from the entire context of the letter, I understand the matter as follows: During the pontificate of Leo, Ingenuus had suffered an infringement of his rights as metropolitan bishop.* Véran, together with the other bishops of the province*, undoubtedly those of the Maritime Alps, as is the most natural meaning of the words, sent reports on the matter to Rome, either on their own initiative or by order of Leo. After these reports had been examined, the rights of the metropolitan Church of Embrun were upheld, and the metropolitan bishop himself was reprimanded by the Pope, as will shortly become clear. After Leo's death, Auxanius misled his successor Hilary and obtained a decree contrary to the decision of Leo. But Ingenuus, undoubtedly remembering the earlier reprimand, complained to Hilary about the decisions that had been made* to his disadvantage. *Hilary examined the matter again, reread the reports sent to his predecessor by* Véran*, and changed his decision. He therefore wished to make use of the assistance of* Véran *himself, together with Leontius and Victurus, saying:* "We entrust to your care the examination of the attached complaint, so that anything obtained from us through deception, contrary to the venerable canons or to the judgment of my predecessor of holy memory, shall have no force ... Let our brother and fellow bishop Ingenuus therefore exercise the authority of bishop over his province, concerning which he was previously reprimanded by the Apostolic See for an unlawful surrender of its rights," *etc.*

C

Another matter is entrusted to him by Pope Hilary:

[57] There is also another letter from Pope Saint Hilary in which a matter of no less importance is entrusted to our saint. Saint Mamertus, archbishop of Vienne, whose life we presented under May 11, had, for reasons unknown to me, ordained a bishop outside the boundaries of his own jurisdiction. Pope Hilary was displeased by this and, in letters sent around the year 463 to Leontius of Arles, ordered that the matter be examined in a council. In the following year, having been informed of what had taken place at the council, he wrote to twenty bishops, directing, first, that Mamertus be warned through Bishop Véran *(this heading appears at the beginning of the letter in Labbe's Councils, volume 4, column 1045)* "to refrain in the future from unlawful ordinations, at the risk of losing his rank and privileges. Secondly, he directed that the bishop whom Mamertus had consecrated for the people of Die should be confirmed at the discretion of Leontius, bishop of Arles, by whom he ought to have been consecrated." *In the letter itself, the aforementioned Pope speaks as follows:* "Therefore, maintaining our customary moderation, we have sent written instructions to our brother and fellow bishop Véran, so that he may approach the aforementioned Mamertus on our behalf, and so that Mamertus may learn what you have reported concerning him."

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from this we learn how highly his prudence and integrity were regarded at Rome.

[58] From the letters just cited, we can readily conclude that our holy bishop was endowed with outstanding virtues, namely purity of faith and, as we have already observed with Baronius, respect and reverence for the Supreme Pontiffs, zeal for preserving ecclesiastical rights and canons, holiness of life, uprightness of character, prudence, and skill in handling affairs. It was undoubtedly because of these qualities that he was held in such high esteem by Saints Leo and Hilary, who particularly sought his assistance even in the most difficult matters. Nothing else concerning the deeds of our holy bishop is recorded by ancient writers. We also do not know how long he governed the Church of Vence, in what year he assumed its leadership, or in what year he relinquished it at his death. Scholars believe that he was already a bishop during the lifetime of his father Eucherius, that is, before the year 450, around which time Eucherius is believed to have died. This opinion is based on the following words from Letter 8 of Salvian to Eucherius, which we reproduced in paragraph 26: "By divine providence and judgment, Salonius and Véran have already begun to become teachers of the Church *(Barralis and Baluze read 'churches')*." *These words are generally understood to mean that they had already become bishops. According to this interpretation, we may further conclude that our saint had been bishop of Vence since about the year 441, and perhaps even earlier. For since Salvian says the same thing about both brothers, namely that they had begun to be teachers of the churches, or bishops, this suggests that one had been raised to that dignity not long before the other. Now Salonius signed the acts of the First Council of Orange in 441 as a bishop. We may therefore believe that Véran was presiding over the Church of Vence at approximately the same time.*

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It is uncertain how long he lived.

[59] Furthermore, it is certain from the letter of Pope Hilary cited in paragraph 57 that our saint was still alive in the year 464. The authors of the recently published Gallia Christiana believe that he attended the Council of Arles, which was convened by Archbishop Leontius to oppose the errors of the predestinarians. Tillemont, among others, also suspected this, as stated in volume 16 of his Monuments of Ecclesiastical History, page 422. Indeed, the priest Lucidus, in the letter in which he retracted his errors and professed his faith, sent after the aforementioned council to several bishops, names a certain Verianus *among them. It is not unlikely that this name refers to our saint, in which case, according to this opinion, he would have lived beyond the year 475, to which most writers assign the council in question. See volume 4 of the Councils, column 1041 and following.*