

near an abandoned church of St. Kined, in the country in which he made his prayer. The reputation of his sanctity filled the whole country, and the archbishop of Menevia, or St. David's, calling him to that town, promoted him to priestly orders. The saint hence retired with certain devout companions, to the isle of Ary. Certain pirates from Norway, who often infested these coasts, carried them off prisoners, but, fearing the judgments of God, safely set them on shore again the next day. However, the archbishop of Menevia assigned the saint another habitation in the monastery of St. Hismael, commonly called Ysam, in the country of Ross, or Pembrokeshire. Henry I., king of England, having subdued the Southern Welch, sent a colony of Flemings into the country of Ross, who drove the old Britons out of their possessions. The saint and his monastery suffered much from the oppressions of these new inhabitants, especially of Richard Tankard, a powerful Englishman among them. This nobleman was, after some time, struck by God with a dangerous illness, and having recourse to St. Caradoc, was, by his prayers, restored to his health. From this time the saint and his monastery found him a benefactor and protector. St. Caradoc died on Low-Sunday, the 13th of April, in the year 1124, and was buried with great honour in the church of St. David's. We are assured that his tomb was illustrated by miracles, and his body was found whole and incorrupt several years after, when it was translated with great solemnity. See his life, written by Giraldus Cambrensis, the famous bishop of St. David's, near his time, extant in Capgrave: also William of Malmesbury, &c.

APRIL XIV.

SS. TIBURTIUS, VALERIAN, AND MAXIMUS, MM.

See the acts of St. Cecily, and the remarks of Henschenius, ad 14 Aprilis, t. 2, pp. 203, 220.

A. D. 229.

THESE holy martyrs have always been held in singular veneration in the church, as appears from the ancient calendar of

Fronto, the sacramentary of St. Gregory, St. Jerom's Martyrology, that of Thomasius, &c. Valerian was espoused to St. Cecily, and converted by her to the faith; and with her he became the instrument of the conversion of his brother Tiburtius. Maximus, the officer appointed to attend their execution, was brought to the faith by the example of their piety, and received with them the crown of martyrdom, in the year 229. The theatre of their triumph seems to have been Rome, though some have imagined they suffered in Sicily. They were interred in the burying place of Prætextatus, which, from them, took the name of Tiburtius. It was contiguous to that of Calixtus. In that place Pope Gregory III. repaired their monument in 740; and Adrian I. built a church under their patronage. But Pope Paschal translated the remains of these martyrs, of St. Cecily, and the popes SS. Urban and Lucius, into the city, where the celebrated church of St. Cecily stands. These relics were found in it in 1599, and visited by the Order of Clement VIII., and approved genuine by the Cardinals Baronius and Sfondrate. The Greeks vie with the Latins in their devotion to these martyrs.

Most agreeable to the holy angels was this pious family, converted to God by the zeal and example of St. Cecily, who frequently assembled to sing together, with heavenly purity and fervour, the divine praises. We shall also draw upon ourselves the protection, constant favour, and tender attention of the heavenly spirits, if we faithfully imitate the same angelical exercise. Mortification, temperance, humility, meekness, purity of mind and body, continual sighs toward heaven, prayer, accompanied with tears and vehement heavenly desires, disengagement of the heart from the world, a pure and assiduous attention to God and to his holy will, and a perfect union by the most sincere fraternal charity, are virtues and exercises infinitely pleasing to them. The angels of peace are infinitely delighted to see the same perfect intelligence and union, which make an essential part of their bliss in heaven, reign among us on earth, and that we have all but one heart and one soul. Happy are those holy souls which have renounced the world, in order more perfectly to form in their hearts the spirit of these virtues, in which they cease not, day and night, to attend to

the divine praises, and consecrate themselves to Jesus Christ, by employing their whole life in this divine exercise. Their profession is a prelude to, or rather a kind of anticipation of, the bliss of heaven. The state of the blessed, indeed, surpasses it in certain high privileges and advantages. First, They praise God with far greater love and esteem, because they see and know him much more clearly, and as he is in himself. Secondly, They praise him with more joy, because they possess him fully. Thirdly, Their praises have neither end nor interruption. Yet our present state has also its advantages. First, If our praises are mingled with tears, compunction, watchfulness, and conflicts, they merit a continual immense increase of grace, love, and bliss for eternity. Secondly, Our praises cost labour, difficulty, and pain : they are a purgatory of love ; those of the blessed the reward and the sovereign bliss. Thirdly, We praise God in a place where he is little loved and little known : we celebrate his glory in an enemy's country, amidst the contradiction of sinners. This obliges us to acquit ourselves of this duty with the utmost fidelity and fervour. A second motive to excite us to assiduity in this exercise is, that it associates us already to the angels and saints, and makes the earth a paradise : it is also, next to the sacraments, the most powerful means of our sanctification and salvation. With what delight do the holy angels attend and join us in it ! With what awe and fervour, with what purity of heart, ardent love, and profound sentiments of humility, adoration, and all virtues, ought we in such holy invisible company to perform this most sacred action ! We should go to it penetrated with fear and respect, as if we were admitted into the sanctuary of heaven itself, and mingled in its glorious choirs. We ought to behave at it as if we were in paradise, with the utmost modesty, in silence, annihilating ourselves in profound adoration with the seraphim, and pronouncing every word with interior sentiment and relish. From prayer we must come as if we were just descended from heaven, with an earnest desire of speedily returning thither, bearing God in our souls, all animated and inflamed by him, and preserving that spirit of devotion with which his presence filled us at prayer.