

Christ says that no-one has true love who is not prepared to give his life for his neighbour, and the neighbour, as it is quite clear also from the Gospel, is not the one whom we like, whom we love, who is close to us, it is whoever needs us. Ask yourself this question. There are a number of people around you who would believe, who would gladly start a new life, who would bless you and God for giving them courage to move not physical but spiritual limbs that are tied. And let us ask ourselves, what do we do, what have we done, what are we capable of doing to help them? The waters of Siloam are an image of God, of His healing power. When God comes close, when we become aware that He is there, near, do we look around to see who needs Him more than we do? No. We rush forward, we want to be those who will sit at His feet, we are those who wish to touch the hem of His garment and be healed, we are those - and this is even worse, - we are those who wish to be seen as His disciples and companions so that people may look at us and wonder, admire us, at times almost worship us, the companions of Jesus, the friends of God become Man. Who of us is prepared to step aside, to become inconspicuous, or rather to help another to step forward instead of us when we know that we will be the losers in a way, in a way only because if we do this, we will have lost what we thought we coveted but we will have become disciples of Christ Who gave His life that others may live.

Let us reflect on the story. It is not simply an old story about things that happened about two thousand years ago, it is something that is happening every day and we are those who rush forward and prevent others from immersing themselves into the healing waters of Siloam. Let us listen to Saint John the Divine, the teacher of true love, let us be ready to sacrifice all we long for, all we desire, for someone else to have it, to be given it by God. Let us be prepared to pay the price of other people's finding freedom, life on all levels, even on the simplest level of food and shelter and the warmth of an attentive gaze or a loving, sober word. Let us become free of self, and then how many will be saved, saved from hunger, from homelessness, saved from the dominion of others, saved from all that is fetters and imprisonment of life. Let us become what Christ was - the One Who sets people free in the name of truth and of life. Amen.

THE HOLY MARTYRS TIMOTHY AND MAURA

The fate of these two wonderful martyrs, husband and wife, is amazing! Because of their Christian Faith and only twenty days following their marriage, they were brought to court before Arrianus, the governor of Thebaid, during the reign of Diocletian. Timothy was a lector in his local church. The governor questioned him: "Who are you?" To that Timothy responded: "I am a Christian and a lector of God's Church." The governor further said to him: "Do you not see these instruments prepared for torture surrounding you?" Timothy replied: "And, do you not see all the angels of God who strengthen me?" Then the governor ordered an iron rod be pierced through his ears so that the pupils of his eyes protruded from pain. After that, they hung him upside down and placed a piece of wood in his mouth. At first, Maura was frightened because of Timothy's sufferings, but when her husband encouraged her, she also confessed her steadfast faith before the governor. The governor then ordered all the hairs of her head pulled out and after that severed the fingers from her hands. After many other tortures, from which they would have succumbed had not the Grace of God strengthened them, they were both crucified facing each other. Thus, hanging on the cross, they lived for nine days counseling and encouraging each other in perseverance. On the tenth day, they gave up their souls to their Lord for Whom they endured death on a cross and so were made worthy of His kingdom. They suffered honorably for Christ in the year 286.

SAINT ETHELWIN OF LINDSEY, BISHOP

8th century. Saint Ethelwin was a monk at Ripon Abbey. He succeeded Saint Cuthbert (f.d. March 20) as a hermit on Farne Island, where he lived for twelve years. After his death, he was buried at Lindisfarne.

SAINT PHILIP OF ZELL, HERMIT

Died c. 770. The town of Zell, Germany, grew up around Saint Philip's "cell", after which it was named. He was an Anglo-Saxon pilgrim who became a hermit near Worms, was joined there by several disciples, and established a monastery. He was also a good friend of King Pepin.

SAINT CONLETH OF KILDARE, BISHOP (also known as Conleat)

Died c. 519; feast day also on May 10. Conleth, an Irish recluse at Old Connell (County Kildare) on the Liffey, was a metal-worker and very skilled as a copyist and illuminator. Saint Brigid, according to her vita by Cogitosus, came to know him and invited him to make sacred vessels for her convent and asked him to be the spiritual director of her nuns at Kildare.

Eventually, he became the first bishop of Kildare, which the *Annuario Pontificio* quotes as being founded in 519. Conleth, Tassach of Elphin (Saint Patrick's craftsman), and Daigh (craftsman of Kieran of Saigher) were acclaimed the "three chief artisans of Ireland" during their period. Conleth, who was the head of the Kildare school of metal-work and penmanship, is traditionally regarded as the sculptor of the crosier of Saint Finbar of Termon Barry, which can now be seen in the Royal Irish Academy. He also created the golden crown that was suspended over Brigid's tomb.

A gloss in an Irish martyrology says that he was devoured by wolves on his way to Rome—a journey undertaken against the wishes of Brigid. This could be an explanation of his name: coin "to wolves" and leth "half".

SAINT SCANNAL OF CELL-COLERAINE

Died after 563. The celebrated missionary Saint Scannal was a disciple of Saint Columba (f.d. June 9).

SAINT FUMACH, HERMIT IN SCOTLAND