

**Українська Католицька  
Церква Св.Родина**

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**Holy Family Ukrainian  
Catholic Church**

**Pastor:** Fr. Olvian N. Popovici

225 N. 4<sup>th</sup> St., Lindenhurst, NY 11757  
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**Parish Center:** (631) 225 - 1203

**E-mail:** [olvianpopovici@yahoo.com](mailto:olvianpopovici@yahoo.com)

**Trustees:** Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

**Choir Director:** Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

**Advisor:** Gloria Tolopka (631) 667-6483

**Sunday Divine Liturgies:** 9:00 am - English / 10:15 am - Ukrainian

**Weekday Divine Liturgies:** 8:00 am or 9:00 am or 7:00 pm

**Holy Days Liturgy:** 9:00 am or Previous Day at 7:00 pm

**No. 20/17**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**May 21, 2017 / Травень 21, 2017**

**DIVINE LITURGIES SCHEDULE:**

**May 21, 2017 – Sunday of the Man Born Blind. - The Holy Great Rulers Constantine and Helen, Equal to the Apostles.**

Tone 5: Epistle: Acts 16:16 – 34. / Gospel: John 9: 1 – 38.

9:00 am – Pro Populo – English.

10:15 am – († Joseph {Anniv}, req. Marta Skrypczka & Family)–U.

12:00 Noon - The Holy Sacraments of Initiation (Baptism, Chrismation and Holy Eucharist) for Daniel Danyshenko

8:00 p.m. – Akatistos to the Mother of God

**Monday, May 22, 2017** – *The Holy Martyr Basiliscus.*

9:00 a.m. – † Adam Galey, req. Steszyn Family

**Tuesday, May 23, 2017** – *Our Venerable Father and Confessor Michael, Bishop of Synada.*

9:00 a.m. – God's Blessing upon Slawomir & Helen Samilo (Wedding Anniv.), req. Samilo Family

8:15 p.m. – English Bible Study (Reading, Explanation, etc.)

**Wednesday, May 24, 2017** – *The Holy Apostle Andronicus and others with him.*

9:00 a.m. – God's Blessing upon Yuriy, Olha, req. Galina Gnip (2)

7:00 p.m. - (Divine Liturgy for Ascension) - God's Blessing upon Volodymyr, Iryna, Tetyana and Yanna Sedyaha, req. Family

8:15 p.m. – Ukrainian Bible Study (Reading, Explanation, etc.)

**Thursday, May 25, 2017** – *Ascension of Our Lord, God and*

*Sevior Jesus Christ.*

**Note:** It's a Holy Day of obligation.

9:00 a.m. – Pro Populo - Ukrainian

**Friday, May 26, 2017** – *3<sup>rd</sup> Finding of the Head of John the Baptist.*

7:00 p.m. – † Ihor /Panakhyda/ {Anniv}, req. Borys Khodyn

**Saturday, May 27, 2017** – *Therapont Bishop Martyr.*

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. – † Yaroslav Popovych {Anniv.}, req. Nadiya Popovych

**May 28, 2017 – Sunday of the Fathers of the 1<sup>st</sup> Ecumenical Council.** – *Our Venerable Father Nicetas.*

9:00 am – (God's Blessing upon Omelan, Andrew and Peter Steszyn, req. Nataliya Popovici) – English.

10:15 am – Pro Populo – Ukrainian.

**Confessions:** Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

**Baptism and Chrismation:** By appointment. Sponsors must be practicing Catholics.

**Marriage:** Please contact the Pastor at least six (6) months in advance. Attendance at pre - Cana is required.

**Ukrainian Culture School** will be held Every Saturday from 9:00 am until 1:30 p.m. For more information please call the Rectory or contact the Director, Mrs. Izolda Maksym at (631) 225 -1203 or visit our web page: [ukrainskaschkola.com](http://ukrainskaschkola.com).

**Ukrainian Cultural Dances** for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 9) 1:35 p.m. – 3:05 p.m.; ages (9 – 12) 3:05 p.m. – 4:35p.m.; ages (13 – 18) 4:35 p.m. – 6:10p.m.

**Religious Education:** Classes for religious education will be held every Monday from 5:00 p.m. until 6:00 p.m. Please contact the rectory for further information.

**Ministry to the Sick:** Rev. Popovici will make visits to the sick on the first Friday of the month. It is the responsibility of an immediate family member to kindly notify Rev. Popovici at the Rectory office about any sick or aged individual who is hospitalized or confined at home or in a nursing home, and he will gladly visit and administer the sacraments. In case of emergencies please call any time.

**Pray the Rosary:** The Apostleship of Prayer requests members and parishioners pray the Rosary on the **First Sunday** of each month, beginning 20 minutes before Divine Liturgy. The Rosary Society requests members and parishioners pray the Rosary on the **Third Sunday** of the Month beginning at 10:00 a.m. before Ukrainian Divine Liturgy.

**Mothers in Prayer:** Next prayer group will be held on **June 2, 2017 at 8:00 p.m.**

**St. Joseph's Men's Prayer:** group will be held every Thursday at 8:00 p.m.

**Rectory Office Hours:** Monday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm; Evenings by appointment. **Attention:** Tuesday is a free day for the priest. In case of an emergency, please call at any time.

**Divine Liturgy:** Dear Parishioners! Remember your faith; please come every Sunday and Holy Days to Church.

**Divine Liturgy for Children:** Special Divine Liturgy (English/Ukrainian language) for family/children will be held on **Sunday June 4, 2017 at 12:00 Noon.** (Also children from our Parish will receive Holy Solemn

**Communion during this Liturgy).** All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy.

**Sunday Bulletin Deadline:** Notices should be phoned in or brought to the Parish Office **NO LATER** than 12:00 noon on the Friday prior to the Sunday of publication.

**Bequests:** In making out your will, kindly remember your church. Holy Family Ukrainian Catholic Church of Lindenhurst, N.Y. is our legal title.

**New Parishioners:** Welcome to Holy Family Church! To all who are tired and need rest, to all who mourn and need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all who are hopeless and need sheltering love, to all who sin and need a Savior, this Church opens wide its doors in the name of the Lord Jesus Christ. Please stop by the Rectory to introduce yourselves and register. We look forward to meeting you.

**Change in address or telephone?** Parishioners, kindly provide the rectory with your new address and telephone numbers as soon as possible.

**Parishioners and guests: after each Divine Liturgy, coffee, rolls, & cakes are served in the Parish Center for a donation of \$3.00 per person.**

**Sunday Collection – May 14, 2017. Mothers' Day - \$90.00**

*"Give to the Most High as He has given to you, generously, for the Lord is one who always repays, and He will give back to you sevenfold." (Sir. 35: 9 – 10).*

Candles: \$300, Terapod: \$6, Pyrohy: \$102, Luncheon: \$435, Support: \$60, Sundry: \$15, Holy Days: \$5, Liability Ins.: \$65, Voluntary Coll.: \$30,

**Pledge: \$795.00, Sunday Offering: \$1,117.00, Total - \$3,020.00.**

**Dear Parishioners:** Sincere thanks for the offerings made on Sunday, May 14, 2017. May God bless you all for your generosity.

**Our Prayer:** Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.

**Attention: To all who celebrate their birthday** during the month of **May**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

### Our Church News:

**1. Next Sunday May 28, 2017 at 2:00 p.m. we will go to E. Moriches to the Mother of the Island Shrine to celebrate Moleben to the Mother of God. Everyone is invited to attend.**

**2. Dear Parishioners**, if anyone desires to have Fr. Popovici visit the grave sites of your loved ones for Panakhyda, please call the Rectory for an appointment. This may be done until June 4<sup>th</sup>, 2017.

**3. We have for sale pyrohy with potatoes, cheese or kapusta - \$6.00 per dozen.** All proceeds go to our Church. This is a fund raiser.

### **4. Upcoming events:**

**A. May collections: Regular church cleaning:** The next free will donation will be collected on Sunday, May 21, 2017.

**B. We continue to make Pyrohy for our Festival on Tuesday May 23<sup>rd</sup> at 7:00p.m.** Please make an extra effort to attend to help us.

**C. Stewardship Council and Pastoral Council will have a monthly meeting on Monday, May 22<sup>nd</sup>, 2017 at 7:15 p.m.** This is a request and invitation for all of you who would like to take part in the life of the Church and also take part in preparations for our Ukrainian Festival on June 11, 2017.

### **5. We wish to express our sincere thanks to:**

**a. the ladies from the Apostleship of Prayer:** Ms. Sandy Motekew, Ms. Gloria Toloka, Mrs. Elaine Eluk and to M/M James & Barbara Fromel, Mr. Ihor Warywoda, who sold flowers and plants for Mother's Day last weekend (due to the weather conditions many flowers were not sold). Many thank to those of our parishioners who purchased flowers to support our fundraiser. The net profit realized was \$500.00, which was donated to our church.

**b. the ladies from the Rosary Society especially:** Mrs. Olha Kostyuk, Ms. Vira Shylo and Mr. Sergey Shelestov who prepared and served delicious food for our Mother's Day Luncheon in order to help raise needed funds for our parish. The net profit realized was \$305.00 which was donated for the needs of our Mtg Acc.

**c. Mr. Sergey Shelestov** who over the past two months has continued to volunteer to perform needed work in our parish.

**d. Mr. Andriy Fostakovskyy** who volunteered his skills and time to perform needed work in our playground last week.

**e. M/M Mychailo & Mariya Kubarich** who on many occasion for the past two months have tended to the rose bushes on our church property.

God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

### **6. Upcoming Parish Events:**

**A. June 11, 2017 – our Parish will hold our first Ukrainian Cultural Dance Festival.**

**B. Ukrainian Saturday Cultural School** is planning to have their annual trip to Mystic, CT (aquarium, entertainments, and nautical museum) on Saturday and Sunday, June 24/25, 2017. More information is attached to our Church Bulletin.

**Dear Parishioners:** There have been a number of occasions when we have difficulty comprehending how the life of the Church is structured. Here are a few items excerpted from the Pastoral Guide of the Ukrainian Catholic Church which will provide answers to questions and concerns recently presented:

### PASTORAL GUIDE of the UKRAINIAN CATHOLIC CHURCH in the UNITED STATES OF AMERICA:

#### **\*\*For Example:**

Art. 3 - All the faithful of the Ukrainian Catholic Church in the United States are obliged to observe these norms:

1. The laws contained in the Code of Canons of the Eastern Churches (Codex Canon Ecclesiarum Orientalium), promulgated by Pope John Paul II on October 18, 1990, receiving legal force on October 1, 1991.
2. The laws or legal norms of any kind enacted by the Bishop of Rome for the Universal Catholic Church, or for all the Eastern Churches of the "sui iuris," or for the Ukrainian Church alone.
3. The particular law of the Ukrainian Catholic Church as enacted or recognized by the Major Archbishop and the Synod of Bishops.
4. The particular law of the Ukrainian eparchies of the United States, foremost defined in this Pastoral Guide.

\*Art. 576 - The pastor has the exclusive authority under the Eparchial Bishop for hiring, appointing, directing, and discharging all lay employees of the parish. Trustees, officers, councilors, and other lay persons may not alter, interfere with, or negate the decisions of the pastor.

\*Art. 587 - The pastor/administrator alone is responsible for the management of all the acquired moneys of his parish; he is ex officio the treasurer of the parish

\*Art. 589 - The following ought to be the procedure by which money in all the parishes of the eparchy should be handled: 1. The money collected in the church or parish is to be counted by at least three people, recorded in a book provided for this purpose and then delivered to the pastor by the lay trustees or other duly appointed officers.

2. As soon as possible the pastor deposits the money in the parish checking account at the bank.

3. Withdrawals may be made only by checks to which are affixed the signature of the pastor. Trustees signature are advisable but not mandatory in issuing checks.

6. All expenses must be paid solely by check.

8. The pastor is obliged to render an account of the expenditures only to the Eparchial Bishop or his delegates, certified by auditors.

9. The pastor shall inform the parishioners of the condition of the parish finances in annual or periodical statements.

\*Art. 596 - The permission of the Eparchial Bishop is required in writing before engaging the services of a professional fund raising organization for any purpose on behalf of the parish.

\*Art. 600 - Written permission of the Eparchial Bishop is required:

1. for expenditures exceeding the amount stipulated by the Eparchial Bishop;
2. for borrowing or lending of parish funds;
3. for investing parish funds in the form of loans, bonds, stocks, etc., other than United States Government bonds or in banks covered by the Federal Deposit Insurance Corporation or in Credit Unions;
4. for any change in the existing investments or the banking of parish funds.

## The Man Born Blind

This is the last Sunday we will say to one another Christ is Risen! Indeed He is Risen! The Leave-Taking of Holy Pascha and the Feast of the Ascension occur this week. But remember, every Sunday Liturgy with only a few exceptions, is a celebration of the Resurrection of Christ. Although we say goodbye to the Feast we never say goodbye to the Resurrection. This week we come to the fifth of the signs St. John offers as illustrations of the deity of Jesus Christ. The healing of the man born blind seems to illustrate most particularly the saying of the Lord that occurs in John 8:12 and 9:5, "I am the light of the world." The light of Jesus is contrasted with the blindness of the people both of the blind man himself as well as the unwillingness of others, including the Pharisees to believe. The theme of water appears again when Jesus instructs the man to go and wash his eyes in the pool of Siloam. Illumination comes by means of water. It is well known that the Gospel of John reflects on the words and works of the Lord sacramentally. In the language of the Church baptism in water brings salvation. St. Peter says this most directly in his first epistle, ...he (that is, Jesus) also went to preach to the spirits in prison who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This prefigures baptism, which saves you now. 3:20-21. So we all have been illuminated by the Holy Spirit through baptism. "To be baptized is to die and rise again with Christ, in Him. To die to the death that is so deeply entwined with our life." (Clement, ROCM, p. 103) The water closes over us like a tomb and yet this tomb becomes the place of rebirth through the descent of the Holy Spirit. And from this watery tomb we rise again, born anew. The Church has always understood this to be the meaning of the words of Christ recorded by St. John, "Truly, truly I say to you, unless one is born again he cannot enter the kingdom of God... You must be born from above." (John 3:5).

But this great gift of God may remain dormant in us if we do not seek to activate it. The heart lit by God may burn low and become an ember if we do not fan it and feed it with faith and good works. If we do not place upon this spark kindling, that is, prayer and acts of mercy, then it will never burst into flame and we will find ourselves, even after illumination, stumbling in the dark like blind men. This light, this flame, this fire comes from the face of Christ Himself, for he is the Light. It is He who lives in us and who becomes our new life as St. Paul says, "It is no longer I who live, but Christ lives in me!" This is what the Lord means when he tells his disciples that the kingdom of heaven is within. Where Christ is, there is the kingdom. We do not look up or down to the right or left to find our Lord for he has set up his kingdom within, in the depths of our beings, in that mysterious place the Scriptures and the Holy Fathers and Mothers of the Church have rightly called "the heart." And since it is not far away we can at any and every moment gain access to it. In faith we make the descent from the busy, cumbersome and anxious world of our perceptions to the interior place of our redemption, gathering and quieting our thoughts as we go so that we can offer our whole selves to the God who dwells within without distraction and then the peace of God begins to reign in us and we become ourselves peace-

makers. The peace of God that grows within the heart and mind of the one who seeks cannot but overflow and become a fountain from which all can drink. Did our Lord not say, "Out of your bellies shall flow rivers of living water?" We do this not for ourselves, but for all. One of the Patriarchs said: "when he was last here that when we are baptized we are baptized not for ourselves alone, but for the sake of the whole world". We cannot keep this great gift to ourselves. But first we must open the gift, we must fan and feed the flame. We must purify our hearts. We must make peace within so that thousands around us can be saved, as St. Seraphim so beautifully teaches us. Think of the words of our Lord. "Blessed are the peacemakers for they shall be called the children of God." "Blessed are the pure in heart, for they shall see God." This is the work of every Christian and this is the work of all of us together.

### Icon of the Sunday of the Blind Man

*The icon of the Sunday of the Blind Man depicts the biblical story of Christ healing the man who was blind since birth. Our Lord is shown placing the clay on the eyes of the man. He is with his disciples who are questioning Christ about the source of the man's affliction. The blind man is shown with his hand outstretched toward Christ expressing his faith and willingness to receive healing and grace from the Son of God. Our Lord has in His hand a scroll, which directs us to His statements, "I am the light of the world," (John 9:5), and "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed," (Luke 4:18). These are clear statements of the Gospel of salvation that comes through Christ. The scroll may also represent the role of Christ as Judge as depicted in Matthew and Revelation, and also later in the same passage on the healing of the blind man (John 9:39), Jesus said, "For judgment I came into this world, that those who do not see may see, and that those who see may become blind."*

### Questions about the Sunday of the Blind Man

#### QUESTION 1

*Tell the story of the healing of the man born blind from birth. Where does this story appear? When is it read in church?*

#### Answers:

1. When Christ spat on the ground, and made a paste out of the clay and anointed the blind man's "eyes", He actually *created* eyes for him. The services mention this wondrous detail: *Along the way, our Savior found / a man who lacked both sight and eyes. / And making clay with His spittle, / the Lord anointed him therewith. / He sent the man to Siloam, that he might go and wash therein. / And having washed as he was told, / O Christ, he came away seeing, / and he beheld Thy divine light.* (Expostilation, Matins for the Sunday of the Blind Man). *Having, like an abundance of wealth, the form and members which comprise this our mortal flesh, the man who was blind from birth could neither imagine nor think what the form or nature of this world could be; for he also was endowed with a genuine lack of eyes ...* (Vespers, Sunday of the Blind man, Lord I have cried, sticheron 2)

2. The blind man not only had no eyes and had seen no man; he also did not know Christ. Jesus first healed his eyes, and upon meeting him again, healed the eyes of his soul. He who was formerly blind both in his physical eyes and those of his soul now could clearly see out of both. The services for the Sunday of the Blind Man are replete with references to spiritual blindness, and supplication to be delivered from it. "O Christ God, Thou spiritual Sun of Righteousness, / Who by Thine immaculate touch / didst bestow a two-fold enlightenment upon him / who from his mother's womb was deprived of sight, / illumine Thou the eyes of our souls also, / and prove us to be sons of the day, / that we may cry to Thee with faith: / Great and ineffable is Thy compassion toward us, O Friend of man; // Glory be to Thee." Aposticha, Vespers for the Blind Man).

"Who can tell of Thy mighty acts, O Christ, / or who can number the multitudes of Thy wonders? / For even as Thou, in Thy goodness, didst appear on earth twofold of nature, / so didst Thou grant twofold healings to the sick; / for Thou didst open not only the bodily eyes of the man / who was blind from the womb, / but those of his soul also. / Wherefore, he confessed Thee, the hidden God, // Who grantest great mercy unto all." (Glory from the Praises, Matins for the Sunday of the Blind Man). The paralytic by the sheep's pool, whom we only just considered the previous Sunday, was also healed of his physical infirmity first, then enlightened as to the cause of his affliction. For the Lord healed him, then later admonished him to "...sin no more, lest a worse thing come unto thee." (John 5:14)

Another paralytic, who had been lowered down through the roof of Simon Peter's house, was also given two healings. First Jesus forgave his sins, and then gave strength to his legs. (Mark 2:3-12)

3. When Christ anointed the eyes of the blind man with spittle and clay, He demanded that he go wash in the pool of Siloam. This blessed man did not object, even though in every outward sense, this act and order was very peculiar. He stumbled to the pool, all the while feeling the eyes of all upon him, who could not see. He must have looked pathetic - a blind man with mud caked on his face stumbling through the city. This first great act (of obedience, which is a hallmark of true faith) of the blind man affected the physical healing of his eyes. After he washed in the pool, his eyes and eyesight were made whole. The envious Jews did not want to believe in this miracle, even though it was obvious that it had happened. They interrogated the man in a threatening way. This man had never seen Christ, and knew very little about Him. He answered their leading questions simply and elegantly, and these blasphemers unwittingly contributed to his second healing. As the absurdity of the Jew's questions and their true motives became apparent, he who was formerly blind began to understand a little about Christ. It is clear that he still did not understand things completely, but he nevertheless showed remarkable courage, and rebuked the foolish Jews with an ironic question, in response to another foolish inquiry by them: "He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples?" (John 9:27). This courageous rebuke incensed the council, and they roared like lions: "Thou art his disciple; but we are Moses' disciples. {29} We know that God spake unto Moses: as for this fellow, we know not from whence he is." (John 9:28-29). He who was blind stood alone, and undefended. His parents had deserted him, and he understood that he was in danger of being put out of the synagogue. Many men would back down in such an instance, and try to appease

the leaders, because of fear. He still did not understand completely from "whence" Jesus was, but his breast was filled with conviction and courage, as he sealed his fate among those who love the world more than God, and said: "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." (John 9:30-33). For this, he was cast out of the synagogue. After this, Jesus sought him out, a man who had gained eyes, but lost his patrimony and all standing in Jewish society. Certainly, Christ would not have presented himself again to a coward. The man had been courageous in defending Him Whom he had never seen, and because of this, he was vouchsafed to see and understand the God-man. "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe in the Son of God? He answered and said, Who is he, Lord, that I might believe in him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. {38} And he said, Lord, I believe. And he worshipped Him." (John 9:35-38)

4. Since Pascha, the church has studied the holy process of the illumination of the soul with truth. The day of the resurrection, the Disciples of Christ hardly believed until Christ had shown them in diverse ways. Mary Magdalene saw an empty tomb, and conversed with an angel, but her understanding was not opened until Christ, Whom she mistook for the gardener, appeared unto her, alone, near the tomb. The two apostles of the Seventy, Luke and Cleophas, conversed with the God-man all the way to the village of Emmaus, and did not recognize Him. When He sat at meat with them, and broke bread, then they were illumined fully, and He vanished from their sight. The Holy Apostle Peter, still shaking inwardly because of his thricefold denial of Christ, saw an empty tomb with John, and heard the report of the Myrrh-bearing women, but he could not truly believe until Christ appeared to him, alone, and he who lamented his moment of weakness was vouchsafed to be the first apostle to see the risen Lord. Thomas doubted until eight days after the resurrection, when Christ appeared to him among the other apostles, and bade him to touch His wounds. The formerly doubting one then was the first to confess the dual nature of Christ, saying "My Lord and my God". All these events were explored from Pascha through the Sunday of the Myrrh-bearing women, the third Sunday of Pascha. The church then turned its spiritual gaze towards the paralytic who had lain by the sheep's pool for 38 years. The Lord healed his legs, and afterwards, enlightened his soul, showing him that his infirmity had been because of his sins. The woman by the well, a stranger to Israel, was evangelized by the God-man in the heat of the day. She learned of the true faith, and became an apostle to her people, saying: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29). On the Sunday following, a man who was formerly blind in his physical and spiritual sight had both restored. All of these events from sacred history deserve careful scrutiny. These are stories of how God approached man, and taught him to see the truth. They were approached in different ways, by the same God-man, and learned the same truth. May we derive comfort and instruction from reading of how the God-man revealed Himself to those who loved Him.