

HOLY SPIRIT BYZANTINE CATHOLIC CHURCH

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Cantor: Julia Revilak & Family

Sub-Deacon: Raphael Ruggiero

August 9, 2026

Eleventh Sunday after Pentecost

SCHEDULE OF DIVINE SERVICES

Sun Aug 9: 11th Sunday After Pentecost – Matthias the Apostle

7:45 am Rosary, 8 am Divine Liturgy with Panachida

IMO Nancy Ball (40 Day Memorial) by Angelino Revilak

6 pm Divine Liturgy with Panachida

IMO Carrie Ann Hunnicut by Mary Ann Meredith

Mon Aug 10: 6 pm Confessions, 7 pm Akathist to Our Lady the Searcher for the Lost

Fri Aug 14: -Translation of the Relics of Theodosius of the Caves

6 pm Confessions, 7 pm Divine Liturgy

Sat Aug. 15: Holy Day of Obligation – Dormition of the Theotokos

7 am Festal Matins, 8 am Divine Liturgy

IMO Harold Witzel Sr. on the 25th year of his passing by his daughter Theresa Carr

Sun Aug 16: 12th Sunday After Pentecost – Translation of the Icon of Our Lord

7:45 am Rosary, 8 am Divine Liturgy

IMO Michael and Catherine Warhola by Joseph and Dolores Bacasa

6 pm Divine Liturgy

Divine Liturgies are open for intentions for this new year. If you would like to make an intention for a Liturgy, please call the office or fill out request form in the back of the church and give it to Fr. Michael.

ON-LINE GIVING: If you wish to make a monetary donation to our parish – you can do so on our website or by using this QR code. Remember every dollar helps support the mission of our parish community. Thank you.



PRAYER FOR OUR FOUR SAINTLY BISHOPS: Please pray for the causes of our four Saintly Bishops and ask them to intercede for your specific intentions: O Almighty God, our Lord, we bless You, we praise You, and we thank you for all the graces which You, in Your infinite mercy have bestowed upon us. We are especially grateful for giving us four saintly and heroic Bishops: **Bishop Theodore G. Romzha, Bishop Paul P. Gojdich OBSM, Bishop Basil Hopko, and Bishop Alexander Chira**, who, by their courage, charity, and intrepid faith, inspired our Ruthenian people in the darkest moments of their history. By their great sufferings, humiliating imprisonment, and violent death they gave living witness to their Catholic faith and glorified Your exalted name. Therefore, O Gracious Lord, glorify them in return by Your divine power and inscribe their names in the book of Your Saints. For you are holy, our God, and we render glory to You, Father, Son, and Holy Spirit, now and ever, and forever, Amen. With Ecclesiastical Approbation Acknowledgment of answered prayers: Postulator's office, 54 Riverview Avenue, Pittsburgh, PA 15214, U.S.A.

PRAYER FOR SEMINARIANS: **Saints Cyril and Methodius**, Venerable Apostles of the Slavs and Patrons of our Byzantine Catholic Seminary, we place our Seminarians in your loving care. Help them to grow in humility, meekness and prudence. Enkindle in them a burning zeal for souls. May their hearts be filled with the gifts of the Holy Spirit and may they learn to know and love the church so that they may always and everywhere think, speak and act with Her, the Glorious Spouse of Christ. May they become exemplars of generosity and detachment from the things of this world. But above all, O Venerable Patrons, help them to truly know, love and serve the Eternal High Priest, Our Lord Jesus Christ, whose priests they aspire to be. Amen.

St. Michael the Archangel, Defend us in battle. Be our protection against the wickedness and snares of the Devil. May God rebuke him, we humbly pray. And do thou, O Prince of the heavenly hosts, By the power of God, cast into hell Satan and all the evil spirits, who prowl throughout the world seeking the ruin of souls. Amen.

WEEKLY OFFERINGS/LITURGY ATTENDANCE FOR August 2:

Offering: \$1049.00 Attendance: 8 am: 11 6 pm: 12 Total: 23

AUGUST BIRTHDAYS & ANNIVERSARIES:

May God grant you many happy and blessed years!

8/6 Michaela Revilak

8/23 Pani Janine Kunitz

Don't see your birthday or anniversary? Let us know so we can update the directory!

RUMMAGE SALE AUGUST 22: The annual Rummage Sale on Saturday August 22nd. Please bring donated items to the hall. We do not accept clothing or electronics. Items may be gently used but not broken. **Set up is going on NOW – please lend a hand!**

MORNING LITURGY COFFEE SOCIAL VOLUNTEERS: It is important that we spend time in conversation with one another. To make it truly a time of sharing – we ask everyone to sign up to host a Sunday. We look forward to seeing you!

EVENING LITURGY SOCIAL: The next Sunday Evening Social will be August 30, 2026. We look forward to seeing you!

AKATHIST TO OUR LADY THE SEARCHER FOR THE LOST: During the Dormition Fast, we will pray the Akathist to Our Lady the Searcher for the Lost. If you have intentions for those in your life who are lost, searching, and/or are in need of guidance, mercy, and help, please let us know so that we can pray for them by name on 8/3 and 8/10 at 7:00 PM.

BYZANTINE CATHOLIC WORLD: Interested in receiving the Archeparchy's monthly newspaper? Speak with Mary Dzurichko about getting signed up with Archeparchial events.

EASTERN CHRISTIAN FORMATION CLASSES (ECF): Our ECF program meets the 2nd & 4th Sunday of the month at 5 pm in the hall. For more info, please see Eugene Yeo

SAVE THE DATE: SAT. NOV 7TH FOR OUR SECOND SONGS & STORIES FROM THE MOUNTAINS: If you're interested in volunteering for the event, please speak with Fr. Michael. Please keep an eye open for more updates.

DORMITION FAST: In the Byzantine Tradition, August 1 – August 14 is allocated as a minor fasting period in preparation for the **Feast of the Dormition of the Theotokos (August 15)**. While this is an optional fasting period, engaging with the fast provides great edification of our spiritual lives. If you would like to try the fast this year, please speak with Fr. Michael about how you might participate.

SAINT OF THE DAY: 8/9 **The holy apostle Matthias**, who had followed the Lord Jesus since his baptism by John to that day when Christ was assumed into heaven. After the Ascension of the Lord, he was chosen by the Apostles to take the place of the traitor Judas so that, numbered among the Twelve, he might become a witness of the resurrection.

8/10 **The holy martyr and archdeacon Lawrence of Rome**, who desired the fellowship of Pope Sixtus even in martyrdom. As St. Leo the Great relates, when ordered to hand over the treasures of the Church, he instead showed to the foolish tyrant the poor. As archdeacon, it was his ministry to care for them, and on a great number of whom he had lavished the necessities of life and clothing. The third day after his arrest, he conquered the flames for the sake of the faith of Christ. In honor of his triumph even the instruments of his execution were transformed. His body is buried in Rome in the Campo Verano in the cemetery called by his name. (258)

8/13 **Our venerable father Maximus the Confessor**, in the fortress of Skhemaris on the river Hippius in the summit of the Caucasus. He was the hegumen of Chrysopolis near Constantinople, notable for his teaching and his zeal for the Catholic truth. When he vigorously fought against the Monothelites, he had his right hand cut off by the heretical Emperor Constans. Along with two of his disciples, both named Anastasius, after a harsh imprisonment and many tortures, he was exiled to the region of Lazica and rendered his spirit to God. (662)

8/14 **The holy prophet Micah**. Of the tribe of Judah and from the village of Morasth, he was a contemporary of the prophets Isaiah, Amos, and Hosea. He denounced the vices of his people, foretold the fall of Samaria, and was a seer of the coming Messiah. He named Bethlehem as the birthplace of the Messiah. He was buried in his own village, and his relics were found in the time of the emperor Theodosius.

8/15 **THE DORMITION OF THE MOTHER OF GOD AND EVER- VIRGIN MARY**. Tradition relates that the Mother of God died in Jerusalem, after a visit with all of Christ's apostles. They carried her coffin to the Garden of Gethsemane where it was placed into a tomb. The apostle Thomas came late and asked that the tomb might be opened so that he could reverence her body. When opened, the tomb was found empty except for the winding sheet.

EPISTLE: 1 Corinthian 9:2-12:

Although I may not be an apostle for others, certainly I am for you, for you are the seal of my apostleship in the Lord. My defense against those who would pass judgment on me is this. Do we not have the right to eat and drink? Do we not have the right to take along a Christian wife, as do the rest of the apostles, and the brothers of the Lord, and Cephas? Or is it only myself and Barnabas who do not have the right not to work? Whoever serves as a soldier at his own expense? Who plants a vineyard without eating its produce? Or who shepherds a flock without using some of the milk from the flock? Am I saying this on human authority, or does not the law also speak of these things? It is written in the law of Moses, “You shall not muzzle an ox while it is treading out the grain.” Is God concerned about oxen, or is he not really speaking for our sake? It was written for our sake, because the plowman should plow in hope, and the thresher in hope of receiving a share. If we have sown spiritual seed for you, is it a great thing that we reap a material harvest from you? If others share this rightful claim on you, do not we still more?

GOSPEL: Matthew 18: 23-35:

Then Peter approaching asked him, “Lord, if my brother sins against me, how often must I forgive him? As many as seven times?” Jesus answered, “I say to you, not seven times but seventy-seven times. That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants. When he began the accounting, a debtor was brought before him who owed him a huge amount. Since he had no way of paying it back, his master ordered him to be sold, along with his wife, his children, and all his property, in payment of the debt. At that, the servant fell down, did him homage, and said, ‘Be patient with me, and I will pay you back in full.’ Moved with compassion the master of that servant let him go and forgave him the loan. When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, ‘Pay back what you owe.’ Falling to his knees, his fellow servant begged him, ‘Be patient with me, and I will pay you back.’ But he refused. Instead, he had him put in prison until he paid back the debt. Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair. His master summoned him and said to him, ‘You wicked servant! I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?’ Then in anger his master handed him over to the torturers until he should pay back the whole debt. So will my heavenly Father do to you, unless each of you forgives his brother from his heart.”

A WORD FROM FR. MICHAEL: God’s justice is informed by His mercy, and His mercy is strengthened by His justice. This is what the Psalmist means when he says, “His salvation is very close at hand to those who fear Him, that glory may dwell in our land. Mercy and truth met together; [Justice] and peace [have] kissed[.]” (Ps. 84(85):10-11) We can often fall into an over emphasis on God’s justice to the point where we view it as a cold and righteous vindication of Divine Law on the one hand or into an over emphasis on God’s love as a limitless well of pardon and inaction against evil on the other. Our Lord demonstrates the proper balance and rightly oriented view of God’s mercy and justice in the parable of the Unforgiving Servant in a practical and realistic way.

As to parable unfolds, we empathize with the servant who stands before God with a debt which cannot be repaid. We did not make God, nor does any action on our part sustain the sustainer of the cosmos. When we offend God and turn away from Him in our sins, there is truly no act that can compensate that betrayal. The servant then is faced with the terrifying penalty of being imprisoned, having his property seized, and family thrown into slavery. Begging for mercy from such a fate, the master reveals that he is not needlessly cold and cruel, but that he is merciful and holds the debt, substantial as it was, forgiven upon seeing the servant’s contrition. We see illustrated here perfectly the richness of God’s mercy which is available to forgive any wrong we may have done, what wonderful news! But wait, there’s more, for the servant encounters someone who owes him considerably less than what was just forgiven. Rather than embodying the mercy which was given to him by his master and his privileged position of being debt-free, he instead decides that he wants cold and clear vindication for this debt and has his fellow servant imprisoned. It is only then that the Master becomes indignant and brings that servant to full might of his justice.

We all make mistakes and have deeply imbedded flaws which tempt us toward the world of evil and disorder. The greatest disorder of all is the love of ourselves over the love of God, and second to that is the love of ourselves over the love of our neighbor. It is only through throwing ourselves at the feet of God and asking, “with a contrite heart and a humble spirit” (Ps. 50(51):19) that we can experience not just forgiveness but the opportunity to live in fullness of Divine Freed and Divine Love. The love of God, however, is not merely something we encounter in the confessional. If we cannot show forgiveness to those we encounter in our daily lives, even those who grievously wound us, have we truly received God’s mercy? Can we truly say that we have repented? This is why Christ commands us to pray not just that our Father forgives us of our trespasses, but that we also “forgive those who trespass against us.” When God has generously given us His love, mercy, and compassion, we must also receive and accept from Him the command to do likewise unto others. God visits justice on those who demand justice, and mercy on those who give mercy. If we then desire mercy, let us then live justly in mercy. If we then desire justice, let us apply justice as mercifully as God has done with us.