

HOLY SPIRIT BYZANTINE CATHOLIC CHURCH
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Administrator: Reverend Michael D. Kunitz, M. Div.
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Cantor: Julia Revilak & Family
Sub-Deacon: Raphael Ruggiero

May 3, 2026

Sunday of the Samaritan Woman

SCHEDULE OF DIVINE SERVICES

Sunday May 3: Sunday of the Samaritan Woman: 6:00 pm Divine Liturgy
IMO Maxine Ann Kulp by her son John Kulp

Monday May 4: 6:00 pm Confessions, 7:00 pm Daily Vespers

Friday May 8: 6:00 pm Confessions, 7:00 pm Divine Liturgy

Saturday May 9: 5:00 pm Confessions, 6:00 pm Great Vespers

Sunday May 10: Sunday of the Man Born Blind: 8:00 AM Divine Liturgy
IHO All Mothers Living & Deceased

6:00 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.

SAVE THE DATE: We will celebrate the 119th Anniversary of our parish on Sunday, May 31. More details to follow.

EASTERN CHRISTIAN FORMATION CLASSES (ECF): Our ECF program has begun meetings on the 2nd and 4th Sunday of the month at 5:00 pm in the church hall. We hope the program will continue to grow to weekly meetings. For more information, please see Eugene Yeo.

MAY BIRTHDAYS & ANNIVERSARIES: May God grant you many happy and blessed years!

May 9 – Marcelino Revilak

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

SEEKING VOLUNTEERS: If you are interested in learning to lead Matins as a Reader's Service on Sunday before Liturgy, please see Father Michael. Matins is celebrated on the first Sunday of the month unless otherwise noted.

ICONS AVAILABLE: There are several blessed icons in the church hall, there is no cost to take these home, though a free will offering for the benefit of the parish is welcome.

MORNING LITURGY COFFEE SOCIAL VOLUNTEERS: In addition to attending services together, 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: In addition to attending services together, it is important that we spend time in conversation with one another. Please join us in the hall following the liturgy for fellowship. We look forward to seeing you!

EPISTLE: Acts 11:19-26 & 29-30

Now those who had been scattered by the persecution that arose because of Stephen went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but Jews. There were some Cypriots and Cyrenians among them, however, who came to Antioch and began to speak to the Greeks as well, proclaiming the Lord Jesus. The hand of the Lord was with them and a great number who believed turned to the Lord. The news about them reached the ears of the church in Jerusalem, and they sent Barnabas [to go] to Antioch. When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, for he was a good man, filled with the holy Spirit and faith. And a large number of people was added to the Lord. Then he went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a large number of people, and it was in Antioch that the disciples were first called Christians. At that time some prophets came down from Jerusalem to Antioch, and one of them named Agabus stood up and predicted by the Spirit that there would be a severe famine all over the world, and it happened under Claudius. So, the disciples determined that, according to ability, each should send relief to the brothers who lived in Judea. This they did, sending it to the presbyters in care of Barnabas and Saul.

GOSPEL: John 4:5-42

So he came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." His disciples had gone into the town to buy food. The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.) Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." [The woman] said to him, "Sir, you do not even have a bucket and the well is deep; where then can you get this living water? Are you greater than our father Jacob, who gave us this well and drank from it himself with his children and his flocks?" Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water. Jesus said to her, "Go call your husband and come back." The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.' For you have had five husbands, and the one you have now is not your husband. What you have said is true." The woman said to him, "Sir, I can see that you are a prophet. Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem." Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth." The woman said to him, "I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything." Jesus said to her, "I am he, the one who is speaking with you." At that moment his disciples returned, and were amazed that he was talking with a woman, but still no one said, "What are you looking for?" or "Why are you talking with her?" The woman left her water jar and went into the town and said to the people, "Come see a man who told me everything I have done. Could he possibly be the Messiah?" They went out of the town and came to him. Meanwhile, the disciples urged him, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Could someone have brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me and to finish his work. Do you not say, 'In four months the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. The reaper is already receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. For here the saying is verified that 'One sows and another reaps.' I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work." Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, "He told me everything I have done." When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more began to believe in him because of his word, and they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world."

A WORD FROM FR. MICHAEL: Names, ideally, mean something to the one being named. When we think of our own names, we tend not to consider directly what their meanings are and how they apply to us as individuals, opting instead to consider the name as first and foremost an identifier to ourselves in the present. While this is perfectly fine for most everyday interactions, we cannot forget that the bestowal a name on to someone is to give them more than just a unique identity, but that it is also a way of laying out for that person a sense of what their life is going to mean. This is why we cringe and are disappointed when we hear of parents naming their poor children absurd and disconnected monikers, and why it is considered a

big deal for a person to have to change their name in any circumstance. Converts pick their own baptismal names, Roman Catholics will pick names for their Confirmations, and monks, nuns, and even Popes take on new names to identify the kind of saintly and sanctified lives that they aspire to live.

The naming of a character in the Biblical narrative is more often than not a clue as to who God has called them to be. Though her name is not given explicitly in the scriptures, the meaning of our Lord's encounter with the Samaritan woman at the well can also be found in her name; St. Photina. Photina derives from the Greek root, for light, φως ("phos"). It means, "enlightened" or "luminous" because the Lord opened her eyes with His visit, revealing "everything [she] had ever done." She would go on to become a great enlightener herself, spreading the message of the Gospel and dying a martyr's death either in Carthage (modern day Tunisia in North Africa) or in Rome.

It is worth asking ourselves why we were named what we were named. If we chose our own names, why did we choose the names we chose? What is the significance of that word not just in our interior lives, but what does our name and our individual identity mean to those we encounter in the world? I ask this because of what we read in the Acts of the Apostles today, where we hear about the believers in Antioch being called "Christians" for the first time. They were given this name because they were followers of Christ, those who embodied His teachings and way of life. Do we embody those same principles in ourselves in our lives and, if not, what can we do so that we can live up to that name? Christ told Photina everything about her life, and in so doing changed her life forever. What must Christ reveal to us about ourselves that will push us to change our lives as well?

SAINT OF THE DAY: 5/3 **The holy martyr Timothy and his wife Maura** at Antioch in the Thebaid. They were husband and wife for only twenty days before they were taken before the governor of the Thebaid and accused of being Christians. They suffered with honor for Christ. (286)

5/3 **The passing of our venerable father Theodosius of the Monastery of the Caves**, at Kiev in Rus', abbot, who established the monastery called the Monastery of the Caves. He became the founder in that place of the coenobitic life. (1074)

5/8 **The holy apostle and evangelist John the Theologian**, son of Zebedee, who with his brother James and Peter was a witness of the transfiguration and also of the passion of the Lord. At the cross he took Mary as his mother, at the command of the dying Lord. In the Gospel and his other writings he shows himself to be a theologian. He was found worthy to contemplate the glory of the incarnate Word, which he saw and proclaimed. (cf. Sept. 26)

5/8 **Our venerable father Arsenius the Great**, at Mt. Skete in Egypt. It is said that he had been a deacon of the Roman Church. At the time of Theodosius the emperor, he withdrew into solitude and there, having fulfilled all virtues, gave up his spirit to God. (448)

5/9 **The holy prophet Isaiah**, who, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, was sent to reveal the faithful and saving Lord to an unfaithful and sinful people, thus fulfilling the oath sworn by God to David. Among the Jews it is said that the martyr died under King Manasseh [Specifically in the "Assumption of Isaiah," sawn in two inside a hollow log; cf. Heb. 11:37].

5/9 **The holy martyr Christopher in Lycia**. One of the great wonder-workers, his help is particularly invoked for travelers, against infectious illness and great pestilence. (249)

5/9 **Translation of the relics of our holy Father Nicholas to Bari** in the reign of Alexis Comnenus, emperor of New Rome in the year 1087. The body of the saint was taken to Italy because of a Muslim attack on Lycia. (cf Dec. 6)

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.