



Saint Benedict the Moor Parish

Personal Parish for Black Catholics in Pittsburgh

"Without a Vision, the People Perish" (Proverbs 29:18)

MAY 11, 2025

Mass Schedule

Sunday 11:00 am

Livestream:

facebook.com/SBTMPGH/live

Sacrament of Reconciliation

Sundays at 10:30am &

by appointment.

Baptisms, Weddings, and Funerals

by appointment.



Our church is accessible.

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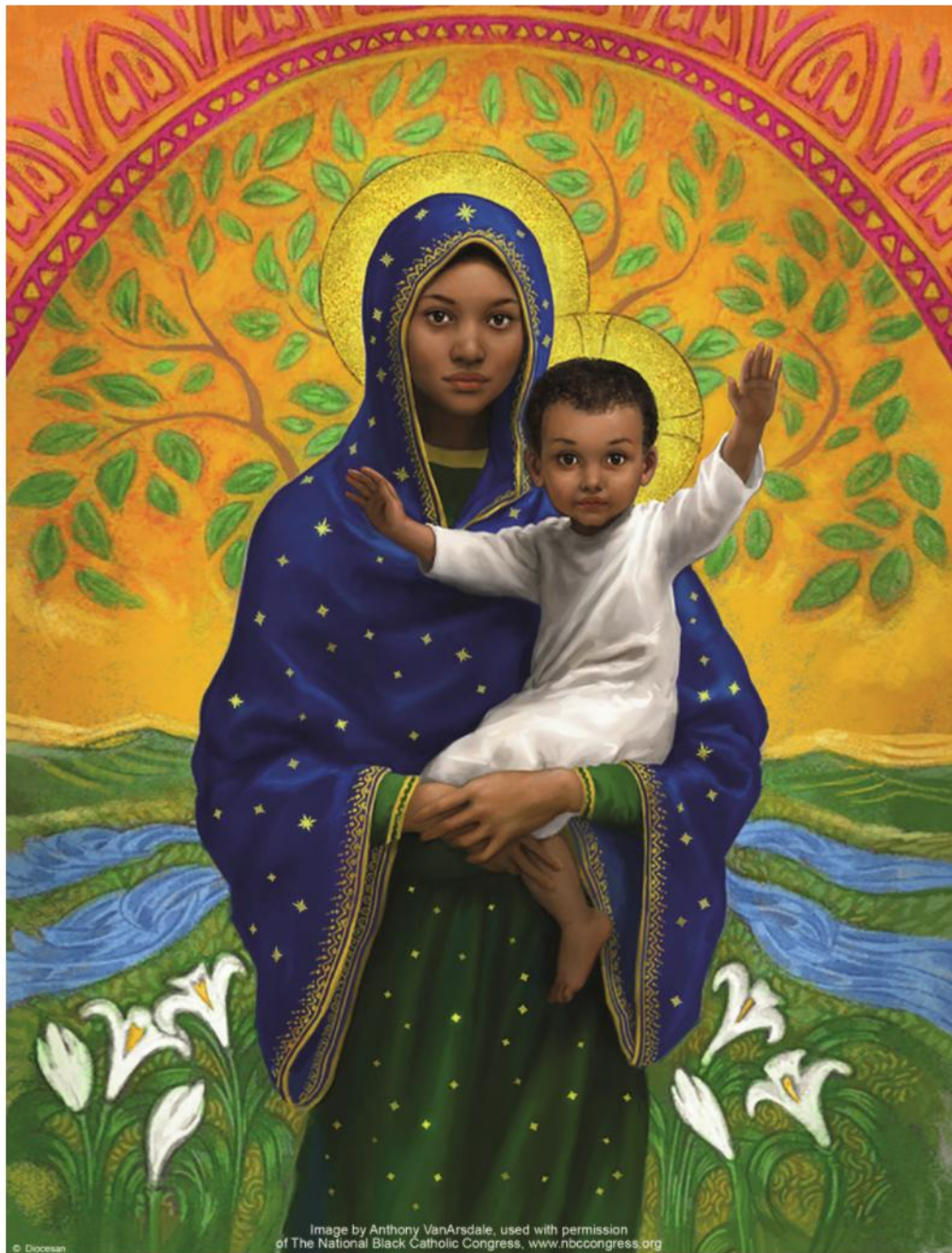
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St. Benedict the Moor Parish-PGH



[SBTMPARISHPGH](https://www.instagram.com/SBTMPARISHPGH)



[SBTmparishPGH](https://www.youtube.com/SBTmparishPGH)

Mass Intentions

May 11 11:00 am
Fourth Sunday of Easter

Fr. Matthew Hawkins
All Mothers of SBTM

May 18 11:00 am
Fifth Sunday of Easter

Fr. Matthew Hawkins
Ricardo & Vincenta Zamarripa
(Rick & CeCe Zoucha)

Stewardship May 4th

Offertory	Parish Appeal	Building Upkeep
\$2,900.60	\$235.00	\$100.00
Care for the Poor	Tech	Good Friday
\$90.00	\$115.00	\$25.00

Weekly Mass Attendance

May 4th—175

Prayer Requests

Ann Betters
Antoinette Peters
Blessing Gbolo
Bonita Dsouza
Claudia Harrison
Christina Hall
Chris Grayson
Damitra Penny-Harris
Delores Denton
Duane Ashley
Gail Jackson
Jennifer Whitley
Joan Moran
Johari
John Young
Karen McDill
Vincent Hall Jr

Protection of God's Children

Report suspected child abuse at
the 24-Hour Child Abuse Hot-
line: **800.932.0313**.

If a child is in imminent
danger, call 911.

To report church-related abuse
to the Diocese of Pittsburgh call:
888-808-1235

A Tribute to Mothers

Fr. Matthew Hawkins



Today, with hearts full of gratitude, we honor the women who have nurtured life, planted seeds of faith, and carried the weight of generations with quiet strength and enduring grace. In our tradition, the role of the mother has always been sacred, rooted in deep love, spiritual resilience, and fierce devotion.

From the mother who teaches her children to pray, to the grandmother who passes on the heritage of our faith, to the godmother who patiently encourages her godchild to grow in the church's teachings—these women are living catechists of faith, hope, and love. They are our first teachers, fiercest protectors, and often our most faithful intercessors.

We recall the Blessed Virgin Mary, the Mother of the Church, who pondered the mysteries of God in her heart and stood at the foot of the Cross. Like her, our mothers have wept, prayed, endured, and believed. They have borne witness to both sorrow and resurrection.

To our mothers—biological, spiritual, and communal—we say thank you. Thank you for carrying not only our lives but our burdens. Thank you for teaching us to walk with dignity, to speak with wisdom, and to pray with conviction.

May God bless you for your labors of love. May Our Lady, Mother of Sorrows and Joy, walk with you always. And may your legacy of faith bear fruit for generations to come.

Happy Mother's Day.

**Happy Birthday to Everyone
Celebrating a Birthday in
May!**



Blessings for Many More!

*Happy
Mother's Day!*



The last day of Religious Education before the summer break is May 25! Please don't forget to register your children for the upcoming fall classes.

And have a great summer!



Fr. Matthew Hawkins



Reflection: “My Sheep Hear My Voice” – Unity Through Clarity in Christ

John 10:27–30 and Acts 13:14, 43–52

At a time when Catholics around the world are united in prayer for the Church’s future—for unity, for fidelity, and for the guidance of the Holy Spirit—we return to the living Word of God and listen attentively to the voice of the Good Shepherd. In *John 10:27–30*, Jesus says:

“My sheep hear my voice; I know them, and they follow me. I give them eternal life, and they shall never perish. No one can take them out of my hand... The Father and I are one.”

These words are not sentimental. They are both deeply consoling and radically clarifying. Jesus is not describing a vague or generalized relationship with humanity. He speaks instead of a specific kind of relationship—one grounded in recognition, obedience, and trust. The sheep *hear* Him, *know* Him, and *follow* Him. And in return, He *knows* them, *gives* them eternal life, and *protects* them with the strength of divine unity. This is not just a metaphor for pastoral tenderness. It is a proclamation of divine identity and authority. “The Father and I are one” is a declaration that

Jesus, the Son, is the perfect revelation of God. To hear His voice is to hear the voice of God. To follow Him is to walk in the truth. To belong to His flock is to dwell in unity.

This clarity is not abstract. It bears fruit in the lived history of the Church. Consider *Acts 13:14, 43–52*, where Paul and Barnabas preach in the synagogue at Antioch. Some receive the word with joy. Others, threatened by their popularity, respond with hostility and contradiction. But Paul and Barnabas are not discouraged. They speak boldly:

“It was necessary that the word of God be spoken to you first, but since you reject it... we now turn to the Gentiles.”

Here, we see the unfolding of God’s plan—a plan not built upon popularity or cultural accommodation but on fidelity to the truth. The apostles are not measuring their success by the number of their admirers. They are obedient to the Holy Spirit, proclaiming Christ with courage and clarity. The mission is rooted in listening to the Shepherd’s voice and making that voice heard, even when it results in rejection.

There is a striking parallel here: in both passages, we see the drama of discernment—the sorting of voices, the drawing of boundaries, the forging of unity not through consensus, but through fidelity. Jesus does not say, “All belong to me, whether they know me or not.” He says, “*My sheep hear my voice... and follow me.*” Similarly, the Church’s unity does not come from erasing distinctions or accommodating every view, but from proclaiming Christ crucified and risen, who alone is the way, the truth, and the life.

As the Church enters a time of discernment and prayer, especially following the death of a Pope and in anticipation of new leadership, these readings invite us to pray not merely for institutional continuity, but for **spiritual clarity**. We pray for a shepherd who will echo the voice of the Good Shepherd—not confusing His voice with that of the culture, the marketplace, or the crowd. We pray for unity, not in lowest-common-denominator slogans, but in the bold proclamation of the Gospel in its full-

ness—truth and mercy, justice and love.

This clarity is not rigidity. It is not arrogance. It is not nostalgia for a past age. It is the clarity that comes from love—love that knows the stakes are eternal. Jesus gives *eternal life*. That is what is at stake when the Church speaks. That is why doctrinal clarity matters. Not because it wins debates, but because it saves souls.

And so we return to the words of Christ: “No one can take them out of my hand.” In a world of instability and division, in a Church sometimes rocked by confusion and scandal, these words are our anchor. If we remain in Him, no one can steal us away. If we hear His voice and follow Him, we will not be lost. The voice of the Shepherd still speaks—in Scripture, in the sacraments, in the teaching of the Church—and it still calls each one of us by name.

Let us pray, then, not simply for a new leader but for a deeper renewal of faith—that we might be a flock that listens, follows, and abides in the unity of the Father and the Son through the Holy Spirit. For only then will we be truly Catholic—not just in name, but in life and in truth.

Come, Holy Spirit. Guide your Church. Let us hear and follow the voice of the Shepherd. Amen.

This Week: Fourth Sunday of Easter

“I am the good shepherd, says the Lord; I know my sheep, and mine know me (John 10:14).”

First Reading: Acts 13:14, 43–52

Responsorial Psalm 100:1–2, 3, 5

Second Reading: Revelation 7:9, 14b–17

Gospel: John 10:27–30

Next Week: Fifth Sunday of Easter

“I give you a new commandment, says the Lord: love one another as I have loved you (John 13:34).”

First Reading: Acts 14:21–27

Responsorial Psalm 145:8–9, 10–11, 12–13

Second Reading: Revelation 21:1–5a

Gospel: John 13:31–33a, 34–35

Introduction to Christianity: What is Beauty?

Fr. Matthew Hawkins



In the Christian tradition, beauty is more than something pleasant to the senses—it is a glimpse of God's glory. True beauty reflects truth and goodness. It draws the soul upward, awakening wonder, stirring the heart, and pointing

us toward the Creator.

Christians believe that all created things are good because they come from God. The beauty of nature, music, art, and human love all reflect something of God's goodness and order. But beauty is not just about appearance. In fact, what seems outwardly attractive may not be truly beautiful if it leads us away from truth, virtue, or love.

At the center of Christian beauty is the person of Jesus Christ. In him, we see the full union of truth, goodness, and beauty—even in his suffering on the cross. This is a great paradox: the crucified Christ, broken and rejected, is still beautiful, because love is beautiful. His self-giving love shows us that true beauty is often hidden, misunderstood, or even rejected by the world.

Christian beauty is not about surface or glamour. It is the radiance of truth and love made visible. To encounter true beauty is to feel a longing for the eternal, and that longing leads us to God.

Eucharistic Reflection 2.4: Lectio Divina

Lisa Joy Finch, OFS

I had thoughts of expounding a bit on the art of holy reading, Lectio Divina, that transforms lives. The Second Vatican Council stated: "All ... should immerse themselves in the Scriptures by constant spiritual reading and diligent study ..." For a beginner, just using the Gospel for the coming Sunday and reading and contemplating every day is a beautiful start to a unique communion with our Lord.

Here's a simple guide to practicing Lectio Divina:

1. **Lectio** (Reading):

Choose a short passage of Scripture and read it slowly and deliberately, savoring the words. Pay attention to any words or phrases that stand out or resonate with you.

2. **Meditatio** (Meditation):

Re-read the passage, lingering on the word or phrase that caught your attention. Let your mind explore its meaning and how it connects to your life. Ask yourself questions like: What does this word/phrase mean in this context? How does it relate to my own experiences?

3. **Oratio** (Prayer):

Engage in a dialogue with God, expressing your thoughts and feelings about the passage and the word/phrase that resonated with you. Ask God for guidance and understanding.

4. **Contemplatio** (Contemplation):

Rest in the presence of God, savoring the peace and joy of His love. Allow yourself to be filled with God's grace and dwell in the quiet stillness of His presence.

Tips for Beginners:

Start Small: Begin with a short passage, maybe 1-2 verses.

Quiet Time: Find a quiet space where you can focus without distractions.

Be Patient: Lectio Divina is a process, not a race. Allow yourself time to reflect and pray.

Don't Force It: If a word or phrase doesn't immediately stand out, don't worry. Continue reading and meditating, and it may emerge later.

Journal (Optional): Writing down your reflections and thoughts can be helpful, but it's not necessary.

Practice Regularly: Like any spiritual discipline, Lectio Divina benefits from regular practice.

Engage Your Senses: Consider reading the passage out loud or listening to a recording to enhance your focus and connection with the words.

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