



Saint Benedict the Moor Parish

Personal Parish for Black Catholics in Pittsburgh

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

JULY 20, 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.

Staff

Rev. C. Matthew Hawkins,
Administrator:
mhawkins@diopitt.org

Priscilla Davis, Office Manager:
office@sbtmparishpgh.com

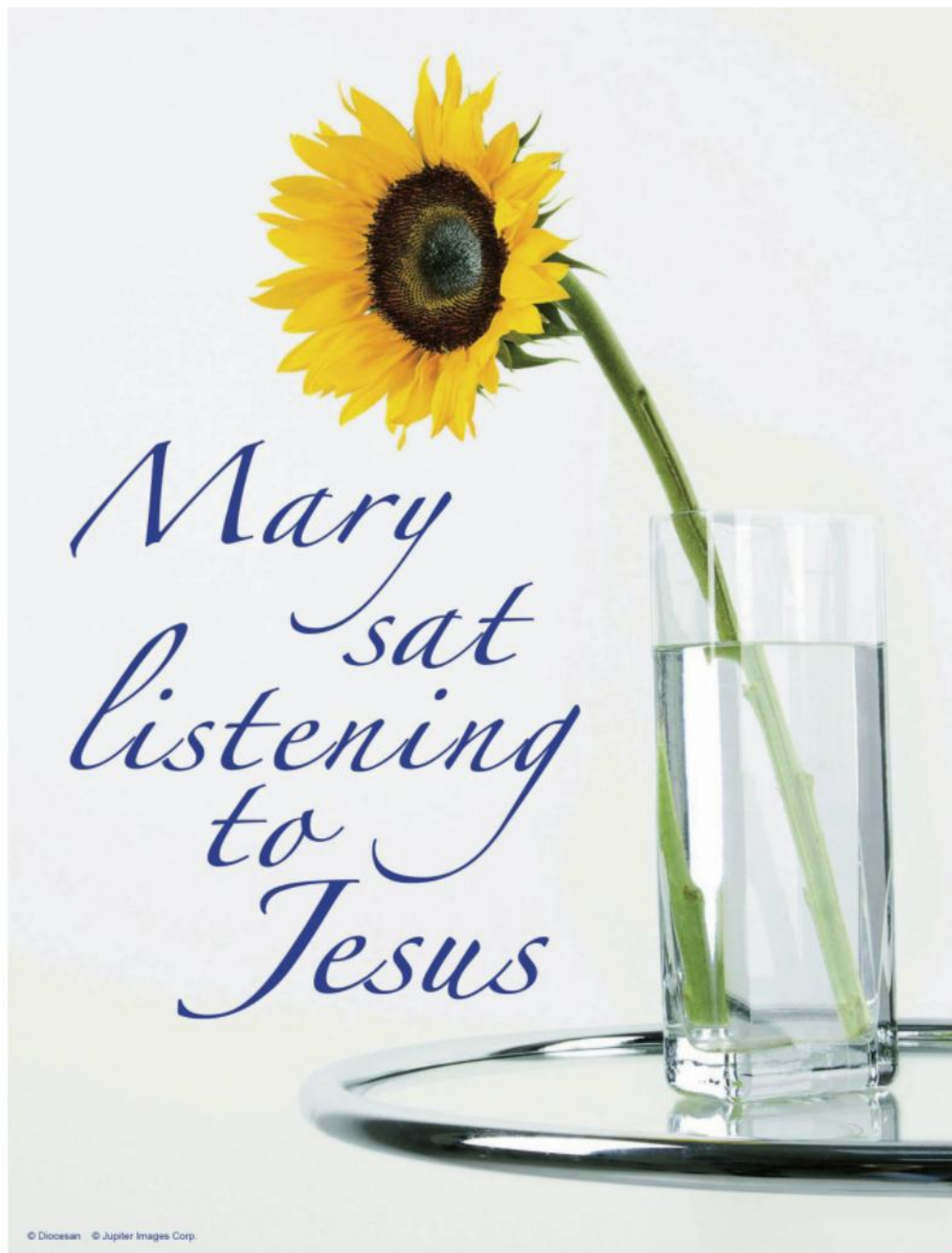
Jeannette Finch, Sacristan

Jennifer L. Whitley, Bulletin Editor:
bulletin@sbtmparishpgh.com

Lisa Joy Finch, Director of
Religious Education:
religiouseducation@sbtmparishpgh.com

Monte Reid, Director of Music

Henry Anyabuoke, Outreach
Minister:
henryanyabuoke@gmail.com



Saint Benedict the Moor Church • 91 Crawford Street • Pittsburgh PA 15219

office@sbtmparishpgh.com • 412.281.3141

Website:
sbtmparishpgh.com



St. Benedict the Moor Parish-PGH



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



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

Mass Intentions

July 20 11:00 am
16th Sunday in Ordinary Time

Fr. Matthew Hawkins
Marco Buzzard
(Family)

July 27 11:00 am
17th Sunday in Ordinary Time

Fr. Matthew Hawkins
Vincent Tucker+
(Greta Stokes-Tucker)

Stewardship July 13th

Offertory	Parish Appeal	Building Fund
\$3,780.00	\$488.00	\$50.00
Care for the Poor	Tech	Peter Pence
\$80.00	\$40.00	\$130.00

Weekly Mass Attendance July 13—185

Prayer Requests

Ann Betters
Antoinette Peters
Blessing Gbolo
Bonita Dsouza
Claudia Harrison
Damitra Penny-Harris
Delores Denton
Duane Ashley
Frances Tarkett
Gail Jackson
Hall Family
Janice Simmons
Joan Moran
John Young
Karen McDill
Ken Smith (Pizza)
Marie Alian
Pat Ellis
Peggy Bullard
Rita Costa
Shania Long
Shelly Washington

Protection of God's Children

Report suspected child abuse at
the 24-Hour Child Abuse Hotline:

800.932.0313

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

888.808.1235

If a child is in imminent danger call
911

The Classical Tradition of African American Culture: Listening as a Moral Act

Reflection on Luke 10:38–42, Colossians 1:24–28, and Psalm 15

Fr. Matthew Hawkins



In an age of polarized punditry and ceaseless self-promotion, silence is rare and true listening rarer still. Everyone has something to say. But who is willing to listen, not just to respond, rebut, or rehearse their next line, but to be changed by what they hear?

In Luke's Gospel, we find two sisters—Martha and Mary—each responding to the presence of Jesus in her own way. Martha is busy with preparations, overwhelmed by the duties of hospi-

tility. She does what is expected, and arguably what is culturally correct. Mary, by contrast, sits. She listens. She abandons the expected role and dares to take the posture of a disciple—a position usually reserved for men in her society. She listens not because she has nothing to do, but because she believes that this moment, this Presence, demands her full attention.

Jesus' gentle response to Martha—"You are anxious and troubled about many things. One thing is necessary"—is not a dismissal of her service. It is an invitation to reexamine her orientation. Mary, in choosing to listen, has chosen the better part. She has discerned the sacredness not just of what Jesus says, but of who He is. Her listening is not passive. It is morally courageous. It places her in the vulnerable position of being taught, of receiving, of possibly being changed.

To listen is to resist the impulse to dominate. It is to admit that the world does not revolve around our voice or opinion. To listen well requires humility, patience, and self-restraint. It is the opposite of the modern habit of constructing identity around constant self-expression. True listening involves risk: we might hear something we'd rather not, or recognize a truth we've avoided.

But it is precisely this moral and spiritual vulnerability that opens the heart to grace.

Paul, writing to the Colossians, speaks of the mystery now revealed—"Christ in you, the hope of glory." But how can such a mystery be received if the inner room is cluttered with noise? If we are always broadcasting, how can we hear the still, small voice? Psalm 15 describes the one who may dwell in the Lord's sanctuary as one "who speaks the truth from the heart"—a truth made possible only by first receiving it in silence.

This is why listening is a moral act. It is not a delay of action, but the soil in which all right action must grow. It is how we honor the dignity of the other. It is how we make room for mystery. It is how we hear Christ, whether in Scripture, in the cry of the poor, or in the whisper of our own troubled soul.

Perhaps we cannot fix every problem. But in a world drowning in noise, maybe the most revolutionary act is to sit at the feet of the Lord and listen—because to listen is to love.



Fr. Matthew Hawkins



Sacred Disruptions

We long for clarity. We plan. We organize. We strategize. We fill calendars and structure our days in pursuit of control, peace, and purpose. But God rarely arrives by appointment. Divine grace often bursts in unannounced, uninvited, and uncomfortably close—disrupting our routines and unraveling our sense of order.

In Genesis 18, Abraham is resting by the oaks of Mamre during the hottest part of the day. It is a moment for shade, quiet, and recovery. But suddenly, three strangers appear on the horizon. The text is ambiguous: are they men? Angels? The Lord himself? Abraham doesn't pause to sort out the theology. He runs to meet them, bowing low, preparing a feast, and offering shelter. In that moment of hospitality, a promise is given that Sarah, long barren and now aged, will bear a son. The absurd hope of new life interrupts the long resignation of disappointment.

Meanwhile, in Luke 10, Jesus enters a village and is welcomed into the home of Martha and Mary. Martha springs into action, playing the good host. She busies herself with preparations—probably the expected and proper response. But Mary sits at Jesus' feet. She chooses listening over labor. Hospitality over performance. Presence over productivity. Martha, exasperated, asks Jesus to

correct her sister. Instead, Jesus gently disrupts her assumptions: "Martha, Martha, you are anxious and troubled about many things. Only one thing is necessary. Mary has chosen the better part."

In both stories, God's arrival disrupts the expected flow of things. The pattern is almost comical in its repetition throughout Scripture. A man is tending sheep; a bush catches fire. A boy is asleep; a voice calls in the night. A young woman plans to marry; an angel appears. A fisherman cleans his nets; a stranger says, "Follow me." Over and over, God shows up not when we're most prepared but when we're least expecting—interrupting routines with revelations, habits with holiness, and comfort with calling.

But why does God come this way?

Because if God always arrived on our schedule, we'd reduce the divine to the manageable. We would domesticate the Holy. We'd say, "Here's my plan, Lord, please bless it," rather than ever considering the radical possibility that God might have another plan altogether—one that asks us to drop everything and change.

The truth is, divine disruption is not punishment; it is an invitation. Abraham's generosity is rewarded with a promise that will change the course of salvation history. Mary's attentiveness is not laziness; it is wisdom. And Paul—writing to the Colossians—sees even his sufferings as sacred disruptions: "I rejoice in my sufferings for your sake...for the sake of his body, the church." What others might see as a detour, Paul sees as participation in Christ's mission. His imprisonment, his affliction, his limitations—they are not failures, but channels through which the mystery of Christ is revealed.

So what does this mean for us?

It means we must learn to welcome the moments that break our rhythm. The sick child, when we're headed to a meeting. The phone call from a friend in need when we are "too busy." The unexpected silence in prayer that unsettles us. The sermon we didn't want to hear. The stranger who sits too close. These are not always distractions. Sometimes they are divine.

To live with spiritual maturity is not merely to build a well-ordered life, but to remain interruptible. Not because chaos is good, but because grace doesn't always knock politely. The Christian life is not a self-improvement plan. It is a willingness to be transformed, even when transformation means disruption.

The mystics often speak of the "dark night" or the "wound of love." These are not tidy experiences. They come unbidden. They disorient before they transfigure. God does not always come in the form we expect, but always in the form we most need.

So we return to the beginning. Abraham was surprised by guests. Martha is busy with service. Mary, still at the feet of the Word made flesh. And Paul, rejoicing in affliction.

None of them planned it. None of them predicted it. But all of them received it.

Let us be ready—not for the God we expect, but for the God who comes. Let us not resent the interruption, but recognize in it the sound of grace approaching. For when God shows up, the world turns. And so must we.

This Week: Sixteenth Sunday in Ordinary Time

"Blessed are they who have kept the word with a generous heart and yield a harvest through perseverance (Luke 8:15)."

First Reading: Genesis 18:1-10a

Responsorial Psalm 15:2-3, 3-4, 5

Second Reading: Colossians 1:24-28

Gospel: Luke 10:38-42

Next Week: Seventeenth Sunday in Ordinary Time

"You have received a Spirit of adoption, through which we cry, Abba, Father. (Luke 8:15)."

First Reading: Genesis 18:20-32

Responsorial Psalm 138:1-2, 2-3, 6-7, 7-8

Second Reading: Colossians 2:12-14

Gospel: Luke 11:1-13

Introduction to Christianity: Holy Ground in Ordinary Places

Reflection on Genesis 18:1–10a and Luke 10:38–42

Fr. Matthew Hawkins



Whether under the oaks of Mamre or at the feet of Christ, sacred space is wherever we make room for God. Abraham did not wait for a temple to welcome the Lord. He looked up from his tent, saw three strangers approaching, and ran to greet them with water, rest, and bread. In his spontaneous

hospitality, the ordinary became sacramental—his dusty threshold became a sanctuary.

Mary of Bethany likewise saw beneath the surface. While Martha busied herself with necessary tasks, Mary chose to sit still, to listen. Her posture was one of radical receptivity. She did not build an altar; she simply gave Jesus her undivided attention. In her silence, the living Word found a place to dwell.

These stories remind us that holiness is not confined to geography. Sacredness does not require stained glass. It arises wherever hearts are open—at kitchen tables, bus stops, hospital bedsides, or office cubicles. If we pause, welcome the moment, and listen deeply, we may discover the divine has already arrived.

Perhaps our lives feel too cluttered, our souls too noisy. But the Lord does not demand perfection—only presence. When we dare to say, “Stay awhile,” grace enters. And that seemingly unremarkable space—crowded with bills, burdens, or children’s laughter—becomes holy ground.

The sacred does not wait for ideal conditions. It waits for a heart willing to make room.

A Call to Prayer for Our Collaborative Future

As we embark on this new collaborative journey with our neighboring parishes in the newly established Central Deanery, we know that questions will arise. Please be assured that our initial focus is on intentionally finding ways to work together to bring greater strength to the Church in this part of our diocese. This first year will be a time of shared envisioning, careful listening, and prayerful discovery of how we can best unite our efforts for the good of our entire Church. We humbly ask for your continued prayers. May the loving hand of Almighty God strengthen our clergy as they lead, and may the gentle wisdom of the Holy Spirit illuminate every step we take. Let us join our hearts in prayer, asking that this endeavor will bear the abundant fruit of the Spirit, bringing honor and glory to God.

Saint Benedict the Moor Offertory for Online Giving

It is now easier than ever to support our parish through online giving. Please give online and watch our parish grow.



catholicmatch®
Pennsylvania



CatholicMatch.com/goPA

Get this bulletin
emailed to you
every week.

Simply go to
www.DM.CHURCH/3440

...or scan →



DISCOVERMASS

GOLDEN COMFORT
PROFESSIONAL
CLEANING



412.529.5227

THE WILSON GROUP INC.

Host to Post Workflow
Solutions Provider

Scott Bowman
Account Executive

sbowman@thewilsongroup.com
o: 412.586.7191 | c: 412.980.4920
147 Delta Drive
Pittsburgh, PA 15238

SHARP **FP®**
Authorized Dealer

www.thewilsongroup.com

EITC/OSTC Scholarship credits are available! 90% State
Tax Credit available to Business and Qualified Individuals!
Make a difference in local kids' lives by redirecting
90% of your PA tax liability to Catholic schools.

Contact Michael Freker @
mfreker@diopitt.org or call 412-456-3055



Find your
path here.

www.sosf.org



SISTERS
of **ST. FRANCIS**
of the Neumann Communities
House of Discernment