Saint Benedict the Moor Parish

Personal Parish for Black Catholics in Pittsburgh

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

JULY 27, 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

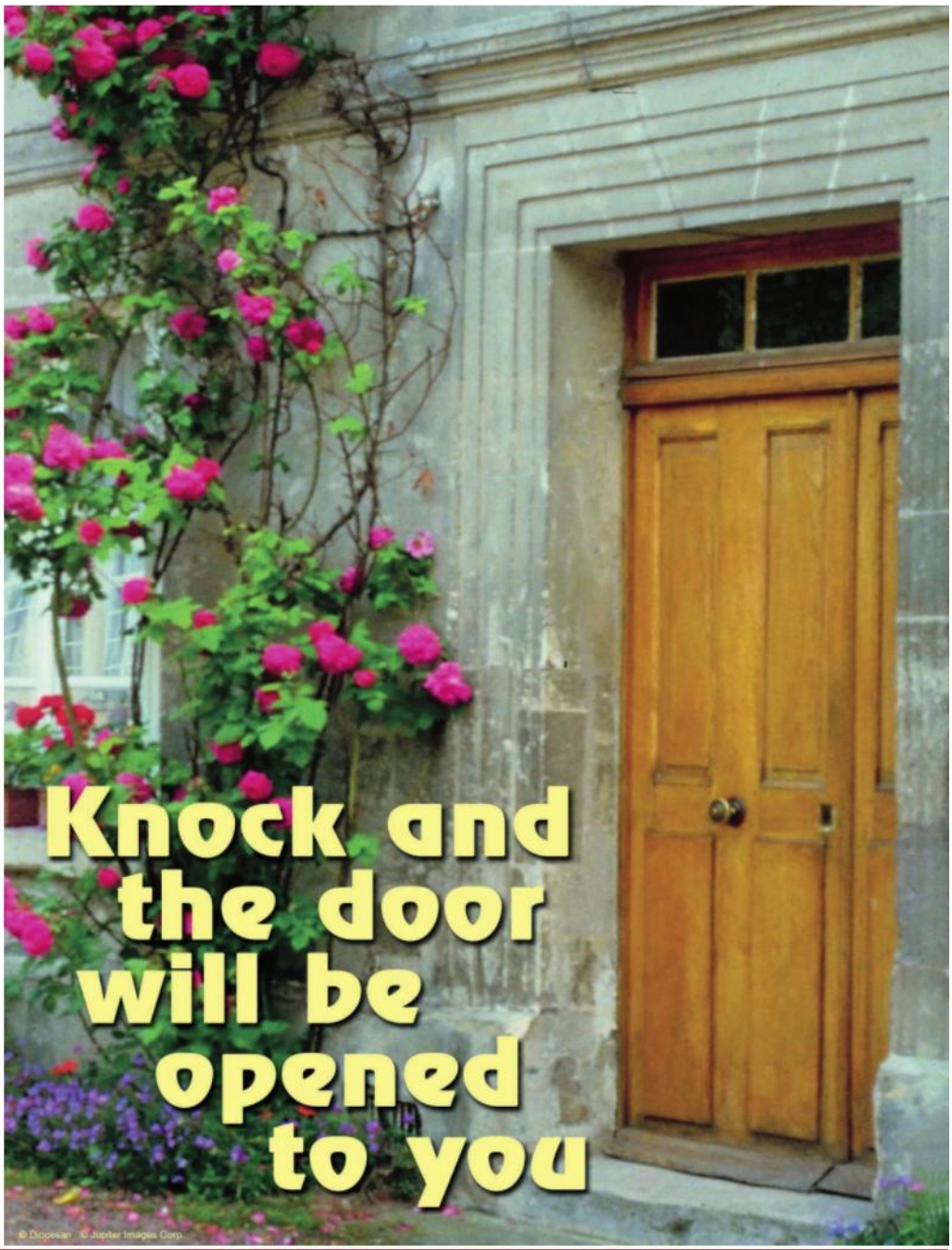
Jeannette Finch, Sacristan

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
SBTMparishPGH

Mass Intentions

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

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

August 3 11:00 am
18th Sunday in Ordinary Time

Fr. Matthew Hawkins
David Chisler+
(Reiboldt Family)

Stewardship July 20th

Offertory	Parish Appeal	Building Fund
$3,483.00	$260.00	$95.00
Care for the Poor	**Tech**	**Peter Pence**
$95.00	$0.00	$0.00

Weekly Mass Attendance

July 13—**109**

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

835001 - St Benedict the Moor Personal
(Quarter-4 2024/2025 Year to Date)

OPERATING REVENUE:	
Offertory Collections	252,863
Donations & Bequests	27,998
Subsidy from Diocese	19,000
Campaign Income	25
Other Income	14,453
	314,339
OPERATING EXPENSE:	
Administration	180,331
Operations & Maintenance	60,082
Liturgical & Rectory	50,848
Religious Ed & C.A.R.E.S.	29,860
Property & Liability Insurance	19,744
Social/ Outreach/ Other	(896)
	339,969
OPERATING SURPLUS (DEFICIT)	**(25,630)**
NON-OPERATING ITEMS:	
Extraordinary Maintenance Expense	(13,200)
Net Third Party Collections	(461)
	(13,661)

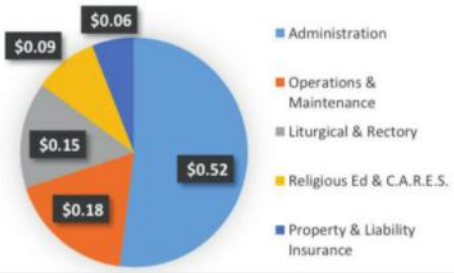
FEATURED ASSETS and LIABILITIES at 6/30/2025

ASSETS:	
Unrestricted Funds:	
Cash	27,658
Deposit & Loan Operating Savings	337,334
	364,992
Restricted Funds:	
Deposit & Loan Restricted Savings	1,552
Deposit & Loan Restricted Campaign	1,004
Parish Endowment Investment	-
Other Investments	-
	2,556
LIABILITIES:	
Insurance Past Due	-
Deposit & Loan Borrowing Debt	-
Other Payables	-

Revenue vs. Expense for 7-1-2024 thru 6-30-2025

Revenue: 314,339
Expense: 339,969

How each Expense Dollar Supports the Parish



Line items include but are not limited to:
Offertory Collections: Offertory, Parish Appeal
Campaign Income: Capital Imp., Debt Reduction, etc.
Other Income: Interest Income, Hall Rentals, Votive
Administration: Staff, Supplies, Management Fee
Operations & Maintenance:
Staff, Church Utilities, Upkeep, Taxes, Supplies
Religious Ed & C.A.R.E.S.: Staff, Supplies, CCD, Adult Ed, RCIA, Catholic Assistance for Regional Elem Schools
Liturgical & Rectory: Staff, Worship, Rectory Upkeep
Social/Outreach/Other:
Youth, Community, Net Rental Property, Preschool
Extraordinary Maintenance Expense: > $4,000
Net 3rd Party Collections: e.g. Holy Land, Peter's Pence

Celebrating Faith Through Culture
Sunday, August 3rd

Join us for a special Mass at 11 AM celebrating the beautiful diversity of our Catholic Eucharistic tradition. Following Mass, Dr. Stephen Calme will present "Just a Little Talk With Jesus" at 12:45 PM.

This inspiring program concludes our two-day event exploring "How Culture Brings Hope and Joy to my Faith" - discovering how inculturation enriches our spiritual journey.

Location Change: Originally scheduled for Mother of Good Counsel in Homewood, this event has been relocated to St. Benedict the Moor, 91 Crawford Ave., in the Hill District.

View this bulletin online at www.DiscoverMass.com

Fr. Matthew Hawkins

The Theology of Listening

There was a time, not so very long ago, when Americans gathered in actual places—town squares, church halls, corner drugstores—to argue about things that mattered. The arguments were no less fierce then than they are today, but they were conducted face to face, with consequences, and with the understanding that tomorrow you might need to borrow a cup of sugar from the very person whose politics you'd just denounced.

That time has passed, and something essential has passed with it.

We now live in what theologians might call a crisis of listening, although I suspect most of us wouldn't recognize it as such. We mistake the endless chatter of our digital age for conversation, the way a man dying of thirst might mistake a mirage for water. We have more ways to communicate than any generation in human history, and yet we seem to have forgotten how to hear one another.

This is not merely a social problem or a political one, though it is certainly both. It is, at its core, a theological crisis—a crisis of the spirit that touches the very heart of what it means to be human in relationship with the divine and with one another.

The Christian tradition has always understood listening as something more than good manners or social courtesy. It is, in the deepest sense, a sacred act. The God of the Hebrew scriptures is not a distant deity but one who "hears the cry of the afflicted," who bends an ear to the widow and the orphan. When the Word became flesh and dwelt among us, He came not as a conquering orator but as one who listened to the hemorrhaging woman who touched his garment, to the Roman centurion who sought healing for his servant, to the thief hanging beside him on Calvary.

This is the God who listens, and in listening, redeems.

St. Benedict, that wise old monk who understood something about the human condition, began his Rule with a simple command: "Listen, my son, with the ear of your heart." Not with the ear of your intellect, or the ear of your ideology, but with the ear of your heart. He understood that true listening requires a kind of spiritual discipline, a willingness to set aside one's own agenda long enough to receive the gift of another's presence.

But such listening has become a radical act in our time, perhaps even a revolutionary one. Our public spaces—those places where citizens once encountered difference and learned to navigate it—have largely vanished, replaced by the artificial commons of social media platforms that promise connection but deliver isolation. We retreat into our algorithmic echo chambers, where every voice confirms what we already believe and every dissenting opinion can be blocked, muted, or simply ignored.

The result is not conversation but parallel monologue, not dialogue but tribal warfare conducted at a safe digital distance. We have mistaken the broadcasting of our opinions for the sharing of our humanity, and in doing so, we have lost something precious—the capacity to be surprised by one another, to be changed by encounter, to discover God in the stranger.

This is what the French mystic Simone Weil meant when she wrote that "attention is the rarest and purest form of generosity." True listening requires attention, and attention requires a kind of dying to self that our culture finds deeply threatening. It demands that we become vulnerable, that we risk being wrong, that we allow ourselves to be changed by what we hear.

But this is precisely what the Gospel demands of us. The act of listening, properly understood, is a Eucharistic act—a breaking of bread, a sharing of life. When we truly listen to another, we offer not merely our time or our politeness but our very presence. We say, in effect, "This is my body, given for you. This is my attention, poured out for you."

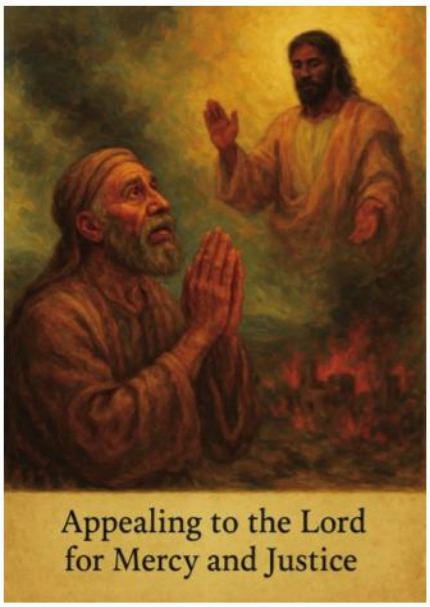
It is an act of hospitality that welcomes not only words but wounds, not only ideas but the whole messy reality of human existence. It refuses the false comfort of ideological certainty and chooses instead the harder path of understanding. It breaks down the walls we build between us and them, between liberal and conservative, between sacred and secular, and reminds us that we are all created in the image of God.

To listen in this way is to resist the liturgies of polarization that have captured our public life. It is to reclaim the sacred space where the Word becomes flesh anew—not in arguments won but in relationships restored, not in enemies defeated but in neighbors discovered.

In an age of diminished public space and digital simulacra, such listening may be one of the last remaining sacraments of human dignity. It is a practice as ancient as the Psalms and as urgent as tomorrow's headlines, a way of being in the world that honors both the God who listens and the people made in God's image.

The question is not whether we can afford to listen in such times. The question is whether we can afford not to.

Reflection: Appealing to the Lord for Mercy and Justice
Fr. Matthew Hawkins



In *Genesis 18:20–32*, we encounter a stunning moment of intimacy and boldness between Abraham and God. Abraham dares to intercede for Sodom, not because the city is innocent, but because he believes that God's justice must also include mercy. "Will you sweep away the innocent with the guilty?" he asks, pressing God with a series of increasingly narrow appeals. What if there are fifty righteous? Forty-five? Thirty? Ten?

Abraham's prayer is not casual. It is insistent, daring, even desperate. And in *Luke 11:1–13*, Jesus teaches us to pray in exactly that spirit: with the persistence of the man who knocks at midnight, with the boldness of a child asking a father for bread, and with the deep trust that the One we are addressing is good beyond measure.

When we pray, "Forgive us our trespasses," we stand not only in need of personal mercy but also as intercessors in a world steeped in systemic sin. Prayer is not escapism. It is the posture of those who acknowledge both guilt and need, both complicity and dependence on God's grace. It is the beginning of repentance—but never its end.

The story of Sodom reminds us that divine judgment is not arbitrary. The "outcry" against the city is great—presumably the cry of its victims. God hears the cry of the oppressed. And when we ask God to forgive us our sins, we are also asking Him to open our ears to that cry. To fail to hear it is itself a sin.

This brings us to the present moment, to the headlines and heartache of our own age. Violence against civilians in the Middle East—whether in Gaza, in Israel, in Syria, in Iran, or elsewhere—is not simply the tragic collateral of geopolitics. It is sin. The killing of children, the bombing of homes and churches, the starving of populations, the justification of war crimes through euphemisms and abstractions—these are not distant matters. They are the cries reaching the heavens once again.

What is perhaps worse than the violence itself is the smooth rhetoric that excuses it. Some invoke security, others justice, others inevitability—as though the slaughter of innocents were a regrettable necessity. Like the defenders of Sodom, they claim that the evil is exaggerated, that we must look at "the full context," that to question is to take sides. But Abraham's question still hangs in the air: *"Will you sweep away the innocent with the guilty?"*

To appeal to God for forgiveness while ignoring the suffering of others is to pray with a divided heart. Jesus commands us to forgive those who sin against us, and also to ask for deliverance from evil—not just evil that afflicts us, but evil we allow to persist because we lack the courage to name it.

God does not weary of our petitions. He invites them. But He also demands conversion. Our prayers must bend our hearts toward both mercy and justice. Let us pray with Abraham's boldness, with Christ's persistence, and with ears open to the cry of the innocent.

DIOCESAN ▼ To Advertise 800-233-8200 or Diocesan.com/Business
3440

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

THE WILSON GROUP KW
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
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

View this bulletin online at www.DiscoverMass.com