



Saint Benedict the Moor Parish

Personal Parish for Black Catholics in Pittsburgh

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

NOVEMBER 23, 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,
Pastor:
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:
sbtm.faith.formation@gmail.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](https://www.facebook.com/St.BenedicttheMoorParish-PGH)



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



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

Mass Intentions

November 23 11:00 am
Feast of Christ the King

Fr. Matthew Hawkins
Jemel Thomas
(Priscilla Davis)

November 30 11:00 am
First Sunday of Advent

Fr. Matthew Hawkins
Gladys Moran
(Jennifer Lynn Whitley)

Stewardship Nov. 16th

Offertory	Parish Appeal	Building Fund
\$3,550.95	\$220.00	\$75.00
Care for the Poor	Tech	Flowers
\$10.00	\$20.00	\$155.00

Mass Attendance: Nov. 16th—159

Prayer Requests

Antoinette Peters
Bonita Dsouza
Christina Hall
Claudia Harrison
Damitra Penny-Harris
Delores Denton
Frances Tarkett
Gail Jackson
Genevieve Sanford
Irene Chong
Janice Simmons
John Young
Sager McDill
Ken Smith (Pizza)
Marie Alian
Nicole Orlando
Pat Ellis
Peggy Bullard
Reggie Jackson
Rita Costa
Shania Long

**Thanksgiving Day
Mass Will Be Held at
10:00am**



U.S. Bishops' "Special Message" on Immigration



As pastors, we, the bishops of the United States, are bound to our people by ties of communion and compassion in Our Lord Jesus Christ. We are disturbed when we see among our people a climate of fear and anxiety around questions of profiling and immigration enforcement. We are saddened by the state of contemporary debate and the vilification of immigrants. We are concerned about the conditions in detention centers and the lack of access to pastoral care. We lament that some immigrants in the United States have arbitrarily lost their legal status. We are troubled by threats against the sanctity of houses of worship and the special nature of hospitals and schools. We are grieved when we meet parents who fear being detained when taking their children to school, and when we try to console family members who have already been separated from their loved ones.

Despite obstacles and prejudices, generations of immigrants have made enormous contributions to the well-being of our nation. We as Catholic bishops love our country and pray for its peace and prosperity. For this very reason, we feel compelled now in this environment to raise our voices in defense of God-given human dignity.

Catholic teaching exhorts nations to recognize the fundamental dignity of all persons, including immigrants. We bishops advocate for a meaningful reform of our nation's immigration laws and procedures. Human dignity and national security are not in conflict. Both are possible if people of goodwill work together.

We recognize that nations have a responsibility to regulate their borders and establish a just and orderly immigration system for the sake of the common good. Without such processes, immigrants face the risk of trafficking and other forms of exploitation. Safe and legal pathways serve as an antidote to such risks.

The Church's teaching rests on the foundational concern for the human person, as created in the image and likeness of God (Genesis 1:27). As pastors, we look to Sacred Scripture and the example of the Lord Himself, where we find the wisdom of God's compassion. The priority of the Lord, as the Prophets remind us, is for those who are most vulnerable: the widow, the orphan, the poor, and the stranger (Zechariah 7:10). In the Lord Jesus, we see the One who became poor for our sake (2 Corinthians 8:9), we see the Good Samaritan who lifts us from the dust (Luke 10:30–37), and we see the One who is found in the least of these (Matthew 25). The Church's concern for neighbor and our concern here for immigrants is a response to the Lord's command to love as He has loved us (John 13:34).

To our immigrant brothers and sisters, we stand with you in your suffering, since when one member suffers, all suffer (cf. 1 Corinthians 12:26). You are not alone!

We note with gratitude that so many of our clergy, consecrated religious, and lay faithful already accompany and assist immigrants in meeting their basic human needs. We urge all people of goodwill to continue and expand such efforts.

We oppose the indiscriminate mass deportation of people. We pray for an end to dehumanizing rhetoric and violence, whether directed at immigrants or at law enforcement. We pray that the Lord may guide the leaders of our nation, and we are grateful for past and present opportunities to dialogue with public and elected officials. In this dialogue, we will continue to advocate for meaningful immigration reform.

As disciples of the Lord, we remain men and women of hope, and hope does not disappoint! (cf. Romans 5:5)

May the mantle of Our Lady of Guadalupe enfold us all in her maternal and loving care and draw us ever closer to the heart of Christ.



Fr. Matthew Hawkins



The King on His Throne

The liturgical year reaches its climax not with palms and hosannas, but with a crucifixion. This jarring juxtaposition defines the Solemnity of Christ the King—a feast that forces us to hold together what the world insists on tearing apart: glory and suffering, power and weakness, triumph and execution.

The joyful texts assigned to this feast speak the language of coronation. David receives the crown as shepherd-king of Israel, anointed by tribes who recognize in him God's chosen instrument. The psalmist's heart leaps with gladness at the prospect of ascending to Jerusalem, that city of unity where divine justice holds court. Palm Sunday's acclamations ring out: "Blessed is the kingdom of our father David that is to come!" And Paul's cosmic hymn in Colossians proclaims Christ as the image of the invisible God, in whom all things hold together, reconciling all creation through the blood of his cross.

Yet Luke's Gospel reading will not permit these celebrations to proceed unchecked. We are confronted instead with mockery at Golgotha: rulers sneering, soldiers offering vinegar, an inscription overhead that names Jesus king only in contempt. This is the throne room—a criminal's cross. This is the coronation—strips of flesh hanging from a

scourged back. This is the royal court—two thieves and a jeering crowd.

The secular world cannot stomach this vision of kingship. Modern sensibilities recoil from a God who exercises sovereignty through suffering, who conquers by being conquered, who rules from a gibbet rather than a palace. We prefer our kings triumphant and our gods distant from degradation. The cross offends our notions of power, our understanding of victory, our expectations of divine majesty. It suggests that ultimate authority belongs to one who refuses to save himself, who allows the worst humanity can inflict, who meets violence with vulnerability.

But this is precisely the kingship Christians must embrace. Luke's crucifixion narrative reveals what kind of king Christ is—and therefore what kind of kingdom he establishes. His reign does not depend on armies or coercion. His authority flows not from threat but from love carried to its uttermost limit. He enters his glory not by circumventing human evil but by absorbing it, transforming it, exhausting its power through the radical act of forgiveness: "Father, forgive them, they know not what they do."

The good thief recognizes what the rulers miss. While one criminal joins the mockery, demanding a king who will save himself and them from physical death, the other perceives a different salvation. "Jesus, remember me when you come into your kingdom." He sees past the apparent defeat to the hidden coronation occurring on Calvary. He grasps that this kingdom is not of this world—not because it is ethereal and irrelevant, but because it operates by different logic entirely. This king reigns through self-giving. This kingdom opens through a doorway of death.

"Today you will be with me in Paradise." The first decree of Christ's reign is mercy for a crucified criminal. The first citizen of the kingdom is a thief who could offer nothing but recognition of need. This is the scandal and the glory: a king who rules by redeeming, who judges by forgiving, who establishes his

throne precisely where worldly power crumbles into dust.

The shadow Luke casts over the feast's celebrations does not diminish them—it illuminates their true meaning. David's kingship pointed forward to this moment. Jerusalem's gates open widest at the empty tomb. The hosannas find their completion when death itself is defeated. Paul's cosmic Christ holds all things together precisely through the cross, reconciling heaven and earth in his broken body.

We cannot celebrate Christ's kingship honestly while averting our eyes from Golgotha. The crown and the thorns are inseparable. The throne is the cross. The scepter is a reed placed in his hand by mockers who unknowingly spoke truth. To acknowledge Jesus as King means accepting a kingdom that looks like folly to the world—a kingdom where the last are first, the weak confound the strong, and life comes through death.

This is the kingship that secular powers cannot comprehend and therefore cannot defeat. This is the sovereignty that Christians embrace: not in spite of the cross, but because of it.

This Week: The Solemnity of Our Lord Jesus Christ, King of the Universe

Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come (Mark 11:9, 10)!

Reading: 2 Samuel 5:1-3

Responsorial Psalm 122:1-2, 3-4, 4-5

Second Reading: Colossians 1:12-20

The Gospel: Luke 23:35-43

Next Week: First Sunday of Advent

Show us Lord, your love; and grant us your salvation (Cf. Psalm 85:8)

Reading: Isaiah 2:1-5

Responsorial Psalm 122: 1-2, 3-4, 4-5, 6-7, 8-9

Second Reading: Romans 13:11-14

The Gospel: Matthew 24:37-44

In Loving Memory of the Faithful Departed



St. Benedict the Moor Parish extends heartfelt thanks to everyone who participated in our recent All Souls Day observance—whether by attending Mass, inscribing the names of loved ones in the **Book of the Deceased**, or taking part in the **candle memorial** honoring those who have died within the past year. May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

What Does It Mean to Encounter Christ in the Poor and How Does it Transform Us?

Join us for an **Advent** study on Pope Leo XIV's Apostolic Exhortation *Dilexi Te* ("I Have Loved You") and discuss the fundamental connection between loving Christ and caring for the poor.

Dates: **Nov. 30th, Dec. 7th, 14th, 21st**

Location: **St Benedict the Moor Parish**

Time: **1:15pm to 2:45pm**

Registration: Please contact **Becky and Brad Colson** at (412) 360-9962 (call or text) or at rebekahjcolson@icloud.com

Materials and a light lunch will be provided.

Guests are most welcome!

Understanding Pope Leo XIV's *Dilexi Te* (Chapter Five): Love in Action: Serving Christ Among the Poor

Fr. Matthew Hawkins



Chapter 5 of "*Dilexi te*" by Leo XIV, titled "A Constant Challenge," addresses the enduring struggle against poverty and the Church's mandate to champion the dignity and well-being of the poor. It highlights how societal structures often foster alienation, indifference, and inequality, thereby legitimizing the neglect of

marginalized groups. The chapter emphasizes the pressing need to address the structural causes of poverty, warning that merely charitable or temporary solutions are insufficient to cure society's ills. The Holy Father calls for fundamental changes—architectural, cultural, environmental, and economic—that prioritize justice and inclusion for the most vulnerable populations.

Integral to this challenge is the summons for all Christians to recognize the dignity of the less gifted, the weak, and those born with fewer opportunities. The chapter critiques society's focus on individual success while urging recovery of moral and spiritual dignity through solidarity. Drawing from the parable of the Good Samaritan, Pope Leo XIV exhorts believers not to pass by suffering, but to engage with compassion and practical charity. The Church's commitment is rooted in Gospel conviction: that love for the poor reveals true holiness and authentic faith. Ultimately, Chapter 5 asks the Church and its disciples to move beyond theory, cultivating love for the poor through direct action and transformation of unjust structures.

Help Us Plan Our Parish Kwanzaa Celebration

St. Benedict the Moor Parish is preparing to host a **Kwanzaa celebration** that honors African heritage through the lens of our **Catholic faith**. This will be a prayerful and joyful event that reflects the Gospel and fosters unity, community, and spiritual reflection.

Fr. Matthew invites parishioners to join a **planning session** to help shape this celebration. Together, we will complete the **Kwanzaa Celebration Planning Worksheet** by **December 1st**.

Interested in participating?

Please contact the **parish office** with your availability to receive meeting details.

Let us come together in faith and fellowship to celebrate the richness of our heritage and the light of Christ in our community.

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

Residential & Commercial

412.326.5227
alma1231@yahoo.com

THE WILSON GROUP KW23

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

