

October 26, 2025

Welcome to our Parish Saint Benedict the Moor
Bienvenidos a nuestra parroquia San Benito el moro



Rectory and Parish
1625 E. 12th St.
Winston-Salem, N.C. 27101
Phone: 336-725-9200

Fr. Melchesideck Yumo
Administrator
MWYumo@rcdoc.org



Readings of the Day
Sirach 35:12-14, 16-18
Psalms 34:2-3, 17-18, 19, 23
2 Timothy 4:6-8, 16-18
Luke 18:9-14

30th Sunday in
Ordinary Time

Lectura, as de Hoy
Eclesiástico 35:12-14, 16-18
Salmo 34:2-3, 17-18, 19, 23
2 Timoteo 4:6-8, 16-18
Lucas 18:9-14

St. Benedict the Moor Mission Statement: Serving the spiritual needs of Catholics in and beyond the East Winston-Salem Community.



Saint Benedict the Moor

Website: stbenedictthemoor.net

Office Hours: 9:00AM-3:00 PM Monday - Friday

If you would like to make an appointment with

Father Yumo: MWYumo@rcdoc.org or call

336-725-9200

Parish Office: 336-725-9200

Business Manager: Carolyn Richards

stbenswscr@gmail.com

Music Ministry:

Organist: Lois Jones

Choir Director: Arlene Glymph

Saint Monica Guild: Charlesetta Taylor

Saint Ann Altar Guild:

Altar Servers: Willie King

African Affairs Ministry: Lorraine Mortis

Coordinadora del Ministerio Hispano: Sergio

Lopez (Bodas, Quinceañera) 336-529-3748

Hispanic Youth Coordinator: Angelica Leonides

336-837-7143

Hispanic Ministries:

Hispanic Faith Formation: Teresa Pedraza - 336

-986-5540

Hispanic Music Ministry: Andres Hernandez

Parish Council Chairman:

Parish Council Vice-Chair: Angelica Leonides -

336-837-7143

Offertory October 19, 2025

Offertory \$ 2,163.00

Votive Candles\$ 27.00

Bldgs. & Grounds..... \$ 280.00

DSA\$ 664.00

2025 DSA Goal: \$18,358.00

Amount Paid: \$ 14,937.51

Amount Due: \$ 3,420.49

***Pray for our sick and homebound/Orar por
nuestros enfermos y confinados en casa***

Please hold in your hearts and prayers those who are sick, aging or homebound. Contact information is available in the church office. Inform the church office of parishioner illness or hospitalization.



Reginald Alexander

Kathy Stitts

Veronica Broadnax

Harold Holmes

Deidre Berry

Also, pray for all the lonely and homeless, and all our loved ones who have gone before us.

Holy Mass Schedule

Sundays - 9:00 AM - English

2:00 PM - Spanish

Weekday Masses

Mondays - 12:15 PM

Thursdays - 12:15 PM

Fridays - 12:15 PM

Sacrament of Penance

Before all Masses

Adoration

Wednesday 10:00 PM through Thursday

12:00 PM (noon)

*I have fought the good **fight**
I have finished the **course**
I have kept the **faith***

2 TIMOTHY 4:7



Sunday's Reflection

Especially in Luke's Gospel, the parables of Jesus teach religious and moral examples for Christians of every century. Last week's parable about persistence in prayer and today's parable are both unique to Luke, and both deal with our attitude toward God in prayer. When Jesus first spoke this parable, it sounded outrageous to his listeners. For the Pharisee was a righteous man, not a sinner; he was quite moral in performing his religious duties; society judged him to be one of the "good guys." But the tax collector, by his very occupation, was a sinner, one who collaborated with the Romans in cheating his own people by extortion and graft. Society judged him as a swindler and a "bad guy."

Jesus does *not* mean that the Pharisee was wrong in his deeds of morality and piety or that the tax collector was right in being a swindler. Rather, the whole point of this daring parable deals *only* with the proper attitude in prayer, with the way to approach God in prayer. Just as last week's parable taught perseverance in prayer, this parable teaches the proper attitude for prayer.

The entire point of Jesus' parable here deals only with our attitude before God in prayer. The Pharisee considered himself good and righteous, because he religiously tried to keep all the Old Testament laws and traditions. So he set before God all his merits and trusted in God's help because of his own righteousness. Jesus condemned him for that, because he felt self-justified; his prayer was self-serving from beginning to end; he believed that he deserved God's grace.

The tax collector, on the other hand, knew he was a bad lot; he beat his breast and said *Kyrie Eleison*; he asked only for forgiveness; he depended only on the mercy of God. That is the attitude that wins praise from Jesus: "I tell you the [tax collector] went home justified, not the [Pharisee]."

What Jesus teaches so strongly here is another form of St. Paul's fundamental teaching of justification by faith apart from the works of the law. Paul insists that none of us is justified or ultimately saved because of our righteousness or because we keep the law or because of our wisdom and achievements in the world, or because of our success and status in the world. Rather, each and every one of us is saved and blessed *only* by the saving mercy of God. It is God's grace alone that justifies us; it is our total dependence on his mercy that saves us. There is no other possible position for us to take before God. Religion is only for the poor in spirit; salvation is not our right but purely God's grace. And here in this parable, Jesus teaches this fundamental stance of Christians, not in the complicated, technical exposition of Paul, but in the concrete, pictorial language of this parable.

Notice, finally, how comforting this teaching of Jesus is for us. It tells us that almost nothing stops God's grace—not sin, failure or weakness—as long as we are sorry. Rather, the only thing that God cannot tolerate is self-righteousness and self-justification. For then God would not be our God of pure mercy and free grace. So our only approach to him in prayer is as his creature, as one who is nothing before him. If you will, as his child who has no strict right to his saving grace but is still filled with trust in a loving Father. The source of our confidence is not our good actions but only God's mercy and love—which never fail us.

Especialmente en el Evangelio de Lucas, las parábolas de Jesús enseñan ejemplos religiosos y morales para los cristianos de todos los siglos. La parábola de la semana pasada sobre la perseverancia en la oración y la de hoy son exclusivas de Lucas, y ambas abordan nuestra actitud hacia Dios en la oración. Cuando Jesús pronunció esta parábola por primera vez, les pareció escandalosa a sus oyentes. El fariseo era un hombre justo, no un pecador; cumplía con sus deberes religiosos con total moral; la sociedad lo consideraba un "bueno". Pero el recaudador de impuestos, por su propia ocupación, era un pecador, alguien que colaboraba con los romanos para engañar a su propio pueblo mediante la extorsión y el soborno. La sociedad lo juzgaba como un estafador y un "malo".

Jesús no quiere decir que el fariseo se equivocara en sus actos de moralidad y piedad, ni que el publicano tuviera razón al ser un estafador. Más bien, el punto central de esta audaz parábola trata únicamente sobre la actitud correcta en la oración, sobre cómo acercarse a Dios en oración. Así como la parábola de la semana pasada enseñó la perseverancia en la oración, esta parábola enseña la actitud correcta para orar.

El punto central de la parábola de Jesús se centra únicamente en nuestra actitud ante Dios en la oración. El fariseo se consideraba bueno y justo, porque se esforzaba religiosamente por observar todas las leyes y tradiciones del Antiguo Testamento. Así que, por su propia justicia, puso todos sus méritos ante Dios y confió en su ayuda. Jesús lo condenó por ello, porque se sentía justificado; su oración fue egoísta de principio a fin; creía merecer la gracia de Dios.

El recaudador de impuestos, en cambio, sabía que era un mal tipo; se golpeaba el pecho y recitaba el *Kyrie Eleison*; solo pedía perdón; dependía únicamente de la misericordia de Dios. Esa es la actitud que le gana la alabanza de Jesús: «Les digo que el [publicano] regresó a casa justificado, no el [fariseo]».

o que Jesús enseña con tanta fuerza aquí es otra forma de la enseñanza fundamental de San Pablo sobre la justificación por la fe, independientemente de las obras de la ley. Pablo insiste en que ninguno de nosotros es justificado ni salvado en última instancia por su justicia, por cumplir la ley, por su sabiduría y logros en el mundo, ni por su éxito y posición social. Más bien, cada uno de nosotros es salvo y bendecido solo por la misericordia salvadora de Dios. Es solo la gracia de Dios la que nos justifica; es nuestra total dependencia de su misericordia la que nos salva. No hay otra postura posible ante Dios. La religión es solo para los pobres de espíritu; la salvación no es nuestro derecho, sino puramente la gracia de Dios. Y aquí, en esta parábola, Jesús enseña esta postura fundamental de los cristianos, no con la exposición técnica y compleja de Pablo, sino con el lenguaje concreto y pictórico de esta parábola.

Observemos, finalmente, cuán reconfortante es esta enseñanza de Jesús para nosotros. Nos dice que casi nada detiene la gracia de Dios—ni el pecado, ni el fracaso, ni la debilidad—mientras estemos arrepentidos. Más bien, lo único que Dios no puede tolerar es la autojustificación y la autojustificación. Porque entonces Dios no sería nuestro Dios de pura misericordia y gracia gratuita. Así que solo nos acercamos a él en oración como criaturas suyas, como alguien que no es nada ante él. Por así decirlo, como hijos suyos que no tienen derecho a su gracia salvadora, pero que aún confían plenamente en un Padre amoroso. La fuente de nuestra confianza no son nuestras buenas acciones, sino únicamente la misericordia y el amor de Dios, que nunca nos fallan.

Weekly Mass Intentions and Readings



Monday, October 27

Repose of the Soul of Karen Luzzi

Romans/Romanos 8:12-17

Psalm/Salmo 68:2 and 4, 6-7ab, 20-21

Luke/Lucas 13:10-17

Tuesday, October 28

Ephesians/Efesios 2:19-22

Psalm/Salmo 19:2-3, 4-5

Luke/Lucas 6:12-16

Wednesday, October 29

Romans/Romanos 8:26-30

Psalm/Salmo 13:4-5, 6

Luke/Lucas 13:22-30

Thursday, October 30

Repose of the Soul of Marie Ellen Fabreay

Romans/Romanos 8:31b-39

Psalm/Salmo 109:21-22, 26-27, 30-31

Luke/Lucas 13:31-35

Friday, October 31

Repose of the Soul of Marie Ellen Fabreay

Romans/Romanos 9:1-5

Psalm/Salmo 147:12-13, 14-15, 19-20

Luke/Lucas 14:1-6

Saturday, November 1

Revelation/Apocalipsis 7:2-4, 9-14

Psalm/Salmo 24:1bc-2, 3-4ab, 5-6

1 John/1 Juan 3:1-3

Sunday Mass Intentions

9:00 am Mass Special Intention of Gabriella Holland



Daily Lectors:

Monday: Open

Thursday: Glenn Lanham

Friday: Gabriella Holland



October 5: Gabrielle Mortis

October 12: Rose Hinson

October 19: Denise Warner

October 28: Bernardo Carrillo



Vanco Online Giving



Use QR code below to go to St. Benedict the Moor UTUBE channel

St. Benedict the Moor Website QR Code



We've Come this Far by Faith

This statement is a powerful testament to a long life sustained by faith and perseverance. It is our declaration of living through many trials, changes, and seasons, and attributing the survival and success of St. Benedict the Moor Catholic Church not to luck or personal ability alone, but to a deep, abiding belief in God.

Eighty-five years represent a full and lengthy lifetime of the church with countless moments of triumph, struggle, and decision. This timespan would include historical changes/events, shifts in society, and advancement in technology. The Church has endured personal and spiritual trials such as hardships, loss and adversity; and the changing world views that had to be navigated in a world that has seen dramatic transformations in cultures and values.



"By Faith" indicates that this journey has been guided and strengthened by the spiritual beliefs of the Catholic Church. We trusted and did not try to control every outcome but instead trusted in His divine plan. Faith provided strength and endurance for difficult periods, believing that there was a larger purpose at work. Our beliefs offered us hope in times of uncertainty, providing a sense of security that everything would ultimately work

out for the good.

The phrase, "We've Come this Far by Faith," is our expression of gratitude and deep reflection, celebrating our life at St. Benedict the Moor as a living testament to the enduring power of faith.

Nosotros hemos llegado tan lejos por fe

Esta declaración es un poderoso testimonio de una larga vida sustentada por la fe y la perseverancia. Es nuestra declaración de haber superado muchas pruebas, cambios y etapas, y de atribuir la supervivencia y el éxito de la Iglesia Católica de San Benito el Moro no solo a la suerte ni a la capacidad personal, sino a una profunda y constante creencia en Dios.

Ochenta y cinco años representan una vida plena y prolongada para la iglesia, con innumerables momentos de triunfo, lucha y decisión. Este lapso incluye cambios y acontecimientos históricos, transformaciones sociales y avances tecnológicos. La Iglesia ha superado pruebas personales y espirituales, como dificultades, pérdidas y adversidades; y ha experimentado los cambios en la visión del mundo que ha tenido que afrontar en un mundo que ha presenciado transformaciones dramáticas en culturas y valores.

"Por fe" indica que este camino ha sido guiado y fortalecido por las creencias espirituales de la Iglesia Católica. Confiamos y no intentamos controlar cada resultado, sino que confiamos en su plan divino. La fe nos brindó fuerza y resistencia durante los momentos difíciles, creyendo que había un propósito mayor en juego. Nuestras creencias nos ofrecieron esperanza en tiempos de incertidumbre, rindiéndonos la seguridad de que, al final, todo saldría bien.

La frase, "Hemos llegado hasta aquí por la fe", es nuestra expresión de gratitud y profunda reflexión, celebrando nuestra vida en St. Benedict the Moor como un testimonio viviente del poder perdurable de la fe.

