

November 16, 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
Malachi 3:19-20a
Psalms 98:5-6, 7-8, 9
2 Thessalonians 3:7-12
Luke 21:5-19

***33rd Sunday in
Ordinary Time***

Lectura, as de Hoy
Malaquías 3:19-20a
Salmo 98:5-6, 7-8, 9
2 Tesalonicenses 3:7-12
Lucas 21:5-19

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

**Stand firm
& YOU WILL
win life**

LUKE 21:19

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 November 9, 2025

Offertory \$ 1,112.00

Votive Candles\$ 32.00

Bldgs. & Grounds..... \$ 822.00

2025 DSA Goal: \$18,358.00

Amount Paid: \$ 9,355.06

Amount Due: \$ 9,002.94

***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

Deidre Berry

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

2 Thessalonians 3:10 "For even when we were with you, we gave you this rule: 'The one who is unwilling to work shall not eat.'"

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)

Sunday's Reflection

Apocalypses follow a regular pattern in Scripture. First, the apocalypticist recounts some historical events up to the time of his writing; secondly, he indicates future events rather vaguely; finally, he really takes flight by foretelling the cosmic events of the end: resurrection, judgment, and the consummation of this world. Both the first and the third readings today deal with this final stage of apocalypse, the judgment and the consummation of the world. How do we make them relevant to our contemporary Christian life? In the early Church, such passages were most relevant, for they were understood in the sense of literal, imminent expectation; that is: The end of the world is really coming soon; be ready for it. But since the second century, the Church has mainly understood this material as a prediction of a remote consummation of history. Isn't there some other way of treating such an apocalypse so that it has more relevance to our present Christian Life?

The last part of the Gospel today refers to troubles at the end time: earthquake, famine, persecution, and trials. Then it concluded by, "By your perseverance you will secure your lives." That is, God's saving purpose will certainly be achieved, despite all these trials, if we only endure in faith. Now we see troubles of our time and they are not minor. Thus, we see major problems with the *Catholic Church*: division between the old church and the new church, widespread uncertainty of exactly where we are going, grave inequality of women in the Church, a distressing lack of vocations, and even scandals. Also, Christianity seems to be moving backwards in terms of what percentage of the world is Christian; it seems the population of the world is becoming less Christian. What apocalypse offers us is the certainty of Jesus' promise that out of all these troubles too, there will come vindication and the final achievement of God's saving purpose. These troubles in our church are real and deep, but they are much less than the final ones and they *will not* destroy God's saving purpose in our world.

The second way of making such an apocalypse relevant to our life today deals with the general problem of evil in *our world*. We wonder where our God is, when the evil in the world does not seem to lessen and, in some ways, seems to get worse. Thus, wars and the threat of wars seem to increase; terrorist groups become more active and destructive; the number of starving people throughout the world seems to grow, so that some predict it may be catastrophic; there is no equality among the races; the rich continue to get richer and the poor poorer, even in our country; so often the unscrupulous seem to get ahead and the good suffer. And in our personal lives, things do not get better for us when we try to follow God's laws. Now what does apocalypse and our Christian faith offer in the face of so much evil? In the sense of Christian theology, there is nothing in our Christian faith that promises justice *now*. Our faith does not ensure punishment or reward *here*. Nothing in our Christian faith assures us that God shall work his will on the world and make it *conform* to his will. In a word, this is simply not the time of reward or the place of justice. But *there is* a time for reward and a place of justice; there *will* be vindication; our hope in God *is* secure and certain.

We Christians must continue to work for peace, justice, and love; and with confidence in God's help, we have some hope of attaining these in some notable way in this life. But the great promise of God is for the next life; our hope in only *absolute* is in the risen Christ.

Los Apocalipsis siguen un patrón regular en las Escrituras. Primero, el autor relata algunos eventos históricos hasta el momento de su escritura; segundo, indica eventos futuros de forma bastante vaga; finalmente, se lanza al vuelo al predecir los eventos cósmicos del fin: la resurrección, el juicio y la consumación de este mundo. Tanto la primera como la tercera lectura de hoy tratan esta etapa final del Apocalipsis: el juicio y la consumación del mundo. ¿Cómo podemos hacer que sean relevantes para nuestra vida cristiana contemporánea? En la Iglesia primitiva, estos pasajes eran sumamente relevantes, pues se entendían en el sentido de una expectativa literal e inminente; es decir: El fin del mundo se acerca; prepárense. Pero desde el siglo II, la Iglesia ha entendido este material principalmente como una predicción de una consumación remota de la historia. ¿No existe otra manera de abordar este Apocalipsis para que tenga mayor relevancia para nuestra vida cristiana actual?

La última parte del Evangelio de hoy se refiere a los problemas del fin de los tiempos: terremotos, hambruna, persecución y pruebas. Concluye con: «Con vuestra perseverancia salvaréis vuestras vidas». Es decir, el propósito salvífico de Dios se cumplirá sin duda, a pesar de todas estas pruebas, si perseveramos en la fe. Ahora vemos los problemas de nuestro tiempo, y no son menores. Así, vemos grandes problemas en la Iglesia Católica: división entre la antigua y la nueva iglesia, incertidumbre generalizada sobre nuestro futuro, grave desigualdad de la mujer en la Iglesia, una preocupante falta de vocaciones e incluso escándalos. Además, el cristianismo parece estar retrocediendo en cuanto al porcentaje de cristianos en el mundo; parece que la población mundial es cada vez menos cristiana. Lo que nos ofrece el Apocalipsis es la certeza de la promesa de Jesús de que de todos estos problemas también surgirá la vindicación y el cumplimiento final del propósito salvífico de Dios. Estos problemas en nuestra iglesia son reales y profundos, pero son mucho menores que los finales y no destruirán el propósito salvífico de Dios en nuestro mundo.

La segunda manera de hacer que un apocalipsis como este sea relevante para nuestra vida actual aborda el problema general del mal en nuestro mundo. Nos preguntamos dónde está nuestro Dios cuando el mal en el mundo no parece disminuir y, en cierto modo, parece empeorar. Así, las guerras y la amenaza de guerras parecen aumentar; los grupos terroristas se vuelven más activos y destructivos; el número de personas que mueren de hambre en todo el mundo parece crecer, tanto que algunos predicen que podría ser catastrófico; no hay igualdad entre las razas; los ricos se enriquecen cada vez más y los pobres se empobrecen aún más, incluso en nuestro país; con frecuencia, los inescrupulosos parecen prosperar y los buenos sufren. Y en nuestra vida personal, las cosas no mejoran cuando intentamos seguir las leyes de Dios. Ahora bien, ¿qué nos ofrecen el apocalipsis y nuestra fe cristiana ante tanta maldad? En el sentido de la teología cristiana, no hay nada en nuestra fe cristiana que prometa justicia ahora. Nuestra fe no garantiza castigo ni recompensa aquí. Nada en nuestra fe cristiana nos asegura que Dios obrará su voluntad en el mundo y lo conformará a ella. En resumen, este no es el momento de la recompensa ni el lugar de la justicia. Pero hay un tiempo para la recompensa y un lugar de justicia; habrá vindicación; nuestra esperanza en Dios es segura y cierta.

Los cristianos debemos seguir trabajando por la paz, la justicia y el amor; y confiando en la ayuda de Dios, tenemos la esperanza de alcanzarlos de forma notable en esta vida. Pero la gran promesa de Dios es para la otra vida; nuestra única esperanza absoluta está en Cristo resucitado.

Weekly Mass Intentions and Readings

Monday, November 17

Joe McGinty

1 Maccabees/1 Macabeos 1:10-15, 41-43, 54-57, 62-63

Psalm/Salmo 119:53, 61, 134, 150, 155, 158

Luke/Lucas 18:35-43

Tuesday, November 18

Acts Hechos 28:11-16, 30-31

Psalm/Salmo 98:1, 2-3ab, 3cd-4, 5-6

Matthew/Mateo 14:22-33

Wednesday, November 19

2 Maccabees/2 Macabeos 7:1, 20-31

Psalm/Salmo 17:1bcd, 5-6, 8b and 15

Luke/Lucas 19:11-28

Thursday, November 20

Alex McGinty

1 Maccabees/1 Macabeos 2:15-29

Psalm/Salmo 50:1b-2, 5-6, 14-15

Luke/Lucas 19:41-44

Friday, November 21

Adelaide McGinty

1 Maccabees/1 Macabeos 4:36-37, 52-59

Psalm/Salmo 1 Chronicles 29:10bcd, 11abc, 11d-12a, 12bcd

Luke/Lucas 19:45-48

Saturday, November 22

1 Maccabees/1 Macabeos 6:1-13

Psalm/Salmo 9:2-3, 4 and 6, 16 and 19

Luke/Lucas 20:27-40

Sunday Mass Intentions

9:00 am Mass Erin Tarquinio

For even when we were with you, we gave you this rule:

“The one who is unwilling to work shall not eat.”

2 Thessalonians 3:10

Aldi Thanksgiving Feast // Banquete de Acción de Gracias de Aldi

For folks who are impacted by the government shut-down ALDI is offering a full Thanksgiving Meal package that feeds 10 people for \$40.00.

Para las personas afectadas por el cierre del gobierno, ALDI ofrece un paquete completo de comida de Acción de Gracias que alimenta a 10 personas por 40 dólares.

Included // Incluido:

Whole Turkey, Chicken Broth, Condensed Cream of Chicken Soup, Evaporated Milk, Hawaiian Sweet Rolls, Miniature Marshmallows, Cut Green Beans (x2), 100% Pure Canned Pumpkin, Shells & Cheese (x2), Brown Gravy Mix (x3), Poultry Spices & Herbs, French Fried Onions, Pie Crust, Chicken or Cornbread Stuffing (x2), Whipped Dairy Topping, Yellow Onions (3 lbs.), Baby Peeled Carrots, Celery, Cranberries, Sweet Potatoes

PRAYER FOR THE SOULS IN PURGATORY

Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with the Masses said throughout the world today, for all the holy souls in purgatory, for sinners everywhere, for sinners in the universal church, those in my own home and within my family.

Amen.



Daily Lectors:

Monday: Open

Thursday: Glenn Lanham

Friday: Gabriella Holland



November 2: Gabrielle Mortis

November 9: Denise Warner

November 16: Rose Hinson

November 23: Bernardo Carrillo

November 30:



Vanco Online Giving



YouTube

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

St. Benedict the Moor Website QR Code

