

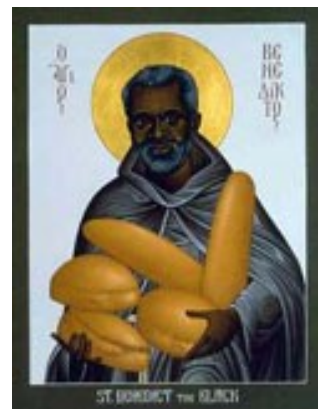
November 9, 2025

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
Ezekiel 47:1-2, 8-9, 12
Psalms 46:2-3, 5-6, 8-9
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Feast of the
Dedication of
the Lateran
Basilica

Lectura, as de Hoy
Ezequiel 47:1-2, 8-9, 12
Salmo 46:2-3, 5-6, 8-9
1 Corintios 3:9c-11, 16-17
Juan 2:13-22

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 November 2, 2025

Offertory \$ 3,010.70

Votive Candles\$ 67.00

Seminarian & Priests' Edu... \$ 639.00

2025 DSA Goal: \$18,358.00

Amount Paid: \$ 13,849.00

Amount Due: \$ 4,508.89

*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)



Sunday's Reflection

This Gospel is quite familiar to us and we immediately grasp the central point of it, which is the complete reversal of fortune in the next world for these two people. The rich man, the man of luxury, who "dined sumptuously each day," who seems to have no concern for others, finds himself in hell; the poor man, who is helpless in his poverty and suffering but who seems to be a just man, is in heaven and actually in the highest place of honor ("the bosom of Abraham").

But when we take a closer look at this parable, we find a wealth of meaning besides. The first surprise here is that Jesus is appropriating a well-known folk tale. There was a common Palestinian folk tale that concludes with the words, "He who has been good on earth, will be blessed in the kingdom of the dead, and he who has been evil on earth, will suffer in the kingdom of the dead." So Jesus is drawing on material known to his hearers, but then he adds his own twist to this folk tale. He calls the poor man, "Lazarus," which means "God helps." He doesn't name the rich man at all; we call him *Dives*, which is just the Latin word for "rich man." *Jesus' point seems to be that God is the God of the poorest and most destitute. But we cannot imagine he is teaching here that wealth in itself merits hell or that poverty in itself is rewarded by paradise. Never does Jesus teach this. But what he does indicate is that unconcern for others and impiety are punished by God, while piety and humility or simply faithful living is rewarded by God. Notice also, the "great chasm" that Jesus speaks of; it expresses the irrevocability of God's judgment; there is simply no recourse after death.*

Albert Schweitzer, for example, at the age of 38 became a medical doctor because he wanted to devote the rest of his life to working among the needy and serving the poor. What motivated this brilliant man to turn his back on worldly fame and work among the poorest in Africa? He explained that one of the great influences on him was his meditation on today's Gospel about the rich man and Lazarus. *He seemed to realize that the sin of the rich man was simply that he never noticed Lazarus or accepted him; his sin was one of omission, that is, not doing something he should have done. He said: "It struck me as incomprehensible that I should be allowed to live such a happy life, while so many people around me were wrestling with . . . suffering."*

Pope John Paul II, delivered in a homily at Yankee Stadium in New York in 1979:

We cannot stand idly by, enjoying our own riches and freedom, if in any place the Lazarus of the twentieth century stands at our doors. The poor of the United States and of the world are your brothers and sisters in Christ. You must never be content to leave them just the crumbs from the feast.

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Este Evangelio nos resulta muy familiar y captamos de inmediato su punto central: el cambio radical de la fortuna en el otro mundo para estas dos personas. El hombre rico, el hombre de lujo, que "comía suntuosamente cada día", y que parece despreocuparse de los demás, se encuentra en el infierno; el pobre, desamparado en su pobreza y sufrimiento, pero que parece ser un hombre justo, está en el cielo y, de hecho, en el lugar más alto de honor ("el seno de Abraham").

Pero al examinar esta parábola con más detenimiento, encontramos además un rico significado. La primera sorpresa es que Jesús se está apropiando de un conocido cuento popular. Había un cuento popular palestino común que concluye con las palabras: "Quien haya sido bueno en la tierra será bendecido en el reino de los muertos, y quien haya sido malo en la tierra sufrirá en el reino de los muertos". Así pues, Jesús se basa en material conocido por sus oyentes, pero luego añade su propio toque a este cuento popular. Llama al pobre "Lázaro", que significa "Dios ayuda". Al rico no lo nombra; lo llamamos *Dives*, que es simplemente la palabra latina para "rico". El punto de Jesús parece ser que Dios es el Dios de los más pobres y desposeídos. Pero no podemos imaginar que esté enseñando aquí que la riqueza en sí misma merezca el infierno o que la pobreza en sí misma sea recompensada con el paraíso. Jesús nunca enseña esto. Pero lo que sí indica es que la indiferencia hacia los demás y la impiedad son castigadas por Dios, mientras que la piedad y la humildad, o simplemente la vida fiel, son recompensadas por Dios. Observen también el "gran abismo" del que habla Jesús; expresa la irrevocabilidad del juicio de Dios; simplemente no hay recurso después de la muerte. Albert Schweitzer, por ejemplo, a los 38 años se convirtió en médico porque quería dedicar el resto de su vida a trabajar entre los necesitados y servir a los pobres. ¿Qué motivó a este brillante hombre a renunciar a la fama mundial y trabajar entre los más pobres de África? Explicó que una de las grandes influencias en él fue su meditación sobre el Evangelio de hoy sobre el hombre rico y Lázaro. Parecía comprender que el pecado del hombre rico fue simplemente no haber reparado en Lázaro ni haberlo aceptado; su pecado fue de omisión, es decir, no haber hecho algo que debía haber hecho. Dijo: «Me parecía incomprensible que se me permitiera vivir una vida tan feliz, mientras tanta gente a mi alrededor luchaba con... el sufrimiento».

El Papa Juan Pablo II, en una homilía en el Yankee Stadium de Nueva York en 1979:

No podemos quedarnos de brazos cruzados, disfrutando de nuestras riquezas y libertad, si en algún lugar el Lázaro del siglo XX se presenta ante nuestras puertas. Los pobres de Estados Unidos y del mundo son sus hermanos y hermanas en Cristo. Nunca deben contentarse con dejarles solo las migajas del banquete.

PARISH COUNCIL MEETING // REUNIÓN DEL CONSEJO PARROQUIAL

Monday, November 10 - 7:00 PM– Fellowship Hall
Lunes 10 de noviembre - 19:00 h – Salón de Actos

Weekly Mass Intentions and Readings

Monday, November 10

John Malik

Daniel 7:9-10, 13-14

Psalm/Salmo 138:1-2ab, 2cde-3, 4-5

John/Juan 1:47-51

Tuesday, November 11

Zechariah/Zacarias 8:20-23

Psalm/Salmo 87:1b-3, 4-5, 6-7

Luke/Lucas 9:51-56

Wednesday, November 12

Nehemiah/Nehemías 2:1-8

Psalm/Salmo 137:1-2, 3, 4-5, 6

Luke/Lucas 9:57-62

Thursday, November 13

Repose of the Soul of Donald Richards

Nehemiah/Nehemías 8:1-4a, 5-6, 7,-12

Psalm/Salmo 19:8, 9, 10, 11

Matthew/Mateo 18:1-5, 10

Friday, November 14

Repose of the Soul of Mary Jane Park

Baruch/Baruc 1:15-22

Psalm/Salmo 79:1b-2, 3-5, 8, 9

Luke/Lucas 10:13-16

Saturday, November 15

Baruch/Baruc 4:5-12, 27-29

Psalm/Salmo 69:33-35, 36-37

Luke/Lucas 10:17-24

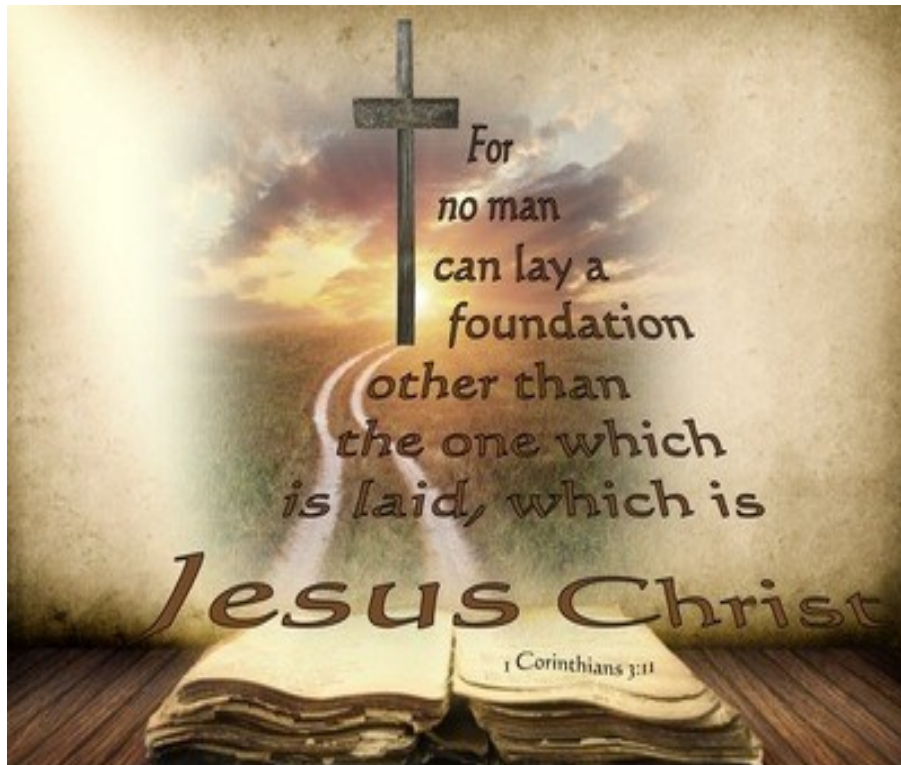
Sunday Mass Intentions

9:00 am Mass Holy Souls in Purgatory

MARRIED AND ENGAGED COUPLES//PAREJAS CASADAS Y COMPROMETIDAS

All married and engaged couples are invited to attend the Together In Holiness marriage enrichment conference on Saturday, November 22, at St. Ann Catholic Church in Charlotte and St. Barnabas Catholic Church in Arden. The conference includes presentations on the theme of "Courageous Hope in Marriage and Family", along with Mass, Eucharistic Adoration, and Reconciliation. On-site childcare and scholarships are available. Register at togetherinholiness.org/doc

Todas las parejas casadas y comprometidas están invitadas a la conferencia de enriquecimiento matrimonial «Juntos en Santidad», que se celebrará el sábado 22 de noviembre en la Iglesia Católica de Santa Ana en Charlotte y en la Iglesia Católica de San Bernabé en Arden. La conferencia incluye presentaciones sobre el tema «Esperanza Valiente en el Matrimonio y la Familia», además de la Misa, la Adoración Eucarística y la Reconciliación. Se ofrece servicio de guardería y becas. Inscripciones en togetherinholiness.org/doc



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



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

St. Benedict the Moor Website QR Code

