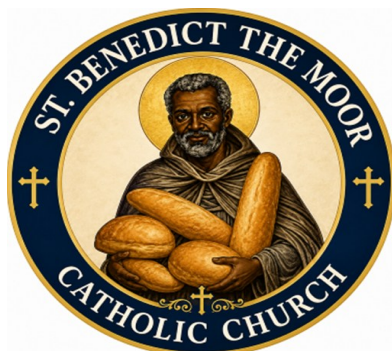


September 6, 2026

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



Fr. Melchesideck Yuma
Administrator
MWYuma@rcdoc.org

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



Today's Readings: *Ezekiel 33:7-9, Psalm 95:1-2, 6-7, 8-9, Romans 13:8-10, Matthew 18:15-20*
Lectura, as de Hoy: *Ezequiel 33:7-9, Salmo 95:1-2, 6-7, 8-9, Romanos 13:8-10, Mateo 18:15-20*

23rd Sunday in Ordinary Time

Year A • Matthew 18:15–20

September 6, 2026



St. Benedict the Moor Catholic Church

1625 E. 12th Street, Winston-Salem, NC 27101

Phone: 336-725-9200

Website: stbenedictthemoor.net

Email: stbenswscr@gmail.com



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:

African Affairs Ministry: Lorraine Mortis

Coordinadora del Ministerio Hispano: Olga Casarrubias (Bodas, Quinceañera) 336-995-1334

Hispanic Youth Coordinator: Angelica Leonides 336-837-7143

Hispanic Music: Andres Hernandez

Hispanic Faith Formation: Teresa Pedraza - 336-986-5540

Parish Council Chairman: Harold Holmes - holmes@wfu.edu

Parish Council Vice-Chair: Angelica Leonides - 336-837-7143

Offertory August 30, 2026

Offertory	\$ 1,541.00
Bldg. & Grounds.....	\$ 1,150.00
Priests' Retirement.....	\$ 505.00

2026 DSA Goal—\$14,319.00

Amount Paid: \$14,569.90

Amount Due: \$0.00 (\$250.90 will be re-funded to the St. Benedict the Moor)

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
Veronica Broadnax
Deidre Berry
Harold Holmes

Also, please 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)

Owe no man any thing,
but to love one another:
for he that loveth another
hath fulfilled the law.
Romans 13:8

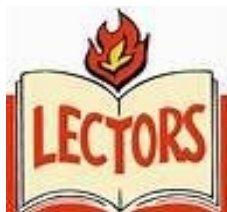
September Lectors

Daily Lectors:

Monday: (Open)

Thursday: Glenn Lanham

Friday: Gabriella Holland



Sundays:

September 6 Gabrielle Mortis

September 13 Denise Warner

September 20 Rose Hinson

September 27 Lizeth Acuna-Hernandez

Sunday's Reflection



Today, Paul asserts, “[W]hatever other commandments there may be, are summed up in this saying . . . ‘You shall love your neighbor as yourself.’ . . . hence, love is the fulfillment of the law.” Paul is speaking in a typically Greek fashion, trying to find a single unifying principle behind all the commands of the law. He concludes that there is really only one commandment; it is universal and covers every situation: the commandment of love. He implies that the separate commandments of the law are no more than illustrations of what love may mean in particular situations.

But there are two points we can easily miss when we hear this teaching of Paul. First, Paul is talking about love of *neighbor*. He is not really concerned about people in general, about the remote countries of the world or about universal humanity. Rather, he is speaking about our neighbor, those with whom we are personally involved, those we meet and relate to every day. Paul’s teaching brings to mind Jesus’ parable of the Good Samaritan; in that parable our neighbor is anyone who needs us here and now. Secondly, Paul sums it all up by urging, “You shall love your neighbor as yourself.” He does not refer to some poetical or abstract norm for our love; his teaching is very concrete: “*as yourself* (emphasis added).” You and I know well what we owe ourselves; we tend quite naturally to understand ourselves, be sensitive to our feelings, care for our physical needs, protect ourselves, respect ourselves. And this is his norm for loving others; to understand them, to be sensitive to their feelings, to care for their needs, to protect and respect them. “[L]ove your neighbor as yourself” makes Christian love very clear and concrete.

But there is one point about Christian love that is almost never spoken about. It is this: is Christian love only *agape*, *selfless love*, or is it *eros*, desire and passionate love as well? The fact is, the word *eros*, or love, of desire does not appear in the entire New Testament and only appears twice in the Old Testament—where it is rejected. Most likely *eros* was never used in the New Testament because early Greek usage of this word connected it with morbid eroticism and purely instinctive sexuality. But if we simply understand *eros* as the very human love that includes desire and passion, then we can realistically find a lot of *eros* in the Bible. In fact, God in the Old Testament is a God who loves his people passionately and jealously, even as a man might love his faithless wife. And in the New Testament, God is a passionate father who wants his prodigal son back. Also, Jesus shows a constant warm friendship for children, for women and especially for the apostles, whom he so lovingly calls “friends.” Neither the Old Testament nor the New Testament is interested in the distinction between a “heavenly” and an “earthly” love. Genuine human love of husband and wife, father, mother, child, friend is not opposed to love of God but is set within the context of that love. In the past several centuries, the main emphasis in Christianity was on charity, and perhaps it made little impression on some of us, because charity seemed to have so little humanity. It seemed often dehumanized and spiritualized, with no vitality, emotion, affection, and warmth—and so was unattractive. Recently we use the word love rather than charity to indicate that our Christian love should be truly human—with depth, warmth, intimacy, tenderness, cordiality, passion, and desire.

What this all means is that we cannot say, “I love all mankind; it’s people I can’t stand.” But we have to listen to Paul: “[L]ove your neighbor as yourself.” Most of all, we try to love as Jesus loved, accepting all those near to us with a warm, practical, passionate human love.

Hoy, Pablo afirma: «Cualquier otro mandamiento que haya se resume en esta frase... “Amarás a tu prójimo como a ti mismo”...; por tanto, el amor es el cumplimiento de la ley». Pablo habla al estilo típicamente griego, tratando de hallar un principio unificador único detrás de todos los mandamientos de la ley. Concluye que, en realidad, existe un solo mandamiento—universal y aplicable a toda situación—: el mandamiento del amor. Sugiere que los distintos mandamientos de la ley no son más que ilustraciones de lo que el amor puede significar en situaciones concretas.

Sin embargo, hay dos aspectos que fácilmente podemos pasar por alto al escuchar esta enseñanza de Pablo. En primer lugar, Pablo habla del amor al prójimo. No se refiere tanto a las personas en general, a países lejanos o a la humanidad en su conjunto; más bien, habla de nuestro prójimo, de aquellos con quienes nos relacionamos personalmente, de quienes encontramos y con quienes interactuamos a diario. La enseñanza de Pablo evoca la parábola del buen samaritano; en ella, nuestro prójimo es cualquier persona que nos necesite aquí y ahora. En segundo lugar, Pablo resume todo esto exhortándonos: «Amarás a tu prójimo como a ti mismo». No alude a una norma poética o abstracta para nuestro amor; su enseñanza es muy concreta: «como a ti mismo» (énfasis añadido). Tú y yo sabemos bien lo que nos debemos a nosotros mismos; tendemos, de forma natural, a comprendernos, a ser sensibles a nuestros sentimientos, a atender nuestras necesidades físicas, a protegernos y a respetarnos. Y esa es precisamente la norma que él establece para amar a los demás: comprenderlos, ser sensibles a sus sentimientos, atender sus necesidades, protegerlos y respetarlos. El mandato de «amar al prójimo como a ti mismo» hace que el amor cristiano sea muy claro y concreto.

Sin embargo, hay un aspecto del amor cristiano del que casi nunca se habla. Es este: ¿es el amor cristiano únicamente *ágape**—un amor desinteresado—o es también **eros**—deseo y amor apasionado—? Lo cierto es que la palabra **eros**, o amor de deseo, no aparece en todo el Nuevo Testamento y solo figura dos veces en el Antiguo Testamento, donde además se la rechaza. Es muy probable que el término **eros** no se utilizara en el Nuevo Testamento porque, en el griego de aquella época, se asociaba con un erotismo malsano y una sexualidad puramente instintiva. No obstante, si entendemos el **eros** simplemente como ese amor profundamente humano que conlleva deseo y pasión, entonces podemos encontrar, de manera realista, mucho **eros** en la Biblia. De hecho, en el Antiguo Testamento, Dios ama a su pueblo con pasión y celo, tal como un hombre podría amar a una esposa infiel. Y en el Nuevo Testamento, Dios es un padre apasionado que anhela el regreso de su hijo pródigo. Asimismo, Jesús manifiesta una amistad cálida y constante hacia los niños, las mujeres y, sobre todo, los apóstoles, a quienes llama cariñosamente «amigos». Ni el Antiguo ni el Nuevo Testamento se interesan por establecer una distinción entre un amor «celestial» y uno «terrenal». El amor humano auténtico—entre esposos, o el que existe entre padres e hijos, o entre amigos—no se opone al amor a Dios, sino que se enmarca dentro de este. Durante los últimos siglos, el cristianismo puso el énfasis principal en la caridad; tal vez esto no caló hondo en algunos de nosotros, ya que la caridad parecía carecer de humanidad. A menudo se la percibía como algo deshumanizado y espiritualizado, falto de vitalidad, emoción, afecto y calidez, lo que la hacía poco atractiva. Últimamente empleamos la palabra «amor» en lugar de «caridad» para señalar que nuestro amor cristiano debe ser verdaderamente humano: lleno de profundidad, calidez, intimidad, ternura, cordialidad, pasión y deseo.

Todo esto significa que no podemos decir: «Amo a toda la humanidad; lo que no soporto son las personas». Más bien, debemos escuchar a Pablo: «Ama a tu prójimo como a ti mismo». Sobre todo, procuramos amar como Jesús amó, aceptando a quienes nos rodean con un amor humano cálido, práctico y apasionado.



Weekly Mass Intentions and Readings

Monday, September 7
Holy Souls in Purgatory

1 Corinthians/1 Corintios 5:1-8
Psalm/Salmo 5:9
Luke/Lucas 6:6-11

Tuesday, September 8

Micah/Mequeas 5:1-4a or Romans/Romanos 8:28-30
Psalm/Salmo Isaiah/Isaias 61:10
Matthew/Mateo 1:1-16, 18-23 or 1:18-23

Wednesday, September 9

1 Corinthians/1 Corintios 7:25-31
Psalm/Salmo 45:11
Luke/Lucas 6:20-26

Thursday, September 10
Repose of the Soul of Thomas Park

1 Corinthians/1 Corintios 8:1b-7, 11-13
Psalm/Salmo 139:24b
Luke/Lucas 6:27-38

Friday, September 11

1 Corinthians/1 Corintios 9:16-19, 22b-27
Psalm/Salmo 84:2
Luke/Lucas 6:39-42

Saturday, September 12

1 Corinthians/1 Corintios 10:14-22
Psalm/Salmo 116:17
Luke/Lucas 6:43-49

Sunday Mass Intentions

9:00 am Mass **Parishioners of St.
Benedict the Moor and Good Shepherd**



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



Vanco Online Giving



St. Benedict the
Moor Website
QR Code



Eucharistic Congress Charlotte, North Carolina September 11 & 12, 2026

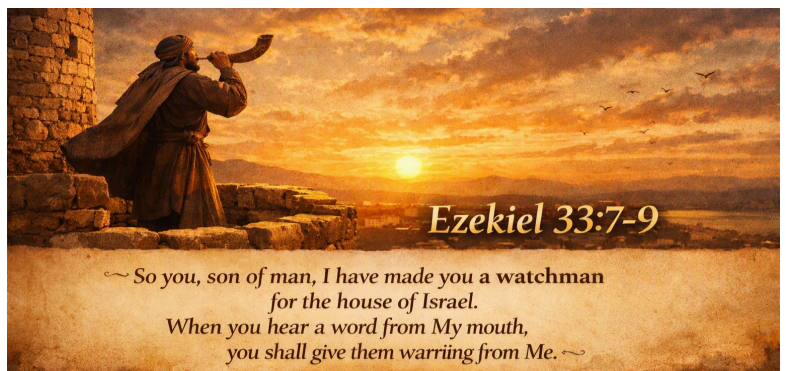


Honoring Our Faithful Shepherds

The annual appeal for the Priests' Retirement
Benefits Collection will be held in every parish
September 19-20, 2026.

Your generous contribution to the **Priests' Retirement and Benefits Collection** helps provide for the future pension and retiree health benefits of our beloved priests. This collection supports not only the priests of our diocese, but also priests from other dioceses and religious orders who are actively serving the faithful of the Diocese of Charlotte. This year, our parish has been **assessed a total of \$4,256.00** to contribute. We prayerfully ask for your generous support of this important collection.

Tu generosa contribución a la **Colecta para la Jubilación y Beneficios** de los Sacerdotes ayuda a garantizar la futura pensión y los beneficios de salud para nuestros queridos sacerdotes retirados. Esta colecta no solo apoya a los sacerdotes de nuestra diócesis, sino también a sacerdotes de otras diócesis y órdenes religiosas que están sirviendo activamente a los fieles de la Diócesis de Charlotte. Este año, a nuestra parroquia se le ha **asignado un total de \$4,256.00** para contribuir. Te pedimos con oración tu generoso apoyo a esta importante colecta.



Ezekiel 33:7-9

~ So you, son of man, I have made you a watchman
for the house of Israel.
When you hear a word from My mouth,
you shall give them warning from Me. ~