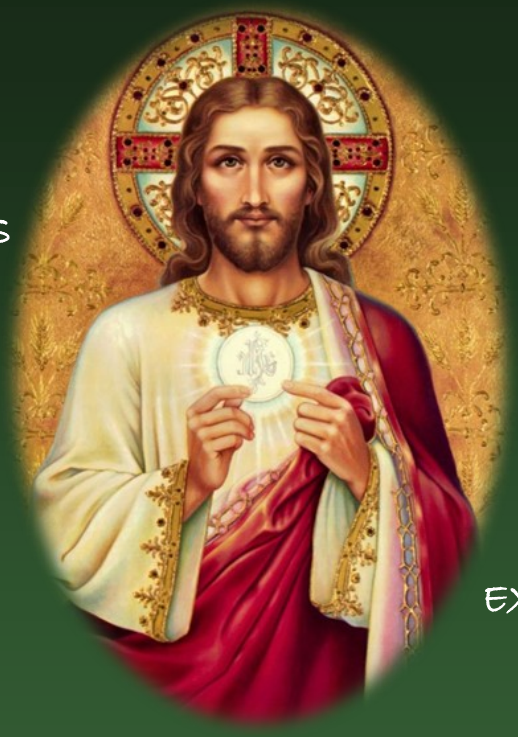
April 29, 2018 *Fifth Sunday of Easter*

ORDINARY FAMILIES



EXTRAORDINARY FAITH

ST. BENILDE

ROMAN CATHOLIC CHURCH

1901 Division Street • Metairie, Louisiana 70001

Church Office: (504) 834-4980 • **Church Fax:** (504) 831-5810 • **Church Email:** stbenildechurch@cox.net

www.stbenilde.org

CLERGY
Rev. Robert T. Cooper, *Pastor*
Rev. H.L. Brignac, *Sacramental Asst.*
Deacon Biaggio DiGiovanni
Deacon Stephen Gordon
Deacon Clifford Wright

BAPTISMS
First and Third Sundays of the month at 12 Noon. Please call the Parish Office for more information.

MATRIMONY
Please contact a priest/deacon 8 months prior to your wedding.

FUNERALS
Arrangements may be made at the Parish Office.

MASS TIMES
Saturday Vigil … 4 p.m.
Sunday … 9:00, 11:00 a.m. & 6 p.m.
Monday—Friday … 7:00 a.m.
Monday and Thursday … 5:30 p.m.
First Saturday … 8:45 a.m.

HOLY DAYS OF OBLIGATION
See Inside the Bulletin for Schedule

CONFESSION TIMES
Saturday … 3:00—3:45 p.m.
Sunday … 5:00—5:45 p.m.
Monday … 6:00—6:45 p.m.
and by appointment at the Parish Office

DIVINE MERCY ADORATION CHAPEL
Eucharistic Adoration from 7:00 p.m. Sunday till 4:00 p.m. Saturday

DEVOTIONS
Holy Hour in Church
Monday, 6:00-7:00 p.m.

Novena to Our Lady of Perpetual Help
Following 7 a.m. Mass on Tuesday

NEWCOMERS
Call the Parish Office to receive a New Parishioner Registration Packet.

ST. VINCENT DE PAUL SOCIETY
St. Benilde Conference
(504) 233-3246

ST. BENILDE SCHOOL
Michael Buras, Interim Principal
1801 Division Street • Metairie, LA
(504) 833-9894

Ministers of the Liturgy

April 28 & 29, 2018

Saturday - 4 P.M.

Intention: George Spaulding, Beverly Manfre, Russell Holliday, Sr., Melissa Mendel Zimmerman, Merle & Charles Dittmer, Patrick C. McKinney, Joseph Segari, Flora Maria Be, Emile Fichter, Jr., Austin Burroughs, Jess Matherne, Jr., Jim Kraus, Michelle Membreno Thidibodeaux, Russell Joubert, Jr. Rudy Neubeck, Jr., Hubert Laborde, William Roa (L)

Extraordinary Ministers of Holy Communion: R. Aucoin, J. Rodosta

Cantor: Trish Foti *Organist:* Jared Croal

Sunday - 9 A.M.

Intention: June & Marvin Ackermann (L)

Extraordinary Ministers of Holy Communion: C. Frederick, L. Director, J. Tusa, P. Cifreo

Song Leaders: Traditional Choir

Sunday - 11 A.M.

Intention: O'Sullivan & Zito Families, Kelvin Ducote, Mary & Melvin Ducote, Ronnie & Dianne Harrison, Miriam Whitman, Audrey Cusimano, Joseph Copora, Joseph Donald Bernard, Rose Mary Silbernagel, Geno Soleto,Paul Hymel, Jr., Todd Hillburn,

Extraordinary Ministers of Holy Communion: A. Duersel, R. Oleksik, C. & T. Pitre

Song Leaders: Contemporary Choir

Sunday - 6 P.M.

Intention: Parishioners

Extraordinary Ministers of Holy Communion: D. Childers, B. Henry

Cantor: Lauren Gisclair *Pianist*: Beth Kettenring

Weekday Masses

Monday	7:00 a.m.	Marie Volz
	5:30 p.m.	Joy Rojas
Tuesday	7:00 a.m.	Audrey Cusimano
Wednesday	7:00 a.m.	Edward Wilson
	8:15 a.m.	Sr. Therese Fletchinger SSND
Thursday	7:00 a.m.	Audrey Cusimano
	5:30 p.m.	Joy Rojas
Friday	7:00 a.m.	Mercedes Cabrera
Saturday	8:45 a.m.	Rosary & Altar Society

The Church Sanctuary Lamp burns in memory of The Souls in Purgatory

The Blessed Mother Votive Lamps burn For Reparations for Sins

The Paschal Candle burns in memory of Joy Rojas

Adoration Chapel Sanctuary Lamp burns in memory of Stuart & Gloria Fourroux

Adoration Chapel Candles burn for an End of Abortion

Altar Ladies

Week of April 29

J. Dunn, C. Batt, L. Segari

Linens

Large - J. Wright

Small - F. Cortello

The Altar Flowers are in memory of Deceased Parishioners

Stewardship of Treasure

Weekend of April 21 & 22

Envelopes ……$2,111.00
Loose ……...1,964.00
Electronic Giving ……271.00
Repairs & Maintenance ……190.00
Totaling ……..$4,536.00
Diocesan Priest Retirement Collection……..$1,162.00

Extraordinary Ministers of Holy Communion

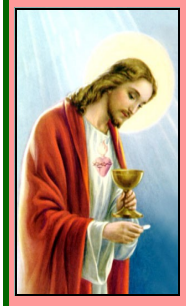
May 5/6

4 PM C. Casente, L. Segari
9 AM M. Evola, P. Fleming, R. Meche, B. O'Hara
11 AM C. & T. Pitre, A. Duersel, R. Oleksik
6 PM A. Calongne, B. Henry

Priest Mass Schedule	4pm	9am	11am	6pm
May 5/6	Fr. HL	Fr. HL	Fr. Cooper	Fr. Cooper
May 12/13	Fr. Cooper	Fr. Cooper	Fr. Cooper	Fr. HL
May 19/20	Fr. HL	Fr. Cooper	Fr. Cooper	Fr. Cooper
May 26/27	Fr. Cooper	Fr. Cooper	Fr. HL	Fr. HL

Congratulations!

I extend my personal congratulations to **Ron and Mary-Catherine Oleksik** and **Tim and Cherri Pitre**, the recipients of the ***2018 Order of St. Louis IX Medallion***, for their outstanding service and commitment to both *St. Benilde Catholic Church* and to the local Church in the *Archdiocese of New Orleans*. This award recognizes the lay faithful who, by their loving service to the Church in and of New Orleans, continue to spread the Good News of the Gospel to all whom they encounter. Congratulations to all of you on this most deserved honor and recognition! *~ Fr. Cooper*



Out Of Reverence For The Lord Jesus

who so generously shares with us His Body and Blood in the Eucharist, worshipers are earnestly invited to remain with the congregation until Mass is concluded.

May Calendar

May 1 Parish Council—7 PM—Parish Office
Home & School—7 PM—Cafeteria
May 3-5 School Play
May 3 First Communion Practice—6:30 PM
Pro-Life—6:15 PM—Library
CALM—7 PM—Church Cry Room
May 5 First Holy Communion—11 AM
Legion of Mary—2:05 PM—Parish Office
May 6 May Crowing—11 AM Mass
May 7 Radio Rosary—5:45 PM—Library
May 12 Legion of Mary—2:05 PM—Parish Office
May 13 Holy Name/Men's Club Mass & Breakfast
May 15 SVDP—6:30 PM—Parish Office
Chers Amis—7 PM—Cafeteria
May 16 Grandparents' Club—7 PM—Cafeteria
Block Rosary—7 PM—Simoneaux Home
May 18 Seventh Grade Graduation—7 PM—Church
May 19 Legion of Mary—2:05 PM—Parish Office
May 19/20 Hospitality Weekend—Hosted by Legion of Mary/VBS/Rosary & Altar Society
May 21 Men's Club—7:30 PM—Cafeteria
May 22 Advisory Committee—7 PM—Faculty Lounge
May 24 Violence Prevention—6 PM—Parish Office
May 25 Little Flowers—4:30 PM—Library
Blue Knights—4:30 PM—Teen Center
May 26 Legion of Mary—2:05 PM—Parish Office
May 31 Violence Prevention– 6 PM—Parish Office

FR. COOPER'S CORNER

Preach the Good News, Father! - Part 1

"Be bright, be brief, and be gone. If you don't strike oil in ten minutes stop boring." That was the first advice I ever got on preaching. It came from a retired priest. I was a seminarian at the time, and I thought his advice was quaint. As the years have passed, I have found that many people agree with him: Preaching should be well-prepared, engaging—and at all costs brief. While this view is somewhat helpful, it nevertheless falls far short of what the Church intends by the ministry of preaching at Sunday Mass.

For many adult Catholics today, the Sunday Mass is the only opportunity to receive substantial faith formation, to be inspired by the Word of God, and to be given the tools to live out the Gospel in daily life. It is therefore essential—especially given the challenges presented by our contemporary culture—that preaching be thoroughly researched, prepared, cogent, clear, practical, inspiring, and empowering of Catholic values. Unfortunately, many times it is not. Normally, criticisms fall into three broad categories (here are some examples):

1. **Length.** One man said, "He takes off well, but he has trouble landing." Or, even more memorably, the sweet grandmother who shouted "his homilies are too (expletive) long!"
2. **Say what?** "I am not sure what he said." Or, "Very good homily, all six of them!"
3. **Content.** Lastly—and I think most significantly—the theological content and application or scriptural exegesis is incongruent with Catholic Church teaching. On this point, St. Ignatius of Loyola writes, "come out in support of all the precepts of the Church. Never attack them, but on the contrary, be quick to seek reasons for them and rebut those who do attack them." (*The Spiritual Exercises*)

The Second Vatican Council states that the "proclamation of the Word through preaching is the most important duty of a priest …" (*Presbyterorum Ordinis* 4). The homily is not merely a message about faith but rather, as Pope Paul VI wrote, "the occasion for an actual salvific meeting between God and man…" (*Acta Apostolicae Sedis* 763). To capture the deep significance of preaching, one must trace its history. We start with ancient Judaism and the commentary given on the sacred text during the synagogue service. Jesus built on that tradition, and from that time the Church has given the art of preaching a primary place in the ministry of evangelization. Our long and beautiful tradition of homiletics clearly emphasizes the role and significance of preaching in the economy of salvation and the sanctification of the world. Therefore, the form and content of the homily must be treated with great seriousness because of the impact it has on the spiritual welfare of the hearers.

Jesus is the preacher par excellence and the exemplar for the homilist. In His preaching, we find the perfect balance of clarity and charity. Motivated by perfect love and compassion, Jesus preaches directly and specifically to the deepest needs of His hearers. He draws them into deeper understanding of the kingdom of God and their salvation by using examples firmly rooted in the cultural and religious experience of His audience. He gives clear and tangible examples and concrete tools. He used preaching as His primary medium for imparting truth that was both informational and transformational. Drawing upon the direct experience of the preaching of Jesus, the apostles took up the ministry of preaching. Through the preaching of the apostles, the Catholic faith was transmitted not only through time but also into many diverse languages, geographies, and cultures. Most notable are the seven discourses of Peter and the six discourses of Paul, including the address on the Areopagus referred to in Acts 17:22-33. This speaks powerfully—not only of the universal appeal of the Gospels—but of the universal nature and organic necessity of preaching as the medium for transmitting them.

The oldest extant sermon in Catholic history comes from the "Second Sermon of Clement to the Corinthians" (ca. 150).

Already in the second century, the Sunday homily was an integral part of the Mass. As St. Justin wrote, "After the reading of the Scriptures the president of the brethren exhorts us to the imitation of these good examples in a speech" (1 *Apology* 67).

Bad preaching, it seems, is as old as good preaching. As early as the third century, Eusebius criticizes Paul of Samosata, bishop of Antioch, for doctrinal errors and for what he calls "the quackery in church assemblies that he devises courting popularity and posing for appearance sake… and those who do not applaud or wave their handkerchiefs as in a theater… he rebukes and insults…He brags about himself as though he were not a bishop but a sophist and a charlatan" (*Ecclesiastical History* by the Venerable Bede, 7.30). In the fourth century, the Cappodocians made great contributions to the exegetic homily by incorporating the elements of Greek rhetoric, appealing not only the heart but also the mind of the listener.

The fifth century was heralded by the preaching of the great doctor and homilist St. Augustine of Hippo, who preached as often as twice a day. For more than 30 years, he preached with great skill on the mysteries of salvation, often focusing on moral formation. Augustine was keen to adapt his homily to the precise needs of the congregation, whether preaching to scholars and priests, those lacking formal education, or the newly converted. He gave homilies that were strong in doctrine and accessible to listeners, as he wrote in his *De Doctrina Christiana*. Augustine was arguably the greatest preacher of his time. Drawing on the works of Cicero, he concluded that preaching has three purposes: to explain, to make holy, and to convert. He typically sat down while preaching and used the form of a dialogue, often questioning an "invisible person" about unorthodox beliefs. Clarity was his primary concern. He preached from the heart, and most of his homilies were brief. He believed that the focus of the preaching must always be on the topic and not on the preacher. He said, "the preacher prepares the soil and awakens the seed to inquiry so that Christ can enter and bring forth the harvest" (*De Doctrina Christiana* 4.2).

The Scholastic period (toward the end of the 12th century) was a golden age for preaching. Canon 17 of the Council of Tours decreed the sermon should be in the vernacular, which opened the door for a new era in homiletics. The quality of preaching in Europe had been low, but the founding of the Franciscans and the Dominicans effectively addressed this situation. Drawing from the pedagogical style of the scholastic schools of theology, logic and dialectic were applied to the homily. The method was for the preacher to announce his topic and then to offer questions followed by defenses. He used scriptural citation and the writings of the Church Fathers to prove his point. The homily typically ended with the promise of future happiness in the glory of heaven. The great Angelic Doctor, St. Thomas Aquinas, devoted much of his life to studying and writing on theology. Two of his greatest works were originally intended for the formation of preachers. For example, the *Summa contra Gentiles* was intended to be used by preachers to refute the philosophers of the Near East. Perhaps the technique from this period best preserved in preaching today is the emphasis on "concrete" themes and practical application to the Christian life.

The Council of Trent (1545-1563) put a renewed emphasis on preaching. Trent mandated that all prelates were to preach the Gospel of Jesus Christ, and that pastors should preach at the very least on all Sundays and solemn feast days. St. Charles Borromeo—a highly skilled and zealous preacher—reformed priestly formation to ensure proper education in homiletics. Formal seminary preparation for priests was put in place to eliminate the ignorance of theology among priests and the impoverished preaching of the time. These serious defects were also extensively addressed at the Fifth Lateran Council (1512 -1517).

In our own time, Vatican II took up the issue of preaching. Whereas previously Sunday preaching was understood to consist in the form of a "sermon," the Second Vatican Council spoke specifically of the "homily" in terms of its grounding being in the Sacred Scripture. It went on to identify the homily as the climax of the liturgy of the Word. The Council went further in situating the homily not only within the Mass, but also within the celebration of the other sacraments. This makes the proclamation of Sacred Scripture followed by the homily an integral part of the entire sacramental ritual. The intention was to enable those present to understand and internalize the sacrament.

With this history as a backdrop, we will continue our examination of the present state of preaching in the Church in next week's bulletin article.

St. Benilde Catholic Church

Crowning of our Blessed Mother

Sunday, May 6th 11:00 am Mass

All are invited to our Parish May Crowning

on Sunday, May 6th, at the 11:00 am Mass.

Our First Communicants and all the Children of the Parish will be invited to join Fr. Cooper at the sanctuary step for the homily.

Children and adults are encouraged to bring flowers to Mass to adorn our Lady!

APRIL 29, 2018

ST. BENILDE CATHOLIC CHURCH – ID # 113850
1901 DIVISION ST.
METAIRIE, LA 70001
504-834-4980

NANCY CAROLLO
504-834-4980
MONDAY THROUGH THURSDAYS - 9 A.M. TO 3 P.M.
FRIDAYS - 9 A.M. TO 12 NOON

SPECIAL INSTRUCTIONS: