

Prayer List

Lisa Hanschu	Robert Raleigh	Jeremy Schlehuber	Candee Thode, <i>Daniel Stuchlik's sister</i>
Charlotte Casey	Jay Smith	Jake Smith	Mary McCarthy, <i>Ann Holt's sister</i>
JoAnn Nowak	Demetry Evancho	Lea Schwart	Tom Yazel, <i>Brad Yazel's father</i>
Tillie Schafers	Sheila Williams, <i>Donna Fink's daughter</i>	Levi Willilams, <i>Collette Haslett's nephew</i>	Jeremy Dunn, <i>Vickie Kraus' son-in-law</i>
Terry Holt	LaVerna Molleker, <i>Don Molleker's mom</i>	Tom Darnley, <i>Pat & Laurie Holub's friend</i>	
Rita Brennan	Will Glenn, <i>Susie Wessel's friend</i>	David Staatz, <i>Art Stroda's brother-in-law</i>	
Mary Griffith	Perry Schump, <i>LaVada Holub's nephew</i>	Katherine Combs, <i>Mikael & Jan Peters' friend</i>	
Delmer Fink	Deanna Saba, <i>Lou Voelker's daughter</i>	Vince Truax, <i>Rita Brennan's brother-in-law</i>	
Amy Vogel	Taia Tinsley, <i>Pat Holub's daughter-in-law</i>	Beth Bouflog & family, <i>Susan Ross's daughter</i>	
Ben Klenda, <i>Mark Klenda's brother</i>		Quinn Trapp, <i>Duane & Lori Kirkpatrick's friend</i>	
Rose Schlesener, <i>Sarah Fenske & Melissa Brunner's mom</i>		Dan Sobczynski, <i>LaVada Holub's nephew</i>	
Cassandra Montoya, <i>Bob & Marlene Herzet's friend</i>		Charles Horinek, <i>Jim & Norma Horinek's nephew</i>	
Julie & Lloyd Anderson, <i>Bob & Marlene Herzet's friends</i>		Sharon Thompson, <i>Dick & Patty McLinden's friend</i>	
Jillian Ledford, <i>niece of Don & John Vinduska & Carol Wituk</i>			
Bryan Coulter, <i>Fr. Isaac's dad</i>	Randy Herbel	Bob Grochowsky, <i>Don & Jeannie Vinduska's brother-in-law</i>	
Elaine Stirn, <i>Art Stroda's sister</i>	Mark Jirak, <i>brother of Francis, Ron & Steve Jirak, Rita Brunner & Flo Rahn</i>		

Holy Family Parish

Florence—Marion—Pilsen

Pastor: Fr. Isaac Coulter



415 N. Cedar, Marion, KS 66861

620.382.3369 Website: hfpmc.org

Email: hfpmarion@yahoo.com

Office Hours: Tuesday through Friday, 9am–3:15pm

Secretary: Rose Davidson

EUCCHARISTIC ADORATION: Pilsen Tues. 5pm - mid-night; Tampa Weds. 8am - noon; Marion Thurs. 6am – Fri. 8am.

CONFESSIONS ARE HEARD: 30 minutes before every Mass, or by appointment.

BAPTISM, MARRIAGE, PSR, RCIA: Contact the church office for information.

Liturgical Assignments for December 10, 2023

Second Sunday of Advent R 481 B 882

Saturday, Florence 5:00pm

EMHC: Donna Fink, Mary Zogelman

Lector: Mary Zogelman

Ushers: Robert Gillett, Nick Kraus

Gift Bearers: Ron & Bev Cooper

Servers: volunteers

Church Cleaner: Duane & Lori Kirkpatrick

Sunday, Marion 8:30am

EMHC: Rose Vinduska, Mitch Guetterman, Debra Raymer

Lector: Rose Davidson

Ushers: Tim Baxa, Eddie Weber

Gift Bearers: Tim Baxa family

Servers: Hugh Guetterman, Ryder Kraus, Jay Yarmer

Rosary: Theresa Cady

Coffee & Rolls: Don Molleker, Jane George

Church Cleaners: Chris Stuchlik family

1st Sunday of Advent

December 3, 2023

THIS WEEK'S HOLY MASSES & INTENTIONS

Tues., 12/5	Marion 5:30pm	+ John Griffith
Weds., 12/6	Marion 8am	+ Carmel Samples
Thurs., 12/7	Pilsen 8am	+ Jimmy Rudolph
Fri., 12/8	Marion noon	For the Parish
	Pilsen 6pm	+ Teresa Tajchman
Sat., 12/9	Florence 5pm	For the Parish
Sun., 12/10	Marion 8:30am	+ Jim Herzet
	Pilsen 10:30am	+ William Cross

Your Contribution for Nov 25 & 26 \$5,079.00

Weekly Operating Budget \$5,300.00

Overage (Shortfall) (\$221.00)

Homebound EMHC:

Marion: Terry & Cindy Vinduska
Hillsboro: Bruce Winkler

Sunday, Pilsen 10:30am

EMHC: Sharon Gutsch, Anjanette Vinduska, Jeanne Rziha

Lector: Melissa A. Stuchlik

Ushers: Kevin Krch, Daniel Stuchlik, Ross Stuchlik, Gene Welter

Gift Bearers: Gene & Val Welter

Servers: Samuel Rziha, Nicholas Krch, Eli Klenda

Rosary: Terry Klenda

Let them know you appreciate their support of your parish bulletin.

† Parishioner of Holy Family Parish

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LITURGICAL ASSIGNMENTS FOR HOLYDAY OF OBLIGATION, IMMACULATE CONCEPTION, FRI., DEC. 8TH

MARION – noon EMHC: Jackie Palic Lector: Ken Stuchlik Rosary: Ken Vinduska

Ushers: Doug Marler, Harold Bezdek Servers: Isaac & Sam Schlehuber

PILSEN – 6pm EMHC: Laverne Bina Lector: Diane Oborny Rosary: Tim & Monica Svoboda

Servers: Eli Klenda, Austin Marsden, Gentri Holub Ushers: Randy Svitak, John & Timothy Vinduska, Tim Svoboda

ADVENT WREATHS & CANDLES

will be sold after the Dec. 3rd Masses and in the church office at cost:

- wreath/candle holder - \$15,
- four Advent taper candles - \$3.

SYMPATHY is extended to the family of Eugene “Doc” Vinduska, who died Thurs., Nov. 23rd. The funeral rites began with the Funeral Vigil on Thurs., Nov. 30th, at 4pm at Pilsen. The funeral continued with the Funeral Mass on Fri., Dec. 1st, at 11am in Pilsen. It concluded with the Rite of Committal in the Pilsen Cemetery. Please keep his soul and his family in your prayers.

PENANCE SERVICES will be at 6:45 pm on Dec. 13 at MN and Dec. 20 at TM with guest priests. There will be a PSR meal before the service, for PSuR only.

CHRISTMAS MASSES will be Christmas Eve - FL 5pm, PL midnight. Christmas Day - MN 9:30am. **NOTE:** There is still a Sunday Mass obligation for Dec. 24th with normal Mass times.

POPE FRANCIS TWEETS: Wisdom means knowing how to make room for silence, so as to be capable of listening to ourselves and others. It means knowing how to give up some of the time passed in front of the telephone screen to look at the light in the eyes of others, in one’s own heart, in God’s gaze upon us.

A great risk today is to spend our days keeping a cell phone screen in front of our eyes. Our eyes are meant to look into the eyes of others. They were not made to look down at a virtual world that we hold in our hands, but to look up to heaven, to God, and to look into the eyes of those who live next to us. Our eyes are made to convey the joy experienced from having met Jesus, that friendship that transforms existence, that makes us embrace life and enables us to discover its beauty.

UPCOMING PARISH EVENTS

Wed., Dec. 6 - PSR: MN & TM Fun Night,

K of C meets, MAC 7pm

Fri., Dec. 8 - Holy Day of Obligation Masses MN noon, PL 6pm Office closed

Sun., Dec. 10 - Community Christmas Bake Sale, PL

A PROPOSAL FROM FR. ISAAC:
SILENCE IN THE LITURGY CELEBRATED
SILENCE IN THE LITURGY LIVED.

Look at Mary, Joseph, and Jesus. Look at their silence (Lk2:19; Mt1:19; Lk6:12). It is a silence that is a Presence. Their prayer is silence. Their joy and love is silence. Their way of being before the Father is silence.

Read these two Catechism paragraphs:

*2628 Adoration is homage of the spirit to the "King of Glory," respectful silence in the presence of the "ever greater" God.
2717 Contemplative prayer is silence, the "symbol of the world to come" or "silent love." Words in this kind of prayer are not speeches; they are like kindling that feeds the fire of love. In this silence, unbearable to the "outer" man, the Father speaks to us his incarnate Word, who suffered, died, and rose; in this silence the Spirit of adoption enables us to share in the prayer of Jesus.*

The season of Advent, during the dark season of winter, is the time to rediscover this posture and attitude of sacred silence.

A Benedictine monk prayed:

*May you grow still enough to hear the small noises earth makes in preparing for the long sleep of winter, so that you yourself may grow calm and grounded deep within.
May you grow still enough to hear the trickling of water seeping into the ground, so that your soul may be softened and healed, and guided in its flow.
May you grow still enough to hear the splintering of starlight in the winter sky and the roar at earth's fiery core.
May you grow still enough to hear the stir of a single snowflake in the air, so that your inner silence may turn into hushed expectation.*

Here’s one from a Cistercian monk:

*To stop, on the other hand, means to rediscover the present, the instant to be lived out now, the true reality of time, and thus also the true reality of ourselves, of our life. Man only lives in the present, but we are always tempted to remain attached to the past that is no more and throw ourselves toward a future that is not yet and perhaps never will be.
In Psalm 46, God invites us to stop to recognize his presence in our midst:
“Be still and know that I am God,
exalted over nations, exalted over earth!
The Lord of hosts is with us:
the God of Jacob is our stronghold.” (Ps 46:11–12)
God asks us to keep ourselves still; he does not impose it. He wants us to stop before him and remain freely, by choice, that is, with love. He does not stop us like the police who arrest a fugitive delinquent. He wants us to stop as one stops before a beloved person, or how one stops before the tender beauty of a newborn who sleeps, or at a sunset or a work of art that fill us with wonder and silence. God asks us to stop in recognition that, for us, his presence fills the whole universe, is the most important thing in life, which nothing can exceed. To stop before God means to recognize that his presence fills the instant and thus fully satisfies our heart, in whatever circumstance and condition we find ourselves.*

We need silence as much as we need air. Without air, we die. Without silence, we die. And silence can be as enlivening as winter air. When the gas alarms went off in the MAC many months ago, did we just remain seated and try to pretend nothing was wrong?

Mother Teresa is famous for passing out her business card that says:

*The fruit of silence is prayer.
The fruit of prayer is faith.
The fruit of faith is love.
The fruit of love is service.
The fruit of service is peace.*

I might make a business card that says:

*The fruit of silence is poverty of spirit (childlikeness!).
The fruit of poverty is wonder.
The fruit of wonder is thanksgiving.
The fruit of thanksgiving is self-giving.
The fruit of self-giving is joy.*

Silence is needed to be human. To be human is to be contemplative. John Paul the Great regularly reminded us that every Christian is called to be a contemplative. Two of the deadliest, sneakiest, weapons of the Devil today are over-whelming schedules and media overload. Both attack the existence of silence in our lives; therefore, both weapons attack the very core of our relationships with our selves, with our family, with society, and with God. Read the two business cards above again.

Advent is a season of preparation for The Feast! Silence is preparation for, and an experience of, the feast of communion.

My proposal for every day (or at least, every Sunday) of Advent:

- 1. Fast from technology.** This could look like: no youtube all Advent; or, no screens for an hour in the morning and/or a couple hours in the evening; or, every Sunday store away all screens in the technology-basket, throw a blanket over the TV. Fast from News all Advent, or limit yourself to only newspapers.
- 2. 10 minutes of silence** (or 5 or 20). Go to your prayer-spot, at your prayer-time, and set a timer for your prayer-duration. Say “*Come Holy Spirit. Come through Mary.*” Then sit up and sit still with your hands in your lap, up or down. Eyes closed (or open towards an icon). Take slow, deep breaths. Pay attention to the physical sensation of your breathing. Lastly, combine the name “Jesus” with your breathing. Breathe in...then breathe out the name “Jesus”. Or, breathe in the name “Jesus”...then slowly breathe out in silence. Or, breathe in the first syllable “Je-”, and exhale slowly the second syllable “-sus”. Now, simply sit still and pay attention to your breath and the name “Jesus”. Whenever you find that your attention has been stolen by thoughts, gently bring your attention back to the breathing of the name “Jesus”. Do this until your timer goes off. Finish with a slow *Glory Be*.
“*Let us sit still and keep our attention fixed within ourselves.*” –St. Evagrius
“*The soul that is united and transformed in God breathes God in God with the same divine breathing with which God, while in her, breathes her in himself.*” –St. John of the Cross
“*With your breathing combine watchfulness and the name of Jesus.*” –St. Hesychios

3. Go on a slow walk.

Francis had resumed his solitary meditations. On the small paths under the pines, the vivid light of spring was gently filtered and became extremely soft. He loved to reflect and pray there. He said nothing, or almost nothing, for his prayers were not of a set formula at all. He listened more than anything else and was content to be there and to pay attention. It might be said that he kept the watch like a hunter. He persevered through long hours of waiting, attentive to the least movement of every creature and every natural thing which surrounded him, ever ready to discover the least sign of the omnipresence, the song of a bird, the rustle of the leaves, the antics of a squirrel and even the slow, silent thrust of growing life. Was it not all speaking a language mysterious and divine? One must know how to listen and to understand without rejecting anything or disturbing anything, but humbly and with the greatest respect establish silence within oneself. The Wisdom of the Poor One of Assisi by Eloi Leclerc

4. Stop to look at the stars (or sunrise or sunset).

- * Don’t skip Advent—celebrate it! Wait to put up *Christmas* decorations, wait to turn on the *Christmas* lights, wait to play *Christmas* music and movies, until December 17th. And then progress slowly and soberly with the Christmas things until, finally, the full joy of the Feast of Christmas on December 25th. We are children of the light, no longer children of the darkness. We celebrate Advent with Christ and Mary and Joseph and the entire Church. Advent is not Christmas. Engagement is not Marriage—it’s preparation for the feast. How much greater the Feast the greater the preparation. The silence of Advent intensifies our longing. Longing intensifies our joy. Then, unlike the world, we get to celebrate Christmas until January 8th (the Vatican leaves up its nativity until February 2nd).
- * In preparation for the Feast, pray with your family every night (or at least on Sundays) with the lights turned down. Light the appropriate candles on your Advent-wreath. Pray Liturgy of the Hours (singthehours.org), or a rosary, or with an Advent-devotional-calendar, or 5-minutes of the prayer of silence together after a reading of the daily Mass Gospel.

This Advent, I invite all of us to pay attention to the silence in the Liturgy. It is a silence charged with the Spirit, and it will teach us how to pray silence in our lives.

Listen to our Holy Father:

Among the ritual acts that belong to the whole assembly, silence occupies a place of absolute importance. Many times it is expressly prescribed in the rubrics. The entire Eucharistic celebration is immersed in the silence which precedes its beginning and which marks every moment of its ritual unfolding. In fact, it is present in the penitential act, after the invitation “Let us pray,” in the Liturgy of the Word (before the readings, between the readings and after the homily), in the Eucharistic prayer, after communion. [16] Such silence is not an inner haven in which to hide oneself in some sort of intimate isolation, as if leaving the ritual form behind as a distraction. That kind of silence would contradict the essence itself of the celebration. Liturgical silence is something much more grand: it is a symbol of the presence and action of the Holy Spirit who animates the entire action of the celebration. For this reason it constitutes a point of arrival within a liturgical sequence. Precisely because it is a symbol of the Spirit, it has the power to express the Spirit’s multifaceted action. In this way, going over again the moments I just mentioned, silence moves to sorrow for sin and the desire for conversion. It awakens a readiness to hear the Word and awakens prayer. It disposes us to adore the Body and Blood of Christ. It suggests to each one, in the intimacy of communion, what the Spirit would effect in our lives to conform us to the Bread broken. For all these reasons we are called to enact with extreme care the symbolic gesture of silence. Through it the Spirit gives us shape, gives us form. [16] Cf. Institutio Generalis Missalis Romani nn. 45; 51; 54-56; 66; 71; 84; 88; 271. Apostolic Letter Desiderio Desideravi 52

Our apostle, Bishop Kemme, recently asked us to pay attention to the same thing:

The Eucharist is something holy, something sacred. Because of this, we should always approach the Lord with the proper attitude and disposition. Our churches must be places conducive of prayer... The Church proper is the place for prayer. It is a place meant for worship and adoration. Socializing and community building, which is important, is best done in the gathering space or in the parish hall....As for the Church itself, we want to avoid entering too casually or thoughtlessly as though this space is no different from any other....As we prepare for Mass, I encourage us to fast from technology or from listening to secular music or other entertainments. I highly encourage you to take the time to pre-read the Scriptures for the Mass. There are numerous online supports that can assist us, such as the Magnificat. I believe silence before Mass can be the greatest way to recollect our thoughts and put ourselves in the presence of God. Silence allows us to go into the depths of our hearts, so that we might truly bring everything to the altar...I often hear from people that they desire the Mass as envisioned the Second Vatican Council, otherwise known as the Novus Ordo, to be more reverent, solemn and transcendent. I completely agree. Because the Mass is the re-presentation of Calvary, by its very nature it is other-worldly and transcendent, but our awareness of what is happening at the Mass and how we celebrate it can also add to that solemnity and reverence. Sacred silence in our churches before Mass and at certain times during the Mass and especially after the Mass I think is critical to this sense of reverence. Bishop Carl A. Kemme’s Eucharist Reflections for the Year of the Eucharist

Starting this Advent, we will observe the moments of silence the Church requires before, during, and after the Liturgy. You may have noticed we have been practicing some of these moments for a while now. During Advent, there will be silence after the “Go in peace.” The St. Michael prayer and the Chaplain Kapaun prayer will be prayed after the Hail Holy Queen at the end of the Rosary. The Rosary begins 30 minutes before Mass so as to have at least 10 minutes of the prayer of silence in preparation for Mass. So as to have silence in the church after Mass, I ask that those with the devotion to the Chaplet of Divine Mercy to pray it privately and, ideally, at the Hour of Mercy at 3pm. I look forward to leading us all in the public recitation of the Divine Mercy Sunday Novena.

(Lingering with each other after the Sunday Eucharist in front of the church is a beautiful and important moment for our parish family. If some feel strongly the need to pray the Divine Mercy Chaplet together out loud, please consider first greeting everyone after Mass, especially those who seem new, and then gather in a corner of the church to pray quietly the chaplet.)

Just as Nazareth is a school of silence, Holy Family Parish is a school of contemplative prayer. It is a priority of mine to lead us in our journey in the continual discovery of the prayer of the heart. Look at Mary, Joseph, and Jesus. Look at their silence. It is a silence full of Holy Presence! Mary, this Advent, cover our families with your silence. Joseph, this Advent, protect us from the devil’s weapons against silence. Teach us how to listen and to be obedient. Jesus, teach us how to pray as you pray in silent joy before the Father. Pray through us, with us, in us.