

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 or 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

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.

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 - Friday, 9am–3:15pm
Parish Life Administrator: Rose Davidson
Secretary: Alecia Stuchlik

EUCCHARISTIC ADORATION: Pilsen Tues. 5pm - midnight; 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.

Saturday, Florence 5:00pm
EMHC: volunteers
Lector: Bob Gayle
Ushers: Reilly Reid, James Cyr
Gift Bearers: Ron & Bev Cooper
Servers: volunteers
Church Cleaners: Bob & Debbie Gillett

Sunday, Marion 8:30am
EMHC: Rose Vinduska, Luretta Turk, Debra Raymer
Lector: Lloyd Davies
Ushers: Eddie Weber, Greg Davidson
Gift Bearers: Doug & Janet Marler
Servers: Kadon Mercer, Ryder Kraus, Zane Haslett
Rosary: Pat Smith
Coffee & Rolls: Don Molleker, Jane George
Church Cleaners: Gene & Bruce Winkler

MEMORIAL POINSETTAS: St. Mark’s and St. Pat’s Altar Societies are offering poinsettias as a memorial for your loved one for \$27 each. There are only 6 available at Marion and 6 at Florence. Contact Rose Davidson for Marion and Lori Kirkpatrick for Florence if you are interested.



ADVENT WREATHS are available for purchase. You can contact the office or purchase one in the back of all churches after Mass the weekend of Dec. 1st. Cost is \$10 for the wreath and \$3 for a set of candles.

LAST CALL: 2025 Magnificat Subscription Renewal is due Tues., Dec. 3rd to office. The prices are **\$35 for regular print, \$59 for large print.**

UPCOMING PARISH EVENTS

Mon., Dec. 2 - *The Hidden Power of Silence* Book Study, MAC 6:30pm
St. Anne’s AS meeting, PL 7pm.
Tues., Dec. 3 - Magnificat Subscription 2025 renewal deadline
Wed., Dec. 4 - K of C meeting, MAC 7pm
Fri., Dec. 6 - First Friday Mass, Tampa 6:30pm. Before Mass, Confessions at 5:30pm, First Friday Devotions at 5:50pm, and Rosary at 6pm. NO Marion Mass.
Mon., Dec. 9 - Immaculate Conception, Holy Day of Obligation. Masses: MN noon, PL 7pm
Wed., Dec. 18 - Parish Penance Service with guest priests and praise music, PL 7pm
Christmas Mass Schedule: Tues., Dec. 24 - Vigil Mass, FL 5pm. Wed., Dec. 25 - PL Midnight Mass. MN 9:30am.

Jan 1st Holy Day Schedule

MN noon
PL 7pm

1st Sunday of Advent

December 1, 2024

THIS WEEK’S HOLY MASSES & INTENTIONS

Tues. 12/3	Marion 5:30pm	+Bryan Coulter
Wed., 12/4	Marion 8am	+Jess Erickson
Thurs., 12/5	Pilsen 8am	+Margaret Jirak
Fri., 12/6	Tampa 6:30pm	+Flo Rahn
Sat., 12/7	Florence 5pm	+Mauro Medina
Sun., 12/8	Marion 8:30am	For the Parish
	Pilsen 10:30am	+Robert Neuwirth

Liturgical Assignments for December 8, 2024

2nd Sunday of Advent R 482 B 883

Homebound EMHC: Marion: Jane George
Hillsboro: Bruce Winkler

BLESSING OF AN ADVENT WREATH

The Advent wreath is made of four candles and a circle of branches. Before the first candle is lighted, the household gathers for this blessing.

All make the sign of the cross. The leader begins:
Our help is in the name of the Lord.
All respond:
Who made heaven and earth.
The leader may use these or similar words to introduce the blessing:
In the short days and long nights of Advent, we realize how we are always waiting for deliverance, always needing salvation by our God. Around this wreath, we shall remember God’s promise.
Then the Scripture is read:
Listen to the words of the prophet Isaiah:
The people who walked in darkness have seen a great light;
Upon those who dwelt in the land of gloom a light has shown.
You have brought them abundant joy and great rejoicing.
(Isaiah 9:1-2)
(The family’s Bible may be used for an alternate reading, such as Isaiah 63:16-17 or Isaiah 64:2-7.)
The reader concludes:
This is the Word of the Lord.
All respond:
Thanks be to God.
After a time of silence, all join in prayers of intercession and in the Lord’s Prayer. Then the leader invites:
Let us now pray for God’s blessing upon us and upon this wreath.
After a short silence, the leader prays:
Lord our God,
we praise you for your Son, Jesus Christ:
he is Emmanuel, the hope of the peoples,
he is the wisdom that teaches and guides us,
he is the Savior of every nation.

Lord God,
let your blessing come upon us
as we light the candles of this wreath.
May the wreath and its light
be a sign of Christ’s promise to bring us salvation.
May he come quickly and not delay.
We ask this through Christ our Lord.
R. Amen.

The first candle is then lighted. The leader says:
Let us bless the Lord.
All respond, making the sign of the cross:
Thanks be to God.
The blessing concludes with a verse from “O Come, O Come, Emmanuel”:
O come, desire of nations, bind
In one the hearts of humankind;
Bid ev’ry sad divisions cease
And by thyself our Prince of peace.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

Each day in Advent, perhaps at the evening meal (see following prayer), the candles are lighted: one candle the first week, two the second, and so forth.

AT TABLE DURING ADVENT

Advent candles may be lighted as the leader says:
Blessed are you, Lord, God of all creation:
in the darkness and in the light.
Blessed are you in this food and in our sharing.
Blessed are you as we wait in joyful hope
for the coming of our savior, Jesus Christ.
All respond:
For the kingdom, the power, and the glory are yours, now and for ever.
The leader says:
Come, Lord Jesus!
All respond:
Come quickly!
A form of Advent prayer begins with the sign of the cross.
In the name of the Father, and of the Son, and of the Holy Spirit. Amen.
Someone at table reads one of the following Scriptures or the Scripture assigned to the liturgy of the day.
A Listen to the words of the prophet Isaiah:
Trust in the LORD forever!
For the LORD is an eternal Rock.
He humbles those in high places,
and the lofty city he brings down;
He tumbles it to the ground, levels it with the dust.
It is trampled underfoot by the needy,
by the footsteps of the poor. (Isaiah 26:4-6)

OR:
B Listen to the words of the prophet Isaiah:
I am the LORD and there is no other,
there is no God besides me.
I form the light, and create the darkness,
I make the well-being and create woe;
I, the Lord, do all these things.
Let justice descend, O heavens, like dew from above,
Like gentle rain let the skies drop it down.
Let the earth open and salvation bud forth;
Let justice also spring up! I, the LORD, have created this.
This is the Word of the Lord.
All respond:
Thanks be to God.
The leader invites:
Lift up your hearts.
All respond:
We lift them up to the Lord.
Then the leader prays:
God, the Father of mercies, you willed your Son to take flesh,
In order to give life back to us.
Bless these your gifts
With which we are about to nourish our bodies,
So that, receiving new strength, we may wait in watchfulness
For the glorious coming of Christ.
We ask this through the same Christ our Lord.
R. Amen.

AFTER THE MEAL

The leader says:
Let us live soberly, justly, and devoutly in this world
as we wait in joyful hope
for the coming of our Savior, Jesus Christ.
All respond
For the kingdom, the power, and the glory are yours, now and for ever.

**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