

**St. Peter's, Holy Guardian Angels, and St. John the Baptist Parishes**  
**(902) 535-2053**

**Rev. John Yake, I. V. Dei**

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**February 2, 2025**

**Fourth Sunday in Ordinary Time**

**Presentation of the Lord**

## **Mass Readings**

Today's **First Reading** from the prophet *Malachi 3:1-4* gives us an important insight to understand profoundly the mystery of the Lord's Presentation in the Temple by Mary and Joseph, in accordance with the canons of Mosaic Law. The text, taken from the Prophet Malachi says, "*I am sending my messenger to prepare the way before me; and suddenly there will come to the temple the Lord who you seek*" (Mal 3:1). From all the Gospels, we know that it is the Precursor, St. John the Baptist who was born 6 months before Jesus, that God sent to prepare His way. Putting these evangelical facts together, we can comprehend the words of the Prophet Malachi. The Lord God promised that He would send a Precursor to prepare His way. Since there is only 6 months between the birth of St John the Baptist and Jesus it is clear that the prophecy meant that *suddenly* after the Precursor, the Lord Himself will come. So, soon after the Baptist's birth, God entered His temple. Jesus' presentation signifies God's entrance to His temple. God made man entered His temple, presenting Himself to those who were really searching for Him.

Today's **Gospel** from *Luke 2:22-40* introduces us to different people and events that in themselves provide numerous lessons and themes for further reflection. First of all, Mary and Joseph respect the Mosaic Law by offering the sacrifice prescribed for the poor: a pair of turtledoves or two young pigeons.

Simeon and Anna were two venerable elderly people dedicated to prayer and fasting and so their strong religious spirit rendered them able to recognize the Messiah. In this sense we can see in the Presentation of Jesus in the Temple an extension of the '*Pro Orantibus Day*' (For those who pray) that is celebrated on the feast of the Presentation of Mary (21 November). On this day, the Church demonstrates its gratitude to all those in the community that dedicate themselves in a privileged way to prayer, to those who have a particular religious vocation to the contemplative life. In the figure of the venerable Simeon, Jesus' presentation in the temple, also reminds us that prayer and contemplation are not just a waste of time or an obstacle to charity. On the contrary, time could not be better spent than in prayer as true Christian charity is a consequence of a solid interior life. Only those who pray and offer penance, like Simeon and Anna, are open to the breath of the Spirit. They know how to recognize the Lord in the circumstances in which He manifests Himself because they possess an ample interior vision, and they have learned how to love with the heart of the One whose very name is Charity.

At the end of the Gospel Simeon's prophecy of Mary's sufferings is emphasized. Pope John Paul II taught that, '*Simeon's words seem like a second Annunciation to*

Mary, for they tell her of the actual historical situation in which the Son is to accomplish his mission, namely, in misunderstanding and sorrow.’ (*Redemptoris Mater*, n16) The archangel’s announcement was a fount of incredible joy because it pertained to Jesus’ messianic royalty and the supernatural character of His virginal conception. The announcement of the elderly in the temple instead spoke of the Lord’s work of redemption that He would complete associating Himself through suffering to His Mother. Therefore, there is a strong Marian dimension to this feast and so in the previous Liturgical Calendar it is called the *Purification of the Blessed Virgin Mary*. This refers to the other aspect of the presentation that consists of the ritual purification of Jewish women after they had given birth. In Mary’s case this purification was not necessary, but it indicates the renewal of her total offering of herself to God for the accomplishment of His Divine Plan.

Simeon’s prophecy also announces that Christ will be ‘*a sign of contradiction*’. St Cyril of Alexandria, in one of his homilies, interpreted the words ‘*sign of contradiction*’ like a noble cross, as St Paul wrote to the Corinthians ‘*a stumbling block to Jews and foolishness to Gentiles*’ (1 Cor 1:23) [...] It is a sign of contradiction in the sense that those who loose appear as foolish while in those who recognize its power [the cross] reveals salvation and life’ (cf. PG 77, 1044-1049).—*Excerpted from Congregation for the Clergy*

## **Schedule of Mass Intentions**

### **Tuesday, February 4, 2025**

**SJB** **4:00 PM**  
+ *Catherine Boudreau*

### **Wednesday, February 5, 2025**

**SP** **9:00 AM**  
+ *Theresa Mombourquette*

### **Friday, January 7, 2025**

**HGA** **11:00 AM**  
+ *Gerard Taylor*

### **Saturday, February 8, 2025**

**SJB** **4:00 PM**  
+ *Eileen Reinders*  
**SP** **5:30 PM**  
+ *Eva Landry*

### **Sunday, February 9, 2025**

**SH** **9:00 AM**  
+ *Leona Matilda Martell*  
**HGA** **11:00 AM**  
+ *Gerard Taylor*

# Receipts

## St. John the Baptist

January 25, 2025

Envelopes & Loose	\$	910.00
Cemetery		5,000.00
Donation		5,000.00
Oil		150.00
<u>Total</u>	<u>\$</u>	<u>11,060.00</u>

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## St. Peter's

January 25, 2025

Envelopes & Loose	\$	735.00
Candles		12.00
Initial Offering		5.00
<u>Total</u>	<u>\$</u>	<u>772.00</u>

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## Holy Guardian Angels

January 26, 2025

Envelopes & Loose	\$	762.10
Candles		67.55
Missals		5.00
Initial Offering		5.00
<u>Total</u>	<u>\$</u>	<u>839.65</u>

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# Community Notes

**Knights of Columbus** – [The officers' meeting will be held on Thursday, Feb. 6 at 7:00PM in the St. Peter's Glebe.](#)

On this **World Day for Consecrated Life** I offer the following description of the Voluntas Dei Institute, the institute to which Fr. Yake belongs, as an example of the role that religious life plays within the Church and the world.

By Fr. Marc-André LAFRENIÈRE, Director General

The Voluntas Dei Institute brings together more than 1000 members: priests, deacons, candidates for ordained ministries, married couples, single men, "consecrated to God" and working in the Church in pursuit of the same apostolic ideal: "building peace and brotherhood in Jesus Christ." The Institute can also count on people "spiritually affiliated" who commit themselves annually by a promise to live and spread the spirituality of the 5 5 5. The Voluntas Dei works in

several countries, the main ones are: Australia, Canada, Chile, Colombia, Cuba, Dominican Republic, Ethiopia, France, Guadeloupe, Haiti, India (Kerala and Tamil Nadu), Latvia, Laos, Papua New Guinea, Sri Lanka, United States, Vietnam. Some members are present in other countries, but for various reasons they cannot form a « team » according to #40 of the Constitutions.

By continuing to practice their trade, their profession and their activities, while remaining in their living environment, these men and women are animated by a simple life which is structured around the following: Presence of God, Absence of destructive criticism, Absence of useless complaint, Being of service, Artisan of peace. Through their involvement "in the open world," the Voluntas Dei strive to live the charism of the Institute: "To be in the manner of the Virgin of the Annunciation, the instrument of Christ carrying out the Will of the Father in the reality of the present moment, in the midst of the world, wherever Christ has his rights." The patronal feast of the Institute is March 25, the day on which the whole Church celebrates the Fiat of Mary. The motto of the Institute is: VOLUNTAS DEI PER MARIAM IMMACULATAM.

The Voluntas Dei Institute was founded on July 2, 1958, in Trois-Rivières Québec, its current headquarters. by Father Louis Marie Parent, an Oblate of Mary Immaculate. The Voluntas Dei Institute has been of pontifical right since July 12, 1987. The spirituality of the Institute emphasizes union with God, on the need to focus on the qualities of the being of each person. All apply themselves above all to nourishing the quality of their presence to God and to others, with a view to realizing in everything and everywhere the Will of God, following the example of Mary of the Annunciation. This search for the Will of God leads them to consider their own gifts and charisms as a sacred ground where the Divine Will is manifested and asks to be accomplished.

The ideal of life that the Institute proposes to its members is linked to a simple spirituality that is intended to be accessible to all, the 5-5-5. Through the first five, members develop a life of intimacy with the Lord through daily prayer, mainly through meditation, prayer, reading the Word of God and works of spirituality, through the Eucharist celebrated or contemplated, through Marian prayer. Through the second five, members particularly cultivate the spirit of recollection, humility and fraternal charity through the following attitudes: seizing every opportunity to intensify union with God (presence of God), looking positively at people and welcoming Christ present in them (absence of criticism), opening oneself to wonder and welcoming Christ present in events (absence of complaint), fully assuming one's responsibilities and loving to serve gratuitously (being of service), committing oneself to establish an evangelical climate of justice and fraternity (peacemaker). With the third five, the members of the Institute take five opportunities each day to exercise charity to train themselves to live contacts with others, in a positive way, in the manner of Christ.

TEAM LIFE is a specific note of the life of the members of the Voluntas Dei Institute who meet at regular intervals and who put together their personality, their talents, their limitations and their efforts towards a common goal, under the responsibility of an animator. The team is a place of formation, it leads to mutual exchanges, to successive and reciprocal gifts, to a multiplication of the forces of thought, action and self-giving with the aim of "serving." The team is a necessary place of life and listening to the Word of God, of constant reading of the signs of the times and of discerning God's Will. It constitutes a privileged place of fraternal charity, of spiritual and apostolic formation.

The members of the Institute commit themselves before the Church to live the evangelical counsels. The vow or commitment to poverty, according to the state of life, invites the member to recognize the value of sharing and fraternity, by

adopting a lifestyle that unites sobriety and trust in God with an attitude that frees the heart and makes it more available. The *Voluntas Dei* works to earn its living. The vow or commitment to chastity, according to the state of life, is intended to be a bond of interior freedom capable of generosity and self-giving. The vow or commitment to obedience, according to the state of life, commits the member to a true relationship in human mediations, to know and understand every project in order to grasp the expression of God's Will. Through the creation of secular institutes, the Church wants to actualize its mission in the heart of the world. She wants to send living forces there that will act like leaven in dough, to change the world from within.