

MARCH 1, 2026 2ND SUNDAY OF LENT



Our Lady of Victory Parish

<https://olvthorsby.wordpress.com/>



Tri - Parish Contact Information

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Parish E-mail : dcc2006@telus.net
www.smgparish.ca

Pastor: **Rev. Luan Vu**

Pastor's E-mail: Luan.Vu@caedm.ca

Office Hours: Mon - Wed & Fri 9:00am - 3:00pm (Thursday - CLOSED)

Catholic Archdiocese of Edmonton—<https://www.caedm.ca>



St. Margaret Mary Parish

St. Maria Goretti - Friday March 6 - Adoration after Mass until 12:00 Noon

OUR LADY OF VICTORY PARISH

Weekend Mass
Sunday Mass: 9:00 am

Weekday Mass
Wednesday: 10:30 am

Sacrament of Reconciliation
by appointment.

ST MARIA GORETTI PARISH

Weekend Masses
Saturday: 5:00 pm
Sunday: 11:30 am

Weekday Masses
Wed. & Fri. Rosary: 8:40 am
Wednesday & Friday: 9:00 am
Adoration: Friday 9:30 to 10:00 am

Sacrament of Reconciliation
Saturday half an hour before Mass
or any day by appointment.

ST MARGARET MARY PARISH

Weekend Mass
Rosary at 9:45 am
Sunday Mass: 10:15 am

Weekday Mass
Tuesday: 10:30 am
Adoration: 10:00 am

Sacrament of Reconciliation
by appointment.

Cemetery Contacts:

Our Lady of Victory - Thorsby: Mark Bendoritis - 780.985.3779
St Francis: Ed Naprawa - 780.789.2195 and/or George Cygan 780 918 3412
St Charles: Clem Coffey - 780.696.2221 and/or Barry Gidosh 780 910 1003
Holy Trinity - Nisku: Gerry Chamulka 780.955.8048
St. Margaret Mary - Calmar: Barb Abel 780-985-3655 and/or Cheryl Hancar 780-980-3046

MISSION STATEMENT

Radiating Christ's message of love and hope in the daily celebration of the Eucharist and incorporating it in our family life.

PPC Chair: Travis Schoenfelder 780-566-7417

Finance Chair: Matthew Yarmuch 780-987-5470

Liturgy: Connie Schumacher 780-458-6487

St. Michael Parish
Leduc, AB

Lenten Mission

THEME OF THE MISSION: "COME FOLLOW ME" (Mt 4:19)

Sunday March 1: 6:30 pm Talk 1
"How to live our Christian life in a secular environment" Rom 12:2

Monday March 2: Mass at 6 pm Talk 2
"Why and how should I forgive" Psalm 32:1-3

Tuesday March 3: Mass 6 pm
followed by Talk 3 and Healing Service.
"Why read and listen to the Word of God" Mt. 7:24

Fr. Julian Studden
Gifted Priest & International Speaker

Sunday, March 1 to Tuesday, March 3, 2026
to preview Fr. Julian's talks look him up on YouTube.

Easter Flower Sale

The Devon CWL is holding an Easter Flower Sale to help make our church beautiful for Easter. Potted flowers are \$20.00 each. Please see the order forms for complete details. Deadline for orders is March 29th.

Mass Intentions for this week

Date		Intention
28	Sat	Connie Schumacher - Personal Intentions
1	Sun	Connie Schumacher - Personal Intentions
2	Mon	Trudy McKinnon - Personal Intentions
3	Tue	Marlene Savoie - Personal Intentions
4	Wed	Greg Forchuk and his surgical Team
5	Thu	Thanksgiving to St. Antonio de Padua
		Thanksgiving to St. Michael Archangel
6	Fri	Marcella Zimrose - Health and Personal intentions
7	Sat	Rhodes & Hills Family Members, Living & deceased
8	Sun	Connie Schumacher - Personal Intentions

PPC Chair: Ernest Jablonski 780-789-2363 **Finance Chair:** Mary Jablonski 780-789-2363

Catechism for this week:

Why do we pray the Apostles' Creed in Lent and Easter?

The Second Vatican Ecumenical Council highlighted that Lent has a “twofold character”: “preparing for baptism and by penance”—toward a specific goal: “[Lent] disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the Paschal Mystery.” Therefore, “This twofold character is to be brought into greater prominence both in the liturgy and by liturgical catechesis” (Sacrosanctum concilium, §109).

Thus, the Roman Liturgy permits the use of the baptismal creed, the Apostles' Creed, in lieu of the Creed of Nicaea-Constantinople during the Sundays of Lent and Easter (see Order of Mass, §19); the Canadian bishops have further directed that “It is especially appropriate to use the Apostles' Creed during Lent and the Easter Season, the season for initiation” (Pastoral Notes, §192, ¶3).

Principal profession of faith

Accordingly, the Nicene-Constantinopolitan Creed remains the principal profession of faith at Sunday Mass, expressing the faith handed down from the Apostles and shared by the Church — rooted in the earliest Christian confession that “Jesus is Lord” (Acts 10:36; Rom 10:9; 1 Cor 12:3; Phil 2:11) — proclaimed after the word of God, a confession that gathers the whole history of salvation before entering into the Eucharistic sacrifice. The Apostles' Creed, by contrast, is the Roman Church's ancient baptismal symbol, echoing the dialogical profession of faith renewed at Easter. The Nicene-Constantinopolitan Creed emerged from the ecumenical councils and belongs to the universal Church. The Creed's original liturgical setting was baptism; over time the East used it in both baptism and the Eucharist, whereas the West retained the Apostles' Creed for baptism and reserved the Nicene-Constantinopolitan Creed for the Eucharist.

Powerful instrument of unity

In the early sixth century the Creed was introduced into the Mass by Patriarch Timothy of Constantinople and quickly spread throughout the Eastern Churches. It proved a powerful instrument of unity amid debates about the nature of Christ; yet in the liturgy it functions not as argument but as the Church's doxological assent, standing at the threshold of the Eucharistic Prayer. In the West, it entered the Mass through Spain after the renunciation of Arianism, spread through the Carolingian Church, and in 1014 its inclusion in the Roman Liturgy was mandated by Pope Benedict VIII, later fixed in the Roman Missal of 1570 by Pope Pius V. Its placement also differs: in the Byzantine tradition it stands at the threshold of the Eucharistic Prayer, whereas in the Latin tradition it follows the homily as a response to the word of God, confessing the rule of faith by which the Church hears the Scriptures.

To keep Lent's focus as preparation for the celebration of the Lord's Passion and Resurrection (rather than a “funerary season” of prolonged mourning), the use of the Apostles' Creed is strongly encouraged as preparation for the renewal of our baptismal vows — so that the faithful rehearse, week by week, the faith into which they were baptized and which they will solemnly profess again at Easter, while the newly baptized now join the Church in confessing the faith that has just given them new birth.

2nd Sunday of Lent – March 1, 2026

1st Reading: Genesis 12:1–4a 2nd Reading: 2 Timothy 1:8b–10 Gospel: Matthew 17:1–9

Good and Bad Days

“Lord, it is good that we are here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah.” Matthew 17:4

In today’s Gospel, we hear the story of the Transfiguration. Interestingly, Jesus allowed the disciples to reflect on His prediction of suffering for six days before taking Peter, James, and John up a mountain for prayer and solitude. Jesus, aware of their confusion and struggles, was transfigured before their eyes. “His face shone like the sun and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him” (Matthew 17:2–3). Peter exclaimed in this moment of glory, “Lord, it is good that we are here.” It was another good day for Peter.

We all have good days and bad days. But what defines a good day versus a bad day? Was the day of Jesus’ Crucifixion a bad one for Him? Certainly not. Though filled with intense suffering, it was the most glorious day in history because His perfect obedience to the Father’s will was fulfilled. Similarly, Peter’s good and bad days can be understood in terms of his willingness to obey Christ, especially when the demands were great.

In our lives, we must also define our good and bad days through the lens of obedience to God’s will, especially when His will calls us to bear the Cross and practice sacrificial love. It’s easy to love God when we are consoled, but it becomes much more difficult when we face trials. Peter’s declaration, “Lord, it is good that we are here,” is the perfect prayer for us to echo in every circumstance. When we are consoled, as Peter was at the Transfiguration, we must pray this prayer. But unlike Peter’s earlier missteps, we must also say, “It is good,” when we encounter opportunities for sacrificial love, even when difficult. (mycatholiclife.com)

Stations of the Cross during Lent

St. Margaret Mary	Calmar	Every Tuesday after mass
St. Maria Goretti	Devon	Every Friday after mass

World Day of Prayer 2026 - Devon

Prepared by the women of Nigeria

“I will give you rest: come” Matthew 11, 28-30

Location: St. George’s Anglican Church

When: Friday, March 6, 2026 at 7:00 pm

We are inviting everyone to come together as a community to pray for the women of Nigeria and women everywhere who are living through difficult times. Hope to see you there.

ALL PARISHIONERS ARE INVITED TO PARTICIPATE

Questions? Please contact Rosemarie Laslop (Host Coordinator) - Victory Lutheran 780-987-5408

St. Margaret Mary Parish 5120 50 Ave, Calmar, AB

PPC Chair: Barb Abel 780-985-3655

Finance Chair: Bonnie Thomas 780-910-6312