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St. Joseph The Worker Parish, Russell, MB St. Theresa's Parish Rossburn, MB

Responsorial Psalm (Psalm 117): Go into all the world and proclaim the good news.



*We're glad you came to join with us in our Mass today.
We hope that you have felt God's love in a new, refreshing way
for you're so welcomed in this place. And we hope you'll come again,
to join us in fellowship and to make some special friends.*

St. Joseph The Worker News:

Please remember in your prayers those who are sick in hospitals, care homes, or in their homes & those who care for them. If you wish to receive the Sacraments of Anointing, Confession, or Holy Communion – please call the parish office & leave a message: 204-773-2924.

Praying with Pope Leo August: *For mutual coexistence:* Let us pray that societies where coexistence seems more difficult might not succumb to the temptation of confrontation for ethnic, political, religious or ideological reasons.

Mass Intentions For This Week:

21st Sunday In Ordinary Time

Saturday	Aug 23	7:30 p.m. Russell Fr Paul & Deacon Darin req by Ed & Shelley
Sunday	Aug 24	9:00 a.m. Russell For all parishioners req by Father Paul 11:00 a.m. Rossburn + Suffering Souls in Purgatory req by Rose & family
Monday	Aug 25	Health of Family & friends req by Jean Goba
Tuesday	Aug 26	No Mass
Wed	Aug 27	No Mass Treatments
Thurs	Aug 28	Clergy meeting in Portage
Friday	Aug 29	8:30 a.m. Russell Adoration 9:00 a.m. Fr Paul req by Bev & Jim & family



22nd Sunday In Ordinary Time

Saturday	Aug 30	7:30 p.m. Russell Gary & Nicole's Special Intention req by Irene Deschamps Deacon Darin's 7th Anniversary of Ordination
Sunday	Aug 31	9:00 a.m. Russell For all parishioners req by Father Paul 11:00 a.m. Rossburn + Norma Kaskiw req by Clarence Kaskiw

Congratulations to Deacon Darin who will be celebrating his 7th Anniversary or Ordination on August 30th!

Our coffee Sundays will be starting up again in September. Emme and our Filipino parishioners will be providing the food for us in September. It will be nice to gather again after summer break and join in fellowship.

The Brandon Serra Club is pleased to announce that they will be hosting the **Annual Clergy and Religious Appreciation Dinner on October 1, 2025 at St. Augustine's Parish in Brandon, MB.** All are welcome to attend this dinner. Vespers will begin at 5:00 p.m. with dinner to follow. Archbishop Murray Chatlain will deliver a short keynote. If anyone is interested in attending this dinner, please let the office know by August 29, 2025.



St. Joseph's is celebrating their 100th anniversary this year. Mass will be celebrated on September 14th at 11:00 a.m. with Archbishop Murray Chatlain, Father Paul, Father Jay & Deacon Darin. This will be followed by the parish BBQ and fellowship in the Church basement. Please try and attend this very special occasion with fellow parishioners and special invited guests. Thank you.

Catholic teaching on salvation: Salvation is a past, present, and future event. We were saved from the bondage of sin when we were baptized as children or adults. We are being saved at present, when we cooperate with God's grace by loving others as Jesus did, by sharing our blessings with the needy, and by getting reconciled with God daily, asking His forgiveness for our sins. We will be eternally saved when we hear the loving invitation from Jesus, the Judge, at the moment of our death and on the day of the Last Judgment, saying: *"Good and faithful servant, you were faithful in little things enter into the joy of your Master."*

Life messages: We need to cooperate with God's grace daily given to us: a) by choosing the narrow way and the narrow gate of self-control and self-discipline of our evil tendencies, evil habits, and addictions; b) by loving others, seeing the face of Jesus in them, and sharing our blessings with them sacrificially; c) by obtaining the daily Divine strength to practice self-control and sharing love through the guidance of the Holy Spirit in daily prayer, in Bible reading, and in reception of the Sacraments of Reconciliation and the Eucharist.

The first reading explained: Isaiah answered prophetically a similar question about salvation, which would be put forward some 200 years later by the Jews returning to Jerusalem in 538 BC after 60 years in exile. Some of them brought back to Jerusalem their pagan wives and in-laws who had been converted to the Jewish Faith. The question was whether Yahweh would accept these former pagans along with His chosen people. The third part of Isaiah's prophecy (chapters 56-66), answers this question. In the prophet's message, Yahweh declares that He is the Lord of all peoples rather than of the Jews alone. In fact, some of these converts were to be missionaries to other pagans. Even the hereditary posts of priest and Levite could be held by these outsiders. (The Jewish priests were born into the priesthood. No Jewish man born outside of a priestly family could ever dream of standing at the altar and offering sacrifice to Yahweh). But Isaiah foresaw that even the non-Jews would be invited to join that highly restricted ministry! No wonder the Responsorial Psalm (Ps 117) Refrain for today has us singing, "Go out to all the world, and Proclaim the Good News."

Gospel exegesis: "Are you saved"? When the questioner asked Jesus *"How many will be saved?"* he was assuming that the salvation of God's Chosen People was virtually guaranteed, provided they kept the Law. In other words, the Kingdom of God was reserved for the Jews alone, and Gentiles would be shut out. The Jewish catechism, *Mishnah*, taught: *"All Israelites have a share in the world to come."* The author of the Apocalypse of Ezra declared, *"this age the Most High has made for the many, but the age to come for a few"* (4 Ezra 8:1). Hence, Jesus' answer must have come as a shock. In answering the question, Jesus shifts the focus from "how many will be saved" to "how one is to be saved," declaring that it is, by *entering "through the narrow gate."*

Thus, Jesus reminds us that, even though God wants all of us to be saved, He cannot, and will not, force us to be saved, for He has given us the freedom to accept His invitation or to refuse it. That means we all need to work at obediently keeping His Commandments, humbly loving and serving one another, and forgiving others as He has already forgiven us. Entry into God's kingdom is not automatically granted, based purely on religious affiliation or nationality, so we cannot presume on God's mercy and do nothing by way of response to God's invitation. What Jesus is saying is that salvation is not guaranteed for anyone. Jesus declares that nobody can claim that he is "saved," possessing a "visa" to Heaven. How many will be saved in the end is a decision that rests with God and depends His Justice which includes His Mercy. Jesus came to bring God's love and freedom to the whole world.

😊 **Three surprises in Heaven:** Venerable Bishop Fulton J. Sheen tells us that we will have three surprises in Heaven. The first surprise: We will be surprised to see that many people we expected to be in Heaven are not there. St. John of the Cross gives the reason why they are not there: "At the evening of our life, we shall be judged on how we have loved." The second surprise: We will be surprised to see that the people we never expected to be in Heaven are there. That is because God judges man's intentions and rewards them accordingly. The third surprise: We will be surprised to see that we are in Heaven! — Since our getting to Heaven is principally God's work, we will be surprised that God somehow "went out of His way" to save us, simply because we showed the good will and generosity of cooperating with His grace. In today's Gospel, Jesus answers the question, who will be saved, when, and how. (<https://frtonyshomilies.com/>)

Dear Padre,

My wife mentioned that neither the Book of Mormon nor the Catholic Bible mentions purgatory. Please comment.

A not-uncommon frustration is when a person searches the Bible for a particular word or phrasing. Frankly, it is expecting too much from the religious text to be able to faithfully record a particular word or phrase that originated hundreds of years after the ancient text was composed. Purgatory is one such example of this frustration. The concept of purgatory is referenced in the biblical text, particularly in 2 Corinthians 5:10 and 7:1, Hebrews 9:27 and 12:14, and 2 Maccabees 12:46, but the word is never used.

This should come as no real surprise because it was not until the writings of St. Thomas Aquinas (1225–1274) that the concept was expanded and formed into a theological statement of belief that has become central to Roman Catholicism. And what is that belief? The *Catechism of the Catholic Church* is clear: “All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name purgatory to this final purification of the elect, which is entirely different from the punishment of the damned” (CCC, 1030, 1031a). The Book of Mormon never references purgatory, but it does speak about the afterlife and the experience of “waiting” in the spirit world for the completion of earthly time. ●

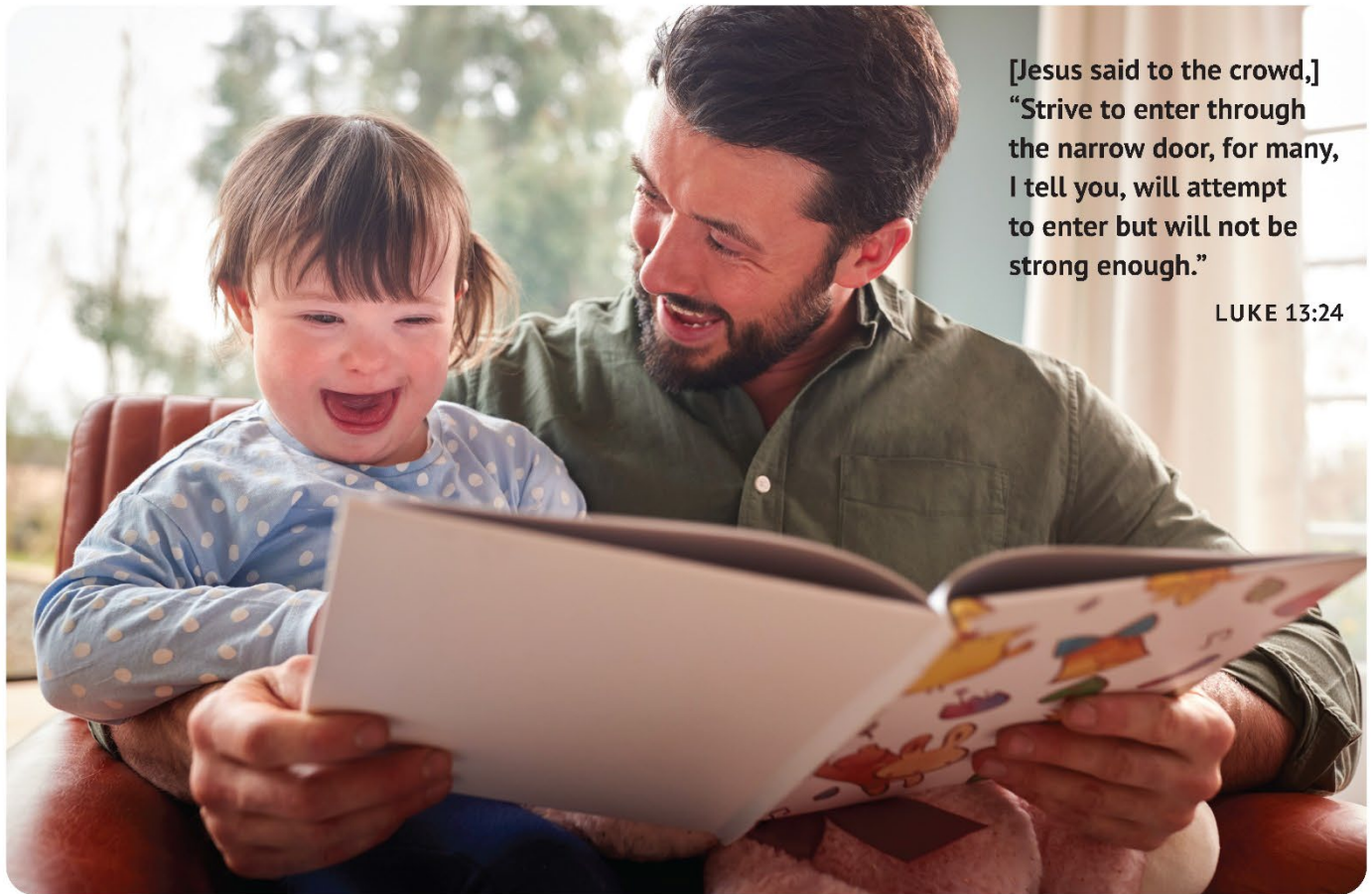
Fr. Thomas M. Santa, CSsR / DearPadre.org



SOULS IN PURGATORY BY LORENZO PERETTI / RENATA SEDMAKOWA / SHUTTERSTOCK

Our Parish COMMUNITY

August 24, 2025
Twenty-first Sunday in Ordinary Time (C)
Isaiah 66:18–21 / Hebrews 12:5–7, 11–13 / Luke 13:22–30



[Jesus said to the crowd,] “Strive to enter through the narrow door, for many, I tell you, will attempt to enter but will not be strong enough.”

LUKE 13:24



LOSERVATORE ROMANO / CNA

A WORD FROM POPE FRANCIS

The narrow door is an image that could scare us, as if salvation is destined for only a select few, or for perfect people. But...a little further ahead, [Jesus] confirms, “Men will come from east and west, and from north and south, and sit at table in the kingdom of God.” Therefore, this door is narrow, but is open to everyone!
ANGELUS, ROME, AUGUST 21, 2022

Monday August 25 Weekday 1 Thes 1:1–5, 8b–10 Mt 23:13–22	Friday August 29 The Passion of St. John the Baptist 1 Thes 4:1–8 Mk 6:17–29
Tuesday August 26 Weekday 1 Thes 2:1–8 Mt 23:23–26	Saturday August 30 Weekday 1 Thes 4:9–11 Mt 25:14–30
Wednesday August 27 St. Monica 1 Thes 2:9–13 Mt 23:27–32	Sunday August 31 Twenty-second Sunday in Ordinary Time Sir 3:17–18, 20, 28–29 Heb 12:18–19, 22–24a Lk 14:1, 7–14
Thursday August 28 St. Augustine, Bishop and Doctor of the Church 1 Thes 3:7–13 Mt 24:42–51	

The Narrow Gate

FR. JOSEPH JUKNIALIS

Some people find love in their lives; others complain of loneliness. Some find peace, while others seem to be perpetually angry. Some live comfortably amid human diversity, yet others insist that the rest of the world be like them. There are those who are able to forgive and compromise and offer compassion and those who cannot. The difference seems to be the ability to forgo one’s own desires for the sake of a greater good or the common good. Such may be the narrow gate through which some may not be strong enough to enter. Phrases like the kingdom of God or the kingdom of heaven are not just references to places to which we go

but also ways of being or states of existence. They all refer to God’s presence, to life with God. You’ve heard people say they were so happy that they felt it was like heaven on earth. It wasn’t a place they went but an experience of being filled with joy and peace. It’s pure gift. No one ever finds it by focusing on oneself. It is the narrow gate by which we find our way into such a life. It is the doorway of caring for others. ●

Reflect

What is the “narrow gate” before me now—the most difficult challenge as a follower of Jesus?

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