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

Responsorial Psalm (Psalm 78): Do not forget the works of the Lord!

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 September: *For our relationship with all of creation:* Let us pray that, inspired by Saint Francis, we might experience our interdependence with all creatures who are loved by God and worthy of love and respect.

Mass Intentions For This Week:

Exaltation of the Holy Cross

Saturday Sep 13 7:30 p.m. Russell Fr Paul req by Irene Deschamps

Sunday Sep 14 11:00 a.m. **Zoom on-line Mass 11:00 a.m. and YouTube after 12:15 p.m.**
 Russell - **100th Anniversary of St. Joseph's The Worker Parish**
 + Suffering Souls in Purgatory req by Rose & family

Monday Sep 15 Health of Family & friends req by Jean Goba

Tuesday Sep 16 No Mass

Wed Sep 17 No Mass

Thurs Sep 18 10:30 a.m. Rossburn Adoration
 11:00 a.m. + Charlie Le req. by Holly & Tony Doan

Friday Sep 19 8:30 a.m. Russell Adoration
 9:00 a.m. Fr Paul req by Marlene, Lorne & family

25th Sunday In Ordinary Time

Saturday Sep 20 7:30 p.m. Russell For Fr Paul req by Irene Deschamps

Sunday Sep 21 9:00 a.m. Russell **Zoom on-line Mass 9:00 a.m. and YouTube after 10:15 a.m.**
 For all parishioners req by Father Paul

11:00 a.m. Rossburn + Suffering Souls in Purgatory req by Rose & family

****If there are any children in grade 3 or older who would like to become an altar server, please contact Jamee Tibbatts at (204)821-6546 or email her at jamee_stasiuk@hotmail.com**



Coffee Sunday this month will be September 28th after 9 am Mass and *everyone is invited!* **Please note...** If you haven't already done so and would like to be added to a group, please contact Brenda Robin at 204-564-2646 or cell 204-937-0270. This month Emme and our Filipino parishioners will be busy in the church kitchen downstairs handing out the coffee and juice and providing us with some delicious goodies! Coffee Sunday is part of the Ministry of Hospitality, a time to gather together, greet one another and visit after Mass while enjoying coffee and snacks. A wonderful start to

the fall...a time for fellowship and reconnecting after summer break. ***We hope to see you there!***



Today, September 14th, St. Joseph's is celebrating their 100th anniversary. Mass is being celebrated at 11:00 a.m. with Archbishop Murray Chatlain, Father Paul, Father Jay & Deacon Darin. Please join us after Mass for the BBQ and fellowship in the Church basement. Our theme is "We Remember, We Celebrate, We Believe". We would like to thank all those who have helped prepare for this celebration.



Russell & Area Food Connection's Basket is located at the church entrance for your food donations. Please help those less fortunate in our communities.

Introduction: We celebrate this feast of the Exaltation of the Cross for two reasons: (1) to understand the history of the discovery and recovery of the True Cross and (2) to appreciate better the importance of the symbol and reality of Christ's sacrificial love, namely, the cross in the daily life of every Christian.

History: The Feast of the Exaltation of the Holy Cross is one of twelve "*Master feasts*" celebrated in the Church to honor Jesus Christ, our Lord and Master. This feast is celebrated to memorialize the first installation of the remnants of the true cross of Jesus in the Church of the Holy Sepulcher on Mount Calvary, September 14, AD 335, and its reinstallation on September 14, AD 630. The original cross on which Jesus was crucified was excavated in AD 326 by a team led by St. Helena, the mother of the first Christian Roman Emperor, Constantine. The Emperor built the Church of the Holy Sepulcher on Calvary, it was consecrated on September 14, AD 335, and the remains of the cross were installed in it by Archbishop Maccharios of Jerusalem. After three centuries, the Persians invaded Jerusalem, plundered it of all valuables and took with them the relic of the Holy Cross. In AD 630, Emperor Heraclius II defeated the Persians, recaptured the casket containing the holy relic, and reinstalled it in the rebuilt Church, which was destroyed by Muslims in 1009. The crusaders rebuilt it as the present Church of the Holy Sepulcher in 1149. The largest fragment of the holy cross is now kept in Santa Croce Church in Rome.

The cross immediately became an object of veneration. At a Good Friday celebration in Jerusalem toward the end of the fourth century, according to an eyewitness, the wood was taken out of its silver container and placed on a table together with the inscription Pilate ordered placed above Jesus' head: *Then "all the people pass through one by one; all of them bow down, touching the cross and the inscription, first with their foreheads, then with their eyes; and, after kissing the cross, they move on."*

To this day, the Eastern Churches, Catholic and Orthodox alike, celebrate the Exaltation of the Holy Cross on the September anniversary of the basilica's dedication. The feast entered the Western calendar in the seventh century after Emperor Heraclius recovered the cross from the Persians, who had carried it off in 614, 15 years earlier. According to the story, the emperor intended to carry the cross back into Jerusalem himself, but was unable to move forward until he took off his imperial garb and became a barefoot pilgrim.

The Scripture readings summarized: The first reading today (Nm 21:4b—9) describes how God healed the complaining Israelites through the brazen serpent. The second reading Phil 2:6-11) reminds us that Jesus, "... *humbled himself, becoming obedient to the point of death, even death on a cross,*" In today's Gospel, answering the question raised by Nicodemus, Jesus cites the example of how, when the Israelites were in the desert, the impaled brazen serpent (representing the healing power of God), which God commanded Moses to raise, saved from death the serpent-bitten Israelites who looked at it (Nm 21:4-9). Then Jesus explains how He is going to save the world by dying on the cross.

Life messages: **1)** We should honor and venerate the cross and carry it on our person to remind ourselves of the love God has for us and the price Jesus paid for our salvation. **2)** The cross will give us strength in our sufferings and remind us of our hope of eternal glory with the risen Lord. With St. Paul, we express our belief that *the "message of the cross is foolishness only to those who are perishing"* (1Cor 1:18-24), and that we should *"glory in the cross of Our Lord"* (Gal 6:14). **3)** We should bleed ourselves with the sign of the cross to remind ourselves that we belong to Christ Jesus, to honor the Most Holy Trinity, and to ask the Triune God to bless us, save us and protect us from all danger and evil. **4)** The crucifix should remind us that we are forgiven sinners and, hence, we are expected to forgive those who offend us and to ask for forgiveness whenever we offend others or hurt their feelings. (Fr. Tony) (<https://frtonyshomilies.com/>). L/25

Dear Padre,

A Protestant friend tells me that Jesus died to take the punishment for our sins. That doesn't seem accurate to me. What does the Church teach about the meaning of Jesus' death on the cross?

Jesus understood his mission to be sacrificing his own life “as a ransom for many” (Matthew 20:28). His fidelity to that mission was even at the cost of death. However, saying Jesus’ death was payment for our sins doesn’t mean that a vengeful God was appeased by the slaughter of his own innocent son. Rather, we are redeemed because of the mutual love between Father and Son, as well as the love Christ had for us all when he offered his life. “It is love ‘to the end’ (see John 13:1) that confers on Christ’s sacrifice its value as redemption and reparation, as atonement and satisfaction” (Catechism of the Catholic Church, 616). It is in this sense that Jesus’ death was a payment—not one to be exacted—but a unique sacrifice “that completes and surpasses all other sacrifices,” when “the Father handed his Son over to sinners in order to reconcile us with himself,” and the Son of God freely and lovingly offered his human life to his Father “in reparation for our disobedience” (CCC 614). Christ “bore our sins in his body upon the cross.... By his wounds you have been healed” (1 Peter 2:24). Viewed in light of the resurrection, Christ’s death has meaning in eternal life’s triumph over sin. ●



NANCY WIEGHEC / CNS

Fr. Byron Miller, CSSR / DearPadre.org

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
September 15	September 16	September 17	September 18	September 19	September 20	September 21
Our Lady of Sorrows	Sts. Cornelius, Pope, and Cyprian, Bishop, Martyrs	Weekday	Weekday	Weekday	Sts. Andrew Kim Tae-gŏn, Priest, and Paul Chŏng Ha-sang, and Companions, Martyrs	Twenty-fifth Sunday in Ordinary Time
1 Tm 2:1-8 Jn 19:25-27 or Lk 2:33-35	1 Tm 3:1-13 Lk 7:11-17	1 Tm 3:14-16 Lk 7:31-35	1 Tm 4:12-16 Lk 7:36-50	1 Tm 6:2c-12 Lk 8:1-3	1 Tm 6:13-16 Lk 8:4-15	Am 8:4-7 1 Tm 2:1-8 Lk 16:1-13 or 16:10-13



STANISLAW TOKARSKI / SHUTTERSTOCK

A WORD FROM POPE LEO XIV
I chose to take the name Leo XIV...mainly because Pope Leo XIII in his historic encyclical Rerum Novarum addressed the social question in the context of the first great industrial revolution. In our own day, the Church offers...the treasury of [its] social teaching in response to...new challenges for the defense of human dignity, justice, and labor.
ADDRESS TO THE COLLEGE OF CARDINALS, ROME, MAY 10, 2025

Our Parish COMMUNITY

September 14, 2025
The Exaltation of the Holy Cross
Numbers 21:4b-9 / Philippians 2:6-11 / John 3:13-17



When Life Is on Empty

FR. JOSEPH JUKNIALIS

As he stood in line in front of me, the back of his T-shirt read, “Pain is weakness leaving the body.” Though unsaid, it implied that the parting pain would be replaced by newfound strength. Yet, the more I thought about it, I wondered if that is always the case. Some pain simply leaves one empty, like the grief that comes with the death of one’s child. That emptiness never leaves, it is never replaced. So too, the pain of living with mental illness, as it seems to isolate one from many of life’s joys and satisfactions. Or, eventually, the aging process in all of us, as it slips in and steals the treasures of life, one by one. Pain is not always weakness leaving the body. Sometimes, it is the pain of an alien spirit settling in for the long haul.

If St. Paul’s assertion that Jesus came and “emptied himself...coming in human likeness...even [to] death on a cross,” then those times that seem to empty us of all we would hold dear are the times when we slowly take on the image of Jesus in our own lives. It is at such times when we are most powerless but also when God’s spirit shines through our broken and wounded lives, if only because we become totally dependent upon God. It is Saint Teresa of Kolkata who is said to have once remarked that even God cannot fill what is already full. ●

Reflect
What emptying am I experiencing?
Can I accept it as becoming more like Jesus?



[Christ Jesus] emptied himself... becoming obedient to death, even death on a cross.
PHILIPPIANS 2:7-8