

Partnered Parishes of Reservoir—Reservoir East—Reservoir North St Gabriel, St Stephen of Hungary & St Joseph the Worker

Clergy: Fr G Pritchard, Deacon F Correya

Parish Office: Tuesday—Friday 9am-3pm
1 Viola St Reservoir 3073 0487 116 154 reservoir@cam.org.au

Dominican Sisters of the Most Holy Rosary
79 Wilson Blvd Reservoir North 3073
dominicansistersopmolo@gmail.com

St Gabriel's Church
1 Viola St Reservoir 3073

St Stephen of Hungary Church
71 Whitelaw St Reservoir East 3073

St Joseph the Worker Church
79 Wilson Blvd Reservoir North 3073

26th SUNDAY IN ORDINARY TIME YR A 27 September 2026

WEEKEND MASSES

Saturday 5pm Vigil Mass
*1st Saturday 5pm Vigil Mass
Maltese Reservoir North*

Saturday 6.30pm Vigil Mass
Reservoir East

Sunday 9am Mass

*We celebrate the feast of St Gabriel
Dominican Sisters Display
Sausage Sizzle
St Gabriel's Church Reservoir*

Sunday 10.30am Mass Reservoir North
English/Italian

WEEKDAY MASSES

Tuesday Wednesday Thursday Friday
9am Mass *St Luke's Church
1A David St Lalor*

THANKSGIVING & CLERGY SUPPORT BY DIRECT DEBIT

St Gabriel's & St Stephen's Church
BSB: 083-347 Account: 639372585

St Joseph the Worker Church
BSB: 083-347 Account: 645772382

*Next weekend 3-4 October we are asked to
support amalgamation and a new parish name.*

Reservoir - Reservoir East - Reservoir North parishes have been working together in partnership and collaboration for a number of years. Forming one parish will help us create a **vital, vibrant and viable** community. With amalgamation, we adopt a new parish name. Our churches retain their own names and their distinctive history and meaning. A new parish name brings us together as one community, with a shared vision and future.

The parish name **Christ the King** places Jesus Christ at the very heart of who we are. **Christ is our King** — the One we follow, the One we serve, and the One whose Kingdom we are called to build. Our patron saints already point us toward him: St Gabriel announced his coming, St Stephen of Hungary built a Christian kingdom in his name, and St Joseph lovingly raised and nurtured the King of Kings. As **Christ the King Parish** we commit ourselves to building his Kingdom, proclaiming his truth, and serving his people with love.

In Norway recently, the cause for canonisation was announced of the Nobel Prize-winning novelist, Sigrid Undset (1882-1949). Sigrid Undset lived a heroic life. Her outspoken criticism of the Nazis in the 1930s led to her books being banned and burned in Germany. She fled to America in 1940 and continued her public advocacy of Norwegian resistance to Nazism. Returning in 1945 to her home in Lillehammer, Norway, not far from the capital city of Oslo, she died in 1949.

Pray with Pope Leo XIV:

One Million Children Praying the Rosary

From 1-7 October, *Aid to the Church in Need* invites you to join with Pope Leo XIV and Catholics worldwide for the *One Million Children Praying the Rosary* prayer campaign, for peace and unity in the world. Families, parishioners, prayer and apostolic groups, are invited to register:

acninternational.org/millionchildrenpraying

CATHOLIC MEN FIRST SATURDAY ROSARY

St Patrick's Cathedral Melbourne 10am
melbournemensrosarycrusade.com

YEAR OF ST FRANCIS

St Anthony's Capuchin Friary and Church
182 Power Street Hawthorn

Saturday 3 October 7pm

Transitus of St Francis
marking 800th anniversary of his death

Sunday 4 October

Feast of St Francis
Masses 10am *Italian*, 12pm, 6pm

capuchinfriarsaustralia.org/event-list

YOUNG PARISHIONERS

NEXT Sunday 4 October 10.30am

St Gabriel's Parish Centre

St Therese of Lisieux OCD

presented by

Dominican Sisters of the Most Holy Rosary

Lunch included

\$10 Working \$5 non working / students

ST GABRIEL'S THEATRE GROUP

Rehearsals: Sundays 6pm

St Gabriel's Parish Hall Reservoir

Enquiries: Judy.judeome@hotmail.com

ST GABRIEL'S PIETY STALL

Columban Art Calendar 2027 \$10

Daily Mass Book 2027 \$25

St Paul's Sunday Missal \$35

ST VINCENT DE PAUL SOCIETY

Our Parish conference meets on the 3rd Monday of the month 7.30pm Emmaus Room St Gabriel's Parish Centre. *New members are always welcome.*

Conference president [Peter Johnson](mailto:Peter.Johnson@reservoir.conf.pres@svdp-vic.org.au)
reservoir.conf.pres@svdp-vic.org.au

Donation boxes are located in

St Gabriel's Church Reservoir

and St Stephen of Hungary Church Reservoir East.

Donations can also be made with the QR code.

Emergency Assistance 1800 305 330

Reservoir Vinnies 10 Edwardes St

invites volunteers 8199 4215

LEGION OF MARY

Our Lady of the Blessed Sacrament Praesidium

Mondays 1.30pm St Gabriel's Parish Centre.

Families are invited to welcome the Pilgrim Statue of Our Lady of Fatima for a week of family prayer.

New members are always welcome.

Enquiries Maureen O'Dwyer 9460 8520

While I don't usually think about angels that much, they are subtly present in my relationship with the Divine. I might offer an occasional prayer to St Michael or my guardian angel for protection, and angels are an integral part of our liturgical worship. We join "with all the hosts of angels" when we acclaim, "Holy, Holy, Holy..." Even still, angels seem to occupy only the peripheries of my spiritual attention. Nevertheless, they have something to tell us about God, and perhaps if I am attentive to their presence, their message will be made clearer.

There is a wealth of traditions about angels stemming from Scripture, theologians, and pious folklore. Envisioned frequently as beautiful, human-like figures with feathery wings, we usually imagine them as gentle and reassuring. In Scripture, their appearance often frightens their audience; hence their typical greeting, "Do not be afraid." Some celestial beings, like seraphim and cherubim, are rather fearsome, and their presence denotes the awesome glory of God. Angels are pure spirit. They are the army of God. They are always watching with sleepless eyes. The presence of an angel is never about its own glory; rather it is always directed toward God - an example we can learn from. The very word "angel" in both Greek and Hebrew simply means "messenger," which is their principal role in Scripture.

*St Gregory the Great asserts that the word angel describes a mission rather than a nature: a heavenly spirit is called an angel when it is sent as God's messenger. A few decades ago, *Touched by an Angel* was a popular series on television. In it, a team of angels disguised as ordinary humans would accompany people facing serious problems. At the end of each episode, the angels revealed their identity and delivered a message from God to the afflicted person. These scenarios were invented for TV, but the Book of Tobit also features an angel incognito. The Archangel Raphael journeys with the young Tobias and shares a message from God when he discloses his true angelic self.*

We might suppose that we must have some awesome experience to say we have encountered an angel, something like on television or in the Book of Tobit. But, since angels are primarily God's messengers, it's possible that the messages we need to hear from God the most might be veiled in the seemingly mundane. "Do not neglect hospitality," says the Letter to the Hebrews, "for through it some have unknowingly entertained angels." The stranger who needs help, a smile from a fellow traveler on the bus, a nameless person who offers us aid and is never seen again - maybe they are not angels themselves, but who is to say that an angel is not with them? More importantly, what do such encounters tell us about God?

We often times cite the aid of angels when we narrowly avoid danger or when a problem seems to inexplicably resolve itself. One message the angels might be trying to tell us is that God is with us and cares for us. God is especially close to the poor and marginalised, as evidenced by the lowly ones in Scripture who are the most common recipients of angels. This might also be the message we need to hear in those "hidden angels" awaiting our hospitality and mercy. On September 29 the Church celebrates the Feast of the Archangels and then the Guardian Angels on October 2. As we approach these days honouring God's messengers, they need not remain on our spiritual peripheries. In our encounters with everyday angels, we should always be listening to what they might be telling us about God.

Messenger of St Anthony September 2026

Everything that blossoms: Sigrid Undset's pursuit of holiness

Let us remember that He has given us the sun and the moon and the stars, and the earth with its forests and mountains and oceans, and all that lives and move upon them. He has given us all green things and everything that blossoms and bears fruit and all that we quarrel about and all that we have misused. And to save us from our foolishness, from all our sins. He came down to earth and gave us Himself. Christmas and Twelfth Night

Sigrid Undset is best known as the Norwegian novelist who won the 1928 Nobel Prize for Literature. The cause for her canonisation will soon be opened in Oslo, prompting fresh interest in the woman behind the novels: a Catholic convert, mother, public intellectual and defender of the poor. In Norway, Undset is a major cultural figure, says Melbourne priest and Undset expert Fr Arthur Arthur, but is less familiar in the English-speaking world, for now. Having recently been awarded a doctorate for a thesis on Undset's non-fiction, he believes her courage, realism and intellectual confidence have much to offer Catholics today—especially young people and converts searching for truth. Fr Arthur first encountered Undset almost by accident, when the lover of Norway and of pilgrimage had been preparing to walk the medieval pilgrim's route from the capital Oslo to Trondheim's magnificent Nidaros Cathedral. A priest friend urged him to read Undset's celebrated Middle Ages trilogy *Kristin Lavransdatter*, but heavy trilogies and backpacking do not go hand in hand.

Yet, as he walked through Norway, references to both Undset and her fictional heroine came up repeatedly. Intrigued, he read the book after returning home, which led him to more of her substantial body of work. 'I'd found a book of essays on saints, and that struck me even more,' Fr Arthur says. 'This was looking at the saints through a very realistic prism.' Fr Arthur sought permission to undertake a doctorate as a COVID lockdown project. Four and a half years later, he has produced a substantial thesis on Undset's non-fiction writings—much of which had never been translated into English before. He learned Norwegian for this purpose and immersed himself in Undset's world. Sigrid Undset was born into a comfortable, middle-class family, but the death of her archaeologist father when she was 11 plunged them into financial difficulty. She went to work in an office, and this experience contributed to her criticism of the feminism she encountered in the early 20th century, which she believed often reflected the concerns of the relatively privileged while overlooking those of working-class women.

'She thought that the first-wave feminism was kind of a bourgeois indulgence, and that they were concerned about themselves, these ladies who really already enjoyed a life of leisure,' Fr Arthur says. Her early writing was unflinchingly honest about women's struggles, he says, describing Undset as a champion of the poor, while also a proponent of women's historical place in society, which she came to believe had been diminished by the Reformation. What Fr Arthur admires most is her fearless confidence in the faith. 'She was received into the Catholic Church two years after completing her *Kristin Lavransdatter* trilogy, in part because in her historical research into the medieval era, she realised that everything that she'd been taught about [downtrodden women and an oppressive Catholic Church] just wasn't true.' 'The very—shall I say—confident presentation and defence of the faith struck me. I could intuit the bravery that that must have required, or the bloody-mindedness that must have required to do that in her cultural setting.'

That cultural setting was hostile, as suspicion of the once-banned Catholicism still lingered in Norway. Undset was already famous when she converted in 1924. Winning the Nobel Prize for Literature in 1928 came somewhat as a surprise, given that one of her sparring partners was on the board of selection. Fr Arthur speculates that it may have been because this Lutheran archbishop had a certain respect for Undset, despite their heated public debates on theology. She was, by all accounts, a tough woman, Fr Arthur says. But with Catholicism still deeply unpopular in Norway, Undset suffered because of her decision to convert. Her bravery extended to war time, and Undset's opposition to Nazism cost her dearly.

When Germany invaded Norway in 1940, she was told to flee. Her escape was an epic journey, Fr Arthur recounts: she travelled through the far north of Norway, at one point being drawn along on a sled while wearing only a fur coat, inadequately prepared for the harsh conditions. She reached Sweden to learn that her oldest son had been killed in battle. This was only a year after her profoundly disabled daughter had died. She continued on through Moscow, Vladivostok, Japan, San Francisco, and finally to New York. In America, she gave lectures about the impact of Nazism and raised money for the Norwegian resistance.

For all her toughness, Undset was also an artist of breathtaking sensitivity, Fr Arthur says. Her descriptions of nature are magnificent, bringing scenes vividly to life through her writing. She was also a lover of botany. Her garden at Lillehammer was filled with native flowers. She had an eye for beauty and the transcendent. Her generosity was renowned. She gave her Nobel Prize money to an organisation that cared for children with disabilities. She frequently responded to requests for financial aid without hesitation, including funding the building of a church in the town of Hamar.

Undset was a strident defender of the Catholic Church, but pragmatically so, Fr Arthur says. 'She was such a realist in her writing. She was under no illusions about the faults of the Church.' Her realism extended to her fiction, where she did not whitewash the fallibility of clergy. In *Kristin Lavransdatter*, for example, the grandson of a priest attempts to rape the protagonist. Fr Arthur argues that Undset speaks to people who are part of a broader resurgence of serious Catholic searching, especially among young people seeking truth, beauty, and doctrinal clarity. 'I think she has a lot to offer the Church, and young Catholics and converts,' he says, referring to her intellectual confidence and insistence that faith and reason are not incompatible. This resonates with a contemporary phenomenon he has observed: young people converting to Catholicism through philosophy and mathematics, through the desire for truth and authenticity. 'There's got to be a reason for things, a foundation for reality,' he says. 'They want to discover what Catholicism really teaches on all of these issues.'

He contends that Undset had that same confidence. She engaged in public debates with Lutheran bishops and academics. She was always fair, but direct. She was fearless. And she understood that doctrine does not evolve but develops like an acorn into an oak—a point she shared with John Henry Newman, another convert to Catholicism. She translated works by Robert Hugh Benson and G.K. Chesterton and shared their opposition to the ideology of inevitable progress, the belief that human society is simply getting better and better. As for the cause for sainthood, Fr Arthur is cautiously optimistic. He notes that normally there must be a devotion—a veneration of someone—before a cause can be opened, but there has been growing interest in her Catholicism and her personal piety. In July, Bishop Fredrik Hansen of Oslo announced that preparations were underway to open Undset's cause for canonisation, citing in particular her 'constant and practical concern for the poor', and 'her commitment to life and to the sanctity of life.' 'She is far more than an author and Nobel Prize laureate,' he said.

'For us, she is a model of Christian faith, of a life lived in virtue, and of the pursuit of holiness.' Fr Arthur agrees, describing Undset as a woman of courage, intellect and generosity, who stood firm in her faith when it was costly, who defended the Church without whitewashing its faults, who championed the poor and the vulnerable, and who saw beauty and truth as inseparable.

FIRST READING *Ezekiel 18:25-28*

The word of the Lord was addressed to me as follows: 'You object, "What the Lord does is unjust." Listen, you House of Israel: is what I do unjust? Is it not what you do that is unjust? When the upright man renounces his integrity to commit sin and dies because of this, he dies because of the evil that he himself has committed. When the sinner renounces sin to become law-abiding and honest, he deserves to live. He has chosen to renounce all his previous sins; he shall certainly live; he shall not die.'

The word of the Lord.
All: Thanks be to God.

SECOND READING *Philippians 2:1-11*

If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing which would make me completely happy. There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus: His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

The word of the Lord.
All: Thanks be to God.

GOSPEL *Matthew 21:28-32*

Jesus said to the chief priests and elders of the people, 'What is your opinion? A man had two sons. He went and said to the first, "My boy, you go and work in the vineyard today." He answered, "I will not go," but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, "Certainly, sir," but did not go. Which of the two did the father's will?' 'The first' they said. Jesus said to them, 'I tell you solemnly, tax collectors and prostitutes are making their way into the kingdom of God before you. For John came to you, a pattern of true righteousness, but you did not believe him, and yet the tax collectors and prostitutes did. Even after seeing that, you refused to think better of it and believe in him.'

The Gospel of the Lord
All: Praise to you Lord Jesus Christ.

***Nel prossimo fine settimana,
3-4 ottobre, saremo chiamati
ad esprimere il nostro assenso
all'unificazione e alla scelta di un
nuovo nome per la parrocchia.***

*Le parrocchie di Reservoir, Reservoir East e Reservoir North collaborano e camminano insieme da diversi anni. La formazione di un'unica parrocchia ci aiuterà a costruire una comunità **vitale, viva e sostenibile**.*

Con l'unificazione, adotteremo un nuovo nome parrocchiale. Le nostre chiese manterranno i propri nomi, insieme alla loro storia e al loro significato distintivo. Un nuovo nome per la parrocchia ci unirà come un'unica comunità, con una visione e un futuro condivisi.

*Il nome **Cristo Re** pone Gesù Cristo al centro stesso della nostra identità. **Cristo è il nostro Re** — Colui che seguiamo, Colui che serviamo e Colui il cui Regno siamo chiamati a costruire.*

*I nostri santi patroni ci indicano già la via verso di Lui: **San Gabriele** annunciò la sua venuta, **Santo Stefano d'Ungheria** edificò un regno cristiano nel suo nome e **San Giuseppe** allevò e custodì con amore il Re dei re.*

*Come **Parrocchia di Cristo Re**, ci impegniamo a costruire il suo Regno, proclamare la sua verità e servire il suo popolo con amore.*

* * *

Recently Deceased

Edda Azzola

Anniversary of Death & Remembrance

Giovanna & Felice Caruso
Gaetano Attardo, Antonio Caputo
Carmelo & Giuseppe Pino



**Next weekend
27th Sunday
in Ordinary Time
Yr A**

Isaiah 5:1-7
Philippians 4:6-9
Matthew 21:33-43

Processional Hymn

Hail to our Patron holy
Archangel from on High
sent to a Maiden lowly
bright as the morning sky.
God's Holy Will for Mary
he came on earth to tell;
All hail God's Holy angel
all hail St Gabriel!

Long years the world awaited
God's promise to unfold
inspired words had stated
and prophesies foretold
that by a Virgin Mother
with us our God would dwell
God's grace restored in Jesus;
All hail St Gabriel!



Herald to God's own Mother,
our heavenly patron strong,
with Christ the Lord our brother,
inspire our joyful song;
may Mary's prayers maternal,
help us to seek God's will,
lead us to life eternal,
All hail St Gabriel!

St Gabriel, our patron,
through you our praises bring
to God almighty Father
and Jesus Christ, our King,
and to the Holy Spirit,
who through, like you we be,
the bearers of the Good News
that sets all people free.

Liturgy of the Word

Ezekiel 18:25-28 Philippians 2:1-11 Matthew 21:28-32

Psalm Response

Remember your mercies, O Lord

Gospel Acclamation

Alleluia, alleluia!

My sheep listen to my voice, says the Lord;
I know them, and they follow me. Alleluia!

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Pastors of Reservoir

Frs Patrick Ryan, Edmund Nowlan,
John Phelan, Mgr Aldo Rebeschini

Preparation of the Gifts CWB 595

Refrain:

Seek, O seek the Lord, while he is near;
trust him, speak to him in prayer, and he will hear.

God, be with us in our lives,
direct us in our calling;
break the snares the world contrives,
keep us from falling.

Refrain

God, increase in us the life
that Christ by dying gave us.
Though we faint with mortal strife
his blood will save us.

Refrain

Strengthen in our hearts the love
we owe to one another.
How can we love God above
and not our brother?

Refrain

Holy Communion Hymn CWB 649

You are the Way:
in you alone from sin and death we rise;
Without your grace we nothing are,
in you all goodness lies.

You are the Truth:
your Word alone full wisdom can impart;
your Word alone transforms the mind
and purifies the heart.

You are the Life:
the empty tomb proclaims your victory.
And those who put their trust in you
shall ever more be free.

You are the Way, the Truth, the Life:
grant us that Way to see,
that Truth to keep, that Life to live,
that we your friends may be.

Recessional Hymn CWB 407

Gentle Virgin Mother,
blest above all other,
guiding star of ocean,
lead us to salvation.

Now with Gabriel's blessing,
we, your grace confessing,
offer you our greeting,
for your peace entreating.

Teach us, maiden lowly,
to be pure and holy,
so by your endeavour,
we rejoice for ever.

Next Weekend 27th Sunday in Ordinary Time Yr A

Isaiah 5:1-7 Philippians 4:6-9 Matthew 21:33-43

One Licence A-640406

Processional Hymn CWB 400

Hail, Redeemer, King divine!
Priest and Lamb, the throne is thine,
King, whose reign shall never cease,
Prince of everlasting peace.

Refrain:

Angels, saints and nations sing:
"Praised be Jesus Christ, our King;
Lord of life, earth, sky and sea,
King of love on Calvary."

King, whose name creation thrills,
rule our minds, our hearts, our wills;
till in peace, each nation rings
with thy praises, King of kings.

Refrain

Liturgy of the Word

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