

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

Clergy: Fr G Pritchard, Deacon F Correy

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

Happy
FATHER'S DAY

**23rd SUNDAY IN
ORDINARY TIME YR A
6 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 Reservoir

Sunday 10.30am Mass Reservoir North
English/Italian

WEEKDAY MASSES

**Tuesday 8 September
Birthday of Our Lady
9.30am Mass**

St Stephen's Reservoir East

**Wednesday Thursday Friday
9am Mass
St Gabriel's Reservoir**

YOUNG PARISHIONERS

TODAY Sunday 6 September 10.30am

St Gabriel's Parish Centre

Venerable Rosario of the Visitation

presented by

Dominican Sisters of the Most Holy Rosary

Lunch included

\$10 working \$5 non working / students

The Dominican Sisters of the Most Holy Rosary were founded by Venerable Mother Rosario Arroya in 1925. Mother Rosario's parents presented the family home at Iloilo to be the Mother House for this new Dominican community, which had its origins in the Dominican Sisters of St Catherine of Siena in Manila. The core mission of the Sisters is education, social and pastoral work, and serving the poor. Since coming us in April 2025, the Sisters provide our partnered parishes with the powerful sign of religious life, a heart of prayer, catechesis and visitation. Sr MayFlor serves in faith development and religious education at St Monica's College Epping. We are glad that the Dominican Sisters are part of Parish life, and that they are always present at first Sunday Young Parishioners.

MENS DINNER

Tuesday 15 September 7pm

Darebin RSL 402 Bell St Preston

Register by Tuesday 8 September

Tim 0412 799 845 stgabrielnotices@gmail.com

Peter 0413 126 871 peternguyen48@yahoo.com.au

INTERNATIONAL EUCHARISTIC CONGRESS 2028

Archbishop Anthony Fisher (Sydney)

calls Australian Catholics to prepare

for the International Eucharistic Congress:

- To be regular at Mass
- To prepare well for Mass through Confession, observing the 1 hour Eucharistic fast, quiet prayer before Mass, and attention to your heart at the Penitential Rite
- To make worthy thanksgiving after Mass
- To find time and enthusiasm to adore the Eucharistic Lord in Mass and outside of Mass
- To take part in parish and archdiocesan devotions such as Adoration, Benediction and processions
- To reflect on how you might enact and share what you have received at the Eucharist with the world outside.

eucharist28.org

ST GABRIEL'S THEATRE GROUP

St Gabriel's Parish Hall Reservoir.
Enquiries: Judy judeome@hotmail.com
Rehearsals: Sundays 6 September 6pm
13 September 3pm
20 & 27 September 4pm

ST GABRIEL'S PIETY STALL

St Paul's Sunday Missal \$35
St Paul's Weekday Missal \$90
New Community Catholic Bible \$35

CATHOLIC MEN

FIRST SATURDAY ROSARY

St Patrick's Cathedral Melbourne 10am
melbournemensrosarycrusade.com

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
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

COMBINED SOCIETIES OF MARY

combinedsocietiesofmary.com 9509 2207

Holy Cross Church 707 Glen Huntly Rd Caulfield

- Tuesday 8 September 7pm *Our Lady of Vailankanni*
Eucharistic Adoration/ Benediction/ Procession/ Mass
- Sunday 13 September 1.30pm *Our Lady of Sorrows*
Eucharistic Adoration/ Time of Mercy/ Mass/
Veneration of True Cross

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

Melbourne Parishes are committed to the safety, well-being and dignity of all children and vulnerable adults. Please make sure children are supervised at all times within church buildings and on church grounds.

SACRAMENTAL JOURNEY

Saturday 12 September

1st Reconciliation 11am
St Gabriel's Church Reservoir
1st Holy Communion 6.30pm
St Stephen of Hungary Church Reservoir East

ST PETER'S SPEAKER SERIES

An Evening with Deacon Peter Pellicaan

Thursday 10 September 7pm

St Peter's Catholic Church, 581 Toorak Rd Toorak
Deacon Peter Pellicaan introduces his book *The Secret Catholic*, the Catholic faith presented in an accessible, conversational way. Book signing and light refreshments to follow the talk.

CALLED & GIFTED

DISCERNMENT PROCESS

Friday 11 September 6–9pm

Saturday 12 September 9am–4pm

Catholic Leadership Centre

576 Victoria Pde East Melbourne

Called & Gifted helps people recognise the charisms the Holy Spirit has given them and discern how to put them into practice for the good of others and for mission. \$95 registration covers the full journey.

Registration: mission.melbournecatholic.org/posts/called-and-gifted-2026



A founding committee is working to establish a P-12 Chesterton Academy in Melbourne's north. It is gathering families, supporters, land, staff, curriculum, and resources needed to open in 2028.

What is Classical Liberal Education?

Catholic liberal education unites faith and reason to cultivate the whole person. Rooted in the seven liberal arts and sciences, it draws students into the riches of human thought and the wisdom of the Church. This tradition forms students to seek what is true, love what is good, and delight in what is beautiful, so knowledge becomes wisdom and achievement becomes service.

Christ at the Heart

Faith will not be added on at the edges. It will give the school its centre, its purpose, and its joy.

Parents as First Educators

The academy is being built to strengthen families through a clear partnership between home and school.

Great Books & Tradition

Future students will encounter enduring works of literature, history, philosophy, theology, and the arts.

Wonder in Science

Mathematics and natural science are taught as ordered paths into the beauty of creation.

Beauty in the Arts

Music, drama, fine art, and poetry train attention, taste, imagination, and expression.

Character & Virtue

The planned school culture will form habits of courage, courtesy, service, perseverance, and honest speech.

chestertonacademymelbourne.com.au

THE BEST BIBLE TRANSLATION IS THE ONE YOU READ I

Biblical scholar Fr Trevor Tibbertsma explains why good translations do not always have to be the most literal and why that is a beautiful thing.

In a recent social media post quoting John 3:16, *God loved the world so much that he gave his only Son*, a commenter suggested the translation was wrong, arguing that the original Greek is more accurately translated *God so loved the world*, and that the word for so in Greek actually means *in this way*. It was an unexpected response, but questions like this, about faithful translations versus modern English usage, have occupied translators for centuries. According to Biblical scholar Rev Dr Trevor Tibbertsma, the social media commenter had a point, but the translation is not wrong. *So* on its own typically denotes *manner* in Greek, the University of Divinity lecturer explains. However, 'in the context that *God so loved the world that he gave his only Son*, when it's coupled with this construction, that seems to indicate immensity as well.'

He says there are scholarly debates over the construction of John 3:16. 'But basically, it would appear to mean both: both the manner in which he loved the world and the degree, the length to which he went to show his love. I think it's beautiful.' English language Bibles are necessarily an interpretation. Translators must constantly choose between rendering the original Greek or Hebrew as literally as possible or conveying the sense in more contemporary language. This is not a simple, mechanical task, Fr Tibbertsma says. 'When we come to the Bible, we don't have body language or tone; we just have words. We're actually already a little disadvantaged in that communication process.' That is one reason we have so many translations that differ, he suggests. The approaches towards translation seek to express what the text means in fresh language, or they stick closer to the original wording. Both have their merits, and both have their limitations.

'This becomes important with poetry,' Fr Tibbertsma says. 'The Psalms are beautiful Hebrew poetry, but sometimes if you translate them word for word, it sounds a bit clunky in English. It doesn't make sense to us, so the translator into English has to be both a master of Hebrew poetry and a master of English poetry if they want to do a good job.'

Translation also involves discerning the intention of the author: not an easy feat when the authors lived and wrote almost 2000 years ago. Fr Tibbertsma says we can approach the text with an assumption of sincerity. 'If we assume someone is expressing their intentions, and is writing black *when they mean black*, you can study their intention from reading their letter or their text.' This applies to the synoptic (or first three) Gospels too, where evangelists like Matthew communicated Jesus' words in a particular setting and style. Fr Tibbertsma says careful study of the text reveals their intentions.

As Fr Tibbertsma says, biblical translation is complex. He is not surprised that different translations resonate with different people, and that reception of the text is personal. But, he says, the meaning of Scripture is stable. 'Most Christians and Jews would understand the meaning of the Bible to be something inherent or something independent of our perception, such that our perception and understanding of meaning can change over time and develop and grow.' 'We would be hesitant to say that biblical meaning changes into something that it was not before, we do understand that the Bible has a richness of meaning, so it's open to multiple minds. We don't mean that it's open to whatever you want it to mean.' Rather, it allows us 'to see different things, to draw out new things, fresh things, and for you to see it in a different way than I saw it, ways that are complementary, not contradictory.'

Melbourne Catholic

JOURNEY TOWARDS AMALGAMATION I

Since the beginning of 2026 our partnered parishes have established a Take the Way of the Gospel Transition team; the parish bulletin has highlighted our shared history; committee members have participated in Vital Parishes Formation Session.

TWG Committee has met regularly, guided by CAM leaders Suzette Diaz and Judeline Wadhani. The committee has explored what amalgamation means and hosted parish consultation Sunday 14 June. 30 parishioners reflected on dreams and possibilities, now and for a future together. This included: *Welcome, Belonging and Community, Vibrancy, Renewal and Growth, Young People and Families, Participation and Shared Mission, Collaboration and Unity, Spiritual Growth and Transformation, Openness to Change and the Future*.

Here are some questions often asked about amalgamation:

Parish amalgamation is the process by which two or more existing parishes are canonically united to form one new parish. Coming together as equal partners to focus on creating a stronger, more sustainable parish community for the future.

This means: One Parish Priest, one Finance Committee, one Pastoral Council, one set of governance and administrative structures, one Parish Office, one shared mission and vision.

Why are we amalgamating? We are not amalgamating out of helplessness but out of positivity to build a parish that is more VIBRANT, VITAL and VIABLE.

What is the difference between Partnered Parishes and Amalgamated Parishes?

- Partnered Parishes are a collection of two or more individual Parishes that share a Priest or Priests. Each Parish is responsible for its own property, records, assets and liabilities.
- Amalgamated Parishes are Parishes that have multiple Churches and shared Priest, but are responsible for the property, records, assets and liabilities of all the Churches merged together.

Will our Churches remain open? YES! Each of our churches will remain open. If there are changes to the communities this will need to be reviewed over time.

Will Mass times be impacted? NO! Our current Mass timetable works effectively.

Will our Churches keep their names? YES! Our churches retain their names that reflect a long history, a shared pride, and many years' effort, sacrifice, initiative, parishioners and Priests working together.

Will we have a new Parish name? YES! As an amalgamated Parish, we will follow a consultation process to identify a Parish name reflective of our community.

FIRST READING *Ezekiel 33:7-9*

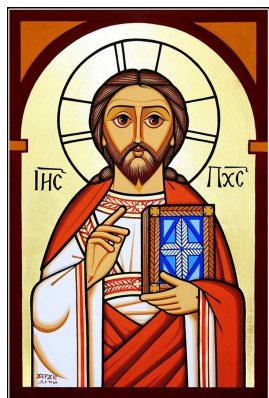
The word of the Lord was addressed to me as follows: 'Son of man, I have appointed you as sentry to the House of Israel. When you hear a word from my mouth, warn them in my name. If I say to a wicked man: Wicked wretch, you are to die, and you do not speak to warn the wicked man to renounce his ways, then he shall die for his sin, but I will hold you responsible for his death. If, however, you do warn a wicked man to renounce his ways and repent, and he does not repent, then he shall die for his sin, but you yourself will have saved your life.'

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

SECOND READING *Romans 13:8-10*

Avoid getting into debt, except the debt of mutual love. If you love your fellow men you have carried out your obligations. All the commandments: *You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet*, and so on, are summed up in this single command: *You must love your neighbour as yourself*. Love is the one thing that cannot hurt your neighbour; that is why it is the answer to every one of the commandments.

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



GOSPEL

Matthew 18:15-20

Jesus said to his disciples: 'If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you: the evidence of two or three wit-

nesses is required to sustain any charge. But if he refuses to listen to these, report it to the community; and if he refuses to listen to the community, treat him like a pagan or a tax collector. 'I tell you solemnly, whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven. 'I tell you solemnly once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. For where two or three meet in my name, I shall be there with them.'

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

Nel Vangelo di oggi, Gesù ci insegna come affrontare i conflitti e le difficoltà all'interno della comunità. Quando un fratello sbaglia, non dobbiamo giudicarlo o condannarlo, ma cercare con amore di aiutarlo a ritrovare la strada.

La correzione fraterna richiede umiltà, pazienza e carità. Non si tratta di far vedere che abbiamo ragione, ma di aiutare l'altro a riconoscere ciò che può essere cambiato e a ritrovare la comunione. Anche noi dobbiamo essere pronti ad ascoltare e ad accettare quando qualcuno, con amore, ci fa notare i nostri errori.

Gesù ci ricorda inoltre la forza della preghiera comunitaria: Dove sono due o tre riuniti nel mio nome, lì sono io in mezzo a loro. La presenza di Cristo è ciò che sostiene e unisce la comunità.

Come cristiani, siamo chiamati a prenderci cura gli uni degli altri, a non lasciare nessuno solo nelle proprie difficoltà e a costruire una comunità fondata sul perdono, sulla riconciliazione e sull'amore. Quando mettiamo Cristo al centro, anche le nostre relazioni ferite possono trovare una strada verso la pace.

* * *

Recently Deceased

Giulio Caligiuri
Antoinetta Ciano, Antonio Grillo

Anniversary of Death & Remembrance

Alfonso Feliciani, Ottavio Quintili,
Gaetano, Angela & Alessandro Aloise,
Antonio Dimasi, Tony Amore,
Ferdinando Gigliotti, Giuseppina Rando,
Janez & Matteo Zele
Antonio Grahor, Frank Bartolomeo,
Bartolomeo & Giovanna LaGreca
Libero & Francesco Santopietro,
Pasquale Timpano, Mariagrazia Murdica



Next weekend 24th Sunday in Ordinary Time Yr A

Sirach 27:30—28:7
Romans 14:7-9
Matthew 18:21-35

Processional Hymn

Come ring out our joy to the Lord,
come ring out our hope in his promises,
let more of his people welcome his news.

Chorus:

Come ring out loud,
come ring out strong,
come live a new life in him.

Come celebrate life with our Lord,
come show him our thanks for his promises,
let more of his people move to his song.

Chorus

Come remember the people he loves,
come remember the poor and his promises,
let more of his people remember his plan.

Chorus

Come free hearts and give him your best,
come show him your joy in his promises,
let more of his people follow him free.

Chorus

Liturgy of the Word

Ezekiel 33:7-9 Romans 13: 8-10 Matthew 18:15-20

Psalm Response

O that today you would listen to his voice,
harden not your hearts.

Sunday 9am Mass:

If today you hear his voice,
harden not your hearts.

Gospel Acclamation

Alleluia, alleluia!

God was in Christ, to reconcile the world to himself;
and the Good News of reconciliation
he has entrusted to us. Alleluia!

* * *

Recently Deceased

Giulio Caligiuri,
Antoinetta Ciancio, Antonio Grillo

Anniversary of Death & Remembrance

Alfonso Feliciani, Ottavio Quintili,
Gaetano, Angela & Alessandro Aloise,
Antonio Dimasi, Tony Amore,
Ferdinando Gigliotti, Giuseppina Rando,
Janez & Matteo Zele

Antonio Grahor, Frank Bartolomeo,
Bartolomeo & Giovanna LaGreca
Libero & Francesco Santopietro,
Pasquale Timpano, Mariagrazia Murdica

Preparation of the Gifts

Chorus:

Please accept our gifts of bread and wine,
fruit of the fields, fruit of the vine.
The bread will be the body of Christ,
given to us as our life.

The wine will be the blood of Christ,
filling our being with his life.

Chorus

We give our gifts to God above,
they are symbols of our love.

Chorus

Holy Communion Hymn AOV 49

I am the bread of life.
You who come to me shall not hunger;
you who believe in me shall not thirst.
No one can come to me
unless the Father beckons.

Chorus:

And I will raise you up,
and I will raise you up,
and I will raise you up on the last day.

The bread that I will give
is my flesh for the life of the world,
and you who eat of this bread, you shall live for ever,
you shall live for ever.

Chorus

Unless you eat of the flesh of the Son of Man
and drink of his blood, and drink of his blood,
you shall not have life within you.

Chorus

I am the resurrection I am the life.
you who believe in me, even if you die,
you shall live for ever.

Chorus

Recessional Hymn

Spread the peace my brothers,
spread it everywhere.
Make the world know right from wrong,
help the world to care.

Cry out the sound of freedom.
Make every sound be heard.
People crying painfully,
hear their every word

Know that he is with us, in everything we do,
though hard times may lie ahead,
peace will follow through

One Licence A-640406

Next weekend

24th Sunday in Ordinary Time Yr A

Sirach 27:30—28:7 Romans 14:7-9 Matthew 18:21-35