SUNDAY MASS

ENTRANCE ANTIPHON:
O God, come to my assistance; O Lord, make haste to help me! You are my rescuer, my help; O Lord, do not delay.

FIRST READING: Isaiah 55:1-3.

RESPONSORIAL PSALM: Psalm 145.

RESPONSE:
You open your hand, Lord, and you satisfy us.

1. The Lord is kind and full of compassion,
   slow to anger, abounding in mercy.
   How good is the Lord to all,
   compassionate to all his creatures. ℟
2. The eyes of all look to you,
   and you give them their food in due season.
   You open your hand and satisfy
   the desire of every living thing. ℟
3. The Lord is just in all his ways,
   and holy in all his deeds.
   The Lord is close to all who call him,
   who call on him in truth. ℟

SECOND READING: Romans 8:35, 37-39.

GOSPEL ACCLAMATION:
Alleluia, alleluia! Man shall not live by bread alone, but by every word that proceeds from the mouth of God. Alleluia.

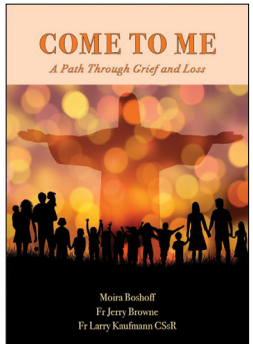
GOSPEL: Matthew 14:13-21.

COMMUNION ANTIPHON:
You have given us, O Lord, bread from heaven, endowed with all delights and sweetness in every taste.

Books from Redemptorist Pastoral Publications

Taken from Jesus' words, "Come to me all who labour and are burdened…", this book echoes the intimate and encouraging invitation of Jesus to go to him with our burdens.

Moira Boshoff, from her years of experience in care ministry, helps us to name our pains, and Father Jerry Browne's reflections bring us closer to the Jesus who stretches out his hand of invitation.



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THE WEEK AHEAD

Live the Word

Mon 3 Aug Liturgy of the Day

Jeremiah 28:1-17; Psalm 119; Matthew 14:22-36

God writes on the heart of every person. God's language might seem hard to understand, but if you move through life with a generous measure of love, God's text becomes a lot clearer.

Tue 4 Aug St John Vianney, Pr

Jer 30:1-2.12-15.18-22; Psalm 102; Matt 15:1-2.10-14

"We do not have to talk very much to pray well. We know that God is there in the holy tabernacle. Let us open our hearts to Him, let us rejoice in His sacred presence. That is the best prayer." – St John Vianney

Wed 5 Aug (Dedication of St Mary Major)

Jeremiah 31:1-7; Jer 31:10-13; Matthew 15:21-28

This feast commemorates the consecration of the oldest and largest church in the West dedicated to the Blessed Virgin Mary, built shortly after the Council of Ephesus in 431 AD.

Thu 6 Aug TRANSFIGURATION OF THE LORD

Daniel 7:9-10.13-14; Psalm 97; Matthew 17:1-9

The Transfiguration served to strengthen the disciples' faith, offering them a foretaste of Christ's kingdom and divine nature before his impending crucifixion and death.

Fri 7 Aug (St Cajetan, Pr)

Nahum 1:15; 3:1-3.6-7; Deut 32; Matthew 16:24-28

St Cajetan is the patron saint of job seekers. Allow his profound trust in Divine Providence, and his wisdom centered on spiritual surrender, divine love and perseverance to inpire you.

Sat 8 Aug St Dominic, Pr

Habakkuk 1:12–2:4; Psalm 9; Matthew 17:14-20

"You are my companion and must walk with me. For if we hold together, no earthly power can withstand us." Words addressed by St Dominic to St Francis of Assisi, his good friend.

Sun 9 Aug 19TH SUNDAY IN ORDINARY TIME

1 Kings 19:9.11-13; Psalm 85; Matthew 14:22-33

"As we receive God's compassionate gaze in contemplation, all negative energy and motivation is slowly exposed and eventually falls away as counterproductive and useless." – Fr Richard Rohr OFM

KEY: **SOLEMNITY**; FEAST; Memorial; (Optional Memorial)
Pr=Priest

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Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

18th Sunday in Ordinary Time • Year A
Divine Office: Week II • 2 August 2026

St Thomas Aquinas OP

When Pope St John Paul II wrote his magisterial encyclical "Faith and Reason", he included in chapter IV a section on "the enduring originality of the thought of St Thomas Aquinas" (par 43-44). Aquinas' work has endured, not without robust challenges, but in many respects it was original.

His output was monumental. This 13th Century Dominican friar wrote about 8,000,000 words in his 49 years of life (from 1225-1274). It is difficult to approach Aquinas without some reliable guide as to where to start and how to read his medieval style.

Aquinas began his academic work before the distinction between philosophy and theology had hardened. His first lectures were commentaries on various books of the Bible. His first long written work was his *Summa Contra Gentiles* – "Summary Against Unbelievers", which we treated last week. For the most part Aquinas relied on the available knowledge and philosophy without recourse to Christian revelation. This made his first major work available also to Jewish and Muslim thinkers.

Triumph of St Thomas Aquinas, "Doctor Communis", between Plato and Aristotle, Benozzo Gozzoli, 1471. Louvre, Paris

Undoubtably his great work was the "Summary of Christian Theology" or *Summa Theologiae*. This work was planned in three stages, but Aquinas died before he could complete the two million-words self-imposed task.

The first part of the "Summary of Theology" was concerned with God and with human nature; the second part was divided into two sections, the first dealing with the goals of human life, and questions of law and grace, whereas the second focussed on specific moral questions. The third unfinished part was directly concerned with Jesus, the Church, prayer and the sacraments.

The story is told that one morning while celebrating Mass, Thomas had a mystical experience and as a result ceased writing altogether. Asked about why he made such an untypical decision he commented on his vast output and said: "To me to whole thing is like so much straw!" His students completed Part III and Thomas died a little later in a Cistercian monastery while en route to the Council of Lyons (1274). Despite Aquinas' cyclopaedic knowledge of the faith and his immense care in examining all kinds of objections, his reputation initially remained the preserve of his Dominican family. The Universities of Paris and Oxford banned Aquinas, and his reputation suffered as scholasticism (i.e. the educational tradition of the medieval schools of thought) began to fade. Thomas Aquinas had to wait for Pope Leo XIII in his encyclical, *Aeterni Patris* (1879), to grant him universal Catholic favour.

Unfortunately, the secular world took little notice of Leo XIII's praise of Aquinas and resented the idea of a specific Catholic philosophy. As Aquinas began to fade in Catholic circles, he became an object of study and debate elsewhere. Staunch Catholic defenders tend to refer to Saint Thomas, while secular philosophers refer to Aquinas. Fortunately, there are important Catholic thinkers who can bridge both worlds.

Pope St John Paul II highlighted the enduring originality of the thought of Aquinas by arguing that a close study of him shows how he harmonised faith and reason, natural and supernatural, secularism and the radicality of the Gospel. For Aquinas, the background to all knowledge is the horizon of Divine Wisdom in which we live and move and have our being.