Co-Cathedral of St. Theresa of the Child Jesus
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November 1, 2026 - Solemnity of All Saints (A)

Living A Life God Intended For Us

Revelations 7:2-4,9-14; Psalm 24:1bc-2,3ab,5-6; 1John 3:1-3; Matthew 5:1-12a

We are a holy people of God, set apart and destined for holiness (cf. 1 Pt 2:9; 1 Pt 1:16). Holiness is the ultimate purpose of our lives. “You are called to be a saint — not someday, but today.”

St. Carlo Acutis said, "Sadness is looking at ourselves; happiness is looking toward God." A few days before he passed away, he wrote, “I am happy to die because I have lived my life without wasting even a minute on things displeasing to God.”

Let us ponder his words, which clearly articulate what the readings are about and what we celebrate today.

Many people think sadness stems from losing money, failing an exam, or being ill. Those things can hurt, yes—but they are not the deepest sadness. The deepest sadness is living without God’s purpose, looking only to ourselves. The only real sadness is a life without God. You may have everything—success, friends, and comfort—but if your heart is empty and you don’t know why you live, something will always be missing. That emptiness is what we call spiritual sadness—the sadness of a soul that has forgotten its Creator.

Every one of us is a child of God, made in His image. We are meant to bring love, kindness, and goodness to this world. If we live only for ourselves—chasing money, pleasure, or pride—we waste the precious gift of life. We often call it failure when things go wrong—a broken relationship, a lost job, or a failed exam. Yet the real failure is living an entire life without becoming the person God intended us to be.

When we set God aside, when prayer disappears, and when love becomes selfish, life loses its meaning. That is why even those who seem to have everything can still feel lost. True joy comes only when God becomes the center of our lives. This is the spirit of the Beatitudes found in the Gospels of Matthew and Luke (cf. Matt. 5:3-10; Lk. 6:20-26). The word 'beatitude' derives from the Latin 'beatus,' meaning 'happy,' a term that perfectly describes the saints. They are happy people, regardless of their circumstances. Whether poor, persecuted, or insulted, they remain faithful to God and never cease looking toward God.

The saints choose to be merciful amid cruelty. They choose meekness amid arrogance. They choose purity of heart amid deceit. They choose to be peacemakers amid hatred. Like them, we are all destined for holiness and to make a meaningful impact. We are meant for God and destined to share in his glory (cf. Rom. 8:29; 1 Cor. 2:7). This dignity is a gift, elevated by the Sacrament of Baptism. We are to nurture this gift of holiness; to nurture means to cultivate, care for, and grow, because, like a seed, it will not become a plant and bear fruit on its own. We should not be ashamed to say, "I wanted to be a saint!"

Where do we start, or how should we begin? There are many ways to begin, but our journey of holiness should start not only by avoiding sin but also by standing at the forefront as witnesses to virtue, like St. Carlo Acutis, St. Damien of Molokai, St. Marianne Cope, or St. Therese of the Child Jesus. Reading the lives of the saints helps, but it's also beneficial to focus on living out the four cardinal virtues: fortitude, prudence, justice, and temperance. We call them cardinal because they act like "hinges," which is the meaning of the word "cardinal." They serve as foundational principles for all other virtues.

(Continuation from page 1)

Prudence - to exercise caution and discernment in our words and actions; to be considerate, judicious, and cautious in our words and actions. Fortitude - to endure for the benefit of others; to show courage in pain and adversity. Justice - to treat others equitably and justly, imitating the mercy of God. Temperance - to live a life marked by self-restraint, especially regarding material accumulation; to practice moderation, self-denial, and mortification.

These virtues should be accompanied by regular prayer, a life of charity, especially Holy Confession, and active participation in the Holy Sacrifice of the Mass, which should be the foundation and means of our striving for holiness. Remember, we are the people of God, a people set apart, destined to be holy (cf. 1 Pt 2:9; 1 Pt 1:16).

Fr. Manny Hewe, Pastor

A Journey of Joyful Witness to Doing all things with Love.

We worship what we believe; we live what we worship.

Offering Mass Intentions

The Church encourages us to 'pray unceasingly,' which helps us grow closer to God and welcome His guidance and blessings (cf. 1 Thess. 5:16-17). Prayer is both a duty and a privilege, practiced in both public and private worship. When we pray for the common good, we strengthen our unity with one another and with God (cf. 1 Thess. 5:23-25).

Offering Mass intentions is both a privilege and a sacred honor. The Holy Eucharist is the highest form of worship and the heart of our Christian life, in which the Church prays to the Father. During Mass, the priest, acting in the person of Christ, offers prayers and sacrifices for all. This spiritual bond with Christ and the Church gives meaning to Mass intentions. You can offer intentions for a departed loved one, for someone's health, or for special occasions such as birthdays or anniversaries.

When we offer Mass intentions, we join the Church's prayer life and receive spiritual blessings. The monetary offering supports charity and reflects our shared responsibility and community spirit. Giving in this way, spiritually and materially, shows our faith and love for God and one another.

To request a Mass intention, you can schedule it at the parish office or use the special envelopes at the church entrance. Write your intention on the envelope and include your offering. Your offering will be part of the "collective intentions," in which several intentions are joined in one Mass. (Fr. MAH)



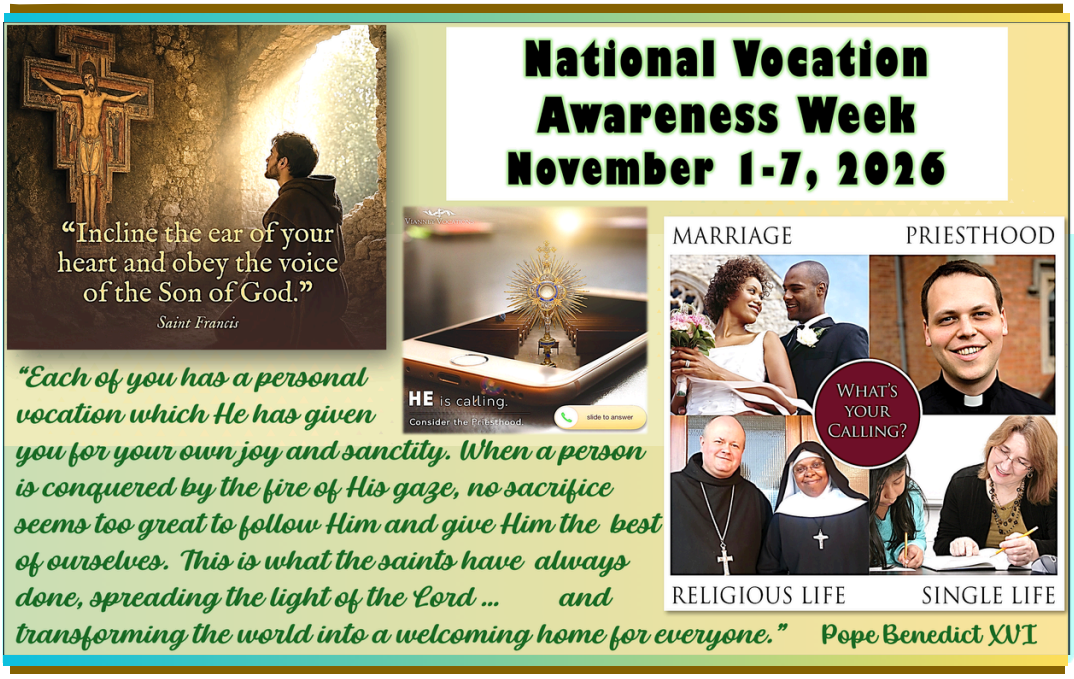


Weekly Offering Report
For October 19, 2026 - October 25, 2026

	Weekly Collections	Online Giving
SUNDAY Mass Offering	$ 9,348.00	$ 1,129.16

*** Looking for convenient, safe and secure way of giving to our church? We have online giving feature in our website, just click on the link and go through the easy-to-follow steps to go about it. We also have a Giving Kiosk beside the statue of St. Damien. Please have a look at these methods for your church contributions. We thank you for your continued support in fulfilling the mission of the Co-Cathedral of St. Theresa. ***

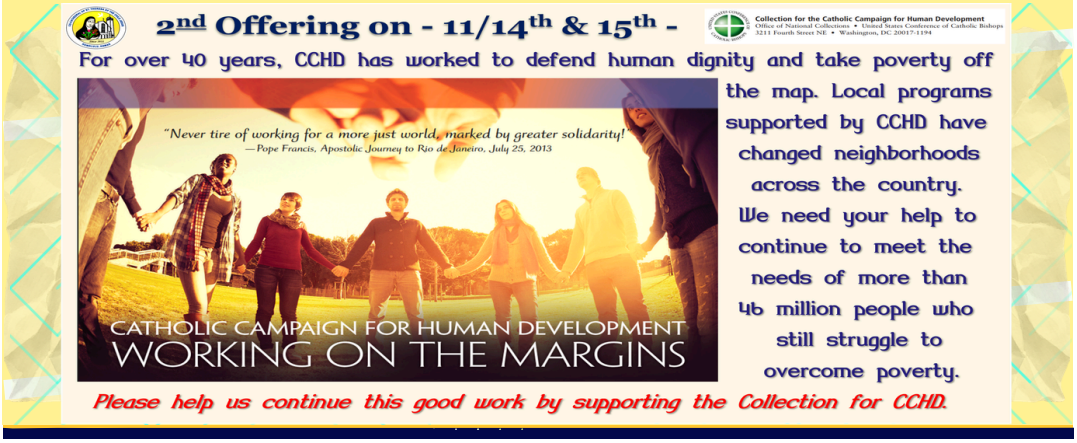
Parish Savings with the Diocese as of September 30, 2026	**$ 183,607.59**
CCST Columbaria Savings as of September 30, 2026	**$ 4,877.21**
Outstanding PV Loan with the Diocese as of September 30, 2026	**$ 254,577.53**



Second Collections:

November 14-15 for the Catholic Campaign for Human Development
November 21-22 for the Catholic Ministries Annual Appeal - 2026

Mahalo for your generosity.



SAINT THERESA SCHOOL CONTACT INFORMATION

Office Phone: 808-536-4703

St.TheresaSchool@Beavers808
Sttheresaschool808

Website: www.stshi.org

SCHOOL OFFICE STAFF AND FACULTY MEMBERS

- Principal/Music 1-5 - Conception (Bernie) Gora
- Vice Principal/ELA 5 - Lauren Ramirez-Asaeda
- Administrative Assistant - Faith Leasiolagi
- Admissions Office Assistant - Stephanie Lou Ondayog
- Preschool Director/Teacher - Magdalena Collins
- Preschool Aide - Elaine Jane Gonzalez
- Preschool Aftercare - Janna Isidro
- Kindergarden Teacher - Taiena Finau
- Kindergarten Aide - Lenie Macadangdang
- 1st Grade - Marvin Macadangdang
- 2nd Grade - Faith Afu
- 3rd Grade Teacher - Sibel Mestanova
- 4th Grade Teacher - Lauren Ramirez-Asaeda
- 4 Religion/4 & 5 Art - Francine Caetano-Fontanilla
- 5th Grade/Math - Bernie Gora
- 6-7 Math - Fr. John Akau
- 8th Grade/Math - Dcn Ray Lam
- 5-8 Science/STEM - Delwin Dang
- 6th Grade/Social Studies 4-8 - Alyssa Yabes
- 6-8 ELA/6-8 Home Economics - Dr. Frances Wong
- 7th Grade/Religion 5-8 - Shaun Agtarap
- 8th Grade/Japanese 5-8/Art 7-8 /PR Media - Tiani Quon
- PK-8 PE - Jayven Bumanglag
- Creative Music K-3 - Johnelle Silva
- Music 4-8 - Kukahi Lee
- Maintenance - Edwin Kaaihue
- Custodian - Romeo John Cabarrubias



Offer prayers to your departed loved ones.

All Soul's Day envelopes are available at the side entrance of the church.

Prayers will be offered for them during the whole month of November.

PARISH OFFICE HOURS

Monday - Friday
from 8:00 am - 4:30 pm
(Closed during Lunch break from 12:00 - 1:00 pm)
Saturdays
from 8:30 am - 12:00 pm
Sundays
from 7:30 am - 11:30 am

MASS SCHEDULES

Sunday Mass
6:30 am, 8:30 am, 10:30 am & 6:00 pm
Saturday Vigil: 5:00 pm

Daily Mass
Mon – Thurs: 6:30 am
Fri – Sat: 8:00 am

Vietnamese Mass (VHM)

Daily Mass:
Mon. Tues. & Thur. at 5:30 pm

Saturday Vigil at 7:00 pm
Sundays at 3:30 pm

Holy Hour/Benediction of the Blessed Sacrament and Confession
Wednesdays
Our Lady of Perpetual Help Novena at 6:00 pm
Holy Hour/Benediction & Confessions at 6:15 pm
(First Wednesdays of the month with Bishop)

PASTORAL TEAM & PARISH STAFF

Fr. Manuel Hewe
Pastor

Fr. John Akau
Parochial Vicar

Fr. Anthony Tran
VHM Chaplain

Sr. Mercedita Estrella, SPC
Dir. of R.E. & Pastoral Associate

Ryan and Ashley Agcaoili
Coordinators of Youth Ministry

Tyra Lamb
Safe Environment Liaison

Grace Young
Communications Coordinator

Pinky Mendoza
Office Coordinator

Bernie Gora
Director of Music

Earl Morita
Church Grounds Maintenance

Jennifer Asuncion
Office Secretary

Ray Lamb
Deacon

Samy Ratum
Facilities Custodian

Francis Leasiolagi
Deacon

Roy Matsuo
Retired Deacon

Noraliza Tapec
On-Call Church Custodian

Jonathan Lam
VHM Deacon

Marlowe Sabater
Deacon

Felipe Tan
Accountant

Joan Mabag
Custodian



Daily Mass Readings

www.usccb.org

November 2, 2026
The Commemoration of All the Faithful Departed (All Souls)
Wisdom 3:1-9; Romans 5:5-11 or Romans 6:3-9; John 6:37-40

November 3, 2026
Tuesday of the Thirty-first Week in Ordinary Time
Philippians 2:5-11; Luke 14:15-24

November 4, 2026
Memorial of Saint Charles Borromeo, Bishop
Philippians 2:12-18; Luke 14:25-33

November 5, 2026
Thursday of the Thirty-first Week in Ordinary Time
Philippians 3:3-8a; Luke 15:1-10

November 6, 2026
Friday of the Thirty-first Week in Ordinary Time
Philippians 3:17—4:1; Luke 16:1-8

November 7, 2026
Saturday of the Thirty-first Week in Ordinary Time
Philippians 4:10-19; Luke 16:9-15

November 8, 2026
Thirty-second Sunday in Ordinary Time
Wisdom 6:12-16; 1 Thessalonians 4:13-18; Matthew 25:1-13

SERVANT OF THE LITTLE WAY:
A Vision of Love, Service, and Holiness
Journeying toward the 100th Year Parish Foundation Anniversary
1931 - 2031

At the Co-Cathedral of St. Theresa, we see our calling as a special one. We are more than volunteers — we are **Servants of the Little Way**.

Serving the Church means more than giving our time. It demonstrates our love for Jesus Christ, responds to His grace, and helps us live our faith daily.

Through Baptism and the Eucharist, we become united as members of the Mystical Body of Christ. When we receive the Body and Blood of our Lord, we are called to be His presence in the world by loving, serving, and bringing His light to those who need it most.

St. Thérèse of the Child Jesus, our patroness, teaches us that holiness is not reserved for those who do great things. It begins with ordinary people doing simple things with great love. A smile, a prayer, a kind word, a helping hand, or a quiet sacrifice offered without recognition—these small acts, when done for love of God, reveal His presence in our world in powerful ways. St. Thérèse teaches us that no act of love is too small if it comes from the heart. No matter how we serve—at the altar, at the doors, teaching, caring for the sick, helping those in need, or doing quiet tasks—every act of loving service matters when offered to God.

We call ourselves Servants of the Little Way because it reflects who we are and how we aspire to live. A volunteer helps with a task, but our calling goes deeper. We are brothers and sisters in Christ, united by faith, strengthened by the Eucharist, and sent to serve.

In God's Kingdom, greatness is not about position, recognition, or authority. It is about love, humility, and service. Jesus calls us to serve one another (cf. Matt. 23:8–11; Gal. 5:13; 1 Pt. 4:10). We serve not only because there is a need but because we belong to Christ. We do not seek praise or recognition but seek to glorify God. We do not merely want to help; we want to love as Christ loves us. We do not ask how little we can give but how much love we can put into what God has given us. We measure our holiness not by how much we do but by how much love we put into what we do.

This is the Little Way: doing even small things with great love for Jesus.

As we look forward to the 100th anniversary of the founding of Co-Cathedral of St. Theresa Parish on July 19, 2031, we journey toward becoming **Servants of the Little Way**.
We renew our commitment to Christ, deepen our faith, grow closer together, and build a legacy of love for future generations. (MAH)



Communion of Saints and Asking their Intercessions

Our Catholic practice of asking saints to intercede for us is rooted in the Bible. It is important to distinguish between worship and intercession. We, Catholics, worship only God: the Father, the Son, and the Holy Spirit. We do not worship Mary or the saints. Asking a saint to pray for us is like asking another Christian, "Please pray for me."

However, the key question is whether those in heaven, as members of Christ's Body, can pray for us. The Bible supports this. St. Paul writes, "I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone" (1 Tim 2:1). St. James adds, "Pray for one another… The fervent prayer of a righteous person is powerful" (James 5:16). Intercessory prayer is clearly biblical. If asking another Christian on earth to pray for us does not detract from Jesus, neither does asking a Christian in heaven to do so.

Remember that the saints in heaven are alive. Jesus says, "He is not God of the dead, but of the living; for to him all are alive" (Lk. 20:38). Those who die in Christ remain alive in Him. St. Paul says leaving this life means being "with Christ" (cf. Phil. 1:23). When we, Catholics, speak of "praying to the saints," we are asking members of the living Body of Christ, already with the Lord, to pray with and for us.

The Book of Revelation depicts the saints in heaven offering prayers to God: "The twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones." (Rev. 5:8). Another passage states, "The smoke of the incense along with the prayers of the holy ones went up before God from the hand of the angel." (Rev. 8:4). These passages present a clear biblical image of heavenly intercession and show heaven is connected to the prayers of the Church on earth.

We can say the saints in heaven are aware of events on earth. They are a cloud of witnesses, the faithful who have gone before us: "Therefore, since we are surrounded by so great a cloud of witnesses…" (Heb. 12:1). In the Book of Revelation, they are martyrs who speak to God about earthly events: "How long will it be, holy and true master,* before you sit in judgment and avenge our blood on the inhabitants of the earth?" (Rev. 6:10). The saints are not separated from Christ's Church; they live in God and care about fulfilling His plans.

We believe death does not break the unity of Christ's Body. St. Paul teaches, "We, though many, are one body in Christ, and individually parts one of another" (Rom. 12:5). "If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy" (1 Cor. 12:26). St. Paul also says, "Neither death, nor life… will separate us from the love of God in Christ Jesus our Lord" (cf. Rom. 8:38–39). The Church comprises Christians on earth and those already in heaven, known as the Communion of Saints.

The prayers of the saints do not diminish Jesus' Lordship. In his first letter to Timothy, St. Paul proclaims Jesus remains the mediator between God and people, for only he brings us back to the Father through His death and resurrection (cf. 1 Tim. 2:5). Yet just four verses earlier, he instructs Christians to offer "prayers" and "intercessions" for everyone (1 Tim. 2:1). Therefore, St. Paul does not mean in verse 5 that Christians should never pray for one another. Instead, all Christian intercession participates in the one mediation of Jesus Christ.

If we say, "Father, please pray for my mother," we are not replacing Jesus. The same holds true if we say, "St. Peter, pray for my mother." In both cases, we are simply asking another member of Christ's Body to join us in praying to God. When we say, "Saint Anthony, pray for me," we do not mean, "Saint Anthony, you are my God." We mean, "Saint Anthony, you are alive in Christ. You are my brother in Christ. Please join your prayers to mine and pray for me before God." When we say, "Holy Mary, Mother of God, pray for us sinners…," we are asking Mary to pray for us. The prayer ultimately goes to God.

Jesus remains the Savior, Redeemer, and one Mediator. He is the source of every grace. The saints do not stand between Jesus and us as competitors; they stand with us before Jesus as members of His Body. They are in communion with us, the living. This means the Church is larger than what we can see. Some worship God on earth, while others worship Him before His throne. Yet in Christ, we remain one family, one Church, and one Body.