



Co-Cathedral of St. Theresa of the Child Jesus

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April 19, 2026 - Third Sunday of Easter (A)

Journey to Emmaus



Acts 2:14, 22-33; Psalm 16:1-2,5,7-8,9-10,11; 1 Peter 1:17-21; Luke 24:13-35

The journey to Emmaus illustrates how the Church first recognized Jesus in "the breaking of bread." Two disheartened disciples leave Jerusalem, struggling after losing the one they thought would save them. Their journey away from hope carries the essential message: recognizing Christ even in despair and becoming witnesses to those facing unnecessary desperation.

A stranger joined them, listened to their story, and helped them interpret recent events. Jesus accompanied them, but they recognized him only in the breaking of bread.

This story highlights that recognizing Jesus—even when He is hidden—is central to our faith and the Holy Eucharist.

Gathering

The risen Lord, whom they took for a stranger, walked with them on their journey (cf. Lk 24:15).

Greetings

He engaged them in conversation, asked about their situation, and listened as they voiced their disappointments (cf. Lk 24:17-24).

Scriptures and Homily

Jesus reminded them of the Scriptures and what the prophets foretold about the Messiah. He revealed the meaning behind the events and gradually drew them into the greater narrative: his resurrection and future glory (cf. Lk 24:25-28).

Offertory

They asked him to join their meal (cf. Lk. 24:29).

Breaking of Bread (Holy Eucharist)

Jesus broke bread with them. Their hearts were filled with joy, and their faith was restored (cf. Lk. 24:30-31).

Sending

They returned to Jerusalem to share their encounter with the risen Lord (cf. Lk. 24:33-35).

The journey to Emmaus mirrors our lives. We often walk burdened by conflict, work stress, loneliness, unanswered prayers, or illness, struggles that distract us from recognizing Jesus journeying with us.

At Mass, we relive the Emmaus experience, bringing our joys, sorrows, and hopes. Jesus speaks to us in the Word, in homilies, and in prayers, guiding us as he did the disciples. Our encounter at Mass should shape how we think, speak, and act, engaging a culture that often prefers comfort to conviction. Rather than absorb the world, we must discern, challenge, and, when needed, stand apart—not arrogantly, but in fidelity to the risen Lord.

Let us pray for open eyes and hearts, so we may recognize Jesus in our struggles and receive Him in the Holy Eucharist, the source of our faith and hope.

Fr. Manny Hewe, Pastor

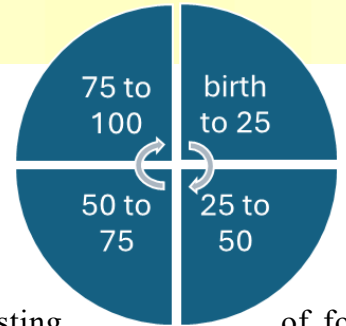




A Journey of Joyful Witness to Doing all things with Love.

Thoughts about the Four Quadrants of Life

The Book of Psalms says life is seventy years, or eighty if you are strong (cf. Ps. 90:10). This reminds us how brief our time on earth really is. Some people live past eighty, but usually by then, things slow down. Youthful beauty fades. It fades no matter how hard we try to keep it. Life is short. Time is limited.



Recognizing how fleeting life is, we see why building our inner selves, the spiritual life, is so important. We live our lives mindful of our eternal destiny through our relationship with Jesus, who is the way, the truth, and the life (cf. Jn 14:16). Jesus reminds us: "What good is it if we have lots of things but lose our souls?" (cf. Mat. 16:26, Mk. 8:25, Lk. 9:25).

Carrying this perspective into how we view our lives, we can picture life as consisting of four quadrants, each spanning 25 years, assuming we all reach 100.

The first part spans from birth to age 25. It is about discovery and growth. During this time, we grow from dependence to independence, from purity to curiosity, from innocence to making mistakes, from trying new things to committing wrong turns, from studying to graduating, and from seeking jobs to finding them. Sometimes this growing period feels like a train without a break. Life is lived in unrestrained excitement. There is a suspicion, even a resistance, to the wisdom of old folks. This is a phase of adventures and risks.

The second part covers ages 25 to 50, when you try to find your place. You move from trying to finding your way, from learning to earning, from making friends to maintaining relationships, from breakups to growing up, and from failing to learning lessons. This is often when you gradually gain life wisdom. You may choose to be rough or refined, grouchy or cheerful, mission-driven or pleasure-oriented. Ultimately, this phase shapes who you become as an adult.

The third part, ages 50 to 75, is important. By now, the first two parts have been spent either building or wasting time. Most people have a good job, a home, and a family. Life is steadier. You start thinking about retiring. When you reach retirement, it may not be wise to use your savings to build a new house. There are only a few years left after retiring. By then, about half your energy is gone if you live to 100 or more. With this in mind, it is important to think about how you will spend the last 50% of your energy. Will you use it wisely and well, or just let it go? This is a period to assess how best to use your remaining energy and time.

As you enter your third quarter, remember that experiences and opportunities may diminish with age—so choose to travel now instead of waiting and risking that limitations set in. You may not reach the fourth quarter. Therefore, make friends, help others, and cherish the encounters these moments create, because they enrich you and those around you. By embracing this approach, you recognize your life's purpose, respond to your calling, and live with intention so your journey leaves a meaningful, lasting impact. (Fr. MAH)

Order of Christian Initiation for Adults

You are all welcome to join our newly baptized and newly confirmed, as we continue our OCIA faith formation session this **Tuesday, April 21st** as we understand how to live

“The Missionary Spirit”

Join us at 6:30pm this Tuesday in Room 210. if you would like to deepen your Catholic faith. *May you have a blessed Easter!*

Co-Cathedral of St. Theresa
of the Child Jesus
ROMAN CATHOLIC DIOCESE OF HONOLULU

In Partnership

OHANA PRODUCE PLUS

Food Distribution

Saturday, April 25

9:00 to 10:45 a.m.

Pre-registration after Sunday mass

at Church Lanai

April 19

ONLINE REGISTRATION ONLY
(5 days before distribution)
<https://www.cocathedral.org>

Weekly Offering Report

For April 7, 2026 - April 12, 2026



SAINT THERESA SCHOOL
CONTACT INFORMATION
 Office Phone: 808-536-4703



St.TheresaSchool@Beavers808



Sttheresaschool808

Website: www.stshi.org

Weekly Collections Online Giving

SUNDAY Mass Offering	\$ 10,665.00	\$ 493.18
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*** 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. ***

We will provide a complete report on the donations and updated expenses for the church fence and security project as soon as they are available. In the meantime, we would like to encourage you to reflect and pray to consider donating more towards the church fence and security project the construction of which is in progress. Please continue to pray with us for the completion of this important project for the safety and security of our church and school.

<i>Parish Savings with the Diocese as of February 28, 2026</i>	\$ 275,414.90
<i>Outstanding PV Loan with the Diocese as of February 28, 2026</i>	\$ 275,167.66

Second Collections:

April 25-26 for the Catholic Ministries Annual Appeal
 May 9-10 for the Repairs and Maintenance

Mahalo for your generosity.

SCHOOL OFFICE STAFF AND FACULTY MEMBERS

- Principal/Music 1-8 - Conception (Bernie) Gora
- Vice Principal/Math 8 & Discovery - Lauren Ramirez-Asaeda
- Executive Administrative Assistant/LA 6 - Faith Leasiolagi
- Admission Clerk/Office Assistant - Stephanie Lou Ondayog
- Dean of Discipline/Athletic Director/4 & 5 Health/Art - Francine Caetano-Fontanilla
- Preschool Director/Teacher - Magdalena Collins
- PK-8 PE & MS Health - Jayven Bumanglag
- Preschool Aide - Elaine Jane Gonzalez
- Kindergarten Aide & Resource Teacher - Lenie Macadangdang
- Kindergarten Teacher - Taiena Finau
- PK, Kindergarten Religion & Liturgy Coordinator - Sr. Ana Fua Dela Cruz, SPC
- 1st Grade - Marvin Macadangdang
- 2nd Grade/Sacramental Prep - Faith Afu
- Creative Music K-3 - Johnelle Silva
- 3rd Grade Teacher - Sibel Mestanova
- 4th Grade Teacher - Laura Gabriel
- 5th Grade Homeroom/Math 5 & Middle School/MS Science - Dr. Peter Park
- Middle School Social Studies & Math 6 - Alyssa Yabes
- 7 & 8 Language Arts/7 & 8 Home Economics - Dr. Frances Wong
- Middle School Religion - Shaun Agtarap
- Math 7 - Christian Raquipo
- Middle School Japanese/7 & 8 Arts/ Marketing - Tiani Quon
- Permanent Sub - Laura Gomes
- Maintenance - Edwin Kaaihue
- Custodian - Romeo John Cabarrubias

O'ahu Flood Relief Support

You can help people impacted by the flood in many ways!

Mahalo for your support!

HOW YOU CAN HELP

We are collecting donations for families who have already reached out and are in need.

MOST NEEDED ITEMS:

- ✓ Canned / non-perishable foods
- ✓ Toiletries (soap, shampoo, toothpaste)
- ✓ Towels
- ✓ Blankets
- ✓ Pillows

Hosted By:

KNIGHTS of PETER CLAVER and LADIES AUXILIARY

DROP-OFF INFORMATION

Location: St. Theresa Church and School

Dates: NOW - 4/30/2026

Contact: Joyce Perreira, Ph: (808) 349-7092

CO-CATHEDRAL OF ST. THERESA OF THE CHILD JESUS
 Since 1931
 HONOLULU, HAWAII



Co-Cathedral of St. Theresa
of the Child Jesus

ROMAN CATHOLIC DIOCESE OF HONOLULU

95
YEARS

VENITE ADOREMUS
1931-2026

Blessing for Expectant Mothers

During all Masses on
Saturday, April 18
and
Sunday, April 19

*We pray for all mothers preparing
to welcome new life.*



CCST Family Faith Formation Team

*"How lovely is Your
dwelling place, O
Lord God of Hosts."
Psalm 84:1*



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

Sr. Mercedes Estrella, SPC

Dir. of R.E. & Pastoral Associate

Tyra Lamb

Safe Environment Liaison

Pinky Mendoza

Office Coordinator

Jennifer Asuncion

Office Secretary

Francis Leasiolagi

Deacon

Jonathan Lam

VHM Deacon

Marlowe Sabater

Deacon

Fr. Anthony Tran

VHM Chaplain

Ryan and Ashley Agcaoil

Coordinators of Youth Ministry

Grace Young

Communications Coordinator

Bernie Gora

Director of Music

Ray Lamb

Deacon

Roy Matsuo

Retired Deacon

Earl Morita

Church Grounds Maintenance

Samy Ratum

Facilities Custodian

Noraliza Tapeç

On-Call Church Custodian

Felipe Tan

Accountant

Joan Mabag

Custodian

Daily Mass Readings

www.usccb.org

April 20, 2026

Monday of the Third Week of Easter

Acts 6:8-15; John 6:22-29

April 21, 2026

Tuesday of the Third Week of Easter

Acts 7:51—8:1a; John 6:30-35

April 22, 2026

**Wednesday of the Third Week of
Easter**

Acts 8:1b-8; John 6:35-40

April 23, 2026

**Thursday of the Third Week of
Easter**

Acts 8:26-40; John 6:44-51

April 24, 2026

Friday of the Third Week of Easter

Acts 9:1-20; John 6:52-59

April 25, 2026

Feast of Saint Mark, evangelist

1 Peter 5:5b-14; Mark 16:15-20

April 26, 2026

Fourth Sunday of Easter

Acts 2:14a, 36-41; 1 Peter 2:20b-25;

John 10:1-10



WE STAND WITH POPE LEO XIV, WITNESSING AND PRAYING FOR PEACE.

***Reflection of His Holiness Pope Leo XIV at the Prayer Vigil for Peace
St. Peter's Basilica, Saturday, April 11, 2026***

Dear brothers and sisters,

Your prayer is an expression of that faith which, according to the words of Jesus, moves mountains (cf. *Mt 17:20*). Thank you for accepting this invitation to gather here at the tomb of Saint Peter and in so many other places around the world to pray for peace. War divides; hope unites. Arrogance tramples upon others; love lifts up. Idolatry blinds us; the living God enlightens. My dearest friends, all it takes is a little faith, a mere “crumb” of faith, in order to face this dramatic hour in history together — as humanity and alongside humanity. Prayer is not a refuge in which to hide from our responsibilities, nor an anesthetic to numb the pain provoked by so much injustice. Rather, it is the most selfless, universal, and transformative response to death: we are a people who are already risen! Within each of us, within every human being, the interior Teacher teaches peace, urges us toward encounter, and inspires us to make supplication. Let us rise from the rubble! Nothing can confine us to a predetermined fate, not even in this world where there never seem to be enough graves, for people continue to crucify one another and eliminate life, with no regard to justice and mercy.

In the context of the 2003 Iraq war crisis, Saint John Paul II, a tireless advocate for peace, said with deep emotion: “I belong to that generation that lived through World War II and, thanks be to God, survived it. I have the duty to say to all young people, to those who are younger than I, who have not had this experience: “No more war,” as Paul VI said during his first visit to the United Nations. We must do everything possible. We know well that peace is not possible at any price. But we all know how great this responsibility is” (Angelus, 16 March 2003). I make his appeal my own this evening, relevant as it is today.

Prayer teaches us how to act. In prayer, our limited human possibilities are joined to the infinite possibilities of God. Thoughts, words and deeds then break the demonic cycle of evil and are placed at the service of the Kingdom of God. A Kingdom in which there is no sword, no drone, no vengeance, no trivialization of evil, no unjust profit, but only dignity, understanding and forgiveness. It is here that we find a bulwark against that delusion of omnipotence that surrounds us and is becoming increasingly unpredictable and aggressive. The balance within the human family has been severely destabilized. Even the holy Name of God, the God of life, is being dragged into discourses of death. A world of brothers and sisters with one heavenly Father vanishes, as in a nightmare, giving way to a reality populated by enemies. We are met by threats, rather than the invitation to listen and to come together. Brothers and sisters, those who pray are aware of their own limitations; they do not kill or threaten with death. Instead, death enslaves those who have turned their backs on the living God, turning themselves and their own power into a mute, blind and deaf idol (cf. *Ps 115:4–8*), to which they sacrifice every value, demanding that the whole world bend its knee.

Enough of the idolatry of self and money! Enough of the display of power! Enough of war! True strength is shown in serving life. With evangelical simplicity, Saint John XXIII once wrote: “The benefits of peace will be felt everywhere, by individuals, by families, by nations, by the whole human race.” And echoing the incisive words of Pius XII, he added: “Nothing is lost by peace; everything may be lost by war” (Encyclical Letter *Pacem in Terris*, 116).

Let us, therefore, unite the moral and spiritual strength of the millions and billions of men and women, young and old, who today choose to believe in peace, caring for the wounds and repairing the damage left behind by the madness of war. I receive countless letters from children in areas of conflict. In reading them, one perceives, through the lens of innocence, all the horror and inhumanity of actions that some adults boast of with pride. Let us listen to the voices of children!

Dear brothers and sisters, there are certainly binding responsibilities that fall to the leaders of nations. To them we cry out: Stop! It is time for peace! Sit at the table of dialogue and mediation, not at the table where

rearmament is planned, and deadly actions are decided! Yet there is no less significant responsibility that falls to all of us — men and women from all over the world. We are an immense multitude that rejects war not only in word, but also in deed. Prayer calls us to leave behind whatever violence remains in our hearts and minds. Let us turn to a Kingdom of peace that is built up day by day — in our homes, schools, neighborhoods, and civil and religious communities. A Kingdom that counters polemics and resignation through friendship and a culture of encounter. Let us believe once again in love, moderation and good politics. We must form ourselves and get personally involved, each following our own calling. Everyone has a place in the mosaic of peace!

The Rosary, like other ancient forms of prayer, has united us this evening in its steady rhythm built on repetition. Peace gains ground in the same way: word by word, deed by deed, just as a rock is hollowed out drop by drop, or fabric woven stitch by stitch. These are the slow rhythms of life, a sign of God's patience. We must not allow ourselves to be overwhelmed by the pace of a world that does not know what it is chasing. Rather, we must return to serving the rhythm of life, the harmony of creation, and healing its wounds. As Pope Francis taught us, "There is also a need for peacemakers, men and women prepared to work boldly and creatively to initiate processes of healing and renewed encounter" (Encyclical Letter *Fratelli Tutti*, 225). There is, indeed, "an 'architecture' of peace, to which different institutions of society contribute, each according to its own area of expertise, but there is also an 'art' of peace that involves us" (*ibid.*, 231).

Dear brothers and sisters, let us return home having made a commitment to pray without ceasing and without growing weary, a commitment to a profound conversion of heart. The Church is a great people at the service of reconciliation and peace. She advances without hesitation, even when rejecting the logic of war may lead to misunderstanding and scorn. She proclaims the Gospel of peace and instills obedience to God rather than any human authority, especially when the inherent dignity of other human beings is threatened by continuous violations of international law. "Throughout the world, it is to be hoped that every community become a 'house of peace,' where one learns how to defuse hostility through dialogue, where justice is practiced, and forgiveness is cherished. Now more than ever, we must show that peace is not a utopia" (Message for the LIX World Youth Day of Peace, 1 January 2026).

Brothers and sisters of every language, people, and nation: we are one family that weeps, hopes, and rises again. "No more war, a journey with no return; no more war, a vicious cycle of grief and violence" (Saint John Paul II, *Prayer for Peace*, 2 February 1991).

Dear friends, peace be with you all! It is the peace of the Risen Christ, the fruit of his sacrifice of love on the cross. For this reason, we raise our prayer to him:

**Lord Jesus,
you conquered death without weapons or violence:
you shattered its power with the strength of peace.
Grant us your peace,
as you did to the women filled with doubt on Easter morning,
as you did to the disciples who were hiding in fear.
Send forth your Spirit,
the breath that gives life and reconciles,
that turns adversaries and enemies into brothers and sisters.
Inspire in us to trust in Mary, your mother,
who stood at the foot of your cross with a broken heart,
firm in the faith that you would rise again.
May the madness of war cease
and the Earth be cared for and cultivated by those who still
know how to bring forth, protect and love life.
Hear us, Lord of life!**

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