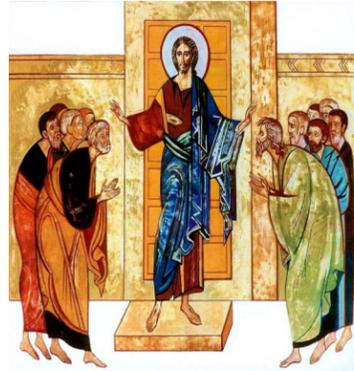


I am the WAY and the TRUTH and LIFE.
No one comes to the FATHER
except through ME.

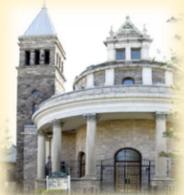


**If you are
Tired,
Sad or
Dissatisfied...
COME AND
LISTEN!**

**TALKS FOR
ADULTS
FAMILIES
AND
YOUTH 13+**

MONDAYS AND THURSDAYS at 8PM
CAFETERIA OF ST. COLUMBA
28 Pennsylvania Ave. Newark, NJ
Questions call 973-622-7712 - Babysitting available

Welcome to Saint Columba



PARISH SERVED BY:

Rev. Andrés Codoñer - Contell, Pastor
Rev. Drazen Hosi, Vicar

PHONE: 973-622-7712

E-mail: saintcolumba@hotmail.com

Website: <https://www.stcolumchurchnewark.org/>

SUNDAY MASS/ Misa Dominical
Saturday: 5:00 PM (Bilingual)
Sunday: 8:00 AM (English)
Domingo: 11:00 AM (Español)

BLESSED SACRAMENT EXPOSITION
Exposicion del Santisimo Sacramento
Friday/ Viernes, 4:00pm - 5:45pm
Thursdays of Lent 5pm

St. Augustine Church
170 Sussex Ave. Newark NJ
9:30AM - Sunday (Eng./Sp.)

SACRAMENT OF BAPTISM
Sacramento del Bautismo
Parents are required to meet with
Father Andres. Please call RECTORY.
*Los padres tiene que reunirse con el
Padre Andres. Llame a la Rectoria.*

DAILY MASS/ Misa diaria
Tuesday and Thursday
7:30 AM (English)

SACRAMENT OF MARRIAGE
Sacramento del Matrimonio
Engaged couples are asked to make
their arrangements one year in
advance of their wedding. Please call
RECTORY for an appointment.

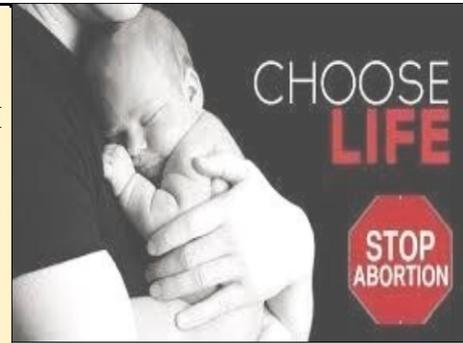
Lunes, miércoles y viernes
6:00 PM (Español)

CONFESSIONS/ Confesiones
5:00 pm dialy or by appointment.
Diario a las 5:00pm o por cita.

RELIGIOUS EDUCATION
Educacion Religiosa-Catecismo
We start the courses in September for
First Communion, children and young
people for Confirmation. Two years of
preparation for both sacrament.

NEOCATECHUMENAL WAY/
Camino Neocatecumenal
Word Liturgy: Tuesday & Wednesday
Eucharist Liturgy: Saturday 6PM & 8PM

"Before I formed you in the womb I
knew you, and before you were
born I consecrated you; I appointed
you a prophet to the nations."



Señor, muéstrame tus caminos;
guíame por tus senderos;
guíame, encamíname en tu
verdad pues tú eres mi Dios y
Salvador. AMÉN

Safe Environment Corner
How to Report Abuse

The Archdiocese takes
seriously any and all
allegations of sexual
misconduct by members of the
clergy, Religious and lay staff
of the Archdiocese.
We encourage anyone with
knowledge of an act of sexual
misconduct to inform us so
that we may take
appropriate action to protect
others and provide support to
victims of sexual abuse.

Call the Coordinator
for the Office of
Accompaniment in the
Archdiocesan Department
for the Protection of the
Faith at:
201-407-3256



*Pray For
World Peace*



In Loving
Memory

Remembering
your loved
one in the
anniversary to
eternal life.

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Call 973-622-7712

SPACE AVAILABLE
973 -622-7712



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*Sirviendo a Nuestra Comunidad
con Respeto y Dignidad*
Saira E. Soto, Manager
NJ Lic. No. 4719
americasfuneralhome@gmail.com

VENEGAS LLC
GENERAL CONTRACTOR
Johnny Venegas
Owner
973-748-7774

www.venegascontractor.com
sales@venegascontractor.com
68 Williamson Avenue
Bloomfield, NJ 07003

Fifth Sunday of Easter
April 28, 2024

"I am the true vine, and my Father is the vine grower.
Just as a branch cannot bear fruit on its own
unless it remains on the vine,
so neither can you unless you remain in me. "



"Yo soy la verdadera vid y mi Padre es el viñador.
Como el sarmiento no puede dar fruto por sí mismo,
si no permanece en la vid, así tampoco ustedes,
si no permanecen en mí."

St. Columba Church
ROMAN CATHOLIC CHURCH
25 THOMAS STREET
NEWARK, N.J. 07114

MASS INTENTIONS

INTENCIONES DE LA MISA

APRIL 27, SATURDAY

5:00 PM Victorio Rosado
Aurea Ester Amaro

APRIL 28, FIFTH SUNDAY OF EASTER

8:00 AM For all parishioners

11:00 AM	Maria Vega Santos Cruz Orlando Alvarado Hipolito Nieves Pedro Carrasquillo Maria & Antonio Morales Vidal Francisco	Aneudi Vidal Francisco Yusimil UN Alejandro Mejia Tony Fonseca Pedro Conza Nancy Rodriguez
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APRIL 29, MONDAY, St. Catherine of Siena

6:00 PM Por las benditas almas en purgatorio.

APRIL 30, TUESDAY, EASTER WEEKDAY

7:30 AM

MAY 01, WEDNESDAY, EASTER WEEKDAY

6:00 PM

MAY 02, THURSDAY, St. Athanasius

7:30 AM For all blessed souls in Purgatory

MAY 03, FRIDAY, St Philip and James, Apostles

6:00 PM Por las intenciones del Apostolado "En el enfermo esta Cristo"

MAY 04, SATURDAY, EASTER WEEKDAY

5:00 PM Pedro & Isidora Rodriguez

MAY 05, SIXTH SUNDAY OF EASTER

8:00 AM For all parishioners

11:00 AM	Orlando Rivas Octavio Y Margarita Castro Leonidas e Isaura Luna Olga Eras Daniel Francis Cruz y Maria Vega Santos Cruz	Orlando Alvarado Hipolito Nieves Pedro Carrasquillo Maria & Antonio Morales Nancy Rodriguez Por la salud de: Fani Andrade y Sara Vega
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COLLECTION ACTIVITIES 04/22/24

Thanks
**FOR YOUR
GENEROSITY**

SUNDAY COLLECTION	\$ 1,402.00
SECOND COLLECTION	\$ 311.00
POOR BOX	\$ 17.00
CANDLES REVENUE	\$ 14.00



Daily Mass Readings

**5th Sunday of Easter
4/28**

Acts 9:26-31
1 Jn 3:18-24
Jn 15:1-8

Monday 4/29
St. Catherine of Siena
Acts 14:5-18
Jn 14:21-26

Tuesday 4/30
Acts 14:19-28
Jn 14:27-31a

Wednesday 5/1
Acts 15:1-6
Jn 15:1-8

Thursday 5/2
St. Athanasius
Acts 15:7-21
Jn 15:9-11

Friday 5/3
St Philip and James, Apostles
1 Cor 15:1-8
Jn 14:6-14

6th Sunday of Easter 5/5
Acts 10:25-26, 34-35,
44-48
1 Jn 4:7-10
Jn 15:9-17

SUNDAYS - YEAR B / FERIAL - YEAR 2 / 5TH WEEK OF EASTER

PAPA FRANCISCO

AUDIENCIA GENERAL 17/4/24

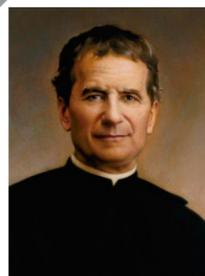
Vicios y virtudes. 15 La Templanza. Queridos hermanos y hermanas; Hoy hablaré de la cuarta y última virtud cardenal: **la templanza**. Esta virtud se remonta muy atrás en el tiempo y no pertenece sólo a los cristianos. Para los griegos, la práctica de las virtudes tenía como meta la felicidad. *¿Por qué todos buscamos la felicidad y, sin embargo, tan pocos la alcanzan?* Esta es la pregunta. Para responderla, Aristóteles aborda el tema de las virtudes, entre las que ocupa un lugar de relieve la *enkráteia*, es decir, la templanza. El término griego significa literalmente "poder sobre sí mismo". Esta virtud es, por lo tanto, la capacidad de autodominio, el arte de no dejarse arrollar por las pasiones rebeldes. **El Catecismo nos dice que «la templanza es la virtud moral que modera la atracción de los placeres y procura el equilibrio en el uso de los bienes creados». «Ella – continúa el Catecismo – asegura el dominio de la voluntad sobre los instintos y mantiene los deseos en los límites de la honestidad. La persona moderada orienta hacia el bien sus apetitos sensibles, guarda una sana discreción y no se deja arrastrar para seguir la pasión de su corazón» (n. 1809).**

En un mundo en el que tanta gente se jacta de decir lo que piensa, la persona templada prefiere, en cambio, pensar lo que dice. ¿Entienden la diferencia? No digo lo que se me ocurre, así sin más; no: pienso lo que tengo que decir. Asimismo, quien practica la templanza no hace promesas vacías, sino que asume compromisos en la me-

didada en que puede cumplirlos. También en los placeres, la persona templada actúa juiciosamente. El libre curso dado a los impulsos y la total licencia concedida a los placeres acaban volviéndose contra nosotros mismos, sumiéndonos en un estado de aburrimiento. ¡Cuántas personas que han querido probarlo todo vorazmente se han encontrado con que han perdido el gusto por todo! Mejor entonces buscar la justa medida: por ejemplo, para apreciar un buen vino, es mejor saborearlo a pequeños sorbos que tragárselo todo de golpe. Todos sabemos esto.

La persona templada sabe pensar y dosificar bien las palabras. Piensa en lo que dice. No permite que un momento de ira arruine relaciones y amistades que luego sólo pueden reconstruirse con gran esfuerzo. Especialmente en la vida familiar, donde las inhibiciones son menores, todos corremos el riesgo de no mantener bajo control las tensiones, las irritaciones, la ira.

En nuestro mundo todo empuja al exceso. En cambio, la templanza se lleva bien con actitudes evangélicas como la pequeñez, la discreción, el escondimiento, la mansedumbre. La felicidad con templanza es alegría que florece en el corazón de quien reconoce y valora lo que más importa en la vida. Recemos al Señor para que nos dé este don: el don de la madurez, de la madurez de la edad, de la madurez afectiva, de la madurez social. El don de la templanza.



**TEMPLANZA Y TRABAJO
SON LAS DOS MEJORES
CUSTODIOS DE LA VIRTUD**

- ST. JUAN BOSCO -



**VIRTUE
TEMPERANCE**

"Use the gifts you have received, and pass on the love that has been given to you"

**POPE FRANCIS
GENERAL AUDIENCE 04/17/24
Vices and virtues. 15 Temperance**

Dear brothers and sisters, good morning! Today I will talk about the fourth and final cardinal virtue: *temperance*.

For the Greeks, the practice of the virtues had happiness as its objective. ... Why does everyone seek happiness, even though so few achieve it? This is the question. To answer it, [the philosopher] Aristotle turns to the theme of virtues, among which *enkráteia*, that is, temperance, takes a prominent place. The Greek term literally means "**power over oneself**", the capacity for self-mastery, the art of not letting oneself be overcome by rebellious passions, of establishing order in "the jumble of the human heart". The *Catechism of the Catholic Church* tells us that "temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods".

The Catechism continues, "It ensures the will's mastery over instincts and keeps desires within the limits of what is honourable. The temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion, and does not follow the base desires, but restrains the appetites" (cf. 1809). Temperance is the virtue of the right measure.

In every situation, one behaves wisely, because people who act always moved by impulse or exuberance are ultimately unreliable. People without temperance are always unreliable. In a world where many people boast about saying what they think, the temperate person instead prefers to **think about what he says**. Thinking about what I have to say.

He does not make empty promises but makes commitments to the extent that he can fulfil them. The temperate person acts judiciously also with regards to pleasures. The free course of impulses and total license accorded to pleasures end up backfiring on us, plunging us into a state of boredom. ... The temperate person knows how to weigh words and dose them well. He thinks about what he says.

He does not allow a moment's anger to ruin relationships and friendships that can then only be rebuilt with difficulty. Especially in

family life, where inhibitions are lower, we all run the risk of not keeping tensions, irritations and anger in check. There is a time to speak and a time to be silent, but both require the right measure. And this applies to many things, for instance being with others and being alone. If the temperate person knows how to control his own irascibility, this does not mean we always find him with a peaceful and smiling face. Indeed, at times it is necessary to be indignant, but always in the right way.

These are the words: the *just measure*, the *right way*. A word of rebuke is at times healthier than a sour, rancorous silence. The temperate person knows that nothing is more uncomfortable than **correcting** another person, but he also knows that it is necessary; otherwise, one offers free reign to evil. In some cases, the temperate person succeeds in holding extremes together: he affirms absolute principles, asserts non-negotiable values, but also knows how to understand people, and he shows empathy for them. He shows empathy. The gift of the temperate person is therefore **balance**, a quality as precious as it is rare. Indeed, everything in our world pushes to excess. Instead, temperance combines well with Gospel values such as littleness, discretion, modesty, meekness. The temperate person appreciates the respect of others but does not make it the sole criterion for every action and every word. He is sensitive, he is able to cry and is not ashamed about it, but he does not weep over himself. In defeat, he rises up again; in victory, he is capable of returning to his former reserved life. He does not seek applause but knows that he needs others. Brothers and sisters, it is not true that temperance makes one grey and joyless. On the contrary, it lets one enjoy the goods of life better: staying together at the table, the tenderness of certain friendships, confidence with wise people, wonder at the beauty of creation. Happiness with temperance is the joyfulness that flourishes in the heart of those who recognize and value what counts most in life. Let us pray to the Lord that He might give us this gift: the gift of maturity, of age, of emotional maturity, of social maturity. The gift of temperance.