



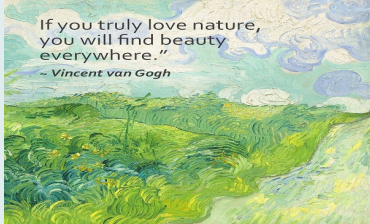
MISSION MATTERS

monthly



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QUOTE OF THE MONTH



CATHOLIC Q&A

What do Catholics believe about...

Care for our environment?

click [here](#) for the answer

INTERFAITH CALENDAR

click [here](#) for more information

- 04/01: Holy Thursday - Christian
- 04/02: Good Friday - Christian
- 04/04: Easter Sunday - Christian
- 04/08: Yom HaShoah - Jewish
- 04/13: Hindi New Year - Hindu
- 04/13-21: Ramayana - Hindu
- 04/13: Ramadan begins - Islam
- 04/14: Baisakhi - Sikh
- 04/15: Yom Ha'Atzmaut - Jewish
- 04/16: First Day of Ridvan - Baha'i
- 04/21: Ramaanavami - Hindu
- 04/24: Lazarus Saturday - Orthodox
- 04/25: Palm Sunday - Orthodox
- 04/27: Mahavir Jayanti - Jain
- 04/30: Holy Friday - Orthodox
- 04/30: Lag B'Omer - Jewish

THE RESURRECTED JESUS: NOT LIMITED BY SPACE OR TIME

By David Torkington

What happened at his Resurrection was that the Jesus who was once limited by the space and time world in which he had chosen to enter, was limited no more. Now his glorified human being continually radiates like the sun, that the early Christians used to symbolize his ever-loving presence. He radiates, not so much with light, but with love, but unlike the sun that only shone in the day, his love radiates both day and night, for there is no time when his love cannot be received by those who believe in him. That's why the first Christians would rise at midnight when, it was believed, that Jesus rose from the dead, to meditate on his Resurrection, on what it meant for them then, and what it would mean for them in the forthcoming day. What the risen Christ and his love had meant for them, the love of his Father had meant to Jesus throughout his life on earth.

Click [here](#) to read full article.



RAMADAN BEGINS APRIL 13!

Ramadan is considered one of the holiest months of the year for Muslims. In Ramadan, Muslims commemorate the revelation of the Qur'an, and fast from food and drink during the sunlit hours as a means of drawing closer to God and cultivating self-control, gratitude, and compassion for those less fortunate.

Click [here](#) to learn more.

SIX PRACTICAL PRINCIPLES FOR THE WORKPLACE

By: Samuel Baker

This reflection, based on the Church's social teaching, offers business leaders, members of their institutions and various stakeholders a set of practical principles that can guide them in their service of the common good, summarized here:

1. Businesses that produce goods that are truly good and services that truly serve contribute to the common good.
2. Businesses maintain solidarity with the poor by being alert for opportunities to serve otherwise deprived and undeserved populations and people in need.
3. Businesses contribute to the community by fostering the special dignity of human work.
4. Businesses provide, through subsidiarity, opportunities for employees to exercise appropriate authority as they contribute to the mission of the organization.
5. Businesses model stewardship of the resources, whether capital, human or environmental, that they have received.
6. Businesses are just in the allocation of resources to all stakeholders: employees, customers, investors, suppliers, and the community.

We encourage you to recognize both the responsibility and privilege it is to have the power to impact our world for God's glory through your vocation. Think of the impact that we could have in the work world if we took the time to understand and embrace the teachings of our Church. You can be the person that makes a difference in the secular world of consumerism and materialism.

Click [here](#) to read full article.

OUR CORE VALUES

Respect for
Human Dignity



Transformation



**JUSTICE
and
PEACE**



Compassion



Solidarity with
the Poor

2020-2021 Focus

JUSTICE & PEACE REFLECTION

Learn more about the global organization [GreenFaith!](#)

Because the Earth and all people are sacred and at risk, [GreenFaith](#) is building a worldwide, multi-faith climate and environmental movement.

Together our members create communities to transform ourselves, our spiritual institutions, and society to protect the planet and create a compassionate, loving and just world.

We envision a world transformed, in which humanity in all its diversity has developed a shared reverence for life on Earth. Religious and spiritual communities everywhere generate a moral awakening to the sacredness of Earth and the dignity of all people. Together, we are building resilient, caring communities and economies that meet everyone's needs and protect the planet. The era of conquest, extraction, and exploitation has given way to cooperation and community.

The good life is one of connectedness—with each other and all of nature. It is a world of flourishing life that replaces despair with joy, scarcity with shared abundance, and privilege with justly distributed power

People of faith make up over 80% percent of the world's population. Our religions teach us to care for the earth and each other; we seek to live by these values. Right now, however, the world is deeply out of balance and we are frightened and concerned. The most vulnerable among us are suffering while ineffective or authoritarian governments, polluting and extractive industries, and extremist cultural and religious forces place our planet at great risk.

We're pressing governments to commit to a global recovery from COVID-19 that invests in a just transition to 100% renewable energy, healthy food, clean water and air for everyone – and millions of green jobs to remake the world. We're organizing religious groups to divest from fossil fuels, industrial agriculture, and the banks that finance the planet's destruction and invest in climate solutions, especially those providing clean energy to the millions living without electricity. We're striving to lead by example, adopting climate-friendly consumption habits at home and at our places of prayer and worship.

In communities all around the world, in circles of friends and neighbors, our community is coming together to build equitable, caring, and resilient institutions and societies.

We invite you to join us. Click [here](#) to learn more about GreenFaith.



PRAYERS FOR THE ENVIRONMENT EARTH DAY APRIL 22, 2021

from [religionsforpeace.org](#)

Buddhism: Even as a mother protects with her life, her child, her only child, so with a boundless heart Should one cherish all living beings, Radiating kindness over the entire world, Spreading upwards to the skies, And downwards to the depths. ~ *Metta Sutta*

Christianity: Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. ~ *Matthew 6:28*

Hinduism: Even if there is only one tree full of flowers and fruit in a village, that place becomes worthy of worship and respect. ~ *Mahabharata, Adiparra, 138:25*

Indigenous Native American: Earth teach me stillness as the grasses are stilled with light. Earth teach me suffering as old stones suffer with memory. Earth teach me humility as blossoms are humble with beginning. Earth teach me caring as the mother who secures her young. ~ *Ute Prayer*

Islam: Do not cut down a tree, do not abuse a river, do not harm animals, and be always kind and humane to God's creation, even to your enemies. ~ *Abu-Baker*

Jainism: One who disregards the existence of earth, air, fire, water, and vegetation Disregards his or her own existence which is entwined with them. ~ *Mahavir*

Judaism: But ask the beasts, and they will teach you; the birds of the air, and they will tell you; or the plants of the earth, and they will teach you; In the Lord's hand is the life of every living thing and the breath of all humankind. ~ *Job 12:7-10*

Sikhism: God created night and day, seasons, time, and occasions. So also, air, water, fire, and nether regions. Amidst these has God fixed the earth, the place for Righteous Activities. ~ *Guru Granth Sahib*

Taoism: Heaven cannot but be high. Earth cannot but be broad. The sun and moon cannot but revolve. All creation cannot but flourish. To do so is their Tao. ~ *Chuang Tze*

Shintoism: Our gratitude, love, and responsibility within a living nature should not be avoided. Seeing a forest as merely an object of economic activity is a kind of trafficking in flesh, an injustice, a crime. ~ *Shoroku Shinto Yamatoyama*

ANTI-ASIAN VIOLENCE RESOURCES: Click [here](#) for more information!!

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Click [here](#) for more
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resources

Sister Mary Josette Food Pantry:

Serving our staff & students

galasm@villa.edu
716-961-2860



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240 Pine Ridge Road, Buffalo, NY 14225