

Partners in Mission

The Call to Relationship

Our Vision

Partners in Mission strive to bring Christ's reconciling presence to those we encounter in our daily lives.

Our Mission

Partners in Mission carry on the legacy of the Sisters of the Most Precious Blood by deepening their relationship with God, each other, and the Community to heal our broken world.

Reconciliation

Impelled by our charism of reconciliation, we the Sisters of the Most Precious Blood of O'Fallon, Missouri, open our hearts and community to lay persons who seek to be a reconciling presence in a world that is broken, fragmented and violent. We desire to collaborate with lay persons so that together, through mutual support, we will be instruments of peace at home, in ministry and in our Church.

The Sisters of the Most Precious Blood of O'Fallon respond to this call through their religious vows, a commitment to communal living and furthering the mission of the Church. Partnering with our community provides an opportunity for individuals who share the same sense of mission and commitment to respond to God's call, while continuing their own living and working situations.

C.P.P.S.

An abbreviation of the Latin name of the congregation: Congregatio Pretiosissimi Sanguinis, Congregation of the Most Precious Blood. Sisters of the Most Precious Blood are designated by the credentials "C.P.P.S." following their names.



“Which is more important,” asked Big Panda, “the journey or the destination?”

“The company.” said Tiny Dragon.

Opening Prayer

Loving and merciful God, you call us into being and commission us to serve your people.

We pray that our lives might make a difference and that our service may give you glory.

Strengthen us, we pray, to be instruments of peace and justice in our church and in our world.

May the desire to make a difference inspire many to lives of ministry in your church.

We pray in Jesus' name. Amen.

Closing Prayer

O God, you created me for a purpose, a specific task for the church and humanity. You have always known the work I was cut out for, a work which only I can do and no other.

If I do not accept this work, it will never be done. Therefore, I have a job to do. Make clear to me your will, and I will follow you in whatever task this may be.

I know I can do all things in you, my strength. Amen

A Glossary of Terms

Call: a summons to a particular activity, employment, work or office; a vocation

Charism: a specific grace/gift given to an individual person or group for the good of others, rather than just for the good of one's self.

Reconciliation is the charism of the Sisters of the Most Precious Blood.

Commitment: a pledge or promise to do something in the future

Community: a unified body of individuals bonded by a common purpose

Covenant: a binding agreement between individuals or between members of a group

Covenanting: the committed action or agreement between individuals or between members of a group.

Conversion: the experience of a change in a person's attitude, order, relation or action.

Core Values: basic, central, foundational and core beliefs of an individual or group.

Presence, Hospitality, Reconciliation and Response to Human Needs are the four Core Values of the Sisters of the Most Precious Blood

C.P.P.S: initials for "Sisters of the Adoration of the Most Precious Blood."

Diversifying Ministries: the engagement of community members in a variety of ministries but united under the same charism.

Ecclesial Character: The overall expression of "church as the kingdom of God on earth" that characterizes the missionary activity of its members.

Foundress: a woman who takes the first steps in an enterprise; and originator in an institution or movement.
Mother Theresa Weber is the foundress of the Sisters of the Most Precious Blood.

Icon: an art form of the Eastern Orthodox Church, designed as a flat-panel painting with saints as the principle subject matter.

Inclusion: a relationship among persons wherein no one is excluded.

Journaling: a form of consistently writing down one's thoughts without any attempt at interpretation.

Journey: the passage from one place or occupation to another.

Christ's Kingdom: the eternal sphere where Christ holds the eminent position.

Kindom: a current spelling of "kingdom" emphasizing the horizontal rather than the vertical relationship within the Kingdom of God.

Labyrinth: a complex circular maze (as in a garden) full of intricate paths often walked for meditative or contemplative prayer.

Legacy: a gift and/or inheritance left from someone of one generation to someone of the next generation.

Light of the World: Vatican II document: "Dogmatic Constitution on the Church"

Lumen Gentium: Latin title for "Dogmatic Constitution on the Church"

Mandala: a Hindu/Buddhist graphic symbol of the universe, in the form of a circle divided into four separate sections.

Meditation: a period of time wherein one focuses, reflects, or ponders a given subject matter.

Mission: the ministry of a religious organization that propagates its faith or carries out its humanitarian work.

We, the Sisters of the Most Precious Blood of O'Fallon, Missouri, form a community that finds its mission in the church. Rooted in the Eucharist and personal prayer we continue the mission of Jesus by striving to be and to experience Christ's redeeming presence as we affirm and empower one another and those we serve, especially the poor.

Mystics: persons who experience God in a way that is not apparent to the senses nor obvious to the intellect.

Pathway: a trodden path constructed for a specific use, such as a way of life, conduct or thought.

Partners in Mission:

Vision Statement: Partners in Mission strive to bring Christ's reconciling presence to those we encounter in our daily lives.

Mission Statement: We will carry on the Sisters' legacy by deepening our relationship with God, each other, and the community to heal our broken world.

Prayer: a person's personal relationship with God expressed by words, thoughts, reflection, or contemplation.

Reconciliation: the act of restoring a broken relationship between persons or among people.

Reflection: the thoughtful consideration of some subject matter, idea or purpose.

Scripture: a body of writings called the Bible which documents God's relationship with humanity.

Small Faith Community: the Church in miniature; a small group of the Faithful who meet to pray, study and organize themselves for service.

Service: a work contributing to the welfare of others.

Sisters of the Most Precious Blood: the name of the Congregation.

Spirituality: spirituality is what we do with our deepest desires, and how what we believe is translated into the way we live.

Tradition: an unwritten and inherited pattern of thought, action or behavior; the handing down of beliefs and customs by both word and example from one generation to another.

Universal Call to Holiness: the call to every baptized person to extend the Kingdom of God by drawing close to Jesus, the font of holiness. (Lumen Gentium)

Vision: a mode of conceiving and realizing a dreamed possibility in the future, and marked by faith, foresight and imagination.

Vocation: a strong summons or inclination to perform a particular service or course of action.

Vowed Members: members of a religious community who have solidified their commitment by the profession of vows.

Wisdom: an ability to discern the inner qualities of one's attitudes, relationships and action.

Reflection

Abraham's Call

Genesis 12:1-9, 14-18

God's Call to Moses

Exodus 3:1-12

God's Call to Jeremiah

Jer 1:1-10, 17-19

Reflection

God's Call to Mary

Luke 1:6-38

God's Call to Paul

Acts 9:1-22; Galatians 1:13-15

When and how have I experienced God's Call in my life?

Genesis 12:1-9, 14-18

The LORD said to Abram: Go forth from your land, your relatives, and from your father's house to a land that I will show you.

I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing.

I will bless those who bless you and curse those who curse you. All the families of the earth will find blessing in you.

Abram went as the LORD directed him, and Lot went with him. Abram was seventy-five years old when he left Haran.

Abram took his wife Sarai, his brother's son Lot, all the possessions that they had accumulated, and the persons they had acquired in Haran, and they set out for the land of Canaan. When they came to the land of Canaan, Abram passed through the land as far as the sacred place at Shechem, by the oak of Moreh. The Canaanites were then in the land.

The LORD appeared to Abram and said: To your descendants I will give this land. So, Abram built an altar there to the LORD who had appeared to him.

From there he moved on to the hill country east of Bethel, pitching his tent with Bethel to the west and Ai to the east. He built an altar there to the LORD and invoked the LORD by name.

Then Abram journeyed on by stages to the Negeb.

When Abram arrived in Egypt, the Egyptians saw that the woman was very beautiful.

When Pharaoh's officials saw her they praised her to Pharaoh, and the woman was taken into Pharaoh's house.

Abram fared well on her account, and he acquired sheep, oxen, male and female servants, male and female donkeys, and camels.

But the LORD struck Pharaoh and his household with severe plagues because of Sarai, Abram's wife.

Then Pharaoh summoned Abram and said to him: "How could you do this to me! Why did you not tell me she was your wife?

Why did you say, 'She is my sister,' so that I took her for my wife? Now, here is your wife. Take her and leave!"

Exodus 3:1-12

Meanwhile Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock beyond the wilderness, he came to the mountain of God, Horeb.

There the angel of the LORD appeared to him as fire flaming out of a bush. When he looked, although the bush was on fire, it was not being consumed.

So, Moses decided, "I must turn aside to look at this remarkable sight. Why does the bush not burn up?"

When the LORD saw that he had turned aside to look, God called out to him from the bush: Moses! Moses! He answered, "Here I am."

God said: Do not come near! Remove your sandals from your feet, for the place where you stand is holy ground.

I am the God of your father, he continued, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face, for he was afraid to look at God.

But the LORD said: I have witnessed the affliction of my people in Egypt and have heard their cry against their taskmasters, so I know well what they are suffering.

Therefore, I have come down to rescue them from the power of the Egyptians and lead them up from that land into a good and spacious land, a land flowing with milk and honey, the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Girgashites, the Hivites and the Jebusites.

Now indeed the outcry of the Israelites has reached me, and I have seen how the Egyptians are oppressing them.

Now, go! I am sending you to Pharaoh to bring my people, the Israelites, out of Egypt.

But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?"

God answered: I will be with you; and this will be your sign that I have sent you. When you have brought the people out of Egypt, you will serve God at this mountain.

Jeremiah 1:1-10, 17-19

The words of Jeremiah, son of Hilkiah, one of the priests from Anathoth, in the land of Benjamin.

The word of the LORD came to him in the days of Josiah, son of Amon, king of Judah, in the thirteenth year of his reign, and again in the days of Jehoiakim, son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah, son of Josiah, king of Judah—down to the exile of Jerusalem, in the fifth month.

The word of the LORD came to me: Before I formed you in the womb I knew you, before you were born, I dedicated you, a prophet to the nations.

“Ah, Lord GOD!” I said, “I do not know how to speak. I am too young!”

But the LORD answered me, Do not say, “I am too young.” To whomever I send you, you shall go; whatever I command you, you shall speak.

Do not be afraid of them, for I am with you to deliver you—oracle of the LORD.

Then the LORD extended his hand and touched my mouth, saying to me,

See, I place my words in your mouth!

Today I appoint you over nations and over kingdoms, To uproot and to tear down, to destroy and to demolish, to build and to plant. But you, prepare yourself; stand up and tell them all that I command you. Do not be terrified on account of them, or I will terrify you before them.

For I am the one who today makes you a fortified city, a pillar of iron, a wall of bronze, against the whole land:

Against Judah’s kings and princes, its priests and the people of the land.

They will fight against you, but not prevail over you, for I am with you to deliver you—oracle of the LORD.

Luke 1:13, 18-19, 23-24, 26-38

“Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you shall name him John.”

Then Zechariah said to the angel, “How shall I know this? For I am an old man, and my wife is advanced in years.”

And the angel said to him in reply, “I am Gabriel, who stand before God. I was sent to speak to you and to announce to you this good news.

Then, when his days of ministry were completed, he went home.

After this time his wife Elizabeth conceived, and she went into seclusion for five months, saying, “So has the Lord done for me at a time when he has seen fit to take away my disgrace before others.”

In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, “Hail, favored one! The Lord is with you.”

But she was greatly troubled at what was said and pondered what sort of greeting this might be.

Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end.”

But Mary said to the angel, “How can this be, since I have no relations with a man?” And the angel said to her in reply, “The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the child to be born will be called holy, the Son of God.

And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God.”

Mary said, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.” Then the angel departed from her.

Acts 9:1-20

Now Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus, that, if he should find any men or women who belonged to the Way, he might bring them back to Jerusalem in chains.

On his journey, as he was nearing Damascus, a light from the sky suddenly flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?"

He said, "Who are you, sir?" The reply came, "I am Jesus, whom you are persecuting. Now get up and go into the city and you will be told what you must do." The men who were traveling with him stood speechless, for they heard the voice but could see no one.

Saul got up from the ground, but when he opened his eyes, he could see nothing; so they led him by the hand and brought him to Damascus. For three days he was unable to see, and he neither ate nor drank.

There was a disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight and ask at the house of Judas for a man from Tarsus named Saul. He is there praying, and [in a vision] he has seen a man named Ananias come in and lay [his] hands on him, that he may regain his sight." But Ananias replied, "Lord, I have heard from many sources about this man, what evil things he has done to your holy ones in Jerusalem. And here he has authority from the chief priests to imprison all who call upon your name." But the Lord said to him, "Go, for this man is a chosen instrument of mine to carry my name before Gentiles, kings, and Israelites, and I will show him what he will have to suffer for my name."

So, Ananias went and entered the house; laying his hands on him, he said, "Saul, my brother, the Lord has sent me, Jesus who appeared to you on the way by which you came, that you may regain your sight and be filled with the holy Spirit."

Immediately things like scales fell from his eyes and he regained his sight. He got up and was baptized, and when he had eaten, he recovered his strength.

He stayed some days with the disciples in Damascus, and he began at once to proclaim Jesus in the synagogues, that he is the Son of God.

THE CALL

(adapted from an article by the Sisters of St. Joseph of Boston --- Peggy Nichols CSJ –
Director of Associates)

Each of us does have a purpose in life, and we often spend considerable thought pondering just what that might be. Is it to amass great wealth, or maybe it is to have as many friends or admirers as possible? Maybe the reason I was born is to make a great scientific discovery or to bring peace to a country ravaged by war. Maybe my purpose is to raise a family of children who make positive contributions to the world, or maybe it is to provide tender care for orphaned children dying of HIV-AIDS.

In one sense we may never really know the exact purpose for which we were born until after our life is over, similar to the man in Mitch Albom's book "Five People You Meet in Heaven". In another sense, the answer can be stated quite simply: Your purpose in life is to become the unique person God created you to be. Whether we move toward becoming that person with spouse, or living a single lifestyle, as a vowed member of a religious community, or as a member of the clergy, the underlying CALL is the same for each and every one of us, to be HOLY.

In reality there are many and varied paths that can lead to holiness. The path for a Buddhist will be different from that of a Muslim or a Jew. For Christians the fundamental call is to model one's life on the teachings and example of Jesus. Some may focus on the compassion of Jesus for those who are hurting; others may feel drawn to his sense of justice for the marginalized society. Some are compelled by Jesus' ministry of healing or teaching; others are drawn to his prayer as he communed with his father. However the call is manifested in one's life, all are fundamentally called to be loving persons.



In 1964, the Vatican II document on the Church, "Lumen Gentium" was completed. The document clearly reminds us that each and every one of us is called to holiness.

"The Lord Jesus, divine teacher and model of all perfection, preached holiness of life ...to each and every one of his disciples without distinction... it is quite clear that all Christians in any state or walk of life are called to the perfection of love, and by this holiness a more human manner of life is fostered also in earthly society. (Lumen Gentium 5:40) Even by their secular activity they (the faithful) must aid one another to greater holiness of life, so that the world may be filled with the spirit of Christ, and may more effectively attain its destiny in justice, in love, and in peace. The laity enjoys a principal role in the universal fulfillment of this task." (Lumen Gentium 4:36)

So, this is the fundamental vocation for each of us. We are all called to generous love, to closeness with God, "to holiness," as the Document says. And this universal call to union with God through the greatest possible love is precisely the core of the vision of the foundress of the Sisters of the Most Precious Blood and the women who also share this vision. Over and over in the history of our Sisters' Pathway, we find that there is not one idea of holiness for them and another for people outside religious communities; the difference is merely in the ways holiness is lived out.

Not that any of us at any point has "arrived," the call to holiness is a call to a process of conversion that will stretch over our lifetime. For Christians, Baptism begins the commitment to this process. For too long, many have looked at the sacraments simply as isolated moments. Life with Christ involves day-to-day living, a process of conversion that is never finished; it is ongoing.

We have been grasped by God and called to live according to the values presented in the Gospels. Conversion is a progressive change of convictions, values, and behavior. The Christian lives at the critical junction between a salvation reality and secular reality with all its tensions and conflicts. We are called to a different and special way of life living out the demands of the Gospel. We cannot be genuine Christians on Sundays unless we also try to be true to Christ's spirit in our work, business dealings, homes, our concern for the world at large, and in all our relationships.



God's invitation to holiness of life, to a relationship of love, has been issued to persons from the beginning. Scripture provides many examples of God's call to women and men, who were open to listen and respond. And today God still calls people to continue growing, to become the persons God empowered them to be. Often that call comes through people about whom we read. God can and does use any method to communicate to hearts that are open: events, people, nature, movies, books, even dreams. It is unrealistic to expect that God will appear in a vision to invite us to the next step, but with hearts that are eager for and open to the urging of God's Spirit, God's message will be heard.

Biblical Calls:

Abraham (Genesis 12:1-9, 14-18)

Moses (Exodus 3:1-12)

Jeremiah (Jerimiah 1:10-10, 17-19)

Mary (Luke 1:26-38)

Paul (Acts 9:1-22)