
Discussion Document

Elements of a CPPS Theology of Mission

It is a mandate from the 2004 Extraordinary General Assembly that:

The Moderator General and the General Council, in consultation with the Major Superiors, develop a plan for “mission” which would include:

- 1) A process for arriving at a common theology of mission.
- 2) A plan for the congregation where we should next expend our missionary efforts and develop a concrete plan.

In July 2009, the Moderator General and the General Council met with the Major Superiors and all unit directors, along with other selected representatives from the various units, for a Mission Workshop to begin a process that will response to and fulfill this mandate. The process, which we anticipate will continue for some time, is to engage in a broad discussion and dialogue about a theology of mission which will reflect the history, charism and spirituality of our congregation. We wish to engage all of our members, with the participation of our Companions and Associates, in this dialogue.

A theology of mission has six essential elements:

1. Witness and proclamation
2. Liturgy, prayer and contemplation
3. Justice, peace and the Integrity of Creation
4. Interreligious dialogue
5. Inculturation
6. Reconciliation

[For an explanation of these elements see the presentation: *Themes and Questions in Missiology Today* by Stephen Bevans, SVD; posted on the website with the other materials from the CPPS Mission Workshop 2009.]

As we begin to define a common CPPS theology of mission, those gathered at the mission workshop in Salzburg propose the following statements for reflection and discussion. These statements are not seen as a final statement of a CPPS theology of mission. Rather, it is our hope that these statements might assist the congregation to move towards a common understanding through an active dialogue about these statements in which they may be modified, or expanded, or rejected in favor of different expressions of our theology of mission.

Witness and proclamation

United in community and seduced by the Love of Christ who shed his Blood that we might have life in abundance, we commit ourselves to being truthful witnesses and proclaiming the prophetic word with passion.

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Liturgy, prayer and contemplation

As Missionaries of the Precious Blood our mission flows from our prayer and contemplation. The liturgy of the Eucharist embodies the process of conversion and reconciliation that we are called to put into action in the world and with the people that we serve.

Justice, Peace and the Integrity of Creation

The cry of the blood calls and sends us as Missionaries of the Precious Blood to participate actively in the work of justice, to restore peace and so to reconcile the human family, ourselves, and creation, so that we all can live together in our common home.

Interreligious dialogue

Affirming that all are one through the Blood of Christ, with a humble, receptive and non judgmental attitude, and recognizing the inherent dignity of those who are 'other', the CPPS missionary creates the space for mutually enriching dialogue that promotes an understanding that allows all peoples to live together in harmony.

Inculturation

Following the same attitude of Christ who emptied himself of his divinity and delivered himself to share our humanity, the Missionaries of the Precious Blood are present with respect and witness in concrete cultures, in order to discover and value the seeds of the Reign of God through accompaniment and dialogue, announcing the Good News and denouncing that which is contrary to the Reign of God.

Reconciliation

Contemplating the Blood of Christ as a source of reconciliation, as St. Paul writes: "...bringing those that are far off near" (Eph. 2), our charism calls us to be ambassadors of Christ for reconciliation and the healing of wounds at the personal, communal, social, ecclesial and political levels, taking into account the need for inculturation and dialogue.