THE DAILY BREAD

The Fiat of the Beloved



The Ordinary Life as Mission Field

A FORMATION BOOK BY

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The Everyday Apostle

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Where the Mission Actually Happens

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A Daily Bread Formation Book

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INTRODUCTION

The Mission Is Where You Are

When a woman hears that she is called to mission, to carry the Gospel into the world and to serve the dignity of the human person, she often imagines it as something that happens somewhere else, in a distant place, through a dramatic calling, in a life other than the one she is actually living. And because her own life seems so ordinary, so full of unremarkable tasks and unglamorous responsibilities, she concludes that the real mission belongs to others, to missionaries and ministers and more impressive people, while she goes on with the dishes and the carpool and the daily grind. But this is a profound mistake, for the mission is not somewhere else. It is exactly where she already is, in the ordinary life she is actually living, and the unremarkable moments of her day are not interruptions to the mission but the mission itself.

This book is about that truth and how to live it. It will show that the mission is already here, in a woman's ordinary life; that the Tuesday morning, the difficult conversation, the child who needs her presence, the colleague who needs her integrity, are not distractions from the mission but the mission itself; that the call is from sentiment to concrete engagement; how to see the specific needs God has placed in her proximity; how the mission is lived in family, work, community, the public square, and care for creation; and what kind of woman God actually uses, the surrendered woman who offers her yes again in each ordinary circumstance. The aim is to open a woman's eyes to the mission field she is already standing in, and to send her into it.

As you did it to one of the least of these my brothers, you did it to me. — Matthew 25:40

Jesus revealed that whatever is done to the least of His brothers is done to Him, so that the mission is lived in the concrete service of the people right in front of a woman, in whom Christ Himself is served. This book will show her how: seeing that the mission is already where she is; recognizing the ordinary moments as the mission itself; moving from sentiment to engagement; identifying the needs in her proximity; living the mission in family, work, community, and creation; and becoming the surrendered woman God uses. A woman does not need a different life to live the mission. She needs new eyes to see the mission field she is already standing in, and the resolve to give herself to it. The mission is where you are, and this book is here to help you see it and live it.

CHAPTER ONE

The Mission Is Already Here

Not Somewhere Else

The first thing a woman must see is that the mission is not somewhere else, waiting in a different life or a distant place, but is already here, in the ordinary life she is actually living, among the people God has already placed around her. Understanding that the mission field is her own ordinary life, the here and now of where she already is, frees a woman from waiting for a different life to live the mission and opens her eyes to the one she already has.

You will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth. — Acts 1:8

Mission Begins Where You Stand

Mission begins not in some far place but where a woman already stands, in her own home, neighborhood, and daily life, for the Gospel is carried into the world first through the ordinary places a person already inhabits. When Jesus sent His followers to be His witnesses, He told them to begin in Jerusalem, where they already were, before going to the ends of the earth, revealing that mission begins where a person stands, in the immediate places of their own life, before it reaches anywhere else, so that a woman's mission begins in her own home, her own relationships, her own daily rounds. This means a woman need not go anywhere else to begin the mission, for it begins right where she stands, in the Jerusalem of her own ordinary life, among the people and places already around her, so that the mission field is not elsewhere but here. The woman who sees that mission begins where she stands starts living it in her own ordinary life, among the people already around her, rather than waiting to go elsewhere. Mission begins where you stand, in a woman's own home, neighborhood, and daily life, for the Gospel is carried first into the places she already inhabits, so that the mission field is not somewhere else but right where she is.

Your Ordinary Life Is the Field

A woman's own ordinary life, with all its unremarkable tasks and relationships, is the very field of her mission, the place where she is called to carry the Gospel and serve human dignity, so that the mission is lived in the life she already has. The mission field is not a special or distant place but the ordinary life a woman already lives, her family, her work, her neighborhood, her daily tasks and encounters, for these are the places God has set her and the people He has given her to love and serve, so that her ordinary life is

precisely the field in which her mission is carried out. This means a woman does not need a different or more impressive life to live the mission, for her ordinary life is the field, the very place where she is called to witness, to serve, to love, so that the unremarkable life she is already living is the arena of her mission. The woman who sees her ordinary life as the field lives the mission in the life she already has, recognizing it as the very place she is called to serve. Your ordinary life is the field of mission, the place where a woman is called to carry the Gospel and serve human dignity, so that the mission is lived in the unremarkable life she already has rather than in a different or more impressive one.

Waiting for the Wrong Thing

A woman who waits for a different life, a special calling, or more impressive circumstances before living the mission is waiting for the wrong thing, for the mission is to be lived now, in the life she has, so that the waiting itself keeps her from the mission already before her. Many women delay the mission, waiting until they have more time, a clearer calling, a different season, more impressive opportunities, as though the mission required something other than their present life, but this waiting is a mistake, for the mission is to be lived now, in the ordinary life a woman already has, so that waiting for different circumstances only keeps her from the mission that is already before her. This means a woman should stop waiting for the wrong thing, for the right circumstances to begin, and instead take up the mission in her present life, recognizing that the mission field is already here and the time to live it is now, not in some imagined future. The woman who stops waiting for the wrong thing takes up the mission in her present ordinary life, rather than delaying for circumstances that miss the point. Waiting for the wrong thing, a different life or more impressive circumstances, keeps a woman from the mission already before her, for the mission is to be lived now in the life she has, so that she should take it up in her present ordinary life rather than delay.

CHAPTER TWO

Not Interruptions but the Mission

The Moments You Overlook

The ordinary moments a woman is tempted to see as interruptions to anything important, the Tuesday morning, the difficult conversation, the child who needs her presence, the colleague who needs her integrity, are not interruptions to the mission but the mission itself, the very places where it is lived. Understanding that the small, overlooked, and sometimes inconvenient moments of ordinary life are not distractions

from the mission but its actual substance transforms how a woman sees the content of her days.

Whatever you do, work heartily, as for the Lord and not for men. — Colossians 3:23

The Moments That Feel Like Distractions

The ordinary moments that feel like distractions or interruptions, the demands of a child, the needs of a colleague, the unremarkable duties of a Tuesday, are easily dismissed as obstacles to anything significant, so that a woman overlooks them as beneath the mission. In the course of an ordinary day, a woman faces countless small moments that can feel like interruptions to whatever matters, the child who needs her attention when she is busy, the difficult conversation she would rather avoid, the mundane tasks that fill her hours, and she may regard these as distractions from any real mission, obstacles to the significant life she imagines elsewhere. This means a woman often overlooks the actual content of her days as beneath the mission, treating the ordinary moments as interruptions to be gotten through rather than as anything significant, so that she misses the very places where her mission is to be lived. The woman who notices the moments that feel like distractions can begin to question whether they are really interruptions or something more. The moments that feel like distractions, the demands of a child or colleague, the duties of a Tuesday, are easily dismissed as obstacles to anything significant, so that a woman overlooks the actual content of her days as beneath the mission rather than seeing their true worth.

These Moments Are the Mission

The very moments a woman is tempted to overlook are not interruptions to the mission but the mission itself, for it is precisely in the child who needs her presence, the colleague who needs her integrity, and the difficult conversation that the Gospel is lived and human dignity served. The mission is not lived in some dramatic elsewhere but in exactly these ordinary moments, for the child who needs her presence is a soul entrusted to her care, the colleague who needs her integrity is a person served by her witness, the difficult conversation is an occasion of love and truth, so that these moments are not interruptions to the mission but its very substance, the places where it actually happens. This means a woman's mission is lived precisely in the moments she is tempted to overlook, so that the Tuesday morning and the ordinary demand and the small act of integrity are not distractions from the mission but the mission itself, the concrete places where she carries the Gospel and serves the dignity of the person. The woman who sees that these moments are the mission lives it in the ordinary demands she once overlooked, recognizing them as the very substance of her calling. These moments are the mission,

for the child who needs her presence, the colleague who needs her integrity, and the difficult conversation are not interruptions but the very places where the Gospel is lived and human dignity served, the concrete substance of a woman's mission.

Done for the Lord

The ordinary tasks and moments of a woman's day become mission when they are done for the Lord, offered to Him and done with love, so that whatever she does, however small, becomes part of her mission by the love and intention she brings to it. The Scripture counsels doing whatever one does heartily, as for the Lord and not for men, revealing that the ordinary tasks of life become something more when done for God, offered to Him, performed with love and as a service to Him, so that a woman's unremarkable duties and moments become mission by being done for the Lord. This means a woman transforms the ordinary content of her days into mission not by changing what she does but by changing why and how she does it, doing it for the Lord, with love, as a service to Him and to the people He has given her, so that the whole of her ordinary life becomes mission. The woman who does her tasks for the Lord turns the ordinary content of her days into mission, offering her unremarkable moments to God with love. Done for the Lord, the ordinary tasks and moments of a woman's day become mission, offered to Him and performed with love, so that whatever she does, however small, becomes part of her mission by the love and intention she brings to it.

CHAPTER THREE

From Feeling to Doing

The Call to Real Engagement

The mission asks of a woman not merely a warm feeling of concern for the world and its needs but concrete engagement, actual doing, for the call is not to charitable sentiment but to real action in response to real needs. Understanding that the mission requires moving from feeling to doing, from sympathy to concrete engagement, pushes a woman past a comfortable concern into the actual action that the mission demands.

Be doers of the word, and not hearers only, deceiving yourselves. — James 1:22

Sentiment Is Not Enough

A warm feeling of concern for the needs of the world, however sincere, is not by itself the mission, for sentiment that never acts changes nothing, and the mission calls for more

than feeling, for actual engagement. It is easy to feel moved by the needs of the world, to have sympathy for the poor and concern for injustice, and to mistake this feeling for the mission, but sentiment alone is not enough, for a concern that never translates into action changes nothing and leaves the needs unmet, so that the mission requires more than a warm heart, more than feeling, it requires doing. This means a woman cannot rest in sentiment, in merely caring about the world's needs, for the mission calls her beyond feeling to action, so that her concern must become engagement, her sympathy must become service, if it is to be mission at all rather than mere emotion. The woman who sees that sentiment is not enough moves beyond caring to doing, refusing to let feeling substitute for the action the mission requires. Sentiment is not enough, for a warm feeling of concern that never acts changes nothing, so that the mission calls for more than feeling, for the concrete engagement that turns concern into service.

Being Doers of the Word

The mission calls a woman to be a doer of the word and not a hearer only, to put her faith into concrete action rather than merely holding it as belief or feeling, so that genuine faith expresses itself in real engagement. The Scripture warns against being hearers of the word only, who deceive themselves, and calls instead for being doers, people who act on what they believe, and this is the heart of the mission, the putting of faith into action, the translating of belief and concern into concrete deeds, so that a woman is called to be a doer, engaging actually with the needs around her rather than merely hearing and feeling. This means the mission requires a woman to act, to be a doer of the word, to engage concretely with the world's needs in real service, so that her faith and concern become real engagement and not self-deceiving sentiment, action and not merely hearing. The woman who is a doer of the word puts her faith into concrete action, engaging the world's needs rather than merely hearing and feeling. Being doers of the word, and not hearers only, is the heart of the mission, a woman putting her faith into concrete action rather than holding it as mere belief or feeling, so that genuine faith expresses itself in real engagement.

Concrete Response to Real Needs

The mission is lived in concrete responses to real needs, specific actions addressed to actual people and situations, so that a woman engages not the world's needs in the abstract but the particular needs before her with real deeds. The mission does not ask a woman to solve the world's problems in the abstract or to feel concern for needs in general, but to respond concretely to the real needs before her, to do specific things for actual people, to address the particular situations she encounters with real action, so that the mission is lived in concrete responses rather than abstract concern. This means a

woman lives the mission by responding concretely to the real needs she meets, doing specific, actual things for the people and situations before her, so that her engagement is particular and real rather than vague and general, concrete deeds addressed to actual needs. The woman who gives a concrete response to real needs lives the mission in specific action, engaging the actual people and situations before her rather than needs in the abstract. Concrete response to real needs is how the mission is lived, specific actions addressed to actual people and situations, so that a woman engages the particular needs before her with real deeds rather than feeling concern for the world's needs in the abstract.

CHAPTER FOUR

The Needs in Front of You

Seeing Your Own Proximity

The mission does not ask a woman to search for needs in distant places but to see and respond to the needs God has already placed in her proximity, among the people and situations right in front of her, so that she begins with what is near. Understanding how to see the needs in her own proximity, the particular people and situations God has set around her, directs a woman's mission to the concrete field she is actually in, where her engagement can be real.

A Samaritan came to where he was, and when he saw him, he had compassion. — Luke 10:33

God Has Placed People Near You

God has deliberately placed particular people and situations in a woman's proximity, the family, neighbors, colleagues, and others near her, as the specific field of her mission, so that the people around her are not accidental but given. The people in a woman's life, her family, her friends, her neighbors, her coworkers, the people she encounters in her daily rounds, are not there by accident but have been placed in her proximity by God, given to her as the particular field of her mission, the specific souls she is positioned to love and serve, so that her mission has a concrete and God-given location in the people around her. This means a woman need not look far for her mission field, for God has already placed people near her, the particular people of her life, as the specific objects of her love and service, so that her proximity is her mission field, filled with people God has given her to serve. The woman who knows God has placed people near her sees the people of her life as her God-given mission field, not accidental but entrusted to her. God has

placed people near you, the family, neighbors, and colleagues of a woman's life given as the specific field of her mission, so that the people around her are not accidental but entrusted to her by God as those she is positioned to love and serve.

Seeing the Need Before You

The mission requires a woman to see the needs before her, to notice the people and situations in her proximity that need her love, service, or integrity, as the Samaritan saw the wounded man and had compassion, rather than passing by unseeing. The Good Samaritan became a neighbor because he saw the need before him and was moved to respond, while others passed by, and this seeing is essential to the mission, for a woman must notice the needs in her proximity, the person who is struggling, the situation that calls for her integrity, the one who needs her presence, rather than passing by preoccupied and unseeing. This means a woman lives the mission first by seeing, by opening her eyes to the needs already before her in the people God has placed near her, noticing what calls for her response, so that she does not overlook the person in front of her but sees them as the Samaritan saw the wounded man. The woman who sees the need before her notices the people and situations in her proximity that call for her response, rather than passing by unseeing. Seeing the need before you is essential to the mission, noticing the people and situations in a woman's proximity that need her love, service, or integrity, as the Samaritan saw the wounded man and had compassion rather than passing by.

Starting With What Is Near

A woman lives the mission by starting with what is near, responding to the needs in her own proximity rather than being paralyzed by the vast needs of the distant world, so that she does the good she can do for the people right in front of her. The needs of the whole world are vast and can overwhelm a woman into inaction, but the mission asks her to start with what is near, to respond to the particular needs in her own proximity, to do the concrete good she can do for the people God has placed around her, rather than being paralyzed by needs she cannot reach, so that she begins where she is with what is before her. This means a woman need not be overwhelmed by the world's immense needs but can start with what is near, serving the particular people and situations in her proximity, doing the good within her reach, so that her mission is concrete and possible rather than abstract and paralyzing. The woman who starts with what is near responds to the needs in her own proximity, doing the good she can for the people before her rather than being paralyzed by distant needs. Starting with what is near is how a woman lives the mission, responding to the needs in her own proximity rather than being paralyzed by the vast

needs of the world, so that she does the concrete good within her reach for the people God has placed around her.

CHAPTER FIVE

In Your Home and Your Work

The Mission in Your Biggest Spheres

Two of the largest spheres of a woman's ordinary life, her home and her work, are among the primary fields of her mission, the places where she spends most of her hours and can carry the Gospel and serve human dignity most directly. Understanding how the mission is lived in family and in work, the two great arenas of a woman's daily life, shows her how to live the mission in the places where she already spends most of her time.

Keep your conduct honorable, so that they may see your good deeds and glorify God. — *1 Peter 2:12*

Mission in the Family

The family is a primary field of a woman's mission, for in loving and serving her family, forming children in the faith, and building a home of love, she carries out one of the most important missions there is. Whatever else a woman does, her family is a central field of her mission, for in her love and service of her spouse and children, in the forming of the next generation in faith, in the building of a home ordered by love, she serves human dignity and carries the Gospel at the most fundamental level, so that the family is not a retreat from mission but a primary arena of it. This means a woman's love and service within her family is genuine and important mission, the carrying of the Gospel into the first and most formative community, so that she lives the mission powerfully in the ordinary work of loving and forming her family, which is at the heart of the Church's work in the world. The woman who sees mission in the family lives it in the love and service of her home, recognizing her family as a primary field of her calling. Mission in the family makes the home a primary field of a woman's calling, for in loving and serving her family, forming children in faith, and building a home of love, she carries out one of the most important missions there is.

Mission at Work

The workplace is a significant field of a woman's mission, for in the integrity, excellence, and care she brings to her work and the people there, she witnesses to the Gospel and

serves human dignity in a sphere where she spends many hours. For the woman who works outside the home, the workplace is a genuine mission field, for she spends many of her waking hours there among people who need the witness of her integrity, the quality of her work, her honesty under pressure, her care for colleagues, so that her conduct at work becomes a witness that others may see and glorify God, a serving of human dignity in the professional sphere. This means a woman's work is not separate from her mission but a field of it, where her integrity and excellence and care for others become a real witness and service, so that she carries the Gospel into her workplace simply by how she works and how she treats people there. The woman who lives mission at work witnesses through her integrity and care in the professional sphere, serving human dignity where she spends many hours. Mission at work makes the workplace a field of a woman's calling, for in the integrity, excellence, and care she brings to her work and colleagues she witnesses to the Gospel and serves human dignity where she spends many of her hours.

Integrity as Witness

In both home and work, a central form of a woman's mission is simply her integrity, the honesty and goodness of her conduct, which witnesses to the Gospel more powerfully than words and serves the dignity of all around her. Across the spheres of her life, one of the most powerful forms of a woman's mission is her integrity, the simple goodness and honesty of her conduct, for people see how she lives, how she treats others, how she holds to what is right under pressure, and this witness of integrity speaks more powerfully than words, drawing others toward the good and the God she serves. This means a woman lives the mission in home and work above all through her integrity, the quality of her character and conduct, which is a continual witness to the Gospel and a service to the dignity of everyone around her, so that simply living well is itself a central form of her mission. The woman who lives integrity as witness carries out her mission through the goodness of her conduct, a witness more powerful than words. Integrity as witness is a central form of a woman's mission in home and work, the honesty and goodness of her conduct witnessing to the Gospel more powerfully than words and serving the dignity of all around her.

CHAPTER SIX

Beyond Your Door

Community, the Public Square, and Creation

The mission reaches beyond a woman's home and work into her wider community, the public square, and her care for creation, so that she carries the Gospel and serves the common good in the broader spheres of her life as well. Understanding how the mission extends into community, political engagement, and care for creation shows a woman how her mission reaches beyond her own door into the wider world she shares with others.

Seek the welfare of the city where I have sent you, for in its welfare you will find your welfare. — Jeremiah 29:7

Serving Your Community

A woman's mission extends into her local community, where she can serve the common good, build up the bonds of neighborhood and association, and contribute to the flourishing of the place where she lives. Beyond her home and work, a woman belongs to a wider community, a neighborhood, a parish, local associations and institutions, and her mission extends into these, calling her to serve the common good of her community, to build up its bonds, to contribute to its flourishing, seeking the welfare of the place where God has set her, so that her mission reaches into the community she shares with others. This means a woman lives the mission not only privately but in her community, contributing to the common good, serving her neighbors and local institutions, seeking the welfare of her city, so that she helps build a more humane and flourishing community in the place where she lives. The woman who serves her community extends her mission into the common good of her neighborhood, contributing to the flourishing of the place she shares with others. Serving your community extends a woman's mission into the common good of her neighborhood and local institutions, where she builds up the bonds of community and seeks the welfare of the place God has set her.

Engaging the Public Square

The mission also calls a woman to bring her faith to bear on the public square, on the questions of justice and the common good that are decided in public life, engaging as a citizen with the dignity of the person as her measure. The public square, where the laws and policies that shape common life are decided, is also a field of a woman's mission, for the dignity of the person and the common good are at stake in public questions, and she is called to engage as a citizen, bringing the principles of her faith to bear, advocating for the dignity of all, especially the vulnerable, so that her mission includes a responsible engagement with public life. This means a woman does not leave her faith out of her public and civic life but brings it to bear on the questions of justice and the common good, engaging the public square with the dignity of the person as her measure, so that her mission reaches into the shaping of the society she shares. The woman who engages

the public square brings her faith to bear on questions of justice and the common good, advocating for the dignity of all as a responsible citizen. Engaging the public square calls a woman to bring her faith to bear on the questions of justice and the common good decided in public life, engaging as a citizen with the dignity of the person as her measure.

Caring for Creation

The mission includes care for creation, the stewardship of the world God has given, so that a woman's mission extends even to how she treats the created world entrusted to human care. Among the dimensions of the mission is care for creation, for God has entrusted the created world to human stewardship, and a woman shares in the responsibility to care for it, to use its goods wisely and gratefully, to protect the world that is the common home of the human family and the gift of God, so that her mission extends to the stewardship of creation. This means a woman's mission touches even her treatment of the created world, calling her to a responsible and grateful stewardship of the earth God has given, so that caring for creation is part of how she serves the common good and honors the gifts of God, a dimension of her mission in the world. The woman who cares for creation includes in her mission the responsible stewardship of the world God has entrusted to human care. Caring for creation is part of the mission, the stewardship of the world God has given, so that a woman's mission extends even to how she treats the created world entrusted to human care, a dimension of serving the common good and honoring God's gifts.

CHAPTER SEVEN

The Woman God Uses

Surrendered, Not Exceptional

The woman God uses for His mission is not the exceptional woman but the surrendered one, the one who offers her yes again in each ordinary circumstance, for God's instruments have always been not the impressive but the available. Understanding that God uses the surrendered woman rather than the exceptional one, and that surrender is the active offering of her fiat in each new situation, frees a woman from thinking she must be remarkable and calls her to the surrender that is the heart of mission.

Here I am! Send me. — Isaiah 6:8

Not the Exceptional but the Surrendered

God's mission has always advanced not through exceptional people but through surrendered ones, ordinary men and women who made themselves available to Him, so that a woman need not be remarkable to be used by God, only willing. The early Church did not spread because the women who carried it were exceptional but because they were surrendered, available to God, willing to be used, and this has always been God's pattern, to work through the surrendered rather than the impressive, the available rather than the gifted, so that a woman is qualified for the mission not by being exceptional but by being surrendered to God. This means a woman need not wait until she is remarkable, talented, or impressive to be used by God, for He uses the surrendered, the ones who make themselves available to Him, so that her ordinariness is no barrier and her surrender is what counts. The woman who understands that God uses not the exceptional but the surrendered offers herself to Him as she is, knowing her availability matters more than any remarkable quality. Not the exceptional but the surrendered is whom God uses, ordinary people made available to Him, so that a woman need not be remarkable to be used by God, only willing to surrender herself to Him.

Surrender Is Active

Surrender to God is not passivity but the most active posture available to a woman, the offering of her whole self to be used by God, a continual yes that engages her entirely in His mission. It would be a mistake to think surrender means passivity, a doing of nothing, for true surrender to God is the most active thing a woman can do, the complete offering of herself to His will and His use, a giving of her whole self into His hands that engages her entirely, so that surrender is not the opposite of action but its deepest source, the yes that makes a woman fully available for all God would do through her. This means a woman's surrender to God is active and engaging, not a withdrawal but a wholehearted offering of herself to His mission, so that in surrendering she does not become passive but becomes fully engaged, her whole self given to be used by God. The woman who understands that surrender is active offers herself wholly to God's use, finding in surrender not passivity but the deepest engagement. Surrender is active, the most engaged posture available to a woman, the offering of her whole self to be used by God, so that it is not passivity but the deepest source of action, the yes that makes her fully available for His mission.

Your Fiat, Offered Again

The heart of the mission is a woman's fiat, her yes to God, offered again in each new circumstance, so that she lives the mission by continually surrendering herself to God in the ordinary situations of her life, saying yes to Him and to what He asks. The yes that Mary gave to God, her fiat, is the pattern of the whole mission, and a woman lives the

mission by offering her own fiat, her own yes to God, again and again in each new circumstance of her ordinary life, surrendering herself to Him in the Tuesday morning and the difficult conversation and the need before her, saying here I am, send me, in situation after situation. This means the mission comes down, finally, to a woman's repeated yes, her fiat offered again in each ordinary moment, her continual surrender to God in the concrete circumstances of her life, so that she lives the mission not by one grand act but by the daily, repeated offering of herself to God. The woman who offers her fiat again lives the mission through continual surrender, saying yes to God in each ordinary circumstance of her life. Your fiat, offered again in each new circumstance, is the heart of the mission, a woman continually surrendering herself to God in the ordinary situations of her life, saying here I am, send me, in situation after situation.

CONCLUSION

Now Go

The woman who thought the mission belonged to a different life now knows that it is here, in the ordinary life she is already living. We have seen that the mission is already where she stands, not somewhere else; that the moments she overlooks are not interruptions but the mission itself, done for the Lord; that the call is from feeling to doing, to concrete engagement; that she lives it by seeing the needs in her own proximity and starting with what is near; that it is carried out in her family, her work, her community, the public square, and care for creation; and that God uses not the exceptional woman but the surrendered one, who offers her fiat again in each circumstance.

Through all of it runs a single sending: now go. You have been formed, you have come to know God and the saints and the sacraments and Mary and prayer, and all of it was never meant to stay inside you but to be given away, lived out as mission in the ordinary life you are already living. The mission is not a different life waiting somewhere else. It is the life you have, seen with new eyes and given to God.

So now go. See the mission field you are already standing in, the here and now of your ordinary life. Recognize the overlooked moments, the child, the colleague, the difficult conversation, as the mission itself, and do them for the Lord. Move from feeling to doing, from sentiment to concrete engagement. See the needs God has placed in your proximity, and start with what is near. Live the mission in your home and your work, your community and the public square, and in your care for creation. And be the surrendered woman God uses, offering your fiat again in each circumstance, saying here I am, send

me. You do not need a different life to live the mission. You need only to give the one you have to God. The ordinary life you are living is the mission field. Now go, and live it, for the mission is where you are, and it begins with your yes.

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The Ordinary Life as Mission Field is part of The Daily Bread Library.