THE DAILY BREAD

The Missio of the Beloved



The Sent Life

Formed to Be Sent

A FORMATION BOOK BY

Kendall Peterson

The Everyday Apostle

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You Were Not Formed to Stay Comfortable

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INTRODUCTION

Formation Was Never the Destination

A woman can spend years being formed, learning who she is as a beloved daughter of God, building the foundation of her convictions, deepening her prayer and her understanding of the faith, and quietly come to believe that this formation is the point, that the goal of the Christian life is a well-formed interior. But formation was never the destination. It was the runway. Everything a woman has received, every truth she has come to believe, every grace she has been given, was preparation for something, and that something is mission. She has been formed not merely to possess the faith but to carry it, not to keep what she has received but to give it away, for a woman who has truly encountered the living God cannot keep that encounter to herself. She has been formed to be sent.

This book is about the sent life, what it actually means to be an apostle, a woman commissioned by God and dispatched into the world. It will show that the Great Commission was spoken to ordinary people like her, not to a professional class; that she is sent as the Father sent the Son; that she must honestly ask whether she has been a spectator or an apostle; that her apostolic mission is written into her Baptism and Confirmation; that her mission field is exactly where she already is; that the first to carry the Gospel were ordinary, surrendered women; and that being sent has a cost she must count. The aim is not to teach her more but to turn her outward, to help her see that she has been formed, and is now being sent.

The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. — Matthew 9:37-38

Christ looked at the crowds and saw a plentiful harvest and too few laborers, and He still does, for the world is full of people who are searching, hungry, and unreached, and the laborers are few. The question this book presses is whether a woman will be one of those laborers, whether the formation she has received will issue in mission or remain a private possession. She has been formed, and formed women cannot stay in the upper room, for the mission finds them. This book is the first briefing on what being sent actually means, and it asks of her the question that the whole of this program will ask: not what does she now know, but what is she now going to do.

CHAPTER ONE

The Great Commission Was Spoken to You

A Personal Address, Not a General Policy

The Great Commission, Christ's command to go and make disciples, is often heard as a general policy for the Church at large rather than a personal address to each believer, but it was spoken to ordinary people and it is spoken to each woman who follows Christ. Understanding the Great Commission as a personal address reframes a woman's whole sense of her obligation to the mission.

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. And behold, I am with you always, to the end of the age. — Matthew 28:19-20

Spoken to Ordinary People

The Great Commission was spoken to ordinary people with jobs, families, and fears, not to a professional class of ministers, so that it addresses every ordinary woman. When Christ gave the Great Commission, Go and make disciples, He spoke it to a handful of ordinary followers, fishermen and former tax collectors, women and men with ordinary lives, families, occupations, and fears, not to a trained professional class of religious experts, so that the command to carry the Gospel was given from the start to ordinary people, and it reaches every ordinary woman who follows Christ, not only priests, religious, or those with formal roles. This means a woman understands the Great Commission as spoken to someone like her, an ordinary person with a full life, so that she does not exempt herself from it as a task for professionals but receives it as addressed to her, one of the ordinary people Christ commissioned. The woman who sees the Great Commission spoken to ordinary people receives it as addressed to herself. Spoken to ordinary people, the Great Commission was given to those with jobs, families, and fears, so that it addresses every ordinary woman who follows Christ.

A Command, Not a Suggestion

The Great Commission is a command given by Christ with all authority, not an optional suggestion for the especially enthusiastic, so that a woman is genuinely obligated by it. Christ prefaced the Great Commission by declaring that all authority in heaven and on earth had been given to Him, and then gave the command to go and make disciples, so that it is a command issued with divine authority, not a gentle suggestion for those inclined to ministry, and a woman who follows Christ is genuinely obligated by it, called to take part in the mission, not free to treat it as optional or as someone else's concern.

This means a woman understands the Great Commission as a real command binding on her, not an optional activity for the enthusiastic few, so that she takes seriously her obligation to the mission as something Christ has authoritatively commanded of all His followers. The woman who understands the Great Commission as a command takes seriously her genuine obligation to the mission. A command, not a suggestion, the Great Commission is given with Christ's full authority, so that a woman is genuinely obligated by it rather than free to treat it as optional.

With His Promised Presence

Christ attached to the Great Commission the promise of His abiding presence, so that a woman goes on mission not alone but accompanied by Christ Himself to the end of the age. Christ did not give the command to make disciples and then withdraw, but attached to it a promise, that He would be with His followers always, to the end of the age, so that a woman sent on mission does not go alone or in her own strength but accompanied by the presence of Christ Himself, assured of His help and companionship in the work, the daunting command softened by the promise of His abiding presence. This means a woman undertakes the mission trusting in Christ's promised presence, knowing she does not go alone but with Him, so that the command does not crush her with a burden to bear by herself but is joined to the assurance of His accompanying presence and power. The woman who goes with His promised presence undertakes the mission accompanied by Christ, not alone. With His promised presence, Christ assured His followers He would be with them always, so that a woman goes on mission accompanied by Christ Himself rather than alone.

CHAPTER TWO

Sent as the Father Sent the Son

The Meaning of Being an Apostle

On the evening of the Resurrection, Christ breathed on His disciples and sent them as the Father had sent Him, and in those words He defined the nature of apostolic mission, a sending with the authority and purpose of the One who sends. Understanding what it means to be sent as the Father sent the Son reveals the dignity and seriousness of a woman's commission.

Jesus said to them again, Peace be with you. As the Father has sent me, even so I am sending you. — John 20:21

The Meaning of Missio

To be sent, which is the meaning of missio, is to be dispatched by one with authority for a purpose that belongs to the sender, so that a woman sent by God goes on His errand, not her own. The word missio means sent, dispatched, commissioned by one who has the authority to send, for a purpose that belongs to the sender rather than the one sent, so that to be on mission is to be sent by God on His errand, carrying out His purpose rather than one's own project, acting as His representative and under His commission, the whole meaning of the sent life contained in this being dispatched by God for His purposes. This means a woman understands her mission as a being sent by God, a commission to carry out His purpose rather than her own initiative, so that she sees herself as God's envoy, dispatched by Him for a work that is His, acting on His authority and for His ends. The woman who understands the meaning of missio sees herself sent by God on His errand, not her own. The meaning of missio is to be sent by one with authority for the sender's purpose, so that a woman sent by God goes on His errand rather than her own.

Sharing in the Son's Mission

A woman sent by Christ shares in the very mission for which the Father sent the Son, taken up into the saving work of God rather than given a mission of her own invention. When Christ said He was sending His followers as the Father had sent Him, He joined their mission to His own, so that a woman sent by Christ is not given a separate or lesser errand but is taken up into the very mission for which the Father sent the Son, the saving of the world, sharing in Christ's own apostolic work and continuing it, her mission a participation in His rather than a project of her own devising. This means a woman understands her mission as a sharing in the Son's mission, taken into the saving work for which the Father sent Christ, so that she sees her apostolate not as her own small venture but as a participation in the great mission of Christ, continued through her. The woman who shares in the Son's mission sees her apostolate as a participation in Christ's own saving work. Sharing in the Son's mission, a woman is taken up into the very mission for which the Father sent the Son, continuing His saving work rather than inventing her own.

Sent with the Spirit's Power

Christ sent His disciples with the gift of the Holy Spirit, and a woman too is sent not in her own strength but empowered by the Spirit for the mission. When Christ sent His disciples, He breathed on them and gave them the Holy Spirit, so that their sending was joined to an empowering, and a woman sent on mission goes not in her own natural

strength, which would be unequal to the task, but empowered by the Holy Spirit given to her, so that the sent life is lived by the Spirit's power, the same Spirit who equipped the first apostles equipping her for the mission to which she is sent. This means a woman undertakes her mission in the power of the Holy Spirit rather than her own resources, knowing she is sent with the Spirit's equipping, so that she relies not on her own adequacy but on the Spirit who empowers those Christ sends. The woman who is sent with the Spirit's power undertakes her mission relying on the Spirit, not her own strength. Sent with the Spirit's power, a woman goes on mission empowered by the Holy Spirit given to her, not in her own natural strength.

CHAPTER THREE

Spectator or Apostle

The Honest Question

Every Catholic woman must face an honest question: has she been a spectator of the faith, receiving its benefits and watching from the pew, or an apostle, actively taking part in the mission Christ has given. Understanding the difference between a spectator and an apostle, and honestly facing which she has been, is the first step toward the sent life.

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

The Spectator Catholic

A spectator Catholic receives the faith passively, attending, benefiting, and watching, without ever taking active part in the mission, a posture many women have unknowingly adopted. The spectator Catholic is one who receives the faith as a consumer rather than a participant, attending Mass, drawing on the sacraments, benefiting from the Church's life, but remaining passive, watching from the pew without ever taking up the mission, treating the faith as something provided for her rather than a work entrusted to her, and many sincere women have unknowingly settled into this spectator posture without recognizing it. This means a woman honestly examines whether she has been a spectator Catholic, receiving passively without taking part in the mission, so that she recognizes the posture if it is hers rather than mistaking passive reception for the fullness of Christian life. The woman who recognizes the spectator Catholic can see the posture honestly in herself if it is there. The spectator Catholic receives the faith passively, attending and benefiting without taking part in the mission, a posture many women have unknowingly adopted.

The Apostolic Catholic

An apostolic Catholic takes active part in the mission, carrying the faith to others and understanding herself as commissioned, not merely served, by the Church. The apostolic Catholic, by contrast, is one who takes active part in the mission of the Church, understanding herself not merely as a recipient of the Church's ministrations but as a commissioned agent of its mission, carrying the faith to others, taking responsibility for souls, participating actively in the work of evangelization, so that she is a doer of the word and not a hearer only, her faith expressed in apostolic action rather than passive reception. This means a woman understands the apostolic Catholic as one who takes part in the mission, carrying the faith actively, so that she sees the posture she is called to, that of a commissioned agent rather than a mere beneficiary, and measures herself against it. The woman who understands the apostolic Catholic sees the active, mission-taking posture she is called to. The apostolic Catholic takes active part in the mission, carrying the faith to others and understanding herself as commissioned rather than merely served.

Which Have You Been

A woman must honestly ask which she has been, spectator or apostle, for the answer reveals whether her formation has issued in mission or stalled in passive reception. The honest and necessary question for every woman is which of these she has been, a spectator or an apostle, for it is easy to be sincerely devout while remaining passive, and a woman must face honestly whether her faith has issued in apostolic action or stalled in mere reception, whether she has been carrying the mission or only watching, so that she can see clearly where she stands and what is being asked of her now. This means a woman asks herself honestly which she has been, examining whether her Christian life has been apostolic or merely receptive, so that she faces the truth of her posture rather than assuming her devotion has been active when it may have been passive. The woman who honestly asks which she has been faces the truth of her posture and what is now asked of her. Which have you been is the honest question each woman must face, for the answer reveals whether her formation has issued in mission or stalled in passive reception.

CHAPTER FOUR

The Mission Written into Your Baptism

Apostleship Is Not Optional

A woman's apostolic mission is not an extra added onto her faith for the especially zealous but is written into her Baptism and Confirmation, part of her Christian identity from the beginning. Understanding that the mission is written into her Baptism reveals that apostleship is not optional but belongs to every baptized woman.

> *But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. — 1 Peter 2:9*

Baptism Makes Every Christian an Apostle

Baptism itself makes a woman a sharer in Christ's mission, so that apostleship is not a special calling for a few but written into the baptismal identity of every Christian. The apostolic mission is not reserved for priests, religious, or a zealous few but is given to every Christian in Baptism, for Baptism incorporates a woman into Christ and makes her a sharer in His mission, so that from the moment of her Baptism she is called to participate in the Church's apostolic work, the mission written into her baptismal identity, every baptized woman a sharer in the priestly, prophetic, and royal mission of Christ. This means a woman understands that her Baptism itself makes her an apostle, so that she does not regard the mission as a special vocation for others but as part of what her Baptism made her, an apostolic identity given to every Christian at the font. The woman who understands that Baptism makes every Christian an apostle sees her own mission written into her baptismal identity. Baptism makes every Christian an apostle, so that apostleship is not reserved for a few but written into the baptismal identity of every Christian.

A Royal Priesthood

Scripture calls the baptized a royal priesthood and a people for God's possession, called to proclaim His excellencies, so that every woman shares in this priestly mission of witness. Scripture describes the baptized as a chosen race, a royal priesthood, a holy nation, a people for God's own possession, called to proclaim the excellencies of Him who called them out of darkness, so that a woman shares in this common priesthood of the faithful, not the ordained priesthood but a real priestly dignity that belongs to all the baptized, carrying with it the mission to proclaim God's praises and bear witness to Him, a priestly people sent to make Him known. This means a woman understands herself as part of a royal priesthood, sharing in the priestly mission of the baptized to proclaim God and bear witness, so that she sees her apostolate as flowing from this priestly dignity given her in Baptism. The woman who understands she is part of a royal priesthood sees her mission to proclaim God flowing from her baptismal dignity. A royal priesthood is

what the baptized are, a people called to proclaim God's excellencies, so that every woman shares in this priestly mission of witness.

Confirmation Completes the Commission

Confirmation completes and strengthens the apostolic commission begun in Baptism, equipping a woman with the Spirit's gifts to profess and spread the faith with courage. If Baptism makes a woman an apostle, Confirmation completes and seals that commission, for in Confirmation she is sealed with the Holy Spirit and equipped with His gifts precisely for mission, strengthened to profess the faith boldly, to defend it, and to spread it, so that the apostolic mission written into her Baptism is confirmed and empowered in Confirmation, the sacrament that equips her as a mature witness sent into the world. This means a woman understands her Confirmation as completing her apostolic commission, strengthening her with the Spirit for the mission, so that she sees in her Confirmation not a graduation from religious education but her equipping and sending as a witness, the mission confirmed and empowered. The woman who understands Confirmation completes the commission sees it equipping her with the Spirit for her apostolic mission. Confirmation completes the commission begun in Baptism, equipping a woman with the Spirit's gifts to profess and spread the faith with courage.

CHAPTER FIVE

Your Mission Field Is Where You Are

The Frontline of the Ordinary

A woman does not need to go to distant lands to find her mission field, for it is exactly where she already is, her home, her workplace, her neighborhood, and her parish, the ordinary places of her life being the frontline of the mission. Understanding that her mission field is where she already is turns a woman's ordinary life into the very place of her apostolate.

> *You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth. — Acts 1:8*

The Mission Field You Already Inhabit

A woman's mission field is the ordinary life she already inhabits, her home, work, neighborhood, and relationships, not some distant place she must travel to reach. The

mission field of the ordinary woman is not somewhere far away but exactly where she already is, for her home, her workplace, her neighborhood, her parish, and her circle of relationships are the field God has given her to work, the people she already knows and meets the souls she is sent to, so that she need not look to distant lands for her mission but recognize the field she already inhabits, the ordinary places of her life being the very ground of her apostolate. This means a woman recognizes her mission field in the ordinary places she already inhabits, so that she does not wait for some distant or dramatic mission but sees her everyday surroundings, her home, work, and neighborhood, as the field to which she is sent. The woman who recognizes the mission field she already inhabits sees her ordinary life as the ground of her apostolate. The mission field you already inhabit is your home, work, neighborhood, and relationships, not some distant place you must travel to reach.

The Ordinary Is Not the Lesser

The ordinary mission fields of home and work are not lesser than foreign missions but the frontline of the New Evangelization, where faith is most powerfully carried through relationship. A woman may be tempted to think her ordinary mission field is a lesser one, that real mission happens elsewhere, in foreign lands or formal ministry, but her ordinary field is not lesser, for in a culture that has heard and drifted from the faith, the frontline of the New Evangelization runs through exactly these ordinary places, where the Gospel is carried most powerfully not by institutions but by the faithful presence of women in their daily relationships, so that her ordinary field is the very front of the mission. This means a woman understands that her ordinary mission field is not inferior to distant or formal missions but is itself the frontline, so that she does not undervalue her everyday apostolate but sees it as the crucial front where faith is carried through relationship. The woman who understands the ordinary is not the lesser sees her everyday field as the frontline of the mission. The ordinary is not the lesser, for the ordinary mission fields of home and work are the frontline of the New Evangelization, where faith is most powerfully carried through relationship.

Beginning Where You Are

A woman begins her mission where she is, among the people God has already placed around her, as the first witnesses began in Jerusalem before reaching the ends of the earth. Christ told His apostles they would be His witnesses beginning in Jerusalem, where they already were, and extending outward to the ends of the earth, so that the mission begins where one is and reaches outward from there, and a woman begins her own apostolate among the people God has already placed around her, in her own Jerusalem, her immediate circle and daily surroundings, before any wider reach, the

mission starting in the place and among the people she already has. This means a woman begins her mission where she is, among the people already around her, rather than waiting to be somewhere else, so that she takes up her apostolate in her own immediate circle, her Jerusalem, as the starting point of a mission that may reach further. The woman who begins where she is takes up her mission among the people God has already placed around her. Beginning where you are means starting the mission among the people already around you, as the first witnesses began in Jerusalem before reaching the ends of the earth.

CHAPTER SIX

The Women Who Carried the Gospel First

Ordinary, Surrendered, Sent

The women who first carried the Gospel were not famous or exceptional but ordinary women who had encountered the living God and been changed, and their example is the pattern for every woman sent on mission today. Understanding the women who carried the Gospel first reveals that the mission belongs not to the exceptional but to the surrendered.

and also some women... Mary, called Magdalene... and Joanna... and Susanna, and many others, who provided for them out of their means. — Luke 8:2-3

Ordinary Women, Not Exceptional Ones

The women who surrounded Christ and carried the Gospel were ordinary women with ordinary lives, not famous or exceptional figures, so that the mission has always belonged to the ordinary. The women who followed Christ and first carried the Gospel were not exceptional by worldly standards, not famous, powerful, or specially educated, but ordinary women with ordinary lives, relationships, and daily demands, most of them unnamed in the historical record, so that the mission of the Gospel was carried from the beginning by ordinary women, and this reveals that mission has never required exceptional people but ordinary ones who have been changed by God. This means a woman understands that the first to carry the Gospel were ordinary like her, so that she does not disqualify herself from the mission for lacking exceptional gifts but sees that the mission has always belonged to ordinary women changed by their encounter with God. The woman who understands that ordinary women carried the Gospel does not disqualify herself for lacking exceptional gifts. Ordinary women, not exceptional ones, first carried

the Gospel, so that the mission has always belonged to the ordinary rather than the famous or powerful.

Surrendered, Not Merely Available

What marked the first women of the Gospel was not exceptional ability but surrender, a total giving of themselves to God that made them usable for His mission. The quality that marked the women who carried the Gospel was not talent or availability alone but surrender, a complete giving of themselves to God, for they followed Christ when it was inconvenient, stayed when it was dangerous, and came to the tomb in the dark when hope seemed finished, so that their surrender, not their ability, made them the instruments of the mission, surrender being the active and total posture that God could use. This means a woman understands that the mission requires surrender more than ability, a complete giving of herself to God, so that she sees the key to being usable for the mission not in exceptional gifts but in the surrender that the first women of the Gospel displayed. The woman who understands surrender, not ability, sees the complete giving of herself to God as the key to the mission. Surrendered, not merely available, the first women of the Gospel gave themselves totally to God, so that their surrender, not their ability, made them usable for His mission.

The Pattern for Every Woman Sent

The ordinary, surrendered women who first carried the Gospel are the pattern for every woman sent on mission, showing that formation issues in a love that cannot be kept to oneself. The women who first carried the Gospel set the pattern for every woman sent on mission since, for they had encountered the living God and been so changed that they could not keep it to themselves, and they carried the most important news in history into a world not ready for it, so that their example shows what a formed and surrendered woman becomes, one who cannot stay silent or still but is driven by love to carry the Gospel, the pattern repeated in every woman truly sent. This means a woman sees in these first women the pattern of her own sending, a formation and encounter so real that it issues in mission, so that she measures her own apostolate against their example of love that could not be contained. The woman who sees the pattern for every woman sent recognizes in the first women of the Gospel the shape of her own mission. The pattern for every woman sent is set by the ordinary, surrendered women who first carried the Gospel, showing that real formation issues in a love that cannot be kept to oneself.

CHAPTER SEVEN

The Cost of Being Sent

Counting What Mission Asks

Being sent is not without cost, and a woman does well to count honestly what the mission may ask of her, for even if it is only her comfort, her approval, and the safety of keeping her faith private, the sent life requires something. Understanding the cost of being sent prepares a woman to embrace the mission with open eyes.

For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? — Luke 14:28

Counting the Cost Honestly

A woman does well to count honestly what the mission may cost her, facing its demands with open eyes rather than embracing it naively and faltering later. Christ taught that one who sets out to build a tower first counts the cost, and a woman setting out on the sent life does well to count honestly what the mission may ask of her, facing its demands with open eyes rather than embracing it naively and then faltering when the cost arrives, so that she undertakes the mission soberly, aware that it will ask something of her and prepared to pay it, her commitment made with full knowledge rather than naive enthusiasm. This means a woman counts the cost of the mission honestly before embracing it, facing its real demands so that her commitment is sober and durable rather than naive, prepared for what the sent life will ask. The woman who counts the cost honestly embraces the mission with open eyes, prepared for its demands. Counting the cost honestly means facing what the mission may ask with open eyes, so that a woman embraces it soberly rather than naively.

What a Woman May Be Asked to Give

The cost of mission may be the surrender of comfort, approval, and the safety of a private faith, demands that are real even when they fall short of martyrdom. The women who followed Christ gave up much, and a modern woman too may be asked to give something, even if it is only her comfort, as mission interrupts her ease, her approval, as witness risks the good opinion of others, and the safety of keeping her faith to herself, as the sent life requires her to be known as a believer, so that the cost of mission, though it may fall short of the dramatic sacrifices of the martyrs, is real, asking her to surrender comfort, approval, and privacy for the sake of the Gospel. This means a woman recognizes what the mission may ask her to give, her comfort, her reputation, her private safety, so that she is not surprised by the cost but prepared to surrender these for the mission, counting

them worth the giving. The woman who understands what she may be asked to give is prepared to surrender comfort, approval, and privacy for the Gospel. What a woman may be asked to give is her comfort, her approval, and the safety of a private faith, real costs even when they fall short of martyrdom.

The Surrender That Makes Mission Possible

The cost of mission is met not by gritted effort but by surrender, the fiat offered again in each new circumstance, which is the most active posture a woman can take. The cost of being sent is finally met not by sheer determination but by surrender, the same fiat a woman first offered to God renewed in each new circumstance of the mission, for surrender is not passivity but the most active posture available to a human being, the continual yes to God that makes her usable and lets her pay the cost, so that the sent life is sustained by a surrender offered again and again, the fiat repeated in the face of each new demand of the mission. This means a woman meets the cost of mission by surrender, renewing her fiat in each new circumstance rather than relying on her own grit, so that she sustains the sent life through the continual yes to God that makes mission possible. The woman who understands the surrender that makes mission possible meets its cost by renewing her fiat again and again. The surrender that makes mission possible is the fiat offered again in each new circumstance, the most active posture a woman can take, by which she meets the cost of being sent.

CONCLUSION

Formed, and Now Sent

The woman who believed formation was the destination now knows it was the runway. We have seen that the Great Commission was spoken to ordinary people like her, a command joined to the promise of Christ's presence; that she is sent as the Father sent the Son, sharing in His mission with the Spirit's power; that she must honestly face whether she has been a spectator or an apostle; that her apostolic mission is written into her Baptism and completed in her Confirmation; that her mission field is exactly where she already is, the ordinary being the frontline; that the first to carry the Gospel were ordinary, surrendered women; and that being sent has a cost she must count and meet with surrender.

Running through all of it is a single truth: she has been formed to be sent. Everything she has received was preparation for this, and a woman who has truly encountered the living

God cannot keep that encounter to herself. Formed women cannot stay in the upper room. The mission finds them, and it has found her.

So go. You have been formed as a beloved daughter, grounded in conviction, and now you are being sent as an apostle. The Great Commission was spoken to you. You are sent as the Father sent the Son, empowered by the Spirit, commissioned in your Baptism, and your mission field is the ordinary life you already inhabit, your home, your work, your neighborhood, the people God has already placed around you. Count the cost, and meet it with surrender, offering your fiat again in each new circumstance. You are not meant to stay comfortable, and you were not formed to stay in the pew. You know what you believe. You know why it holds. Now go, and give it away.

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The Sent Life is part of The Daily Bread Library.