

Mission Prayer	Verse	Explanations and Reasons behind each verse	Commentary / Theological basis
<i>Heavenly Father, like St Ignatius of Loyola, we are all pilgrims, walking the camino of life.</i>	1	<p>This verse reflects the parish identity. We are an Ignatian parish, and like St Ignatius, are all pilgrims, walking the <i>camino</i> of life.</p> <p>Camino is the Spanish word for path, and has typically been used to describe routes taken by pilgrims. The <i>Camino</i> of Santiago de Compostela is probably the most famous, in North West Spain.</p> <p>St Ignatius, a Spaniard, took the <i>camino</i> from the village of his birthplace, near Azpeitia, to Manresa, a town near Barcelona, in 1522. It was 640 km and, of course, at Manresa, he wrote the spiritual exercises.</p> <p>A pilgrimage can also be a deeply spiritual journey of stillness, solitude and reflection.</p> <p>And indeed, many of us take, or are on, our own spiritual journeys, or <i>caminos</i>, of life.</p>	<p>Parish Identity</p> <ul style="list-style-type: none"> • ‘Pilgrim’ in St Ignatius’ autobiography is less associated with the ascetical way of life but more with one on the move, journeying like a pilgrim; of being available and mobile, the ongoing search for God, seeking how to best serve and find God.
<i>Along the journey, help us find You in ourselves, others, and all situations for Your greater glory.</i>	2	<p>The second verse reflects the parish goal (and is part of Ignatian spirituality), which we are all seeking along the journey of life.</p>	<p>Parish Goal</p> <ul style="list-style-type: none"> • Parish Goal; Jesuit spirituality.
<i>May our lives be built on breaking the Word and celebrating the Sacraments.</i>	3	<p>The Sacraments in this verse refer to all seven sacraments.</p> <p>The Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord. So when we attend Mass, the Word is broken at the Eucharistic table, just as the Bread that is also broken.</p>	<p>Sacred Liturgy</p> <ul style="list-style-type: none"> • CCC 1210 - Christ instituted the sacraments of the new law. There are seven: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. The seven sacraments touch all the stages and all the important moments of Christian life:¹ they give birth and increase, healing and mission to the Christian's life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life. • CCC 1346 - The liturgy of the Word and liturgy of the Eucharist together form "one single act of worship"; the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.
<i>Grant us the grace to wholly participate in, and enliven, our Sunday Eucharist.</i>	4	<p>As the previous verse refers to all the Sacraments, in this verse we specifically mention the Eucharist. Further, we specifically mention the Sunday Eucharist (which also includes the 6 pm sunset mass on Saturday) as this is the weekly mass all parishioners celebrate. We want everyone to wholly participate and foster a greater sense of community and inclusiveness at Sunday mass.</p> <p><i>“Wholly participate”</i> and <i>“enliven”</i> are drawn from the principle of fully conscious and active participation in liturgical celebrations.</p>	<ul style="list-style-type: none"> • Sacrosanctum Concilium 14 - Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism. • Lumen Gentium 11 - Taking part in the Eucharistic sacrifice, which is the fount and apex of the whole Christian life, they offer the Divine Victim to God, and offer themselves along with It.
<i>Let us foster peace and harmony, and seek reconciliation with You and all Creation.</i>	5	<p>This verse refers to reconciliation with God, others, and all creation, everything around us, so that we generate a harmonious environment.</p>	<p>Reconciliation</p> <ul style="list-style-type: none"> • GC 36. • Compendium of the Social Doctrines of the Church - 489 - In biblical revelation, peace is much more than the simple absence of war; it represents the fullness of life (cf. Mal 2:5). Far from being the work of human hands, it is one of the greatest gifts that God offers to all men and women, and it involves obedience to the divine plan. Peace is the effect of the blessing that God bestows upon his people: “The Lord lift up his countenance upon you, and give you peace” (Num 6:26). This peace produces fruitfulness (Is 48:19), well-being (cf. Is 48:18), prosperity (cf. Is 54:13), absence of fear (cf. Lev 26:6) and profound joy (cf. Pr 12:20). • 494 - Peace is a value and a universal duty founded on a rational and moral order of society that has its roots in God himself, “the first source of being, the essential truth and the supreme good”. Peace is not merely the absence of war, nor can it be reduced solely to the maintenance of a balance of power between enemies. Rather it is founded on a correct understanding of the human person and requires the establishment of an order based on justice and charity.
<i>Let us build a joyful and welcoming parish community where no one is forgotten or left estranged.</i>	6	<p>This verse is about communion of people and community. Creating a church where everyone is welcome, and we actively welcome everyone. Where we welcome the youth, young adults, the aged, the disabled, migrant workers, the divorced, single parent families, those civilly re-married, and those with same-sex attractions. As Pope Francis said in the <i>Joy of the Gospel</i>, “[t]he Church is called to be the house of the Father, with doors always wide open. One concrete sign of such openness is that our church doors should always be open, so that if someone, moved by the Spirit, comes there looking for God, he or she will not find a closed door. ... Frequently, we act as arbiters of grace rather than its facilitators. But the Church is not a tollhouse; it is the house of the Father, where there is a place for everyone, with all their problems.” (Evangelii Gaudium 47)</p> <p>To reconcile the estranged is embedded in the Formula of the Institute (the foundational document of the Society of Jesus first approved in 1540 by Pope Paul III, and confirmed in 1550 by Pope Julius III).</p> <p>Indeed, corporal acts of mercy include "visit the sick/imprisoned" or "ransom the captive" while spiritual acts include "forgiving injuries" and "bearing wrongs patiently". All these come into reconciling the estranged.</p>	<p>Communion</p> <ul style="list-style-type: none"> • Evangelii Gaudium (Joy of the Gospel) - “communion and mission are profoundly interconnected”. • Joyful; missionary Church. • “The Church living in the midst of the homes of her sons and daughters”. • “A mother with an open heart”; whose doors are always open.

<p><i>Let us extend our hand to the poor, the marginalised and the vulnerable.</i></p>	7	<p>This is a Jesuit charism. A "charism" is a special grace or talent granted by God to a special person, not for one's personal sanctification, but for the benefit of others. God granted charisms to St. Ignatius that now help to distinguish the Jesuits.</p> <p>A Jesuit is in essence a missionary, meaning that he is sent (or "missioned") by his superior to work in areas which are deemed to be in the greatest need. These may be where there are intellectual needs (by providing education in schools, colleges and universities), physical needs (among the disadvantaged or those living in poverty) or spiritual needs (through the provision of retreats and spiritual direction).</p> <p>Note that poor means spiritual poverty, as well as material poverty. And part of the apostolic works (works which Jesus has asked us to continue) is to seek justice for all God's creatures, especially the poor and marginalised. And this extends to those with needs, both locally and abroad.</p>	<p>Social Mission</p> <ul style="list-style-type: none"> Jesuit charism. Matthew 25:34-36: 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.'
<p><i>Help us nurture a loving environment for people to encounter Christ Your Son daily, and experience ongoing conversion.</i></p>	8	<p>This verse brings together the environment we are trying to create, and implicitly includes the New Evangelisation.</p> <p>Under the New Evangelisation, there is a call for the laity to proclaim the Gospel with new ardour, methods, and expression (St John Paul II) to those people who have not yet heard the proclamation or encountered the Risen Christ, and also for ongoing conversion.</p> <p>Jesus is the Lord of the encounter, and He is the one who invites us to be with Him.</p> <p>Ongoing conversion refers to those who already have heard the Good News, and those who may have been initiated through baptism into the church but, for many and varied reasons, are inactive in the practice of the faith.</p> <p>It is ongoing conversion, because the conversion process never stops; we are daily sinners, and therefore, there is always need for conversion in our lives.</p> <p>It also means both "turning toward" Christ, and "turning away" from that which keeps us from living the Christian life.</p>	<ul style="list-style-type: none"> The Second Vatican Council's central purpose was evangelisation. Vatican II issued a call to re-evangelise the modern world (see <i>Evangelii Nuntiandi</i>), a call that has been taken up faithfully by Pope John Paul II, Pope Benedict XVI and Pope Francis. "Where entire groups of the baptized have lost a living sense of the faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and his Gospel. In this case what is needed is a 'new evangelization' or a "re-evangelization"." (St John Paul II). "The commemoration of the half millennium of evangelization will gain its full energy if it is a commitment, not to re-evangelize but to a New Evangelization, new in its ardour, methods and expression." (St John Paul II – 1983 address to Catholic bishops of Latin America). See also the encyclical letter, <i>Redemptoris Missio</i> of Pope John Paul II. CCC 2017 & 2018 - The grace of the Holy Spirit confers upon us the righteousness of God. Uniting us by faith and Baptism to the Passion and Resurrection of Christ, the Spirit makes us sharers in his life. Like conversion, justification has two aspects. Moved by grace, man turns toward God and away from sin, and so accepts forgiveness and righteousness from on high.
<p><i>May the Holy Spirit empower us for mission, radiating Your love to all who hunger and thirst for You.</i></p> <p><i>AMEN.</i></p>	9	<p>And finally we ask the Holy Spirit to empower us as a church on mission, and to radiate His love, that we are so fortunate to feel, to all who are seeking him.</p> <p>The Church is missionary because that was the way of Christ. The mission of Jesus to proclaim the Kingdom of God to all people has been handed onto the Church and individual believers, guided by the Holy Spirit.</p>	<ul style="list-style-type: none"> CCC 767 - When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church. Then "the Church was openly displayed to the crowds and the spread of the Gospel among the nations, through preaching, was begun." As the "convocation" of all men for salvation, the Church in her very nature is missionary, sent by Christ to all the nations to make disciples of them. (Mt 28:19-20) Evangelii Gaudium, as above.