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“God will not accept shoddy workmanship”

It is difficult to make one's mark through quiet work and the proper fulfillment of our duties as citizens, so that later one can demand one's rights and place them in the service of the Church and of society. It is difficult, but it is very effective. (Furrow, 300)

February 3

Many people begin, but few finish. And we, who are trying to behave as God's children, have to be among those few. Remember that only work that is well done and lovingly completed deserves the praise of the Lord which is to be found in Holy Scripture: 'better is the end of a task than its beginning'.

Many Christians are no longer convinced that the fullness of Life that God rightly expects from his children means that they have to have a careful concern for the quality of their everyday work, because it is this work, even in its most minor aspects, which they have to sanctify.

It is no good offering to God something that is less perfect than our poor human limitations permit. The work that we offer must be without blemish and it must be done as carefully as possible, even in its

smallest details, for God will not accept shoddy workmanship. 'Thou shalt not offer anything that is faulty,' Holy Scripture warns us, 'because it would not be worthy of him' [1]. For that reason, the work of each one of us, the activities that take up our time and energy, must be an offering worthy of our Creator. It must be *operatio Dei*, a work of God that is done for God: in short, a task that is complete and faultless.

If you consider the many compliments paid to Jesus by those who witnessed his life, you will find one which in a way embraces all of them. I am thinking of the spontaneous exclamation of wonder and enthusiasm which arose from the crowd at the astonishing sight of his miracles: *bene omnia fecit*, he has done everything exceedingly well: not only the great miracles, but also the little everyday things that didn't dazzle anyone, but which Christ

performed with the accomplishment
of one who is *perfectus Deus*,
perfectus homo, perfect God and
perfect man. (Friends of God, 55-56)

[1] Lev 22:20

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