

### What is “Duty of State?”

The duty of one’s state of life refers to one’s fidelity to behave according to his nature, person, condition and vocation. We please God in justice not only in fulfilling the Commandments, but very practically in acting due to our state of the talents received in this life. (Mat. 25:14-30)

### The Philosophical Principle:

“Action follows being.” An apple tree is expected to fruit apples and a good tree bears abundant and delicious fruits. A man must behave like a man. A baptized man must act according to the greatest commandment of Charity: “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. And thou shalt love thy neighbor as thyself.” The duty of a married couple is to live faithfully its mutual consecration in the procreation and education of children and in the reciprocal good of the spouses. A doctor has the duty to treat the sick. A citizen contributes to the good of his nation in paying taxes, in participating in political life, and sometimes in enlisting in the army.

### Is negligence toward it a sin?

One can sin in bearing bad fruits: “By their fruits you shall know them” (Mat7:16); or by omission: “To him therefore who knows to do good, and does it not, to him it is sin.” (James 4:17)

### The Duty of State is a Sacrifice:

As Jesus our Redeemer perfectly fulfilled His Mission on the Cross, we have to fulfill thoughtfully our duty of state. Our penitential habit increases the presence of God in our life, as it prepares and extends our worship.

We find rest and peace in the knowledge that what God wants first and foremost is that we simply and lovingly fulfill the basic duties He has set in front of us according to our condition.

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**Obedience?** Obedience is a moral good habit or virtue by which one carries out the orders of his lawful superiors with the precise intent of fulfilling the order.

### To whom are we to obey?

We are to obey undoubtedly and unreservedly Almighty God in all His commands. We are also obliged obedience to **our superiors** (parents, authorities, employers, elders, talented or virtuous persons) **within the limits of their perceptive powers**. “Let every soul be subject to higher powers, for there is no power but from God” Rom 13:1. *One cannot ask us to obey against the law of God, against Faith or Morals, and against the disposition of higher authority.*

### Is obedience the highest virtue?

Faith, Hope and Charity are above all moral virtues. Amid the moral virtues obedience enjoys a primacy of honor. Among all goods, the human will is the greatest thing which a man may yield up in order to give himself to God. Obedience belongs to justice, which is one of the four cardinal virtues (justices, prudence, fortitude and

temperance). We will never believe, hope and love God enough, but we can sin against obedience by defect or by excess.

### How can one sin by Defect?

Adam and Eve did not observe the only commandment of God in Paradise. Their sin was disobedience. Following my own conscience as a absolute authority is disobedience.

### How can one sin by excess?

Obedience serves Faith, Hope and Charity and not itself. Observing blindly whatever departs from “*that faith which has been believed everywhere, always by all*” (Commonitorium), is a sin of disobedience. “*But though we, or an angel from heaven, preach a gospel to you besides that which we have preached you, let him be anathema.*” (Gal 1:8) “*Christ became obedient for us unto death.*”

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### What is Sin?

Sin is a voluntary breaking of the law of God. It offends Him out of disobedience, ingratitude, infidelity and injustice. “*Whosoever commits sin commits also iniquity; and sin is iniquity*” (1 John 3:4) It is the worst of all evil. “*Since he has despised the word of the Lord and has broken His commandment, he must be cut off. He has only himself to blame.*” (Nb 15:31)

Sin avert from Divine Love and human reason, as it is astray from it. God gave instructions to make the most of human nature, but He imprinted them first in our nature. To scorn them in the use of the ‘human machine’ leads to divert it from its eternal end.

### Any difference between “sin” and sin?

Intelligence should give directions to the will. Human will should govern imagination, memory and the passions. Sins of weakness put disorder in the lowest parts of man, but since of malice attack the highest faculties: intelligence and will. As a consequence, intellectual sin, like denying the existence of God, is much worse than lust.

Thus wickedness follow awareness and consent. Some sins, **mortal sins**, radically cut off any relation with God. “*I know that this is very bad, but I do it*” makes a sin mortal. Knowledge, consent and very bad matter, like grievous detraction, are what constitute a mortal sin. It is irreparable without a perfect regret that only God judges and gives in the Catholic confession. If any of the three conditions are not there it is a **venial sin**. Gluttony or lying are often venial sins, but lead to mortal sin.

*O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven, and the pains of hell: but most of all because they offend Thee, O my God, Who are all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen*

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### What is Mercy?

Mercy is the compassion for another person’s misery and to

do what we can to help him/her. It is a direct consequence of Charity, the greatest commandment” *“Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself.”* As mercy relates us with our neighbor, it belongs to the moral virtue of justice. It aims to imitate the paternal behavior of God the Father for His children and the love of the Sacred Heart of our Lord Jesus Christ for the destitute.

When we meet somebody in misery of soul or body, we must approach her and help her with mercy in a spiritual view.

#### **Corporal Works of Mercy:**

To feed the hungry - Mat 25:35  
To give drink to the thirsty - Mat 25:35  
To cloth the naked - Mat 25:36  
To shelter the homeless - Mat 25:35  
To visit the sick - Mat 25:36  
To bury the dead - Tobit 1:17

#### **Spiritual Works of Mercy:**

To instruct the ignorant Mk 16:15  
To counsel the doubtful John 14:27  
To admonish sinners Lk 15:7  
To bear wrongs patiently 1 Pet 2:19  
To forgive offences willingly Mk 11:25  
To comfort the afflicted Mat 11:28  
To pray for the living and the dead 1 Tim 2:1, 1&2 Mac 12:44

#### **Consequences for the heartless?**

The doing of works of mercy is a formal order, as we are to do for others what we would expect from them. To fail habitually in this Divine precept sentences us to eternal damnation: *Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, in everlasting fire which was prepared for the devil and his angels:* Mat 25:41

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#### **Holy Communion:**

*“I am the bread of life.”* John 6:48 - The Holy Eucharist is a sacrament: an outward sign of an inward grace instituted by Christ. It is the highest mystery on earth. The whole substance of bread becomes the Body of Jesus Christ and that of wine His precious Blood (*transubstantiation*). Under the appearance of bread and wine is contained really and substantially the Body, the Blood, the Soul and Divinity of the same Lord Jesus Christ. Holy Communion is the receiving of Jesus Christ in the Holy Eucharist.

In John 6:54-55, our Lord made a necessity and a precept to receive Him: *“Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eats my flesh, and drinks my blood, has everlasting life.”*

Our bodies need material food, as our souls need spiritual food. Yet it is not necessary that we receive Our Lord’s Body and Blood under the appearances of both bread and wine. He is entirely present under the appearances of bread

or wine. Therefore, we receive Him whole and entire under the appearances of bread alone or of wine alone.

The first fruit of Communion is our union with Christ and His Sacrifice: *“He that eats my flesh, and drinks my blood, abides in me, and I in him.”* John 6:57

But, *“he that eats and drinks unworthily, eats and drinks judgment to himself”* 1Cor 10:17. We receive also a boost of holiness, a delight of the soul the forgiveness of venial sin and preservation from mortal sin.

Pope Pious X wrote: *“Holy Communion is the shortest and safest way to Heaven.”*  
*“So live that you may receive Communion everyday.”* - St. Augustine

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#### **Life Everlasting:**

*“In Him was life, and the life was the life of men.”* John 1:4  
Eternal Life is a highly positive and concrete reality. After the primitive Revelation and since original sin, mankind believes in Eternal Life. Ancient philosophers proved the immortality of the soul, as it is immaterial and thus incorruptible.

But the resurrection of the body precedes Everlasting Life in the Apostle’s Creed: *“For I know that my Redeemer lives and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I will see my God.”* (Job 19:25) *“If Christ be preached, that he arose again from the dead, how do some among you say that there is no resurrection of the dead?”* (1 Cor 15:12) Since, *“all those who believe in the Son when they see Him should enjoy eternal life.”* (John 6:40)

The elect, a human being, cannot fully enjoy Eternal Life without his body, risen in a glorious and perfect way.

*“Good Master, what shall I do to possess everlasting life?”* (Lk 18:18) Christ answers that we must observe His commandments. *“Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments depends the whole law and the prophets.”* (Mat 22:37-40) To observe them, Faith needs Grace, *“well of water springing up to eternal life”* (John 4:14), which is given by Baptism and all sacraments. The Sacrifice of Christ is the well and Its fruit, Communion, a necessity: *If anyone eats of this bread, he will live forever.”* (John 6:51) Sacramental Life is anticipation of Eternal Life, which is fullness of Communion with Christ.

This Life is still a mystery as, *“Eye has not seen, nor ear heard, neither has it entered into the heart of man, what things God has prepared for them that love him.”* (1 Cor 2:9)