



Prayer of St. Thomas Aquinas

Angelic Doctor & Our Guide on this Journey

- *Grant O Merciful God that I might ardently desire, prudently examine, truthfully acknowledge, and perfectly accomplish what is pleasing to Thee for the Praise and Glory of Thy Name. Amen*

- Carnal vices, namely gluttony and lust, are concerned with pleasures of touch in matters of food and sex; and these are the most impetuous of all pleasures of the body. For this reason, these vices cause man's attention to be very firmly fixed on corporeal things, so that in consequence man's operation (activity of the soul) in regard to intelligible (spiritual) things is weakened---more, however by lust than by gluttony, forasmuch as sexual pleasures are more vehement than those of the table. Wherefore lust gives rise to blindness of the mind, which excludes almost entirely the knowledge of spiritual things....The flesh acts on the intellectual faculties...by impeding their operation. ST II-II, 15, 3
- Now the fact that spiritual goods taste good to us no more, or seem to be goods of no great account, is chiefly due to our affections being infected with the love of bodily pleasures, among which sexual pleasures hold the first place ST II-II, 20, 4

Carnal Vices; Lust and Gluttony



Gluttony

- **Gregory says (Moral. xxx, 18) that "unless we first tame the enemy dwelling within us, namely our gluttonous appetite, we have not even stood up to engage in the spiritual combat."**
But man's inward enemy is sin. Therefore gluttony is a sin.
- **... Gluttony denotes, not any desire of eating and drinking, but an inordinate desire. Now desire is said to be inordinate through leaving the order of reason, wherein the good of moral virtue consists: and a thing is said to be a sin through being contrary to virtue. Wherefore it is evident that gluttony is a sin. ST II-II, 148, 1**



Gluttony & Appetite



- That which goes into man by way of food, by reason of its substance and nature, does not defile a man spiritually. But the Jews, against whom our Lord is speaking, and the Manichees deemed certain foods to make a man unclean, not on account of their signification, but by reason of their nature [Cf. I-II:102:6 ad 1]. It is the inordinate desire of food that defiles a man spiritually.
- As stated above, the vice of gluttony does not regard the substance of food, but in the desire thereof not being regulated by reason. Wherefore if a man exceed in quantity of food, not from desire of food, but through deeming it necessary to him, this pertains, not to gluttony, but to some kind of inexperience. It is a case of gluttony only when a man knowingly exceeds the measure in eating, from a desire for the pleasures of the palate.
- The appetite is twofold. There is the natural appetite, which belongs to the powers of the vegetal soul. On these powers virtue and vice are impossible, since they cannot be subject to reason; (digestion, sensitivity, excretion, etc) ... and to it hunger and thirst are to be referred. Besides this there is another, the sensitive appetite, and it is in the concupiscence of this appetite that the vice of gluttony consists. Hence the first movement of gluttony denotes inordinateness in the sensitive appetite, and this is not without sin. ST II-II, 148, 1

Original Sin & Degrees of Gluttony

- the vices that resulted from gluttony, or to the root from which gluttony sprang, rather than to gluttony itself. For the first man was expelled from Paradise on account of pride, from which he went on to an act of gluttony: while the deluge and the punishment of the people of Sodom were inflicted for sins occasioned by gluttony. ST II-II, 148, 6
- ...the vice of gluttony properly consists in inordinate concupiscence [unruly passions]. ...if the inordinate concupiscence in the vice of gluttony be found to affect only such things as are directed to the end, for instance when a man has too great a desire for the pleasures of the palate, yet would not for their sake do anything contrary to God's law, it is a venial sin.
- The vice of gluttony becomes a mortal sin by turning man away from his last end....For mortal sins are not all directly opposed to the precepts of the Decalogue, but only those which contain injustice: because the precepts of the Decalogue pertain specially to justice and its parts, as stated above (II-II:122:1).
- In so far as it turns man away from his last end, gluttony is opposed to the love of God, who is to be loved, as our last end, above all things: and only in this respect is gluttony a mortal sin.
- Gluttony is said to bring virtue to naught, not so much on its own account, as on account of the vices which arise from it. For Gregory says (Pastor. III, 19): "When the belly is distended by gluttony, the virtues of the soul are destroyed by lust." ST II-II, 148, 2



Daughters of Gluttony

- *"Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy..."* Ezekiel 16:49–

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- ...those vices are reckoned among the daughters of gluttony, which are the results of eating and drinking immoderately. These may be accounted for either on the part of the soul or on the part of the body. on the part of the soul these results are of four kinds. First, as regards the reason, whose keenness is dulled by immoderate meat and drink, and in this respect we reckon as a daughter of gluttony, "dullness of sense in the understanding," ... Even so, on the other hand, abstinence conduces to the penetrating power of wisdom, according to Ecclesiastes 2:3, "I thought in my heart to withdraw my flesh from wine, that I might turn my mind in wisdom." Secondly, as regards the appetite, which is disordered in many ways by immoderation in eating and drinking, as though reason were fast asleep at the helm, and in this respect "unseemly joy" is reckoned, because all the other inordinate passions are directed to joy or sorrow, as stated in Ethic. ii, 5. To this we must refer the saying of 3 Esdra 3:20, that "wine . . . gives every one a confident and joyful mind." Thirdly, as regards inordinate words, and thus we have "loquaciousness," because as Gregory says (Pastor. iii, 19), "unless gluttons were carried away by immoderate speech, that rich man who is stated to have feasted sumptuously every day would not have been so tortured in his tongue." Fourthly, as regards inordinate action, and in this way we have "scurrility," i.e. a kind of levity resulting from lack of reason, which is unable not only to bridle the speech, but also to restrain outward behavior. Hence a gloss on Ephesians 5:4, "Or foolish talking or scurrility," says that "fools call this geniality—i.e. jocularity, because it is wont to raise a laugh." Both of these, however, may be referred to the words which may happen to be sinful, either by reason of excess which belongs to "loquaciousness," or by reason of unbecomingness, which belongs to "scurrility." ST II-II, 148, 6

The Gourmet and the Glutton; 2 Forms of Gluttony



- *"I am not a glutton -- I am an explorer of food."*
Erma Bombeck
- *"Gluttony is a great fault; but we do not necessarily dislike a glutton. We only dislike the glutton when he becomes a gourmet--that is, we only dislike him when he not only wants the best for himself, but knows what is best for other people."*
G.K. Chesterton
- *"Gluttony is an emotional escape, a sign that something is eating us."*
Peter De Vries

- **...gluttony denotes inordinate concupiscence in eating. Now two things are to be considered in eating, namely the food we eat, and the eating thereof. Accordingly, the inordinate concupiscence may be considered in two ways. First, with regard to the food consumed: and thus, as regards the substance or species of food a man seeks "sumptuous"—i.e. costly food; as regards its quality, he seeks food prepared too nicely—i.e. "daintily"; [second] and as regards quantity, he exceeds by eating "too much."** ST II-II, 148, 4

Asceticism: Antidote to Gluttony

Catholic Lent Retreat

Judging others
Emphasis on differences
Despair
Illness
Words that destroy and pollute
Discontent
Fast From...
Being negative
Pessimism
Worry
Complaining
Hostility
Bitterness
Constant activity
Lethargy and boredom

Seeing the best in people
The unity of life
Hope
The healing power of God
Words that build and encourage
Gratitude
Patience
Being positive
Feast On...
Trust
Appreciation
Peacemaking and non-violence
Forgiveness
Recognizing the sacred in all things
enthusiasm

Catholic Lent Retreat

- Scripture's cure for **gluttony** is *not dieting but fasting* Peter Kreeft
- Temperance in the use of the material pleasures
- Feast and Fast
 - Not Puritanism, which warps
- Rhythm which allows us to enjoy the God given pleasures without making them first in our lives...
 - Violates the first commandment and the tenth



Gluttony: Discussion

Questions

There's plenty of room for all God's creatures.
Right next to the mashed potatoes.

- If the things of the earth, flesh, senses, etc., good; created by God, how can they become problematic to the point of even serious sin?
- If one were to suffer from gluttony what does this point to in the spiritual life?
- How does living the liturgical life of the Church help us with the *Deadly Sin* of Gluttony?
- Time permitting: What do you see as the difference between a diet and fasting?

- *One of the reasons lust is bad (not the only reason) is that it makes you stupid*
- *Like any addictions...it blinds your vision to anything else and focuses it on the one thing that is the object of your addiction....It is by reason that we know spiritual things.*
- *Lust takes away clarity and reason from our mind and freedom from our will...these two powers of the soul, and their objects---truth and goodness---are the only two things we absolutely and eternally need. That is why lust is no casual and relatively harmless sin.*
- *Love frees us, lust enslaves us. Its glue is the stickiest and harder to free the soul from its clutches than the less attractive, cold-hearted sins like pride, idolatry or envy because those sins are no fun at all*
- *Harder to purge...* Peter Kreeft
- *When poisons become fashionable they do not cease to kill* C. S. Lewis

The Cost(s) of Lust



Sloth & Lust

Connect esp. Modern

- *Our hearts are restless until they rest in thee.* St. Augustine



- *Man cannot live without joy. That is why one deprived of spiritual joy goes over to carnal pleasures* Fr. Thomas Gilby
- *Lust is the favorite sin of our culture* Peter Kreeft
- **...according to the Philosopher, no man can be a long time in company with what is painful and unpleasant, it follows that something arises from sorrow in two ways: first, that man shuns whatever causes sorrow; secondly, that he passes to other things that give him pleasure: thus those who find no joy in spiritual pleasures have recourse to pleasures of the body.** ST II-II, 35, 4
- *Freud thought God was a substitute for sex. He thought just about everything was a substitute for sex. It was a brilliant insight, because it was exactly the truth upside-down (like Sarte's hell is other people). In fact sex is very often a substitute for God if pursued as our summum bonum, our greatest good.* Peter Kreeft

Chastity and Beauty

- *Theology of the Body begins with Aquinas* Peter Kreeft
- **Beauty...consists in a certain clarity and due proportion. Now each of these is found ...in the reason, because both the light that makes beauty seen and the establishing of due proportion among things belonging to reason. Hence since the contemplative life consists in an act of the reason, there is beauty in it by its very nature and essence...beauty is in the moral virtues by participation, in so far as they participate in the order of reason; and especially is it in temperance, which restrains the concupiscences which especially darken the light of reason.** ST II-II, 180, 2
- *A saint is more beautiful than a beauty queen.* Peter Kreeft



- 1. The word chastity derives from the chastening or rebuking of concupiscence. By such chastening, chastising or curbing, passion is held in control, and is kept in alignment with right reason. Chastity, therefore, is a virtue inasmuch as it steadily tends to keep human conduct under the control of reason.
- 2. And chastity is a special virtue for it concerns a special aspect of good, that is, the controlling, the keeping reasonable, of the tendencies of sex.
- 3. Chastity is not the same as the virtue of abstinence. For chastity is concerned with the control of sex pleasures, whereas abstinence is directly concerned with the control of the pleasures of the palate.
- 4. The words purity and chastity are sometimes used interchangeably, but they are not perfect synonyms. Chastity directly regards the sexual union. Purity refers to all that is in any way associated with this union. Thus a person is *unchaste* if he indulges in unlawful coition. But a person is *impure* by reason of thoughts, imaginings, words, desires, and actions that have an unlawful sexual reference. Unchastity involves impurity, but impurity can exist without unchastity. Summa of the Summa 151

Lust: Discussion Questions

- Why do you think that Lust, which our culture virtually promotes, yet which is looked upon by many as a most deadly sin, is considered to be the least of the *Deadly Sins*?
- Multiple authors describe Lust in words such as causing a kind of blindness. Why do you think so and can you think of public examples of this kind of blindness?
- Henry VIII represents a convergence of these two deadly sins; Gluttony and Lust. If either of both of these present us with problems what does this suggest about our relationship with God?