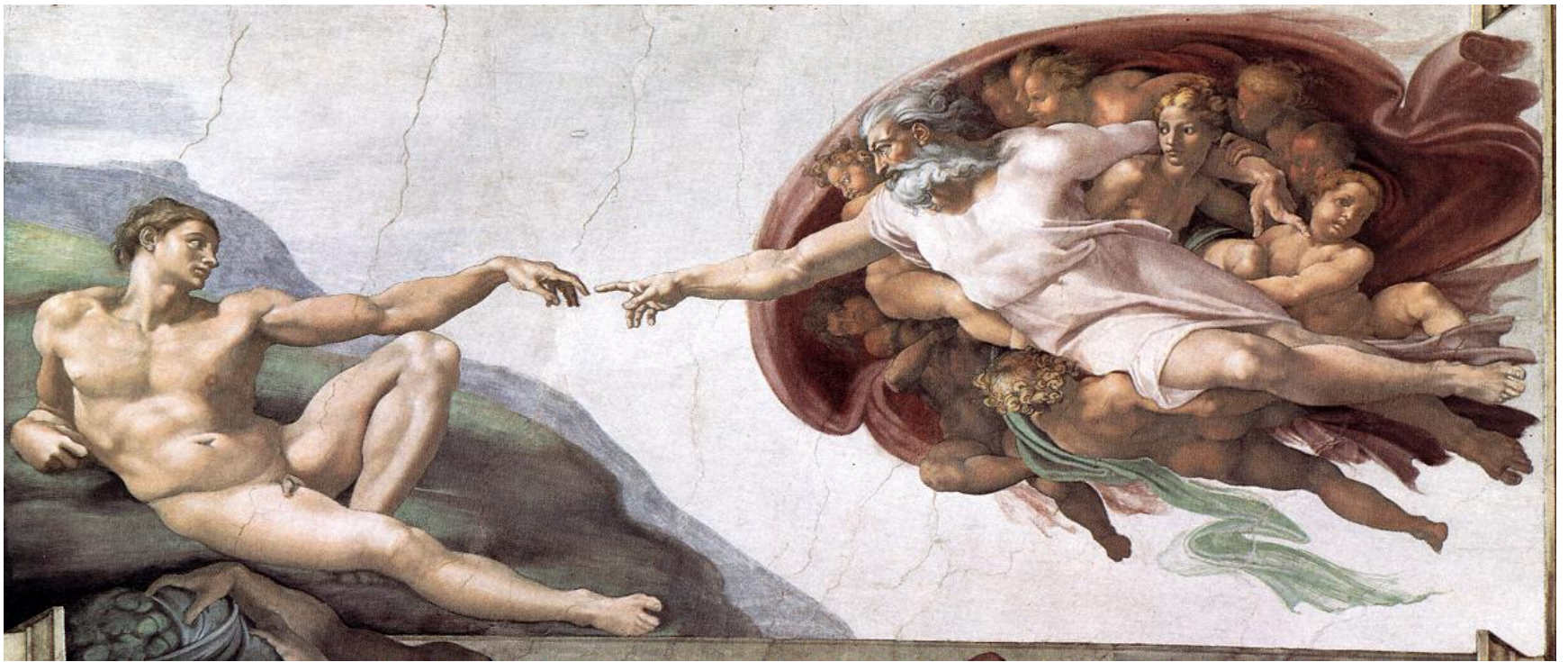


**DEADLY SINS**

**LIVING VIRTUE**



*“The LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being.”*

Genesis 2:7

# Union of Body and Soul

The unity of body and soul is so profound that one has to consider the soul to be the “form” of the body: i.e., it is because of the spiritual soul that the body made of matter becomes a living, human body; spirit and matter in man are not two natures united, but rather this union forms a single nature.

# Union of Body and Soul

Man is an incarnate spirit, or if you wish, a body informed by an immortal soul.

The body . . . participates in the dignity of the “image of God” in its own way, just as it participates in the dignity of the person.

John Paul II, “Man is a Spiritual and Corporeal Being”  
in *Catecheses on the Creed: God, Father and Creator*.

# Respect for the Body

Life and physical health are precious gifts entrusted to us by God.

We must take reasonable care of them, taking into account the needs of others and the common good.

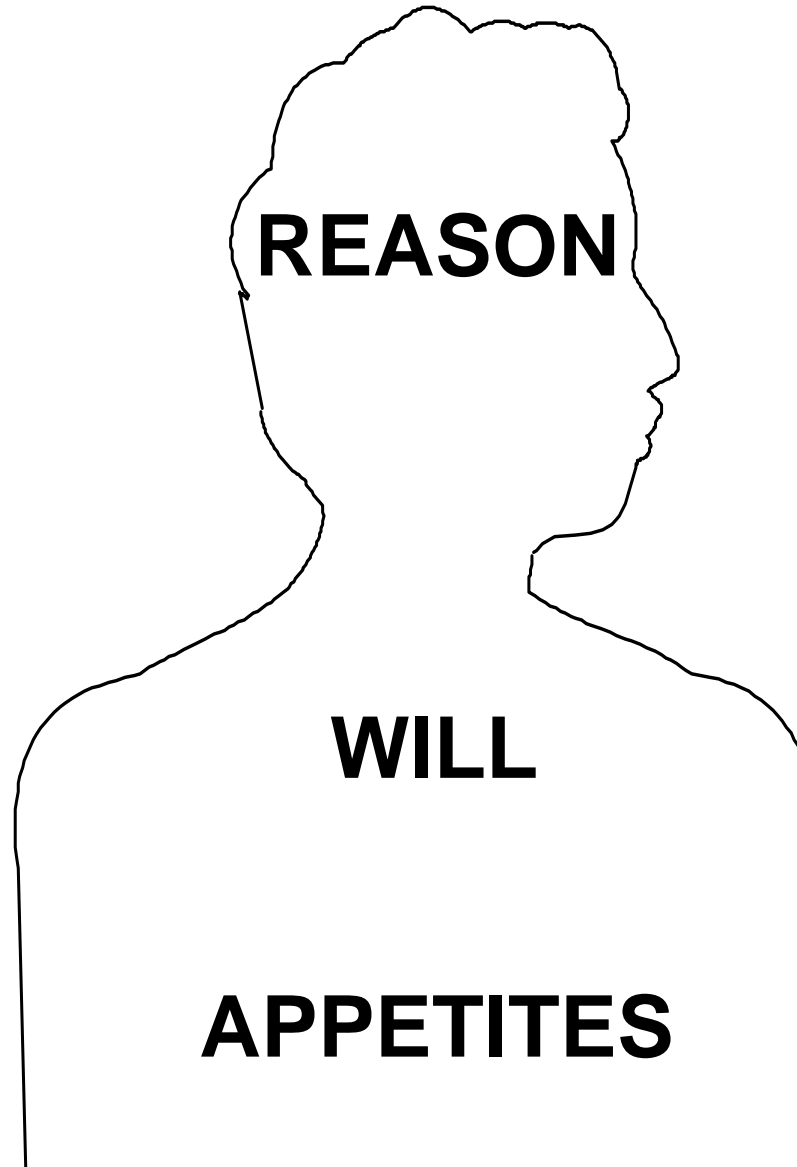
# Union of Body and Soul

Man is an incarnate spirit, or if you wish, a body informed by an immortal soul.

Man is a unit. He is one in himself. But this unity contains a duality.

John Paul II, "Man is a Spiritual and Corporeal Being"  
in *Catecheses on the Creed: God, Father and Creator*.

# The Structure of the Soul



# Reason

God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions.

Man is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons.

# Free Will

Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility.

By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude.

# Free Will

The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. The choice to disobey and to do evil is an abuse of freedom and leads to “the slavery of sin” (Rom 6:17).

# The Passions

Feelings or passions are emotions or movements of the sensitive appetite that incline us to act or not to act in regard to something felt or imagined to be good or evil.

The passions are natural components of the human psyche; they form the passageway and ensure the connection between the life of the senses and the life of the mind.

# The Morality of the Passions

In themselves, passions are neither good nor evil. They are morally qualified only to the extent that they effectively engage reason and will.

Passions are said to be voluntary, either because they are commanded by the will, or because the will does not place obstacles in their way.

# The Morality of the Passions

Strong feelings are not decisive for the morality or the holiness of persons. . . .

Passions are morally good when they contribute to a good action, evil in the opposite case.

Emotions and feelings can be taken up into the *virtues* or perverted by the *vices*.

# Original Justice

The first man was not only created good, but was also established in friendship with his Creator and in harmony with himself and with the creation around him . . .

Our first parents . . . were constituted in an original “state of holiness and justice.” This grace of original holiness was “to share in . . . divine life.”

# Original Justice

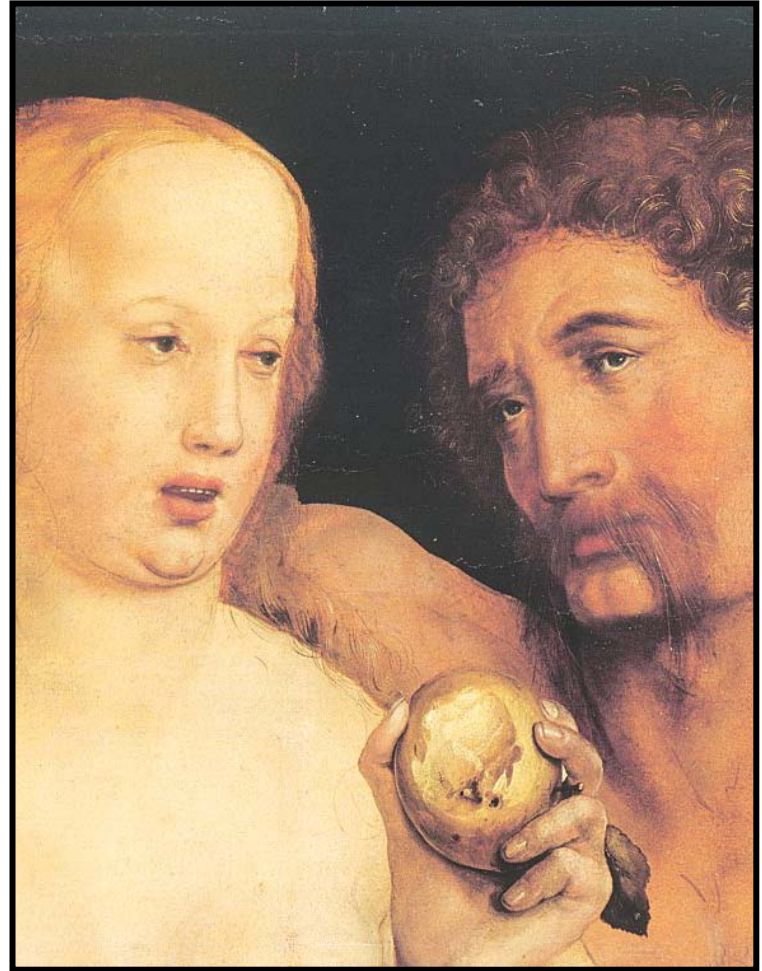
By the radiance of this grace all dimensions of man's life were confirmed. As long as he remained in the divine intimacy, man would not have to suffer or die.

The “mastery” over the world that God offered man from the beginning was realized above all within man himself: *mastery over self.*

# Effects of Original Sin

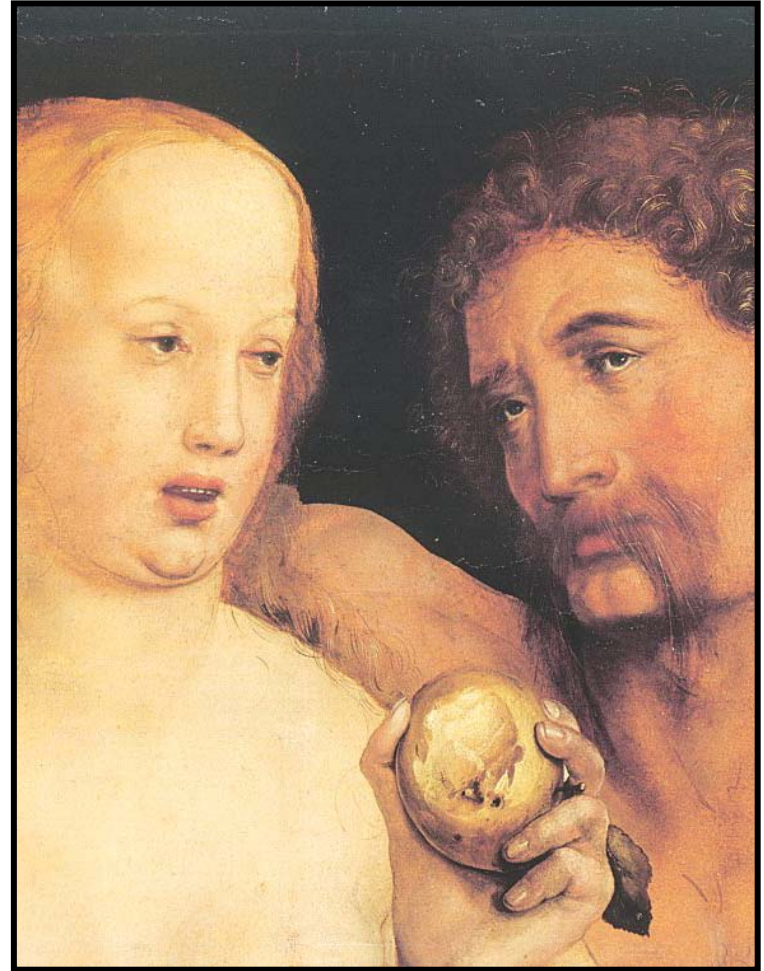
By our first parents' sin, the devil has acquired a certain domination over man, even though man remains free.

Original sin entails "captivity under the power of . . . the devil."



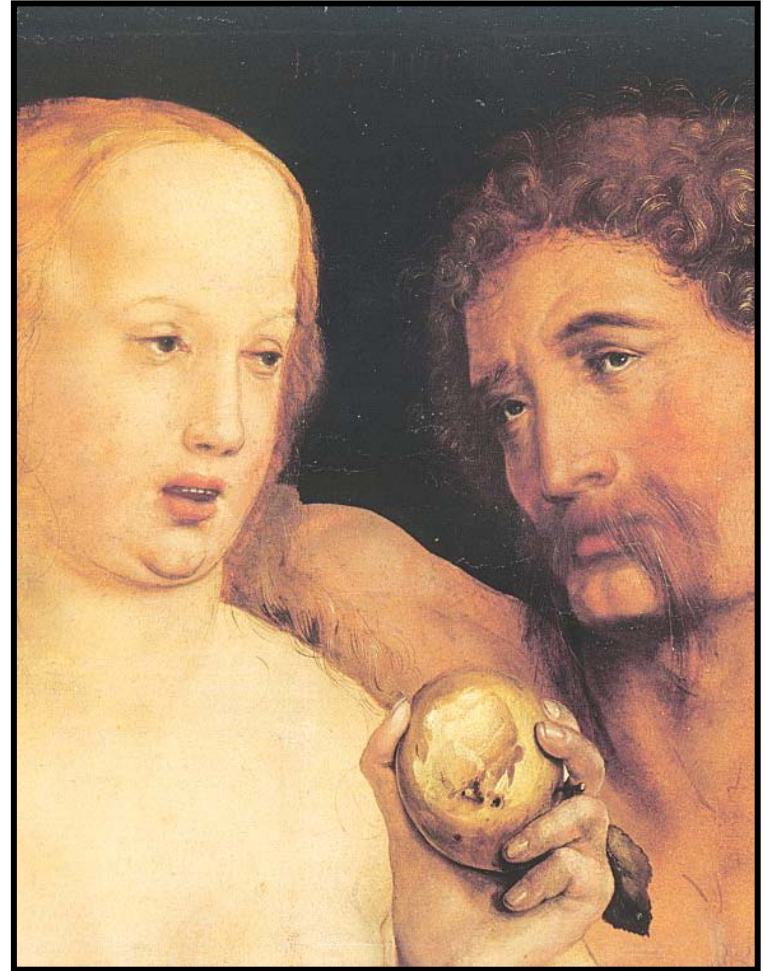
# Effects of Original Sin

The harmony in which they had found themselves, thanks to original justice, is now destroyed: the control of the soul's spiritual faculties over the body is shattered.



# Effects of Original Sin

Up to that moment the human spirit had been in full control of the human organism. It doubtless expected that it would retain this control when it had ceased to obey God. But its authority over the organism was a delegated authority which it lost when it ceased to be God's delegate.



C.S. Lewis, *The Problem of Pain*, 77.

# Life According to the Flesh

Because man is a composite being, spirit and body, there already exists a certain tension in him; a certain struggle of tendencies between “spirit” and “flesh” develops.

But in fact this struggle belongs to the heritage of sin.

# Life According to the Flesh

All sins are an expression of life according to the flesh, which contrasts with life according to the spirit.

[T]he first sin—from which life according to the flesh originated—created in man the heritage of a predisposition to live only such a life, together with a legacy of death.

# Sins of the Flesh

“For the flesh has desires against the Spirit, and the Spirit against the flesh; these are opposed to each other . . .

“The works of the flesh are obvious: . . . licentiousness, . . . drinking bouts . . . and the like. I warn you . . . that those who do such things will not inherit the kingdom of God.”

# Sins of the Flesh

“For many, as I have often told you . . . conduct themselves as enemies of the cross of Christ. Their end is their destruction.

“Their God is their stomach. . . . Their minds are occupied with earthly things.”

# Gluttony

Gluttony exhorts the conquered heart:

“God has created all things clean, in order to be eaten, and he who refuses to fill himself with food, what else does he do but gainsay the gift that has been granted him.”

# Gluttony

## 1. Overemphasis on the body

“Morality rejects a neo-pagan notion that tends to promote a *cult of the body*, to sacrifice everything for its sake, to idolize physical perfection and success at sports. By its selective preference for the strong over the weak, such a conception could lead to the perversion of human relationships.”

# Gluttony

1. Overemphasis on the body
2. Use of drugs

“The use of drugs inflicts very grave damage on human health and life.”

# Gluttony

1. Overemphasis on the body
2. Use of drugs
3. Abuse of alcohol

“Those incur grave guilt who, by drunkenness . . . endanger their own and other’s safety. . . .”

# Gluttony

1. Overemphasis on the body
2. Use of drugs
3. Abuse of alcohol
4. Abuse or overuse of food and drink

“The virtue of temperance disposes us to *avoid every kind of excess.*”

# Three Kinds of Gluttony

## 1. eating between meals

*First, that which urges the anticipation of the canonical hour for eating.*

# Three Kinds of Gluttony

1. eating between meals
2. overeating at meals

*Then, that which rejoices only in filling the belly to repletion with any food whatsoever.*

# Three Kinds of Gluttony

1. eating between meals
2. overeating at meals
3. delicacy and pickiness

*Third, that which is delighted with more refined and delicate foods.*

# Offspring of Gluttony

A stuffed belly produces fornication, while a mortified stomach leads to purity.

# Offspring of Gluttony

My firstborn son is the servant of *Fornication*, the second is *Hardness of Heart*, and the third is *Sleepiness*.

From me flow a sea of *Dirty Thoughts*, waves of *Filth*, floods of unknown and unspeakable *Impurities*.

# Offspring of Gluttony

My daughters are

- Laziness,
- Talkativeness, Breezy Familiarity,
- Jestings, Facetiousness,
- Contradiction, Stubbornness, Contempt,
- Disobedience, Stolidity of Mind, Captivity,
- Boastfulness, Audacity,
- Love of Worldly Things,
- Impure Prayer, Distracted Thoughts,
- Despair.

# Offspring of Gluttony

From gluttony are propagated

- foolish mirth
- scurrility
- uncleanness
- babbling
- dullness of sense in understanding.

# Fighting the Evil

## 1. Overemphasis on the body

“Morality rejects a neo-pagan notion that tends to promote a *cult of the body*, to sacrifice everything for its sake, to idolize physical perfection and success at sports. By its selective preference for the strong over the weak, such a conception could lead to the perversion of human relationships.”

# Fighting the Evil

1. Overemphasis on the body
2. Use of drugs

“The use of drugs, except on strictly therapeutic grounds, is a grave offense.

“Clandestine production of and trafficking in drugs are scandalous practices.”

# Gluttony

1. Overemphasis on the body
2. Use of drugs
3. Abuse of alcohol

“Temperance . . . keeps desires within the limits of what is honorable.

“In the New Testament it is called “moderation” or “sobriety”. We ought “to live sober, upright and godly lives in this world” (Titus 2:12).

# Limits to Freedom

Man's freedom is limited and fallible. In fact, man failed. He freely sinned. By refusing God's plan of love, he deceived himself and became a slave to sin.

From its outset, human history attests the wretchedness and oppression born of the human heart in consequence of the abuse of freedom.

# Limits to Freedom

Freedom makes man *responsible* for his acts to the extent that they are voluntary.

*Imputability* and responsibility for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors.

# Liberation of Freedom in Christ

By his glorious Cross Christ has won salvation for all men. He redeemed them from the sin that held them in bondage.

“For freedom Christ has set us free” (Gal 5:1). Already we glory in the “liberty of the children of God” (Rom 8:21).

# Liberation of Freedom in Christ

The grace of Christ is not in the slightest way a rival of our freedom when this freedom accords with the sense of the true and the good that God has put in the human heart.

The more docile we are to the promptings of grace, the more we grow in inner freedom and confidence during trials.

# Gluttony

1. Overemphasis on the body
2. Use of drugs
3. Abuse of alcohol
4. Abuse or overuse of food and drink

# Fighting the 3 Kinds of Gluttony

1. eating between meals
  2. overeating at meals
  3. delicacy and pickiness
- 
1. “wait for the lawful moment for breaking the fast”

# Eating between meals

Hence he should first beware of ever allowing himself to take anything to drink or to eat . . . before the usual time for eating, apart from table.

Neither, once the meal is done, should he permit himself to take either of those things, in however small a portion.

# Eating between meals

When dining in company, we should never begin eating before others, nor before we are seated at table and have said grace.

We should not eat between meals, for a man will never acquire any spirituality unless he corrects this habit.

# Fighting the 3 Kinds of Gluttony

1. eating between meals

2. overeating at meals

3. delicacy and pickiness

1. “wait for the lawful moment . . .”

2. “be satisfied with a slender diet”

# Overeating

Even the strictest fasts are nullified when a period of relaxation and abundance follows them. . . .

Better is a reasonable and modest daily repast than harsh and lengthy fasts every now and again.

# Fighting the 3 Kinds of Gluttony

1. eating between meals

2. overeating at meals

3. delicacy and pickiness

1. “wait for the lawful moment . . .”

2. “be satisfied with a slender diet”

3. “be content with cheaper foods of whatever sort.”

# Delicacy

At table, especially where there are guests, we ought to eat every kind of food, and not say, “I like this,” and, “I do not like that.”

# Delicacy

Whatever is eaten that does not fall under regular practice and common usage is polluted by the disease of vanity . . .

One should not ask for foods that are unusual in others' eyes.

# Efforts at Self-Control

Control your appetites before they control you. . .

Begrudge the stomach and your heart will be humbled; please the stomach and your mind will turn proud.

# The Virtue of Temperance

*Temperance* is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts, and keeps desires within the limit of what is honorable.

# The Virtue of Temperance

The temperate person directs the sensitive appetite toward what is good, and maintains a healthy discretion.

Asceticism and penance . . . help us acquire mastery over our instincts and freedom of heart.

# The Virtue of Temperance

As long as the flesh is in full vigor, we should everywhere and at all times cultivate temperance, and when it has been tamed—something I doubt can happen this side of the grave—we should hide our achievement.

# The Virtue of Temperance

The Apostle says: “Do not make provision for the flesh in its desires” (Rom 13, 14).

He excluded a concern for the pleasures of the flesh, but he did not reject the necessary maintenance of life.

# Mortification

*mortificatio* > *morti* + *facere*

*mors, mortis:* death

*facere:* to make

# Mortification

Mortify your inclinations, even when the object in itself is lawful, but not necessary.

It will facilitate victory on other occasions; you will gain experience and strength against temptation, and present yourself as acceptable to your Savior.

# Mortification

We have to be very cunning in the way we deal with this most skillful opponent. . . .

What we ought to do is to deny ourselves fattening foods,  
then foods that warm us up,  
then whatever happens to make our food especially pleasant.

# Limits of Mortification

The perfection of a Christian consists in knowing how to mortify himself for the love of Christ.

A man should not attach himself so much to the means that he forgets the end; neither must we give ourselves so much to mortifying the flesh as to forget to mortify the brain, which is the chief thing after all.

# Mortification

The sanctity of a man lies within the space of three fingers . . . .

The whole point lies in mortifying the *razionale* [understanding] . . . since perfection consists in leading captive our own will and following that of our superiors.

# Mortification

Abba Macarius . . . said that a monk should pay attention to fasting as if he were going to dwell in the body for a hundred years,

and that he should restrain the movements of the mind, forget slights, reject sadness, and disdain sorrows and setbacks as if he were going to die daily.

# Mortification

Fasting, the discipline, and other like things ought not to be practiced without the leave of our confessor; he who does it of his own mind, will either hurt his constitution or become proud, fancying to himself that he has done some great thing.

To mortify one passion, no matter how small, is a greater help in the spiritual life than many abstinences, fasts and disciplines.

# Mortification

The devil has a crafty custom of sometimes urging spiritual persons to penances and mortifications in order that, by going to indiscreet lengths in this way,

- they may so weaken themselves as to be unable to attend to good works of greater importance
- or be so intimidated by the sickliness they have brought upon themselves as to abandon their customary devotions and at last turn their backs on the service of God.

It is generally better to give the body rather too much food than rather too little.

# Hospitality

If some brothers paid a visit it was better to practice the virtue of hospitality and love than to display the strictness of our abstinence.

We should willingly provide and fulfill what the relaxation and weakness of our visitor requires.

# Obedience

Perfection consists in leading captive our own will and in playing the king over it.

We ought not to be impressed by abstinences and fasts when there is self-will in the matter.

Fasting . . . ought not to be practiced without the leave of our confessor.

# Mortification

For it is no external adversary that we must fear. The foe is within us, and every day we wage an inner war.

Once it has been conquered, everything that is outside will be weakened and all things will be subdued and subjected to the soldier of Christ. We shall not have an adversary outside of us to be afraid of if what is within us has been overcome and has yielded to the Spirit.

# Prayer to Saint Michael

Saint Michael the Archangel,  
defend us in battle.

Be our protection against the wickedness and  
snares of the devil.

May God rebuke him, we humbly pray,  
and do thou,

O prince of the heavenly host,  
cast into Hell Satan and all the evil spirits.

That prowl throughout the world  
seeking the ruin of souls. Amen.