159 Gluttony [*Gula*]

It is immoderate love of delight according to taste. Just as lust is the immoderate love of delight according to touch. Wherefore also the vice of glutton is not in food, but in immoderate appetite. Just as Augustine says, in the book *De doctrina Christiana*, chapter 13,[[1]](#endnote-1) and book 10 of the *Confessiones*, chapter 32,[[2]](#endnote-2) where Augustine says that hunger and thirst are sorrows, and burn like fevers, unless the medicine of food assists. And it follows there, You have taught me this, Lord, and in the way of medicine, so should I approach to food. But while I pass through to the quiet of satiety out of the annoyance of want, in that transition the noose of concupiscence lies in ambush for me.

Again, Jerome, *Contra Jovinianum*, the second book,[[3]](#endnote-3) the blessedness of paradise without the continence of food cannot be established. If Adam fasted, he was in paradise; he ate and was thrown out.

Again, Bernard,[[4]](#endnote-4) air, earth, or sea hardly suffice to the gluttonous. Because of this it happens that the poor are despoiled, in order that the hunger of the poor should pass over into the delights of the rich, but Apo. 18[:7]: “As much as she has glorified herself, and lived in delicacies, so much torment and sorrow give to her.” Therefore, note that animals better fed and fatter, are more quickly killed. The example of king Agag, the fattest, [1] Kings [15:32]. And Eglon, Jud. 3[:17].

Again, gluttony makes a man disobedient to God. Just as a bird with a full gullet does not hear his master calling after it. There is Deut. 32[:15], and “the beloved grew fat, and kicked.” “For the flesh lusts against the spirit” and the contrary, Gal. 5[:17]. There is nothing else in cherishing the flesh than debilitating the spirit.

Again, glutton diminishes possessions, Prov. 21[:17]: “He that loves good cheer, shall be in want.” In the prodigal son, Luke 15[:11-32]. Wherefore, Rom. 8[:13]: “If you live according to the flesh, you shall die.”

¶ One sins five ways through gluttony, according to Gregory, *Moralia* 30,[[5]](#endnote-5) in time, namely, by coming before the hour, in the delicate quality, seeking the capacity of the quantity, extending the limit, too much care in preparing, about which it is treated in *De consecracione,* Dist. 5, *Quinque modis*.[[6]](#endnote-6) Wherefore the verse,[[7]](#endnote-7) To hasten greatly, elegantly, too much, ardently, and studiously. Thus Jonathan [1 Kings 14:29], the Sodomite people [Ezech. 16:49], and the sons of the priest [1 Kings 4:11].

¶ To hasten greatly, as far as time, as in coming before the due hour out of a custom of impatience, as was the case with Jonathan, 1 Kings 14[29], but this concerning him was not a great sin, if it happened out necessity, infirmity, a journey, or labor. But when it is so immoderate that it is in contempt of the statutes of the Church or when it is done to cheat fasting, as protracting a meal from morning up to evening, then it is a mortal sin against which, Isai. 5[:11]: “Woe to you that rise up early in the morning to follow drunkenness.”

Elegantly,[[8]](#endnote-8) as far as the substance itself and the kind of food when it is too delicate, just as is evident in the feasting of the rich who feast daily in splendor, Luke 16[:19]. And, in the Israelite people in the desert, Exod. 16[:12], who when they had manna to their sufficiency, however, they had a burning for flesh, leeks, and melons, Psal. [77:30-31]: “As yet their meat was in their mouth, and the wrath of God came upon them.” But that is not ascribed to sin when it happens out of debility of make up or infirmity or former habit, for it is more allowed for delicate things to be used with the rich than with the poor, 41 Dist., c. *Non cogantur,[[9]](#endnote-9)* where it is said that the rich burn in the custom of their infirmity, lest perhaps in changing their custom they grow sick or suffer, they otherwise cannot be sustained.

Too much, as far as quantity by considering the humility and disposition of the eater not the quantity of the food. Nor what is equal to one is much to another, just as the Philosopher says in book 2 of the *Ethicorum*,[[10]](#endnote-10) concerning Milo who could eat an ox for one meal. Nor is it reported in that that there was an excess of food, because Adam, not because of pork, but because of an apple [Gen. 3:6], and Esau not because of a chicken, but because of common lentils [Gen. 25:34] were duped. Ezech. 16[:49]: “This was the iniquity of Sodom your sister … fullness of bread … and the idleness of her.” It even happens to sin about the diminution of food, just as concerning superfluity. For whoever indiscreetly macerates himself he is as if a homicide of himself. For it is not the body but even the vice in the body that needs to be extinguished. Wherefore, the Apostle [Col. 3:5]: “Mortify therefore your members which are upon the earth,” that is, the vices which come through the members. Wherefore it is to be noted here according to the *Gloss*,[[11]](#endnote-11) Matt. 11[:19], that neither in eating nor in abstaining is there justice, but in the equanimity of tolerating scarcity and with temperance not to abridge oneself through abundance. Rom. 14[:17]: “For the kingdom of God is not meat and drink,” that is, not the use of them is acquired or admitted into the kingdom of God because not food but abuse is in crime. Wherefore both Noah and Elias were permitted to eat flesh, Gen 9[:4], and 3 Reg. 19[:21].

Ardently, just as it is evident in Esau, who did not preserve the manner of eating, Gen. 25[:34]. This ardor in eating, if it is natural, is not a sin, if the poor man exceeds in delighting, it is venial. If, however the delight is so inherent that it is proposed to others, it is mortal. About which[[12]](#endnote-12) the Psal. [58:7]: “They shall suffer hunger like dogs.” Wherefore Jerome in some *Epistola*,[[13]](#endnote-13) the habit of pleasure begins its own hunger not satiety, and this is what the prodigal son said, Luke 15[:17]: “I here perish with hunger.”

Studiously, as far as the way of preparing when there is too much care about which, Dist. 41, *Quisquis*,[[14]](#endnote-14) where it is said he who serves himself more strictly than they have their customs, with whom he lives, either he is intemperate or superstitious, that is, a hypocrite. Wherefore Bernard in some *Epistola ad Willielmum abbatem Cluniacensem*,[[15]](#endnote-15) who can say how many ways a single egg may be prepared, whirled about, shaken, turned, turned over, liquefied, hardened; now fried, now roasted, now stuffed, now mixed, now served individually? Which all now the stomach is forced to accept, so oppressed it is more overwhelmed than refreshed. Scripture condemns this studious accuracy of foods in the sons of Eli, 1 Kings 2[:15], who did not wish to each cooked meat, but raw, in order that they might prepare it more accurately for themselves, but understand this thus, unless an evident and honest cause exists, such as that he is a member of a religious order and does not dare to eat meat in public on account of his vow or on account of criticism, *De consecracione,* Dist. 5, c. *Carnem.[[16]](#endnote-16)* Therefore, casually under another kind let them be prepared for him more delicately, or casually because others with whom they partake eat illicitly, 41 Dist., cc. 1, 2, 3.[[17]](#endnote-17)

¶ Therefore the clerics ought not to eat in taverns unless by reason of necessity or pilgrimage or journey, 44 Dist., c. *Non oportet.[[18]](#endnote-18)* Nor ought they to administer there unless by chance of collecting contributions for use of the poor, just as is treated in 44 Dist., c. [*Nulli licet*] … *Si quis*.[[19]](#endnote-19) Again, Augustine,[[20]](#endnote-20) wherever the flesh seeks refreshment, it finds fault. For although it may have the food it lacks, however it is a fact of the belly, Philip. 3[:19]: “Whose God is their belly.” The ancients were accustomed to construct the temples to their gods with a high altar; the ministers would pour out on the table prayers for satisfaction. So now[[21]](#endnote-21) the temple of the belly is the kitchen, the bells, and the attendants and the boys of the blind crying out roasted meat and cooked meats, the altar is the table, the chalice is the tankard, the ministers are the cooks, the sacrifices are fish and flesh. The prayer is double: one before the meal, I have an empty belly, doubled; the other one after the meal “**ah bely mercy, ah bely mercy**.”[[22]](#endnote-22)

¶ Gluttony is compared to quinsy.[[23]](#endnote-23) This is a disorder of the gut by which a man can easily be strangled, Eccli. 37[:34]: “By surfeiting many have perished.” Its death is fourfold, namely, of nature, of fault, of infamy, of hell.

¶ Again,[[24]](#endnote-24) it is compared to a dog who because of the mouth which he sees in the mud leads the blind into the mud. Therefore, consult Eccli. 18[:30]: “Go not after your lusts.”

Again,[[25]](#endnote-25) take away the disorder from the body, Eccli. 37[:33]: “For in many meats there will be sickness.” Again, in the highest degree it impedes the study of wisdom. Wherefore, Augustine says, book 8, *De civitate,[[26]](#endnote-26)* that Socrates the philosopher first converted philosophy to the customs when all before him looked more on natural things. And this was the reason of Socrates so that the mind unburdened from libidinous depressions might more easily ascend to the notice of the divines, for, just as a candle poorly made can hardly be lighted, so in a carnal heart hardly can teaching be received, and if by chance it is received, quickly by the wind of vanity it is extinguished, Psal. [106:27]: “They were troubled and reeled like a drunken man; and all their wisdom was swallowed up.” And Eccle. 2[:3]: “I thought … to withdraw my flesh from wine, that I might turn my mind to wisdom.” And Dan. 1[:15, 17] and 4[:9], wisdom was given to boys who did not eat of the kingly food.

¶ Therefore since sobriety at table and the study of wisdom are connected, it is a shame to scholars if they are wasted in their cups. Wherefore someone wrote,[[27]](#endnote-27) thus when his companion was leaving his study, you who before had dedicated all things to books, now you have transferred from codices to cups, and you have converted from writing to drinking. Now you drinker would preach, you who used to speak as a disputant, you study more on salmon than in Solomon. This is not “the change of the right hand of the Highest,” [Psal. 76:11].

1. Cf. Augustine, *De doctrina Christiana* 1.14.13 (PL 34:24): Et quemadmodum medici cum alligant vulnera, non incomposite, sed apte id faciunt, ut vinculi utilitatem quaedam pulchritudo etiam consequatur: sic medicina Sapientiae per hominis susceptionem nostris est accommodata vulneribus; de quibusdam contrariis curans, et de quibusdam similibus. [↑](#endnote-ref-1)
2. Augustine, *Confessiones* 10.31.43-44 (PL 32:797): Nam fames et sitis quidam dolores sunt; urunt, et sicut febris necant, nisi alimentorum medicina succurrat. … Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta sumpturus accedam. Sed dum ad quietem satietatis ex indigentiae molestia transeo, in ipso transitu mihi insidiatur laqueus concupiscentiae. [↑](#endnote-ref-2)
3. Jerome, Contra Jovinianum*,* 2.15 (PL 23:305): Beatitudo paradisi absque abstinentia cibi non potuit dedicari. Quamdiu jejunavit, in paradiso fuit: comedit, et ejectus est: ejectus statim duxit uxorem. [↑](#endnote-ref-3)
4. Cf. Bernard, *Epistula* 224.2 (PL 182:392): Non sufficit spoliari bonis praesentibus domos episcopales: etiam in terras et in homines manus sacrilega circumquaque desaevit, totius insuper anni ex eis sibi reditus vindicando. [↑](#endnote-ref-4)
5. Gregory, *Moralia* 30.18.60 (PL 556-557): Quinque modis gula nos tentat. Non cibus, sed appetitus in vitio est.---Sciendum praeterea est quia quinque nos modis gulae vitium tentat (De consecr., d. 5, c. Quinque modis). Aliquando namque indigentiae tempora praevenit; aliquando vero tempus non praevenit, sed cibos lautiores quaerit; [Col.0557A] aliquando quaelibet quae sumenda sint praeparari accuratius expetit, aliquando autem et qualitati ciborum et tempori congruit, sed in ipsa quantitate sumendi mensuram moderatae refectionis excedit. [↑](#endnote-ref-5)
6. Decretum, De consecratione, Dist. 5, c. 22. [↑](#endnote-ref-6)
7. Cf. John Cassian, *De Coenobiorum Institutis*, 5.20 note (PL 49:236): Praepropere, laute, nimis, ardenter, studiose.

Cf. *Fasciculus morum* 6.2 (pp. 626-629): Eius autem species in hiis versibus connotantur:

Prepropere, laute, n imis ardenter, studiose.

Sic Ionathas, populus, Sodomita, Seyrque sacerdos.

Prima species est prepropere, hoc est, tempore indebito et exttra horam, sicut fecit Ionathas, do quo Regum 14, pro quo maledictionem patris incurrit et morti addictus est. Nec tamen ultra comedit nisi quod summitate virge in melle intinxit. Quid ergo de gulosis dicendum est qui diebus abstinencie ieiunia frangunt, et bhoc non tantum bis vel ter in die, set de vespere usque ad mediam noctem? Revera iuxta propheciam Ysaie 5 merces talium est hed: “Ve, ve, qui surgitis mane ad ebrietatem sectandam et vinum potandum usque ad vesperam.” [↑](#endnote-ref-7)
8. Cf. *Fasciculus morum* 6.2 (pp. 628-629): Secunda species est nimis laute pasci, sicut fuit de populo Israel, ut patet Numeri 11, ubi dicitur quod cum haberent in deserto copiam manne omne delectamentum habentis, adhuc optabant substanciam carnis, porra, (pepones), et huiusmodi. Et ideo de istis Psalmista ait: “Adhuc esce eorum [erant] in ore ipsorum, it ira Dei ascendit super eos. [↑](#endnote-ref-8)
9. Decretum, Dist. 41, c. 3. [↑](#endnote-ref-9)
10. Aristotle, *Nicomachean Ethics* 2.6, 1106b1-6 (Barnes 2:1747): But the intermediate relatively to us is not to be taken so; if ten pounds are too much for a particular person to eat and two too little, it does not follow that the trainer will order six pounds; for this also is perhaps too much for the person who is to take it, or too little- too little for Milo, too much for the beginner in athletic exercises. The same is true of running and wrestling. Thus a master of any art avoids excess and defect, but seeks the intermediate and chooses this- the intermediate not in the object but relatively to us. [↑](#endnote-ref-10)
11. *Glossa ordinaria* on Matt. 11:19 (PL 114:122): Ostendit filios sapientiae intelligere, nec in abstinendo, nec in manducando esse justitiam: sed in aequanimitate tolerandi inopiam, et temperantiam non se corrumpendi per abundantiam. Peter Lombard, *In Epistolam ad Romanos* 14:14-20 (PL 191:1517): qui intelligunt nec in abstinendo nec in manducando esse justitiam, sed in aequanimitate tolerandi inopiam et intemperantia non se corrumpendi, per abundantiam atque opportune sumendi vel non sumendi. [↑](#endnote-ref-11)
12. Cf. *Fasciculus morum* 6.2 (pp. 626-629): Et tamen iuxta Psalmistam tales “famem pacientur ut canes.” Unde Ieronimus: “Voluptas, inquit, habita famem non saturitatem parit.” Et hoc est quod dixit filius prodigus: “fame pereo,’ Luce 10. [↑](#endnote-ref-12)
13. Jerome, *Epistola* 21.13 (PL 22:385): quia semper voluptas famem sui habet;et transacta non satiat quia semper voluptas famem sui habet; et transacta non satiat. [↑](#endnote-ref-13)
14. Decretum, Dist. 41, c. 1: Quisquis rebus pretereuntibus restrictius utitur quam sese habent mores eorum, cum quibus uiuit, aut intemperans, aut supersticiosus est. [↑](#endnote-ref-14)
15. Bernard, *Apologia ad Guillelmum Sancti-Thoderici Abbatem* 9.20 (PL 182:910): Quis enim dicere sufficit, quot modis (ut caetera taceam) sola ova versantur et vexantur, quanto studio evertuntur, subvertuntur, liquantur, durantur, diminuuntur; et nunc quidem frixa, nunc assa, nunc farsa, nunc mistim, nunc singillatim apponuntur? … infelix stomachus, cui nec colores lucent, nec sapores demulcent, dum omnia suscipere cogitur, oppressus magis obruitur quam reficitur. [↑](#endnote-ref-15)
16. Decretum, *De consecracione,* Dist. 5, c. 32: Carnem cuiquam monacho nec gustandi nec sumendi, est concessa licentia, non quod creaturam Dei iudicemus indignam, sed quod carnis abstinentia utilis et apta monachis estimetur, seruato tamen moderamine pietatis erga egrotos. [↑](#endnote-ref-16)
17. Decretum, Dist. 41, cc. 1, 2, 3: 1. Quisquis rebus pretereuntibus restrictius utitur quam sese habent mores eorum, cum quibus uiuit, aut intemperans, aut supersticiosus est. Quisquis uero sic eis utitur, ut metas consuetudinis bonorum, inter quos uersatur, excedat, aut aliquid significat, aut flagitiosus est. In omnibus enim talibus non usus rerum, sed libido in culpa est.

2. Deliciae quelibet, si absque desiderio percipiantur, non officiunt, et uiles cibi appetenter accepti inpediunt profectum abstinentiae. Dauid enim aquam concupitam effudit, et Elias carnes comedit.

3. Non cogantur diuites pauperum cibis uesci, utantur consuetudine infirmitatis suae, sed doleant se aliter non posse: si consuetudinem mutant, egrotant. Utantur superfluis, dent inopibus necessaria; utantur preciosis,

dent pauperibus uilia. [↑](#endnote-ref-17)
18. Decretum, Dist. 44, c. 2: Non oportet clericos seruientes a presbiteris usque ad subdiaconos et deinceps ordinis ecclesiastici omnes usque ad ministros, aut lectores, aut exorcistas, aut hostiarios, aut psalmistas, aut etiam eos, qui in proposito continentiae sunt, tabernas intrare. [↑](#endnote-ref-18)
19. Decretum, Dist. 44, c. 3: Nulli licet clerico tabernam aut ergasterium habere. Si enim huiusmodi tabernam ingredi inhibetur,

quanto magis aliis ministrare in ea? Si quis uero tale quid fecerit, aut cesset, aut deponatur. [↑](#endnote-ref-19)
20. Augustine, *Enarrationes in Psalmos* Sermo ad Plebem 10 (PL 37:1076): Quidquid nobis providerimus ad refectionem, illic rursus invenimus defectionem. [↑](#endnote-ref-20)
21. Cf. *Fasciculus morum* 6.2 (pp. 626-629): Altare est mensa. Calix cum phialis est ciphus cum ollis et tancaredis. Ministri sunt ipsimet socii. Sacrificia sunt pecudes immolate et similiter carnes assate et cocte. ... Oracio vero duplex: una autem ante satiritatem est hec: “Utinamn dupplicem ventrem haberem!” et alia post, quando venter fere rumpitur, et est hec: “A bely, mercy, bely, mercy!” [↑](#endnote-ref-21)
22. Cf. Benedictiones mensae (Latin) … Post Prandium (After Lunch): The Lector begins: Tu autem, Domine, miserere nobis. R. Deo gratias.

<http://www.ewtn.com/library/prayer/latrosar.htm> [↑](#endnote-ref-22)
23. William de Lancea, *Diaetae Salutis* 1.8 (8:259b): Gula multis rebus detestabilibus comparatur. Primo est squinantiae similis; nam squinantia est morbus gutturis, et cito suffocat hominem; sic gula, quae ad litteram est gutturis vitium, faciliter trangulat hominem per peccatum. Unde dicicitur in *Ecclesisastico: Propter crapulam multi obierunt:* morte quadruplici, scilicet, morte naturae, culpae, infamiae, et gehennae. [↑](#endnote-ref-23)
24. William de Lancea, *Diaetae Salutis* 1.8 (8:260a): Comparatur gulosus cani, qui ducit caecum in lutum. Nam canis ducens caecum, propter id quod videt in luto, ducit caecum in lutum: sic gula ducit gulosum in lutum, scilicet in immunditiam peccati. Et ideo suadet Sapiens: *Post concupiescentias tuas non eas*. [↑](#endnote-ref-24)
25. William de Lancea, *Diaetae Salutis* 1.8 (8:260a): Secundum est corporis infirmitas; nam dicitur in *Ecclesiastico*: *In multis escis non deerit infirmitas* [↑](#endnote-ref-25)
26. Augustine, *De civitate Dei* 8.3 (PL 41:226): Socrates ergo primus universam philosophiam ad corrigendos componendosque mores flexisse memoratur; cum ante illum omnes magis physicis, id est, naturalibus, rebus perscrutandis operam maximam impenderent. … et ideo purgandae bonis moribus vitae censebat instandum, ut deprimentibus libidinibus exoneratus animus naturali vigore in aeterna se attolleret, naturamque incorporei et incommutabilis luminis, ubi causae omnium factarum naturarum stabiliter vivunt, intelligentiae puritate conspiceret. [↑](#endnote-ref-26)
27. Cf. Peter Blesensis, *Epistola* 7 (PL 207:21): Tu qui disciplinali militiae, et libris quondam omnia posthabebas, nunc, sicut audio, codices ad calices transtulisti. Scribere in bibere convertisti; et, quod anxie doleo, nunc praedicaris egregius potator, qui fueras prius nominatissimus disputator. Unum praedictis adjicio; aut emendabiliorem te exhibeas in hac parte, aut a corde meo te evomo: et amicitiae socialis vinculum rumpens, gratiam [Col.0021C] antiquae familiaritatis evacuo. [↑](#endnote-ref-27)