

TEMPERANCE

<p>1</p> <p>Temperance is simply a disposition of the mind which sets bounds to the passions.</p> <p><i>St. Thomas Aquinas</i></p>	<p>2</p> <p>Temperance is the moral virtue that moderates the attractions of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable.</p> <p><i>Catechism of the Catholic Church</i></p>	<p>3</p> <p>If the body should overpower the soul and subject it to its dominion, it is an everlasting darkness and death.</p> <p><i>Lactantius</i></p>	<p>4</p> <p>Detach yourself from the goods of this world. Love and practice poverty of spirit: be content with what is sufficient for living a simple and temperate life. Otherwise, you'll never be an apostle.</p> <p><i>St. Josemaria</i></p>	<p>5</p> <p>But if thou dost not overcome things that are small and light, when wilt thou overcome greater difficulties?</p> <p><i>Thomas a Kempis</i></p>	<p>6</p> <p>Inordinate love of the flesh is cruelty, because under the appearance of pleasing the body we are killing the soul. Take even bread with moderation, lest an overloaded stomach make you weary of prayer.</p> <p><i>St. Bernard of Clairvaux</i></p>	<p>7</p> <p>It is not possible to be a really prudent man, or an authentically just one, or a truly strong one, unless one possesses the virtue of temperance.</p> <p><i>Pope John Paul II</i></p>	<p>8</p> <p>The reward of self-control is interior freedom.</p> <p><i>St. Maximus the Confessor</i></p>
<p>9</p> <p>The drunken man is a living corpse ... Wine is given us of God, not that we might be drunken, but that we might be sober; that we might be glad, not that we get ourselves pain.</p> <p><i>St. John Chrysostom</i></p>	<p>10</p> <p>It is almost certain that excess in eating is the cause of almost all the diseases of the body, but its effects on the soul are even more disastrous.</p> <p><i>St. Alphonsus Liguori</i></p>	<p>11</p> <p>IF YOU DO NOT FIND PEACE, WHY DO YOU SPEAK? BE SILENT, AND WHEN A CONVERSATION TAKES PLACE, PREFER TO LISTEN RATHER THAN TO TALK.</p> <p><i>Sayings of the Desert Fathers</i></p>	<p>12</p> <p>just as, from standing perpetually open, the door of the bath lets all the heat out from within, so, too, when the soul yields to a wish to talk a lot, even when everything it says is good, it dissipates its recollection through the door of its voice.</p> <p><i>Diodicus</i></p>	<p>13</p> <p>Where a man is accustomed to enjoy pleasures, it is more difficult for him to endure the lack of them . . . His mind is less persevering through the frailty of his temperament.</p> <p><i>St. Thomas Aquinas</i></p>	<p>14</p> <p>When an archer wants to shoot his arrows successfully: he first takes great pains over his posture and lines himself up accurately with his mark. It should be the same for you who are about to shoot the head of the devil. Let us be concerned first for the good order of sensations and then for the good posture of inner thoughts.</p> <p><i>St. John Chrysostom</i></p>	<p>15</p> <p>ONE OUGHT TO ARISE FROM A MEAL ABLE TO APPLY ONESELF TO PRAYER AND STUDY.</p> <p><i>St. Jerome</i></p>	<p>16</p> <p>A CLEAR RULE FOR SELF-CONTROL HANDED DOWN BY THE FATHERS IS THIS: STOP EATING WHILE STILL HUNGRY.</p> <p><i>St. John Cassian</i></p>

<p>17</p> <p>It is impossible to engage in spiritual conflict unless the appetite has first been subdued.</p> <p><i>Gregory the Great</i></p>	<p>18</p> <p>CONTINUAL MODERATION IS BETTER THAN FITS OF ABSTINENCE INTERSPERSED WITH OCCASIONAL EXCESSES.</p> <p><i>St. Francis de Sales</i></p>	<p>19</p> <p><i>The more one takes pleasure in lower things, the more he is separated from heavenly love.</i></p> <p><i>St. Gregory the Great</i></p>	<p>20</p> <p><i>The highest bodily pleasure, in the brightest earthly light, seemed unworthy of comparison to the sweetness of eternal life.</i></p> <p><i>St. Augustine</i></p>	<p>21</p> <p>Let Thy will be done as in heaven, so in earth; that is, as the spirit does not resist God, so let the body not resist the spirit.</p> <p><i>St. Thomas Aquinas</i></p>	<p>22</p> <p>Don't forget it: he has most who needs least. Don't create needs for yourself.</p> <p><i>St. Josemaria</i></p>	<p>23</p> <p>This is the height of virtue: to correct immoderation moderately.</p> <p><i>St. Francis de Sales</i></p>	<p>24</p> <p><i>Total abstinence is easier than perfect moderation.</i></p> <p><i>St. Augustine</i></p>
<p>25</p> <p>Truly my soul is troubled and my spirit freezes at the fact that, although we are given freedom to choose and do the deeds of the saints, we are intoxicated by passions, as though drunk with wine, and do not want to lift our minds on high and seek higher glory, do not want to imitate the deeds of the saints nor follow in their footsteps, to become heirs of their works and receive with them an eternal heritage.</p> <p><i>St. Anthony the Great</i></p>	<p>26</p> <p>Seek what suffices, seek what is enough, and don't desire more. Whatever goes beyond that produces anxiety, not relief.</p> <p><i>St. Augustine</i></p>	<p>27</p> <p>Purity requires modesty, an integral part of temperance. Modesty protects the intimate center of the person. It means refusing to unveil what should be hidden ... It guides how one looks at others and behaves toward them in conformity with the dignity of persons and their solidarity.</p> <p><i>Catechism of the Catholic Church</i></p>	<p>28</p> <p><i>To be able to control our passions, the lust of the flesh, the explosions of sensuality, etc., we must not go beyond the rightful limit with regard to ourselves and our "lower self". If we do not respect this rightful limit, we will not be able to control ourselves. This does not mean that the virtuous, sober man cannot be "spontaneous", cannot enjoy, cannot weep, cannot express his feelings ... No, not at all! It is enough to look at Jesus to be convinced of this.</i></p> <p><i>Pope John Paul II</i></p>	<p>29</p> <p>A temperate man is one who is master of himself; one in whom the passions do not prevail over reason, over will, and even over the heart. We understand, therefore, how the virtue of temperance is indispensable in order that the person may be fully man, in order that the young person be truly young. The sad and degrading spectacle of an alcoholic or a drug addict makes us understand clearly that "to be a man" means, before everything else, to respect one's own dignity, that is, to let oneself be guided by the virtue of temperance.</p> <p><i>Pope John Paul II</i></p>	<p>30</p> <p><i>A man who governs his passions is master of the world. We must either command them, or be enslaved by them. It is better to be a hammer than an anvil.</i></p> <p><i>St. Dominic</i></p>	<p>31</p> <p>It is more difficult for a person to rule over himself than to rule over others. To exercise control over one's mind, to restrain one's wrath, and to integrate the conflicting ordinances of soul and body are characteristics of a man who is immortal by nature, a man whom the infernal portals shall not enclose.</p> <p><i>St. Ambrose</i></p>	<p>Holy Mary, Mother Most Chaste, Pray For Us</p>