CHAPTER 6 OF 11 · PREACHED OCTOBER 11, 2026 · 28TH SUNDAY IN ORDINARY TIME

Gluttony

Isaiah 25:6-10a (the Lord's Feast) · Psalm 23 · Philippians 4:12-14, 19-20 · Matthew 22:1-14 (the Wedding Feast)



I The Teaching

In the Readings: A Feast, Rightly Received

> "A *feast of rich food and choice wines.*" (*Isaiah 25:6*)

- Isaiah's messianic banquet and Psalm 23's overflowing cup are pure gift: there's nothing shameful about the table itself

Nature

> "*Gluttony consists properly in an immoderate pleasure in eating and drinking.*" (*Aquinas, Summa II-II, Q. 148*)

- Tanquerey: gluttony is "the abuse of that legitimate pleasure God has attached to eating and drinking"; sinful when pursued as an end in itself ("whose God is their belly," Phil 3:19), or to excess.
- Tanquerey names four ways it happens: eating with no real need, seeking out delicacies for their own sake, exceeding appetite or need, and eating with animal-like avidity

The Five Daughters of Gluttony

St. Thomas Aquinas taught that when we overindulge in food and drink, the damage doesn't stop at our stomachs. It spreads to our minds, our feelings, our words, our actions, and our bodies. He called these effects the "daughters" of gluttony.

- **A foggy mind:** Think of how sluggish you feel after a huge holiday dinner. Too much dulls our thinking. Aquinas says the opposite is also true: self-control actually sharpens the mind and opens us to wisdom.
- **Silly, out-of-control giddiness:** Aquinas paints a picture of a ship whose captain has fallen asleep at the wheel. When reason dozes off, our emotions take over, and we get carried away in a kind of reckless, empty fun.
- **Talking too much:** We've all been at a long, indulgent meal where the conversation runs on and on, and things get said that shouldn't be. Overindulgence loosens the tongue.
- **Foolish behavior:** Crude jokes, clowning around, acting in ways we'd be embarrassed by the next morning. We forget who we are and how we're called to carry ourselves.
- **A body out of order:** Excess makes the body itself rebel, as anyone who has been sick after too much food or drink knows. It also weakens our self-control in other areas and makes us more vulnerable to sins of impurity.

In the Readings

- Fr. Janvier's description (quoted by Tanquerey) of the sumptuous feast where secrets are betrayed and reputations shredded is loquaciousness and scurrility in action.
- Paul's contentment "whether well fed or going hungry" is the clear-headedness that dullness of mind loses.
- Gluttony isn't only food: distraction, screens, anything consumed compulsively past the point of nourishment.

Effects

- Tanquerey: gluttony "makes the soul a slave to the body," brutalizes, weakens intellectual and moral life, and "insensibly paves the way to voluptuous pleasure, which at bottom is one in kind with it"

> *Fr. Janvier, quoted by Tanquerey: excess at table breeds "intemperance in speech" (betrayed secrets, back-biting, calumny, "faults against justice and against charity.")*

Remedies

- Tanquerey's guiding principle: pleasure is a means, not an end, so it must answer to right reason, practically, this means purity of intention (eating "to the glory of God," 1 Cor 10:31), ordinary sobriety (leaving the table without being fully satiated), and small habitual mortifications (forgoing a relished-but-unnecessary food; setting aside a portion for the poor)
- On alcohol specifically: moderate use isn't sinful in itself, but abstinence for the sake of good example, or total abstinence where a real predisposition to excess exists, is both praiseworthy and prudent
- Paul's contentment (Phil 4:12) names the deeper remedy, indifference to the amount, not asceticism for its own sake: "I have learned the secret of being well fed and going hungry"

The Wound Beneath the Sin

- Compulsive eating, drinking, or scrolling is very often self-soothing. It medicates loneliness, anxiety, or shame. the craving is real but misdirected: a legitimate need met in an illegitimate way. Food cannot reach a wound of the heart.
- Isaiah 25 holds both together. The same Lord who spreads the feast "will wipe away the tears from every face" (Is 25:8). The banquet God gives both feeds and heals.
- A simple question to carry: "What am I actually hungry for?"

Living It Out in Ordinary Life

- Temperance moderates our appetite for sensible goods, which are gifts from God: "What have you that you did not receive?" (1 Cor 4:7); the same verse that anchors humility. Gratitude is the hinge.
- Mortification as "prayer of the senses" (Furrow 980-981); small, cheerful, discreet, constant; keeping the Church's few prescribed fasts generously and with an affirmative spirit.
- Sobriety in food and drink (The Way 38, 205, 367, 679-682).
- Joy is not the physiological happiness "of a healthy animal" (The Way 659) but prayerful union with God, the joy/pleasure distinction in St. Josemaría's words.
- The Wedding Feast points to the true banquet: the Eucharist, the feast gluttony counterfeits. Right dispositions for receiving it, and spiritual communions through the day (The Way 540).

Taking It Home

- Gratitude for the feast, not need of the feast: that's the whole distinction
- The table is a gift either way; gluttony is what happens when we forget that and start needing it instead

II Examination of Conscience

Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit and they shall be created, and you shall renew the face of the earth. Lord, by the light of the Holy Spirit, help me to see my sins clearly, to be truly sorry for them, and to trust in your mercy. Amen.

How to read the ◆ GRAVE MATTER tag

A question with this tag concerns a serious matter. A sin is mortal only when grave matter is chosen with full knowledge and deliberate consent (Catechism 1857), and fear, habit or other factors can lessen responsibility. If you are unsure about anything, bring it to Confession and ask the priest.

Gluttony itself

- [ ] Do I eat or drink mainly for pleasure, past what I need?
- [ ] Have I regularly eaten or drunk past the point of enough?
- [ ] Do I make food and drink the center of my day, or my main source of comfort?
- [ ] St. Gregory's five ways: have I eaten too soon (grazing all day), too expensively, too much, too eagerly, or too fussily?

Alcohol and drugs

- [ ] ◆ GRAVE MATTER Have I gotten drunk? (CCC 2290)
- [ ] ◆ GRAVE MATTER Have I driven after drinking, or otherwise endangered my own or others' safety? (CCC 2290)
- [ ] ◆ GRAVE MATTER Have I used illegal drugs, or misused prescription drugs? (CCC 2291)
- [ ] Have I encouraged others to drink too much?

A foggy mind (dullness)

- [ ] Has excess left me sluggish, unable to pray, think clearly or do my work well?

Giddiness, too much talk, foolish behavior

- [ ] Has overindulgence led me into silly, out-of-control behavior?
- [ ] Have I said things over food or drinks that I should not have: gossip, secrets, cutting remarks?
- [ ] Have I told crude jokes or acted in ways I was embarrassed by the next morning?

A body out of order (uncleanness)

- [ ] Has excess in food or drink weakened my self-control in other areas, including purity?
- [ ] Have I neglected my health through overeating, drinking or lack of care?

Beyond food and drink

- [ ] Do I consume screens, news, shopping or entertainment compulsively, past the point of nourishment?

- [ ] Is there something I reach for without thinking many times a day?

The Church's fasts

- [ ] ◆ GRAVE MATTER Have I neglected the fast and abstinence of Ash Wednesday and Good Friday without a serious reason? (CCC 2043)
- [ ] Have I eaten meat on the Fridays of Lent without a serious reason?
- [ ] Do I keep the other Fridays of the year as days of penance, by abstaining from meat or by another act of penance?
- [ ] Do I keep the one-hour fast before Holy Communion?

The remedies: have I tried?

- [ ] Do I say grace before meals, at home and in public?
- [ ] Do I leave the table not quite full?
- [ ] Do I offer small, cheerful mortifications: skipping a second helping, a dessert, a snack?
- [ ] Have I set aside a portion for the poor?
- [ ] Have I considered abstaining from alcohol for the sake of example, or entirely if I have a tendency to excess?
- [ ] Do I make spiritual communions during the day?

For particular states of life

Married

- [ ] Do my habits with food or alcohol burden my spouse?

Parents

- [ ] Am I teaching my children gratitude and moderation at the table?
- [ ] Do my children see me drinking too much?

Single adults

- [ ] Do I eat or drink alone in ways I would not want anyone to see?

Young people

- [ ] ◆ GRAVE MATTER Have I used drugs, or misused someone's prescription?
- [ ] Have I drunk alcohol underage or vaped?
- [ ] Do I eat or scroll mindlessly to escape stress or boredom?

At work

- [ ] Have I drunk too much at work events or business dinners?

Beneath the surface

These are not accusations but invitations to let Christ heal what lies underneath.

- [ ] Do I eat, drink or scroll to soothe loneliness, anxiety, boredom or shame?
- [ ] Do I believe the lie that no one is going to comfort me?
- [ ] Have I told myself, “I deserve this; nobody else is giving me anything”?
- [ ] Can I bring the real hunger to Jesus, who says, “Come to me, all you who labor and are burdened, and I will give you rest” (Matthew 11:28)?
- [ ] If food or alcohol has a hold on me that I cannot break alone, am I willing to seek help? (That is not a failure of willpower or virtue.)

Act of Contrition

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of Thy just punishments, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to sin no more and to avoid the near occasion of sin. Amen.

III Meditation: What Am I Hungry For?

With the Gospel of the day, Matthew 22:1-14

Find a quiet moment. Maybe you're reading this at the kitchen counter, the dishes still in the sink. Take a slow breath and let the noise of the day fall away.

The Lord is here with you, right there in your kitchen. He is in no hurry, and He is glad you stopped.

When you are ready, picture the king's wedding feast. The tables are set. The food is ready. The doors are open. The king sends his servants out: "Come to the feast." And the invited guests make excuses. One goes to his farm, another to his business. They're not doing anything wicked. They're just busy.

• • •

Now picture a different scene, one you know. It's nine o'clock at night. The kids are finally in bed. The house is quiet. You find yourself standing at the open refrigerator, or reaching for another glass, or scrolling on your phone. You aren't really hungry. Stay with that picture for a moment.

• • •

Ask yourself, gently: "What am I actually hungry for?" Is it rest? Company? Comfort after a hard day? Relief from worry? Let the real answer come. Don't judge it. Just notice it.

• • •

Now bring that hunger to the Lord. Say it plainly: "Lord, I'm lonely." "Lord, I'm worn out." "Lord, I'm anxious." This is what the craving was really asking for all along. Food cannot reach a wound of the heart. He can.

Hear the Psalm from this Sunday: "The Lord is my shepherd; I shall not want. You spread the table before me… my cup overflows." He is the one throwing the feast. He is the one who comforts.

• • •

Think of the next Mass you'll attend. Picture the priest holding up the Host: "Blessed are those called to the supper of the Lamb." This is Isaiah's feast on the mountain, arrived. It's the one table where you cannot have too much.

Before you get up, make a small resolution: tonight, before you reach for something, you will pause for ten seconds, name what you feel, and tell Jesus. Then decide. Close with a simple grace: "Thank You, Lord, for every good gift. Fill what only You can fill."

How to Use This Guide

The Teaching

Each chapter begins with the outline of that Sunday's homily: the readings, what the sin is, the sins it gives rise to (its "daughters"), what it does to us, and its remedies. Read it slowly. Look up the references that catch your attention.

Examination of Conscience

Use it before Confession, or as a nightly examen. You don't have to answer every question at once; let the Holy Spirit show you what matters. Each examination ends with questions for particular states of life and a few questions about the wounds beneath our sins.

Meditation

A guided prayer with that Sunday's Gospel. Find a quiet place and read it slowly. Where you see a pause, stop and stay with the Lord for a while.

Questions tagged ◆ GRAVE MATTER concern serious matters. For a sin to be mortal, three conditions must all be present together: grave matter, full knowledge, and deliberate consent (Catechism 1857). Fear, habit, ignorance, immaturity and other factors can lessen responsibility (Catechism 1735, 2352). The tag does not mean you have committed a mortal sin. It means the question deserves special care.

Mortal sins should be confessed, in kind and number as best you can recall, before receiving Holy Communion (Catechism 1385, 1456-1457). If you are unsure about anything, bring it to Confession and ask the priest. That is why he is there.

Come to Confession

Saturday	7:30 AM and 3:30 PM
Sunday	7:30 AM, 10:00 AM, 1:00 PM (Spanish) and 5:00 PM
Monday–Friday	5:30 AM and 8:15 AM
Wednesday	also 5:00 PM

Our Lady of the Lake Catholic Church
1729 Stop 30 Rd, Hendersonville, TN 37075
(615) 824-3276 · ololcc.org