

Discovery 28

Pope Gregory the Great (d. 604) described **Seven Deadly Sins** in his *Moralia in Job*.

1. Superbia Pride
2. Invidia Envy
3. Ira Anger
4. Avaritia Avarice
5. Tristia Sadness
6. Gula Gluttony
7. Luxuria Lust

Seven Abominations Unto the Lord

According to Proverbs 6:16-19, there are Seven abominations unto the Lord:

1. a proud look, 2. a lying tongue, 3. hands that shed innocent blood, 4. an heart that deviseth wicked imaginations, 5. feet that be swift in running to mischief 6. a false witness that speaketh lies, and 7. he that soweth discord among brethren.

Gandhi's Seven Deadly Sins

Mohandas Karamchand Gandhi, one of the most influential figures in modern social and political activism, considered these traits to be the most spiritually perilous to humanity.

Wealth without Work; Pleasure without Conscience; Science without Humanity; Knowledge without Character; Politics without Principle; Commerce without Morality
Worship without Sacrifice

Contrary, Heavenly, and Cardinal Virtues

In this world of iniquity, they are a few gleams of hope in the mire of our shameful indulgences. Various formulations of Virtue have been proposed over the ages.

The Cardinal Virtues: prudence, temperance, courage, justice

Classical Greek philosophers considered the foremost virtues to be prudence, temperance, courage, and justice. Early Christian Church theologians adopted these virtues and considered them to be equally important to all people, whether they were Christian or not.

The Theological Virtues: love, hope, faith

St. Paul defined the three chief virtues as love, which was the essential nature of God, hope, and faith. Christian Church authorities called them the three theological virtues because they believed the virtues were not natural to man in his fallen state, but were conferred at Baptism.

The Seven Contrary Virtues: humility, kindness, abstinence, chastity, patience, liberality, diligence

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Vice	Virtue against which it sins	Brief description
<u>Pride</u> (1)	<u>Humility</u>	Seeing ourselves as we are and not comparing ourselves to others is humility. Pride and vanity are competitive. If someone else's pride really bothers you, you have a lot of pride.
<u>Avarice/Greed</u> (5)	<u>Generosity</u>	This is about more than money. Generosity means letting others get the credit or praise. It is giving without having expectations of the other person. Greed wants to get its "fair share" or a bit more.
<u>Envy</u> (2)	Love	"Love is patient, love is kind..." Love actively seeks the good of others for their sake. Envy resents the good others receive or even might receive. Envy is almost indistinguishable from pride at times.
<u>Wrath/Anger</u> (3)	Kindness	Kindness means taking the tender approach, with patience and compassion. Anger is often our first reaction to the problems of others. Impatience with the faults of others is related to this.
<u>Lust</u> (7)	Self control	Self control and self mastery prevent pleasure from killing the soul by suffocation. Legitimate pleasures are controlled in the same way an athlete's muscles are: for maximum efficiency without damage. Lust is the self-destructive drive for pleasure out of proportion to its worth. Sex, power, or image can be used well, but they tend to go out of control.
<u>Gluttony</u> (6)	Faith and Temperance	Temperance accepts the natural limits of pleasures and preserves this natural balance. This does not pertain only to food, but to entertainment and other legitimate goods, and even the company of others.
<u>Sloth</u> (4)	<u>Zeal</u>	Zeal is the energetic response of the heart to God's commands. The other sins work together to deaden the spiritual senses so we first become slow to respond to God and then drift completely into the sleep of complacency.

In "Purgatorio," Dante places each of the seven sins on a level, with the higher levels closer to Paradise and the lower ones closer to Hell. The numbers in parentheses, in the above table, indicate the level where they are found in "Purgatorio." Dante considers these sins as offenses against love, and groups them accordingly:

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According to *The Picture Book of Devils, Demons and Witchcraft*, by Ernst and Johanna Lehner, each of the Sins was associated with a specific punishment in Hell. I once saw a set of 16th-century engravings by George Pencz that used animals in their depictions of the Sins. The prints also used women to symbolize all the Sins, which was probably okay in the sociopolitical climate of the 16th century but probably wouldn't be encouraged nowadays.

Sin	Punishment in Hell	Animal	Color
<u>Pride</u>	broken on the wheel	Horse	Violet
<u>Envy</u>	put in freezing water	Dog	Green
<u>Anger</u>	dismembered alive	Bear	Red
<u>Sloth</u>	thrown in snake pits	Goat	Light Blue
<u>Greed</u>	put in cauldrons of boiling oil	Frog	Yellow
<u>Gluttony</u>	forced to eat rats, toads, and snakes	Pig	Orange
<u>Lust</u>	smothered in fire and brimstone	Cow	Blue