



# The Holy See

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POPE FRANCIS

**GENERAL AUDIENCE**

*Saint Peter's Square*  
*Wednesday, 17 April 2024*

**[Multimedia]**

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The following text includes parts that were not read out loud, but should be considered as such.

**Cycle of Catechesis. Vices and Virtues. 15. *Temperance***

Dear brothers and sisters, good morning!

Today I will talk about the fourth and final cardinal virtue: *temperance*. With the other three, this virtue shares a history that goes far back in time and does not only belong to Christians. For the Greeks, the practice of the virtues had happiness as its objective. The philosopher Aristotle wrote his most important treatise on ethics, addressing it to his son Nicomachus, to instruct him in the art of living. Why does everyone seek happiness, even though so few achieve it? This is the question. To answer it, Aristotle turns to the theme of virtues, among which *enkráteia*, that is, temperance, takes a prominent place. The Greek term literally means “power over oneself”. Temperance is a power over oneself. This virtue is thus the capacity for self-mastery, the art of not letting oneself be overcome by rebellious passions, of establishing order in what Manzoni calls “the jumble of the human heart”.

The *Catechism of the Catholic Church* tells us that “temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods”. The *Catechism* continues, “It ensures the will’s mastery over instincts and keeps desires within the limits of what is honourable. The temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion, and does not follow the base desires, but restrains the appetites” (cf. 1809).

Therefore, temperance, as the Italian word says, is the virtue of the right measure. In every situation, one behaves wisely, because people who act always moved by impulse or exuberance are ultimately unreliable. People without temperance are always unreliable. In a world where many people boast about saying what they think, the temperate person instead prefers to think about what he says. Do you understand the difference? Not saying whatever comes into my mind, like so... no: thinking about what I have to say. He does not make empty promises but makes commitments to the extent that he can fulfil them.

The temperate person acts judiciously also with regards to pleasures. The free course of impulses and total license accorded to pleasures end up backfiring on us, plunging us into a state of boredom. How many people who have wanted to try everything voraciously have found themselves losing the taste for everything! It is better, then, to seek the right measure. For example, in order to appreciate a good wine, tasting it in small sips is better than swallowing it all in one go. We all know this.

The temperate person knows how to weigh words and dose them well. He thinks about what he says. He does not allow a moment’s anger to ruin relationships and friendships that can then only be rebuilt with difficulty. Especially in family life, where inhibitions are lower, we all run the risk of not keeping tensions, irritations and anger in check. There is a time to speak and a time to be silent, but both require the right measure. And this applies to many things, for instance being with others and being alone.

If the temperate person knows how to control his own irascibility, this does not mean we always find him with a peaceful and smiling face. Indeed, at times it is necessary to be indignant, but always in the right way. These are the words: the *just measure*, the *right way*. A word of rebuke is at times healthier than a sour, rancorous silence. The temperate person knows that nothing is more uncomfortable than correcting another person, but he also knows that it is necessary; otherwise, one offers free reign to evil. In some cases, the temperate person succeeds in holding extremes together: he affirms absolute principles, asserts non-negotiable values, but also knows how to understand people, and he shows empathy for them. He shows empathy.

The gift of the temperate person is therefore balance, a quality as precious as it is rare. Indeed, everything in our world pushes to excess. Instead, temperance combines well with Gospel values such as littleness, discretion, modesty, meekness. The temperate person appreciates the respect

of others but does not make it the sole criterion for every action and every word. He is sensitive, he is able to cry and is not ashamed about it, but he does not weep over himself. In defeat, he rises up again; in victory, he is capable of returning to his former reserved life. He does not seek applause but knows that he needs others.

Brothers and sisters, it is not true that temperance makes one grey and joyless. On the contrary, it lets one enjoy the goods of life better: staying together at the table, the tenderness of certain friendships, confidence with wise people, wonder at the beauty of creation. Happiness with temperance is the joyfulness that flourishes in the heart of those who recognize and value what counts most in life. Let us pray to the Lord that He might give us this gift: the gift of maturity, of age, of emotional maturity, of social maturity. The gift of temperance.

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### **Special Greetings**

I extend a warm welcome to the English-speaking pilgrims and visitors taking part in today's Audience, especially the groups from England, Ireland, Finland, Indonesia, Malaysia, the Philippines, Korea and the United States of America. In the joy of the Risen Christ, I invoke upon you and your families the loving mercy of God our Father. May the Lord bless you!

Lastly my thoughts turn to the sick, to the elderly, to newlyweds and to young people, especially to the many students who cheer us up with their presence. My hope for each of you is that as you leave the Eternal City and return to your respective lives, you may bring the witness of a renewed commitment to an active faith, thus contributing to make the Risen Christ's light shine throughout the world.

And our thoughts, at this moment, [the thoughts] of all of us, go to the peoples at war. Let us think of the Holy Land, of Palestine, of Israel. We think of Ukraine, martyred Ukraine. Let us think of the prisoners of war... May the Lord move wills so they may all be freed. And speaking of prisoners, those who are tortured come to mind. The torture of prisoners is a horrible thing. It is not human. Let us think of so many kinds of torture that wound the dignity of the person, and of so many tortured people... May the Lord help everyone and bless everyone.

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### **Summary of the Holy Father's words**

Dear brothers and sisters: In our continuing catechesis on the cardinal virtues, we now turn to the fourth and final virtue of temperance, which the Catechism describes as “the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods.”

Temperance is the virtue of self-mastery, of healthy discretion, guiding us to keep desires within the bounds of what is honourable. It helps us to act wisely in every situation, knowing when to speak, when to correct and when silence serves as the best response. In matters of pleasure, temperance prompts us to exercise sound judgment, choosing moderation over excess, enabling us to savour life's pleasures in measured doses. In this sense, it is in harmony with the Gospel values of littleness, discretion and meekness. By cultivating the virtue of temperance, may we experience the profound joy of living balanced lives, delighting appropriately in the good things bestowed on us by God, the things that really matter.