



Dietary Rules



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1. Eastern Catholicism

In the doctrine and in the Christian tradition there are no impure or forbidden foods, differently from what we can find in the other great monotheistic religions. In Christianity all foods, both animal and vegetable, are allowed, since all nature is considered the work of God. Dietary rules, however, also exist in the different Christian confessions, and, over the centuries, they have led to the development of true culinary traditions, as well as to the norms of canon law. In the Scriptures (Mt 9, 15 and II Cor. 6, 5) there is the theological basis of fasting, and historically the practice of fasting has been recommended by the Councils and by the Fathers of the Church, such as St. Augustine (*De oratione et jeiuno*, serm 73).

The most important of these canon rules is the one concerning abstinence and fasting. Abstinence consists in not consuming, on certain days or for a certain period, a specific food - generally meat; abstinence, like fasting, has a spiritual meaning, because physical mortification is always directed to reinforce the spirit.

Fasting instead consists in refraining from any food, for a certain period, from the beginning of the day, and then eating only foods that do not contain animal fats. In the tradition of the Eastern Churches, both Catholic and Orthodox, it is necessary to distinguish between periods and days of "strict" fasting from those of ordinary fasting. In the days of strict fasting you cannot eat either meat, fish, or seafood, or dairy products, oil, or drink alcoholic beverages, but you can only eat beans or chickpeas, potatoes, vegetables, fresh or dried fruit; in the days of ordinary fasting it is possible to consume oil, vegetable margarine, alcoholic beverages, seafood (shellfish) but not fish.



1.1. Fasting of the Great and Saint Theophany

In the tradition of Eastern Catholic Churches, especially the Byzantine one, strict fasting is the rule on the eve of the most important celebrations, and this also happens on January 5th, the eve of Theophany, with a one-day fast; if this date falls on a Saturday or on a Sunday, however, fasting is reduced, and it is allowed to consume wine or oil in the evening meal, which must be consumed after the evening celebration (Vespers). Community members over the age of sixty, children under seven and ill people are exempted from fasting.

Fasting has a spiritual meaning: it is not only a food rule, but has a personal and social importance, as it serves to dominate individual passions and requires the subject to give the value of uneaten food to the poor. Fasting, thus, appears as a preparation for the feast, but also as a rule of sharing goods.

Pictures



Satan tempts Christ fasting in the desert



Ready-made food for the consumption in the day of strict fasting

Video



Fasting in a monastic community



Pontifical Vespers of Byzantine rite in the cathedral of Bologna

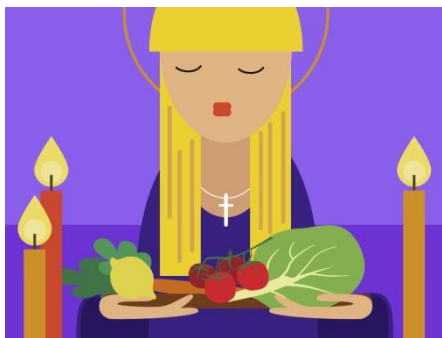
1.2. Little Lent of the Dormition

Before the feast of the Dormition, Eastern Churches suggest a fasting of two weeks (from 1st to 14th August) to the observance of the faithful, which strictly follows that of the Great Lent. The historical-liturgical sources tell us about the relatively late diffusion of this fasting, and still Teodoro Studita (9th century) and Athanasius the Athonite (10th century) do not talk about this dietary rule, which appears for the first time in the Italian area, in Otranto, after the Eastern Schism (12th century). On the basis of all the historical, liturgical and canonical data, we can say that the duration of the fast was officially determined only in the 12th century, and has spread in the 13th and 14th centuries.

Nowadays the faithful of the Eastern rite observe a strict fast from Monday to Friday, from 1st to 14th August, while they consume oil and wine only on Saturdays and Sundays; the only exception is for the Feast of the Transfiguration of Christ, on 6th August, when fish can also be consumed.

The Fast of the Dormition is nowadays little observed, especially by the Eastern faithful living outside their own religious context.

Pictures



Modern painting on fasting



Poor meal ready to be blessed



Foods allowed on 6th August during the Dormition Fasting



The cake of saint Phanourios (cake for fasting)

Video



Chestnut soup, a rich dish for fasting



Blessing of boiled wheat (koliva), typical dish of Lent fasting

1.3. The fasting of the Apostles

The Fasting of the Apostles is very ancient, dating back to the first centuries of Christianity. Athanasius the Great, in his letter to the emperor Constant, testifies that in the middle of the 4th century it was a practice consolidated and shared throughout the Church.

The Fasting of the Apostles has become a common practice through custom, not following the imposition of canonical rules; for this reason its duration and observance are not all the same in the different Eastern Churches, both Catholic and Orthodox. Generally speaking, it begins eight weeks after Easter, but it always ends on June 28th, therefore, if Easter falls early, the Fasting of the Apostles is longer, but if Easter falls very late, it can be reduced to a few days.

It is a fasting milder than the one observed during Lent, because fish, oil and wine are allowed every day except on Wednesdays and Fridays, when only a vegetable-based meal is planned. For the feast of St. John the Baptist (June 24th) fish, oil and wine are always allowed whatever day it falls.

Nowadays this fast is little observed by the laity, while the monastic communities maintain this practice.

Pictures



Foods allowed in the fasting period

Video



*The Saint Apostles Peter and Paul
in an Eastern representation*



*Divine liturgy in the Piana degli Albanesi
(PA), Italy - Eastern catholic Church*

2. Judaism

Kashrut (also **kashruth** or **kashrus**, *כַּשְׁרוּת*) is a set of Jewish religious dietary laws. Food that may be consumed according to halakha (Jewish law) is termed **kosher** (*כּוֹשֵׁר* /'kɒʃər/ in English, Yiddish: *כּוֹשֵׁר*), from the Ashkenazi pronunciation of the Hebrew term *kashér* (*כָּשֵׁר*), meaning "fit" (in this context, fit for consumption).

Among the numerous laws that form kashrut are prohibitions on the consumption of certain animals (such as pork and shellfish), mixtures of meat and milk, and the commandment to slaughter mammals and birds according to a process known as shechita. There are also laws regarding agricultural produce that might impact the suitability of food for consumption.

Most of the basic laws of kashrut are derived from the Torah's Books of Leviticus and Deuteronomy. Their details and practical application, however, are set down in the oral law (eventually codified in the Mishnah and Talmud) and elaborated on in the later rabbinical literature. Although the Torah does not state the rationale for most kashrut laws, some suggest that they are only tests for man's obedience, while others have suggested philosophical, practical and hygienic reasons.

Interview


Pathway through religions traditio...

 Guarda più tardi
 Condividi



In this video Daria tells us about her favorite traditional Jewish food - jelly filled doughnuts eaten during Hanukah and Haman's ears, eaten during Purim.

Over the past century, many rabbinical organizations have started to certify products, manufacturers, and restaurants as kosher, usually using a symbol (called a hechsher) to indicate their support. Currently, about a sixth of American Jews or 0.3% of the American population fully keep kosher, and there are many more who do not strictly follow all the rules but still abstain from

some prohibited foods (especially pork). The Seventh-day Adventist Church, a Christian denomination, have a health message that expects adherence to the kosher dietary laws.

Four animals, the hare, hyrax, camel, and pig, are specifically identified as being forbidden because they do not possess all the required characteristics - to chew their cud and have cloven hooves. In addition to meat, products of forbidden species and from unhealthy animals were banned by the Talmudic writers. This included eggs (including fish roe) and milk, as well as derived products such as cheese and jelly, but did not include materials merely "manufactured" or "gathered" by animals, such as honey (although, in the case of honey from animals other than bees, there was a difference of opinion among the ancient writers). According to the rabbinical writers, eggs from ritually pure animals would always be prolate ("pointy") at one end and oblate ("rounded") at the other, helping to reduce uncertainty about whether consumption was permitted or not.

2.1. Foods eaten at Pesach

Passover or Pesach is the Jewish holiday of freedom, commemorating the Israelites' exodus from slavery in Egypt. Each spring, Jewish people from around the world recount Passover's watershed story of redemption at a festive meal called the Seder. The centerpiece of this richly symbolic meal is the Seder plate. On the Seder plate there are five or six different Passover foods, each symbolizing a unique element of the Exodus story. At various points in the Seder (which means 'order' in Hebrew), participants partake in these different foods to tangibly and gastronomically reenact the events of the Exodus.

Also spelled matzoh and matza, matzah is the unleavened bread eaten (instead of bagels, sandwich bread and pita) during Passover. No matter how you spell it, matzah is the quintessential Passover food. When the Israelites learned that the pharaoh had agreed to let them leave Egypt, they did not have time to bake bread for their journey. Lest Pharaoh change his mind (which he did), they quickly made unleavened dough and baked it on their backs in the sun. Also called the Bread of Affliction, (Lechem Oni in Hebrew), matzah symbolizes the hardship of slavery and the Jewish people's hasty transition to freedom. During the Seder meal, a plate of at least three covered matzahs is set next to the Seder plate. The matzah is partaken from ritually three separate times during the Seder. The first time, the matzah is eaten by itself; next it's eaten together with maror (bitter herbs – see below); and finally with maror and haroset (also see below) in a "korech" sandwich. Karpas is one of the six Passover foods on the Seder plate. It is a green leafy vegetable, usually parsley, used to symbolize the initial flourishing of the Israelites in Egypt. According to the Book of Genesis, Joseph and his family moved from the biblical land of Ca'anan down to Egypt during a drought.

Once in Egypt, Joseph quickly rose to power as the Egyptian pharaoh's second-in-command -- a revered position that extended special protection to the Israelite people for several generations. Maror, or bitter herbs, is another one of the Passover foods on the Seder plate and it symbolizes the bitterness of slavery. Different families use different foods to represent the maror, but it is most typically horseradish or romaine lettuce. Like the Israelites' sojourn in Egypt, romaine lettuce is sweet at first, but becomes more and more bitter as time goes on. A paste-like mixture of fruits, nuts



and sweet wine or honey, charoset (also spelled haroset) is symbolic of the mortar used by the Israelite slaves when they laid bricks for Pharaoh's monuments. The word charoset is derived from the Hebrew word for clay, cheres. The shank bone, or z'roa in Hebrew, represents the Paschal sacrifice offered by the Israelites on the eve of their exodus from Egypt. While a roasted lamb bone is traditionally used to represent the z'roa, any piece of roasted meat may be used. Like the z'roa, the egg (beitzah, in Hebrew) stands in for a holiday sacrifice once offered at the Holy Temple. The egg is also a universal symbol of springtime, new beginnings and rebirth -- all themes that are echoed in the story of the Exodus. Similar to maror, chazeret is another bitter food and is usually lettuce or a root vegetable. The sixth symbolic Passover food on the Seder plate, chazeret is not used by all families. Some prefer to combine use horseradish for both the chazeret and the maror. Chazeret is more commonly included on Seder plates in Israel, where romaine lettuce typically stands for the chazeret and horseradish for the maror.

Pictures



Matzah

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Karpas (a green vegetable, most often parsley)

Karpas represents the initial flourishing of the Israelites during the first years in Egypt. Karpas also symbolizes the new spring. One of the names for Passover is Hag Ha-Aviv or the "holiday of spring."



Haroset (sweet fruit paste symbolizing mortar)

This mix of fruits, wine or honey, and nuts symbolizes the mortar that the Israelite slaves used to construct buildings for Pharaoh. The name itself comes from the Hebrew word cheres or clay. Ashkenazi Jews generally include apples in haroset, a nod to the midrashic tradition that the Israelite women would go into the fields and seduce their husbands under the apple trees, in defiance of the Egyptian attempts to prevent reproduction by separating men and women.



Egg

Like the z'roa, the egg (beitzah, in Hebrew) stands in for a holiday sacrifice once offered at the Holy Temple. The egg is also a universal symbol of springtime, new beginnings and rebirth -- all themes that are echoed in the story of the Exodus.



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Shank Bone

The shank bone, or z'roa in Hebrew, represents the Paschal sacrifice offered by the Israelites on the eve of their exodus from Egypt. During the time of the Holy Temple in ancient Israel, this Paschal sacrifice was reenacted on the afternoon before Passover. Today there is no Holy Temple, so the shank bone on the Seder plate has taken its symbolic place.

Video



The Passover Seder: What to Expect. The video shows practicalities on how to prepare the dishes, the table...

2.2. Food eaten at Hanukkah

Hanukkah is a joyous celebration of Jewish national survival and religious freedom. During Hanukkah, many families invite relatives and friends over to light the menorah, sing songs, play dreidel, exchange gifts and enjoy traditional Hanukkah food, especially latkes (potato pancakes). Lighting the eight candles in the menorah commemorates the miracle of light, representing how the Holy Temple had enough oil in the menorah for just one night, yet it remained lit for eight nights. Thus, oil is a key element in the Hanukkah celebration and plays a large role in cooking the traditional foods.

Fried potato pancakes, called latkes in Yiddish and levivot in Hebrew, are the most popular Hanukkah food. They are shredded potatoes mixed with onion, egg, flour and seasonings, then formed into small pancakes and fried in oil. The crispy latkes are served with sour cream and applesauce on the side. After lighting the Hanukkah menorah together, you and your guests will enjoy sitting down to a traditional meal, especially on the Friday night (Shabbat) of Hanukkah. Brisket is a popular dish featured on Jewish holiday tables and since Hanukkah is during the winter, this slow-cooked cut of meat is a hearty, warming and welcome dish. Many cooks will also include a roasted chicken along with their latkes and a green vegetable.

One Hanukkah food tradition is eating dairy products, especially cheese, in commemoration of the Jewish heroine Judith (Yehudit) who helped secure an important military victory with the aid of her homemade cheese. If you'd like to prepare a dairy Hanukkah party menu, consider recipes for spinach tidbit appetizers, grilled salmon, pepper, cheese and sugared pecan salad, or beet risotto with greens and goat cheese. You may also want to try an out-of-the-ordinary farfalle with blueberries, red onions and goat cheese, or a spinach, feta and mushroom pie baked in a no-roll olive oil-enriched crust.



Rose and strawberry sufganiyot (jam doughnuts)



Potato pancakes (or latkes) are typical Jewish meal eaten at Hannukah, especially the ones made with grated potato

There are quite a variety of Hanukkah desserts, from decorated Hanukkah sugar cookies, cupcake "menorahs," traditional Hanukkah donuts and contemporary cakes. This is the perfect opportunity to try that olive oil cake you were interested in or something different like baked olive oil doughnuts or Hanukkah gelt cookies.

Pictures



Slow-Cooker Brisket



Matzo Ball Soup



Bite-Size Potato and Chard Knishes



Sweet Noodle Kugel- This sweet casserole recipe involves egg noodles, cinnamon, sour cream, and a few other ingredients.



Colorful Tzimmes- A twist on the classic dish of tzimmes with carrots, sweet potatoes, shallots, and prunes

Viaeo



The video presents 10 traditional foods to be prepared for Hanukkah.

2.3. Foods eaten during Shavuot

Traditional holiday meals on Shavuot center around dairy foods. Milk is considered to be a symbol of the Torah, which nourishes the people directly, as milk does for a baby. Popular Shavuot foods include cheesecake, blintzes, and kugels. Some Sephardic Jews make a seven-layered bread called **siete cielos** (seven heavens), which is supposed to represent Mt. Sinai. Lettuce Salad with Sun-Dried Tomatoes and Pecans -- This Lettuce Salad with Sun-Dried Tomatoes and Pecans was inspired by one Giora Shimoni enjoyed at Bonofait, a kosher cafe and patisserie in Israel.



1. Cottage cheese Blintzes

Lemon Herb Baked Halibut – is served as a gefilte fish alternative for holiday dinners. It also makes a nice, light main dish for summer.



2. Strawberry Bourekas

Barley and Roasted Vegetable Salad -- Barley is one of the Seven Species of Israel, and its harvest features prominently in The Book of Ruth, which is read during Shavuot, so it's a perfect menu addition for the holiday.

Steamed asparagus or Green Beans with Pecans and Date Syrup. Cheesecake, Blintz Souffle -- Baking the cheese-filled crepes into a sweet egg and sour cream-based custard is an ingenious way to doctor them into a crowd-pleasing casserole; starting with frozen blintzes cuts down

on the fuss and makes this a quick dish to prepare.

Heirloom Tomato Salad with Goat Cheese and Arugula -- Heirloom tomatoes come in a staggering array of colors, sizes, and flavor profiles. You can make this lovely composed salad with large or small tomatoes (or both!) -- the fun is in the interplay between lush summer tomatoes, the creamy tang of goat cheese, and the peppery bite of arugula. Crustless

Cheese and Vegetable Quiche (Dairy) -- this light and cheesy kosher dish is a cross between a frittata and a quiche, made sans crust, of course. Filled with mushrooms and topped with tomato rounds, it's perfect for a summer lunch.

Pictures



3. Spinach Challah for Shavuot



4. Corn and eggplant pashtida



5. Cheese Blintzes Casserole

*Eating a dairy meal on Shavuot has become an enduring tradition. Some explanation says that upon receiving the Torah, which refers to the Land of Israel as "flowing with **milk** and honey" (Exodus 3:18), dairy products became permitted to the Jews. In other words, at the same moment that their meat became prohibited, dairy became permitted. They ate dairy on that original Shavuot, and we do today too.*

Videos



The video explains why Jews Eat Cheesecake on Shavuot.



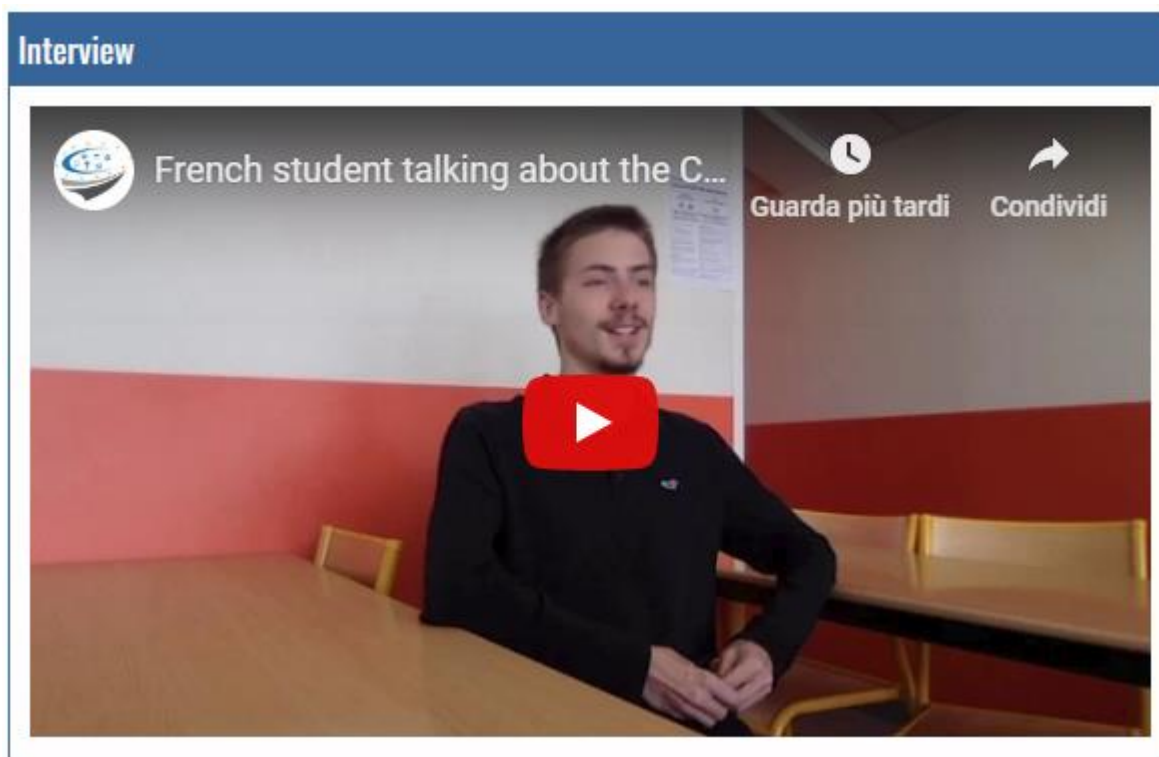
The video shows Shavuot Feast from 2016.

3. Roman Catholicism

Among the many aspects that distinguish cultures, food is probably one of the most significant and symbolic. Nutrition is often influenced by climate or by whether it is possible to cultivate the land. However, the way foods are cooked and/or which foods are eaten and which are not may also depend on religious principles. Most of religions give to food particular meanings, such to justify the setting of rules. Therefore, most of religions recognize eating and drinking as actions full of a strong religious meaning. While we are accustomed to eat quickly, alone, standing, and often doing something else in the meantime, religions remind us a lifestyle completely different from the one of today. Religions consider food as a gift of God and/or of Nature, and this should inspire everybody to be aware of eating importance, not to take for granted the availability of food and not to reduce meals to a simple sequence of automatic gestures. There are many actions of praise, blessing, thanksgiving and prayer over and about the food.

Moreover, among the alimentary practices that are common to different religions, we find the invitation to abstinence and fasting, despite the specific peculiarities.

The holy days are a chance to remind humans that they live in a space and in a time where they somehow relate to divinity. But holy days are also an invitation to not forget the work of creation and the duties that humans have towards what surround them.



So, during holy days there's a real alimentary specificity that differentiates the holyday menu from everyday food. The foods eaten in fact often recall the religious meaning of the holy day and/or the foods reported in sacred texts.

Although Christian religion does not provide for a precise and detailed alimentary code, almost all Christian holydays do have a specific dish related to the religious dimension celebrated by the liturgy.

3.1. Fasting and abstinence

The Catholic Church historically observes the disciplines of fasting and abstinence. During Lent, Roman Catholics observe abstinence on all Fridays of Lent, as well as on Ash Wednesday and Good Friday; fasting on Ash Wednesday and Good Friday.

In 1966, Pope Paul VI significantly amended the laws of fasting through his apostolic constitution *Paenitemini*, in which he affirmed some practices and gave certain authority to national conferences of bishops around the world. The changes by Pope Paul were incorporated into the 1983 Code of Canon Law. Abstinence and fasting are required on both Ash Wednesday and Good Friday. On those days, one full meal is allowed along with two other smaller meals. Catholics bound by the law of abstinence include everyone age 14 and over; the law of fasting includes individuals age 18 through the beginning of their 60th year.

For Catholics, fasting is the reduction of one's intake of food, while abstinence refers to refraining from meat (or another type of food). St. Basil gives the following exhortation regarding fasting: «Let us fast an acceptable and very pleasing fast to the Lord. True fast is the estrangement from evil, temperance of tongue, abstinence from anger, separation from desires, slander, falsehood and perjury. Privation of these is true fasting».

Sacred Scripture and Christian tradition teach that fasting is a great help to avoid sin, and all that leads to it. We first hear of the commandment to fast in Genesis, where man is prohibited from eating of the fruit of the Tree of Knowledge of good and evil. After Adam and Eve's expulsion from the garden, fasting is proposed, in the stories of Ezra and Nineveh, as an instrument to restore our friendship with God. In the New Testament, Jesus brings to light the true and most profound meaning of fasting, which is to do the will of the Heavenly Father who "sees in secret and will reward you" (Mt. 6:18). Jesus himself sets the example, answering Satan, at the end of forty days and forty nights in the desert: "man shall not live by bread alone but by every word that proceeds from the mouth of God" (Mt. 4:4). True fasting, then, is eating the "true food" which is doing the Father's will. If, therefore, Adam disobeyed God's directive—not to eat of the Tree of Knowledge of good and evil—the believer, through fasting, intends to submit himself humbly to God, trusting in his goodness and mercy.

Fasting is recorded in the early church, and is frequently encountered and recommended by the saints of every age. Fasting represents an important ascetical practice, a spiritual arm with which to do battle against every possible disordered attachment to ourselves. Freely chosen, the detachment from the pleasure of food, and other material goods, helps the disciple of Christ control the appetites of nature, weakened by original sin, whose negative effects impact the entire human person.



Pictures



Bernardino di Betto, known as Pinturicchio, Saint Jerome in the Desert, 1475-1480, Walters Art Museum, Baltimora.

The limitation of foods has been considered, since ancient times, an exercise that reawakens the will to obey God, as happened to St. Jerome who chose to spend four years in the Syrian desert as a hermit, mortifying his flesh and elevating his spirit through study and fasting.

The subject has given Pinturicchio the opportunity to depict a monumental, rocky landscape, while the lizard and the scorpion call attention to the desolation of the scene. The open book contains a passage from a letter attributed to Saint Augustine in which Jerome is compared to Saint John the Baptist, another saint who lived in the wilderness.



Fasting to become supportive

[text in the image "FAST of JUSTICE in solidarity with migrants"]

Fasting weakens our tendency to violence; it disarms us and becomes an important opportunity for growth. On the one hand, it allows us to experience what the destitute and the starving have to endure. On the other hand, it expresses our own spiritual hunger and thirst for life in God. Fasting wakes us up. It makes us more attentive to God and our neighbour. It revives our desire to obey God, who alone is capable of satisfying our hunger.



Discover that you are hungry and thirsty for love

[text in the image "Discover that you are hungry and thirsty for love"]

The practice of fasting teaches that man does not feed only on food, but on words and gestures exchanged, of relationships, of love, that is, of everything that gives meaning to life nourished and sustained by food. Fasting then performs the fundamental function of letting us know what our hunger is, of what we live, of what we feed ourselves and of ordering our appetites around what is truly central.

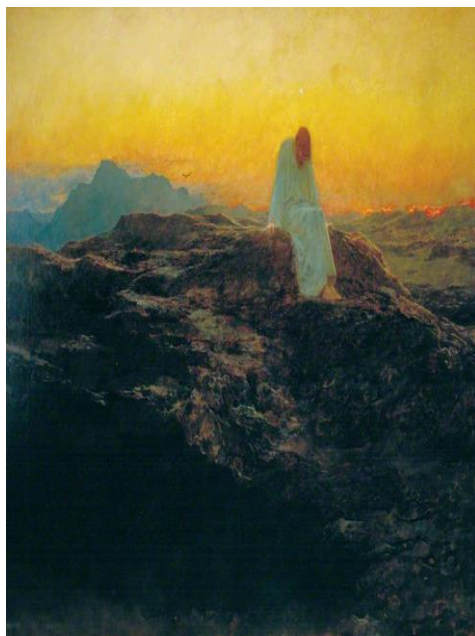


Fasting in secret

[text in the image “When you fast, do not look sombre as the hypocrites do, for they disfigure their faces to show others they are fasting.

Truly I tell you, they have received their reward in full.”]

Since the risk of making fasting a meritorious work, an ascetic performance is present, the Christian tradition reminds us that it must take place in secret, in humility, with a specific purpose: justice, sharing, love for God and for the next.



Briton Riviere, The temptation in the wilderness, 1898, Guildhall Art Gallery, London.

Jesus himself fasts, because this practice helps to remain in fidelity to God and in solidarity with the people, especially with the poorest.

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, he was hungry.

“The Temptation In the Wilderness” is an example of the artist's technical skill and knowledge, and is also interesting as being the successful outcome of an experiment in colour. The painter decided to express the sentiment of his subject almost entirely by means of colour, i.e. by the white figure of the Christ against the sunset glow of the sky, both sky and figure being focused by the gloom of the landscape.

Video



Lent - a season of repentance, prayer and fasting

3.2. Bread and wine

Jesus Christ, at His last meal with His disciples, commanded His friends and followers to remember Him in a specific way. Although He had earlier warned them of His approaching death (John 12:32-33), they found that certainty hard to accept.

But less than 24 hours later Jesus would be dead, His body hastily entombed and His disciples shocked, confused and scattered. At that last meal, Jesus Christ told His disciples to eat bread and drink wine as symbols of His body and blood.

“...When He had given thanks, He broke [the bread] and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’ In the same manner He also took the cup [of wine] after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me’” (1 Corinthians 11:24-25).

Bread and wine, for Catholics, are the symbol of the Body and Blood of Jesus Christ. Wheat is grown and ground, transformed by human work to make bread. Grapes are grown and crushed, transformed by human work to make wine. It is traditionally the work of human hands.

Bread is life. Wine is joy. The sharing of food and drink is often linked with peace-making and the resolution of differences. From the earliest times, human beings have shared meals together. The very act of eating and drinking together is a symbol of fellowship, common life, common love.

In biblical times, people ate everything from the same plate. People ate using flat bread which served as a ‘spoon’ dipped into the communal dish. Sharing food in this way increased the sense of solidarity and fellowship among those eating it. They became, in a sense, one body.

The breaking of the bread was the ritual gesture that established communion among those at table in a Jewish ritual meal. The Last Supper was such a meal. Jesus identified the broken bread and poured wine with his own Body and Blood, broken and poured out in his suffering and Death. After his Resurrection, Jesus’ disciples spoke of recognizing him in the ‘breaking of the bread’. The ‘breaking of the bread’ eventually came to describe the whole action of the Eucharist after the time of Jesus.

Pictures



LEONARDO DA VINCI, Last Supper, 1495-1498, Convent of Santa Maria delle Grazie, Milan

The fresco depicts the dramatic scene in which Jesus declares that one of the Apostles will betray him and later institutes the Eucharist. According to Leonardo’s belief that posture, gesture, and expression should manifest the “notions of the mind,” each one of the twelve disciples reacts in a manner that Leonardo considered fit for that man’s personality. The result is a complex study of varied human emotion, rendered in a deceptively simple composition.



MICHELANGELO MERISI DA CARAVAGGIO, *Supper at Emmaus*, 1601-1602 National Gallery, London.

Christ is shown at the moment of blessing the bread and revealing his true identity to the two disciples. Caravaggio's innovative treatment of the subject makes this one of his most powerful works. The depiction of Christ is unusual in that he is beardless and great emphasis is given to the still life on the table. The intensity of the emotions of Christ's disciples is conveyed by their gestures and expression. The viewer too is made to feel a participant in the event.



SAFET ZEC, *Hands for bread*, 2016.

Bread is the daily food par excellence, and normally it is shared in the family. It is no coincidence that Christians invoke "give us our daily bread today". The bread is either "ours", shared or ceases to be bread and God himself cannot be confessed as "Our Father". In fact, without this sharing, an ancient truth will be perpetuated that current migrations tragically confirm: when bread does not go to the poor, it is the poor who go to the bread. The sense of time and history is narrated in the work Mani per il pane. An image that can belong to every war, to every famine of the past as of the present in which many arms tend to seek subsistence. These arms emerge from sheets of newspaper, from non-pictorial elements, but in a certain sense historical.



MARKO IVAN RUPNIK – CENTRO ALETTI, *Wedding at Cana*, 2003, Cappella della Pontificia facoltà di Scienze dell'educazione "Auxilium", Rome.

The wedding of Cana teaches that wine is also shared, to affirm that in addition to subsistence, to the need represented by bread, there is also joy, the consolation that must distinguish every communion, up to the sober thrill of mutual love. In addition to the bread that says life there is the wine that celebrates love, which changes the meal into a banquet, which makes it "compagni" (those who eat the same bread) also friends who sing life.



The Eucharistic table

Jesus' gesture of giving his Body and Blood to his disciples at the Last Supper, still continues today through the ministry of the priests and deacons; ordinary ministers of the distribution of the Bread of life and the Cup of salvation, to the brothers and sisters.

Video



Eucharist- Bread and Wine- Father Johnny Burns illustrates the Eucharistic symbols of bread and wine.

3.3. Christmas dishes, Christmas food and the Advent calendar

Christmas dinner is a meal habitually eaten at Christmas. These feasts are regularly intensely rich and extensive, in the tradition of the Christian feast day celebration, and they are an important part of the gatherings held to celebrate the Christmas holiday. In certain instances, there is a ceremonial part to the meal that is related to the religious celebration. This meal can take place any time from the evening of Christmas Eve to the evening of Christmas Day itself.

The actual meal consumed changes in different parts of Europe with regional gastronomies and local traditions. In many parts of the world, particularly former British colonies, the meal shares some connection with the English Christmas dinner involving roasted meats and pudding of some description. The Christmas pudding and Christmas cake evolved from this tradition.

Italian regional traditions are varied. They are divided in two ranges: Northern Italy and Southern Italy. Additionally, often the Christmas Eve Supper is more important than the Christmas Dinner, because the Holy Mass is celebrated at midnight.

The started “primo” is generally a sort of soup made with pasta (usually filled pasta, like tortellini) boiled in meat. The course meal is very diverse in the two areas. In Northern Italy they usually eat poultry, often filled, or roasted or boiled and seasoned with sauces.

In Southern Italy they eat the fried capitone, which is typical of Christmas Eve, because this is a fasting day. On Christmas Day they could eat roast lamb or fish.

Christmas deserts are very varied, and every region and sub region have its own. Commonly, in Northern Italy they eat a cake with candied fruits, chocolate, raisins or pine nuts, known as panettone, followed by torrone (enriched with cherries, chocolate, sweets and so on), nougat and nuts. Whereas, In Southern Italy instead of one cake they serve many kinds of marzipan, biscuits, zeppole, cannoli, candied fruits, and fresh fruits. In the last few decades, panettone has become popular as a Christmas sweet all over Italy. Pandoro is also a very popular cake at Christmas and New Year, and you can find it in all supermarkets

We therefore see that, all around Europe, Christmas meals vary a lot, with many national dishes, and regional dishes and variations. Some other examples include the Polish poppy seed cake called *makowiec*, or the *Stollen* or *Christstollen* in Germany, representing the swaddled Jesus. Citrus fruits such as oranges and clementines are also very typical of Christmas times. Beverages such as hot wine or mulled wine, and the British eggnog are also very popular in the Christmas season. The Advent calendar is another food-related Christmas tradition, linked to the season of Advent, from the latin *adventus* meaning arrival, coming. This season of the Catholic liturgical calendar is aimed at preparing the celebration of the birth of Jesus. Historically, members of different communities used to fast during Advent.

The advent calendar originates from a 19th century German tradition of gifting children “holy cards”, or pious images, during December. It is now a decorated calendar including gifts, such as chocolates or various items, hidden behind windows, with one window for each day of December up to the 24th.

Pictures



Advent calendar

An advent Calendar with images for each day, including a nativity scene in the middle.

Picture by Von Turris Davidica, CC BY-SA 3.0



Home-made advent calendar

Home-made Advent calendar with compartments for various items. Picture by Andrea Schaufler, CC BY-SA 3.0



Christmas cake

British Christmas cake with winter-themed decorations and the classic white frosting. Picture by James Petts from London, England, CC BY-SA 2.0.



Bûche de Noël

French Yule log or "Bûche de Noël" (literally Christmas log).



Stollen

Picture by Alexandre Duret-Lutz, CC BY-SA 2.0



Panettone

The light Christmas bread called panettone originated from Milan in the 20th century, and has now become popular in many countries, especially in South America. Picture by Nicola from Fiumicino (Rome), CC BY 2.0.

Videos



What Christmas Dinner Around The World Looks Like

A look at the many different dishes eaten around the world for the festive season.



Christmas Dishes From Around the World

This video takes a look at several traditional Christmas dishes from around the world.

4. Eastern Orthodoxy

Religious fasting is a well-established and codified practice in Eastern Orthodoxy. It refers to the willing abstinence from certain types of food, drink and worldly activities for a set period of time.

For Eastern Orthodox Christians, fasting is an important spiritual discipline, found in both the Old and the New Testament. It is tied to the principle in Orthodox theology of the synergy between the body and the soul. Religious fasting is a complete spiritual practice which includes good deeds, sincere prayer, and abstinence from worldly pleasures, including food. Following the example of the saints, the devout Christians strengthen their faith through renunciation, repentance and charity.

Religious fasting can take up a significant portion of the calendar year. Its purpose is not to inflict suffering, but to guard against gluttony, impure thoughts and deeds, to bolster prayer and repentance of one's sins. Fasting cleanses the body and toughens the will of the devotees.



Throughout the year, there are many single day fasts and four great fasting periods, which are related to the main holidays in the church calendar and correspond to the four seasons. The great fasts include:

- Great Lent (40 days) and Holy Week (seven days)
- Nativity Fast (40 days)
- Apostles' Fast (variable length)
- Dormition Fast (two weeks)

Wednesdays and Fridays are also fast days throughout the year (with the exception of fast-free periods). Wednesday commemorates the deliverance to the Lord, and Friday - His crucifixion.

Fasting during these times includes abstinence from meat, fish, dairy products, oil, alcoholic beverages and sexual activity. The great fasts have specific dietary rules for each day. When a feast day occurs on a fast day, the fast is often mitigated to some degree.

Those wishing to fast should consult with an experienced cleric, tell him about his spiritual and physical condition, and ask him for a blessing. Patients should always consult a doctor. Pregnant women should be very careful about fasting. Children and travellers are allowed a lighter regime.

4.1. Great Lent

Great Lent, known also as the "Great 40 Days," is the most important and most strict fasting season. It prepares Christians for the greatest feast of the church year, Pascha (Easter). It starts seven weeks before Easter and lasts for 40 days, leading to the Holy Week, which commemorates Christ's passions, crucifixion and resurrection. Great Lent emulates the 40-day fast of Jesus Christ (Matt. 4:2) in order to help Christians repent and purify their bodies and souls thus becoming worthy of celebrating the greatest Christian holiday – the Resurrection of Christ.

Great Lent begins on Clean Monday, seven weeks before Pascha and runs for 40 contiguous days, concluding with the Presanctified Liturgy on Friday of the Sixth Week. The next day is called Lazarus Saturday, the day before Palm Sunday.

Fasting continues throughout the following week, known as Passion Week or Holy Week, and does not end until after the Paschal Vigil early in the morning of Pascha (Easter Sunday).

On weekdays of the first week of Great Lent, fasting is particularly severe, and many observe it by abstaining from all food for some period of time. According to strict observance, on the first five days there are only two meals allowed, one on Wednesday and the other on Friday, both after the Presanctified Liturgy.

During Great Lent devotees should observe strict fasting - abstaining from meat, dairy products, fish, oil and alcohol, with a degree of mitigation on certain days.

A special service book - Lenten Triodion - is used during Great Lent. The Triodion is used until the lights are extinguished before midnight at the Paschal Vigil. On the weekdays of Great Lent, the full Divine Liturgy is not celebrated. The Liturgy of the Presanctified Gifts including Holy Communion may be celebrated on weekdays.

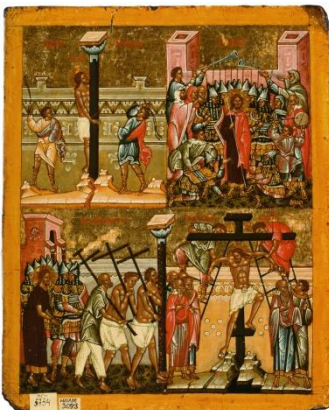
Period	Dietary rules	Commemoration and church service
Clean Week	Strict fasting	On St. Theodore Saturday a special canon composed by St. John of Damascus is chanted and blessed kolyva (boiled wheat with honey and raisins) is distributed to the faithful.
Second week	Strict fasting on Wednesday	Sunday commemorates St. Gregory Palamas. The Epistle is

	<p>and Friday.</p> <p>On Saturday and Sunday, oil and wine are allowed.</p> <p>Fish is allowed on the feast of Annunciation.</p>	<p>Hebrews 1:10-14; 2:1-3 and the Gospel is Mark 2:1-12</p>
Third week	<p>Strict fasting is observed from Monday to Friday.</p> <p>On Saturday and Sunday, oil and wine are allowed.</p>	<p>The Veneration of the Cross is celebrated on Sunday. This is the midpoint of the forty days. During the All-Night Vigil the priest brings the cross out into the center of the church, where it is venerated by the clergy and faithful. It remains in the center of the church through Friday of the next week.</p> <p>The Epistle is Hebrews 4:14-5:6 and the Gospel is Mark 8:34-9:1.</p>
Fourth Week	<p>Strict fasting on Wednesday and Friday.</p> <p>On Saturday and Sunday, oil and wine are allowed.</p>	<p>This week is celebrated as a sort of afterfeast of the Veneration of the Cross, during which some of the hymns from the previous Sunday are repeated each day.</p> <p>Sunday is dedicated to St. John Climacus, whose work, The Ladder of Divine Ascent has been read throughout the Great Lenten Fast.</p>
Fifth week	<p>Strict fasting on Wednesday and Friday.</p> <p>On Saturday and Sunday, oil and wine are allowed.</p>	<p>On Thursday the Great Canon of St. Andrew of Crete is chanted. This is the longest canon of the church year. It is centred on the theme of repentance. As a part of the Matins of the Great Canon, the Life of St. Mary of Egypt by St. Sophronius is read and the famous kontakion, "My soul, my soul, why sleepest thou..." by St. Romanos the Melodist is chanted.</p> <p>On Thursday morning a special Presanctified Liturgy is celebrated, and the fast is mitigated slightly as consolation after the long service the night before.</p> <p>On Saturday the Holy Mother of God is honoured with the hymn the Akathist to the Theotokos. Sunday is to St. Mary of Egypt.</p>
Sixth Week	<p>Strict fasting on Wednesday and Friday.</p> <p>On Saturday and Sunday, oil and wine are allowed.</p> <p>On Palm Sunday, fish, caviar and others invertebrates are also allowed.</p>	<p>The resurrection of Lazarus is celebrated on Saturday. The blessing of palms (or willow) takes place at Matins on Sunday morning, and everyone stands holding willow leaves and lit candles during the important moments of the service.</p> <p>The Divine Liturgy on Palm Sunday morning recreates the entry of Jesus into Jerusalem.</p> <p>The Holy Week services begin on the night of Palm Sunday, and the liturgical colours are changed from the festive hues of Lazarus Saturday and Palm Sunday back to somber Lenten colours.</p>

<p>Holy Week</p>	<p>Strict fasting is observed from Monday to Saturday. Abstaining from all food and drinks is encouraged on Good Friday.</p>	<p>During Holy Week each day has its own theme, based upon the Gospel readings.</p> <p>The Matins services for Holy Monday through Thursday develop the theme of "Christ the Bridegroom". The icon often displayed on these days depicts Jesus with a crown of thorns and a robe of mockery.</p>
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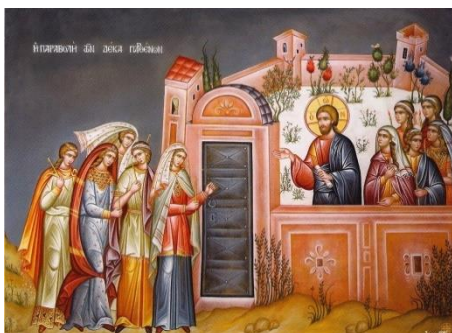
Pictures

Passion scenes



End of the 15th century Eastern Orthodox icon by an unknown master from the Novgorod school. It depicts the suffering of Christ - the Flagellation, roman soldiers mocking Christ the Bridegroom, Procession to Golgotha, Climbing to the Cross.

Parable of the Ten Virgins



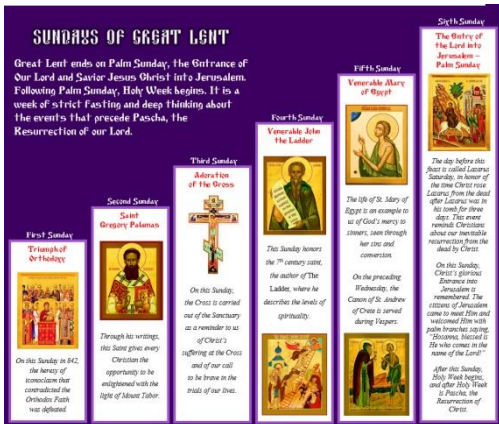
Artist interpretation.-The Ladder of Divine Ascent-Icon depicting The Ladder of Divine Ascent (12th century, Saint Catherine's Monastery).

Liturgy of the Presanctified Gifts



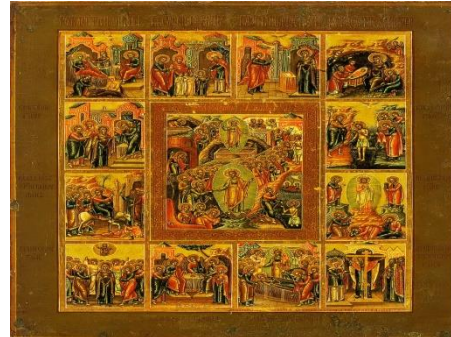
On Friday of the first week of Great Lent, after the Vespers service with the Liturgy of the Presanctified Gifts, a moleben canon is sung in church to the Holy Greatmartyr Theodore the Tyro and koliva is blessed in his honor—boiled wheat or rice with honey. Courtesy of the Serbian Orthodox Church.

Sundays of Great Lent



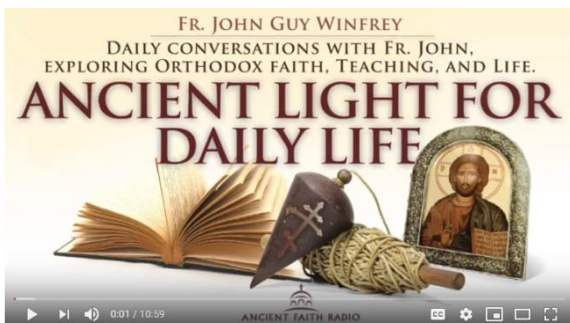
Courtesy of St. Vladimir Ukrainian Orthodox Cathedral, Parma Ohio

The Great Feasts



Russian Icon showing the Resurrection and the 12 Great Feasts c. 1903.

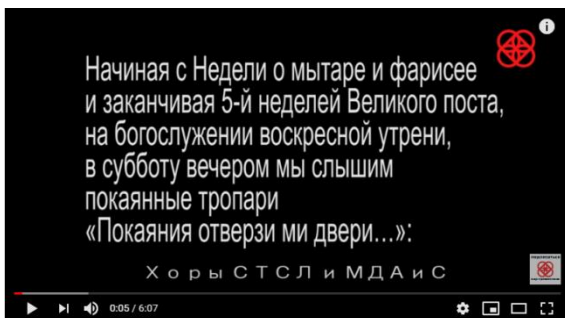
Videos



Fasting in Great Lent. A conversation with Fr. John Guy Winfrey



Great Lent - Great Entrance During Presanctified Liturgy- Great Entrance during Presanctified Liturgy on first Wednesday of 2014 Great Lent at Holy Trinity Monastery in Jordanville, New York



Chants Of Great Lent The Russian Church- Orthodox Russian church singing.



The Great Lent. Chants Hymns- Orthodox Russian church singing.

4.2. Apostles Fast

The Apostles Fast, also called St. Peter's Fast, pays a tribute to the Holy Apostles Peter and Paul by emulating their rigorous preparation for the missionary undertakings that established the early Christian Great Church.

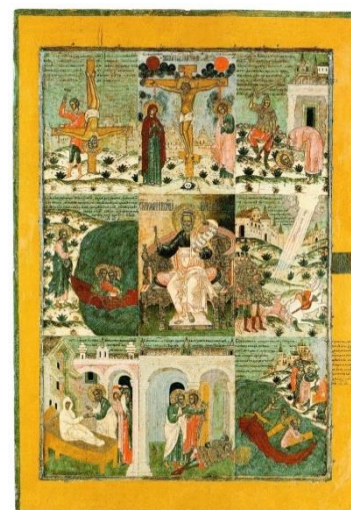
Having rejoiced for fifty days following the Resurrection of Jesus Christ, the Apostles began to prepare for their departure from Jerusalem to spread the Good news. They fasted and prayed to God to strengthen their resolve and assist them in their quest. As they were filled with the Spirit of Truth, among the other heavenly mysteries, the apostles also adopted the doctrine of spiritual abstinence.

Purification through fasting was established in early Christian communities as a way to perceive the gracious gifts of God defeat temptations. After the bright and joyful feasts of the Resurrection, the Ascension, and the Pentecost, a period of abstinence is required in order to preserve the blessing of the Holy Sacraments. Believers emulate the spiritual practice of the apostles and honour their will and endurance to continue their mission under persecution.

The beginning of the Apostles Fast is related to Easter and therefore its duration varies. The Fast begins on the second Monday after Pentecost (the day after All Saints' Sunday) that can fall as early as May 18 or as late as June 21. The Fast continues until the Feast of Saints Peter and Paul on June 29. In different years, its duration varies from eight to forty-two days.

The Apostles Fast is not as strict as Great Lent or the Dormition Fast, but entails abstinence from meat, poultry, eggs and dairy products. On Wednesdays and Fridays the consummation of fish, wine and oil is not allowed. The fasting is lessened on the Feast of the Nativity of St. John the Baptist (June 24).

Divine services on weekdays during the Apostles Fast are similar to the Services during Great Lent, with some variations. Many churches and monasteries in the Russian tradition perform the Lenten Services on at least the first day of the Apostles Fast.



Scenes from the lives of Apostles Peter and Paul- Late 17th century.

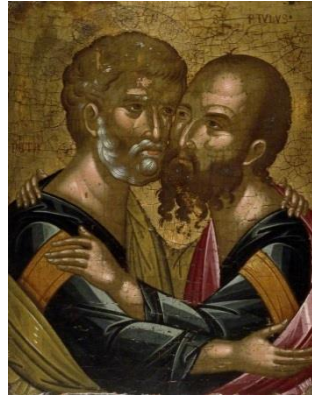
Pictures

Pillars of the Church



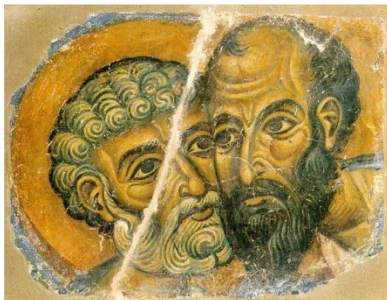
Saint Peter and Saint Paul portrayed as pillars of the Church. 16th century icon from the Cretan school.

The Embrace of the Apostles



Icon of The Embrace of the Apostles Peter and Paul, 46.4 x 37 cm, Cretan school, Angelos Akotantos, 1st half 15th century.

Vatopedi embrace



12th century icon of the embrace of St-Peter and St-Paul. Vatopedi monastery, Mt. Athos. According to tradition, the two saints embraced before being executed.

Feast of the Apostles service



Bulgarian Orthodox Church 2018.

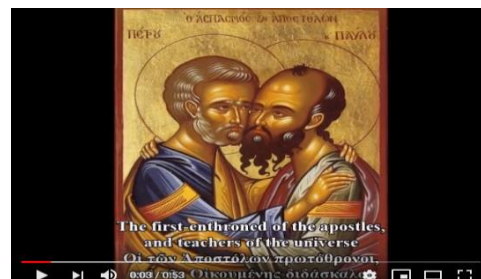
Videos

The Feast of the Apostles



An informative short video in English, introducing the Holy Apostles Peter and Paul, their work, commemoration and iconography.

Troparion for the Holy Apostles Peter and Paul (Greek)



Chanted by Archimandrite Nicodemus Kabarnos

4.3. Nativity Fast

The Nativity Fast is one of the four great periods of abstinence and penance practiced by Eastern Orthodox Christians through the year. It has been established to help the faithful become like Christ, to purify themselves and prepare for the Nativity Feast (December 25). Sometimes the fast is called Philip's Fast, as it begins on the day following the Feast of St. Philip the Apostle (November 14).

The Nativity fast encompasses 40 days - from November 15 to December 24. Dietary requirements are not as severe as during Great Lent or the Dormition Fast. Abstinence from meat, poultry, eggs, dairy products, fish, oil, and wine is required during the period. Fish, wine and oil are allowed on Saturdays and Sundays, and oil and wine are allowed on Tuesdays and Thursdays. The fasting rules permit fish, wine and oil on certain feast days that occur during the course of the fast: Evangelist Matthew (November 16), Apostle Andrew (November 30), Great-martyr Barbara (December 4), St. Nicholas (December 6), St. Spiridon and St. Herman (December 12), St. Ignatius (December 20), etc.

The Eve of Nativity (December 24) is a strict fast day, called Paramony, on which no solid food should be eaten until the first star is seen in the evening sky (or at the very least, until after the Vespers Divine Liturgy that day). If Paramony falls on a Saturday or Sunday, the day is not observed as a strict fast, but a meal with wine and oil is allowed after the Divine Liturgy, which would be celebrated in the morning.

During the course of the fast, a number of feast days celebrate those Old Testament prophets who prophesied the Incarnation. The Entry of the Theotokos into the Temple is celebrated November 21. After the apodosia (leave-taking) of that feast, hymns of the Nativity are chanted on Sundays and higher-ranking feast days. The liturgical Forefeast of the Nativity begins on December 20, and concludes with the Paramony on December 24. During this time hymns of the Nativity are chanted every day.

Two Sundays before Nativity the Church calls to remembrance the ancestors of the church, both before the giving of the Law of Moses and after. The Sunday before Nativity commemorates all of the righteous men and women who pleased God from the creation of the world up to Saint Joseph. At the Vespers portion of the All-Night Vigil three Old Testament parables are read: Genesis 14:14-20, Deuteronomy 1:8-17 and Deuteronomy 10:14-21. The Epistle which is read at the Divine Liturgy is a selection from Hebrews 11:9-40; the Gospel is the Genealogy of Christ from the Gospel of Matthew (1:1-25)



Pictures

The Nativity story



Nativity scenes. 11th century Orthodox icon. 36.3 × 21.6 × 1.6 cm. The Holy Monastery of Saint Catherine, Sinai, Egypt

Adoration of the Magi (Gentile da Fabriano)



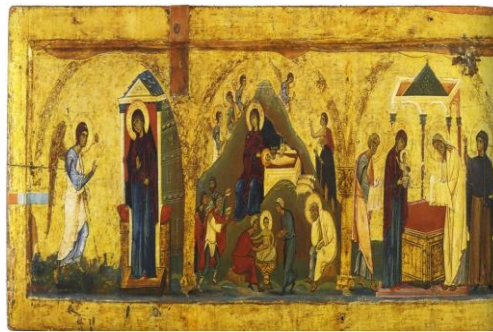
This 1423 altar piece is considered Gentile's finest work and has been recognized the most important example of International Gothic painting in Italy.

Zanobi Altar piece



The Adoration of the Magi is a painting by the Italian Renaissance master Sandro Botticelli, dating from 1475 or 1476, early in his career.

Templon epistyle



Sinai, Egypt, Second half of the 12th century. The Annunciation. The Nativity. The Presentation in the Temple

The Nativity with Selected Saints



Russian Orthodox icon, Novgorod school. First half of the 15th century. In the center of the composition against the background of a black cave, on the bed written by cinnabar, is the Mother of God reclining. In the cave in the manger there is a swaddled baby, near - an ox and a donkey. On the sides, among the ledges of the mountains are the Magi with gifts and the shepherd playing the horn; above, three angels; below - Joseph, before him the elder - "the spirit of doubt", dressed in sheep's clothing, and the scene of washing the baby. The top field shows belt figures: Evdokia, John Climacus and Uliana. The inspiration is strongly lightened, with the slider on the olive sankir. A colorful range of sonorous intense tones: bluish, greenish, lilac, dark lilac and cinnabar. Slides with clear edges and gills of blue, with lilac shades, red fruit on green bushes. The background is light yellow with darker two yellow tone fields. The inscriptions are red and white. Antonova, Mneva 1963

Videos

Coffee with Sister Vassa Ep.15 Nativity Fast



Captions available in Italian, Russian, German/Deutsch, Ukrainian, Serbian, Greek, Romanian, Bulgarian, English.

Meditations on Nativity



A collection of Orthodox Prayers and Hymns in Old Slavonic, Images of Eastern Orthodox churches and icons

Troparion of the Christ's Nativity in different languages



Orthodox Christian hymn of the feast of the Nativity of our Lord Jesus Christ. In this video it's chanted in various languages and melodies: Church Slavonic, English, Arabic, French, Spanish, Albanian, Hungarian, Greek, Ukrainian, Romanian and Japanese.

4.4. Dormition Fast

The Dormition Fast is one of the four Great Fasts observed during the church year in the Eastern Orthodox tradition. It is established in the glory of the Holy Mother Mary, who throughout her life and especially before her death (Dormition) was devoted to fasting and prayer.

For two weeks (from August 1-14), Christians solemnly prepare to celebrate the Feast of the Transfiguration - on August 6 - and the Assumption of the Blessed Virgin Mary, celebrated on August 15. This is the period of the Dormition Fast.

During this time the consummation of meat, fish, poultry, dairy products, eggs, alcohol and oil is prohibited. The Dormition Fast is stricter than either the Nativity Fast and the Apostles' Fast, with only wine and oil (but no fish) allowed on weekends. This rule is mitigated only on the feast of Transfiguration (August 6), on which fish, wine and oil are all allowed. Abstinence from worldly pleasures, charity, repentance and intensified prayer complete the spiritual practice. Through this process of purification the devotees seek to become worthy of God's grace.

The first day of the Dormition Fast is a feast day called the Procession of the Cross (August 1), on which day it is customary to have an outdoor procession and perform the Blessing of Water rite. The Holy Seven Maccabees - Martyrs Abimus, Antonius, Gurias, Eleazar, Eusebonus, Alimus, and Marcellus, their mother Solomonia, and their teacher Eleazar – are honoured on this day.

Church services on weekdays during the Fast are similar to the services during Great Lent, with some variations. In the Russian tradition, the Lenten services are performed at least on the first day of the Dormition Fast. In the Greek tradition, during the Fast either the Great Paraklesis (Supplication service) or the Small Paraklesis is celebrated every evening except Saturday and the Eves of the Transfiguration and the Dormition. The *Paraklesis* contains many hymns and prayers directed toward Mary - the human being closest to God - and ask her to pray to God for us.

Pictures

The Dormition of the Theotokos



XVI CE Orthodox icon by an unknown artist.

The Dormition and Assumption of the Virgin



This 1434 altarpiece by Italian Renaissance pioneer Fra Angelico was commissioned by the Medici family for San Marco monastery. Tempera with oil glazes and gold on panel.

Forefeast of Dormition



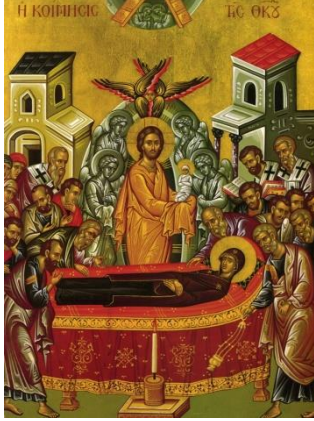
Great Vigil with Procession

The Dormition Orthodox icon



Unknown artist of the Novgorod school, 1470–1480s.

Dormition of the Holy Mother



A contemporary Orthodox icon

Videos

The Dormition of the Theotokos - Exploring the Feasts of the Orthodox Christian Church



In this video, we focus on the commemoration of the death of the Virgin Mary. We learn about the special liturgical season surrounding this event, and the different elements in the Orthodox commemoration of it, as it closes the Church year.

The Dormition Fast



Dormition Fast, 7 Holy Youths presented by sister Vassa

The Role of the Virgin Mary in the Orthodox Church



In this video, "The Role of the Virgin Mary in the Orthodox Church," Frederica explains how Orthodox Christians view the Virgin Mary and her role in the Orthodox Church.

Troparion of the feast of Dormition of Theotokos in different languages



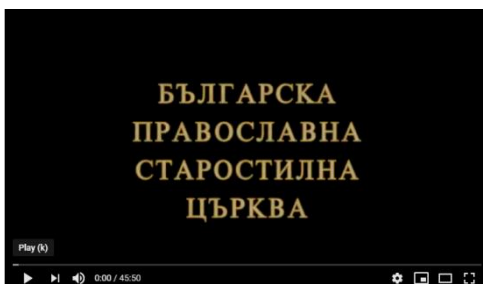
In this video the troparion is sung in Greek, Romanian, Arabic, Church-Slavonic, English and Spanish.

История на празника "Успение Богородично"



Documentary in Bulgarian

Успение на Пресвета Богородица, 2018 г.



Holy Liturgy and candlelight procession, on temple holiday of the Cathedral of the Assumption, 2018

Молебен канон на Пресвета Богородица

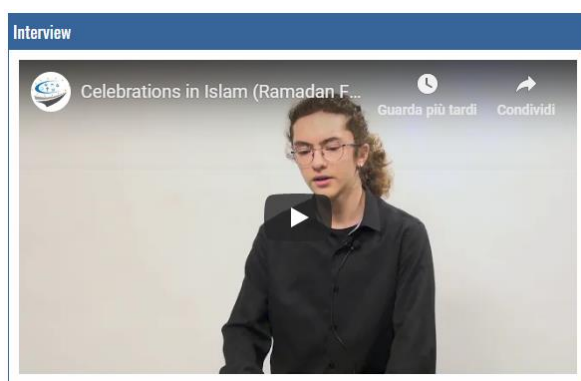


Йеродякон Юстин

5. Islam

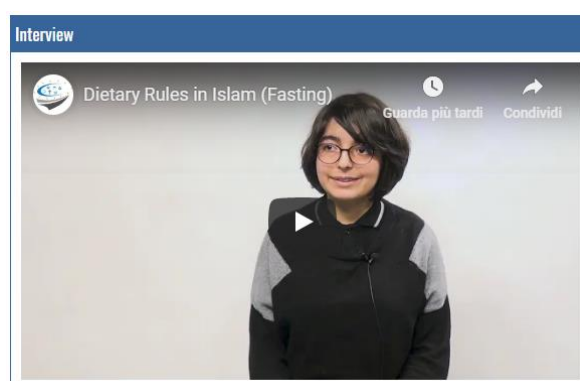
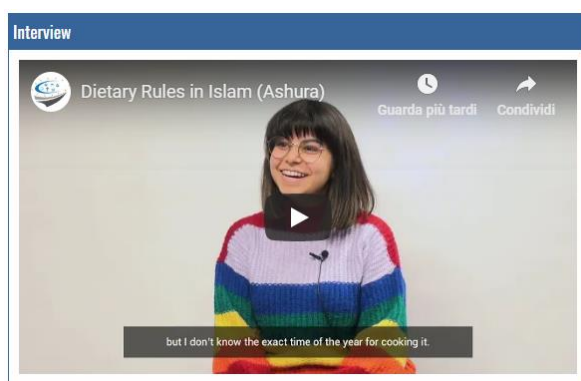
In Islam, there are rules on diet like many other faiths. The forbidden foods in Islam are animals and birds that have died a natural death, animals killed without invoking the name of Allah, animals strangled to death, the meat of pork, animals of which wild beast has eaten, blood. There is also strict ban on alcohol as well. The food prohibited in Islam is called *haram* and the food that is free to eat is called *halal*.

Since it is widely consumed in the non-Muslim world, pork becomes quite an issue for a Muslim travelling or living in a non-Muslim country. With the increase in numbers of Muslims living in Europe, it became quite normal to have a sign indicating that the food served is “halal” on the windows of restaurants or fast-food places.



While people enjoy food in their daily life, faith dictates certain rules like fasting during certain times of the year. This encourages the Christians to abstain from certain foods during the week or the Lent, Islam dictates a total fasting from sunrise to sunset during a whole month of Ramadan. The whole month becomes a period of spiritual cleansing while hold day fasting is rewarded with a quite rich dinner.

Food signifies certain points and the tenth day of the first month of lunar Islamic calendar is celebrated by a certain pudding named *Ashura*, which is prepared with grain, sugar, dried fruits and nuts. It becomes a sign of social solidarity by distributing the cups of it to the neighbours, relatives but the meaning changes according to different sects of Islam.



5.1. Halal food

Food in Islam has an important place in daily life like the other faiths but there are restrictions on what kind of to be consumed. Food and the food quest are carefully coded in both the Qur’an and the Hadith. Foods are either *haram* (*prohibited*) or *halal* (*permitted*). The Qur’an specifically forbids six foods or food categories: blood, carrion, pork, intoxicating beverages prepared from grapes,

intoxicating drugs, and foods previously dedicated or offered to idols. The Hadith, or the collected traditions and sayings attributed to the Prophet Mohammed, contains a broad range of food-related passages.

Concerning pork, products obtained from it such as gelatin are considered *haram*. All plant based food are halal.

At the time of slaughter of permitted animals, the name of God must be mentioned, specifically the phrase: “In the Name of God, the Compassionate, and the Merciful,” or *Bismillah er Rahman er Rahim*. The throat of the animal must be cut in front with a knife, with the exception of two allowed foods: fish, because their throat already is cut (that is, gills), and locusts, because they spring upward and aspire to heaven.



Halal food is that which adheres to Islamic law, as defined in the Koran.

If meat is slaughtered correctly, but not permitted to bleed out, the flesh also is designated *haram*. Meat slaughtered by Christians and Jews may or may not be permitted; meat from animals slaughtered by atheists is always forbidden. Because conservative Muslims living beyond the boundaries of the Middle East frequently do not know the religious orientation of butchers who prepare meat for sale in markets, some turn to vegetarianism during their time abroad or butcher their own animals on specific feast dates. Local traditions also dictate some food prohibitions.

The Hadith also delineates specific kinds of animals to be avoided as food. Among them are all quadrupeds that seize their prey with their teeth. Expressly identified are hyenas, foxes, and elephants. All birds with talons are prohibited. Specifically forbidden (without talons) is the pelican.

Pictures



Under Islamic law, the following are not considered permissible: blood, alcohol and other intoxicants, pork, meat of carnivorous animals like wolves or coyotes, birds of prey such as vultures, amphibians, snakes, and animals that live on land and water like frogs.



Meat and poultry are considered halal only if the animals are conscious when slaughtered and bleed out before they die.



Muslims can eat veal, chicken, goat meat, lamb but pork is not permitted in Koran which means Haram.



When buying meat products in non-Muslim countries Muslim people usually look for "helal food" certificate or logo on the products.

Video



A short video about what's Halal to eat.

5.2. Fasting

Fasting is a regular way of practice of different faiths including Islam. Muslims fast during Ramadan, the ninth month of Islamic calendar. Since it is a lunar based calendar, each year Ramadan starts about 11 days earlier compared to the previous year. Fasting during the month of Ramadan is also one of the Five Pillars of Islam. A lunar month long fasting is broken on Eid-al-Fitr, a 3 days feast.

According to a saying of the Prophet Mohammed, "he who fasts during Ramadan with faith and seeking reward from God will have his past sins forgiven".

The fast regulates the entry into the body of all foreign substances. No food, drink, smoke, or medication (including injections) is allowed during fasting. Any kind of sexual activity is also forbidden.



A couple of sips of water and dates are used for breaking the fast.

Daily fasting is between the first glimmer of dawn, up to a couple of hours before actual sunrise, until the sun has completely set, at which time all these exchanges between inside and outside become licit again—in due course. These two moments of the start and end of the daily fasting period are signaled by cannon shots during Ramadan in the cities of many Islamic countries as well as TV and radio programmes.

The dinner served after fasting is over in the evening is called *iftar*. The tradition dictates that once the fasting is over one should break his/her fasting with a light snack such as one of three dates. This was the custom of the Prophet Mohammed and it is a tradition to start eating with dates. After this light snack one should perform the evening prayer and then the main dinner is served.

The month of Ramadan is actually a month long festivity for Muslims. Inviting relatives and friends for *iftar* is quite common. After dinner people go to mosques for the fith and the last prayer of the

day as well as *tarawih* prayers that are special extra prayers for Ramadan.



Pide a special flat bread sprinkled with sesame and black cumin is sold in bakeries during the month of Ramadan. Pide is eaten at the iftar dinners.

After people are done with the prayers, most of the people stay up until *sahoor* (early morning breakfast before the sunrise) and main squares of the bigger towns turn into an entertainment center. People enjoy this late hours of the old day and early hours of the new day drinking tea, coffee and spending time with the family and the friends.

Children are encouraged to try to follow them for a few days as they approach puberty. Sometimes they are fast the first half of the day until lunch,

and then carry on in the afternoon as the second part.

During the month Muslims read Qur'an and carry out charity works. One should also refrain from being rude, backbiting, quarreling, and from seeing indecent shows, movies, programs, and the like.

Since lunar calendar is 11 days shorter than the Gregorian calendar, Ramadan travels around the calendar happening sometimes in the summer or in the winter. Therefore the fasting time during the day changes depending on the season, being shorter in the winter and longer in the summer.

Pictures



It is a tradition that drummers wander in streets to wake people up for Suhur time. This tradition comes from the times without alarm clocks or smart phones.



Iftar tents are built in poor neighborhoods in which people can eat free and collectively together at iftar time.



During the Ramadan, Muslims cook special dishes for Iftar dinner and invite relatives and feel the spirit.

Video



An animated narration on Ramadan for kids.

5.3. Ashura (Tr. Aşure)

It is the name of the tenth day of the first month of Islamic calendar, Muharram, as well the name of a certain type of dish prepared on this occasion.

The day of Ashura is marked by Muslims as a whole, but for Shia Muslims it is a major religious commemoration of the martyrdom at Karbala of Hussein, a grandson of the Prophet Muhammad. For the rest it is the day on which Noah left the Ark as well as the day Moses saved the Jews from the Egyptian army by parting the Red Sea. The killing of Hussein at Karbala was a major event that led split in Islam giving way to two major sects that are Sunnis and Shias.

In tradition it is also connected to Noah that after the ark of him landed on Mount Ararat after the Flood, he celebrated his and his family's survival with a dish prepared what was left to eat.

In Turkey, the day is celebrated by a special dessert called *aşure*, which is of quite a rich content of ingredients.

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Ashura is an occasion for Sunni Muslims to fast and practice charity. There is also a carnival-like Day of the Dead among Sunnis of the Maghreb.

Shiite Muslims have added a strong penitential dimension to Ashura, in mourning for the martyrdom of Hussein, grandson of the Prophet Mohammed, as they mark its anniversary on this day.

Ashura pudding is a dessert of grain, fruits and nuts. They are cooked in large quantities at home then distributed among the neighbours, relatives, friends etc. In Turkey, it is possible to see in the markets that ingredients are sold as a package ready to cook.

Pictures



Ashura does not have one specific recipe, there are hundreds of different variations of the same recipe, give or take a few ingredients. This pudding can be made with anything available at home. The main ingredients are whole grain, wheat or barley, apricots, raisins, currants, figs, pine nuts, walnuts, hazelnuts, chickpeas and navy beans.



Ashura is cooked in large pots and most of it distributed to neighbors and relatives.



After cooking Ashura, cups are put on the tray to go to door-to-door for sharing it to neighbors and friends.



It is rude to return your neighbor's Ashura cup empty, therefore it is usually returned filled with Ashura or other type of desert.



Sometimes municipalities distribute Ashura on the streets.

Video



(Recipe) How to cook video of Aşura

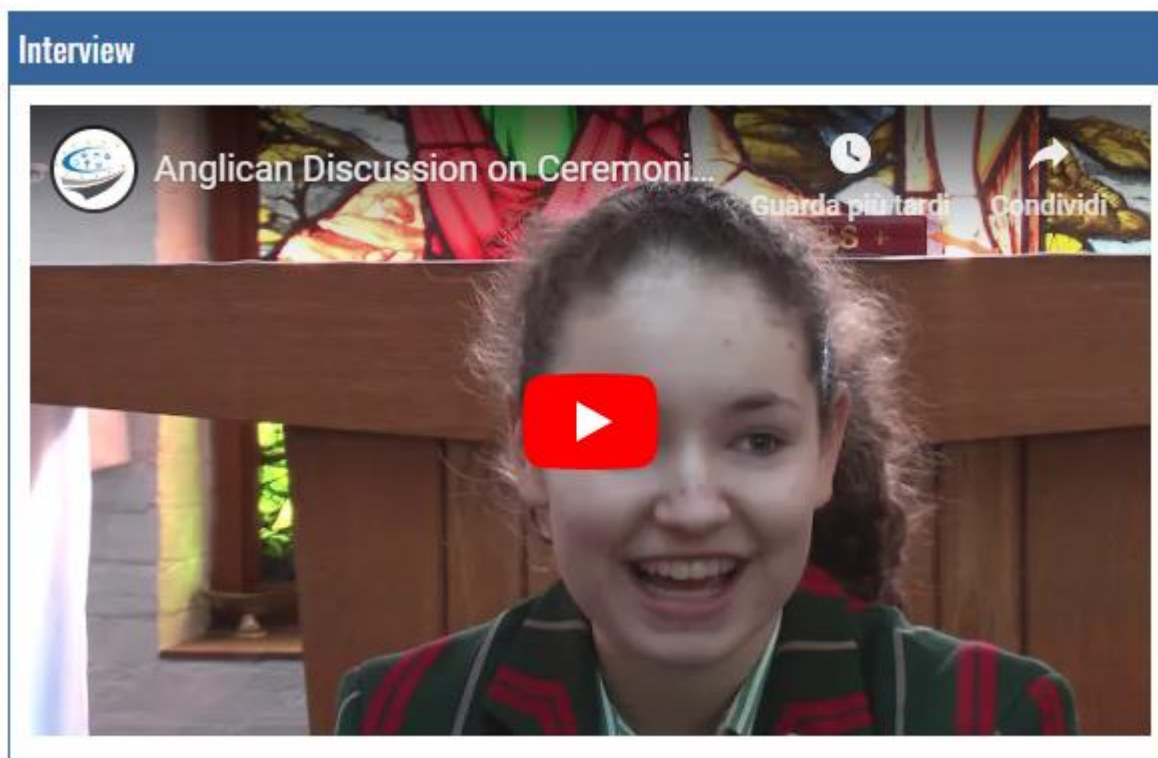
6. Anglicanism and Protestantism

6.1. Anglicanism (Church of England)

The Church of England has no dietary Rules.

6.2. Protestantism

Some protestant denominations such a Seventh Day Adventist's and the Salvation Army abstain from alcohol. As with the Church of England there are no other dietary laws.



6.2.1. Absence from Alcohol – A Salvation Army view

When The Salvation Army began, in 1865, alcohol consumption in England was on the rise, reaching an all-time peak per head of population just 10 years later.

Imagine a place where ...

- the only available water for drinking was mixed with raw sewage and industrial waste causing such diseases as typhoid and cholera
- alcohol was viewed as a safe and healthy option
- the Public House was often the one oasis of recreational activity. It was also one place people could be warm and dry
- living conditions for the poor were crowded and filthy
- children began work in the mines at five years of age and were legally able to be served alcohol shortly thereafter
- wages were low or irregular and unemployment was common

- there was little in the way of social or health support

In such a time and place The Salvation Army began.

The Salvation Army's early work, focused on the poor, began at a time when:

- alcohol abuse and its detrimental effects were obvious
- traditional churches were not prepared to work with and accept the poor as equal members of their congregations and of the Kingdom of God

Founding Salvationists chose to fight the physical and spiritual poverty they saw around them on a number of levels, including health and welfare services, lobbying for law changes for workers, advocating for women's rights as well as calling people to live under the rule of Jesus Christ.

19th century Salvationists chose to stand in solidarity with those affected by abuse of alcohol by choosing not to drink themselves ... even though they stood in opposition to the predominant medical thinking of the day, even though they were reviled by alcohol retailers for their stance.



The Salvation Army's focus is on helping others not judging them.

They were guided by co-founder Catherine Booth's personal experience of a parent affected by alcohol dependency and her choice to abstain from alcohol as part of her commitment to God. It was Catherine who persuaded husband-to-be William as to the merits of abstinence.

The word 'temperance' is associated with Christian virtues of moderation and self-control; a disciplined lifestyle. Although the Bible does not require all believers to leave alcohol completely alone, it does speak strongly against drunkenness:

Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! In the end it bites like a snake and poisons like a viper. Your eyes will see strange sights and your mind imagine confusing things. You will be like one sleeping on the high seas, lying on top of the rigging. 'They hit me,' you will say, 'but I'm not hurt! They beat me, but I don't feel it! When will I wake up so I can find another drink?' (Proverbs 23:3-35)

Early Salvationists did not want to 'become a stumbling block to the weak' (1 Corinthians 8: 7-12)—those they worked with who were affected by alcohol dependence. This influenced their choice to be alcohol free.

This choice has stood the test of time and continues to provide a safe haven for many in recovery from alcohol and drug abuse. The Salvation Army still carry on with this belief though they do not judge those who choose to drink.

7. Other major religions

7.1. Buddhism

As is the case with many major world religions, Buddhist philosophy implies certain rules that any individual Buddhist may or may not practice. Laws concerning diet are grounded in the Five Precepts, core Buddhist guidelines for living, and the ultimate goal of Buddhist practice: the elimination of suffering by limiting attachment to worldly things. Although dietary laws apply more strictly to Buddhist monks and nuns, even those who live in monasteries can adapt their specific food practices, depending on conditions such as a food's availability and personal need.

7.1.1. Kindness to animals/vegetarianism

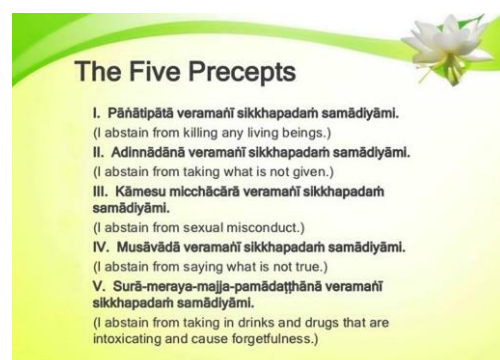
Buddhism requires us to treat animals kindly:

- Buddhists try to do no harm (or as little harm as possible) to animals
- Buddhists try to show loving-kindness to all beings, including animals
- The doctrine of right livelihood teaches Buddhists to avoid any work connected with the killing of animals
- The doctrine of karma teaches that any wrong behaviour will have to be paid for in a future life - so cruel acts to animals should be avoided
- Buddhists treat the lives of human and non-human animals with equal respect
- Buddhists see human and non-human animals as closely related:
- both have Buddha-nature
- both have the possibility of becoming perfectly enlightened
- a soul may be reborn either in a human body or in the body of a non-human animal

Buddhists believe that is wrong to hurt or kill animals, because all beings are afraid of injury and death:

Vegetarianism

The Five Precepts are Buddhist guidelines for increasing good in the world, according to Geoff Teece, lecturer in religious education at the University of Birmingham, England, and author of the book "Buddhism." The First Precept, to avoid harming any living thing, means that many Buddhists regard killing animals for food as wrong. As a result, many Buddhists turn to vegetarianism. In some cultures, however, a reliance on fish or meat as a major food source results in elaborate reinterpretations of the meaning behind the First Precept, notes Ravindra S. Khare, professor of anthropology at the University of Virginia, in his book "The Eternal Food: Gastronomic Ideas and Experiences of Hindus and Buddhists." In Sinhalese fishing villages, practicing Buddhists



The Five Precepts

- I. Pāṇātipātā veramaṇī sikkhapadaṃ samādiyāmi.
(I abstain from killing any living beings.)
- II. Adinnādānā veramaṇī sikkhapadaṃ samādiyāmi.
(I abstain from taking what is not given.)
- III. Kāmesu micchācārā veramaṇī sikkhapadaṃ samādiyāmi.
(I abstain from sexual misconduct.)
- IV. Musāvādā veramaṇī sikkhapadaṃ samādiyāmi.
(I abstain from saying what is not true.)
- V. Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhapadaṃ samādiyāmi.
(I abstain from taking in drinks and drugs that are intoxicating and cause forgetfulness.)

The five precepts are the guidelines for which Buddhist live their lives and these guide them to what can and cannot be eaten.

compensate for the negative karma generated by killing fish by donating part of each catch to the monks and avoiding fishing on holy days.

7.1.2. Blandness of Food

The Fifth Precept, to avoid drugs and alcohol, and cultivate a pure and clear mind, lies behind the Buddhist habit of eating plain or bland food. In his book “Humanistic Buddhism,” Venerable Master Hsing Yun, founder in 1967 of the Fo Guang Shan Buddhist Order in China, argues that the correct way to view food and drink is as vehicles for nourishment, and nothing else. He recommends vegetables over meat, fruit over sugar and chewing thoroughly over eating more. Overeating causes lethargy, and inhibits the clarity of mind that Buddhist precepts aim to cultivate.

Mixing of Food

Another way to adhere to the Fifth Precept is to mix your food. The aim of mixing food is to obliterate the flavor of any individual part of the meal, so everything on your plate or in your bowl becomes simply food. Ravindra Khare notes that mixing food is especially important for monks in Buddhist cultures, who go from door to door in order to take their meals. In mixing the food all together, the monk blends the succulent offerings of the rich with the humble offerings of the poor. Khare further notes that in some cases, mixing food might enhance flavor, and is in some cultures a way of increasing pleasure. So mix at your own discretion.

7.1.3. Giving of Food

In many Buddhist cultures, people donate food to monks as a means of building good karma and cultivating generosity. The Second Precept of Buddhism is not to take what hasn't been given, but to give freely, according to Teece. In Thailand, as in many Buddhist cultures, the daily circulation of monks with their bowls affords people an opportunity to offer food and develop the habit of sharing, explain Thai folktale collectors Supaporn Vathanaprida and Margaret Read MacDonald in “Thai Tales.” In the West, conscientiously giving to those in need by donating to a food bank or volunteering at a soup kitchen can help you participate in giving food.

Pictures



Giving of food to Buddhist monks is an integral part of being a practicing Buddhist.



Buddhist drawings and paintings often depict Buddha in harmony with animals. Buddhists try and uphold this aspect of their faith.

Videos



Buddhism and Vegetarian - video explaining why a Buddhist is vegetarian



Giving food to Buddhist monks – video explaining why food is given to monks

7.2. Hinduism

Dietary rules in Hinduism are complex and there are different rules that relate to the gods and goddesses a Hindu worships and what denomination they belong to.

7.2.1. Complexity of Hindu dietary laws

Dietary laws in Hinduism vary due to its many diverse tradition. They are influenced by region, folklore, deities followed, class and which form of Hinduism is followed. The ancient and medieval Hindu texts do not explicitly prohibit eating meat, but they do strongly recommend ahimsa—non-violence against all life forms including animals. Many Hindus prefer a vegetarian or lacto-vegetarian lifestyle, and methods of food production that are in sync with nature, compassionate, and respectful of other life forms as well as nature.

Food and drink that the Hindus avoid include meat, eggs, poultry, fish, caffeine, alcohol and very spicy foods, and strict Hindus also do not eat mushrooms, onions, leeks and garlic. Not all Hindus avoid meat, but most of them try to avoid beef. The Hindu faith promotes a number of dietary practices arising from the belief of respecting God's creation and living in peace with nature.

According to Hindu beliefs, the food a person eats determines his or her mental and physical state. It is believed that eating pure foods helps people to be clean and natural. Hindus believe that eating intoxicating and animal food may cause a person to develop animal qualities. Killing animals for food is considered a bad practice, and anyone involved in it may face negative consequences.

In Hindu, the name of the cow is "agnaya," which refers to "not to be killed." Cow products including milk, dung, ghee, urine and curd are used during worship. This is one particular reason Hindus avoid eating beef. Pork and beef are the most strictly forbidden to eat, but some Hindus do eat meat from other animals.



Food plays a major part in festivals and ceremonies such as the sweet meats traditionally served as part of Diwali

Hindus are forbidden to eat most animal-based foods, such as eggs, fish, poultry or beef. Very strict Hindus also keep alcohol, caffeine and other stimulants out of their diets as well.

Animal-based foods are not sanctioned by the religious texts and are not considered fit for human consumption, so a good portion of Hindus are vegetarian. Cows are held as sacred creatures, so the consumption of beef is wholly forbidden and the act of killing a cow at all is seen as a sin. Food is a deep-set part of the Hindu religion, and what is consumed is eaten to honor both the body and the gods. Dietary restrictions are dependent on the area as well, as in certain parts of India Hindus are permitted to eat fish as "fruits of the sea" while in other areas they are not.

More strict practitioners also avoid mushrooms, garlic, onions, alcohol and coffee or tea if it contains caffeine. The avoidance of garlic and onions is said to be because the odor is offensive to Lord Krishna, while mushrooms are seen as being grown in unclean ground. If alcohol is ingested, the practitioner must bathe before attempting to enter the temple as religion and diet are intertwined.

7.2.2. Hindus and vegetarianism

Devout followers of the Hindu religion eat a vegetarian diet that is based around the principle of "sattvic," meaning "pure" or "good." They believe that eating this type of balanced vegetarian diet prolongs life and keeps the mind clear, whereas they believe meat promotes the principle of ignorance.



Some Hindu foods such as onions, garlic and ginger are forbidden and this reflects on the food they prepare.

The Hindu religion forbids eating any type of meat, eggs and fish. The religion teaches that these products are not only linked to ignorance, but also to poor health and disease. Although not all Hindus are strict vegetarians, almost all of them avoid eating beef due to a belief that cows are sacred animals and not to be killed.

Some Hindus follow a purely sattvic diet that also prohibits eating onions, garlic, leeks and mushrooms, as well as drinks containing alcohol or caffeine. Mushrooms are forbidden because it is believed that they promote ignorance in the same way as meat, while the onion and garlic family are thought to encourage passion. Finally, Hindus believe that both alcohol and caffeine will pollute the consciousness and keep individuals from having a clear head and clear thoughts.

Although many people tend to associate India with spicy foods, the sattvic principles that govern the Hindu diet also suggest not eating anything too spicy or too sour.

7.2.3. Holy Cows

Millions of Hindus revere and worship cows. Hinduism is a religion that raises the status of Mother to the level of Goddess. Therefore, the cow is considered a sacred animal, as it provides us life sustaining milk. The cow is seen as a maternal figure, a care taker of her people. The cow is a symbol of the divine bounty of earth.



Picture shows the reverence given to cows by Hindus where they are often adorned with garlands and covered in images of the mother goddess.

Lord Krishna, one of the most well-known of the Hindu deities is often depicted playing his flute amongst cows and dancing *Gopis* (milkmaids). He grew up as a cow herder. Krishna also goes by the names *Govinda*

and *Gopala*, which literally mean “friend and protector of cows.” It is considered highly auspicious for a true devotee to feed a cow, even before eating breakfast oneself.

Throughout the Vedic scriptures there are verses which emphasize that the cow must be protected and cared for. It is considered a sin to kill a cow and eat its meat. Even today in India, there are many states in which the slaughter of cows is illegal. That is why you can find cows roaming freely all over India, even along the busy streets of Delhi and Mumbai.

Ayurveda is a big proponent of the *sattvic* qualities of milk and dairy products. That is why most



A Hindu lady praying to a cow.

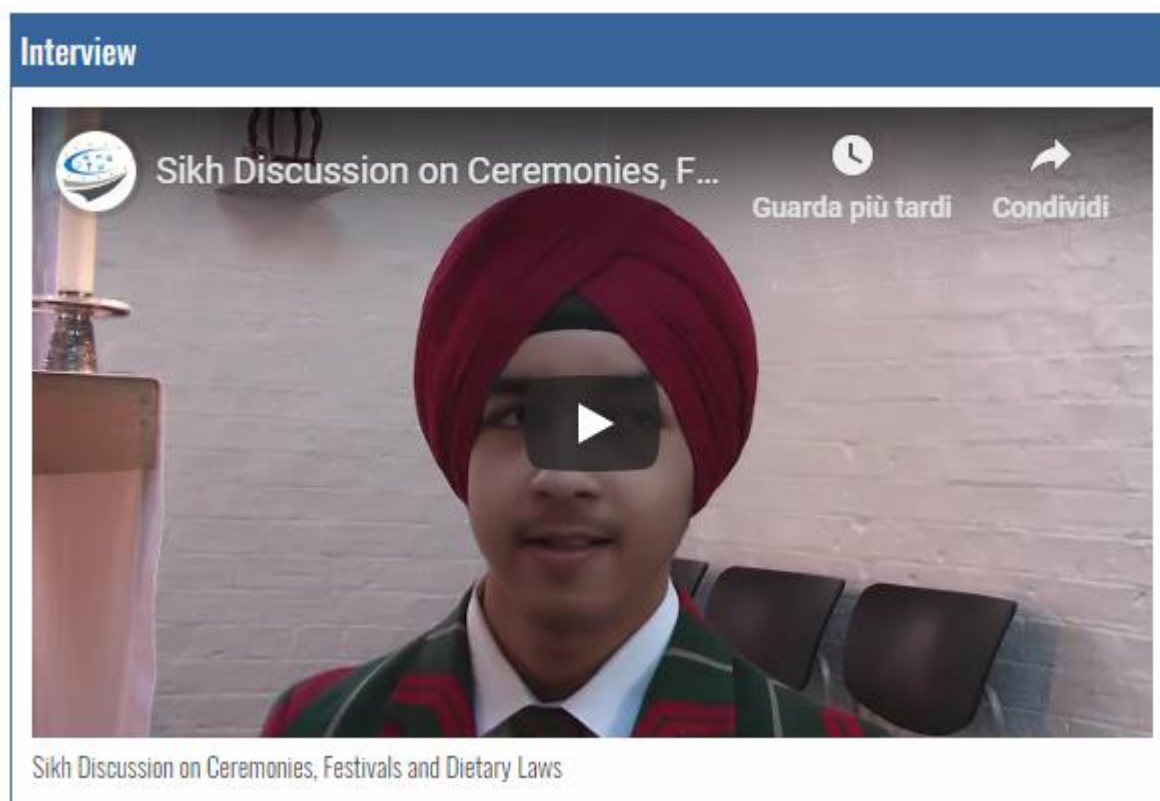
Hindus are vegetarian, but not vegan. Fresh, organic milk, yogurt, buttermilk, paneer (homemade cheese) and ghee, are all considered highly nutritious, and an important part of the diet. Not only do these dairy products provide important protein and calcium for our tissues, but are sources of Ojas, which gives our body strength and immunity.

Besides their milk, cows also provide many practical purposes, and are considered a real blessing to the rural community. On the farm, bulls are used to plough the fields and as a means of transportation of goods. Even Lord

Shiva’s trusted vehicle is Nandi– the sacred bull.

7.3. Sikhism

Not eating meat to most Sikhs is a really important part of their faith. It is written down in the Sikh Code of Conduct that they should not eat meat. Not all Sikhs follow this rule but meat is never bought into or consumed in a Gurdwara.



7.3.1. Sikhs and Being Vegetarian

Dietary rules in the Gurdwara

Food is an important part of Sikh tradition and life in the Gurdwara (Sikh Holy building) so there are strict food rules that all Sikhs and Gurdwara's follow. These rules or laws form the Sikh code of conduct which is known as the Sikh Rehat Maryada. It is based upon the teachings of Guru Granth Sahib and Sikh traditions and conventions. These rules are meant for carrying out religious ceremonies and enforcing the discipline of the faith in a uniform manner throughout the world.



Langar is a simple meal offered in all Gurdwara's. Everyone eats together no matter who they are.

No individual or organisation, whosoever important as it may be, has a right to either amend these rules or to frame new ones. This power rests with the Panth (the whole community) acting through their Panj Pyare (five beloved ones). Any rule which overrides the basic teachings of the Faith is ignored.

All intoxicants such as alcohol and tobacco, trimming hair (keshas), and eating meat are forbidden. Adultery and pre-marital relations are considered a sin. A Sikh should regard another man's wife as his sister or mother and another man's daughter as his own daughter. The same rule is applicable to women as well.

In Sikhism, only lacto-vegetarian food is served in the Gurdwara. Gurdwaras serve langar. Langar, sometimes also called Mahaparasada, is the term used in Sikhism for the community kitchen in a Gurdwara where a free meal is served to all the visitors, without distinction of religion, caste, gender, economic status or ethnicity. The free meal is always vegetarian. People sit on the floor and eat together, and the kitchen is maintained and serviced by Sikh community volunteers. At the langar, all people eat a vegetarian meal as equals.



The meal is always vegetarian so that everyone can eat it regardless of being Sikh or not.

The reason why meat is not served at langar in the Gurdwaras is because langar is supposed to be a symbol of equality of mankind where all people no matter what race, religion or caste can eat together in the atmosphere of brotherhood. Hindu, Sikh, Muslim, it does not matter who they are. Different religions have different dietary restrictions. Hindus cannot eat cow, Muslims cannot eat pork and will only eat halal meat. Jews will only eat kosher meat, others cannot eat fish or eggs. But in a Gurdwara langar, it does not matter what their dietary taboos or religious beliefs are, the food is designed so that all can eat together and no one

will be offended or not be able to partake of the meal.

Subsequently a lot of Sikhs choose to carry on being Vegetarian and consuming no meat or flesh in the rest of their daily lives and therefore continuing to respect the Sikh Code of Conduct.

Pictures



The food is made in large kitchens by both men and women as both are seen as equal.



When Langar is being served is offered to all the community.