

Area Monk Boosts Vegetarian Diets

Among the benefits an all-vegetable diet may have is that vegetarians "find it easier to live more quietly and peacefully," a Trappist monk at the Abbey of the Genesee has been quoted as observing.

Brother Anthony Weber of the Piffard community also said, "It seems there may be a connection between the eating of red meat and irascibility, for example.

Other passions too are, no doubt, affected."

The monk was quoted in a nationally syndicated article on the apparently growing phenomenon of religious vegetarianism.

The author of the piece, Tammy Tanaka, staffer for Religious News Service, quoted the monk as saying:

"In a real sense, we are what we eat."

"A discovery (a rediscovery perhaps?) that has recently been made concerning eating red meat, as opposed to fowl, is that abstainers often find it easier to live more quietly and peacefully. It seems there may be a connection between the eating of red meat and irascibility, for example."

She cited the monk's view that "vegetarianism is a venerable and long-standing tradition among monks and nuns following the Rule of St. Benedict. This rule, composed in the 6th century, states that monks (implying nuns too) are to abstain from the flesh of four-footed animals. No reason for this is given."

However, the monk said, "One reason for our practice of vegetarianism is that it is a form of self-denial. It is a penance to do without meat for the sake of the Kingdom of God. It is also a result of the desire monks have for simple living. Meatless diets are simple to prepare, require relatively little time and effort."

In addition, he said, "There is also the question of poverty. Meals without meat are, of course, less expensive than those with meat. Since monks are devoted to the giving of alms, keeping their own personal needs to the very minimum is seen as a way to come to the help of others in need."

He described a typical meal at the abbey as one that could be prepared by an "average income American ... without the meat."

He tabulated a day's monastery menu thus:

Breakfast: glass of orange juice, three to six slices of Monk's Bread, coffee, tea, or milk. Dinner: two vegetables (potatoes and beans), soup (yesterday's leftovers), fresh salad, dessert (fruit or nuts), bread, coffee, tea or milk. Supper: sliced cheese, bread, fruit, usual drinks.

A few times a week, eggs or fish will take the place of one of the vegetables at dinner or cheese at supper.

"As a result of all this, the cost of meals here averages about \$1.25 per person a day over a year's time," he was quoted as saying.

'Peace' Theme Of Program

The Women's Interfaith Coalition is offering a Spring discussion series, "Building Peace in the Home, in the Community, in the World," 10:45 a.m. to 1:30 p.m., today, April 21, April 28 and May 5 at the Friends Meeting House, 41 Westminster Road.

Vicki Cooley of the Society of Friends will lead today's discussion on building peace in the home. Judy Azoff, Lois Davis, Joan Hensler and Ruth Scott will lead the discussion April 28, focusing on building peace in the community. Sybil Craig and Grace Kraut will lead the discussion of building peace in the world, May 5.

Participants are asked to bring lunches and a \$1 donation.

At Your Parish...



St. Thomas More

Mrs. Terry Colonna, a former teacher turned storyteller, helps pupils at St. Thomas More form mental pictures through her craft as part of the school's Cultural Arts Program.

St. Leo

Hilton — The seminar, "Friendship with Jesus," will be held at St. Leo's Church, 167 Lake Ave., for the next nine consecutive Mondays. The program, which began April 19, starts at 7:30 p.m. Further information is available by calling Marilyn and Tom Ward, 392-9507, or Kathy and Charles Giglio, 392-8642.

St. Mary, Deaf

The staffs of St. Mary's Church of the Deaf and St. Ambrose Special Religious Education Center have agreed to move the St. Ambrose program for hearing-impaired students to the St. Mary's location, downtown.

Classes begin Sept. 11. Registration is made before May 22. Further information is available by calling 546-6364, Mondays through Thursdays, between 9 a.m. and 4 p.m.

St. Salome

"All the Colors of His Love" is the theme of the Renewal and Reconciliation (R&R) weekend, April 30 and May 1, at St. Salome's Church.

The program will be given by Msgr. Gerard Krieg, Father William Troit, Father Daniel Condon, Father Stephen Kraus, Sal LeChase and Francis and Mary Pierce.

The public is invited to the closing Mass, 9 p.m., May 1, and the reception following.

Sacred Heart

The 30th annual banquet of the Sacred Heart Rosary Guild will begin at 6:30 p.m., Monday, May 10, at Lakeshore Country Club. Father Lawrence Murphy will be the guest speaker of the evening. Price information and reservations are obtained by calling Ann Wasula, 254-1355; Mary Ann D'Urbano, 254-5285; or Mary Lou Schantz, 467-1381, prior to May 5.

Perpetual Help St. Anthony

Parishioners at Our Lady of Perpetual Help recently took part in a Renewal and Reconciliation (R&R) weekend, the parish's first such venture.

Assisting in the program were parishioners of the Church of the Resurrection, Fairport; Old St. Mary's; and St. Joseph's, Penfield.

St. Jude

A dinner dance called "Spring Fling" will open at 8:15 p.m., Saturday, May 1, at St. Jude's Church, 4100 Lyell Road.

A roast beef dinner will be served and "The Musicque" will provide music for dancing. Tickets at \$7 per person are reserved by calling Dee Madau, 426-2318; or Lea DeMaison, 426-1880.

A garage sale will be held 10 a.m. to 6 p.m., April 24-26, at St. Anthony's School Hall. Refreshments will be served.

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Word for Sunday

The Risen Lord Has A Body

Sunday's Readings: (R3) Lk. 24:25-48. (R1) Acts 3:13-15; 17-19. (R2) 1 Jn. 2:1-5.

There are seven Sundays of Easter between Easter Sunday and Pentecost.

Up to the third Sunday inclusive, the gospel readings are about the appearances of the risen Christ. The fourth Sunday has an extract from John 10 on the "Good Shepherd." The fifth and the sixth Sundays are from Jesus' discourse after the Last Supper (Jn. 15), and the seventh Sunday is a passage from the priestly prayer (Jn. 17).

Readings from the Acts of the Apostles replace the Old Testament first readings in the Easter Season. They tell of the life, witness and growth of the early Church.

The second readings are semi-continuous from 1 John and most appropriate to the joyous faith and firm hope proper to this Season.

The episode of Luke's gospel in next Sunday's liturgy has a close resemblance to John's gospel read last Sunday. Both narratives agree that Jesus appeared in bodily form, but not subject to the ordinary physical restrictions of a body. Both are at pains to emphasize the corporeal nature of His body.

Luke had a couple of motives for such an emphasis.

First, being a good historian, Luke was faithful to his sources. From the Aramaic-speaking Church there was a tradition that spoke of Jesus as eating and drinking with His disciples after He had risen (Acts 10:36-43).

Luke, too, wanted perhaps to rebut any possible attempts of the authorities to try and explain away the disciples' claim of Jesus' resurrection by "ruling that they had seen a ghost. To a Jew, a disembodied spirit could only seem a ghost, not a living being, but a thin,

unsubstantial carbon-copy which had somehow escaped from the filing system of death.

In the Lucan account, there are three elements linked closely together: the appearance of Jesus, His instruction, and His mission to the apostles.

First, Jesus appeared to the apostles. He was truly alive! They all saw Him talking and eating with them still.

Once the full circle of His life, death and resurrection had been completed, Jesus could explain what those events meant and why they had to be. "Everything written about me in the law of Moses and the prophets and psalms had to be fulfilled." "Everything" meant His passion and death, which seemed an unexplained failure to them. It also included the resurrection, which they still did not seem to grasp. Patient teacher that He was, Jesus went over all the lessons He had already taught — "He opened their minds to the understanding of the Scriptures."

Finally, He explained why He had done all these things. They were to be witnesses of them to all nations. A witness, as everyone knows, is somebody who has seen firsthand what he is testifying to. The apostles had shared Jesus' life since the baptism by John. They had seen His miracles, heard His teachings, had come to understand the meaning of His life, death and resurrection and so were ready to share with others — to be witnesses of these things to all nations. In the first reading we see Peter fulfilling this mission.

But Peter's witness happened only after the coming of the Holy Spirit. Again the Church focuses our thoughts on Pentecost, the coming of the Holy Spirit. He alone can give us an experience of the risen Christ: He alone can help us taste and see the goodness of the Lord; He alone can forgive sins that blind the understanding. Only after He has come into our hearts and possessed them can we too be witnesses of the resurrection by our words and our life!

COURIER-JOURNAL

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