

Chapter 1 : Thomas Lord Restaurant

Introduction. After the resurrection, Jesus surprises the disciples, who had returned to fishing, with a bountiful catch and a sea-side breakfast.

Dietary norms[edit] The cuisines of the cultures of the Mediterranean Basin had since antiquity been based on cereals, particularly various types of wheat. Porridge, gruel and later, bread, became the basic food staple that made up the majority of calorie intake for most of the population. From the 8th to the 11th centuries, the proportion of various cereals in the diet rose from about a third to three quarters. In colder climates, however, it was usually unaffordable for the majority population, and was associated with the higher classes. The centrality of bread in religious rituals such as the Eucharist meant that it enjoyed an especially high prestige among foodstuffs. Only olive oil and wine had a comparable value, but both remained quite exclusive outside the warmer grape- and olive-growing regions. The symbolic role of bread as both sustenance and substance is illustrated in a sermon given by Saint Augustine: This bread retells your history – You were brought to the threshing floor of the Lord and were threshed – While awaiting catechism , you were like grain kept in the granary – At the baptismal font you were kneaded into a single dough. The Roman Catholic , Eastern Orthodox Churches and their calendars had great influence on eating habits; consumption of meat was forbidden for a full third of the year for most Christians. All animal products, including eggs and dairy products but not fish , were generally prohibited during Lent and fast. Additionally, it was customary for all citizens to fast prior to taking the Eucharist. These fasts were occasionally for a full day and required total abstinence. Both the Eastern and the Western churches ordained that feast should alternate with fast. In most of Europe, Fridays were fast days, and fasting was observed on various other days and periods, including Lent and Advent. Meat, and animal products such as milk, cheese, butter and eggs, were not allowed, only fish. The intention was not to portray certain foods as unclean, but rather to teach a spiritual lesson in self-restraint through abstention. During particularly severe fast days, the number of daily meals was also reduced to one. Even if most people respected these restrictions and usually made penance when they violated them, there were also numerous ways of circumventing them, a conflict of ideals and practice summarized by writer Bridget Ann Henisch: It is the nature of man to build the most complicated cage of rules and regulations in which to trap himself, and then, with equal ingenuity and zest, to bend his brain to the problem of wriggling triumphantly out again. Lent was a challenge; the game was to ferret out the loopholes. While animal products were to be avoided during times of penance, pragmatic compromises often prevailed. The definition of "fish" was often extended to marine and semi-aquatic animals such as whales , barnacle geese , puffins and even beavers. The choice of ingredients may have been limited, but that did not mean that meals were smaller. Neither were there any restrictions against moderate drinking or eating sweets. Banquets held on fish days could be splendid, and were popular occasions for serving illusion food that imitated meat, cheese and eggs in various ingenious ways; fish could be moulded to look like venison and fake eggs could be made by stuffing empty egg shells with fish roe and almond milk and cooking them in coals. While Byzantine church officials took a hard-line approach, and discouraged any culinary refinement for the clergy, their Western counterparts were far more lenient. During Lent, kings and schoolboys, commoners and nobility, all complained about being deprived of meat for the long, hard weeks of solemn contemplation of their sins. At Lent, owners of livestock were even warned to keep an eye out for hungry dogs frustrated by a "hard siege by Lent and fish bones". Nobles were careful not to eat meat on fast days, but still dined in style; fish replaced meat, often as imitation hams and bacon; almond milk replaced animal milk as an expensive non-dairy alternative; faux eggs made from almond milk were cooked in blown-out eggshells, flavoured and coloured with exclusive spices. In some cases the lavishness of noble tables was outdone by Benedictine monasteries, which served as many as sixteen courses during certain feast days. Exceptions from fasting were frequently made for very broadly defined groups. Since the sick were exempt from fasting, there often evolved the notion that fasting restrictions only applied to the main dining area, and many Benedictine friars would simply eat their fast day meals in what was called the misericord at those times rather than the refectory. In a time when famine was

commonplace and social hierarchies were often brutally enforced, food was an important marker of social status in a way that has no equivalent today in most developed countries. According to the ideological norm, society consisted of the three estates of the realm: The relationship between the classes was strictly hierarchical, with the nobility and clergy claiming worldly and spiritual overlordship over commoners. Within the nobility and clergy there were also a number of ranks ranging from kings and popes to dukes, bishops and their subordinates, such as priests. Political power was displayed not just by rule, but also by displaying wealth. Nobles dined on fresh game seasoned with exotic spices, and displayed refined table manners; rough laborers could make do with coarse barley bread, salt pork and beans and were not expected to display etiquette. Even dietary recommendations were different: The digestive system of a lord was held to be more discriminating than that of his rustic subordinates and demanded finer foods. The response came in two forms: Medieval medicine Medical science of the Middle Ages had a considerable influence on what was considered healthy and nutritious among the upper classes. All foodstuffs were also classified on scales ranging from hot to cold and moist to dry, according to the four bodily humours theory proposed by Galen that dominated Western medical science from late Antiquity until the 17th century. Medieval scholars considered human digestion to be a process similar to cooking. The processing of food in the stomach was seen as a continuation of the preparation initiated by the cook. In order for the food to be properly "cooked" and for the nutrients to be properly absorbed, it was important that the stomach be filled in an appropriate manner. Easily digestible foods would be consumed first, followed by gradually heavier dishes. If this regimen were not respected it was believed that heavy foods would sink to the bottom of the stomach, thus blocking the digestion duct, so that food would digest very slowly and cause putrefaction of the body and draw bad humours into the stomach. It was also of vital importance that food of differing properties not be mixed. A meal would ideally begin with easily digestible fruit, such as apples. It would then be followed by vegetables such as lettuce, cabbage, purslane, herbs, moist fruits, light meats, such as chicken or goat kid, with potages and broths. After that came the "heavy" meats, such as pork and beef, as well as vegetables and nuts, including pears and chestnuts, both considered difficult to digest. It was popular, and recommended by medical expertise, to finish the meal with aged cheese and various digestives. Food should preferably also be finely chopped, ground, pounded and strained to achieve a true mixture of all the ingredients. White wine was believed to be cooler than red and the same distinction was applied to red and white vinegar. Milk was moderately warm and moist, but the milk of different animals was often believed to differ. Egg yolks were considered to be warm and moist while the whites were cold and moist. Skilled cooks were expected to conform to the regimen of humoral medicine. Even if this limited the combinations of food they could prepare, there was still ample room for artistic variation by the chef. However, for most people, the diet tended to be high-carbohydrate, with most of the budget spent on, and the majority of calories provided by, cereals and alcohol such as beer. Even though meat was highly valued by all, lower classes often could not afford it, nor were they allowed by the church to consume it every day. In one early 15th-century English aristocratic household for which detailed records are available that of the Earl of Warwick, gentle members of the household received a staggering 3. In the household of Henry Stafford in, gentle members received 2. This was circumvented in part by declaring that offal, and various processed foods such as bacon, were not meat. Secondly, Benedictine monasteries contained a room called the misericord, where the Rule of Saint Benedict did not apply, and where a large number of monks ate. Each monk would be regularly sent either to the misericord or to the refectory. The overall caloric intake is subject to some debate. As a consequence of these excesses, obesity was common among upper classes. Regional cuisines of medieval Europe The regional specialties that are a feature of early modern and contemporary cuisine were not in evidence in the sparser documentation that survives. Instead, medieval cuisine can be differentiated by the cereals and the oils that shaped dietary norms and crossed ethnic and, later, national boundaries. Geographical variation in eating was primarily the result of differences in climate, political administration, and local customs that varied across the continent. Though sweeping generalizations should be avoided, more or less distinct areas where certain foodstuffs dominated can be discerned. In the British Isles, northern France, the Low Countries, the northern German-speaking areas, Scandinavia and the Baltic, the climate was generally too harsh for the cultivation of grapes and olives. Citrus

fruits though not the kinds most common today and pomegranates were common around the Mediterranean. Dried figs and dates were available in the north, but were used rather sparingly in cooking. Butter and lard , especially after the terrible mortality during the Black Death made them less scarce, were used in considerable quantities in the northern and northwestern regions, especially in the Low Countries. Almost universal in middle and upper class cooking all over Europe was the almond , which was in the ubiquitous and highly versatile almond milk , which was used as a substitute in dishes that otherwise required eggs or milk, though the bitter variety of almonds came along much later. Each diner has two knives, a square salt container, napkin, bread and a plate; by Jean Fouquet , â€” In Europe there were typically two meals a day: The two-meal system remained consistent throughout the late Middle Ages. Smaller intermediate meals were common, but became a matter of social status, as those who did not have to perform manual labor could go without them. For practical reasons, breakfast was still eaten by working men, and was tolerated for young children, women, the elderly and the sick. Because the church preached against gluttony and other weaknesses of the flesh, men tended to be ashamed of the weak practicality of breakfast. The latter were especially associated with gambling, crude language, drunkenness, and lewd behavior. The entire household, including servants, would ideally dine together. To sneak off to enjoy private company was considered a haughty and inefficient egotism in a world where people depended very much on each other. When possible, rich hosts retired with their consorts to private chambers where the meal could be enjoyed in greater exclusivity and privacy. It allowed lords to distance themselves further from the household and to enjoy more luxurious treats while serving inferior food to the rest of the household that still dined in the great hall. At major occasions and banquets, however, the host and hostess generally dined in the great hall with the other diners. However, it can be assumed there were no such extravagant luxuries as multiple courses , luxurious spices or hand-washing in scented water in everyday meals. The Duke is sitting at the high table in front of the fireplace, tended to by several servants including a carver. Things were different for the wealthy. Before the meal and between courses, shallow basins and linen towels were offered to guests so they could wash their hands, as cleanliness was emphasized. Social codes made it difficult for women to uphold the ideal of immaculate neatness and delicacy while enjoying a meal, so the wife of the host often dined in private with her entourage or ate very little at such feasts. She could then join dinner only after the potentially messy business of eating was done. Overall, fine dining was a predominantly male affair, and it was uncommon for anyone but the most honored of guests to bring his wife or her ladies-in-waiting. The hierarchical nature of society was reinforced by etiquette where the lower ranked were expected to help the higher, the younger to assist the elder, and men to spare women the risk of sullyng dress and reputation by having to handle food in an unwomanly fashion. In lower-class households it was common to eat food straight off the table. Knives were used at the table, but most people were expected to bring their own, and only highly favored guests would be given a personal knife.

Chapter 2 : SynbiCITE House of Lords Investor Breakfast | SynbiCITE

Our Ending Homelessness Breakfast, is held each November at the Kravis Center's Cohen Pavilion in West Palm Beach, and showcases The Lord's Place programs, clients, staff and volunteers to business and non-profit leaders in our community.

Three were given to the Elves; immortal, wisest and fairest of all beings. Seven, to the Dwarf Lords, great miners and craftsmen of the mountain halls. And nine, nine rings were gifted to the race of Men, who above all else desire power. For within these rings was bound the strength and the will to govern over each race. But they were all of them deceived, for another ring was made. In the land of Mordor, in the fires of Mount Doom, the Dark Lord Sauron forged in secret, a master ring, to control all others. And into this ring he poured all his cruelty, his malice and his will to dominate all life. One ring to rule them all. One by one, the free peoples of Middle Earth fell to the power of the Ring. But there were some who resisted. A last alliance of men and elves marched against the armies of Mordor, and on the very slopes of Mount Doom, they fought for the freedom of Middle-Earth. Victory was near, but the power of the ring could not be undone. And Sauron, enemy of the free peoples of Middle-Earth, was defeated. The Ring passed to Isildur, who had this one chance to destroy evil forever, but the hearts of men are easily corrupted. And the ring of power has a will of its own. It betrayed Isildur, to his death. And some things that should not have been forgotten were lost. And for two and a half thousand years, the ring passed out of all knowledge. Until, when chance came, the ring ensnared a new bearer. The ring came to the creature Gollum, who took it deep into the tunnels under the Misty Mountains, and there it consumed him. The ring gave to Gollum unnatural long life. Darkness crept back into the forests of the world. Rumor grew of a shadow in the East, whispers of a nameless fear, and the Ring of Power perceived. Its time had now come. But then something happened that the Ring did not intend. It was picked up by the most unlikely creature imaginable. A Hobbit, Bilbo Baggins, of the Shire. For the time will soon come when Hobbits will shape the fortunes of all

Chapter 3 : Match Day Restaurants

The Lord Lyndoch is a family owned and operated local business. We take great pride in offering full table service with quality food and presentation.

Your browser does not support the audio element. John 21 The expression, "By hook or by crook," you may be surprised to learn, originated from the 21st chapter of the Gospel of John. A hook is the symbol of a fisherman, while a crook is the symbol of a shepherd. Here then in this chapter are symbolized the two ministries of the church: That is how the work of God goes forward. The scene is the Sea of Galilee, to which the disciples have come in obedience to the word of Jesus to Mary Magdalene after he rose from the dead, "Go and tell my disciples that I go before them to Galilee. There I will appear to them. After this Jesus revealed himself again to the disciples by the Sea of Tiberias; and he revealed himself in this way. Simon Peter said to them, "I am going fishing. Much of the fishing in the Sea of Galilee was done at night in those days as it is yet today. Fishermen used torches to attract the fish to the boat and then netted them. But although they were expert fishermen, the disciples had labored throughout the night and had caught nothing. That must have been a rather unusual experience for them. Here in that beautiful symbolic way that John frequently employs we have a picture of what Jesus wants to teach us about the work of fishing for men. Failure is a very demoralizing thing. Some of you have tried hard to accomplish something. Like these fishermen, you have expended much energy and utilized all your resources but gained nothing in return. But although failure is a painful experience, valuable lessons can be gained through it. Here is what one writer said about this failed night of fishing: The night of failure was not without its lessons and its benefits. We can do worse than fail. We can succeed and be proud of our success. We can succeed and burn incense to the net. We can succeed and forget the Hand whose it is to give or to withhold, to kill or to make alive. People who think they have done it all themselves are common today. Every now and then I meet someone who claims to be a "self-made man. Yet nothing is more revealing of human ignorance than the claim to be a self-made man. That is to take for granted all that has been provided for them all throughout their lives, without giving a thought for Who provided it. The writer continues, Success -- yes, even spiritual success -- can be a snare and a ruin, while failure can be an unspeakable benefit. Failure is often the only test by which the real worth and quality of a man or woman can be tried. It is in failure that a man begins to think, to wonder whence his failure comes, to look around and seek for the reasons, to put into his work double watchfulness and double energy, and to look upwards to Him who can turn failure into a glorious achievement. John goes on to show what God can do with a night of failure. Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Jesus said to them, "Children, have you any fish? That disciple whom Jesus loved said to Peter, "It is the Lord! But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off. But I question that. One hundred yards is a considerable distance. Besides, the early light of dawn would make it even more difficult to see into the waters from the shore. This is not a miracle so much as it is a supernatural exercise of power through natural means. There is no question that our Lord summoned these fish to be there -- and fish, unlike men, obey their Lord! This was a sign to the apostles that the Lord was at work, and they recognized him. When this stranger bid them drop their net on the right side of the boat and it was immediately filled with fish, their minds must have leaped back to another occasion when upon his command they let down their nets and they caught so many fish the nets broke. John, who understands more quickly than Peter, said, "It is the Lord! All of this is recounted by John so that we might see what the Lord wants us to learn about the work of fishing. The meaning behind this follows in the next verses. When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught. Jesus said to them, "Come and have breakfast. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead. Notice that Jesus supplied the original fish and bread for this breakfast. When the disciples landed, the charcoal fire was already lit, and fish and bread were lying there. This is indicative that all that we have come from the hand of God. We did not provide this world

or the food that is in it. We do not provide the opportunities that come our way. Many of them come to us right out of the blue. Behind all of this the hand of God has already been at work. He has already put us in the right place, leading us into situations we could never have designed ourselves. We operate by his grace and according to his efforts. But notice that Jesus then invites the disciples to bring the fish they have caught. This beautifully suggests the way God works with man. As I read through the Scriptures I am continually astonished at the privilege given us by God of being co-laborers with him. Human labor was involved in almost all of the miracles of Jesus. For instance, our Lord multiplied the bread and fish which the boy had to feed the multitude, but he first sent the disciples searching through the crowd to see what they could supply. The wonder of this is that God, who could easily do it all himself, nevertheless gave them the great privilege of being co-workers with him. What he invites you to do may be a very simple thing. You may have opportunity to invite your neighbors in for a cup of coffee and share your faith with them. While that may seem an insignificant thing now, when history has come to an end and we are all gathered on the shore with Jesus this may well become the greatest thing you have ever done. We will see ourselves as tremendously privileged to have worked with God in what he was doing in this world. The media may give the impression that the important things are happening in Washington and the world capitals, but that is not so. I was in Washington last week and I was not impressed by what was happening in politics there. We are privileged to be invited to partake with him in that task. John reports that there were exactly fish caught in the net. Almost all the commentators agree that John has a reason for giving the number. Some of the guesses as to what that number means, however, are amazing, to say the least. I have never been able to find out anything unusual about that year, however. Another suggested that the number stood for the Gentiles, the largest number, 50 stood for the Jews, because they are only half as important, or as many, and 3 stands for the Trinity. Another obviously mathematically-minded commentator added the numbers from 1 through 17 and found they added up to , but he failed to say what was the significance of that! The most likely answer, as some commentators say, is the suggestion of Jeremiahome, the early church father, who said that among the Greeks it was widely regarded that there were kinds of fish in the sea. Modern science, of course, has discovered that there are many more species than that. The same gospel is designed for men and women everywhere on earth. It has been true through all of history that wherever this wonderful word has spread it has never been found to be out of place. Once the artificial cultural barriers to understanding are removed the word of the gospel always speaks right to the human heart. No matter what kind of fish we may be dealing with they can be caught by the gospel net. Here we see also that the work of fishing will bless the fisherman. As Jesus gathered these men on the shore he invited them to feast with him. While he fed them bread and fish they would have remembered the two occasions when he multiplied similar elements and fed multitudes, blessing them by providing for their physical hunger. Here it is the fishermen themselves who are blessed by the work of fishing. But the main emphasis in this account is: This is not new truth. In Psalm the psalmist said, "Except the Lord build the house, they labor in vain who build it. Except the Lord guard the city, the watchman watches in vain," Psalms But it is very common in the church today to see people rely on strictly human methods, with no recognition of the fact that God must supply. A week or so ago a group of men seemed to lose sight of the fact that, though they were engaged in a great enterprise, it would take more than human effort to bring it about. Because the human resources seemed to fail they lost faith and wanted to cancel the whole project. But God supplied in abundance -- as he had supplied the fish in this instance -- more than anybody anticipated, and the work went forward. That is why this story is included here -- to teach us that in the work of evangelizing, whether through mass evangelism or individual witnessing, God himself is working with us and will supply far more than we ever dreamed. John now turns to work of shepherding, with the word of Jesus to Peter.

Chapter 4 : Breakfast with the Lord | Catholic Answers

Lords of the Manor would eat whatever would be grown on the manorial estate - such meals were a communal affair and would vary between meat and fast days and whilst the top table would get the pick of what was going, there would be no great difference.

He breathed the Holy Spirit on them and gave them the keys to the kingdomâ€”to retain and forgive sins as repentance is born. Thomas was in the spotlight last week. Not present; not so willing to believe. Though Thomas is here this time, right next to Peter! These eight go fishing. After all, last week, the Ten had received the Holy Spirit and the keys to the kingdom. And then Thomas, presumably, a week later was also given the Holy Spirit and those keys. Ahâ€”but what we see is that confession and forgiveness, the keys always begin their work among those closest to Jesus! On the beach He has a charcoal fire going with some fish and bread on it. The last time fish and bread was on the menu by the Sea of Galilee in St. John is making a point! For John in his Gospel, this bread and fish reference harkens back to the and all those things Jesus had told the crowd about the Bread that came down from heaven, of which a person may eat and not die. That Bread, He had said, is His flesh which He would give for the life of the world. Simon Peter, who has been stripped down for the work of fishing, puts on his outer garment, an act reminiscent of Adam and Eve clothing themselves with those fig leaves. Until now Peter has kept a low profile. He and Jesus have not yet had a discussion about that night, by the charcoal fire, and those three denials. Ever since Easter morning, when Peter had run to the tomb and found it empty, he must have known that the chat would come. Soâ€”in a setting that is so rich in the symbolism of Baptism and the nakedness of sin, so reminiscent of the who unless they eat the flesh of the Son of Man and drink His blood have no lifeâ€”here and now Jesus serves up a breakfast that will be tough chewing, but in the end it is life itself! He must realize that Jesus is making a point beyond simple expressions of love and friendship. But perhaps the chief disciple still hopes to be spared the exposure of what he did. Perhaps none of the others even knew about it. He asks the question yet a third time, but not more pointedly, not more forcefully. This third time He asks more intimately. And now Peter, who on that fateful night before his denials was so full of himself, so full of bravado and self-confidence, Peter is now laid bare. Oh yes, Jesus, being Jesus, knows what is in that heartâ€”but He wants Peter to say it out loud so that Peter can hear his own voice saying it. Will Peter return to his customary bravado? Will Peter become the new man which Easter, this Bread of life, this breakfast with Jesus has fed him? Saying it out loud opens the wound that has been festering since that night of denial. For if the wound is to heal, it must be openedâ€”but a lot of foul matter comes pouring out. How easy it would have been for Peterâ€”how easy it is for usâ€”to deny, deny, deny because of what it might cost to say otherwise. But sin locks up a person within himself. It pulls that person away from the fellowship of faith and the Bread of life in Jesus. Ironically, though seeking escape, the more isolated a person becomes, the more destructive that sin becomes in him, and the more deeply he is trapped within it. Sin prefers to remain unknown. It shuns the light. Now we can only guess what it was like for Peter to look Jesus in the eye as they sat together on that beach sharing breakfast. We are Peter, and Peter is us. It is the grace and love in the brutal honesty required in those moments of silence during our confession of sin in the Divine Service, and more so, in the love and courage of a fellow Christian who sits down privately with a disgraced disciple, to touch the buried infection of sin. For when the Christ, who has given His flesh for the life of the world, enters such painful territory among those whom He feeds with His own lifeâ€”even us in all our sinâ€”when Christ enters, He never leaves us the same. Weeping may remain for a night, but joy comes in the morning!

Chapter 5 : Cape May Bed & Breakfast | Lord Melbourne Room | Queen Victoria

In last week's Gospel Reading, there were ten disciples in the upper room, behind locked doors, on Easter night, when the Risen Lord Jesus appeared.

Chapter 6 : Breakfast by the Sea | John 21 | theinnatdunvilla.com

Major Match Days. Advanced restaurant reservations for the England v. India Test Match are now closed. County, M.C.C. and other Match Days. Members and other spectators attending non-major match days may reserve tables for lunch and afternoon tea in Pelham's, located in the new Warner Stand.

Chapter 7 : The Lord Chancellor's Breakfast - St Philips Chambers

In the Q&A department here at Catholic Answers, year in and year out we get what I like to think of as the seasonal questions. At Christmas someone will ask "What time is the midnight Mass?" (No kidding, and not as obvious an answer as you might think in many American parishes.) At Halloween.

Chapter 8 : Medieval cuisine - Wikipedia

The Lord Chancellor's Breakfast On Monday 1st October Director of Clerking, Joe Wilson, attended the Opening of the Legal Year Service (affectionately known as the Lord Chancellor's Breakfast) at Westminster Abbey.

Chapter 9 : What did the lords and nobles eat for breakfast?

Welcome to the Captain Lord Mansion, a truly authentic Shipbuilder's Mansion. It is the largest home in the historic village of Kennebunkport! The inn will provide an unforgettably romantic Kennebunkport bed and breakfast experience.