



Code of Practice
Christian Vegetarian Association UK
(Christian Vegetarian Association of the United Kingdom)

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Christian Vegetarian Association UK

Draft Code of Practice

Code of Practice.

Adopted on theday of20

Policy Statement.

1. CVAUK will be an umbrella organisation for approved, independent, Christian vegetarian campaigns throughout the United Kingdom, providing: a) expertise, when required; b) supporters, by encouraging members to support approved campaigns; c) cost effective resources through bulk buying; d) financial help through donations (when available) and e) theological backup through our committee, advisors and patrons.

2. CVAUK will endeavour to increase it's membership through advertisements in Christian/Secular publications

3. CVAUK will encourage and support CVAUK approved campaigns adopted in other countries.

4. Objectives: to introduce a vegetarian consciousness within the Christian church by:

- a) serving, encouraging and equipping members.
- b) avoiding confrontation, as far as possible, while carrying out the our objectives;
- c) consulting and endeavouring to obtain the consent of the priest in charge, before distributing campaign and CVAUK information outside or inside a church;
- d) encouraging members to submit their own ideas and give full support, provided that the proposal conforms to this Code of Practice;
- e) ensuring that any statements, letters/articles, published in the name of CVAUK, are in conformity with existing Animal Welfare/Environmental Declarations by the established church (Appendix 1) or approved statements by members of the clergy or respected theologians (Appendix 2);
- f) avoiding controversial statements that cannot be Biblically substantiated.

A. Administration.

Subject to the matters set out below the organisation shall be administered and managed in accordance with this 'Code of Practice' and the CVAUK 'Constitution' (available on request) by the members of the Management Committee.

B. Objects of the Association.

Please refer to our constitution clause C.

C. Ways of carrying out the objects.

1. Information.

A free information service for Christians and non-Christians.

A resource centre for individuals, Christian Priests, Lay Preachers, Group Leaders and Teachers.

On request we will supply booklets and leaflets (published by CVAUK and other organisations) cost will be at the discretion of the Management Committee and will depend on unit cost and the availability of the necessary funding. We will also supply information on Prayer Groups, Animal Welfare and Environmental organisations etc.

2. Newsletter.

CVAUK Newsletter containing information on Christian outreach, campaigns, animal abuse, environmental issues and available resources. The newsletter will be published at a frequency that will meet the needs of CVAUK and its supporters.

3. Web Site.

Our web site <http://www.christianvegetarian.co.uk> will include all CVAUK literature as a free resource for immediate download throughout the world. We will also respond to individual requests via email (at cost) and provide links to other creation caring web sites.

4. Campaigns.

a) Campaigns will be varied and will depend on the target (Clergy, Congregation, Christians in general, Christian outreach etc.). Campaigns will include writing letters, distributing leaflets and booklets, letters to the Christian & secular press etc.

b) Campaigns may be organised by the Management committee (see Constitution clause H), Area Group Leaders (see 'F' below) or any member of CVAUK.

c) All CVAUK Campaigns must be approved by the management committee and conform to this Code of Practice.

d) Approved Campaigns will be the responsibility of the initiator who will organise and lead the campaign. The CVAUK management committee will give advice and support when necessary but will not have overall responsibility for the campaign. The initiator will keep the committee informed of any deviation from the original proposal, failure to do this could mean withdrawal of the CVAUK name and support.

e) CVAUK management committee will provide resources and money, when available, in support of all approved campaigns.

f) The CVAUK management committee will have the power to withdraw CVAUK name and its support from any campaign that after approval, deviates from this Code of Practice.

g) On request CVAUK will encourage, equip and support CVAUK type campaigns in other countries, provided those in charge agree to conform, where applicable, to this document.

D. CVAUK Literature and other items.

1. Any member can submit or propose literature or any other item for promotion by the CVAUK.
2. All items must conform to this Code of Practice and, where possible, advertise CVAUK.
3. Each item must be approved by the Management Committee, prior to promotion by CVAUK.
4. Apart from leaflets and booklets, other items will also be considered, such as T-Shirts with CVAUK logo and message, ceramics, books, Christmas Cards etc.

E. Funding (please refer to Constitution clause E)

1. Membership Fee: None.
2. Funds will be raised through voluntary contributions and the sale of CVAUK resources such as T-shirts, coloured leaflets, C.D's and DVD's etc.
3. Members will generally fund their own campaigns but the Management Committee will consider requests from any member who has the time to devote to the campaign but not the money.

F. Area Group Leaders

Area Group Leaders will initially be appointed by the Management Committee. Elections will be held at our second A.G.M. or prior to Charity commission registration.

Once appointed the secretary will supply contact details of all members in their area.

Area Group Leaders will:

1. act independently, provided they agree to conform to this Code of Practice. What they do and how they do it will be entirely up to each Area Group Leader. When necessary, Area Group leaders can delegate responsibilities to other members of their group for social events, local campaigns or prayer/discussion groups within their area.
2. encourage participation in national CVAUK campaigns;
3. be the link between the members in their area and the Management Committee, responsible for:
 - a) providing feedback for our newsletters after each campaign or submit a bi-annual report;
 - c) referring any major problems back to the Management Committee;
 - d) communicating suggestions for new campaigns/literature;
 - e) providing details of existing campaigns in their area.

G. Patrons

1. The position of Patron will be offered to Christian leaders or personalities who are in sympathy with the objects of CVAUK.
2. The Patron's name will be displayed on CVAUK letters and literature.
3. A Patron may be asked to act as mentor to a CVAUK management committee member.

H. Advisors

1. The position of advisor will be offered to Christians who want to contribute to the work of CVAUK but due to other commitments are unable to become fully involved.

I. Membership & Voting.

Membership is free and open to everyone, donations will be very welcome.

Voting will be restricted to those members who have completed the CVAUK membership form and who have shown a genuine commitment to CVAUK by giving either time or money, over a one year qualifying period.

J. Discussion Groups (e'mail)

1. CVAUK will encourage it's members to join established discussion groups such as:
 - a) cva@christianveg.com - Christian Vegetarian Association U.S.A.)
 - b) episcoveglist@yahoogroup.com - Christian vegetarians, Episcopal church U.S.A.)
2. CVAUK will establish it's own discussion group provided a sufficient number of members are interested.

K. Other Organisations

1. To avoid duplication of effort and/or resources, CVAUK will welcome working with other Christians and interfaith/secular associations who have similar objectives as CVAUK.
2. All associations with other organisations would require the approval of the management committee.
3. For list of approved organisations please refer to appendix 3.

L. Theological Guidance

Guidance as to our understanding of 'Creation Care' within the Bible will be based on declarations published by the established churches and statements made by prominent church leaders and theologians.

Please refer to:

Appendix 1 – Declarations by church leaders and theologians.

Appendix 2 – Articles by church leaders and theologians.

M. Guidance when holding meetings and voting

1. Owing to large distances between Management Committee members, meetings can only be conducted via the Internet. Where a committee member does not have access to the Internet, the secretary will ensure that copies of all emails are sent through the post for comments or approval.
2. All postal members of the committee will be expected to reply in reasonable time (two weeks), both outgoing and incoming mail should be sent by first class mail. Delays are therefore inevitable and meetings could take several weeks to complete.
3. An Agenda will be agreed before any meeting and the final Agenda distributed to all participants at least two weeks before the beginning of the meeting.
4. At the end of the meeting, proposed minutes will be submitted for approval to all committee members involved, prior to general distribution to all members.
5. To assist during a meeting and filing after a meeting, subjects will be discussed one at a time through dedicated emails, the email subject line will state the meeting date and subject under discussion.
6. When a vote is held the email subject line will say Vote and the subject. The body of the email will only contain the vote, as at the time of voting the subject will be closed to any further discussion.
7. To avoid any misunderstandings, any comments or agreements reached over the phone, must be confirmed by email or post.

N. Amendments to this document

The Code of Practice may be altered by a resolution passed by not less than two thirds of the Management Committee. On approval, the secretary will notify all members.

P. Protection of children and members of CVAUK

1) The CVAUK adopts the **Paramountcy Principle** of The Nolan Report on Child Protection in the Catholic Church in England and Wales, of 2001:

"The principle that in any proceedings involving children the welfare of the child must be the paramount consideration."

2) That the above principle should, implicitly, extend to the interests of adolescents and vulnerable adults.

3) Should any member of the CVAUK detect, reasonably suspect or receive a disclosure concerning sexual abuse on the part of any other associate - he/she will immediately inform the statutory authorities.

ie: The Police/Social Services and possibly other agencies, such as the N.S.P.C.C.

4) In the case of anecdotal accusation(s) or inconclusive suspicion(s) the campaigner in question shall become subject to an appropriate and discrete further inquiry.

- 5) In the event that a CVAUK member should become subject to a complaint submitted to the statutory authorities; he/she will be suspended from CVAUK activity until the results of a police investigation, or formal statutory declaration be made known.
- 6) To avoid CVAUK being accused of making unsubstantiated defamatory statements, CVAUK **Group Leaders and/or other members** are to be informed, on a '**need to know**' basis, of any legitimate concerns which may surround a CVAUK member; or any campaigner from an external organisation with whom CVAUK members are liable to interact.
- 7) The CVAUK **Code of Practise** will become applicable to the membership of any groups with whom CVAUK members may liaise in a campaigning capacity.
- 8) Should any *repentant* yet convicted abuser seek involvement in CVAUK activity - it will be on a strictly negotiated basis and confined to a carefully delegated, clerical contribution to the work of the organisation.
- 9) CVAUK members owe it to themselves to campaign in public and in the presence of other CVAUK members; insofar as is reasonably possible.
- 10) The **Paramountcy Principle** of the safety of others must not be compromised through any mistaken apprehension towards "hurting the feelings" of **any** CVAUK member; should he or she suggest or create a scenario whereby sexual abuse becomes a possibility.

Q. Secular Press letters and statements.

When dealing with the secular press, we must, as far as possible, avoid criticising the church and concentrate instead on proclaiming a creation caring Gospel to the secular world'. This censorship does not apply to the Christian press.

Appendix 1

Declarations by Church Leaders & Theologians

1. Anglican Declaration.

Lambeth 98. Resolutions Section 1.

Resolution 1.8 Creation.

This conference:

(a) reaffirms the biblical vision of creation according to which:

Creation is a web of inter dependent relationships bound together in the covenant which God the Holy Trinity has established with the whole earth and every living being.

- (i) the divine Spirit is sacramentally present in creation, which is therefore to be treated with reverence, respect and gratitude;
- (ii) human beings are both co-partners with the rest of creation and living bridges between heaven and earth, with responsibility to make personal & corporate sacrifices for the common good of all creation;
- (iii) the redemptive purpose of God in Jesus Christ extends to the whole of creation.

(b) recognises:

- (i) that unless human beings take responsibility for caring for the earth, the consequences will be catastrophic because of:

Overpopulation, unsustainable levels of consumption by the rich, poor quality and shortage of water, air pollution, eroded and impoverished soil, forest destruction plant and animal extinction;
- (ii) that the loss of natural habitats is a direct cause of genocide amongst millions of indigenous peoples and is causing the extinction of thousands of plant and animal species. Unbridled capitalism, selfishness and greed cannot continue to be allowed to pollute, exploit and destroy what remains of the earth's indigenous habitats;
- (iii) that the future of human beings and all life on earth hangs in balance as a consequence of the present unjust economic structures, the injustice existing between the rich and the poor, the continued exploitation of the natural environment and the threat of nuclear self destruction;
- (iv) that the servanthood to God's creation is becoming the most important responsibility facing mankind, and that we should work together with all people of all faiths in the implementation of our responsibilities;
- (v) that we as Christians have a God given mandate to care for, look after and protect God's creation.

(c) prays in the spirit of Jesus Christ;

- (i) for widespread conversion and spiritual renewal in order that human beings will be restored to a relationship of harmony with the rest of Creation, and that this relationship may be informed by the principles of justice and the integrity of every living being, so that self-centred greed is overcome; and
- (ii) for the recovery of the Sabbath principle, as part of the redemption of time and the restoration of the divinely intended rhythms of life.

Resolution 1.9 Ecology

This conference:

(a) calls upon all ecumenical partners and other faith communities, governments and transnational companies:

- (i) to work for sustainable society in a sustainable world;
- (ii) to recognise the dignity and rights of all people and the sanctity of all life, especially the rights of future generations;
- (iii) to ensure the responsible use and recycling of natural resources;
- (iv) to bring about economic reforms which will establish a just and fair trading system both for people and for the environment.

(b) calls upon the United Nations to incorporate the right of future generations to a sustainable future in the universal declaration of Human Rights.

(c) asks the joint standing committee of the ACC and the Primates to consider the appointment of a co-ordinator of an international ecological network within the Anglican communion who would;

- (i) work in co-operation with other ecumenical and interfaith agencies;
- (ii) be funded through and responsible to the Anglican Consultative Council;
- (iii) support those engaged in grass-roots environmental initiatives;
- (iv) gather and disseminate data and information on environmental issues, so that the church can play an informed role in lobbying for ecological justice in both the public and private sectors; and
- (v) contribute to the development of environmental education programmes for use in the training of Christian leaders.

2. Catholic Declaration

The Call of Creation God's invitation and the Human Response
The Natural Environment & Catholic Social Teaching

Document produced by the Department of International Affairs of the Catholic Bishops Conference of England & Wales

Publisher: Catholic Communications Service, 39 Eccleston Square, London, SW1V 1BX.

Email: ccs@cbcew.org.uk

ISBN 0 905241 25 8 Price £1.30

The complete Declaration can be read on www.catholic-ew.org.uk , on the home page follow link to 'Documents' and at the bottom of the 'Documents' page you will find a link to the above declaration.

Extract from the above declaration.

1. Introduction

It has become clear that care for the environment presents a major challenge for the whole of humanity in the 21st Century. The Catholic Bishops' Conference of England and Wales wishes to add its voice to the many calling for urgent action to protect our earthly home from further destruction. A way of life that disregards and damages God's creation, forces the poor into greater poverty, and threatens the right of future generations to a healthy environment and to their fair share of the earth's wealth and resources, is contrary to the vision of the Gospel.....

Care for the environment is fundamental to the universal good, since the health and well-being of all life depends on a healthy environment. The full human development of every human person both now and in future generations cannot be separated from the fate of the earth.....

II. What have we done to the earth?

Damage to the environment affects every part of creation. Hardly a day goes by without some mention of these matters by radio, television and newspapers..... The problems can be grouped into four main areas.

Damage to the earth's life-sustaining mechanisms.

The natural world is made up of many different delicate and intricately interconnected cycles that have nurtured and sustained life for millions of years, giving fertile soil, clean water and a pure atmosphere. Now these life-sustaining mechanisms are breaking down through pollution and abuse.....

Depletion of the world's natural resources.

Our wealth and our way of life depend on the raw materials that are earth's gifts to us. Everything we produce and consume derives from these raw materials. Yet these finite resources are being exploited as if they remained available in infinite quantities.....

The impact on the world's poor

Environmental destruction and social injustice often go hand-in-hand. Damage to the environment will almost inevitably affect the poor most of all, since poor communities inevitably inhabit the worst and most vulnerable locations. What is more, 80% of the world's resources are commandeered by the richest 20% of the world's population. In other words, we in affluent countries take far more than our fair share of the world's goods.....

The loss of beauty and diversity.

Human activity has always shaped its environment, including many places now considered areas of great 'natural beauty'. But more recently economic growth, technology, urbanisation and the shift in land-ownership from small farmers to powerful corporations have magnified the scale of this human impact. Grasslands and forests are destroyed for commercial gain, the oceans are over-exploited, species become extinct. Our need for beauty and our communion with the other creatures of the earth are also denied.

III. Understanding the 'signs of the times'.

The environmental crisis has revealed the interdependence of all creation. Whatever we do, whatever choices we make, other people and the earth itself are affected.....As Pope John Paul II put it in his message for World Peace Day in 1990, 'The gravity of the ecological situation reveals how deep is the

human moral crisis' (Section 13). To recover health and harmony these broken relationships must be restored and healed. The plight of the earth demonstrates that an individualistic materialism cannot be allowed to drive out responsibility and love, and that care for those in need, and respect for the rights of future generations, are necessary to sustain a proper life for all.....

..... Man is no longer the Creator's "steward" but an autonomous despot, who is finally beginning to understand that he must stop at the edge of the abyss' (Pope John Paul II, 19 January 2001 to a general audience in St Peter's Square). The Pope continued, 'At stake, then, is not only a physical ecology that is concerned to safeguard the habitat of various living beings, but also a human ecology which makes the existence of creatures more dignified, by protecting the fundamental good of life in all its manifestations and by preparing for future generations an environment more in conformity with the Creator's plan'.

IV. Rediscovering moral and scriptural foundations.

Christians see the world through the lens of faith. Our responses to the environmental crisis will therefore draw on our own moral and religious foundations, as well as on other rich traditions of faith.

Creation has value in itself

We believe that God is the Creator of everything there is and that this creation is good, reflecting God's own goodness (Genesis 1-2). God loves creation for its own sake, and God's love holds everything in existence for its own mysterious purpose (Psalms 104:29-30). Creation has its own relationship with God, in some measure independently of humankind and beyond human understanding: it glorifies and worships God in continuous praise (Psalms 96:12; Isaiah 55:12). Our destructiveness can silence creation's song of praise to God, our care for creation can be a true expression of our own praise. Such a perspective challenges any narrowly economic view that the gifts of creation have value except as a 'factor of production'.

Creation has value because it reveals God

The Creator's 'eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made' (Romans 1:20). Nature reveals God to us and allows us to experience God's presence.... When we allow creation to be degraded and damaged, therefore, we lose our sense of God's very self.....

Human Beings are dependent but responsible

Human beings are created in the image of God (Genesis 1:27), and have the special gift and challenge of sharing in God's creative activity. We use, and by using we transform, the natural world. As 'co-creators', then, our acts should reflect God's own love for creation. We ourselves are part of creation, formed out of the earth, and dependent on the rest of creation for our continued existence: so we are made aware that caring for creation is part of caring for ourselves (Genesis 2:15). There is a covenant of mutual care and respect that unites God, humankind and every other living creature (Genesis 9).

Creation reveals human sin

Our capacity to marvel at the earth, but also to develop and utilise its resources, has greatly enriched our lives. This human creativity carries with it a profound responsibility. However, it is also part of Christian faith to recognise that we are sinners: in our present context, this truth means that sin has distorted the human relationship with the natural world: we have disturbed the balance of nature in radical and violent ways...

Sin damages our relationships with God and with one another, the relationships between social groups, and that between humanity and the earth. As the prophets of the Old Testament testify, such sin is reflected in the earth's suffering: 'The earth dries up and withers, the world languishes and withers; the heavens languish together with the earth. The earth lies polluted under its inhabitants; for they have transgressed laws, violated the statutes, broken the everlasting covenant' (Isaiah 24:4-5). 'Therefore the land mourns, and all who live in it languish; together with the wild animals and the birds of the air, even the fish of the sea are perishing' (Hosea 4:2-3).

Creation participates in our redemption

We live out our relationship with God as dwellers on the earth. Our use of the gifts of creation forms part of that relationship. To love God is, among other things, to give thanks and praise for these gifts, to honour and respect them for themselves, to acknowledge that they are destined by God for all people, and therefore to share the gifts of the earth justly. God constantly calls us back from sin to repentance and conversion. In thinking of the environment, we can say that the antidote to the sin of exploitative greed is found in the virtue of care and respect.

Creation in the world to come

Our present life already participates in the life to come. Jesus says, 'The Kingdom of God is among you' (Luke 17: 21), and we have been given the vision of the new heavens and the new earth as an inspiration for the

present as well as a sign of hope for the future. We are partners in God's creative enterprise, called to 'renew the face of the earth' until there is peace and harmony, sparkling life-giving water, the 'trees of life' that give health and the messianic banquet that can be shared by all the inhabitants of the earth. Then 'the curse of destruction will be abolished' (Revelation 22: 1-3).

V. Responding to the Cry of Creation

The cry of creation prompts us all to ask 'What then should we do?' (Luke 3:10). What is needed is 'not merely a feeling of vague compassion or shallow distress at the hardships of many people, both near and far. On the contrary, it is a firm and persevering determination to commit ourselves to the common good: that is to say, to the good of all and of each individual because we really are responsible for all.' (Pope John Paul II, *Sollicitudo Rei Socialis*, 1988, Section 38).

Education towards ecological responsibility

It is encouraging to note that environmental awareness now plays a greater part in formal education: but it is important that this education enables people gradually to take up their personal responsibilities. Education that focuses solely on the elements of science and technology cannot offer a framework of moral values to guide the daily decisions of living. We need an education that helps liberate people from enslavement to a way of life that values consumption, convenience, wealth, status and economic growth above all else, an education that begins to give them the freedom to make different choices.....

Personal Responsibility and Conversion of Life

Such a change of attitude calls for a fundamentally new orientation towards the purpose of material possessions. 'It is not wrong to want to live better. What is wrong is a style of life which is presumed to be better when it is directed towards having rather than being and which wants to have more, not in order to be more but in order to spend life in enjoyment as an end in itself.' (Pope John Paul II, *Centesimus Annus*, Section 37). We are called to reflect on our individual roles and purposes in life and ask ourselves what we need to develop our human qualities, to grow in love of God and neighbour. In a context of environmental justice, this reflection will allow us to make serious choices - including the choice not to consume what we do not need and, above all, what is likely to harm others.....All religious traditions encourage simplicity of life, often even a certain austerity. In the Christian tradition, this wisdom derives from the Lord's own profound saying, 'Where your treasure is, there will your heart be too' (Matthew 6: 21). The desire for affluence, for more and more possessions, for almost anything new, can begin to dominate us.

Acting in Partnership: other Churches and Faiths

Many different groups are to be found where people come together to support and encourage each other towards environmental justice. Amongst these are numerous church-linked programmes and activities. Christians can work together ecumenically at parish level and nationally..... Christians can also give common witness to the value and goodness of creation with other faiths, not least Judaism and Islam which share our belief in God, the loving Creator of all that is.

Acting in Partnership: Civil Structures

.....rich countries of the world, need to co-operate to develop common policies to limit environmental damage and to promote environmental protection, as well as to confront together the injustice of excessive wealth in a world where there is abject poverty. Developing countries cannot be expected to forego their own economic progress so that the rich can exploit the earth's resources unchallenged.

Acting in solidarity

Individual choices can seem insignificant when faced with such global challenges. But multiplied individual actions can indeed make a real difference.

VI. Conclusion

Christians, particularly perhaps Catholic Christians, are reminded of the precious gifts of creation at each Eucharistic celebration. In the ancient prayer over the gifts of bread and wine we praise God our Creator, and remember that these material goods are given to us by God and are fashioned through the co-operation of Creator and creature: so our own daily living is to reflect our gratitude for the gifts that have been given to us. Again, in the Eucharist we join in the self-giving, the sacrifice, of Christ himself, and in this sense the offering of our own lives - time, convenience, money - for the good of others can itself be Eucharistic, a 'sacrifice' for the good of others. In the Eucharist we, the priestly people, the Church, are empowered to transform and use what we have been given. This act of transformation is a sacred act. But it is for all, to nourish all, for the life and salvation of all.

3. Evangelical Declaration

An Evangelical Declaration on the Care of Creation

The earth is the LORD'S, and the fullness thereof. (Psalm 24:1)

Obtained from: 'The Care of Creation' Edited by R.J.Berry, Published by Inter-Varsity Press, 38 De Montford Street, Leicester, LE1 7GP. ISBN 0 85111 657 4

God intendsour care of the creation to reflect our love of the creator. John Stott.

As followers of Jesus Christ, committed to the full authority of the Scriptures, and aware of the ways we have degraded creation, we believe that biblical faith is essential to the solution of our ecological problems.

- Because we worship and honour the Creator, we seek to cherish and care for the creation.
- Because we have sinned, we have failed in our stewardship of creation. Therefore we repent of the way we have polluted, distorted, or destroyed so much of the Creator's work.
- Because, in Christ, God has healed our alienation from God and extended to us the first fruits of the reconciliation of all things, we commit ourselves to working in the power of the Holy Spirit to share the Good News of Christ in word and deed, to work for the reconciliation of all people in Christ, and to extend Christ's healing to suffering creation.
- Because we await the time when even the groaning creation will be restored to wholeness, we commit ourselves to work vigorously to protect and heal that creation for the honour and glory of the Creator - whom we know dimly through creation, but meet fully through Scripture and in Christ.

We and our children face a growing crisis in the health of the creation in which we are embedded, and through which, by God's grace, we are sustained. Yet we continue to degrade that creation.

- These degradations of creation can be summed up as: 1) land degradation; 2) deforestation; 3) species extinction; 4) water degradation; 5) global toxification; 6) the alteration of atmosphere; 7) human and cultural degradation.
- Many of these degradations are signs that we are pressing against the finite limits God has set for creation. With continued population growth, these degradations will become more severe. Our responsibility is not only to bear and nurture children, but to nurture their home on earth. We respect the institution of marriage as the way God has given to ensure thoughtful procreation of children and their nurture to the glory of God.
- We recognize that human poverty is both a cause and a consequence of environmental degradation.

Many concerned people, convinced that environmental problems are more spiritual than technological, are exploring the world's ideologies and religions in search of non-Christian spiritual resources for the healing of the earth. As followers of Jesus Christ, we believe that the Bible calls us to respond in four ways:

- First, God calls us to confess and repent of attitudes which devalue creation, and which twist or ignore biblical revelation to support our misuse of it. Forgetting that 'the earth is the Lord's', we have often simply used creation and forgotten our responsibility to care for it.
- Second, our actions and attitudes towards the earth need to proceed from the centre of our faith, and be rooted in the fullness of God's revelation in Christ and the Scriptures. We resist both ideologies which would presume the Gospel has nothing to do with the care of non-human creation and also ideologies which would reduce the Gospel to nothing more than the care of that creation.
- Third, we seek carefully to learn all that the Bible tells us about the Creator, creation, and the human task. In our life and words we declare that full good news for all creation which is still waiting 'with eager longing for the revealing of the children of God' (Rom. 8:19).
- Fourth, we seek to understand what creation reveals about God's divinity, sustaining presence, and everlasting power, and what creation teaches us of its God-given order and the principles by which it works.

Thus we call on all those who are committed to the truth of the Gospel of Jesus Christ to affirm the following principles of biblical faith, and to seek ways of living out these principles in our personal lives, our churches, and society.

- The cosmos, in all its beauty, wildness, and life-giving bounty, is the work of our personal and loving Creator.
- Our creating God is prior to and other than creation, yet intimately involved with it, upholding each thing in its freedom, and all things in relationships of intricate complexity. God is *transcendent*, while lovingly sustaining each creature; and *immanent*, while wholly other than creation and not to be confused with it.
- God the Creator is relational in very nature, revealed as three persons in One. Likewise, the creation which God intended is a symphony of individual creatures in harmonious relationship.
- The Creator's concern is for all creatures. God declares all creation 'good' (Gen. 1:31); promises care in a covenant with all creatures (Gen. 9:9- 17); delights in creatures which have no human apparent usefulness (Job 39 - 41); and wills, in Christ, 'to reconcile all things to himself (Col. 1:20).
- Men, women, and children, have a unique responsibility to the Creator; at the same time we are creatures, shaped by the same processes and embedded in the same systems of physical, chemical, and biological interconnections which sustain other creatures.
- Men, women, and children, created in God's image, also have a unique responsibility for creation. Our actions should both sustain creation's fruitfulness and preserve creation's powerful testimony to its Creator.
- Our God-given, stewardly talents have often been warped from their intended purpose: that we know, name, keep and delight in God's creatures; that we nourish civilization in love, creativity and obedience to God; and that we offer creation and civilization back in praise to the Creator. We have ignored our creaturely limits and have used the earth with greed, rather than care.
- The earthly result of human sin has been a perverted stewardship, a patchwork of garden and wasteland in which the waste is increasing. 'There is no faithfulness, no love, no acknowledgment of God in the land ... Because of this the land mourns, and all who live in it waste away' (Hosea 4:1, 3). Thus, one consequence of our misuse of the earth is an unjust denial of God's created bounty to other human beings, both now and in the future.
- God's purpose in Christ is to heal and bring to wholeness not only persons but the entire created order. 'For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood shed on the cross' (Col. 1:19-20).
- In Jesus Christ, believers are forgiven, transformed and brought into God's kingdom. 'If anyone is in Christ, there is a new creation' (2 Cor. 5:17). The presence of the kingdom of God is marked not only by renewed fellowship with God, but also by renewed harmony and justice between people, and by renewed harmony and justice between people and the rest of the created world. 'You will go out with joy and be led forth in peace; the mountains and the hills will burst into song before you, and all the trees of the field will clap their hands' (Isa. 55:12).

We believe that in Christ there is hope, not only for men, women and children, but also for the rest of creation which is suffering from the consequences of human sin.

- Therefore we call upon all Christians to reaffirm that all creation is God's; that God created it good; and that God is renewing it in Christ.
- We encourage deeper reflection on the substantial biblical and theological teaching which speaks of God's work of redemption in terms of the renewal and completion of God's purpose in creation.
- We seek a deeper reflection on the wonders of God's creation and the principles by which creation works. We also urge a careful consideration of how our corporate and individual actions respect and comply with God's ordinances for creation.
- We encourage Christians to incorporate the extravagant creativity of God into their lives by increasing the nurturing role of beauty and the arts in their personal, ecclesiastical, and social patterns.
- We urge individual Christians and churches to be centres of creation's care and renewal, both delighting in creation as God's gift, and enjoying it as God's provision, in ways which sustain and heal the damaged fabric of the creation which God has entrusted to us.

- We recall Jesus' words that our lives do not consist in the abundance of our possessions, and therefore we urge followers of Jesus to resist the allure of wastefulness and over consumption by making personal lifestyle choices that express humility, forbearance, self-restraint and frugality.
- We call on Christians to work for godly, just, and sustainable economies which reflect God's sovereign economy and enable men, women and children to flourish along with all the diversity of creation. We recognize that poverty forces people to degrade creation in order to survive; therefore we support the development of just, free economies which empower the poor and create abundance without diminishing creation's bounty.
- We commit ourselves to work for responsible public policies which embody the principles of biblical stewardship of creation.
- We invite Christians - individuals, congregations and organizations to join with us in this evangelical declaration on the environment, becoming a covenant people in an ever-widening circle of biblical care for creation.
- We call upon Christians to listen to and work with all those who are concerned about the healing of creation, with an eagerness both to learn from them and also to share with them our conviction that the God whom all people sense in creation (Acts 17:27) is known fully only in the Word made flesh in Christ the living God, who made and sustains all things.
- We make this declaration knowing that until Christ returns to reconcile all things, we are called to be faithful stewards of God's good garden, our earthly home.

Appendix 2

Articles made by Church Leaders and Theologians

CVAUK should avoid making any claims that cannot be substantiated in the canonical Gospels (Matthew, Mark, Luke and John) they are usually counterproductive and should be rejected, no matter how true we personally believe they might be. For this reason, any campaign that attempts to make such a claim, will not be adopted by CVAUK. The articles in this appendix have been chosen to explain, through the eyes of church leaders and theologians, the position of CVAUK on various controversial subjects.

When working within the church, statements like 'Jesus was a Vegetarian' will close minds to the message we want to convey and could even lead to ridicule. However, we should not judge or condemn any secular organisation who make such claims, and certainly not those who believe them. In her response to Andrew Linzey's article below, our Patron Rev. J.R.Hyland explains why:

In the debate regarding the validity of a campaign that claims "Jesus Was a Vegetarian," Rev. Andrew Linzey rejects the sources on which this claim is based and correctly points out that the texts used to validate such a position are not accepted by historians, theologians, or biblical scholars. Nevertheless, there are many people who accept books like "The Gospel of the Holy Twelve" or "The Gospel of Peace," using them as guides to help them live non-violently and with compassion for all creatures—a lifestyle that includes vegetarianism.

Linzey is afraid that such texts are "works of fiction," but even if they were, what difference does that make? Certainly, the record of those who accept only the canonical texts has not always been inspiring. The Bible has been and continues to be used to support war, slavery, sexism, and human carnivorousness. Rather than worrying about being tainted by those who base their Christian vegetarianism on non-traditional sources, we should be celebrating their embrace of compassion and non-violence.

Rev. J. R. Hyland, Director, Publications,
Humane Religion, Sarasota, FL

1. Was Jesus a Vegetarian?

Good Causes Do Not Need Exaggeration.

I think it is possible to locate more or less the exact moment when the anti-vivisection movement in Britain lost its way. It is found in the anti-vivisectionists' "Credo" adopted in 1908. "We are confident," it declares, "that a practice which is spiritually repulsive and morally deteriorating cannot be scientifically necessary." This line heralded, if not anticipated, the long history of AV societies claiming that vivisection is useless, quackery, or even fraudulent.

That little exaggeration has cost the AV movement dearly. Since 1908, it has only been necessary for vivisectionists to point out that such-and-such a utility was gained from experimentation to effectively demolish the AV case. I am entirely opposed on moral grounds to all harmful experimentation on animals. But it is because I care deeply for the AV cause that I cannot bear to see a first-class case weakened by untenable, exaggerated claims.

There is, of course, a serious scientific critique of animal experimentation—some, even much, may be misleading and wasteful—but to argue that vivisection is wrong does not require us to say that it can never be "useful." As George Bernard Shaw astringently (and entirely correctly) remarked, "Nothing can be proved to be useless."

I feel the same way about the claim that "Jesus was a vegetarian." I have worked for 25 years trying to combat the churches' indifference to animal suffering and I would dearly love them to embrace ethical vegetarianism. But this type of campaign, while otherwise admirable and well-intentioned, has as its leading slogan a statement that is at best an exaggeration. It presents historical possibility as historical fact. In the canonical Gospels (Matthew, Mark, Luke and John), there is plenty of evidence that Jesus assisted at the capture of, personally ate, and even cooked fish.

Interestingly, there are no precise examples of Jesus eating meat in the New Testament. It may be significant that even in the Gospel accounts that locate the Last Supper as a Passover meal that there is no reference to the lamb which would normally have been eaten.

Moreover, as I argue in *Christianity and the Rights of Animals*, it is possible to see Jesus' attack on the Temple as a rejection of the practice of animal sacrifice. After all, what were they selling in the Temple? Not post-cards and souvenirs but animals for sacrifice. But to go further and claim—without qualification—that Jesus was a vegetarian is to simply go beyond the evidence.

Now, I know that the reply will come: "But, look, Andrew, by this one advertising campaign we have secured more publicity for the Christian vegetarian cause than you have through years of book writing." Well, I concede that. But not all publicity is good publicity, and some campaigns, however well-intentioned, can do real damage.

More to the point, there's not one university scholar specializing in biblical studies who upholds this line. Even a pro animal, vegetarian professor of Judaism has publicly ridiculed the claim, saying that if Jesus was a veggie he would have fed the 5,000 with "carrots, not fish."

There will be more to come, of course. Animal advocates will be singled out as people who simply fabricate the Bible for their own purposes. Far from being one means of opening up the debate about Christian vegetarianism, the claim will prematurely close it down. Opponents are thus given another stick with which to beat Christians who work to raise consciousness about animals within the churches.

All this is deeply galling because it is all so unnecessary. There are strong biblical arguments for vegetarianism. Genesis 1: 29-30 commands vegetarianism, a position only reversed after the fall and the flood (symbolizing the human descent into wickedness and violence) in Genesis 9:3. A slogan like "The first book of the Bible commands vegetarianism" could have aroused interest. But to misrepresent what is (truthfully) the most problematic aspect of the Christian case for vegetarianism is to invite derision.

Moreover, the "evidence" for Jesus' vegetarianism largely rests on a long canvassed view among some animal advocates that Jesus was a member of an ascetic Jewish sect called the Essenes. Various "gospels" like "The Gospel of Peace" or "The Gospel of the Holy Twelve" have been promoted by those eager to show **that the original Gospels have been tampered with or have deliberately distorted Jesus' message. But, try as I may, I can find no evidence for their antiquity, and I deeply fear that they are works of fiction. I accept that new discoveries are possible, but I challenge anyone to produce evidence that these documents are part of a genuine apostolic tradition. Indeed, New Testament scholars are generally among the most sceptical academics who love overturning previous scholarly judgements, and would be only too delighted to have evidence of previously undiscovered manuscripts.**

The view that Jesus was an Essene - and therefore a thoroughgoing ascetic who didn't eat meat of any kind and didn't drink wine - is simply impossible to harmonize with the picture of Jesus as presented in the four canonical Gospels. The individual charged with being a friend of sinners and drunkards is hardly likely to turn out to be a strict ascetic!

All this is a pity, because there is a serious discussion to be had about Jesus' attitudes towards animals. Scholars like Richard Bauckham, in his articles in *Animals on the Agenda*, have begun to piece together the evidence and conclude that Jesus adopted the prevalent Jewish view that compassionate care for animals was a religious duty. The incident, for example, in Mark 1:13 where Jesus begins his ministry "with the wild beasts" would have been understood by its readers, according to Bauckham, as signifying that Jesus' ministry was inclusive of the animal world.

Similarly, the saying about the value of sparrows "not forgotten by God" (Luke 12:6) acquires new significance when it is appreciated that the sparrows were bought and sold in the market as little chunks of meat. In this one instance, Jesus appears to assert the intrinsic value of creatures routinely treated as economic commodities.

There is much more besides. From the third to the eighth century there is a voluminous amount of non-canonical literature associating Jesus and the apostles with animals. In the Gospel of Pseudo-Matthew alone we derive the tradition of animals at the birth of Jesus (not found in the canonical documents), animals befriending the Holy Family on their journey to Egypt, and the young Jesus' apparently filial and protective relations with lions. In the Acts of Philip, the Apostle heals a baby goat mauled by a leopard and even prays to Jesus to convert her to vegetarianism. Most striking of all, in an early Coptic manuscript, is the story of Jesus' healing of a mule beaten by its owner, and Jesus' admonition: "Now go on and beat it no more, that you

also may find mercy." Of course these later works may well be embellishments and contain legendary accretions, but they do testify to a continuing tradition (hinted at in the canonical Gospels) that Jesus' ministry was designed to bring peace to all creatures.

Now of course it makes sense that the Jesus who did these things might also have been a vegetarian. But to claim dogmatically that he was—against plain evidence to the contrary—is a misguided, even counterproductive, strategy. It is to fall into the trap of a priori reasoning that has so hampered the anti-vivisection movement. I care deeply about both causes, deeply enough not to want to see both invalidated by strategies based on exaggeration.

The Rev. Professor Andrew Linzey holds the world's first post in theology and animal welfare at Mansfield College, Oxford, England.

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Appendix 3

Approved Organisations

Christian

1. Association of Christian Animal Welfare Societies.

Associated societies:

The Anglican Society for the Welfare of Animals

<http://www.aswa.org.uk/>

Catholic Concern for Animals.

<http://www.catholic-animals.org/>

Quaker Concern for Animals

<http://www.quaker-animals.org.uk>

2. Humane Religion

<http://www.humanereligion.org/>

3. The fellowship of Life.

<http://members.aol.com/feloflife/feloflife.html>

4. Help International Plant Protein Organisation (HIPPO)

<http://www.ivu.org/articles/net/hippo.html>

Secular

1. International Vegetarian Union.

<http://www.ivu.org/>

2. The Vegetarian Society

<http://www.vegsoc.org/>

3. The Vegan Society

<http://www.vegansociety.com/>

4. Viva

<http://www.viva.org.uk/>

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