

Christian Vegetarian Association UK

NEWSLETTER

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Out and About with CVAUK



Robin Day and Chris Dhondee
Christian Ecology Link Service and Climate March - 6th Dec. 2008



March approaching Big Ben



Don Gwillim - Talk
Be Veg, Go Green Rally - Trafalgar Square, London - 22nd Feb. 2009



Robin Lane - Interview



Robin Lane & Chris Dhondee
**Way in the Wilderness stall
March 2009**



All Saints Pastoral Centre, London
**Ecumenical Animal Welfare Retreat
April 2009**

Please Note

Either our God is perfect or he isn't, we must challenge the faith of those who believe that God condones cruelty and violence towards his other creatures and our destruction of his creation. The following talk is an attempt to challenge the church on this basic principle. Don

Vegetarianism - Stanford Methodist Church 060509

Talk by Don Gwillim

As a vegan I know that we all have to start somewhere. The journey will usually start by reducing the amount of meat and fish in your diet. It can take a few years but as you become aware of the truth about the food on your plate you find that most people progress towards a vegan lifestyle. Starting the journey is the all important first step.

Over the past 18 months CVAUK has endeavored to challenge Churches and Environmental Organisations who ignore our vegetarian message. Many only favour lifestyle adjustments, such as driving smaller cars, reducing your energy and recycling. Rarely do we hear our church, or ecology group calling for a move towards a plant-based diet. This strategy may be politically wise, in that it does not "scare away" meat eating Christians from the church or members from the ecology group. However, this failure to encourage a plant-based diet, profoundly undermines the credibility of these institutions. Why, because the United Nations Food and Agriculture Organisation document "Livestock's Long Shadow" (Nov. 2006) informs us that:

The livestock sector emerges as one of the top two or three most significant contributors to the most serious environmental problems, at every scale from local to global. The findings of this report suggest that it should be a major policy focus when dealing with problems of land degradation, climate change and air pollution, water shortage and water pollution, and loss of biodiversity.

Livestock's contribution to environmental problems is on a massive scale and its potential contribution to their solution is equally large. The impact is so significant that it needs to be addressed with urgency.

John Wesley was also criticised for being a vegetarian in 1749 - excerpt from his letter to the Anglican Bishop of London:

By 'extraordinary strictnesses and severities,' I presume your Lordship means the abstaining from wine and animal food; which, it is sure, Christianity does not require. But if you do, I fear your Lordship is not thoroughly informed of the matter of fact. I began to do this about twelve years ago, when I had no thought of 'annoying parochial ministers,' or of 'captivating' any 'people' thereby, unless it were the Chicasaw or Choctaw Indians. But I resumed the use of them both, about two years after, for the sake of some who thought I made it a point of conscience; telling them, 'I will eat flesh while the world standeth' rather than 'make my brother to offend.' Dr. Cheyne advised me to leave them off again, assuring me, 'Till you do, you will never be free from fevers.' And since I have taken his advice, I have been free (blessed be God) from all bodily disorders. (June 11, 1747) Both John Wesley and his physician knew that the eating of animals and their by-products (eggs and dairy) was injurious to health.

The following talk will attempt to provide a doctrine that will, I hope, question the indifference of the church to not only a plant based diet but also it's indifference to the suffering of all of God's creation. This is the main obstacle faced by all Christian creation caring organisations when trying to arouse awareness of environmental, animal or vegetarian issues in the church.

So that you will know where I am coming from, there are two things I want to say before we get going today.

First, it is extremely important that you should know why I became a founder of the Christian Vegetarian Association UK. If anyone had suggested to me 20 years ago, that eating was a Christian stewardship issue and moreover that the foods that I enjoyed very much were in fact, not a good advertisement for Christian discipleship, I would have thought it ludicrous and absurd.

However this was the challenge that my wife Audrie and daughter Tracy, put before me and the reason why we all, as a family, became vegetarians. Audrie and Tracy could not take our claims to be Christians of compassion and mercy seriously, given that three times a day we gave our money, hands over fist, to people who systematically, willfully and wantonly degraded the quality and integrity of God's creation.

How, by putting cheap food and profit before morality; treating animals as unfeeling, unemotional objects and subjecting them to cruelty beyond belief in factory farms both on the land and in the sea. Farmers are not wholly to blame for this, it is the supermarkets who control the market and make the big profits and their customers, the consumer, who demand cheap meat. Somebody has to pay, sometimes the third world farmer but always the animals; the cruelty of their life in factory farms and the violence and cruelty of their death on unregulated mass production lines in slaughter houses.

Every year, in this so called enlightened age, over 50 billion food animals are subjected to the extreme cruelty of humankind. Why, to satisfy our unnecessary desire for meat which not only effects our own health but also the health of our planet. See CVAUK leaflet "Meat - Blessing or a Curse?"

When I retired 13 years ago I had plenty of time on my hands, so I decided to dedicate that time to seeking God's will for my life. It soon became apparent that my mission would be to question, not only the world but also, to my surprise, the church, regarding their indifference to the suffering of Gods other creatures.

I have always considered myself a 'back room boy' an organiser, not a up-front man. I am therefore the least likely Christian speaker in the world and yet here am I, trying to get you to look into issues concerning the food on your plate. Some of you may already be vegetarian and others may be considering reducing your consumption of meat, I sincerely hope that my talk will assist both; help vegetarians among you to explain their concerns, and help meat eaters to start a journey towards a violence free diet. If these issues can get hold of me, then I am sure they can get hold of you, provided you have eyes to see and ears to hear, in other words, an open mind.

The second point I want to make is that I am nobody in the church and certainly not a theologian, and any self respecting person should refuse to take my word for it. I do not expect you to take anything I say here today at face value. All I expect is that you will listen to what I have to say and then research the subject for yourself.

I really want you to go away and investigate the claims I am making, in your own time, at your own pace and in your own way. Why, because in the end it is finally up to you to decide. It will be you who will, one morning, wake up and decide whether my talk today on Christian discipleship was, in your opinion, one of integrity or self deception.

First let me say that you could spend eternity quoting passages from the Bible to support your point of view or to refute the attitude of others. We have spent 2000 years doing this, that is why we have so many Christian denominations.

To me the Bible is a living Book which contains eternal spiritual truths that cannot be found in any other book. However, without the application of faith in a perfect God we turn the Bible into a cold, lifeless, unethical, technical manual that can support any action or view we desire. Heathens, agnostics and devil worshipers can all do that.

To obtain these spiritual truths we must meditate on the Bible with an open mind and request the guidance of the Holy Spirit. We must also apply our acquired knowledge of the age, it is as important as knowing the context in which Jesus' preached. For instance, in Jesus' age there was no knowledge about smoking, factory farms or how our lifestyles are adversely affecting the hungry, the poor and destroying creation, so this knowledge must be considered even though it is not mentioned in the Bible.

We must also remove the clutter generated when we become involved in matters that cannot be proved and which, in fact, do not even matter. When we become distracted by imponderables, we must seriously consider whether it is a ploy of Satan to "muddy the waters" and take our attention away from what really counts, the teachings of Jesus. Such an argument is Evolution versus Creation. The Revd Richard Cizik puts it this way "I don't think God is going to ask us how he created the earth, but he will ask us what we did, with what he created."

When discussing a Christians attitude towards God's other creatures, our members arguments of compassion and mercy are either ignored or challenged by Christians using alternative interpretations or other passages from the Bible to sidestep this issue. From my experience the main reasons are:

- Failure to consider the character of our perfect God (His image).
- Dualism, them and us, the arrogance of an anthropocentric attitude towards the message of the Bible.
- Confusion over whether Christians should follow God's Mosaic laws.

The character of our perfect God.

I am simple and like my faith to be simple, Jesus said we need to be like a child. So after much prayer and meditation, I came to the conclusion that most Christians did not include or give consideration to, what should be, their faith in a perfect God, when interpreting the Bible. All Christians have faith in a God but I seriously question if it is the "Perfect God" of Jesus Christ?

Jesus has told us to "*Be perfect, therefore, as your heavenly Father is perfect.*" (Matthew 5 v 48).

So if we want to include our perfect God when interpreting the Bible we must consider what makes him perfect. Perfection is - being complete in all essential elements, faultless; flawless, excellent; absolutely satisfactory, exact. So God's image

is the best character possible, we cannot improve upon it but we can try to emulate it and that is what Jesus wants. So in all things, whether it be our interpretation of the Bible or the way we live, we should seek the guidance of his Holy Spirit.

I have a faith in the Father of Jesus Christ because he is perfect, he is the light of the world, and there is no darkness in him. How could anyone trust and worship a God who only loves the most destructive, arrogant, selfish, cruel and violent species on earth? A perfect God must, by definition, care for all that he has created, including us, this is our guarantee, our hope for the future.

How do we obtain this faith? By knowing God the Father through his son Jesus Christ. We comprehend God's nature and character through the Son, his teaching, his life and his death—not through ancient philosophies or the incomplete, often misleading knowledge of fallible human beings.

God is intimately concerned with the whole creation. Jesus tells us that even the falling of a sparrow gains God's attention. Yet Christ also said that human beings are of more value than sparrows. Why, because our ultimate purpose is a co-rulership with God the Father and God the Son. But first we must learn to rule and discipline ourselves and discover how to co-operate with God's other creatures and care for all that God has made. In other words, we need to be "one" with the rest of God's family and that will only happen when we obey God, accepting God's righteousness rather than our own self righteousness.

Put simply, Jesus, has given us two basic commands by which we can govern our lives both in this, or any other age:

- ***Love the Lord your God with all your heart and with all your soul and with all your mind.'***
- ***Love your neighbor as yourself.'***

All the Law and the Prophets hang on these two commandments. (Matthew 22v36–40)

How do we act in love?

So love is the most important attribute of a Christian, the love referred to by Jesus is agape Love, not a sexual love but an altruistic love, and Paul tells us this love is the most important quality we can have, Corinthians 13:

- *If I speak in the tongues of men and of angels, **but have not love**, I am only a resounding gong or a clanging cymbal.*
- *If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, **but have not love**, I am nothing.*
- *If I give all I possess to the poor and surrender my body to the flames, **but have not love**, I gain nothing.*

So not having love is disastrous, loving is absolutely essential and if we worship a perfect God this love must apply to all that God creates, so what is this love:

Love is patient, Love is kind. It does not envy, It does not boast, it is not proud. It is not rude, It is not self-seeking, It is not easily angered, It keeps no record of wrongs. Love does not delight in evil (cruelty and violence, physical or mental) but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. ...

In the beatitudes Jesus translates love for us by spelling out the character we should have, if we desire God's blessing:

- **The poor in spirit** (in contrast to the spiritually arrogant and self-sufficient),
- **Those who mourn**, (Feel sadness)
- **The meek** , (Humble in spirit or manner; suggesting retiring mildness)
- **Those who hunger and thirst for righteousness**, (obeying his laws)
- **The merciful**, (Showing or giving mercy)
- **The pure in heart**, (having no faults; sinless)
- **The peacemakers**, (Someone who tries to bring peace)
- **Those who are persecuted because of righteousness** (suffering for our faith)
(Matthew 5 v 3 - 10)

Our Cosmic God wants us to reflect his perfect image and apply this perfect love to all that he has created, not just our species. Our Neighbor is not just the person next door, it is the whole of God's creation. Jesus also tells us:

So in everything do to others what you would have them do to you, for this sums up the law and the prophets. (Matthew 7 v 12)

This is "The Golden Rule" a universal law proclaimed by all major religions. However, many Christians have an anthropocentric attitude and will argue that these attributes only apply to human beings.

Anthropocentrism

To be anthropocentric is interpreting the universe exclusively in terms of human values and experience. That God made the world for humans alone and that the rest of God's creation is not our concern, what arrogance.

Before God created humans he looked at the world and said it was good. He then created man in his own image. God wants us to rule in his perfect image of love, compassion and mercy, showing and demonstrating God's image to all that he had created. Would you really expect otherwise?

When we consider God's love we must acknowledge that it is a perfect indivisible love. To say that God loves one part of his creation more than the other, is to both limit and belittle God's love. Why, because by diluting God's love in this way you leave room for improvement, and by so doing, deny God his perfection.

So if God did not make the universe just for human beings, what is our role in his creation? Jesus told his disciples: *You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.*" (Mark 10 v 42-44)

If our God is as perfect as Jesus tells us, he will want us to love and serve all of his creation, to be like his son, servant kings. Why, because God wants the whole of creation to glorify his name. (read the psalms).

Can Christians disregard the Mosaic law?

John tells us: *This is love for God: to obey his commands.* (1John5 v3).

Jesus tells us: *Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and*

earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. (Matthew 5v17,18)

God sent his only Son to show us how we can obey God's commands, by repenting and becoming disciples of his son Jesus. A disciple is not someone who just reads about Jesus and praises him, it is about becoming like Jesus. Jesus has made it perfectly clear, he wants followers, not fans.

It isn't enough to simply call Jesus "Lord" or accept Him as such. As Jesus himself explained: *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven."* (Matthew 7:21) Entering God's Kingdom requires living according to God's will. Nothing else will do.

Jesus continues in verses 22-23: *"Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!"*

Jesus then asks a question that all Christians should seriously consider: *"Why do you call me, 'Lord, Lord,' and do not do what I say?"* (Luke 6:46)

What law is Jesus talking about? The Torah, the same law He kept perfectly. The same law He will institute to govern all of humanity in His new Kingdom. He will never give His wonderful gift of eternal life to those who refuse to obey him.

God commands us through his laws and these are contained in the first five books of the bible (Pentateuch, the Torah, Law of Moses). Many Christians believe that these laws no longer apply to those saved by Jesus but what does Jesus say:

Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven (Matthew 5 v 19,20).

In love, we are to obey the spirit rather than the letter of the law, to follow our hearts rather than our minds. It is imperative therefore that we base our interpretation of the Bible on who God is, we need exegesis (God's meaning) not eisegesis (an interpretation using our own ideas). I agree with Pope John Paul II who stated: *Any interpretation of the Bible that contradicts a rational understanding of God's goodness and mercy, is incorrect.*

So what are the laws of God regarding our food?

God's perfect diet for both humans and animals was defined at their creation, before the fall when all of creation was obedient to God:

Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground--everything that has the breath of life in it--I give every green plant for food." And it was so. (Gen 1 v 29,30).

Please note that God's perfect diet for humans is "Fruitarian" not even a plant will die. According to Isaiah in God's final world "His Peaceable Kingdom" both humans and animals will live together in peace. There will be no harm to anyone, no violence or cruelty:

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them.

The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the hole of the cobra,

and the young child put his hand into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11 V 6 - 9)

According to Revelations: *The nations were angry; and your wrath has come.*

The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great--and for destroying those who destroy the earth." (Revelations 9 v11)

When you eat meat you are destroying God's creatures and doing immense environmental damage to the planet, you are destroying the earth. And for what, certainly not to survive, vegetarians have proved that, which leaves only arrogance, greed and pride? I will let you answer that question.

Did God give us permission to eat meat?

In Genesis 9 v 3 God gave us permission to eat meat: *Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything.*

But this was with a great cost to our ourselves and our relationship with the rest of creation: *The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea (Gen 9 v 2).* This was obviously a concession to a fallen world. As a result we can no longer act in God's loving perfect image. We must however, have a reverence for life *"But you must not eat meat that has its lifeblood still in it. (Gen 9 v 4).* Should a meat eating Christian obey this command and if so is kosher meat acceptable?

To avoid the health problems of a meat based diet God also gave us his dietary laws in Leviticus and Deuteronomy where he lists clean and unclean animals. We have conveniently ignored this very sound advice, that is why the affluent meat eating societies such as the U.S.A, are the most unhealthy. It is also amazing that another command, instructs us not to eat the fat, yet it has only been proven scientifically in the last 50 yrs, 4000 yrs ago only God would know the damage fat would have on our bodies.

Since we have been feeding clean animals unhealthy food, the waste parts of other animals etc, they would no longer be considered clean by God. BSE was due to turning cattle into not only carnivores but cannibals, why, to save money. Due to the long incubation period, we still do not know what the eventual cost of that obscenity will have, especially on the meat eaters in this country.

In today's over populated world, is our diet a moral Issue?

As our population increases and the worlds resources decrease through over consumption by the rich nations. How can we feed 10 billion people in a finite world that will only support 3 billion on a meat based diet?

If you could improve your health, help alleviate world hunger, reduce animal abuse, reduce global warming and environmental damage and save hundreds of thousands of

litres of water, simply by refraining from doing one thing ...would you? Well, simply by refraining from buying animal products you can go a long way towards achieving all these ideals.

You do not have to be religious to want the above ideals. However, faith could give you a head start, as by following the teachings of Jesus you are encouraged to be altruistic towards those who suffer, be it humans, animals or the rest of God's creation.

Today, more and more people are realizing that choosing to be vegan is far more than a mere 'dietary choice'. It is about rescuing the planet from destruction and preventing human and non-human suffering on a massive scale. It is about creating a sustainable future for our children.

Even in today's world of plenty, in third world countries, children starve next to fields of soya and grain destined for export as animal feed to Western nations. For every 10kg of plant protein fed to cattle, only one kg is converted into meat.

The irony is that whilst the world's poor are dying of poverty, millions of affluent Westerners are dying from heart attacks, strokes, diabetes, obesity and cancers, largely caused by eating animal products.

So what can we do. According to Tom Wright, Bishop of Durham *"What creation needs is not abandonment on the one hand, nor evolution on the other, but redemption (redeemed from sin) and renewal; and this is both promised and guaranteed by the resurrection of Jesus from the dead. This is what the whole world is waiting for."*

As Christians, this should be our 'Hope for the Future' and this is the time to witness that hope to not only fellow Christians but also the rest of the world.

Dr Rowan Williams, Archbishop of Canterbury states:

All Christians have an important role to play in developing their own environmental awareness and encouraging it in others.

The Archbishop of Canterbury has also placed climate change at the top of his agenda and warned that failure to heed the warnings would cost billions of lives.

I sincerely believe that the human race is destroying this finite planet on which we rely for our very survival. However, through an anthropocentric attitude this message is not receiving the publicity it urgently deserves. Or when it is proclaimed, most environmentalists completely ignore one of the main contributors to this destruction; animal agriculture.

Vegetarians/vegans in all the main faiths have a wonderful opportunity to spread the truth about their diet. They meet regularly and, as part of their teaching, can introduce God's love and compassion for all God's creatures.

Vegetarianism is no longer just about animal welfare, it is now about the very survival of the human race. We must stop this continuous war with nature, and work with nature to solve the problems that we have largely created.

We must embrace the lifestyle envisaged by Jesus, a lifestyle that perceives the kingdom of God. A lifestyle that is loving, self-sacrificing, meek, kind and merciful. A lifestyle that is at peace with creation and pleasing to God. For God said: *if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land . (2 Chron 7 v 14)*

Is vegetarianism dangerous for our health?

A few years ago a Lay Preacher told me “he would die” if he gave up eating meat? This ignorance or denial of the truth prevails today in every walk of life. However, Millions of vegetarians around the world have proved otherwise. In fact, meat eating actually damages your health.

The World Health Organisation confirms that God’s initial diet was the most healthy by stating that vegetarian cultures are healthier & live longer than people in meat eating cultures.

Physiologists will also confirm that we have NOT evolved from fruitarians into Carnivores (See page 27).

Renowned Anthropologist - Dr Richard Leakey tells us:

“You can't tear flesh by hand or tear hide by hand. Our anterior teeth are not suited for tearing flesh or hide. We don't have large canine teeth, and we wouldn't have been able to deal with food sources that require those large canines.”

William C. Roberts, M.D. Editor, American Journal of Cardiology also tells us:

“Although we think we are one, and we act as if we are one, human beings are not natural carnivores. When we kill animals to eat them, they end up killing us.

While carnivores take pleasure in killing animals and eating their raw flesh, any human who killed an animal with his or her bare hands and dug into the raw corpse would be considered deranged.

While carnivorous animals are aroused by the scent of blood and the thrill of the chase, most humans are revolted by the sight of raw flesh and cannot tolerate hearing the screams of animals being ripped apart and killed. The bloody reality of eating animals is innately repulsive to us, more proof that we were not designed to eat meat”.

Is the Gospel (Good News) for all creation?

He [Jesus] said to them, "Go into all the world and preach the good news to all creation (Mark 16 v 15) and Paul stated: This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant. (Colossians 1 v 23) In all God’s major covenants with humankind God has stated that his covenant was also for every living creature.

The Good News – Our Hope

Salvation is the culmination of God’s plan which was set in motion with the creation of the first man and woman. The creation was not finished with the events of Genesis 1; those occurrences were just the first physical phase of God’s creation process. God’s creation will continue far into the future. Man was created a physical not a spiritual being, in this present world he is mortal, not immortal.

Unlike the rest of creation, humans have however, been given the opportunity to receive God’s Spirit so that they can, by God’s power, develop a spiritual character and eventually be transformed into a perfect spiritual creation as well as a physical creation; the “Peaceable Kingdom”; the amalgamation of God's Kingdom (new heaven) and God’s refined world (new earth).

In the mean time, even though our world is fallen, God cannot change in his attitude towards us and will continue to act in perfect love, as we hopefully progress towards his “Peaceable Kingdom”. God therefore sends rain on the just and the unjust alike. He

is kind to unthankful and evil human beings. He is merciful (Luke 6:35-36), putting up with much from a wayward humankind. He is patient towards us all, always hoping for full repentance (2 Peter 3:9). Eventually however, a loving and just God must judge. In God's master plan, we will be judged by our repentance including how far we have tried to follow the example he has sent to us, his son, Jesus Christ.

Conclusions

CVAUK believe that love towards all of God's creation rather than indifference is the answer to the problems facing our world today and we should be working towards encouraging that love within our faith communities. Our future looks grim, to avoid catastrophe, we must urgently refrain from the exploitation of our world, by immediately questioning our arrogant, selfish and greedy attitude towards not only the poor but the rest of God's creation.

In God's eyes, we are just another species but a species to whom God has given a great responsibility. However: this does not mean that we are the owners or masters of the planet. God made us in "His Image" to enable us to care for his creation with His love and His compassion, to be servant kings of creation, not tyrants.

So our future depends much more on a God-righteous relationship with the earth rather than enforcing our self-righteous claim to be masters of God's creation.

God has not made our planet anti-human, but so long as we continue to change the global environment against God's wishes, we are surely encouraging our replacement by a more environmentally friendly species.

Our planet's incredible complexity makes her tougher and more resilient than we are, we are therefore more likely to obliterate our own species by destroying our environment rather than destroy the planet. We would be wise to remind ourselves that the world has, in the past and could, in the future, get on perfectly well without us.

The human race has become a cosmic anomaly. We rape and pollute the very planet that nurtures and sustains us. We have become a dysfunctional family, blind to our own addictions, running headlong towards self-destruction, and time appears to be running out.

Our achievements have become our atrocities. Only a catastrophe or an urgent, honest re-assessment of our march towards extinction can bring us to our senses. If that does not happen, what we can't do for ourselves, God will, through his love, do for us, and therein lies the hope of all those who follow Jesus Christ; God's Peaceable Kingdom, "Come Lord Jesus Come", Amen

Please see my comments regarding the discussions after my talk - Page 18.

Quoted in the Life St.Francis of Assisi 1181-1226

by St.Bonaventura

If you have men who will exclude any of God's creatures from the shelter of compassion and pity, you will have men who deal likewise with their fellow men. Not to hurt our humble brethren is our first duty to them, but to stop there is not enough. We have a higher mission - to be of service to them wherever they require it."

The Way in the Wilderness

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The group was founded in early 2008 with the principal aim of promoting veganism within the Christian community. The name was inspired by the cry of John the Baptist in the wilderness - "Prepare the Way". John had lived amongst the Essene's but had decided to take his message to the people, pleading with them to repent and to tell them of the forthcoming arrival of the prophet Jesus. John lived on a purely vegetarian diet. Contrary to the recognised Gospels, John did not eat locusts but the locust bean (carob), and other food which grew naturally and neither did he wear a leather girdle but wore natural fibres. Jesus later said that John 'came neither eating nor drinking', meaning that he neither ate meat nor consumed alcohol.

There is debate as to whether Jesus was a vegetarian. It is the belief of this group that Jesus was vegetarian and that the instances within the bible where Jesus was said to have eaten fish are false. There is historical evidence that a number of the disciples were also vegetarian, notably James the Just, the brother of Jesus. God, at the beginning of time, proclaimed that people should eat a purely vegetarian diet. The world was created in God's own image – that of perfect innocence. However, humans chose to follow the path of violence and destruction and to work against God for their own benefit. Jesus was later to state 'gain the world and lose your soul'. Jesus urged us to become like little children, innocent. To turn the other cheek, to love our neighbour, to show mercy and to be pure in heart. The killing of animals for food is a dereliction of our duty towards God's purpose on Earth. In the 'Lord's Prayer' we recite 'on Earth as it is in Heaven' - and yet the millions of non-vegetarian Christians who recite these words seem ambivalent towards it's true meaning, for Heaven represents the embodiment of innocence.

Progress so far.

The 'Way in the Wilderness' started out as a Facebook group whose membership rose to 134 worldwide. However, for some years I had intended to run street stalls to promote veganism amongst the Christian community and in January 2008 I was fortunate to meet Simon and Chris who were very keen to become involved. In October of that year we ran our first street stall in Croydon, South London. Since then we have run six street stalls in London which have proven to be a great success. We display a banner showing Jesus holding a lamb above the words 'The Way, The Truth and The Life' - a fitting description of our purpose. On the stalls we display vegan recipe booklets, anti-meat leaflets, CVAUK literature and books. We also have a variety of fruit which we offer free to those who come to the stall. Robin Lane

Christianity & Vegetarianism.

Eusebius Pamphilus (260 – 340 CE), Bishop of Caesaria in Judea, and a personal friend of Emperor Constantine, composed "The History of the Church". In his history, Eusebius tells of strict vegetarianism/veganism in Jesus's immediate family. Quoting Hegesippus, a Christian writer from the early second century, Eusebius tells us that

“Control of the Church passed to the apostles, together with the Lord’s brother James whom everyone knew as the Righteous – he drank no intoxicating liquor nor ate any animal food”. In addition to James, ancient sources portray several of the twelve apostles as vegetarians. Peter, in a third century work, is described as eating primarily bread supplemented by olives and vegetable soup. St. Clement of Alexandria who died in 215, and who was one of the Greek Fathers of the Church, said that Matthew lived on “seeds, nuts and vegetables, and no meat”. In another third century work, Thomas is described as eating only bread with salt and drinking water. The Christian theologian Epiphanius describes the Jewish followers of Jesus in Palestine as vegetarians who opposed animal sacrifice. John the Baptist, at the age of thirty, retreated into the Judean desert, east of Jerusalem. The Greek New Testament tells us that John lived on “locusts and wild honey” but an ancient Hebrew version insists that “locusts” has been mistaken for a related Hebrew word meaning a cake of some kind, similar to manna. It should be noted that carob, which is similar to chocolate, is also known as the locust bean and was a popular food at that time.

Well known Christian Vegetarians!

Many early Christians were vegetarian, including many of the Desert Fathers. Other notable vegetarians include Basil the Great, John Chrysostom, Tertullian, Origen, Clement of Alexandria, John Wesley (founder of Methodism), Ellen G. White (a Seventh-Day Adventist founder), William & Catherine Booth (founders of The Salvation Army), Leo Tolstoy and Nobel Peace Prize winner Rev. Dr. Albert Schweitzer.

The Vegetarian Society.

In the 19th Century, members of the Bible Christian sect founded the Vegetarian Society for which the Revd John Todd Ferrier wrote one of the fullest statements for the case for vegetarianism. The link between The Vegetarian Society in the UK and the Bible Christians is ably demonstrated by Derek Antrobus who in an appendix to ‘A Guiltless Feast’, lists all the officers of the Vegetarian Society during the lifetime of the Bible Christian Church, highlighting those who were members of the Vegetarian Society. Between 1847 and 1932 three of the seven presidents, four of the nine treasurers and four of the ten honorary secretaries were Bible Christians.

Useful Website: www.jesusVeg.com

Robin Lane

Excerpt from “Beyond the Gospels” by Roderic Dunkerley

It happened that the Lord went forth from the city and walked with his disciples over the mountains. And they came to a mountain, and the road which led to it was steep. There they found a man with a sumpter-mule. But the animal had fallen for the burden was too heavy, and he beat it that it bled. And Jesus came to him and said, Man, why dost thou beat thine animal? Seest thou not that it is too weak for its burden, and knowest thou not that it suffers pains? But the man answered and said, What is that to you? I can beat it as much as I please, since it is my property, and I bought it for a good sum of money. Ask those that are with thee, for they know me

(Continued on page 15)

Out of Eden

God planted a paradise and named it Eden. It flourished with all sorts of trees containing wonderful fruits. Why fruit and no other type of food? Because fruit is the food that mirror's God's perfection. Trees produce the fruit to be eaten, so that their seeds can be distributed to other places. It is health giving and contains valuable water and there is no waste as the skin is bio-degradable. God's purpose for the human species was to live in harmony with the created world, to cause no harm, to live an innocent life.

Amongst the trees in the garden there stood a tree named the "knowledge of good and evil". God forbade Adam, being first man, and Eve, the mother of all living, from consuming the fruits from these trees because God was aware that the Knowledge would be used, not for the good of the world, and to sustain paradise, but to become as God.

But Adam and Eve defied God and consumed the fruit from the forbidden trees. Suddenly their innocence was corrupted; their peacefulness was replaced by violence and their affinity with each other and with God had been replaced by self-importance. When confronted by God, Adam quickly blamed Eve, and Eve quickly blamed an animal. Harmony between people and the affinity between humans and animals was destroyed.

Due to their disobedience, God told them "I had before determined about you both how you might have a happy life without any affliction, and care, and vexation of soul; and that all things which might contribute to your enjoyment and pleasure should grow up by my providence, of their own accord, without your own labour and painstaking which would soon bring old age and death would not be at any remote distance; but now you have abused my good will and have disobeyed my command".

And so, Man had made God in *his* own image. Not the unselfish, peaceful and loving God, the Creator of all known things, but the opposite, a transgressor.

The tears of God flooded the world so that few people and animals survived; but man had now dominated the Earth and every creature of the earth and every bird of the sky was at his mercy, and would tremble in terror and in fear.

The True God, in his infinite loving nature, has made a covenant with every living creature, in the sign of a rainbow, that we may find our way back to him and regain our lost innocence. Robin Lane

(From page 14)

and know thereof. And some of the disciples said, Yea Lord, it is as he says. We have seen how he bought it. But the Lord said, Do you not notice how it bleeds, and hear you not how it laments and cries? But they answered and said, Nay Lord, we hear not how it laments and cries. And the Lord was sad and exclaimed, Woe to you, that ye hear not how it complains to the Creator in heaven, and cries for mercy. But three times woe to him of whom it complains and cries it its distress. And he came forth and touched the animal. And it arose and its wounds were healed. And Jesus said to the man, Now go on and beat it no more, that you also may find mercy.

Submitted by Robin Lane.

**CARBON SAVINGS due to a REDUCTION of MEAT CONSUMPTION
in the UNITED KINGDOM**

By Fr John Ryder

SOURCES: • Pieter van Beukering, Kim van der Leeuw, Desiree Immerzeel and Harry Aiking (2008) Meat the Truth. The contribution of meat consumption in the UK to climate change. Institute for Environmental Studies (IVM), VU University, Amsterdam, the Netherlands.

**HM Government (2006) Climate Change,
the UK programme 2006 Meatless CO₂ savings**

1 13 - If everyone in the UK abstained from eating meat for **one** day a week, this would save **13** day megatons CO₂ of greenhouse gas emissions. This would result in greater carbon savings than taking 5 million cars off the road in the UK (10.4 megatons CO₂) or this would be almost equivalent to replacing one billion light bulbs with low-energy ones.

2 26 If everyone in the UK did not eat meat for **two** days a week, they would save **26** megatons CO₂ days megatons of greenhouse gas emissions. This would save the equivalent of almost 73 million return flights from London to Ibiza

3 39 If all British people abstained from eating meat **three** days a week, they would save **39** days megatons megatons CO₂; of greenhouse gas emissions. This would have the same positive effect on reducing greenhouse gas emissions as replacing all household appliances, such as fridges, freezers, dishwashers and washing machines, with energy efficient ones, insulating walls and installing double-glazing, energy-efficient boilers and thermostats (38.45 megatons CO₂) or this would save more greenhouse gas emissions than specified in the goals which have been set by the British government for reducing household emissions by the year 2020 (i.e. achieving a total decrease of 36.66 megatons by 2020).

4 52 If all British people ate no meat for **four** days a week, they would save **52** megatons CO₂ of days megatons greenhouse gas emissions. This would lead to greater carbon savings than taking 20 million cars off the UK roads (all year around), That would be nearly 70% of all cars in the UK (20.4 million cars or 51.7 megatons CO₂).

5 65 If everyone in the UK abstained from eating meat **five** days a week, they would save **65** days megatons megatons CO₂; of greenhouse gas emissions. This would save more than the emission reductions which would be achieved if the total electricity use of all houses in the UK was eliminated (57 megatons CO₂).

6 78 If all British people ate a meat-free diet for **six** days a week, they would save **78** megatons CO₂ days megatons of greenhouse gas emissions. This would create greater carbon savings than removing all the cars off UK roads (73 megatons CO₂ or 29 million cars) or this would result in a carbon savings equivalent to halving the total residential carbon emissions in the UK (150 megatons CO₂).

7 91 If all British people ate a meat-free diet **seven** days a week, they would save **91** megatons CO₂ days megatons of greenhouse gas emissions. This would save as much

as 254 million return flights from London to Ibiza, or this would more than halve the emissions of all greenhouse gasses from the domestic sector (160 megatons of CO₂ in 2004) This would be the same as eliminating all greenhouse gas emissions from 12.5 million households in the UK.

So forget light-bulbs. The most significant way by far to reduce your carbon footprint is to eat less meat!

Letter to church magazine - 2nd February 2009

By J.Slack (88 yrs old) An inspiration to us all.

What a wonderful world we love in. From the mineral kingdom, through the plant kingdom, animal kingdom to our human kingdom, we can trace evolution development all the way.

Did life start in the water? It certainly is one essential starting element still, and with his programme "Charles Darwin and the Tree of Life" David Attenborough has brought the story of evolution very much to the fore. It is worth studying much more closely. Minerals and the composition of our food can make so much of a difference to our health and lifestyle.

The writer of Gen.1.29 believed that God meant the world to be vegetarian, with no slaughter of animals for our food. "Thou shalt not Kill" endorses that but circumstances altered! Temptation carried the habit on. "Love thy neighbour" apparently does not apply to animals, why? It should. It does to many thousands of Christians, and others. That's God's aim too!

"Co-operation" should replace the word "Domination". Full co-operation throughout all the kingdoms developed by our creator would finally banish all hatred, wars, slaughter. Surely that is the final aim of all Christians and religious bodies. Humans do not dominate, God does - think of the weather!

Let us take that upward path, more difficult granted, but with the promise of a more rewarding end! Set the example, quietly but convincingly.

Yes that time will come and it all depends on us, and we shall all live to see it in the end! Cheers and God bless. J.S. #

For the animal shall not be measured by man.
In a world older and more complete than ours, they move finished and complete,
gifted with extensions of the senses we have lost or never attained,
living by voices we shall never hear.
They are not brethren; they are not underlings; they are other nations,
caught with ourselves in the net of life and time,
fellow prisoners of the splendour and travail of the earth.

Henry Beston

Discussions after my talk at the Methodist church, Stanford (see page 3)

I must admit, I was very apprehensive about my talk at the local Methodist church, I knew that I would be talking to a largely hostile audience. However, the Lunch was very good and my talk was very well received by the 18 people who attended, apparently this was a larger gathering than usual.

The talk lasted for about 40 minutes and to my surprise, nobody interrupted or walked out. At the end of my talk the warden said it had been an exhilarating experience and in his opinion one of the most interesting and thought provoking talks they had had.

The only vegetarian in the audience opened the questioning by thanking me for my enthusiasm and the amount of work which had gone into constructing the talk. This was followed by others who said they had found the talk enlightening and challenging and not easily forgotten. All this time Simon the vicar was trying to say something but he was drowned by the enthusiasm of a large proportion of those present. Anyway, he eventually made himself heard with the following criticisms:

- My exegesis took the Old Testament too literally, that most of the old testament was poetic and did not really mean what it said. *(In my opinion this leaves interpretation of the Old Testament wide open. I know that some of the Old Testament books are poetic, but only a few.)*
- In particular, the garden of Eden and the Peaceable Kingdom accounts were just stories and could not be taken literally. *(No wonder so many Christians are leaving what they believe to be a "No Hope" church. They are are not receiving any inspiration or hope for the future.)*
- He claimed that Jesus definitely ate meat at all the Jewish festivals in particular at the last supper which would have been a Passover Meal. *(I challenged this statement by arguing that the last supper [according to the Gospel of John] would not have been a Passover Meal as this meal was eaten on the Thursday and Passover would not have started until 6pm Friday when Jesus was dead. I also pointed out that had Jesus eaten meat at this meal it would have been more logical for Jesus to represent his body by using meat instead bread.) He did not answer.*

However, Simon the vicar was very friendly and gave me a hug after the discussions.

By this time, it had gone well past 3 pm, their normal closing time, so we ended the discussion. The warden said that it had been the only time that this had happened. He also said that the meeting had been challenging and would be memorable, most talks were forgotten soon after leaving the church. By the way, the warden was not vegetarian.

Peter, the only vegetarian wanted me to approach the BBC Reif Lectures with the talk and thought the Bishop of York would be interested (I do not know why). Apparently Peter was usually a very quite man, kept himself to himself but not after my talk, he was beaming and very excited.

Sue (who recommended me for the talk) came with her mother in law who lives with her. After we got home Sue phoned and said her mother in law, who has been very anti vegetarian, was very moved by the talk and now understands why Sue is trying to go vegetarian. Don Gwillim #

Clergy animal rights advocacy (Part 2)

'Thou shalt not muzzle the ox when he treadeth out the corn.' – Deut. xxx.4

“This is something more than a moral precept; it breathes the spirit of chivalry. It reads like the product of a far later age than that in which it was framed. For, that animals have rights, is a modern idea – an idea which even in our own day is recognised only partially and imperfectly.

“...why should we invoke, as a justification of our behaviour to animals, a principle on which we should be ashamed to act in relation to human beings?”

**Rev. Prebendary Moss,
Head Master of Shrewsbury School**

‘The Gospel of Humanity’ – *The Herald of the Golden Age*, March 1900

“The day is coming when the dogma which binds the churches in fetters will be dispensed with, and the spirit of true brotherhood will take its place. As the world realises more fully the Divine sonship of the race, that all life is one, and that God is the Father of all, there will come also the realisation of its responsibility. With the realisation of kinship with all creatures, including those in the lower order of creation, there will come a sense of duty to them, and that we must show our nobility by exercising our right of merciful justice, and not by our power to oppress the poor merciful beasts.”

Rev. O. A. Broadley

‘A Vegetarian Church’ – An Address delivered at the Bible Christian Church, Cros Lane, Salford, on October 14th 1906

(From a transcript in *The Vegetarian Messenger and Health Review* of November 1906)

“Are we to eat just what we *like*, what we *choose*, without regard to the pain and suffering, to the rights of the creatures in our power, to the naturalness or unnaturalness of the food they supply, or, again, to the possible physical, mental, and moral injury their flesh may do to those who eat of it?

...The animal has its rights, and can claim from us these two – Justice and Mercy.”

**Rev. A.M. Mitchell, M.A.,
Vicar of Burton Wood, Lancashire**

‘The Church and Food Reform’ – *The Herald of the Golden Age*, April 1910

(See Bibliography of leaflets/pamphlets/booklets at: www.ordergoldenage.co.uk)

“Our opponents...suggest that, in our zeal for the rights of animals we are disposed to forget the rights of men, and are prepared to pursue a policy which would eventuate in the overrunning of the earth by the former to the detriment of the latter. Neither of these charges is true. We recognise that the rights of animals, as those of men, are conditioned by the rights of their fellow-beings; that, in this world, all living things should accept such limitations, in respect of their lives and liberties, as are requisite in the interest of all other living things. All that we claim on behalf of the animals is, that they shall be

dealt with on the same principles of justice which we apply in the case of men, and shall not be subject to greater limitations than strict justice requires.”

Rev. Francis Wood

‘Vegetarianism in Relation to the Treatment of Animals’

The C.P. Newcombe Memorial Prize – Essay, 1919

(Published as a pamphlet by the Vegetarian Society in 1920)

“Our minds are in compartments and to preserve our comfort we see to it that the contents of different compartments do not get mixed. May I remind you that ‘holiness’ carries the meaning of ‘wholeness’, so that he who aspires must needs see about breaking down these compartments. I hold that because of our kinship we have a clear ethical duty to protect animals from cruelty and sudden death, and not to eat them.

...anyone who accepts the idea of the One Life must accord to the animals the rights of younger brothers.”

**Rev. C.V. Pink, M.R.C.S., L.R.C.P.,
(Liberal Catholic Church)**

From a transcript of a lecture headed ‘A Christian Ethic’ and with reference to *An Essay on Man* by Alexander Pope (1688-1744)

World Forum, Spring 1953

“It is indeed within the consciousness of a solemn trust, held under the sovereignty of the Most High God the Creator, that man is required to look around at other orders of creation, all of which exist, by divine decree, along side of him. These orders have their rights, difficult though it may be to define precisely what they are. It is, of course, because of this difficulty that it is easier to talk in general terms; to recognise an over-all responsibility; to see our stewardship as a trust held under God – it is easier to do this rather than to see in practice what this means.”

**Archdeacon Edward Carpenter, Ph.D,
(later Dean of Westminster Abbey)**

From ‘Man’s relationship with the animal creation’ – a sermon delivered at the Abbey following publication of the ‘Brambell Report’ on factory farming.

Transcript published in *The British Vegetarian*, July-August 1966

“The rights of animals are protected. The animals must have their day of rest as men must have it (*Exodus* 20.10; 23.12). If a nest is harried, the mother bird must never be killed, but must always be let go (*Deuteronomy* 22. 6, 7). When the ox is drawing the heavy sled that threshes the grain, he must never be muzzled. He must, as it were, be allowed to have a share in the fruit of his labours (*Deuteronomy* 25.4).”

The Revd Professor William Barclay

‘Man and the Beasts’ – *Life and Work*, January 1976

(Church of Scotland magazine)

www.all-creatures.org/fol/art-man.html

Jill's Film – a review by John Gilheany

It seems that the *information age* often ensures that we stumble over opportunities and gems and without ever getting round to the actual process of following-up that particular item, interest, task, or even duty.

In the case of DVD releases the tendency is tenfold and there's always the temptation to relegate the poignant or even vaguely unsettling due to the limited viewing time for a lot of us and the importance of entertainment throughout the gloomy sphere of earthly existence which we often inhabit as campaigners.

So much for excuses for not having seen or promoted *Jill's Film* before now!

It's not an easy work to review either because it's very strength is the film itself and the masterful way that it has been presented; fulfilling its purpose through stylish creative expression and straightforward communication with the viewer. It's the life story of an exceptionally considerate, altruistic and beautiful woman which was produced by one of her closest friends within the movement. The rest you'll know to a greater or lesser extent. Jill Phipps (1964-1995) was killed whilst *attempting to stop* the export of calves from Coventry airport. As the title of this DVD tribute should suggest, however, it hasn't been released as a mere eulogy but to celebrate her life and highlight the real concerns which motivated her through an appraisal of the growth of the historical animal protection movement.

The narration states that the film has been made "in the hope that it would generate compassion which is love combined with action and it is what this world so badly needs today".

Those of us from a churchgoing background should hardly be struck by the feeling of fellowship that we are able to share with Jill throughout her punk existence and the sheer contrast of her values with the corrupt-minded hypocrisy that exists among our *respectable* pews. Jill's personal warmth, compassion and humour radiates from beneath her dreadlocks and militant garb on the coldest of protests and will hopefully inspire us all to 'walk the talk' in response to the animal exploitation empire.

To order a copy of the film:

Please send your address and a small donation

Please make cheques payable to:

"Jill Phipps Fund"

and post to:

Jill's Film, PO Box 3605, Coventry CV1 3WS.

After expenses, all proceeds will go towards campaigning and sanctuaries.

Never, never be afraid to do what is right, especially if the well being of a person or animal is at stake. Society's punishments are small compared to the wounds we inflict on our soul when we look the other way. Martin Luther King

Swine Influenza - The Guardian 28th April 2009

Since its identification during the Great Depression, H1N1 swine flu had only drifted slightly from its original genome. Then in 1998 a highly pathogenic strain began to decimate sows on a farm in North Carolina and new more virulent versions began to appear almost yearly, including a variant of H1N1 that contained the internal genes of H3N2 (the other type-A flu circulating among humans).

Researchers interviewed by Science worried that one of these hybrids might become a human flu (both the 1957 and 1968 pandemics are believed to have originated from the mixing of bird and human viruses inside pigs), and urged the creation of an official surveillance system for swine flu: an admonition, of course, that went unheeded in a Washington prepared to throw away billions on bioterrorism fantasies.

But what caused this acceleration of swine flu evolution? Virologists have long believed that the intensive agricultural system of southern China is the principal engine of influenza mutation: both seasonal "drift" and episodic genomic "shift". But the corporate industrialisation of livestock production has broken China's natural monopoly on influenza evolution. Animal husbandry in recent decades has been transformed into something that more closely resembles the petrochemical industry than the happy family farm depicted in school readers

In 1965, for instance, there were 53m US hogs on more than 1m farms today, 65m hogs are concentrated in 65,000 facilities. This has been a transition from old-fashioned pig pens to vast excremental hells, containing tens of thousands of animals with weakened immune systems suffocating in heat and manure while exchanging pathogens at blinding velocity with their fellow inmates.

Last year a commission convened by the Pew Research Center issued a report on "industrial farm animal production" that underscored the acute danger that "the continual cycling of viruses In large herds or flocks [will] increase opportunities for the generation of novel virus through mutation or recombinant events that could result in more efficient human to human transmission." The commission also warned that promiscuous antibiotic use in hog factories (cheaper than humane environments) was sponsoring the rise of resistant staph infections, while sewage spills were producing outbreaks of E coli and pfiesteria (the protozoan that has killed 1bn fish in Carolina estuaries and made ill dozens of fishermen).

Any amelioration of this new pathogen ecology would have to confront the monstrous power of livestock conglomerates such as Smithfield Farms (pork and beef) and Tyson (chickens). The commission reported systemic obstruction of their investigation by corporations, including blatant threats to withhold funding from cooperative researchers.

This is a highly globalised industry with global political clout. Just as Bangkok-based chicken giant Charoen Pokphand was able to suppress inquiries into its role in the spread of bird flu in southeast Asia, so it is likely that the forensic epidemiology of the swine flu outbreak will pound its head against the corporate stonewall of the pork industry.

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Animal Services: A Reflection - Croeso

At 3pm on July 6 there was an Animal Blessing Service at Coity. Fifty people attended, and about twenty animals: dogs, cats, hamsters, guinea pigs, and my parrot, Xander. I know that some people are uncomfortable with the idea of blessing animals. The language used may seem to give too much credit to animals, which some would argue do not have a soul.

In a booklet called 'Animal Rites', Andrew Linzey points out that any commitment we enter into with an animal is not, strictly speaking, our commitment. Our commitment comes from the covenant that God established with creation, and within which we find ourselves. We are a part of creation, and stewards of the earth. God has given us an awesome responsibility.

Equally great, I would argue, is the responsibility we take on as pet owners. Or is ownership the correct attitude to have? We do not really own animals, even as we don't own the earth. The world is first and foremost God's, as are any creatures entrusted to our care. When we take on the care of an animal, so that we may enjoy their companionship and love, we create a relationship of dependence and trust.

Trust is, to me, the most important word. This is probably a first for Croeso, but I want to quote from a parrot training manual: "Remember that parrots are instinctively prey animals. Because of their instinctive fear of predators, many parrots can become mistrustful and even afraid if they are handled in an aggressive manner or if there is a great deal of stress in their lives.

Sustained trauma can be very threatening to a parrot, in some cases even causing phobic behaviour. Make sure that no one handles your parrot in an overly aggressive manner. While parrots may occasionally have to be in situations that are uncomfortable for them, it is critical that the general atmosphere should always be one which is protective and benevolent towards the parrot's needs."

I try to make sure that every encounter with my parrot is trust building. She has no natural reason to trust me. Her grandparents (grandparrots?) were flying free in Peru. It wouldn't take much to make her wild herself. She needs to know that I can always be trusted. Sometimes I have to do things she isn't sure about, like clip her claws or free a trapped foot. But because I have built up that relationship of trust, she trusts me when I have to do something which makes her uncomfortable. This is not just an excuse to talk about my parrot. Re-read the paragraph (above) from the parrot training manual, and each time the word 'parrot' appears replace this with 'humans.'

Rowland Hill said that a person 'was not a true Christian if his or her dog or cat were not the better for it.' How we treat our animals is often a reflection on how we treat each other. Having Xander in my life reminds me that she is not the only living being who needs to know my gentleness, my kindness, my trustworthiness. I have to remember that the people around me need to know the same.

That is what the companionship of an animal can do for us. Our fellow human beings can be equally vulnerable, equally in need of our care. To commit to an animal can be seen as part of a greater commitment, to everything God has entrusted to our care, animal or human; a commitment to ensure that those who are dependent upon us have every reason to trust us. Revd C. Tremththamor (Submitted by J. Gilheany)

Veg4Lent 2009 campaign to the Catholic Bishops.

CVAUK would be grateful to receive a Catholic response to what is rapidly becoming a grave moral issue: how are 6 to 10 billion people to be fed in a finite world that will only support 2 to 3 billion meat eaters? We at CVAUK wish to draw the attention of the Catholic hierarchy in England and Wales to this urgent issue by presenting sound reasons for our concerns: please information sheet. [page 25 - 27]

Based on this information, we trust that you will feel able to support and bless our endeavours to re-introduce an ancient church tradition - a vegetarian diet for Lent in 2010. This would be a first step towards reducing meat consumption, and thereby helping to establish a sustainable, hunger-free world.

We at CVAUK firmly believe that an altruistic faith in a compassionate, loving God, is the only way that humankind can avoid worldwide violence and disaster, as populations grow and the earth's resources diminish through unsustainable lifestyles.

You do not have to be vegetarian to support and acknowledge the benefits of eating less meat. After all, meat was not eaten in God's perfect world, Eden (Genesis 1 v 29,30) or envisaged in God's new creation (Isaiah 11 v 6 - 9).

Add your name, request

Christians throughout the world are in a distinct and key position to turn their faith into collective action to save unnecessary suffering in the future. So would you please seriously consider granting permission for CVAUK to add your name to our "Eat less meat - bishops in sympathy" list?

The following statement will be added at the top of the list:

The following bishops endorse CVAUK's endeavours to encourage Christians to reduce their meat consumption. By changing their lifestyle, Christians can demonstrate to a troubled world that, by obeying the loving teachings of Jesus, they can assist the ability of God's creation to both feed the hungry and heal our world.

Please be assured that any guidance or comments will be both gratefully received and treated in the strictest confidence. This appeal has the support of Catholic Concern for Animals. [end of letter]

Veg4Lent 2009 - Information Sheet for Bishops

Universal Declaration of Human Rights

www.un.org/Overview/rights.html

"Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food ..."

1996, the "Rome Declaration of World Food Security"

www.fao.org/docrep/003/w3613e/w3613e00.htm

Reaffirmed "the right of everyone to have access to safe and nutritious food". The signatories also pledged their political will "to eradicate hunger in all countries." "We consider it intolerable that more than 800 million people throughout the world, and particularly in developing countries, do not have enough food to meet their basic nutritional needs. This situation is unacceptable.

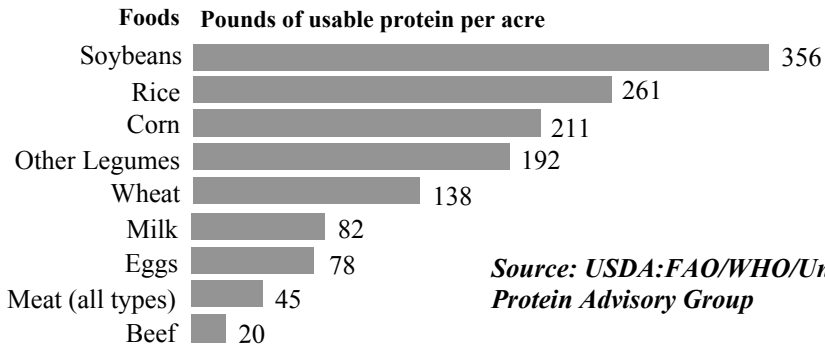
The True Cost of Meat

Joe E. Cohen, professor of population studies at Rockefeller University and the author of 'How Many People Can the Earth Support?' indicates that, right now, there's enough grain grown on earth to feed 10 billion people. The problem is that much of the grain is being fed to livestock to produce meat. For instance, in the US alone, 74% of the corn crop is used as livestock feed, and 98% of the soybean meal is used to feed animals. According to *David Pimentel, professor of ecology in Cornell University's College of Agriculture and Life Sciences*, the amount of grains fed to US livestock alone is sufficient to feed about 840 million people.

Inefficient feed to meat conversion ratio and inefficient land use

Raising animals for food is inherently inefficient. It takes some 7 kilograms of grain to produce 1 kilogram of meat. Livestock also represent humanities largest land use', accounting for 70% of all agricultural land. Moreover, 33% of total arable land (land that can be used for growing crops) is devoted to feeding livestock instead of people directly. According to the **World Health Organization (WHO)** and the **United Nations' Food and Agriculture Organization (FAO)**, an acre of Land can produce 326 pounds of usable soybean protein, but it can only produce 20 pounds of beef.

Land Use Efficiency - Usable protein per acre from different foods



Source: USDA:FAO/WHO/Unicef Protein Advisory Group

Water Shortage: Meat Production- A Thirsty Production System

Livestock's drain on the worlds water resources might be even more critical than the inefficiencies in use of land. Looking at the table below, one can understand why people call raising livestock a thirsty production System.

At the end of 2007, **FAO (UN)** update indicates that the amount of water needed to produce 1 kilogram of beef is between 100,000 and 130,000 litres.

There is now wide spread acceptance that lack of water is the greatest single threat to the world's food production. Reducing meat consumption is the simplest and most direct way to increase the ratio of food produced to water consumed.

Litres of water. Required to produce 1 Kilogram of food.

Potato 500, Wheat 900, Rice 1,912, Soybean 2,000, Chicken 3,500, Beef 100,000.

(Source: Pimental, Cornell University, 1997)

Animal Agriculture and the Environment

World Watch Institute Survey - Now, It's Not Personal

For more information: www.worldwatch.org

Growing demand for meat has become a driving force behind virtually every major category of environmental damage now threatening the human future, write the editors of *World Watch Institute* magazine. Total meat consumption has increased five-fold in the past half century, putting extreme pressure on Earth's limited resources, including water, land, feed, and fuel. In "**Now, It's Not Personal!**" a survey of each major category of environmental impact regarded as critical to the sustainability of civilization reveals how central a challenge this once marginal issue has become.

- **Deforestation and Grassland Destruction:** 40 percent of all the rainforests have been cleared or burned down in the last 40 years, mostly for cattle pasture.
- **Fresh Water:** Producing 8 ounces of beef requires 25,000 litres of water.
- **Waste Disposal:** Waste from livestock production exceeds the capacity of the planet to absorb it.
- **Energy Consumption & Global Warming:** It takes far more fossil-fuel energy to produce and transport meat than to deliver equivalent amounts of protein from plant sources.
- **Food Productivity of Farmland:** In the U.S., 56 million acres of land produce hay for livestock. Only 4 million acres produce vegetables for human consumption, reports the US Department of Commerce.
- **Diseases:** Mass production of livestock has generated large-scale increases in both infectious diseases and degenerative or "lifestyle" diseases.
- **Biodiversity Loss and Threat of Extinction:** Poaching and black marketeering of bush meat is decimating remaining populations of gorillas, chimpanzees, and other primates.

Above Survey confirmed by: United Nations Food and Agriculture Organisation.

Livestock's long shadow - Environmental issues and options (2006).

To download full report (PDF 5Mb) or read Executive Summary, go to

www.fao.org/docrep/010/a0701e/a0701e00.htm

Summary: The livestock sector emerges as one of the top two or three most significant contributors to the most serious environmental problems, at every scale from local to global. The findings of this report suggest that it should be a major policy focus when dealing with problems of land degradation, climate change and air pollution, water shortage and water pollution, and loss of biodiversity.

Livestock's contribution to environmental problems is on a massive scale and its potential contribution to their solution is equally large. The impact is so significant that it needs to be addressed with urgency.

Proof that vegetables can sustain Healthy Human Beings

	Carnivores	Herbivores	Humans
Teeth: Incisors	Short and pointed	Broad, flattened and spade shaped	Broad, flattened and spade shaped
Teeth: Canines	Long, sharp and Curved	Dull and short or long (for defense), or none	Short and blunted
Teeth: Molars	Sharp, jagged and blade shaped	Flattened with cusps	Flattened with nodular cusps
Jaw Motion	Shearing; minimal side-to-side motion	No shear; good side-to-side, front- to-back motion	No shear; good side-to-side, Front to-back motion
Mouth Opening vs. Head Size	Large	Small	Small
Chewing	None; swallows food whole	Extensive chewing necessary	Extensive chewing necessary
Saliva	No digestive enzymes	Carbohydrate digesting enzymes	Carbohydrate digesting enzymes
Stomach Acidity	Less than or equal to pH 1 with food in stomach	pH 4 to 5 with food in stomach	pH 4 to 5 with food in stomach
Stomach Capacity	60 to 70% of total volume of digestive tract	Less than 30% of total volume of digestive tract	21 to 27% of total volume of digestive tract
Length of Small Intestine	3 to 6 times body length	10 to more than 12 times body length	10 to 11 times body length
Liver	Can detoxify Vitamin A	Cannot detoxify Vitamin A	Cannot detoxify Vitamin A
Nails	Sharp Claws	Flat nails or blunt hooves	Flat nails

Physiologist’s Confirm Genesis 1 v 29

The above Chart demonstrates the physiological basis underlying the *fact that human beings are, by nature, designed to eat plants only.*

Sources, include *The Comparative Anatomy of Eating*, by Milton R. Mills M.D. and *Vegan Nutrition: Pure and Simple*, by Michael Klaper M.D.

Some of the gravest threats to the long term sustainability of humankind remain all but ignored. I would put the excessive consumption of meat right up there in that category Jonathon Porritt, Chair, UK Sustainable Development Commission

Resources

Challenge of hunger 2008. Int. Food Policy Research Inst. Oct. 08.

www.ifpri.org/media/20081014ghi.asp

Pimentel - Sustainability of food based diets. Cornell University. www.ajcn.org

Soaring food prices, action needed. Dr J.Diouf, Dir. Gen. FAO

www.fao.org/newsroom/common/ecg/1000733/en/facts99.pdf

Livestocks Long Shadow - FAO UN November 2006

www.fao.org/docrep/010/a0701e/a0701e00.htm

Gold M. The Global benefits of eating less meat. CIWF Trust 04 www.wellfedworld.org

Sad to say that, to date, CVAUK has not received a single reply from the Catholic Bishops (Letters posted 8th March 2009).

However, here is the British public's response to factory farms!

Here's some really good news. Each year the UK Government releases its agricultural figures, and this time they make for some very positive reading. The latest official statistics show that last year over 13 million fewer farmed land animals were slaughtered in the UK than the year before. This is a growing trend, with nearly 50 million fewer killed in 2008 than in 2005!

And it is not because we are importing more. Figures show that consumption of poultry meat in the UK last year fell by a massive 67,000 tonnes (four per cent) and pig meat consumption fell by a staggering 74,000 tonnes (down by over five per cent).

Guide To Helping Injured Animals.

It CAN happen. You are driving along and suddenly you hit an animal or bird in the road. Or you come across a creature that has been hit by another vehicle and has been left to die in agony.

What do you do?

First, make sure your vehicle is parked in a safe place. If possible, park clear of oncoming traffic. In the evening or at night, put on some light coloured clothing-- or use light coloured material made into a sash-- to help you be seen. Always carry a torch for such situations.

Take just as much care in daylight and don't be lulled into a false sense of security-- all too often drivers have their minds on other things.

The injured animal will almost certainly be in shock, either lying still or thrashing about. It will greatly benefit from being covered by a blanket, coat or towel, or whatever you have at your disposal. In particular, make sure you cover its head. Most animals and birds calm down once they are in darkness.

If the casualty is not too large or too heavy, you might be in a position to wrap it up and place it in your vehicle. Be aware however, that even small animals and birds bite when they are distressed, so always handle with great care. If in any doubt, leave the creature where it is.

It is not advisable to move large animals such as badgers or deer. They can be dangerous. Cover them up, if possible, and keep an eye on them. If they should happen to run away, note the direction they take. Injured animals can't always go very far and it will assist in locating them.

At this stage, call a vet, PACT or your local animal rescue group. Take the casualty to them or ask them to come to you. If you are unable to contact them, take the casualty to the nearest police station or vet. If the animal poses a danger to other road users, or is too large to transport, it may be necessary to dial 999 for the police. This should be a last resort. (Submitted by Debbie Sparkes)

"Lest We Forget"

New - Remembrance Hymn Cards & Prayers Cards!

Prayer Card Packs - Price List (inclusive of P & P) - UK Only

10 x Prayer Cards = £ 2.50	25 x Prayer Cards = £ 4.95
50 x Prayer Cards = £ 8.95	100 x Prayer Cards = £14.50
250 x Prayer Cards = £29.50	

Prayer Cards measure 10.5cm x 15cm approx & fits into a C6 Envelope
(not Supplied) RRP of 1 x Prayer Card is 25p each

Hymn Card Packs - Price List (inclusive of P & P) - UK Only

10 x Hymn Cards = £ 2.50	25 x Hymn Cards = £ 4.95
50 x Hymn Cards = £ 8.95	100 x Hymn Cards = £14.50
250 x Hymn Cards = £29.50	

Hymn Cards measure 10cm x 21cm approx (1/3rd A4)
RRP of 1 x Hymn Card is 25p each

Cheques & Postal Orders Only Please – Payable to:

Linda J. Bodicoat

**Post to: Rose Cottage, 51, Highfield Street, Earl Shilton,
Leicestershire, LE9 7HS**

Also available – with prices, sizes & quantities as above,

'Animal Welfare Sunday' - Prayer Cards

'Prayer of Hope' Pet Bereavement - Prayer Cards

'Prayer When Lighting a Candle' Pet Bereavement - Prayer Cards

Prayer Cards & Hymn Cards are also available in 'Mixed Packs' of your own choice. (Please state clearly how many of each design is required)

Hymn Leaflets - Inclusive of P & P (1/3 rd folded)

6 x Hymns for 'All Creatures Great & Small'
(plus well known tune suggestions)

10 x Hymn Leaflets = £ 1,95	25 x Hymn Leaflets = £ 3.95
50 x Hymn Leaflets = £ 6.45	100 x Hymn Leaflets = £10.50
RRP of 1 x Hymn Leaflet is 15p each	

24% of the proceeds will be donated to local and national animal charities.
the remainder will be used to promote Christian Animal Welfare.

Thank you for your Support!

**RESIST THE TOXIC FLUORIDE CHEMICAL BEING ADDED-
TO WATER SUPPLIES**

This is not natural calcium fluoride, but toxic fluorosilicic acid factory waste – a Grade 2 poison - which can be harmful to health. Visit:National Pure Water Association's site:- www.npwa.org.uk

It is a great delusion to suppose that flesh-meat of any kind is essential to health. Considerably more than three parts of the work of the world is done by men who never taste anything but vegetable, farinaceous food, and that of the simplest kind. There are far more strength-producing properties in wholemeal flour, peas, beans, lentils, oat-meal, roots, and other vegetables of the same class, than there are in beef or mutton, poultry or fish, or animal food of any description whatever.

Orders and Regulations of the Officers of the Salvation Army

Christian Evangelical, social service and social reform organization, originally British but later worldwide. Begun by William Booth in 1865 and named Salvation Army in 1878. (Submitted by Robin Lane)

A meat and dairy diet requires much more land than a vegetarian or vegan diet would . . . An American type diet requires 0.62 hectares per head, while a vegan diet would only need 0.08 hectares per head. There is more than enough arable land per head to support the world's population, at the present level or at the foreseeable future level on a vegan diet, but nowhere near enough land for the extravagant animal produce centred American one.

GEOFFREY YATES 1904—1989

School teacher, vegetarian and ecologist

Food: Need, Greed & Myopia. Exploitation and Starvation in a World of Plenty.

Earthright Publications 1986 (Submitted by Robin Lane)

The Observer and Advertiser - Leeds

Four - legged war heroes honoured for the first time

A Pensioner saw the dream she has held dear since a teenager become reality on Sunday when, for the first time, animals who gave their lives in war were officially recognised.

The Margaret Barker wreath was laid at Morley War Memorial in memory of the millions, of horses, dogs and other creatures that have served and died along-side the country's servicemen and women. Margaret, 84, who lives in a nursing home in Liversedge, was unable to lay the wreath herself but Julie Radcliffe-Taylor, her Pets As Therapy carer, did so on her behalf - along with her PAT dog Echo.

Echo also took to the stage at Morley Town Hall at the festival of remembrance on Friday night, where Julie read a eulogy to the animals who paid the ultimate sacrifice.

After laying the wreath on Sunday she told the Mayor of Morley, Corm Terry Grayshon, it had been the best day of her life. Said Coun. Terry Grayshon, "I hope people realise the contribution of these animals and it's very important that they are remembered too. It seem to have really captured ple's imagination:"

It is Margaret and Julie's hope that the Margaret Barker wreath eventually be laid memorials across the country.

(Submitted by John & Wendy Brayshaw)



HOLIDAY HOME IN ITALY

Via del Borgo 9 is situated in Tavernelle, North West Tuscany, in the Appenine Mountains. The nearest main town is Aulla. Tavernelle is a small village of about 200 inhabitants.

For further information please contact:
Helena Youle: Telephone: 02392.471977
Email: helena@viadelborgo9.com

All profits donated to Animal Welfare.

OXFORD CENTRE FOR ANIMAL ETHICS

Launch of Pioneering Animal Ethics Book Series (Jan. 2009)

The publisher Palgrave Macmillan in partnership with the Oxford Centre for Animal Ethics is delighted to announce the launch of a ground-breaking book series in a new field of enquiry: animal ethics.

The new Palgrave Macmillan book series will be jointly edited by the internationally known theologian the Reverend Professor Andrew Linzey, Director of the Oxford Centre for Animal Ethics, and Professor Priscilla Cohn, Emeritus Professor in Philosophy at Penn State University and Associate Director of the Centre. The book series will publish pioneering work written by new and established academics from a wide range of disciplines including anthropology, ethics, history, law, literature, linguistics, political theory, religion and science. The aim of the series is to provide a range of key introductory and advanced texts that map out ethical positions on animals.

Palgrave Macmillan aims to publish the first set of books in early 2010. Commenting on the new series Professor Linzey notes, *“Interest in the ethics of our treatment of animals has increased markedly over the last 40 years. This series will explore the challenges that Animal Ethics poses, both conceptually and practically, to traditional understanding of human- animal relations.”*

Academics working in relevant areas of enquiry are invited to send ideas and proposals via email to Professor Andrew Linzey, Director of the Oxford Centre for Animal Ethics by emailing director@oxfordanimaethics.com to request a proposal form.

HELP STOP THE EU RESTRICTING THE SALE OF BENEFICIAL HEALTH SUPPLEMENTS

Some supplements may be reduced to tiny almost useless amounts. Natural supplements are much safer than most medical drugs, which have side-effects & are tested on animals. Contact: Alliance for Natural Health:

Tel: 01252 371275. www.alliance-natural-health.org



The Vegan Society has been helping people live a cruelty free lifestyle since 1944. For a free information pack, free nutritional booklet or for tasty vegan recipe ideas.

e-mail info@vegansociety.com

or telephone 0121 523 1730.

Visit their website: www.vegansociety.com

The Vegan Society offers help & assistance to CVAUK Members, including the following free literature/resources:

Full range of full-colour leaflets

Including more detailed information sheets. The leaflets can be previewed on our Web site: www.vegansociety.com/publications/leaflets.php and include:

Vegan Catering for All.

for professional caterers,

Vegan Catering Guide.

For hospitals and care homes",

Plant-based Nutrition.

Are your meals costing the earth?

Why Vegan?

The Young Person's Guide to Veganism.

Vegan for the Animals.

as well as leaflets about health, dairy, eggs, honey, wool, leather and silk.

The information sheets cover a wide range of nutrition, recipes and lifestyle topics, including vegan infants, bone health and footwear.

Free information packs

including a full-colour recipe leaflet and nutrition booklet, to anyone who requests one. This pack also includes a full list of our information sheets, which can be sent by email if appropriate.

Free mentoring scheme

where people can be paired up with a 'personal coach' to help them explore plant-based dining. This is called our Vegan Pledge, and full details are on our Web site:

www.vegansociety.com/newsroom/index.php?archives/31-Take-the-Vegan-Pledge.html

For orders & further information please contact The Vegan Society direct.



Send all contributions and enquiries to:

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Tel: 01428 723747 Email: dongwil@uk2.net

