



Christian Vegetarian Association UK

Working towards a violence-free world

Home of Veg4Lent

NEWSLETTER

Harvest - September 2006 - No.1

Our Threefold Mission

1. To support and encourage Christian Vegetarians in the United Kingdom.
2. To share with non-vegetarian Christians how a vegetarian diet can add meaning to one's faith, aid one's spirituality, and enhance one's moral life.
3. To show the world that a plant-based way of life represents good, responsible Christian stewardship for all of God's Creation.



Affiliated Ministry
CVA (USA)

Our Threefold Ministry

1. Of Environment and Health
2. Of Animal Rights and Welfare
3. Of Discipleship

CVAUK Team

Spokesperson - Fr John Ryder
Newsletter Editor - Eleisha Newman
Administrator - Don Gwillim
Communications Secretary - Paul Taylor

Patrons: Pastor James Thompson - the Animal Padre & Founder - Christians Against All Animal Abuse

Rev. J.R. Hyland - Editor, Humane Religion, USA **Antony Neesham** - Veg4Lent Founder

Fr Derek Reeve - Catholic Priest (Retired), Southsea, Hampshire.

Samantha Chandler - Correspondence Secretary, Anglican Society for the Welfare of Animals

Deborah Jones - General Secretary & Editor of *The Ark*, Catholic Concern for Animals.

Stop Press: On the Internet? You can now raise money for CVAUK without any cost to yourself, see back page.

Editorial....

I have found producing this newsletter very interesting. Special software has been passed on to me for the purpose, which has a clever layering facility, enabling different fields and documents to be viewed and worked on simultaneously. It reminds me of the different worlds behind the wardrobe in C.S. Lewis's Narnia Chronicles, or the infinite dimensional possibilities of modern mathematics, Dr Who's Tardis, the uses that a multi-functional classroom can be put to, or maybe the meanderings of a distracted mind. Tools and facilities can be applied to good or bad purpose, to more ably present a truth, or to divert attention from reality. There is danger in layered and compartmentalised thinking, as is evidenced in the disparate way we human beings can treat one another, other species of creature, and our planet. It is possible for someone to imagine that all is well after Church on a Sunday, with lambs gambolling in a snowy field on the other side of a window, lamb chop and mint sauce served up on a plate before one, lambskin slippers snug and warm about one's feet, and a charity box to hand collecting coins to send young sheep to a desert-region of Africa. Those concrete physical laws of matter and space, cause and effect, time and sequence, sustenance and life, which God so kindly and reliably upholds for us through the slowly passing ages, can be completely overlooked in favour of disconnected, momentary and stolen satisfactions. I hope that this Newsletter may serve a very good and encouraging purpose, and that CVAUK members may be enthused to contribute to it. Whether you have been re-writing history, making your halo gleam with good works, or merely listening with joy to the birds choring-in a golden dawn, this Newsletter is dedicated to the Lord Jesus living in you.

Testimonials....

CVAUK Patron and Spokesperson - Fr John Ryder

I was born in Johannesburg, South Africa, near the middle of the last century. My father had spent his teenage years on his grandmother's farm in Natal - it was during the 1930s depression and nothing was wasted. After the war he worked on a farm in the bushveld: where leopards were not shot as it made more sense to loose a few head of cattle to them and not be troubled by baboons, baboons being the leopards' preferred food; where fallen trees were left where they fell because this provided more grazing in times of drought; where the edges of fields were not ploughed as this meant the insects stayed in the natural vegetation and didn't attack your crops, and what you lost in square yards of cultivation was more than saved on insecticides.

My mother was a 'townie', and she won - so my father had to leave the farm and find a job in the city - but he never forgot what he learned there. Not just the practical principles, but the theological one: the world is the Lord's: co-operate with His creation and your long-term future is assured, if you try to do better artificially there may be short term gains but your future may be irrevocably damaged.

My mother, although a city-dweller all her life, was a fanatic nutritionist, and as far back as I can remember a member of the Organic Soil Association. Her father, whom she adored, had been brought up on a mission station, where there were only natural things to hand, and it was necessary to recycle everything.

So there was no hope for me, really. I grew up with a love for God and His creation, feeling pain at the sight of litter, or soil erosion, or waste of any kind: at how the sin of man was despoiling the beautiful gift God had given him. My experience since has confirmed, and built on, these feelings of my childhood.

My Honours in Theology doesn't qualify me to offer environmental solutions, but it does help me to argue that to find them is our Christian duty, and that to encourage others to change their lifestyles to protect the environment is an essential part of preaching the Gospel.

CVAUK Newsletter Editor - Miss Eleisha Carol Newman

When very small, I had what is perhaps a typical insistence that all things given to me be real: real feathers in my quilt, real fur on my coat, real meat in my vegetable sauce. If it was not real it meant I was being cheated which was plainly unfair. By my mid-teens, I could not hide that real animals were implicated in my choices and so my Christian disposition became a passionately vegan one (even though it seemed like a real cross to bear). I've lived and worked in the real world, taken some backward steps but rallied round and become a temperate Vegan again. I have real experience of God putting me on the right path through spiritual encounters, religious practice and reading Scripture. Failings in health have been remedied by what is truthfully a salubrious and joyful way of life. I have an Honours Degree in Architectural Design, but even though obtained from the Canterbury School, this does not qualify me to reason theologically on your behalf.

However, it does have some uses, such as being able to think critically about what we are really capable of doing to our shared physical environment, and its implications. It is just as 'a Christian' that I like to envisage a more wholesome place before proposing a redesign. I now find myself living within sight of my childhood home, in a town and county where the majority group of my ancestors have lived for hundreds if not thousands of years, and I am seeing some real nightmares transformed into happy realities. Land, where freight trains crammed with livestock once jarred my nerves as they screeched by, is now a wildlife reserve with landscape sculpture, destined to be a sustainability centre for the South East of England. Our Mayor is a vegetarian, and the whole town may soon become part of a National Park where plants and animals may all have a special vocation. I do not wish to discomfit my Religious leaders, but in these latter days (with the non-church-going populace evidently leading the way and the Church too often seeming to gnash her teeth and pick bones over dietary and stewardship issues) I have become more insistent that 'all things Christian ought to be real signs of God's love'. And how can God's love be seen, in its greatness, to fall short of even the highest expectations of Christian Vegetarians?

CVAUK Administrator - Don Gwillim

My birth in April 1931 merited a mention in a national newspaper and I am eternally grateful to my parents for ignoring their suggestion to name me 'Morris Cowley' after the taxi in which I was born.

My parents were not church goers but decided that I should attend Sunday school for my own moral good. My moral upbringing was interrupted when I was evacuated in 1939. In 1942 I became a choir boy and was confirmed in the Church of England, Colwyn Bay in 1945. Over the next 40 years I only entered a church twice, both times to get married. During that time I still loved Jesus but after studying English history, I could not come to terms with a church that failed to reflect the non-violence teachings of Jesus.

However, my second wife Audrie, a Roman Catholic, had other ideas. Audrie and her daughter Tracy witnessed to me for 10 years until finally, at the age of 55, I agreed to attend our local C of E and discovered that my faith in a non-violent Jesus was stronger than my doubts about the church, so I stayed. After marrying Audrie animals became the main focus of our lives. While waiting for a Spinal fusion operation, Tracy became involved in Parrot rescue and after 10 years we became a small animal sanctuary caring for parrots, rabbits and dogs. The family adopted a vegetarian diet in 1994.

On retiring from my job as Chief Engineer (Avionics) in 1996, I dedicated my extra time to the Lord and prayed for guidance. As Chairman of 'Christian Response (Worldwide)' I guided the charity towards Charity Commission registration but resigned when promises to promote animal welfare issues were withdrawn. It was apparent that God wanted me to care for animals and challenge the anthropocentric attitude of the church. In 1998 I became a member of the Veg4Lent team, Antony Neesham the founder of Veg4Lent and myself are co-founders of CVAUK, Tony is now a CVAUK patron living in the U.S.A.

I am convinced that my efforts to introduce a vegetarian consciousness within the church is the fulfilment of God's purposes in my life. If you want to know more about the Gwillim family and our animals, please visit our updated website <www.parrotpets.co.uk>.

CVAUK Newsletter - Code of Practice

It is the intention of the CVAUK Team to produce a newsletter as frequently as is required in order to serve, encourage and equip you, our members, with the expertise, Theological back-up, and campaign advice that will best serve the objectives of our threefold mission and ministries. We endeavour to do this through the material economies that we can make of our pooled resources. To this end, we seek to avoid confrontation, so far as is possible; to obtain all appropriate permissions before distributing our information whether inside or outside of a church; to encourage and support each other through sharing views in this Newsletter and in other suitable forms of communication (provided that such views conform to our Code of Practice); to ensure that any statements, letters and articles published in the name of CVAUK are in agreement with existing Animal Welfare and Environmental declarations by the recognized Ecclesiastical authorities, or any approved statements made by members of the clergy or otherwise respected theologians; to restrict our public debate of Biblical subjects to those included in shared Canonical texts; to avoid controversial and/or categorical statements that cannot be substantiated by Scripture or Scientific proofs in accordance with accepted methodologies. Our current Team comprises only three members, and so we would like to remind you, wherever you can, to be self-regulating in these matters, and that your active contribution and feedback to this Newsletter (or direct to the Team) is required in order for it to fulfil its purpose.

Members' Contributions -

It is proposed that there be four Newsletters each year, and that any items be submitted some time in advance:

Advent Newsletter:	Final submission date: 11 November 2006
	Publication date: Week beginning 27 November 2006 (First Sunday of Advent - 3 rd December 2006)
Lenten Newsletter:	Final submission date: 11 January 2007
	Publication date: Week beginning 12 February 2007 (Ash Wednesday - 21 February 2007, Good Friday - 6 th April 2007)
Pentecost Newsletter:	Final submission date: 11 May 2007
	Publication date: Week beginning 28 May 2007 (Pentecost Sunday - 27 th May 2007)
Harvest Newsletter:	Final submission date: 11 September 2007
	Publication date: Week beginning 1 October 2007 (Harvest Thanksgiving - around 30 th September 2007)

Please send items to: Eleisha Carol Newman, CVAUK Newsletter Editor

“May We Suggest....” - Interpreting Scripture

Why are the animals and plants mentioned in the Gospels often ignored when the Word of God is explained to the people? Conventions in artworks portraying Gospel passages, often referred to in sermons, can similarly close the way to developing natural lines of enquiry about them. For example, ‘an ass is a beast of burden’, ‘an ox is just a dumb beast in comparison to man’, ‘a lamb is always representative of Jesus’, and ‘a dove is symbolic of the Holy Spirit’. Their created reality is not revealed but hidden behind the use man has chosen to make of them in support of his livelihood, whether he be a farmer working the land or an artist encrypting meaning.

When Job lay sick on his bed, lamenting the miserable state of his world, God took Job’s mind off his sufferings by sharing His interest in His many other creatures. Is it unreasonable to suggest that, as we moan and lament the fallen world that we live in, God is beckoning our sense of fascination to learn more about all of His other creatures and the world in which we live? Perhaps the animals in the Gospels are there to tease our devotions, and wake us up (with some humour) to a healthier understanding of His truth.

"The team would like to make **"May We Suggest..."** a regular feature in the CVAUK newsletter, and eventually to compile a small CVAUK booklet of helpful interpretations of challenging scripture passages. "Which are the passages that less enlightened Christians use against you in defence of eating meat or other cruelty to animals, or which you have difficulty interpreting in accordance with your own understanding? Perhaps Peter's vision (Acts 10:1-11, 19), The Prodigal Son (Luke 15:11-32), St Paul's comments on abstinence (Romans 14), the Gadarene Swine (Matthew 8:28-24, Mark 5:1-20, Luke 8:26-39), or maybe God's Covenant (Genesis 9:3,4).

PLEASE help us with this task, and send to Eleisha any interpretations which are authoritative and have helped you. They may be written by a recognized member of the Clergy, a qualified Theologian, or have received an imprimatur or other sanction to say that they are in accordance with the Christian faith. If you have heard something helpful spoken in a Sermon, write it down and ask the Preacher to put his name and qualification to it, and then send it on.

The team will consider all submitted interpretations, and the most helpful ones will be published in the Newsletter."

“Don’t Exaggerate!” - Some Facts and Figures....

Farm animals consume a lot of water.

- A day’s food for a meat eater requires over 15,000 litres of water (enough to take 300 baths).
- Producing 8 ounces of beef can require up to 25,000 litres of water.
- For each kilogram of grain-fed ‘beef’, at least 15 cubic metres of water have been required.
- For each kilogram of ‘lamb’ from sheep fed on grass, at least 10 cubic metres of water have been required.
- One kilogram of cereals needs only 0.4 to 3 cubic metres of water.
- A day’s food for a Vegetarian requires 5,000 litres of water.
- A day’s food for a Vegan requires 1,150 litres of water.

Farming animals for food is inefficient.

- Farm animals convert only 15% of the food they eat into meat, eggs or milk.
- A single calorie of ‘beef’, ‘pork’ or ‘poultry’ needs 11-17 calories of feed.
- Eighty percent of soybean harvests are eaten by animals, not people.
- Belching, flatulent livestock emit 16% of the world’s annual production of methane; a powerful greenhouse gas and major contributor to climate change.
- One calorie of energy obtained from potatoes takes 33% less fossil fuel energy to produce than that required for one calorie of ‘beef’.
- If there were not so many farm animals to grow crops for, more land could be used for growing industrial crops, for example to make renewable fuels (palm oil, sunflower, rapeseed &c) or for textile fibres (hemp, flax, jute &c).

Eating farmed animals endangers human health.

- The world’s human population currently stands at about 6 billion, and about 1 billion of these are under-nourished or starving, despite agriculture producing enough food to feed about 12 billion.
- Animal feed containing meat and bone-meal can cause mad cow disease, which has affected thousands of cattle in industrial countries.
- Creutzfeldt-Jakob disease, the human strain of mad cow disease, has killed at least 150 people.
- Cows, pigs and chickens consume 70% of all anti-microbial drugs in the USA.
- Factory farm conditions can spread E.coli, Salmonella, and other food-borne pathogens.
- Eating animal products high in saturated fat and cholesterol is linked to cancer, heart disease and other chronic illnesses.
- Giving up eating animal products high in saturated fat and cholesterol, and taking up a plant-based diet, almost invariably leads to some remission in diagnosed conditions of cancer, heart disease and other chronic illnesses.

Animal farming misuses and wastes the earth’s natural resources, and is a major contributor to environmental destruction.

- The 1.25 billion domesticated cattle have been given 25% of the world’s land surface to graze; wild species are becoming extinct at a rate unparalleled since the dinosaurs were wiped out.
- More than 33% of the world’s agricultural land has been contributing to desertification through the clearing of forests for grazing, due to overgrazing, use of poor irrigation techniques, and over-cultivating croplands to support farm animals as well as humans.
- Each cow produces about 23 kilograms of urine and excrement every day. The ammonia and nitrates from this waste leach into the ground and surface water, polluting wells and rivers.
- Pollution from farm animal excrement causes algal blooms in water, removes oxygen from the water, and kills fish.
- Ammonia from farm waste contributes to atmospheric pollution.
- It is a more expensive and lengthy process for Water companies to treat sewage from meat-eating households than it is from vegetarian and vegan households.
- The fossil fuel energy required to produce a day’s food for a meat eater is 34,000 calories.
- The fossil fuel energy required to produce a day’s food for a Vegetarian is 20,000 calories.
- The fossil fuel energy required to produce a day’s food for a Vegan is 10,000 calories.
- A vegan, who eats only plant foods and products based on them, requires just one eighth of the land needed to feed a meat-eater.

Using animals as though they are products in a factory line is not only brutal, causing immense suffering, but uneconomic and thus requiring government subsidies.

- In commercial honey production, Queen bees have their wings clipped, are artificially inseminated from males who have been decapitated, and are killed when their fertility decreases. Whole colonies may be killed during winter to save on feeding costs.
- The animals whose bodies are sold as meat do not live a fraction of their natural lifespan; chickens may live only a few weeks, pigs only six months, sheep about two years, cattle only four years.
- It is necessary to keep dairy cows in a perpetual cycle of pregnancy and lactation, but only one calf out of every four born to dairy cows are chosen to become dairy cows themselves. All male calves, rejected female ones, and worn-out dairy cows, are slaughtered - but their bodies are of little economic value.
- Dairy cows are now bred to produce ten times more milk than a calf would naturally drink. The calcium content of cow's milk required to help a calf develop its bone structure rapidly is much higher than that required by human beings. There is a much lower calcium content in human milk. Excessive intakes of calcium in humans can trigger defences which prevent any further calcium intake and even eliminates calcium from tissues where it has already been deposited - resulting in medical costs.
- Many dairy cattle suffer from mastitis, and there are no restrictions preventing the milk contaminated with resultant puss being included in the tank-load and sold - and so it is. If it were not, prices would be very high and milk in short supply.
- If you've ever wondered what happens to the body parts of slaughtered animals which are not choice cuts (such as ears, noses, tails, and reproductive parts) think no further than the 'hot dog' and similarly unrecognisable 'foods'.
- Skimming cow's milk to remove unhealthy fat uses energy and increases costs; the fat is just put into another product to feed people with.
- In a 250 ml serving of soya milk there is only 0.5g of saturated fat, compared to 5.75g in dairy milk. Why favour cow's milk?

Members' News Items and Contributions...

London Architecture Week Sheep Drive

On June 17th 2006, London began celebrating 'Architecture Week', a biennial celebration of the achievements of the architects in the City (actually a 9 day extravaganza of exhibitions, walks, film screenings and debates). To mark the opening of this event, 30 Herdwick sheep were transported from Cumbria to London, in unshorn coats (selective breeding over the centuries has made domesticated breeds of sheep incapable of moulting). It was a blistering hot summers day.

Marion Hussenbux of Quaker Concern for Animals (and CVAUK) was given one day's advance warning, and along with many other concerned objectors she contacted the organisers (including farmer Andrew Sharp, who has an organic meat stall at Borough Market, and whose family have been in the mutton trade for generations). Ken Livingstone's office was more quick to reply, having had no involvement in it and being unable to do anything about it. They put Marion in touch with their Animal Protection Officer, Natasha Fuchs, who had already been alerted by Anita Singh of Peta, to whom she had replied that day: "I understand your concerns for the welfare of the sheep being used tomorrow. I have contacted the Corporation of London's Animal Health Inspectors who had already taken action to improve the sheep's welfare as much as possible. They will be ensuring that the event meets legal requirements as far as the animals are concerned.

"The number of sheep has been reduced from 60 to 30. There will now be 20 shepherds escorting the sheep. There will be two vets on standby throughout the day with veterinary surgeries briefed in case an incident occurs. "The Mayor does not have the power to intervene and the sheep are already on their way to London. I am sorry we could not be of greater assistance, but I hope the improvement to the conditions puts some of your concerns at rest." Natasha Fuchs, Senior Policy Officer, Animal Protection.

On the day, the sheep were herded from Borough Market along the route that animals destined for slaughter at Smithfields Market would have passed through until the 19th century. The Anglican Bishop of Southwark (Rt.Rev.Dr. Thomas Butler) blessed the sheep. The sheep were driven off by (Lord) Richard Rogers and Renzo Piano architects, partners in practice who first trained at the Architect's Association in

London, now also home of the Church of England's 'Triangle Bookshop' and the 'Ace Symposium' Christian arts group. The Richard Rogers Partnership is responsible for the Millennium Dome, the Lloyds and Channel-4-Television buildings, and more than 20 other large-scale developments in London alone, not to mention the Pompidou Arts Centre in Paris, which put these two architectural giants on the international map. They developed a high-tech aesthetic, seen as a 'disembowelling'; extra space being gained on the inside by 'splaying all building services as brightly coloured guts on the outside. The remaining 'shepherds' turned out to be ten butchers dressed in the full regalia of the Worshipful Company of Butchers, mounted police, and several actual shepherds, the quotient being made up by their sheepdogs. Animal Rights protestors tried to stop them at the Millennium Bridge, but failed. The flock passed by St Paul's Cathedral, through Paternoster Square, and were penned in at St Bartholomews church for the St Bartholomews Fair.

Historical writer, Peter Ackroyd, suggested that the sheep were sparking a memory of the old human tracks trod by those journeying in and out of the City for many centuries. The sheep created a sharp contrast with the environment that the City's architects have since succeeded in creating. Herdwicks are the hardiest of British sheep, and originate from the Lake District where they were kept by rich Abbeys in Norman times; their long, coarse wool makes hard-wearing carpets. As the sheep marched on, crowds gathered round them, causing them anxiety that they might be trampled underfoot. Several times the flock was halted in its progress to uphold the historic right to be driven by the Freemen through the City of London. However, it is unlikely that the Freemen of the City of London past or present would be pleased to be likened to the sheep, having been fiercely independent since pre-Norman Conquest times. Was the human reference to members of the Church? London is the City where the hours of all were once governed by the peal of bells, which called the faithful to prayer in the most embellished, and best attended, of all pre-Norman churches.

After remaining a while in an unsheltered pen at St Bartholomews, it is thought that the flock were driven the 300 miles back to Cumbria, and not slaughtered for the meat stall straightaway. Two years ago, cattle were driven through the City to mark the start of Architecture Week. Cattle-driving to Smithfields began officially around 1359, when Scottish cattle thieves were given legal permission by the English to drive their stolen stock to the London markets. In 1794 alone, 109,000 cattle arrived at Smithfields, 80% driven down on foot from Scotland, only pausing in East Anglia to fatten for a while. Ships, then trains, took some of the pain out of the drovers task; these men apparently being wilder and hairier than the beasts they herded. In 1889 the Highland Railway Company carried about 250,000 sheep to the south to serve the London markets. What will we see in two years time? An attempt at Tamworth swine-herding, or clipped-winged 'Light Sussex' chicken rustling?

Following the event, Marion Hussenbux (having been unable to attend the sheep drive herself) wrote to the RSPCA on the strength of reports from friends. She has been wondering how we might be better prepared for the next time, and why more Animal Welfare and Rights organisations did not have a presence there. As a listed school speaker for CIWF and Animal Aid, your Editor apologises for her absence (I did not know it was happening). Our Patron James Thompson, and also our Administrator Don Gwillim, sent emails to the Bishop of Southwark objecting to the inconsistency of the event with the Christian message, and reminding him of the Lambeth Declaration. I followed the vanguard and asked Richard Rogers to explain his involvement in Architecture Week, the statement he was trying to make, and his view on the expectations of people who work to create an environment where no animals are slaughtered, and new technologies are employed to deliver nutritious foods and versatile materials for all human needs from a wide range of plant sources. We are all still awaiting replies!

World Water Crisis

The Fourth World Water Forum took place in Mexico City from 16th to 22nd March 2006, and the Holy See up-dated the position it took in its report submitted at the Kyoto Meeting, Japan, March 2003. "There is an urgent need to regain a "culture of water", to educate society to a new attitude towards water. In many ways our esteem for water has fallen. Traditionally, water was revered and protected, even celebrated. Today, it runs the risk of becoming a mere consumer product." Attention was brought to the injustice evident amongst our 'family of nations' whereby affluent societies waste water, and poor societies do not have sufficient to survive. "Water is a natural resource vital for the survival of humanity and all species on earth. For the good of creation, water is destined for all human beings and their communities. God intended the earth and all it contains for the use of all, so that all created things would be shared fairly by humankind under the guidance of justice tempered by charity."

In 2006, in his message to the Catholic Bishops of Brazil, Pope John Paul II stated that “As a gift from God, water is a vital element essential to survival, thus, everyone has a right to it.” However, it is the case that “the international human-rights system today lacks an explicit agreed acceptance of the right to access to safe water.... Defining access to safe water as a human right is an important step in making this access a reality in the lives of many people living in poverty. A rights-based approach places the human being at the centre of development. Access to safe water is made a legal entitlement rather than a service or commodity provided on a humanitarian basis.” In lands where water is scarce, conflicts are caused due to a lack of resource security. If there is to be world peace, governments and international organisations will need to “increase efforts to ensure that every person has access to safe water.” Peace can be made through “hydro-solidarity”; “Sharing water and sharing the benefits which water brings, in a mutually agreed, equitable and sustainable way, is the key to preventing conflicts over this precarious resource.”

We are told that “wasting water is morally unsustainable.” Water is wasted by privileged people failing to think of, or care about, the consequences of their wasteful practices, and due to infrastructure being old, badly or improperly constructed and inadequately maintained. There tends to be waste where water is subsidized. “Good management of natural resources is clearly coupled with the requirement that users pay the true cost of services.” “At present, people living in poverty often pay substantially more for access to safe water and sanitation than those more financially secure. The payment by the poor is not limited only to the financial realm... they pay more also in terms of physical effort and in terms of their health.” Pope John Paul II once recalled that “there exist important human needs which escape market logic, and water is precisely one of these. It cannot be used solely as a means for profit because it is essential to the survival of the human person, and thus cannot be transformed into a good reserved to the exclusive advantage of only those who can afford to pay for it.” Natural disasters, admittedly, have been the cause of numerous deaths, but “Natural disasters are not solely caused by nature, but also by an inconsiderate use and consumption of the earth’s resources.” Conversely, “all men and women must become animated by the confidence that nature has in store secret possibilities which it is up to intelligence to discover and make use of in order to reach the development which is in the Creator’s plan... The water issue is a right to life issue.”

The Sixth Symposium on the Environment, organized by His Holiness Bartholomew I (Ecumenical Patriarch) and the Permanent Committee of “Religion, Science and the Environment”, was dedicated to the safeguarding of Creation, but specifically to the Amazon River, Brazil. It was held on board a ship, as it sailed the Amazon, between 13th and 20th July 2006. Pope Benedict XVI mentioned in a General Audience on 5th July 2006 that this important event would help to foster “ever greater respect for nature, entrusted by God to hard-working and responsible human hands.” He also sent a message to be read by his representative at the meeting: “The joint effort to create awareness on the part of Christians of every denomination, in order to show ‘the intrinsic connection between development, human need and the stewardship of creation, is truly proving more important than ever... The duty to emphasize an appropriate catechesis [Christian teaching] concerning creation, (in order to recall the meaning and religious significance of protecting it), is closely connected with our duty as Pastors, and can have an important impact on the perception of the value of life itself, as well as on the satisfactory solution to the consequent inevitable social problems.”

With regard to the Amazon Pope Benedict XVI said, “This immense region, where waters are an incomparable source of harmony and riches, is presented as an open book whose pages reveal the mystery of life. How is it possible not to feel, both as individuals and as communities, urged to acquire a responsible awareness that is expressed in consistent decisions to protect such an ecologically rich environment?” “I would like to assure you of my support for the values inherent in the Symposium. I see our common commitment as an example of that collaboration which Orthodox and Catholics must constantly seek, to respond to the call for a common witness. This implies that all Christians seriously cultivate the mental openness that is dictated by love and rooted in faith. Thus, they will be able together to offer to the world a credible witness of their sense of responsibility for the safeguard of creation.” With reference to the proceedings of the Symposium he said, “Common points must be found on which to converge the commitments of each [project] to safeguard the *habitat* that the Creator has made available to the human beings, in whom he has impressed his own image.” The Pope prayed that the meeting would “constitute an important step forward in the effort, so widely shared, to safeguard this world that God created in wisdom and love.”

“World Water Week” is held in Stockholm, the Swedish capital, every year; this year between 15th and 21st August. It is organized by the Stockholm International Water Institute, Siwi. Anders Bertell, Executive Director of Siwi, told the BBC Environment Correspondent Alex Kirby that “It’s going to be almost impossible to feed future generations the kind of diet we have now in western Europe and North America.” Animals need much more water than grain to produce the same amount of food, and ending malnutrition and feeding even more mouths will take still more water. Scientists say the world will have to change its consumption patterns to have any realistic hope of feeding itself. Siwi says “With about 840 million people undernourished or lacking a secure food supply today, and another two billion or more people [expected]... by 2025, feeding the world’s growing population (and finding the water to grow the food) continues to be a basic and sizeable challenge.”

A paper delivered during the conference entitled “Water: More Nutrition Per Drop”, says “For several decades, increase in food production has outpaced population growth.” However, now “much of the world is simply running out of water” which makes further increases in production impossible. The World Health Organization calls malnutrition “The silent emergency.” It is a factor in at least half of the 10.4 million child deaths which occur every year. Anders Bertell told the BBC news online team “The basic problem is that food is the main global consumer of water, with irrigation taking 70% or more of all water we use, apart from huge volumes of rainwater. The bottom line is that we’ve got to do something to reduce the amount of water we devote to growing food today... But in the developed world, and in parts of some developing countries, consumers are demanding more meat...” The growth in demand for meat and dairy products is unsustainable. “Most of us don’t appreciate, either politically or personally, the challenge of finding enough water to grow enough food, though in some countries it’s a problem of everyday living... I think the world’s future water supply is a problem that’s an entire order of magnitude greater than we’ve begun to realise.” Mr Bertell said the rich would be able to buy their way out of trouble by importing “virtual water” - the water needed to grow the food they bought from abroad.” He said, “The transport of virtual water is huge. Australians were astonished to find that although their country is short of water, they’re net exporters of water in the form of meat.”

The British Parrot Community

Don Gwillim has redesigned a beautiful new website in loving memory of his wife Audrey. Many of his daughter’s, Tracy’s, feature articles for the “Parrot” magazine are accessible on the site, with ‘haute cuisine’ vegetarian recipes to meet Parrots’ nutritional requirements, information about their physical and psychological well-being and preferred living environments. The website is called < www.parrotspets.co.uk >, and is well worth a visit even if you are not a parrot or pet owner.

Order of the Golden Age

John Gilheany has been busy researching the long-forgotten religious aspects of the history of Vegetarianism in the UK, and is resurrecting the missing Decrees of the Universal Church into the bargain. The implications are staggering and inspiring. Some of his findings are now available for us to read on another beautiful new website, also the work of Don Gwillim. The website takes its name from a Society founded for the purpose “To promote the doing of God’s Will in all things. To hasten the coming of the Golden Age when love and goodwill towards all fellow creatures shall reign in every human heart. To advocate the adoption throughout Christendom, of a bloodless and natural diet. To plead the cause of the weak, defenceless and oppressed. To deprecate War, Slaughter, Gluttony, Intemperance, and Cruelty, and all that is opposed to the true spirit of Christianity.”

The Society was highly successful but was halted by its members’ commitment to bring an end to the First World War. It is enlightening and inspiring reading, and is accessible on < www.ordergoldenage.co.uk >.

This website is linked to another new website for the Fellowship of Life organisation: < www.all-creatures.org/fol > It has a very good account of St Hubert, a patron whom for a variety of reasons many of us share. There is a fairly good stained glass window dedicated to him at the Roman Catholic Church of St Pancras, Lewes - if you are ever passing through - because Hubert was the name of the priest who founded the current parish. He hugs a beautiful stag, both being framed in golden sheaves. St Pancras is another good saint, thought to have been associated with Lewes for well over a thousand years. He was martyred as a youth by Diocletian for refusing to even spill the scent of flowers for that despot, and so I doubt that he ate meat following his conversion. His remains are still interred in a Basilica dedicated to his name on the Via Aurelia

(or The 'Golden Way') in Rome. Our Christian Vegetarian cause seems to be intricately bound together with a golden thread.

PLEASE HELP - NAME FOR THIS NEWSLETTER:

Do you think we ought to name this Newsletter? Suggestions include: "The Dawn Chorus", or the "Aureolean" (See end of above article)?

Questions, Comments and other suggestions welcome.

Strategic Information and Campaign Planning

- ☒ Don Gwillim and Neville Fowler (of HIPPO; Help International Plant Protein Organisation), will be producing **new leaflets and letters to send out to clergy in time for the Lenten season**. We wish to invite more priests to become involved in the debate.
- ☒ **CVAUK is helping Neville Fowler (HIPPO) to distribute his latest leaflet, 'Hippopotamus', to the churches**. The leaflet condemns charities that support 'Send an Animal' campaigns and provides an alternative. You ought to have received a copy with this newsletter. If you wish to make further copies of it please do, but it is requested that you reproduce it on a similar quality paper and, if you are unable to pass it on by hand, to please use a clean envelope (not a recycled one with labels that could cause initial adverse reaction) and to handwrite the recipient's name upon it. Members may wish to hold on to the leaflet and send it with your Veg4Lent 2007 mailshot, or distribute it locally as opportunities arise. Thank you.
- ☒ In **planning your advent and lent campaigns**, remember that there is a list in every public library detailing the names and addresses of all Church of England parish churches and clergy. You will probably find that Roman Catholic and other denominations and groups are also listed. However, it may be that your Diocese or Church has regular mail-outs and would be happy to include your information with theirs.

Are there Church-members, other than clergy, responsible for other significant areas of activity with whom you could share CVAUK's concerns?

- ☒ Compassion in World Farming (CIWF) have started producing a series of booklets for **Agricultural and Veterinary Colleges, and other animal focussed courses**, called the "GAP" project (Good Agricultural Practice). Good Agricultural Practice is a concept evolved by the Food and Agriculture Organisation of the United Nations (FAO). CIWF's first GAP book is about 'pig production' and is now available. More information can be found on: www.ciwf.org.uk/education/gapaims.html.
- ☒ Are any **Seminaries, Theological Colleges, or University Schools of Theology** near you?
- ☒ Reminder: if your Church or Diocese has an Annual Directory, Newspaper or magazine, you may wish to check the **submission dates for 2007 entries and Advent/Christmas news items** so that CVAUK and our concerns are included.
- ☒ Do you have any Christian Vegetarian alternatives to the traditional Advent and Christmas? If possible to sculpt Nutroast, what theme or shape would be most appropriate for Christmas dinner? Might flesh meals in the same family be served up in small coffins? Are there special prayers and therapies to help cope with the trauma and bereavement of the Christmas cull? Is everyone aware that slaughter bi-products are present in many wines, ciders, beers &c? Please let the Newsletter Editor know of any practical stratagems that we may share. Thank you.

N.B. In response to popular demand, CVAUK propose to issue a 'Members Contact List'. This will enable members to contact each other, support each other, and encourage Area Support Groups. We will avoid your full address, the list will include 'Name, County, Tel. No. & Email Address'. It will be published in early 2007. If you have any comments or do not want your contact details published, please inform Don Gwillim by 31st December 2006.

Holistic Reflections

According to Richard Dawkins (*The Ancestors' Tale; a Pilgrimage to the Dawn of Life*), more than 1,620 million years ago, someone invented the wheel. Forms of 'Eubacteria' (some of which are still in existence today, such as the Rhizobium), from whom all life on earth has since sprung, swim through water by using thread-like spiral propellers. They may appear to be just wagging their little tails, but actually each is driven by its own continuously rotating propeller shaft. We are descended from a 'Prokaryote' which appears to be an advanced piece of biological engineering.

When you bathe, do you wash yourself with a natural sponge? Did you know that your sponge is the mortal remains of the only 'animal' species that has the secret of eternal life within all of its body cells? Sponges may lack nervous system, mobility and muscle, but they do have one enviable quality: 100% 'totipotent' cells. In other animals, including humans, there is only one specialist cell which is designed to be immortal, and this is the germ line cell which only exists to produce reproductive cells; none of the other cells are capable of being replicated forever. All of the sponge's cells are germ line though, and are capable of being perpetuated forever (and therefore, perhaps, intended to be?). If we imagined a world in which the only varieties of creature resemble the ideals perpetuated by germ-line cells, would we be close to gazing upon the Kingdom of Heaven?

It is hard to come to terms with the scale and significance of the damage which is being done to our shared habitat within our own short lifetimes. According to Fr Sean McDonagh SSC (*The Death of Life; the Horror of Extinction*), the present mass extinction is the sixth to have occurred within the past 500 million years of life on earth, although scientists think that all of the previous ones were caused by natural events such as massive chains of volcanic eruptions, meteors colliding with the earth, and so forth. The consequences of these prehistoric disasters is not dissimilar to the physical effect that human society is now capable of causing to the planet as a consequence of daily routine.

It would seem that our species has grown up alongside all of the other species over a period of more than 1,620 million years. We do not really know how many species exist today; estimates range between 2 million to 100 million, with 10 million being the favourite guess. Many more creatures have become extinct due to the activities of man over the course of our history, and many may have become extinct during the same period due to factors beyond human control. We live on a planet of finite size, populated by competing plant and animal species, all seeking equilibrium in their ideal communities; each encouraging some and driving away others.

We are all descendents of only the 50% of the life forms that survived the end of the Crustaceous Period (65 million years ago), during which dinosaurs reigned supreme.

The first mass extinction known to scientists claimed 60% of life forms, then marine invertebrates (440 million years ago). The second killed 90% of marine invertebrates (365 mya). Marine invertebrates were the main casualties of the third and fourth as well, but many plants along with those animals which had by then developed in dependence upon them also suffered extinction.

The present mass extinction is due to habitat destruction, and it is estimated that the current rate of species loss is between 1,000 and 10,000 times higher due to the direct influence of man than would have occurred naturally (*new Vegan Society leaflet, Eating the Planet*).

In Genesis 2:18-22, mankind was shown all the different creatures that God had made, and gave names to them all. However, we have far fewer creatures now and human beings have still only named 1.4 million species, and only a small percentage of these have been studied in detail. This is much less than a tenth of all those creatures whom we have abided with for millions of years. Now, 18% of all vertebrates assessed by the World Conservation Union in 2002 are threatened with extinction, which included 24% of mammals and 30% of fish. Forty nine per cent of plants assessed are similarly threatened. We are undeniably the poorer for our industrial development, even though we are attaining the means of assessing and measuring our inheritance as a result.

Professor Peter Singer of the Department of Bioethics at Princeton University, USA, (*Animal Liberation, and The Way We Eat: Why Our Food Choices Matter*) considers that, when pressed for an answer, the alleviation of suffering is more important than the survival of a species, particularly considering the ill-treated farmed animals (The Vegan, Autumn 2006, interview). He is opposed to inflicting suffering upon any living creature, and classifies life in a hierarchy rising from a biological awareness (at the bottom) to a biographical awareness (at the top). Killing of those at the base being a lesser crime than the killing of those at the summit, regardless of species. He considers that human embryos are on a level with creatures which

match their development stage, and the greater people ought to care for other species of animal with all the love and dignity owed to humans who are sick or disabled. This may appear to be at variance with the mind of the Catholic Church, as documented by St Thomas Aquinas between 1225-74 (*Summa Theologica*), the first Christian to give a positive interpretation of Classical culture. He explained that the value of a creature is measured according to the nature of the purpose that God intended for it, rather than the stage of biological development that it has attained. An acorn is different to an oak tree, but it is the same creature; an embryo is different to an adult, but it is still a human being. A baptized infant is different to a canonized saint, but it is still a child of God (*Fr Andrew Pinsent, "Evangelium", CTS, August 2006*). However, it would be true to form for St Thomas Aquinas to identify the compatibility of Peter Singer's reasoning with that of the Catholic Church.

The new 'Compendium' (a faithful and sure synthesis of the Catechism of the Catholic Faith published by CTS, compiled by Card. J Ratzinger - our Pope), is intended for believers and non-believers alike. It considers the right attitude that humankind should have towards animals in one place only, under the 'Seventh Commandment: You shall not steal'. Without mentioning the Gospel of John, Chapter 10, it must refer us to Christ the Good Shepherd who contrasted himself with thieves and bandits. "People must treat animals with kindness as creatures of God and avoid both excessive love for them and an indiscriminate use of them especially by scientific experiments that go beyond reasonable limits and entail needless suffering for the animals." In the time of Jesus and St John, of course, animal experimentation and vivisection did not exist in the way it does today, although the Temple was a testing ground for slaughter technique, and resultant carcasses were eaten.

St Benedict of Nursia (c. 480-550) is recognized as the greatest founder of Western civilization; he compiled a clear, plain Latin, collection of Rules for Christian life which became the foundation for monasticism in the Middle Ages after the numerous Greek, Gallic and Celtic experiments which he had evidently studied. In his Chapter 39, verse 11, he writes "Let everyone (except the sick who are very weak) abstain entirely from eating the meat of four-footed animals". I think it would be fair, with today's greater taxonomic accuracy, to translate his rule as "Everyone is to abstain entirely from eating the meat of vertebrate animals". Chicken stock broth can revive the sick who are very weak, like a medicine, but there are so many nutritionally and medicinally superior plant-based remedies available today, that there is no real need for an exception to be made to this rule except in very hostile circumstances.

In his final Chapter, 73, St Benedict explains that his rule is intended as a foundation in virtue (or Christianity) for beginners, and that anyone wishing to progress in the Monastic Life should increase the extent of their Christian reading (he provides a recommended book list). In the words of Fr Vincenzo Bertelone SdP writing recently about the 'Liberating Beauty of Consecrated Life' (*L'Osservatore Romano, 9/16 August 2006*), 'The monk's obedience, the difficulties of community life, the discipline, the various stages of formation and monastic clothing were all intended to revive the Church's ancient tradition, which prepared her children for Baptism in the same way.' St Benedict's Rule was transcribed faithfully, word for word, with the reverence given to the Gospels. Several hundred years after it was written, Charlemagne had unembellished copies sent to every monastery in Christendom. At the Council of Aachen in 816 it was stipulated that every monk in a position to do so was to learn to recite its chapters by heart. It was to be read in monasteries at least once a week, or preferably daily, forming the basis of creative meditation (according to the research of historian Wolfgang Braunfels, *Monasteries of Western Europe: The Architecture of the Orders*). Therefore, Chapter 39, verse 11, of the Rule of St Benedict, was well known and observed.

There are also surviving copies of a drawing of an ideal monastery, thought to have arisen from Charlemagne's Court, which includes housing for horses, oxen, sheep, pigs, goats, cows, bulls, mares, pregnant mares and foals. This accommodation is sited opposite the hostel, by the entrance. There is no slaughterhouse in this plan (although such have certainly been excavated in some Norman monasteries in Britain), which suggests that part of the monastery may have served as an animal sanctuary. Animals' needs were certainly taken generously into account in this ideal made graphic by the Holy Roman Empire.

The formation of the early Church, and Western civilization, reminds me of the life of a giant Sponge. From one tiny cell, a huge structure develops and remains; it breathes the waters in, digesting the little morsels of food within it, and breathes the waters back out again, purified. Day after day, week after week, season after season, year after year, generation after generation; initiates would be drawn into the structure's central chambers for a washing clean in the new waters of baptism and by the eternal Word. We humans have become more humane and civilized through prayer and greater knowledge of God. We identify our shared 'humanity' with the values taught by Christ. Even though some people, and even whole species, may have developed

contrary to God's Word, members of CVAUK believe that, whatever biological form it abides in, "All Life Is Sacred."

Pope John Paul II squarely confronted this issue at a General Audience on 19th January 1990 when he affirmed that animals, like men, were given the 'breath of life' by God.

Resources - Close At Hand

- **CVAUK Resource List.** If any member has lost their copy, please ask Don Gwillim for a replacement.
- **Christmas Cards.** Last year's successful design will be in stock again this year, plus a new design for Christmas 2006, see enclosed leaflet. **Please place your orders as early as possible.**
- **CVA USA Item.** The book "Good News for All Creation - Vegetarianism as Christian Stewardship" by Stephen Kaufman and Nathan Braun. Price £8 including postage and packing.
- **CVA USA Item.** Video/DVD "Honoring God's Creation", 35 minutes long. Price £8, including postage and packing.
- **CVA USA Item.** Booklet "Honoring God's Creation". These are donated free of charge, provided that they are passed on free of charge. You just pay for postage and packing. 24: £1.40. 50: £3.20. 100: £6.55. 200: £8.20.
- **CVA USA Item.** Slide Show, including presentation guide. Price £4, including postage and packing.

Rallies and Events

- **Sat. 23rd September 2006. 9.15 am - 5 pm.** University of Chester, Department of Theology and Religious Studies. £5. Day conference on the ethical treatment of animals from a Christian perspective. For more details email: trs.crb@chester.ac.uk
- **Sat. 23rd September 2006. 2.00 pm.** St Bartholomew's CofE Church, Brighton. Speaker: **Rt.Revd. Dominic Walker OGS. Annual ASWA Service.**
- **Fri. 29th September 2006 to Sun 1st October 2006.** Lee Abbey, North Devon. Speaker: **Dave Bookless. A Rocha - Harvest Weekend.** Book through Lee Abbey, Telephone: 0800 389 1189.
- **Sun. 1st October 2006. 3 pm.** All Saints Church, Wokingham. Speaker: **Rt.Revd. Stephen Cottrell. Animal Blessing Service.** Contact: Marcelle Williams, Telephone: 0118 978 9782.
- **Sat. 7th October 2006. 2.15 pm.** Arundel Cathedral. Speaker: **Fr Tim Madely, Dean of Arundel Cathedral. Animal Blessing Service.** For information, telephone: 01903 883945.
- **Sat. 21st October 2006. 1.00 pm.** St Joseph's Hall, The Oratory, Brompton Road, London. Speaker: **Ms Jackie Ballard, RSPCA. Catholic Concern for Animals AGM.**

One Voice the Compassionate Party (via email)

We are a group of people trying to form a political party to fight the Welsh Assembly elections next May. The campaign will be run primarily on getting a Royal Commission on animal testing, although this is not our only objective, it is one we feel, at the moment, is most achievable. The parties name was chosen to reflect that we are onevoice for animal and human rights as well as the environment.

The Welsh Assembly election consists of 60 seat's and if we can field around 20 candidates we will be entitled to a party political broadcast, also during the election we will be entitled to free use of government, i.e school, halls and the postal service have to deliver one of our pamphlet's to each house in the constituency.

The party is not about achieving power it is about educating people and hopefully influence the policies of the larger parties. In the future I strongly believe all the parties will be funded from the taxpayers purse.

I am looking for people to help in anyway they can but primarily I am looking for candidates. They will not be expected to run in their own area and do not have to campaign if they so wish.

If you would like anymore information please contact **Shaun** at onevoiceparty@aol.com and can you please forward this email on to any parties that maybe interested. Further contact information:

36 Main Road, Waterston' Milford Haven, Pembrokeshire, SA73 1DU. **Tel. 01646 694346**

N.B. Any genuine attempt to introduce Animal Welfare issues into the political arena deserves our attention and support but as we do not know 'One Voice' **CVAUK cannot, at present, endorse this organisation. We therefore strongly advise interested members to make the necessary enquiries before committing themselves.** We would however, welcome feedback from any member who decides to become involved.

Please send comments and enquiries to:

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Foresta

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Liphook

GU30 7PL

Email: dongwil@uk2.net

Telephone: 01428 - 723747

Useful Websites

- www.veg4lent.org
- www.christianvegetarian.co.uk
- www.christianveg.com
- www.ordergoldenage.co.uk
- www.all-creatures.org/fof
- www.parrotpets.co.uk

Recommended Books

The China Study by T. Colin Campbell, PHD

ISBN1-932100-66-0

Review in **OUTRAGE (Animal Aid)** Summer 2006.

The China Study looks at thousands of nutritional studies and concludes that consuming a diet of little or no animal produce means that you are less likely to suffer from cancer, heart disease, obesity, diabetes, high blood pressure, Alzheimer's, osteoporosis, kidney stones, MS, blindness and almost all other diseases.

The findings are based on the biggest ever epidemiological study of comparative nutrition, adding enormously to an already impressive volume of evidence that meat and dairy are bad for us and that eating a wide range of differently coloured fruit and vegetables is beneficial. The book also explains why we need to eat healthy wholefoods rather than take nutritional supplements. **Although, frustratingly, the authors quote evidence from animal experiments in support of their findings, this does not stop the book from being a very useful campaigning tool. On the contrary, this unnecessary use of animal research in support of the overwhelming data from human population studies can be used to advantage. It shows that the writers have no pre-existing bias in favour of animal rights, vegetarianism or veganism.** The book is detailed, factual and long. I can't claim that it is a fun read, but it is both persuasive and a very useful source of information.

Richard Mountford

An Inconvenient Truth by Al Gore

ISBN 0 7475 8906 2

The planetary emergency of 'Global Warming' and what we can do about it.

On the Internet? You can now raise money for CVAUK without any cost to yourself, by becoming a Friend of 'The Wisdom Trust', visit 'www.wisdom4all.co.uk' register and vote for '**Christian Vegetarian Association UK**'. You will also receive many useful **Environmental Tips**.