

CVVUK NEWSLETTER



Welcome to the Christian Vegetarians and Vegans UK newsletter, Autumn 2018

Website: <http://www.christian-vegetariansvegans.org.uk/>

We hope you enjoy this newsletter. As always we would be pleased to receive any of the following from our supporters for future newsletters:

- interesting (short) articles;
- news of any local activities you have been involved in to promote the values of CVVUK;
- information about events that might interest other CVVUK supporters; and
- miscellaneous items such as book reviews, recipes and information about useful resources

If you have anything that you would like to contribute to the next newsletter please e-mail it to us at sampsons@dsl.pipex.com by the end of February 2019

Miriam and Philip Sampson

Disclaimer: The information in this newsletter comes from a variety of sources and reasonable care has been taken to convey it accurately. Please note that opinions or statements may not reflect the views held by all members of CVAUK, and we accept no responsibility for any errors which may have occurred. Content is produced for information only and is not advice.

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Email: johnmerrickryder@gmail.com Or

Write to: The Vicarage, Church Hill, Godshill, PO38 3HY

Please include your full name and the date. Thank You.

SARX – Christian Animal Advocates' Connect Day



Sarx, the Christian animal advocacy organisation, held a "Connect Day" in London on Saturday 3rd November, which brought together Christians concerned about animals from across the various Christian traditions with other animal advocates, for a very fruitful networking event. There were people present from the Anglicans, Catholics, Orthodox and various free church denominations, with a wide range of ages and backgrounds. Food was provided by the Nigerian vegan cook and food blogger, Tomi Makanjuola.

As well as an opportunity to meet and talk, the evening included music, a quiz, and some very informative interviews with a range of people involved in various aspects of animal advocacy, including one of your newsletter editors speaking about his new book - more about this below.

Most striking was an interview with Jay Wilde, a farmer who grew up on a beef farm in Derbyshire which he then inherited from his father. Jay had been vegetarian for many years and had become increasingly uncomfortable with raising cattle for meat, but for a long time he wasn't sure what he could do about it especially since his cows were worth over £40,000. Jay made the momentous decision to give his cows to a sanctuary and, with his partner Katya, he is turning his farm around into a new enterprise growing crops with no input from animals. He also plans to have a plant-based restaurant and cookery school on the premises. The Vegan Society helped him to make the change and they are supporting him in his new venture at Bradley Nook Farm, for which he will be looking for financial support through crowd funding. You can find out more about this on their Facebook page.

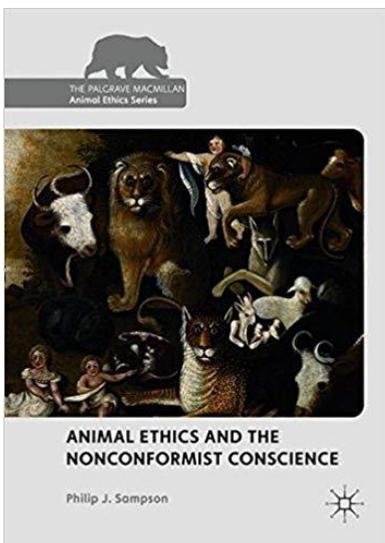


A film about Jay and his cows was released last month; it is definitely worth watching. You can find it here: [73 cows](#)

The following day, the organiser of the Sarx event, Daryl Booth, was interviewed in the morning service at his church by the pastor Rev Steve Chalke. You can listen to the interview here: <http://www.oasiswaterloo.org/healthy-life-healthy-planet> . It lasts for about 30 minutes.

New books

Three important new books for Christians concerned about animals have recently been published:



Animal ethics and the nonconformist conscience

The latest in the Palgrave Macmillan Animal Ethics Series, developed in association with the Oxford Centre for Animal Ethics, CVVUK member Philip Sampson's book explores the religious language of Nonconformist Christianity used in ethical debates about animals. It uncovers a rich stream of innovative discourse from the Puritans of the seventeenth century, through the Clapham Sect and Evangelical Revival, to the nineteenth century debates about vivisection. This discourse contributed to law reform and the foundation of the RSPCA, and continues to flavour the way we talk about animal welfare and animal rights today. Shaped by the "nonconformist conscience", it has been largely overlooked. The more common perception is that Christian "dominion" authorises the human exploitation of animals,

while Enlightenment humanism and Darwinian thought are seen as drawing humans and animals together in one "family". This book challenges that perception, and proposes an alternative perspective. Through exploring the shaping of animal advocacy discourses by Biblical themes of creation, fall and restoration, this book reveals the continuing importance of the nonconformist conscience as a source to enrich animal ethics today.

It is available as an e-book or in hardback: <https://www.amazon.co.uk/Animal-Nonconformist-Conscience-Palgrave-Macmillan-ebook/dp/B07GTT7G3D>

Handbook of religion and animal ethics

Routledge, in association with the Oxford Centre for Animal Ethics, has recently published the first ever **Handbook of Religion and Animal Ethics**. The result of more than five years of research, it comprises thirty-five original chapters by leading world scholars. The first part provides an overview of fifteen of the major world religions, and the second features five sections addressing the following topics:

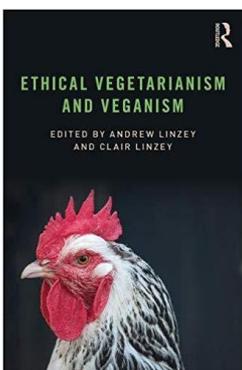
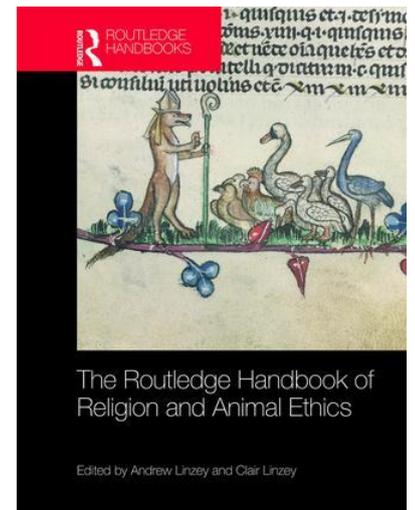
- Human interaction with animals
- Killing and exploitation
- Religious and secular law
- Evil and theodicy, and
- Souls and afterlife.

The Handbook shows how insights from the major religions of the world can inform a compassionate and respectful attitude to animals. The volume is edited by the directors of the Centre, Andrew Linzey and Clair Linzey, with contributions from more than ten Fellows of the Centre.

The Linzeys commented: *“At long last, students and scholars have an authoritative reference work to stimulate new thought on this much neglected topic.”*

This is also available in a Kindle edition and in hardback: <https://www.amazon.co.uk/Routledge-Handbook-Religion-Animal-Handbooks/dp/1138592722>

The hardback is expensive, but it is intended as a reference book for libraries, so if you have contacts with theological colleges or other appropriate libraries, encourage them to obtain a copy.



Ethical vegetarianism and veganism

Also published by Routledge in association with the Oxford Centre, this powerful new book argues that the protest against meat eating may turn out to be one of the most significant movements of our age. In terms of our relations with animals, it is difficult to think of a more urgent moral problem than the fate of billions of animals killed every year for human consumption.

This book claims that vegetarians and vegans are not only protestors, but also moral pioneers. It provides 25 chapters which stimulate further reflection on the morality of eating meat. A rich array of philosophical, religious, historical, cultural, and practical approaches challenge our assumptions about animals and how we should relate to them. It provides global perspectives with insights from 11 countries across the world. Focusing on food consumption practices, it unpacks key ethical rationales that underpin vegetarian and vegan lifestyles. It questions human relations with animals as food, and as subjects of exploitation, suggesting that there are substantial moral, economic, and environmental reasons for a change in habits.

This book is available as a more reasonably priced paperback and as an e-book. At the moment purchasing direct from the Routledge website seems to be the cheapest option: [Ethical Vegetarianism and Veganism - Routledge](#) CVVUK member Philip Sampson also has chapters in both of these volumes.

New Anglican worship resource focusing on animals

The Anglican Church has now designated the month of September as **Creationtide** and this year they brought out a new worship resource focusing on animals:

<https://creationtide.files.wordpress.com/2018/07/a-celebration-of-animals.pdf>

This is an encouraging development, which you may want to bring to the attention of your clergy; ideas from it could be used at any time of the year.

Go Leather-Free

Helsinki Fashion week has pledged to go leather-free and has banned leather from its catwalks from July 2019.

The leather trade is one of the world's biggest polluters and involves the slaughter of over a billion animals each year. PETA reports that animals are mutilated without pain relief and some are skinned and dismembered alive - for clothing and fashion items! And it is completely unnecessary. There is an increasing range of stylish non-leather shoes, bags and coats from a variety of materials, including vegan leather made from sustainable, plant-based materials.

PETA asks: Will you say 'no' to leather by pledging to wear only your own skin and to let animals keep theirs?

PETA - People for the Ethical Treatment of Animals, P.O.Box 70315, London, N1P 2RG

Email action@peta.org.uk



Quorn Products: An Alternative to Soya Protein

There is some concern about consuming too much soya because in large amounts it may mimic the hormone oestrogen. An alternative could be Quorn products which are based on a nutritious fungus from the soil which is fermented to produce Mycoprotein. This requires no animal products and less land and water than livestock and has a 90% lower carbon footprint.

Mycoprotein is a healthy food source, being high in protein, high in fibre, low in saturated fat and it contains no cholesterol.

The original Quorn foods contained some egg but they now have a vegan range which includes Pieces, Fillets, Breaded Nuggets and Hot and Spicy Burgers. There are over 100 Quorn products and the majority still contain a small amount of egg-white or milk ingredients so are suitable for vegetarians but not vegans. However the company is constantly investigating different ways to create their products to make them suitable for vegans.

Quorn products can be very helpful for those with gluten intolerance because most of the products are gluten-free, whereas it can be more difficult to find soya products without gluten.

The Quorn company is committed to sustainable food production that does not harm the planet and is cutting down on packaging and aiming to use only recyclable packaging that can be turned into something else.

CIWF's Good Chicken Award - WITHDRAWN from Sainsbury's

In April 2018 Compassion in World Farming (CIWF) withdrew the Good Chicken Award from Sainsbury's. In 2010 Sainsbury's made a commitment to deliver higher welfare standards for chickens but the 2018 summer edition of Farm Animal Voice reports that less than 20% of Sainsbury's fresh own brand chicken is higher welfare.



Elsewhere there has been progress: In the US 80 companies have pledged to work for better chicken welfare. These companies include big brands like Subway, Burger King and Kraft Heinz, which have promised to meet higher welfare standards by 2024, with more space, a more stimulating environment and more humane slaughter methods. They will switch to slower-growing chickens who will suffer fewer leg, heart and other painful illnesses.

In July 2017 CIWF collaborated with 24 European NGOs to bring the Better Chicken Commitment to Europe. In January 2018 M&S was the first UK retailer to pledge to meet all the welfare standards for fresh and ingredient chicken by 2026. Unilever and the contract caterer Elior Group have made similar commitments.

Don't Forget the Fish - in the Farming Industry

It is probably true that most people have less empathy for fish than other animals because they find them alien and don't see them as sharing our behaviours and feelings. Yet increasingly research is revealing the cognitive and social behaviours of fish and scientific studies have shown conclusively that fish feel pain and distress - in short, that they suffer.

The fish farming industry is bigger than many people realise - about 160 billion creatures are slaughtered each year, about half the fish eaten worldwide. In the intensive farming of fish they can suffer from fin erosion, cataracts, skeletal deformities and parasite infestation, and inhumane slaughter practices are common.

The Open Philanthropy Project of the Silicon Valley Community Foundation has funded CIWF to build a new team focused on developing fish welfare in farming. And we can play a small part in speaking up for fish: that they are sentient and deserve the same care and compassion as other creatures.

Extreme Suffering on Red Tractor Farm

In the last CVVUK newsletter the deficiencies of the Red Tractor quality assurance scheme were noted. Yet nothing could have prepared us for the horrors uncovered by animal rights investigators on the Rosebury Farm in Dunstable, Bedfordshire. The details are too painful and sickening to repeat.



It is outrageous that Rosebury Farm passed five pre-announced inspections in the past year, the most recent in the same month that these atrocities were covertly filmed. It's the seventh farm in seven months where animal rights campaigners have filmed poor welfare conditions.

The Red Tractor scheme has the National Farmers' Union and British Retail Consortium as founding patrons and its logo proclaims 'a mark of quality food you can trust.' Yet only one in 1,000 farms receives an unannounced inspection - and half of these in response to allegations of serious breaches. The inspections are carried out by private certification companies and paid for by the farmers, who can choose which company comes.

Red Tractor chief executive Jim Mosely says 'When independently benchmarked against other global schemes, Red Tractor compares favourably..... The use of unannounced audits is likely to rise.' He adds ominously that Britain has lost out to cheaper imports from abroad where standards can be lower and that increased welfare demands can push prices up and UK customers to foreign imports.

This highlights the need to reach a consensus, here and worldwide, that cheap food at the expense of great suffering is unacceptable.

(Information from articles by Ben Webster in The Times, 30.7.18 and 8.8.18)

Welfare Assurance Schemes in the UK include:

Red Tractor Label: Certifies a UK product, that meets basic standards of welfare, safety, hygiene and protection of the environment.

RSPCA Assured Label: Exceeds the legal minimum standards of the Red Tractor and requires better welfare, more bedding and enriched materials to keep animals occupied, though animals can be confined indoors.

Soil Association Organic Label: Usually indicates increased welfare standards, with access to outdoors with shade and shelter.

Pork - Outdoor Bred Label: Given to pigs born to sows living outdoors. Piglets removed from mothers at 4 weeks, fattened indoors for 16 weeks before slaughter.

Pork - Outdoor Reared Label: Young pigs spend 8 weeks outdoors, 12 weeks inside.

Milk - Free Range Dairy Network's Pasture Promise: Cows grazed outdoors for at least 6 months of year. (About a fifth of UK cows are confined indoors their entire life.)

Events

Animal Aid Christmas Fair, London: Sunday 9th December 10:00am - 4:30pm Kensington Town Hall, W8 7NX

This is Animal Aid's 26th Fayre. There will be a huge range of cruelty-free items on offer at the Fayre, means that you can do all your shopping in one place – from vegan beers, dairy-free cheeses, chocolate and cake heaven, to animal-friendly footwear, clothing, cruelty-free toiletries, jewellery, artwork and so much more. Alongside the ethical companies, you can discover and



support the vital work of many campaign groups and sanctuaries helping animals in the UK and abroad.

Vegan Society Christmas Fair, Worthing: Saturday 15th December, 2018, 10-4pm, with more than 50 stalls offering a vast range of animal friendly products and a choice of delicious vegan catering. Assembly Hall, Stoke Abbott Road, Worthing BN11 1HQ

There are many more vegan Christmas events happening around the country. Further details can be found here: [VegFest events](#)

Recipe - Pineapple and Groundnut Stirfry

With the colder days approaching a touch of tropical heat might be welcome, so our recipe is chosen from the vegan food blog written by Tomi Makanjuola, the Nigerian chef who provided the food at the recent Sarx event. You can find many more of her recipes here.

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

(Editor's note: This recipe contains peanuts but cashew nuts could probably be substituted for anyone with a peanut allergy)

Tomi writes:

Does this qualify as a weird flavour combination? I'm not entirely sure, but it made sense as I was making it. The results were satisfying - refreshing pineapple, crunchy peppers and earthy groundnut coated in a sticky-sweet sauce. Serve it up with some brown rice or other grain to complete the meal.



Ingredients

(serves 1-2)

- 1 small pineapple
- 1/2 red bell pepper (chopped)
- 1 small onion (sliced)
- 1 large tomato (finely chopped)
- 1/2 cup groundnut (peanuts)
- 1 vegetable stock cube
- Fresh herbs (chopped, to garnish)

Take out the pineapple flesh and cut into chunks. Retain any natural juices in a cup and set aside.

Add the pineapple, chopped tomatoes, peppers and onions to a frying pan and sauté for five minutes, stirring constantly. Add the pineapple juice and stock cube, reduce the heat and simmer for a further five minutes.

Finally, add the groundnut and garnish with some freshly chopped herbs. I used basil here to give it an extra kick.

And finally.....

The reflection below, by Michael Gilmour, was given as a meditation on the St Francis of Assisi Feast Day, 17th October, at Providence University College in Canada.



Who is my neighbour ? The punchline of Luke's Good Samaritan story comes at the beginning rather than the end, and it is not Jesus who delivers it but instead a nameless onlooker. He cites Torah: love God and love your neighbour as yourself (Luke 10:27; cf. Lev 19:18; Deut 6:5). Jesus agrees and then goes on to tell the oft-told tale of an assault and robbery, and the unlikely hero who comes to the victim's aid. Love is owed to a stranger left for dead on the side of the road, and it is a cultural and religious outsider who extends it. My neighbour does not always look like me, or believe like me but that's no matter. Jesus collapses the two great commandments. If we love God, we love our neighbours, whoever they are. We love our neighbours because we love God.

The onlooker who wisely recited Torah then adds a question (Luke 10:29): Who is my neighbour? Jesus's story is the answer given. Your neighbour is the one in need. Your neighbour is the one in need, even when they are not part of your community. We are to love across boundaries. Love not only family and tribe, or those of our race and nation, or gender and religion, or sexual orientation and socio-economic status. Love not only the citizen but also the refugee. Simply love your neighbour as yourself, says Jesus. Love the one in need as you love yourself. That's all it says.

Animals are neighbours too. There's nothing in the story limiting this boundary-defying love to bipedal types. If this sounds odd, note the vague kinship between this parable and remarks Jesus made about an animal fallen into a pit (Matt 12:11). You don't pass by the sheep in its moment of need any more than you pass the victim of a robbery laying in a ditch at the side of a road. You help that poor creature, and you do so even if it's the Sabbath. Humans extending kindness to nonhumans—Jesus expects it of the God-fearing. And perhaps it's worth noticing it works both ways in our parable. The Good Samaritan isn't the only one who helps the injured man: he places the stranger "on his own animal" to get him to an inn for care (10:34). A brief hint of cross-species compassion?

The story of the Good Samaritan resonated recently as I led a chapel service at Providence University College (Manitoba) marking World Animal Day and the Feast Day of St. Francis of Assisi. This is not usual fare for us. Few of the fifty or so students and staff in attendance had previous experience of animal blessing or animal-themed services, or even heard sermons suggesting animals are theologically consequential or relevant for religious ethics. So, how to get that point across?

Enter Daisy, the tripod puppy and newest layabout at chez Gilmour who joined me for the service. Last spring I received word from one of our graduates of a stray dog found injured at the side of the road after being hit



by a car. She stopped to help, taking the puppy to a nearby veterinary clinic even when unsure of how to fund the expensive surgery/amputation needed to save her. This was a costly act of kindness. Costly just like the love shown by the Samaritan (“he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend’” [Luke 10:35]). I wanted students to meet Daisy. To meet one of God’s creatures who experienced a boundary-transgressing act of Christian love. There is room in the church for other species. The church, represented in that moment by a generous, self-sacrificing student, reached out to a helpless animal and saved her life. A Christian reached across boundaries to show the love of God. (And at this St. Francis service she was further welcomed by the community of God’s people—and exuberantly so, as you can see—by some of our dog-loving students!)

The service also marked the launch of Providence’s second Friendly Food Challenge (on which, see the CreatureKind blog, [Throwing Rocks at Giants](#)). The hope was to help participants make the connection between sweet Daisy who made all in the room smile that day, and other equally vulnerable, equally important animals who live and die as part of the food industry. Pets, wildlife, domesticated farm animals—they are all God’s creatures, and the call to extend love beyond boundaries must include them too. I am pleased some students and staff at Providence University College are making that connection, leaving meat off their plates as an expression of compassion.

Michael Gilmour teaches English and biblical literature at Providence University College. His most recent book is a study of animals in the writings of C. S. Lewis (Palgrave Macmillan, 2017). He also has a chapter in the recent book on Ethical Vegetarianism and Veganism.