



Veg4Lent

Useful Information



an IVU Member Society

Sponsored by : CHRISTIAN VEGETARIAN ASSOCIATION



PATRONS: James Thompson: The Animals' Padre --- Revd J.R. Hyland: Humane Religion
Dr Stephen Kaufman: CVA Medical Director --- Nathan Braun: CVA President / Founder.

For further information contact: Veg4Lent, Foresta, Pines Road, Liphook, GU30 7PL
Email: chairman@veg4lent.org Web Site: www.veg4lent.org

Christian Ministries - Creation Care.

A Rocha

Barbara Mearns Tel: 01387 710286
3 Hooper Street, Cambridge, CB1 2NZ

Email: arocha@compuserve.com

Web Site: www.arocha.org

Rev. Prof. Andrew Linzey

Email: andrewlinzey@aol.com

Anglican Society for the Welfare of Animals

Mrs S.J.Chandler Correspondence Secretary Tel: 01189 326586
P.O.Box 7193, Hook, Hampshire, RG27 8GT

Email: AngSocWelAnimals@cs.com Web Site: www.aswa.org.uk

Animal Christian Concern

May Tripp Tel: 0113 2583517
PO Box 70, Horsforth, Leeds, LS18 5UX
Host Site: www.foresta.free-online.co.uk



Christian Ecology Link

George Dent Tel: 01423 871616
20 Carlton Rd, Harrogate, HG2 8DD
Email: info@christian-ecology.org.uk
Web Site: www.christian-ecology.org.uk



Christians Against All Animal Abuse

Rev James Thompson Tel: 01352 712368
Peace Haven, Fron Park Rd, Holywell, Flintshire, CH8 7UY
Email: AnimalPadre@aol.com Host Site: www.foresta.free-online.co.uk

Christians Opposed to Vivisection

Mrs E.Keeting - Howard
Elton, 101 Ludlow Road, Church Stretton, Shropshire, SY6 6RA

Christian Response (Worldwide)

Dave Burrus Tel: 0772 012 6348
346 London Road, Westcliff on Sea, Essex, SS0 7JJ
Email: caring@christianresponse.co.uk
Web Site: www.christianresponse.co.uk

Christians for Good Nutrition

Ann Wills Tel: 01895 634698

67 Dulverton Rd, Ruislip, Middx, HA4 9AF

Email: cwills@btinternet.com

Web Site: www.awills.btinternet.co.uk

Christian Vegetarian Association

Web Site: <http://veg.faithweb.com>

P.O.Box 201791, Cleveland, Ohio, U.S.A. 44120.



Eden Fellowship (Vegan)

Tel: 01843 589010

c/o 59 Chapel Rd, Ramsgate, Kent, CT11 0BS

Fight All Animal Cruelty In Europe. FAACE

Mr Tony Moor Tel: 01704 546384

29 Shakespeare Street, Southport, Lancashire, PR8 5AB

Help International Plant Protein Organisation HIPPO

Neville Heath Fowler, Director Tel: 01267 241547

The Old Vicarage, Llangynog, Carmarthen, SA33 5BS

Email: HIPPOCHARITY@ukgateway.net

Humane Religion

Rev. J.R (Regina) Hyland

P.O.Box 25354, Sarasota, Florida 34277, U.S.A.

Email: HumaneReligion@compuserve .com

Web Site: www.humanereligion.org



Quaker Green Concern

Ms Ann Adams Tel: 01586 780886

The Folly, Yarpole Lane, Luston, Herts, HR6 0BX

Schwartz Collection, Vegetarianism & Animal Rights

Richard Schwartz

Professor Emeritus, Mathematics College Stratton Island,

2800 Victory Boulevard, Stratton Island NY 10314-718, U.S.A.

Email: Schwartz@postbox.csi.cuny.edu <http://schwartz.enviroweb.org>

The John Ray Initiative

College of Higher Education, Francis Close Hall, Swindon Road, Cheltenham,

Gloucestershire, GL50 4AZ

Email: jri@jchelt.ac.uk Web Site: www.jri.org.uk

The Mary & Frank Hoffman Family Foundation

Rev. Frank Hoffman

Unit 1012, 121 Tammy Trail, Athens, NY 12015-3707, U.S.A.

Email: flh@all-creatures.org

Web Site: www.all-creatures.org

The Catholic Study Circle for Animal Welfare

Miss D. Jones, 12 Swan Court, Witney, OX28 6EA Tel. 01993 703616

Email: Djones@cscaw.freemove.co.uk Web: www.catholic-animals.org

The Fellowship of Life

Tom & Claire Harrel

43 Braichmelyn Bethesta, Bangor, North Wales, LL57 3RD

The Methodist Animal Welfare Group

Mr Roger Shorter

32 Balderton Buildings, Balderton Street, London, W1Y 1TA

Veg4Lent

Antony Neesham

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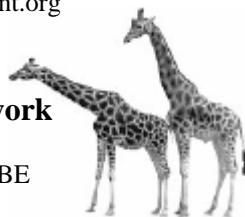
www.veg4lent.org

Secular Organisations

Women's Environmental Network

Tel: 020 7247 3327

87 Worship Street, London, EC2A 2BE



International Fund for Animal Welfare (IFAW)

Tel: 01628 829489

Maidenhead, Berkshire, SL6 3BW

PETA Europe Ltd

PO Box 3169, London, SW18 4WJ Tel: 020 8870 3966

Email: info@peta.demon.co.uk

Web Site: www.peta-online.org

Peta Headquarters

501 Front Street, Norfolk, VA 23510 U.S.A.

World Wildlife Fund WWF-UK

01483 426409

Panda House, Weyside Park, Catteshall Lane, Godalming, Surrey, GU7 1XR

Web Site: www.wwf-uk.org

Compassion in World Farming (CIWF)

Tel: 01730 264208

Charles House, 5a Charles Street, Petersfield, Hants, GU32 3EH

Email: compassion@ciwf.co.uk Web Site: www.ciwf.co.uk

Friends of the Earth

26 - 28 Underwood Street, London, N1 7JQ



Vegetarian Web Sites

The Vegetarian Society of the U. K. - www.vegsoc.org

International Vegetarian Union - www.ivu.org

VegSource - <http://vegsource.com>

Vegetarian Central

<http://vegsource.com/vegcentral/links>

The Vegetarian Site

www.thevegetariansite.com

Caring Web Sites

(Click to save: Children and Habitats)

The Hunger Site

www.thehungersite.com

Care2 Rainforest

<http://rainforest.care2.com>



Pope John Paul II has said that any interpretation of scripture that contradicts a rational understanding of God's goodness and mercy is incorrect. Turning vegetarian can also help you to win salvation, the Pontiff advised.

Recommended Books for further Study

Revd Dr Andrew Linzey

- Animal Gospel** Christian Faith as though animals matter.
Hodder & Stoughton 1998 ISBN 0 340 62150 8
An excellent introductory book for private study.
- Compassion for Animals** Readings and Prayers
With Tom Regan SPCK 1988 ISBN 0 281 04352 3
- Animal Theology** A rich source of reference. A most exciting,
passionate and persuasive book.
SCM Press 1996 ISBN 0 334 00005 X
- After Noah** Animals and the Liberation of Theology
With Dan Cohn-Sherbok Study of Jewish & Christian teaching about animals.
Mowbray 1997 ISBN 0 264 67450 2
- Animals on the Agenda** Collection of original studies from both sides of the
Atlantic.
Edited with Dorothy Yamamoto University Illinois Press 1998 ISBN 0 252 067614
- Animal Rites** Ten new liturgies which are animal-friendly and
animal inclusive.
SCM Press 1999 ISBN 0 334 02760 8
- Sean McDonagh**
Greening the Christian Millennium What help does the Christian tradition give us
towards understanding the environmental concerns
so prominent today.
Dominican Publications 1999 ISBN 1 871552 72 9.

Stephen R. Kaufman & Nathan Braun

- Good News For All Creation.** Vegetarianism as Christian Stewardship.
Vegetarian Advocates Press ISBN 0-9716676-0-8.

Hugh Montefiore

- Time to Change** Hugh Montefiore is a former Bishop of Birmingham
& Chairman of Friends of the Earth.
The Bible Reading Fellowship 1997 07459 2526 X

Richard H. Schwartz

- Judaism and Vegetarianism** Every vegetarian, Jew or non-Jew, should read and
enjoy this book.
New York, Lantern, 2001 ISBN 1 930051 24 7

Revd J.R (Regina) Hyland **

God's Covenant With Animals A biblical basis for the Humane Treatment of all Creatures. Another good introductory book.
Lantern Books U.S.A 2000 Control No 00-04126.

Revd James Thompson**

Cast Out of the Ark The Churches' Abuse & Rejection of God's Animal Kingdom.
Ty Coch Publishing 1994 ISBN 0 9523022 0 9

Reflections of a Spiritual Tramp Thoughts on the unique life of James Thompson, The Animals' Padre

Hymns for Creatures Great and Small A wonderful collection of Hymns compiled by James Thompson

How to Bounce through Life. With vim, vigour and vitality.
A key to an abundant life which when followed will prove "more precious than rubies".

** Order from 'Christians Against All Animal Abuse',
Tel. No. and address can be found on page 7. Or order from Veg4Lent.

Tony Campolo

How to Rescue the Earth Without Worshipping Nature A Christian's Call to Save Creation.
Word Publishing 1992 ISBN 0 85009 571 9

Edward P. Echlin

Earth Spirituality Jesus at the Centre Christian ecology centred on Jesus.
John Hunt Publishing 1999 ISBN 1 85608 445 0

Edited by R.J.Berry

The Care of Creation Starts from the *Evangelical Declaration on the Care of Creation*. International commentary by leading theologians and environmental practitioners.
Inter-Varsity Press 2000 ISBN 0 85111 657 4

Jeffrey Masson & Susan McCarthy

When Elephants Weep Proves that many other creatures exhibit all kinds of feelings - hope, fear, shame, love, compassion.
A powerful case for re-examining our entire relationship with the animal world.
Vintage 1994 ISBN 0 09 947891 9

The ZYX Scenario - The last must come first

By Antony Neesham

The following quote is taken from the RC Encyclopaedia (1923):

We may lawfully use them (non-human species) for our reasonable wants and welfare, even though such employment of them necessarily inflicts pain upon them. On the following basis:

From the juristic standpoint the visible world with which man comes in contact is divided into persons and non-persons. For the latter term the word "things" is usually employed. Only a person, that is, a being possessed of reason and self-control, can be the subject of rights and duties; or, to express the same idea in terms more familiar to adherents of other schools of thought, only beings who are ends in themselves, and may not be treated as mere means to the perfection of other beings, can possess rights. Rights and duties are moral ties which can exist only in a moral being, or person. Beings that may be treated simply as means to the perfection of persons can have no rights, and to this category the brute creation belongs. In the Divine plan of the universe the lower creatures are subordinated to the welfare of man. But while these animals are, in contradistinction to persons, classed as things, it is none the less true that between them and the non-sentient world there exists a profound difference of nature which we are bound to consider in our treatment of them. The very essence of the moral law is that we respect and obey the order established by the Creator. Now, the animal is a nobler manifestation of His power and goodness than the lower forms of material existence. In imparting to the brute creation a sentient nature capable of suffering - a nature which the animal shares in common with ourselves - God placed on our dominion over them a restriction which does not exist with regard to our dominion over the non-sentient world.

Essentially, the above endeavours to substantiate a rationale which dictates that the higher may ab/use the lower; on the principle that lower beings are things and mere means to the perfection of higher beings. Clearly, this approach is diametrically opposed to the example of Christ. Accordingly, paraphrasing the content, the following hypothetical composition attempts to allegorically expound the flaw in the premise:



Earth is discovered by a race of extra-terrestrial beings, the Zyxs. The Zyxs are highly advanced, having the capacity to exercise dominion over humanity, replicating humanity's own capacity to exercise dominion over 'animals'. In accordance with their higher status and dominion, the Zyxs gather to consider their obligation to humanity.

We may lawfully use them (non-Zyx species) for our reasonable wants and welfare, even though such employment of them necessarily inflicts pain upon them. From the juristic standpoint the visible world with which Zyx comes in contact is divided into Zyxs and non-Zyxs. For the latter term the word "things" is usually employed. Only a Zyx, that is, a being possessed of reason and

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self-control, can be the subject of rights and duties. Rights and duties are moral ties which can exist only in a moral being, or Zyx. Beings that may be treated simply as means to the perfection of Zyxs can have no rights, and to this category the human creation belongs. In the Divine plan of the universe the lower creatures are subordinated to the welfare of Zyxs. But while these humans are, in contradistinction to Zyxs, classed as things, it is none the less true that between them and the non-sentient world there exists a profound difference of nature which we are bound to consider in our treatment of them. The very essence of the moral law is that we respect and obey the order established by the Creator. Now, the human is a nobler manifestation of His power and goodness than the lower forms of material existence. In imparting to the human creation a sentient nature capable of suffering - a nature which the human shares in common with ourselves - God placed on our dominion over them a restriction which does not exist with regard to our dominion over the non-sentient world.

Would the Zyxs be justified in formulating the aforesaid? From a Christian perspective the answer cannot possibly be in the affirmative. First and foremost, Christ demonstratively revealed, in the midst of the Passion, the duty of the higher remains not simply to serve but, should circumstances dictate, suffer for the well being of the lower. Christ did not submit to the cross for His own sake but for the sake of all those over whom he has dominion. We must refrain from activities which directly or indirectly inflict misery on other beings, regardless of their species. Our Christian duty is to emulate Christ's self-sacrifice: dynamic compassion.

Does the RC Church have a future in the new Millennium? Is it truly the inevitable fate of the RC Church to grind to complete inertia, occupying little, or no, relevance as time progresses through the 21st century? Surely, it would be ungracious to suggest there is no future for the RC Church; where there is Christ there is always hope. Even the most ardent Protestant could not fairly deny that the RC Church has been blessed with many inspirational adherents. Indeed, it is the contention of this article that one of the RC Church's most inspirational characters has provided a platform for the whole Church to launch into the consciousness of the 21st Century. St Francis of Assisi, The Poverello; has any individual imitated Christ so perfectly? St Francis greeted creation as his brother/sister, emphasising the value of all life regardless of its species. St. Francis' love for all creation is legendary. There was the incident of the little lamb. Her bleating as she hung, feet bound, on the way to market, touched the saint's compassionate heart causing his eyes to well with tears. He immediately directed his brothers to acquire the condemned lamb and commissioned a family to care for her in a manner befitting a creature of God. St. Francis regularly preached to the birds, addressing them as brothers and sisters. The life of St Francis provides many more examples of boundless compassion. Sceptics are free to smile and wallow smugly in their doubts. However, the full extent of the saint's legacy has yet to be realised. Which brings us directly to the question: How would St. Francis react confronted with a modern day factory-farm or slaughterhouse? The answer really does not require too much imagination when we consider the words of St.

Bonaventure. 'When he (St Francis) considered the primordial source of all things he was filled with even more abundant piety, calling creatures no matter how small, by the name of brother or sister, because he knew they had the same source as himself.'

St Francis has demonstrated that humanity is capable of replicating Christ's dynamic compassion. The RC Church has its template for the new Millennium. It is now time for the RC Church to encourage its adherents to put aside practices which inflict misery and pain on other species and urge them to adopt The Eden Diet, more commonly known as a vegetarian diet.

The last must come first...

An Evangelical Declaration on the Care of Creation



The *Declaration* was formally issued in 1994 to assert and emphasize that this Earth belongs to God and that we are responsible to him for it. This belief underlines the historical Christian doctrine that we are stewards of creation, responsible to the Creator for our treatment of the environment (Attfield 1991).

The *Declaration* reaffirms this understanding in its call to insist and encourage the church to maintain the biblical mandate for creation care in the face of claims that Christianity is irrelevant or incompetent to react significantly and positively to environmental assaults.

The *Declaration* has been endorsed by church leaders on both sides of the Atlantic.

The *Declaration* sets out five Christian affirmations relevant to discernible violations of creation, identifies four spiritual responses, and then calls upon all Christians to seek to apply these responses in specified ways.

The full text of the *Declaration* is as follows.

An Evangelical Declaration on the Care of Creation

The earth is the LORDS, and the fullness thereof (Psalm 24:1)



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

- “ Because we worship and honour the Creator we seek to cherish and care for the creation.
- “ Because we have sinned, we have failed in our stewardship of creation. Therefore we repent of the way we have polluted, distorted, or destroyed so much of the Creator's work.
- “ Because, in Christ, God has healed our alienation from God and extended to

us the first fruits of the reconciliation of all things, we commit ourselves to working in the power of the Holy Spirit to share the Good News of Christ in word and deed, to work for the reconciliation of all people in Christ, and to extend Christ's healing to suffering creation.

“ Because we await the time when even the groaning creation will be restored to wholeness, we commit ourselves to work vigorously to protect and heal that creation for the honour and glory of the Creator whom we know dimly through creation, but meet fully through Scripture and in Christ.



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

“ These degradations of creation can be summed up as:
1) land degradation; 2) deforestation; 3) species extinction; 4) water degradation; 5) global toxification; 6) the alteration of atmosphere; 7) human and cultural degradation.

“ Many of these degradations are signs that we are pressing against the finite limits God has set for creation. With continued population growth, these degradations will become more severe. Our responsibility is not only to bear and nurture children, but to nurture their home on earth. We respect the institution of marriage as the way God has given to ensure thoughtful procreation of children and their nurture to the glory of God.

“ We recognize that human poverty is both a cause and a consequence of environmental degradation.



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

“ First, God calls us to confess and repent of attitudes which devalue creation, and which twist or ignore biblical revelation to support our misuse of it. Forgetting that ‘the earth is the Lord's’, we have often simply used creation and forgotten our responsibility to care for it.

“ Second, our actions and attitudes towards the earth need to proceed from the centre of our faith, and be rooted in the fullness of God's revelation in Christ and the Scriptures. We resist both ideologies which would presume the Gospel has nothing to do with the care of non-human creation and also ideologies which would reduce the Gospel to nothing more than the care of that creation.

“ Third, we seek carefully to learn all that the Bible tells us about the Creator, creation, and the human task. In our life and words we declare that full good news for all creation which is still waiting ‘with eager longing for the revealing of the

children of God' (Rom. 8:19).

" Fourth, we seek to understand what creation reveals about God's divinity, sustaining presence, and everlasting power, and what creation teaches us of its God-given order and the principles by which it works.



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

" The cosmos, in all its beauty, wildness, and life-giving bounty, is the work of our personal and loving Creator.

" Our creating God is prior to and other than creation, yet intimately involved with it, upholding each thing in its freedom, and all things in relationships of intricate complexity. God is *transcendent*, while lovingly sustaining each creature; and *immanent*, while wholly other than creation and not to be confused with it.

" God the Creator is relational in very nature, revealed as three persons in One. Likewise, the creation which God intended is a symphony of individual creatures in harmonious relationship.

" The Creator's concern is for all creatures. God declares all creation 'good' (Gen. 1:31); promises care in a Covenant with all creatures (Gen. 9:9— 17); delights in creatures which have no human apparent usefulness (Job 39 — 41); and wills, in Christ, 'to reconcile all things to himself' (Col. 1:20).

" Men, women, and children, have a unique responsibility to the Creator; at the same time we are *creatures*, shaped by the same processes and embedded in the same systems of physical, chemical, and biological interconnections which sustain other creatures.

" Men, women, and children, created in God's image, also have a unique responsibility for creation. Our actions should both sustain creation's fruitfulness and preserve creation's powerful testimony to its Creator.

" Our God-given, stewardly talents have often been warped from their intended purpose: that we know, name, keep and delight in God's creatures; that we nourish civilisation in love, creativity and obedience to God; and that we offer creation and civilisation back in praise to the Creator. We have ignored our creaturely limits and have used the earth with greed, rather than care.

" The earthly result of human sin has been a perverted stewardship, a patchwork of garden and wasteland in which the waste is increasing. 'There is no faithfulness, no love, no acknowledgement of God in the land

Because of this the land mourns, and all who live in it waste away' (Hosea 4:1, 3). Thus, one consequence of our misuse of the earth is an unjust denial of God's created bounty to other human beings, both now and in the future.



" God's purpose in Christ is to heal and bring to wholeness not

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only persons but the entire created order. 'For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood shed on the cross' (Col. 1:19—20).

“ In Jesus Christ, believers are forgiven, transformed and brought into God's kingdom. 'If anyone is in Christ, there is a new creation' (2 Cor. 5:17). The presence of the kingdom of God is marked not only by renewed fellowship with God, but also by renewed harmony and justice between people, and by renewed harmony and justice between people and the rest of the created world. 'You will go out with joy and be led forth in peace; the mountains and the hills will burst into song before you, and all the trees of the field will clap their hands' (Isa. 55:12).



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

“ Therefore we call upon all Christians to reaffirm that all creation is God's; that God created it good; and that God is renewing it in Christ.

“ We encourage deeper reflection on the substantial biblical and theological teaching which speaks of God's work of redemption in terms of the renewal and completion of God's purpose in creation.

“ We seek a deeper reflection on the wonders of God's creation and the principles by which creation works. We also urge a careful consideration of how our corporate and individual actions respect and comply with God's ordinances for creation.

“ We encourage Christians to incorporate the extravagant creativity of God into their lives by increasing the nurturing role of beauty and the arts in their personal, ecclesiastical, and social patterns.

“ We urge individual Christians and churches to be centres of creation's care and renewal, both delighting in creation as God's gift, and enjoying it as God's provision, in ways which sustain and heal the damaged fabric of the creation which God has entrusted to us.

“ We recall Jesus' words that our lives do not consist in the abundance of our possessions, and therefore we urge followers of Jesus to resist the allure of wastefulness and over consumption by making personal lifestyle choices that express humility, forbearance, self-restraint and frugality.

“ We call on Christians to work for godly, just, and sustainable economies which reflect God's sovereign economy and enable men, women and children to flourish along with all the diversity of creation. We recognize that poverty forces people to degrade creation in order to survive; therefore we support the development of just, free economies which empower the poor and create abundance without diminishing creation's bounty.

“ We commit ourselves to work for responsible public policies which embody the principles of biblical stewardship of creation.

“ We invite Christians — individuals, congregations and organizations to join

with us in this evangelical declaration on the environment, becoming a covenant people in an ever-widening circle of biblical care for creation.

“ We call upon Christians to listen to and work with all those who are concerned about the healing of creation, with an eagerness both to learn from them and also to share with them our conviction that the God whom *all* people sense *in* creation (Acts 17:27) is known fully only in the Word made flesh in Christ the living God, who made and sustains all things.

“ We make this declaration knowing that until Christ returns to reconcile all things, we are called to be faithful stewards of God’s good garden, our earthly home.

Extract - The Resolutions - Lambeth 98.

Section 1. Resolution 1.8 Creation.

This conference:

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



Creation is a web of inter dependent relationships

bound together in the covenant which God the Holy Trinity has established with the whole earth and every living being.

- (i) the divine Spirit is sacramentally present in creation, which is therefore to be treated with reverence, respect and gratitude;
 - (ii) human beings are both co-partners with the rest of creation and living bridges between heaven and earth, with responsibility to make personal & corporate sacrifices for the common good of all creation;
 - (iii) the redemptive purpose of God in Jesus Christ extends to the whole of creation.
- (b) recognises:
- (i) that unless human beings take responsibility for caring for the earth, the consequences will be catastrophic because of: overpopulation; unsustainable levels of consumption by the rich poor quality and shortage of water air pollution eroded and impoverished soil forest destruction plant and animal extinction;
 - (ii) that the loss of natural habitats is a direct cause of genocide amongst millions of indigenous peoples and is causing the extinction of thousands of plant and animal species. Unbridled capitalism, selfishness and greed cannot continue to be allowed to pollute, exploit and destroy what remains of the earth’s indigenous habitats;
 - (iii) that the future of human beings and all life on earth hangs in balance as a consequence of the present unjust economic structures, the injustice existing between the rich and the poor, the continued exploitation of the natural environment and the threat of nuclear self destruction;
 - (iv) that the servanthood to God’s creation is becoming the most important responsibility facing mankind, and that we should work together with all people of all faiths in the implementation of our responsibilities;

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(v) that we as Christians have a God given mandate to care for, look after and protect God's creation.

(c) prays in the spirit of Jesus Christ;

(i) for widespread conversion and spiritual renewal in order that human beings will be restored to a relationship of harmony with the rest of Creation, and that this relationship may be informed by the principles of justice and the integrity of every living being, so that self-centred greed is overcome; and

(ii) for the recovery of the sabbath principle, as part of the redemption of time and the restoration of the divinely intended rhythms of life.

Resolution 1.9 Ecology

This conference:

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

(i) to work for sustainable society in a sustainable world;

(ii) to recognise the dignity and rights of all people and the sanctity of all life, especially the rights of future generations;

(iii) to ensure the responsible use and recycling of natural resources;

(iv) to bring about economic reforms which will establish a just and fair trading system both for people and for the environment.

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

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

(i) work in co-operation with other ecumenical and interfaith agencies;

(ii) be funded through and responsible to the Anglican Consultative Council;

(iii) support those engaged in grass -roots environmental initiatives;

(iv) gather and disseminate data and information on environmental issues, so that the church can play an informed role in lobbying for ecological justice in both the public and private sectors; and

(v) contribute to the development of environmental education programmes for use in the training of Christian leaders.

Introduction to Vegetarian Nutrition

All diets must be appropriately planned in order to be healthy and nutritionally adequate. The following nutrients are those that people most often have questions about or that need some specific attention in total vegetarian diets (i.e., diets that exclude all animal-derived products).

Protein Virginia Messina, MPH, RD and Mark Messina, PhD, recommend that total vegetarians receive .4 g of protein per day for every pound of healthy body weight. If a vegetarian consumes adequate calories and eats a variety of foods, it is very difficult not to get enough protein. This is true for athletes as well. One need not combine foods at each meal to get "complete protein." The most

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important plant sources of protein are legumes, soyfoods, and nuts; but grains and vegetables also make significant contributions to protein intake.

All foods have different amounts of each of the essential amino acids, so a variety of protein sources should be consumed throughout the day. High-protein meals include vegetarian burgers, hot dogs, and cold cuts; and legumes (e.g., beans, tofu, peanuts) combined with grains (e.g., rice, corn, whole wheat bread).

Calcium Adequate Intakes (set by the National Academy of Sciences) are: 1200 mg (over age 50), 1000 mg (ages 19–50), 1300 mg (ages 9–18), 800 mg (ages 4–8), and 500 mg (ages 1–3).

Iron RDA is 10 mg for adult men and post menopausal women, and 15 mg for pre menopausal women. Vegetarians are no more likely to have iron deficiency anaemia than non-vegetarians. Iron from plants is generally not absorbed as well as iron from other sources, but vitamin C helps iron absorption (they must be eaten at the same meal), and strict vegetarians tend to have very high intakes of iron and vitamin C.

Zinc RDA is 15 mg for adult men, 12 mg for adult women. Bran flakes and other cereals have 1–5.0 mg/Cup. Most legumes, corn, and peas have about 1.0 mg per 1/2 Cup. Cashews, peanuts, peanut butter, pumpkin seeds, and sunflower seeds all have about 1 mg per 2 Tablespoons.

Vitamin D Vitamin D is produced by sunshine on bare skin (without sunscreen). Light-skinned people need 15 to 20 minutes of sunshine on their hands, arms, and face, 2 to 3 times a week. People living in cloudy climates need somewhat more than this, and dark-skinned people need up to 6 times this amount of sun. Extra amounts are stored for over the winter. People who do not get this exposure can get vitamin D in fortified soy milk and other foods, and supplements.

Vitamin B-12 No plants are reliable sources of B-12. Strict vegetarians need to get B-12 through fortified foods or supplements. Pregnant and lactating women, children, and older adults need to pay careful attention to this. RDA is 2.4 µg.

Fats Higher fat foods like soy products, nuts, seeds, nut and seed butters, avocados, and small amounts of vegetable oils (especially canola and olive) should be part of a healthy diet. These foods are especially important to help child meet nutrient and calorie needs. Vegetarians should be sure to include a daily source of linolenic acid (the omega-3 essential fatty acid). The biological requirement is about 1 g for a 2,000 calorie / day diet. It is in walnuts (1.9 g/ oz), tofu and soybeans (.8–1.0 g/ Cup), canola oil (1.6 g/ Tablespoon), and flax seeds (2.1 g/ Tablespoon; grind and add to other dishes, or use flaxseed oil).

Iodine Strict vegetarians who do not regularly eat commercial baked goods or iodized salt, which are significant sources of iodine for most Americans, should consider including an iodine supplement in their diet.

The above is a quick guide to what you should consider when becoming a vegetarian. Please buy some good vegetarian recipe books. An excellent source of information is the Vegetarian Resource Group (VRG) www.vrg.org. Also visit other vegetarian sites listed on page 5.

Edited by Don Gwillim

Constructive comments welcome, contact Veg4Lent.