

Africa, animals and the Almighty: A Christian call to the cause of animal liberation

LISA KEMMERER

Roughly one third of humanity claims Christianity as its faith, which is now predominantly a non-Western religion (Crawford 2011; Carpenter 2007). In the last century the Christian population of sub-Saharan Africa rose from 1.4% to 23.6%, and Christianity dominates more than half of the continent (Crawford 2011; Population of Africa 2014). A century ago Africa was home to roughly 9 million Christians; today it is estimated that nearly 400 million Christians live on the continent (Carpenter 2007). Cape Verde and South Africa – and a handful of other African nations – are almost exclusively Christian (Population of Africa 2014). Reflecting the growing strength of Christianity in Africa, Pope Francis has chosen cardinals from countries such as Cote d’Ivoire and Burkina Faso (McElwee 2014). In recent decades 20 Roman Catholic cardinals have been appointed from 17 countries in Africa, including two from Mozambique and three from Nigeria (Miranda 2014).

Like the rest of the world, Africa has a long history of animal exploitation and is home to a host of endangered species – including extremely high-profile megafauna such as the black rhinoceros. What do core scriptures teach regarding the rightful role of a Christian with regard to these exploited and beleaguered animals?¹ Can core Christian teachings help to alleviate some of the suffering and loss of animals in Africa? This chapter explores core Christian scriptures from Genesis through Isaiah and the Gospels, shedding light on widely accepted fundamental Christian teachings with regard to human interaction with animals.

Divinely ordained diet

Genesis Chapters 1 and 2 provide the only accounts of what God intended for creation – the only account of planet Earth before it was sullied by the fall of humanity. In these passages humans are given rules, and scripture clearly prohibits certain actions, including actions that endanger the lives and welfare of animals. Most importantly, immediately

after human beings are given rulership, God tells us precisely what types of foods we may eat – the list does not include boer goats or Africander cattle. The Creator offered humans an overlordship that ‘does not include the right to kill animals for food’ (Allen 1971a:132). Nor does the Bible prescribe drinking the milk of **Ethiopian Boran** cattle or eating the eggs of Venda hens.

Genesis 1 and 2 both prescribe a vegan diet free of all animal products – free of flesh, nursing milk, blood and reproductive eggs. Similarly, Genesis 2 permits us to eat of every tree but one (Gen. 2:15–16). Genesis 1: 29–31 states:

God said, ‘See, I give you every seed-bearing plant that is upon the face of all the Earth, and every tree that has seed-bearing fruit. They will be yours for food. And to all the beasts of the Earth, all the birds of the air, and all the creatures that creep on the Earth – everything that has the breath of life – I give all the green plant for food.’ And it was so. And God saw all that he had made, and it was very good.

Only after God explains what we are to eat – that we are to be vegan – is creation complete, and *only* then does the Creator note that what has been made is *very* good. This indicates the divine preference for a world without exploitation and bloodshed, without fear and suffering, without predators and prey. The vegan world prescribed in Genesis is ‘as God wanted it, in complete harmony, with nothing superfluous or lacking’ (Schwartz 2001:2). Not surprisingly, Genesis teaches Christians that preying on one another is contrary to the Creator’s intent and contrary to the divine vision of creation; the Old Testament establishes peaceful relations between all living beings. Reading these scriptures, we cannot help but note ‘the pleasure and the delight of the divine viewer’ in beholding the peaceful, vegan world that has been created (Allen 1971a:132). A vegan diet represents ‘the high ideal of God ... an ultimate goal toward which all people should strive’ (Schwartz 2001:13).

What should Christians strive for?

Christian scriptures teach that we have come from a world of perfect peace, and that we are headed back to perfect peace *on Earth* (Berman 1982:8). The Biblical vision of a Peaceful Kingdom is offered in Hosea, Job and Isaiah. Hosea prophecies a future covenant ‘with the beasts of the field, the birds of the air and the creeping things of the ground’ (Hosea 2:18), a time when God ‘will also banish bow, sword and war from the land. Thus [God] will let them lie down in safety’ (Hosea 2:20). The Book of Job also anticipates a time when people will neither kill nor fear animals, a time when ‘the beasts of the field will be your allies’ (Job 5:23).

The prophet Isaiah also promises a ‘perfect peace among people, as well as between human beings and the animal kingdom’ (Cohen 2001:xix). This future ‘state of peace and well-being’ is ‘symbolised by the idyllic picture’ of powerful ‘predators’ and ‘poisonous’ reptiles ‘in harmonious companionship with domesticated animals and truly spiritual human children’ (Buttrick 1956a:249):

The wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child will herd them. The cow and the bear shall graze, their young will lie down together, and the lion, like the ox, shall eat straw. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand into the viper's nest.

They will not hurt or destroy on all my holy mountain for all the Earth shall be filled with the knowledge of YHWH [God] as the waters cover the sea (Isaiah 11:6–9).

It is clear that the Creator intended that we should live in a world where Gaboon vipers, gonoleks, human beings and Savanna goats live together harmoniously, without exploitation or bloodshed.

Service as an expectation

Service is central to Christianity, which is rooted in personal responsibility. Christians would be correct to see themselves 'not as the master species but as the servant species' (Linzey 1992:69). Humans were placed here to tend God's good creation, and according to scripture, Christians are to *actively work* to bring about God's Peaceable Kingdom *here on Earth*. Human dominion and rulership, bequeathed to vegan humans in Genesis 1, is a privilege that entails much responsibility, one that requires self-sacrificing service (Hume 1957:6–7).

According to Young (1999:37), ‘

God loves and cares for creation and has the right to expect this loving care be replicated by humans. Creation exists, not for the glory of humanity, but for the glory of God ... God's creatures have a derived right to live a natural life and to be loved, cared for, and protected against abuse and exploitation. Said another way, since God values and cares for all creation, creation has a derived right to be valued and cared for by humans for God's glory.

God values creatures – their lives and well-being – and so must Christians. ‘Animals can be wronged because their Creator can be wronged’ through creation (Linzey 1995:27). The endangered African butter catfish and barbary sheep are not ours to destroy. Because God is ‘sovereign Creator, all rights in an absolute sense are God's’, and Christians must ‘conceptualize what is owed to animals as a matter of justice by virtue of their Creator's right. Animals can be wronged because their Creator can be wronged in his creation’ (Linzey 1998:50; Linzey 1995:27). Through the Creator, we owe respect to, and should care for every bat-eared fox, bonobo and water buffalo. The Earth and all that dwell therein are God's, and ‘we have an obligation to the Creator to respect what is created’; we ‘must never destroy without serious justification and without acknowledging that all life belongs not to us but to God’ (Linzey & Cohn-Sherbok 1997:49;105). ‘Theos-rights’ require Christians to act only to bring about the will of God, and not for their own personal benefit or merely for the benefit of humanity (Linzey 1987:87;96;98). We are not permitted to exploit and kill animals simply because of our dietary habits. We are here to serve God

through creation. We are accountable for everything that we choose to do; we are expected not to exploit, but to *be caretakers* of all that has been created.

Christians are personally responsible to the Almighty for every choice they make (French 1995:48). Stemming from Hebrew scriptures, particularly Genesis, Christianity holds that all of creation is God's, and that humans are charged with rulership 'as a wise king rules over and protects his subjects, or as God reigns over creation, sustaining, cherishing, and safeguarding every living thing' (Kowalski 2001:24). If Christians 'claim a lordship over creation, then it can only be a lordship of service' (Linzey 1998:43). Christians 'must move from the idea that the animals were given to us and made for us, to the idea that we were made for creation, to serve it and ensure its continuance' (Linzey 1992:69). We humans are placed in a position of overlordship in which we are required to 'take care of what God entrusts to us – our lives, our health, and all the world around us, including animals' (Braun 2002:ix).

When we consume animal products, we do not take care of the animals or of the Earth, or even of ourselves. Animal agriculture uses much more fresh water, petroleum and land than plant-based agriculture, and is the primary anthropogenic contributor to freshwater depletion, deforestation and soil degradation. When we buy 'beef', we support an industry that is the leading contributor to anthropogenic greenhouse gases and the primary cause of ever-expanding dead zones – water areas unable to support life because they are depleted of oxygen (Kemmerer 2014:7). Consuming animal products creates ten times as many fossil fuel emissions *per calorie* as does consuming plant foods (Oppenlander 2011:18). '[A]nimal agriculture burns up massive quantities of luscious grain, vital freshwater, diverse forests complete with precious ecosystems, and deadly fossil fuels, leaving us with diminished wildlands, dead zones, polluted and depleted freshwater reserves and a remarkable quantity of greenhouse gases' (Kemmerer 2014:41). Out of respect for the Creator and creation, Christians who have available options – which certainly includes anyone who has access to this book – are called to adopt a vegan diet.

Those eating sea creatures also wantonly destroy this precious planet. Fishing hooks and nets are indiscriminate – they kill whatever comes into their grip (Kemmerer 2014:62). Bycatch – ie incidental deaths such as endangered seabirds caught on hooks, or endangered sea turtles and playful dolphins drowned in nets – is inherent in the fishing industry. Those who buy seafood pay for the 'silent collapse' of underwater ecosystems (A Look at the Biggest Challenges 2011). Shrimp nets are the worst bycatch offenders. The Food and Agriculture Organization (FAO) of the United Nations estimates that 85% of any given shrimp haul anywhere in the world is bycatch (Clucas 2009).

According to Singer and Mason (2006:126),

shrimp fishing amounts for only 2% of the global wild seafood catch, but is responsible for 30% of all the bycatch in the world's fisheries. In some tropical shrimp fisheries, the bycatch is 15 times the quantity of the shrimp caught. Thailand, the largest source of imported US shrimp, is one of the worst offenders, with a bycatch ratio of 14:1.'

Those who wish to protect God's beautiful world must avoid flesh of all kinds, including sea creatures. Christianity holds in its core a moral imperative to act on behalf of those who

are suffering and exploited, and this imperative must now be ‘extended to nature: nature is the “new poor”’ (McFague 2000:30).

Human health and health-care costs are also a critical reason why Christians ought to rethink omnivorous inclinations in the light of religious commitments. Humans are suffering and dying prematurely because of their tendency to eat dairy, eggs and animal flesh. A diet rich in animal products is linked with ‘a variety of human diseases, such as atherosclerosis, heart disease, stroke, adult-onset diabetes, various forms of cancer, and a host of other ailments, including kidney stones, osteoporosis, and obesity’ (Young 1999:105). How many people who live on bean salad and vegetable soup are obese? How often do those with a steady diet of vegetable fried rice suffer from colon cancer? How many people living on broccoli and tofu suffer heart disease in their middle years? The New Testament teaches that the human body is ‘a temple of the Holy Spirit’ (1 Cor. 6:19). Genesis describes a world in which God created humans to consume a vegan diet (Gen. 1:29), suggesting that our biology is best suited to a vegan diet (Kemmerer 2012:225). Indeed, a host of fatal health problems associated with animal-based diets confirms that this is true.

Reproductive exploitation is yet another morally problematic aspect of animal agriculture. For example, cows are repeatedly and forcibly impregnated to produce offspring so that they will produce milk, which humans then steal. As soon as calves are born, they are forcibly taken from under their distressed mothers’ watchful eyes and sent away to become veal (Kemmerer 2011:6). Their nursing milk is then seized for human consumption. Did God intend that we steal milk from mothers who grieve the lost calves for whom this milk was intended? Hens exploited for eggs are often kept in extreme confinement, frequently in cages so small that they are unable to spread their wings. They are never allowed to dust in the summer sun or scratch in the dirt with their chicks – they are never allowed to nurture the eggs that they lay (Kemmerer 2011:11). Biblical passages comment on the nature of mother hens in passages such as Luke 13:34, noting how protectively ‘a hen gathers her chicks under her wings’, yet we buy eggs from factory farms that deny chickens their basic, God-given right to motherhood.

In contemporary factory farming, farmed animals such as cows and hens suffer not only from physical violation and confinement, but also psychologically and emotionally because they are denied the basic urge to rear young. Female farmed animals are imprisoned in battery cages (hens) and gestation crates (hogs), tormented in rape racks (largely cows, but also other farmed animals) and farrowing pens (pigs), to produce reproductive eggs, nursing milk and young – in order to provide products and profits when we buy egg, dairy and flesh products (Kemmerer 2011:9). Did God intend us to use these beautiful beings – not one of which any one of us could create – for such paltry purposes at such a tremendous cost to their wellbeing? As servants of God, we ought to protect such vulnerable beings, especially with regard to their sacred duty to bear and tend young.

Finally, tending creation and serving God does not permit Christians to choose a diet that contributes to world hunger – yet those consuming animal products steal food from the mouths of people suffering from malnutrition and starvation. While we feed millions of tonnes of grain to farmed animals, people go hungry. Adding insult to injury, it is

inefficient and nutritionally wasteful to feed grains to farmed animals (Grain Harvest Sets Record 2012). Consuming animal products purchased in stores (cycling grains through animals rather than eating grains directly) wastes 80–90% of the protein that grains hold, 90–96% of grain’s calories, and 100% of their carbohydrates and fibre content (Kaufman & Braun 2004:18). If we want to feed our hungry brothers and sisters, we need to eat grains directly, and refuse to eat dairy, eggs and flesh. Adopting a vegan diet is essential for anyone committed to feeding the 854 million people who currently suffer from hunger.

Every aspect of creation is worthy of our spiritual attention – our service to God. Through the life and teachings of Jesus, Christianity requires *special* effort from those who hold any position of power in relation to the weak, poor and downtrodden. Animals whom we exploit, consume and crowd off the planet are morally important from a Christian point of view, and should not be misused for the pleasure of our palates or for profit. Scripture teaches us that we are ‘the servant species: the species given power, opportunity and privilege to give themselves, nay sacrifice themselves, for the weaker, suffering creatures’ (Linzey 1998:44). Christian service should *not* be directed solely toward humans – or Africa’s megafauna – our attention should be to *all* creatures on behalf of the Creator, particularly those who are endangered or distraught, hungry, suffering or exploited.

The Lord’s Prayer, one of the most commonly repeated New Testament passages, reminds the devout: ‘Your kingdom come / Your will be done, on Earth as it is in heaven’ (Mat. 6:10). The peaceable kingdom is to be brought to Earth *by Christians*; Christians are *obligated* to help reclaim God’s intended peace on Earth (Buttrick 1956b:312). Each of us must participate in the ‘final triumph of God’s will’ *in our daily lives* (Allen 1971b:115). It is expected that the fulfilment of God’s plan can and will happen on this very Earth through the ‘work of all who believe in Jesus Christ and his kingdom’ (Buttrick 1956a:25051). How you and I treat animals – whether or not we exploit chickens or crowd out striped hyenas and the Western lowland gorilla – or exploit to extinction the dusky grouper – clearly matters to the Creator, and they are all God’s feathered, scaly, finned and furry beings, not ours.

It should not be surprising that teachings from *every* major religion encourage human beings to take care of their health and the natural environment and animals, and to choose a life of compassion and service rather than one of exploitation and oppression (Kemmerer 2012:280). Animal products are an extravagance: we can live quite well without flesh, dairy and eggs – in fact, we will be considerably healthier if we remove these items from the menu. Consuming animal products wastes precious grains that could otherwise preserve the lives of those who are desperate for food, causes severe environmental degradation, and harms and destroys living beings – including humans who make a habit of consuming animal products. If we are able to do so, for the sake of our health and the lives of others (including those most severely affected by climate change, those who go hungry when grains are fed to farmed animals, and the farmed animals who are exploited and slaughtered while yet very young), those who can should adopt a vegan diet. Religious teachings require that we take into account the sufferings and needs of others, that we be conscious of how we help or harm others, and that we make the necessary changes, whenever possible, to protect the vulnerable, and to protect God’s good creation (Kemmerer 2012:280).

We are but servants of divine caretaking for the Creator in God's absence. How are we doing? What we consume is critical to human health, the health of animals and the health of the planet. As servants of God enlisted to bring peace on Earth, those who have other options (yes, including you, the reader) should reject animal products.

Jesus as moral exemplar

Christians ought to 'remember, celebrate and follow' the life exemplified by Jesus, the ideal Christian life, a life of generous, self-sacrificing service (Webb 2001:145). The Christian life should stand as 'witness to Christ's love, compassion and peace' (Kaufman & Braun 2004:48). The Godly life is defined through the life of Jesus as a force of humble service to the sickly, the poor and the oppressed. The Gospels and the life of Jesus remind us that:

God loves the whole world. What we see in Jesus is the revelation of an inclusive, all-embracing, generous loving. A loving that washes the feet of the world. A loving that heals individuals from oppression, both physical and spiritual. A loving that takes sides with the poor, vulnerable, diseased, hated, despised, and outcasts of his day. A loving that is summed up in his absolute commitment to love at all costs, even in extreme suffering and death (Linzey 1998:23).

Jesus, the quintessential Christian moral exemplar, lived a life of service to those within his power. His life speaks of compassion and service of the strong for the weak, and of the high for the lowly. The Gospels portray Jesus as engaged in self-sacrificing service to 'the least of these' (Matthew 25:40); Jesus provides a vision of Genesis 2 – of protecting and serving creation. The gospels teach that we 'love our neighbours by serving our neighbours, and the farther they stand below us in the hierarchy of power – the more they stand in need of our help – the greater is our moral obligation to serve them' (Phelps 2002:150).

Few are as much in need of Christian service as Africa's endangered animals, crowded off the land and stripped of their homeland. Few are in need of Christian service as desperately as cattle and chickens caught in the greed and indifference of Africa's animal farming industries. '[T]o stand with Jesus means to stand against the abuse of animals', including the abuse of Nigerian goats and Ovambo chickens (Linzey 1998:13). Christians seek redemption by serving as Christ served, by helping the powerless, by sharing some of what Jesus suffered for the sake of humanity. Jesus exemplifies 'service to the sick, poor, disadvantaged, diseased, imprisoned and all others who are regarded as the lowest of all, and not least to the whole world of suffering non-human creatures ... We cannot love God and be indifferent to suffering creatures' (Linzey 1998:94). To fail to turn our energy toward helping those who are powerless, who suffer and desperately need our help, is to ignore the life of Jesus; 'if our power over animals confers upon us any rights, there is only one: the right to serve' (Linzey 1995:38).

Scriptures indicate that while Jesus lived a life of service to the weak and needy, he did not model pacifism in the face of injustice. Indeed, Thomas Aquinas (*Summa Theologiae* 2.2.158.8) 'noted that anger looks to the good of justice', and those who do not feel angry 'in the face of injustice love justice too little. Thomas loved John Chrysostom's dictum:

“Whoever is not angry when there is cause for anger, sins!” (Maguire 2000:419). Put another way:

Jesus did not teach an otherworldly religion; he did not tell his followers to accept the injustices of this world and piously look forward to an afterlife in which goodness and justice would rule. To the contrary, he told his followers that they were to behave in such a way that life on earth would be a reflection of the goodness of the heavenly kingdom. He told them to pray that God’s “will be done, on Earth as it is in heaven” (Mat. 6:10) (Hyland 2000:85).

Jesus modelled a life that ‘seeks out conflict, elicits conflict, exacerbates conflict’ in order to work against ‘injustice proactively with the same alacrity as the most hawkish militarist’ (Wink 1992:192). In so doing, he encouraged others to join him, to change their outlook and lifestyle. Scriptures reveal Jesus engaged in direct action: ‘Jesus does not propose armed revolution, but he lays the foundation for social revolution’ (Wink 1992:183).

According to scriptures, when Jesus approached the temple he found people selling cattle, sheep and doves, and money-changers seated at tables. Making a whip of cords, he drove all of them out of the temple. He also poured out the coins of the money-changers and overturned their tables. He told those who were selling doves: ‘Take these things out of here! Stop making my Father’s house a marketplace!’ (John 2:14–16). Jesus is quoted as saying, ‘It is written, “My house shall be called a house of prayer”; but you are making it a den of robbers’ (Mat 21:12). When faced with ungodly acts, Jesus modelled direct action – even the destruction of property. Contemporary Christians are called to follow this powerful example, to ‘turn over the tables’ in defence of God’s beautiful and fragile Earth and all of the Creator’s wondrous living beings. If not on Earth, where is God’s ‘house of prayer’?

Jesus modelled direct action in order to change human minds, hearts and behaviour. Christians are not called to passive acceptance of the status quo. Christians are not called to witness exploitation and cruelty and to look the other way. Christians *are* called to model their lives after the life of Jesus. Scriptures indicate that Jesus engaged in costly, loving service toward a suffering, needy creation. Following his example, the Christian duty is to help bring peace and justice to Earth, to serve the weak and downtrodden, to find sanctuary for those who no longer have anywhere to live, and to protect those whose bodies are exploited for flesh, nursing milk and reproductive eggs.

Conclusion

The plight of animals in Africa, as elsewhere around the world, has reached desperate proportions, from the exploitation of farmed animals (goats, chickens and cattle for meat, milk, eggs, hides and hair) to the disappearance of Africa’s famous megafauna (such as the Western lowland gorilla and black rhinoceros) and diminishing populations of countless lesser-known species (including the Rodrigues fruit bat, the African viviparous toad, the ornate eagle ray and the Marungu sunbird). The animals of Africa – creatures of God –

suffer mightily at the hands of humanity. This occurs despite the fact that ‘Africa is now one of the great heartlands of global Christianity’ (Carpenter 2007).

Exploring core Christian teachings in the scriptures, it is clear that Christians are called to a radical change both in how they treat animals and in their response to how others treat animals. Christianity is not merely animal friendly – Christian scriptures call on humanity to *be vegan*. Christian scriptures also call on us to serve those who are weaker, to defend those who are exploited and in need of our protection, and to confront the status quo by ‘turning over the tables’ – to stand up for what we believe to be right in the face of what we find to be wrong. The animals of Africa are waiting for sincere Christians to heed the teachings of the Bible and the example of Jesus.²

Endnotes

1. ‘Anymal’ (a contraction of ‘any’ and ‘animal’, pronounced like ‘any’ and ‘mal’), refers to *all* animals who do not happen to be the same species as the speaker or author. This means that if a chimpanzee were to use sign language to express the concept of ‘anymal’, human beings would be included in this reference, while chimpanzees would not be. I am a human being, so ‘anymal’ in this chapter refers to any animal who is not a human being. Using the term ‘anymal’ avoids:
 - using ‘animals’ as if human beings were not also included in the term ‘animal’
 - dualistic, alienating references such as ‘non’ and ‘other’, and
 - cumbersome terms such as ‘non-human animals’, ‘other animals’, and ‘other-than-human animals’ (Kemmerer 2006).
2. For more on this topic, see Kemmerer (2012).

References

- A look at the biggest challenges – and the way forward’, *Monterey Bay Aquarium*, 2011. Available from: <http://www.montereybayaquarium.org/cr/cr_seafoodwatch/issues/>. [27 December 2011].
- Allen, C.J. 1971a. *Broadman Bible Commentary*, vol. 1, Broadman Press, Nashville.
- Allen, C.J. 1971b. *Broadman Bible Commentary*, vol. 8, Broadman Press, Nashville.
- Braun, N. 2002. ‘Preface: Nathan Braun’, in *Good News for All Creation: Vegetarianism as Christian Stewardship*, eds. S.R. Kaufman & N. Braun, Vegetarian Advocates Press, Cleveland.
- Berman, L.A. 1982. *Vegetarianism and the Jewish Tradition*, KTAV Publishing House, New York.
- Buttrick, G.A. (ed. & trans.) 1956a. *The Interpreter’s Bible*, vol. 5, Abingdon, New York.
- Buttrick, G.A. (ed. & trans.) 1956b. *The Interpreter’s Bible*, vol. 7, Abingdon, New York.

- Carpenter, J. 2007. 'Global Christianity: As the religious map of the world transforms, so does the faith of the cross', *Response*, vol. 30, no. 2. Available from: <<http://www.spu.edu/depts/uc/response/autumn2k7/features/global-christianity.asp>>. [15 February 2015].
- Clucas, I. 1997. 'A study of the options for utilization of bycatch and discards from marine capture fisheries', *FAO Fisheries Circular*, no. 928, January 24. Available from: <<http://www.fao.org/docrep/w6602e/w6602e00.htm>>. [27 June 2015].
- Cohen, R.S.Y. 2001. 'Rabbinic endorsement.' in *Judaism and Vegetarianism*, R. H. Schwartz, Lantern, New York.
- Crawford, S. 2011. 'Christianity declines in Europe, increases in Africa and Asia, says survey', *CP World: The Christian Post*, December 23. Available from: <<http://www.christianpost.com/news/christianity-declines-in-europe-increases-in-africa-and-asia-says-survey-65619/>>. [15 February 2015].
- French, W.C. 1995. 'Against biospherical egalitarianism', *Environmental Ethics*, vol. 17, pp. 39–57.
- 'Grain harvest sets record, but supplies still tight.' *Worldwatch Institute: Vision for a Sustainable World*, 15 November 2012. Available from: <<http://www.worldwatch.org/node/5539>>. [15 November 2012].
- Holy Bible: New Revised Standard Version*, American Bible Society, New York, 1989.
- Hume, M.C.W. 1957. *The Status of Animals in the Christian Religion*, UFAW, London.
- Hyland, J.R. 2000. *God's Covenant with Animals: A Biblical Basis for the Humane Treatment of All Creatures*, Lantern, New York.
- Kaufman, S.R. & Braun, N. 2004. *Good News for All Creation: Vegetarianism as Christian Stewardship*, Vegetarian Advocates Press, Cleveland.
- Kemmerer, L. 2006. 'Verbal activism: 'Anymals'', *Society and Animals*, vol. 14, pp. 9–14.
- Kemmerer, L. (ed.) 2011. *Speaking Up for Animals: An Anthology of Women's Voices*, Paradigm, Boulder.
- Kemmerer, L. 2012. *Animals and World Religions*, Oxford University Press, Oxford.
- Kemmerer, L. 2014. *Eating Earth: Dietary Choice and Planetary Health*, Oxford University Press, Oxford.
- Kowalski, G. 2001. *The Bible According to Noah: Theology as if Animals Mattered*, Lantern, New York.
- Linzey, A. 1987. *Christianity and the Rights of Animals*, Crossroad, New York.
- Linzey, A. 1992. 'The arrogance of humanism', in *Animal Welfare and the Environment*, ed. R.D. Ryder, Duckworth, Melksham, pp. 68–72.

- Linzey, A. 1995. *Animal Theology*, University of Illinois Press, Chicago.
- Linzey, A. 1998. *Animal Gospel: A Christian Faith as though Animals Mattered*, Hodder and Stoughton, London.
- Linzey, A. & Cohn-Sherbok, D. 1997. *After Noah: Animals and the Liberation of Theology*, Mowbray, London.
- Maguire, D.C. 2000. 'Population, consumption, ecology: The triple problematic', in *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, eds. D.T. Hessel & R.R. Ruether, Harvard University Press, Cambridge, pp. 403–427.
- McElwee, J.J. 2014. 'Pope chooses new cardinals from Africa, Asia, Latin America.' *National Catholic Reporter*, January 12. Available from: <<http://ncronline.org/blogs/ncr-today/pope-chooses-new-cardinals-africa-asia-latin-america>>. [15 February 2015].
- McFague, S. 2000. 'An ecological Christology: Does Christianity have it?', *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, eds. D.T. Hessel & R.R. Ruether, Harvard University Press, Cambridge, pp. 29–45.
- Miranda, S. 2014. 'Cardinals of the Holy Roman Church: Living cardinals arranged by country', February. Available from: <<http://www2.fiu.edu/~mirandas/countrynow.htm>>. [15 February 2015].
- Oppenlander, R.A. 2011. *Comfortably Unaware: Global Depletion and Food Responsibility ... What You Choose to Eat is Killing our Planet*, Langdon Street, Minneapolis.
- Phelps, N. 2002. *The Dominion of Love*, Lantern, New York.
- 'Population of Africa 2014.' *World Population Statistics*, 11 February 2014. Available from: <<http://www.worldpopulationstatistics.com/population-of-africa-2014/>>. [15 February 2015].
- Schwartz, R.H. 2001. *Judaism and Vegetarianism*, Lantern, New York.
- Singer, P. & Mason, J. 2006. *The Way We Eat: Why our Food Choices Matter*, Arrow Books, London.
- Webb, S.H. 2001. *Good Eating*, Brazos, Grand Rapids.
- Wink, W. 1992. *Engaging the Powers: Discernment and Resistance in a World of Domination*, Fortress, Minneapolis.
- Young, R.A. 1999. *Is God a Vegetarian? Christianity, Vegetarianism, and Animal Rights*, Open Court, Chicago.