

ANIMAL SPIRIT



Faiths Working Together for Animals

Issue 10 - Spring 2019

In This Issue:

World's First Jewish Vegan Centre
Lara Balsam

**The UK Based Animal Coalition:
Better Deal for Animals**
Chris Fegan

**Concern for
Helping
Animals
in Israel**
Nina Natelson

**Unity is with
the Animals Too!**
Natalia Doran

Eastern Orthodox Initiatives
Dr Christina Nellist

AIA's Campaigning Activity - August 2018 to March 2019
Marian Hussenbux



www.animal-interfaith-alliance.com



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Marian Hussenbux - International Campaigns Secretary

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Member Organisations

Anglican Society for the Welfare of Animals (ASWA) - www.aswa.org.uk

Animals in Islam - www.animalsinislam.com

The Bhagvatinandji Education & Health Trust - www.beht.org

Catholic Concern for Animals (CCA) - www.catholic-animals.com

Christian Vegetarians & Vegans UK - www.christian-vegetariansvegans.org.uk

Christian Vegetarian Association (CVA US) - www.christianveg.org

Dharma Voices for Animals (DVA) (Buddhist) - www.dharmavoicesforanimals.org

Institute of Jainology (IOJ) - www.jainology.org

The Jewish Vegetarian Society (JVS) - www.jvs.org.uk

The Mahavir Trust

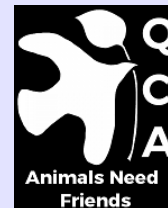
Oshwal Association of the UK (OAUk) - www.oshwal.co.uk

Pan-Orthodox Concern for Animals - www.panorthodoxconcernforanimals.org

Quaker Concern for Animals (QCA) - www.quaker-animals.co.uk

Sadhu Vaswani Centre (Hindu) - www.sadhuvaswani.org

The Young Jains - www.youngjains.org.uk



Vision

A peaceful world where people of all faiths and none work together to treat all animals with respect and compassion.

Mission

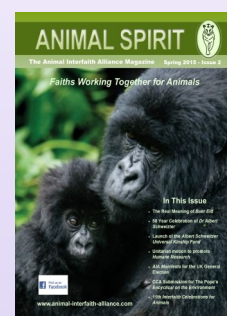
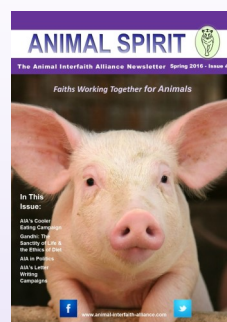
To create a united voice for animals from all of the world's faiths and spiritual beliefs, based on their founders' teachings, to bring about the humane treatment of animals.

www-animal-interfaith-alliance.com

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Animal Spirit Magazine

Previous editions of *Animal Spirit* can be found on the AIA website .



Index

	Page
Articles	
AIA's Campaigning Activity - August 2018 - March 2019 ...	Marian Hussenbux .....6
The UK Based Animal Coalition - Better Deal for Animals ...	Chris Fegan .....10
Concern for Helping Animals in Israel (CHAI)	Nina Natelson .....13
Eastern Orthodox Initiatives	Dr Christina Nellist ....20
Unity is with the Animals Too!	Natalia Doran .....22
Items of Interest	
CE's Welcome	Barbara Gardner .....4
Message from the President	Dr Richard Ryder .....5
Interfaith Celebration for Animals 2019 .....	.....5
World's First Jewish Vegan Centre .....	.....9
Ecumenical Animal Welfare Retreat 2019 .....	.....11
Wim Dekok Speaks at the CCA 2018 AGM .....	.....12
Hundreds Attend 2018 ASWA Memorial Service .....	.....16
ASWA 2019 Events .....	.....17
Manchester Interfaith Celebration for Animals	Sonia Waddell .....25
APPG on Vegetarianism & Veganism	Judith Wilkins .....25
Humane Being .....	.....27
RSPCA Governance Changes .....	.....30
Blue Cross Pet Bereavement Service	Jane Stanley .....29
Events .....	.....29
Membership Form .....	.....31
Recipes	
Hearty Brown Lentil Soup from MACROVegan	M. Watson-Tara .....26
Book Reviews	
Eastern Orthodox Christianity and Animal Suffering by Dr Christina Nellist	Barbara Gardner .....18
Toro! Toro! By Michael Morpurgo	Marian Hussenbux .....28
Hymns, Prayers and Meditations	
Animal Intercessions for Animals in War Memorial Service ..	Fr Martin Henig .....17
Baha'i Quote .....	.....32

Front Cover - Beluga Whale

Please Help AIA Support Animals

AIA is a unique alliance of organisations which represent all the major faiths. Not only is it the only organisation to speak out on the moral treatment of animals by drawing on the combined wisdom of all the faiths, but it also promotes social harmony by bringing the faith groups together on an issue that they all share a concern for. Such cooperation between the faiths is what politicians are encouraging and, as such, they are listening to AIA.

Therefore AIA is in a uniquely strong position to campaign for animals.

However, in order to continue campaigning for animals AIA needs funds. Please make any donation you can by visiting our website and donating via PayPal or by completing the 'Friend' form on page 31 and sending a cheque. Your support is very much appreciated.

CE's Welcome

Barbara Gardner

Welcome to the spring 2019 edition of Animal Spirit.

I'm delighted to bring you a report in this issue about the first of a new *Interfaith Celebration for Animals* which was held at the *Cross Street Unitarian Chapel* in Manchester last September. This follows the format of the original *Interfaith Celebration for*



Animals, started 15 years ago by our own Rev. Feargus O'Connor at the *Golders Green Unitarians* which we continue to celebrate every year. This year it is being held on Saturday 22nd June at 3.00pm and you are all welcome.

News from the Member Organisations

We are very pleased to report on the new Vegan Centre which was built by our member organisation the *Jewish Vegetarian Society (JVS)* in Golders Green. We congratulate JVS on an amazing achievement in fundraising for and developing this wonderful new centre. They will be holding a grand launch on Sunday 2nd June to which you are all welcome.

It is an honour to be able to bring you a heart warming article by Nina Natelson, the Founder and Director of *Concern for Helping Animals in Israel (CHAI)* on their wonderful educational and rescue work in the Arab areas of Israel. Their education programme in schools *Expanding the Circle of Compassion* is truly inspirational.

I review the new book *Eastern Orthodox Christianity and Animal Suffering* by Dr Christine Nellist, founder of *Pan-Orthodox Concern for Animals*, a member of the AIA. Her book, which is a first in animal welfare in the Orthodox Church, is a must read for anyone wanting to understand what the Christian, and indeed Abrahamic, faiths really do say about our treatment of the animal creation. I would recommend reading it alongside Dr Deborah Jones' Catholic book, *The School of Compassion*.

Dr Nellist has also contributed an article on *Eastern Orthodox Initiatives* which highlights all the new work being undertaken by the Orthodox Church in the areas of the environment and animal welfare. In January, she presented a paper at a conference held by the *International Orthodox Theological Association (IOTA)* in Romania to discuss environmental issues. Natalia Doran, who also attended the conference, reports on it in this issue and also discusses her own paper which she gave to the conference on the work of *Urban Squirrels*, the organisation she set up to rescue grey squirrels. She highlights the serious threat to grey squirrels posed by the new *Alien Species* legislation, under which *Natural England* is revoking all licences to rescue 'alien species' including grey squirrels. This is speciesism.

We report on ASWA's *Animal Memorial Service* held last November at the *Animals in War Memorial* in Park Lane, which attracted the largest turnout ever and grows each year. This year's animal memorial service will be held on Sunday 10th November to which you are all welcome.

Catholic Concern for Animals (CCA) has played a major role in the *Better Deal for Animals* group which Chris Fegan, CCA's Chief Executive, reports on in this issue. CCA continues to be a member of the *Eurogroup for Animals* and Chris is still on the Brexit working group to ensure the UK's animal welfare standards are upheld after Brexit. This is likely to be a challenge if we enter into new trade agreements with other countries outside of the EU.

CCA's *Ecumenical Animal Welfare Retreat* will be held at Hinsley Hall in Leeds from 3rd to 6th September to which you are all welcome.

AIA News

A couple of years ago AIA made a small financial contribution to the *Compassion Project* to make a faith based film about compassion to animals. The film '*A Prayer for Compassion*' is not out. Details are on page 27.

I am delighted to welcome Dr Richard Ryder as AIA's new President. He was proposed by our Chair, Rev. Feargus O'Connor and unanimously elected to the position at the AGM last November. We would like to thank Satish Kumar for a sterling five years as our first President and we are delighted that Satish remains a patron of AIA.

I would like to thank Thom Bonneville of QCA, who stood down as a director at the last AGM. Thom worked extremely hard in his role and will be sorely missed. I am delighted that Judith Wilkings will continue to represent QCA on the AIA board. I am also sorry that Harshad Sanghrajka had to step down from the board this year due to ill health. Harshad represented the *Institute of Jainology* of which he was Deputy Chair and brought great Jain wisdom to the board. We send him our warmest wishes for a speedy recovery. Keval Shah of *Jain Vegans*, who recently joined the board, will continue to bring us that much valued Jain wisdom.

AIA's Campaigns Secretary, Marian Hussenbux, continues to work hard, campaigning on behalf of AIA and all its member organisations on many animal welfare issues around the world. I thank her very much for this and also Sheila Thomas, AIA's membership secretary, our Chair Rev. Feargus O'Connor and our directors. I thank all of you in AIA's member organisations, which we consider to be our family, for all your sterling work to help extend the circle of compassion and make the world a kinder place for all living beings. ☸

Details of all events mentioned are given in full in the events page at the back and in individual adverts throughout this issue.

Message from the President

Dr Richard D. Ryder

The Challenge Ahead!



AIA is a remarkable achievement. It brings together fifteen different faith groups in broad and friendly agreement on one issue - the welfare of animals!

I feel honoured, indeed almost embarrassed, to be elected the new President of AIA. I will do what I can to help the animals. I have had fifty years working in animal welfare, and was twenty years in the NHS as a psychologist. I was also Chair of the RSPCA.

We all owe a huge debt to Barbara Gardner, our Founder, who has brought together a harmonious band of kindly people from different traditions. But Barbara now actually needs some help! She has several other onerous work commitments. Is there anyone in our ranks who would like to help? If so, please contact Barbara.

I would like to pay tribute too to Marian Hussenbux for her sterling work as our Campaigns Secretary. She is having a huge effect nationally and internationally on influencing those in power who can help the animals.

Perhaps we need to become even more active politically in the future to meet the effects of Brexit.

Good wishes to you all,

Richard

Interfaith Celebration for Animals 2019



Saturday 22nd June at 3.00pm

Golders Green Unitarians
31 Hoop Lane, Golders Green, NW11 8BS

A chance to meet with like-minded people of all faiths who share a concern for animals and listen to readings from all the major faiths.

Vegan refreshments to follow.

All Welcome!

About AIA's New President Dr Richard D. Ryder

Dr Richard Ryder is a psychologist and an ethicist who coined the words 'speciesism' and 'painism'. He was twice Chairman of the RSPCA and was the founder of *Eurogroup for Animals*. He is also CCA's Scientific Advisor.

Richard studied Psychology at Cambridge from where he also has a PhD in Social and Political Science. He was Mellon Professor at Tulane University, New Orleans.

Richard worked for many years for the NHS in Oxford and later for the *Political Animal Lobby* (PAL) where he met all the main party leaders and for the first time persuaded them to put animal welfare into their parties' policies. PAL played a key role in obtaining new legislation including the famous Hunting Act of 2004.

Richard has been a campaigner and a leader of the animal rights movement and has written extensively on the subject. His books include: *Animal Revolution*; *Victims of Science*; *Speciesism, Painism and Happiness: A Morality for the Twenty-First Century*; *Putting Morality Back into Politics*, and *Painism, a Modern Morality*. Richard is currently a National Trustee of the RSPCA and enjoys gardening in his arboretum in Devon.

AIA's Campaigning Activity - August 2018 to March 2019

Marian Hussenbux - AIA Campaign Secretary

United Kingdom

We wrote to Michael Gove at DEFRA, copy to MPs Craig Mackinlay and Theresa Villiers, on the concerns we had about government initial reluctance – which might still exist - to transfer EU policy on animal sentience to UK legislation, and the 'improvements' they intend to make to live exports procedures post-Brexit; you will remember that to ban live exports was a pre-referendum pledge. We also reminded Gove that Scottish unweaned calves were being transported from England on the notorious ship the Joline.

We were happy, however, to compliment P&O Ferries for refusing to transport live Scottish calves.

There is much concern about the primate 'pet' trade – *Born Free* is running a campaign against this, which the discovery of a dead marmoset in London serves to heighten; we wrote therefore to Gove twice on this, since the first reply did not fully address our belief that, as few members of the general public probably know how to provide appropriate care for exotic animals, surely it is best to ban the practice. But they are not interested in the Precautionary Principle, it seems. They maintain some people can care for exotics properly, which seems to them to be an adequate response to campaigners' concerns.

Our last request to Michael Gove in this session was in support of the *Born Free* campaign to end the import, breeding of elephants in zoos, and use of the bull hook.

Animal welfare organisations were surprised to learn that the *Shark Trust* was prepared to support Bear Grylls' swim with sharks facility in Birmingham. We asked them to explain the benefits of this activity, and they seemed to support the claim, to us spurious, that such inter-action with other species encourages the general public to respect them, and is educational.

The trapping, snaring and killing of hares is practised in the Peak District National Park. This is just one of several differences of opinion we have with the National Parks – we pointed out to them that all animals, especially those in a vulnerable state of conservation as hares are, should find sanctuary in such places.



We have previously mentioned the Lincolnshire Police Wildlife Crime Section, which has done sterling work against hare coursing in their county. They produced an update on progress and said that some 40 dogs had been confiscated, which has proved to be a very successful feature of their work. It occurred to us to ask what happened to the dogs. They informed us that, upon confiscation, they have been fostered by police officers, but unfortunately they will mostly have to be returned to the 'owners', as it is difficult legally to remove them permanently. The police are working with the CPS, the courts and DEFRA to try to change this. We thanked them again for their work and also for the kind attention they give to our enquiries.

In **Scotland**, we wrote again to the First Minister Nicola Sturgeon and Cabinet Secretary Roseanna Cunningham about the decline of mountain hares reported on by the RSPB. The First Minister has herself shown concern about this.

The Scottish Greens are very active for the animals. We again thanked MSPs Mark Ruskell and Alison Johnstone for their work on the live transport campaign.

We also reiterated our concerns to the Cabinet Secretary about salmon farms and their allowing, under licence, the killing of seals who gain access to the sea pens.

On the positive side, we thanked Minister Mairi Gougeon for her interest in progressing the proposed *Animal Welfare Bill*, and thanked Alison Johnstone MSP again for her work on it.

In the **Republic of Ireland**, there is some movement to end fur farming. We thanked the Fianna Fail TDs (MPs) for their support, receiving replies from two of them, and also the Solidarity Party for sponsoring the fur farming bill. This independent party is pro-animal welfare.

Yet again we asked the Minister and Taoiseach Leo Varadkar to bring the futile cruelty of hare coursing to an end, receiving the usual standard reply from Minister Josepha Madigan, whose job it is to issue licences each year.





*Campaign Success for
Beluga Whales*

Europe

The **Icelandic** PM had set up an independent review to establish if whaling brings benefits to their economy. Unfortunately, it found that it does. We wrote again to the PM to thank her for the sanctuary to be set up in Icelandic waters, which should host the belugas captured in Russia for sale to the Shanghai Aquarium. Despite the conclusions of the review on whaling, we reiterated our request to her to ban the industry on ethical grounds.

We also wrote to the **Russian** ambassadors in London and Paris on the matter of these captured belugas. We understood that in Russia it was illegal to catch cetaceans for commercial reasons, and to do so for transfer to an aquarium far away seems even more undesirable.

Positive Update:

In Vladivostok on April 8, the Governor of Primorsky Region signed a formal agreement with Charles Vinick of the *Whale Sanctuary Project* and Jean-Michel Cousteau of *Ocean Futures Society*. The decision was taken to release all the animals after evaluation of where and when to do this – this to be done by both Russian and international scientists from the Cousteau Team - and, before that, to make immediate improvements to their conditions. A rehabilitation centre is also expected to be set up for any animals injured in the wild.

Norway - we asked their PM and Ministers to stop the killing of wolves, which, apart from the cruelty involved, is also risking eradication of this vulnerable species in Norway.

We appealed to the minister in **Poland** for a ban on fur farming, and, though dolphinaria are banned in **Hungary**, there is a proposal to open one, so we asked for that to be refused.

We thanked the **Portuguese** Minister of Culture, copy to the PM, for speaking up against bullfighting.

North America

Canada

We wrote on several matters to the Canadian authorities, copies to PM Justin Trudeau, in support of protection for the boreal caribou and the Southern Resident orca pod, which is starving due to the decline in salmon populations.

On the positive side, we thanked the Canadian Greens Leader for sponsoring the *Ending the Captivity of Whales & Dolphins Act* in parliament.

We asked the Quebec government to make good gaps in their animal welfare legislation – there is, for example, no ban on chaining up dogs.

Wildlife killing contests – we lobbied three ministers in British Columbia, asking for these appalling activities, which affect many species such as wolves, coyotes, cougars and raccoons, to be banned.

The United States

We wrote to Denver Water (Colorado) about their gassing of prairie dogs, protested against the cruel rounding up of mustangs in Modoc National Forest, against the killing of beavers in Orange Massachusetts, to Commerford Zoo in Connecticut, asking them to retire elephants Beulah, Minnie and Karen to *PAWS* Sanctuary, and to the Governor of Washington State, who is otherwise environmentally-friendly, against the killing of wolves to benefit the activities of ranchers.



We thanked the New Mexico Commissioner for banning wildlife killing contests on state lands, and even more hopeful news is that the New Mexico legislature has approved a ban on coyote killing contests, which actively encourages the indiscriminate killing of animals by awarding prizes, so we have asked the Governor, who is described as animal-friendly, to sign the Bill into law. We read that she has now done so

We wrote to Representative Marty Moylan to thank him for sponsoring an ivory/rhino horn ban in the state of Illinois, and the Governor of New Jersey for signing *Nosey's Law* – which makes NJ the first state in the USA to ban animal circuses.

The state of Hawai'i is shaping up to be a leader in animal welfare legislation in the US. We thanked Governor Ige for signing into law a ban on wild animal circuses, making Hawai'i the second state to do so.

Under guidance from the excellent *Hawai'ian Humane Society*, we submitted six official Testimonies to the Legislature, which were debated in the Senate Agriculture Committee in February. These covered allowing dogs to be in restaurants with their families, the cruel tethering of dogs, not permitting the use of trap-neuter-release for feral cats, sexual assault on animals, and others. Some of these were not passed as they stood, or were deferred, but, at a later stage in the legislative process, we supported the proposed bill on dog tethering, with an amendment.

We also thanked Hawai'ian Senator Gabbard for sponsoring a Fur Bill; we have no news yet of the outcome, but the Senator wrote back to us to say how much he appreciated our support from so far away.

Japan

We wrote to the Japanese Ambassador in London, asking him to pass on to his government our request that commercial whaling should not be resumed as planned.

Seychelles

We were informed that some Giant Tortoises were being held in inadequate conditions at a hotel in the Seychelles. Some years ago, QCA was in touch with *Island Conservation Seychelles*, so we wrote to ask if there was anything that could be done to help the tortoises. They told us they would pass on our query to the relevant bodies, and we await a reply.

Africa

After an exemplary period of protecting their numerous elephants, the **Botswana** government took the decision to de-militarise their anti-poaching unit. We had just written to the President to ask for this to be reinstated when worse news came: they proposed allowing the trophy hunting of elephants.

Once again, **Zimbabwe**: we appealed to the Minister of the Environment and to their Ambassador in London to ban the export of elephant calves to China, a terribly cruel trade they have been engaged in for some years – and some calves have already died.

Australia

The RSPCA asked for support for their amendments to Minister Littleproud's suggestions for 'improvements' to their live exports trade, which we did. These amendments request Heat Stress Risk Assessments to be made.

We also thanked an Australian Green Party Senator for her strong support for a federal enquiry on the registration of race horses, in order to avoid their being abandoned, or sent for slaughter, upon retirement.

Overall

We sent out some 45 letters and received 20 replies, of which 15 were not merely acknowledgments and in several cases were full responses to the points we had made. ☸

Jewish Vegetarian Society (JVS)

World's First Jewish Vegan Centre

Lara Balsam - JVS Chief Executive

AIA founding member JVS is delighted to be unveiling its brand new vegan community centre on 2nd June. The venue, complete with versatile main hall, professional kitchen, conference room and large garden is already open for business, hosting events and being hired out by many different community groups. See our website jvs.org.uk for hire rates, and JVS events.



We hope you can join us on 2nd June for our grand launch (11am - 4pm) - guest speakers, cookery demos and kids' activities. See our website for more details, which will be added shortly, and to book your free ticket.



**World's First
Jewish Vegan Centre**

Grand Launch

2nd June 11.00am - 4.00pm

Book your free ticket
at jvs.org.uk



Catholic Concern for Animals (CCA)

The UK Based Animal Coalition *Better Deal for Animals*

Chris Fegan - CCA Chief Executive



From left to right: Ian Cawsey, Chris Fegan (CCA Chief Executive); Lorraine Platt (Founder of the Conservatives Animal Welfare Foundation - CAWF) and John Flack MEP

Is there anything good about the Brexit Chaos?

In the UK we have now spent the best part of three years since the 2016 Referendum, where the result was for the UK to leave the European Union, in a never-ending sense of chaos with the country seemingly becoming more and more divided by the day.

I am writing this on the weekend after the Prime Minister has just had her Withdrawal Deal rejected by Parliament for the third time and demonstrations and marches have been seen in the centre of London, organised by both Leave and Remain supporters and which have literally demonstrated, once again, that the UK is still split down the middle on this issue as much as it has ever been.

We are truly living through historic times and indeed the very respected academic Sir Anthony Seldon has very recently suggested that we are in the middle of the worst Constitution Crisis faced by the UK since the 'Glorious Revolution' of 1688.

What has all this got to do with animal advocacy I hear you cry?

The answer is that the UK and indeed European animal advocacy organisations of all sizes, types and outlooks

have come together in what I think is an unprecedented spirit of compromise and co-operative working which is putting animals first and everything else second.

I have been delighted with the way that all groups and organisations are pulling together to face the potential threats posed to animal welfare by Brexit and indeed especially by what is called a 'no deal Brexit'.

I have long argued that individual faith organisations such as *Catholic Concern for Animals* need to work in co-operation with other groups and that is why we belong to the *Animal Interfaith Alliance* and argue with one important and collective 'voice for the voiceless' from a faith perspective.

We put aside any differences on any particular animal related issue for the greater good to argue and advocate for the much wider agenda that we agree on for the greater good of all creation.

I have also always strongly argued that the faith groups individually and collectively need to work much more closely with non-faith-based animal advocates, both as individuals and in organisations, and I have seen this happen over Brexit both within the UK and also more widely in Europe and indeed worldwide.

We have seen major international umbrella organisations for animal advocacy, groups such as *Eurogroup for Animals* and *Asia for Animals* for many years, but I believe that Brexit has resulted in (as an unexpected consequence) the formation of a similar grouping in the UK.

This new grouping has coalesced around the issue of sentience and, although not the only issue on which the new group has worked, is probably the highest profile and most significant.

The issue here is about whether the UK Government will recognise animals as sentient beings as currently defined in Article 13 of the *Lisbon Treaty* after the UK leaves the European Union?

The new grouping produced a campaign strategy which included the following key points:

“Under EU law, Article 13 of the Lisbon treaty requires EU member states to have regard to the welfare needs of animals in policy-making, because animals are sentient beings. As EU treaties are not transposed into UK law via the Withdrawal Act, this duty will no longer apply to the UK post Brexit. There are potentially serious negative implications for animal welfare if this principle is not faithfully and effectively enshrined in domestic law.

In December 2017, Government produced a draft Animal Sentience (and Sentencing) Bill, largely in response to public pressure. The proposals in the draft bill were incredibly weak, and Defra subsequently decoupled the sentience aspect of the bill from sentencing in order to give them more time to develop appropriate sentience proposals.

As of December 2018, following numerous meetings and correspondence with animal protection stakeholders, Defra’s proposals remain unsatisfactory. Rather than a direct duty on Ministers to have regard to animal welfare, Defra proposes a duty on Ministers to report retrospectively on the steps taken to have regard to animal welfare. At present, there are no proposals for there to be any binding criteria which a report must meet. Defra’s reason for this is that a direct duty creates too great a risk of frivolous Judicial Review (JR) being brought against Government. Animal protection groups feel this is unfounded and that JR is a necessary accountability mechanism for those in positions of power. Senior civil servants indicated in December that Ministers might find the perceived JR risk more palatable if the



Catholic Concern for Animals
Registered charity 231022



ECUMENICAL ANIMAL WELFARE RETREAT 2019

Hinsley Hall

Tuesday 3rd September - Friday 6th September 2019

All Welcome!

This three night break offers a relaxing environment for you to enjoy stimulating speakers, the company of like-minded people and thoughtful liturgies and prayer-times in this peaceful Retreat Centre, set in four acres of attractive landscaped grounds in Leeds.

The cost is £399.00 with a £50.00 discount for CCA Members.
A non-refundable £50.00 deposit is due by the 31st July 2019.

Book now to be sure of a place by contacting Irene Casey on irene.casey@talktalk.net

For further details about *Hinsley Hall*, visit their website at www.hinsley-hall.co.uk

Bill conferred a duty to regard in a narrower scenario range, for example, ‘a duty to pay regard to animal welfare where policy decisions might have a significant impact.’ It appears that Defra is under pressure from other departments and the EFRA Committee not to strengthen the current proposals any further, but at present the proposals are significantly weaker than under the EU and go against the Government’s promise of non-regression.

Furthermore, the loss of EU institutions such as EFSA means there will be a significant gap in expertise and advice provision outside of the EU. Animal protection groups urge that Government create an Animal Protection Commission or similar to assist and advise Ministries in carrying out their duty (including through prospective animal welfare impact assessments), and guide Parliament and its relevant Select Committees in ascertaining whether the government has appropriately fulfilled its duty.”

Better Deal for Animals

This new grouping to which I refer has acted quickly, decisively and importantly in a collective manner to advocate on behalf of animals and to move ‘words into action’ on this crucial issue and nearly 40 animal advocacy organisations came together at a special event at Westminster on Tuesday 26th February to discuss the situation with members of both Houses of Parliament under the banner of “*Better deal for Animals*”.

Wim Dekok Speaks on *'The History of World Animal Day'* at the CCA AGM 2018

CCA were honoured to host international animal advocate Wim Dekok who spoke about *'The History of World Animal Day'* at the CCA AGM held at the *Brompton Oratory*, Kensington on Saturday 17th November 2018.

Wim is the Co-founder and President of *World Animal Net*, based in Boston, USA. He is also former Director for Southeast Asia of *Four Paws*, Board member of the *Species Survival Network* (SSN), President Emeritus of the *National Council for Animal Protection* (NCAP) and board member of the *European Alliance of Rescue Centres and Sanctuaries* (EARS). His national work in the Netherlands included leading roles in farm animal welfare campaigns and the globally successful *'No Fur'* campaign. Wim has helped to establish and grow many animal welfare organisations while focusing on building coalitions and networks. ☞



This was a hugely successful event and attracted over 50 Members of Parliament from across the 'political divide' and included keynote Parliamentarians as speakers which is an impressive number of attendees and speakers, especially when one considers it clashed with the Prime Minister speaking at exactly the same time in the House of Commons chamber about the latest situation on her Brexit withdrawal deal negotiations and policy!

The campaign for sentience has been a very positive and indeed shining example of animal advocacy groups working together in coalition and I am delighted that Kerry McCarthy MP has brought forward a *10 Minute Rule Bill on Animals (Recognition of Sentience)* to the House of Commons to try and force the issue in a positive manner.

This is a splendid and very important move and a key part in supporting this proposal has been played by the new animal advocacy grouping and the fact that the 10 Minute Rule Bill is supported by an alliance of 39 animal advocacy organisations including *Animal Interfaith Alliance* members *Catholic Concern for Animals*, *Quaker Concern for Animals* and the *Christian Vegetarian Association* which give it extra weight as it exemplifies large and positive public support.

It is also very significant that, as I have already said, many Parliamentarians took time out of their busy schedules to attend the *Better Deal for Animals* event on February 26th even at a time when the Prime Minister was on her feet talking about her EU Withdrawal Bill, and now Kerry McCarthy MP has a 10 Minute Rule Bill scheduled for presentation sandwiched between Prime Ministers Question Time and the 'Letwin takeover of the Order Paper' which will allow discussion on alternative Brexit scenarios.

This yet again epitomises the importance of animals and animal advocacy in our national life.

To summarise, and indeed to try and answer the question which I posed, the situation is that, as far as the wider Brexit situation is concerned, we are yet to know the outcome and indeed we are yet to know what choice the UK makes and if and how it affects the current situation for animals both in the UK and also in Europe and indeed further afield. **BUT** one very good thing that has come out of it is that animal advocacy groups are working together both in the UK and in Europe in a way that I have rarely seen previously and the emergence of the new UK based 'Animal Coalition' under the banner of *Better Deal for Animals* has been a joy to be part of. ☞

Concern for Helping Animals in Israel (CHAI)

Nina Natelson, Director, founded CHAI in 1984 after witnessing animal suffering while visiting relatives in Israel. After completing a selective government management training program, Nina worked for the Inspector General's office in two government agencies. She won a sex discrimination lawsuit against the first agency where she worked, which resulted in women and minorities being hired, trained and promoted nationwide in her office. Then she volunteered full-time for organisations promoting animal protection and rights and subsequently founded CHAI. Nina lives with two cats and two dogs.

Nina Natelson



Boy grooms sheep

“Allah produced you from the Earth and required that you build it,” (<https://quran.com/11/61>) Muna Shaheen began her presentation to the 12 Arab Regional Inspectors of Israel's Interior Ministry charged with overseeing the country's Muslim religious leaders or Imams. As *Concern for Helping Animals in Israel* (CHAI) Director of Humane Education in Arab schools, she had requested permission to address these powerful figures about the severe and pervasive cruelty to animals in Arab areas in Israel. Only to the Imams would Arab residents listen and obey. After numerous meetings with officials, the final answer to her request would depend on the inspectors' response to her passionate appeal that morning.

Violence is high in Arab communities in Israel and its victims are animal and human alike. The reasons are many: religious teachings, cultural traditions, easy access to weapons smuggled from the West Bank or Jordan, stolen from the Army, or manufactured. Add to that the frustration and anger of a minority denied its fair share of the national

budget for schools, law enforcement and more, and shut out from employment opportunities that would improve its status.

In 2015, the Israeli government acknowledged that the gap between funding and resources provided to Jewish areas compared with Arab areas, especially for education and law enforcement, contributes to the high level of violence in Arab areas. Despite a five year plan to close the gap, however, only two out of eleven police stations designated for Arab areas were actually opened and Arab education officials complain that funds allocated for Arab schools are automatically diverted to Jewish schools.

Violence toward people and animals are linked, as numerous scientific studies have proved. Where there is one form of violence, there are likely to be others. Child psychologists maintain that to raise moral, responsible citizens, the most important value to instill in children is empathy because it inoculates them against future violence. Empathy is most easily taught to children in connection



CHAI's Education Director in Israel makes a presentation to the Interior Ministry's 12 regional inspectors for Arab areas.

with animals – beings smaller and weaker than they are and to whom they are naturally drawn.

Education - Expanding the Circle of Compassion

In 2012, CHAI launched “Expanding the Circle of Compassion,” a humane education program for Arab schools. “We know we need this,” Arab officials in the Ministry of Education told us, welcoming the initiative.

The program fosters character values like respect, responsibility and empathy for those who are different from us – human and non-human. It also empowers students to help create a more compassionate world by equipping them with critical thinking skills that enable them to align their choices with their beliefs. A video showing the program in action and the benefits to the participants can be seen at this link: <https://vimeo.com/241723173>

Schools where the program has been taught report a profound shift in attitudes, and cite numerous examples. A girl rescues a young cat being beaten by a group of children and adopts her. A boy stops beating his horse to make her run faster after learning she has feelings. A principal remarks that students may begin to show aggression, but suddenly remember that violence, whether to humans or animals, is always unacceptable, and stop. Parents, too, have been influenced, and school officials report that their conversations now include never before heard topics such as finding homes for strays and putting out food and water for them.

Independent researchers who evaluated Hakol Chai's program over one year found that the program successfully:

- Instilled empathy, respect and responsibility in students
- Changed students' attitudes and behavior toward animals
- Reduced violence toward animals and between students
- Identified students at risk of future violence
- Enhanced the content and teaching methods of other teachers' classes
- Engaged the participation of previously non-participatory students
- Improved attendance and as a result, scholastic achievement

Working in a climate of violence adds extra challenges. Many parents believe beating children is necessary to enforce discipline. Teachers and principals often continue the practice at school, with encouragement from parents. Relatives of honor killing victims are bullied and ostracized by classmates. One student was deliberately run over three times as members of the assassin's family looked on. Students need help processing feelings of grief, depression, frustration and rage. Some show signs of dissociative behaviors. Not all schools have counselors and not all counselors have proper training.

Our teachers must learn how to speak to abusive parents and how to keep students from shutting down or turning to violence. On the first day, they declare the classroom a no-violence zone and from then on, demonstrate what that means. They never criticize parents,



Chai's first presentation on 31st March 2019

they praise students to their critical parents, find special teachers' helper roles for those bullied or threatened, suggest constructive outlets for anger instead of violence, and explain the right use of power. Students learn that bullies are cowards and strength is shown by restraint. They are empowered to speak up and take action in the face of cruelty. Gradually, teachers earn students' trust and observe them become receptive to the program's messages.

Some parents give away or abandon animals rescued by their child, knowingly or unwittingly undermining the messages we teach and oblivious to the feelings of betrayal and defeat their actions have caused.

Muna's Story - The first Arab woman vet

Like the students in our program, Muna was beaten in school. A born animal lover, happiness lay in feeding the neighborhood cats. One day, as she sat under the fruit tree in front of her parents' house, her favorite cat came to her. Tragically, he had been hit by a car and his jaw was broken. There were no Arab vets at that time and Muna felt powerless to help him. She made a promise that day to never again be helpless in the face of animal suffering.

Encouragement from outsiders fueled her determination and she became the first Arab woman to graduate from Israel's veterinary school. After living and working abroad for some years, she found herself once again sitting under the fruit tree in her parent's front yard, this time with young children of her own. Fear that their motivation and joy in life might be crushed by beatings in school awoke a longing to lead Arab society onto a new, more compassionate path and she came to work for CHAI.

Muna spoke to the inspectors of human responsibility to guard the planet, the destruction we had wreaked, how the fate of humans and animals are connected in the web of life, and more. Their response exceeded our expectations. One wrote:

“Hakol Chai opened a window to a world that we were not aware of before: how are our actions affecting the world? what is happening in the world today regarding animals? how can we change our choices in order improve the world? I think this lecture should be given to every adult, student and child.”

Another offered to arrange opportunities for us to speak to High School assemblies of 400 students each and a third requested that we give a presentation to his 200 employees.

At long last, we will be able to reach all the Imams in the country to request their support and involvement. The first presentation will be on the subject of the importance of preventing cruelty to animals and treating them humanely. Written materials we provide will make it easy for them to pass the knowledge on to their congregations.

Following the lectures, a specific day will be designated on which all the Imams will simultaneously transmit the information we presented to members of the country's 200 mosques. All religious leaders will speak on that designated day, with one voice, backed by the highest authorities. Through these powerful figures, we have an opportunity to reach parents and other adults and hopefully have a major impact on the treatment of animals in Muslim communities throughout Israel.

The first of the seven introductory presentations, held 31st March with approximately 40 Imams in attendance, lasted two hours as a result of the enthusiastic response shown and the questions and discussion that followed. The imams expressed their eagerness to learn more and requested additional lectures. CHAI was advised to anticipate larger audiences as word spreads of the value and relevance of the information presented. ﴿

Visit CHAI's web site at:
http://www.chai-online.org/en/home/e_index.htm

Anglican Society for the Welfare of Animals (ASWA)

Hundreds Attend the 2018 ASWA Memorial Service for Animals



Hundreds attended the War Memorial Service for Animals, organised by the *Anglican Society for the Welfare of Animals* (ASWA) at the Animals in War Memorial in London's Park Lane on Sunday 11th November 2018. The service was led by Rev. Helen Hall. Many wreaths were laid, including those by ASWA, AIA and CCA. Fr Martin Henig read some of the prayers including the following intercession. ☩



Photos by Thom Bonneville

Animal Intercessions 2018

Fr Martin Henig

Father, we pray for all the animals who have suffered in war as a direct result of armed conflict, we remember, in particular on this day, the 100th anniversary of the Armistice that ended the First World War, those killed in that conflict, while serving the aims of humans. Let us not forget our own sin, our own culpability in so often treating other animals with indifference and cruelty.

They could not choose: Let us remember them.

Father, we remember the significant part that horses have played over the centuries in warfare; we remember how often they have been too often used simply as part of the logistics and infrastructure of conflict, especially in the First World War when horses were taken from farms and paddocks where they were loved to share in the brutality of the Front. Let us remember how they loved life in all its variety, how their lives on this earth were more often than not shortened by warfare.

They could not choose: Let us remember them.

Father, so many animals from elephants, camels and donkeys to dolphins and pigeons have served in human conflict. Many of them are figured on this beautiful memorial in Park Lane. You did not create them for this, but they were forced to take part, witnesses to human sin.

They could not choose: Let us remember them.

Father, we pray for dogs, the oldest animal friends of humans, who have lived with us, shared our lives and our conflicts. We are grateful for the companionship they have given, not only in peacetime but in war to those serving far from home for whom they were a loving, loyal presence. We pray for Nowzad dogs, for the mission to befriend and to save, in which both soldiers and civilians have remembered and come to the aid of their canine friends.

They could not choose: Let us remember them.

So many animals are killed as a result of habitat destruction in war and weapon training both on sea and on land. Like the heavy collateral damage suffered by civilians caught up in conflict, they too are victims of our wars, victims of our inability to live at peace with each other. We remember our broken promise to Almighty God be gentle stewards of creation and bring to our penitent minds how all creation is groaning for release. Father forgive!

They could not choose: Let us remember them.

Heavenly Father, as we hear the Last Post sounding, may we recall those groans of creation and live in the hope that all flesh will be redeemed, on the day that swords will be beaten into ploughshares and spears into pruning hooks, and we will live at last at peace with all the other animals, those of the land, of the water and of the air, in the Heavenly Kingdom.

Amen.



ANNUAL SERVICE FOR ANIMAL WELFARE SUNDAY Sunday 6th October

All welcome

A SPECIAL SERVICE FOR ANIMAL WELFARE SUNDAY
ON SUNDAY 6TH OCTOBER 2019

SPEAKER: REVD JEREMY FLETCHER

11.00am

Venue: St James's Church

197 Piccadilly, St. James's, London W1J 9LL

Nearest Tube station:

Piccadilly Circus (Piccadilly and Bakerloo lines)
or Green Park (Piccadilly and Victoria lines)

Piccadilly Circus bus stop opposite Church - bus lines 6, 14, 19, 22, 38.

THEY ALSO SERVED

Remembering the Animals of War



Join us at the Animals War Memorial,
Park Lane, London

Sunday 10th November - 3.00pm

Speakers to be confirmed

Further details:

Anglican Society for the Welfare of Animals

Tel: 01252 843093 Email: AngSocWelAnimals@aol.com

www.aswa.org.uk

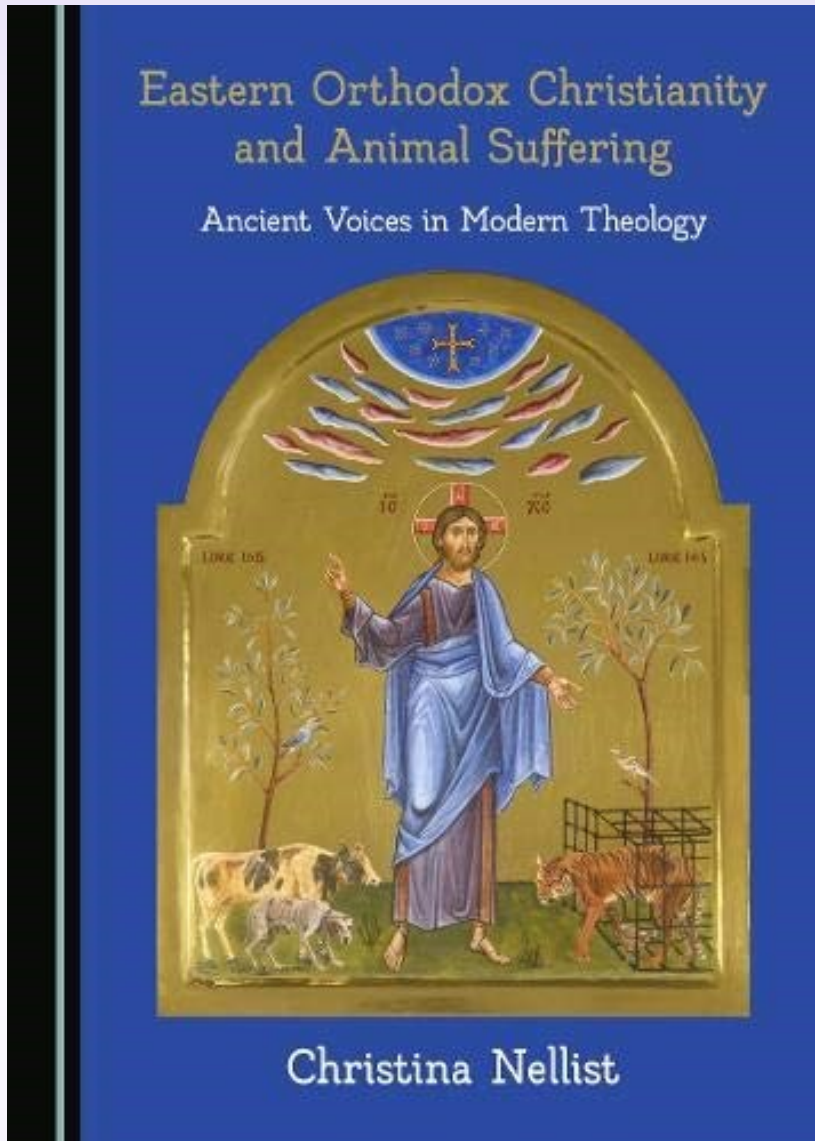


Eastern Orthodox Christianity and Animal Suffering

Ancient Voices in Modern Theology

Dr Christina Nellist

Book Review by Barbara Gardner



Dr Christina Nellist has written the first book on Eastern Orthodox theology on the subject of animal suffering and human soteriology and I am delighted to recommend it to you.

Currently the modern Eastern Orthodox Church is undergoing much public debate on the subject of the environment and how Orthodox teachings shed light on today's environmental issues. As Christina points out, the huge subject of animal suffering is largely ignored in the debate, despite there being many biblical and patristic texts supporting the compassionate treatment of animals. Christina's book expertly addresses this issue and fills this gap.

Dr Nellist is uniquely qualified to do this, as she is an Eastern Orthodox theologian who specialises in animal suffering and human soteriology and is a visiting Early Career Fellow in the *Department of Theology, Religion & Philosophy* at the *University of Winchester*. She is the founder of the charity *Pan-Orthodox Concern for Animals* and has

worked on stray dog control with the chief veterinary officers of Chile and the Seychelles.

The book has many similarities to Dr Deborah Jones' book *'The School of Compassion'*, which addresses the issue of the treatment of animals in the Catholic tradition and I would recommend both books as providing considerable enlightenment on what the Bible and the patristic and canonical texts actually do say about our relationship with animals.

After providing a brief introduction to animal suffering in the first chapter, Dr Nellist goes on to explore the ancient voices of the old and new testaments and then those of the saints. After that, she presents her practical research which includes the Cyprus case study and interviews with modern-day leaders of the Orthodox Church to understand how the Orthodox Church is perceived in relation to its engagement with the issue of animal suffering. The results are not good for the Orthodox Church.

A brief overview

According to Christina, the patristic tradition is noted for its frequent references to 'the Creation' and 'all things' and it teaches that there is sin in the misuse of creation. Rather than holding the view that the Creation was made for man's use, it teaches that God cares for his whole creation and in making humans in his image, expects them to do the same. She argues that dominion is understood as stewardship rather than domination. The creation is not man's to use and abuse, but to care for and live in harmony with. In Genesis, the perfect creation is described in Eden, where humans, non-humans and the whole garden live in peace and harmony. It is this pre-lapsarian age that we must strive to return to, not the world after the Fall and the time of Noah, where God had to give concessions to men with hardened hearts. We should be striving for the Peaceable Kingdom aspired to by the later prophets. It is notable that the diet God provides in Eden is a vegan one.



Dr Christina Nellist

It is noted by St Irenaeus that only humans sinned while the rest of creation continued in their perfect state, submitting to the will of God, whilst man went astray. All creatures know God and praise Him in all they do.

The saints are exemplars of how to aspire to live as *Image of God* in their holy lives which often included living with and rescuing animals. They condemned the cruelties to animals they saw around them, both for the soteriological effect it had on humans but also for the sake of the creatures themselves.

Cruelty to animals exists on a huge scale today and according to Aiden Hart, the designer of the icon on the front cover, it ‘not only causes physical suffering to the victims but also introduces a tragic dissonance to this cosmic hymn. Such behavior is therefore a sin not only against the animals, for it is also a failure of us humans to be conductors of the Eucharistic choir’.

Aiden Hart’s icon on the front cover depicts ‘*Christ Breaking the Bonds of Animal Suffering*’. The full icon depicts Christ in the midst of Creation, with saints Irenaeus and Isaac standing at his side and is more fully explained in the book.

Dr Nellist is successfully getting animal welfare onto the agenda of the Orthodox Church. In her book she has demonstrated that there are gaps between Eastern Orthodox literature and academic debate on the subject of animal welfare, and also between

1. the posited theory and the practice of the Eastern Orthodox Church at both senior and parish levels. This was revealed by her research, described in the book.
2. The development of an Eastern Orthodox theology for animals.
3. That animal abuse has soteriological implications for humanity.

One cannot do such a wonderful work justice in a short review such as this. However, I will summarize by saying that this is an excellent book with well reasoned arguments and should be adopted by the Eastern Orthodox Church as *the* guide to reintroducing early Church teachings on care for the Creation into modern day teaching and practice. It is also highly relevant to Catholic and indeed all Christian communities who share a common history with the Eastern Orthodox Church. I thoroughly recommend this book. ☞

Cambridge Scholars Publishing - ISBN 978-1-5275-1602-1



Pan Orthodox Concern for Animals

Eastern Orthodox Initiatives

Dr Christina Nellist - Director of Pan-Orthodox Concern for Animals

Hi Everyone,

I am excited to inform you of two Eastern Orthodox initiatives that will be undertaken this year. The first is a Summit in Istanbul in June and the second is the release of a major documentary. These types of initiatives can be considered by other faiths. As one of the presenters at the Summit on theological education, I ask for your prayers for a successful outcome for God's animals and life on this planet.



Istanbul Summit

At this time of great danger for all life on this planet, the Eastern Orthodox Church will hold the 'HALKI SUMMIT III, THEOLOGICAL FORMATION AND ECOLOGICAL AWARENESS' in Istanbul from 31st May – 4th June 2019. At the moment, this is the working outline from which this working conference will aim:

To inform and inspire faculty and students from (predominantly Orthodox) theological schools and seminaries all over the world about how to advance ecological awareness and create environmental programs in their respective schools;

To deliberate on how to develop courses on the environment and how to incorporate creation care into a core curriculum.

The summit will commence on Saturday morning (June 1) with:

- the opening address by His All-Holiness, and
- the keynote presentation by Metropolitan John of Pergamon.

There will be several more general presentations:

Dr Elizabeth Theokritoff will offer a general overview of how and why Orthodox theological schools can adopt a green program – academically, spiritually, and practically.

Dr. Celia Deane-Drummond will speak on her experience about how this happens in Roman Catholic Schools, including her own university – providing a methodology for tertiary institutions.

Dr. Barbara Rossing will do the same from a Protestant experience and perspective, and from the context of her own school.

Dr. Michael Evans will speak on the environmental initiatives and programs at Southern New Hampshire University, which has co-sponsored previous Halki Summits.

Dr Tracy Gustilo will speak about creating an ecological curriculum from her research and experience at St. Vladimir's Seminary.

These will be followed by a series of more focused presentations:

Fr Tony Vrame will speak on how ecological issues can be addressed in religious education.

Dr Crina Gschwandtner will speak on liturgical theology and ecology.

Prof. Fred Bahnson will speak on food and farming, fasting and spirituality.

Mother Theodecti (or someone from her community) will speak on monasticism and ecology.

Dr Christina Nellist will speak on the importance of remembering animals in our theology and life.

Dr Gayle Woloschak will speak on addressing science in seminaries.

Mr Frederick Krueger will speak on how to mobilize parishes.

Ms Joanna Knights will speak on soil and gardening, focusing on St. Amphilochios of Patmos.

Archbishop Job of Telmessos will address how Orthodox eco-theology impacts ecumenical circles.

Metropolitan Seraphim of Zimbabwe will address the impact of the Orthodox Church on international circles.

Mr Nicholas Anton will speak on reaching out to the wider society on Orthodox environmental theology.

There will be other smaller contributions, and we expect that every school and every participant will have an opportunity to present what is happening in their institution or region. I will be presenting a paper on this Summit at this year's International Conference at the *Oxford Centre for Animal Ethics*.

Documentary Film: The Face of God

The second initiative is a documentary film *The Face of God* about God and nature, faith and climate change, and the experience of Orthodox communities around the world facing and experiencing changes in their lives now. Featuring interviews with His Eminence **Archbishop Demetrius** of the Greek Orthodox Archdiocese of America, and with **George E Demacopoulos** and **Aristotle Papanikolaou**, and many others, the film covers the whole spectrum of responses in the Orthodox Church to the story of our times in the face of a changing climate. This film is about beauty, ecology, theology, sanctity, our relationship to the natural world, love, asceticism, and always it is about the radiant living icon of the face of God in creation.

The film will showcase our most important Church voices, highest ranking hierarchs, scientists, politicians, lay leaders, theologians, and communities around the world, and it will gather the witness of the whole Church on the defining issue of our time. Filled with beautiful and truthful footage and captivating interviews, inspiring patristic and matristic wisdom, **The Face of God** will be a testimony to the world concerning our relationship to creation; it will be challenging, hopeful, helpful, and when released, it will be accompanied by an educational campaign. This is a unique project in modern Orthodox history, and our times need just such a bold venture. We are making this film with love, prayer, personal sacrifice, and with integrity.

Short Synopsis

From the melting permafrost that threatens parishes in southwest Alaska to the wildfires that killed dozens this year near Athens, Orthodox communities around the globe are already feeling the effects of climate change.

The Face of God will document their struggles — but it won't be simply a documentary, nor will it mimic the sensationalized tone of horror and despair so popular among contemporary headline-writers. This film will articulate the church's unique ecology, a vision called into being with every liturgy, every sacrament, the lives of our saints.

As His All-Holiness, **The Ecumenical Patriarch Bartholomew** has said: *The liturgy is the eternal celebration of the fragile beauty of this world. It is this fragile beauty that brings us all together as a global community, but this fragility also makes the world susceptible to our actions.*

Through beautiful shots of the natural world, church architecture and iconography; through glimpses into our services, which offer creation back to the Creator as 'thine own of thine own'; through interviews with church leaders and meditations on the lives and teachings of the saints, this film will humbly attempt to show viewers that God is alive in His creation. It will call the faithful to action — not to one kind of political activism or ideology, but to prayer and reflection on how to preserve the fragile beauty around us, on which our lives depend.

The Face of God is a journey through the Orthodox world, exploring our theology of creation, our response to a changing climate, and our understanding of beauty and much more. The film is being shot in locations around North America and the world, and is gathering the most critical and important voices in our generation to address a topic of supreme urgency and importance.

The Living Icon of the Face of God

Orthodox Theology of Creation
The Liturgy and Creation/Nature
Sacramental Ecology
God's relationship to creation / creation's relationship to God
The face of God in creation
The world is charged with the grandeur of God
Love-beauty-Christ
The earth as prophet
Listening to our co-creation.

Ecosystem Health is Human Health

Nature as ecological and spiritual relationship
The healthy ecosystem
The human place in the ecosystem
The earth system
The human impact
Climate change
The challenges of a changing climate air-water-food-health-migration.

Metanoia

Accepting the times - Godly vs ungodly grief
Responding as a Church / Responding as an Orthodox Christian
Returning to an Orthodox praxis on earth
Transforming the heart transfigures the cosmos
But the problem is big, and I am only an individual
What the ascetic and Lenten teachings of the Church reveal about how to live in these times
Becoming stewards and priests
"We can live very well upon the earth..."
Living liturgically is living ecologically.

A Cloud of Witness

Direction and guidelines for clergy, for parish life and for individuals
The work of the Church now
Voices for change
Finding the courage to respond in the saints and history of the Church
The strength to respond in the beauty, the power, the love of God always present in Creation
The Way to respond in the Way of the Cross (non-violent, kenotic, co-suffering, love). ☩

Unity Is With The Animals Too!

One Iota Closer To Eschatological Reality

Natalia Doran serves on the National Council of Animal Aid and, along with her son Jonny, runs Urban Squirrels, a licensed wildlife rescue unit that specialises in grey squirrels, providing advice and advocacy, as well as rescuing orphaned and injured squirrels. Last year she received the IFAW Animal Advocate of the Year Award. She privately studies theology and philosophy and is a member of the Orthodox Parish of St Peter and St Paul in Clapham. She was a speaker at International Orthodox Theological Association conference in Romania in January this year, which she reports on here.

Natalia Doran

Bears, squirrels, cows, chickens, horses and mice took centre stage as subjects of Christian discourse in one of the sessions at a major theological conference on the subject of *Unity and Conciliarity*. As someone who combines private study of theology and philosophy with animal rescue and advocacy, I felt as if I, if not exactly died and went to heaven, at least moved one iota closer to the eschatological reality in which the lion shall lie with the lamb and nothing shall hurt or destroy in God's Holy Mountain.

I am willing to apologise for, but not give up, the atrocious iota pun, because the conference, which took place in January 2019, was organised by the *International Orthodox Theological Association*. The acronym IOTA is used by the organisation in the hope of bringing to mind the smallest letter in the Greek alphabet, which also happens to be the first letter in the name of Jesus in Greek. IOTA is a network of several hundred theologians, philosophers, scientists, historians and practitioners from various fields related to theological studies.

The Romanian city of Iasi was chosen as the venue, because of its rich cultural and academic heritage, as well as, one might suspect, because its somewhat out-of-the-way location made it equally awkward for all the international participants to travel to, thus bringing a kind of fairness to the logistical arrangements.

The conference lasted over six days. It started with a joint session, where the keynote address was given by a prominent Orthodox theologian, Metropolitan Kallistos (Ware). Then the proceedings were split between 75 group sessions.

The topics of the sessions covered every imaginable aspect of Christian unity: ecclesiology, ethics, ecumenism, media, inter-faith dialogue, history, politics, mission, individualism, migration, monasticism. But for the first time in the history of such events, a separate session was dedicated specifically to the subject of animal suffering and, by implication,



unity with non-human animals. Attention was drawn to the session not only by the uniqueness of its subject matter, but also by the fact that the keynote speaker for the whole conference, Metropolitan Kallistos, agreed to lead it.

The aim of the session was to address the acknowledged gap, both at academic and pastoral levels, between Orthodox theory and practice on the subject of animal suffering. The saying that likens Christians to a person who inherited a mansion, but only occupies one damp little cellar in it describes the situation with animal theology and practice in our present-day Orthodox Church rather accurately. In spite of the existence of a rich theological tradition of compassionate treatment of

animals, in spite of numerous stories of saintly men and women who enjoyed the company of animals and interacted with them in a miraculous way, in spite of the existence of sophisticated modern environmental theology, traditionally Orthodox countries remain some of the most problematic in terms of animal welfare, with very cruel hunting traditions, as well as an appalling record of the treatment of traditional companion animals. The IOTA conference session on the subject of animal suffering endeavoured to address this discrepancy.

(As I type, two cats, one Romanian and one Cypriot rescue, purr their approval on top of my legs. They have been banished from the warmth of the laptop keyboard, but they do approve of the subject matter of this article.)

Opening the session on animal theology Metropolitan Kallistos made a reference first of all to Orthodox iconography, where the use of animal imagery points to the fact that animals have an undeniable place in our dialogue with God. Implicit and explicit allusions to animals are also frequent in the prayer books of the Orthodox Church. 'The Book of Needs', for example, contains a prayer against 'pests': insects and rodents. Interestingly, the prayer does not ask for the destruction of these creatures, but rather for them to leave to a more convenient place away from human dwellings – perhaps a paradigm for non-lethal pest control? Metropolitan Kallistos also indicated that compassionate treatment of animals is only the beginning, not the end, of our rich and mystical relationship with the Creation, of which animals are a vital part.

Dr Christina Nellist, who has just published a book entitled *Eastern Orthodox Christianity and Animal Suffering*, touched on the subject of global warming and dietary choices – very appropriate, given the fact that research shows meat production contributing to the greenhouse effect more than all the forms of transport combined. Dr Nellist also quoted extensively from Holy Scripture and from Patristic sources to question the validity of 'separationist' statements that assert an absolute metaphysical divide between humans and animals. She voiced a concern on the subject of an apparent gap between Orthodox theology and practice in the treatment of animals, and emphasised the role of the parish priest in putting across the message that the misuse and abuse of animals is the misuse of our freedom and is something that is against God's Will.

The third speaker in the session on animal theology was Frederick Krueger, the Executive Director of the *Orthodox Fellowship of the Transfiguration*, a US-based organisation that, in its own words, 'seeks to extend the transfiguring activity of the sacraments into all creation'. Mr Krueger reminded us that the model for our relating to the animals is the saints, who respected the animals, and that the care for the environment is a valid Christian ministry. He stressed the importance of developing a sensitivity to the apostolic tradition of fasting. (In the Orthodox Church tradition, there are four Lent-type periods of fasting that last for several weeks at a time, with

Wednesdays and Fridays also designated as fasting days all the year round. The fasting in the Orthodox context usually means abstaining from animal products, a discipline that in practice would involve following a vegan diet for about half of the year in total). Mr Krueger pointed out that traditionally fasting was intended to soften our hearts to the suffering of the poor, but in our time we can say that it also softens our hearts to the suffering of the animals. Unusual though it is to see the words 'Fred', 'Krueger' and 'compassion' positively connected in the same context, the paper was ground-breaking in the truly Orthodox sense of the word, getting back to basics and uncovering ideas that have been in the Christian narrative from the start, but perhaps only in an implicit or undifferentiated form.

James Hyndman, the fourth speaker in the animal theology session, introduced a string of what he described as controversial, but relevant parallels: between animal theology, the theoretical work of Carl Jung and the Christian doctrine of theosis, also known as deification and traditionally defined as 'a transformative process whose aim is likeness to or union with God'. Mr Hyndman explained that Jung viewed the collective unconscious as synonymous with Nature, and the vital process of individuation, according to Jung, presupposes non-cruelty to animals, with individuation itself as a precondition for theosis. Jungian concepts might tempt the audience to slip into a collective unconscious of their own, but they can, nonetheless, be a useful tool in bringing the Christian message to people who are, for one reason or another, put off by traditional terminology.

Urban squirrels

My own contribution to the animal theology session was rooted in the practical field of animal advocacy. This may or may not be a good place to mention that I do not own or wear a balaclava. I serve on the council that runs *Animal Aid*, a national animal protection organisation, as well as running *Urban Squirrels*, a licensed wildlife rescue unit that specialises in grey squirrels: rescue, advice and advocacy. We take in orphaned and injured squirrels, mainly babies, hand-rear them and return them back to the wild, where they came from, using the soft release technique. We take referrals from vets, other rescue centres, tree surgeons and directly from members of the public. My son Jonny, a young adult with autism, does all the cleaning and feeding of the older squirrels; the syringe-feeding, which is done every four hours round the clock when the babies are little, and the admin, which is done whenever I remember that we are supposed to be a charitable company, are my responsibility. We are helped by several associates who offer invaluable financial and practical support.

The advocacy is needed because grey squirrels have a somewhat ambiguous position in this country. On the one hand, they are intelligent, charming animals, and many people enjoy watching them. On the other hand, they are an introduced species in this country, having been brought from America in the 19th century, and for this reason alone some people dislike them and persecute them. Grey squirrels are regularly accused of various crimes against the ecosystem,



but these claims prove either false or hugely exaggerated whenever investigated properly. So the advocacy side of the work involves promoting a positive image of our bushy-tailed clients and campaigning against cruel and pointless culls. We supply endless quantities of cute squirrel pictures to the social media, promote petitions, write letters to the press, give talks and run stalls at vegan and animal charity events.

Unfortunately, just before Christmas, we got a rather nasty surprise from *Natural England*, the licensing body. They told us, along with every other rescue group licensed to deal with ‘alien’ species, that from April this year our licences are being revoked under the new *Invasive Alien Species* legislation. It will be illegal to help these animals, and vets and rescue centre staff will have to either turn away or euthanise them, in the full knowledge that they can easily be helped and returned to the wild.

The Regulation in question is still in draft form, and, needless to say, we are campaigning very hard to make rescue exempt from it. Our parliamentary petition at bit.ly/SquirrelPetition serves as a campaign focus, and many organisations are busy pitching press releases and contacting friendly MPs to put across the seemingly obvious message that helping animals is not a crime.

So for me, personally, the IOTA conference in Iasi involved not just attending fascinating discussions on various aspects of theology, but also rushing back to my hotel room at regular intervals to catch up on emails, briefs and (mostly ignored) press releases.

The problems of stewardship

Giving my paper was, by comparison, a thoroughly relaxing experience. What gave me extra confidence was the fact that even if my words bore the audience to tears, the amazing wildlife photography donated by Kate Jaconello for the PowerPoint would keep them going. My agenda was to critique the unlikely target of the stewardship model of humans relating to animals. While certainly preferable to the kind of interpretation of dominion that leads to the exploitation and abuse of animals, stewardship nonetheless has its own limitations. These stem, for example, from its ‘managerial’ character, which has a danger of forcing animals into a position of objects to be managed, and in practice often leads to the kind of conservation paradigm that considers it acceptable to kill some animals in the name of helping others, or helping the ecosystem. This paradigm costs millions of animals their lives and leads to ethical confusion on the part of those who practice it. The options of process-led conservation and non-lethal population control are, unfortunately, still awaiting their day.

The animal theology session as a whole was well attended and well received. It is encouraging to know that there is a clear willingness to explore animal issues and to differentiate them from other aspects of environmental theology. Who knows, perhaps at the next IOTA conference, in four years’ time, there will be more for vegans to eat at receptions than radishes and sliced cucumber. ☞

Interfaith Celebration Of Animals

Cross Street Unitarian Chapel,
Manchester

Sonia Waddell



The above interfaith service was held in Manchester on Sunday 30th September 2018. Representatives from eight of the major world faiths spoke about their religion's teachings on animals. It was amazing: the speakers (in order of speaking) were Jewish, Muslim, Hindu, Unitarian, Sikh, Quaker, Jain and Buddhist, and yet the message was basically the same, treat animals (and of course all beings) with kindness and compassion.

The main speaker, from the *International Fund for Animal Welfare (IFAW)*, gave an inspirational talk about the work of IFAW, in particular in Africa where the organisation is devoting its efforts to the fight against the elephant poachers. IFAW have also established sanctuaries to raise the young elephants rendered motherless by these poachers.

Afterwards everyone tucked into vegan refreshments, sponsored by local and national organisations. One young visitor was heard saying gleefully, I didn't realise that vegan food could taste so good!

The event was deemed a great success, many of those attending saying how wonderful it was to get together with people of other faiths, all having similar beliefs and all working towards the eradication of cruelty and the promotion of compassion.



Sonia Waddell

All-Party Parliamentary Group On Vegetarianism And Veganism

Judith Wilkings

QCA Member, AIA Director

On Tuesday 16th October 2018 the All-Party Parliamentary Group on Vegetarianism and Veganism discussed *Public Procurement: do public authorities have a duty to supply vegan food?*

The group was chaired by Christina Rees MP. Kerry McCarthy MP and Henry Smith MP who are officers of the group were also present. The topic discussed was 'Vegan meals are good for health, good for increasing sustainability, can be eaten by vegans and non-vegans alike. Should the UK follow the example of Portugal and offer vegan options for all on every public centre menu, every day as standard?'

There were five speakers. Nuno M. Alvim, President of the *Portuguese Vegetarian Association*; Amanda Woodvine, Chief Executive of *Vegetarian for Life*; Dave Oliver, Head of Catering and PE, *Public Sector Prison Industries, Catering & PE, Her Majesty's Prison and Probation Service*; Mark Banahan, Campaigns and Policy, *The Vegan Society* and Amy Odene, Campaign Manager, *ProVeg UK*.

Nuno M. Alvim was the main organiser of a petition in Portugal that resulted in legislation for the provision of vegan food in public canteens. They concentrated their activity around Human Rights, Sustainability and Nutrition. The law was passed in June 2017.

Mark Banahan is currently working on *The Vegan Society's* 'Catering for Everyone' campaign, which aims to get a vegan option on every public sector menu. They have just launched a petition for plant-based food in the public centre. For more information and to sign the petition for England, Wales & Scotland visit: -

www.vegansociety.com/cateringforeveryone

Recipe from MACROVegan

Marlene Watson-Tara

Hearty Brown Lentil Soup



Ingredients

- 2 cups peeled butternut squash cut into bite size cubes.
- 3 shallots, thinly sliced.
- 1 large clove garlic, crushed.
- 3 cups cooked brown lentils.
- 1 tbsp. organic tomato paste.
- 1 cup thinly sliced celery.
- 2 cups thinly sliced carrots.
- 1 tsp. dried rosemary, chopped.
- 4 cups vegetable stock.
- ¼ cup fresh parsley, minced.
- 1 tsp fresh lemon juice.
- 1 tsp fresh ginger juice.
- Natural soy sauce to taste.

Method

Preheat the oven to 200/400deg. Put the squash into a large bowl and add a few drops of olive oil, sprinkle with sea salt, and some dried rosemary or thyme. Place the squash on a parchment lined baking tray and bake for 30-40 minutes, until the edges are crisp. Remove from the oven and set aside.

Sauté shallots and garlic in a little stock or water then add the lentils and 1 tbsp. organic tomato paste and cook for 5 minutes. Add celery and carrots, fresh thyme and the stock. Bring to a boil and simmer for 20 minutes until vegetables are soft. Stir in the fresh parsley, lemon juice and ginger juice. Add natural soy sauce to taste, approximately one tablespoon is adequate. Serve in warmed bowls topped with some of the caramelized squash.

MACROVegan Nutritional Tip

Lentils are one of the oldest known sources of food dating back more than 9,000 years. They contain the highest amount of protein originating from any plant. The amount of protein found in lentils is up to 35%, which is comparable to red meat, poultry, fish, and dairy products. Lentils contain carbohydrates. They are a good source of dietary fibre and have a low number of calories. Another excellent way to have lentils is after they have sprouted because sprouted lentils contain methionine and cysteine. These two amino acids are very significant in muscle-building and strengthening of our body.

For more recipes and information on how to be vegan, see the spring 2019 issue of *The Ark* or visit www.macrovegan.org



A PRAYER FOR COMPASSION

A FILM BY
THOMAS WADE JACKSON

THE GOLDEN RULE FOR ALL



The Compassion Projects’

film

A PRAYER FOR COMPASSION

is out now

The trailer can be viewed online and the full length film is being screened around the world at different venues.

For further details go to:

Mainstreamvegan.net/a-prayer-for-compassion/

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Book Review

Toro! Toro! by Michael Morpurgo

Review by Marian Hussenbux

Most children naturally have an inherent interest in, and affection for, animals, but to introduce them to concepts involving a once widely-respected Hispanic tradition with which they are unlikely to be familiar cannot be easy.

I have just re-read Michael Morpurgo's book – intended for children aged 9-11 - and he has achieved that in an accessible fashion.

Toro! Toro! is the tale of a young boy growing up in Andalucia in 1936 as the Spanish Civil War erupts. Antonito rears a motherless calf on his father's farm, whom he names Paco, and they become friends, but he is protected by his family from the true facts of the fate of the black bulls. Indeed he is encouraged to think of the *corrida* as a dance in which the bulls participate – “it's a dancing game, isn't it?” I cried. “They don't really kill the bulls. Tell me they don't.” Attending his first fight, at which his beloved uncle Juan – tellingly named *The Dancer* - fights the bulls, provokes a traumatic response and he resolves to protect Paco, something which proves impossible to do without freeing all his father's bulls.

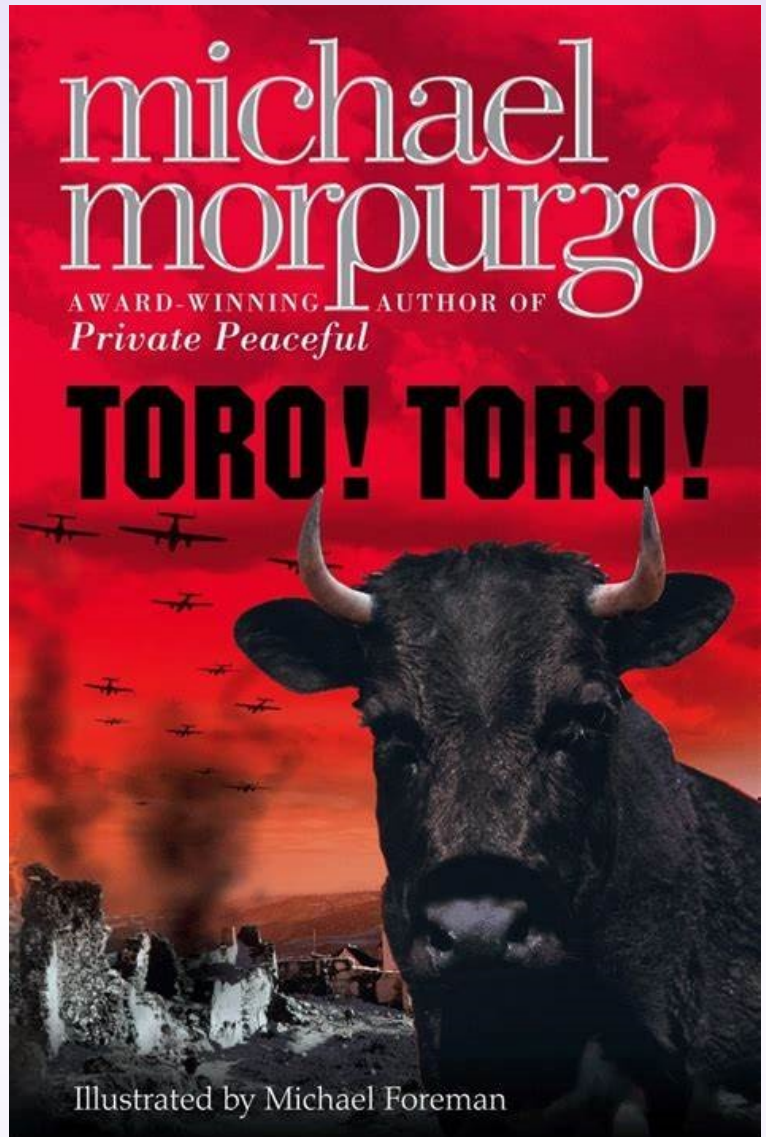
The story of the bombing of Antonito's village by the Nationalists, the destruction of the family farm, the deaths of most of his family, and his joining up with the Republican Resistance is told in a pacy and engaging style – a young boy's narrative of being forced by circumstances to grow up too fast.

The two threads of his story now link up. Fighters tell of a young fighting bull, *The Black Phantom*, who has espoused the Republican side and comes and goes mysteriously, leaving his hoof prints behind.

After the war, while cutting cork in the forests, Antonito, now 19, falls asleep and dreams of Paco. He awakens to see hoof prints on the ground beside him and feels the bull's warmth on the flattened grass...

“A poignant tale, simply told, about the horror of the Spanish Civil War and the noble cruelty of bullfighting.” This comes from *The Sunday Telegraph's* critique of the book.

It is not as acceptable these days to characterise the bullfight in such an ambivalent fashion. The 2002 and 2004 editions of the book



feature a cover image of Antonito in Uncle Juan's suit of lights; the later editions depict Paco, the noble black bull, against an apocalyptic red background – the colour of fire and blood, emblematic of both the horrors of the Civil War and of the bullring.

HarperCollins
Published 2001, later editions 2007, 2010.
ISBN-10 0007107188
ISBN-13 978-0007107186
Paperback £5.99
Illustrations by Michael Foreman.

RSPCA

Governance Changes



The RSPCA Council is proposing significant governance changes at its AGM this year to bring it up to date and to keep it in line with good governance practice, as required by the Governance Code and the Charity Commission.

The AGM is being held on Saturday 29th June 2019

(details will be sent to members by post)

If you are a member of the RSPCA, please do attend and support the changes.

Better governance of the UK's largest animal charity will greatly enhance animal welfare.

“The establishment of the common origin of all species logically involves a readjustment of altruistic morals, by enlarging the application of what has been called the Golden Rule from the area of mere mankind to that of the whole animal kingdom.”

Thomas Hardy - Letter to The Humanitarian - 1910

Blue Cross Pet Bereavement Support Service

Jane Stanley

One of our members has recently finished a training course to enable her to volunteer on the Blue Cross Pet Bereavement Support Help Line. She thought we might like to publicise this service which some of us may not know about.

The Line is staffed by volunteers 365 days of the year. All of them have undertaken a very thorough training course and have themselves experienced the loss of a beloved pet. The Help Line is open from 8.30 each morning until 8.30 in the evening and calls are taken from those who have lost a cat, dog, horse or any other beloved animal.

Contact is also received via an e-mail system and increasingly some people find it easier to express their grief in writing.

Those who phone have often lost their pet very recently and feel angry or confused. Some have had to make the agonising decision to have their animal euthanised and need to talk through what led to that decision. For some callers their loss was some while ago but they are still having great difficulty coming to terms with their now empty house after 15 years during which they have walked their dog every day.

The new volunteer has felt helpless at times listening to a very distressed caller when all she can do is just be there for them. At other times callers have said how much it had helped being able to talk to someone they really understands.

If you ever feel your need someone to be there for you when you have suffered a loss then do ring:

the Blue Cross Pet Bereavement Support Service on 0800 096 6606 or e-mail them at pbssmail@blucross.org.uk or follow the links from their website Home page.

You can find information at www.bluecross.org.uk click on 'How we help' and then select 'Pet Bereavement and Pet Loss'.

Events 2019

May 2019

Eastern Orthodox Church Halki Summit III, *Theological Formation and Ecological Awareness* in Istanbul from 31st May – 4th June 2019. See page 20 for details.

June 2019

JVS's grand launch of the new Vegan Centre - Sunday 2nd June 11.00am - 4.00pm. 855 Finchley Road, Golders Green, London, NW11 8LX. Visit jvs.org.uk.

Interfaith Celebration for Animals - Saturday 22nd June at 3.00pm - Golders Green Unitarians, 3 Hoop Lane, Golders Green, NW11 8BS.

September 2019

CCA's Ecumenical Animal Welfare Retreat - 3rd September - 6th September at Hinsley Hall, Leeds. See advert for further details.

October 2019

ASWA's Service for Animal Welfare Sunday - Sunday 4th October at St James, Piccadilly at 11.00am. Jeremy Fletcher is preaching.

November 2019

ASWA's Remembrance Service on Remembrance Day - Sunday 10th November at 3.00pm at the Animals in War Memorial, Park Lane, London.

Regular Events

Pope Francis' World Day of Prayer for the Care of Creation – Every 1st September

World Animal Day – Every 4th October www.worldanimalday.org.uk

Meatless Pledge Day – Every 25 November (Sadhu Vaswani's birthday).

Meditation for Non-Humans – Every Sunday at 5pm– Quaker Concern for Animals holds an interfaith or no faith meditation for named/unnamed non-humans. We hold them all in love and light and send healing. Details on <http://www.quaker-animals.co.uk>

Prayer link-up – Every Wednesday at 9.30pm. Irene Casey has a prayer suggestion sheet: Tel. 01925 657890.

Advertise in Animal Spirit

Member organisations can receive a quarter page advert for free in each
Animal Spirit magazine.

Rates for non-members:

Quarter page - £25.00

Half page - £50.00

Full Page - £100.00

ANIMAL INTERFAITH ALLIANCE

FRIEND FORM

Title: Dr _____ Mr _____ Mrs _____ Ms _____ Other _____

First name _____ Surname: _____

I wish to become a friend of the Animal Interfaith Alliance: _____

Or – **I wish to renew my friendship of AIA:** _____

Address: _____

Postcode: _____

Country: _____ Email Address: _____

Telephone number: _____ Mobile number: _____

AIA will retain the personal information provided on this form as long as you remain a subscriber. We will update it whenever we hear from you that changes are needed. Unless you give us permission, we can do nothing other than keep it safe.

Please mark here to let us know that we have your permission to contact you:

By email regarding membership matters (e.g. annual renewal)

By post regarding membership matters (e.g. annual renewal)

By email to send the Animal Spirit magazine

Type of Annual Friend (please tick):

Individual Friend £15.00 _____ or Individual Friend Concessions £7.50 _____

I would like to make a donation of £ _____

**Please either make cheques payable to 'The Animal Interfaith Alliance' and send with this form to
The Membership Secretary, AIA, 19 Sudeley Grove, Hardwick, Cambridge, CB23 7XS.**

Or make bank transfers to Triodos Bank, Sort code: 16-58-10, Account number: 20530234

Or pay by annual standing order

To (name of your Bank/Building Society) _____

Bank's Address _____

Post Code _____

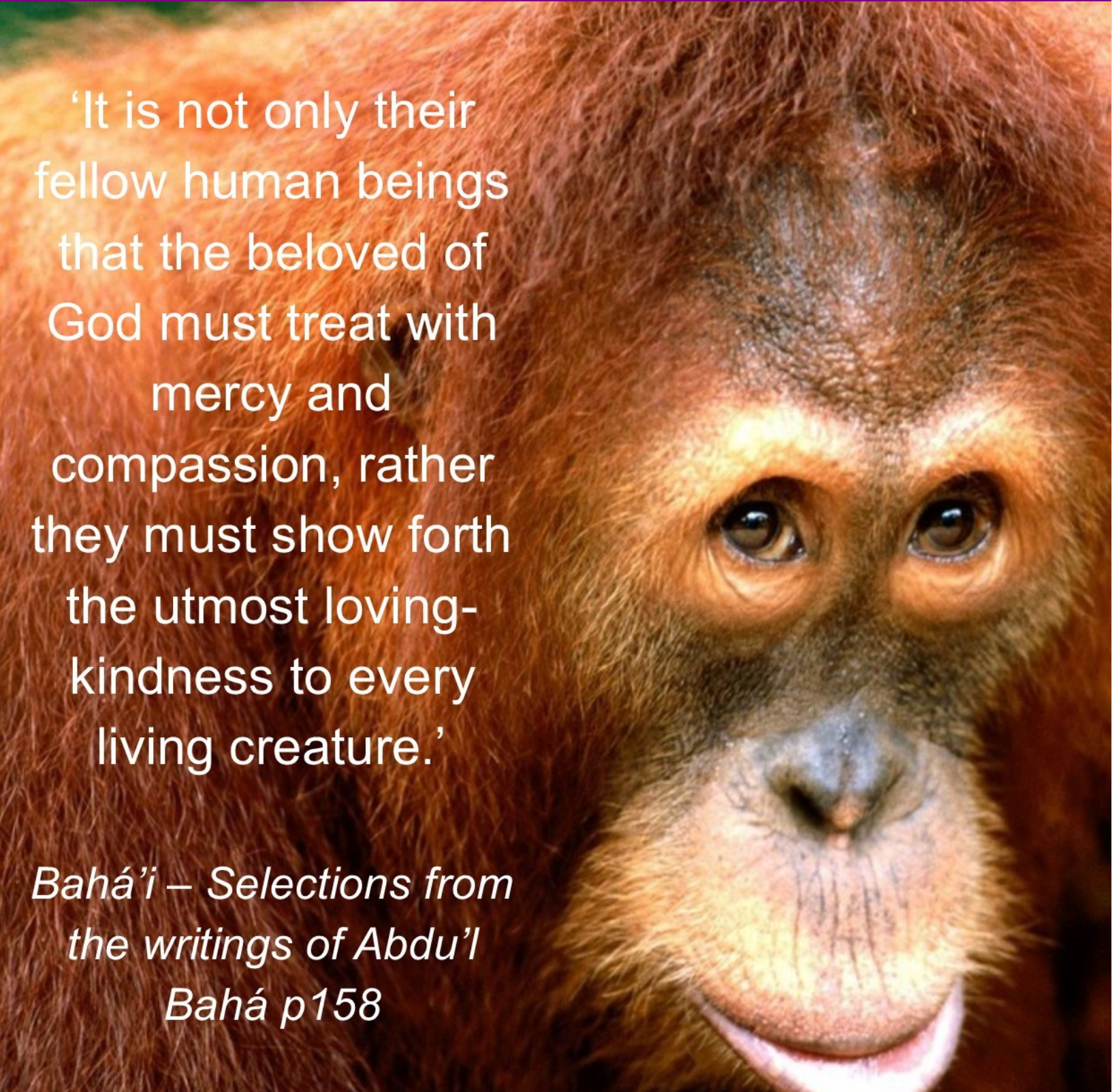
My account number is _____ Sort Code _____

I would like to give the sum of £ _____ on the 1st day of each month/year,

starting on _____ / _____ (Month/Year) until further notice in writing, to account number 20530234 of The Animal Interfaith Alliance, Triodos Bank, sort code 16-58-10.

Signature: _____ Date: _____

Stronger Together ***Faiths Working Together for Animals***



'It is not only their fellow human beings that the beloved of God must treat with mercy and compassion, rather they must show forth the utmost loving-kindness to every living creature.'

*Bahá'í – Selections from
the writings of Abdu'l
Bahá p158*