

ANIMAL SPIRIT



The Animal Interfaith Alliance Magazine

Spring 2015 - Issue 2

Faiths Working Together for Animals

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- Unitarian motion to promote *Humane Research*
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- 11th *Interfaith Celebrations for Animals*



www.animal-interfaith-alliance.com

Animal Spirit Magazine

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Welcome from the Editor



Welcome to the second edition of *Animal Spirit*, the journal of the *Animal Interfaith Alliance* which represents individuals from many faiths who are a united voice for animals. Based on the teachings of the founders of the world's faiths and spiritual beliefs, AIA's mission is to lead the world in the humane treatment of animals. As well as having ASWA, CCA, QCA, the IoJ and the OSUK as member organisations (see below), we have individual members from many faiths, including Jains, Jews, Muslims and Sikhs. Indeed, we are honoured to have as our President none other than Satish Kumar, who was once a Jain monk and now lives out his Jain faith of ahimsa (non-harming) in Devon, England.

It is important to demonstrate that, despite our different faiths, we are all united in wanting to extend the circle of compassion outwards, to include all our fellow sentient beings who share the ability to feel pain and happiness and who all desire to be free and happy. We recognise that so many of our fellow creatures do not live a life free from suffering and that it is our responsibility, as stewards of Creation and as the united voice for all the faiths, to stand up for them and ensure that they are given a better future, where they are treated with the respect, care and compassion that they deserve.

I draw your attention to a quotation on page 41 where a lady says to the late Pastor James Thompson, whose life we celebrate, *'I'm brought up a Catholic and you a Protestant, and our churches have been kept apart from each other down the many years. Today the animals have brought us together as one and I am so very happy.'* That sums up for me the whole purpose of the AIA - that those whose faiths have separated them in the past can be brought together by a common concern - our compassion for animals.

We hope you enjoy this edition of *Animal Spirit* and, if you have not already done so, I invite you to join the *Animal Interfaith Alliance*, either as an individual or as an organisation. Members will receive regular online editions of *Animal Spirit* magazine and will be able to join us in our campaigns to improve the welfare of our fellow animals. The membership form is on page 43. We would also welcome articles and items of interest from our members for future editions.

Barbara Gardner

Member Organisations

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

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

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

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

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



Quaker Concern For Animals



Catholic Concern for Animals



Welcome from the Chair

An Appeal to take Practical Action Now to Save Human and Animal Lives

By Rev. Feargus O'Connor

*To mercy, pity, peace and love
All pray in their distress
And to these virtues of delight
Return their thankfulness...*

William Blake's words express the tender feelings which human and animal distress bring out in all people of sensibility and very special individuals respond by devoting their lives to the service of humanity and of all God's creatures and the eradication of human and animal suffering.

Frances Power Cobbe

That humane and compassionate spirit was shown by a truly remarkable and exemplary Unitarian, the indomitable Irishwoman, Frances Power Cobbe. She worked with the 19th Century social reformer and pioneer of girls' education, Mary Carpenter, in caring for Bristol's street children and both were determined campaigners for women's rights.

Frances was instrumental in getting a change in the law that allowed battered wives to separate from their husbands but it was her single-minded struggle against vivisection, that systematic cruelty to defenceless animals in laboratories, that gave her a lasting fame.

Frances was a prolific writer and indeed her presence in the offices of the *Echo* writing leading articles was evidence that she was probably the first woman ever to work professionally in the offices of a national newspaper and she became one of the first regular women preachers in Unitarian pulpits.

But, as one observer said, Frances 'gave her *time* to Theists, to workhouse inmates and to women, but she gave *herself* to animals'. She was the founder, with the support of the revered humanitarian reformer and devout Anglican, Lord Shaftesbury, of the first anti-vivisection society in the world. She undertook over thirty years of tireless labour in defence of laboratory animals and devoted herself wholeheartedly to this cause until her death in 1904.

So what made Frances so passionately committed to the struggle against experiments on living animals? It was surely the realisation that cruelty to the vulnerable and the defenceless was morally repugnant as well as degrading to those who perpetrated it. It came from direct personal observation of such cruelty to and lack of humane feeling for our sentient fellow creatures.

Frances describes, in her autobiography, her own experience of observing experiments on animals cold-heartedly 'sacrificed' in the name of science.



Rev. Feargus O'Connor



Frances Power Cobbe

‘In that laboratory we sacrificed daily from one to three dogs, besides rabbits and other animals, and after four months’ experience I am of the opinion that not one of these experiments on animals was justifiable or necessary....’

An ardent dog lover ever since her childhood days living in Ireland, Frances goes on to describe the cruel and heartless experiments inflicted on defenceless dogs:

‘I think the saddest sight I ever witnessed was when the dogs were brought up from the cellar to the laboratory... they seemed seized with horror as they smelt the air of the place, divining, apparently, their approaching fate. They would make friendly advances to each of the three or four persons present, and as far as eyes, ears and tail could make a mute appeal for mercy eloquent, they tried in vain....’

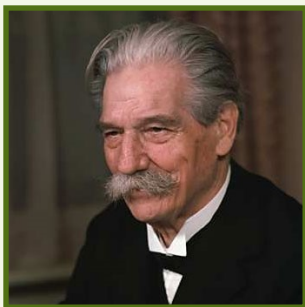
Frances Power Cobbe’s campaign against such organised laboratory cruelties continues to this day. Today we witness new horrors which even Frances herself could little have dreamed of, such as the genetic engineering of our fellow sentient creatures.

We can be comforted that at least some of her fellow Unitarians along with people of goodwill of all faiths and none wish to honour her memory by doing what she would most have wanted: carrying on the campaign for humane medical research and saving other dogs, cats, rabbits and even our fellow primates from heartless cruelties perpetrated in the name of science.

The Universal Kinship Fund

Today we are able to do something positive to help advance the cause of scientific knowledge, alleviate human suffering and disease without sacrificing animal lives by sending donations to the *Universal Kinship Fund* of the *Dr Hadwen Trust* and other humane research charities. Since the *Universal Kinship Fund* was founded in September 2006 at our *World Congress of Faiths ‘Interfaith Celebration of Animals’* we have been able to send £19,101 to the *Dr Hadwen Trust for Humane Research* for its vital life saving work.

It is therefore surely wholly appropriate that our *Animal Interfaith Alliance* honours not only the compassionate ethic of Dr Albert Schweitzer but also the moral example of Frances Power Cobbe and Lord Shaftesbury, whose religious convictions impelled them to campaign to save the lives of laboratory animals and other defenceless and morally innocent fellow creatures suffering pain and distress in vivisection laboratories?



Dr Albert Schweitzer

Dr Albert Schweitzer Universal Kinship Fund

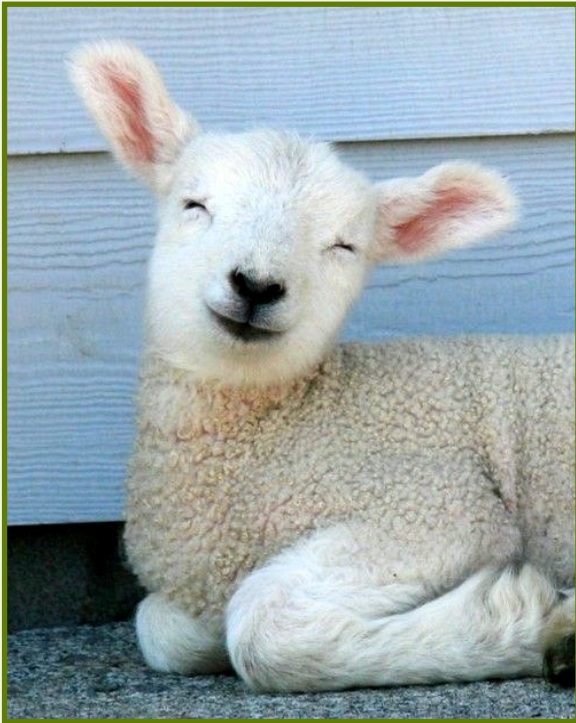
I am pleased to be able to present cheques for £500 as the first contribution in response to our Animal Interfaith Alliance *Albert Schweitzer Universal Kinship Appeal* to honour the memory not only of Dr Schweitzer but also Frances Power Cobbe and Lord Shaftesbury. I hope that there will be a generous response to this appeal, surely wholly in the compassionate spirit of our Alliance and the caring people of all faiths it embraces?

Rev. Feargus O’Connor
Chair - Animal Interfaith Alliance

The Real Meaning of Bakr Eid

Muslim vegan, Faizan Jaleel, is the program manager at the Brooke horse charity in India. This is his story, where he explains the true meaning of sacrifice in Islam.

Interview with Faizan Jaleel



His family was fond of animals, and they always had dogs and cats, Faizan Jaleel recalls of his childhood, growing up in Rampur, Uttar Pradesh, around 150 miles (200 kilometers) to the west of Delhi.

Then, for six years, Faizan Jaleel, worked with the dairy industry. In the beginning, his aims were idealistic. He was striving to help poor farmers to increase the productivity of their animals, so that they and their families could have a better quality of life. However, the more time he spent in this work, the more he became aware of the cruelty to animals that was involved in the dairy industry. *A devout Moslem*, he felt that surely this was not what God wanted him to do. Finally he quit, he stopped drinking milk and became a vegan. He lives in Ghaziabad (Delhi NCR), with his cat and four rescued street dogs.

Working with the Brooke, a charity devoted to helping equines throughout the world, he is now the Program Development Manager for 12 Brooke Centres in India.

As a dedicated animal advocate, Faizan Jaleel spends much of his time encouraging his fellow Moslems to take a deeper look at the inhumane practice of animal sacrifice. His message is that many Moslems have misunderstood the teachings of Islam; Allah, revered as ‘the Merciful and Compassionate’, is opposed to cruelty to animals. *There is no requirement for animal sacrifice in Islam.*

Bakr Eid and Ibrahim’s Sacrifice

On October 5 and 6, 2014, Moslems around the world celebrated **Bakr Eid**. This holiday commemorates the offering by Ibrahim of his son Ishmail to Allah. In the Koran, it is stated that a miracle took place, and just as Ibrahim was killing his own son as a sacrifice to God, the boy Ishmael was transformed into a ram. Ibrahim had not killed his son, but had killed a ram instead. Faizan says that this is spoken of in the Koran, therefore it is not a myth; it was a real event. However, it has been taken out of its historical context and has been misunderstood.

The story of Ibrahim sacrificing the ram is used today by many Moslems as a justification for animal sacrifice on the holiday of *Bakr Eid*.

Faizan explains that people in those days used to live in the deserts of the Middle East, where there is very little vegetation. It wasn’t possible to grow vegetables in the desert sands or to be a

vegetarian; if they wished to survive they had to eat meat.

In those days in that region of the world, killing animals for food was a necessity that could not be avoided. The animal that Ibrahim killed was used for food. However, this is no longer the situation today. The essential truth to be gained from this story is that although Allah does require a sacrifice, he does not require that an animal be killed, which is no longer appropriate.

What kind of Sacrifice?

The meaning of the sacrifice to Allah is not that it should be an animal, but rather that ***the sacrifice should be something that is very dear to the person*** – just as Ibrahim’s son was very dear to him. Jaleel explains, ‘the idea is to sacrifice the most beloved thing – that is the real purpose of the sacrifice. The sacrifice must be close to our heart’.

He explains that, these days, a sacrificial animal is not at all dear to the person who is performing the sacrifice. Either a person buys the animal the day before, or more likely, simply pays for an animal to be sacrificed in his name. This isn’t a real sacrifice at all. These people don’t care for the life of that animal, so it is meaningless. It is a cruel and inhumane act, which causes suffering, and it is not a real sacrifice, so it makes no sense.

There is no requirement for animal sacrifice in Islam.

Slaughter of animals for *Bakr Eid* is widespread throughout the world, including throughout India. In Chennai, in Tamil Nadu, it has recently been made illegal to slaughter animals in the street. They can be slaughtered only in a licensed slaughterhouse, which will greatly curtail the numbers that are slaughtered for *Bakr Eid*.

In Andhra Pradesh, many camels are still slaughtered as part of this celebration. In Delhi, where Mr. Jaleel lives, it is generally goats and buffaloes that are killed, not camels, and this is legal only in licensed slaughterhouses. It seldom happens in the streets, although occasionally, in ghettos where there is a majority Moslem population, it may occur.

Speaking out

Mr. Jaleel says that ***there are many Moslems who find this practice of animal sacrifice repugnant***. Often they do not participate, but he calls on them to do much more than that. ***They must speak out against this inhumane custom*** to their friends and families.

He makes the point that animal sacrifice is not only done by Moslems; it takes place in other religions too, and ***one must oppose all animal sacrifice***, not just that practiced by Moslems.

And so what is the best way for Moslems to observe *Bakr Eid*? Mr. Jaleel suggests that each person should offer something that is important or that has value. Often, this may be money or resources. One may give a donation to a charity, and this gift will be of real benefit to society. By helping human beings or animals, it will be a genuine, positive sacrifice.



***Moslems are called to
give a meaningful
sacrifice to God, from
the heart — not a
sacrifice that harms
animals.***

***The sacrifice
should be
something that is
very dear to the
person.***

Is he making headway with his message? Faizan admits that the going is slow. The custom of animal sacrifice 'has been ingrained for many generations, so the pace of change is very slow'. Sometimes it takes many discussions with a person before they begin to understand. More open and more educated Moslems are more amenable to change. It is a big issue that needs a strategic approach. He gets a lot of help from individuals who are working towards the same goal.

Patiently and faithfully, he keeps going with his mission of spreading the word that ***God is compassionate towards both people and animals*** - and that Moslems are called to give a meaningful sacrifice to God, from the heart - not a sacrifice that harms animals.

If you'd be interested in volunteering to help with this outreach or if you'd like to contact Faizan Jaleel, he'd love to hear from you. He can be reached by email at faizanjaleel@icloud.com

Qur'an 6.38

***'All the beasts that roam the earth and
all the birds that soar on high are
communities like your own. We have
left nothing out of the book. Before
their Lords they shall be gathered all.'***

Muhammad

***'Whoever kills a sparrow or anything
bigger without just cause, Allah will
hold him accountable on the day of
judgement.'***

Large Increase in the Number of Animals Slaughtered in the UK without Pre-stunning

According to the *British Veterinary Association's* (BVA) analysis of surveys by the *Food Standards Agency* there has been a large increase in the number of animals slaughtered without stunning for 'religious' purposes due to campaigning by Muslims. It reports that halal and kosher abattoirs cut the throats of 2.4 million sheep and goats without stunning in 2013, the latest recorded year, an increase of 60 per cent.

The agency found that, in halal premises, 37 per cent of sheep and goats, 25 per cent of cattle and 16 per cent of poultry were killed without being stunned, a procedure that renders the animals insensitive to pain before they are slaughtered.

Cattle take up to two minutes to lose consciousness after their throats are cut, meaning that they might experience pain for that period. Poultry can take two and a half minutes or more to lose consciousness and sheep 20 seconds, according to *European Food Safety Authority's*

<u>2011</u>	<u>2013</u>
Sheep & Goats 19%	Sheep & Goats 37%
Cattle 16%	Cattle 25%
Poultry 12%	Poultry 16%

The increase has prompted leading vets to renew their call for an end to religious exemptions from animal welfare rules. John Blackwell, the BVA's president, said that the practice 'unnecessarily compromises animal welfare at the time of death'.

In an interview with *The Times* last year he called for religious slaughter to be banned if Muslims and Jews refused to adopt a more humane method of killing.

Awal Fuseini, certification manager of the *Halal Food Authority*, whose members stun animals, said that the increase in non-stun slaughter was due to 'stronger campaigning' by Muslims who wrongly believed that stunning killed animals. For meat to be halal, the animal must be alive when its throat is cut and die from loss of blood. Mr Fuseini said that tests were needed to prove to Muslims that animals would otherwise recover from stunning.

The BVA have raised over 100,000 signatures on its petition to the government to ban non-stun slaughter. This is the number of signatures required to prompt a debate in the House of Commons. But a Defra spokesman said 'The Government has no intention of banning religious slaughter. The government would prefer animals to be stunned before slaughter, but we must respect the rights of Jewish and Muslim communities to eat meat in accordance with their beliefs.'

'Animal welfare science and practical experience indicate that cutting animals' throats while they are fully conscious can cause significant pain and distress. There should be no exemption under the law to allow non-stun slaughter and we urge politicians to take action on this important issue.'

**David Bowles, Head of Public Affairs,
RSPCA**

Animal Aid go Undercover in a UK Slaughterhouse

On 3rd February 2013, *Animal Aid* made public footage it took covertly from inside *Bowood Slaughterhouse* in Yorkshire. The footage, which was taken over three days in December, showed:

- Sheep kicked in the face; smashed into solid objects headfirst; picked up and hurled by legs, fleeces, throats and ears.
- A worker standing on the neck of a conscious sheep, then bouncing up and down.
- Slaughterhouse workers erupting into laughter at a sheep bleeding to death with spectacles drawn around her eyes in green paint.
- A worker holding a sheep by her throat and pulling back a fist as if to punch her.
- Slaughtermen taunting and frightening the sheep by waving knives, smacking them on the head and shouting at them.
- Slaughtermen hacking away at the throats of still-conscious sheep.

Over three days in December, Animal Aid, which opposes animal farming and slaughter, filmed covertly inside Bowood



Slaughterhouse in Thirsk, North Yorkshire. With fly-on-the-wall cameras, it captured the horrifying yet routine abuse and taunting of thousands of sheep, and the shambolic set-up that guarantees animals will suffer.

During the course of their investigation, they discovered a remarkable weakness in the application of the law that requires all animals to be stunned prior to being killed unless the meat is intended for Muslim or Jewish consumers. The regulatory body, the *Food Standards Agency*, acknowledged to Animal Aid that any slaughterhouse can practise non-stun slaughter without demonstrating that the meat is destined for religious communities.

www.animalaid.org.uk

Kate Fowler, Head of Campaigns at *Animal Aid*:

'The vicious attacks on defenceless, frightened animals at Bowood are inexcusable. All four conveyor operators we filmed over three days abused animals to varying degrees, while the slaughterers looked on unmoved. This is the tenth slaughterhouse in which we have filmed undercover, and it is the ninth to be caught breaking animal welfare laws. None of the abuses we uncovered would have come to light without our cameras being in place, even though there is a government-appointed vet at each slaughterhouse. Since our first investigation in 2009, we have been calling on the government to make independently monitored CCTV cameras compulsory for slaughterhouses, and yet – despite our evidence of widespread, violent attacks on animals – it resolutely refuses. In doing so, it fails the animals to no lesser an extent than the men who physically beat, kick and abuse them.'

11th Interfaith Celebrations for Animals

4 October 2014



Animal Interfaith Alliance Chair, Rev. Feargus O'Connor, has been holding *Interfaith Celebrations for Animals* at this Unitarian Church in Golders Green for 10 years, to celebrate *World Animal Day* (WAD), also the birthday of St Francis of Assisi, the Patron Saint of Animals.

On Saturday 4th October 2014 he held the *11th Interfaith Celebrations for Animals*, which was sponsored by *The World Congress of Faiths*, *The Animal Interfaith Alliance* and *Quaker Concern for Animals*.

In attendance were AIA patrons Dr Richard Ryder, Anant Shah and Ajit and Charanjit Singh and AIA directors Barbara Gardner and Chris Fegan, who gave the Catholic talk. Also in attendance was Dr Alpesh Patel of the Dr Hadwen Trust.

Order of Service

Words of Welcome
from Rev. Feargus O'Connor.

Lighting a candle for the world's animals and special candles for the Animal Interfaith Alliance, all animal protection campaigners and for polar bears and other victims of global warming.

Hymn – Reverence for Life (John Andrew Storey)

Universalist Prayer for Animals –
Rev. Feargus O'Connor

Readings:
Buddhist, Hindu, Jain, Sikh

Address by Barbara Gardner, director of
The Animal Interfaith Alliance

Prayer for Companion Animals fondly
remembered.

Readings:
Christian, Jewish, Muslim, Quaker, Unitarian

Address by Dr Alpesh Patel of the
Dr Hadwen Trust

Hymn – We Celebrate the Web of Life
(Alicia S. Carpenter)

Keynote Address by Dr Richard D. Ryder
(AIA Patron)

*Voluntary collection for the Dr Hadwen Trust
and the Animal Interfaith Alliance*

Sung Affirmation

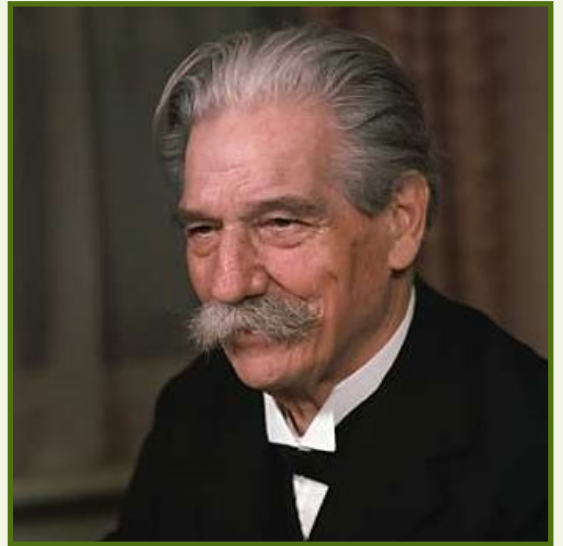
Remembering Dr Albert Schweitzer

It has been fifty years since the death of Dr Albert Schweitzer. The Animal Interfaith Alliance is commemorating his life and his inspiring ethic of service and reverence for life by launching the 'Albert Schweitzer Universal Kinship Fund for Humane Research'.

By Rev. Feargus O'Connor

There cannot be any nobler way to express our love of God than through deeds of practical compassion. In these small and not so small acts of service we perform for the benefit of our fellow creatures we reach out and speak the language of humanity. We give of ourselves in the hope of making a better world.

In today's society we hear less than we once did about the importance of service to others. But is this not the rock on which our religious faith and a humane community must rest? Such was the rock on which Albert Schweitzer's life work and liberal religious faith rested. In celebration of our reverence for God, our fellowship with humanity and all our fellow living creatures, let us reflect on Schweitzer's example and how he can inspire us in our own lives.



Albert Schweitzer's Early Life

Albert Schweitzer was born in Alsace in 1875 and grew up in the village of Gunsbach, where his father was a Protestant pastor. From an early age he was drawn to respond to others' needs. In his adult life, as a gifted musician known in concert halls throughout Europe and a renowned theologian, he could have made either of these fields his life's work. He chose to enter the church and later combined his ministry with a university teaching post. He used his gifts in the service of his congregation and students. As a teacher, Schweitzer would sacrifice many an evening to coach his pupils for examinations.

We know that to give of ourselves so that others will reap the benefit is not always easy, especially if what we do seems to go unrecognised. This is why we can feel for Schweitzer as the small boy, so troubled at the realisation that he was brought up in privileged circumstances. He would not wear the overcoat his mother had made for him and insisted on fingerless gloves similar to those worn by other village boys. Though his father boxed his ears for his stubbornness, the boys themselves never knew what Schweitzer was going through on their account. They still sometimes taunted him as a 'sprig of the gentry'. Yet he never wore the overcoat willingly.

Schweitzer himself felt that sacrifice was a noble duty, even if it was not immediately appreciated by those he was trying to help at the time. Some of us will have had similar experiences. In serving without regard for reward we, like Schweitzer, show genuine altruism. We show that we care.

By the time he was 28, Schweitzer, doctor of philosophy, author, teacher and musician, was the youngest ever principal of St Thomas's College at the University of Strasbourg. He had a promising career before him. His decision to give all this up and spend five years training to be a doctor of medicine before setting off for Africa speaks to us of sincere personal sacrifice.

A Life of Self-Sacrifice

We can empathise with Schweitzer as he paid his way through medical college from the work he got as an organist. Playing in concerts in various German cities, he would arrive just in time for the final rehearsal and travel back to Strasbourg on the night train. He would often work through the night in order to prepare for his sermon at St Nicholas's church, where he continued to preach each Sunday. If he was not planning the next sermon he was preparing the philosophy lectures which he continued to give at the university.

Schweitzer might have gone to Africa as a pastor. But he had read about the sufferings of poor Africans in the Congo Basin and he knew that it was a doctor they most needed.

At Easter 1913 he set sail for Africa with his wife. Later that year he had turned a chicken hut at Lambarene into a hospital. With his wife acting as nurse, medicines were dispensed, wounds dressed and operations performed. In nine months Schweitzer reported that he had treated more than 2,000 people. They came with skin diseases, sleeping-sickness, malaria, tropical dysentery and diseased bones. Strangulated hernias were a particularly common problem. Operating in sweltering heat, Schweitzer offered these men and women the chance of recovery where before a painful death was their only realistic expectation.

***‘Until he extends
the circle of
compassion to
include all living
things, man will not
himself find peace.’***

Although the French colonial authorities forced Schweitzer to leave the hospital during the First World War, the vocation to minister to the sick of Africa brought him back to Lambarene in 1924. He went alone and would not see his wife and young daughter again for three years.

He struggled to treat sleeping sickness and leprosy in the morning and to rebuild the neglected hospital building in the afternoon. He travelled miles upstream to collect bamboos from the swamps for rafters. He would collect gangs of reluctant workmen and keep them on the job all day and patiently helped the local carpenter, who could neither read nor write. He marked off distances for him on a foot-rule.

In time, Schweitzer leased 172 acres from the French Government to build a new hospital and establish plantations. He now divided his time between Africa and Europe. He ministered to the sick in Lambarene and wrote his books and went on lecture and recital tours in Europe to raise funds for the hospital.

As the years passed it became the sanctuary of many orphan babies. Schweitzer would ask villagers to bring children whose mothers had died to the hospital, where he would rear them on bottled milk. At three years of age they could be given bananas and manioc and allowed to go home to their families in their mothers' villages.

Strange as it may seem to us, the hospital was also home to countless animal orphans. One visitor counted 7 dogs, 40 cats, 2 chimpanzees, 4 small monkeys, 150 goats and sheep, innumerable chickens and ducks!

Let us picture Schweitzer at the age of 79. With the enthusiasm of a young man, he is digging the foundations of the first three permanent huts for lepers. These are in a separate village he is building for them and here they can stay while he treats them with new drugs specially imported from America.

Few of us may undergo personal sacrifice in quite such a dramatic way. But as we reflect on the tremendous lengths to which Schweitzer went so that he might be of use to others, let us be inspired

to do what we can in our own lives. Let us take to heart the words of Albert Schweitzer on the true spirit of self-sacrifice.

'An uncomfortable doctrine prompts me in whispered words. You are happy, it says. Therefore you are called to give up much. Whatever you have received more than others in health, in talents and ability, in success, in a pleasant childhood, in harmonious conditions of home life, all this you must not take to yourself as a matter of course. You must pay a price for it. You must render in return an unusually great sacrifice of your life for another life.'

Let us always remember the value of service in our everyday lives. We can't all be Schweitzers but, in our own way, we can each serve humanity and all God's creatures who share this planet with us.

Schweitzer's example of self-sacrifice teaches us about the importance of giving something back. In him we observe the lesson that service to others is one way of expressing our gratitude for the talents and good fortune that we enjoy. At a time when so many in our modern world seem to know, in Oscar Wilde's words, 'the cost of everything and the value of nothing', we should take to heart that, what Schweitzer has taught us, is really precious. We should do this not only for the self-fulfilment it will bring to us as individuals but for the welfare of all.

***We can't all be Schweitzers
but, in our own way, we can
each serve humanity and all
God's creatures who share
this planet with us.***

May Schweitzer's example inspire each of us to use whatever gifts and abilities we possess to help enrich the lives of those, human and fellow animals alike, we love and aspire to serve.

Universal Kinship Fund Raises £19,000 For Animal Friendly Medical Research

The *Universal Kinship Fund* was launched in 2006 by AIA Chair, Rev. Feargus O'Connor with the Dr Hadwen Trust to raise funds to promote non-animal research and has, to date, raised over £19,000.

In 2013 Feargus was honoured with the 'Fundraiser of the Year' award by the Dr Hadwen Trust for his unique fundraising achievements at his interfaith celebrations for animals events which bring together members of different faiths who share a love of animals.

Feargus said, *'We see the vital work of the Dr Hadwen Trust as worthy of all our support because its mission is to save human and animal lives'*.

This year AIA is re-launching the fund as the ***Albert Schweitzer Universal Kinship Fund*** to commemorate fifty years since the death of Dr Albert Schweitzer.



AIA Chair Proposes Motion Encouraging Humane Medical Research

at

2015 Unitarian General Assembly Annual Meeting

Motion: *‘That this General Assembly of Unitarian and Free Christian Churches, recognising the universal kinship of all sentient beings affirmed by the world’s great religions, philosophers and sages, encourages fellow Unitarians and all people of goodwill to support the Universal Kinship Fund of the Dr Hadwen Trust and other humane research charities in order to advance non-animal medical research and in so doing help save human and animal lives.*

Proposed by Rev. Feargus O’Connor and signed by 37 Unitarian ministers.



Feargus writes:

This motion is fully in the spirit of the 2013 General Assembly resolution urging all people of goodwill to *‘promote a greater awareness and understanding of the interdependent web of all existence of which we are a part and, recognising the dignity and worth of all living creatures, cultivate an ethic of compassion and mercy to the billions of sentient beings who share this planet with us and to act in ways that promote our common welfare’*. This the present motion seeks to do by encouraging all who recognise that universal kinship affirmed by the great religions and enlightened and progressive thinkers to support the *Dr Hadwen Trust* and other humane research charities in order to *‘advance non-animal medical research and in so doing help save human and animal lives’*.

This very sense of **universal kinship** is perceived not only in Darwin’s theory of evolution but is emphatically proclaimed in the teachings of the world’s great religions. ‘Any religion or philosophy which is not based on respect for life’, Albert Schweitzer wrote, ‘is not a true religion or philosophy.’ These words echo the wisdom not only of Eastern religious thinkers such as Jains, Hindus and Buddhists and revered prophets of non-violence like Mahatma Gandhi and Leo Tolstoy, but enlightened prophets and sages of many diverse spiritual traditions, East and West: an inner conviction that reverence for life and a sense of kinship with all living beings must indeed be at the heart of all authentic living religion.

Should we therefore not carefully heed these wise words of Albert Schweitzer on the well springs of true compassion and benevolence?

‘Until we extend the circle of our compassion to all living beings, we shall not ourselves find peace. It is our sympathy with all creatures that first makes us truly human...to preserve life, to promote life, to raise to its highest value life which is capable of development...[but it is evil] to destroy life, to injure

life, to repress life which is capable of development.... Compassion, in which all ethics must take root, can attain its full breadth and depth only if it embraces all living beings’.

Only in this way shall we fittingly honour what the American Quaker, John Woolman, called that ‘*Channel of Universal Love*’, embracing, upholding and sustaining all that lives.

It is in this conviction and in this spirit that the Animal Interfaith Alliance, of which I am chair, is launching on the occasion of the 50th anniversary of Dr Schweitzer’s death an *Albert Schweitzer Universal Kinship Appeal* for the *Dr Hadwen Trust* for the charity’s vital humane medical research into cancer and diabetes. If it is true, as William Blake declared, that ‘all that lives is holy’ what nobler act can there be than saving lives? We have an opportunity to do this not only through this GA motion encouraging and advancing the ideal of humane medical research but also in practical action to help save human and animal lives right now.

The scientific case for humane medical research

The human body is incredibly complex, consisting of approximately 37 trillion cells that are organised into at least 200 cell types. Our genome is comprised of thousands of genes and the human body contains millions of different proteins. These proteins along with other regulatory components form the basis of critical cellular processes, which not only ensure each cell performs its specific task but also enables it to communicate with other cells to form pathways and networks of pathways vital to human health. It is apparent that scientists still have much to learn about how the human body works and the diseases that affect it.

The best and most reliable ‘models’ for research into such diseases are of course human beings themselves. However, ethical considerations prevent society from using people for many scientific purposes. This creates the immense challenge of, for example, understanding a human disease or predicting whether or not a novel drug is safe and effective for people without the direct use of human beings (ethically approved clinical trials aside of course). Consequently, all non-human approaches have their limitations. In the case of the experimental use of animals, enormous ethical implications, in addition to the problems surrounding interspecies differences and proven lack of predictive power for many human diseases, are ever present.

The Dr Hadwen Trust

Over the past 40 years the *Dr Hadwen Trust* has funded over 170 different research activities and in the last 5 years alone has committed over £2.5 million to human-relevant animal replacement research activities, not only to replace animal use but to also advance human health knowledge humanely. Despite a large and ever growing ‘toolbox’ of animal replacement technologies such as 3D cell culture, organotypic models, micro-dosing, computational modelling, advanced imaging techniques and the appropriate means of analysing novel data sets there is still much progress to be made. The *Dr Hadwen Trust* is fully committed to funding the most beneficial and compassionate research activities and disseminating research findings to the wider public. The charity engages with the UK Government through stakeholder groups and similar organisations and, through a pragmatic and pro-solution approach, helps the scientific/medical community to no longer rely on the use of animals. For more information please see the website: www.drhadwentrust.org

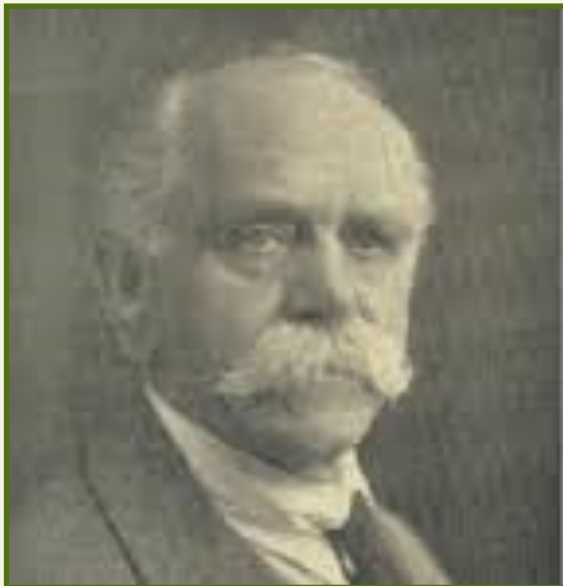
Dr Brett Cochrane, Group Head of Science at the Dr Hadwen Trust

Latest UK statistics on the use of living animals in scientific experiments



In 2013, the last year for which full statistics are available, the number of animals used for scientific experiments was 4.02 million and the number of procedures conducted was 4.12 million. For the first time, the number of animal procedures for the breeding of genetically modified (GM) or harmful genetic mutation (HM) animals went above 50% of all procedures.

The statistics indicate that for every GM or HM animal that was used, in either fundamental biological research, applied studies, safety testing or other uses, three additional animals were used for breeding. Of all GM and HM animals 0.65 million were used for experiments whilst another 2.10 million were used for breeding. In 2013 the animals that were genetically modified or had harmful mutations were: mice (74.7%), rats (6.5%), domestic fowl (3.1%), fish (12.3%), sheep (1.1%), frogs (0.3%), pigs (0.1%) and dogs (0.01%).



"I once believed in Jenner; I once believed in Pasteur. I believed in vaccination. I believed in vivisection. But I changed my views as the result of hard thinking. I belong to the new fashion and not to the old, antiquated fashion of my medical opponents."

Dr. Walter R. Hadwen, M.D. (1896)

CATECHISM OF THE CATHOLIC CHURCH PARAGRAPH 2416: ANIMALS ARE GOD'S CREATURES

1. Animals are God's creatures. 2. He surrounds them with his providential care. 3. By their mere existence they bless him and give him glory. [Cf. Mt 6:26; Dan 3:79 - 81] 4. Thus men owe them kindness. 5. We should recall the gentleness with which saints like St Francis of Assisi or St Philip Neri treated animals.

Judaism and Animals

Contributed by the Jewish Vegetarian Society

www.jvs.org.uk

Vegetarianism the original intention

Many leading Jewish commentators throughout the ages have held that G-d originally intended human beings to be vegetarian. They argue that the permission to eat meat given to the generation of Noah after the flood was only a temporary concession. (Rabbi Isaak Hebenstreit believed that meat eating was sanctioned because of the conditions after the flood, when all plant life had been destroyed¹, and it suggested that it was a concession to human weakness, to ward off the possibility of cannibalism at a time when people had degenerated spiritually².)

The belief that we were originally meant to be vegetarian is largely based on the following verses from Genesis:

'And G-d said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed – to you it shall be for food; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given] every green herb for food.' And it was so.'
(Genesis 1: 29 and 30)

The following are examples of commentaries on the above verses:

Rashi (1040-1105): *'G-d did not permit Adam and his wife to kill a creature and to eat its flesh, but all alike were to eat herbs.'*³

Nachmanides (1194-1270): *'Living creatures possess a moving soul and a certain spiritual superiority which in this respect make them similar to those who possess intellect (people) and they have the power of affecting their welfare and their food and they flee from pain and death.'*⁴

Rabbi Joseph Albo (died 1444): *'In the killing of animals there is cruelty, rage, and the accustoming of oneself to the bad habit of shedding innocent blood...'*⁵

Moses Cassuto (1883-1951): *'You are permitted to use the animals and employ them for work, have dominion over them in order to utilize their services for your subsistence, but must not hold their life cheap nor slaughter them for food. Your natural diet is vegetarian...'*⁶

It is also stated in *the Talmud* that *'Adam was not permitted meat for purposes of eating'* (Sanhedrin 59b).

Vegetarianism is an aspirational ideal in Judaism

The permission to eat meat after the flood was not unconditional. For example, there was an immediate prohibition against eating blood:

'Only flesh with the life thereof, which is the blood thereof, shall ye not eat.' (Genesis 9:4)

On this **Rabbi Samuel Dresner** wrote: *‘The removal of blood which kashrut teaches is one of the most powerful means of making us constantly aware of the concession and compromise which the whole act of eating meat, in reality, is. Again it teaches us reverence for life.’*⁹

The laws of kashrut later greatly limited people’s permission to eat meat. Further to the view that G-d originally intended human beings to be vegetarian, many commentators believe that in the days of the Messiah people will again be vegetarians. For example, commenting on Genesis 1:29, **Rabbi Joseph Hertz** wrote:

*‘In the primitive ideal age (as also in the Messianic future ...), the animals were not to prey on one another.’*¹⁰



There is a relevant passage in **Isaiah**:

*‘And the wolf shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
And the cow and the bear shall feed;
Their young ones shall lie down together;
And the lion shall eat straw like the ox....
They shall not hurt nor destroy in all My holy mountain.’*

(Isaiah 11:6-9)

Isaac Arama (1420-1494) and **Rabbi Abraham Isaac Kook**, the first Chief Rabbi of pre-state Israel, derive from the above that in the days of the Messiah people will again be vegetarians: *‘the effect of knowledge will spread even to animals...and sacrifices in the Temple will consist of vegetation, and it will be pleasing to God as in days of old...’*¹¹

Rabbi Kook states that a day will come when people will detest the eating of the flesh of animals because of a moral loathing, and then it shall be said that *‘because your soul does not long to eat meat, you will not eat meat.’*¹² He believes that the high moral level involved in the vegetarianism of the generations before Noah is a virtue of such great value that it cannot be lost forever.

Acknowledgement

Many thanks are due to Professor Richard Schwartz for permission to draw on the text and sources found on his webpage and on the website of Jewish Vegetarians of North America. A fuller discussion of all aspects of the above can be found on this website and associated links.

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Catholic Concern for Animals

Submits an Animal Welfare Paper for the Consideration of His Holiness, Pope Francis

The following paper, drafted by Dr Deborah Jones and Chris Fegan, has been respectfully submitted and proposed by Catholic Concern for Animals to Pope Francis for his forthcoming Encyclical on the Environment

By Dr Deborah Jones and Chris Fegan

In 1866, Cardinal Donnet of Bordeaux declared that 'The Church, by the voice of her Sovereign Pontiffs, has placed herself at the head of the [animal defence] movement. It is for her to take the lead whenever she can make herself heard'.

Directly concerning the environment: we respectfully draw attention to the negative effects of intensive (factory) farming and the livestock industry - Documents such as the UN Food & Agriculture Organisation's report *Livestock's Long Shadow* (2006) show that modern intensive 'factory' farming makes grossly unfair use of limited natural resources. The livestock sector is a leading contributor to the most serious environmental problems at every level – land degradation, climate change, air and water pollution and loss of biodiversity. It also produces unprecedented health hazards. Far from solving the problem of feeding the world's hungry, it increases it, as the conversion rate of protein from grain to meat is very poor compared with the direct use of plant-based protein. Studies therefore conclude that moving to a plant-based diet is the single biggest change an individual can make to counter the effects of hunger, climate change and ecological degradation. In other words, for the developing world to have enough to eat, the developed world needs to change its *eating* habits – even more than its travel methods.

Specifically, intensive farming:

- destroys livelihoods as small, family farms cannot compete;
- creates global food insecurity as one third of all arable land is used to produce feed for meat animals, not food for people;
- is one of the largest polluting sectors of air, land and water;
- is extremely cruel to animals, causing them to live and end their lives in unnatural, unhealthy and often very painful conditions.



Chris Fegan
General Secretary CCA



Dr Deborah Jones
Vice Chair CCA



That last point is important, as the Catholic Church is widely perceived as not regarding animal suffering as a significant moral issue. The absolute primacy of human interests has led to an indifference to the condition of other creatures, an attitude that causes great scandal in sections of the secular community.

Opponents of the Church, some of whom are disillusioned former Catholics, contrast her silence at condemning cruelty to animals with the apparently more compassionate attitudes of agencies and people outside the Church. The drift of many Catholics to other religions, such as Buddhism, or to none, is often explained by the Church's indifference or even hostility to animal interests.

We respectfully request, therefore, that animals and their welfare are mentioned in this and future documents, and that all aspects of cruelty are condemned. As Aquinas noted, a lack of compassion and respect towards other creatures harms people. We all have a stake in a cruelty-free world, and to protect the most vulnerable of human lives – the unborn, newly born and elderly – we presume to advocate a pro-life ethic that is explicitly inclusive of all living beings.

Specific horrors, such as 'blood'-fiestas and bullfights can and need to be condemned outright, while the general instrumentalisation of animals leads to an attitude of disregard for creatures as subjects in themselves and with a relationship with their Creator, independent of theirs with us, or ours with God's.

General animal concerns

We are inspired by the example of solidarity with and kindness to animals of saints such as Francis of Assisi, Philip Neri, Martin de Porres, and many others, and of the theme of the harmony with creation of the Desert Fathers and the Celtic saints of Britain and Ireland as living signs of a realised eschatology.

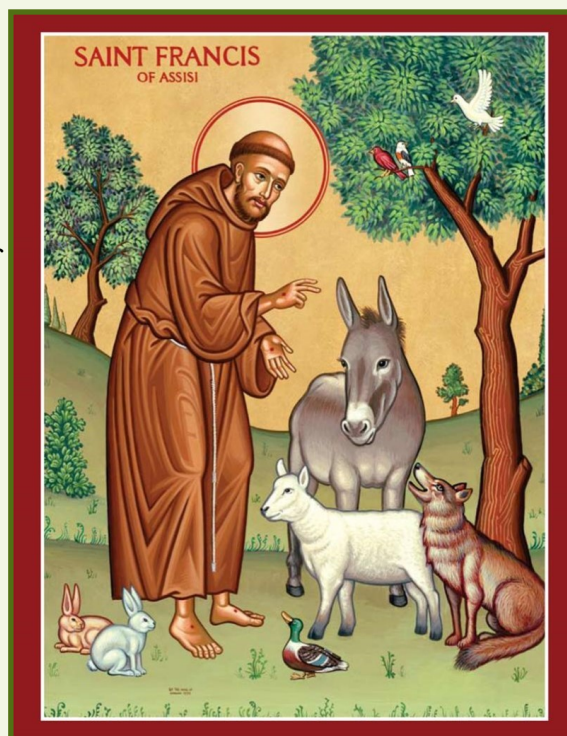
Advances in ethnology and animal studies have shown that many animals are far more capable of feeling, suffering and happiness than was previously thought when earlier Catholic theologians and philosophers proposed their teachings. It is therefore incumbent upon the present generation to develop theological understanding, which takes account of more recent findings. There are teachings of, for example, St Thomas Aquinas, which can be revisited and revisioned, as well as those of, for example, Blessed John Henry Newman, which could be more highly emphasised. One of these is the abhorrence in which he held the practice of vivisection, calling it ‘satanic’, an attitude shared by Cardinal Manning of Westminster, who helped to found a society opposed to it which continues today.

We also request that attention be given in the pastoral field, especially when companion animals are adopted into families. Two-thirds of all UK households have pets. They help to strengthen the family and to tutor the heart to compassion and caring, yet there are no resources to help families with the bereavement of a beloved pet, or burial of it. Being welcomed into church is a rare event, and some; particularly elderly people are prevented from attending Mass because they cannot leave their dogs behind. Pet blessing services are becoming common in churches of other Traditions, but much less so in Catholic ones.

There is nothing within Catholic education or formation from seminary to infant school that attends to animal creation as a moral issue and as one that can help lead to a compassionate culture. Please note – there is a disparity of gender in this concern. The sheer weight of numbers of women involved in animal organisations compared with those of men indicates this, and it would be good for those (men) who govern the Church to show that they are listening to these concerns of women.

What we are asking Your Holiness

- For your official support: to know that you take the treatment of animals as a serious moral concern.
- For positive expressions in public addresses and documents of the Church’s concern for the wellbeing of the animal creation.
- For encouragement in the work of each of the curial departments, particularly those concerning liturgy, doctrine, education and formation, to put and keep animal ethics and theology on the agenda.
- For ongoing communication, to be allowed to act as a consultative body to the Church at all levels; and to be involved in official channels in the development of the theology of animals.



Catechism of the Catholic Church

In the light of the above, we recommend the following revisions to the ‘animal paragraphs’ in the Catechism of the Catholic Church. In place of the present wording, we propose:

n.2415. The seventh commandment enjoins religious respect for the integrity of God’s creation. The mineral and vegetable resources of the universe are the common patrimony of the world’s people: the use of these resources cannot be divorced from environmental considerations for present and future generations. Economic development must proceed only in consideration of the flourishing of eco-systems that support life. All living creatures have been created for their own purposes and with their own interests, which must be respected by human beings. People’s stewardship over them, granted by the Creator, must not be abused, for human dominion is a role of service, not tyranny. People’s treatment, therefore, of other creatures must be governed by moral imperative.

n. 2416. The inclusion of further examples of saints who have treated animals respectfully and compassionately.

n. 2417. God entrusted animals to the stewardship of those whom he created in his own image [Cf. Gen 2:19-20; Gen 9:1-4]. Hence human beings must remember that animals, both domestic and wild, belong to God, not to them, and so treat them with all kindness and consideration, animals should not be treated as property. When people use animals to meet their legitimate basic needs, which cannot otherwise be met, they must do their utmost to secure the well being of the animals to the highest possible degree, and not give priority to the concerns of income and profit. People must not make animals work beyond their strength, nor impose living conditions contrary to their natures. They should not engage in leisure pursuits, which, directly or indirectly, cause suffering to animals. The use of animals in experiments, other than for the benefit of the individual animals concerned, (or, in rare cases, for the sake of the animals’ own species) is not an appropriate exercise of human stewardship.

n.2418. By adopting in love the roles of servant and priest of creation, the human being goes beyond simply fulfilling duties towards animals. People’s love for them must be appropriate to the needs of the species. It is contrary to God’s rights over his creation for animals to be caused any suffering, and especially premature death, except under exceptional circumstances and where no alternative course of action is available. While the relief of human suffering must always be a duty of the Church, that is not to disregard the legitimate use of resources for the relief of animal suffering.

Catholic Animal Theological Primary Source: *The School of Compassion: A Roman Catholic Theology of Animals* by Dr Deborah Jones (Gracewing, 2009)



The Wilderness

*I will remember my covenant that is between me and you and every creature of all flesh.
[Genesis 1:15]*

The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days tempted by Satan; and he was with the wild beasts; and the angels ministered to him [Mark 1:12-13]

By Revd Prof. Martin Henig - for Lent

A theme that has taxed me, a theme that has always worried me, is first our relationship to God and then our relationship to our neighbour.

The *Shema* is of course absolutely fundamental to Judaism, as is the related commandment, and so it was to Jesus, who reiterates them, and thus they have been handed on to us as Christians. But I am certain that we interpret the word 'neighbour' far too narrowly; God's covenant is to *all* life on earth. In our narrow speciesism we call places that are not inhabited by other humans, and these areas become fewer and more restricted, year by year, 'wildernesses'. However, such wild places are the home for others of God's creatures.¹ I worry that not only do we steal more of our fair share of the earth in the name of 'development', but we pollute it and enslave so many other animals, treating them as objects, and killing them in vast numbers.



The Wilderness of the Prophets

Today our theme is the wilderness and leaving aside the Hebrew Bible's account of Creation in Book 1, and noting God's covenant with Noah and the animals in Genesis 9, let us take up the wilderness theme with Moses who flees from Egypt having killed an Egyptian who has been ill-treating a Hebrew and finds God in the wilderness on Mount Horeb in a Burning Bush.² God commands him to rescue the enslaved Israelites and subsequently he leads his people through the wilderness where they sojourn for forty years. In the wilderness Moses and his people were strangers and yet this experience brings Law (the Ten Commandments)³, and establishes Hebraic identity.

But above all the wilderness comes to be associated with the Prophets. At evensong last week the first reading was a well known story about the prophet Elijah in the wilderness whence he has fled from the wrath of Ahab and his wife Jezebel. Suitably topped and tailed the episode can still charm and beguile us.⁴ Elijah has just slain the prophets of Baal, which in our very different world sounds a chilling note. Of course in the manner of mythic history, Elijah is painted as a shining hero of the true God, while his opponents are presented as of an unrelenting blackness and evil.

Elijah flees, *a day's journey into the wilderness, and came and sat down under a broom tree.*⁵ Here he is fed for forty days and forty nights at the same Mount Horeb where God revealed the Law to Moses. There God creates a great wind, an earthquake and fire all manifestations of God's power, though God is not of them. And then God is in a 'still, small voice'...which is how we most like to envision God in our hymns and prayers, but that voice in this case is a voice demanding vengeance on all the enemies of the Lord, here Ahab and Jezebel and their followers.



Elijah is not the only Prophet to seek safety and solace in the wilderness; For example, Isaiah sings of its beauty, and imagines God bringing rain so that the wild places burst into new life.⁶ The wilderness can be a place of renewal, of redemption. In the New Testament we meet John, the Baptiser, generally seen by Christians as the last of the Prophets who made the wilderness his home. If one enters the wilderness with the wisdom of God on one's side it can, indeed, become home; for even a little rain will make the desert blossom, the world of nature is alive here, birds and wild animals abound, and if one is attuned to God's world, not one's own, here one can find peace and instruction.

The Wilderness Today

In a busy world of constant action, of diaries, mobile phones, i-pads and email it is often hard to get away, relax, think and be open to the word of the Lord. Even in Church too often we may find ourselves simply chattering to God, as though it is all just about us. Some churches but – blessedly - not this one, keep up an unremitting barrage of noise. In others we can be thankful for the organ whose voluntaries allow us to prepare for worship in silence and at the end digest what we have heard and prayed and prepare ourselves again to face the unremitting world and for wonderful choirs, whose singing allows us to relax for a few moments into ourselves. But the greatest boon, the greatest of all, is silence broken only by the sounds of nature, the wind rustling the branches of the trees and birdsong.

Here I want to say something which may not be altogether popular with all churches or church authorities. I never judge the 'success of a church' by the size of its congregation, but by its capacity to become that liminal place where we humans and all creation can find God, where the alone can speak to the alone. My primary responsibility, indeed, is here at St Margaret's Church, Binsey, a sequestered spot where, even at evensong on fine summer days, congregations are quite small, but the silence and holiness of the place, the church itself, the healing well, and the silent churchyard with titmice chirping from the top branches of the yew are all redolent of 'sacred space', and that is borne out by the number of times one finds pilgrims at prayer, or the records of their visits sometimes with a poem, in the visitors book. The 'still small voice' here is assuredly one of peace.

The Wilderness of Jesus

Last Wednesday Lent began a period of forty days and forty nights, in which our Lord prepared himself for a ministry, in which many will regard him as Elijah returned (just as some had seen John the Baptist), though his Gospel would be one of love and certainly not one of warfare and killing, though he himself would suffer as a victim on the cross. Like Moses, like Elijah, he knew the wilderness but as the famous episode of the Transfiguration when Our Lord was transfigured between Moses and Elijah testifies, he was, he is, greater than either.⁷ Like Elijah he would ascend to Heaven but Elijah, for all that, was simply a man; Jesus is the Christ, the creator, God incarnate.

But so much of this is in the future. Our Lenten journey begins with Jesus' baptism by John, a reminder to us of our baptism and then:

*The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days tempted by Satan; and he was with the wild beasts; and the angels ministered to him.*⁸

An Escape from Negative Emotions and Cravings

Satan is not very popular nowadays and the Synod has just voted to drop his name from at least one version of the Baptismal liturgy. Mark is rather breathless in describing Jesus in the desert: Matthew gets him to reject a natural craving for food and turning stones into bread, or presuming on his divinity by throwing himself off the temple and being saved by angels, and finally power over all the kingdoms of the world.⁹ Perhaps we should see these as versions of all the useless cravings we all have for comfort, wealth and power, and jealousy of others, cravings we can only face in the silence of our own hearts, if only, if only we can find that silence.

The wilderness, silence, being alone either in an empty physical landscape or a landscape of prayer, can help us to fight our negative emotions. Some people attempt to realise it in some symbolic way, by giving up wine, or coffee or - more usefully and incidentally traditionally - meat.

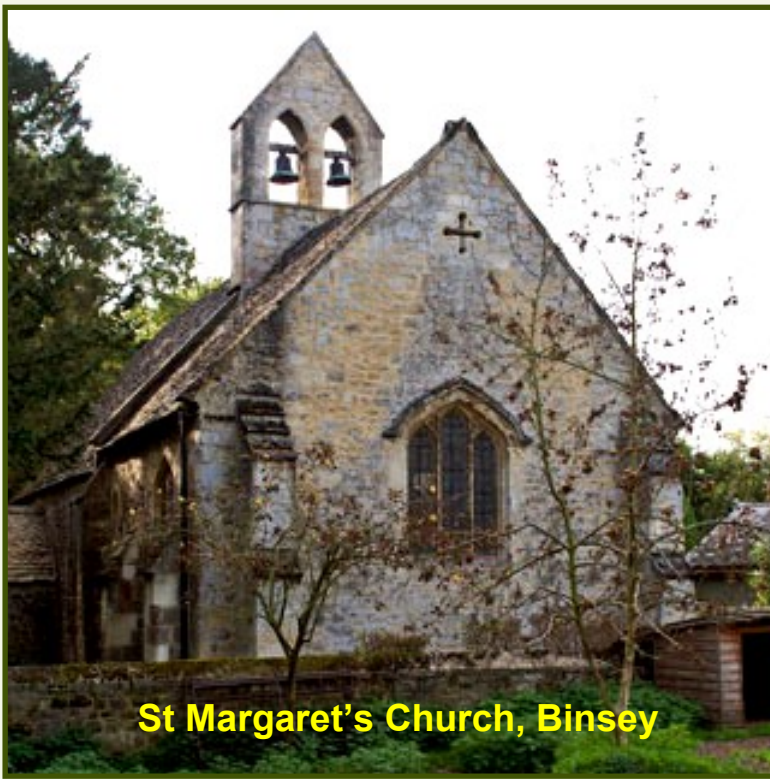
The wilderness, silence, being alone either in an empty physical landscape or a landscape of prayer, can help us to fight our negative emotions. Some people attempt to realise it in some symbolic way, by giving up wine, or coffee or - more usefully and incidentally traditionally - meat.

But there is, as I have already stated, a positive side to it all. Mark's words that he was with the wild beasts, reminds me of the Natural World, of the first chapter of Genesis, of Psalm 104, and the lovely descriptions of the animals of the wilderness in the book of Job, and I preached about the wider importance of creation last week in St Frideswide's Church and again at Somerville college.¹⁰

The Peaceable Kingdom

Being with the wild animals indeed reminds us of the Peaceable Kingdom before the Fall, the Peaceable Kingdom prophesied by Isaiah, and destined to return when all has been accomplished by Christ. Doubtless he felt at home for, after all he made them, as well as the flowering plants and indeed the landscape and the 'great globe itself'.

Actually, I think a lot of people today yearn for the wilderness, given the popularity of Natural History programmes on the television, as well as the popularity of such organisations as the National Trust and the RSPB. When faced by dark events in the world, war, terrorism and exploitation, I retain my faith that 'nature is never spent' to use Hopkins' words in his poem *God's Grandeur*; I have hope in



St Margaret's Church, Binsey

the empathy so many of us have for the world of nature. The name Lent, the season in which we are in today, the season leading up to Passiontide and Easter, is simply an Old English word without a specific religious connotation. It means that days are lengthening. Even now in February, aconites, snowdrops and crocuses appear in churchyards and gardens. The 'dawn chorus' is beginning as birds mark out territories, and the great cycle of the seasons begins again. So think about nature, give up meat because that not only reminds one of the sentience of other creatures, but plays a small part in saving the planet in other ways. So take something on, perhaps something you have never done before.

If you do, you will be in good company, with the Desert Fathers, or with the Insular saints of our own land. They chose such remote sites as Skellig Michael, Iona or the Farne islands to meet God in the wilderness, and yes, with the wild-beasts. St Cuthbert (634-687), for example, prayed all night in the sea and was dried and warmed by otters and formed a close relationship with the birds on Farne island.¹¹ As for doing something new, Professor Michelle Brown has shown convincingly that the Lindisfarne Gospels, the finest and most important product of the Northumbrian Renaissance was written and illuminated on Cuddy's Island, a low, windswept islet off Lindisfarne by one of Cuthbert's successors Bishop Eadfrith (bishop from 698-721) as a Lenten penance in the last five years of his life.¹² Few of us, I fear, could match that!

But I hope that over the next weeks we will all find some time in the wilderness, some time to engage with the world around us, some time with the rest of creation to find refreshment and the peace that passes all understanding. Happy Lent!

¹See for example Job 38-40

²Exodus 3

³Exodus 20

⁴1 Kings 19:1-16

⁵1 Kings 19.1

⁶Isaiah 35

⁷Mark 9:2-13

⁸Mark 1:12-13

⁹Matthew 4:1-11

¹⁰Cf. Sermons archive, website of St Frideswide's Church, Osney.

¹¹Bede, *Life of Cuthbert* ch.10,19 and 20 in R.H.Farmer (ed), trans. J.F.Webb, *The Age of Bede*(rev.ed.Penguin books 1988)

¹²Michelle P. Brown, *The Lindisfarne Gospels and the Early Medieval World* (British Library 2011), 51-53

AIA Manifesto for 2015 General Elections in UK

The Animal Interfaith Alliance has written to all the major UK political parties to persuade them to put animals into their manifestos for the 2015 General Elections. The key issues we wish to see addressed are in the AIA Manifesto below.

By Dr Richard D. Ryder



1. Support for the campaign to adopt the Universal Declaration for Animal Welfare (UDAW) at the United Nations.
 2. Support for the setting up of a permanent Animal Protection Commission (APC) that investigates and reports to Parliament and a Cabinet Minister on its own initiative; and liaises with a Select Committee on Animal Protection.
 3. Support for mandatory CCTV in all slaughterhouses, with access by the APC and other animal protection bodies.
 4. Ending all experiments on animals in the 'severe' category (about 3 per cent of the total).
 5. Mandatory chipping, neutering and registering of all dogs. Control over over-production of pets.
 6. Mandatory labelling of animal products, showing methods of production, rearing and slaughter; and countries of origin.
 7. Link the funding by the Research Councils to the development of humane alternatives to animal experiments, and for the avoidance of severe suffering.
 8. A science-led approach to Bovine TB and the development of vaccines.
 9. No wild animals in circuses.
 10. All snares to be banned by law.
- The AIA has written to all the main parties requesting that they include these issues in their party manifesto.*
- Please write to all the election candidates in your area and to all the party leaders and let them know that you want them to **put animals into politics.***

In November 2014 the AIA wrote to all the major UK political parties to ask them to put animals into politics and adopt the AIA's ten point plan. The AIA received a very prompt and positive response from the Labour Party in December, followed by brief responses from the Conservative and Liberal Democrat parties. In February 2015 the Labour Party issued their *Manifesto for Animal Protection* which the AIA is delighted with, but we still wish to see further issues addressed, such as mandatory CCTV in slaughterhouses, an end to all 'severe' experiments on animals and the setting up of an *Animal Protection Commission*. The Labour Party Manifesto for Animal Protection can be read here:



http://b.3cdn.net/labouruk/1c898776c42677bb69_eum6vjleg.pdf

We look forward to seeing the Manifestos for Animal Protection from the other major parties. The AIA wants to work with ALL parties on animal welfare.

AIA Attends Labour Animal Welfare Society Annual Conference

Labour Animal Welfare Society



On 21 February 2014, AIA Managing Director, Barbara Gardner, Campaigns Director, Chris Fegan and AIA Patron, Dr Richard Ryder, attended the *Labour Animal Welfare Society* (LAWS) annual conference in Wolverhampton. Barbara Gardner said, 'We are delighted to see LAWS working so hard for animals and being so successful in contributing to the Labour Party *Manifesto for Animal Protection*.

During the day interesting and highly informative talks were given on *The Illegal Trade in Wild Animals* by Kevin Flack and Ros Leeming of IFAW and by Elaine Toland of the Animal Protection Agency; *CCT in Slaughter Houses* by Kate Fowler of Animal Aid; *Shooting* by Fiona Pereira of Animal Aid, *Europe* by Nina Gill MEP and *Campaigning and Policy for the General Election* by Wally Burley (LAWS Chair) and Mark Glover (LAWS NEC member). For more information on LAWS go to: www.labouranimalwelfaresociety.org.uk

AIA Welcomes the *Institute of Jainology* and the *Oshwal Association of the UK* as New Members

The *Animal Interfaith Alliance* is delighted to welcome the *Institute of Jainology* and the *Oshwal Association of the UK* as new members.



The *Institute of Jainology*'s mission statement states, 'Compassion and non-violence towards all living beings are the fundamental principles of Jain philosophy. Our mission is to propagate Jainism and its values through art, culture and education'. More details are given in their website at www.jainology.org.



We are also delighted to welcome the *Oshwal Association of the UK (OSUK)* as our latest member organisation. The OSUK is a registered charity and the largest Jain organisation in the United Kingdom, representing over 25,000 Jains. More details are given on their website at <http://www.oshwal.co.uk/>

Existing AIA members include the *Anglican Society for the Welfare of Animals* (ASWA), *Catholic Concern for Animals* (CCA) and *Quaker Concern for Animals* (QCA).

AIA Welcomes *Ketan Varia* and *Thom Bonneville* to the Board

The AIA is delighted to welcome **Ketan Varia** and **Thom Bonneville** to the board.



Ketan Varia BSc(Hons) MSc CEng is a Jain and a management consultant and director of *Kinetik Solutions*, which assists large organisations with operational excellence and transformational change. He worked for several years in industry prior to a consulting career. He is Fellow of the RSA and is a Chartered Engineer.



Thom Bonneville is a trustee of our member group, *Quaker Concern for Animals*. Originally from Rhinelander, Wisconsin, he now works in London in the field of publishing systems and he is a hospice chaplain.

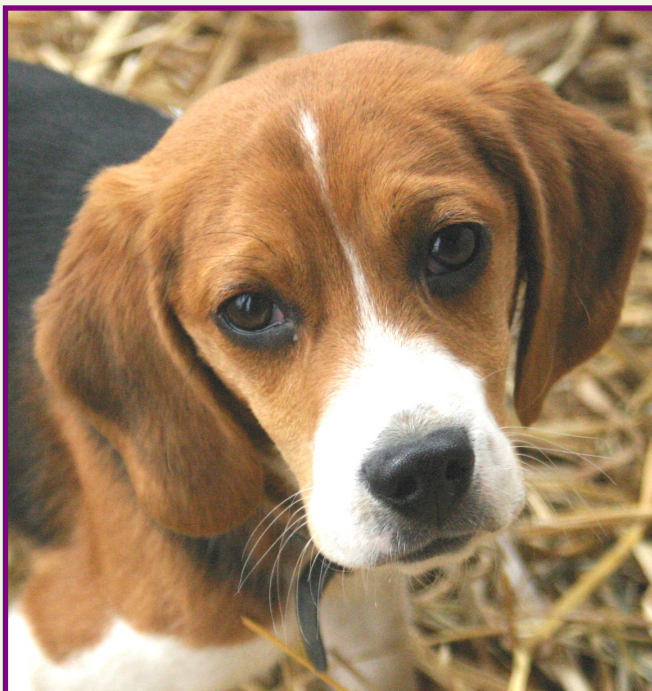
AIA Science Director, Dr Andre Menache Testifies In Landmark Dutch Court Case

By Dr Andre Menache

In December 2014 Dr Andre Menache presented evidence in a Dutch court of justice as an expert witness in defence of five animal rights persons who released six beagles destined for animal experiments.

Based on the information that the animal rights people had, these dogs were destined for toxicity tests categorised as ‘severe’. These are experiments where some animals are expected to die before the end of the study.

The six dogs were rescued from a private property on the night between 9 and 10 April 2013 and immediately transferred to loving homes. The five people involved turned themselves in to the police the following morning and confessed their actions but did not reveal the location of the rescued dogs.



The dog rescuers were found guilty of theft and were sentenced on 22 December. It is likely that they will receive a community service order and be required to repay the value of the stolen beagles (around one thousand euros per dog).

What was interesting at the trial was the fact that the judge was willing to hear a scientist speaking against animal experiments. Dr Menache’s role was to describe to the court the nature and suffering of these experiments and the fact that there are alternative ways of conducting this sort of research. Equally interesting was the fact that the public prosecutor, having heard statements about the feelings of dogs from the defence lawyer and some of the dog rescuers, at one point corrected herself. Instead of referring to dogs as ‘beasts’ (which is their legal definition), she corrected herself and used the term ‘animal’.

Perhaps it is about time for the law to raise the status of animals from beasts or mere property to that of sentient beings worthy of respect and the five RSPCA freedoms (with which we are familiar in the UK).

The Way Ahead For Global Agriculture

Letter to The Times, January 29th 2015

Sir,

Your leader “Eat Less Meat” (Jan 28) comes at a critical point in the debate about food and farming. Negotiations on global climate, food and development policy will soon take place and the results will affect all our lives and the Earth’s wellbeing. There is potential for real reform. Global sustainable development goals - a UN initiative - are being finalised now. It is vital that the agricultural aims are based on humane ecological principles. We already produce more than enough to feed the 9.6 billion people expected to be alive in 2050, yet much farming policy is still driven by the erroneous assumption that we need to produce more. Global farming policy should instead focus on producing food for a balanced diet for all, and achieving improved livelihoods for the poorest farmers. Industrial livestock systems must be avoided as these involve low quality lives for sentient animals and pollute water, harm soils, reduce biodiversity and contribute to greenhouse gas emissions.

We are concerned, however, that the European Commission has not delivered its promised communication on sustainable food. This should give a new vision for food policy and address the high level of meat consumption in some populations, and the industrial farming model that this has generated.

We call on the EC to reinstate the communication and to place the problems of industrial animal agriculture at its heart. These problems must also be recognised in the global negotiations on climate change which will culminate in Paris in December.

Joyce D’Silva, Compassion in World Farming,

Dame Jane Goodall Joanna Lumley, Gordon Roddick, Jonathon Porritt, Tony Juniper, Bruce Kent, Prof Peter Singer, Prof Kurt Remele, Dr Jonathan Balcombe, Peter Egan,

Peter Kindersley, Vivian Schellings, Prof Robert Lawrence, Prof Paulo Borges, Prof Dave Goulson, Prof Jan Willem Erisman, Prof William Greenway, Prof M S Swaminathan, Geoff Tansey, Prof Elizabeth Stuart, Prof Joy Carter, Fazlun Khalid, Annemiek Canjels, Dr Carola Strassner, Norma Alvares, Prof Ben Mephem, Prof Marita Candela, Dr Alex Richardson, Zhang Dan, Nithi Nesadurai, Rebecca Miller, Dr Brian Hare, Dr David Suzuki, Frantzis Alexandros, Sir David Madden, Timmie Kumar, Angus McIntosh, Dr Dan Brook, Brian Sherman, Prof Clive Phillips, Prof Steve Garlick, Julia Stephenson, Stanley Johnson, Dr Jeffrey Masson, Prof Julia Formosinho, Prof Mark Eisler, Dr Kate Rawles, Prof Mohan Munasinghe, Prof Michael Carolan, Prof Paul Krause, Dr Antoine Goetschel, Carol Royle, Dr David Nally, Dr Chinny Krishna, Prof Martin Kemp, Prof João Formosinho, Prof Duo Li, Marina Lewycka. Chris Mullin, Martin Palmer, Dr Deborah Jones, Dale W Jamieson. Sue Jameson, James Bolam, Audrey Eyton, Wendel Trio, Nitin Mehta, Miriam Margolyes, Prof John Webster, Prof Michael Reiss, Annemiek Canjels, Dr Eleanor Boyle, Prof Marc Bekoff, Mario Tozzi.



AIA Patron, Nitin Mehta MBE, Speaks at CIWF Protest Against Gadhimai Festival



During the **Gadhimai** event that takes place every year in Nepal, around 25,000 animals are killed to appease the Goddess. On Saturday 11th October *Compassion in World Farming* (CIWF) organized a protest outside the embassy.

Famous celebrity and a passionate campaigner for animal rights, *Joanna Lumley*, addressed the rally as did *Anil Bhanot* of Hindu Council. Over 77,000 signatures urging the Nepalese Government to stop the slaughter were handed over to the embassy representative. It was a heart warming scene to see hundreds of animal rights activists who found the time to turn up for compassion towards animals.

AIA Patron, *Nitin Mehta MBE*, addressed the rally and said: 'Nepal is a beautiful country nestled on the footsteps of the mighty Himalayas. The majority of Nepalese people are Hindus, a religion which is deeply rooted in the idea of Ahimsa.

Hindus are forbidden to harm even an ant and it is due to this reason that most Hindus are vegetarian. The practice of killing animals to please Gods and Goddesses is a complete misrepresentation of Hinduism. Killing of innocent animals results in getting bad Karma. Bad Karma impacts individuals as well as countries. For the people of Nepal to have peace, happiness and prosperity it is vital to stop killing animals in the name of religion. The tens of thousands of animals killed at the Gadhimai event will fill Nepal with an atmosphere of violence, negativity and screams of poor animals. The beautiful country of Nepal does not need this negativity, which will hang over it like an unmovable cloud. By showing mercy to animals Nepal will reap good Karma and people from all over the world will have praise and goodwill for the country. So standing here today in front of the Nepalese embassy in London, I urge the government of Nepal to immediately stop the forthcoming killing of animals. There are rare opportunities in life when an individual gets the opportunity to do something really noble which make his or her time on this planet glorious. I urge the people of Nepal and the Prime Minister of Nepal to seize this opportunity and make history. I convey this message also as a patron of *Quaker Concern for Animals*, many of whose members are present here. I end with a quote of Mahatma Gandhi: *The moral progress of a nation and its greatness should be judged by the way it treats its animals.*'

I am a Hindu, hence I love not only human beings, but all living beings.
Gandhi

First Vegetarian Indian City

There has been an historic change in **Palitana**, an Indian city, which has become the first all-vegetarian city in the world.



Behind this revolutionary change are the *Jain* monks who went on a hunger strike to pressure the state of Gujarat to outlaw animal slaughter in their city. The hunger strike was successful and the Gujarat government imposed a ban on animal slaughter and outlawed the sale of meat and eggs.

About 5 million people in India practice

Jainism and agree with the ban. Virat Sagar Maharaj, a Jain monk, says, 'Everyone in this world – whether animal or human being or a very small creature – has all been given the right to live by God'.

As individuals, the best thing you can do to protect animals is to adopt a kind, vegan lifestyle.

Animal Helpline - Jamnagar, Gujarat

An **Animal Helpline** has been set up in Jamnagar, Gujarat, India. It now treats around 1,000 animals and birds every month. They made the news recently by treating a cobra. See:



<https://www.facebook.com/video.php?v=763185237052697&set=vb.100000836845763&type=3>

Indian Vegetarian Society

Holds 34th Annual Vegetarian Christmas Dinner

By Nitin Mehta MBE



The Indian Vegetarian Society held its 34th annual vegetarian Christmas Lunch on Sunday 14th December. AIA Patron, Nitin Mehta MBE, the founder of the society said that the aim of organising the lunch was the same as when it began 34 years ago. It is to celebrate Christmas as a national festival and to promote friendship between communities living in Croydon. The Indian community is proud to be British. The Mayor of Croydon, Councillor Manju Shaul-Hammed, MP for Croydon north, Steve Reed, and leader of Croydon council, Tony Newman, who is a vegetarian, were amongst the guests. Around 130 people enjoyed a traditional Gujarati Vegan meal.

The Mayor praised the Indian community for playing a positive role in society. MP Steve Reed said that the contribution of the Indian Hindu community was great in all walks of life. Members of Purley United Reformed Church, Croydon Ecology Centre, Croydon Vegetarians and Surrey Vegetarians and Vegans were present.

Guests enjoyed a lunch of parathas, udad dal, peas and cauliflower curry, biryani and bhajias followed by vegan cakes and tea. Nitin said that idea of a Christmas lunch was spreading, as a similar event was being held at the same time at the Crawley Hindu Temple and the Jain Centre in Colindale. Kamlalbhai Rao from Gujarat Samachar was present too.

The delicious food was prepared by the ladies and popular chef Rajubhai Shah. Long term friendships are formed by sharing food together and our English friends are introduced to many varieties of Indian vegetarian food.

Shambhu's Catering Wins Viva's Best Vegan Catering Award

Congratulations to Shambhu's Catering, run by AIA members and Jain Vegans, Mahersh and Nishma Shah, for winning Viva's 20th Anniversary Award for the *Best Vegan Caterer*. Visit them on their website at: www.shamhus.co.uk



Landmark Decision by Chinese Buddhists to Ban the Killing of Wildlife

The *China Buddhist Association* has issued a declaration calling all Buddhist followers to ‘*Protect Life with Compassion and Mercy-Release Appropriately*’.

The declaration stated:

‘The Buddha’s nature is in all living things. The lives of animals are just as precious as those of humans. Malicious killing will bring bad karma. Buddhism teaches that ‘all living things in the Six Realms of Samsara are my father and mother’, therefore all Buddhist followers should love and protect all lives with gratefulness and compassion -- ‘if you see people killing an animal, you should try to save the animal and shelter it from suffering’.

Therefore, Buddhism considers killing as the worst crime, no-killing is its first precept, and protecting lives with compassion is a great accomplishment.....we call upon all Buddhists around the country in their daily life to always live with compassion, to refrain from killing and to

protect lives; to obey rules and laws on wildlife protection, to refrain from participating in any killing or trade of wildlife; to refuse to buy and use wildlife products such as ivory and rhino horns; to actively inform law-enforcement or conservation organizations on activities involving killing or trade of wildlife; to help save those wild animals captured illegally; to encourage those who are available to participate in animal conservation NGOs or support wildlife projects.

We also call on Buddhist temples to advertise in different forms the ban against killing, a vow to protect life, to encourage a healthy vegetarian diet and to persuade people to protect life with compassion...’



The *State Administration for Religious Affairs* stated that, inspired by the *Daoist* and *Confucianist* stance on the illegal wildlife trade, the *China Buddhist Association* has now launched their own statement. Now all three of the historic faiths of China, ***Daoism***, ***Confucianism*** and ***Buddhism*** have officially come out against the illegal wildlife trade. There will be a meeting in the New Year with the Buddhists to see how, together, the three faiths can have a real impact on public opinion and behaviour.

Presentation Evening of New Documentary by 'Greyhounds in Need'

By Sarah Dunning



Greyhounds in Need (GIN) presented their new documentary at a special evening reception in London on Friday 5th December.

The group, founded by Anne Finch, works tirelessly with racing greyhounds when they are of no further value for sport and rescues and rehomes as many as possible. GIN also works just as tirelessly with the Spanish 'galgos', or hunting greyhounds. As in the case of racing greyhounds, when their working careers are over Spanish galgos are no longer of any value to their owners, and there is certainly no sanctuary safety net for them. This is where GIN steps in. Sadly, because there are so many hounds annually who face a very uncertain future, GIN cannot help them all, but are doing a remarkable job rescuing, nursing, healing, rehabilitating and rehoming as many as they possibly can, and endeavouring to raise awareness to the plight of greyhounds in people across Europe. Do go to their website to learn much more: www.greyhoundsinneed.co.uk

Representatives of very many animal groups were invited to the event, and invitations were sent to all MPs. Whereas many of the former attended, disappointingly, only one MP came, but was inspired to take further action. At the reception beforehand there was much conversation about the galgos, who experience one gruelling season of hunting, during which they are routinely overworked and regularly ill-treated, after which they are discarded. For centuries it has been 'traditional' to hang the hounds; the incidence of hanging has in recent years diminished somewhat

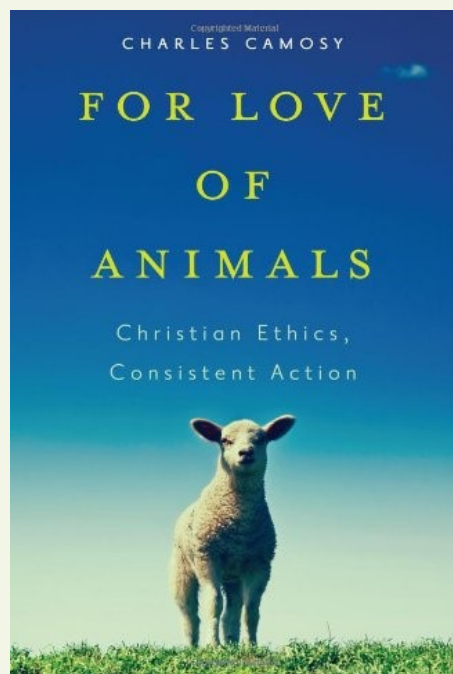


owing to greater public awareness, thanks mainly to the sterling work of GIN. However, greyhounds are still hanged, as well as being thrown alive into wells, or abandoned in desolate areas to starve to death.

We watched the documentary, entitled 'Febrero, el Miedo de los Galgos', literally 'February, the Fear of the Spanish Greyhounds'. February is the month when the hunting season ends, the month all galgos should fear because they are now of no further use to the hunters, who will dispose of them in any way that costs them nothing and acquire new dogs for the next season. The film was made by a young Spanish filmmaker called Irene Blanquez. It is cleverly made. Although there would be no shortage of very graphic video footage to include, Irene has chosen a subtler path. By her use of visual hints and nudges our minds are directed to deeper and progressive thinking which leaves us in no doubt about the excessive cruelty which occurs constantly. This film, in Spanish with English subtitles, is a valuable educational resource and I would recommend its use as such, both for campaigns.... and campaigners. To see the film go to www.februarythedocumentary.com

Book Reviews

For Love of Animals: Christian Ethics, Consistent Action, by Charles Camosy, Cincinnati: Franciscan Media, 2013, ISBN 9781616366629, \$15.99/£10.18



THIS IS THE BOOK I WAS GOING TO WRITE! Well, as that sounds rather arrogant, I should say the one that I should have liked to have written. For it is rather better written than anything I could attempt. For one thing it makes its argument clear right from the start – that justice and Christian faith and an ethic that is consistently pro-life demand that we treat animals differently from the way that we do. That we treat them as God wanted and intended them to be treated. Just what CCA always says – and here it is written down and argued out by an assistant professor of Christian ethics at Fordham (Jesuit) University, USA. And one advantage over other theology books on the subject (including mine) is that it is short, just 135 pages in paperback, and written in a simple, conversational, but not dumbed-down, style for the general reader.

So there you are. As the Foreword warns, this book could ‘change something fundamental about the way you live your life’. Camosy engages with Scripture and tradition, and uses examples that speak to all of us. He is particularly strong on bringing home the idea of being implicated in systems of injustice and cruelty by choices people make in their food, recreation and clothing. He draws attention to the production methods based on economies of scale which now allow meat to be available and affordable at an unprecedented level. He asks such challenging questions as whether it matters that billions of sentient creatures suffer shortened lifetimes of hell and if we really need meat at all. The implied question throughout is, ‘What would Jesus do?’

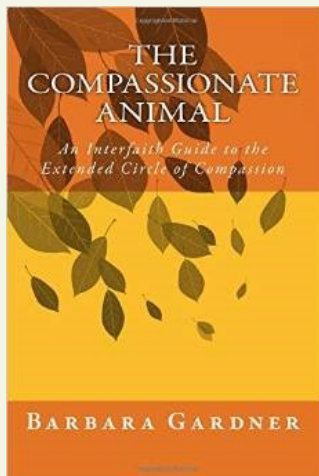
Camosy shows that within the Christian tradition are concepts of justice that need simply to be extended towards animals. The Churches today champion people who are powerless and vulnerable, particularly the unborn, the young and the fragile elderly. Generally (or ideally), we no longer discriminate on grounds of race, colour, sex or gender orientation. We believe not just in minimal legal justice for all people, but in nurturing within us all that leads to their flourishing. We are challenged to consider how our own behaviour reflects our Christian love. Yet we stop short too often at the species barrier. We do not eat our pets, but we do eat a prodigious amount of other flesh. What is the difference, Camosy asks, between a sensitive and intelligent pig and our family dog?

Questions are not just put to the reader. At the end of each section is a page of Questions for Discussion, and a list for further reading. So, do not just buy and use this book for yourselves, but get hold of several copies and form a discussion group at church or wherever, or simply among your friends. See if the people reading this book could ever be the same again.

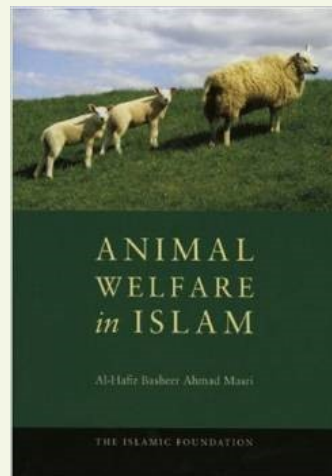
Dr Deborah M. Jones
AIA Vice President

Books On Animals In The Faith Traditions

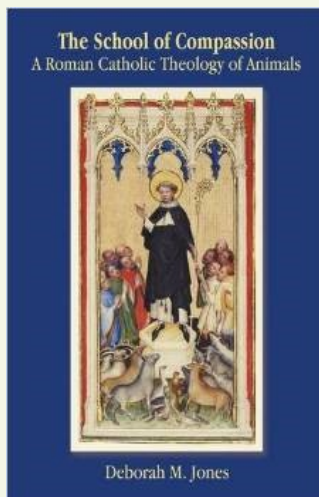
All available from Amazon



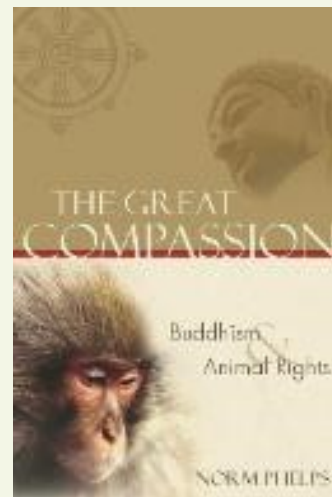
The Compassionate Animal: *An Interfaith Guide to the Extended Circle of Compassion*
By **Barbara Gardner**
Foreword by Dr Richard D. Ryder



Animal Welfare in Islam
By **Al-Hafiz Basheer Ahmed Masri**



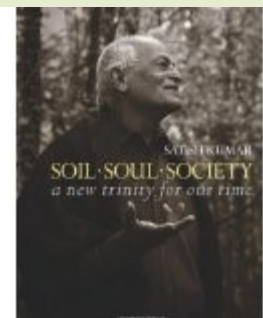
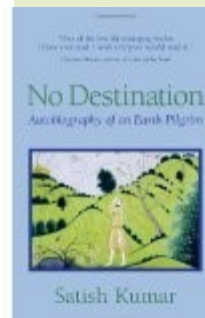
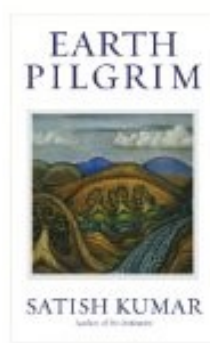
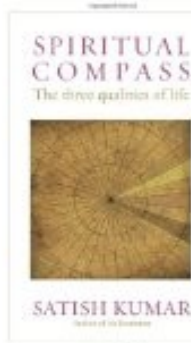
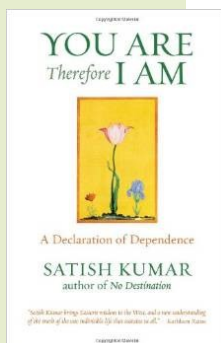
The School of Compassion: *A Roman Catholic Theology of Animals*
By **Dr Deborah M. Jones**
Foreword by Rev. Prof. Andrew Linzey



The Great Compassion: *Buddhism and Animal Rights*
By **Norm Phelps**

Books by AIA President, Satish Kumar

A whole range of spiritual books by AIA President, Satish Kumar, are available from Amazon.

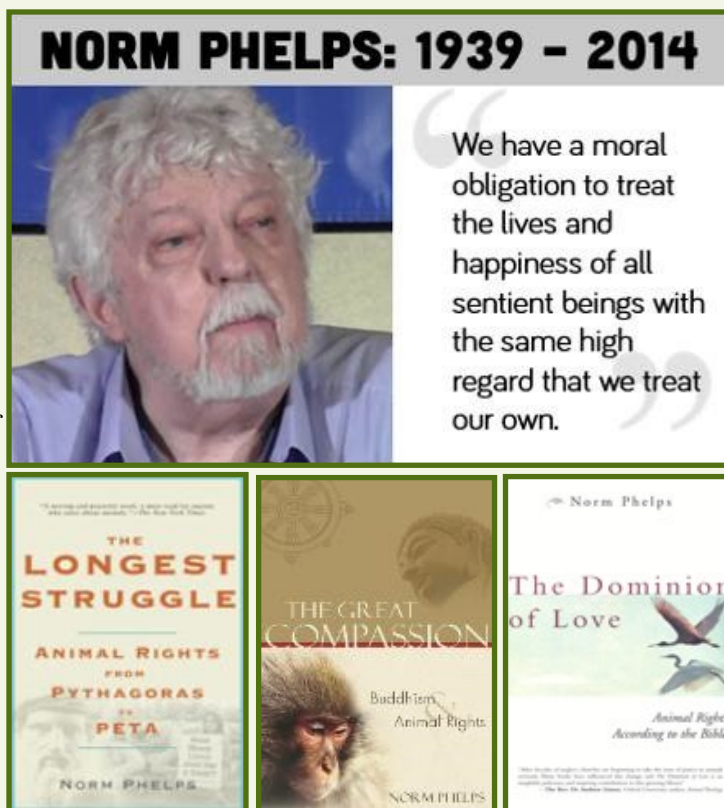


Obituaries

Norm Phelps: 16 May 1939 - 31 Dec 2014

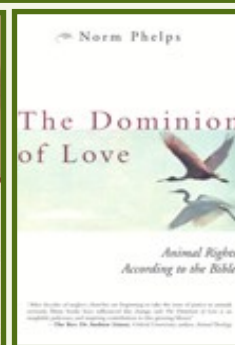
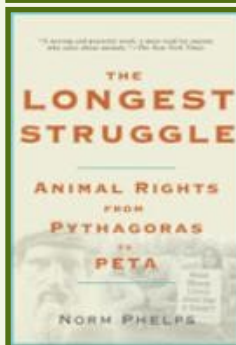
Norm Phelps was a tireless advocate for animals, whose wisdom and personal gentleness will be missed by many. He was always a peacemaker, who did not seek personal aggrandizement, but maintained his focus on the well-being of the countless voiceless nonhumans who are brutalized on a massive scale throughout the world.

Among Norm's contributions to the animal protectionism literature were *The Dominion of Love: Animal Rights According to the Bible*, in which Phelps argued that an honest and rigorous reading of the Bible favours animal rights just as much, if not more, than human rights, *The Longest Struggle: Animal Rights from Pythagoras to Peta*, an overview of the long, hard campaign to prevent animal mistreatment and *The Great Compassion: Buddhism and Animal Rights*, which explores whether Buddhism demands vegetarianism and the promotion of animal rights.

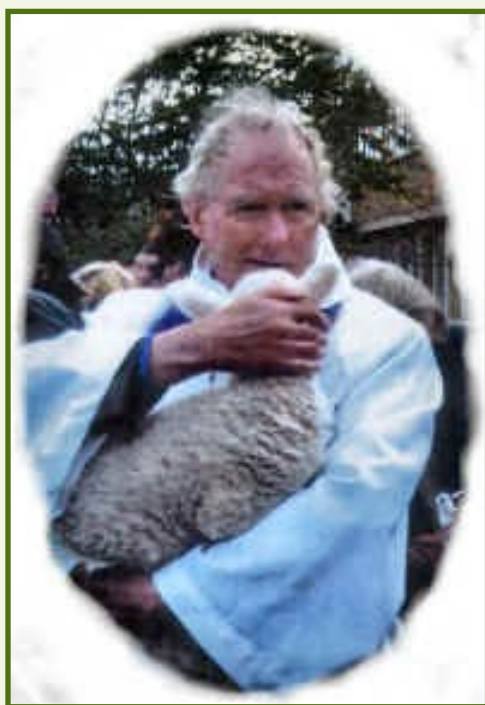


NORM PHELPS: 1939 - 2014

We have a moral obligation to treat the lives and happiness of all sentient beings with the same high regard that we treat our own.



Pastor James Thompson, Animal Padre: Died 30 Jan 2014



The Rev. James Thompson, known as the Animals' Padre, has died. He was 84 and died peacefully in hospital on Friday, January 30th 2014. As he said of a mutual friend and campaigner, Hanna Moorcroft, he is now 'promoted to glory'.

Pastor, chaplain, writer and very active campaigner for all animals, he initiated and attended many protests, vigils and services over the years, in north Wales against live exports, in Chester for the badger, and the turkeys sacrificed at Christmas, at Hillgrove, and in Cambridge against vivisection labs – just a few examples of his witness.

He spoke up strongly in support of campaigners against the bullfight in Spain and with Doreen, his wife and wonderful helpmeet, as he himself described her very recently, demonstrated outside the bullrings in SW France.

He conducted the service at the Animals' War Memorial in London every year – in fact, he was instrumental in getting the

tradition started, at the suggestion of his friend, Cynthia O’Neil. He held many animal blessings at the Baptist chapel in Holywell, Flintshire, where the family lived.

He was a lovely man, devoted and committed to helping animals all over the world, having great courage of his convictions, and always ready to support his friends in other faiths and denominations.

“I’m brought up a Catholic and you a Protestant, and our churches have been kept apart from each other down the many years. Today the animals have brought us together as one and I am so very happy.”

On his website he wrote of his visit to Germany in the 1990s: ‘Pastor Michael Blanke was soon to invite us a second time to Germany; but this time we would end up as guests to the Catholic Dean of Wiesbaden. Indeed, the venue was the beautiful Catholic Church of *The Holy Family*. The Church was packed to capacity by animal loving worshippers of all the major denominations. And before the actual worship began I had been invited by the Dean to participate in Holy Communion. “Just give me a blessing Father, I understand your dilemma and a blessing will abundantly suffice at this morning’s Mass!” I said. His reply was “You will offend me greatly if you do not partake of the Blessed Sacrament”.

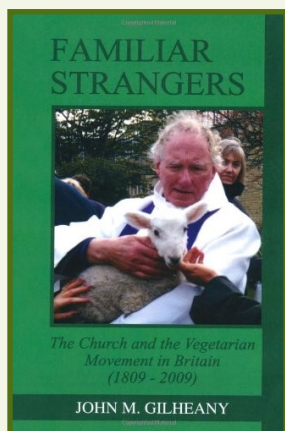
Indeed, as is usual, the animals were again on their best behaviour. It was incredible how well behaved they all were. And during their time of blessing, near the end of worship, a delightfully warm hearted and sensitive lady came forward. “May I speak to you?” she asked. “Of course!” I replied. Her words were something like this: “You understand, I’m brought up a Catholic and you a Protestant, and our churches have been kept apart from each other down the many years. Today the animals have brought us together as one and I am so very happy”.’

Let us hope he is now reunited with all the creatures he prayed for in this world. We have lost a wonderful friend for the animals. Let us hold him, Doreen and the family in the Light.

<http://www.all-creatures.org/ap/>

James’ last newsletter, accessible with others on the website, was written in Autumn 2014.

***By Marian Hussenbux.
Quaker Concern for Animals***



Diary Dates

Vegfest UK Brighton - Saturday 28th & Sunday 29th March - <http://brighton.vegfest.co.uk>

SOAS Interfaith Music Festival 'Faiths In Tune' - Monday 30th March at SOAS Brunei Gallery, Thornhaugh Street, Russell Square, London, WC1H 0XG - www.coexistinterfaith.org

Live A Better Life (Liverpool) - Saturday 11th April - www.labl.org.uk/labl_fair_liverpool.html

London Animals Charities Fair - Hosted by the *London Animals Asia Support Group*, Saturday 18th April, 10.30am - 4.00pm, The Human Rights Action Centre, 17 - 25 New Inn Yard, London, EC2A 3EA - Free Admission.

Quaker Concern for Animals AGM - Saturday May 9th at Friends Meeting House, 173 Euston Road, London. Speakers: Dominic Dyer, CEO of The Badger Trust.

ASWA AGM - Saturday 16th May at St Michael's Church, 4 Chester Square, London, SW1W 9HH at 11.00am. Guest speaker: Vanessa Amaral-Rogers from Buglife - the Invertebrate Conservation Trust.

Ecumenical Animal Welfare Retreat - Monday 18th May - Friday 22nd May, Noddfa, Penmaenmawr, North Wales. Contact Chris Fegan, Catholic Concern for Animals at chrisfegancca@gmail.com.

Vegfest UK Bristol - Saturday 23rd & Sunday 24th May - <http://bristol.vegfest.co.uk>

Animal Blessing Service at St Michael and All Angels Church, Mildred Avenue, Watford-Sunday 31st May at 3.00pm. Guest speaker Revd Prof. Martin Henig, Vice president ASWA, director AIA.

The Great Yorkshire Vegan Festival (Leeds) - Saturday 13th June - www.yorkshireveganfestival.com

Newcastle Upon Tyne Vegan Festival - Saturday 4th July - www.veganfestival.co.uk

12th Interfaith Celebration for Animals - Saturday 3rd October at 3.00pm at Golders Green Unitarian Church, 31 Hoop Lane, Golders Green, London. To celebrate St Francis Day, Mahatma Gandhi's birthday and World Animal Day.

Purple Poppies for Remembrance of *Animals in War* - Sunday 8th November - info@animalaid.co.uk

ASWA Remembrance Sunday Service at the Animals in War Memorial, Park Lane, London on 8th November at 3.00pm.

Regular Events:

Every Wednesday: Prayer link-up at 9.30pm.

Wherever you are. Irene Casey of *Catholic Concern for Animals* has a prayer suggestion sheet.

Tel. 01925 657890.

Every first Saturday of the month: Prayers for Animals at 12.15pm.

Gloucester Cathedral, Check with *Rev. Helen Hall* on 07919 538077.

ANIMAL INTERFAITH ALLIANCE

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Contact Us

We welcome members' articles and items of interest on the subject on faith attitudes towards animals. Please email them to:

The Editor *Animal Spirit*

Animal Interfaith Alliance,

at: Barbgard.aia@gmail.com



Celebrating 50 Years on from Dr Albert Schweitzer

'Until we extend the circle of our compassion to all living beings, we shall not ourselves find peace. It is our sympathy with all creatures that first makes us truly human...to preserve life, to promote life, to raise to its highest value life which is capable of development...[but it is evil] to destroy life, to injure life, to repress life which is capable of development.... Compassion, in which all ethics must take root, can attain its full breadth and depth only if it embraces all living beings'. Dr Albert Schweitzer

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