

ANIMAL SPIRIT



The Animal Interfaith Alliance Magazine

Summer 2016 - Issue 5

Faiths Working Together for Animals

In This Issue:

Campaigning Activity
by Marian Hussenbux

Poland Visit & World Youth Day
by Chris Fegan

Pope Francis meets
the Institute of Jainology

Mahaveer Awards
by Nitin Metha

Celebration of 30 Years
of Joyce D'Silva

Virtual Reality Zoos
by Ketan Varia

**A Question of Religion &
Animals**
Review by Thom Bonneville

www.animal-interfaith-alliance.com



People

President: - Satish Kumar (*Jain*)

Vice President: - Dr Deborah Jones
(*Vice Chair - CCA*)

Patrons:

Kay, Duchess of Hamilton
Joyce D'Silva (*Ambassador CIWF*)
Nitin Mehta MBE (*Jain*)
Dr André Menache (*Jewish*)
Dr Alpesh Patel (*Hindu*)
Dr Matthieu Ricard (*Buddhist*)
Dr Richard D. Ryder (*Ethicist*)
Anant Shah (*Jain*)
Muhammad Safa (*Muslim*)
Ajit Singh MBE (*Sikh*)
Charanjit Singh (*Sikh*)

Board:

Rev. Feargus O'Connor - Chair
(*Unitarian Minister, Trustee - QCA, Secretary - World Congress of Faiths*)

Barbara Gardner - Managing Director
(*CCA - Publications & Finance Officer*)

Thom Bonneville - Director
(*Co-clerk - QCA*)

Sarah Dunning - Director
(*Trustee - ASWA*)

Chris Fegan - Political Education & Campaigns Director
(*Chief Executive - CCA*)

Rev. Prof. Martin Henig - Director
(*Vice President - ASWA*)

Marian Hussenbux - International Campaigns Director (*QCA*)

Dr Harshad Sanghrajka - Director
(*Vice-Chair - Institute of Jainology*)

Ketan Varia - Director
(*Jain*)

Advisors:

Cultural & Diversity - Dr Atul Shah

Legal - David Thomas

Scientific - Dr André Menache

The Animal Interfaith Alliance is a registered not-for-profit company, number: 8958588

*Registered company address:
31 1/2 Hoop Lane, Golders Green,
NW11 8BS*

Member Organisations

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

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

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

Christian Vegetarian Association UK (CVA UK) - www.christianvegetarians.com

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

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

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

Islamic Concern (IC) - www.islamicconcern.com

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

The Mahavir Trust

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

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

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

Veerayatan: Compassion in Action - www.veerayatan.org

The Young Jains - www.youngjains.org.uk



Vision

A peaceful world where people of all faiths, and all those who believe in a compassionate world, work together to treat all animals with respect and compassion.

Mission

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

www-animal-interfaith-alliance.com

© Animal Interfaith Alliance 2016

Index

	Page
Editorial	3
Campaigning Activity - Spring 2016	4
Fundraising	8
Poland Visit and World Youth Day	9
The Institute of Jainology meets Pope Francis	10
Mahaveer Awards	10
Celebration of 30 years of Joyce D'Silva	11
Virtual Zoos	12
Death by Chocolate: the Sixth Extinction	13
The Question of Animals and Religion	14
Advertisements	16
Diary Dates	19

Editorial



Welcome to the fifth edition of *Animal Spirit*. Since the last edition, three months ago, we have welcomed four new member organisations. These are The Bhagvatinandji Education & Health Trust (BEHT), The Mahavir Trust, Veerayatan: Compassion in Action and The Young Jains. We are delighted to have these new members

on board and to have access to the enormous wisdom they bring.

We have also welcomed Marian Hussenbux, our correspondence secretary, to the board of directors, as AIA's International Campaigns Director. Marian works tirelessly, writing to the powers that be all over the world to improve the treatment of animals. Her report on her campaigning activities is given on pages 4-7 and I am sure you will find her efforts most impressive.

We would also like to warmly welcome all our new followers on Facebook, now at 30,000. These are largely young people from all over the world, including the Asian, African and South American continents. Facebook is now our main way of getting our messaging out and we greatly appreciate and value the feedback and interaction we receive from our new followers.

We continue to voluntarily campaign hard for animals all over the world and spread the message that compassion for animals is at the route of all faiths' teachings. We cannot do this important work without funds, so we have started to recruit major donors and sponsors to support us with our work. Details of this are given on page 8, along with a list of all the donors who have so kindly supported us since AIA's inception back in 2014. We are hugely grateful to them. If you do not feel that being a major donor is for you, then please become a friend of the AIA. There is a form on the inside back cover. We are also very grateful for all donations, which can be private and confidential at the donor's request.

Following the major upheaval of UK MPs, following the vote for the UK to leave the EU, we are writing to new key MPs to ask them to support animal welfare and specifically the items on AIA's animal manifesto. Boris Johnson told voters that he would stop live exports to the continent if the UK voted to leave the EU, so we are going to try to hold him to his promise. We are very upset and concerned to see the resumption of live exports of lambs from the UK for the forthcoming Eid festivals and will be writing specifically about this.

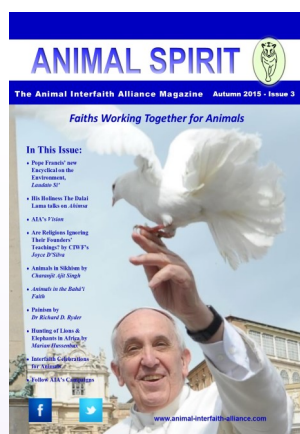
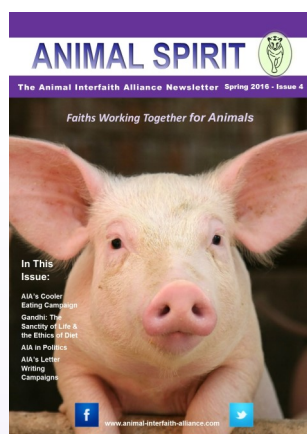
Thank you to you, the reader and supporter, for all that you do for animals and for ensuring that the faiths raise their voices for those who have no voice. Without you, there would be no hope for a compassionate future where animals are treated with the love, respect and dignity that is worthy of all sentient beings. Thank you!

Barbara Gardner

Animal Spirit Magazine

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

<https://animal-interfaith-alliance.com/magazine-2/>



AIA's Campaigning Activity - Spring 2016

Marian Hussenbux is AIA's International Campaigns Director who writes tirelessly to people of influence throughout the world to alleviate the suffering of animals.

By Marian Hussenbux

We have written to responsible bodies, usually by email but sometimes by post, about nearly thirty serious issues over these past five months. Where the subject is a current and/or long term matter, to which readers might also like to respond, we give details of the individual or body to contact.



Great Britain and Ireland

The killing of raptors, including the rarest, the hen harrier, and Scottish mountain hares continues, usually in the vicinity of grouse moors, and usually with impunity. We have written on several occasions to the previous and new Scottish Minister of the Environment, the *National Trust*, the *Peak District National Park*, the *Hawk and Owl Trust*, the *Moorland Association*, the *Game & Wildlife Conservation Trust* and the *National Gamekeepers' Organisation* about specific instances which are currently under investigation.



In relation to the killing of mountain hares, which, apart from the cruelty involved, might not be sustainable, the Scottish government has, for the first time, commissioned a count of animals to be undertaken in 2017. This is a step forward. Support from the *European Union* would help. As Alyn Smith SNP MEP is honorary vice-president of the *Scottish SPCA* and has been active on many animal issues in the *European Parliament*, we drew his attention to this study. As a consequence of the referendum, matters are obviously in a state of flux, but his cabinet will take a look at the hare study when completed and, in the meantime, will inform the Scottish Environment Minister that AIA has been in touch with Alyn Smith on this important matter.



In Ireland, we continue to ask the government to ban hare coursing, and at the end of June the Irish Dáil debated the issue. This was not a free vote, so the unsurprising result was 114 against a ban and 20 in favour. We lobbied every TD (Irish MP) and thanked those in favour. It is possible another bill might be presented in 2017.



You might like to ask the Minister to reflect on this futile cruelty perpetrated on defenceless creatures and remove the exemption for hare coursing from the *Animal Health & Welfare Act 2013*.

Contact: Heather.Humphreys@oireachtas.ie

The Sunday Times featured fur in the Style magazine. We wrote to the Editor asking her not to promote this product, no longer farmed in this country because of the cruelty involved. She replied to the effect that they did not often feature fur, but she made the point that it was difficult to draw a line, as some readers objected on other grounds, such as 'environmental destruction caused by cotton and the boiling of moth pupa to make silk'. However, following pressure from an online petition, she has now promised not to feature fur again.



The Leicestershire Wildlife Crime Police Officer rides with The Belvoir Hunt. As this appears to conflict with her work in this sphere, we asked the Chief Constable if she could be assigned to other duties. We received a reply from the Chief Constable which said: '...Investigations into allegations of unlawful hunting are overseen by a Detective Inspector with expertise in this area of the law and not by PC Roscoe'.

The Kennel Club organises Crufts each year. Bearing in mind long term concerns about the inbreeding of certain 'pure-bred' dogs, which came to light in 2008 as a consequence of a BBC programme *Pedigree Dogs Exposed*, we wrote to the director expressing deep concern about Catoria, a German Shepherd who won in her class this year, but whose difficulty in moving in the show ring, due to the weakness in her back, a bred-in defect, attracted much public concern. We asked the Director to ensure that the owners of dogs bred with such disturbing physiology were not admitted to the competition, let alone rewarded by it.



Again in the Republic of Ireland, some 5,000 cattle were exported to Turkey at the end of June. The terrible suffering involved at all stages of the operation and the inability of the exporting country to control what happens to the animals at their destination in other jurisdictions is well known.

We asked the Irish Minister of Agriculture and the EU Commissioner to take action to prevent and penalise such abuses. **Contact:**
Minister Michael Creed TD,
Agriculture House, Kildare
Street, Dublin DO2 WK12.



We received disturbing reports about ponies, owned by Commoners on Bodmin Moor, suffering malnutrition and general serious neglect earlier this year. This is a complex issue, which necessitated much correspondence. Compulsory microchipping will be imposed this July, which will make it easier to identify ponies and those who are supposed to be responsible for them.



We are informed that the local MP Neil Parrish has been of great help in this matter. AIA (mistakenly) wrote to a neighbouring MP, but he also took an interest and contacted the minister.

Many agencies are involved, including the government body *Animal and Plant Health Agency*, the *RSPCA*, *Redwings Horse Sanctuary* and the local council and police. We hope to hear that effective action has been taken to help these poor animals.

If you wish to know more about what the current situation is, or to help, please contact Faye at **People 4 Ponies**, who drew the matter to our attention. This excellent group specialises in helping wild and traumatised ponies. See www.people4ponies.co.uk.

The Tate Modern in London is running a Brazilian-themed exhibition called Tropicália, in which two macaws are displayed in a bare cage. AIA member, *Quaker Concern for Animals*, had discovered that this is, unfortunately, perfectly legal, as they campaigned against the same exhibition in the *Liverpool Tate* in 2013.

We wrote to the *Tate Modern* Director asking why living creatures should be reduced to the status of artwork and to request that they adopt a policy of never using animals in their galleries again. We had a prompt standard reply and await their more detailed response. We were informed by the Tate Modern: 'The birds are currently with their owner because of the high volume of visitors expected in the opening weeks...As visitor numbers continue to be exceptionally high, we will review the situation in due course'.

You might also like to ask them to formally adopt a non-animal policy.

Contact for the Director is: Sarah.Wynne@tate.org.uk

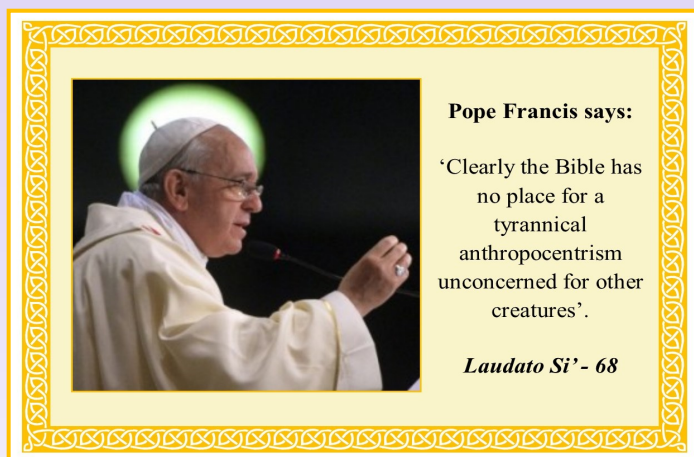
In Europe:

Garraiadas are a Portuguese tradition in which young bulls are roped and variously tormented in street festivals. The *University of Coimbra* has a traditional end of year students' celebration, comprising several events, one of which was a *garraiada*. We asked the university to ban this futile cruelty.

There were also 5,000 signatures on a petition asking for this and we are glad to report that the *garraiada* was not run this year.



(Continued)



We wrote to Pope Francis to the effect that the Papal Bull, pronounced by St. Pius V in 1567 forbidding bullfighting, has never been repealed, and asking him to reflect on the fact that such cruelty is in direct opposition to his own Encyclical *Laudato Si’*. We reminded him that in Argentina, his native land, the *corrida* has been banned since 1899.

We asked him to state his strong condemnation of the practice and ask the Bishops to proclaim this.

You can contact His Holiness at:

[The Apostolic Palace, 00120 Vatican City.](#)

Fur farming: A group of Czech Members of Parliament of a range of parties are supporting a new bill that could ban fur farms in the Czech Republic. We wrote to ask the ambassador in London to pass on our support for this initiative, and our hopes that his country would join the seven European countries in which a ban is already in place.



In Africa:

In Tunisia, the treatment of street dogs is very cruel. Both street dogs and those whose collars indicate they have families are being shot, sometimes only injured and left to die. There is much opposition to this in the country and there have been protests at the ministries in Tunis.



Some form of action has been promised, so the matter is on-going. We asked their ambassador here to convey our hopes to his government that a Trap-Neuter-Release programme, the most humane and effective practice used in many parts of the world, would be implemented

Zimbabwe and Swaziland continue to export elephants to zoos in, respectively, China and the United States. We have written several times to the governments, asking them to cease this deplorable activity. Few, if any, zoos are able to provide an adequate environment for these sensitive and complex creatures.

We have also written several times to *CITES*, the international body which regulates trade in endangered species, and to the *World Association of Zoos and Aquariums* which had indeed expressed reservations about the conditions in which elephant calves were kept in China. The correspondence came to an end.



(Continued)

India:

The **plight of elephants** in the subcontinent also is well known and we continue to keep updated on events in India especially, where there are excellent rescue organisations and sanctuaries dedicated to helping them.

The story of the **Precious Four** is a particularly sad case. The organisation *Wildlife SOS*, which is committed, among other work, to rescuing elephants from circuses and other abusive establishments, succeeded in securing the release of four female elephants, one blind, from the *Rambo circus*. The animals enjoyed only one month of excellent care and rehabilitation before a judge, on the basis of some apparently incorrect legal detail, ordered them back to the circus.



We wrote to the Chief Minister of Maharashtra, asking him to intervene and use his authority under the *Wildlife Protection Act (1972)* and other relevant legislation to take urgent action on behalf of the *Precious Four*.

Please contact the group at www.wildlifesos.org if you wish to help.

In **Uttarakhand**, a police horse called **Shaktimaan**, while on duty at a political rally, was attacked by a politician. We asked the Speaker of the *Uttarakhand Legislative Assembly* for a discussion on an amendment increasing penalties under the *Prevention of Cruelty to Animals Act (1960)*.

In the United States:

We have contacted the bodies responsible on the following issues:

Bears being kept in a concrete pit at the Cherokee Bear Zoo in North Carolina; the down-listing of West Indian manatees in Florida from 'Endangered' down to 'Threatened', which would allow more development and disturbance to their habitat; the plight of Hercules and Leo, chimpanzees from the



New Iberia Research Center, asking for them to be allowed to live in peace at the *Save the Chimps Sanctuary*; stingrays in Maryland, the snaring of cougars on public lands in New Mexico, the shooting of mountain lions in Nevada and the poisoning of rats and mongooses in Hawaii.

There are two particular issues to which we have dedicated extra efforts:



In New York State, the Seneca deer are at risk of being evicted from their current home, fenced in on an ex-military site, because the land is up for sale. As the deer are a rare white breed, they will become very conspicuous targets for hunters once out in the open. There have been sixteen bids for the property, and the council, in support of the deer, are considering which bid will benefit the area

best. We have several times written to the councillors, in response to appeals by the active local group working to protect the deer. We await the latest news.

In San Diego, California, we have for the second year supported the campaigning group which protects harbour seals who come onto a beach, with a children's paddling pool, to pup. The only request made is that the area chosen by the seals be roped off during the pupping season, but some local residents are opposed, wishing to make the beach accessible to visitors all year round. Again, this matter is on-going.



In Argentina:

You will have received the news that **Arturo the polar bear** died in the *Mendoza Zoo* in early July, after 22 years of captivity. We had previously written to President Macri at the end of 2015, asking for Arturo's environment to be greatly improved if he was indeed too old and sick to be moved to a Canadian zoo where the climate would at least have been more suitable for him.

We have now asked the Zoo Director, Dr Gustavo Pronotti, to promise never again to acquire polar bears or other northern species who would suffer terribly in the southern climate. ☹





Animal Interfaith Alliance

Faiths Working Together for Animals

Fundraising Objectives

AIA is looking to raise at least £10,000 per annum in ongoing support to continue with its interfaith work for animals.

To do this, AIA is looking for 5 major donors who can commit £2,000 per annum each to its work.

AIA needs sustainable funding to:

- Produce at least 2 copies of *Animal Spirit* magazine each year at £4,000.
- Campaign for animals and administer the charity at a cost of £5,000 per annum.
- Organise a fundraising event at the *House of Commons*.

Benefits of Sponsorship

- Be part of a movement that aims to bring about a peaceful world where people of all faiths and none work together to treat animals with respect and compassion.
- Help to create a united voice for animals from all of the world's faiths and spiritual beliefs, based on their founders' teachings, to promote the humane treatment of animals.
- Be recorded as a sponsor in *Animal Spirit* magazine and on the AIA website.
- Be a VIP guest at our *House of Commons* reception.

AIA's Unique Selling Points

- A unique alliance of organisations from the *world's major faiths*.
- An organisation which promotes both *interfaith co-operation* and *animal welfare*.
- The only organisation which draws on the *combined wisdom* of all faiths to promote the *compassionate treatment of animals*.
- AIA promotes *social harmony* by bringing faith groups together on an issue they all have in common.
- *Politicians* are encouraging interfaith co-operation, so they will *listen to AIA*.

Major Donors

We are tremendously grateful to the following major donors who have supported AIA since its inception in 2014 with the following donations.

Diamond - £10,000 plus

Meenal & Madhoo Mehta of the
Romeera Foundation

Gold – £1,000 - £10,000

Dr Richard D. Ryder

Silver - £500 - £1,000

Anant Shah
Dr Deborah Jones

Bronze - £100 - £500

The Mahavir Trust
Ketan & Kruti Varia
CCA
QCA

Donations up to £100:

ASWA,
Veerayatan UK,
Judith Wilkins,
Rev. Feargus O'Connor, Ann Moody,
Michael Allured,
Mr Thom Bonneville,
Mr Keith Cottrell, Mrs Rita Donovan,
Mrs Beryl Finch, Ms Angela Lynch,
Mr Harshad Sangrajka,
Mr Hasraj Shah, Ms Christine Snow

If you would like to make a donation or bequest

to the
Animal Interfaith Alliance,
please contact
Barbara at
Barbgard.aia@gmail.com
Or send a cheque to the
address on the 'friend'
form on page 19.

Poland Visit and World Youth Day 2016

By Chris Fegan



I was delighted to visit Poland recently for Catholic Concern for Animals (CCA). The catalyst for the visit was *World Youth Day 2016* (WYD), a major Catholic 'jamboree' for young Catholics from around the world, which is held every two to three years and which, this year, was held in Krakow at the end of July. The highlight for the young people

was the attendance of Pope Francis for four days.

I also took the opportunity to meet with CCA Members in Poland to discuss our planned activity in the country over the next 12-18 months and also to visit an animal project in Poland.

The unexpected bonus was the *Conference on Animal Rights in Europe* (CARE) in Warsaw which I also attended, which focused on issues in Eastern Europe and was, as far as I am aware, the first of its kind ever held and it is hoped it will become an annual event - I hope so, as it was excellent.

The whole trip was most worthwhile and, whilst at WYD 2016, I helped the *Global Catholic Climate Movement* with a *Laudato Si' Eco-Village* in which we engaged pilgrims, especially young Catholics and the local Krakow population to WYD and the Pope's encyclical letter on the environment, which was published last year. I was there to make sure that the Pope's message on the care for all Creation, including the animal kingdom, was to the forefront, along with all the messages about climate change and sustainability, etc.

I am delighted to say that the message was warmly received by all the young people that I spoke to and they were very well informed about the major animal stories of the recent past, including the killing of Cecil the Lion and the recent deaths of animals in zoos due to human intrusion. I was delighted that this young and 'active' generation of Catholics will, and do, take animal welfare issues seriously wherever they live in the world and this was very encouraging.

The CARE was also very encouraging, with a large number of young animal welfare advocates from across Europe discussing the issues of animal welfare generally and focusing on the problems in countries such as Czech Republic, Ukraine and Russia, as well as Poland itself. The situation in some of these countries is dire and it made me consider that, despite all the problems that animals still face in the UK, the situation is better than that of some of our European neighbours. The problems seem to get worse the further east you go.



An interesting sub-theme for me was the way animal welfare suffered or benefited under differing political regimes and also within and without EU member countries and accession states. The example of Russia as a country that has had major political upheaval, and indeed revolution, was a case in point, and a short history of animal welfare from the days of Tolstoy to the present was very interesting in this regard.

Also, taking into account the UK populations' referendum vote to leave the EU, the workings of animal welfare on an international level was very relevant. Keeping the gains made via the EU on animal welfare matters will be a major concern for us all and something we must keep an eye on as the Brexit negotiations move forward over the coming months and years.

All in all, the trip to Poland was very useful. A lot of differing ground for animal welfare was covered and a lot of boxes were ticked. ☸



Chris Fegan is Chief Executive of Catholic Concern for Animals and a director of the Animal Interfaith Alliance.

The Institute of Jainology Meets Pope Francis



On 31 May 2016, representatives from *The Institute of Jainology (IoJ)* in London met with Pope Francis and the Pontifical Council for Interreligious Dialogue (PCID). The respective delegations were led by Cardinal Jean-Louis Tauran, President of the PCID and Nemu Chandaria, chairman of the IoJ.

Aiming to identify concrete areas of convergence as the basis of cooperation, they discussed ‘Taking care of the Earth, the home of the human family’, emphasising the need for both Jains and Christians to work together, joining hands with all believers and people of good will to make the Earth liveable and peaceful for all.

They reflected on the Jain principle of ‘non-violence’ (Ahimsa) towards all forms of life and that of the Christian ‘compassion’ and ‘justice’ for the poorest and most vulnerable people by calling for responsible stewardship of the natural world. They found common elements that can motivate and advance cooperation between Jains and Catholics. They also recognised that these elements, on a practical level, call upon the followers of both religious traditions to promote respect for the environment, non-exploitation of natural resources, reduction of wastefulness, care for all forms of life and concern for future generations. ☸

Mahaveer Awards Presented to Brave Hunt Monitors

By Nitin Mehta

Mahaveer’s Birthday was celebrated by all the London Jain organizations on Sunday 1st May 2016 in Harrow, with around 750 people present. Mahaveer Awards were presented by Nitin Mehta to two outstanding individuals, Darryl Cunningham and Roger Swaine, who were monitoring an illegal fox hunt on behalf of *The League Against Cruel Sports* when they were brutally attacked by fox-hunters. Darryl suffered a cracked vertebra in the neck and was hospitalized. Roger also sustained injuries. The awards were given away by Dr. Mukul Shah and Dr. Freya Shah. The citations on the awards are as follows:



MAHAVEER AWARD

Presented to Darryl Cunningham / Roger Swain

You were brutally attacked while monitoring a fox hunt in Leicestershire. Your courage and compassion for defenceless animals is exemplary. We call your kind act ‘Abhay Daan’. It means giving someone protection from fear of death. Generations to come will be inspired by you. We salute you.
Young Indian Vegetarians (Y.I.V.) 1/1/2016.

In the picture from left to right: Barbara Gardner from AIA, Dr. Mukul Shah, Dr. Freya Shah, Nitin Mehta, Roger Swaine, Darryl Cunningham.

Celebration of 30 Years of Joyce D'Silva at CIWF

By Barbara Gardner



This year, Joyce D'Silva is standing down from a leading role in *Compassion in World Farming* (CIWF), after a career spanning 30 years, first as an employee, then as its Chief Executive, and finally as its Ambassador. On behalf of the *Animal Interfaith Alliance* (AIA), I was very pleased to attend the wonderful event held on

13th July 2016 to 'celebrate 30 years of Joyce D'Silva' and to look back on her amazing career with CIWF and her outstanding achievements for farm animals. Joyce is a patron of AIA.

The event was held at Savoy Place in London and was attended by many people who had worked with Joyce during her long and successful career. Patron Joanna Lumley and Chief Executive Philip Lymbery hosted the event, where those attending heard tributes from three guest speakers and were shown a short film of her achievements, before finally hearing from Joyce herself. Joanna Lumley said that Joyce 'had been a beacon' and Philip Lymbery said that Joyce had been 'a leader, champion and pioneer'.

The first guest speaker was Professor Joy Carter, Vice Chancellor of the *University of Winchester*, who spoke about the new *Centre for Animal Welfare* at the University, where there are under-graduate and post-graduate courses in animal welfare, as well as teacher training qualifications which focus on animal welfare. This ensures that animal welfare is then taught to young people and, importantly, would save them from unlearning the natural compassion they already have. The University also included animal welfare in its policies and their catering includes only animal products from higher welfare systems. Joy said she thought the future looked bright for animals in that 70 per cent of vegetarians and vegans are under 34 and that social media was very powerful for getting animal welfare messages across.

The second speaker was Martin Palmer, Secretary General of the *Alliance of Religions and Conservation* (ARC). He criticised the lack of compassion in the environmental movement, which saw nature as a resource to be managed for human needs only. Martin pointed out that we are part of a much bigger whole and he thanked CIWF for bringing animals and compassion into the movement. He highlighted the important role of the faiths (who own 12 per cent of the world's farmland) in bringing compassion back into the way we treat animals and the wider environment, and stressed that they needed to get back to some of their original teachings which had been forgotten.

The final speaker was John Webster, Professor Emeritus at the *University of Bristol*. He described Joyce as 'the finest advertisement for a vegan diet that I have ever met'. Describing farmers as 'stewards of the land', he criticised farming subsidies for failing to reward stewardship of the environment and animal welfare, which included both farm and wild animals. He hoped that some good would come out of the fallout from Brexit and that subsidies could be revised based on the fundamental principle of respect for all life.

Finally, Philip summed up Joyce's outstanding career, saying that she did not just fight for freedom from suffering but for animals to get joy out of life. Joyce's many achievements are staggering. CIWF's 1 million signature petition to the *European Parliament* helped achieve legal recognition of animals as sentient beings. This was then incorporated into the *European Treaty*. Under Joyce's leadership of CIWF, sow stalls, veal crates and barren battery cages have been banned in the EU.

What strikes me most about Joyce is her spiritual and compassionate nature. She has championed the faith-based approach to sharing compassion towards animals and has written extensively on the subject. Luckily she is still doing work for CIWF on a consultancy basis. **The *Animal Interfaith Alliance* is very proud to have Joyce as a patron.**



EFRA Inquiry on Animal Welfare

The *Environment, Food and Rural Affairs* (EFRA) Sub-Committee is holding a series of short inquiries on animal welfare over the course of this Parliament and has invited written submissions. AIA has and will be responding to these. The first inquiry focused on domestic pets, including cats, dogs and horses and AIA has made a written submission on this.

Virtual Reality Safaris – The End of Traditional Zoos

By Ketan Varia



I was once in a Safari Park in Kenya in 2005 with my family and saw a lioness as she lay in the grass. Shortly afterwards, she started walking in an elegant and carefree way, towards her family. It was early evening.

A year or so later, I took my family to an animal safari park in Milton Keynes. The lions

there were beautiful, but something was different. In Kenya, I felt a sense of awe for the lioness. She made it clear that it was her territory and we were the visitors. During the safari park visit, the pride of lions we saw looked well fed, but we knew that they were in an enclosure and had adapted to life in an 'open prison'. Although I cannot claim they felt miserable they certainly weren't 'free'.

Over 10,000¹ zoos exist worldwide, holding an estimate of about a million vertebrate animals. This seems to provide some benefit for the 700² million visits they have from people who see them to appreciate the diversity of this earth. However, what is the cost of this to the animals? Are we seeing them in their real environment or are we seeing just a shadow of their glory?

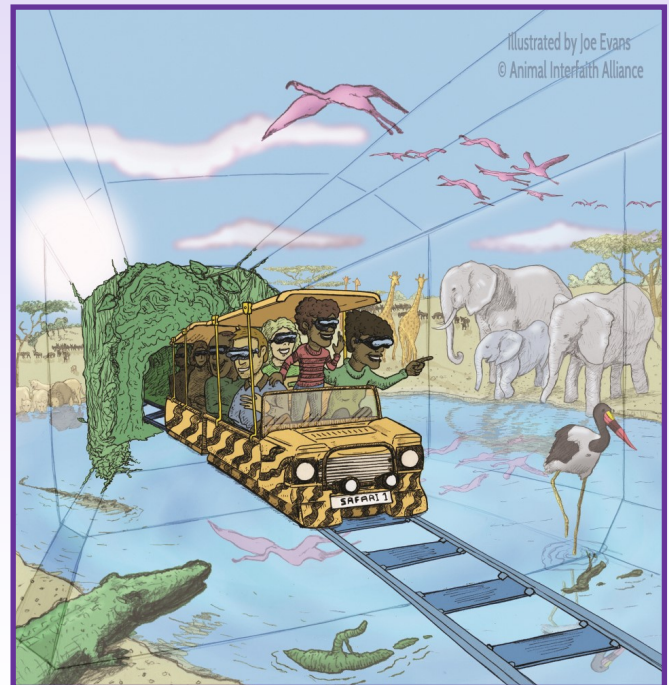
Zoos are outdated

Zoos and animal parks are outdated ways to see animals in the 21st Century. We now have the technology to provide an experience that both allows us to see animals in their natural habitat and make their experience convincing and 'real' and at an affordable price. Zoo owners will argue that the visits pay for conservation. But we need to build a better virtuous circle. Conservation should be done within the local environment, except in exceptional circumstances. If you had an illness and needed support, would not it not be better to be treated locally and not in a hospital 'cell' thousands of miles away from your habitat?

What would the mechanism be for a Virtual Reality Safari?

Using hidden cameras in the wild, in remote locations, we can project their pictures onto 3D environments locally, in the western world. We would see animals in their natural habitat and be able to see what the wildlife experts saw. The 3D, being a real-time effect, would also involve surprise elements, which would make the experience vivid and engaging.

We could have Safari 'drives' with which trains/cars drive on a mini 'track' in adjunct to the 3D screens/projection, so you could see in full perspective - as if you were really there. The main cameras would be by lakes and rivers, where animals go frequently for nourishment. It would be possible



to have cameras on high wires, hidden between trees, so that they could move in sync with the person creating a real 3D effect and a real sense of being in that environment

Technology for 3D Virtual Reality Safaris

The Technology for 3D and entertainment is well established and can come from three main sources. Firstly, from theme parks that understand how to create an engaging experience. Secondly, from 3D films which now enable films to come alive. Thirdly, from filming animals/nature in the wild, such as the wonderful nature programmes we have seen from the BBC and *National Geographic*. The idea of there being in-situ cameras is nothing new, with BBC programmes like *Winterwatch* already established.

Once this concept takes off, controls would need to be in place to limit the interference to the animals' environment and lives, and limit the wildlife areas being used to this end.

Conclusion

We don't need zoos that trap animals, but Virtual Reality Safaris that utilise technology for a cruelty-free experience of seeing animals in their natural habitats. This will create a virtuous circle of conservation which is more sustainable. ☞

Ketan Varia is a director of The Animal Interfaith Alliance and a director of Kinetik Solutions Ltd..

Editorial Support by Jayni Gudka.

1. Warwick Frost, "Zoos and Tourism: Conservation, Education, Entertainment?" 16 Dec 2010
2. "The world zoo and aquarium conservation strategy", World Zoo and Aquarium Association (WAZA). 2015.

Death by Chocolate: the Sixth Extinction and Why it Matters

By Simon Leadbeater

On 23rd February *Racing Extinction*, the new film from Oscar winning director, Louie Psihoyos, went on general release. Psihoyos

exposes the reality of mass extinction – the sixth mass extinction in fact. The sixth one? In ages past, five natural catastrophic events wiped out most of life on earth – the sixth extinction is different inasmuch as it is being caused by one

species, and no prizes for guessing which one. I first heard the term from Richard Leakey's 1995 book and in 2014 Elizabeth Kolbert published *The Sixth Extinction; An Unnatural History*. Another recent publication is *The Annihilation of Nature* by Gerardo Ceballos, Anne and Paul Ehrlich. The scale of loss is staggering; the *Living Planet Report (2014)*, published by the WWF and ZSL, revealed that vertebrate populations have halved since the 1970s; large fish have declined by 90 per cent since the early 1960s - statistics which cumulatively lead one writer to comment that 'the sixth great extinction is not slowing but gaining momentum'. In the UK we lose about one species every month. It is no coincidence that this is occurring as we move from the Holocene to what the Nobel Prize winning chemist, Paul Crutzen, has popularised as the Anthropocene, a new geological age. The award-winning writer, Gaia Vince, defines this in five ways: high levels of carbon dioxide, the destruction of coral reefs, the extinction of 75 per cent of wild animals, the control of 75 per cent of fresh water and the 'resculpting' of the planet.

There are a number of reasons why mass extinction should be of concern. One is that nature provides 'ecoservices,' which essentially means that nature is useful to us. I am frankly less concerned about this, though I don't doubt its importance, and some writers, such as Tony Juniper, have suggested that placing a financial value on nature is an important means of saving it. What I want to achieve in this short article is to highlight our role in this extinction event, and then to suggest the main reason why it should concern us, an important dimension not highlighted before.

There are numerous drivers of extinction, and our response to human population growth is at the heart of it, resulting in the loss of habitat (a scientific term for home) and climate change. The greatest loss of habitat, and the greatest contribution to climate change above transport and industry – is the loss of forests. Gaia Vince in her *Adventures in the Anthropocene (2014)* reports that the 'scale of change... is perhaps nowhere as stark' as in the pace of deforestation. Across the world half the forests have already gone, and each year a further 16 million hectares disappear. This accruing deficit can perhaps be visualised by considering an area of a little more than England and Wales combined being lost each year. Why is it that so much forest is being lost? Well, there is some subsistence 'slash and burn' agriculture, but the majority results from the demand for products in countries like England, resulting in palm oil plantations replacing old growth forest and rainforest making way for soya crops to supply industrial farms in Europe.

Palm oil plantations now cover an area the size of Brazil and produce an ingredient, which if not ubiquitous, takes some effort to avoid. Take chocolate. Many confectionary products contain palm oil – and buying chocolate containing palm oil contributes to the



extirpation of environments thousands of years old and rich in wildlife. A number of manufacturers now appear to be trying to address the problem, possibly following consumer pressure, but the loss of forest in, for example, Indonesia, gathered pace in 2015. And with some exceptions, most fast food outlets and restaurants will only serve factory-farmed meat – just ask them, as I have. So eating out invariably entails dining on the Amazon rainforest.

There may be some of you still perplexed as to why any of this matters, assuming you don't buy the ecoservices argument, that is. I will tell you why this matters to me. The extinction process above all else causes terrible suffering, and as Brian Czech has observed '...the most important source of wild animal suffering is habitat destruction'.

Some early thinkers, such as Thomas Aquinas, held animals were 'brute beasts' and that humans had 'no duties of charity of any kind' towards them - animals were 'as things in our regard.' And Descartes argued that animals were machines, incapable of thought or feeling. More recent philosophers, such as David Hume, JS Mill, and particularly Jeremy Bentham, the founder of *London University*, argued that the key quality animals possessed was their capacity for suffering. Bringing us more up to date Richard Ryder, Peter Singer and others argue that animals are sentient. The philosophers have, of course, only interpreted the world, but we can turn to science to help us understand the scale of cognition and sentience in non-human animals. It was Charles Darwin who first said that the difference between people and animals was a matter of 'degree not kind,' a phrase repeated by Jane Goodall DBE at her London lecture in September last year, and whom I had the privilege to meet beforehand. And, as well as Dr Goodall, a host of scientists ranging from Professor Marc Bekoff, Carl Safina, Jeffrey Masson, Bernard Rollin, have demonstrated that animals are capable of feeling, as summarised in the *Cambridge Declaration on Consciousness (2012)*.

This is not to say human and non-human animals are the same; there is a continuum which should perhaps not be oversimplified. One area of differentiation between human and non-human animals is presented by the Revd Professor Andrew Linzey. He has written many books, but one of his central premises is that people can be differentiated through the concept of service; as Christ was a servant king, so we should be a servant species – nurturing and caring for creation and all within it, rather than exploiting and harming it. The theologian Charles Camosy also emphasises that humans are 'a different kind of animal – one which has the power to reflect on our source of ultimate concern, then to act according'. What makes people different from non-human animals bestows a duty on us to behave well towards them. 'Because we are different, we have more responsibility to act with kindness and diminish suffering'.

Much is at stake, as Gaia Vince says, 'life itself.' This should galvanise us to make eschewing harm a minimum principle of daily life. Back in 1981, writing in the *Church Times*, the Revd. Canon Arthur Fielder enjoined 'Christians... [to] be very selective in the foods they buy and eat, always studying the small print'. That may be a chore, but to consume anything and everything is a key driver of suffering in the world. We have a choice. Do we wish for ourselves to be reflective and knowledgeable, or to remain unthinking and uninformed; do we wish for a world which has space for all of creation or which becomes increasingly inhospitable for us and uninhabitable for most of God's creatures? We become what we eat and what we eat the world becomes. ☞

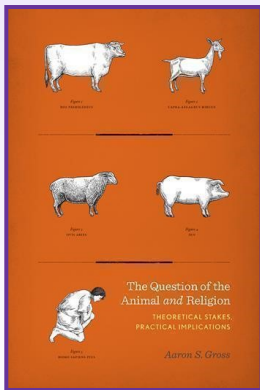
Book Review

The Question of the Animal *and* Religion

by Aaron S. Gross
2015, Columbia University Press

Review by Thom Bonneville

"Religion, almost by definition, begins where the animal ends" (78).



Researchers and theorists will split the finest of hairs over what exactly it is that we mean by 'language' and whether, therefore, it can be said that the non-human animals have such a thing. That they are without language full-stop was more or less universally attested prior to the ethological studies that began appearing in the seventies; today it is more of a minority opinion. But while we may

or may not admit that animals 'speak', it remains a fact that their speech is not of a kind that is immediately intelligible to us humans. They see, though. They see us, and we see them. Perhaps most significantly, we see them seeing us. We are most open to their appeal, most vulnerable, we might say, when we become sensible of their gaze.

The Agriprocessors' slaughterhouse scandal

The final months of 2004 witnessed a major breaking-through of seeing - of animals seeing their human tormentors and our witnessing, via the medium of videotape, their seeing - when *The New York Times* (NYT) ran a piece on practices at Agriprocessors, a glatt kosher slaughterhouse and meat-packer, one of the USA's biggest, then operating under that name in the small city of Postville, Iowa. It is perhaps unnecessary to note the specifics of what the investigators uncovered there but Dr Temple Grandin's reaction, as printed in Mason City, Iowa's *Globe Gazette*, gives a sufficient sense of it:

'I thought it was the most disgusting thing I'd ever seen. I couldn't believe it. I've been in at least 30 other kosher slaughter plants, and I had never, ever seen that kind of procedure done before. ... I've seen kosher slaughter really done right, so the problem here is not kosher slaughter. The problem here is a plant that is doing everything wrong they can do wrong.'

Any particular slaughtering operation can, of course, fail to comply with whatever animal welfare regulations might be in place, whatever the country of operation and regardless of the ownership of the facility. That animals suffer terrible fates, even in the 'best' slaughterhouses, should surprise no one. But would we not be surprised to find the most egregious violations vigorously defended by persons or communities not directly responsible for them? And would it not be more surprising still if we should find polar reactions of



Thom Bonneville

condemnation and approbation coming from adherents of the same faith? Perhaps we wouldn't be. What does that then say about our religiously-informed regard for animals, or even about our religious identity per se? These are some of the questions that pressed themselves on me in reading *The Question of the Animal and Religion*, Aaron S. Gross's exploration of the paradoxes surfacing in the aftermath of the NYT exposé.

Polarised views within the same faith

Reflecting on the extremes of responses occasioned by the Agriprocessors' scandal, Gross notes that there were calls by some Jews, mostly of the liberal and conservative communities, to abstain from eating meat altogether, in order to avoid any complicity in a practice which would provide scope, whether systematically, or only occasionally and inadvertently, for such cruelties as were witnessed and recorded by the investigators who had infiltrated Agriprocessors. On the other hand, other Jews were led to defend 'the dismembering of live animals as the highest form of kashrut' (176) and to do so, not in an era of subsistence, but in one in which the domination of food animals - the denial to them of nearly every aspect of a natural life - has become total (181-182).

To an outsider's eye, the contrast between such responses could hardly be sharper. One side emphasizes fidelity to holy commandments, as well as, perhaps, tradition and cultural practice, while the other side emphasizes compassion. But both protest in the name of authentic Jewish values, which is to say in the name of religious values. Indeed, whether one conforms to a particular practice on the basis of its being commanded or its being ethically pre-eminent, one does so because that is what one believes God wishes one to do. The more perfect obedience could be claimed, then, by either party.

How can this be? What is it about religion? It might be fairer to say, what is it about the great monotheisms, originating in the ancient near east, that they can, in practice, accommodate such radically opposed conceptions of what constitutes cruelty and what constitutes its opposite - namely compassion? To maintain that it is their spiritual capaciousness that allows religions to maintain such contradictions seems at best unilluminating and at worst a cop-out. And although we are accustomed to saying that religious

observance habitually falls short of its sacred ideals, we usually do so under an assumption that we grasp those ideals; as though we are quite confident of religion's, of religiosity's, essential character.

Opposite ideas of our obligations to animals can, of course, be found within almost any social group - apart from vegans - but, as believers, we might also ask ourselves how is it that we should find the world's animosities and contradictions so deeply mired in, mirrored in, our religious consciousness, except that they were generated therefrom?

Dr Melanie Joy, like Gross, an academic activist, talks about '*carnist*' *dissonance* as our standard, cultural default in the west. Are our schizoid religious ethics to blame for this dissonance, or are they a symptom of this dissonance, or are they both?

The Humane Subject

The type of consciousness that embodies this strange dissociation, that lives it out schizophrenically, Gross calls '*the humane subject*'. The humane subject is the subject who imagines that he or she is kind to animals whilst engaging in

practices that are highly detrimental to their interests, and it is in the humane subject that the polar responses cited above have their mutual foundation. By way of illustration, we might return to the question of an ethical fidelity to God versus a pre-ethical fidelity ('pure' obedience; obedience with no supplement of human discernment, supposedly) and note that both movements contain a notion of human specialness, insofar as they issue from a chosen aligning of our will

What is it about the great monotheisms, originating in the ancient near east, that they can, in practice, accommodate such radically opposed conceptions of what constitutes cruelty and what constitutes its opposite - namely compassion?

to God's will that is not available to mere animals. There is a sort of kindness in the dispensing of a death in accordance with God's protocols, which cannot be questioned, just as there is a kind of human ascendancy (Gross's term) coming into play in the presumption of he/she who would perceive the animal as a being worth saving.

If we were to perceive that our 'kindness' and our cruelty are two sides of the same coin and envisage circumstances in which we might be able to be, or do, otherwise to animals, how would we start? How would we, in fact, begin again? Can we think our way out of it? Can we *imagine* our way out of it? And how is it that we have come to this realisation? Might it simply be that it is because animals have, at last, succeeded in *being seen*?

A re-envisioning of religion

For Gross, there can be no quick corrective. He recommends instead something akin to a re-envisioning of religion, as well as a re-grounding of the study of religion, from the bottom up, starting with an interrogation of the most basic distinction of all: the assumed distinction between the human and the animal (6). On one hand, it is shocking that such a reimagining is not

already well underway, so many generations after Darwin; on the other hand, the task seems so daunting as to verge on the impossible, as it seems to imply such a thorough overturning. Credit to the author, for taking it as far as he manages to.

'Both for Jews who defended and for those who decried Agriprocessors, to be a Jew - even to be a human - is bound up in a certain kind of relationship with animals, with creatures, at least as much as it is to be bound up in a relationship with the Creator' (58). The theme of binding - as in the binding of Isaac and as in *religare* - is apt. But we must all be bound together in *just the right way* - the way that is flattering to mankind and according to which, moreover, mankind is the honourable discoverer of the wonderful interdependence that the Creator has instantiated. God is no longer the wholly 'other' of creation but the one with whom man may enjoy particular relations of preference and privilege, as well as incurring certain responsibilities. That this is accomplished not so much through a raising of the human as by a denigration of animals might be witnessed by our actual historical treatment of the latter. We *must* have meaningful lives and afterlives and various god-like qualities because *they* lack all of the above - and does the fact that subjugation goes divinely unreprieved not testify to it?

What Gross ultimately helps us to attend to is the fact that all slaughter - not just kosher or halal - is religious slaughter (3). And not only to that, but also that our received ideas as to what is and what is not 'humane' (human) are rooted in an obscured and obscuring separation from our animality which we can neither complete nor escape. ☞

Notes:

1. Page numbers refer to the paperback edition 9780231167512.
2. The undercover footage shot by PETA is still available for viewing on PETA's website at <http://www.peta.org/features/agriprocessors/>, which also contains the Temple Grandin quotation.
3. Aaron S. Gross is the Vice President of *The Society for Jewish Ethics*, the CEO of *Farm Forward*, 'an organization devoted entirely to ending factory farming and creating humane and sustainable alternatives to it'. He is also a professor of theology and religious studies at *The University of San Diego* and chair of the Steering Committee of *The American Academy of Religion's Animals and Religion Consultation*.
4. Thom Bonneville is a director of AIA and a co-clerk of *Quaker Concern for Animals*.



The Christian Vegetarian Association



CVA offers U.S. \$20 per hour for leafleting at Christian concerts, revivals, and other events.

Our 8-page booklet *"Joyful, Compassionate Eating"* has been well-received, and most people find leafleting a very positive experience.

Though the CVA is based in the United States, many people outside the U.S. have found this booklet very helpful for their advocacy.

For more information contact Lorena at:
LorenaValenziVeg@gmail.com.

The Jewish Vegetarian Society

Crowd Funds for New Jewish Vegetarian Centre



The Jewish Vegetarian Society (JVS) has launched a crowd funding campaign to raise £25,000 to open its first Jewish Vegetarian Centre where there will be vegan feasts and cookery demonstrations, film screenings and gardening workshops. For further details and to donate visit:



www.jvs.org.uk/crowdfunding-launch-uks-first-jewish-vegetarian-centre/

The Sadhu Vaswani Centre



Meatless Pledge Day

The 25th November is Meatless Pledge Day and also the birthday of Sadhu Vaswani.

The Sadhu Vaswani Centre UK is taking part in the international Sadhu Vaswani Mission's meatless pledge day. Join people from all over the globe in signing the pledge form and sending it in. For further details, please visit:

www.sak.org.in/



Registered Charity 1083468

Every donation however big or small makes a huge difference to all the donkeys.

Name: _____ Tel' No: _____
 Address: _____
 Email: _____

Send your donation to:

Safe Haven for Donkeys in the Holy Land
 23 More House Farm, Ditchling Road,
 Wivelsfield RH17 7RE

Telephone donation line:
 01444 470136

Donate online at
www.safehaven4donkeys.org



No. 233, Summer 2016, Price £3

In This Issue:
 Laudato Si: The
 Interconnected Creation
Fr Dieudonné Rizinde
 Animals in War -
Bruce Kent
 India's Elephants -
Philip Mansbridge - IFAW
 SARK - Animal
 Christian Welfare -
Daryl Booth
 People 4 Ponies -
Faye Stacey
 The Call of the Wild -
Jenny Amphaeris



www.catholic-animals.com

Join *Catholic Concern for Animals* to receive
 three free copies of *The Ark* each year.

Contact Frances Chalk at franceschalk@hotmail.co.uk



The Anglican Society for the Welfare of
 Animals warmly invite you to the following
 service on Sunday 28th August.

Animal Welfare - a Christian concern?

Eucharist Service with talk by Tony Campolo
 St James's Church, Piccadilly at 11.00am.
 Enquiries - AngSocWelAnimals@aol.com
 or 01252-843093



ASWA, PO Box 7193, Hook, Hampshire, RG27 8GT
 T: 01252 843093 • E: AngSocWelAnimals@aol.com
www.aswa.org.uk

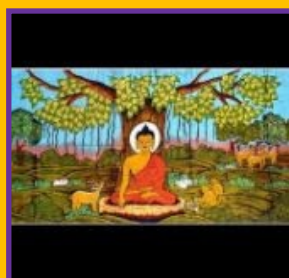
Dharma Voices for Animals



Become a member at no
 cost and support the efforts
 to raise awareness of the
 suffering of animals in the
 Dharma community.

Check out our website at

<http://dharmavoicesforanimals.org/>



Watch our video featuring
 interviews with world-
 renowned monastics and lay
 teachers including Ven.
 Bhikkhu Bodhi, Jetsuma
 (Ven. Master) Tenzin
 Palmo, Ven. Bhante

Gunaratana (Bhante G), Christopher Titmuss, Ven.
 Geshe Phelgye, teachers from *Spirit Rock
 Meditation Center* and many others.

Peace in the Park



Hosted by the Young Jains UK

Peace in the Park
 will be held on

27th August from 10.30am - 7.00pm
 at the Global Retreat Centre, Nuneham Park,
 Oxfordshire, OX44 9PG

Further details at :
<http://youngjains.org.uk/events/>

Interfaith Celebration for Animals & Animal Interfaith Alliance AGM

Saturday 22nd October 2016

at Golders Green Unitarians, 31 Hoop Lane, Golders Green, London, NW11 8BS.

AGM starts at 2.00pm

All friends of AIA and representatives from AIA member organisations are welcome.

AIA member organisations can vote.

Interfaith Celebration for Animals at 3.00pm

Led by Rev. Feargus O'Connor, Chair of AIA,

Guest speaker Rev. Prof. Martin Henig MA, DPhil, D.Litt., AIA director and ASWA Vice President, plus readings from all of the main faiths.

All welcome, including dogs!

Faiths Working Together for Animals

Advertise in Animal Spirit Magazine

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

Rates for non-members are as follows:

Quarter page - £25.00

Half page - £50.00

Full Page - £100.00

*Includes an advert
on the AIA website and social media.*

Contact the editor at
Barbgard.aia@gmail.com

ECUMENICAL ANIMAL WELFARE RETREAT 2016



CHARNEY MANOR

13th Century Conference & Retreat Centre

Monday 22nd August - Thursday 25th August 2016

This three night break offers a relaxing environment for you to enjoy stimulating speakers, the company of like-minded people and thoughtful liturgies and prayer-times in this peaceful 13th Century Retreat Centre, set in the beautiful Oxfordshire Countryside. Roman Catholic mass and Anglican services will be available. Rooms are en-suite and include towels, toiletries and tea/coffee making facilities.

Costs are £315.00 per person and there is a £15.00 deduction per person for room sharing. £50.00 deposit required by 25th July 2016.

Book now to be sure of a place by contacting Irene Casey
Email: irene.casey@talktalk.net or Tel: 01925 657890

For further details about Charney Manor, visit their website at www.charneymanor.com

www.catholic-animals.com

Diary Dates

August:

Ecumenical Animal Welfare Retreat - Charney Manor, Oxfordshire - Monday 22nd August - Thursday 23rd August. Contact Irene Casey at irene.casey@talktalk.net or 01925 657890.

ASWA Animal Welfare Talk by Dr Tony Campolo - Sunday 28th August at 11.00am at St James' Church, Piccadilly, London.

September:

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

Ecumenical Animal Blessing Service - 18th September at 2.00pm at St Oswald's RC Church, Padgate Lane, Warrington, WA1 3LB.

Shambhu's Cookery Demonstration - Saturday 24th September at 2.00pm at The Calthorpe Project, 258-274 Grays Inn Road, London WC1X 8LH. Contact shambhus.co.uk/contact-us

October:

World Animal Day - 4th October. www.worldanimalday.org.uk

ASWA Annual Service - Sunday 2nd October at 9.30am at The Church of St Cross, Winchester, led by ASWA President, Rev. Dominic Walker OGS.

London Animal Charities Fair - Saturday 8th October at Holy Trinity Church, Ponsonby Road, London, SW15 4LA.

Animal Blessing Service - Sunday 9th October, 3.00pm at St John Vianney Church, Charlton Road, Wantage, Oxfordshire, OX12 8ER. Led by Canon Peter Turbitt. All Welcome!

Thanksgiving Service for Pets - Saturday 15th October at 2.00pm at St Martin's Church, Mortimer Road, Kensal Green, London, NW10 5SN, led by Rev. Graham Noyce.

Interfaith Celebration for Animals & AIA AGM - Saturday 22nd October at 2.00pm at Golders Green Unitarians. See advert on page 18.

November:

CCA AGM - Saturday 12th November at 1.00pm at St Joseph's Hall, Brompton Oratory, Brompton Rd, London, SW7 2RP.

ASWA Remembrance Sunday Service - Sunday 13th November, 3.00pm at the Animals In War Memorial, Park Lane, London. All welcome!

South West Christmas Without Cruelty Fair - 19th November at 10.00am to 4.15pm at the Corn Exchange, Market Street, Exeter, EX1 1 BU.

See website for updated events

ANIMAL INTERFAITH ALLIANCE

FRIEND FORM

Title: Dr ____ Mr ____ Mrs ____ Ms ____ Other ____

First name _____ Surname: _____

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

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

Address: _____

Postcode: _____

Country: _____ Email Address: _____

Telephone number: _____ Mobile number: _____

Type of Annual Friend (please tick):

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

I would like to make a donation of £ _____

Please either make cheques payable to 'The Animal Interfaith Alliance' and send to *The Treasurer, Animal Interfaith Alliance, 56 Cole Lane, Ivybridge, Devon, PL21 0PN.*

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

Or pay by annual direct debit

To (name of your Bank/Building Society) _____

Bank's Address _____

Post Code _____

My account number is _____ Sort Code _____

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

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

Signature: _____ Date: _____


Capacity within organisation (e.g. Treasurer/Secretary)

Please Donate to AIA

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

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

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

A close-up photograph of a striped skunk emerging from a dark, earthen burrow. The skunk's head and shoulders are visible, showing its characteristic black and white stripes. It is looking down towards some green vegetation at the entrance of the hole. The background is dark and textured with soil and roots.

‘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 Lord they shall
be gathered all.’

*Muhammad -
The Qur'an 6.38*