



THE ARK



The Magazine of Catholic Concern for Animals

Special Edition:

Celebrating Pope
Francis'
Encyclical Letter
Laudato Si'

Laudato Si'
by Dr Deborah Jones

A Single Tapestry of Life
by Bishop John Arnold

*Tyrannical
Anthropocentrism*
by Dr Richard D. Ryder

Saving The Hunting Act
by Sir David Amess MP

Uganda's Wildlife
by Barbara Gardner

They're Only Animals
by Joyce D'Silva

Peace by Piece
by Jill Robinson MBE

Spring Hunting in Malta
by Mark McCormick

*Why Are Churches
Negative about Animals ?*
by Prof. David Clough

LAUDATO SI'

ON CARE FOR
OUR COMMON HOME



POPE FRANCIS



ENCYCLICAL LETTER



CATHOLIC CONCERN FOR ANIMALS

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The Ark

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The Editor invites members to send material for possible inclusion in The Ark (preferably by email), but she reserves the right to select.

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CHAIR'S WELCOME

This special edition of The ARK is to commemorate the new encyclical *Laudato Si'*. This encyclical is a work full of praise for creation, all creatures and the world in which we live. It gives us guidance, as one would expect, on how to live a life which does not cause harm to each other, this beautiful world and the creatures within it, and it reflects too the sense of the CCA submission to Pope Francis. It is the first time that an encyclical has not only given moral guidance but also encompasses the whole of creation. What a joy!

What does all this mean for CCA? Firstly, *Laudato Si'* is, for us, still a work in progress. The Trustees and our advisers will be meeting to discuss the true sense of this encyclical. In good time we shall be talking to our members. Firstly, however, we need to assess what the implications are and the role CCA should play in the future. Do we remain as we are or do we adopt a wider brief? Rather like other groups before us, we will need to find a new way of working within the church. We want this role to be an enabling role, not only an exchange of information, but a free discussion on the care of this fragile planet, reflecting also how our lives, as human beings, are bound together with the rest of creation.

The Catholic Church has, up to now, concentrated on the human aspects of salvation. Our responsibility to other creatures who share this world with us has been given less importance, unless of course, it might lead to us losing our souls. This corresponds with the view in Genesis of dominion over the created world. This is now interpreted as stewardship. In other words we, as human beings have a responsibility to care for each other and all creation, creatures according to their needs and the very matter of the world in which we live. As a church we are being asked to rethink our attitude towards nature in all its senses. Sadly, this will be difficult for some and gladly, welcomed by others. 'Once the human being declares independence from reality and behaves with absolute dominion, the very foundations of our life begin to crumble' (LS:117).


It has been a source of great sadness to many members of CCA that the Church, particularly in Catholic countries, does not speak out against the cruelty of, for instance, bull fighting, bull running, doves being let loose from church towers with fireworks and many other forms of cruel behaviour, often linked to the liturgical calendar. Indeed, recently CCA protested to a Catholic church in the USA who were proposing an evening of pig wrestling as part of the parish festivities – this is where a pig was wrestled, covered in mud, and forced into a barrel. This protest and an online petition - was successful and this annual event did not take place this year.

CCA will be considering an extensive review in the future. We need to reflect the views of our members together with the powerful words of Pope Francis' encouragement to respect and love all creation. We would like to work within parishes to form groups to explore the words of *Laudato Si'* and, for example, organise animal blessing services on, or around, the feast of St Francis. We need also to think of animals when considering the many contributions to parish life, especially in terms of food. Groups could also actively discuss the place of animals in this world today. We need to pray for conversion and to consider how we can truly change in our hearts and take a wider view - working within the Church and with other denominations. By so doing, we will increase our awareness of our sacred duty to care for all creation, as we have been asked to do in *Laudato Si'*.

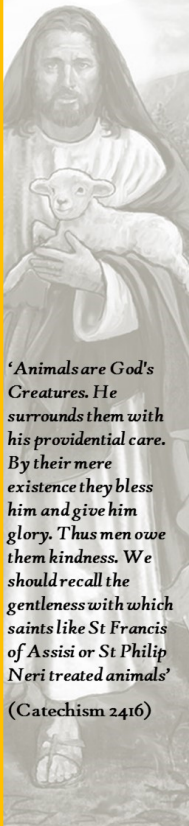
For, as Pope Francis has said, 'There can be no renewal of relationship with nature without the renewal of humanity itself' (LS:118). ☺







Judy Gibbons



Catholic Concern for Animals



'Animals are God's Creatures. He surrounds them with his providential care. By their mere existence they bless him and give him glory. Thus men owe them kindness. We should recall the gentleness with which saints like St Francis of Assisi or St Philip Neri treated animals' (Catechism 2416)

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Judy Gibbons

EDITORIAL

Welcome to this special edition of *The Ark*, which is devoted to Pope Francis' new encyclical on the environment, *Laudato Si'*. The format is different for this one edition in recognition of the importance of this historic new encyclical.

Catholic Concern for Animals warmly welcomes *Laudato Si'*, as it represents a major paradigm shift in the Catholic Church's attitude towards the Creation, nature and particularly to the other animals with whom we share this planet. Pope Francis attacks mankind's 'tyrannical anthropocentrism' and highlights the interrelatedness and interconnectedness of all life. He has moved the Catholic Church away from anthropocentric theology, which views nature and other animals as being made solely for mankind's use, and he has reinstated the teachings of *St Francis of Assisi*, the patron saint of animals from whom he has taken his name, on the mystical unity man shares with nature.

This encyclical is not just about climate change, as many commentators are saying, but it is about mankind's fundamental relationship with the natural world, and it



represents a spiritual transformation, in which we must understand that the whole of creation is important to God, not just man.

In this special encyclical edition of *The Ark* we have taken key quotations from *Laudato Si'* on animals (in yellow boxes, framed in gold), which we hope you will find useful in your debates on animal theology. (The first two, paragraphs one and two, out of a total of 246 paragraphs, are below).

Laudato Si' opens up a whole new era of concern for the earth, the environment and for all God's creatures. From now on, mankind must be the caring steward of creation and no longer exercise the tyranny of dominion. Pope Francis says, 'Our "dominion" over the universe should be understood more properly in the sense of responsible stewardship' (LS:116). So I have tried to use images which contrast dominion and stewardship (cruelty versus kindness) over animals.

As always, I look forward to hearing your views on the Encyclical and I apologise to those who have written in with views on earlier issues which are not included in this special edition. They will be included in the next (Spring 2016) edition, when the normal format will be resumed.

Finally, I would like to express my sincere gratitude to Pope Francis and his team for producing such a remarkable, beautiful and far-sighted document. ☸

IN LAUDATO SI' POPE FRANCIS SAYS:



LS:1. 'LAUDATO SI', mi' Signore – 'Praise be to you, my Lord'. In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. 'Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs'[1]

LS:2. This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she 'groans in travail' (Rom 8:22). We have forgotten that we ourselves are dust of the earth (cf. Gen 2:7); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters.

[1] *Canticle of the Creatures, in Francis of Assisi: Early Documents, vol. 1, New York-London-Manila, 1999, 113-114.*

NEWS FROM THE GENERAL SECRETARY



This edition of *The Ark* is a very special commemorative edition to celebrate the publication of Pope Francis' Encyclical on the Environment, *Laudato Si'*. You will also find many wonderful responses to the Encyclical in this magazine and I am sure that you will enjoy reading them all. The trustees will be holding a special 'awayday' to discuss in detail how CCA moves forward as an organisation in response to the Encyclical, but I am in no doubt that *Laudato Si'* signifies a step change in the Catholic Church's attitude to the animal kingdom and is without doubt the most important document published by the Church during the whole history of CCA. I have many ideas on how we can use *Laudato Si'* within and without the Church to support and promote animal welfare and I have already had an initial conversation on the subject with Bishop John Arnold. I was also delighted that a letter, which I sent to the Catholic media, was published in ALL the major Catholic newspapers, *The Catholic Times*, *The Catholic Herald* and *The Catholic Universe*. *Laudato Si'* will be the bedrock of our future work and I am absolutely delighted with its contents. You may recall that we submitted our own CCA Paper to His Holiness to try and influence the Encyclical, and the actual wording of

Laudato Si' exceeds our wildest dreams. I will keep you regularly updated on our work in support of the Encyclical and all other activities that CCA engages in as part of our new post *Laudato Si'* engaged and educated citizenship programs.

Hunting with Hounds Legislation

I am sure that you are aware that there was an attempt by the new Government to amend the current Hunting with Hounds legislation which would have, in the views of many animal welfare experts, destroyed the existing *Hunting Act 2004* and allowed packs of hounds to, once again, roam free across England and Wales to hunt, chase and kill foxes in a barbaric, horrific and cruel manner. CCA took immediate action by writing to all Catholic MP's across the UK, including Scotland, to ask them not to support these proposed amendments. We were magnificently supported by our Parliamentarians and all Catholic MP's who responded to me said they would vote against the proposed amendments. I also want to especially thank our Patron, Sir David Amess, who went on *Newsnight* to condemn the proposals. He has written a special article for *The Ark*, which I strongly urge you to read. Thankfully, the Government withdrew the proposals 'at the last minute' but we must remain vigilant on this issue.

Other Issues in Brief

In the last edition of *The Ark* I updated you on the latest situation in Malta and I am delighted that we have another excellent report from *The League Against Cruel Sports* on this ongoing matter. I also informed you that I would be visiting Milan to talk to the *Catholic Vegetarian Society* and I am very pleased that we have a report from their Secretary, Alma Massaro, on the Conference. ☞

Chris Fegan



NOTHING IN THIS WORLD IS INDIFFERENT TO US

LS:5. ...Authentic human development has a moral character. It presumes full respect for the human person, but it must also be concerned for the world around us and 'take into account the nature of each being and of its mutual connection in an ordered system'.

LS:6. ... The misuse of creation begins when we no longer recognize any higher instance than ourselves, when we see nothing else but ourselves.

LAUDATO SI'

Dr Deborah Jones is vice-chair of Catholic Concern for Animals, vice-president of the Animal Interfaith Alliance and a fellow of The Oxford Centre for Animal Ethics. She holds a doctorate in animal theology and is a past editor of The Ark, the Catholic Herald and a past deputy editor of Priest and People. She is author of The School of Compassion: A Roman Catholic Theology of Animals (Gracewing 2009). This article was first published in The Catholic Times.

BY DR DEBORAH JONES

Forget what you read in the papers. Many commentators tried to scare us off *Laudato Si'* by stating it is about only climate change and global warming. Of course, it does deal with that urgent and fundamental problem - but also with so much more. People with vested interests in the present state of society denounce the message that calls for radical changes in our lives, especially in ours in the affluent West. 'Less is more' is the key here – the opposite of consume more, obtain more, be wasteful and ungrateful. Written in a simple, readable style the encyclical is addressed to all people and shows a pope who is concerned about the effects of global warming, especially on the world's poorest, but also about the 'urgent need' for a 'bold cultural revolution' (LS:114). This revolution is to protect 'our common home' not just for the generations of human beings, but also for the good of the planet itself and all that is created. It contains a searing critique on the consumerism of our western life-style, its superficiality and wastefulness, and on our reliance on technology to solve all our problems.

A Franciscan Realisation of Interconnectedness

Pope Francis, a scientist with a masters degree in chemistry from the University of Buenos Aires, here tackles a range of issues, scientific, economic and social, from pollution to urban living, the digital world to global financial inequality. But what underlies his world view is the Franciscan realisation of the interconnectedness of everything, the network of relationships between all the elements of creation, and of those with their Creator. Not only are we people the brothers and sisters of each other, but all other created beings are kin to us, all are gift, each flower and bird 'imbued with [Christ's] radiant presence' (LS:100). The very title reminds us of *The Canticle of the Creatures* of St Francis of Assisi, whose name the Pope took quite deliberately.

What underlies his world view is the Franciscan realisation of the interconnectedness of everything.

As a starting point, the encyclical combines both the biblical creation accounts in Genesis, although thankfully not in a literal way – note, 'in their own symbolic and narrative language' – and the process of evolution. It states baldly that 'We are not God' and goes on to declare that the 'earth was here before us', denying the legitimacy of interpreting the grant of 'dominion' as meaning we can treat the earth and all other living beings in a 'domineering and destructive' manner. It actually admits that 'we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God's

image and given dominion over the earth justifies absolute dominion over other creatures' (LS:67).

In similar vein the Pope concludes a set of passages on scriptural texts with this blatant and radical statement: 'Clearly, the Bible has no place for a tyrannical anthropocentrism [that is, putting human beings at the centre] unconcerned for other creatures' (LS:68). For years, *Catholic Concern for Animals* has been saying this to a largely unhearing audience. We are delighted that our representations over the last twelve months in preparation for the publication of the Encyclical have borne fruit and many of the ideas and suggestions that we made have been included by Pope Francis. Those who have been on the outside of Christian discourse are now being allowed in – with the door held open by the present Holy Father!



A New Church Agenda

The Church's agenda must now take account of the attitude which each person should adopt in relation to those other creatures, each of which 'has its own purpose' and all revealing some different aspect of the love and power of God. The very fact of the multiplicity and variety of species of animals, birds, fish, insects and plants calls us to wonder and worship. The bishops of Brazil noted that 'nature as a whole not only manifests God but is also a locus [place] of his presence. The Spirit of life dwells in every living creatures and calls us to enter into relationship with [God]' (LS:88). Thus, any loss of biodiversity brought about through human action is to be lamented and where possible, prevented. Uncontrolled fishing, cultivated wetlands, coral reef depletion – all are part of our human destructive tendency which must be resisted.

The loss of great swathes of tropical rainforests, gone forever through unsustainable agriculture, causes particular pain to this South American Pontiff who has stern words for those who control the economic power which puts profit before the common good. He does commend people and organisations who exhibit 'positive examples of environmental improvement', such as cleaning up rivers, restoring native woodlands, improving public transport and erecting buildings that are beautiful, such as those using non-polluting energy. Here is a Pope with his feet on the ground and his eyes wide open to the world around us. (*continued*)

ST FRANCIS OF ASSISI

LS:10. I do not want to write this Encyclical without turning to that attractive and compelling figure, whose name I took as my guide and inspiration when I was elected Bishop of Rome. I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically.

He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians.



He was particularly concerned for God's creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.

LS:11. Francis helps us to see that an integral ecology calls for openness to categories which transcend the language of mathematics and biology, and take us to the heart of what it is to be human. Just as happens when we fall in love with someone, whenever he would gaze at the sun, the moon or the smallest of animals, he burst into song, drawing all other creatures into his praise. He communed with all creation, even preaching to the flowers, inviting them 'to praise the Lord, just as if they were endowed with reason'. [19] His response to the world around him was so much more than intellectual appreciation or economic calculus, for to him each and every creature was a sister united to him by bonds of affection. That is why he felt called to care for all that exists. His disciple Saint Bonaventure tells us that, 'from a reflection on the primary source of all things,

filled with even more abundant piety, he would call creatures, no matter how small, by the name of "brother" or "sister"'. [20] Such a conviction cannot be written off as naive romanticism, for it affects the choices which determine our behaviour. If we approach nature and the environment without this openness to awe and wonder, if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters,

*... for to him each
and every creature
was a sister united
to him by bonds of
affection.*

consumers, ruthless exploiters, unable to set limits on their immediate needs. By contrast, if we feel intimately united with all that exists, then sobriety and care will well up spontaneously. The poverty and austerity of Saint Francis were no mere veneer of asceticism, but something much more radical: a refusal to turn reality into an object simply to be used and controlled.

LS:12. What is more, Saint Francis, faithful to Scripture, invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness. 'Through the greatness and the beauty of creatures one comes to know by analogy their maker' (Wis 13:5); indeed, 'his eternal power and divinity have been made known through his works since the creation of the world' (Rom 1:20). For this reason, Francis asked that part of the friary garden always be left untouched, so that wild flowers and herbs could grow there, and those who saw them could raise their minds to God, the Creator of such beauty. [21] Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise.

[19] THOMAS OF CELANO, *The Life of Saint Francis*, I, 29, 81; in *Francis of Assisi: Early Documents*, vol. 1, New York-London-Manila, 1999, 251.

[20] *The Major Legend of Saint Francis*, VIII, 6, in *Francis of Assisi: Early Documents*, vol. 2, New York-London-Manila, 2000, 590.

[21] Cf. THOMAS OF CELANO, *The Remembrance of the Desire of a Soul*, II, 124, 165, in *Francis of Assisi: Early Documents*, vol. 2, New York-London-Manila, 2000, 354.

An Interconnected Concern for the Environment, Humans and Other Creatures

Yes, the encyclical's author criticises people who are inconsistent in their concerns, protecting other species while being unconcerned about human suffering (I have never met one!) but in the next breath condemns others who, through snobbery or sheer selfishness, are blind to the misery of their fellow man. Concern for the environment, other creatures and the human race are all interconnected. 'We have only one heart, and the same wretchedness which leads us to mistreat an animal will not be long in showing itself in our relationships with other people. Every act of cruelty towards any creature is "contrary to human dignity".' – quoting the Catechism, n.2418 (LS:92).

Recommendations for a New Start

So, none of us actually wishes to be cruel. We know we are part of, not apart from, nature. So what are we to do? The first thing, according to Pope Francis, is to cultivate an attitude of openness and gratitude to the Creator; then we will do whatever is in our power to protect and cherish our fellow creatures – all who share this earth with us. 'Human beings,

while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start...' (LS:205). The Pope approves of consumer movements which can change the way businesses operate. Individually, we can buy ethically sourced, humanely produced goods, eliminate waste, cut our carbon footprint, and bring pressure to bear on politicians. We can 'cultivate a sober and satisfying life', putting people and the planet before profits and luxury for ourselves, and 'reject every form of self-centredness and self-absorption' (LS:208). The rewards are great: 'The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures' (LS:240). We cannot live that life with God without a heart that is full of gratitude and compassion. Nor with others without securing a just sharing of the world's goods. And we cannot live in communion with all creatures if we treat them simply as instruments for our use and abuse them for our appetites and pleasures.

Catholic Concern for Animals will work with this new official doctrine of the Church to promote the love and respect for all God's creation. ☞

KEYNOTE SPEECH AT 'INTERFAITH CELEBRATION FOR ANIMALS' ON LAUDATO SI'

On 12th July 2015, Dr Deborah Jones gave the following keynote speech on what Laudato Si' means for animals at the annual Interfaith Celebration for Animals, held by the Animal Interfaith Alliance at Golders Green Unitarian Church.

BY DR DEBORAH JONES

This encyclical *Laudato Si* – is, in the words of Chris Fegan, general secretary of Catholic Concern for Animals – a gamechanger. It has taken the whole issue of animals, our treatment of them and their relationship with us and with their Creator, from total neglect to being placed at the forefront of theological discourse in the Catholic Church. It is, in the words of the Guardian, 'the most astonishing and perhaps the most ambitious papal document of the past 100 years'.

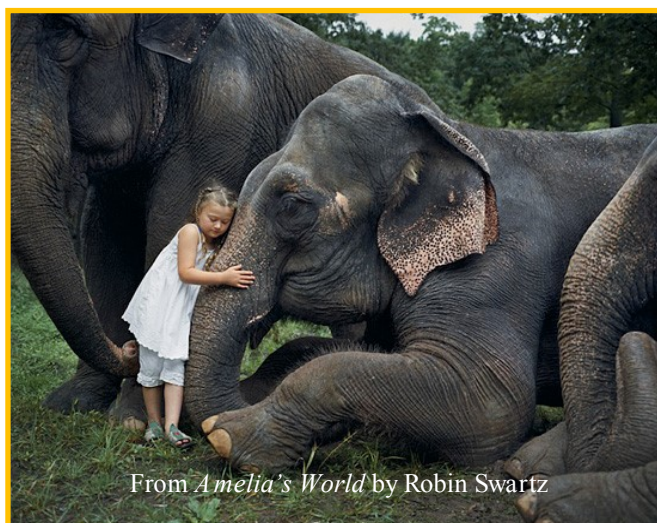
I always like to see what opponents think, and was not surprised to see this on a so-called 'traditionalist' Catholic's website: 'Having wasted over an hour of my life, I now can say that I have read *Laudato Si*'. It is the Pope's latest verbose tome of an encyclical, which: espouses global warming alarmism, calls for international organizations to police climate change, and waxes poetic about people leading animals to God. In short it is as if Al Gore, Karl Marx, and Teilhard de Chardin wrote an encyclical.' Well, there's a tribute if ever there was one!

An encyclical is an open letter, usually addressed to a section of the Church, such as bishops, but this one, the second of Pope, or Friend (I like this Quaker title - and I'm sure he would too!) Francis, Bishop of Rome, is addressed to all people, everywhere. It is not doctrinally binding, very few

teachings are, but presents ideas that the 1.5 billion Catholics worldwide are obliged to take seriously. It is an important and inspired contribution to official church teaching, specifically the Church's social teaching - which itself is something that has influenced politicians, theologians and economists since the encyclical *Rerum Novarum* of Pope Leo XIII in 1891 made the first shot across the bows of unrestrained capitalism.

But there is more to this document than just a critique of current politics and economics, more than just a warning of the consequences of environmental damage to our earth, water and air. It is really about, as the question is put towards the end, 'What kind of world do we want to leave to those who come after us, to children who are now growing up?' (continued)

'What kind of world do we want to leave to those who come after us, to children who are now growing up?'



From *Amelia's World* by Robin Swartz

POPE FRANCIS' APPEAL



LS:13. The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home. Here I want to recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the

world's poorest. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded.

LS:14. I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. The worldwide ecological movement has already made considerable progress and led to the establishment of numerous organizations committed to raising awareness of these challenges. Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity. As the bishops of Southern Africa have stated: 'Everyone's talents and involvement are needed to redress the damage caused by human abuse of God's creation'. [22] All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.

LS:15. It is my hope that this Encyclical Letter, which is now added to the body of the Church's social teaching, can help us to acknowledge the appeal, immensity and urgency of the challenge we face. I will begin by briefly reviewing several aspects of the present ecological crisis, with the aim of drawing on the results of the best scientific research available today, letting them touch us deeply and provide a concrete foundation for the ethical and spiritual itinerary that follows. I will then consider some principles drawn from the Judaeo-Christian tradition which can render our commitment to the environment more coherent. I will then attempt to get to the roots of the present situation, so as to consider not only its symptoms but also its deepest causes. This will help to provide an approach to ecology which respects our unique place as human beings in this world and our relationship to our surroundings. In light of this reflection, I will advance some broader proposals for dialogue and action which would involve each of us as individuals, and also affect international policy. Finally, convinced as I am that change is impossible without motivation and a process of education, I will offer some inspired guidelines for human development to be found in the treasure of Christian spiritual experience.

LS:16. Although each chapter will have its own subject and specific approach, it will also take up and re-examine important questions previously dealt with. This is particularly the case with a number of themes which will reappear as the Encyclical unfolds. As examples, I will point to the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper to each creature, the human meaning of ecology, the need for forthright and honest debate, the serious responsibility of international and local policy, the throwaway culture and the proposal of a new lifestyle. These questions will not be dealt with once and for all, but reframed and enriched again and again.

[22] SOUTHERN AFRICAN CATHOLIC BISHOPS' CONFERENCE, *Pastoral Statement on the Environmental Crisis* (5 September 1999).

The Vision of St Francis of Assisi

There is something very positive, very heartening about Pope Francis' thesis. It is a realisation of St Francis of Assisi's vision that all created beings are interconnected, all interrelated, all touched by God and oriented towards God. From the first words, there is this debt to the insight of that thirteenth century holy man: *St Francis reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us.* Then there is the description of all the harm that we have done by our irresponsible use and abuse. From the start the encyclical says that *'We have come to see ourselves as her lords and masters, entitled to plunder her at will'*. This is the attitude that the Pope is trying, in this document, to overturn. He calls it at one point *'tyrannical anthropocentrism'*. You'd really think this has been written by one of us!

The emphasis is two-fold: concern for both our common home, the earth; and for the poor of the world, those who suffer most from the economic systems and cultural lifestyles that abuse the earth. It is up to each of us, he says, to put pressure on politicians, but also to use our consumer power and our collective power of opinion, to bring about the necessary changes in society. But before the culture as a whole can be changed, there needs to be a change of heart in every person. He is calling for a cultural revolution that starts with all of us. Let me just mention some of the references to the treatment of animals in this document:

References to the Treatment of Animals

As Christians, we are also called 'to accept the world as a sacrament of communion, as a way of sharing with God and our neighbours on a global scale. It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God's creation, in the last speck of dust of our planet' (LS:9).

'By contrast, if we feel intimately united with all that exists then sobriety and care will well up spontaneously' (LS:11).

*before the culture
as a whole can
be changed,
there needs to be
a change of heart
in every person.*



A male macaque adopted a kitten in the Sacred Forest in Bali. The two became inseparable.

'Each year sees the disappearance of thousands of plant and animal species which we will never know, which our children will never see, because they have been lost for ever. The great majority become extinct for reasons related to human activity. Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right' (LS:33).

'The ultimate purpose of other creatures is not to be found in us. Rather, all creatures are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things. Human beings, endowed with intelligence and love, and drawn by the fullness of Christ, are called to lead all creatures back to their Creator' (LS:83).

'The bishops of Brazil have pointed out that nature as a whole not only manifests God but is also a locus of his presence. The Spirit of life dwells in every living creature and calls us to enter into relationship with him. Discovering this presence leads us to cultivate the "ecological virtues".' (LS:88). *(continued)*



Dodo - now extinct

LOSS OF BIODIVERSITY

LS:33. It is not enough, however, to think of different species merely as potential 'resources' to be exploited, while overlooking the fact that they have value in themselves. Each year sees the disappearance of thousands of plant and animal species which we will never know, which our children will never see, because they have been lost forever. The great majority become extinct for reasons related to human activity. Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right.

ALL LIVING CREATURES ARE DEPENDENT ON ONE ANOTHER



Chinese Panda Conservation

LS:42. Greater investment needs to be made in research aimed at understanding more fully the functioning of ecosystems and adequately analyzing the different variables associated with any significant modification of the

environment. Because all creatures are connected, each must be cherished with love and respect, for all of us as living creatures are dependent on one another. Each area is responsible for the care of this family. This will require undertaking a careful inventory of the species which it hosts, with a view to

developing programmes and strategies of protection with particular care for safeguarding species heading towards extinction.

Not only are we people the brothers and sisters of each other, but all other created beings are kin to us, all are gift, each flower and bird 'imbued with [Christ's] radiant presence' (LS:100).

It actually admits that 'we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute dominion over other creatures' (LS:67).

'Clearly, the Bible has no place for a tyrannical anthropocentrism [that is, putting human beings at the centre] unconcerned for other creatures' (LS:68).

The very fact of the multiplicity and variety of species of animals, birds, fish, insects and plants calls us to wonder and worship. The bishops of Brazil noted that 'nature as a whole not only manifests God but is also a locus [place] of his presence. The Spirit of life dwells in every living creatures and calls us to enter into relationship with [God]' (LS:88).

Thus, any loss of biodiversity brought about through human action is to be lamented and where possible, prevented. Uncontrolled fishing, cultivated wetlands, coral reef depletion

– all are part of our human destructive tendency which must be resisted. Concern for the environment, other creatures and the human race are all interconnected. 'We have only one heart, and the same wretchedness which leads us to mistreat an animal will not be long in showing itself in our relationships with other people. Every act of cruelty towards any creature is "contrary to human dignity"' – quoting the Catechism, n.2418 (LS:92).

'The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures' (LS:240).

He places 'the fur of endangered species' in the same list as human trafficking, organized crime and the drug trade. He calls for close attention to genetic engineering, saying that 'any legitimate intervention will act on nature only in order to favour its development in its own line, that of creation, as intended by God' (LS:132). He goes on to apply the precautionary principle to all GM developments. ☞

LAUDATO SI' - A SINGLE TAPESTRY OF LIFE

Bishop John Arnold is the spokesman on the environment for the Bishops' Conference of England and Wales and is he Chair of the Trustees of CAFOD.

BY BISHOP JOHN ARNOLD

Is it fair to say that Pope Francis' encyclical, *Laudato Si* took us by surprise? I have personally never known a papal document to be so anticipated, both within the Church and well beyond its membership. And when it was published, I could almost hear the sharp intake of breath from scientists, politicians, theologians and charities engaged in humanitarian work. Everyone seemed to find passages that included them, their work and their aspirations.

Perhaps it is the term 'integral ecology' that best describes the overall vision of the text. Everyone and everything is drawn into a single great tapestry of creation, of which we are reminded that we are stewards. But our stewardship has not been good. We have exploited so much of our worldly resource and exploited people, too. We have become caught up in an obsession with industrial growth, profit and material wealth to the point that we have lost sight of the well-being of creation and the need to provide for ourselves, and all peoples, in a sustainable way. We have not been aware of the consequences of our actions, and only now is the extent of the damage becoming clear. Pope Francis connects us together as a single family with a single common home. We are responsible for one another but we have forgotten about the care that we need to have for each other and for the animal kingdom and the plant life of the world in which we live.

*We must care, too,
for every creature,
and protect their
place in the
extraordinary
balance of Nature.*

The Destruction of the Planet

The encyclical describes something of the destruction that we have imposed upon our planet, the extermination of thousands of species of animals and wild-life, the destruction of so many varieties of plant-life and how, through the unwitting and now uncaring promotion of climate change we have put our whole planet in danger. We are reminded that 'each organism, as a creature of God, is good and admirable in itself' (LS:140). The sorry truth is that the people who have done least to advance this destruction and waste are the very people most likely to directly suffer as a consequence. It is the peoples of some of the poorest countries who find themselves affected by pollution, over-farming, and rising sea levels. Pope Francis does not hide the severity of his observations. He says that we have made much of our planet resemble a mountain of filth.

Our Various Interests are all Related

The skill of the encyclical is that it connects everything and everyone together. The environmentalist is placed in close association with the agriculturalists, the conservationists, the animal-lover, the politicians and the scientists. Each, working in their own field, is shown to have connections with and an



impact on the work of others. Skills are to be shared, ideals and aspirations placed in a single coherent vision. And the connection of all creation is also made clear: Each local ecosystem has its own regenerative ability and by our care we allow the earth to heal itself. 'Integral Ecology' is a comprehensive approach to environmental problems. As Pope Francis says 'We are part of nature, included in it', so 'we are faced not with two separate crises, one environmental and another social, but rather with one complex crisis which embraces us all'. (LS:139).

Christianity - a Way of Life

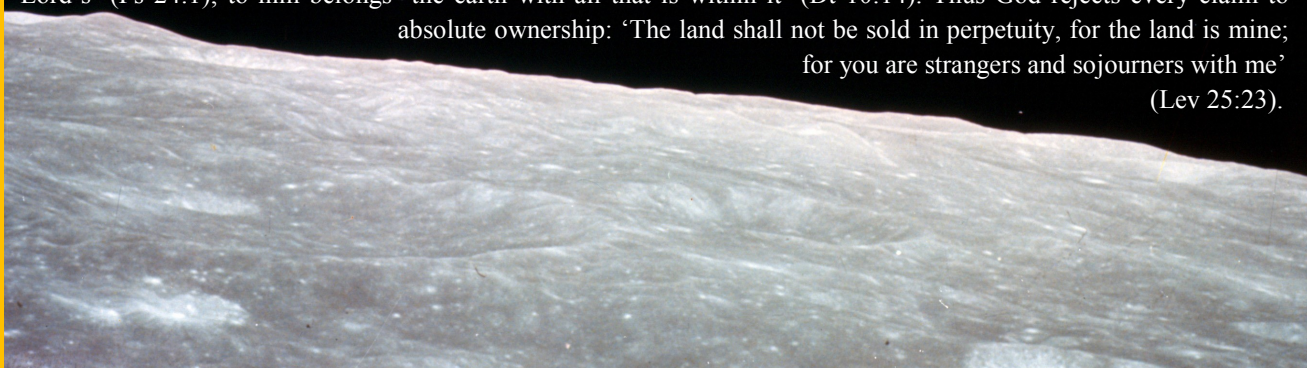
Cleverly, Pope Francis had already put important foundation stones for his encyclical in place. In his previous encyclical *Evangelii Gaudium* – The Joy of the Gospel – he had reminded all the members of the Church that we are all, without exception, called to be 'missionary disciples'. Our Faith is not to be just something that we observe privately in our lives, but something that we are challenged to employ in all our actions and choices. There can be nothing timid in our

THE GOSPEL OF CREATION

LS:67. We are not God. The earth was here before us and it has been given to us. This allows us to respond to the charge that Judaeo-Christian thinking, on the basis of the Genesis account which grants man 'dominion' over the earth (cf. Gen 1:28), has encouraged the unbridled exploitation of nature by painting him as domineering and destructive by nature. This is not a correct interpretation of the Bible as understood by the Church. Although it is true that we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures.

The biblical texts are to be read in their context, with an appropriate hermeneutic, recognizing that they tell us to 'till and keep' the garden of the world (cf. Gen 2:15). 'Tilling' refers to cultivating, ploughing or working, while 'keeping' means caring, protecting, overseeing and preserving. This implies a relationship of mutual responsibility between human beings and nature. Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations. 'The earth is the Lord's' (Ps 24:1); to him belongs 'the earth with all that is within it' (Dt 10:14). Thus God rejects every claim to absolute ownership: 'The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me' (Lev 25:23).

...we must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures.



profession of Faith. We are to be 'other Christs' in the way that we live, preaching the love of God and neighbour in our actions. As St Francis of Assisi has been portrayed as saying: 'Preach the Gospel always. Sometimes use words'. Pope Francis has reminded us that Christianity is a way of life, not something that is merely abstract and limited to a sterile type of spirituality or prayer. In addition to reminding us that we are 'missionary disciples', Pope Francis has called for a *Year of Mercy* during which we endeavour to develop all those channels of mercy which not only concern our relationship with god and neighbour but which reach all humanity and creation. It is in *Laudato Si* that he combines all these elements into a coherent unity – a tapestry where everything is intricately connected and the many strands weave together to make one single picture.

The complexity of the challenge that Pope Francis lays before us is not to be under-estimated. He speaks of the Earth as our common home, where we are all one family. There is great need to understand the destructive consequences of industrialisation and the false demands of market forces that crave ever greater profit. We need first to

understand the enormity of the problem and then consider the various ways in which we may begin to reverse the damage done. This includes everyone, from the multi-national corporations who threaten plant life and animal survival with deforestation and industrial farming and mineral extraction, to each of us as private individuals with our daily involvement in producing unnecessary waste in a throwaway society.

The world is entrusted to us, with its rich diversity of animal and plant life. We must care for one another, maintaining the dignity of each and restoring that dignity when it has been lost. We must care, too, for every creature, and protect their place in the extraordinary balance of Nature. Having stated his warning to us all in no uncertain terms, Pope Francis speaks with hope and enthusiasm for all that we can achieve and the health that we can restore to our global family and our common home.

Let us be grateful for the warning given by Pope Francis and pledge our best efforts to steward well all that is entrusted to us, for the sake of our children and future generations. ☞

TYRANNICAL ANTHROPOCENTRISM

Dr Richard D. Ryder is CCA's Scientific Adviser. He is a psychologist and an ethicist and is a trustee of the RSPCA and has been a past chair of the RSPCA. He has written extensively on animal issues and in 1970 he coined the term 'speciesism', a term which chimes well with Pope Francis' 'Tyrannical Anthropocentrism'.

BY DR RICHARD D. RYDER

Pope Francis has now said it:- 'The Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures' (LS:68).

He goes on to attack our 'distorted anthropocentrism' (LS:69), 'excessive anthropocentrism' (LS:116) and our 'misguided anthropocentrism' (LS:119).

This is a monumental attack upon the arrogance of over-mighty Man: an attack upon what I have called *speciesism*. For centuries the church was humble in its attitude towards creation and then, under the influence of one man, it became arrogantly anthropocentric. Now we can go back to the year 1226 when St Francis died, and start again! Before that date many saints had gone out of their way to be compassionate towards animals. Pope Francis repeatedly quotes not only St Francis (1182 – 1226) but also St Bonaventura (1221 – 1274) who was born in Tuscany and very briefly became Archbishop of York in 1265. He helped to steer the Franciscans on a moderate and intellectual course and was regarded as one of the great philosophers of the Middle Ages. He urged us to 'encounter God in creatures outside ourselves' (LS:233).

A Positive Attitude towards Science

Pope Francis adopts a very positive attitude towards science, referring to 'the results of the best scientific research available today' as providing 'a concrete foundation for the ethical and spiritual itinerary that follows' (LS:15). 'Science and religion, with their distinctive approaches to understanding reality, can enter into an intense dialogue fruitful for both.'

I am so glad he has said this as we need to fully accept that Darwin's great scientific message is that humans are animals too, and so we are relatives of all the other animals. In other words, we need to start treating the other animals as our relatives and not as our slaves. All species are related through ancestry. We must treat them accordingly. It is, as the Pope says, 'a universal fraternity' (LS:228). The difference in species is morally irrelevant. What is meant by the term 'species' anyway? There is no clear definition. (Many species can interbreed and produce viable offspring.) The important moral point is that hundreds of species are capable of suffering just as we are. They have the same sorts of nerves and brain chemicals as we have. Sometimes a nonhuman animal's lack of understanding can *reduce* their suffering (they don't have to worry about going to the dentist next week, for example) but sometimes it *increases* their suffering (not understanding, for example, that the vet is trying to help them).



Science needs to respect Morality

Science itself does not produce a morality, but needs to respect morality. Pope Francis says: 'A science which would offer

'A science which would offer solutions to great issues would necessarily have to take into account the data generated by other fields of knowledge, including philosophy and social ethics' (LS:110).

solutions to great issues would necessarily have to take into account the data generated by other fields of knowledge, including philosophy and social ethics' (LS:110).

Science must not treat other creatures 'as mere objects' (LS:123), seeing them as parts of 'an insensate order' (LS:115). The Pope reminds us that 'the Catechism firmly states that human power has limits and that "it is contrary

to human dignity to cause animals to suffer or die needlessly".' (LS:130).

Everything is Interconnected

Above all, Pope Francis emphasises the interconnectedness of creation — 'everything is interconnected' (LS:239). Yet we have become 'ruthless exploiters' of Mother Earth (LS:11). This introduces the Pope's attack on the common but convenient misunderstanding of the concept of 'dominion' in Genesis. He says:-

NO PLACE FOR A TYRANNICAL ANTHROPOCENTRISM UNCONCERNED FOR OTHER CREATURES



Keeper at the David Sheldrick Wildlife Trust, Kenya with orphaned elephant.

The laws found in the Bible dwell on relationships, not only among individuals but also with other living beings.

LS:68. This responsibility for God's earth means that human beings, endowed with intelligence, must respect the laws of nature and the delicate equilibria existing between the creatures of this world, for 'he commanded and they were created; and he established them for ever and ever; he fixed their bounds and he set a law which cannot pass away' (Ps 148:5b-6). The laws found in the Bible dwell on relationships, not only among individuals but also with other living beings. 'You shall not see your brother's donkey or his ox fallen down by the way and withhold your help... If you chance to come upon a bird's nest in any tree or on the ground, with young ones or eggs and the mother sitting upon the young or upon the eggs; you shall not take the mother with the young' (Dt 22:4, 6). Along these same lines, rest on the seventh day is meant not only for human beings, but also so 'that your ox and your donkey may have rest' (Ex 23:12). Clearly, the Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures.

Clearly, the Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures.

'We are not God. The earth was here before us and it has been given to us. This allows us to respond to the charge that Judæo-Christian thinking, on the basis of the Genesis account which grants man "dominion" over the earth (cf. Genesis 1:28) has encouraged the unbridled exploitation of nature by painting him as domineering and destructive by nature. This is not a correct interpretation of the Bible as understood by the Church. Although it is true that we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures' (LS:67).

We are also told to 'keep' the garden of the world. Pope Francis says "Keeping" means caring, protecting,

overseeing and preserving' and we must put an end to our claim to absolute dominion over the world (LS:75). The Pope adds that it is 'mistaken to view other living beings as mere objects subjected to arbitrary human domination', he attacks the vision of 'might is right', and rejects 'every tyrannical and irresponsible domination of human beings over other creatures' (LS:83). He reminds us that Jesus said that each animal is important in God's eyes — 'Are not five sparrows sold for two pennies? And not one of them is forgotten before God' (LS:96). Pope Francis concludes 'Our "dominion" over the universe should be understood more properly in the sense of responsible stewardship' (LS:116).

I welcome this wonderful encyclical. ☘

CCA CAMPAIGN AGAINST BULLFIGHTING IN LISBON



Bull Ring in Lisbon, Portugal

In May 2015 CCA wrote to the new Mayor of Lisbon, Fernando Medina, congratulating him on becoming mayor of this beautiful city and requesting that he ends the cruel practise of bullfighting in the city's bullring, *Campo Pequeno*.

Although bullfighting has been banned in most civilised countries, where this barbaric and medieval torture of animals had been consigned to the history books, the practice is excused in Lisbon on the bullring's website, as the bull is 'enraged but not put down at the end of the show'. CCA believes that this still amounts to unacceptable cruelty, as the bull is terrified and tortured, and that there is no excuse for such abusive treatment of animals.

CCA stated in its letter that the practice is also terribly degrading to the human condition, as it suppresses kindness and compassion towards animals and, instead, encourages aggression and violence towards them which, as studies have shown, is the first step towards violence in human society. It is also a terrible way to educate and bring up children. Pope St Pius V banned bullfights, describing them as 'a spectacle for demons rather than men' (*Encyclical De salute gregis*, 1567).

But the bullring hosts concerts as well. What a wonderful way to celebrate this remarkable building! CCA requested that the cruel practice of bullfighting in Lisbon be replaced by more concerts. No jobs or income need be lost and the city could be more beautiful and enlightened.

CCA requested a response, to be published in *The Ark*, and said that a positive response on ending bullfighting would be very well received by *The Ark's* readers. However, to date, no response has been received. Please support our campaign by writing to:

'A Spectacle for Demons rather than Men'

**Pope St Pius V
(Encyclical De Salute Gregis, 1567).**

Fernando Medina, Mayor of Lisbon,
Paços do Concelho
Praça do Municipio
1149-014
Lisboa
Portugal

Or email
gab.presidente@cm-lisboa.pt

SUCCESS IN ENDING ONE PIG WRESTLING EVENT - BUT OTHERS STILL TAKING PLACE



Pig Wrestling at St Patrick's Parish

In April 2015, CCA joined many protestors, by writing to *St Patrick's Parish* in Stephenville, Wisconsin, USA, to request that they end the barbaric annual *St Patrick's Parish Pig Wrestling* event. The event was planned to take place in August 2015. We are delighted to report that on 22nd April 2015 the decision was taken not to go ahead with the event.

The last annual pig wrestling event had been held on Sunday 10th August 2014. Video footage showed pigs screaming in terror as participants jumped on them, tackled them and dragged them around a muddy arena in order to throw them into a bucket. One pig was seen desperately trying to climb out of the muddy pen and another limped away after being dropped. Pigs were left in the blistering sun with no food or drinkable water for hours. The attitude was that none of their suffering mattered, as the pigs were destined to be slaughtered the next day.

The event was held as a fundraiser for the Roman Catholic parish, which also included Mass, dinner and a parade with a live band.

Sadly, this is not the only pig wrestling event to take place. CCA has been alerted to another one which was held at Whitley County fair on 29 July 2015, where children as young as nine are encouraged to participate. Thousands of people signed the online petition.

CCA strongly condemns such activities which are contrary to the Catholic church's spirit of compassion. Animals should not be forced to suffer for entertainment.



Pig Wrestling at Whitley County fair

THE CATECHISM CLEARLY AND FORCEFULLY CRITICISES A DISTORTED ANTHROPOCENTRISM



Bullfighting at the Campo Pequeno Bullring

LS:69. Together with our obligation to use the earth's goods responsibly, we are called to recognize that other living beings have a value of their own in God's eyes: 'by their mere existence they bless him and give him glory',[41] and indeed, 'the Lord rejoices in all his works' (Ps 104:31). By virtue of our unique dignity and our gift of intelligence, we are called to respect creation and its inherent laws, for 'the Lord by wisdom founded the earth' (Prov 3:19). In our time, the Church does not simply state that other creatures are completely subordinated to the good of human beings, as if they have no worth in themselves and can be treated as we wish.

... where other creatures are concerned, 'we can speak of the priority of being over that of being useful'.

The German bishops have taught that, where other creatures are concerned, 'we can speak of the priority of being over that of being useful'.[42] **The Catechism clearly and forcefully criticizes a distorted anthropocentrism:** 'Each creature possesses its own particular goodness and perfection... Each of the various creatures, willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness. Man must therefore respect the particular goodness of every creature, to avoid any disordered use of things'.[43]

[41] Catechism of the Catholic Church, 2416.

[42] GERMAN BISHOPS' CONFERENCE, *Zukunft der Schöpfung – Zukunft der Menschheit. Einklärung der Deutschen Bischofskonferenz zu Fragen der Umwelt und der Energieversorgung*, (1980), II, 2.

[43] Catechism of the Catholic Church, 339.

The Catechism of The Catholic Church 2416:

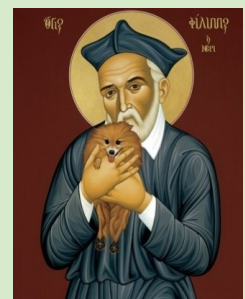
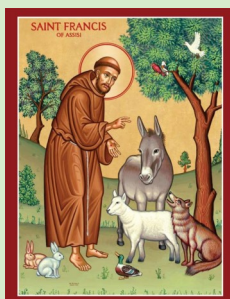
Animals are God's creatures.

He surrounds them with his providential care.

By their mere existence they bless him and give him glory.

Thus men owe them kindness.

We should recall the gentleness with which saints like St Francis of Assisi and St Philip Neri treated animals.



REPEAL OF THE HUNTING ACT WOULD BE CONTRARY TO *LAUDATO SI'*

CCA Patron, Sir David Amess MP, is the Conservative MP for Southend West. He has been a tireless worker for animals and in 2011 he won the 'Animal Welfare and Environment Champion Award' at the Dods Charity Champion Awards for his leading parliamentary role in promoting animal welfare. He tells The Ark why he would not want to see a repeal of The Hunting Act. This article was submitted before the attempted amendment to The Hunting Act in July 2015.

BY SIR DAVID AMESS MP

Throughout my time in Parliament I have always had a very strong interest in animal welfare issues. This derives from my love of animals and my abhorrence at any cruelty being inflicted against them. In those early years, my party had a very large number of colleagues who were characterised as being part of the hunting and shooting fraternity. My background of course, which was very much working class, meant that I had no exposure to country sports. Whilst I can appreciate the pageantry involved in fox hunting, the idea that dogs should be set against foxes to corner and trap them, and literally pull them apart, horrified me. My view, certainly on the Conservative benches, was only shared by three or four colleagues. We always voted against fox hunting, if ever the issue was debated. When Labour formed a Government in 1997 they were committed to promoting legislation to ban fox hunting, and hunting generally. Many Labour members were entirely genuine in finding fox hunting distasteful. For some however, it appeared to be very much part of the old battle over class.

So it was that the national debate took place and fox hunting was eventually banned.

The debate itself became very emotive, with the *Countryside Alliance* leading the debate to keep fox hunting and animal welfare organisations making the case for banning it. At times it felt that the very heart of the argument about cruelty to animals was sometimes lost. There was, of course, the division between rural and urban life. Whilst many urban dwellers might have been against fox hunting, they took the view that the urban fox had become a reality and posed the question: how could the

The debate should no longer be centred on cruelty to animals, but how to treat them with respect and with animal welfare being at the core of Parliament's future deliberations.

fox population be controlled by fox hunting? There was a deafening silence. There was much speculation about how it might work in practice, with the impression being given that fox hunting would continue and a blind eye would be turned to the hunts. There was the emotive case made about what would happen to the hounds – would they retire; how would they be looked after? At the end of it all Parliament decided, by a substantial majority, to ban fox hunting. By and large, that ban has been successful. Through drag hunting the tradition and pageantry of the hunt still continues, but without foxes themselves being hunted.

The Conservative Party gave the commitment to allow for a free vote on the issues again. It was very clear to me that if a vote was held on the issue, then it would be lost and hunting foxes with hounds would *not* be legalised. I say this because a sizeable number of newly elected Members of Parliament are opposed to fox hunting. From my point of view, I am glad that increasing numbers of my colleagues now recognise the cruelty of fox hunting. What Parliament should now address is a programme for the humane control of the fox population, particularly in urban areas. It is distressing to see so many of these animals in bad health and lying by the roadside in country lanes and motorways. So the debate should no longer be centred on cruelty to animals, but how to treat them with respect and with animal welfare being at the core of Parliament's future deliberations. ☼



THE MYSTERY OF THE UNIVERSE



Rescued fox, Cropper with owner, Mike Trowler.

LS:83. The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure of the maturity of all things. [53] Here we can add yet another argument for rejecting every tyrannical and irresponsible domination of human beings over other creatures. The ultimate purpose of other creatures is not to be found in us. Rather, all creatures are moving forward with us and through us towards a common point of arrival, which is God,

Human beings, endowed with intelligence and love, and drawn by the fullness of Christ, are called to lead all creatures back to their Creator.

in that transcendent fullness where the risen Christ embraces and illumines all things. Human beings,

endowed with intelligence and love, and drawn by the fullness of Christ, are called to lead all creatures back to their Creator.

[53] Against this horizon we can set the contribution of Fr Teilhard de Chardin; cf. PAUL VI, Address in a Chemical and Pharmaceutical Plant (24 February 1966): *Insegnamenti* 4 (1966), 992-993; JOHN PAUL II, Letter to the Reverend George Coyne (1 June 1988): *Insegnamenti* 11/2 (1988), 1715; BENEDICT XVI, Homily for the Celebration of Vespers in Aosta (24 July 2009): *Insegnamenti* 5/2 (2009), 60.

COMPASSIONATE CAMPAIGNERS OUTFOX

UK GOVERNMENT'S ATTEMPT TO BRING BACK HUNTING WITH HOUNDS

BY BARBARA GARDNER

When the UK Government moved to bring back hunting with hounds in July this year, CCA responded immediately and, along with other major campaign groups, helped to prevent a repeal of the ban on hunting with hounds in England and Wales.

On 8th July 2015, on budget day, the UK Government announced that it was bringing in a statutory instrument to amend *The Hunting Act 2004* to allow an unlimited number of dogs to be used to flush out a fox, replacing the current limit of two dogs. In other words, without a full repeal of *The Hunting Act*, hunting with hounds could be restored to the position it was in before the Act. The announcement gave parliament one week's notice of the vote which would receive only 90 minutes of debate.

Unfortunately for the government, the news immediately leaked and campaign groups swung into action, contacting their supporters and asking them to lobby their MPs to ask them to attend the House and vote against the amendment to the Act. When it became apparent that the result depended on the SNP voting against the amendment, campaigners immediately lobbied the SNP to ask them to vote. This presented the SNP with a dilemma, as the debate on *English Votes for English Laws*

(EVEL) was being debated on the same day, which was probably no coincidence. However, the SNP MPs listened to

The ultimate purpose of other creatures is not to be found in us. Rather, all creatures are moving forward with us and through us towards a common point of arrival, which is God (LS:83).

the English people who filled their mail boxes and decided to vote against the amendment, for which CCA is extremely grateful. The SNP had been frustrated with the Westminster politicians for not listening to the people of Scotland. Now they realised that they didn't listen to the people of England and Wales either, as polls had showed that over 80 per cent of

the UK people were against foxhunting. Led by Chris Fegan, CCA played a major part in this campaign, supported by the *Animal Interfaith Alliance*, of which CCA is a founding member. Along with *The League Against Cruel Sports*, *Save Me*, *Blue Fox*, the *RSPCA* and *IFAW*, CCA helped develop a campaign strategy and attended Parliament and lobbied MPs, writing in particular to Catholic MPs. ☥

LET COMPANION BIRDS FLY

Paris Yves DipAppSocSciCounsel is a bird behaviour counsellor and educator who lives in Melbourne, Australia. Moved by the plight of Australia's captive companion birds she set up the campaign 'Let Companion Birds Fly'. She has become the voice of bird behaviour, welfare and legal rights for companion birds in Australia.

BY PARIS YVES

Companion birds are suffering big time in Australia - emotionally and physically. According to the Australian Bureau of Statistics there are more companion birds than pet dogs and cats. But these only include the birds that have been 'counted'. Imagine how many more uncounted birds exist in basements, bedrooms and backyards etc.

Companion birds have similar emotional understanding and physical ailments as humans. Applied behaviour analysis, as practised by myself as a counsellor and by other counselling professionals, is also applied to birds by many responsible, ethical and empathic bird carers on this planet. But the majority of Australian bird carers, breeders and sellers either do not care about bird welfare or cannot empathise enough with their birds to understand that birds should not spend their lives as ornaments, locked up indoors in small cages and unable to fly.

Birds have a soul that needs to be set free. Pope Francis recently said: 'Every act of cruelty towards any creature is "contrary to human dignity".' (LS:92).

My personal experiences with my own birds over many years, who I speak to and liaise with, as I would any human being, confirms that birds are highly intelligent, understand our body language and behaviour, have amazing intuition and memory, and yearn for love and affection from gentle and respectful carers. I have adopted birds that have previously suffered terribly in abusers' hands for many years, only to cry in my arms asking for as much warmth and love from me as possible. Yes, they cry and cry. Only a deaf person could not hear their cries or hear their vocal calls for company and attention.

No Legal Protection for Birds

Companion birds have no legal protection in Australia. There are only non-mandatory Codes of Practice and codes that are created

by the industry of bird breeders and sellers - a complete conflict of interest. And there is no governing body to review the industry codes. As a result, there are thousands of birds suffering at the hands of these breeders and sellers. Birds are sold online, at pet shops, from backyards, street markets, from large scale bird farms/mills, and there is no Australian legal animal welfare authority that is interested in bringing these issues to light or ending this tragedy.

The bird breeding and selling industry parallels the notorious puppy farm industry of Australia. My eyes have seen atrocities upon birds and my heart has heard and felt their desperate cries for acknowledgement and help - to let them out of their cages and to stop them being used as breeding machines, to set them free and allow them to feel unconditionally loved and to live as birds.

Speaking Up for Birds

I am speaking up as the *The Voice of Bird Behaviour, Welfare and Legal Rights for Companion Birds in Australia*. I am desperate to raise the awareness of the Australian public about the tragedy that birds experience constantly throughout their lives. Their eggs are stolen by the breeders literally from 'right under them', they are separated from their mates and flock and sold, they are abused physically and emotionally and they live in third world conditions in Australia, where we criticize other countries for doing similar.

Australians must finally see and hear about the shocking welfare conditions of birds. Our Australian government must see the truths and introduce an independent body of bird welfare laws. It is unspeakable and unbelievable that birds who have the emotional intelligence of a person, are allowed to be ignored, force bred and treated with such abuse, in a 'lucky thriving' country as Australia.

Pope Francis recently said: 'Every act of cruelty towards any creature is "contrary to human dignity".'



LORI'S STORY

Lori, the rainbow lorikeet (right), was kept for eight years in a small metal box full of rust and growing white mould, eating only seeds and dirty water from human cups (lorikeets cannot eat seeds). Now she is always with me. She cannot fly too much, but she is always out, free on her grevillea tree, calling to me. I weep daily thinking of the hell she was in for all those years, as the memories of physical abuse never go away for anyone, people or animals. I hope my constant outpouring of love to her can help heal her physical and emotional sorrows.

Paris Yves

Lori, the rainbow lorikeet



Spread the Message about the Birds' Plight

Pope Francis 'Urges people and governments to show respect for these species by making greater consideration for how we treat them'.

As a gift from my beloved lorikeet Lorie, she wishes to share her latest video called *Lorie's Dream*: search You Tube: *Lorie's Dream*. In the video are just a few images taken of abused birds at public bird sales and online sales - there are thousands of similar images and worse online for anyone to see. Just visit any bird sale to see birds stuffed in small display boxes to be sold as market ornaments. Please share the above so that Australian birds are heard and

Pope Francis 'Urges people and governments to show respect for these species by making greater consideration for how we treat them'.



Lori's old cage



Lori when rescued

so Australians worldwide can help me speak up for the welfare of birds! The birds will love you for it!

Thank you for your empathy and compassion for companion birds. Please feel free to contact me and join me in speaking up for companion bird welfare in Australia.

website: www.letcompanionbirdsfly.com.au

email: paris@letcompanionbirdsfly.com.au ☞



Let Companion
Birds Fly

THE MESSAGE OF EACH CREATURE IN THE HARMONY OF CREATION

LS:84. Our insistence that each human being is an image of God should not make us overlook the fact that each creature has its own purpose. None is superfluous. The entire material universe speaks of God's love, his boundless affection for us.

GORILLAS IN THE MIST

UGANDA'S INTEGRATED APPROACH TO WILDLIFE, ENVIRONMENT AND COMMUNITY

BY BARBARA GARDNER



A Brother in Creation - Mountain Gorilla in the Bwindi Impenetrable Forest of Uganda - Photo by Barbara Gardner

After many years of concern about mountain gorillas, having watched the heartbreaking film *Gorillas in the Mist*, a true life story, where Dian Fossey gets murdered trying to protect mountain gorillas from poachers in the Virunga mountains of Rwanda, I was lucky enough to be given the opportunity to visit the mountain gorillas for myself this year.

We share 98.5 per cent of our genes with mountain gorillas, yet there are less than 900 of them left in the world and these live either in the Virunga mountains of Rwanda or in the Bwindi Impenetrable Forest of Uganda. With the opportunity of visiting my brother and his wife in May this year, who were in Uganda doing two years' Voluntary Services Overseas (VSO), I had the once-in-a-lifetime opportunity to make the trek into the Impenetrable Forest of Bwindi to visit a gorilla group. Bwindi Impenetrable National Park is a UNESCO natural world heritage site and lies in south-western Uganda, on the edge of the Rift Valley. Its mist-covered hillsides are blanketed by one of Uganda's oldest and most biologically diverse rainforests, which dates back over 25,000 years and contains almost 400 species of plants. More famously, this 'impenetrable forest' also protects an estimated 320 endangered mountain gorillas – roughly half of the world's population, including ten habituated groups, which can be tracked.

I consider myself to have been extremely privileged to have seen the beautiful gorillas in their natural habitat, but the trip was about more than just being a tourist, it's about protecting the gorillas from poaching, preserving the natural environment and supporting the communities that look after them.

The Ugandan Wildlife Authority

Today, no gorillas are poached in Uganda and it's all because of the *Ugandan Wildlife Authority's (UWA)* interrelated approach to protecting the wildlife, conserving the environment and supporting the community. Buying a permit to visit the gorillas isn't cheap, but the money raised pays the wages of the national park authority staff and the costs of preserving the national parks, with the remainder being ploughed back into the community. Numerous other local people benefit indirectly from the tourism, such as porters, guides, hotel workers, shop owners, producers of souvenirs and other supporting industries. There is also support for the local orphanages. National park authority staff go into schools to educate the children about the importance of conserving the gorillas. It's not just that the community realise that the gorillas are worth more to them

alive than dead, they actually respect and are concerned for the gorillas' welfare.

Uganda, known as 'The Pearl of Africa', is a beautiful, lush country in the African rift valley, which is rich in fauna and flora, a Garden of Eden embracing ten national parks, which are the responsibility of the UWA, whose strapline is 'Conserving for Generations' – (www.ugandawildlife.org). These ten national parks include some of the most spectacular scenery in the world, including richly biodiverse rainforests and extensive savannahs which support many species of large

wild animals. As well as visiting the iconic mountain gorillas, I was also extremely privileged to be able to take advantage of chimpanzee trekking in Kibale National Park and to go on safaris in the Queen Elizabeth, Lake Mburo and Murchison Falls national parks, where elephant, giraffe, lions (including tree climbing ones), hippos, zebra, baboons, 13 types of primates and hundreds of

other animals adorned the landscape. Uganda is also a major bird watching destination with over 1,000 species of birds. However, you will not see any rhinos living wild in any of the national parks due to past poaching. All the parks benefit from the UWA's integrated approach to conserving wildlife, the environment and working with the people.

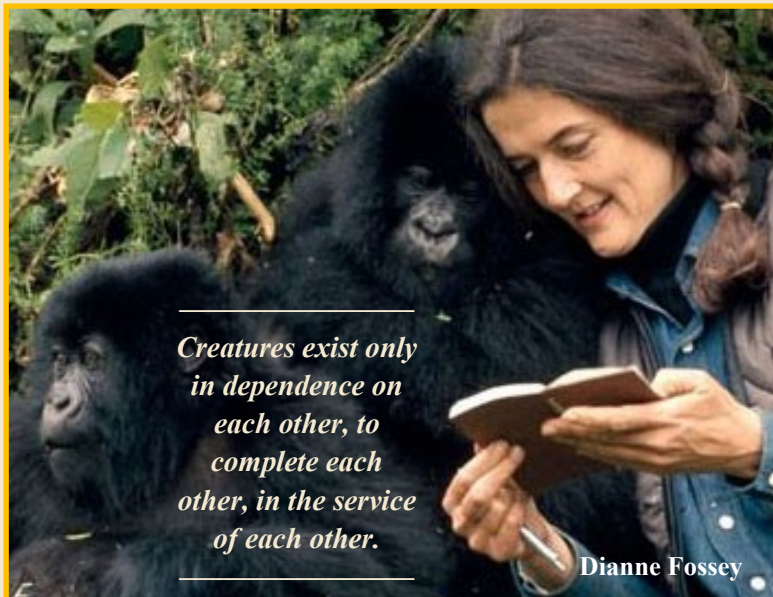
The local community is a key stakeholder in ensuring the protection of wildlife



Community Engagement

The UWA recognizes the local community as a key stakeholder in ensuring the protection of wildlife, both inside and outside of Uganda's protected areas. Traditional conservation approaches largely excluded the communities from protected area management. In contrast, community conservation, which has been employed since the 1990s, aims to harmonize the relationship between park managers and neighbouring communities, allowing these communities access to protected area resources. It also encourages dialogue and local community participation in planning for and management of

GOD WILLS THE INTERDEPENDENCE OF CREATURES



Creatures exist only in dependence on each other, to complete each other, in the service of each other.

Dianne Fossey

LS:86. The universe as a whole, in all its manifold relationships, shows forth the inexhaustible riches of God. *Saint Thomas Aquinas* wisely noted that multiplicity and variety 'come from the intention of the first agent' who willed that 'what was wanting to one in the representation of the divine goodness might be supplied by another', [60] inasmuch as God's goodness 'could not be represented fittingly by any one creature'. [61] Hence we need to grasp the variety of things in their multiple relationships. [62] We understand better the importance and meaning of each creature if we contemplate it within the entirety of God's plan. As the Catechism teaches: 'God wills the interdependence of creatures. The sun and the moon, the cedar

and the little flower, the eagle and the sparrow: the spectacle of their countless diversities and inequalities tells us that no creature is self-sufficient. Creatures exist only in dependence on each other, to complete each other, in the service of each other'. [63]

[60] *Summa Theologiae*, I, q. 47, art. 1., [61] *Ibid.*, [62] *Cf. ibid.*, art. 2, ad 1; art. 3., [63] *Catechism of the Catholic Church*, 340.

these resources. Communities have regulated access to some key resources that may not be found outside the protected areas, such as medicinal herbs, papyrus and vines for handcrafts, fish, firewood, bamboo, bee hives and water access in the dry season or drought.

The UWA aims to raise awareness of the value of conservation and how communities can both participate in and benefit from it. In order to facilitate visits by school children and organized groups to some of the parks, low cost accommodation has been created to enable pupils to spend a weekend viewing and learning about wildlife.



Bwindi Impenetrable Forest National Park

Endangered Rhinos

Because of the extensive poaching of rhinos in the past, there are sadly no rhinos in Uganda's national parks. They suffered a violent demise back in 1983. The only place where you will see these iconic animals in Uganda is at the *Ziwa Rhino Sanctuary*, in Nakasongola district, 100 miles north of the capital, Kampala. The rhino re-introduction project is supported by the UWA and the Rhino Fund Uganda (RFU). There are only 15 southern white rhinos in the sanctuary which are fully guarded and cannot currently be released into the wild due to the threat to their safety. However, the aim of the project is to breed and eventually release the rhino back into the national parks, as they are seen as a vital aspect of the environmental and cultural heritage of Uganda and an inextricably important ecological link.

Currently there is a security force of 80 rangers, many of whom are armed, who patrol the fence, guard the gates and monitor the rhinos 24 hours a day. The rangers are also active with anti-poaching activities around the sanctuary and assist



Kori, rhino rescued from Kenya, with her third calf at Ziwa Rhino Sanctuary.

the local community by capturing problem animals, such as crocodiles and pythons, and releasing them into a safe environment away from the community.

The project is working towards a future in which there will be a sustainable rhino population and the team are expanding their education and community programmes to teach people about the urgent need to conserve the rhino, the value of biodiversity in Uganda and the rhino's place in the local and global ecosystems. They also educate people on the impact of conservation on the community and the importance of conservation efforts worldwide. They have built a primary school and are planning to build a medical clinic to care for the community.

Last year, a report by WWF and TRAFFIC said that rhino poaching had reached a 15 year high, pushing the animals close to extinction. About 1,500 rhino horns were traded illegally in the last three years, despite the long-standing ban on the international trade. The trade is being driven by Asian demand for horns and is being made more difficult to deal with as the poachers become more sophisticated with their weapons, using helicopters, top range communication equipment, expert vets and often having a military training. Armed guards, community education and tourism are the main weapons of defence for the rhinos.

The tragedy of Rhino Poaching

Here is a quote from the Ziwa Rhino Fund website www.rhinofund.org:

'Most rhinos being poached today are darted with the very same immobilizing drugs that we use when we are giving them veterinary care. The horror of this is that while this majestic animal's horn is being hacked out of its face with a machete or panga, or being cut off with a chain saw, the rhino is fully aware of what is happening to it. The pain it is going through can only be compared with the immense pain you would feel if someone was chopping one of your limbs off while you are awake. There are many cases where the rhino carcass is found with tears running down what is left of its face, and rhino with chopped off faces have been found wondering around while bleeding to death.'

There are many cases where the rhino carcass is found with tears running down what is left of its face.

'We are dealing with a rhino poaching mafia that is so organised, wealthy and so well protected by their legal aid, it is like fighting a losing battle. When you win the battle of arresting the poacher or carrier, you then have the war of overpaid attorneys, who are protecting these thieves, to contend with. Clearly there is no difference between the man with the machete and the man with the Porche – they are the very same breed of evil.'

'Close your eyes for a moment, picture this process of poaching, imagine the trauma and pain that this animal is going through for an age old tradition that has created a frenzy of greed amongst beings.'



Bella, rhino rescued from Kenya, with her third calf at Ziwa Rhino Sanctuary.



Murdered Rhino



Murdered Rhino

THE ECOLOGICAL VIRTUES

LS:88. The bishops of Brazil have pointed out that nature as a whole not only manifests God but is also a locus of his presence. The Spirit of life dwells in every living creature and calls us to enter into relationship with him.[65] Discovering this presence leads us to cultivate the ‘ecological virtues’.[66]

[65] Cf. NATIONAL CONFERENCE OF THE BISHOPS OF BRAZIL, *A Igreja e a Questão Ecológica*, 1992, 53-54. [66] *Ibid.*, 61.



Ranger, Kamara, sleeps with three orphaned rhinos in Kenya's Lewa Wildlife Conservancy.

The Spirit of life dwells in every living creature and calls us to enter into relationship with him.

SHHH - THEY'RE ONLY ANIMALS !

Joyce D'Silva is Ambassador for Compassion In World Farming and has been its Chief Executive from 1991 to 2005. She has spearheaded campaigns to improve farm animal welfare in Europe and throughout the World.

BY JOYCE D'SILVA

Four were stillborn. Five had physical congenital defects. Mortality between birth and 3 weeks of age was 32 per cent. Causes of death and reasons for euthanasia included stillbirths, respiratory failure and limb deformities. Mortality between 3 weeks and 2 years of age was 19 per cent ... Overall, mortality rate within 2 years of age was 45 per cent.

No, these references are not to human babies but to cloned calves. The quotation is taken, slightly edited, from a typical scientific paper, in this case published in 2013 in the journal of the *American College of Internal Veterinary Medicine*. The scientific literature is full of similar cloning experiments with equally disastrous results.

Cloning is just the latest in the catalogue of cruelties which we have inflicted on farm animals. We already breed meat chickens (broilers) to grow so fast and so meaty that many go lame, unable to bear their own bodyweight. Foot ulcers, hock burns and breast blisters develop as the ungainly birds squat on the ammonia-ridden litter material on the floor of their crowded sheds, (20-40,000 chickens per shed is common).

Dairy type cows also suffer from being bred to produce massive quantities of milk. The strain of unnatural yields, frequent bouts of lameness or mastitis and the annual removal (kidnap?) of their calf results in early culling at five or six years of age, a quarter of their natural life span.

Hens in cages, (now the so-called 'modified' or 'enriched' cages), sows forced to give birth in narrow farrowing crates, lambs transported hundreds or thousands of miles to a distant slaughterhouse – the list of gross cruelties could go on.

If we live 'in communion' with all creatures, then it would be hard to defend the eating of an egg from a caged hen or meat from a factory farmed chicken or pig.

A Past Lack of Religious Leadership

You would think - with so much suffering inflicted on so many of our fellow sentient beings, God's creatures - that religions would be at the forefront in condemning such practices. But the silence has been deafening.

I really believe that in disregarding this massive area of suffering, today's religious leaders are ignoring the teachings of their founders, their holy books and, often, their early saints and leaders. From the virtue of Ahimsa, non-violence, so fundamental to Hindu and Jain thought, to the recognition of animals as having 'communities like you' in Islam, to the Jewish principle of *tsa'ar ba'alei chayim* which prohibits causing unnecessary pain to animals, to the Buddhist teaching on compassion for all sentient beings, the major faiths should surely be leaders in the movement for animal welfare reform.

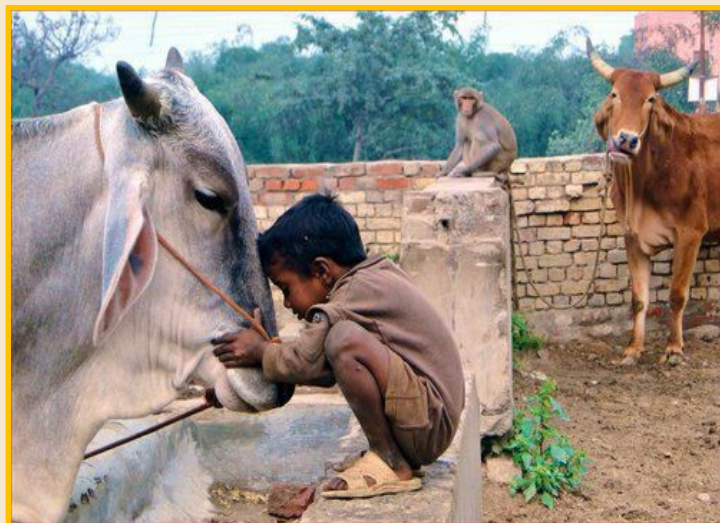
Of course there are honourable exceptions in every faith – and now, at last, we are beginning to see leadership from the Catholic church. In 1996, Pope John Paul II wrote in his encyclical *Gospel of Life*: 'Human beings may be merciful to their neighbours, but the compassion of the Lord extends to every living creature' (*Evangelium Vitae*, 1995). This Pope was canonised by Pope Francis 1 in 2014 and is now also known as Saint John Paul the Great.

The Emerging Leadership of Pope Francis

And it may be to Pope Francis that we can look for an emerging leadership on our relationship to animals. In his recent encyclical, *Laudato Si'*, he quotes from the most recent edition of the Catechism which he says 'clearly and forcefully criticizes a distorted anthropocentrism: "Each creature



CRUELTY IS CONTRARY TO HUMAN DIGNITY



LS:92. Moreover, when our hearts are authentically open to universal communion, this sense of fraternity excludes nothing and no one. It follows that our indifference or cruelty towards fellow creatures of this world sooner or later affects the treatment we mete out to other human beings. We have only one heart, and the same wretchedness which leads us to mistreat an animal will not be long in showing itself in our relationships with other people. Every act of cruelty towards any creature is 'contrary to human dignity'.^[69] We can hardly consider

Every act of cruelty towards any creature is 'contrary to human dignity'.

ourselves to be fully loving if we disregard any aspect of reality: 'Peace, justice and the preservation of creation are three absolutely interconnected themes, which cannot be separated and treated individually without once again falling into reductionism'.^[70] Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth.

^[69] *Catechism of the Catholic Church*, 2418.

^[70] CONFERENCE OF DOMINICAN BISHOPS, *Pastoral Letter Sobre la relación del hombre con la naturaleza* (21 January 1987).

possesses its own particular goodness and perfection... Each of the various creatures, willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness. Man must therefore respect the particular goodness of every creature, to avoid any disordered use of things".¹ Could this be referring to factory farming, which surely does not respect the millions of creatures whom it incarcerates, mutilates and degrades? Is this not a 'disordered use'?

He proposes an 'ecological conversion', which is based on 'attitudes which together foster a spirit of generous care, full of tenderness' and which 'entails a loving awareness that we are not disconnected from the rest of creatures, but joined in a splendid universal communion'.

The encyclical lists the actions which individuals can take in their own lives, to reduce their impact on the environment, from avoiding waste and using less water to 'showing care for other living beings'.

Laudato Si' has a real spiritual message, saying: 'The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures'. This surely must extend to all areas of life, including what we eat. If we live 'in communion' with all creatures, then it would be hard to defend the eating of an egg from a caged hen or meat from a factory farmed chicken or pig.

This encyclical was not, as is usual, directed towards

the bishops of the Catholic church, but to everyone in the world. Perhaps it is the strongest expression yet of a more revolutionary 21st century mind-set and a way of living which envisions harmony between our own species and all the other creatures on earth. We hope that the detail will follow or will be developed by contemporary theologians and by Christian or non-Christian communities.

At the end of the encyclical, the Pope has written two prayers, one of them called 'A Christian prayer in union with creation'. It includes the following verse:

*'God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.'*

Let us hope other religious leaders will join in that call, so that the followers of all the world's religions will truly devote themselves to becoming 'channels of love' for all beings.

Billions of animals are waiting... ♪



For more information about CIWF go to www.ciwf.org.uk

‘YOU ARE PRESENT IN THE WHOLE UNIVERSE AND IN THE SMALLEST OF YOUR CREATURES’ (LS:246)

Rosalind Leeming is the Parliamentary Officer at the International Fund for Animal Welfare (IFAW).

BY ROSALIND LEEMING

Much has been made of Pope Francis’ encyclical letter, *Laudato Si’* on care for our common home’, and deservedly so. It represents an ambitious attempt to summarise the ways in which our political, economic and spiritual activity impacts upon our environment, our climate and the creatures with whom we share our planet. The level of detail reveals a genuine understanding of environmental policy and of climate science. The solutions Pope Francis proposes to environmental and species devastation are both practical and spiritual. His key point, consistent throughout this work is that the natural environment and our spirituality are connected. We have a spiritual relationship with our planet, and with all other creatures on it; human or non-human animal.

Of course, this is not an entirely new concept. Thousands of years ago Monism emerged within Hindu thought, perhaps culminating in the theories of Ramanuja, the philosopher, in the 11th Century. Ramanuja proposed the idea that the physical world is in fact the body of god, while our souls are part of his soul. Under this theory, we are all therefore part of one whole, and any harm we do to the world or to others, causes harm to ourselves. Most religions provide some teaching about environmental protection, and we have seen, most notably through the work of the charity *The Alliance of Religions and Conservation (ARC)* the good work that can be done by a multitude of religious groups when the need to protect the environment is aligned with one’s deepest religious principles.

This is not to say at all, of course, that it is in any way necessary to be religious to feel a spiritual connection with the environment and its creatures, or to understand why it makes sense to protect them. However, Pope Francis’ work is very interesting from this perspective and the deeply bio-centric view that he takes is extremely helpful in bringing animal protection to the ideological centre-ground for Catholics all over the world.

IFAW Projects that Integrate Community and Environment

IFAW believes in the intrinsic value of animals, on an individual, species and ecosystem level. IFAW also works on projects where local communities benefit and attach value from animals in their environment. For example, one IFAW project in Iceland is to encourage people to go whale watching instead of eating whale meat, with our campaign ‘*Meet us, don’t eat us*’. However helpful it is to find sustainable ways for people to benefit from animals, Pope Francis wants us to go even further in our respect for animals: ‘It is not enough... to think of different species merely as potential “resources” to be exploited, while overlooking the fact that they have value in themselves’. This view allows us the freedom from having to find a benefit

to humans of having sustainable wild animal populations, and recognise their intrinsic value.

This word *sustainable* is, of course, one which many people struggle to derive meaning from. Pope Francis makes light work of this, commenting that ‘in the absence of objective truths or sound principles, other than the satisfaction of our own desires and immediate needs, what limits can be placed on...commerce in the fur of endangered species?’ In this question it is clear he is asking us to consider what would happen if we took all our attitudes and actions to their logical conclusion, which is what sustainability is all about.

However, sustainability must, of course, be about solutions, and about creating a better world, not just for animals. The Pope makes the point that ‘it is clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor’. At IFAW we have a collaborative approach, setting up alternative livelihood projects to give people real economic alternatives to careers in poaching, such as at our fish farm in Amboseli, Kenya. Pope Francis seems to understand that sustainability is about taking into account the environment, the economy and society at the same time.

Concern for the Individual as well as Populations

Applying this Monistic approach, Pope Francis draws parallels between the Trinity and the relationship between creatures. There is a sensitivity and a compassion for animals which IFAW also supports, which might not reflect some other charities who focus solely on species conservation, whilst omitting the importance of, for example, disaster relief and rescue. It isn’t possible for IFAW to only care about animal populations, IFAW is a charity which has to be concerned with the individual animal, just as a Pope must care about each individual within his flock, and asks them to do the same of each other. He says that the ‘human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures’.

The Encyclical Letter suggests that animals should be valued apart from what they offer to us and that by abusing them and our environment, we abuse ourselves and each other. The letter makes us all an offer, not just Catholics - that by caring for animals we develop as people. ☞





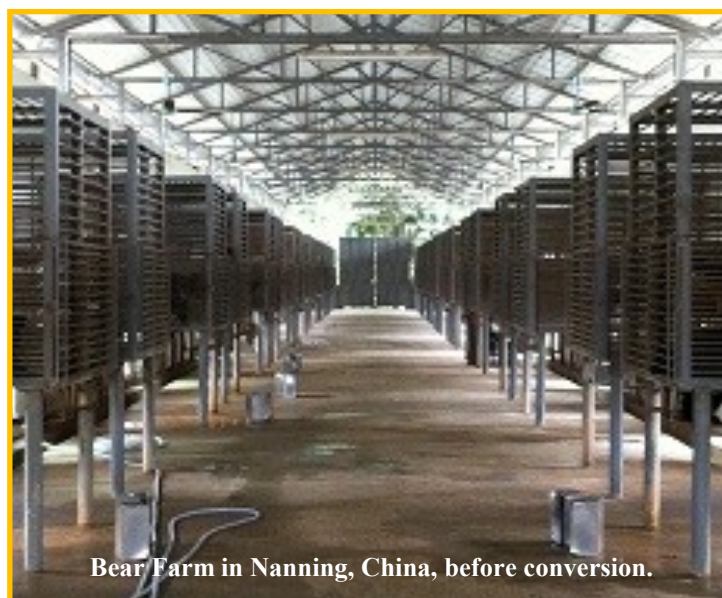
PEACE BY PIECE

In the autumn 2014 edition of The Ark, CCA was privileged to interview Jill Robinson MBA, founder and CEO of Animals Asia. Here Jill updates us on Animal Asia's 'Peace by Piece' campaign, launched in April 2014, to help rescue and rehabilitate previously exploited moon bears in Nanning, China, who were being cruelly milked for their bile.

BY JILL ROBINSON MBE, DR MED VET HC, HON LLD

Animals Asia already had two sanctuaries for rescuing and rehabilitating iconic moon bears from horrendous bile farms in China and Vietnam, which stretched their limited resources. However, when in April 2014, we were offered the opportunity to convert a bile farm with 125 bears in Nanning, China, into a third sanctuary, we jumped at the offer.

The farm had bred the bears and extracted their bile for years, but the general manager had a change of heart when his daughter convinced him of the horrible cruelty of the trade. He then handed over custody and care of the bears to *Animals Asia*, who leased the land and the facilities.



Bear Farm in Nanning, China, before conversion.

When the team from *Animals Asia* took charge of the farm, they immediately improved the bears' diet, replacing their daily regimen of corn gruel with a nourishing mix of fresh fruit and vegetables, dry dog food and a plentiful supply of water. They also began emergency health checks, removing immediate pain such as rotting and broken teeth. The difference was amazing. Previously suffering and malnourished bears with just a thin covering of body hair have since filled out, and their lacklustre and sparse coats are growing back beautifully and are thick and glossy. Most importantly, the source of their pain has now been removed and they can get on with the important job of enjoying themselves at last. The introduction of enrichment items such as metal swimming pools, rubber kongs and bamboo feeder toys has been essential in the efforts to stimulate the bears and keep their minds and bodies busy, making the best of their physical environment until such time as *Animals Asia* can begin to create proper housing for them all.

In fact, the foundation is facing many hurdles in converting the farm to a sanctuary and one of our options is now to bring all the bears back to our fully functioning sanctuary in Chengdu, Sichuan Province. *Animals Asia* are committed to caring for the Nanning bears for the rest of their lives, which in the case of the youngest cub, Smudge, could be up to 35 years.



Jill Robinson, MBE. Founder & CEO of Animals Asia.

Not Just a Bear Rescue

This isn't just a bear rescue, it's a landmark initiative to help change the hearts and minds of other farmers in the region, and will show the government and public that there is a solution to bringing bear farming to an end. It's a mammoth undertaking, but with our supporters' help, we intend to transform the lives of these bears and offer them a much deserved place of peace.

Laudato Si' Warmly Welcomed

Because a major part of *Animals Asia's* work is related to changing hearts and minds and encouraging the compassionate treatment of animals, we hugely welcome *Laudato Si'* and its many positive messages about animals and our relationships with them. The message of *Laudato Si'* supports all areas of our work, not just addressing bear farming, but also addressing the eating of cats and dogs and the treatment of captive and performing animals in zoos and circuses. ☸

To find out more about the work of Animals Asia or to make a donation, visit www.animalsasia.org



THE CRISIS AND EFFECTS OF MODERN ANTHROPOCENTRISM



Jill finding a bear on a bile farm in 1993.

LS:116. Modernity has been marked by an excessive anthropocentrism which today, under another guise, continues to stand in the way of shared understanding and of any effort to strengthen social bonds. The time has come to pay renewed attention to reality and the limits it imposes; this in turn is the condition for a more sound and fruitful development of individuals and society. An inadequate presentation of Christian anthropology gave rise to a wrong understanding of the relationship between human beings and the world. Often, what was handed on was a Promethean vision of mastery

over the world, which gave the impression that the protection of nature was something that only the faint-hearted cared about. Instead, our 'dominion' over the universe should be understood more properly in the sense of responsible stewardship.[94]

[94] Cf. Love for Creation. An Asian Response to the Ecological Crisis, Declaration of the Colloquium sponsored by the Federation of Asian Bishops' Conferences (Tagatay, 31 January-5 February 1993), 3.3.2.



Our 'dominion' over the universe should be understood more properly in the sense of responsible stewardship (LS:116).

Rescued and rehabilitated bear, Ronnie aka John, enjoying a bath in the new Nanning sanctuary.

ANIMALS IN EXPERIMENTS

CCA LETTER TO THE TABLET

The Catholic Church in the UK has always taken the lead against vivisection. Cardinals Newman and Manning both spoke out vigorously against animal experimentation and, in the 1870's, Cardinal Manning and others founded the *National Anti Vivisection Society*, which then became the *BUAV* and is now *Cruelty Free International*. Cardinal Manning was also influential in convincing the Government of the day to pass the *Animal Cruelty Act* of 1876, which controlled vivisection by the Home Office.

However, I am sure that if either Cardinal Newman or Cardinal Manning were alive today then they would be appalled by the modern vivisection 'industry'. The current use of experimentation on animals is indefensible as the majority of experiments are both not only cruel but also worthless. It is estimated that over 115 million animals a year are used and killed in the name of 'science'. This is an abomination and there is very little scientific evidence that these experiments actually lead to human medical advancement, and nine out of ten of these experiments fail to produce anything of use.

Most experiments are not even related to medical research and such animal experimentation is an attack on God's creation. Millions of animals are abused and tortured in experiments every year and these experiments are carried out in laboratories far away from the public gaze and scrutiny. These laboratories which are supposed to conform to high standards to try and minimize the suffering of animals in their care (if such is not an oxymoron) are shown to fail in this regard time and time again and many so called respectable institutions have been investigated by Government for breaches of regulated standards. These institutions include Imperial College, London and Wickham Research laboratories. If such supposed 'high quality' institutions are failing the most basic checks what is happening in less renowned institutions?

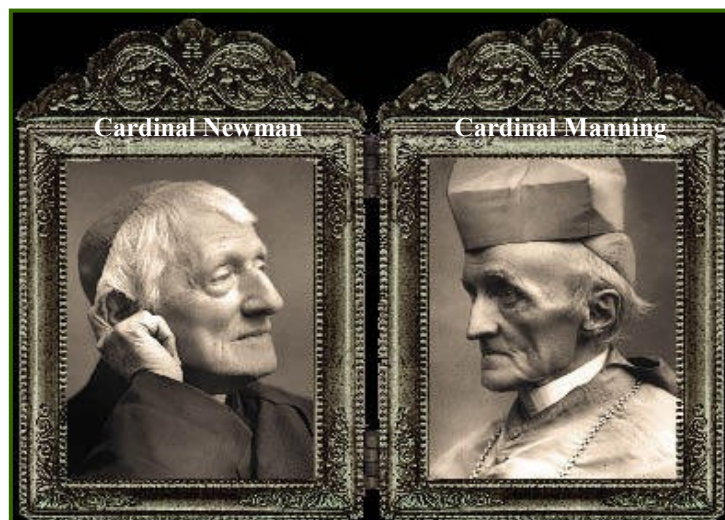
For too long now this disgraceful industry has been allowed to go on unchecked and insufficiently scrutinised behind closed doors away from the public gaze and public understanding. I am convinced that if the facts of what occurred in these laboratories were fully known to the general public there would be a national outcry.

It is a moral outrage and Catholics everywhere should protest and complain about the cruelty bestowed on animals, which are an intrinsic part of God's creation.

Catholic Concern for Animals stand foursquare with Cardinal Manning and Cardinal Newman on this issue and indeed urge our current Catholic Church leaders both in the UK and abroad to do likewise.

Chris Fegan

General Secretary Catholic Concern for Animals



THE 4TH 'R' - REMEMBER

We are familiar with the 3 'R's - Refine, Reduce and Replace. Sadly, despite these, the numbers of animals used in experiments continues to increase, year on year. It is estimated that over 115 million animals a year are currently used and killed in animal experiments throughout the world.

We have added a fourth R - *Remember*. Here we remember laboratory animals.

Albert Schweitzer's Prayer

Dear God, protect and bless all beings that breathe,
Keep all evil from them, and let them sleep in peace.

From a Catholic Prayer Book

Hear our humble prayer, O God,
for our friends, the animals,
especially for those who are suffering;
for animals that are overworked,
underfed, and cruelly treated;
for all the wistful creatures in captivity,
that beat their wings against bars;
for any that are hunted or lost or deserted,
or frightened or hungry;
for all that must be put to death.
We entreat for them all
Thy mercy and pity,
and for those who deal with them,
we ask a heart of compassion
and gentle hands and kindly words.
Make us, ourselves,
to be true friends to animals
and so to share
the blessings of the Merciful.

DR SCHWEITZER UNIVERSAL KINSHIP FUND

Rev. Feargus O'Connor MA, is the Minister at Golders Green Unitarians and is Chair of the Animal Interfaith Alliance and Secretary of the World Congress of Faiths.

BY REV. FEARGUS O'CONNOR

The *Dr Schweitzer Universal Kinship Fund* was launched in 2015 by the *Animal Interfaith Alliance (AIA)*, of which CCA is a founding member. The fund was set up to commemorate the 50th anniversary of the death of *Dr Albert Schweitzer*, to raise funds for humane research into cancer and diabetes, using non-animal testing methods, with the *Dr Hadwen Trust*. The fund builds on the *Universal Kinship Fund* previously set up, which had already raised £19,000. The fund has now raised £23,000.

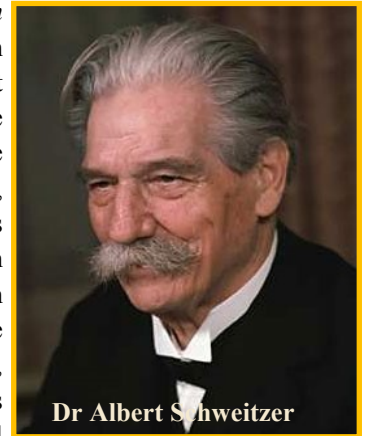
Dr Schweitzer (1875 - 1965) was a minister, medical doctor and missionary from Alsace, who administered to the sick in Africa. He famously said 'Until he extends the circle of compassion to all living things, man himself will not find peace'. He was a Nobel prize winner.

The *Dr Hadwen Trust* is the UK's leading non-animal medical research charity, which funds cutting edge medical research without using animals, thus saving both human and animal lives.

'Until he extends the circle of compassion to all living things, man himself will not find peace'.

The *Animal Interfaith Alliance* is an alliance of faith groups concerned about animals and includes the Anglican Society for the Welfare of Animals (ASWA), Catholic Concern for Animals (CCA), the Christian Vegetarian Society (CVA) in the UK and the US, the Institute of Jainology (IoJ), Quaker Concern for Animals (QCA), the Oshwal Association of the UK (OAU), which represents over 27,000 Jains in the UK, and the Sadhu Vaswani Centre (Hindu).

To support either the *Dr Schweitzer Universal Kinship Fund* or the *Animal Interfaith Alliance*, please send cheques to: The Treasurer, AIA, 56 Cole Lane, Ivybridge, Devon, PL21 0PN. If the donation is for the Dr Schweitzer fund please mark it as such. ☸



Dr Albert Schweitzer

ANIMAL EXPERIMENTATION



LS:130. In the philosophical and theological vision of the human being and of creation which I have presented, it is clear that the human person, endowed with reason and knowledge, is not an external factor to be excluded. While human intervention on plants and animals is permissible when it pertains to the necessities of human life, the Catechism of the Catholic Church teaches that experimentation on animals is morally acceptable only 'if it remains within reasonable limits [and] contributes to caring for or saving human lives'. [106] The Catechism firmly states that human power has limits and that 'it is contrary to human dignity to cause animals to suffer or die needlessly'. [107] All such use and experimentation 'requires a religious respect for the integrity of creation'. [108]

All such use and experimentation 'requires a religious respect for the integrity of creation'.

[106] *Catechism of the Catholic Church*, 2417.

[107] *Ibid.*, 2418., [108] *Ibid.*, 2415

MALTA NARROWLY VOTES TO RETAIN SPRING HUNTING IN REFERENDUM

The Ark has been following the progress of the campaign to ban the shooting of migratory birds in Malta since its autumn 2014 edition, when Mark McCormick, Senior Communications Officer at The League Against Cruel Sports, first reported to us. Mark updated us on progress in the spring 2015 edition. In the summer 2015 edition, Chris Fegan advised us, in his general secretary's report, that the referendum to end spring hunting had just been lost by 51 per cent to 49 per cent. The latest update is presented here by Mark.

BY MARK MCCORMICK

In April this year I travelled to Malta with wildlife expert and presenter Bill Oddie as part of a team from the *League Against Cruel Sports*. We were there to monitor the outcome of a referendum to ban spring hunting in Malta. We were hopeful, optimistic and praying for a positive outcome.

In spring, hunters in Malta target turtle dove and quail during the migration of birds flying north from Africa to their breeding grounds in Europe. Spring hunting is forbidden by the European Union's Birds Directive, however Malta is using a loophole in EU law to allow spring hunting for three weeks in April. But it's not just turtle dove and quail that suffer at the hands of the hunters. Many protected and endangered bird species are massacred under the cover of the 'legal shooting'. In the spring edition of *The Ark* I wrote about our trip to Malta in September 2014 when a majestic short toed eagle went missing after we heard gun shots where it was roosting. Such beautiful and awesome creatures are shot out of the sky during their epic migrations. It is the most tragic thing I have ever come across in my life.

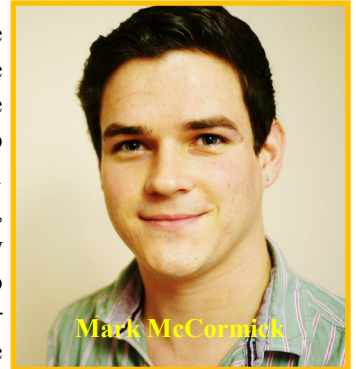
Many protected and endangered bird species are massacred under the cover of the 'legal shooting'.

Malta, the only Country in Europe that Allows the Hunting of Migratory Birds

So as you can imagine we were paying close attention to the referendum in which the Maltese people could vote to ban this barbaric spring hunt. However on the 11th April, despite much campaigning by Maltese residents, keen to protect the birds during their migrations, and despite all the polls showing a ban on spring hunting being the likely outcome, the vote was lost by 51 per cent in favour of retaining hunting to 49 per cent voting to ban it - a margin of just 2,220 votes. It was so close.

This means that Malta will remain the only country in Europe that allows the spring hunting of migratory birds and needs to be very concerned about how this vote will affect its reputation as a safe holiday destination in the spring.

Reacting to the news that the Maltese Spring Hunting Referendum had gone in favour of the hunters, the *League Against Cruel Sports* issued a statement which said, 'With only a narrow vote to continue to allow this cruel and unnecessary



Mark McCormick



WHY? The questioning look of a dying kestrel, pointlessly shot out of the sky in Malta during its migratory flight.

CHRIST IS PRESENT IN EACH BEING



LS:221. Various convictions of our faith, developed at the beginning of this Encyclical can help us to enrich the meaning of this conversion. These include the awareness that each creature reflects something of God and has a message to convey to us, and the security that Christ has taken

unto himself this material world and

now, risen, is intimately present to

each being, surrounding it with his

affection and penetrating it with his

light. Then too, there is the

recognition that God created the world, writing into it an order and a dynamism that human beings have no right to ignore. We read in the Gospel that Jesus says of the birds of the air that 'not one of them is forgotten before God' (Lk 12:6). How then can we possibly mistreat them or cause them harm? I ask all Christians to recognize and to live fully this dimension of their conversion. May the power and the light of the grace we have received also be evident in our relationship to other creatures and to the world around us. In this way, we will help nurture that sublime fraternity with all creation which Saint Francis of Assisi so radiantly embodied.

Jesus says of the birds of the air that 'not one of them is forgotten before God' (Lk 12:6). How then can we possibly mistreat them or cause them harm?

carnage, it is time for the Maltese government to demonstrate that it is determined to stamp out illegal hunting. Enforcement must be improved and strengthened so that illegal hunters are caught and punished appropriately. This is not the end. We will continue to campaign to stop this massacre of migratory birds'.

Bill Oddie also talked about hearing the result and said, *'When the result came in I was watching the Maltese TV news and saw a bunch of men jumping up and down singing and cheering because they will be able to continue their slaughter of migratory birds. That's one of the most depressing moments of my life'.*

I was standing with Bill when the result came in and I can concur on these feelings. *Birdlife Malta* volunteers and activists had gathered in the hotel lobby and bar to watch the result on the TV and it was such a dark and depressing mood. Seeing the tears in the eyes of those Maltese activists who I have come to know, respect and developed friendships with during my time in Malta, was really difficult to bear. Some activists had been campaigning for decades and they thought this would be the moment when migratory birds, which they love and cherish, would be able to fly safely over their islands.

The Illegal Shooting Continues

But out of the darkness shone a light and this is why my respect and admiration for my Maltese friends knows no bounds. Yes, we were demoralised, angry and shocked, but immediately following the result the *Birdlife Malta* volunteers and activists were preparing for the next day - the beginning of the spring hunting season. As far as they were concerned nothing had changed and they had to be out in the fields like always

monitoring the bird migrations and on the look out for illegal persecution.

In the wake of the referendum result the Maltese Prime Minister, Dr Joseph Muscat, warned that hunters must respect the law and that they were on their final warning. This language seemed clear. If there is any illegal shooting the hunting season will close.

Early on the first morning of the spring hunting season we travelled into the heart of hunting country under the cover of darkness so as not to be spotted by hunters. This was for our own safety but mainly so that we would not give away our position and we could catch any hunters in the act of illegal shooting. We had parked on a road with trees and scrubs masking our presence as we overlooked a valley close to a point where many birds land during their migration. The sun had literally just risen and a shot rang out right in front of us. To our horror a bird of prey, which we think was a buzzard, was desperately flying away from the valley and a hunter had blatantly taken a shot at it. Only seconds into the spring hunting season we witnessed illegal shooting. Thankfully the bird escaped unharmed but this was not a positive sign of things to come and we knew this was just the beginning.

On the second day of spring hunting a cuckoo was illegally shot by a hunter. This beautiful bird had flown from the Congo to breed in Northern Europe, and could have been making its way to the UK. We challenged the Prime Minister to stick to his word.

Days after hunters were just about given the benefit of the doubt in a referendum; they prove they could not be trusted by shooting a protected bird out of the sky. Surely this

must have been enough for the Prime Minister to trigger his promise to take action against the hunters and suspend hunting this spring? Sadly not.

Spring Hunt Terminated

Other illegal shooting incidents followed and still the hunters were allowed to continue with their massacre. It was only on the 27th April, three days before the spring hunting season was set to close, that the Prime Minister finally took action. A shot-down kestrel crashing into a Maltese school yard, to the horror of the school children present, achieved what a national referendum failed to do. Prime Minister Muscat immediately called a halt to the hunting season.

The Maltese Spring hunt is a tradition that is out of time, and should never have gone ahead. It was welcomed that this spring hunt was brought to an early halt, and we can only hope that a clear lesson will be learned. Hunters with guns either cannot or will not distinguish between birds that are their legal targets or any of the other species that happen to be flying overhead.

Birds flying back to Europe for the spring breeding season are not the property of a few hunters in Malta. Shooting for sport is cruel and unnecessary and I hope that, come next spring, the memory of what has happened will remain strong, and the Spring Hunt will be banned for good.

However we cannot wait in hope of this happening. It is imperative that international volunteer monitoring in the next spring hunting season is bigger and better than it has ever been and I would encourage birders, wildlife enthusiasts and activists from across Europe to support the Maltese people who want to see an end to shooting of birds on the island.

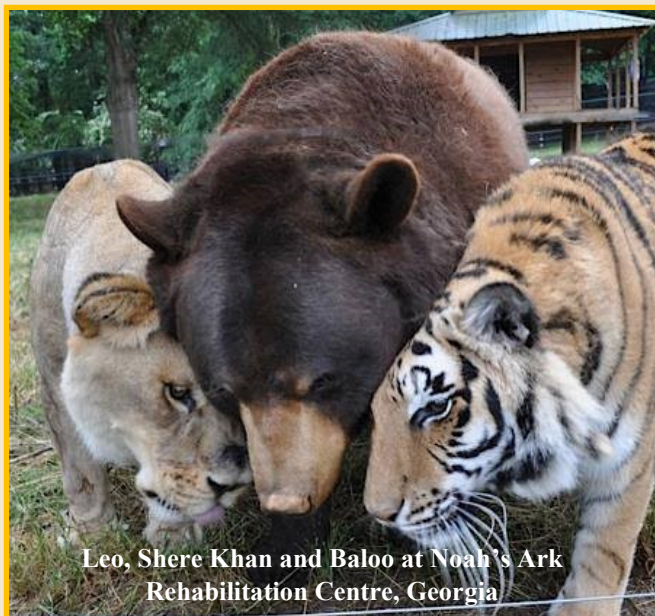
When we visited Malta during the autumn hunting season last year we spoke to Maltese people about their views on hunting. We collected their stories which you can see as a film on our website. In this film you will hear nothing but the voices of Maltese people - those passionately for hunting, those passionately against hunting and those stuck in the middle.

To see the powerful video and for more information visit - <http://www.league.org.uk/malta>

You can also view our video updates which we produced during the referendum and the beginning of the spring hunting season at this link - <http://bit.ly/1FUvwke>

To find out more about joining the monitoring groups in Malta at the next spring hunting season please visit www.birdlifemalta.org ☞

THE TRINITY AND THE RELATIONSHIP BETWEEN CREATURES



Leo, Shere Khan and Baloo at Noah's Ark Rehabilitation Centre, Georgia

LS:240. The divine Persons are subsistent relations, and the world, created according to the divine model, is a web of relationships. Creatures tend towards God, and in turn it is proper to every living being to tend towards other things, so that throughout the universe we can find any number of

constant and secretly interwoven relationships. [171] This leads us not only to marvel at the manifold connections existing among creatures, but also to discover a key to our own fulfilment. The human person grows more, matures more and is sanctified more

to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures. In this way,

In this way, they make their own that trinitarian dynamism which God imprinted in them when they were created.

they make their own that trinitarian dynamism which God imprinted in them when they were created. Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity.

[171] Cf. THOMAS AQUINAS, *Summa Theologiae*, I, q. 11, art. 3; q. 21, art. 1, ad 3; q. 47, art. 3.

WHY ARE CHURCHES NEGATIVE ABOUT ANIMALS ?

We have seen from the previous quotes from Laudato Si' that Pope Francis criticises the Church's anthropocentrism time and time again. So why is the Church so anthropocentric? This is a question that David Clough, Professor of Theological Ethics at Chester University, has been investigating and writing about. Professor Clough is President of the Society for the Study of Christian Ethics, Co-chair of the Animals and Religion Group of the American Academy of Religion and is a Methodist preacher. He is author of 'On Animals' (London: T&T Clark/Continuum, 2012). He shares the results of his research with us here.

BY PROFESSOR DAVID CLOUGH

As a Christian, who has been convinced for most of my life that my faith has direct relevance to how I treat non-human animals, I have regularly been disorientated to find that most other Christians do not see the link. This has made me interested in asking why many consider that their Christian belief gives them faith-based reasons *not* to be concerned about animals. In this article I explore four of the answers I have encountered most commonly, with most focus on the first, which I take to be the most influential.

Why Are the Churches Negative about Animals?

Answer 1: 'It's all about us' theologies

A strong strand in the Christian tradition has focussed on God's grace in creation and redemption as wholly directed towards human beings, holding that creation is 'all about us'.¹ This is an anthropocentric view of creation, where humans are the centre of God's project. Philo of Alexandria (c. 15 BC–50 AD) was a Jewish philosopher and theologian, one of the earliest commentators on the Genesis creation narrative and perhaps the most theologically influential advocate of the 'It's all about us' position concerning the purpose of creation. He was strongly influenced by Platonism, and sought to interpret the Mosaic Pentateuch as a philosophical book.

Philo's commentary on Genesis clearly has Plato's *Timaeus* in mind as a point of comparison. In the *Timaeus*, creation takes place in two stages: first the eternal world and world soul are made by the deity, then demiurges are charged with the task of making human beings within a second creation that exists in time. Beginning with immortal souls, they create different bodily parts to encase it, but then find that placing it in the hostile environment of the fire and air, their creature quickly perishes. The demiurges therefore make 'another nature' to grow: trees, plants and seeds, to create an environment more congenial to the new mortal creature. In Plato's account, women, birds, animals and fish then descend from mortal creatures that are deficient in some respect: unjust or cowardly, simple-minded, wild or stupid, respectively. Here is a universe with the immortal soul of man - used in the gender-exclusive sense - placed clearly at the centre.

Reconciling Genesis with Platonic Anthropocentrism

Philo is frequently troubled by discrepancies between this Platonic account and the Genesis narrative, and one of his first questions is why, in Genesis, human beings were created last of all the creatures, suggesting their inferiority, in contrast with the Platonic account. To answer this point, he pictures God as the host at a banquet who does not summon his guests until the feast is prepared, or the organizer of a gymnastic

contest who does not gather spectators until the performers are ready. Similarly, Philo states, God ordered things 'so that, when the human being entered into the cosmos, he would immediately

encounter both a festive meal and a most sacred theatre'.²

Philo's interpretation of this point in Genesis has had a significant influence on Christian commentators on Genesis who followed him. Early Christian theologians, such as Lactantius, Gregory of Nyssa, and John Chrysostom, give the same answer to the question of why human beings were created last and, at the Reformation, both Martin Luther and John Calvin adopt a similar position.³

The weight of theological opinion that human beings are God's aim in creation, therefore, is not matched by a similar weight of theological argument.



In reflecting on the import of this tradition of reflection on why human beings were created last by God, we need to note that, the reason so many thinkers commented on this issue, was that the Genesis 1 account of creation did not seem as anthropocentric as they thought was necessary. These discussions are therefore an attempt to explain away the Genesis 1 affirmation that God's work of each day is declared by God

to be good in its own right, without reference to its utility to human beings. In short, the doctrine that human beings are the aim, centre and goal of creation is being read into the Genesis text in order to make it congruent with a view of the place of the human in creation derived from other sources.

The Stoic Influence on Anthropocentrism

The Genesis narrative is not the only locus of theological arguments suggesting human beings as the purpose of creation. One of the most thoroughgoing statements of this view is found in Origen's disputation with Celsus. Origen cites Celsus's argument that, contrary to the Christian view 'that God made all things for man', 'everything was made just as much for the irrational animals as for men'.⁴ As Henry Chadwick notes, however, this is a rehearsal of a well-established argument between Stoic and Academic philosophers: the latter regularly attacked Stoic anthropocentrism on the basis of arguments

similar to those used by Celsus, and most of what Origen says in reply are standard Stoic responses.⁵ The best that can be said of Origen's position here, therefore, is that he recognized and took advantage of common ground between Stoicism and Christianity on the centrality of human beings to God's purposes in creation. Given his strong dependence on the Stoic view of rationality as a division between human beings and all other animals, however, and the lack of any theological appeals in his argument, it seems more likely that he is over-influenced here by traditional Stoic positions, which are convenient in his overall aim of opposing Celsus at every possible point.

It is a self-centred theological mistake, therefore, to think that God created for the sake of humanity.

While other Patristic theologians share Origen's view that the universe was created for the sake of human beings, this is most commonly stated formulaically rather than argued for, and often seems influenced by contemporary philosophies. Justin Martyr was first taught philosophy by a Stoic teacher and his writings regularly debate with philosophy. While he has no hesitation in opposing Stoic ideas where he sees them to be in conflict with Christian teaching, he seems to concur with Stoic views on human beings as God's purpose in creation, with a specific reference to human salvation.⁶

Irenaeus of Lyons similarly states that God creates for the sake of humanity - 'creation is suited to man; for man

was not made for its sake, but creation for the sake of man'. The lack of argument supplied by these authors, and the lack of biblical or theological support for them, suggests that this affirmation of the centrality of the human was common ground between themselves and their Stoic and Platonic interlocutors.

John Calvin's concern to affirm God's special providence in relation to human beings, while far removed in time from the Patristic context, seems close in motivation. In the *Divine Institutes*, after outlining his uncompromising view of general providence, he states that within these wider providential purposes, God is especially concerned with human beings, though at this point he states only 'we know' that the world was made chiefly for the sake of human beings.⁷

Modern Theologians Apply Anthropocentric View

Early modern theologians were quick to apply these anthropocentric texts to justify the exercise of new-found human power over the natural world. Of the many examples cited by Keith Thomas in *Man and the Natural World*, the most striking is Henry More's opinion in 1653 that cattle and sheep were only given life to keep their meat fresh until we need to eat them.⁸

It is clear from this brief survey that it is not difficult to find Christian theologians stating that human beings are God's sole or primary purpose in creation. It is harder, however, to find good theological argument in defence of this proposition. The weight of theological opinion that human beings are God's aim in creation, therefore, is not matched by a similar weight of theological argument.

MOTHER AND QUEEN OF ALL CREATION

... she grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power.



L'Innocence by William Bouguereau

LS:241. Mary, the Mother who cared for Jesus, now cares with maternal affection and pain for this wounded world. Just as her pierced heart mourned the death of Jesus, so now she grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power. Completely transfigured, she now lives with Jesus, and all creatures sing of her fairness. She is the Woman, 'clothed in the sun, with the moon under her feet, and on her head a crown of twelve stars' (Rev 12:1). Carried up into heaven, she is the Mother and Queen of all creation. In her glorified body, together with the Risen Christ, part of creation has reached the fullness of its beauty. She treasures the entire life of Jesus in her heart (cf. Lk 2:19,51), and now understands the meaning of all things. Hence, we can ask her to enable us to look at this world with eyes of wisdom.

The best response to 'all about us' theologies is that positing human beings as God's purpose in creation is a theological mistake. For Thomas Aquinas, the goodness and glory of God are the final end of creation.⁹ Bonaventure agrees the final end of creation cannot be anything outside God.¹⁰ More recently, the German theologian Wolfhart Pannenberg has offered another answer: 'the creature was not created in order that God should receive glory from it' because God has no need of glorification by creatures. Instead, God's end in creation is God's creatures: 'both the object and goal of creation'.¹¹ It is a self-centred theological mistake, therefore, to think that God created for the sake of humanity. Instead, God's glory is manifested in the flourishing of all creatures, who find their final end in God.

Why Are the Churches Negative about Animals?

Answer 2: Human needs take priority

Many Christians would concede the point that God cares for the wellbeing of all creatures, but argue that humans are of much greater value, so should always be prioritized. Jesus's teaching in Matthew 10 captures this position well: even though two sparrows are sold for a penny, not one falls to the ground apart from God, but humans should be reassured that they are worth more than many sparrows (vv. 29–31). Passages like this mean, in my view, that Christians could never propose a species-neutral ethic, which gave equal weight to the interests of humans and all non-human animals.

In response, however, I think it is crucial to recognize that most issues of animal ethics do not weigh similar human and non-human interests against each other. For example, it would be much better for global human food and water security if we stopped feeding a third of global cereal crops to livestock and instead grew food to feed humans directly. In addition, the cheap meat produced by intensive farming has led to an overconsumption of meat, which has played a role in the growing human health challenges of obesity, diabetes, chronic heart disease, and stroke. Intensive farming conditions have also helped incubate new diseases, such as avian flu, that threaten human health globally. The antibiotics that are fed to farmed animals to try to control infection in the crowded conditions - accounting for 80 per cent of antibiotic usage in the US - contribute significantly to the huge challenge of bacterial resistance to current antibiotics. Reducing livestock numbers would also reduce the production of anthropogenic greenhouse gases that are a major cause of climate change. Ending intensive farming, therefore, would not only eliminate the manifold cruelties visited on farmed animals in these processes, but would also be good for human health too. The only argument against doing so is the interests of meat and dairy producers and the current dietary preferences of consumers.

In the use of non-human animals for medical research, there may also be less conflict between the interests of humans and non-human animals than is often recognized: many procedures are likely to lead to little advance in human health and are conducted because of methodological conservatism among research scientists or governmental regulation

requiring testing on non-human animals. In most cases, improving the well-being of other animals either produces a net human benefit, or is at very little human cost compared to the magnitude of the harms done to other animals under current conditions.

In the context of many debates, therefore, significant advances for non-human animal welfare, such as bringing an end to intensive farming and cutting meat consumption, can be seen to be required by a Christian understanding of the place of all animals in God's purposes of creation. Christians do not need to sign up to Peter Singer's rallying cry of 'all animals are equal' in order to recognize the demands of their faith in relation to other animals.

Why Are the Churches Negative about Animals?

Answer 3: Animals are a secular issue

The movement for animal rights in recent decades has been a predominantly secular affair, that is strongly critical of the Christian tradition as the basis for moral views that are dismissive of concern for non-human animals. In response, Christians have sometimes opposed initiatives aimed at promoting the interests of animals, on the basis that it is an atheistic liberal issue, rather than one rooted in their faith.

To respond to this concern, it is necessary only to recall the history of the first animal cruelty legislation. This was enacted in the UK in the early nineteenth century through the efforts of evangelical Christians such as William Wilberforce, who saw opposition to animal cruelty alongside other social issues, such as the abolition of slavery, as a Christian concern. The campaigning group the *Society for the Protection of Animals* (later the *RSPCA*) was founded by a group of Christians together with a prominent Jew, and published contemporary sermons against animal cruelty. This followed in the tradition of Christian discussion of the place of animals in God's purposes in the eighteenth century, through the work of figures such as John Hildrop and John Wesley, the founder of Methodism. It is hard to understand why Christians seemed less interested in animal welfare issues in the later nineteenth and twentieth centuries, but it is clear that the promotion of animal welfare was recognized as a Christian issue at its modern origin.

Why Are the Churches Negative about Animals?

Answer 4: The perceived costs of change

If we are realistic, a large factor in the maintenance of negative attitudes towards animals, both inside and outside the church, is the fact that the practical implications of a more positive attitude would be significant and far-reaching. The vast majority of meat and dairy products now come from systems of raising livestock that are intensive and prioritize economic efficiency over any respect for the lives of the animals caught up in them. Any recognition that non-human animals are entitled to respect would mean that most of these products would have to be rejected. This is a significant issue for individual Christians, who would have to change their eating habits, for institutions such as churches, which would have to rethink their communal practice, and for the farming industry, which would have to radically reshape itself if the majority of consumers came to recognize that most of what is

the promotion of animal welfare was recognized as a Christian issue at its modern origin.

BEYOND THE SUN



Jane Goodall and chimp, Wounda.

LS:243. At the end, we will find ourselves face to face with the infinite beauty of God (cf. 1 Cor 13:12), and be able to read with admiration and happiness the mystery of the universe, which with us will share in unending plenitude. Even now we are journeying towards the sabbath of eternity, the new Jerusalem, towards our common home in heaven. Jesus says: 'I make all things new' (Rev 21:5). Eternal life will be a shared experience of awe, in which each creature, resplendently transfigured, will take its rightful place and have something to give those poor men and women who will have been liberated once and for all.

produced from farmed animals is unacceptable in its disregard for animal life. These radical implications from thinking more positively about other animals are a powerful force against changing minds on this issue, and can often lead to good arguments for change being discounted because of the perceived cost of change.

Responding to this issue will be an enduring challenge, but the answer can only be to keep highlighting the novel and cruel practices our current disregard of animal lives permits. Anyone who learns that current systems of egg production requires the maceration of 4 billion day-old male chicks each year, or that broiler chickens are slaughtered at 35 days old after a monotonous existence on sawdust floors of crowded and windowless sheds, must recognize the deep wrongness of our current practices in relation to other animals. In time, Christians must come to see that what we are doing is ungodly as well as unethical, and that none of the obstacles I have surveyed can stand in the way, not only of being more positive about animals, but also of making the practical changes in lives of faith that such a change would require. ☸

*In time, Christians
must come to see
that what we are
doing is ungodly as
well as unethical.*

1. This section is a partial summary of David Clough, *On Animals: I. Systematic Theology* (London: T & T Clark/Continuum, 2012), ch. 1. See the book chapter for a more extensive discussion, with source references.

2. Philo of Alexandria, *On the Creation of the Cosmos According to Moses*, ed. David T. Runia (Leiden: Brill, 2001), ch. 14, §§ 77–84.

3. For more detail and source references, see Clough, *On Animals I*, ch. 1.

4. Origen, *Origen: Contra Celsum*, trans. Henry Chadwick (Cambridge: Cambridge University Press, 1965), bk. 4, §74.

5. See Chadwick's introduction to Origen, *Contra Celsum*, x–xi, and his article Henry Chadwick, 'Origen, Celsus and the Stoa', *Journal of Theological Studies* 48 (1947).

6. Justin Martyr, 'Dialogue With Trypho', in *The Ante-Nicene Fathers: Translations of the Writings of the Fathers Down to A.D. 325*, vol. 1, A. Cleveland Cox, James Donaldson, and Alexander Roberts (eds.) (Edinburgh: T & T Clark, 1997), ch. 2, §2.

7. John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge (Grand Rapids, MI: Eerdmans, 1989), 1.16.6.

8. All cited in Keith Thomas, *Man and the Natural World: Changing Attitudes in England 1500–1800* (London; New York: Penguin, 1984), 17–20.

9. Thomas Aquinas, *Summa Theologica*, trans. Fathers of the English Dominican Province, (London: Blackfriars, 1963), 1.65.2.

10. See Alexander O. F. M. Schäfer, 'The Position and Function of Man in the Created World, Part I', *Franciscan Studies* 20 (1960), 271.

11. Wolfhart Pannenberg, *Systematic Theology*, trans. Geoffrey W. Bromiley (Edinburgh: T & T Clark, 1994), 56.

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WHAT IS A CATHOLIC CONCERN FOR ANIMALS ?

Carmody Grey is a doctoral student in theology at Bristol University who is conducting research on environmental theology. Here she explains what a Catholic concern for animals is and why this is stronger than a secular concern.

BY CARMODY GREY

In what way is a Catholic concern for animals different from a secular concern? The moral indignation in the face of human mistreatment of animals expressed by the animal welfare movement has long seemed a reproach to Christians. The frequency with which Francis of Assisi is resorted to in such exchanges unfortunately corroborates this impression: is he the sole exception in a history of dismal Christian disinterest in nonhuman life? The perception of Christian disengagement from the lives of animals has been exacerbated by the negative reaction among some Christians to the new emphasis on animal 'rights'. Fearing that it compromises human uniqueness, and distracts attention from human suffering, they have entrenched Christianity in a simplistic anthropocentrism in which nonhuman life exists only to further the purposes of human beings, a view seemingly supported by the Catechism: 'Man is the only creature on earth which God has willed for its own sake'. In this view, human beings alone are understood to possess immortal souls and to have an eternal future: they alone have a permanent, intrinsic and spiritual value. This suggests that the suffering of animals, while perhaps regrettable, is not to be seen in the perspective of eternity.

Jesus commands us to preach the Gospel to all creation. The good news of salvation is for every creature.

Pope Francis' recent encyclical letter *Laudato Si'* is a gift of God to those who have long felt that this view does not properly represent a Catholic concern for nonhuman life. We are blessed to be living in a time when our tradition is recalling the Biblical vision: the whole cosmos, with every living thing, is the object of God's saving action in Christ. The notion of human beings as exclusive possessors of immortal souls destined for heaven was always a problematic and not very Biblical conception of salvation. In the Bible, salvation is material as well as spiritual; it is for the whole person - body, soul and spirit, and it is for the whole created order, which is destined for transformation and renewal in Christ. God reconciles to himself *all things, whether on earth or in heaven*; he will make *a new heaven and a new earth*, where he will be *all in all*. 'The one that sat upon the throne said, Behold, I will make *all things* new.' Jesus commands us to preach the Gospel to *all creation*. The good news of salvation is for every creature. As Pope Francis says, 'Even the life of the most fleeting of beings is the object of God's love'. Jesus says that not one sparrow is forgotten by God. How then, asks Pope Francis, could we mistreat them, or cause them harm?

Christian Concern is Stronger than Secular Concern

This has important implications which take a truly Christian concern for animals well beyond secular animal activism, implications which should make us realise that what we are

engaged in is not simply an attempt to 'keep up' with a secular world which is always one step ahead of us. It is true that we can say that our tradition commands what they have long been preaching: we should not cause suffering to animals. But we have a great deal more to say than this.

Salvation is for Every Creature

Firstly, we need to point to the good news that the Christian tradition alone has for animals, which no secular or merely immanent worldview can offer. We do not ask only that they be protected from harm; we hold them up as recipients, with us, of the promise of transformation. After the flood, God made a covenant with every creature, that he would save them from destruction. To this is added the promise to them, in Isaiah, of the eschatological peace of the Messiah, 'The wolf will lie down with the lamb; the leopard shall lie down with the kid; the calf and the lion and the fatling together; and a little child shall lead them. They shall not hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea'. In Mark's typically terse comment about Jesus' time in the wilderness, 'He was with the wild beasts', the force of the *with* is regarded by some Biblical scholars as a foreshadowing of the peace among the animals which the Messiah will bring. Just as in Christ God is *with* us, he is *with* the beasts. In other words, the Christian tradition does not ask us merely to avoid causing animals harm, to give them legal rights or statutory protection. It asks us to see them in an eternal perspective in which God accompanies them and promises them peace. They are not mere furniture for our entertainment on this transient earth. They have the dignity of participating in a cosmic destiny of glory.

Suffering includes that caused by Fallen Nature

Secondly, this understanding of the transcendent orientation of all life involves us in an attitude of profound moral critique of the natural order that we find ourselves in. One of the most serious shortcomings of secular animal rights movements is that they are prone to a dangerous sentimentality, because they cannot seriously protest the brutal violence and suffering of nature. In the words of a well-known environmental philosopher, nature is 'random, contingent, blind, disastrous, wasteful, indifferent, selfish, cruel, clumsy, ugly, full of suffering, and, ultimately, death'. Secular animal ethics tends to evade the desperate sadness of this by focusing on the capacity of animals to form attachments and have experiences similar to our own. They draw attention to the fact that elephants have the capacity to grieve, or dolphins have the capacity to form lifelong bonds of affection. These are easier facts to notice than the relentless onward march of agony and waste in the context of which these extraordinary natural phenomena occur. For so many of nonhuman sufferers in the

history of this earth, life seems to contain no fullness, no expression of the potential of that creature to flourish and to fulfil its nature. Why must a secular animal welfare philosophy evade this fact? Because in holding this world and its values to be all, it has no means of finding the *natural* suffering of animals to be a cause of moral outrage. Consider the fawn burnt alive in a forest fire; the cattle slowly poisoned by the Komodo dragon, and eaten while still alive. This state of grotesque pain and mortal threat in which nonhuman beings live is 'natural', is 'the way things are' – if this world is all. They focus on our own responsibility for animal suffering, but cannot enter into the more demanding and painful form of protest, which is a protest against nature itself.

For Christians this is not the case. We are in the astonishing position of saying that the natural suffering of animals is an aspect of the fallenness of this world, of their subjection to futility, in the words of Paul. This is a strange privilege and burden. Burden because we have to allow the violence and brutality of nature to touch us, to be a source of moral anguish; we have to allow ourselves to be affronted by the prevalence of seemingly unredeemed suffering and the unimaginable wastefulness of natural processes. We can acknowledge, in the words of Darwin, one of nature's most astute observers, the terrifying emptiness of fallen nature, without allowing that to be the last word on nature's meaning: 'What a book a devil's chaplain could write on the clumsy, wasteful, blundering, low and horridly cruel works of nature!' And it is a privilege because we hold a promise for all creation that strains our imaginations in its unlimited scope: the wolf shall lie down with the lamb, and they shall not hurt or destroy in all God's holy mountain, because the earth shall be full of the knowledge of the Lord. In the words of John Wesley:

'But will "the creature", will even the brute creature, always remain in this deplorable condition? God forbid that we should affirm this; yea, or even entertain such a thought! While "the whole creation groaneth together" (whether men attend or

not), their groans are not dispersed in idle air, but enter into the tears of Him that made them. He is bringing them nearer and nearer to the birth, which shall be accomplished in its season... "They themselves also shall be delivered" (not by annihilation; annihilation is not deliverance). Nothing can be more express. Away with vulgar prejudices, and let the plain word of God take place. They will suffer no more'.

Humans have Unique Moral Responsibility

Thirdly, this perspective shows us that it is necessary to affirm human uniqueness to really value nonhuman life. 'Biotic egalitarianism' is the view that all forms of life are equal in value, and among modern and liberal-minded people, this position seems like the most democratic and humane interpretation of life on earth. On this view even a limited anthropocentrism is an affront to animal dignity. But in fact the opposite is the case: we are the ones to whom God has made a promise of salvation for all creation. We hold creation in trust and we proclaim to it, by our actions, an eternal hope of redemption. This is evident in the fact that human beings alone have the capacity to suffer moral guilt, to take moral responsibility. It is heavily ironic that this is ignored by much of the animal rights movement, since urging human beings to take notice of animal suffering and accord them legal rights is just the kind of thing that only humans do. There are no meerkats organising protests and campaigning for justice. The alternative is to surrender to a falsifying sentimentality about the natural world, failing to recognise the necessity of a moral response which can only be supplied by human beings. This is no insult to meerkats, it is just to say that that is not the kind of beings they are; that is not what they characteristically do. It is what *we alone* characteristically do and this makes us uniquely obliged to care for them. The eclipse of the unique capacity of human beings to bear specifically moral concern for anything, including animals, undermines any moral project, including the project of animal welfare. (continued)



THE PEACEABLE KINGDOM

ISAIAH 11: 6-9

*The wolf also shall dwell with the lamb,
and the leopard will 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.*

*And the suckling child shall play on the hole of the asp,
and the weaned child shall put his hand on the cockatrice's
den. They shall not hurt or destroy in all my holy mountain:
for the earth shall be full of the glory of God,
as the waters cover the sea.'*

THE WAY FORWARD - THE SPIRIT OF CATHOLIC RENEWAL

'Widen the space of your tents' (Isaiah 54.2). Catholic renewal - as if the earth matters.

BY DR DEBORAH JONES

The Church in recent times has developed a favourable approach to human rights and the principles of social justice. Now, with the Encyclical *Laudato Si'*, her vision is extended to include the integrity of creation. Ecological concerns, climate change and global food security issues are addressed in the focused context of this papal teaching. The natural environment is treated other than simply as the backdrop to human development and spiritual concerns. The earth is now seen to matter.

Drawing on this renewed appreciation of creation, I suggest that the next stage in Catholic culture would be the further displacement of the anthropocentric approach towards the environment. This is the set of attitudes which has treated the earth purely as a resource for human beings thus causing widespread harm to it. It needs to be replaced with a theocentric (God-centred) approach. In this, all created, living creatures would be appreciated as relating to God in their own right and not purely in relation to human interests.

That is linked to today's ethological (animal behaviour) studies, which have advanced far beyond the contemporary understanding of those who formed theological opinion of the relation between human and non-human, and non-human and God. In many respects we have moved beyond medieval views, for example, of the processes of human reproduction, and yet we maintain outdated notions of the cognitive abilities and emotional attributes of other sentient creatures. This has allowed

The next stage in Catholic culture would be the further displacement of the anthropocentric approach towards the environment.

Christians to collude with practices which oppress and exploit others of God's creatures in a way which a God-centred approach would resist.

We Catholics have paid lip-service to the notion of 'stewardship' without taking it seriously. Were we to do so, we would treat the property of the rightful owner of all creation with the merciful intention with which he created it and for which he ordained it.

The implications of this could cause a radical change in the daily behaviour of all Catholics, for example, their diet. Two reasons support this proposed change: one, that the industrial production of meat is highly harmful to the well-being of billions of creatures, and two, that disproportionately large areas (43 per cent) of the world's total harvest of edible crops goes to the feeding of meat-animals, not to mention the enormous quantities of carbon fuel, water use and pollution, and methane emissions also involved, and the vast deforestation and desertification where trees are felled for the ever-increasing need for more pasture.

A certain spiritual-material dualism has prevailed from early biblical times onwards, when the God of Israel was distinguished from nature gods. The privileging of the spiritual, the other-worldly, exacerbated by certain world-denying classical influences, tended to cause the neglect of the land-orientation emphasis of the biblical people. The Enlightenment's rationalism and pre-modern spiritual piety also prevented, until very recent times, an adequate appreciation of and theology of the body and the material. In all of this, the non-human world has been overlooked as a serious cause of Catholic concern. *That could now change.* ☞

Moral indignation, the capacity to be morally outraged, to find that the suffering of oneself or another flies in the face of one's deepest instincts about what is right and true and good, is a specifically human gift. But we exercise this gift for all. There is a paradox here. It is in our ability to recognise obligation, such as the obligation to care for animals, that we stand apart; yet precisely because this standing-apart is the acknowledgement of a unique spiritual solidarity - the responsibility to be wounded by the fallenness of this world, to sustain a hope of salvation for every creature - it is a standing-apart that unites us more intimately with the lives of those for whom we work and on behalf of whom we speak. A traditional way of expressing this role is the image of priesthood. Every Christian is a priest, because each of us lifts up the whole of creation to God and blesses it, and receives it back from him sanctified. In this we are distinguished from creation in the very same act in which we are most deeply united with it. This is one of the reasons why the Eucharist is a privileged moment for expressing our cosmic hope as Christians. Lifting up the material world to God as our gift to him, we call

down his mercy on every one of our nonhuman brothers and sisters; and we receive it as gift from him in the same moment, resplendent and divinised as the body of Christ.

Christians are called to proclaim the salvation of all creation in Christ; to protest the suffering of creatures, not only at human hands, but at the hands of the inexorable natural processes of which they are part; and in doing so we manifest our unique vocation in God's plan to save this travailing world. In this, we have so much more to say than simply repeating the nostrums of their secular counterparts. Jesus tells us to preach the Gospel to the whole of creation, and what could this preaching mean but to proclaim to them by our actions, by our sustained respect for their specific dignity as God's creatures, that they too will have a share with us in the new heavens and the new earth? That they will be saved, not only from the harm we cause them, but from the suffering of nature itself? No creature, at any time or any place, is outside of God's mercy.

That is a Catholic concern for animals. ☞

12TH 'INTERFAITH CELEBRATION FOR ANIMALS' CELEBRATES POPE FRANCIS AND LAUDATO SI'

Rev. Feargus O'Connor MA, has been holding Interfaith Celebrations for Animals at Golders Green Unitarians for the past 11 years. This year he held it in celebration of Pope Francis and *Laudato Si'*, an encyclical addressed to all people, not just Catholics. Rev. O'Connor is Chair of the Animal Interfaith Alliance and Secretary of the World Congress of Faiths.

BY REV. FEARGUS O'CONNOR

The 12th Interfaith Celebration for Animals celebrated Pope Francis' new encyclical on the environment, *Laudato Si'* on Sunday 12th July 2015 at Golders Green Unitarians.

Keynote speaker, Dr Deborah Jones, Vice-President of the Animal Interfaith Alliance (AIA), Vice-Chair of Catholic Concern for Animals and author of the book *'The School of Compassion: A Roman Catholic Theology of Animals'* said, 'This encyclical, *Laudato Si'* is a game-changer. It has taken the whole issue of animals, our treatment of them and their relationship with us and with their Creator... to the forefront of theological discourse in the Catholic Church... It is a realisation of *St Francis of Assisi's* vision of all created beings as being interconnected, all interrelated, all touched by God and oriented towards God'.

A candle was lit for Pope Francis by AIA director Barbara Gardner, who expressed AIA's gratitude and goodwill to him for a wonderful encyclical.

Readings on animals were given by Anglican, Buddhist, Catholic, Hindu, Jain, Jewish, Muslim and Unitarian speakers from each of their faiths and Dr Alpesh Patel, a Hindu scientific adviser from the Dr Hadwen Trust, talked about the humane, non-animal medical research undertaken by the charity, which the AIA's own Dr Schweitzer Universal Kinship Fund supports. The Interfaith Celebration for Animals is sponsored by the AIA, the World Congress of Faiths and Quaker Concern for Animals.

After the Interfaith Celebration for Animals, the AIA held its first AGM which unanimously passed the motion:

'That the Animal Interfaith Alliance abhors and condemns the attempt to undermine The Hunting Act 2004 by the proposed Statutory Instrument'.

£306 was raised to be shared between

Friends of the Earth and AIA's Dr Schweitzer Universal Kinship Fund, which saves both human and animal lives by supporting humane, non-animal research into cancer and diabetes through the Dr Hadwen Trust.

Member organisations of the AIA include The Anglican Society for the Welfare of Animals (ASWA), Catholic Concern for Animals (CCA), The Christian Vegetarian Association (CVA), Quaker Concern for Animals (QCA), The Institute of Jainology (IoJ), the Oshwal Association of the UK (OAUk) and the Sadhu Vaswani Centre. The President is Jain monk and Editor-in-Chief of *Resurgence Magazine*, Satish Kumar. More information on the AIA can be found on the website at www.animal-interfaith-alliance.com ☸



THE HEAVENLY FEAST



LS:244. In the meantime, we come together to take charge of this home which has been entrusted to us, knowing that all the good which exists here will be taken up into the heavenly feast. In union with all creatures, we journey through this land seeking God, for 'if the world has a beginning and if it has been created, we must enquire who gave it this beginning, and who was its Creator'. [172] Let us sing as we go. May our struggles and our concern for this planet never take away the joy of our hope.

[172] BASIL THE GREAT, *Hom. in Hexaemeron*, I, 2, 6: PG 29, 8.

THE CATHOLIC VEGETARIAN SOCIETY'S 5TH NATIONAL CONFERENCE

Alma Massaro is the secretary of the Catholic Vegetarian Society in Italy. Here she reports on their 5th national conference held on 6th June 2015 in Milan to which CCA general secretary, Chris Fegan was invited.

BY ALMA MASSARO



Chris Fegan and Alma Massaro

The *Associazione Cattolici Vegetariani (ACV)* held its fifth national meeting in the civic centre of Milan, in Italy, inside the ancient Basilica of Sant'Ambrogio on 6th June 2015. The meeting has been sponsored by the Municipality of Milan, the Archdiocese of Milan and EXPO 2015. The title of the meeting was 'Non di solo pane vivrà l'uomo ma di ogni parola che esce dalla bocca di Dio - L'alimentazione nel Cristianesimo: la scelta vegetariana' ('Not by bread alone does man live, but by every word that proceeds from the mouth of God - Alimentation inside Christianity: the vegetarian choice').

At the beginning of a warm Italian, almost-summer day, Mons Erminio De Scalzi, Auxiliary Bishop of Milan and Abbott Pastor of the Basilica of Sant'Ambrogio, opened the day introducing the audience to the issues of the meeting. Recalling the Sermon on the Mount, he connected the 'meekness' with the wellbeing of the Earth and affirmed: 'Inside the eyes of the vegetarian there is something of the meek's gaze'. Recalling the encyclical *Rerum novarum*, Mons. De Scalzi presented the need for 'an ethical food chain' as both a Christian need and a Christian duty and concluded his foreword by mentioning the *communitarian dimension* of Christianity: 'Christianity is the most widespread religion on this Planet. With our choices we could make a big difference'.

'Inside the eyes of the vegetarian there is something of the meek's gaze'.

Food and Spirituality

Mons. Eugenio Binini, Bishop Emeritus of Massa Carrara, was the first speaker of the day. He offered a series of different meanings of food: a *gift* that God gives to all His/Her creatures; a *language*, a way to communicate; a *sign* of God's love – 'the God who provides'; *relationship*, it expresses our need to be loved; and, last but not least, an *expression* of our way of being in this world.

The second speaker of the day was father Guidalberto Bormolini, priest of the Comunità dei Ricostruttori and PhD candidate at the Pontificio Ateneo Sant'Anselmo. 'Food discipline', he said, 'is crucial inside spiritual asceticism; spiritualization is not a punishment but a sublime pleasure that permits humans to delight in superior pleasure'. Following Church Fathers, father Bormolini explained food asceticism as the first step to move from carnal love to mystic love. In this sense food asceticism is not deprivation or punishment but rather a preparation (from Greek, *askesis*: *the physical preparation of the athletes*). He concluded recalling Sant'Ambrogio, who affirmed that asceticism is a crucial way to sustain body wellbeing – a body that, as the Bible says, is 'the temple of the Holy Spirit'.

After the lunch break, a video from Paolo De Benedetti and a talk from Gianfranco Nicora, respectively, a theologian and a member of the *Istituto Italiano di Bioetica*, introduced the public to the too-often forgotten meaning of creation. Humans, they said, are *viceregent* of God, therefore their duty is 'to dress and to keep it' and not to act as a tyrant, exploiting animals and nature. The creation in fact is 'God's you, that is, His/Her loving project'. In this sense, they concluded, what we eat has a deep religious, but also social, meaning.

The fourth speaker of the day was Mons. Luca Bressan, professor at the *Facoltà Teologica dell'Italia Settentrionale* and the Episcopal Vicar for *Culture, Charity, Mission and Social Action* of the Archdiocese of Milan. He concentrated his speech on the educational role of food. Food, he explained, is relationship with God - God feeds us; but it is also relationship with our neighbour every time we help them to answer to their needs. Food therefore is solidarity. In this sense it is possible to understand the importance of the educational role of food, which is not only asceticism, and therefore feast, but also *banquet*. And the banquet, explained Mons. Bressan, permits a deeper understanding of our relationships with others and with God, a fact that emerges from the Eucharist.

A Common Aim

At the end of the day, the conference closed with the presentation of the *Italian Associazione Cattolici Vegetariani (ACV)* and *Catholic Concern for Animals (CCA)*. Dr. Manuela Bastianelli is vice-president of ACV, while Mr Chris Fegan is general secretary of CCA. Through the voices of the speakers there clearly emerged the common aim of these organizations, that is to spread a deeper understanding of Christian love towards all God's creatures.

The conference closed with the Mass inside the Basilica. It had been a brilliant day, inside the charming environment of Sant'Ambrogio at the very heart of Milan. ☪

ECUMENICAL ANIMAL WELFARE RETREAT 2015

CCA members, Wendy and John Brayshaw, share with us their experiences of the annual Ecumenical Animal Welfare Retreat, organised by CCA with ASWA in Noddfa, Penmaenmawr, North Wales.

BY WENDY AND JOHN BRAYSHAW

What a joy and privilege to stay at Noddfa again, for what is one of the most important events on our calendar and what a big *Thank You* is due to Irene Casey for her excellent planning and organising. Our thanks are also due to Sisters Mary Jo, Patrisse, Patricia, Bernadette and Pauline for looking after us so well during our stay. We were welcomed not only by the sisters but also by some friendly hens, guinea fowl and an adorable puss called Dash (who rarely dashed anywhere!).

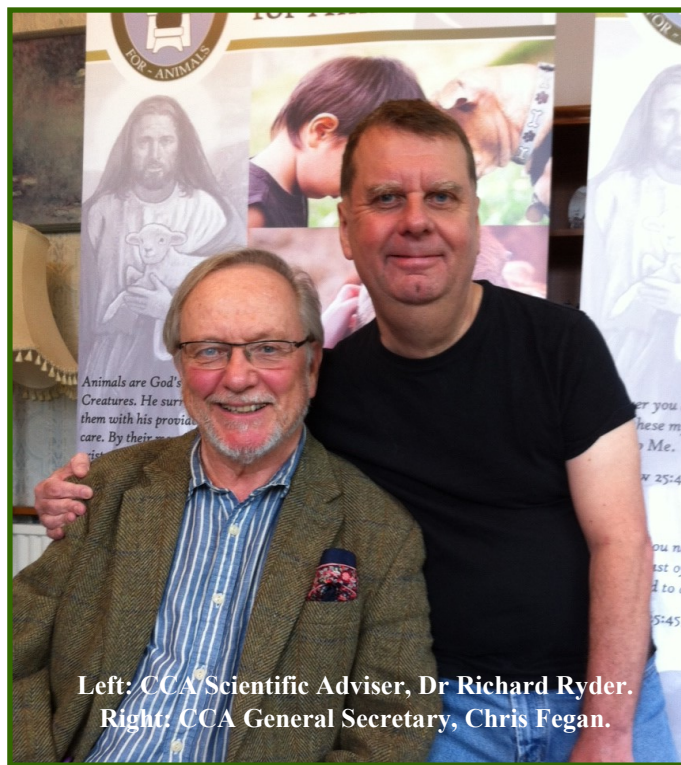
Our speakers were all excellent - those we had had the pleasure of meeting last year and those joining us for the first time this year. They included the Rev. Prof. Martin Henig (Vice President of ASWA), David Clough (Senior Lecturer in Theology at the University of Chester), Chris Fegan (General Secretary of CCA), Jenny Amphaerus (currently an M.A. linguistics student at Bangor University), and Dr Richard Ryder (Scientific Advisor to CCA).

Many topics and issues were spoken about and discussed, one of the most important being the possible repeal of the Act banning hunting with dogs. We all earnestly prayed that this would *not* happen and agreed we must all write to influential people on the subject expressing our strongest of objections. Repeal would be a green light for animal abuse and cruelty. Other subjects included Christian Stewardship, the question of why Christian Churches are generally so negative with regard to animals, God's deliverance for animals (future belief and present challenge), animal welfare work being undertaken in Malta, the language of animals and the lessons to be learned from play in the animal kingdom. Some quotes from speakers included:-

'CCA and ASWA must not be the world's best kept secrets.'
'What God had reason to create, He also had reason to redeem.'
'As regards factory farming, we are crucifying Christ again, knocking in another nail.'
'With reference to broiler houses, we are running concentration camps.'



Noddfa



Left: CCA Scientific Adviser, Dr Richard Ryder.
Right: CCA General Secretary, Chris Fegan.

'Our cruelty to animals is in contempt of the tears falling from our Saviour's eyes as He hung on the cross.'
'Hunting is a sin!'

Something really wonderful we would like to comment on is the superb display boards that Chris organised and which were in view for us to enjoy and meditate on and appreciate throughout the retreat. Absolutely brilliant. We hope readers of *The Ark* and *Animal Watch* will be able to see pictures of these.

A very welcome newcomer to the Retreat this year was Margaret Pilder. For several years Margaret has had a passionate dream. She longs for the creation of a special National Day for *Animals in Need* in the same way that we already have a special day for *Children in Need*. She has been in touch so far with a number of influential people (without much success), so if any reader of *The Ark* feels inspired to help make this dream become a reality, Margaret would be thrilled to hear from you. Irene Casey has her address.

On leaving Noddfa, a special place to visit is the wonderful pet cemetery at Bryford, Holywell. Here we lovingly remembered dear James Thompson, the *Animal Padre*, who took so many pet services there during his lifetime. It was an opportunity to give heartfelt thanks and praise for all his work on behalf of our beloved animals.

To conclude, do try and come next year. We believe you will find the programme and whole experience very encouraging, stimulating and worthwhile. ☸

THE CANTICLE OF THE CREATURES

LS:87. When we can see God reflected in all that exists, our hearts are moved to praise the Lord for all his creatures and to worship him in union with them. This sentiment finds magnificent expression in the hymn of *Saint Francis of Assisi*:

Praised be you, my Lord, with all your creatures, especially Sir Brother Sun, who is the day and through whom you give us light. And he is beautiful and radiant with great splendour; and bears a likeness of you, Most High.

Praised be you, my Lord, through Sister Moon and the stars, in heaven you formed them clear and precious and beautiful.

Praised be you, my Lord, through Brother Wind, and through the air, cloudy and serene, and every kind of weather through whom you give sustenance to your creatures.

Praised be you, my Lord, through Sister Water, who is very useful and humble and precious and chaste.

Praised be you, my Lord, through Brother Fire, through whom you light the night, and he is beautiful and playful and robust and strong.



Canticle of the Creatures, in Francis of Assisi: Early Documents, New York-London-Manila, 1999, 113-114.

NO WILDERNESS

Wherever forests have not been mowed down, wherever the animal is recessed in their quiet protection, wherever the earth is not bereft of four-footed life - that to the white man is an 'unbroken wilderness.'

But for us there was no wilderness, nature was not dangerous but hospitable, not forbidding but friendly. Our faith sought the harmony of man with his surroundings; the other sought the dominance of surroundings.

For us, the world was full of beauty; for the other, it was a place to be endured until he went to another world.

But we were wise. We knew that man's heart, away from nature, becomes hard.

Kinship with all creatures of the earth, sky, and water was a real and active principle. In the animal and bird world there existed a brotherly feeling that kept us safe among them...

The animals had rights - the right of man's protection, the right to live, the right to multiply, the right to freedom, and the right to man's indebtedness.

This concept of life and its relations filled us with the joy and mystery of living; it gave us reverence for all life; it made a place for all things in the scheme of existence with equal importance to all.

Chief Luther Standing Bear (1868-1939)

LAUDATO SI'

A new hymn of praise for creation

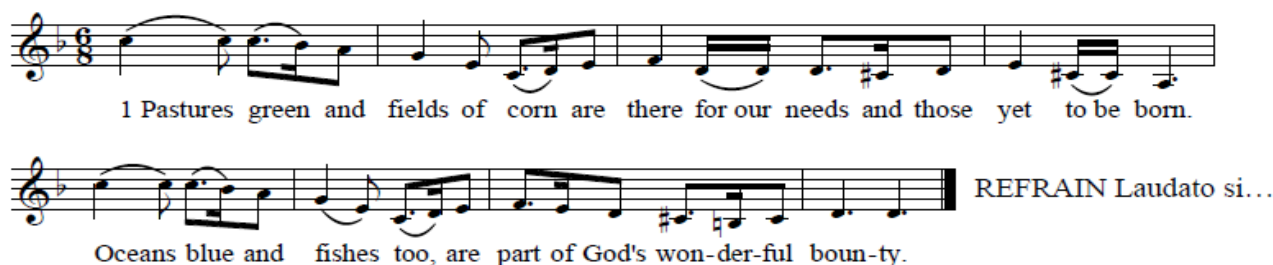
Tune: Greensleeves [Traditional]

Words: Wanda Oberman

REFRAIN



VERSE



2 Long ago in Assisi town

St Francis preached in his robes of brown
All creatures share in our planet Earth
Our brothers and sisters most precious
REFRAIN Laudato si.....

3 St Francis spoke to the birds and the bees
And included the fish in the depth of the seas
Remind us Lord of our duty to care
For our World and all creatures within it.
REFRAIN Laudato si.....

4 Mountains high and valleys low
Give shade for leaves and crops to grow
Food for us all is within God's plan
To be shared by all of Creation.
REFRAIN Laudato si.....

5 Everyday with thanks and praise
We worship our Lord in own many ways
We treasure our world and the creatures who share
And remember the words of St Francis
REFRAIN Laudato si.....

A new hymn of praise for creation

Tune: Greensleeves [Traditional] Words: Wanda Oberman

SEMPER FIDELIS**WRITTEN IN CELEBRATION OF LAUDATO SI'****BY SR MARY JOY**

Life spreading before our treading footsteps is our common home,
Given to each with its promise fair
We journey blithely on to roam.

Bright flower of youth and autumn leaf of age,
With hope we dream of life to share
In Sister Earth, freely our lives are in your care.

Continuous, Faithful Universe
Enabling creation to be immersed,
Showing our humble place in the world,
Inspiring in all for good to be unfurled.

The Earth, like a dying child has no tears to cry,
Sister soil, barren, labouring, feeds her young,
Faithfully she struggles tirelessly on.
NOW, help our Common Home before it's too far gone.

Co-Creators, for noble service we are enrolled,
The World in sacramental communion, vision of the rising sun enfold,
Our gleaming torch, lit from the golden lasting fire,
Faith holding firm to protect our common home is the brave desire.

Everlasting faithful Triune Lord
Strengthen the Earthling umbilical cord.

Faithful to our heritage we must be,
Caring for creation, permitting all to be free
To see the wrong with vision clear,
To see the right and continuously persevere,
True must we be, whatever life may send,
In saving our common home, faithfully to the end.

Semper Fidelis

PSALM 104

(English Standard Version)

Bless the LORD, O my soul!

O LORD my God, you are very great!
 You are clothed with splendour and majesty,
² covering yourself with light as with a garment,
 stretching out the heavens like a tent.
³ He lays the beams of his chambers on the waters;
 he makes the clouds his chariot;
 he rides on the wings of the wind;
⁴ he makes his messengers winds,
 his ministers a flaming fire.
⁵ He set the earth on its foundations,
 so that it should never be moved.
⁶ You covered it with the deep as with a garment;
 the waters stood above the mountains.
⁷ At your rebuke they fled;
 at the sound of your thunder they took to flight.
⁸ The mountains rose, the valleys sank down
 to the place that you appointed for them.
⁹ You set a boundary that they may not pass,
 so that they might not again cover the earth.
¹⁰ You make springs gush forth in the valleys;
 they flow between the hills;
¹¹ they give drink to every beast of the field;
 the wild donkeys quench their thirst.
¹² Beside them the birds of the heavens dwell;
 they sing among the branches.
¹³ From your lofty abode you water the mountains;
 the earth is satisfied with the fruit of your work.
¹⁴ You cause the grass to grow for the livestock
 and plants for man to cultivate,
 that he may bring forth food from the earth
¹⁵ and wine to gladden the heart of man,
 oil to make his face shine
 and bread to strengthen man's heart.
¹⁶ The trees of the LORD are watered abundantly,
 the cedars of Lebanon that he planted.
¹⁷ In them the birds build their nests;
 the stork has her home in the fir trees.
¹⁸ The high mountains are for the wild goats;
 the rocks are a refuge for the rock badgers.

¹⁹ He made the moon to mark the seasons;
 the sun knows its time for setting.
²⁰ You make darkness, and it is night,
 when all the beasts of the forest creep about.
²¹ The young lions roar for their prey,
 seeking their food from God.
²² When the sun rises, they steal away
 and lie down in their dens.
²³ Man goes out to his work
 and to his labour until the evening.
²⁴ O LORD, how manifold are your works!
 In wisdom have you made them all;
 the earth is full of your creatures.
²⁵ Here is the sea, great and wide,
 which teems with creatures innumerable,
 living things both small and great.
²⁶ There go the ships,
 and Leviathan, which you formed to play in it.
²⁷ These all look to you,
 to give them their food in due season.
²⁸ When you give it to them, they gather it up;
 when you open your hand, they are filled with
 good things.
²⁹ When you hide your face, they are dismayed;
 when you take away their breath, they die
 and return to their dust.
³⁰ When you send forth your Spirit, they are created,
 and you renew the face of the ground.
³¹ May the glory of the LORD endure forever;
 may the LORD rejoice in his works,
³² who looks on the earth and it trembles,
 who touches the mountains and they smoke!
³³ I will sing to the LORD as long as I live;
 I will sing praise to my God while I have being.
³⁴ May my meditation be pleasing to him,
 for I rejoice in the LORD.
³⁵ Let sinners be consumed from the earth,
 and let the wicked be no more!

Bless the LORD, O my soul!
 Praise the LORD!

CONCLUDING PRAYERS

LS:246. At the conclusion of this lengthy reflection which has been both joyful and troubling, I propose that we offer two prayers. The first we can share with all who believe in a God who is the all-powerful Creator, while in the other we Christians ask for inspiration to take up the commitment to creation set before us by the Gospel of Jesus.

A Prayer for our Earth

All-powerful God, you are present in the whole universe
and in the smallest of your creatures. You embrace with your tenderness all that exists.
Pour out upon us the power of your love, that we may protect life and beauty.
Fill us with peace, that we may live as brothers and sisters, harming no one.
O God of the poor, help us to rescue the abandoned and forgotten of this earth,
so precious in your eyes. Bring healing to our lives,
that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction.
Touch the hearts of those who look only for gain
at the expense of the poor and the earth. Teach us to discover the worth of each thing,
to be filled with awe and contemplation, to recognize that we are profoundly united
with every creature as we journey towards your infinite light.
We thank you for being with us each day. Encourage us, we pray, in our struggle
for justice, love and peace.

A Christian Prayer in Union with Creation

Father, we praise you with all your creatures.
They came forth from your all-powerful hand; they are yours, filled with your presence and your tender love.
Praise be to you!
Son of God, Jesus,
through you all things were made. You were formed in the womb of Mary our Mother,
you became part of this earth, and you gazed upon this world with human eyes.
Today you are alive in every creature in your risen glory.
Praise be to you!
Holy Spirit, by your light
you guide this world towards the Father's love and accompany creation as it groans in travail.
You also dwell in our hearts and you inspire us to do what is good.
Praise be to you!
Triune Lord, wondrous community of infinite love,
teach us to contemplate you in the beauty of the universe,
for all things speak of you. Awaken our praise and thankfulness
for every being that you have made. Give us the grace to feel profoundly joined
to everything that is.
God of love, show us our place in this world
as channels of your love for all the creatures of this earth,
for not one of them is forgotten in your sight. Enlighten those who possess power and money
that they may avoid the sin of indifference, that they may love the common good, advance the weak,
and care for this world in which we live. The poor and the earth are crying out.
O Lord, seize us with your power and light, help us to protect all life,
to prepare for a better future, for the coming of your Kingdom
of justice, peace, love and beauty. Praise be to you!
Amen.

Given in Rome at Saint Peter's on 24 May, the Solemnity of Pentecost, in the year 2015, the third of my Pontificate.

QUOTES FROM SOME SAINTS WHO LOVED ANIMALS

What is a Charitable Heart?

It is a heart which is burning with love for the whole of creation, for men, for the birds, for the beasts...for all creatures.

He who has such a heart cannot see or call to mind a creature without his eyes being filled with tears by reason of the immense compassion which seizes his heart;

a heart which is softened and can no longer bear to see or learn from others of any suffering, even the smallest pain being inflicted upon a creature.

That is why such a man never ceases to pray for the animals...

[He is] moved by the infinite pity which reigns in the hearts of those who are becoming unified with God.

Saint Isaac the Syrian (7th century AD) cited in Vladimir Lossky 'The Mystical Theology of the Eastern Church'

The Liturgy of Saint Basil:

The Earth is the Lord's and the fullness thereof.

O God, enlarge within us the sense of fellowship with all living things,

our brothers the animals to whom thou has given the earth as their home in common with us.

We remember with shame that in the past we have exercised the high dominion of man with ruthless cruelty, so that the voice of the earth, which should have gone up to Thee in song, has been a groan of travail.

May we realise that they live, not for us alone, but for themselves and for Thee, and that they love the sweetness of life.

Saint Basil (330 – 379 AD)

The Saints are exceedingly loving and gentle to mankind and even to brute beasts...

Surely we ought to show them great kindness and gentleness for many reasons, but above all, because they are the same origin as ourselves.

Saint John of Chrysostom (347 – 407 AD) Homily 39 on the Epistle to the Romans

OBITUARIES



Prayers are requested for the repose of the souls of recently deceased members:

Mr A. Barber of Orpington, Kent

Sister Brigid Moloney of Co. Kildare, Eire

Mary Muldoon Assumpta of Co. Mayo, Eire

Miss B. Morcom of London, SW17

Jessica Fuzniak of Bexleyheath, Kent

CAN YOU RECEIVE THE ARK BY EMAIL ?

Receiving *The Ark* by email has many advantages, not least to enable you to pass it on to your friends and church members. Also, you can keep it filed on your computer. For CCA it would save us a great deal on postage, so we would of course appreciate it.

If you decide to receive your *Ark* by email, please let me know.

Many thanks & blessings,

Frances Chalk – Membership Secretary
franceschalk@hotmail.co.uk

CCA Christmas Cards

From the series

Saints Who Loved Animals



CATHOLIC CONCERN FOR ANIMALS - CHRISTMAS CARDS

Why not send the Christian message of the love of animals and of all creation this Christmas with *Catholic Concern for Animals'* Christmas cards which depict ***SAINTS WHO LOVED ANIMALS*** ?

This series of six Christmas cards includes *St Francis* and the animals, *St Philip Neri* and his dog, *St Columba* and the white horse, *St Cuthbert* and the otters, *St Melangell* and the hare and *St Ciaran* and the animals.

A pack of six Christmas cards costs £3.00 and can be obtained from the membership secretary, Frances Chalk, at 26 The Fairway, Upminster, Essex, RM14 1BS. Email: franceschalk@hotmail.co.uk

DIARY DATES

Presentation of the Queen's Award for Voluntary Service and 21st Anniversary Reunion of the Challenge Anneka Rice Indoor Arena - 26th September at the Wormwood Scrubs Pony Centre 10.30am. Contact mlangdon30@me.com

Animal Blessing and Thanksgiving Service for Pets - Saturday 3rd October at 2.00pm at St Martin's Anglican Church, Mortimer Road, Kensal Green, London, NW10 5SN (two minutes walk from Kensal Green station and no. 18 bus). Service led by Revd Graham Noyce, celebrating the feast of St Francis of Assisi. Pet owners of any denomination and well behaved pets welcome. Refreshments to follow. For further details please email animalblessing@hotmail.co.uk or telephone 07958 950137.

ASWA Animal Blessing Service - Sunday 4th October at 10.00am at the Cathedral of St Nicholas, Newcastle. Preacher Rt Revd James Jones, ASWA patron and former Bishop of Liverpool.

Animal Blessing Service - Sunday 4th October at 3.00pm at St John Vianney Church, Charlton Road, Wantage, OX12 8ER. Animals and their well behaved owners are all welcome to join Tracy the donkey at this annual service of prayer and thanksgiving to mark the feast of St Francis of Assisi. The service will be led by Canon Peter Turbitt. Tea, carrots and dog biscuits afterwards. All welcome!

ASWA Remembrance Sunday Service - 8th November at 3.00pm at the Animals in War Memorial, Park Lane, London. Special guest Pen Farthing of Nowzad Dogs.

Regular Events

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

Every Sunday at 5.00pm - Quaker Concern for Animals holds an interfaith or no faith meditation for named/unnamed non humans - www.quaker-animals.co.uk

Every first Saturday of the month: Prayers for Animals at 12.15pm. Gloucester Cathedral, *Check with Rev. Helen Hall on 07919 538077.*

CHARITY CHOICE

An exciting new way to donate online to Catholic Concern for Animals.

If you would like to make an online donation to *Catholic Concern for Animals* by debit or credit card, with the option of adding gift aid, please go to:

www.charitychoice.co.uk/catholic-concern-for-animals-1068

CATHOLIC CONCERN FOR ANIMALS
ANNUAL GENERAL MEETING

All members welcome!

Saturday 17th October, 1.00pm - 4.30pm
at

St Joseph's Hall
Brompton Oratory, Brompton Road, London,
SW7 2RP.

(Nearest tube stations are South Kensington and Knightsbridge)

Guest Speaker - Dr Richard Ryder

Dr Richard Ryder is CCA's Scientific Adviser. Author of *Victims of Science*, *Animal Revolution* and *The Political Animal*, he was a leader of the animal rights movement from the 1960s onwards and has been a Chair of the RSPCA national Council.

He invented the term 'speciesism'.

1.00pm - St Joseph's Hall open for tea and coffee (please bring your own sandwiches)

2.00pm - Guest speaker, 2.45pm - break

3.00pm - AGM, 4.30pm - close

WAYS TO SUPPORT CCA TO HELP ANIMALS

Gift subscription - give a friend, or your parish priest, the gift of a year's membership of CCA, with three issues of *The Ark*, for £20.

Distribute copies of *The Ark* - available from the General Secretary, Chris Fegan at chrisfegancca@gmail.com, 07817 730472.

Copies in your church - with permission, display several copies of each issue of *The Ark* at the back of your church for sale or to give away.

Bidding Prayers - ask for the occasional Bidding Prayer for animals, for an end to cruelty, and a blessing on all people who help them.

Insert our website address in your parish bulletin/newsletter: www.catholic-animals.org, with a brief description of our work.

MEMBERSHIP SECRETARY'S LETTER

Dear Friends.

How often have you heard someone say 'I don't really like animals. I wouldn't like to see them harmed mind you, but I just don't really like them'? Well, they don't demand that you like them, they just want to live their lives free of neglect and cruelty. All the better if they get some care and affection as well.

On holiday in France I climbed over a fence into a private garden where a donkey was tethered on a short rope, and fed it a large carrot – then escaped back over the fence before I was caught. The next day the donkey was waiting for me by the fence and, of course, I gave it a carrot, but my husband reminded me that we were only there for a week and that would be unfair to a waiting donkey.

People who don't like animals generally don't give to animal charities or would not, for instance, want to look after their neighbour's pet while she/he is in hospital; and they may love to eat foie gras without a second thought. If you think I'm being hard on these people, I will tell you why: by not helping animals in any way we are harming them. That doesn't take much working out if you think about it. It means no money at all given to thousands of wonderful charities that exist on donations small and large; no volunteers who work tirelessly and often emotionally, whether on site, in veterinary practices, in administrative roles and in their own homes. How often do we read of dreadfully neglected donkeys being collected in the middle of the night, by people who would rather relieve animals from suffering than go to sleep in their warm bed at home. Thank goodness human charities like people!

My lovely next door neighbours, Jeanne and Katie, have a tortoise, Tessa (although many years later they discovered Tessa was a he). In their beautiful garden Tessa has a large, safe run and is fed on very fresh fruit and vegetables beautifully prepared – and she is kept indoors during winter. Jeanne told me she realises Tessa is probably lonely, but that things were very different when they first got her and it was common to have one in the garden. Some time ago Tessa was unwell and was taken to the vet who said she should change her diet, whereupon Jeanne pointed out she'd eaten the same food for 50 years and wasn't about to change. Needless to say Tessa is now very well, and I was delighted to be asked to look after her for two days while they went away. When I look over the garden fence she looks up and smiles at me – doesn't she?

Love your letters,
Frances Chalk
CCA Membership Secretary.

We gladly welcome new annual members:

Rodger Ball of London, N13
Helen Brown of Argyll

CCA MEMBERSHIP FORM

Registered Charity No 231022

Life membership £200; Annual membership £20
Overseas Life Membership £300; Annual Membership £30

Please send the completed page to the Membership Secretary (not your bank):
Frances Chalk, CCA, 26 The Fairway, Upminster, Essex, RM14 1BS.

Please circle the appropriate area below

I wish to:

- join
- renew
- become a life member
- donate

Please EITHER send a cheque (made out to 'CCA')
OR complete the following Bankers Order Form.

Please tick this box for the **Gift Aid** scheme if you pay UK Income Tax or Capital Gains tax. ☐

Bankers Order Form

To (name of your Bank/Building Society)

Bank's Address
.....Post Code
Account numberSort 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 00006345 of Catholic Concern for Animals,
at Cafcash (40-52-40), Kings Hill, West Malling, Kent, ME19 4TA

NAME & ADDRESS (in block capitals please) (Rev / Mr / Mrs / Ms /)
.....
.....Post/zip code:
Email address:.....

DATE.....SIGNED:.....

BEQUESTS AND DONATIONS

Bequests and donations provide most of our income, so please remember our two charities when drawing up your Will:

- ***Catholic Concern for Animals***, which publishes and distributes The Ark, directs all our activities and employs a part-time General Secretary.
- ***The Phyllis Mary Trust***, administered by Catholic Concern for Animals, which provides grants to small, struggling rescue centres and sanctuaries.

For donations, please make out all cheques to CCA, but mention the Phyllis Mary Trust on a note if that is where you would like the money to go.

THE CANTICLE OF THE CREATURES

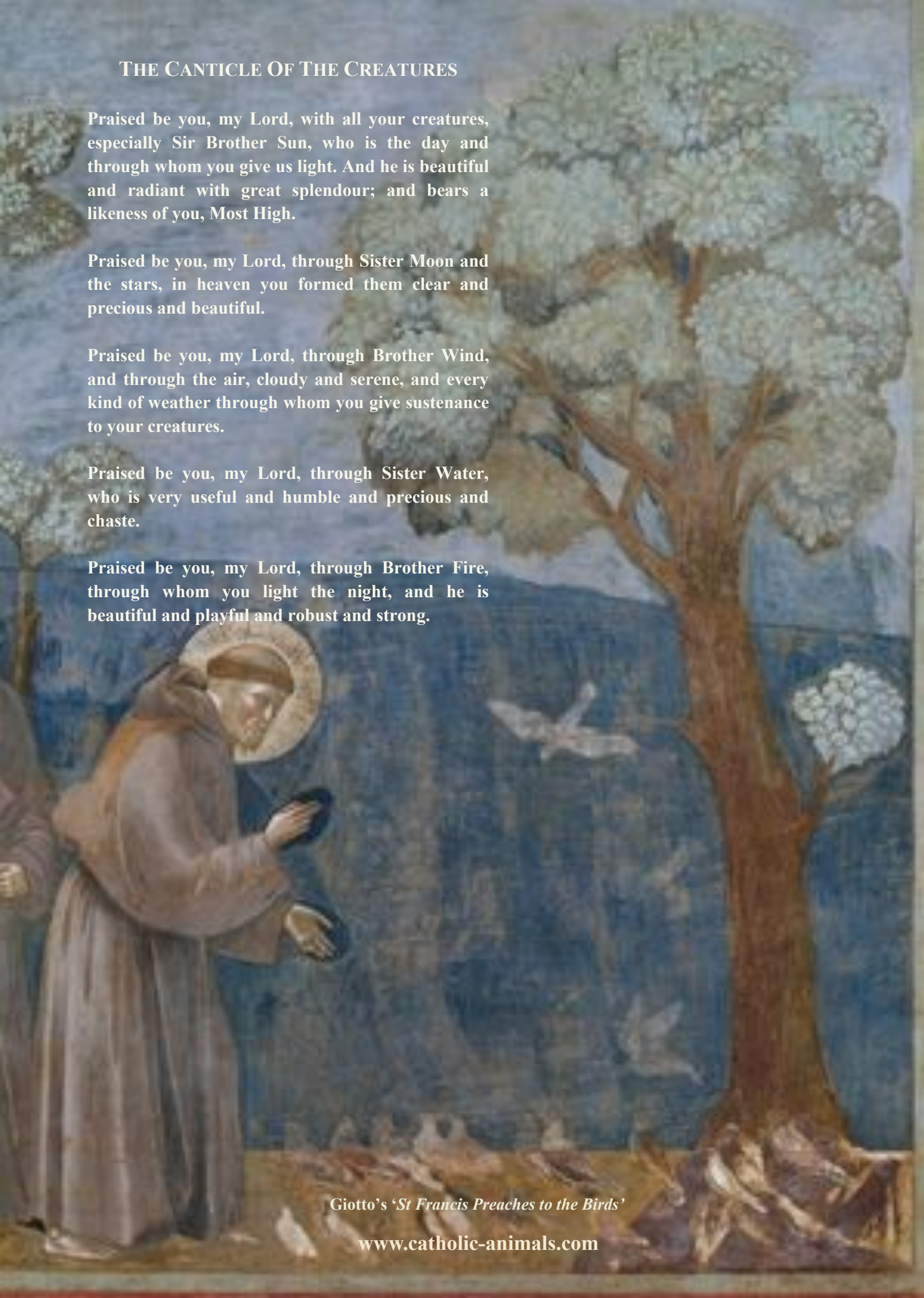
Praised be you, my Lord, with all your creatures, especially Sir Brother Sun, who is the day and through whom you give us light. And he is beautiful and radiant with great splendour; and bears a likeness of you, Most High.

Praised be you, my Lord, through Sister Moon and the stars, in heaven you formed them clear and precious and beautiful.

Praised be you, my Lord, through Brother Wind, and through the air, cloudy and serene, and every kind of weather through whom you give sustenance to your creatures.

Praised be you, my Lord, through Sister Water, who is very useful and humble and precious and chaste.

Praised be you, my Lord, through Brother Fire, through whom you light the night, and he is beautiful and playful and robust and strong.



Giotto's '*St Francis Preaches to the Birds*'