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Spring 2023

Price £2 (free to members)



# animalwatch

PUTTING ANIMALS ON THE AGENDA OF THE CHRISTIAN CHURCH

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## DORIS' DIARY

*Hello! My name is Doris, and I am a Border Leicester ewe with very large ears! I was rescued by ASWA secretary Sam Chandler, as I had outlived my usefulness as a breeding ewe.*

*Below are some great events ewe may enjoy!*

### **Wednesday 17 May**

ASWA AGM, online via Zoom, 3.30pm. The speaker will be Jade Statt from the charity StreetVet. For information and to get the link to join the meeting, please contact the Secretary.

### **Sunday 11 June**

Animal blessing service, Craigiebuckler Church Hall, Springfield Road, Aberdeen, 3pm. Service led by the Revd Kenneth Petrie. Animals welcome with their human companions.

### **Sunday 8 October**

Animal Welfare Sunday.

ASWA Annual Service, St John's, Hartley Wintney, 10.45am. Preacher to be announced.

### **Sunday 12 November**

ASWA Remembrance Service for Animals in War, The Animals' War Memorial, Brooke Gate, Park Lane, London, W1K 7QF, 3pm. Speaker to be announced.



# HELLO AND WELCOME TO ANIMALWATCH

Welcome to *Animalwatch*. In this issue, we look at animals and salvation, and look back to activities that occurred in the autumn, including our annual service and Remembrance activities.

We hope that you enjoy keeping up-to-date with news and information on our website. Do check regularly for resources and information about upcoming events. Please do make a note of the dates in Doris' Diary, especially our upcoming AGM.

Please send any items for consideration for *Animalwatch* to Revd Jennifer Brown, Editor, PO Box 7193, Hook, Hampshire, RG27 8GT. Email is even better – [animalwatch@jenbrown.org.uk](mailto:animalwatch@jenbrown.org.uk). Please note that, owing to space restrictions, it may not be possible to print all contributions. Please refer to the information about contributions to *Animalwatch* for further details and restrictions on submissions

**Jennifer Brown, Editor**

The deadline for the Summer magazine is **Monday 27th May 2023**.

## ASWA SPEAKERS AVAILABLE

If you have a group or service that would welcome an ASWA speaker, we would love to hear from you! We often travel a fair distance so please call to discuss it. We usually bring a stall and literature and always liaise with our hosts to ensure the talk is appropriate for their particular audience. Keep the invitations rolling in!

## A WARM WELCOME

**to our new members. We look forward to hearing from you.**

We are pleased to welcome four new members who have joined since the publication of the autumn issue.

To all our new members we extend a warm welcome and we would ask that you, along with our existing members, encourage others who share your concern for animal welfare to join. Introductory leaflets are available from the Secretary.

## CONTRIBUTIONS TO ANIMALWATCH

We very much welcome contributions to *Animalwatch* from our readers. We are interested to hear about the positive things being done for animals in your churches and communities. We also welcome informed pieces on specific areas of animal welfare, such as items relating to animal welfare law, the history of animal welfare, and theology. Articles should be submitted to the

Editor either as typed manuscripts by post or by email as Word documents, with any accompanying photos sent as high-resolution jpg files. Items submitted as pdf files or email text cannot be accepted. Submissions must be the contributor's (sender's) own original work, and (unless otherwise agreed) not published elsewhere. Items may be edited for length, readability, and

appropriateness of content. Publication of submitted items is at the Editor's discretion. In submitting an article, the contributor assigns copyright for the piece to ASWA. For items submitted by email, please assume your item has been received unless you get a delivery failure notice. The Editor is unable to acknowledge receipt of individual submissions.

## ASWA MERCHANDISE

**Available from the ASWA web site**

**ASWA literature:** a range of literature on a variety of animal welfare subjects available.

**PAWS for Prayer cards:** paw shaped cards with a prayer for companion animals printed on one side. £0.20 each.

**Egg Cards:** egg shaped cards with a prayer printed on one side. £0.20 each.

**ASWA bags:** handy cotton shopping bag with the ASWA logo. £4 each.

**ASWA badges:** show your support for ASWA by wearing a lapel badge with the ASWA logo. £1.50 each.

**Sticker sheets & books:** Activity sheet with stickers (ravens or bees), £2 each.



# GOOD NEWS

## Saving wildlife in Britain

At the end of January, the UK Government released its Environmental Improvement Plan. This plan sets out the government's goals for restoring habitat, protecting wildlife, and making green space available for all. Although criticised by some for not going far enough, it is encouraging to see the needs of wildlife being taken seriously and first steps being made towards improving the state of the natural world here in the UK.

## NEWS & NOTICES

### Don't forget, you can follow ASWA on Twitter – @aswanews

You can also keep up with what's new via our website – [www.aswa.org.uk](http://www.aswa.org.uk).

Check the web site for the latest resources, including materials for children & youth.



### Animal-friendly Church award

Is your church animal friendly? ASWA sponsors the Animal-friendly Church award to recognise those churches that take animal welfare seriously as part of their ministry and mission. Churches can apply at any time and those meeting the necessary criteria will be awarded animal-friendly church status. Information is available on the website or from the Secretary.



### ASWA AGM

We will again be holding our AGM online via Zoom this year, as this has proved effective at making the AGM accessible to a wide range of our membership. The AGM will be held on Wednesday 17th May at 3.30pm. The speaker will be Jade Statt from the charity StreetVet. For information and to get the link to join the meeting, please contact the Secretary.

### ASWA Annual Service

This year's annual service will be on Sunday 8th October at St John's, Hartley Wintney, 10.45am. See the diary for more details.

### Keeping in Touch

Interested in keeping up-to-date with what ASWA is doing? Want to hear about campaigns and activities relating to animal welfare? If so, please make sure we've got your email address so that we can send you occasional updates on what's happening. To join our mailing list, please send your email address to [aswamembership@btinternet.com](mailto:aswamembership@btinternet.com).

## ASWA ANNUAL SERVICE 2022

In 2022, we celebrated Animal Welfare Sunday at St Mary-at-Latton Church in Harlow where ASWA Committee member, Revd Lynn Hurry, is Vicar.

This wonderfully inclusive Church gave everyone a very warm welcome. The service included the blessing of animals and ASWA Secretary, Revd Sam Chandler, was invited to preach. She started her talk by telling the sad story of the demise of the Dodo and what we can learn from that about protecting the species that share our planet.

Revd Lynn is clearly loved by her congregation and the worship was lively including a wonderful song called *All God's Creatures Have a Place in the Choir*.

There were dog biscuits on offer for the canine guests and tea and cake afterwards for the humans. The church also has some splendid bird boxes made by a company called Woodstone. The nest boxes are constructed with a mix of concrete and wood which means they are very well insulated and offer more protection from predators than ordinary wooden birdboxes.

If any of our members live in the Harlow area and are looking for a church where they will be welcome with their dog, with a vicar who loves animals, we would thoroughly recommend St Mary-at-Latton.

## ASWA NEWS

### Animal Friendly Church Winners Announced

ASWA have announced the winners of the Animal Friendly Church Award for 2022. We are delighted that once again two churches were joint winners of the award. Congratulations to St Michael and All Angels, Chalton, Hampshire and All Saints and St Margaret's Church, Pakefield, Suffolk.

# NEWS FROM AROUND THE WORLD

## AUSTRALIA



### Taking Animal Welfare Seriously at Many Levels

A year ago, an alliance was formed between several important animal organisations to create a national charity. This is the Australian Alliance for Animals. The core members are Animals Australia, Compassion in World Farming, Four Paws, Humane Society Australia, World Animal Protection Australia, and Voiceless. A major report from the Alliance, titled *Fair Go For Animals*, explains why the Australian animal welfare system is broken, and outlines a reform framework. I really believe that the work of the Alliance will be effective and bring some of the changes so needed in this country, bearing in mind that nothing is achieved overnight.

As I mentioned in the Autumn issue, the Animal Justice Party has a bill before the NSW Parliament to ban puppy farms in this state. No outcome as yet. However, the Party has had several wins. For example, they secured 2.5 million dollars to build and operate mobile vet trucks and secured 2.8 million dollars for wildlife carers to treat mange, which is common in wombat populations. Another win is that, in future, council-operated pounds in New South Wales must try to re-home animals.

On the Federal Government front, at the May 2022 election, the Labor Party undertook to cease live exports to the Middle East in the next three years. We are yet to see action on that, but we hope the commitment will be honoured.

Many animal blessing services were held across the country in October 2022. The Parish of Gisborne, Victoria, for example, held a Creation Sunday service to which the Parish Animal Welfare Group invited Pam Ahern as guest speaker. Pam is the Founder and Manager of Edgar's Mission Farm Animal Sanctuary in regional Victoria. Edgar's Mission provides shelter and direct care for over 400 homeless, abused, or abandoned farm animals. Through education, outreach, advocacy, and community engagement, the Mission encourages compassion for all animals.

**Olga Parkes**

## SWEDEN



### Abuse, Chaos, and Disaster

Several chimpanzees escaped from Furuviik animal park recently. Three were shot dead. A fourth chimp was injured and died. Furuviik says that drugging them was not an option. Three chimps managed to get out through an unlocked window, two were shot dead straight away. Staff called police. Annika Troselius, in charge of press at Furuviik says that chimps are strong animals classified as high risk. Out of seven chimps, three survived and are seen to be in shock and severely traumatized. The well known chimp Santino, much loved by the general public, was one of the chimps that was killed. The surviving chimps have, after their two days out in the Swedish winter, become ill and are now on antibiotics.

The violent action taken against the escaping chimps is now under investigation as it seems to be a breach of the Animal Protection Law here in Sweden.

The Jane Goodall institute has condemned Furuviik's actions and stated that if a zoo/animal park claims that the only way to deal with escaped animals is to kill them then they should not be allowed to have animals at all.

*"The righteous care for the needs of their animals, but the kindest acts of the wicked are cruel"* (Proverbs 12:10)

**Sandra Kinley**

# THE VEGGIE TRAVELLER

*Travelling has become a regular occurrence for many of us, whether for business or on holiday, but it isn't always easy for the vegetarian or vegan traveller. But, if you know where to look, there's some great food to be had, even in unexpected places.*

### Lula's Ethiopian & Eritrean Cuisine, Oxford

Offering a casual but friendly atmosphere, Lula's on Park End Street in Oxford provided a great place for a meal with friends. Located practically opposite Oxford Rail Station, it is easy to get to. Ethiopian food is meant for sharing, and the main dishes come as sharing platters. Although Lula's serves meat dishes, they also do a vegan sharing platter. Dishes are served on and with flatbread made with the traditional Ethiopian grain, Teff, that is used to scoop up and wrap the various offerings. The food was delicious and the staff friendly and happy to chat and talk us through the options available.

*Have you found some great veggie friendly restaurants or hotels while travelling, in your home country or abroad? If so, why not write a short review to send to Animalwatch and let others know about them. If you can, send a photo to go with your review.*



# LETTERS TO THE EDITOR

## Dear Editor

In The Veggie Traveller column, you can add that Ipswich spoils you for choice as a vegan – two vegan pubs and three other vegan restaurants, as well as most other places offering a choice of vegan and vegetarian dishes. I can even order a take-away vegan, gluten-free pizza!

**John Ryder**

## Dear Editor

My husband has been a member of ASWA for a number of years now, and I keenly read the magazines when he receives them.

At the time of joining ASWA my husband was a lifelong Christian and long term vegetarian, now he is a long term vegan. I have been vegan for over 16 years now and am also a practising Christian. I also run an animal rights group and we have an extended group called the Christian Vegan Group (which is led by Rev John Ryder who has previously contributed to *Animalwatch* and runs Christian Vegetarians and Vegans UK. I work with schools, our local council, councils across the country, and a wide range of animal, climate, and social justice groups as well as writing for a regional paper. I also work with our local church in their journey to become an Eco-Church, I am also in talks with Eco-Church to increase their promotion of plant-based living.

I know that being a supporter of ASWA does not require you to be a vegan. I know that there is also no expectation to be a vegetarian or any other person reducing or cutting a specific group of animal products from their diet. However, I find myself increasingly at odds with what we are reading in *Animalwatch* as a Christian and a vegan.

I read with interest the article 'Becoming Vegetarian – A Personal Story' on page 6 of the summer issue. The writer articulately described her journey to better understanding why killing animals is wrong. She ended with how she would like to see the world become vegetarian overnight. I suspect that this article was published as a halfway house for those of your

readers who see themselves as animal lovers and go home and eat them, rather than using the controversial 'vegan' word and encouraging people to stop raising, killing, and eating them full stop. The reality is a person cannot call themselves an animal lover if they only protect cats or dogs and eat other species. We know that all animals have sentience and it is only 'tradition' that we choose to eat one animal while giving homes to others.

All of the leading scientific studies point towards plant-based food systems for the world – they stop the mass killing of animals, and the horrific abuse they go through, they reduce greenhouse gas emissions significantly (you can eat 40 vegan burgers to produce the equivalent GHG output as one beef burger).

I cannot profess to have anything other than a basic understanding of the Bible, yet I know the common theme running throughout is God's love and kindness. He did not exclude animals in this. I always use Genesis 1.29 to show that it was never his intention for us to eat animals. They were only included after The Fall as an acceptance of man's sin, but my understanding is that this is a holding position, and we should always be aiming to get to as close to Eden or Heaven as possible.

We shouldn't be excusing animal cruelty on the basis that 'it's always been that way' – we should always be striving to make the world better for all sentient beings who dwell upon it. So to be seen to be promoting vegetarianism is frustrating – the dairy industry is intrinsically linked to the beef industry. One cannot survive without the other. Dairy cows are repeatedly impregnated against their will (frequently while producing milk for a recently born calf), they have their calves removed from them shortly after birth causing incredible separation issues. The male calves have little commercial value – so although some supermarkets have listened to consumers regarding the disgusting practice of shooting them at birth – they still are killed at a very young age. We are increasingly seeing younger male calves being sent to slaughter so the farmer can say they are not shooting these babies at

birth. I know this because I regularly attend vigils at slaughterhouses. The mothers suffer all sorts of illnesses during their short miserable lives – mastitis, lameness through constant standing on concrete being milked, and much more. They are sent to slaughter usually between 5 – 6 when their bodies are just too exhausted to produce any more – their full lifespan would be 20 – 25 years. And of course the female calves born are also forced into a life of abject misery, constant impregnation, birth, separation, exploitation then death.

Add to that we already have sufficient food to feed the world, we just choose to grow and feed a large part of it to animals who are then killed for humans – it is a really ineffective use of our precious water and land and is a huge part of food insecurity.

I understand that ASWA does not want to scare away a large part of their membership – however, given the climate challenges we face, there really needs to be more of an emphasis on plant-based food systems – they deliver justice for animals, they reduce our impact on the environment and they allow us to feed everyone.

**Debbie Patterson**

## Response to Debbie Patterson from the ASWA Secretary

As a vegan myself, I am sympathetic to many of the points Debbie makes in her letter. I am fully on board with the huge contribution that adopting a plant-based diet has on the environment. Sadly, in my view, we are at the point now with the climate crisis that radical, global, governmental action is necessary if we are to have any hope of reversing the terrible damage that human beings have inflicted on our planet. This will mean huge changes in the way we live our lives – not only what we eat but the way we travel and the way we fuel our industries and homes.

As humans, our understanding of what is 'cruel', what is 'ethical' and what is 'right' differs massively depending on so many factors – culture, upbringing, tradition, personal priorities. Most of us are on a journey of understanding with so many things including faith.

My particular journey to being a vegan has been a gradual one that began with giving up certain foods, then becoming a vegetarian and some years later finally becoming vegan. I personally know people in the environmental movement who are not vegan but are still making a valuable contribution to wildlife diversity and living sustainably. I don't agree that you cannot call yourself an animal lover unless you are a vegan. I know plenty of people involved in animal welfare, some of whom have devoted their whole lives to the welfare of animals, who don't follow a plant-based diet. It is true that their particular passion for animals might be limited to certain species but I don't think you can write off their efforts and say that they cannot be included with those of us who love animals.

As a priest, I have learned the value of being accepting and tolerant of people's weaknesses and points of view and the realisation that none of us get it right all of the time. We are all flawed and all that we can expect is that we all try to do our best. I have found that the best way to make an impact is through kindness and understanding. Being prepared to talk about our beliefs without appearing to be judgemental is very important if we are to change hearts and minds.

It is true that God's original plan for what we eat according to Genesis appears to be plant-based. However it is also true that Jesus appeared to share a fish breakfast with his disciples on the shores the Sea of Tiberius.

I hope that your letter will spark some discussion on this important subject and thank you for raising it.

**Samantha Chandler**  
ASWA Secretary

## STILL WORKING HARD FOR DONKEYS (AND OTHERS) IN THE HOLY LAND



Lucy's UK Donkey Foundation is a UK registered small grant-giving Charitable Incorporated Organisation which was founded in 2017 by supporters of Brighton-born Lucy Fensom's fantastic charitable work helping donkeys in the Holy Land (see our Autumn 2021 issue for an article written by Lucy about the charity -Editor). The charity raises funds in the UK which are used to run mobile veterinary clinics to help the hard working donkeys, mules, and horses in Israel and the West Bank and to maintain a sanctuary for sick, abused, and abandoned donkeys in need of treatment, protection, and a safe home. One example of a mobile clinic was our recent roadside

veterinary outreach clinic in the village of Deir Al Sudan, not far from the city of Ramallah, in the Palestinian West Bank, with our vet Dr Nour Kalabani, helping to ease the burden just a little for hard working donkeys, horses, and mules. At this particular clinic not only did horses, mules and donkeys come for help but also a little dog with a tumour. Dr Nour decided to operate and successfully removed the tumour and the dog is recovering perfectly.

While we continue to face an urgent situation with our desperate need to try to find crucial, hands on, physical help at our sanctuary, we are determined to do everything we can to keep our outreach clinics going in the West Bank. This work is so crucial for these animals, without us being there to give what help we can, these exhausted working animals would have no hope. And sadly, even what little we can do for them with our very meagre resources is nowhere near enough. We have so little but try to spread what we do have as far and wide as possible in our mission to try to touch a few lives and make them better even in the tiniest way, even it is momentary. This work cannot stop.

Of course outreach is only possible due to supporter's donations. The average total cost of a monthly clinic is £180 (\$220, €212) which comes from charity funds. Please continue to support this vital work. Thank you.

**Erika, Lucy's Donkey Foundation**



# REMEMBRANCE SUNDAY 2022

Once again, we gathered at the Animals' War Memorial in Park Lane, London on the afternoon of Remembrance Sunday for our special service to remember the animals who have served in times of conflict and continue to do so.

The number of people attending this special service grows each year and again we were really lucky with the weather, being as it was a bright and cold November afternoon.

Our friends from the Army Dog Unit Northern Ireland joined us again and laid a wreath as did a representative from Catholic Concern for Animals.

This year, we were honoured to have actor and founding trustee of Mane Chance Sanctuary, Jenny Seagrove, join us as our guest speaker. Her moving speech follows this write up. ASWA made a donation towards the work of Mane Chance Sanctuary.

Do please join us again this year on Remembrance Sunday 12th November at 3.00pm.

**Samantha Chandler**  
ASWA Secretary



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## REMEMBRANCE SERVICE ADDRESS

At the beginning of World War 1, the army had 25,000 horses. They needed many more, so any horse – family pet or working shire over a certain height – was requisitioned. Horses are prey animals – their response to stress is flight. Their survival instinct means that they hide their suffering stoically; enduring pain at a level that would devastate most humans. With this in mind, try to imagine the war from the horses' point of view.

Imagine being taken from amongst those you love and trust, from the security and serenity of stables and pastures. Imagine being hoisted onto floating stables, where the ground heaves and rolls, by people you don't know, alongside equine strangers.

Imagine being led out to fields and roads, where the mud sticks to your hooves, up to your fetlocks and sometimes your belly and never leaves, so your hooves split. Or the wind and the snow freeze you to your very bones. Imagine you become so desperate for food that you eat your own rug and die choking on the buckles.

Imagine being strapped alongside other horses in a team and asked to pull a weight beyond imagination in mud or snow or ice, on an empty stomach and sometimes in the blistering sun, with extreme thirst. You slip and strain until one day you can't take the next step and you drop. You are unstrapped and left, alone. Imagine being ridden by strange men you are asked to trust, towards unimaginable noise where the smell of death and fear and gas fills your nostrils and where the land explodes around you and bullets and shrapnel fly past your head and shoulders.

Imagine, you panic and gallop blindly into barbed wire which both traps and rips you so that whilst every instinct is screaming gallop, every shredded tendon screams-don't move. And you can't anyway. And you're alone. You smell the breath of the other horses in your new herd. You watch some die. You greet some new. You find assurance in numbers. Kind hands scratch your neck, rub your weary legs and caress your head. You hear gentle words shared in a quiet moment of respite. Your human partner, as exhausted as you are, is putting you first.

Out of tragedy extraordinary relationships are born. I heard a story of a horse in medieval France that took a spear through its back. It stayed upright and with every ounce of strength it had, it took its knight home and as he dismounted safely, it dropped to its knees and died.

I believe that our horses understood that their job was to give their lives for their human partners, just as our men understood they had to give their lives for their country. Neither had choice and many died, but many found great comfort in each other – in that deep relationship that can form between man and horse.

The horses at our sanctuary are, in the main, survivors of horrendous cruelty. They have learned to trust again. When one damaged soul reaches out to another, the journey of empathy and healing begins and we are honoured to travel that road with them.

**Jenny Seagrove**

[www.manechancesanctuary.org](http://www.manechancesanctuary.org)



# CARING FOR THE HOMELESS AND THEIR ANIMALS



StreetVet organically emerged through the chance meeting of two vets, Jade Statt and Sam Joseph. Jade and Sam (unbeknownst to each other) had both been walking the streets of London and offering free veterinary advice to those experiencing homelessness with pets. From this, the service rapidly grew to incorporate hundreds of volunteers. And several years later, StreetVet became a registered charity offering outreach 'street clinics' in 17 locations across the UK. Each location runs as a fully accredited veterinary practice providing free advice, treatment, and bare essentials to hundreds of pets. But this is no small feat. It relies on professional volunteers, industry support, and charitable donations – for which they are unreservedly grateful.

Many StreetVet volunteers also work in veterinary practices, and going out on the streets with a stethoscope and backpack provides a stark contrast to their regular workday. As you can imagine, sessions are challenging. Examining excited or nervous dogs on a busy shopping street with traffic, sirens, and general pandemonium is not always easy. Still, the reassurance they provide and the volunteers' personal connection with the owners and their pets is priceless. Our volunteers pride themselves on gaining the trust of their regular homeless clients and, in doing so, help to make their lives a bit easier in some small way. After all, their pet is often their number one priority, so keeping them safe and well means a lot to the people the vets see.

The mainstay of StreetVet's service is to provide preventative healthcare: vaccinations, worming, flea treatments, and microchips. However, contrary to popular belief, most of their patients are older, and many have been with their owners long before becoming homeless. Canine arthritis is a huge issue for older dogs. It can be challenging to manage when the dogs travel everywhere with their owners on foot. During colder months, this is a challenging condition for those dogs who are 'street sleepers'. Owners often prioritise their dog's needs over all else. As a result, it is common for them to miss critical human appointments to the detriment of their own personal health and well-being. Thankfully, StreetVet can help by providing dog buggies and arthritis treatments, such as pain relief, alongside other complementary therapies (acupuncture, massage, laser therapy), which hugely improve the dog's (and owner's) quality of life.

StreetVet volunteers are commonly confronted with a plethora of other canine health conditions, including skin and ear complaints, digestive upsets, and wounds. Any patients with more severe illnesses or requiring surgery are referred to a nearby veterinary clinic that supports the charity through continued care. The StreetVet volunteers arrange appointments, organise transport for the dogs and owners, and often provide moral support during these stressful periods in person or on the phone. Many of their clients

have never been away from their companions before. This separation can cause massive amounts of anxiety for the owner and the dog.

StreetVet has been extremely fortunate to be well supported by the veterinary industry. They have access to online rota systems and web-based veterinary software to record all of their clinical records. Volunteers are encouraged to sign up for a 2-hour outreach session every month, which also involves examining patients and discussing their client's concerns, writing patient notes, dispensing medications and arranging lab tests. Behind the scenes, there is a devoted team of people tackling all the administrative work and dealing with the many worried people who contact them on a daily basis.

Currently, the cost-of-living crisis is a huge concern to homeless charities. StreetVet is no exception and is already seeing an increase in clients and patients. While StreetVet primarily advocates for the well-being and welfare of the animals in their care, this, in turn, provides support for many people who rely so heavily on their pets for companionship, validation, routine, and security. For this reason, preserving the human animal bond, whenever it is safe to do so, is at the forefront of all the work they do. Many owners cannot bear to be away from their pets, so securing accommodation together is a priority. StreetVet's Accredited Hostel Scheme aims to enable owners to access shelter without the threat of losing their best friend in the process. The scheme is now being expanded to more areas of the UK, giving hope that some of the pets and their owners can access a safer living environment, which might be the stepping-stone towards a happier, more secure future for them both.

If you would like to find out more about StreetVet, please visit our website [www.streetvet.org.uk](http://www.streetvet.org.uk)

You can also view our amazon wishlists, or find us on Facebook, Twitter or Instagram.

**Rosalind Wright**  
**StreetVet**

*Photo courtesy of StreetVet*

# ASWA COMMITTEE ELECTIONS

It's election time again! There is, however, no postal voting form in this issue of *Animalwatch* because at the time of going to press the number of candidates for committee places does not exceed the number of vacancies. The candidates looking to stand for another three-year term are the Revd Dr Helen Hall, standing for Chair for a further three years, Dr Chris Brown, standing as Honorary Treasurer for a further three years, Mrs Janet Murphy and Mr Philip Petchey, both standing as Committee Members for a further three years.

ASWA committee members are trustees, which means they have legal duties and responsibilities. The tasks of the committee are to manage the day-to-day running of ASWA, including the planning of ASWA services, commissioning and producing informational material, managing the budget, organising fund-raising events and the production of *Animalwatch*, to name but a few. You will find information about the candidates here:



**Helen Hall:** Helen is part of a team ministry in a City Centre parish in Nottingham and a university lecturer in law. She is a member of the Association of Lawyers for Animal Welfare. As well as dogs and horses, she has a particular passion for cephalopods and great apes. Helen has served as Chair of ASWA since 2014.



**Chris Brown:** Chris has been a member of ASWA for many years, with a long-standing interest in the ethics of animal welfare. He has served as ASWA treasurer since 2017 and previously served as treasurer for a team ministry group of churches.



**Janet Murphy:** Janet has been a Christian and a member of ASWA for many years. She believes that the animal kingdom is an

important part of God's creation. Janet has served on the ASWA committee since 2008, and has found it to be a great privilege. During her time on the committee, Janet has been finding creative ways actively to promote ASWA. 'Paw a Coffee for ASWA' and other events, have helped raise much needed funds and encouraged new members. In addition to ASWA, Janet is a member of many animal welfare Charities. In the past she has been the proud owner of many ex-battery hens as part of a re-homing scheme from the British Hen Welfare Trust. She has also been a Garden History tutor and designer by profession. Janet is also a volunteer at Folly Wildlife Centre, Kent.



**Philip Petchey:** Philip is a barrister specialising in local government, planning, and ecclesiastical law. He is Chancellor of the Diocese of Southwark and a member of the congregation at St Mary's, Woodford, Essex.

## THE BIBLE AND...

### Animal salvation.

*This Bible study is designed to help an individual or small group to explore what the Bible says about animals and salvation.*

### Psalms 36.5-6

*"Your steadfast love, O Lord, extends to the heavens, your faithfulness to the clouds.*

*Your righteousness is like the mighty mountains, your judgements are like the great deep; you save humans and animals alike, O Lord."*

In these verses, the psalmist reflects on God's goodness and links that goodness to the salvation that God offers to both humans and animals.

It is possible that the psalmist, when writing these verses, was thinking back to the texts of Genesis, the blessings that God gave to humans and non-human animals at creation (Genesis 1), and the story of Noah, in which, through God's call to Noah and Noah's faithful response, not only Noah and his family, but many animals, were saved from the flood.

These verses from Psalm 36, and the verses that follow immediately after, are a meditation on the inclusiveness and generosity of God's love. It extends to all peoples, and to all creatures. For us human beings, this may seem deeply mysterious and unfathomable. Which may be why the psalmist declares God's judgements to be, "like the great deep." God's love and God's promise of salvation

are not limited to one race or religion or even to all humanity but embrace non-human animals, as well.

### Questions for Groups:

Do you find it surprising that the Bible talks about God saving animals as well as humans?

What might this mean for our understanding of salvation?

What might it mean for the mission of the Church?

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## TALKING POINT

### Can we create heaven on earth?

The vision of creation given to us in Genesis 1 is one of peace, harmony, and mutual flourishing. In Genesis 2, we're told that the man, Adam, was placed in the garden of Eden to care for it. These pictures of creation before the fall depict heaven on earth. Can we create heaven on earth for the wildlife around us now? And if we

can, how far should we go? Many of us put out food and water for our garden birds. Some may put out food for hedgehogs, and even foxes. As human beings encroach on more and more of the habitat on which other life depends, we do have a responsibility to 'replace' some of what we have taken, or to provide what is lacking.

But we also run the risk of making wildlife dependent on us, and in some cases perhaps even domesticating our local wild animals. Where is the balance between not enough and too much? Can we create heaven on earth that truly promotes mutual flourishing instead of creating a situation of dependence and control?

# CHRISTIAN REFLECTIONS ON ANIMAL EXPERIMENTS

Then God said "Let us make humankind in our own image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth" (Genesis 1:26). Is this not the most used passage in the Bible that Christians quote to try and justify their mistreatment and exploitation of animals?

It was, and often still is, a widely held belief, most notably in the Roman Catholic Church, that animals do not have souls and often that has been used as an excuse to exploit them for food, sport, entertainment, experimentation, including vivisection, and other gross acts of cruelty. I can find no word of God that says they do not have souls yet I can find many references of God saying we are to love and care for all creation.

It is also worth remembering that much of the Bible was written in the peoples' terms of reference at that time, for example: "Are not two sparrows sold for a penny? Yet not one of them will fall to the ground unperceived by your Father.... So do not be afraid; you are of more value than many sparrows." (Matthew 10.29-31) There are those who believe this means humans are of greater value than animals, however, Jesus is actually speaking to the disciples demonstrating that God cares for sparrows even though humans feel they are of little worth. "For my thoughts are not your thoughts, nor are your ways my ways, says the Lord" (Isaiah 55.8).

God said to Noah "..... Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark...." (Genesis 9.9-17). God clearly thought animals worthy of the same covenant as humans.

Throughout history you will find Christians declaring that animals are as important as humans. In 1870 Roman Catholic Cardinal John Henry Newman said "cruelty to animals is as if a man did not love God" Cardinal Henry Edward Manning spoke out against animal experimentation as early as 1891. Reverend Arthur Broome founded a Christian Society to care for

animals – the (R)SPCA. Philosophers and other great minds including Plutarch, Pythagoras, Seneca, Porfirio, Leonardo da Vinci, Descartes, C S Lewis, J R R Tolkien, Fyodor Dostoevsky, and William Wilberforce also spoke out. C S Lewis even wrote a book condemning vivisection.

So, is it acceptable to test new drug treatments for human use on animals? At least 60 million animal tests are carried out globally each year and, in recent years, it is suspected that number has increased dramatically. What about testing cleaning products, detergents, toiletries, and cosmetics? The fact is, we already have far more than we could ever use and all previously tested. Current law means that many new products like these have to be tested on animals when they come to market. It could be argued that the only reason these are continually re-invented as new products is profit and greed. Is greed a justifiable reason to harm animals? Jesus often spoke out against greed, "Beware! Guard against every kind of greed, life is not measured by how much you own" (Luke 12.15). The Bible also states, in Ephesians 5:5, "... For a greedy person is an idolator, worshipping the things of this world".

The results from animal testing are also highly questionable. We have physiological differences. Nowadays there is an emerging group of modern, young scientists who care about animals as well as human beings and they use cell cultures from human tissue, computer modelling, non-invasive imaging, e.g. MRI, micro dosing to human volunteers, and use human cadavers donated for medical research. They do the same to assist in veterinary medicine. There is no reason to use live animals, if there ever was. These scientists are successfully leading the way in humane medical research and without pain and suffering.

I don't think there is a more poignant passage in the Bible to demonstrate the human/animal connection than that of Ecclesiastes 3: 18-20 "I said in my heart with regard to human beings that God is testing them to show that they are but animals. For the fate of human beings and the fate of animals is the same; as one dies, so does the other. They all have the same breath, and humans have no advantage over the animals; for all is vanity".

"The earth is the Lord's, and everything in it" (Psalm 24.1) Andrew Linzey writes, "Since an animal's natural life is a gift from God, it follows that God's right is violated when the natural life of his creatures is perverted".

So why do some Christians still say animals have no souls? Quite frankly, I believe, it throws a massive curve ball. If they now believe animals have souls they then need to look inward and reassess their life in regard to their own treatment of animals. It can be a huge burden to consider suffering inflicted on other souls over the course of a lifetime, whether directly or indirectly. It may be easier to ignore even though their conscience – that little voice from God – is pushing to come through. Scientists believe in truth, but is it all God's truth? Just because we can do something, doesn't mean we should. We are all accountable in some way.

God is about forgiveness, healing, and spiritual growth, but in order to grow we must first recognise and accept our wrongdoings. Only then can we begin to repair them, improving ourselves, the planet and all creation. For when Jesus was sacrificed, as a lamb, he called to God, his Father, saying "Forgive them, for they know not what they do" (Luke 23.34). He offered forgiveness even when he was the ultimate sacrifice, because he knew we, as humankind, do not always understand the consequences of our actions. We owe it to him, as individuals, to better ourselves for him and all of his creation

God created animals for himself and saw that they were good. Creation has been put into our care so whatever we decide to do, whether it be through diet, as scientists, or in animal husbandry, we must do with kindness. We must deliberately bring into our consciousness what our lifestyles are costing ourselves and other sentient beings. God is watching closely how we use the gifts he gave us.

When our day comes, and God asks "Did you do everything you possibly could to love and care for all of my creation? Did you do no harm?" What will we say?

**Kim Herbert**

# WHY CHRISTIANS SHOULD BELIEVE IN HEAVEN FOR ANIMALS

I have been teaching undergraduates in this area for many years. I used routinely to receive essays asserting that, "Southgate is surely wrong when he claims there is a heaven for pelicans." Often their justification was that of course (always a tricky phrase) non-human animals don't have souls.

Well, the concept of a 'soul' in this sense, some thing that is unique to humans, distinct from the body, and survives death, is very problematic. As a former experimental scientist, I find it difficult to believe in such an entity (what is it? where is it? what is it made of?), and hence in its use to assert human distinctiveness and unique survival after death.

So I part company from my former students' 'of course'. (Interestingly, more recent classes have been more receptive to the notion of some sort of post-mortem life for non-human animals.) But what positive reasons might I have for this notion?

First, there are some hints in the Bible. In two parts of Isaiah there is mention of a transformed relationship between predator and prey animals (11. 6–9 and 65. 25 – in the former passage it is clear that this transformed relationship involves humans, "a little child shall lead them" [11. 6]). And in the New Testament there are hints that the redemption inaugurated by Christ is cosmic in scope (Romans 8.19–22; Colossians 1.5–20; Ephesians 1.10).

The second reason is a theological inference from the Bible, where humans are always depicted in the context of the rest of creation, and it would be curious if this were not carried forward into the realm in which relationships (presumably) are to be found at their richest and truest.

But the third and for me the most compelling reason is one famously identified by John Wesley in a well-known sermon, *The General Deliverance*. In this sermon Wesley, meditating on Romans 8.19–22, posed the question as to whether there might be, "a plausible objection against the justice of God, in suffering numberless creatures that had never sinned to be so severely punished... But," Wesley continues, "the objection vanishes

away, if we consider, that something better remains after death for these creatures also; that these likewise shall one day be delivered from this bondage of corruption, and shall then receive an ample amends for all their present sufferings."

In other words, contemplating nature "red in tooth and claw", as a later poet had it, could lead us to suppose that many animals suffer without having sinned. A loving God must surely compensate them for their suffering. Evolutionary considerations amplify this concern. To take the white pelican as an instance – like many similar birds, it typically hatches two chicks, the younger of which is only 'insurance'. In the vast majority of cases the insurance chick is pushed out of the nest by its elder sibling, and then starves. Its almost certainly short, suffering-filled life is part of a very effective evolutionary strategy. This example makes Jay McDaniel (and I) confident that there must be heaven for pelicans.

If that is accepted, two types of question remain for the theologian. First, what is the scope of this post-mortem life for other animals? Does God only compensate creatures sentient enough to suffer, or all those whose lives have known no fulfilment, or is every creature reborn into this redeemed life? Is Jürgen Moltmann right that, "If we were to surrender hope for as much as one single creature, for us God would not be God?" Every creature? Including every last bacterium?

Second, what is the character of this new life? Is it only a form of compensation in which creatures live a pain-free version of their previous life? If so, what about predators, whose lifestyle has involved tearing the flesh of others? Or do redeemed animals have altered properties or status? Do leopards lie down with kids? Do creatures have the opportunity to grasp their role in the great processes of evolution, as is differently proposed by Trent Dougherty, Bethany Sollereeder, and John Schneider?

Of course, these are angels-on-a-pinhead type speculations. But this is quite an active debate, taking rational trouble over mystery (as Karl Barth

described theology). If this post-mortem existence, free of pain and decay, is only compensation, that presses the question (which all Christians should ponder from time to time): why God did not just create heaven? But if creatures have a radically altered cognition and behaviour, leopards lying down with kids, are they still truly the creatures they were created?

Perhaps Sollereeder has the best current formulation, in her book *God, Evolution and Animal Suffering*. She acknowledges that there is a form of redemption in the way creatures who die have their component parts recycled as new life. She emphasises God's moment-by-moment relationship with every life. But she also imagines that in a redeemed life creatures may gradually come to see the significance of their lives (including their suffering and death) as part of the overall pattern of creation and redemption, of which Christ is in the centre. And in relation to patterns of predator and prey, she imagines those reconfigured along the lines of sporting contests. What was lethal contest becomes what both creatures can enjoy.

I have presumed in this short article that it is meaningful to speak of non-human animals as suffering. In doing so I side with the vast majority of animal behaviourists, but against 'neo-Cartesian' philosophers who question the continuity of reflective consciousness in other animals. The neo-Cartesians do us a big favour in reminding us how little we know about the interior life of other animals, and how readily we project our own experience on them, but I cannot endorse their conclusion. That said, this whole subject is part of looking hard at the world God has made, not over-romanticising it but recognising the extent of the violence and struggle it contains. Why that should be is a whole other set of questions.

**Christopher Southgate**

## BELLA'S STORY



As a frequent visitor to Uganda (because of the charity I run there) and being an animal-lover, I always visit the Uganda Society for the Protection and Care of Animals (USPCA) – the only animal charity in Uganda. I have frequently taken sick and abandoned dogs and cats there and they have always received the best attention.

During my last visit, in December 2021, I met Bella when I called in at The Haven, the aptly-named USPCA headquarters, just outside Kampala. She was missing about half of her

left hind leg (no-one knows how that happened) and her complete front right leg.

Bella had been heavily pregnant when a man set a trap for her as she had been catching his chickens – easy food for a hungry, pregnant, stray dog. Her front right leg was caught, she screamed with pain and after some time a young man found her, released her, and took her to his home, where she delivered eight puppies, although one soon died. This kind young man took Bella to a small animal clinic

where he spent about £150 to have her front leg amputated as it was so damaged there was no way to save it.

He couldn't keep Bella himself as he was returning to Boarding School, so he took her and her seven pups to The Haven. The pups were all soon quickly adopted, but no-one adopted Bella. She needed a very special person. Finally, in January 2022, someone agreed to adopt her and she is now in a caring forever home – in America! Despite all she has been through, she is a beautiful and gently natured dog.

This is just one example of the great work the USPCA are doing in Uganda. They are currently building a new shelter as, with over 100 dogs in permanently and many cats, they need more space – and the needs are enormous, exacerbated by the Covid crisis. People struggle to feed and care for themselves, let alone dogs and cats.

ASWA has been a great supporter of the USPCA and we are very grateful. We need more happy endings, like Bella's.

**Mary Mills**

## CHACHI'S HAVEN CAT SHELTER



A while ago I wrote about a cause close to my heart, Chachi's Haven in Israel, run by the wonderful Gail Joss. Singlehandedly she cares for approximately 150 shelter cats as well as every night visiting several feeding stations for many abandoned street cats.

Gail has dedicated her life to the cats and named the shelter in honour of her first cat, Chachi. Gail says that Chachi changed her life and the lives of many cats.

Chachi was found in the grounds of a factory and the bond between them was instant. Chachi was at first thought to be a boy and named Charlie until 'he' surprised Gail one day by producing kittens. So Charlie was renamed Chachi and thanks to her Gail became involved in cat rescue. Gail found more cats and realised they were in great danger, so this selfless woman rented a nearby cottage, borrowed traps, and moved all the cats to safety.

Gail then moved to Israel where she has created a sanctuary for abandoned cats. She has lived there for 25 years and saved hundreds of cats. Her shelter is not for profit, every penny donated is spent on rent, food, neutering and veterinary treatment. Gail has struggled with ill health for some time and with no help we have decided to start an adoption programme for these beautiful cats to find them the forever homes they so deserve. At the moment it is only possible to adopt to the USA where we have had success in the past. If

any readers have contacts in USA it would help to share this information. All adoptions are arranged by Gail who organises transport, paperwork, and veterinary requirements. She will arrange a flight volunteer from Israel who will be met at the airport by Gail. The cats travel to the USA with their escort and will meet the adopter at the airport in USA.

If you would like to find out more, you can visit Chachi's Haven's website: <https://chachishaven.org/>. You can also find them on Facebook and Twitter. If you would like to help by making a donation to make Gail's work possible and to give the cats a chance of a loving home, visit <https://chachishaven.org/donations/>.

**Jill Philpott on behalf of Chachi's Haven**

## CAN ANIMALS SMELL HOLINESS?



At the far end of the splendid Durham Cathedral (dating back to Norman times, now a World Heritage Site) there is a shrine containing a stone slab with a one-word Latin inscription, "CUTHBERTUS". A major focus of pilgrimage in medieval times, and still a site that draws visitors to quiet contemplation, it is the tomb of St Cuthbert, popularly known, among many other things, as the patron saint of animal rights.

St Cuthbert of Lindisfarne, a saint of the undivided church, lived in the 7th century, and was a hermit, a bishop, a missionary – and a friend to animals. He even has a duck named after him, St Cuthbert's duck, or Cuddy's duck, otherwise known as the common eider. *Life of St Cuthbert*, written by the Venerable Bede in the 8th century, gives several accounts of the holy man's dealing with animals. A couple of the stories are quoted in full, or almost in full, below, for the sake of hearing an authentic voice from the past.

"But when he left the monastery, he went down to the sea, which flows beneath, and going into it, until the water reached his neck and arms, spent the night in praising God. When the dawn of day approached, he came out of the water, and, falling on his knees, began to pray again. Whilst he was doing this, two quadrupeds, called otters, came up from the sea, and, lying down before him on the

sand, breathed upon his feet, and wiped them with their hair after which, having received his blessing, they returned to their native element." (Chapter 10).

In Chapter 12 Bede tells us of St Cuthbert and a young disciple of his finding themselves on a journey without provisions. "Then looking up, and seeing an eagle flying in the air, he said, "Do you perceive that eagle yonder? It is possible for God to feed us even by means of that eagle." As they were thus discoursing, they came near a river, and behold the eagle was standing on its bank. "Look," said the man of God, "there is our handmaid, the eagle, that I spoke to you about. Run, and see what provision God hath sent us, and come again and tell me." The boy ran, and found a good-sized fish, which the eagle had just caught. But the man of God reproved him, "What have you done, my son? Why have you not given part to God's handmaid? Cut the fish in two pieces, and give her one, as her service well deserves."

Additionally, Chapter 19 of the *Life of St Cuthbert* recounts an episode of the saint reproving some birds who were destroying a field of barley: the birds left and never came back.

Such animal stories are extremely common in all traditions. Palestinian, Egyptian, Greek, Russian, and English holy men and women are

described as communicating with animals, sharing their dwellings and food with them. But what is the meaning of these accounts? Are we to suppose that the saints got tired of prayer and spent their time taming wild animals? Or that some fairy tales were written about them to entertain children in Sunday school, until they are ready for proper theology and proper hagiography?

There is an alternative interpretation that is worth exploring. We read in the Bible that in the beginning Adam gave animals their names (Gen. 2.19): presumably, they lived around him without fear. In the story of the Flood, fear of humans was put into animals (Gen. 9.2), probably to protect them against what comes next, namely, the permission to eat animals, given to Noah and his family (Gen.9.3).

In the stories of holy men and women, such as the story of St Cuthbert, we find, however, that animals, including wild ones, lose their fear of humans, and actively seek out their company. It is almost as if the story of the Fall is reversed, and animals instinctively sense it. Animals have various instincts, such as the instinct to build nests, to look after their young, to bury food for later, etc. It would appear that they also have an instinct for sainthood. In the words of a 7th century Syriac theologian Isaac of Nineveh, they smell the fragrance of heaven on a person, "If a person of humility comes near dangerous wild animals, then the moment these catch sight of him, their ferocity is calmed: they come up to him and attach themselves to him as though he were their master, wagging their tails and licking his hands and feet. This is because they smell that fragrance which emanated from Adam when he named the animals in Paradise before the Fall: this fragrance was taken away from us at the Fall, but Christ gave it back to us at his coming."

The same idea is found in *The Hexameron* by Basil the Great, and is attested by numerous stories of holy men and women throughout the lands and throughout the centuries, one of whom was the British man of God, Cuthbert of Lindisfarne.

**Natalia Doran**

# ANIMAL WELFARE SUNDAY 2023



## ASWA Annual Service

St John's Church, Hartley Wintney, Hampshire

Sunday 8th October 2023

10.45am

To include Blessing of animals

Speaker to be confirmed

All welcome

For further details, please visit our website

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