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Summer 2017

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animalwatch

PUTTING ANIMALS ON THE AGENDA OF THE CHRISTIAN CHURCH

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FARMING POST-BREXIT

**ANIMAL FRIENDLY
CHURCH AWARD:
ST. BOTOLPH'S**



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Cover image courtesy of Philip McCulloch-Downs/ www.philipdownsart.co.uk.
More of Philip's art can be seen at www.youtube.com/user/sbl2323.

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!

Saturday 1 July

Langton Green Summer Fete with stall fundraising for ASWA and Turkish Animal Group, Langton Green nr Royal Tunbridge Wells, Kent, 12 to 5pm.

Sunday 23 to Wednesday 26 July

Oxford Centre for Animal Ethics Annual Summer School, St Stephen's House, Oxford. This year's topic is the ethics of fur. For more information visit <http://www.oxfordanimaethics.com/2016/09/call-papers-summer-school-2017/>

Monday 4 to Thursday 7 September

Ecumenical Animal Welfare Retreat, Holland House, Worcestershire. For more information or to book a place, please contact Mrs Irene Casey (irene.casey@talktalk.net).

Sunday 8 October Animal Welfare Sunday

ASWA Annual Service, St Peter's Church, Nottingham, 10.45am. The preacher will be the Revd Jennifer Brown, Science Missioner in the Churn Benefice, Oxford Diocese, lecturer at Ripon College Cuddesdon, ASWA committee member and editor of *Animalwatch*.

Sunday 12 November

ASWA Remembrance Service at the Animals' War Memorial, Park Lane, London, 3pm.

Sunday 3 December

Animal Aid Christmas Fayre, Kensington Town Hall, London, W8 7NX, 10am to 5pm.

For further details of events, please visit the website: www.aswa.org.uk



HELLO AND WELCOME TO ANIMALWATCH

Welcome to *Animalwatch*. Our focus in this issue is farm animal welfare. We also report on this year's winner of the Animal Friendly Church Award and on the AGM held in May. This issue also includes our Young Members' Page.

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 the annual service in October. We hope to see you there.

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. Please note that, owing to space restrictions, it may not be possible to print all contributions, and that letters and other contributions may be edited for length.

Jennifer Brown, Editor

The deadline for the Autumn magazine is **Monday 28th August 2017**.

ASWA MERCHANDISE

ASWA 2017 Christmas card

Once again, this year's beautiful Christmas card has been designed exclusively for ASWA by Thea Olrog. Cards cost £5.50 per pack of 6 (including postage). Made from good-quality stiff card with high-quality envelopes, each card is printed with a Bible verse and has ASWA's details on the back. Sending an ASWA Christmas card is a great way to help raise the profile of ASWA and the work that we do. Cards will be available for purchase on-line or from the ASWA Secretary from September.



Also 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. £0.35 each (minimum purchase 10)

Egg Cards: egg shaped cards with a prayer printed on one side. £0.35 each (minimum purchase 10).

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.

ASWA hoodies: available in small, medium, and large. £24.95 each.

ASWA t-shirts: available in both ladies' and unisex styles in a range of sizes. £16.95 each.

Our Wild World, an ASWA resource for children is now available to purchase from the ASWA web site for just £3. This sticker book is a fun way to help children learn about the creatures that populate our world and God's love and care for them.

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.

Andrew Arliss Turner, Bromsgrove, Worcestershire

Sarah Brown, Dolanog, Powys

Duncan Dunsmore-Rouse, East Grinstead, West Sussex

Christine Gaskain, Birchington, Kent

Helen Hellier, Fleet, Hampshire

Derek Hill, Hastings, East Sussex

Ken Kearsey, Crossways, Dorchester

Susan MacLeod, Mandeville en Bessin, France

Vivienne Reynolds, Aldringham, Suffolk

Martin J White, Hove, East Sussex

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

GOOD NEWS

Ending captive breeding of marine mammals in France

In May of this year, France passed a law banning captive breeding of killer whales and dolphins, and has also banned the keeping of all whales, dolphins and porpoises in captivity (with an exemption for bottlenose dolphins and killer whales already living in captivity). This is good news, indeed, and it is to be hoped that the ban on captive breeding will be extended to other cetaceans and will be replicated in other countries that still keep and captive breed these animals.

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.

Check the web site for the latest resources.

Animal-friendly Church awards

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.



Hunting Ban



On 29th May, several organisations staged a march in London in support of keeping the current ban on fox hunting. Prior to the election, the Conservative manifesto had included

a pledge to hold a parliamentary vote to repeal the ban. ASWA and our sister organisation Catholic Concern for Animals were both represented on the protest march. Now, following the election, it appears that Prime Minister Theresa May has dropped this pledge and there will be no vote on repealing the ban in this parliament. This is good news for animal welfare.

Paw A Coffee

Now is the time to Paw a Coffee for ASWA. This year's fundraising initiative runs until 26th August. How about holding a gathering for your Church friends with coffee (or tea) and cake? We provide invitations, napkins with an ASWA logo, literature to give out and a disposable money box for any donations. This is a great way to raise funds for ASWA, to tell people about the work that we do, and to remind others that God cares about all of his creatures. For further information, please contact the ASWA Secretary or ASWA Committee Member Janet Murphy (07793-748634).

ASWA Annual Service

This year's annual service will be held at St Peter's Church, Nottingham on Sunday 8th October, 10.45am. The preacher will be ASWA committee member and editor of *Animalwatch*, the Revd Jennifer Brown.

ASWA Local groups

Don't forget that there are ASWA local groups in different areas.

- There is an Ecumenical group, the Three Counties Animal Welfare

Prayer Group, who meet for a service at Gloucester Cathedral at 12.15 on the first Saturday of each month. The contact for the ecumenical group is the Revd Helen Hall (01633-677775 or helen.hall123@ntlworld.com).

- The Revd David Austin has recently started an ASWA prayer group in the Norwich area. If anyone is interested in joining, David's contact details are 01603 469112 or dsj.austin@hotmail.com.

ASWA is always keen to support the formation of new groups. If you are interested in starting a group in your area, please contact the Secretary.

EMAIL ADDRESSES PLEASE!

ASWA want to keep our membership informed of our activities and expand our influence to help animals. If you are an ASWA member, please ensure that we have your up-to-date email address. If you've changed your email address, or you haven't previously given us your email, please do so.

Just put "ASWA email address (and your name)" in the subject line and send it to:

aswamembership@btinternet.com

OUR RELATIONSHIP TO FARM ANIMALS: A FARMER'S PERSPECTIVE

"Hello, its Charles...Charles the horse burner, I can't call in – I have a rather stinky horse on the back". My friend Charles had telephoned me to tell me he had driven past our gateway and some sheep had escaped onto the main road, and he had shoved them into the nearest field. The way he describes himself belies the service he offers in his pet cremation business. He offers a very personal approach to dealing with the bodies of pets with dignity and respect. It stems from his own personal experience of grief from losing a four-legged friend and wishing to find a more personal way of saying goodbye than a call to the local kennels. He offers pet owners a connectedness which reflects in the treatment at death the relationship enjoyed through their shared lives.

In choosing to engage with animals either through keeping a pet or, in my case, livestock farming, we take on an obligation for those creatures that God has placed in our care, when God gave the world and its creatures into our stewardship (Genesis 1); a position of unenviable responsibility. The question of whether engaging with animals by farming them as a food source is a fair relationship is obviously one which causes much debate. However, it can be said that, in ecological terms, domestication of sheep and cattle as an evolutionary strategy has been, for their species, very successful.

This process of human interaction and eventual domestication is likely to have started by hunting people following herds across the landscape as a ready food source. As the interaction became closer, the wilder male animals would have been castrated thus manipulating the breeding of quieter and easier animals. This semi domesticated herding technique is still practiced by the Sami people of Lapland in their herding of reindeer. Whilst many of their wild relatives have become endangered or extinct, domesticated farm animals are thriving in terms of

numbers and outlook. The success of these species, however, has come at some cost as the domestication process has moved from established livestock farming and on to modern large-scale industrial farming – a very long way from the traditional concept of the personal, family-run mixed farm. The result appears to be increased environmental damage both locally and globally. The farming of cattle in particular is now recognised as a significant contributor to global warming.

The search for efficiency and cheap products has resulted in large numbers within the world-wide livestock industry, which has led to changes including environmental damage and a distancing from natural conditions and environments. The relationship between the environment, consumers and the animals which provide their food has become more and more remote, or even broken. A situation has built up in Western societies where perhaps on a personal level, some people are aware, concerned and even sentimental about the perceived needs and care of animals. Consequently, legislation is in place in some countries to mitigate animal suffering. Even so, the structures of industrial meat production have led to a distancing of the reality of that food source from the consumer. Cheap meat is seen as a no more than a commodity and often much is simply thrown away as waste. As a Christian and a livestock farmer I face two main issues: how can the livestock industry meet the challenge of stewarding God's creation by managing its environmental impact, and how do we face the responsibility we have been given towards God's creatures in their life and their death when we manage them to be a source of food?

The Bible has much to say about livestock and God makes himself known again and again to shepherds, whilst Jesus repeatedly describes himself as a shepherd. The keeping of livestock is clearly integral to the

societies found in the Bible, and these are clearly relevant to the Judeo-Christian case for farming animals. In Isaiah 28.26, there is a clear claim that God teaches us how to farm and that is with discretion. He bids us listen. And it seems that now (post Brexit) in this time of change is a very good time to take stock and reassess.

Looking to scripture and Christian tradition for more specific guidance can be confusing, with little explicit biblical instruction and many varied and contrary views in tradition. This gives us an even greater responsibility to respond to God's gifts, to discern his wishes and use our discretion. In the past, perhaps the western Christian tradition has seen the Genesis passages as a giving of the earthly things for the use of humankind without consequence. But there are problems with this. Overproduction comes at a cost to the planet, for example. Suffering can be brought about if there is no sense of consequence. So maybe this should be seen in terms of a covenant of responsibility. Inspired by our trinitarian God of relationship, we should seek to balance those relationships of environment, animal-kind and humankind. As Christians, we are taught compassion should be a way of being, and this compassion inevitably extends to all life. A passage that speaks to me about these issues is the Passover institution of Exodus 12:1–11. Although relating to a particular festival, I think there is plenty of guidance concerning our relationship with animals and how we should approach the eating of them. The instruction is to take what is sufficient, share it and of this waste nothing, care for the animals previous to their slaughter and overall hold meat in reverence, it is a special gift. This seems a good place to start.

Julian Wilson

NEWS FROM AROUND THE WORLD

AUSTRALIA

Milestone reached for charity



I have little to report on the national front, as things get no better for animals in here, not even for the adorable cuddly koalas. Their habitat is continually under threat from development.

But there is a happier story. For 20 years I have been involved in Hunter Animal Watch (so-called as Newcastle, where I live, is the port city of the Hunter Valley). I would like to share with you Hunter Animal Watch's achievement. We raise money through our charity shop to assist pensioners, low income earners and the unemployed to spay/neuter their pets. The shop is staffed by volunteers, some of whom have been with us from the outset.

To date we have helped 30,000 pet owners to de-sex their pets. Our tiny group is very pleased with this, and we are the only such group in our area. Vets can be expensive, and we strongly believe the New South Wales Government, well aware of the over-supply of animals, needs to take on responsibility (Don't think we don't tell them!). To be fair, the NSW Government has asked for, and received, numerous reports and suggestions, but unless these are acted upon at Government level, nothing changes.

So we just keep on keeping on, and reporting to all local MPs and the five local government authorities in which we work.

Olga Parkes



SOUTH AFRICA

Sanctuary for Farm Animals

Farm Sanctuary SA is a PBO dedicated to inspiring compassion for farm animals. Situated in the heart of the renowned Franschhoek valley of the Western Cape in South Africa, the impressive barn setting is home to many rather spoilt farm animals, all rescued from dire but typical factory farmed conditions from which most of

our meat and dairy products originate. Currently in residence is Baloo, a year old dairy cow and Herbert, a friendly goat who is always up for a carrot or two. Most notorious is Pigcasso. She is a famous painting pig who even boasts her own 'OINK' gallery within the barn. Open to the public on most days, visitors are invited to stroll through the casual creative space and interact with the animals. For those who can't get enough of the unique encounters, there's a loft bedroom above where guests can sleep in comfort while watching the farm animals below. Certainly, something that guests remember long after the cows come home!



"At farm Sanctuary SA, farm animals are our friends, not our food," says founder and director Joanne Lefson, "We simply want to create a positive welcoming environment where people can connect with these individual animals and hopefully this will awaken a journey of compassion that will ultimately cultivate a kinder and better world for all."

For more information, visit www.farmsanctuarysa.org or www.pigcasso.org

Anne Hemmings



SWEDEN

Easter – in darkness and light

Easter...cards and candy, bunnies and eggs, colourful decorations, family gatherings and maybe a church service or two. All brightness and light it may seem, at least on the surface. The dark side of Easter for animals is, for most of us, a well-hidden secret of pain, cruelty and pointless consumerism. The latter is particularly heart-wrenching when it comes to Easter decorations using feathers. Here in Sweden we have the tradition of "påskris" (poohrsk-reese). Thin bouquets of twigs with coloured feathers attached are seen in basically every Swedish home at Easter. In the shadow of the cross on Good Friday hundreds of thousands, no, millions, of birds suffer terrible abuse as they get their feathers plucked whilst alive, time and time again until finally being released in a horrid death only to land up on someone's plate. The Animal Rights movement (Djurens Rätt) has been

successful in managing to influence the opinion of ordinary people as well as politicians. People are becoming more aware of what is going on in the so-called "commercial poultry industry" of ducks, turkeys and geese. Roughly 1000 ducks were slaughtered in 2013, and in 2014 about 450,000 turkeys and 16,000 geese were slaughtered in Sweden. Roast goose is eaten traditionally in the south with black soup made with blood. It is uncertain if feathers are taken from these Swedish birds. Probably the coloured feathers are bought from countries in or outside the European Market and imported to craft stores and big shops and even food chains. Most families make their own decorations and schoolchildren make them at school, at least the smaller ones do. A documentary shown on TV revealed some of the abuse and the Animal Rights movement were very strong in following up on this. They contacted Sweden's eleven municipalities and asked that they take a stand for animal rights in forbidding feathers from fowl altogether as decorations. The municipalities of Lund, Uppsala and Västerås are the first to do this. So, from darkness to light we go, moving slowly forward into a more compassionate Eastertide. An acquaintance of mine is a keen amateur ornithologist and collects feathers in the forests or by the waysides. The feathers are used for Easter. Those of us who know a little about birds may recognize the feathers and identify which bird it belonged to. Those of us who are amateur bird watchers get a special treat when hearing more about the feathers and the birds that shed them. A very personal "påskris" it is! Each feather on that bouquet of twigs speaks volumes of what the essence of Easter is all about. I myself hang felt-hearts I have made decorated with embroidery and beads. Purple, black and white symbolizing fasting, death and the joy of the Resurrection. We meet Christ in the smallest of our brethren, the innocents with no voice. In every small act of compassion, he lives: Resurrexit, hallelujah!

Sandra Kinley



UGANDA Saving Betty



I have recently returned from another trip to Uganda. Of course, I couldn't forget to visit my animal friends there.

Last year I had a Bishop's dog spayed; she had produced so many litters of pups. I went to check on her and found her trembling in the corner of a dark, miserable outhouse, obviously very sick. I called my vet, who had become a good friend, and he came immediately and saw she had a huge growth in her back end – the result of a sexually transmitted disease from a stray male dog. This is very common.

I requested the Bishop's permission for me to take her to the home where I was staying, with an English missionary lady. It was granted. My vet duly came and operated on her in the garden on a makeshift operating table covered with a towel. We called her Betty (she had no name) and with love and care in a few days Betty

was better. She settled so well and was soon Queen of the Gazebo, sleeping on a sofa and loving all the attention she had never had before. She had the sweetest nature, and I wanted to bring her home with me (as I did my own dog) but this was just not practicable. However, I persuaded the Bishop to let my missionary friend keep her, "for company", and again, permission was granted – provided I replaced her.

I chose a suitable male dog from the USPCA animal shelter – already neutered and vaccinated against rabies. Rather reluctantly I delivered him, who we named Jack, to the Bishop's palatial home and he seems to have settled, albeit in the outhouse. Dogs are rarely pets. They are kept to guard homes at night, when they are released from their miserable quarters.

Mary Mills

USA



Looking for a new home after a pardon from the Governor

Dakota is a husky who made international headlines in March after being pardoned in the US by Maine's governor. An order for Dakota to be put down had been issued after she reportedly killed a small dog. The local Humane Society shelter has

done a behavioural analysis of Dakota and believes that with the right surroundings, she could be re-homed. The local district attorney, however, thinks that the original sentence should be carried out. Several parties are working to find a positive outcome fitted to Dakota's needs. Some rescue groups are being looked into, including one in a nearby state that trains huskies as sled dogs. Dakota's legal team (yes, she has attorneys!) are confident the appeals for her case will be heard and acted upon quickly.

Joann Brizendine



PET SERVICES AND OTHER EVENTS

Pet Service at Margam Abbey



Barney the Shetland pony was among the animals trotting down the aisle at Margam Abbey's annual Pet Service on May 21st. It was the first visit for Barney, although owner Alison Thomas had, in the past, taken along her pony Brandy to join the whole menagerie of animals that enjoy the annual thanksgiving service. Alison said, "The pet service is really good fun – it's like Noah's Ark inside the Abbey. We all really enjoy it." This year's event also included many dogs of different breeds that interacted enthusiastically with one another and a happy time was had by all.

Revd Edward Owen, the recently appointed Priest in Margam, has led pet blessing services in his previous parishes, and is a member of the Third Order of the Society of St Francis. "All animals are welcome, from dogs, cats, hamsters and rabbits to

ponies – there is plenty of room inside the Abbey and the more the merrier," said Fr Edward, who grew up in the neighbouring parish. "The annual pet service is very popular and has been running here for more than 30 years – in fact I remember going to it as a child myself. I'm told that the local riding school used to bring along a couple of ponies at one time. The pet service is a way of showing God's love for all of his creatures and blessing the creation. We celebrate through song, prayer, scripture and poetry, offering our sorrow for when animals are mistreated and our joy for the love that our pets give us."

We thank God for the many blessings we receive through our pets, and pray that they are all treated with respect.

Paw a Coffee Events

ASWA members have been holding Paw a Coffee fundraisers to support the work of ASWA and other animal charities. St Stephen's Church, Derby raised over £200 for ASWA and the USPCA. There was also a fundraiser at St Peter's Church, Harrogate, a previous Animal Friendly Church winner. They raised funds to support ASWA and the Hillside Animal Sanctuary.

ASWA NEWS

Treasurer retires

Long-time ASWA Treasurer, Ms Jenny White, stood down at the 2017 AGM. After many years of dedicated service to ASWA in the role of treasurer, Jenny is retiring from the role, although she will remain as a member of ASWA's executive committee. We are grateful to Jenny for the work that she has done for ASWA as treasurer, and we look forward to her continuing contributions as a committee member. Jenny was formally thanked at the AGM and presented with a copy of naturalist Chris Packham's book Back Garden Nature Reserve. The AGM elected Dr Chris Brown as ASWA's new treasurer.



EASTER IN ROMANIA



Since 2014, Animals' Angels has been going to Romania before Christmas to be there with the pigs traditionally killed in back yards and in some markets to celebrate the festivities. While pigs are slaughtered in December, lambs are slaughtered before the Orthodox Easter. For this reason, this year Animals' Angels went to Romania in April to check what happens to lambs and goats. The tradition of families killing animals to celebrate religious festivities is still wide-spread in Romania. The association of farmers stated that about 3.2 million lambs and goats were killed in 2017, with 284,416 killed in authorized slaughter plants or temporary slaughter points. What is the difference between the killing of animals in approved places or in private yards? In theory, approved places should be monitored by officials checking that operations are conducted respecting the laws. In Europe we have laws which pretend to offer a basic protection to animals destined for food production. The principle is that if there is a way to reduce the suffering inherent in their exploitation for human needs, allowed by the law, those rules must be respected.

My colleague, Irene, and I went to four markets, three temporary slaughter

points and one slaughterhouse to stay where the lambs are during their horrible sacrifice. We wanted to check if those rules, constituting the only "protection" for farm animals, are enforced or not by the Romanian controllers. What we found was devastating. We know that animals are ordinarily killed in slaughterhouses where we do not see what happens. If you go to Romania before Easter, you can see it. Seeing a few hundreds of animals, and looking into their eyes, is very different to just reading of even huge numbers of animals killed for meat production. Irene and I experienced the frustration of seeing submissive creatures in the hands of persons treating them as pieces of meat when they are still alive. In one market, lambs were everywhere around us, on the sidewalks, on bicycles, in car trunks, under the tables where people, including children, were eating and drinking. Lambs had their legs tied together and were left on the ground or carried around as if they were bags. They were purchased at the market to be slaughtered at home. Many of the lambs were still displayed in the market, left on the ground with their legs tied, and carried upside down, with their heads dangling, as if they were just things. Instead of objects,

Irene and I were seeing a light in their eyes, a light that wanted to jump and run and eat grass and stay in a group and play and lie under the sun and smell the rain. It was hard to mix among the crowd watching at the door of the slaughter building at the market, where the lambs were killed. It was hard to jostle through the crowd morbidly following with their gaze to ensure that the lamb they gave to the operators was the same as that which they received as pieces of meat. It was hard to let them go quietly, without their pain, fear and innocence being even noticed.

The duties coming from the European laws to protect the so-called "farm" animals transported to markets and killed for meat production were widely disregarded. Animals' Angels will report the inactivity of the veterinarians in charge to limit the suffering of the animals and seemingly unable even to recognize what suffering means.

Silvia Meriggi

For more information about Animals' Angels and their work, visit their web site: <http://www.animals-angels.com>

FARMING POST-BREXIT

As we approach the negotiations that will shape Britain's exit from the European Union (EU), there are many unknowns. Among them, what Brexit will mean for farm animal welfare. Leaving the EU means leaving the Common Agricultural Policy and most likely also exiting from the EU's system of regulation, including animal welfare standards. Britain has a reputation for being a nation of animal lovers, and does have comparatively high standards of animal welfare, including for farm animals. Is it possible that Brexit might provide an opportunity to promote farm animal welfare? Let's imagine the possibilities.

Brexit will mean that the UK will be negotiating trade deals not just with the EU, but with other countries, as well. Agricultural imports will no doubt form a part of those deals. This gives the UK government the opportunity to make animal welfare a priority. It could, for example, require that all animal products (meat, dairy, wool, etc) imported into the UK come from animals reared in accordance with UK animal welfare standards. Providing we keep our own standards high – no battery cages for hens or farrowing crates for sows, no veal crates, requiring environments that allow animals

to engage in natural behaviours, and an insistence on independent inspections to verify conditions – this could benefit animals in countries that want to import products into the UK. British farmers would also benefit, as the inclusion of this stipulation in trade agreements would mean that UK producers wouldn't be undercut by cheap imports produced through lower welfare systems.

Is this just a fantasy? Maybe not. Compassion in World Farming (CIWF) believes that, "Leaving the EU provides the Government with the opportunity to introduce a new agricultural model with high standards of animal welfare that provides nutritious food, works in harmony with the environment and supports a sustainable income for farmers." (<https://www.ciwf.org.uk/news/2017/01/the-future-of-food-and-farming-post-brexit>). Prior to the general election in the UK, CIWF asked the major political parties what their positions were on issues relating to agriculture. Responses included making CCTV in slaughterhouses mandatory and protecting the interests of UK farmers (Conservative Party), clear labelling of animal-derived foods, including system of rearing and slaughter, and phasing out all

forms of intensive farming (Green Party), ensuring highest standards of welfare and preventing a 'flooding' of the market with 'cheap and inferior' imports (Labour Party), and requiring high animal welfare standards on imports as part of trade deals (Liberal Democrats). Several parties also said that they would ban neonicotinoid pesticides because of their potential harm to bee populations.

Britain has the potential to lead the world in farm animal welfare. Brexit could provide the opportunity to do just that. But we must remember that politicians prioritise those things that they think matter most to voters (and, in an age where the economy is a major driving force behind decisions, consumers). They won't know that we care about farm animal welfare unless we tell them. They won't know that we want it to be a priority in future trade deals unless we say so. Our politicians and civil servants have the responsibility to draft laws and to negotiate on our behalf, but we have the responsibility to speak out about the things that we think matter.

Jennifer Brown

ANNUAL GENERAL MEETING 2017



The ASWA committee, members and supporters met once again in St Michael's Church, Chester Square.

During her annual report, the Chair, the Revd Dr Helen Hall, thanked the whole committee, ASWA's President, the Rt Revd Dominic Walker and the Vice President, Revd Dr Martin Henig for their continued support and guidance. She also thanked Keith Plumridge for his tireless support in the role of Membership Secretary and in particular for the excellent email service he

runs to keep ASWA members up to date with current issues and events. If you are on email and would like to be included in this list, please contact the Secretary.

There had been no need for a postal ballot as there were fewer candidates than vacant posts available. Therefore, the Revd Dr Helen Hall was re-elected as Chair and Janet Murphy and Philip Petchey were re-elected as Committee Members. After many years of faithful service, Jenny White retired as Treasurer but will remain on the Committee. Dr Chris Brown has accepted the position as new ASWA Treasurer. We also have a new bookkeeper who has joined the team, Ms Helen Hellier. We said goodbye to Rita Donovan who has also retired after 10 years of service as an ASWA Committee member.

The Chair said that this had been 'an important and significant year for ASWA'. She reported on the successful annual service held in Winchester last

October and the Remembrance service in November, which grows in popularity every year. She also reported on the winner of the 2016 Prisons Award and said how important this joint project was to both ASWA and Catholic Concern for Animals. This year, ASWA also funded two of the speakers at the successful Creature Conference organised by SARX. We are working in collaboration with the organisation Creaturekind on a project to promote both Animal Friendly Church and also the new animal welfare course designed for small church groups and recently launched by Creaturekind.

The guest speaker at the AGM was Ashley Leiman OBE from the Orangutan Foundation who gave a fascinating talk about the lives and plight of these wonderful creatures who are so greatly affected by the destruction of their forest environment.

Samantha Chandler

BOOK REVIEWS

BAT DOG'S FOREVER HOME

By Cara Thurlbourn and Jessica Knight

Bewick Press

ISBN 978-0-9957266-0-4

32pp Paperback

Price £7.99



As someone involved in animal welfare, when my children were little, I used to find some of the ways animals were depicted in children's books rather frustrating. The idyllic farms where all the animals were smiling and there was no suggestion of course that they might be being raised for food. Similarly, books about companion animals often showed people buying puppies from pet shops. I was therefore thrilled to discover this delightful book, *Bat Dog's Forever Home*.

Bat Dog is a lonely lurcher looking for a home. Unfortunately, this is not quite as easy as expected and after a few attempts to find somewhere to call her own someone comes to the rescue. The book is beautifully illustrated and the dog with the large ears is very endearing. The ending will resonate with many who have rescued dogs.

The other little bonus is that 10% of all profits go to animal charities.

A great book to snuggle up with your little ones and teach them about how wonderful it is to give a rescue dog a home.

Samantha Chandler

BADGERED TO DEATH. THE PEOPLE AND POLITICS OF THE BADGER CULL.

By Dominic Dyer

Canbury Press

ISBN 978-0-9930407-5-7

236pp Paperback

Price £8.99



Dominic Dyer is the chief executive of the Badger Trust, and in this very engagingly written and lively book he has produced a fast-moving history of the mass protest against the renewed persecution, the culling, of an iconic mammal of the British countryside. It was only as recently as 1973 that the badger received protection from the endemic persecution it had endured, especially from people who dug them out of setts for badger baiting. However, at the same time connections began to be made between badgers and the incidence of bovine TB.

Although this was never, and has never, been firmly established, badgers were from then on in the sights of government or its husbandry arm Defra, itself strongly influenced by the Countryside Alliance and National Farmers' Union. This intensified after the great increase of the incidence of TB subsequent to the Foot and Mouth outbreak of 2001, or rather the widespread re-stocking of farms from other parts of the country. Although badgers, like other mammals can catch Bovine TB, as they tend to avoid cattle they are unlikely to be major vectors.

Nevertheless, because the farming lobby had come to blame the badger for the spread of TB, the Cameron

government decided on trial culls in Somerset and Gloucestershire. The authorities had not been prepared for the large, active and highly mobilised opposition to the killing of badgers. Here Dominic Dyer took a leading part but so did many others, some of the most prominent amongst them – Chris Packham, Brian May and Bill Oddie – are accorded short biographies at the back of the book.

Disturbingly, badgers killed were not routinely tested for TB so the exercise lacked any merit it might have had, which was indeed very little as the chief culprit was and is intensive farming and the increasing tendency towards mega dairies. Moreover, in the apparent concern for food safety, Dyer was able to reveal that meat from TB affected animals was being fed into the food chain.

There is certainly sufficient in this book to allow any impartial reader to seriously question a miserable and flawed policy, yet the story is not, alas, over and more culls of badgers are in the offing. One disturbing aspect of the affair was that, with the exception of the RSPCA under the leadership of Gavin Grant between 2012 and 2014, environmental and animal protection societies adopted a low profile, compromised by their need for funds from organisations close to government, while many vets were themselves dependent on working with farmers for their livelihood.

I regret to say the Church seems to have played little or no part, save the negative action of Archbishop Justin's declining to become a patron of the RSPCA, in contrast to his predecessors. For me, however, this book has very personal religious overtones and in Dominic Dyer and his friends I salute saints outside the church. On my diaconal retreat at Cuddesdon in the Oxfordshire countryside, I spent much of my time meditating in the fields, and on two successive evenings, as evening fell, badgers came out of the crop and gathered around me. This was to be of inestimable importance in my later ministry, seeing it as a sign from God that my future mission was to centre on being an animal advocate within his church. I owe the badger (*Meles meles*) a great deal.

Martin Henig

YOUNG MEMBERS' PAGE

Welcome to our young members' page. This page features in the summer issue of *Animalwatch* each year. We'd like to make this your space, and to do that we need contributions from our under-18s membership. We want to hear from you! And if you have a suggestion for a feature to add to this page, do let us know.



SHACKLETON SEARCHES THE SCRIPTURES

Hi! My name is Shackleton. I'm named after a famous explorer, and I've been asked to help you explore the Bible to learn

more of what it says about animals. As we look at the Bible passage, younger readers may want to read the verse and think about these three questions:

1. What is this verse about? 2. What does it tell us? 3. Why is it special?

Older children and teenagers may want to dig deeper (I love digging!) and tackle the questions that follow the reflections on the passage. The important thing is to think about the story and what it means for your life and our life as a Church today.

Deuteronomy 25.4

You shall not muzzle an ox while it is treading out the grain

This verse is part of a much larger code of laws and rules about how God's people should live so that they have a fair and good society. The Hebrew people depended on their farm animals for food and to help them in their daily work, and so the rules that God gave them included how to care for their animals. This rule prevents the cruelty of restraining an animal from eating or drinking while it is working, and also ensures that the animal can engage in some of its natural behaviours. The animal's comfort and well-being matter. This is also seen in Exodus 23.12, which says that everyone should keep the

sabbath, including not letting their animals work, "so that your ox and your donkey shall have rest."

- Do you think it is important that the Bible tells us to respect animals' needs and that their comfort matters?
- Is it possible to have a fair and good society if we don't treat our animals with love and care?
- Does our modern system of farming live up to the ideal expressed in this verse?

HILDA'S HIGHLIGHT

The amazing abilities of sheep

Did you know that sheep can recognise and respond to emotional cues not just from other sheep but also from humans? Sheep can tell the difference between different facial expressions, and prefer a human face that is smiling compared with one that looks angry. Sheep can also tell the difference between different faces and recognise individual humans, as well as individual sheep.



LET'S MAKE...

Vegan Ice-cream

You'll need:

400g coconut milk

55g sugar

125g raspberries or other fruit*

Pour coconut milk into a large mixing bowl. Using an electric mixer, mix in the sugar. When completely dissolved, add half of the fruit and mix (this will crush the fruit and spread them through the mixture). Add the remaining fruit and gently stir into the mixture.

Pour into a sealable container and freeze for 4 to 6 hours, stirring once per hour.

*strawberries, blueberries, or peach or nectarine slices would work well.

Recipe © Jennifer & Chris Brown. Used with permission.



HOW TO TRAIN YOUR BAT

If you were a volunteer responsible for the welfare of a colony of 900+ amazing bats, how would you propose to talk to those bats to persuade them to use a new access in an out of their medieval church home?

Well, after years of campaigning for help with the largest bat colony in any inhabited building in the country, Holy Trinity Collegiate Church in Tattershall Bridge, Lincolnshire, plan to do just that. They have just won a share of a £3.8m Heritage Lottery Fund grant for a pilot scheme to help look after the bats and minimise the damage they cause.

One of the ideas bat expert Ian Nixon and the HTC leaders have come up with is to drastically alter the bats' habits in a way that will not harm them but will help this popular, well-used church. David Mullenger, HTC Church Treasurer explained, "Because the church has to have the doors restored at a huge cost we are trying to get the bats to use a different entry and access point – through windows, which would then be modified to accommodate all that movement. Then, when the doors are repaired and put back, the church will not see them fouled in a very short time by the bats."

"But how do you propose to get all the bats to go through the windows?" I asked.

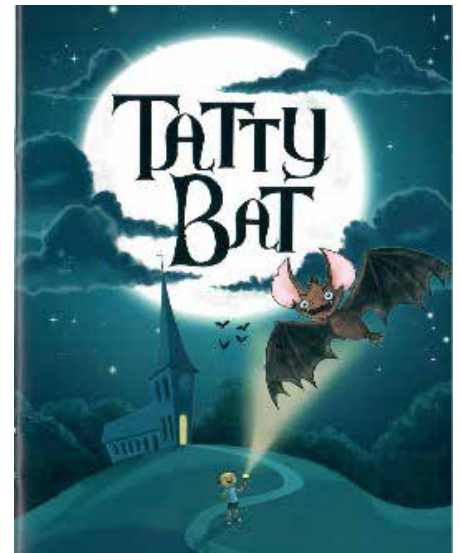
Ian thinks that, provided the bats get used to using the new access before the old ones are sealed, they will be all right. "We believe we can train the bats to come and go via the windows. We have got windows directly above the North and South doors. So the idea is to take out a row, or two rows, of the small diamond panes - with a weather deflector on the outside so we don't get water in."

A bat count is done twice a year. HTC bucked the trend this year in that bat numbers increased from the previous year, whereas a lot of other habitats have decreasing numbers. After hibernating through winter, it is mainly females who return to have their babies. Each bat mother gives birth to a single young bat which will feed on its mother's milk and will start flying at 3 weeks old. Bats, of course, are the only mammals that can fly. There are two main species in Holy Trinity Church, Soprano Pipistrelles and Daubenton's, though others such as Common Pipistrelles and Nathusius' Pipistrelles are seen. Some bats fly in and around and do not roost.

This is a church that sees thousands of visitors who come to see the adjacent Tattershall Castle and call in the HTC Heritage Centre for coffee and home-made cake. So from Easter to September when the centre is busy, covering up every surface and cleaning floors daily is an awesome task for volunteers. They all love the bats, though, and HTC has just launched its new mascot, Tatty Bat, with a book published about the bats and Christianity.

It's a story about an unusual friendship between a boy and a bat, available for £3.99 from the church or tattybat.com.

Jean Gillatt



DEAR EDITOR

I read with interest Carol Williams' letter in the Autumn 2016 issue of *Animalwatch*, and can quite understand her frustrations and concerns.

However, can I implore her not to give up on the Church. It is only by working from within the organisation that attitudes and practices can be changed, and one person can have quite an impact. In my own church, I lobbied for the inclusion of an animal service (via articles written in the parish magazine by my dog!), and this year we held our fourth one. Most of the church committee were very receptive to the idea, but it needed someone to set the ball rolling in the first place.

Can I also ask Carol and others not to expect too much too soon; realistically we are never going to convert every Christian to vegetarianism or veganism, but we do have the chance to persuade people to at least source higher welfare foods and reduce meat consumption. Any improvement in this direction reduces the amount of animal suffering. I've usually found that gentle persuading works better than hard-line lecturing, which just puts people's backs up.

Rod Woodward, St Albans

CORRECTION

On the cover and first page of our spring issue, the name of the Dr Hadwen Trust was inadvertently printed as Dr Hawden Trust. We apologise for this error. Since the publication of the spring issue, we have learned that DHT have changed their name to Animal Free Research UK.

INTERVIEW WITH ADAM KELK OF ST BOTOLPH'S CHURCH, BOSTON, LINCOLNSHIRE, WINNERS OF THE 2016 ANIMAL-FRIENDLY CHURCH AWARD

The Animal Friendly Church award was launched in 2015. The winning church in 2016 was St Botolph's Church in Lincolnshire. ASWA Secretary, Samantha Chandler, interviewed Adam Kelk from St Botolph's about what winning the award meant to them.

Congratulations on winning the Animal Friendly Church award this year. What does it mean to you that your Church has received this award?

St Botolph's was delighted to be awarded the Animal Friendly Church award this year. We strive to be here for the entire community and for many this extends to their pets. We have in the past seen so often someone waiting outside with their dog whilst other members of their party visit St Botolph's. Having the recognition with this award means that we can further promote our church as animal friendly and welcome everyone. Here at St Botolph's we strive to be a place of hospitality, this is something we feel passionate about and therefore want to include the whole of our community. We are conscious of being environmentally friendly and through working with many community partners we can improve our environmental impact. An example of this would be our current work with Boston in Bloom, they have a flower bed in the grounds of St Botolph's in which they have placed many bird houses to encourage our wildlife.

Is being an animal-friendly church something that is important to the majority of your congregation?

St Botolph's is based in a semi-rural area and as such animals are very close to a great number of our congregation members hearts. Indeed, this is also true of the clergy and staff at St Botolph's. We have always been welcoming of animals, both pets inside the church and encouraging wildlife in our grounds. This award enhances our recognition of being animal friendly.

Has winning the award helped to raise the profile of animal welfare in your church? Has it had any impact on how church is viewed in your community?

As mentioned previously we have had a vast reduction in people sitting outside of the church because they have felt they have to sit outside due to having their dog with them. We have regulars who now come in and use our coffee shop with their dogs. We have also used the recognition of the award to enhance and support other partnerships to improve the environmental offering we have. Our community are delighted that they can come in with their animals and use the space.

Can you tell us about some of the animal friendly things that your church does?

We do many things which could be deemed animal friendly. We ensure that the products in our coffee shop are of animal welfare approved sources, as well as our cleaning products too. We have a designated area with animal water bowls and treats for our animal visitors. We have worked with partners to increase the areas of flowers planted in the grounds of St Botolph's as well as the new addition of bird houses. We have had surveys commissioned

into our population of bats up in our tower to ensure that we are in line with the rules and regulations. We are developing further projects to enhance our environmental impact.

What advice would you give to other churches that want to be more animal friendly?

It is great to be recognised by this award for something we had already been doing. It is a simple form which needs to be completed. We have used the award to further communicate our animal friendly stance in the community and have seen an increase in the footfall through the door due to people not being deterred due to having to sit outside with their pets.

Does the church have any plans to expand what they do for animals?

We are always looking to enhance what we may be able to offer and through working with other partners and organisations we hope we will achieve this.

Is there anything else you would like to tell us about your church?

We were and are delighted to be the Animal Friendly Church 2016 award winners. Our plaque is up on view for all to see who enter our church as well as posters too.





ARE YOU AN ANIMAL FRIENDLY CHURCH?



Christians have a sacred duty to care for God's Creation

Did you know that the Anglican Society for the Welfare of Animals awards 'Animal Friendly Church' certificates to churches which practise and promote a compassionate attitude towards God's creatures. A number of Churches signed up last year but we would still love to hear from more of you!

Applicants will also be automatically entered into our annual **'ASWA Animal Friendly Church of the Year Award'**

The Winner will receive a hamper full of ethical and useful goodies for your Church and a plaque to display on your wall.

For further details visit our website

www.aswa.org.uk

or apply in writing to: PO Box 7193, Hook, Hampshire, RG27 8GT

T: 01252 843093 • **E:** AngSocWelAnimals@aol.com

THE BIBLE AND...

Farm Animal Welfare

This Bible study is designed to help and individual or small group to explore what the Bible can teach us about farm animal welfare.

It wouldn't be surprising if you and those you know think of animal welfare as a modern concern. But the care and wellbeing of animals is a theme that is easily found in the Bible, primarily in the Hebrew Scriptures (Old Testament).

In the last issue of *Animalwatch*, we looked at animal rescue, including these verses about farm animals:

When you come upon your enemy's ox or donkey going astray, you shall bring it back. (Exodus 23.4)

When you see the donkey of one who hates you lying under its burden and you would hold back from setting it free, you must help to set it free. (Exodus 23.5)

You shall not see your neighbour's donkey or ox fallen on the road and ignore it; you shall help to lift it up. (Deuteronomy 22.4)

In addition to those verses, the Bible gives instruction about the proper way to care for animals while they are working:

You shall not muzzle an ox while it is treading out the grain. (Deuteronomy 25.4)

You shall not plough with an ox and a donkey yoked together. (Deuteronomy 22.10)

Both these verses are part of a larger law code that covers many activities and aspects of community life. Because of where it is situated in Deuteronomy, the instruction about the ox and donkey yoked together seems, on the face of it, to be a prohibition against mixing different, unrelated types of things (including not planting two crops in one field and not making cloth from two different fibres). Is it just that, or is it also concerned with animal welfare? I think it's both. An ox and a donkey are different sizes, so a yoke wouldn't rest comfortably on both, and a donkey could not match an ox's strength. There may be a good theological argument for keeping categories of creatures clearly defined and separate but, in this instance, it is also easy to identify a practical and humane reason for doing so.

If we are still in any doubt that animal welfare is at least in part what lies behind these verses, consider this reason given for keeping the Sabbath:

For six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your home-born slave and the resident alien may be refreshed. (Exodus 23.12)

- Do you think that a genuine concern for the wellbeing of animals underlies some or all of these verses?
- How do these verses relate to the concepts of dominion and stewardship (see, for example Genesis 1.26 and 2.15)?
- How might we use these verses to think theologically about issues such as factory farming?

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SERVICE FOR ANIMAL WELFARE
St Peter's Church, Nottingham
Sunday 8th October 2017 at 10.45 Eucharist
Speaker: Revd Jennifer Brown



— All welcome. —

Enquiries to:

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Please note this is not an Animal Blessing Service.