

## *"Putting Animals on the Agenda of the Christian Church"*

This booklet argues that the true value of animals is not sufficiently recognised in the Church or society today. It shows that animals are not only created and cared for by God, but that they have spiritual, intellectual and emotional qualities way beyond what most of us would consider. The purpose of animals is seen, as with humans, in their relationship to God, and the booklet shows how he sometimes uses them to teach people. The width of God's love is revealed in his redemption of all his creatures. The arguments are based on Scripture, recent scientific research and accounts of animal relationships with their own kind, across species and not least with humans. The conclusion raises some challenging questions for all of us, and Christians in particular, not just on the issue of cruelty to animals but on the issue of the taking of animal life itself. Each section is accompanied by a photograph which reflects the theme of that section.

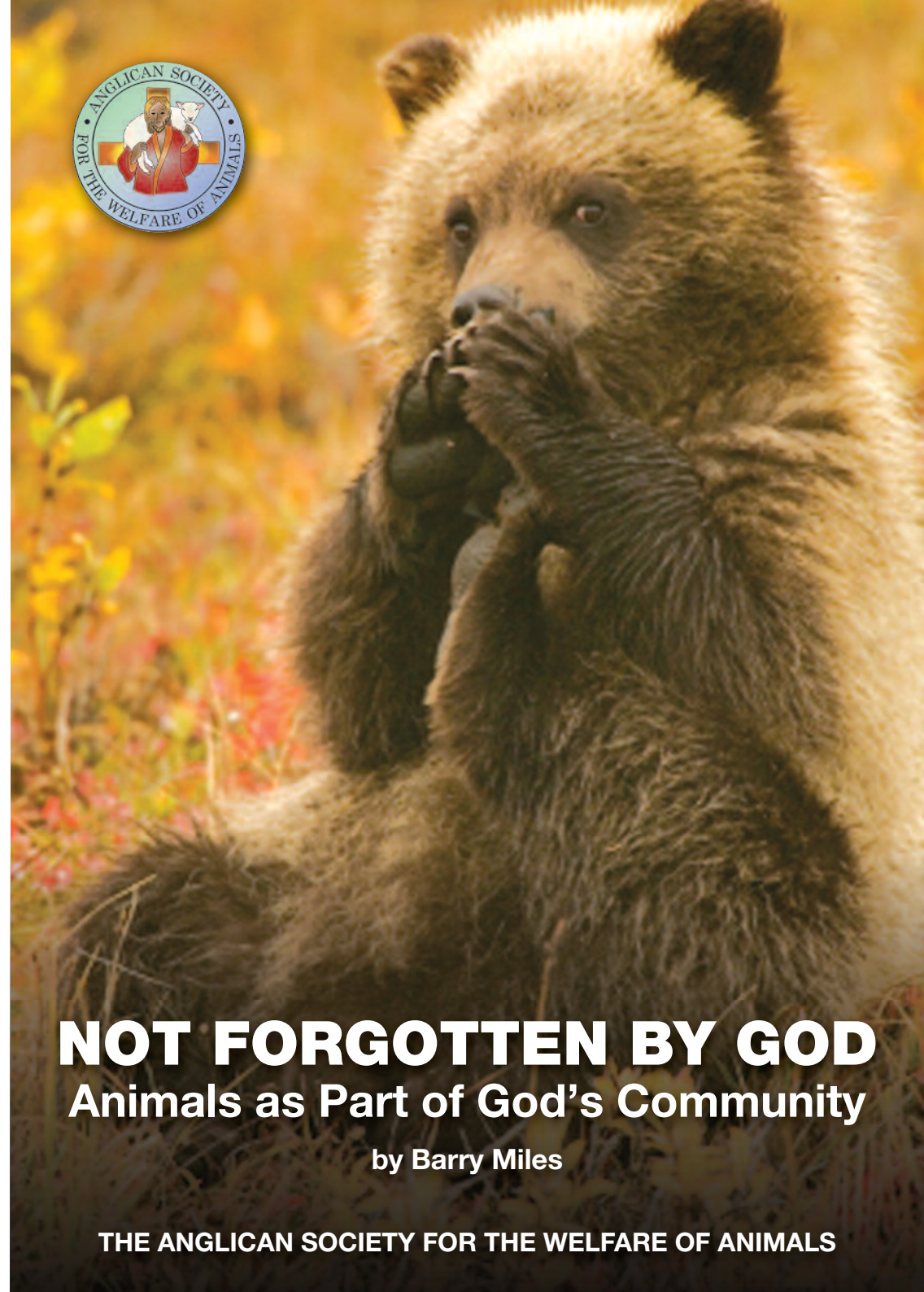


**The Anglican Society for the Welfare of Animals**

P.O. Box 7193, Hook, Hampshire RG27 8GT. UK

Telephone: +44 (0)1252 843093

Website: [www.aswa.org.uk](http://www.aswa.org.uk) E-mail: [AngSocWelAnimals@aol.com](mailto:AngSocWelAnimals@aol.com)



# **NOT FORGOTTEN BY GOD**

## **Animals as Part of God's Community**

by Barry Miles

**THE ANGLICAN SOCIETY FOR THE WELFARE OF ANIMALS**

## *"Putting Animals on the Agenda of the Christian Church"*

This booklet argues that the true value of animals is not sufficiently recognised in the Church or society today. It shows that animals are not only created and cared for by God, but that they have spiritual, intellectual and emotional qualities way beyond what most of us would consider. The purpose of animals is seen, as with humans, in their relationship to God, and the booklet shows how he sometimes uses them to teach people. The width of God's love is revealed in his redemption of all his creatures. The arguments are based on Scripture, recent scientific research and accounts of animal relationships with their own kind, across species and not least with humans. The conclusion raises some challenging questions for all of us, and Christians in particular, not just on the issue of cruelty to animals but on the issue of the taking of animal life itself. Each section is accompanied by a photograph which reflects the theme of that section.

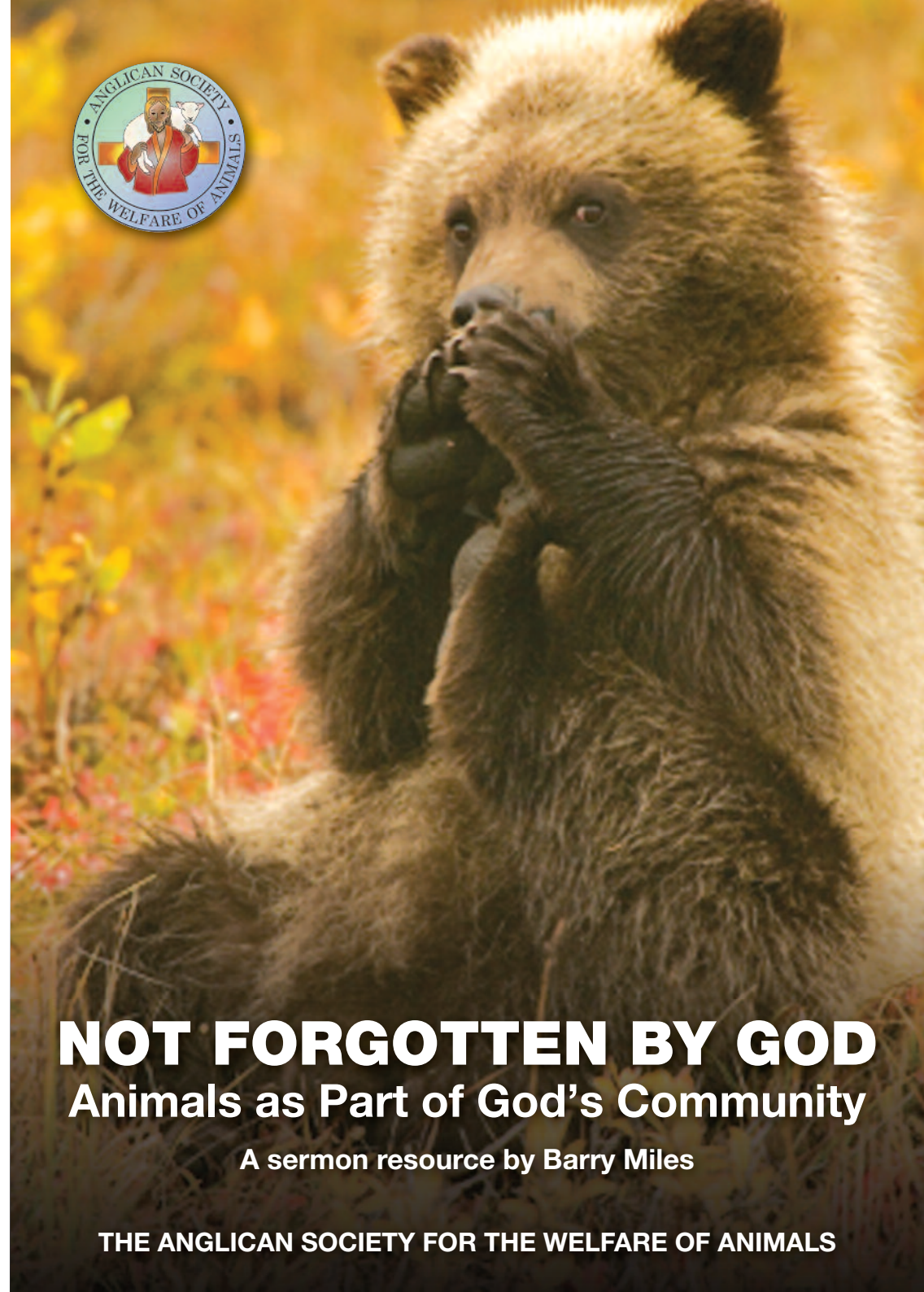


**The Anglican Society for the Welfare of Animals**

P.O. Box 7193, Hook, Hampshire RG27 8GT. UK

Telephone: +44 (0)1252 843093

Website: [www.aswa.org.uk](http://www.aswa.org.uk) E-mail: [AngSocWelAnimals@aol.com](mailto:AngSocWelAnimals@aol.com)



# **NOT FORGOTTEN BY GOD**

## **Animals as Part of God's Community**

A sermon resource by Barry Miles

**THE ANGLICAN SOCIETY FOR THE WELFARE OF ANIMALS**

# NOT FORGOTTEN BY GOD

## Animals as Part of God's Community

### How Do We See Animals?

*“But is it a Christian issue?”*

A Christian commenting on animal abuse

When in the late 18th century, The Rev. James Granger preached a sermon against cruelty to animals, he was accused of premature senility - or even Methodism! - and records that he offended two whole congregations. There has been some progress in Christian understanding about animals since then - but consider the following scenario today.

An alien arriving on Earth and making its way into a church might be forgiven for thinking that it had landed on a planet on which God had created only one species. It might possibly detect a lamb somewhere in a stained glass window, or there might be an invitation to send a cow or goat somewhere; but even if it happened to see these it is very unlikely there would be anything else, be it pictures or notices, leaflets or pamphlets, relating to anything other than the dominant species. There would be no hint of animals as sentient creatures with individual personalities and lives of any value in themselves. If our alien friend could understand the prayers, the chance of finding evidence of any non-human species in those would be virtually zero. Indeed, if it were an Anglican alien it might think that the Fortieth Article\* was a ban on the word “animal” in a church building. It was this all-too-common scenario that led the late Michael Sutcliffe to coin the term “the A-Word” when it came to churches and animals.

Some of us still make little or no concrete link between care for animals and Christian faith and this can lead to a view that animals matter little, if at all. The Bible shows in Genesis 9, 2 that our attitude to animals is not what God intended, because of human rebellion against God (as explained in Genesis 3). As a result of this the intended communal harmony has been broken and animals live in fear of humans instead of in the happy relationship between them desired by God and expressed in Genesis 1.



The South African missionary Peter Hammond relates how, when ministering in Eastern Europe, he blocked a country road to save a tiny hedgehog. He describes how the Romanian Christians who were hosting him stood in open mouthed amazement that he could have done all that just for a hedgehog. He goes on “For my part I was quite surprised that fellow Christians could have felt that they could have done any less.”{1}

\* The Thirty-Nine Articles are the formal basis of the doctrine of the Anglican Church

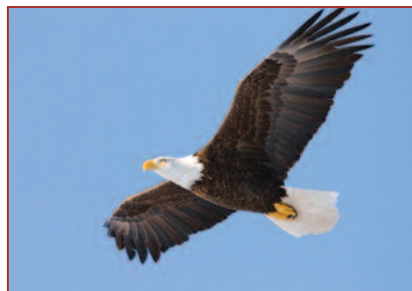
It has been said that the last part of a Christian to be converted is his or her pocket, but actually in many cases it's probably our attitude to animals. Years ago, presented with a petition against animal abuse, one Christian was heard to ask "Is it a Christian issue?" More recently a mature Christian with leadership responsibilities has been heard to question that there are any scriptures about animals at all! Yet another accuses "You attach too much importance to animals." Animals may often be belittled by us humans, but they are not forgotten by God and are very much part of his community of life. A recognition that we have a part to play in the restoration of the inter-species harmony intended by God (and promised in his coming kingdom of peace in Isaiah 11, 6-9), needs to be one of the centrepieces of our Christian worldview. It helps us to restore more fully our broken empathy with other creatures if we see animals as part of God's community.

## How Does God See Animals?

*"Every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains and the creatures of the field are mine."*

Psalm 50

In fact, it is interesting how many of the things which we Christians see as making humans special in God's eyes also apply to animals. The following sections show how animals are made by God for him; loved and sustained; subject to his Spirit; worshipping; used as his teachers and agents; covenanted; redeemed; and given thought, emotions and admirable qualities such as individual personality, and the capacity for love, service and loyalty. In other words, they are part of the community of God.



God actually sees the animals he has created as wonderfully marvellous. If anyone doubts this, read Job, chapters 38-41, where God rejoices in and enjoys his creation generally and his living creatures in particular in the most unrestrained of terms. These chapters are the filling out of the "And God saw that it was good" in Genesis 1 (see below).

## Created

*"And God saw that it was good."*  
Genesis 1, on the creation of animals

Today many Christians see no lack of harmony between the theory of evolution and the Genesis creation narratives, which are seen as truths conveyed metaphorically. However, some

Christians believe that the Genesis account is literal. Whatever view is taken, the lessons to be drawn from the accounts are the same.



In the creation narrative in Genesis 1 God makes repeated affirmation of the value of the animals he has created. We find the phrase "And God saw that it was good" after the creation of the sea creatures and again after the creation of the land animals. The creation of animate creatures is the culmination of the creation process, with the sea creatures made on the fifth day and the land creatures on the same day as humans – the sixth. John 1, 3 reminds us that all things were made through the Word of God, Jesus himself.

## Sustained, Cared For and Loved

*"In his hand is the life of every creature."*

Job 12

The whole of this booklet is about different aspects of God's inclusion of animals in his blessings, but there are some particularly direct statements in Scripture which emphasise his care for them. Job declares "In his hand is the life of every creature" (Job 12, 10) and Psalm 36 echoes "O Lord, you preserve both man and beast. How priceless is your unfailing love!"

Just as God knows every hair of our heads, so he knows every individual animal (see Psalm 50, 10-11, quoted in next section). He desires that his creatures' needs are met. Psalm 147, 9 declares "He provides food for the cattle and the young ravens when they call" and similarly in Psalm 145, 15-16 "The eyes of all look to you, and you give them their food at the proper time. You open your hand and satisfy the demands of every living thing." In Matthew 6, 26 we find "Look at the birds of the air; they do not sow or reap or store away in barns, yet your heavenly Father feeds them."

God's original plan (Genesis 1, 29-30) and his ultimate redemption plan (Isaiah 11, 6-9) involve no killing of any kind. Different Christian thinkers hold different views about why there is violence in nature and some animals can now only survive by killing others. But some things are certain. God still has concern for the prey as the predator is fed: indeed, his plan to redeem them all is dealt with in a following section. Above all, God is not satisfied with the world as it is; and human rebellion against God, as portrayed in Genesis 3 and traditionally known as "The Fall", has so corrupted our attitude to animals that our species has added beyond measure to their suffering.

God's concern for his creatures goes beyond feeding them. In the book of Jonah (4, 11) God spared Nineveh because it had "more than a hundred and twenty thousand people. . . . and many cattle as well." Psalm 145, 17 declares "He is righteous in all his ways and loving towards all he has made."



At the time of Jesus, in human eyes sparrows were of the lowest status - sold two for a penny. Yet, says Jesus, in Matthew 10, 29, not one of them will fall to the ground without God knowing about it. He goes on to say that humans are of more value than sparrows. Of course - for humans, in the image of God, have a greater capacity to control events, to care for and show mercy to sparrows, other living creatures and each other. But when we use this scripture instead to puff ourselves up with pride so that we are indifferent to the welfare of other species, we are actually rejecting the value which that verse ascribes to us. As Jesus came as a servant, we too need to be servants, not only to each other but in caring in his image for the welfare of his creatures. As Proverbs 12, 10 explains, caring for animals is "righteous", whereas cruelty to them is "wicked".

## Purpose

***"His glory will be fully revealed in the blessedness of his creatures as they rejoice in perfect communion with him and with one another."***

Constitution of The Anglican Society For The Welfare Of Animals

Every creature plays a role in the environment in which we live. Although despised by some, the humble fly does a lot of the dirty clearing up jobs which make the world a better place to live in - and in dealing with Pharaoh the fly was one of God's chosen agents (see section below).



But the fundamental purpose for which all animals were made is the same as the purpose for which we were made. They were made out of God's love, for God's love. A statement of belief in ASWA's constitution sums it up:

"Christians acknowledge all existence as dependent on the originating and sustaining will of God, and the universe as the work of his creative mind. But God's ultimate purpose in creating this universe lies beyond it, in an eternal order of

goodness and love, where his glory will be fully revealed in the blessedness of his creatures as they rejoice in perfect communion with him and with one another."

Psalm 24 declares "The Earth is the Lord's, and everything in it, the world and all who live in it." Psalm 50, 10-11 is more animal-specific with "for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains and the creatures of the field are mine."

Early in Christian history the lives of many early fathers and saints suggest an awareness of this significant status of animals. But after this early period, Ancient Greek ideas emphasising hierarchy came to influence much mainstream Christian thinking, with the sad result that animals have often been relegated to the status of "things for exploitation". The contribution of a highly educated biblical Christian during a recent conversation about sheep was "But sheep are for eating, aren't they?"

Fortunately, in the 21st century not so many Christians would still quote the once widespread adage that "animals were put on earth for our use". However, the offspring of this idea is still much around, if more subtly. The term "stewardship" is emphasised rather than the old "dominion". This is a genuine attempt to be progressive in our attitude towards Creation; but a steward, for example in the Bible and in the medieval farming system, is someone who manages the exploitation of resources for the owner. The concept of animals existing primarily as "resources" therefore lingers on in Christian language.

In some ways the old word "dominion", or today's word "rule", is a better reflection of animals' status in regard to humans than "stewardship" is - as long as the word "dominion" is properly understood. The Hebrew in Genesis 1 embraces the concept of the rule of a righteous king; in other words not a tyrant, nor a manager of exploitable resources, but a beneficent monarch whose greater wisdom is employed for the benefit of his subjects. If we want to talk in terms of the family of God, "wardship" or "guardianship" is most appropriate, both as word and concept. With humans made in the image of God, the vision of us as wise, authoritative and loving wards at the head of an inter-species family perhaps strikes a perfect chord. However, it may take some time before the liturgy is revised to replace "stewardship" with "wardship"!

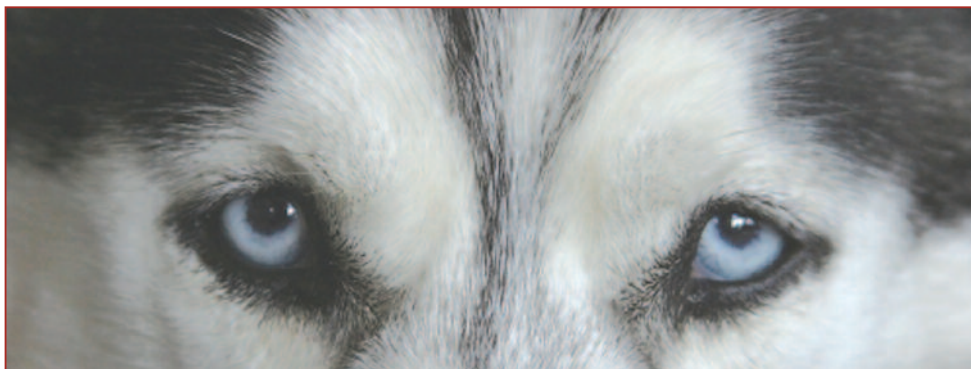
In 1997 EU law recognised animals as "sentient beings", so that they were no longer termed as mere "agricultural produce" along with crops. This is very much in line with biblical thinking, as explained above. Sadly, there is no evidence that the Church leadership generally had any part in or welcomed the progress made, although some individual Christians were very involved.

Classification as "sentient beings" has not ended the suffering and abuse of animals in the EU. These are still rampant, but at least some advance in the idea of animal status was achieved. What is sad is how long and how hard Compassion in World Farming had to fight to achieve that recognition. It is to be hoped that we as Christians, and especially the leaders of the organised institutional churches, may be inspired as "wards" to look to the interests of those creatures in our care in any future campaigns for their welfare.

## Status: Animate Beings With Spiritual Qualities

*"Who can believe that there is no soul behind those luminous eyes?"*

Theophile Gautier, French poet



It is common to find the term “the environment” used to include the animal creation. This is, however, incorrect: as conscious living beings they share “the environment” with human beings rather than being part of it.

In many places in Scripture animals are grouped with humans and distinct from the inanimate creation. In Psalm 150, 6 “everything that has breath” is enjoined to praise the Lord. In the King James Bible the Hebrew terminology is translated as “all flesh” many times in Scripture. Some commentators say that this phrase sometimes means only humans, but this involves a circular argument. If the phrase is used in a context where qualities assumed to be unique to humans are involved, it is declared that in that case animals are excluded. However, it is more convincing to argue that “all flesh” means exactly what the Hebrew says and that animals have value, qualities and capacities which we are failing to see. In the Flood narratives in Genesis 8 “all flesh” occurs in the context of a covenant with God, and animals are clearly included there. This strongly suggests an all-embracing meaning when the phrase is used.

Janis Cooper writes “In Strong’s [Hebrew] Dictionary the word ‘flesh’ in these scriptures means ‘the flesh of all living things, animal, human, mankind’. The word ‘all’ means ‘each, every, any, all, the whole, everyone, all things, everything’. The word ‘creature’ means ‘things created, of individual things, beings, a creature, a creation, anything created’.” {2}

I Corinthians 15, 39 reinforces the Hebrew definitions. It explains that all flesh is not the same, that humans have one kind of flesh, animals have another, birds another and fish another. Thus what follows from this is that when the Scripture refers to “all flesh” all these types are included.

This inclusion of animals in “all flesh” leads to spiritual conclusions. It has often been assumed that the pouring out of God’s Spirit referred to in Joel 2, 28 refers only to humans – to the point where the NIV, for example, translates the Hebrew “all flesh” as “all people”. The King James’ version, however, translates the original Hebrew as it stands - “all flesh” - without bringing in the theological assumptions which appear to have influenced the NIV’s phrasing. It is important, therefore, not to wear the spectacles of a distorting anthropocentric view.

Every week in our churches Christians recite in the Nicene Creed “I believe in the Holy Spirit, the Lord, the giver of life”. Animals have life so are clearly subject to the workings of the Spirit. It is also impossible to imagine the promised reconciliation of all species coming about without the working of the Spirit. So, “if we accept Joel’s promise as applicable to animals, we may better understand the transformation of carnivorous animals (vegetarian lions in Isaiah 11: 6-9) and Paul’s hope of the redemption of the Cosmos (Rom 8)” {3}. Animals also worship God in their way (see next section), which indicates the working of the Spirit within them.

As Paul says in I Corinthians, there are different types of flesh, and the working of the Spirit will therefore be appropriate for the recipients. But there can be no doubt that the Holy Spirit works within animals even to the extent of the “pouring out” in Joel {4}.

Animals are, in fact, spiritual beings in a real sense. This idea is perhaps so novel to some of us that we may be shocked by it, but it does not mean that animals are spiritual in precisely the same way that humans are. The Bible makes it clear that the human relationship to God is of a special type, involving levels of responsibility, consciousness and understanding unique to us. But the Bible also shows that God has made animals spiritual in a way appropriate to them.

We have seen that God’s Spirit acts upon animals. In addition, the Bible often refers to them as praising God (see section below). It is widely held that animals, especially dogs, are a good judge of human character and sense “nastiness”. Many believe too that animals, not having sinned, are more aware than humans of spiritual activity around us. The film “The Omen” is a dramatised story based on the biblical idea of the antichrist. One scene that strikes vividly was when the young Damien is taken to a wildlife park and all the animals run away shrieking as they most of all sense the evil in him. This is, of course, a fictional episode, but it reflects reality. Those in the Church charged with dealing with paranormal situations will recount the sensitivity of animals to disturbance or evil in the environment. In the story of Balaam’s donkey (see below) it was the donkey, not the man, who sensed the angel sent by God.

The fact is that, as humans, we don’t know much about the nature of animal spirituality. But if being spiritual means being subject to God’s Spirit, and even responsive to it at some level, then it is difficult not to conclude that animals are spiritual beings in their own way.

## A Worshipping Community

*“Throughout Scripture we read that animals praise God. I don't know exactly how animals praise God, but our inability to understand it shouldn't keep us from believing it.”*

Randy Alcorn {5}

We have seen in a previous section the indications that animals have a spiritual side to their nature, albeit different from ours. One of the clearest indicators of this is the number of times in Scripture that they are seen as worshipping. We usually assume that animals worship God purely by being themselves. That's a pretty good way to worship anyway but, not being animals, we don't know exactly what is going on. What we can say with certainty is that their worship will be according to the nature and capacities God has given them. On this idea, it is best to let the scriptures speak for themselves. It is worth noting that Revelation 5, 13 emphasises the completeness of the worship of God by all living creatures – however lowly and unlovable some may appear to humans. God sees no pests.



Psalm 96, 11-12: “Let the heavens rejoice, let the earth be glad; let the sea resound, and all that is in it; let the fields be jubilant and everything in them”.

Psalm 145, 10: “All you have made will praise you, O Lord”.

Psalm 145, 21: “Let every creature praise his holy name for ever and ever.”

Psalm 148, 7-10: “Praise the Lord from the earth, you great sea creatures and all ocean depths...wild animals and all cattle, small creatures and flying birds”.

Psalm 150, 6: “Let everything that has breath praise the Lord.”

Revelation 5, 13-14: “Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be praise and honour and glory and power, for ever and ever!”

## God's Teachers and Agents

*“But ask the animals, and they will teach you, or the birds of the air, and they will tell you; or speak to the earth and it will teach you, or let the fish of the sea inform you.”*

Job 12

There are many occasions in the Bible where God uses animals to either teach, help, warn or admonish humans.

In a previous section God's care for animals has been shown. The biblical verses referred to are sometimes in the context of teaching us not to worry. They remind us too of important things about the character of God, especially that, as John says (1 John 4, 8), “God is love.” We Christians are well aware of God's love for ourselves and other humans, as this is frequently emphasised in the teaching we get and the books we read. The full width of his love, however, is rarely emphasised in our churches: indeed, it is usually forgotten. But what sort of god would create then forget or neglect the other sentient beings with individual personalities that he has created? God's care for animals thus teaches us of the infinity of his love.



In I Kings 17, 1-6 God commands the ravens to bring food to Elijah. But God also sometimes uses animals to teach humans a sharp lesson! In Numbers 22, while Balaam is blind to the presence of God's angel barring his way, his donkey is well aware of it, so refuses to go onwards. Balaam reacts in a brutal manner, repeatedly beating the animal, to the point where God gives her the power of speech. What she expresses is a sentiment which many animals might share about the abuse we as a species heap on them: “Am I not your own donkey...Have I been in the habit of doing this to you?” God is not too pleased with Balaam's behaviour, to the point where he says that if Balaam had proceeded he would have killed him and spared his ass. In fact, Balaam's donkey is the heroine who saved his life.

In Proverbs 6, 6-8 we are given a reminder that animals can sometimes be role models for humans: “Go to the ant, you sluggard; consider its ways and be wise!” This verse has a great ring to it as it tells us not to be lazy. As for the qualities of honesty, unconditional devotion and loyalty, we could also well model ourselves on the animals we share our lives with.

While we in our self-importance may regard some other creatures (including ants!) as nothing more than pests which get in our way, in fact all God's creatures have a part in his plan. No doubt all living things, including ourselves, will be transformed in Heaven so that their full beauty is revealed and harmony is restored: in the meantime, the story of Balaam's ass is not the only biblical instance involving animals where humans are on the receiving end of a reprimand from God. Sometimes the animals are actually his agents of punishment.

In Exodus, chapters 7-12 the ten calamities (plagues) are imposed upon Egypt by God in order to convince Pharaoh to let the poorly treated Israelite slaves go. Instructed to make a nuisance of themselves as God's agents in trying to soften up Pharaoh are frogs, gnats, flies and locusts.

The qualities of animals are sometimes used to teach us in the form of biblical imagery. God, in anger at Israel's idolatry, presents himself as a lion, leopard and bear (Hosea 13, 7-8). In Deuteronomy 32, 11 he is as an eagle. Under the new covenant Jesus is "the Lamb of God" in his gentleness, innocence and sacrifice. He portrays himself as the protective mother hen as he looks over Jerusalem - "How often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing" (Matthew 23, 37; Luke 13, 33-35). Yet he is also "the Lion of Judah" in his power. The Spirit is portrayed as like a dove in his grace, freedom and gentle touch.

The glorious angels around God's throne are described as having the features of a man, a lion, an ox and an eagle (Ezekiel 1 and Revelation 4).

## Covenanted

*"The everlasting covenant between God and all living creatures of every kind on the earth."*

Genesis 9

When, after the Flood, God made a covenant with Noah and his descendants, he made a covenant with animals too. In biblical terms, a covenant is an agreement of the highest status, so that the old and new testaments of the Bible are also referred to as the old and new covenants. In Genesis 9, 8 God declares to Noah "I now establish my covenant with you and with your descendants after you and with every living creature that was with you - the birds, the livestock and all the wild animals, all those that came out of the ark with you - every living creature on earth." The term "every living creature" is repeated in verse 12 when God sets the sign of the covenant - the rainbow; in verse 15 when God promises to remember his covenant; again in verse 16; and in verse 17 we find "all life".



There is a strand of philosophy/theology which states that humans cannot have a moral relationship with animals. This thinking seems to be particularly present in scholastic theology within the Roman Catholic Church. However, in the Genesis 8 covenant we see God freely setting up such a relationship, which would imply that what is good enough for God should be good enough for us.

Many benefits flow for animals, as for humans, as a result of God's covenants. The covenant of Genesis 8 indicates earthly blessings, such as long term sustenance and care, but there are spiritual undertones too. Salvation for all life in a more complete way comes with Jesus. Christians are regularly made aware of the blessings God has given us humans, but the extent to which these covenant blessings also apply in an appropriate way to animals is perhaps not so commonly realised.

## A Redeemed Community

*"You know the character of God, so what do you think the answer is?"*

Marcus Jones, in a conversation on animal immortality



Many leading Christians have believed in animal immortality. There are too many to name here, but John Wesley's famous sermon is worth a mention. Entitled "The General Deliverance", it started by expounding Romans 8, 19-22 and then linked it to Revelation 21. Wesley went on that animals would be restored, not only beyond the "vigour, strength and swiftness" they had enjoyed on earth, but to a much higher degree of understanding and affection too; they would lose all their savage characteristics, he argued, referring to the peaceable kingdom in Isaiah 11; and that all animal suffering would end as they are restored to the happiness portrayed in Eden.

There has been a strong strand of Christian tradition which has denied animal immortality because "animals do not have a soul"; but the Hebrew words 'ruah' (spirit) and 'nepes' (soul) are both used with relevance to animals in the Old Testament. The Greek 'pneuma' is normally used in the New Testament to refer to specifically human spirituality. There are two conclusions from this: one is that it cannot be said that animals do not have a soul (or spirit); the second is that this is a complex matter. If the assertion that "animals do not have a soul" is used as shorthand for "animals' spiritual relationship with God is not of the same type as ours", then this is true, but it is a very loose and inaccurate way of trying to make the point. The spiritual capacities of animals have been discussed in a previous section.

It must be remembered that salvation is ultimately by God's grace, and not by any capacity in humans or animals. In discussion of this subject a friend once said to me: "You know the character of God, so what do you think the answer is?" He intended to leave me only one reply. Does God, who is Love, create creatures with feeling, consciousness, individual personality and the capacity to worship him only to destroy them for ever? The pertinence of this question is emphasised by the fact that many of them know nothing but suffering in their earthly lives, and justice demands more for them than this.

Nowhere in Scripture is the immortality or redemption of individual animals denied. Sometimes the word “perish” is used of them, but it is similarly used of people and there is no reason to believe it means a permanent cessation of existence. On the other hand, there are a number of places in the Bible where redemption of animals is clear, and there are certainly animals in Heaven. It is sometimes claimed that this does not refer to animals which have lived on this earth, but some biblical passages are literally all-encompassing and “all” has to mean what it says. Furthermore, the passages need to be viewed in the light of God’s character (see above).

It has already been noted in the last section that Revelation 5, 13-14 emphasises that all living creatures praise God, but particularly relevant to the question of redemption is that this is portrayed as happening in the context of Heaven. Other scriptures which refer to the redemption of animals are:

Isaiah 11, 6-9 [of the coming Kingdom of God]: “The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the hole of the cobra, and the young child put his hand into the viper’s nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea.”

Romans 8, 19-22: “The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.”

Ephesians 1, 9-10: “And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfilment – to bring all things in heaven and on earth together under one head, even Christ.”

Colossians 1, 19-20: “For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.”

## IQ and EQ

***“In considering if it is possible to know whether a mother ape loves her baby, it is worth asking if it is possible to know whether the people down the street love their baby. They feed it and care for it. They tickle it and play with it. They defend it with all their might. But all that is not considered proof in the case of an ape.”***

Jeffrey Masson/ Susan McCarthy {6}.

It is not rocket science to understand that animals have intelligence and emotions, but some of those regarded as great thinkers have managed to deny it in the most amazing and inventive of ways. For example, the 17th century philosopher Rene Descartes argued that the cries of pain and writhing of animals undergoing vivisection were no more than mechanical reactions and the squeaking of un-oiled cogs of robots. This is a prime example of a common phenomenon, where the possession of intellect does not guarantee the possession of wisdom. Any simple 17th century farmer or pet-owner could have put Descartes right. The Bible talks a lot about wisdom, but not much about intellect.



Sadly, Descartes’ influence has been great in Western thought and the unfortunate remnants of his view survive today in some quarters. The abuse of animals has often been perpetuated by those who argue that “they don’t feel pain” or “you can’t transfer human feelings to animals”. Anglers long argued that fish did not have the nervous system to feel pain when hooked; others have argued that crustaceans such as lobsters, prawns, shrimps and scampi, do not feel pain when boiled alive. Without wishing to be anti-intellectual, some things are just obvious; but, if you really can’t see it, at the very least the animals should have had the benefit of the doubt pending further knowledge. Scientific studies have now proved beyond reasonable doubt that these denials of suffering in fish are untrue {7}, and in crustaceans highly dubious {8}. It is doubtful, however, whether such studies have stopped many, if any, angling or boiling or eating crustaceans, because the denials of pain were perhaps simply justifications for the continuation of the actions, and other justifications can be sought as replacements for those lost. For some their own gratification is enough: one blogger writes on the BBC website “I enjoy fishing and yes, I know it hurts them, but I’m not going to stop.”

However, for those genuinely interested in God’s creatures for their own sake, the scientific studies of animal behaviour and capabilities have in recent times become a flood. These are not merely about animal intellect and learning capacities (IQ) but also about emotional capacities – including a sense of humour (EQ).

The problem faced in a booklet of this length is a welcome one: that the number of scientific studies demonstrating animal intelligence is now so vast that it is hardly possible to even put a toe in the water. So the examples given here, although chosen for their significance, are almost a random sample.

Studies have shown that rhesus monkeys “know if they know something”. It was shown that “they knew the contents of their own memory and assessed it before deciding whether to take a test - a sign of self-reflective consciousness”{9}. Observations also show that at least some animals have self awareness, and almost all animals have an inner mental life going beyond instinct{10}.

A TV programme, “Brilliant Beasts”, recently shown on the National Geographic Wild channel, showed that dogs can make inferences and have different types of response in the left and right sides of their brains. These characteristics have always been thought to be uniquely human.

Chickens have a sophisticated system of communicative calls, “live in stable social groups and recognise each other by their facial features”. They are also able to “understand that an object, while taken away and hidden, continues to exist, a feat beyond the capacity of small children”. Dr. Chris Evans explains “As a trick at conferences I sometimes list these attributes without mentioning chickens. People assume that I’m talking about monkeys”{11}.

There’s more too about animals down on the farm. Sheep recognise at least fifty other sheep and ten humans by perceiving subtle facial differences. Problem solving sheep lie down and roll over the hoof-proof grid. Turkeys love to be petted and make themselves comfortable on a human lap: one called Lydia would come when called and, pressing herself against her human friend, the turkey would raise her head over the shoulders, clucking away. Not only do pigs learn to fetch objects, they can identify those objects several years later{12}.

Cambridge University biologists C. D. Bird and N. J. Emery have done a study which suggests that crows, and possibly all birds, are capable of using rules to solve problems. Another study, led by T. Q. Gentner at the University of California, San Diego, shows starlings to be capable of language organisation{13}.

Whales and dolphins also appear to be able to organise language and both dolphins and some birds appear to give themselves names{13}.

The eminent animal behaviourist Jonathan Balcome writes “Recent studies have shown that mice empathise with familiar mice who are suffering, that captive male monkeys will hand over a bottle of fruit juice for a chance to ogle photos of female monkeys’ bottoms and that rats accustomed to being tickled will come running for more, making high-pitched chirps linked to the origins of human laughter. Such discoveries are not confined to mammals. Pigeons navigate using human roads, ravens slide or roll down snow banks just for kicks and iguanas will shun boring food to brave the cold for a gourmet treat.” He continues “Three fish biologists recently described fishes as: ‘steeped in social intelligence, pursuing Machiavellian strategies of manipulation, punishment, reconciliation and cooperation’”{14}.

In the same piece, Balcome explains that tool manufacture, modification and use, once regarded as a sign of human uniqueness, are widespread in nature; that animals have their own cultures and show a range of both positive and negative emotions; and that pigeons are better than humans at recognising objects rotated at different angles. Elsewhere, he talks of a gorilla playing a joke on a human teacher and notes that rodents (which make up around 90% of laboratory animals) are sensitive, inquisitive, playful and complex individuals who can suffer mental problems when confined without mental stimulation{13}. He concludes, inevitably, that all this raises deep concerns about the way we treat animals.

In an article well worth reading, “Animal Intelligence Resists Definition”, Jennifer Veigas explains that studies on animals suggest that skills such as abstract thinking, problem solving, reasoning, and language are not as unique to humans as was once thought. She also writes that countless studies suggest a whole range of creatures feel “joy, pain, sadness and other emotions”{13}. “This week’s picture of Gana, the 11-year-old gorilla shown grieving the loss of her infant, was one of the most poignant images I have ever seen of an animal in distress”, wrote Professor Marc Bekoff in August 2008, in an article where he examined the experience of grief, alongside other emotions, in animals{15}. He also believes that animals know the difference between right and wrong{16}. In her book “Coming of Age with Elephants”, Joyce Poole observes a number of incidents of elephants grieving, one of which reads “As I watched Tonie’s vigil over her dead newborn, I got my first very strong feeling that elephants grieve. I will never forget the expression on her face, her eyes, her mouth, the way she carried her ears, her head, and her body. Every part of her spelled grief.” Further evidence of such elephant emotions can be found in “When Elephants Weep” by Jeffrey Masson and Susan McCarthy. Elephants will often stand near to their dead kin for days, in silence, occasionally touching their bodies with their trunks. These studies of animal grief are important, because scientists have long believed that mourning for the dead was a significant divide between humans and other creatures: the indication now is that animals have a sense of mortality and can comprehend the concept of death.

## Animal Tales

***“The wolf will live with the lamb, the leopard will lie down with the goat,  
and the calf and the lion and the yearling together”.***

Isaiah 11

When animals have behaved in a manner which in humans would be called altruistic, it has often been put down to “instinct”. But in the light of the increased understanding of animal capabilities surveyed in the last section, the following accounts may be judged in a different light. Again, the welcome problem arises that there are just too many stories of this type. So rather than use the limited space of this booklet to focus in depth on one or two, the following gives a range of brief summaries, with references to allow reading of a full account as desired. Even then the range of those given is still only a fraction of what is available.

There are some fascinating interactions between animals of like kind. The horror with which some humans react to rats is irrationally exaggerated. Rats are intelligent social animals and good mothers – all traits admired in humans. Stephanie Laland tells how a miner saw two rats walking slowly together along a road, each rat holding one end of the same piece of straw in its mouth. He clubbed one of the rats to death, but was surprised the other rat did not run. Examining it, the miner realised it was blind. The dead rat had been leading the blind one{17}.



On 4th December 2008 a Chilean dog became famous when a surveillance camera captured him rescuing another dog on a Santiago motorway. The “hero dog”, as he has been tagged, risked his own life as he evaded speeding cars to pull another injured dog to safety on the central reservation. Sadly the injured dog died. Highway crews took the dead dog and the rescuer from the central reservation, but the hero ran away. After the film was shown on Chilean TV the station had many requests to give the rescuer a home, but attempts to find him have failed. But there may be a good outcome: it has highlighted the need to deal with Chile’s stray dog problem. The film clip can be seen on [www.youtube.com/watch?v=ofpYRITLSg](http://www.youtube.com/watch?v=ofpYRITLSg).

After the Torrey Canyon oil disaster of 1963, Simon and Sally, two affected seals, ended up together in a rescue sanctuary in Cornwall. Simon, sensing Sally’s blindness, led her around and helped her find things. When Simon died Sally would not leave the spot where his body had been laid by the pool. After five days of grieving, she too died.

When a goose drops from the formation because of sickness or because it has been shot, two other geese go down to protect it. They stay with it until either it can fly again or is dead, before catching up with their group{18}.

Many animals have a very strong mother-offspring bond. The ASWA Secretary, Samantha Chandler, tells how when she bought two of her sheep, Maud (the mother) and Ethel (the lamb), they had been separated for eight weeks. As they met again in the trailer, Ethel ran straight to her mother and began to suckle, and they were inseparable until Maud’s recent death. Ethel is now clearly grieving. Samantha testifies to the very distinctive individual personalities and friendship bondings within her small group of ten rescued sheep. Above all, they more than pay for their keep in amusement value.

Left alone, calves suckle from their mothers for nearly a year, and the pair can maintain a friendship bond for life. But calves born on dairy farms are taken from their mothers the day they are born so that humans can have the milk. Anyone who has seen or heard a group of cows after their calves have been taken will not need to be told the emotional suffering this causes. Cows have been known to escape enclosures and travel for miles to reunite with their young. A runaway cow who spent nine months on the run to avoid the slaughterhouse is thought to have been prompted to escape initially in an attempt to find her calf, from whom she was separated when she was taken to market. Floss, as she has been named, fed under cover of

darkness, bedded down in tips, was chased by yobs on quad bikes, almost hit by joy riders, and shot at. In a happy ending, she has ended up for life at Hillside Animal Sanctuary{19}. Rolf Harris recounts the story of Daisy, a cow separated from her calf and taken to a new farm six miles away. She escaped and found her way back to it: happily her new owner was so impressed he bought the calf as well{20}.

Even more remarkable are the relationships which can occur across species, sometimes in stark contradiction to what would be regarded as normal behaviour. But then these may be the first fruits of the “wolf living with the lamb” vision (Isaiah 11, 6-9).

During 2001-3 a female lioness in the Samburu Game Reserve in Kenya adopted a series of six onyx calves and displayed strong maternal behaviour, including grief and anger when a male lion killed her first adopted onyx{21}. Animal behaviourists have put forward various ideas to explain the adoptions, but no one really knows the answer. Many people naturally just react with amazement and delight at the friendships: as one excited commentator, identified as “Sharon”, posted on the internet: “This is so cute! It’s like God decided to show us one trillionth of a one trillionth! Can you imagine what it’s going to be like?” Kenyan newspapers noted that the first three adoptions occurred on Christmas Day, Valentine’s Day and Good Friday.

A friendship between a stray dog and an orang-utan caught the attention of both The National Geographic Magazine and the Oprah Winfrey Show. The relationship is unusual because a dog would normally be afraid of an orang-utan, but when Roscoe, a thin, lost stray dog who followed staff from a South Carolina sanctuary for endangered animals, arrived at the sanctuary he immediately hit it off with Suryaia, a male orang-utan. They swim and play together, and Suryaia sometimes takes Roscoe for his walks. They even go for rides together on Bubbles, an elephant at the sanctuary. The video is not to be missed{22}.

Primatologist Franz de Waal tells of a bonobo caring for a wounded starling, holding it tenderly, trying to launch it into flight and protecting it from an inquisitive juvenile{23}.

Rolf Harris tells a number of stories which demonstrate altruism across different animal species. Brett the Alsatian won many bravery awards: he rescued a girl from drowning, terriers from a mineshaft, sheep from snowdrifts, a kitten from a drifting log, and was the first dog to jump from a helicopter to pursue a criminal. Nipper the collie rescued many trapped farm animals from an intense blaze after farm workers had had to give up{20}.

Lynn Cuny describes the strange friendship between a fox and a chicken. A fox was caught by the leg in a steel-jaw trap set by a farmer, who then hit it on the head before releasing it. As the fox lay there, Flora, one of the farmer’s favourite hens, perched on it and refused to move. She actually acted in a protective manner before eventually the fox and the hen bedded down together and remained inseparable until the fox, sufficiently recovered, left five days later{24}.

Finally, there are many stories of remarkable animal interaction with humans.

There is a long history going back to Ancient Greece of accounts of dolphins rescuing humans. In 2004 a group of swimmers were successfully protected from a great white shark by a pod of dolphins and in 2007 a pod of dolphins again rescued a surfer who had been badly injured by a great white{25}. Dolphins saved a tiny Bangladeshi baby who had been swept out to sea by a cyclone. With humans the rescuers this time, a school of dolphins led Russian fishermen to a marker buoy where a baby dolphin was caught in fishing nets. Once it was freed, the dolphins escorted the boat back to where they had found it{20}.

Trixie, a sheepdog, kept her 75 year old owner alive for nine days after a stroke paralysed him by repeatedly dipping a cloth in water and bringing it to him until he was found by his daughter: Trixie undoubtedly saved his life. Another dog, Bitsy, saved his elderly owner when he had a heart attack as he was driving on a motorway: the dog pushed the wheel over to steer the car to the hard shoulder and bit his owner's leg to get it off the accelerator. The driver recovered{20}.

The therapeutic value to humans of having a companion animal is now well known. Studies show that people with pets have healthier lives and better mental health. The charity "Pets As Therapy" sends PAT Dogs and PAT Cats to hospitals, hospices, residential care homes, day centres, special needs schools and many other establishments to provide comfort, companionship and therapy. There are also remarkable stories of the healing effects of the presence of an animal.

The integration of dogs into human society is everywhere evident. But some people have particular reason to thank God for dogs. When Royal Navy Chief Petty Officer Allen Parton received a head injury while out in The Gulf, he was left mentally and physically disabled. He could not walk, could barely talk and his memory had gone. He did not recognise his children and his temper made family life difficult. His marriage was in danger. But then he went to the Canine Partners Training Centre and Labrador Endal took over. Allen refused to acknowledge Endal at first, but the dog was not one to give up, and eventually he became Allen's partner dog. Allen and Sandra Parton tell the story of how Endal went on to save their marriage and give them and their family new lives in their book "Endal".

The story of Greyfriars Bobby is one of the better-known stories of dog's loyalty to man. In 1858 John Gray died and was buried in Greyfriars Kirkyard. His dog Bobby did not recognise the rule that banned his kind from the kirkyard, and kept watch over the grave until his own death fourteen years later. The morning after the grave was closed in, Bobby was found lying on the new mound. He made the kirkyard his home and never spent a night away from the grave for the rest of his life. Attempts to keep him indoors in bad weather failed: he insisted on bedding down on the grave. Credit is also due to those in charge of the burial ground who did their best to care for Bobby during his long vigil{26}.

It is not only dogs who remember their owners at the graveside. The Spring 2009 edition of Farm Animal Voice, the magazine of Compassion in World Farming, contains the following: "German farmer Alfred Grunmeyer was known for treating his animals like pets. When he died, one of his animals, a bull named Barnaby, began to pine. To everyone's amazement, he

got out of his field and found his way to the cemetery a mile away, jumped the wall, found his owner's grave and stayed by it for two days, resisting attempts to coax him away. The local vet said: 'It shows an acute level of intelligence.' We think it also seems to reveal a level of emotional attachment."

There are some wonderful incidents of animals looking after human babies. In 1996 Binti Jua, a gorilla at a zoo in Illinois rescued a three-year-old boy who had fallen 18 feet into the gorilla enclosure. The boy was unconscious when she picked him up and cradled him in her arms to protect him. She then took him to her keeper's door, where he was handed over. He later recovered in hospital. Binti Jua's own baby was clutched to her back throughout the incident. The view that this was altruism beyond maternal instinct is supported by a similar response by a male gorilla, Jambo, in 1986, when a five year old boy fell into the gorilla enclosure at Jersey Zoo{27}.

In 2005 in Nairobi, Kenya a stray dog discovered an abandoned baby girl in a forest and dragged the infant across a busy road and barbed wire fence to place her with her own puppies. Sadly, the dog's own puppies did not survive, but the baby, named "Angel" by health workers, did. The dog has now been given a home - and a name: she has been called Mkombozi, which means "Saviour"{28}.

The war in Iraq has put the spotlight on an old relationship: that between animals, particularly dogs, and humans in theatres of war. Sergeant Gwen Bleberg (U.S. Army) and Sergeant "Penny" Farthing (Royal Marines) both befriended stray dogs in Iraq and successfully fought a battle against the odds to bring their dogs home with them when their tour of duty was over. Sergeant Beberg has described how her dog, Ratchet, helped her and her comrades to survive the mental stress and danger of life in a war zone far from home. In another case one soldier explained "Taking care of Charlie gave me something to look forward to everyday. When all the guys got to playing with him we forgot where we were, the horrible things we had seen, and what we still had to go through. Charlie definitely made our time in Iraq more bearable. He was like a welcomed piece of home right here in the midst of Baghdad." Charlie made it to the U.S. with his soldier friends. While friendship with street dogs in Iraq has greatly helped the emotional wellbeing of soldiers, the dogs too have benefited from being cared for and protected by their human companions - often from dog fighting, which is widespread there. Out of the determination of soldiers to bring their adopted dogs home have arisen the rescue charities Baghdad Pups (U.S.) and Nowzad Dogs (UK){29}.

Although many individual military personnel have always bonded with animals in war zones, there have also been individual acts of brutality by a few soldiers, and the treatment of animals used in war by national and military authorities has been shamefully ungrateful. Dogs used by the U.S. in Vietnam for their ability to detect mines and the enemy were shot, not sent home, much to the distress of many soldier handlers whose lives they saved. Most of the horses taken to Europe to fight in the First World War, although loved by the men who fought with them, were sold to French butchers at the end of it{30}. Similarly, World War One army horses in the Middle East were sold into uncertain futures in the local economy. The U.S. military authorities are a major hurdle when soldiers want to take their adopted dogs home with them from the

Iraq war. Off the battlefields and in the laboratories, animals are subjected to horrific experiments to test the effects of conventional, nuclear, chemical and biological weapons. But on a brighter note, the sad fate of the World War I horses in the Middle East did at least lead to the formation of the The Brooke, which helps working equines and their owners in some of the poorest parts of the world{31}.

The Animals in War Memorial at Brook Gate, Park Lane was unveiled in November 2004 and the first formal war memorial service for animals was held there in November 2008{32}.

Animals are happily integrated into the human community in many ways. Elisabeth Svendsen loves donkeys and children. She founded The Donkey Sanctuary and then conceived the idea that the companionship of donkeys might help disabled children, especially those with learning or communication difficulties. The father of Sam, who is affected by autism, has said “I think the donkeys really help Sam try to communicate.” PAT dogs and cats have already been mentioned above. The work of police horses and dogs, guide dogs, and hearing dogs is already well known. Perhaps less well known are canine assistants, who help those with physical disabilities. They open doors, pick up items, pull wheelchairs, go for help, turn on lights, and perform ninety other actions{33}. Then there are the dogs who use their noses to warn their human companion that an epileptic fit will be coming, and detect the presence of cancer at an early stage when no other means is sensitive enough{34}.

## Conclusion

***“How long will the land lie parched and the grass in every field be withered?  
Because those who live in it are wicked, the animals and birds have perished.”***

Jeremiah 12

It is hoped that the content of the various sections of this booklet will encourage a rethinking, especially in Christian circles, of the quality and importance of animal life, as the value currently generally ascribed to it does not match the wonder of its reality as created by God.

The main human abuse of animals is on an institutional level - often, but not always, related to commercial profit. We forcibly break the strong emotional bonds of animals’ maternal, family and friendship relationships, imprison them in tiny cages in farms and laboratories (where we also subject them to pain), enjoy pastimes which result in their suffering and death, and slaughter thousands per second in a type of worldwide “speciesscide”.

Attitudes to animals vary from culture to culture. In some countries with values rooted in a Christian culture the legal protection for animals, although still inadequate, tends to be stronger than in most of the world. Sadly, in others with a Christian background certain mistaken types of theology have been the excuse for a culture of animal abuse. On the internet one man complains that his right to trap, hunt and kill animals for his own satisfaction is being challenged. He puts this down to what he sees as an erosion of “Christian values” (my inverted

commas), clearly believing that these endorse and encourage his cruel and deadly pastimes! Worldwide, many, but not all, people of various cultures appear to have an antipathy to cruelty to animals. This attitude is strong in the UK - probably due to the general culture-changing effects of the 19th century “Evangelical Revival”. Sadly, the impetus of today’s movement against animal abuse does not come from the Christian Church.

There is no doubt that an individual animal who lives as part of a human family normally receives affection, care and protection. But collective human society, in addition to tolerating outright institutional abuse, can also be pretty ungracious in its attitude towards the animals who are part of it. When a human being commits a particularly appalling act, how often we hear him or her described as “an animal”, when such an act of deliberate, calculated harm is more typically a human, not animal, characteristic. As has been seen, animals operate in communities on three levels: like humans, for most animals their main interaction is with their own kind, but they also relate across the boundaries with other animal species and with humans. Some are very integrated into the human community, and we are pleased to welcome them as companions and helpers in the many ways referred to in the last section. But as a species we can be pretty mean-spirited, ungrateful and lacking in generosity towards them. Building societies specifically exclude them from benefiting from their local community and charity support funds, even though there are police dogs, guide dogs, PAT dogs, help dogs, companion animals - and all the rest - contributing to human wellbeing in those communities. The outcome of such meanness is that animal shelters have to put down many healthy animals simply through lack of funds. Similarly, animals are barred from help from the National Lottery. In all the years it has run, the BBC Radio 4 Appeal has had only one appeal to help animals. There are no fundraising days for animals on television. Above all, there is no state welfare system or state aid whatsoever for animals. And on top of all this, despite the fact that only 3% of the top 300 charity incomes in the UK are animal charities, it is only too easy to hear people lamenting the money given to these, and people who say they would never give to an animal charity are a well known phenomenon.

Even where feelings against cruelty to animals are prominent in the culture, animal life itself is not given enough value. We often turn to animal death as a first option in meeting our human desires. But the information in the various headings above should give us all, especially Christians, pause for thought: it can no longer be sustained that animals exist merely on a basic level. It is essential to avoid any form of cruelty to animals (see Proverbs, 12, 10 again). But this

is not enough. It needs to be recognised too that when an animal is killed it is the extinction of a worshipping being whose life is subject to the Spirit of God and with capacities to think, feel, form strong and meaningful relationships and perform altruistic acts. They may not be in the image of God or always experience these things in the way humans do, but there are far more similarities between them and us than differences. The value of animal life is currently regarded far too lightly and it should be incumbent among Christians above all to ask some challenging



questions. Shouldn't there be regular prayer for animals in church services, starting with my church? Should I ever choose to consume the products of cruel practices? Do I, in my country, in today's world, even have to eat a diet based on the killing of animals? Is it just because I like the taste and I've always done it, and are these good enough reasons to snuff out a life? Is there any non-lethal way I can drive away those rats, mice, ants before I resort to a death sentence? Is it right that in the UK about 7000 stray dogs and far more surplus racing greyhounds, let alone other animals, are put down every year, because their lives are regarded by society as of too little value to make the effort to support them? In the U.S.A. it's about 4-6 million. And as a Christian might it actually be my calling to actively campaign against the tide of animal suffering and death?\*

From a theological perspective, an understanding that animal thought, emotion and altruism are far more advanced than was once thought should be a matter for joy and wonder. It does not negate the idea of human beings as uniquely "in the image of God". We cannot doubt that human intellectual capacities give us power over the fate of our own and other species and the planet as a whole; and that we have an advanced capacity to operate on a spiritual and moral level, which in turn gives us a higher capacity to exercise mercy. Sadly, unlike God, we also have a great capacity for the exercise of evil. The key point is that our increased understanding of the inner life of animals should lead us to change the nature of our behaviour towards them from institutionalised abuse or personal indifference to overwhelming mercy. It is a reminder to us that there should be no speciesism in our exercise of the fruits of the Spirit expressed in Galatians 5, 22-3: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Our being in the image of God is a call to love, not a tool of power.

The animals who share our world are part of God's community. As such they are our neighbours. "Love thy neighbour".

\* The Anglican Society for the Welfare of Animals can provide a list of campaigning organisations.

## Sources and References

**Please note: while many website references will be more or less permanent, websites sometimes remove items after a while. The following web references were available at the time of writing.**

- {1} The full story can be found on [www.thebibleandanimals.org/Articles/all animals.htm](http://www.thebibleandanimals.org/Articles/all%20animals.htm).
- {2} The complete article is on [www.all-creatures.org/articles/ar-AnimalHeaven.html](http://www.all-creatures.org/articles/ar-AnimalHeaven.html) and is highly recommended.
- {3} From "Joel: an Ecological Crisis and the power of the Spirit for all flesh" on [www.fundotrasovejas.org.ar/ingles/Libros/Subersibe hebrew bible/Joel.pdf](http://www.fundotrasovejas.org.ar/ingles/Libros/Subersibe%20hebrew%20bible/Joel.pdf) (NB unless you put the space either side of "hebrew" the site will not open).

- {4} A highly recommended excellent examination of the issue of the Spirit's pouring out on "all flesh" - including animals - is "Pentecostal Pourings" by Peter Sawtell, on [www.eco-justice.org/E-030606.asp](http://www.eco-justice.org/E-030606.asp).
- {5} The full extract from Alcorn's book can be found on: [www.bloodtippedears.blogspot.com/2009/03/are-animals-capable-of-praising-god.html](http://www.bloodtippedears.blogspot.com/2009/03/are-animals-capable-of-praising-god.html). Alcorn also argues that the living creatures leading worship round the throne of God are actually animals, not cherubim as is often believed.
- {6} When Elephants Weep: The Emotional Lives of Animals by Jeffrey Masson and Susan McCarthy.
- {7} [www.sciencedaily.com/releases/2009/04/090430161242.htm](http://www.sciencedaily.com/releases/2009/04/090430161242.htm) and numerous other studies.  
Viva! Guide "End Of The Line", section "Do Fish Feel Pain?".
- {8} Cephalopods and Decapod Crustaceans, published by Advocates For Animals; of which Section 8 (Conclusions) is a useful summary of the whole report. **Also** [www.channel4.com/news/articles/science\\_technology/prawns+and+lobsters+do+feel+pain/1018157](http://www.channel4.com/news/articles/science_technology/prawns+and+lobsters+do+feel+pain/1018157).
- {9} "What Your Pet is Thinking" by Sharon Begley: The Wall Street Journal, 27th October 2006.
- {10} "Do animals deserve human rights too?" by Michael Hanlon: The Daily Mail, 1st November 2006.
- {11} "So who are you calling birdbrain? Chatter of chickens proves they are brighter than we thought" by Roger Highfield: Daily Telegraph, 15th November 2006. Can be found at [www.telegraph.co.uk/news/worldnews/1534177/So-who-are-you-calling-bird-brain-Chatter-of-chickens-proves-they-are-brighter-than-we-thought.html](http://www.telegraph.co.uk/news/worldnews/1534177/So-who-are-you-calling-bird-brain-Chatter-of-chickens-proves-they-are-brighter-than-we-thought.html). The article is based on a study by Chris and Linda Evans in the journal Biology Letters.
- {12} The Inner World of Farm Animals: Their Amazing Social, Emotional and Intellectual Capacities, by Amy Hatkoff.
- {13} [www.dsc.discovery.com/news/2006/06/30/animalintelligence\\_ani.html](http://www.dsc.discovery.com/news/2006/06/30/animalintelligence_ani.html); **or** [www.animalintelligence.org/2007/01/16/animal-intelligence-resists-definition](http://www.animalintelligence.org/2007/01/16/animal-intelligence-resists-definition).
- {14} "They think, feel pain" by Jonathan Balcome: Miami Herald, 10th November 2006.
- {15} [www.telegraph.co.uk/news/worldnews/europe/germany/2609440/Mother-gorillas-grief-shows-emotion-is-not-only-human.html](http://www.telegraph.co.uk/news/worldnews/europe/germany/2609440/Mother-gorillas-grief-shows-emotion-is-not-only-human.html).
- {16} [www.telegraph.co.uk/earth/wildlife/5373379/Animals-can-tell-right-from-wrong.html](http://www.telegraph.co.uk/earth/wildlife/5373379/Animals-can-tell-right-from-wrong.html).
- {17} Peaceable Kingdom: Random Acts of Kindness by Animals, by Stephanie Laland.

- {18} "Faith", magazine of the Diocese of Lansing, Ottawa, 16th October, 2006.
- {19} Hillside News, Summer 2009, available in paper copy or on the Hillside website: [www.hillside.org.uk/documents/SUMMERNEWSLETTER2009.pdf](http://www.hillside.org.uk/documents/SUMMERNEWSLETTER2009.pdf). The story also made the Daily Telegraph and the Daily Mail.
- {20} True Animal Tales, by Rolf Harris.
- {21} [www.soulcare.org/Creation/Lion\\_lamb\\_preview.htm](http://www.soulcare.org/Creation/Lion_lamb_preview.htm) **and** [www.press-release.one.pl/article\\_Co-op-Advertising:-A-Win/article\\_When-a-Lioness-Adopted-6-Oryx-Calves-in-A-Single-Year\\_2943.html](http://www.press-release.one.pl/article_Co-op-Advertising:-A-Win/article_When-a-Lioness-Adopted-6-Oryx-Calves-in-A-Single-Year_2943.html).
- {22} [www.suryiaandroscoe.com](http://www.suryiaandroscoe.com).
- {23} Our Inner Ape, by Frans de Waal.
- {24} Through Animals' Eyes - True Stories from a Wildlife Sanctuary, by Lynn Marie Cuny.
- {25} [www.thedolphinsview.com/aboutDols/aboutDolsNews.shtml#Save](http://www.thedolphinsview.com/aboutDols/aboutDolsNews.shtml#Save) **and** [www.msnbc.msn.com/id/21689083](http://www.msnbc.msn.com/id/21689083).
- {26} [www.all-creatures.org/fof/art-greyfriars.html](http://www.all-creatures.org/fof/art-greyfriars.html) **and** [www.en.wikipedia.org/wiki/Greyfriars\\_Bobby](http://www.en.wikipedia.org/wiki/Greyfriars_Bobby). There are also films and a book, but these tend to be dramatically embellished.
- {27} [www.wikipedia.org/wiki/Binti\\_Jua](http://www.wikipedia.org/wiki/Binti_Jua) **and** [www.wikipedia.org/wiki/Jambo](http://www.wikipedia.org/wiki/Jambo). Video at [www.ebaumsworld.com/video/watch/17200](http://www.ebaumsworld.com/video/watch/17200).
- {28} [www.thebibleandanimals.org/Articles/straydog.htm](http://www.thebibleandanimals.org/Articles/straydog.htm).
- {29} One Dog at a Time, by Pen Farthing.  
Websites: [www.baghdadpups.com](http://www.baghdadpups.com) **and** [www.nowzaddogs.co.uk](http://www.nowzaddogs.co.uk)
- {30} [www.firstworldwar.com/features/forgottenarmy.htm](http://www.firstworldwar.com/features/forgottenarmy.htm).
- {31} [www.thebrooke.org](http://www.thebrooke.org).
- {32} [www.animalsinwar.org.uk](http://www.animalsinwar.org.uk). The Memorial was inspired by Jilly Cooper's book, Animals in War.
- {33} [www.canineassistants.org](http://www.canineassistants.org).
- {34} [www.sciencedaily.com/releases/2006/01/060106002944.htm](http://www.sciencedaily.com/releases/2006/01/060106002944.htm) **and** [www.news.nationalgeographic.com/news/2003/04/0416\\_030416\\_seizuredogs.html](http://www.news.nationalgeographic.com/news/2003/04/0416_030416_seizuredogs.html).



## The Anglican Society for the Welfare of Animals

President:	The Rt Revd Dominic Walker OGS (Bishop of Monmouth)
Chairman:	The Rt Revd Richard Llewellyn
Treasurer:	Jenny White PO BOX 7193 Hook Hampshire RG27 8GT Tel: +44 (0)1252 843093 E-mail: <a href="mailto:AngSocWelAnimals@aol.com">AngSocWelAnimals@aol.com</a>
Correspondence Secretary:	Mrs Samantha Chandler PO BOX 7193 Hook Hampshire RG27 8GT Tel: +44 (0)1252 843093 E-mail: <a href="mailto:AngSocWelAnimals@aol.com">AngSocWelAnimals@aol.com</a>
Editor of Bulletin:	Miss Louise Clark PO BOX 7193 Hook Hampshire RG27 8GT Tel: +44 (0)1252 843093 E-mail: <a href="mailto:AngSocWelAnimals@aol.com">AngSocWelAnimals@aol.com</a>
Theological Consultant:	The Revd Hugh Broadbent The Vicarage 11 St Katherine's Lane Snodland Kent ME6 5EH
Membership Secretary:	Mr Keith Plumridge 43 Three Counties Park Upper Pendock Worcs. WR13 6JW
US Representative:	Mrs Sue Grisham 780 N. Elm Ave Roundlake, IL 60073 USA E-mail: <a href="mailto:aswa-usa@enaw.org">aswa-usa@enaw.org</a>
Australian Representative:	Mrs Olga Parkes 106 Grandview Road New Lambton Heights Newcastle NSW 2305 Australia <a href="mailto:ocp@id.com.au">ocp@id.com.au</a>

### Recommended Website

The Bible and Animals: [www.thebibleandanimals.org](http://www.thebibleandanimals.org).